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No. 14

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THE SECOND RURAL CHURCH CONFERENCE

Editorial

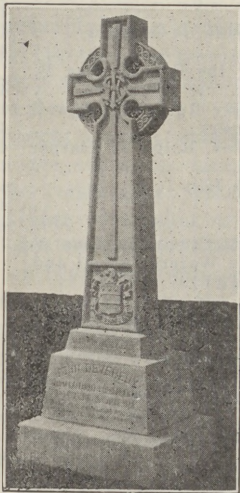
TRUTH AND ORTHODOXY: AN EIRENICON

By the Rev. Remsen B. Ogilby, D.D.

THE END OF MY PREACHING ROW

By the Rev. Ralph M. Harper

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IN THE CHAPEL at the military post at Fort Leavenworth, Kansas, there are memorial tablets for twenty-six commissioned officers in the United States army, who lost their lives in conflicts with Indians. Thousands of other lives were lost, and millions of dollars wasted in wars with Indians. See conditions now. We have nearly fifty Indian clergy, and several thousand Indian communicants. What is the vital force, that has brought about the change? Christian Missions.

In Japan, seventy years ago, bulletin boards warned any Christians not to enter Japan on penalty of death, "so long as the sun warms the earth."

Today, Japan is being transformed. Modern civilization has entered Japan. We have hundreds of bishops and clergy and thousands of Christian people. What is the vital force back of all? Christian Missions. And like results have been accomplished elsewhere, as in Alaska, Africa, and China.

Therefore, let us give our warm support to Christian Missions.—*Rev. D. A. Sanford.*

The Living Church

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

VOL. LXXI

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EDITORIALS AND COMMENTS

The Second Rural Church Conference

THERE is a large degree of satisfaction to be obtained from reading the report on the Second Rural Church Conference which was printed in last week's issue. We have, as a Church, a certain ability to act when we have once become aware of the demands of a situation. It is the *awareness* of a need and of a problem which contributes the chief factor dictating a solution. On the whole, we might say conservatively that the American Church is beginning to be aware of its rural obligations, of the demands and conditions of that type of work, and of the necessity of meeting them with consecrated common sense.

We have been emphatically an urban Church. Generally speaking, the Episcopal Church is at its best in the well-established, large centers of population. For the most part, we have been content to minister to those who by heritage, education, and culture were able sufficiently to appreciate Anglican Christianity as to want it for themselves. While our inherited membership has not been large, we have grown disproportionately through the accession of converts. In the normal membership of a congregation would usually be included a considerable number who pay the deference of allegiance to the Episcopal Church without making a burden of the fact, and who are active in many of the civic and cultural activities of the community. While we represent about one per cent of the total population of the country, our proportion in the colleges and universities is many times higher—often as high as ten times our representation as to the country at large. We draw converts from the cities of the United States; there we find the large proportion of our adherents; there we have felt most at home; there, until recently, we have felt practically our sole obligation to lie.

It does not take much reflection to realize the short-sightedness of this taken-for-granted policy. If the cities of America are fed from the country, then even those urban churches are best equipped for their urban task which have adequate competitors in the country. Even to continue primarily as an urban Church, it behooves us to turn our attention to the districts from which the city population is drawn, to the country and rural problems.

ONE OF THE striking things about the countryside and country work is its vast variety. In one state you can find separate settlements of many kinds of foreigners, living in and off the country, and often oblivious of the life of America as a whole. In another state there may be innumerable pockets of people, Americans of three generations, inbred, unable to break with the past, and equally out of touch with the larger life of the United States. There are rural communities which are agricultural, and they present a bewildering variety: rural life in a grain-producing district is vitally different from that of a truck-farming territory, a dairy or fruit-farming

region, and many others. The problems of no two rural communities are the same. Individuality is more strongly marked than ever in cities. One of the startling facts brought out during the sessions of the Conference in Madison was the extraordinary difference between the work of any one parson and any other. There are, in short, no general formulae and no universal rules which are everywhere applicable.

The country work of the Church is work on an unromantic frontier. It seems a humiliating condition of affairs that the Church has often to explain her way before she can gain any hearing. If in countless rural districts the Episcopal Church is unknown, and neither advantage nor disadvantage accrues to her when her heralds appear, in many country places there is a vast, solid, and dense prejudice to be overcome. It is a "new-fangled" religion; it is "too much like the Catholics"; it is "tony," and snobbish, and the like. There is no carefully prepared propaganda that can equip a person to cope with such prejudices, for, like icebergs, prejudices show only one-seventh of themselves above the surface.

Every rural parson has to meet prejudice of one sort or another. He has false ideas to dispel, distorted notions to correct, and woeful misapprehensions to straighten. He has often to clear a vast acreage of mental weeds which have preempted the soil before he can begin to plant it. Prejudices overcome (and most often they can only be lived down and not talked down), there is the larger task of dispelling ignorance and the huge work of interpreting the Church in the terms of rural life to the problems and issue of that life. It is an unromantic life. It is often a lonesome life. It is generally not at all an exciting life. It has all the discipline of the frontier without any of its romance, all the labor of city pastoral work, and few of its visible compensations, and imposes hard demands upon a conscientious parson without giving him the tangible consolations of apparent success, of appreciative recognition on the part of those whose good word brings cheer, or of adequate remuneration. In short, our rural clergy of this and the past generation are those who lay foundations. It is a fundamentally important task, but it is not "showy." The best foundations are those which do not show.

Of course we are lamentably weak in the country work of the United States. The most casual inspection of the ANNUAL will show the pitiful disproportion between rural and urban organizations and members. Thus far nearly all of our rural clergy have had to develop their own work single-handed, have had to begin without reference to other men's experience and work out their own and, worst of all, "go it alone," in a severe isolation which would daunt the best of us. There is very little encouragement and recognition for true success (for it cannot be reckoned in city terms) and little condemnation or commiseration for failure. The Church as a whole is simply ignorant of the whole problem. Ignorance often construes itself as a verb; the rural work has largely been ignored.

IT IS DOUBTFUL whether there is a greater challenge before men called to the ministry than that of rural work. It calls for a peculiarly self-reliant type of man. A city parson can lean back upon his predecessor's achievements. He can count on a certain prestige surrounding the name of his church. He can depend upon the presence of some sort of reputation and status of his Communion in most cities. He can share his difficulties with more experienced men. He has a recognized position in the community. He seldom has to meet and deal with unique and unexpected situations. Contrast with his the lot of the rural parson. In most of these respects the country priest has to break ground, stand by himself, create the prestige for his church, combat and overcome prejudice and misunderstanding, vindicate his own place in the community, and meet, every day, unlooked-for situations and demands for which he has no precedent and no one near at hand upon whose experience he can draw. Most of these difficulties exist in the mission field, but rural work has no such glamor of adventure, no such atmosphere of the heroic, as has the mission field. It is difficult for any one to consecrate himself for rural work with insufficiently good motives. It is more difficult even to see what selfish motives might impel any one even to consider the call of country work. It is almost impossible to imagine how a rural parson can keep at his job loyally, with anything less than the most unselfish and whole-hearted spirit of consecration to inspire him. There is little which may appeal to self in the call to rural work. There is much that speaks to the highest and best in us. It is preëminently the call to service. The best description of the Rural Pastor's ministry is in the words of our Lord: "I am among you as He that serveth."

Vocation to rural work combines the most intensive specialization with the widest general usefulness. In some respects the Country Parson is like that beloved figure, the Country Doctor. Nothing which concerns the countryside can be alien to him. The truly dedicated rural priest will often serve his community by knowing the specific work of the countryside as well as his own folk do. There are stories of rural clergy whose suggestions as to crops, methods, machinery, and the like, were of great help to their people. It is often the person who is free of precedents and prejudices who can best see the possibility of new departures. We have splendid rural clergy who are "dirt farmers," and they handle the Bread of Life with calloused hands.

There is ample precedent for our Church to develop its own country priests who will be unconventional departures from the usual type of city parson. Familiarity does not necessarily breed contempt, unless it be of the condescending sort; then it condemns the contemptuous. No amount of knowledge of the actual work of his people which their parson may attain, but can assist him in drawing closer to them. It is all a means to discover how best he may serve them. The rural parson must learn his people, their conditions, and their needs, before he can be their servant. It is entirely consistent with his vocation that one rural priest created a community center; another developed a lending library; another, a local fire brigade; and others secured nursing service for their communities, obtained state interest in local agricultural conditions, economic problems, educational needs, and so forth—for the field of possible endeavor is limitless.

IT IS HIGH TIME that the Church should give some definite recognition of the place, need, opportunity, and preparation of rural workers. As a class our rural clergy have done and are doing valiant and often heroic work. Many of them will be no less adequately fitted for their tasks if the Church gives them some message of encouragement and inspiration, officially and outspokenly. They can get on without it. Many a man has given up any notion of expecting it. But it really would not do them any great harm.

As to the pressing need, nothing but complacent assent to short-sighted carelessness and sheer sloth can deny it; the predicted "return to the land" of which we read a good deal, would indicate some more thorough-going attention to the problem.

As to the vocation to the Rural Ministry, the Church should give us a clear lead. The young men of the Church should have this ideal of service objectified before them, its difficul-

ties in no way minimized (for these often stir the heart to new hopes of self-dedication), and its boundless opportunities clearly presented. If vocation be compounded of an interior and an exterior call, surely the Church is remiss in not making explicit the terms of one opportunity so long neglected and so little emphasized.

Finally, we do need an application of enlightened and earnest intelligence to the whole matter of preparation and technique for rural work. The seminaries should provide such courses as one preparing for the rural ministry would require. The Department of Religious Education might well set itself to provide a curriculum and manuals that are adaptable to the conditions of rural Church schools. Diocesan authorities should collect and make available information, based on surveys of the field, on the rural problem in the concrete.

It is a reproach to any Church which claims Catholicity as its charter that it be sectional in its appeal. Parochialism makes many of our parishes congregational. An undue emphasis on partial *aspects* of a universal message belies our Catholicity in Faith. Surrendering to the verdict of a recent past, in which we seem to have abandoned our universal mission and succumbed to the limitation of being a Church of the fairly intelligent and cultured urban population, must, in real repentance, be disavowed and amended. "The harvest truly is great but the laborers are few." There is one word to all of us: "Pray ye therefore the Lord of the harvest that He would send forth laborers."

TEN years ago the Great War broke out. The anniversary will be remembered from one end of the world to the other. Millions of dead, further millions of living sufferers; great areas still prostrate, financial settlements not yet made; nations new-born, and old nations bankrupt and seething with discontent; militarism still rampant, nations still ready to spring at each other's throat; envy, hatred, and malice on a colossal scale; the world in general preparing for the "Next War"—these are what the war has left us ten years after it started and nearly six years after open hostilities ceased.

The Last Ten Years

And on the other hand, nearly all the governments of the world coöperating in a League of Nations and a World Court, in which earnest efforts are being made to lessen the causes of war, to prevent precipitate entrance of any nations into war, to provide a substitute for war, and to compel recalcitrant nations to keep out of war. This, the dream of the great thinkers who devised the Hague tribunals, the end for which Taft and his associates, and afterward Wilson and his associates, so earnestly worked, is now a going and successful concern, but deprived of the assistance which the United States might have given, and deserted by some of those who were most active in trying to accomplish its creation.

Within these ten years, America assumed her loftiest heights and her deepest degradation. She joined the Allies magnificently in making war, and she deserted them shamefully in making peace. Her altruism was the wonder of the world, her moral leadership its hope. But that, also, is past and gone. Yet there is in America today a greater indignation against the failure of the United States to assume leadership in finding a way toward permanent world peace than politicians generally know. The past cannot be undone. We have no expectation now of seeing the United States in the League of Nations in our day, but we are still earnestly hoping that the Christian sentiment of England will supply to the world a substitute for our own lost leadership such as may make the League of Nations a success without us, though its difficulties are enormously increased by that necessity.

Much of the peace sentiment in the United States, discouraged at our failure to assist in world peace measures, is being frittered away in a futile and criminal pacifism that would substitute a peace through weakness for a peace through strength and determination. The Christian sentiment of the nation will sometime crystalize again, as it crystalized in its demand for affiliation with the League of Nations, but it has not done so as yet.

And ten years have elapsed since that day when German guns halted civilization on its onward march; the ten most momentous years in modern history.

JUST at the time of this tenth anniversary, we have received a copy of a new volume containing Mrs. Samuel N. Watson's war reminiscences entitled *Our Sentry Go*. Mrs. Watson, with her husband, the rector of Holy Trinity (American) Church, Paris, was one of those Americans who remained at their post of duty in Europe when war broke out.

A Volume of Reminiscences

Their name was very familiar to readers of THE LIVING CHURCH during those awful days, and many thousands of dollars from those readers helped to enable Dr. and Mrs. Watson to carry on their works of mercy. This handsome volume from Mrs. Watson's pen is the story of what came within the author's personal experience during those days of horror and of honor. It is told in a long series of interesting incidents rather than as a continuous record. It is full of *personality*; the author's own and that of many with whom she came in contact. Pathos and humor are constantly intermingled in its pages. America and the American Church may well be proud of the place that Dr. and Mrs. Watson took in Paris when they were alike representative of both.

To one detail of the book we draw particular attention. A number of German proclamations to their own soldiers and to the people of occupied regions are reprinted here. Two of them, in English translation, we reprint below—"lest we forget." No amount of glossing over can relieve the self-revelation of German officialdom in proclamations and posters such as these. Is there anywhere, we wonder, a complete collection of them? We earnestly hope so; for in these proclamations, Germany—the proud Germany of 1914-15, when she was about to conquer the world—is self-interpreted. No French, no British, no hostile pen has drawn such a picture of the German of the day as is relentlessly drawn in these documents:

TO THE ARMY
 "Proclamation
 of William II to
 the Army of the East
 December, 1914

"Remember that you are the chosen people. The Spirit of the Lord has descended upon me because I am the emperor of the Germans!

"I am the instrument of the Most-Highest!
 "I am his sword, his representative!
 "Woe and death to all who resist my will!
 "Woe and death to cowards!
 "May all the enemies of the German people perish!
 "God demands their destruction, God, who by my mouth commands you to carry out His will.
 WILLIAM II."

TO A CIVIL POPULATION
 "Warning

"Holnon, July 20, 1915.
 "All workmen and women and children of 15 years of age are required to work in the fields every day, including Sundays, from four o'clock in the morning to eight o'clock in the evening (French time).

"Recreation: A half-hour in the morning, an hour at noon, and half-hour after noon. Disobedience will be punished in the following manner:

- "(1) Workmen who shirk will be kept together during the harvest in company with the workmen in barracks under the guard of German corporals.
- "After the harvest they will be imprisoned for six months; every third day their food will be bread and water only.
- "(2) Women who shirk will be exiled to Holnon to work.
- "(3) Children who shirk will be punished by blows with a stick.
- "Further, the Commandant reserves the right to punish workmen who shirk with twenty blows with a stick every day.
- "The workmen of the parish of Vendelles are to be punished severely.

"GLOSS
 "Colonel and Commandant."

Mrs. Watson's book is published by Ralph Fletcher Seymour, Chicago.

ACKNOWLEDGMENTS

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THE LEAGUE OF NATIONS

AMERICANS have a mistaken conception of the League of Nations, declared President Lemuel H. Murlin, of Boston University, in a recent address at the university before hundreds of students of the summer session. President Murlin, during his most recent trip to Europe, made a study of the operations of the League in Geneva.

"We can make a League of Nations of our own," President Murlin declared. "Europe is anxious for us to enter on our own conditions—not because European nations want our money or our soldiers, but because they realize the need of America's moral leadership."

An illustration, he asserted, was the struggle made to keep Turkey out of Europe. Because the other nations of Europe could not believe England's motives to be disinterested, and because America's voice could not be lifted to back Great Britain, "the old menace of Turkey in Europe is back again," he said.

"This League, which we may enter under our own terms, is, first of all, 400 experts, the most learned of the world in their particular lines, engaged in studying the political moods and reactions of the world. They have the finest library on politics and economics in the world. Just as the United States Weather Bureau, through constant study of conditions and collection of data, learns to forecast the weather, so these experts learn to balance economic and political factors against each other and to foresee the world's political developments.

"There are dozens of things that the League is doing, aside from the prevention of war. For instance, there is the movement to control opium, and there is the international health campaign.

"Would there have been a war in 1914 if there had been a League of Nations when the shooting at Sarajevo took place? Certainly not; but we would have had an international war of untold proportions following the Italian occupation of Corfu had it not been for the League.

"The League is more than a peace organism—it is an international good will movement—the most Christian thing since Christ."

DEI PLENA SUNT OMNIA

Could sculptor trace the fragrance of the rose,
 Could science see the zephyr as it blows,
 Could art give life to nature as it grows,
 Could miser grasp the gold the firefly shows,
 Could poetry then tell the love it knows?

Love of nature excels tongue and pen,
 Love of poet transcends human ken,
 Love of poet and nature blend when
 Love of God fills heart and brain, and then
 Flows ever outward, onward, towards all men.

EUGENIE DU MAURIER.

THE SINS OF THE PEOPLE

LOOKING around on the Nation and the World we see everything in a topsy-turvy condition. Truth and honor seem to be perished from among men. This must not be left out of consideration in our prayers and humiliation. We should, like Daniel, humble ourselves before God for our sins and for the sins of our people. What I desire more particularly to impress upon you is this, that instead of just finding fault with the mistakes and wrong-doings of the public and of public men, we should note how the vices which we see on a large scale in national and international life are reproduced on a smaller scale in personal and social conduct.

What are the marks of this general upset condition?

- Intolerance of others' opinions or beliefs;
- a spirit of hatred, unforgiveness, and revenge;
- greed for gain and a selfish disregard of others' rights;
- violence, cruelty, and oppression;
- a cowardly standing aloof instead of interfering to prevent or remedy wrong;
- lawlessness and contempt for authority in the family, in Church, and State;
- neglect of responsibility for children;
- dishonesty and sharp practice in business and in politics;
- absence of self-control and of a disciplined life;
- the ignoring of God and of religious duties and motives.

These are characteristics of the world's life as we observe it. A community—large or small—is made up of the elements that compose it. It is the men and women in our cities and villages, in our parishes and congregations, who contribute to the world's conduct and condition.—*Bishop Hall.*

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

August 3: Seventh Sunday after Trinity

READ Romans 6: 9-end.

Facts to be noted:

1. Being free from sin, we become the servants of God.

2. We receive the gift of eternal life.

The allurements of sin is often that it seems to us the way of freedom. We do what we like, uncontrolled by any force or motive other than our own desires. That, notes St. Paul, is the fallacy of sinful living. The sense of freedom is an illusion; we are in the grip of powers of passion and desire which strengthen their hold upon us as we sin, till, at last, we are held prisoners by our lower nature. When we try to exercise our higher faculties we discover that they are bound and shackled; our boasted freedom turns out to be a slavery. The only true freedom is won by the discipline of right living. "True liberty is the power to realize one's nature, and to make the best of one's self—the power to be what one ought to be, or is meant to be." Such a self realization is possible only as we come to know and to serve God. He alone can reveal to us man's true nature and destiny. He alone can give us the power to become what we ought to be, and so to enter into the freedom of perfect living. Bishop Gore quotes a fine saying of Leo the Great: "That man has true peace and liberty whose flesh is controlled by the judgment of his mind, as his mind is directed by the government of God."

August 4

Read II Kings 14: 1-14.

Facts to be noted:

1. Amaziah, king of Judah, incites Israel to war.
2. Amaziah is defeated, and Jerusalem plundered.

Amaziah's father and predecessor, Joash, had saved Jerusalem from plunder by Hazael, the king of Damascus, who had just overrun the northern kingdom of Israel, by buying him off with accumulated treasures of the Temple. Since that time the power of Damascus had been broken, and Amaziah, with a new sense of security, turned his attention to enlarging his dominions. He succeeded in conquering at least a portion of Edom. His success encouraged him to provoke a war with Israel. From this attempt Jehoash, the king of Israel, generously tried to dissuade him, but without result. Jehoash, forced to action, soon conquered the weaker kingdom of Judah. He dismantled Jerusalem, and took from the Temple its remaining treasures. The incident is important in the history of the two kingdoms as showing the internal conflicts which weakened their resistance to the aggression of the stronger peoples to the East, and which helped to make Israel an easy prey to the now dominant power of Assyria.

August 5

Read II Kings 17: 1-9.

Facts to be noted:

1. Assyria destroys the Kingdom of Israel.
2. The inhabitants are carried into captivity.

While the Kingdoms of Israel and Judah were playing the game of petty politics in Palestine, the great power of Assyria, with its center on the Tigris River, was becoming dominant in the East. Under its extraordinary leader, Tiglath-Pileser III, Judah was forced to pay tribute to Assyria, and Israel, shorn of most of its territory, was reduced to the position of a vassal kingdom. The Assyrian king's campaign of 734 B. C. had virtually given the death blow to the northern kingdom, but Tiglath-Pileser's death shortly revived its waning hopes. A hasty and unwise coalition was made with Egypt in 725 B. C., but, before Egypt could render any substantial help, Shalmaneser IV invaded Israel and captured its king, Hoshea. The capital city, Samaria, which was well fortified by nature, held out against a determined siege till the autumn of 722 B. C., when it was taken by Sargon, who had just ascended the Assyrian throne. According to the account of the Bible itself, and the inscriptions of Sargon, the more substantial element of the population was exiled from Israel, and distributed among the cities east of the Tigris. A governor was placed by Sargon over such as remained, and Israel as a nation ceased to exist.

August 6: Transfiguration

Read II Kings 17: 9-24.

Facts to be noted:

1. Israel was carried into captivity because of its sin.
2. Its great sin was infidelity to God.

Back of the misfortunes of Israel lay, according to the judgment of the writer of the Book of Kings, the wickedness and the apostasy of the nation. This was not the moralizing of an ecclesiastical editor. We have the contemporary writings of the prophets, and notably of Isaiah, to show that facts were as the writer represented them. Israel's sin, from the moment of the foundation of the separate kingdom by Jeroboam, had been infidelity to Jehovah. We may not read into even the highest religious conceptions of Eighth Century Israel all the later spiritual conceptions of God, or suppose that Isaiah's ideas of Him were commonplace among the people, but we do know that Jehovah was a spiritual and moral being, who made spiritual and moral demands upon His people. To revert to Baal-worship, or to any other of the religions about Israel, was spiritual and moral retrogression, the effects of which were seen in personal license and public corruption. Irreligion, or false religion, spells moral deterioration, and, as an inevitable consequence, the destruction of the virtues and capacities which make for national strength and security.

August 7

Read II Kings 22.

Facts to be noted:

1. The Book of the Law is found.
2. Josiah makes it the basis of his reforms.

Scholars have stated, and it is almost certainly true, that the Book of the Law, which is here alluded to, consisted of our present book of Deuteronomy, or, at least, a substantial portion of it. The reform measures which were instituted by Josiah follow in great detail the prescriptions of Deuteronomy. It is evident that the religious practices of the days before Josiah were based upon different regulations, and that from the moment of the publication of the Book of the Law, the particular regulations of Deuteronomy were in force. There had been, for instance, "high-places" of worship, which had been venerated even more than the Temple at Jerusalem. Josiah's reformation swept them all away, and centered the national worship at the Temple. The whole tendency of the book was to establish a national cultus, and to make the national worship more formal and more regular. At the same time it effected a wide-spread moral revolution. No doubt much of the success of the new legislation was due to the ability and moral earnestness of Josiah himself. "The reformation of Josiah marks the beginning of that movement which ultimately resulted in the elimination of the practical heathenism which had long threatened the extinction of the pure worship of Jehovah." (Kent.)

August 8

Read II Kings 24: 10-end.

Facts to be noted:

1. Jerusalem is captured by Babylon.
2. Its inhabitants are taken into exile.

In 722 B. C. the Kingdom of Israel had fallen a prey to the ambitions of Assyria. Judah, which was more isolated, less wealthy, and therefore much less desirable, maintained a precarious existence for almost a century and a half longer. In the meantime the power of Assyria had been crushed by Babylon, which became the dominant power of the near East. The later history of Israel was almost literally repeated in the political folly and social corruption of Judah. In 600 B. C. Nebuchadnezzar subjugated Judah, but left it a measure of independence. Jeremiah, the prophet, like Isaiah before, counselled non-resistance, and urged that the nation should morally put its house in order. His words were unheeded, and the king, placing his reliance upon unsubstantial promises of help from Egypt, revolted from Babylon in 587 B. C. Jehoiakim died before he could see the results of his folly. Nebuchadnezzar advanced in the same year, and took Jerusalem. The reigning king, Jehoiakin, was carried captive to Babylon, together with most of the nobility, and the most substantial of the artisan class. The country was put under heavy tribute.

(Continued on page 435)

Truth and Orthodoxy: An Eirenicon

BY THE REV. REMSEN B. OGILBY, D.D.,

President of Trinity College

THE first part of this title may be misleading. Jane Austen and Matthew Arnold were fond of connecting two abstract nouns by a conjunction to serve as a title for a novel or a starting point for a theological discussion. Sometimes the connection between the two was one of contrast, and it might even seem from this title as if one were endeavoring to oppose Truth and Orthodoxy to make an endeavor to reconcile them. Such a procedure is far from the purpose of this paper. Antagonism between truth and orthodoxy in their ideal aspect is impossible by definition. They are words which should never be contradictory.

The word *truth* may have varying meanings. We may think of it in absolute terms as representing the perfection of knowledge which is God, or we may use the word in its commoner sense as indicating that portion of absolute truth which has been realized by man. Whatever our theory of revelation is, we must find a place in it for the element of progression. The Holy Spirit of God promised by Christ leads men into all truth by a gradually unfolding process. We cannot agree with the words of the Westminster Confession which suggest that at one time God ceased to reveal further truth to His children. But whatever meaning we give to the word, we can safely presuppose that truth has an actual existence altogether apart from its existence in the thought of a single man or of mankind. Orthodoxy is different, in that it is a term used to cover a group of beliefs accepted by a group of men, and by the group stamped as being true, vital, and essential. This conception demands the corporate thought of men. The orthodoxy of the Puritan is different from the orthodoxy of the medieval Christian and that of the Jew different from that of the Mohammedan. Indeed the term is not confined to matters of religion but is used with varying connotations by such groups as physicians or politicians. So, therefore, though we might be inclined to say at the start that whatever is orthodox must be true and that whatever is true must be orthodox, we cannot conclude that the two terms are synonymous or, even, are terms with a common denominator. One represents an idea which has an existence of its own. The other is dependent upon the codification of human intelligence.

Just as the amount of truth revealed to an individual man or to mankind in general varies with the years, so does the content of orthodoxy change even within a single group. The orthodox observance of the Sabbath by the Jews before the Babylonian Captivity was different from the same observance under the Maccabees. Scholarship, meditation, and conscientious living develop and alter the group of precepts and beliefs that are stamped as orthodox. There used to be in Cambridge in my time a tablet which read somewhat as follows: "This marks the site of the home of the second president of Harvard, who was thrown out of his position because he refused to believe in the doctrine of the eternal damnation of unbaptized infants."

Truth shares with orthodoxy this characteristic of a variable content. Facts known and accepted by one generation must occasionally be rephrased or even transferred into the error column. The distinction between truth and orthodoxy is always that whatever facts are recognized by man, whatever segment of truth is known, acknowledged, and accepted, truth itself exists and persists. Orthodoxy, however, has no real existence apart from the minds of men.

Whenever we come to express, each to other, truth and orthodoxy, we are faced with a real difficulty. How far it is possible to enshrine thought forever in words is a problem. Thought is vital and dynamic. Words are conventional. The content and the connotation of a phrase varies with the years. We communicate each to the other through the ear by sounds produced within the human throat, through the eye by black marks upon white paper, or through both ear and eye by a series of electric flashes on delicate machines. In every case the meaning conveyed depends upon an agreement as to what a given sound, mark, or flash represents. The word itself is a

temporary clothing given to an idea. It is natural that the agreement between people in different ages as to the meaning of a single convention varies with the ages. We who use constantly a liturgy studded with the jeweled phrases of three hundred years ago, realize how often a single word may shift its meaning. Our congregations may be puzzled to know how God's grace can both *prevent* and *follow* us; and we ourselves often feel that the caption of the Comfortable Words takes from four glorious texts something of their power to give strength in time of weakness. The melancholy history of error, the deliberations of courts of justice over the interpretation of a phrase, the records of endless sermons on the Prayer Book and the Bible, the constant revisions of dictionaries, all remind us how impossible it is to crystallize truth permanently in words.

History tells us that controversy is inseparable from the pursuit of truth. Discussion seems necessary to clarify thought, and an edge is often put upon the keenness of intellect when the combative nature of man makes him eager to establish that what he says is the truth. In the field of religion, controversy has often been of such a form both in matter and in method as to be entirely regrettable. If the introductory paragraphs of this paper have any merit at all, it is that they may serve to keep out of religious controversy the element of antagonism which is equally fatal to clarification of orthodoxy and to the resolution of truth.

Most certainly we are glad to realize that the amount of space given nowadays to religious controversy would seem to indicate a general interest in religion. Of all branches of knowledge, theology should be most popular. It is the concern of every individual life. Great gain is sure to result from our present troubles by the popularization of discussion of our relationship to God.

It is fairly obvious that there are in the Church, as in every group of mankind, types of mind which lay emphasis upon different things. Perhaps we may say that the mind of every single thoughtful member of the Church contains two elements, varying in their proportion in the mind of the individual in such wise as to produce a definite bias in one of two directions.

Let us say that there is one group of Christians to whose loyalty an appeal is made by the need of the definition of orthodoxy. They do a valuable service. They realize that the continuity of an organization depends upon the passing down to future generations of the registered experience of the past. They realize that the Church in its aggressive aspect, in meeting the evils of the world and the powers of darkness, must present a united front. Membership in the Church must involve definite responsibilities as a safeguard against individual vaporizings. A clerical friend of mine was going through the ordeal of greeting his congregation as they filed out from the church after service. An enthusiastic female grasped his hand, and after pouring out a flow of language which may or may not have had any relation to the service just finished, told him that she had had a wonderful thought that morning. "Isn't it glorious to think," said she, "that the All In All is in the All In All"? Few of us would be rash enough to question the fundamental truth of her assertion; but we should all admit that however valuable her precious gem might be, it has no compelling power to redeem the world. All honor, therefore, to those who apply the highest intelligence of a cultivated brain to the definition of orthodoxy. Much of the scholarship of the centuries has been devoted to this worthy cause. To those over-enthusiastic souls who, cramped by the necessity of definition, feel that they want to do away with the restrictions of orthodoxy, I would say, "Except these (the lovers of orthodoxy) abide in the ship, ye cannot be saved." Unless the Church maintains cohesive loyalty among its variant members it cannot survive strain.

There is another group of men devoted to the pursuit of truth wherever it may be found. With daring abandon they

are willing to sacrifice position, happiness, and life itself in the quest of absolute truth. Error is a challenge. Ignorance is an inspiration. Reverently they listen to every voice that demands attention. Carefully they weigh the truth wherever they find it. Conscious of their fallibility, they humbly admit the possibility of their error; but the greatness of their cause gives them strength and they daringly assert that the search of truth must go forward. To those timid souls who seem to be frightened by the prospect of change towards which the seekers of truth beckon, I would say, "Except these abide in the ship, ye cannot be saved." Unless the Church is catholic enough to include those who are struggling to see the light, it cannot go forward into the future.

The situation today demands wisdom and patience. We cannot find our way out of our present jam without a continuance of controversy. Let us do what we can to let that controversy proceed in a real Christian spirit. The history of Christianity indicates that the proponents of various ideas in the name of Christ have not always been ruled by His Spirit. We blush to read of how the bishops at Nicea tore up the benches on which they sat in order to find clubs wherewith to beat the truth of their statements into the stubborn heads of their adversaries. Hugh Walpole makes us think. A missionary bishop told me of a row he had among the workers in his missionary hospital. He said, with tears in his eyes, "They fought as only Christian missionaries fight!"

We all of us need to remind ourselves in controversy that we should avoid accusations against the character of those who disagree with us. We do well always to presuppose the highest standards of honor in those who stand opposed to us on matters of religion. Above all, let us so prize the catholicity of our branch of the Church Catholic that we will be free from the desire to read out of the Church all those or any of those who see truth with an aspect different from ours. To the Master, membership in His kingdom meant, not intellectual assent, but the acceptance of a relation to God through Him and a determination to pursue life in accordance with His ethical code. In devotion to the truth, and in humble readiness to acknowledge the demands of orthodoxy, we should have faith in the future.

CHRIST TO THE SORROWING SOUL

Thou hast waited for Me, thou sayest,
Waited and watched in vain,
And I have tarried My coming,
And left thee in sorrow and pain?

My child, thou art not forsaken,
I walk e'en now by thy side,
And My presence doth enfold thee,
Though My face for a while I hide.

The sorrow and pain, I gave them;
I but offer My cup to thee—
The cup that My Father hath given—
And wilt thou not drink it with Me?

O dost thou not know how I love thee?
'Twas for love of thee I died,
But the nails wherewith I was wounded
Must pierce whom I draw to My side.

I bore the Cross: hast forgotten?
The thorns, the spitting, and shame;
I trod the Way of Sorrows—
Shall My servant not do the same?

The darkness shut out God's presence
As I hung on the shameful Tree,
But now I am with Him in glory:
O belov'd, wouldst thou reign with Me?

Then kiss the Cross that I give thee,
Sufficient shall be My grace;
I will never leave nor forsake thee,
And ere long thou shalt see My face!

RUTH E. LONGWELL.

MYTHOLOGY: THEOLOGY

BY HAYWOOD TUPPER

MAURICE Thompson wrote on the fly-leaf of his copy of Theocritus:

"Those were good times in olden days,
Of which the poet has his dreams,
When gods beset the woodland ways,
And lay in wait by all the streams."

In an old novel, *Hawks of Hawk-Hollow*, Dr. Byrd describes a bit of sylvan beauty, a musical waterfall accenting the woody charm of the picturesque scene, and comments: "Here a Greek would have built a temple and worshipped a god; an American will build a mill and utilize the water power." The arraignment is just: the American's ideal is practical utility, the Greek's ideal is religious devotion; sensibility stirred to emotion evolves a woodland deity for adoration, the beauty of his surroundings tell of a god's creative effort, and awakens a responsive echo within his soul. Is the American on a lower plane, has the Greek the loftier reach of spiritual elevation? Psychological analysis answers, No!

We waste no sighs, with Maurice Thompson, that "Great Pan is dead!" Our admiration is for the Genius of Utility who converts the forces of nature to the support of physical life. The revolving wheel-paddles dashing the waters in rhythmic fugue, the inventive thought perfecting the mechanism of the mill; the labor of the husbandman whose grain has been cast into the hoppers, the alchemy of nature that, by the vital power of plant life, has transmuted the sunshine of heaven, the rain of the clouds, and the aliment of the soil, into the support of the organism of man; the complexity of the ordered harmony inspires in the beholder thoughts of the true God, the very-in-truth Creator of the grandeur of the waterfall. To be grateful for the beneficence that made possible the bread from the mill is in a real sense to worship Deity. Carlyle says: "Earth is a temple as well as a workshop." True. We change his view-point, and say it is, as we take cognizance of the kind forethought which made the machinery of nature's forces and the inventive mind of man to revolve as inter-cogging wheels in the wonderful mechanisms of Divine providence.

In the cataract turning the mill-paddles the American can actualize the benignant care of the Heavenly Father giving His children food.

To the Semitic mood of thought God was an ever-present Cause: we read in their old writings: "He maketh the grass to grow."

We glory in this Genius of Utility that builds marts, spans rivers with bridges of such exquisite and technical detail that each little screw has a definite bearing on the entire whole, connects all lands by the arteries of commerce, enables a ship in mid-ocean to summon aid to rescue her human freight, which achieves prodigies that, in past centuries, the imagination of man could not conjecture.

The yearning of the soulful Greek is the realized certitude of the Christian's revealed Deity:

"Back of the loaf is the snowy flour,
Back of the flour is the mill,
Back of the mill is the sun and the shower,
And the seed, and the Father's will."

Psychological analysis reads deeper than the classical repinings of Dr. Byrd.

I REALIZE, of course, that in setting forth these comparisons and distributing them as per capita offerings, it is not a true or fair statement of the facts. Hundreds of men and women in the Diocese give a great deal more than \$2 per year for Diocesan Missions and more than this amount in addition for General Missions. They are making up for the other hundreds, who give nothing for this purpose. The work, that yet awaits us in every parish and mission, is the conversion of those, who claim to be followers of Jesus Christ, and yet contribute nothing to the extension of His Kingdom beyond the support of their local institution. God speed the day when every member of the Church in this Diocese will honestly face the challenge that Christ presents to us to establish His Kingdom throughout the world and do his share in carrying the responsibility He has placed upon us all, who believe in the value of the Christian religion.—*From a Convention Address of the Rt. Rev. JAMES WISE, D.D., Bishop of Kansas.*

The End of My Preaching Row

BY THE REV. RALPH M. HARPER

FRANKLY, I was at the end of my preaching row. Agriculturally speaking, I had, for ten years, faithfully kept my hands on the preaching plow. I cannot say that there were more stumps and stones in my parish than in others. While I did receive an occasional jolt from striking an unexpected snag, I could not honestly blame the parish soil. This inability to place the blame on somebody else caused my personal concern to become more acute.

Somehow I seemed to be losing my preaching pep. Sermons were not naturally growing from my experience and study. They were cultivated too artificially; and, in my enforced haste to prepare them for the Sunday market, they were often plucked before they were ripe. My preaching was not with a burning consciousness of "Thus saith the Lord." Rather it was, "Thus saith Necessity." Increasingly did this disheartening thought assume the upper hand: "You have got to say something next Sunday: why wait? Write something, write anything. Do it now!" My will obeyed and so continued to function, but it was impelled neither by an intelligent emotion, nor by an emotional intelligence.

I was simply all in. I knew it. But I was not so certain what to do.

The usual remedies for such a state were not overlooked. One was to consult a physician. But, as it has been my habit not to call in a medical friend until I had first decided what I wished him to say, I concluded that this would not do. It might be jumping out of the frying pan into the fire. For, if you personally do not know what's the matter with yourself, and you leave it to a doctor who also does not know but for the honor of his profession is required to give you a definite reason and a correspondingly definite remedy—it is too uncertain a risk! The doctor's decision may mean an internal change by separating you forever from one of your members which had previously been in good standing with the rest of your body. Or the doctor may give you a geographic prescription, and cause you to make an irrevocable change, removing you from one section of the country to another.

Many a perplexed parson, through the assumed omniscience of his physician, has been led to accept the geographic faith, and has rendered implicit obedience to the whims of the climate. Sometimes the climate is merely used as an alibi. The parson feels the need of ambiguous medical terms to cover up his own transition from the static to the dynamic.

That parson is in the static stage of the ministry who merely expands physically or materially. He overeats, over-smokes, overdrinks, and increases not in wisdom but in such horizontal stature that the circumference of his girth is equal to the line of his height. Or he tears down his old barn of a church, builds a new one, and nigger-dog dares any man to interfere with the much goods that his material soul has laid up. Maybe he assumes that business is simple, and so makes some fool investments.

That parson is half way between static and dynamic who accepts the limits of his parish, but is forever on the go—plaguing his people to attend everybody's business but their own. He is what the good women would call a hard worker. Perhaps the parish buys such a parson an automobile. But this only intensifies the dynamic at the expense of the static.

That parson is in the dynamic state, when he too easily moves from one parish to another. If the doctor cannot, or will not, justify the sudden transition, the parson may place the blame for his restless feeling on the wardens, or the vestry, or the gospel-hardened congregation. Perhaps the parson projects the blame into the good Lord's plans. He says rather mysteriously and with unction that he has been called to another field. But it is not so much the good Lord that called him, as the parson's own dynamic faith in the philosophy of motion for ultimate salvation.

The static philosophy of material comfort plainly held out for me no permanent satisfaction. And the ten years of plowing through my parish soil did not cause the dynamic

to seem more alluring than the static. While I was often disheartened at the unexpected stumps and stones in my parish, I at least knew their location. Some were proving increasingly useful. Many apparent hindrances had later proven invaluable helps. They were not enemies but allies. Since I had no assurance of finding so many loyal and critical associates in any other parish, why run the risk of a change?

Anyway, the trouble seemed not so much external as internal. Realizing that I was losing some of my preaching pep, I wrote to my Harvard room-mate, a Unitarian pastor in a great university town in the Middle West, and told him of my symptoms. I did not ask him for a remedy, but took a benevolently neutral position. This Unitarian pastor must have hired a special train to send a reply. He quickly wrote: "There's no need consulting me: I have the same symptoms!" Strange to say, his letter proved reassuring. After thoroughly comparing our symptoms, we decided to fight it out in our ministry fields, if it took all the summer.

We quickly decided that what we needed was not better equipment in books, automobiles, buildings, or new fields, but a man—a man who had worked his way from the static and dynamic into the organic. We needed a real man who would be not so much a shelter of a great rock in a weary land, as a pillar of cloud by day and a pillar of fire by night to lead us onward into our Promised Preaching-Land.

Twenty years ago we knew such a man, the professor of philosophy in a Southern university. This professor's intellectual training at Yale, Harvard, and in the German universities had been thorough; but, unlike most philosophers who "seemed to be somewhat," he taught that religion is the deepest philosophy of life, and that the Christian, based on the Hebrew, is a religion's crowning glory. His secular teaching in a state university was that the Old and New Testaments are more profitable for philosophic study than the random antics of a guinea pig or rabbit. His philosophic heaven seemed to have many mansions. My impression of his teaching is that of the ten or twelve show places among the heavenly mansions, seven had the following names on their door plates: Abram, Moses, David, Elijah, Isaiah, St. Paul, and, preëminently, Jesus. While he often quoted Plato and Aristotle, Kant and Hegel, and constantly used the methods of Socrates, he quoted more than all the others put together, the Teacher of all Teachers—the Christ.

The Unitarian pastor and the Episcopalian parson were ashamed to send this professor an S. O. S. call, so we decided to try to inveigle him into taking a vacation. After several months of maneuvering with him and with our families and with our families' families, we finally landed the professor of philosophy, last July, in a New England village at the foot of the White mountains.

We, the Unitarian pastor and the Episcopal parson, did not have to remind each other that twenty years previously this professor could rub our noses, intellectually, in the sand. Nor did we review another conclusion, equally clear: for twenty years we had been in closer touch with those who "seemed to be somewhat" in our American cities. We would therefore no longer allow him the handicap of an august professor intimidating a student. In spite of being down, we were not out, and had a chip on our own august shoulders. And without any spoken words about it, we, recently passing our two-score years, would in our tramps pamper the professor, who had reached the ripe age of three-score years and five. We would condescendingly take good care of his health.

To our utter amazement, he led the way as we tramped up Mt. Washington. We later learned from him, incidentally of course, that for several weeks before coming up to New England, he had hardened his muscles by horseback riding in the South. His excuse for such a rapid gait up Mt. Washington was that he was afraid of catching cold. And increasingly cold it was. On that sweltering August night in the valley it was three degrees below freezing on the summit. But I

cannot be certain, as he heard us trudging on behind and kept his face turned ahead, that he did not have a generous satisfaction over his superior physical condition.

Five or six times have I tramped up this highest New England peak. I felt rather intimate with the scenery. But that tramp was a new experience. The professor of philosophy caused me to see shades and colors in the changing clouds, in the shimmering shadows far down on the hundreds of lakes in the New England valleys. His interpretation of the modern fondness for mountain climbing, tramping, and camping is that it is an American form of monasticism. We Americans are so pampered with comforts and luxuries that we feel the need of an effective mortification of the body. He seemed to know the theory of monasticism as effectively as the practice of mountain climbing. We strenuously objected to his theory that mountain climbing has any relation to monasticism. We contended that being in the great out of doors was a pleasure in itself. As we fought his argument with bows and arrows, he used a rifle. When we changed to rifles, he changed to a cannon. When we began fighting with a cannon, he brought out a machine gun, bombarded us from an airplane above, exploded a mine beneath our feet, and tossed a number of bombs among our disorganized forces! We told him that he didn't fight fair. The professor's retort was, "What's the use of fighting, unless you can keep a few weapons ahead of your enemy?" His better weapon in this argument was a superior knowledge of history and its logical process. Our main weapon was personal impression. I began to wonder, if the Unitarian pastor and the Episcopal parson were to master history and use logic, whether this deeper insight into the larger process of life would not cause us better to appreciate our own personal experience in the ministry. Could we ever get away from the immediate necessity of our environment? Later I received an answer, but for the time being, I had to admit he out argued us. And yet, I still think our professor contradicted himself as he seemed so immensely to enjoy and to cause us to enjoy the freedom and splendor, the majesty and sublimity, of these New England mountain ranges.

Wherever we went, it was not the behaviorism of dumb animals but the soul of human beings that interested the professor of philosophy; and, to our amazement, human beings of every sort were interested in the unassuming stranger. At the Half Way House on the Mt. Washington road was the familiar old woman, seemingly worn-out. Her work was to collect the small tolls from automobilists and trampers. I do not imagine she had much competition for the job. She hardly found it necessary to use political pull or stand a civil service examination in keeping her appointment. Hers must have been a lonely existence. The old woman's most apparent pride seemed to be a certain unction in her ills. And her ills seemed to increase, so that each year as I reached the Half Way House, I felt as tired and exhausted as she said she felt. A trampler could no more escape her discouragement than her toll. On account of the unmerciful drubbing that he had been giving us, I was not sorry to see the Half Way House woman tackle our professor. History and logic could not possibly avail him in this No Man's Land. But once again he changed weapons. Instead of arguing, the professor began sympathetically to question. Soon the woman forgot her ills and was telling the story of her interesting career. In a few brief but happy retorts the professor revealed to the woman that neither on this lonely mountain nor in the crowded cities was ultimate reality to be found; but that she, through her brave struggle against odds, was already worshipping the Father in spirit and in truth.

One day while buying beans from one whom I assumed was a gentleman-farmer of New Hampshire, I remarked that a man wearing such expensive shoes could not make money at the cut price he was charging. Then we discovered he was a prominent judge summering in New Hampshire. We found that all four of us, the judge, the professor, and the two parsons, had taken degrees from Harvard. The two parsons began to pass the pleasantries of the day with our new Harvard brother, having previously paid for the beans! Within two minutes, philosophy and law had locked horns over this momentous legal question put by the professor: What is the Court going to do about the rising question of the rights of labor? The professor submitted his brief. A corpora-

tion is capitalized for \$100,000. Labor receives a just wage, capital a reasonable return from its investment, and then there is a surplus of \$10,000. To whom does this \$10,000 belong? The question at first startled the judge. Were we disguised reporters to trap him into an interview? The professor had certainly never seen him before, and yet he was the judge who had issued injunctions in one of the bitterest textile strikes that New England has ever seen. The judge was therefore cautious, lest he be led into a trap. So he put a counter question: Suppose there were a deficit? Would labor share in this? Certainly, answered the professor, that's a fair question. Soon all reserve was thrown aside. Jurist and philosopher frankly talked over the seriousness of this great legal problem, and finally seemed to reach an agreement that, within this present generation, the American court will give a fair interpretation of the right of labor to share in the profits that it is helping to create. The other alternative will be an awful revolution. We face certain disaster, if a Chief Justice Taney persists in giving the compromising Dred Scott decision for labor that he gave for slavery. The American Court now needs a great jurist who will interpret the expanding rights of labor, as the same Chief Justice Taney, in another case, did for the growing rights of the nation over that of the city, in the famous Charles River Bridge decision. The Court must hand down new rights from new interpretations. Personally, I questioned this conclusion, stating it was my impression that the labor problem was a matter for Congress to settle. Judge and professor, by the use of historic precedent and clear logic, outwitted me, as they argued that law is not made. It makes itself. It is the source of its own authority, and develops from within rather than from without, through the interpretation of the Court. So here again the parson and pastor were out-fought with the old weapons of history and logic.

The day following the Mt. Washington tramp we asked the professor to criticise our written sermons. The Episcopal parson read one that he did not consider unworthy. It fared better than several of the oral outlines that we gave the professor during the mountain tramp. It left a soothing impression! After only casual comment from the professor, the Unitarian pastor asked if he too could read one of his sermons aloud. The professor dryly observed that Abram had offered up only one Isaac for sacrifice. As the Unitarian pastor began reading aloud, the professor left his seat near the roaring fire and lay on the lounge in the corner. Within a few minutes he was fast asleep. And, so help my goodness gracious, this professor of philosophy began to snore! With almost superhuman effort we controlled our laughter. We wanted to lord it over the professor. He was tired out. We had out-tramped him. The Unitarian pastor looked at the Episcopal parson, and the parson at the pastor. We decided not to say anything. For the time being we felt a genuine Church unity in the face of our sleeping foe. Intuitively we feared his waking retort: "Why don't you bright parsons preach on live themes that will help keep a poor professor awake?"

We managed to keep him awake after this, but we read no more of our old sermons. For four weeks, as we tramped the beautiful New England mountain country, we discussed the richness and reality of preaching.

The professor's idea seemed to be that the sermons of the modern minister have gone to seed, or else are being plucked before they are ripe. The minister has let the scientist put it all over religion. The average sermon is simply a scientific analysis of a text or a personal experience. It has the same precision and the same lack of vision into the historic movements and processes of life that the chemical treatise has of a drop of water, or a geological essay of a grain of sand. Science, he says, has its rightful place, but it cannot presume to come before religion. Religion, and not science, has made the great contributions to modern as well as to ancient civilization.

The professor's definition of truth is that it is "unity in structure-differences." The scientist tries to smother the differences in structure process, in order to have a mechanical unity in what he calls the laws of nature. The minister must not be led into this scientific sin. He must have enough intellectual generosity to recognize unity in many different structure processes. That is why he should be a constant student of history, so as to keep the charitable and the long

range view. Truth is not, as a Harvard professor recently affirmed, the simplest thing in the world. It is the most difficult. Religious truth is best understood through the historical method. But it must be logical.

If I were to lecture, the professor added, as you fellows preach, having no relation or progress from one day to the next, I could not hold the interest of a class. As it is, I keep no record of class attendance and never call the roll. But the students know that at each lecture, I am going to take a definite step forward. Why should not the modern minister do the same, so at the end of the year, a member of your parish can express in a few words the main current of your year's preaching? You have the richest possible field for historic study. There is the Old Testament, revealing the rich process of religion, a logical movement from the idea of a tribal god's covenant with the patriarch Abram and his seed. Then the organization and socialization of this Abram idea by Moses, then the centralization of the power and the divine right of the king under David, then the conflict of king and prophet and the evolution of monotheism, through Amos and Isaiah, and so on down to the Christian movement. And then a year or two on the Christian movement in the New Testament and in Church history. As your study and preaching center in such logical processes of thought, you will not make the mistake of the scientist, who sees the atom only through his microscope and so is utterly ignorant of the larger currents of the world's history. If the process of your historic study is clear and logical, you will have no difficulty in finding its modern application. You will enjoy a refreshing freedom from the storage information of second-rate minds, such as the laudatory sermons on Prohibition, or the League of Nations, or the World Court. And by using one of your logical movements of the Old and New Testaments every other year, you will master something that is your own. You will be independent of the latest scientific explanation of Jonah and the Whale, or of the Virgin Birth.

Don't let the scientist lead you into the common heresy that the world is all outsides and no insides. Abram and Moses and Isaiah knew better. They did not begin their preaching with "Thus saith environment." They began with, "Thus saith the Lord." They often ignored environment—they rebelled, and succeeded in spite of it. With all the favoring conditions of environment, no man and no people can do the illogical thing and permanently get away with it. Material environment notwithstanding, the deeper view of history is that there is a creative spirit at work within, in whom we live and move and have our being.

Frankly, I am not sure the professor is right. Before I can prove him wrong, I must master the logic of the historic process of religious thought. Since there is no better field than that of the Bible and Church history, it seems to me I have a life job in the ministry.

At least, I cannot now see the end of my preaching row.

DAILY BIBLE STUDIES

(Continued from page 430)

August 9

Read II Kings 25:1-13.

Facts to be noted:

1. Zedekiah revolts again against Babylon.
2. Jerusalem is destroyed and the remaining inhabitants exiled.

Nebuchadrezzar placed upon the throne of Judah as a vassal king, Zedekiah, a younger son of Josiah. Weak and irresolute he became a tool in the hands of a new party of revolt in his own land, and in several of the surrounding countries which were subject to Babylon. Again Jeremiah advised against the project, but Zedekiah, relying upon assistance from Egypt, revolted. Nebuchadrezzar at once besieged Jerusalem, which was finally starved into surrender. In 586 B. C. the city was virtually destroyed, Zedekiah and all but a few of the in- of the machine; and the vital nature of the primaries, if we and the Kingdom of Judah came to an end.

THE SUPERNATURAL, as it is in Christ Jesus, is no intellectual encumbrance, but rather the very key by which alone life is rationalized, and the spirit in us set free to think, and work, and grow.—Henry Scott Holland.

POLITICS

By CLINTON ROGERS WOODRUFF

WE ARE in the throes of a Presidential campaign and therefore in the throes of politics—or perhaps one, in order to be accurate, should say "party politics." If one were to believe the headlines of some of our papers or the speeches of some of our Senators one would be justified in feeling that we had indeed fallen on evil times. In a way we have. The revelations of the past few months are deeply humiliating. On the other side, however, it is better for us to know about these transactions, if they exist, than to seek to conceal them. In the human body we have less fear from the ills that are known than from the concealed or unknown ones, and so in the body politic.

Julius H. Barnes, the useful President of the Chamber of Commerce of the United States, says that "The business man should not criticize the politician. Ethics in politics are as high now as they are in business—and in both they are higher than they were ten years ago." I believe that to be true, but there is no reason why both should not be much, very much, higher than they are. I have long felt that our business standards have been in need of revision upward, and also that politics are as bad as they are because of their alliance with business. Whether the situation has been aggravated at the present time by the world-wide crime wave following the war is an undetermined question. I am inclined to think the situation at Washington is more deep-seated. It is a matter of satisfaction, however, that the bright light of publicity is being thrown on conditions, which, if allowed to continue unchecked, would bring disaster.

This desire to know the truth must not be subverted to partisan ends; nor must it be used recklessly. A revolver in the hand of an officer of the law is an extremely useful instrument; but in the hand of an irresponsible bandit or fanatic, it is highly dangerous.

Samuel G. Blythe has a deserved reputation as a keen political observer, and he recently remarked that, unless there is a good deal of noise in administration policies, the ordinary American citizen thinks the administration is a failure. Such a man does not appreciate either a destructive or a constructive movement in politics if it is not accompanied by a good deal of trumpet blowing. We are a highly nervous people, and we fail to appreciate the power of quiet achievement. This is a wise observation. In addition to being highly nervous, we are impatient. We want immediate results. We see the tendency in Church work as in secular affairs. We drop a contribution on the plate and expect the millenium the next day.

Not unfrequently we hear men and movements condemned as fairly or only partially succeeding because they have proceeded quietly and effectively. Moreover there are those who determine a person's usefulness or honesty of purpose on the basis of their vociferousness. The more frequently a man declares his honesty, the higher his integrity—at least in the opinion of some. "Yet the quiet achievement and not the tempest marks both the true reformer and real progress in government, as in life," the editor of *America* recently declared. "It is surely a fine thing," he further said, "to take pride in a government of, for, and by the people. It is a finer thing to make it such in reality. It can only be made such by a real interest. For it is an axiom of history that democracies perished wherever the interest of the citizenry lagged. Interest that is both constant and intelligent is democracy's safeguard and the only possible security for a government founded on the consent of the governed. Do we insist enough on this plain truth in our schools and colleges, or are our courses in civics merely academic exercises with no practical bearing on the duties and responsibilities of citizenship?"

No. The number of courses in government in all its branches is constantly growing in schools and colleges. Especially in our high schools an increasing emphasis is being placed on such instruction.

This growing interest is manifesting itself in another direction: The study of politics and politicians is reflected in the publication of books. Two have recently appeared which show the trend. One is called *The Great Game of Politics*. It is by Frank R. Kent, and is published by Doubleday, Page & Co. Mr. Kent tells a moving story of how the precinct boss can control six hundred votes by actually delivering thirty-five at the polls; how government power flows from a few in-

dividuals through the local boss, up to the bigger and bigger bosses, until they elect Presidents and write Federal laws. There is no muck-raking: just a plain, unvarnished statement of truth. If one wants to know how the political contest is being played this year, read this fascinating story.

In his introduction Mr. Kent declares:

"It is not too much to say that the great bulk of citizens, the country over, are in a state of ignorance about politics. Their ideas about political organizations are of the haziest nature. The general belief about a political machine is that it is a sinister and somewhat secret association of men who run politics, live by graft, and are headed by bosses who come up from the slums and are exceedingly evil creatures. Of the real functions of the machine, of the kind of men who belong to it, what they do, how they do it, what they get out of it, the way political power is acquired, how and why it is held, there is an amazing lack of accurate information. There is slight conception of either the necessity or the importance of the machine; and the vital nature of the primaries, if we can judge by the absurdly small percentage of voters who regularly participate in them, is generally missed."

He further says, in this same connection:

"Under existing conditions, and because of the extraordinary inertia and indifference of the voters, the country is really run by the political machines, and the political bosses are, in the confines of their own communities, our most influential set of citizens. Incomparably, they have more power than any other group among us. Because of these facts, it would seem to be the sensible thing for the rest of us to gather as much accurate information as possible about these machines and the people who run them. It is pretty generally conceded that one of the reasons so vast a proportion of the qualified citizens of the country fail regularly to vote is their lack of knowledge, and consequent lack of interest in what it is all about. Ballots are so big, and elections so frequent, in the great cities like New York, Chicago, Philadelphia, and Boston, that average men and women find themselves bewildered by the confusion of campaigns, and unable to post themselves in a way to vote with intelligent discrimination for any save the very highest offices, and not always for them. Consequently, from one third to one half of them do not vote in the general elections, even for President of the United States, and from two thirds to nine tenths fail to participate in the primary elections, which means that the politicians regularly confine our choice in the general election to their choice in the primaries."

Another, more detailed study of a particular "machine" is to be found in *Boss Platt, and His New York Machine*, by Harold F. Gosnell, published by the University of Chicago Press. It is the product of the political science seminar at the University of Chicago under the leadership of Professor Charles E. Merriam—both significant facts. In the course of his introduction Professor Merriam says:

"Long ago we ceased to believe that rulers governed because they were the sons or blood relations of gods, or even that they ruled by special divine right. 'The mystery that doth hedge about' a king has largely been dispelled, and with it the lesser mysteries that were worn by lesser lights around the throne. It may still be assumed, however, that there is some other kind of mystery that surrounds a leader of men, some magic that grows out of mysterious 'human nature' and defies human analysis and understanding."

Political leadership, depending as it does on the qualities of "human nature" as well as on the particular reasons in given circumstances that cause men to lead or to be led, can best be understood and studied by a study of specific and typical instances. In this most interesting and instructive volume Mr. Gosnell has selected as an example of such leadership the career of Senator Thomas C. Platt, of New York.

From the wealth of material available for a study of New York politics, not alone from the autobiographies of Platt and President Roosevelt, a graphic and detailed picture has been drawn of the social background, the personal qualities, and the strategy of politics concerned in the leadership of Senator Platt. The author in an objective way shows how a political machine works. In so doing he has identified "Boss" Platt with the organization and has not passed judgment upon the man. This attitude, I might say in passing, is characteristic of the new school of political thought, which believes that an accurate statement is more effective than a perfervid one.

The student of American political life and of party phenomena, the political scientist, indeed the average citizen, whoever he may be, will find these two volumes worth their thoughtful reading. They are commended because they give an insight into conditions about which the average or the ordinary citizen, call him what you will, knows all too little, and about which he should know and should think about every

day, and not once in four years or after an exposé. "The reaction that usually follows any exposé of this nature," as the editor of *America* says, "is a feeling of indignation, a landslide in a political campaign, followed by the inevitable recurrence of another scandal a few years later. The reason for this is that the ordinary citizen takes very little interest in government and even in politics until a scandal breaks. Then everyone becomes a political expert overnight!"

IN AN OXFORD GARDEN

The ancient sweetness of the woods and fields
Lies on my heart as golden bees
Lie on the petals of the clover,
Pressing and vibrant, drawing the pollen from the honeyed-cups.
So, garden fragrances press upon my brimming cups of memory:
I catch the odor of the pines, and suddenly
I feel the childish hours of playtime
Come surging out of a forgotten past.
I see the sunlight filter in upon the red-brown needles
That carpeted my playtime house.
I hear the wind in giant tree-tops;
Note again the choirs within cathedral woods—
My worship-place, that taught me all of God I cared to know
When just a little girl with wreath upon my head and fairies at my feet.

The fragrance of the fields brings back to me tall grass,
The harvester, the rake and fork,
The haycock and the creaking wagon, where we tossed the hay,
I and my bigger brother: helping father, like the boy of twelve,
Unconscious of ourselves.

The ancient sweetness of the roses wild,
And honeysuckle bloom at night,
Brings back to me the first shy passion of young womanhood.
I see him in the sunlight,
I sense him in the moonlight,
I know that love is best for all the world,
When gardens bloom with roses
And moonlight nights are filled with fragrances.

And yet I would not be a child again,
Nor ride the fresh-mown hay.
I would not wander hand in hand with him I love
Beneath the starlit sky.
For now I am alive with the great oversoul of memory.
I thrill with quiet joys pressing upon my heart,
Glad to be part of the eternal plan.

The ancient sweetness of the world presses upon my heart:
I am content.

MABEL HILL.

A BEAUTY PARLOR

THERE IS a ward in the Rhode Island Hospital where a number of women are confined for a rather long period with broken limbs, their arms or their legs strapped to splints and lifted up at an angle to their beds by what appears to be a gymnastic apparatus. At first their faces are furrowed with deep lines and their voices are mournful and sometimes complaining. In a few weeks the voices are more cheerful, and most of the lines on their faces disappear. A new light shines in their eyes, and, though homely at first, they become quite beautiful of countenance. They have learned patience and hope, and something of faith and love. It is the exercise of these virtues that has brought about such a change that the Hospital Visitor calls the ward a Beauty Parlor. He wonders whether a similar change might not be wrought in the home, if the accidents of life, trials and tribulations were borne patiently by those in it and there were some exercise of faith, hope, and charity. Christian virtues are of more value to the face than cosmetics.—The (Rhode Island) *Diocesan Record*.

CHRIST rules not merely by the tradition of what He once was, spake, did, and endured, but by a real power, which even now, seated as He is at the right hand of God, He exercises over lands and nations, generations, families, and individuals.—*Kuyper*.

CHRIST has made the world better than it was. Only Christ can make the world better than it is. Christ was the hope of the world before He came. The hope of the world is still in Christ and in those in whom the Christ spirit lives.—*C. W. Fulton*.

The Ancient Elizabeth City Parish

ON Sunday, July 20th, a service commemorating the three hundred and fourteenth anniversary of the establishment of Elizabeth City Parish, Hampton, Va., was held in the parish church of St. John. The officiant was the present rector of the parish, the Rev. Charles E. McAllister, assisted by the Rev. A. S. Freese and the Rev. J. K. M. Lee. The Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, the diocesan, was present and made an address, taking for a text, "God is our refuge from one generation to another."

The Rev. Charles E. McAllister, the rector, prepared the following historical account of the parish:

"The forefathers of our English Christianity, after setting up a cross at Cape Henry, made their next stop at the site of the present city of Hampton, then an Indian village called Kecoughtan. Captain John Smith gives a quaint yet interesting description of the place: 'The houses are built like our arbors—of small young springs (sprigs) bowed and tied and so close covered with moss or barks of trees, very handsomely, that notwithstanding either wind, rain, or weather, they are warm as stoves, but very smoky, yet at the top of the houses there is a hole made for the smoke to go into right over the fire.' He writes in 1608: 'Six or seven days the extreme wind, frosts, and snows caused us to keep Christmas among the savages, where we were never merrier or fed on more plenty of good oysters, fish, flesh, wild fowl, and good bread, nor never had better fires in England than in the warm, smoky houses of Kecoughtan.'

"After a disastrous experience at Jamestown, the colonists returned to Kecoughtan and took possession in 1610, from which time dates the history of the Church in Hampton. The Indians were driven away and the colonists evidently occupied the site of the ancient Indian village.

"The foundations, where the anniversary service was held, show the location and size of the first church. The Rev. William Mease was the first rector from 1610 to 1620.

"John Rolfe tells us that in 1616 it was a place of twenty inhabitants, who seemed to be more industrious than those who remained at Jamestown, and were, as a consequence, reaping more of the fruits of their labors. In 1619 William Tucker and William Capps represented Kecoughtan in the House of Burgesses, and petitioned that body for a change of name. An old chronicler says, 'The year in the House of Burgesses, when Jamestown was twelve years old I guess, some people in pious frame of mind, took a spite at Kecoughtan's name, and suggested some other names. They made their grudges to old King James, and so the king found a new one, for the fine section and all around.' The name Kecoughtan does not appear in legal documents from this time. The new name Elizabeth City was so called after the daughter of King James I.

"About this time the whole number of settlements in Virginia were included in four great corporations, of which Elizabeth City was one. This corporation was coextensive with the parish. Among the early ministers was one James Stockton, who enjoyed the distinction of being, says President Tyler, of William and Mary College, 'the earliest exponent of the idea that the only good Indian is a dead Indian.' Stockton had warned the settlers of the impending massacre of 1622, and, aside from his animosity toward the Indians, he was apparently a godly and humane man.

"In 1623, there lived within the bounds of the parish the first English couple married in Virginia, John Layden, a carpenter, and Anne Burras, a lady's maid. To them was born the first white child in Virginia, and the first baptized in the parish. Virginia Layden was the first English child born in America after Virginia Dare.

"It is interesting to note that, when Governor Harvey assumed office on January 18, 1636, he read his new commission in the church at Elizabeth City.

"A second church was built at Pembroke Farm about one mile west of the present site of St. John's, somewhere about 1660. This church was built of wood, and its foundations have been thoroughly identified. Among the tombs there are those

of Admiral Neville, Thomas Curle, Peter Hayman, and the Rev. Andrews Thompson, all dated before 1700.

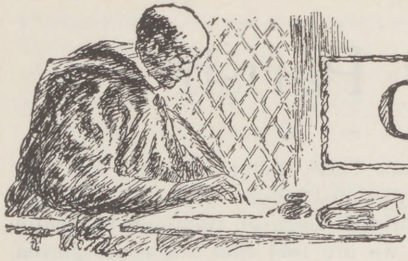
"The existence of the present town of Hampton is legally dated from 1691. In 1716 we are told that the congregation was holding services at the Court House. The church of 1667, now being too far away, it was decided to build a new church within the limits of the town of Hampton.

"It is of record that a 'Court held January 17, 1727—Present, James Walker, Joshua Curle, James Wallace, Wilson Cary, justices: Mr. Jacob Walker and Mr. John Loury were appointed to lay off an acre and a half of ground at the upper end of Queen Street for the building of a church thereon.' This land joined the lot of one Proswells, and is the same lot upon which the present church buildings stand. The minister and church wardens of the parish, together with the aforesaid court, entered into a contract with a Mr. Henry Cary to furnish him with wood from the school grounds at the rate of sixpence per load to burn bricks for the church. The bricks were to be English bricks, that is to say, of the shape and character of those made in England. Hence we suppose arose the fiction long indulged in, that the church and other early colonial buildings were built of bricks brought from England. Until a few years ago there was a large hole in the church yard, wherein, it is said, the bricks were made and burned.

"During the American Revolution the belfry was struck by lightning and the royal coat of arms was hurled to the ground, much to the delight of the patriots, who saw in this a divine approval of their cause. When Hampton was sacked and burned by the British under Admiral Cockburn the church was desecrated and turned into a barrack. The church began to fall into decay, although a few loyal souls still held as a congregation. In 1827, under the leadership of Bishop Moore, the old walls once more were covered with a roof and the church maintained. During the war between the States the church was burned, along with the other buildings in the community, by those loyal to the cause of the Confederacy. Only the walls were left standing, but the services of the parish were conducted at Old Point, at the Court House, and in Patrick Henry Hall. In 1869, under the administration of Chaplain McCarthy of the United States Army, the church was again restored.

"During the rectorship of the Rev. John J. Gravatt, work was started in the neighboring town of Newport News, which has since developed into the strong parish known as St. Paul's, in that city. Emmanuel Church, Phoebus, is also a daughter of old St. John's Church, Hampton. Special work among the negroes of the town was begun by Dr. Gravatt in 1889, and has developed into the work of St. Cyprian's Church, Hampton. In 1905, with the help of the assistant, the Rev. G. F. Rogers, the work of the church known as Grace Church, Newport News, was undertaken.

"The Rev. Charles E. McAllister, present rector of the parish, is the forty-second rector in continuous succession. The church possesses the oldest communion plate in America. Alexander Brown, author of *The Genesis of the United States*, and of *The First Republic of America*, says of the old plate: 'The cup and small paten of May 1618-19, are the most ancient, and may be considered the most precious relics in our Church in America.' The vessels used by the Rev. Robert Hunt, at Jamestown, perished most likely in the Jamestown fire. The handsome communion vessels at Williamsburg are of a later date, the earliest being marked 1661. The service at St. John's, is dated by the hall mark 1619, and are inscribed as follows: 'The Communion Cup for St. Mary's Church in Smith's Hundred in Virginia.' Around the margin of the paten is inscribed: 'If any man eat of this bread, he shall live forever—(Jo. 6)'. Smith's Hundred was a large plantation between the Chickahominy and the James rivers. After the Indian massacre of 1622, these communion vessels were awarded by the court at James City to South Hampton Hundred Church. This is undoubtedly the present Elizabeth City Parish, and St. John's Church, Hampton, as being the parish church of South Hampton Hundred."



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.

ON SAYING THE CANON

To the Editor of *The Living Church*:

THE VERY thoughtful letter of Father Pierce, relative to my letter concerning the "Secret Canon" of the Mass is very interesting: nevertheless, in my letter of June 21st, there was no intent to stir up prejudice, nor do I feel that the ideas expressed arose from any grave ignorance, but rather from keen observation during the past seven or eight years.

I think I can truthfully state that it was the reverent saying of the Prayer of Consecration in a subdued but clearly audible voice which so impressed me as a choir boy that I found it comparatively easy a little later to accept the doctrine of the Real Presence. There really is, then, a converting power to these words when audibly but reverently said. This so-called "reform" is rather in the nature of a return to the manner in which our Lord Himself did speak "on the night in which He was betrayed." The Last Supper was a communion between Christ and His disciples, and it is hardly possible that those who gathered about our Lord did not hear Him.

What if the East does veil the voice as well as the sight, and Rome silence the voice, or cover it by means of a tongue not understood by the people—why must our branch of the Church Catholic do likewise? I may, as Fr. Pierce thinks, be wrong in holding the silent canon to be a Roman practice, but I often wonder, if the Roman Church were suddenly to decide for an audible canon and the Mass in a language understood by the people, just how much zeal there would then be in our own Communion for these "primitive" customs.

Let me reassure Fr. Pierce that I do not favor, any more than he does, the loud, harsh, and elocutionary method of saying Mass, or the public offices, but there really ought to be something in between noise and secrecy, which will allow for our people to share in the worship of our Lord to the fullest extent. There will still be a place for the very low or inaudible voice in the special private prayers of the celebrant, which quite properly could be said in Latin if the priest at the altar so desires. The office of preparation, said by the priest and acolytes, is another instance where the almost whispered word has an especial place.

Really there is so much to be done along the way of solid constructive work that we may well leave alone such practices or changes as may wound sincere worshippers before the altar-throne of God. Prayer and the missionary spirit will convince men of the mystery of the altar: not fads.

W. LYNN McCracken.

PIUS V AND THE ENGLISH LITURGY

To the Editor of *The Living Church*:

MAY I ADD the testimony of another writer to that of Jennings quoted in your issue of July 5th in answer to the challenge of Father Bollard in your issue of June 14th? John Harvey Treat in his *Notes on the Rubrics of the Communion Office*, with an Introduction by Morgan Dix, S.T.D., quotes (page 40) Sir Edward Coke:

"That Pius Quintus whome those of their side do account to have beene a good Pope (though by false persuasions too much mislead) before the time of his ex-communication against Queene Elizabeth denounced, sent his letter unto her Majesty, in which he did allowe the Bible, and Book of Divine Service, as it is now used amongst us, to bee authentick, and not repugnant to truth. But that therein was contayned enough necessary to Salvation, though there was not in it so much as might conveniently be, and that hee would also allowe it unto us, without changing any parte; so as her Majesty would acknowledge to receive it from him the Pope, and by his allowance, which her Majesty denying to do, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quintus, as I have faith to God and men. I have often times heard avowed by the late Queene her own words; and I have conferred with some Lords that were of greatest reckoning in the State, who had seene and read the letter, which the Pope sent to that effect:

as have been by me specified. And this upon my credit, as I am an honest man, is most true."—(*Speech delivered at the Assizes, held at Norwich, Aug. 4, 1606.*)

July 14, 1924.

WILSON WATERS,

REAL AND SPURIOUS MODERNISM

To the Editor of *The Living Church*:

WOULD THAT YOUR editorial on "Modernism"—together with some of President Bell's remarks on the same subject—could be "broadcast" generally! It would clear away the misunderstanding that exists just now, even in high places. One may well be surprised to find the confusions that assail outsiders reappearing in articles by a leader like Dr. Worcester, as they do in his discussion of the function of history and science in relation to the Church, and in his entertaining dictum that dogmatic decree never creates truth.

In our own day we have now seen all the steps that modernism can take. First, a group of men have maintained that we are free to regard the elements of the Creed as true only in a symbolic sense. Secondly, Professor Dickinson Miller has asserted, in his article in the *New Republic*, that, since it is impossible to adore the historical figure of Christ (ignoring the *living Person*), we therefore worship a symbol that we have set up in our own minds. In other words, we take the whole Christian position symbolically. Then Bishop Brown has made the third move: God, considered from any point of view, Christian or pagan, is a symbol.

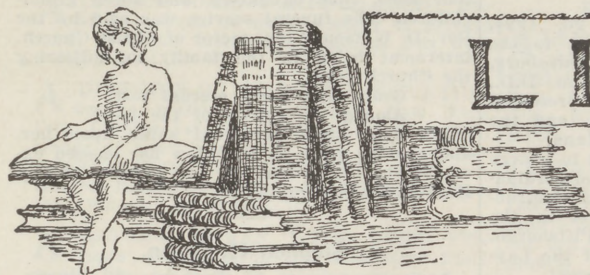
Once we have the right to take the first of these steps, the Church has no power to keep us from going further. If idealism has been forced to flourish on a basis of falsehood in the past, how are we assured that its essentials have more than a poetic significance now? Arnold appears to be right: poetry is the future religion. The position of the non-Christian, that Christianity is only one more mythology, is graciously assisted by this view. We might add that, by the same token, the Virgin Birth might be regarded as God's white lie.

Some people say, "Why hound poor old Bishop Brown? The man is not in his right mind";—as if it were a dangerous precedent to begin to weed out members of the clergy who are not in their right minds! But I fail to see how heresy trials can be avoided, unless we are willing to see whole communities grow up with an unchristian teaching and a use of the sacraments that dishonors our Lord. I have recently been in a place where the Holy Communion (we were told) was to be offered in the afternoon! In another locality no provision is made for communion every Sunday, and the parish is in charge of a student. After working with college students, by the way, and after seeing what instruction some of them get in their home churches, I am heavily inclined to a rigid Church discipline. Let those golden words of President Bell be repeated, that the young of today are not looking for a religion which is made easier by discarding doctrines. In my experience, the normal young person of today is bored to extinction by Protestantism; he is attracted by the daring of the Broad Church preacher, and goes to hear him once or twice (but moves on to more logical quarters); and when he discovers Catholicism, he knows it is that for which he has been hungry.

I wish you would write an editorial on theological schools which spread modernism. Can the Church tolerate the spreading in this way of what works to her own destruction? A fellowship of uncongenial minds she may be; but she must be more than that, or the Unitarian society fulfills her mission with more honesty and consistency. She must bear witness with unflinching voice to the truths of our Lord. She can hardly insist, in one age, that the Creed is to be depended on, and then, in another, confess to doubts about her own veracity in the past. If there was one thing the Reformation signally failed to do, it was to change the doctrines of the Church. The changes that were effected in Protestant bodies (*e.g.*, with regard to the Bible) look but poorly now, especially among the modern modernists.

HOWARD R. PATCH.

Humarock, Massachusetts, July 21.



LITERARY

INTERNATIONAL RELATIONS

International Law and Some Current Illusions, and Other Essays. By John Bassett Moore. New York: The Macmillan Co.

Justice Moore has had a distinguished career as an international lawyer. He has been counselor to our Department of State and acting Secretary of State; he has been retained by Republican and Democratic administrations as an expert and as an adviser; he was elected by the League of Nations one of the eleven Justices of the Permanent Court of International Justice and has been identified with more international conferences than there is space to chronicle here, the latest being the presidency of the International Conference held at The Hague last winter to make rules for the use of aircraft and radio in time of war, to which he devotes one chapter of this admirable and informing volume, written out of a long and eventful experience.

The immediate object of the publication of this volume is to contribute something towards the restoration of that sanity of thinking and that legal and historical perspective which the War so seriously disturbed. All wars tend, in proportion to their duration, extent, and intensity, to unsettle existing conditions and subvert accepted beliefs, and the latest one was no exception. *Inter arma leges silent.* Nevertheless, as Dr. Moore points out, it has not been supposed that, because in the din and struggle of war the laws might for a time be little heard and respected, the law as it previously stood had perished, and the law of the future was to be found in what was most recently done in war. The distinction between combatants and non-combatants is the vital principle of the modern law of war. It may be assumed that, even among those who apprehend that this distinction will be abandoned, no one will be found to deny that this would necessarily signify a reversion to conditions abhorrent to every man who cares for law.

Judge Moore writes with distinction about International Law and Some Current Illusions, Contraband of War, International Arbitration, The Permanent Court, Rules of Warfare, Air-Craft and Radio, Law and Organization, The Passion for Uniformity, Suggestions for a School of Jurisprudence, and Relativity.

While the chapter which gives the book its title is of high importance, naturally one feels that the one that deals with the Permanent Court of International Justice is the outstanding one, and is perhaps the most striking and useful estimate of its precise significance thus far published. In addition to the illuminating comments and valuations of the author, the book is helpful because of the documents which it contains. To illustrate: In connection with a description of the Court we have the text of the Statute creating it, the Rules of Procedure, and the text of the Resolution opening the Court to all nations.

This is a volume to be commended to all thoughtful students and observers of international events and relations.

CLINTON ROGERS WOODRUFF.

British American Relations. By J. D. Whelpley. Boston: Little, Brown & Co. London: Grant Richards.

Anglo-American Relations during the Spanish American War. By Bertha Ann Reuter. New York: The Macmillan Co.

Mr. Whelpley is an American journalist who has lived for some years in England, and he discusses his theme with a sincere desire to promote real friendship between the two peoples. He is frank and outspoken, but kindly in his discussion. He realizes that neither people is in a position to assume, either justly or safely, the attitude of the Pharisee, but there have been discoveries which make the friendship of each worth while to the other. Out of the war came an emotional entente. Out of the turbulent peace which followed the Armistice, has come the makings of an entente founded upon clear vision, better understanding of each other, and the solid and time resisting strength of reason. In his view, to be reasonable with each other is "all that is necessary to keep the two peoples in close and sympathetic touch for all future time, for the other forces at work in this direction

function, more or less automatically; freely if under favorable circumstances; but to a certain degree all the time."

Professor Reuter's book is a special study based on an examination of the documents. She first analyzes in an intelligent and dispassionate way the factors which tended to hold the United States and Great Britain apart, from the close of the Revolution until after the Civil War. Then she shows the gradual growth, after that period, of the factors that contributed to draw the two countries together, following this analysis with a survey of the international background in the last decade of the Nineteenth Century and of the strengthening of Anglo-American friendship during these years. Having thus prepared the ground she takes up Great Britain's attitude toward our entrance into the war with Spain, Anglo-American relations in the West and in the East during that war, and finally the cementing of Anglo-American friendship between 1898 and 1900.

This study deals largely with official acts and, therefore, is to be differentiated from that of Mr. Whelpley, who deals more directly with politics than policies, with psychology than history. The difference between the two is shown by the use of the word "countries" by Professor Reuter and of "people" by Mr. Whelpley.

CLINTON ROGERS WOODRUFF.

EDUCATION

A Survey of Hebrew Education. By John A. Maynard, Ph.D., D.D., Ph.D. Milwaukee: Morehouse Publishing Company. \$1.50.

This small volume in Dr. Mercer's Biblical and Oriental Series is a reëdition of the author's dissertation offered at New York University for the degree of Doctor of Pedagogy. He distinguishes *Hebrew* from *Jewish* Education, limiting the former to the period between 2500 and 3000 B. C. (pages xii-xiii), and confining himself to it for the purposes of this volume. Introducing his subject by an outline of the "Social background in its relation to education" (Chapter I), he treats in succession, educational aims, subjects studied, means, methods, and results, closing his essay with a chapter addressed to the question, What can Hebrew Education teach us? Despite the vast compression of the book, in which there is nothing superfluous and of which every paragraph is susceptible of greater expansion, it reads well. It is informative and scholarly, and is based upon an intimate knowledge both of the Hebrew source-material and the principles of Pedagogy. A slip on page 47 can easily be corrected in a later edition ("It was probably easier for a child to understand that consonants are really vowelless, when no consonants were written"). He would classify Hebrew education as "social-democratic," to which belongs "the future for all types." "Hebrew education was an early attempt of humanity to accomplish it; thus it belongs to history, prophecy, and art—to the past, the future, and our present" (page 60). A useful bibliography and index conclude the volume.

Drama as a Factor in Social Education. By May M. Russell. New York: George H. Doran Co.

There is a growing and encouraging appreciation of the educational value of the drama. Within the past few years a number of excellent books have been written, showing the possibilities of the drama as an effective means of teaching those social principles essential to harmony and progress, and Mrs. Russell's book, born of her useful experience as instructor in story telling, dramatization, and pageantry, in the community schools of Boston, is easily one of the best. Her chapter on the relation of the Church to social progress will be found to be suggestive to those who are concerned with religious education. She points out that, if the children and youth of the country are to receive religious instruction, it must be provided by the home and Church, and that little can be expected from the home under present conditions. In her opinion the Church must build a system of religious schools so that all ages, from kindergarten to college graduate, shall receive the needed instructions, and weekday schools of religion are an absolute necessity. The public school will have the religious leadership, but education must be a unified process.

This little book (it has only 140 pages) is a useful one, outlining as it does a program of social education for the school, the Church, the community, both rural and urban, and in behalf of that greatly needed process of a more thorough Americanization of citizens new and old.

Church Kalendar



AUGUST

3. Seventh Sunday after Trinity.
6. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity. S. Bartholomew, Apostle.
31. Eleventh Sunday after Trinity.

KALENDAR OF COMING EVENTS

July 23-Aug. 5—Mississippi Teacher Training School, All Saints' College, Vicksburg, Miss.

July 24-Aug. 7—Young People's Department of the Sewanee Training School Sewanee, Tenn.

Aug. 7-21—Sewanee Clergy Conference, Sewanee, Tenn.

Aug. 7-21—Summer Training School for Church workers, Sewanee, Tenn.

Aug. 10-24—Evergreen Clergy Conference, Evergreen, Colo.

APPOINTMENTS ACCEPTED

BRAYSHAW, Rev. I. DEL., rector of the Church of the Redeemer, Orangeburg, S. C.; to be rector of Grace Church, Camden, S. C., September 1st.

JUNG, Rev. G. PHILIP, rector of Christ Church, Manlius, N. Y., and chaplain and instructor at St. John's School; to be rector of Emmanuel Church, Elmira, N. Y., with St. Mark's Church, Millport.

KIDD, Rev. GORDON LEE; to the staff of Grace Church, Trenton, N. J., with duty at St. Andrew's Church and at St. Luke's Church.

RUDD, Rev. ARTHUR B., rector of St. Luke's Church, St. Albans, Vermont; to be rector of Emmanuel Church, Newport, R. I., September 1st.

SIMMS, Rev. WILLIAM AUGUSTUS, rector of the Church of the Holy Communion, Maywood, Ill.; to be rector of St. Mark's Parish, Chicago, September 7th.

SUMMER ACTIVITIES

BARBER, Rev. MILTON A., rector of Christ Church, Raleigh, N. C.; at Little Switzerland, N. C., during August.

BURRILL, Rev. E. P., rector of St. John's Church, Pleasantville, N. Y.; in charge of the Church of the Annunciation, Chislehurst, Kent, England, during the month of August.

HAMILTON, Rev. ALEXANDER; acting chaplain St. Michael's Home, Mamaroneck, N. Y., and also, during August, in charge of Trinity Parish, South Norwalk, Conn.

MUNDAY, Rev. WILFRED, Grace Church, Anthony, Kansas; in charge of All Saints' Church, Saugatuck, Mich., during August.

SADLER, Rev. H. A. LINWOOD, rector of St. Paul's Church, Rahway, N. J.; in charge of the Church of the Messiah, North Woodstock, N. H., during August, with address at The Maples, West Campton, N. H.

CHANGE OF ADDRESS

BRADNER, Rev. LESTER, D.D.; from 281 Fourth Ave., New York, to Saunderstown, R. I.

RESIGNATION ACCEPTED

HALDEMAN, Rev. TOM; from the Denver Associate Mission, effective September 1st.

ORDINATIONS

DEACONS

NEW JERSEY—On Wednesday, June 11, 1924, at Christ Pro-Cathedral, Trenton, N. J., the Rt. Rev. Paul Matthews, D.D., Bishop of the Diocese, ordained to the diaconate, GEORGE STEINER ALDRIDGE, of St. John's Church, Maple Shade, and GORDON LEE KIDD, of All Saints' Church, Trenton. Mr. Aldridge was presented by the Rev. Harold Morse, of Grace Church, Merchantville, and Mr. Kidd by the Rev. R. E. Urban, of All Saints' Church, Trenton. The Rev. Hamilton Schuyler, of Trinity Church, Trenton, was the preacher.

DEACON AND PRIEST

PITTSBURGH—On Sunday, July 20, 1924, JOHN STANLEY TAYLOR was ordained to the diaconate in St. Stephen's Church, Wilkensburg, Pa., by the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese. Mr. Taylor was presented by the Rev. William Porkess, D.D., and the sermon was preached by Bishop Mann.

The Rev. Mr. Taylor has been put in charge of Trinity Church, Rochester, Pa. Before ordination he had been, for seventeen years, instructor in the heat treatment of steel in the Carnegie Institute of Technology, Pittsburgh, and, for eighteen years, a member of the Laymen's Missionary League of the Diocese.

On Tuesday morning, July 22, 1924, the Rev. GILBERT GOOD was ordained to the priesthood in Trinity Church, Washington, Pa., by Bishop Mann. Mr. Good was presented by the Rev. R. H. F. Gairdner, rector of Trinity Church, and the sermon was preached by the Rev. D. K. Johnston, rector of St. Peter's Church, Uniontown, Pa. Mr. Good will have charge of the combined work at Connellsville, Scottsdale, and Dunbar.

PRIEST

OHIO—On Sunday, July 13, 1924, the Rt. Rev. Wm. A. Leonard, D.D., Bishop of the Diocese, advanced to the priesthood, the Rev. HERMAN S. SIDENER, minister-in-charge of Trinity Church, Fostoria, in St. Paul's Church, Steubenville, the rector of which is the Rev. W. M. Sidener, father of the ordinand. Father Sidener presented his son to the Bishop, and the sermon was preached by a former rector of St. Paul's, the Rev. George W. Hinkle, of Cleveland. The Rev. C. F. Stent, rector of St. Stephen's Church, Steubenville, was also present.

The newly ordained priest celebrated his first Eucharist on Monday morning. On the evening following, a reception was tendered to the Rev. H. S. Sidener and his bride in the parish house, which was attended by a large number of friends.

DIED

SMITH—Died, July 2, 1924, at her home in Norwalk, Conn., H. LOUISE CAMP, wife of the late Theodore E. SMITH, and daughter of the late Jonathan and Mary Cameron Newkirk Camp, aged eighty-nine years.

MEMORIALS

Dr. D. Preston Wysong.

AT A MEETING of the vestry of St. Stephen's Church, Port Washington, L. I., N. Y., held July 7, 1924, the following preamble and resolutions were passed:

"St. Stephen's Church, having, by the death of Dr. D. PRESTON WYSONG, senior warden, lost one of the founders of the parish, an ardent Churchman, a loyal supporter, and a true friend, and the vestry having lost a wise advisor and earnest worker,

"BE IT RESOLVED, that the vestry of St. Stephen's Church hereby formally and officially express our deep sense of loss in the death of Dr. Wysong, our senior warden; and be it further

"RESOLVED, that the sympathy of the vestry be extended to the family of our late associate, and that these resolutions be spread in full upon the minutes of this meeting and become a part of the permanent records of this parish, and that a copy of the resolutions be forwarded to the family of Dr. Wysong and also to THE LIVING CHURCH for publication.

"S. K. CHOATE,
Clerk of the Vestry."

Mary Greene Gould.

Entered into life eternal, July 16, 1924, MARY GREENE GOULD, at her home, St. Simons Island, Ga.

Born in Augusta, Ga., her service for the Master began in early youth. As a member of the Church of the Good Shepherd during the rectorate of the late Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, she served faithfully as chorister, organist, and Church school teacher. It was through her efforts that a fund was started to build Christ Church, in a section of the city then without a place of worship. In 1883 she married James Dunn Gould, of St. Simons Island. Here her devotion to Christ and His Church continued with unabated zeal as a loyal worker and leader in all parish activities. Her saintly life was characterized throughout by her beautiful faith, wonderful love of family, and readiness to sacrifice for others—a true disciple, devoted wife, loving mother, loyal friend.

Besides her husband, senior warden of Christ Church, St. Simons Island, she leaves

four sons, four daughters, and seven grandchildren. The funeral service was said by the Rev. D. Watson Winn, rector of Christ Church, interment being in the family lot adjoining the Church yard.

Grant her, Lord, eternal rest.

Among the spirits of the blest.

Let Thy Light perpetual shine upon her, and give us grace so to follow her blessed example, that, with her, we may partake of Thy Heavenly Kingdom. Amen.

Stephen H. Green.

In loving memory of STEPHEN H. GREEN, priest, entered into life eternal St. James' Day, 1919.

Grant him eternal rest.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

DIRECTOR OF RELIGIOUS EDUCATION Eastern city parish. Catholic, capable of initiating weekday religious instruction. Specially trained. Answer K-263, care of LIVING CHURCH, Milwaukee, Wis.

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

A CLERGYMAN DESIRES PARISH OR ORGANIZED Mission in the North. Ten years in present charge. Correspondence solicited. CLERICUS-244, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

BY MATURE PROFESSIONAL WOMAN, trained in university and Church work, position as parish or mission helper, or in Altar Society service. Part-time work preferred. Address R-259, care LIVING CHURCH, Milwaukee, Wis.

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

A DIRECTOR OF RELIGIOUS EDUCATION desires position in or near New York City, October 1st. Experienced Church worker, leader of boys' and girls' clubs and weekday religious instruction. Part time work considered. Reference. Address W-264, care of LIVING CHURCH, Milwaukee, Wis.

A MATURE WOMAN WITH OVER TEN years' experience in the Missionary Field would like to teach in missionary school or among children in a Home. Address E-265, care LIVING CHURCH, Milwaukee, Wis.

B Y WOMAN TRAINED IN EDUCATIONAL and literary work, position as teacher of English or German. Church school preferred. Part-time work desired. Address R-261, care LIVING CHURCH, Milwaukee, Wis.

C HURCHWOMAN, KINDERGARTNER, EXPERIENCED in Church Mission, social service, and community work. Interested in religious education. Address W-258, care of LIVING CHURCH, Milwaukee, Wis.

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

D EACONESS, GRADUATE MUSIC; NURSE, five years' experience social field, desires position. Address R-254, care of LIVING CHURCH, Milwaukee, Wis.

E XPERIENCED ORGANIST AND CHOIRMASTER desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

B Y MATURE PROFESSIONAL WOMAN, with university training and practical literary and research experience, with some knowledge of social service, position for editorial or other work on a Church publication. Part-time work preferred. Address R-260, care LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

T HE WARHAM GUILD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc., (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

VESTMENTS

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

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

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

PARISH AND CHURCH

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

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

H OLY 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.

CATHOLIC PUBLICATIONS

T HE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), announcing its issues to be doubled in size beginning with September, advances now its subscription price to one dollar a year. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

HEALTH RESORT

New Jersey

S T. ANDREW'S REST, WOODCLIFF LAKE, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private Rooms \$10 to \$15.

SUMMER RESORTS

A CHARMING, QUIET, ARTISTIC, AND literary atmosphere combined with real home life; seashore and woods; meditateness and friendly intercourse with others alike interested, is offered by two Ladies. Write for description, etc. F. E. HARRIS, Paul Revere Cottage, Bluehill Falls, P. O., R. F. D., Maine.

BOARDING

Atlantic City

S OUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

T HE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Spring and Summer Season.

Los Angeles

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

New York

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

T HE CHURCH LEAGUE CLUB, 130 EAST 57th Street, New York. Attractive rooms for women alone in New York, at reduced rates until September 15th. Prices from \$10 to \$15 per week.

TWO GREAT CONVENTIONS IN ONE

For all men of the Church For all boys of the Church 15 years of age or over.

THE THIRTY-NINTH ANNUAL CONVENTION THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES Wednesday Evening to Sunday Evening October 8, to 12, 1924 Albany, N. Y.

The registration fee is \$2.00 for Seniors, \$1.00 for Juniors.

The first step is to register yourself, then register someone else. Bring a room-mate at least. Better organize a party from your parish. Plan to include this delightful trip in your vacation. The trip alone is worth while. Add to it the splendid inspiration and spiritual growth that are bound to come from and through the Convention, and you have surely sufficient reason for coming to this Convention, even at the expense of something else.

The clergy generally are urged to call to the attention of the men and boys of their parishes the advantage of attendance, and to make an earnest effort to assure that their parishes are represented.

Registration cards may be had from the National Office, 202 S. 19th Street, Philadelphia, Pa.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

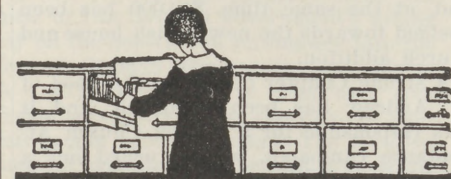
Christ Church—The Peace Church—Portsmouth, New Hampshire

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

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

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

INFORMATION BUREAU



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

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

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be

glad to assist in such purchases upon request.

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

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

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

BOOKS RECEIVED

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

A. N. Marquis & Co. 440-442 S. Dearborn Street, Chicago, Ill.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. 13. 1924-1925. Edited by Albert Nelson Marquis.

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

The Making and Meaning of the Bible. By George Barclay, M.A. Price \$1.75 net.
Foundations of Faith, I: Theological. By Rev. W. E. Orchard, D.D. Price \$1.75 net.

PAPER-COVERED BOOKS

The Four Seas Company. 168 Dartmouth Street, Boston, Mass.

My Garden. An Allegory. By Addie S. Winnek.

BULLETINS

National Council of the Protestant Episcopal Church. 281 Fourth Ave., New York, N. Y.

How to Reach the Foreign-Born. Bulletin No. 45.

Report of Income and Expenditures for 1923 with Comparative Figures for 1921 and 1922. Bulletin No. 46.

YEAR BOOK

Trinity Parish Register. Year Book and Register of the Parish of Trinity Church in the City of New York, A.D. 1923.

PROGRESS IN LAKE FOREST, ILL.

MARKING THE BEGINNING of his second year as rector of the Church of the Holy Spirit, Lake Forest, Ill., friends of the Rev. Herbert W. Prince, in the congregation, have just presented him with a new Dodge sedan. The vestry, endorsing the gift with enthusiasm, authorized the parish treasurer to pay the bills for running expenses and upkeep.

The first year of Mr. Prince's ministry in Lake Forest has resulted in the addition of sixty names to the membership of the church and forty to the Church school. An increase of \$6,000 in pledges for parish support and the Church's Program has been registered during the year, and, at the same time, \$40,000 has been pledged towards the new parish house and church addition.

A strong Chapter of the Brotherhood of St. Andrew has been organized, and it was responsible for a Lenten Church Attendance campaign, which turned out a marked success. A corporate communion is now established and the ushering for Sunday morning services cared for.

The care and entertainment of college students, and the working up of a Community Bible Class, are part of the plans for next season.

"THERE SEEMS to be such a large field in the Church for young people with training," wrote a Southern Ohio girl, "an opportunity to do really worth while things. I never realized it until I went to the Gambier Summer Conference."

English Church Assembly Provides Clergy Pension Scheme

Candidates for Orders—The Liverpool Cathedral—A Festival Service

The Living Church News Bureau
London, July 11, 1924

THE CHURCH ASSEMBLY COMMENCED its summer session on Monday last at the Church House, Westminster. The Archbishop of Canterbury presided, and, in his opening statement, referred to the progress made in getting ecclesiastical measures, which had passed through all their stages in the Assembly, sanctioned by Parliament. They hoped that before very long the number of measures passed during the Assembly's four years of active life would be thirteen—a rate of progress which even the most sanguine of those who took part in the establishment of the Assembly had not expected.

Lord Phillimore called attention to the third report of the Clergy Pensions Committee, and moved that it be generally and provisionally approved, and that the committee be instructed to prepare a measure with authority to provide, 1, in the case of clergy ordained after the fixed date, a retiring pension of £200 per annum at the age of seventy after forty years' service; 2, in the case of clergy already ordained on the fixed date, a pension on the scale and at an age to be fixed actuarially in relation to the available resources; 3, for a charge on benefice incomes of not more than three per cent per annum on the net value thereof; and, 4, for a similar charge upon the stipends of bishops-suffragan, assistant bishops, archdeacons, deans, canons, and assistant clergy not included under clause 3. He expressed regret that the committee had not been able, as they had at first hoped, to put forward a scheme which would embrace all the clergy, but they had been advised that the accrued liabilities would be such a burden on any pension scheme that it would hang like a millstone round their necks. They did hope, however, to provide for all future ordained clergy up to the age of sixty, and this would include all those holding any offices in the Church except diocesan bishops.

Sir Lewis Dibdin, the Dean of Arches, pointed out that, whilst the scheme was a very good one as far as it went, it did not provide at all for the existing clergy. The provision for those already ordained was a matter of urgent importance in any scheme put forward. He thought also they ought to make some provision for the widows of clergymen. He suggested that the detailed discussion of the scheme should be adjourned, and that in the meantime the Committee should be asked to prepare a draft measure embodying the recommendations made.

A long discussion followed, extending over the next day, but finally general approval was given to the report of the Committee, and the principles set out in the resolution were agreed to.

On the whole, the Assembly may be congratulated on its pension scheme. Two hundred pounds per annum is, it is true, little enough, and compares unfavorably with the three hundred pounds a year pensions paid by the disestablished Church in Ireland, but it is better than nothing. The charge of three per cent on clerical incomes may prove a serious matter for

many of the married clergy, and it is to be hoped that their parishioners will regard it as a point of honor not to let this new burden fall on their priests, but to shoulder it themselves.

CANDIDATES FOR ORDERS

Among other matters discussed in the Assembly was the continued falling-off in the numbers of candidates for Holy Orders. Although it was encouraging to hear from Dr. Kidd that there is evidence that the worst times are over, the lack of priests is unquestionably hampering the work of the Church, and will hamper it still more in the future. There are numbers of men with vocations, as is well known, but there is no money with which to educate them. The £10,000 voted by the Church Assembly will do something, but a much larger sum must be forthcoming to remedy the present serious dearth of spiritual pastors.

THE LIVERPOOL CATHEDRAL

It was a wise decision to open the new Cathedral at Liverpool to the subscribers, press, and general public for a week before the chairs were put in and the rehearsals for the consecration ceremony began, and thousands of people have been in to gaze and to wonder. The architectural world is lost in admiration over the founding of a new tradition out of all that is best in Classical and Gothic. Few expected anything so wonderful in its blending of majesty and strength with beauty and delicacy of detail. When the next section supplies more of the needed length, and softens the light which now glares through the temporary west windows, Liverpool people will not think the Cathedral has been raised at too great a cost, or grudge the money still needed to complete the nave and central tower. The Cathedral committee has lost no time in seeking to gather in fresh subscriptions on the first impression and pride of the city in Mr. Scott's achievement. An appeal is already circulating for a further sum of £300,000 to complete the central space and second transept, and it is hoped to be able to report to the King, when he comes for the opening, next week, that another five or six years will see the addition ready for use.

The consecration week is being planned as a week of special devotion, centering, as is fitting, in the Lady-chapel, to which it is hoped that every communicant of the diocese within reach of it will make at least one pilgrimage in the week for prayer. Then there will be special gatherings in the Lady-chapel, for which the Bishop of Edinburgh has undertaken the responsibility. On three afternoons he is to address the clergy on personal consecration, and on three evenings he will speak to the communicants on the same subject.

The eve of the consecration, from 6 p.m. Friday, to 6 a.m. Saturday, is to be observed as the Great Watch in the Lady-chapel, each of the twelve rural deaneries being responsible for one hour. On the morning of the consecration day, Saturday, July 19th, every incumbent is being asked to have an early celebration in his church, the Bishop and the Cathedral clergy each communicating in the church of the parish in which they reside.

Liverpool Cathedral has a great chance

of taking on a more than national character. It is the last great church that many of our overseas settlers will see as they leave the homeland, and the first on which they or their children, returning, maybe years later, will set eyes. Is it too much to hope that the Cathedral authorities will recognize this fact by setting apart one of the chapels for the special use of emigrants, now that the numbers of such have become so great? This would mean that from the very start this new Cathedral, built by the sea, in thought and mind looks across it to the sons and daughters of our race who live beyond it. And one must not forget our many visitors from America and other countries who disembark at Liverpool. What an opportunity of extending to them a real Church welcome!

A FESTIVAL SERVICE

A festival service was held last Monday afternoon in Westminster Abbey in aid of King Edward's Hospital Fund for London. Under the direction of Mr. Sydney H. Nicholson, organist and master of the choristers, the choirs of practically every Cathedral and collegiate church within a 100-mile radius of London took part in performing some of the finest and most characteristic examples of English music from the epoch of Elizabeth down to our own times.

The selection began with anthems by Henry Purcell and Orlando Gibbons, and, after prayers, in Memoriam anthems by Sir Walter Parratt, Sir Frederick Bridge, and Sir Charles Stanford were followed by the Contakion, "Give rest, O Christ," to the Kieff melody, arranged by Sir Walter Parratt. After the First Lesson, the anthem, "Ascribe unto the Lord, O ye kindreds of the people," by S. S. Wesley, and other anthems were sung.

Possibly to many the most thrilling moment of the service was the procession, during which Psalm 68, "Let God arise," was sung to the Gregorian Tone VIII, with verses in *fauz bourdon* and with interludes. Parry's magnificent setting of "I was glad" (written for King Edward's coronation) gave the choir its chance. Mr. Nicholson has obviously a genius for such music-making, both as regards organization and performance. He extracted from the choir every legitimate ounce of tone and spread it over the performance with a master hand.

The congregation joined in singing "The Old Hundredth" hymn, which was rendered with the prelude by Dr. John Blow, and the *fauz bourdon* by John Dowland.

The Dean of Westminster gave the blessing, and finally Bach's Prelude and Fugue in E flat (St. Ann) was played on the organ. Altogether this festival service was a notable achievement, and it is hoped that it may be repeated on some future occasion.

LIFE AND LIBERTY FELLOWSHIP

Queen's Hall was crowded last Monday evening, when the Life and Liberty Fellowship held its seventh anniversary meeting. The Rev. F. A. Iremonger, editor of the *Guardian*, who presided, said the movement originated in the necessity for a rallying point for those in the Church of England who were utterly weary of the rivalry of different factions. The best Churchmen and Churchwomen were those who simply called themselves good Churchpeople and had no label of Anglo-Catholicism, Evangelicism, or anything else. Without a rallying point there was a real danger that they would be

forced to conclude that there was no place for them in the councils of the Church, and would give up in despair their attempt to serve. The Bishop of Manchester declared that any movement which stimulated tolerance and fellowship was of the utmost value to the Church. Mrs. Creighton, who was the last speaker, remarked that the very genius of the Church of England was that it provided at once for unity and liberty. From its earliest days the Church had been comprehensive.

COLLEGES TO ENTERTAIN

Most of the Oxford Colleges have undertaken to provide accommodation at a small cost for male members of the Church Congress, which will be held at the University city at the end of September and the beginning of October. Certain of the colleges limit this concession to men whom they have educated, but the remainder are willing to receive any gentlemen who are members of the Congress. The arrangement will be a great

boon, not only to those who make a temporary abode of the colleges, but also to the Hospitality Committee, whose labors are usually very heavy. It has been possible on only three previous occasions, fifty-five of the past fifty-eight Church Congresses having been held in towns which had no colleges capable of entertaining visitors.

In another respect also the coming Oxford Church Congress is exceptional. The managers of the exhibition of ancient and modern ecclesiastical art have been obliged to erect a special building for their purpose. When they had looked round Oxford, and were beginning to feel hopeless, the Dean of Christ Church came to the rescue and helped them to secure an admirable position in the Merton Meadows. The growth of the Loan Collection is, of course, largely responsible for the growing difficulty of finding suitable show-places, and it is pleasing to know that this year such a difficulty has been so satisfactorily overcome.

GEORGE PARSONS.

Disestablishment Proposed for Alsace-Lorraine Church

German Nationalism—The Schleswig Question—French Protestantism.

The Living Church European Bureau }
London, July 11, 1924 }

HERE HAVE BEEN RUMORS IN THE London press this past week of the fall of M. Heriot's government, though I do not think it very likely. The visit of Mr. Ramsay MacDonald to Paris seems to have smoothed things over. Nevertheless, if anyone has attempted to overthrow the French Prime Minister, it has been M. Heriot himself. Not only has he gone out of his way to annoy French Catholics by suggesting the withdrawal of the French Embassy from the Vatican, but he has also announced that he will bring Alsace-Lorraine into line with the rest of France as regards religion. That means that he will "disestablish" the Church in the provinces, cease to pay her priests, abolish payment to the teachers in religious schools, and otherwise despoil the Church. While I have always maintained that a little persecution would do the Church no harm, I cannot conceive greater folly on the part of M. Heriot. His policy would seem a kind of political suicide. After having acquired two provinces who are extremely religious and not altogether sympathetic to France, he immediately goes out of his way to annoy them. It must be remembered that the old German regime, whatever else it did in the provinces, supported religion, both Catholic and Protestant, and for M. Heriot to attempt to deprive the inhabitants, who are not pure Frenchmen, and who are partly of Germanic blood, of their religious rights, would seem to the foreign observer an act of the greatest imprudence.

A writer in an English review, Mr. Massingham in the *New Statesman*, of July 5th, makes a particularly foolish suggestion that the British government should withdraw the Mission to the Vatican, established during the war, in order to assist M. Heriot to withdraw the French legation at the same time. Why if one country play the fool another should fol-

low suit is not quite clear. There is the usual talk of the missions to the Vatican "being props of reaction," and one is tempted to laugh and recall Kensit meetings concerning the "Scarlet Woman" and the "Old Man of Sin." For the policy and government of the Vatican I hold no brief and in many ways I think it detestable. But the so-called democratic idea of anticlericalism is not democracy at all. Anyone who knows French Catholics knows that, outside the little group of the *Action Francaise*, they are as good democrats as Mr. Massingham. They draw their priesthood from every class of society, which is more than does Great Britain, and the priesthood serves in the ranks of the army. French Catholics are as loyal republicans as any other section of the French populace, and French Catholics are as capable of producing men of science and letters as any one else in France. Talk about progressive and backward nations and "clerical reaction" is a bit stale.

GERMAN NATIONALISM

There has been a good deal written recently concerning the alleged death of German Nationalism. It is said that the whole German nation is only too eager to accept the Daves Report. The joint letter of the Prime Ministers of France and England is believed to have been the cause of the German government's giving way on the question of an inquiry into the state of German armaments. It seems to me a little premature to come to a conclusion, especially seeing the way the German people voted last May. The greatest force for reaction and the militarist spirit in Germany is the University. The German professors may perhaps be compared to the English James I as being the wisest fools in Christendom, and the German schoolmasters have been responsible, more than anyone else, for this state of things. And with them are the Protestant pastors. These people have "history on the brain," and preach and teach the narrowest of nationalist doctrines.

THE SCHLESWIG QUESTION

The *Morning Post* printed, a day or two ago, a long article on the question of

Schleswig or Sonderjylland (South Jutland) as the Danes call it. It will be remembered that the Danes were tricked into a war with Prussia in 1864, and lost the whole of the duchies of Schleswig and Holstein. After the armistice the whole question was gone into by the Allies, and a portion of North Schleswig was given back, after a plebiscite, to Denmark. The southern part of Schleswig voted to remain German. Although the Danish government accepted this moderate solution of the question, that is to say the restoration of a small area of country chiefly agricultural while Germany kept Flensburg and Kiel, the Germans are anything but satisfied. A socialist, speaking in the Prussian Landtag, declared that "from the moral point of view the new frontier was indefensible." What he meant by "the moral point of view" is not quite clear. When I visited "Sonderjylland" a year ago I did not hear a single word of German spoken in any place, although the country had been given to Denmark only three years previously, so an ordinary person would take it that the inhabitants were Danish. In the part of Schleswig that still remains in German hands the Danish minority are hardly treated, Danish schools being persecuted or suppressed. There is a story of a Danish teacher being fined for reading Hans Andersen to his class in Danish! To such a pass has German Nationalism come!

It is regrettable that the Lutheran Church, to which the inhabitants on both sides of the frontier at any rate nominally adhere, does not intervene as mediating force, but exists rather as a champion of the respective nationalities. While my sympathies are naturally with Denmark, I am inclined to regret that Danish Lutheranism is not something more than a mere focus for Danish nationalism. When I was over there, I lunched one day with a Danish pastor in one of the Schleswig villages. In his churchyard was a pathetic war memorial in the Danish language to the inhabitants of his parish who had perished during the war while fighting for Germany. It was more than pathetic to me because these unfortunate men had nearly all perished on the Western front at places whose names are household words in England and America, Bapaume, the Somme, Arras, etc. He was a bitter foe of Germany, and had many little stories about Germans in the war of 1864 to relate, handed down from his father. I was interested to find out what the exact position of the Lutheran Church would be, now that it had become Danish, and was rather amused to learn that vestments (evidently chasubles) were now to be adopted for the celebration of Holy Communion. Evidently Danish Lutheranism is more "High Church" than German Lutheranism and goes in for ritualistic practices, while, of course, Swedish Lutheranism is "really extreme" and has "Bishops," and the Bishop of Durham would like Anglicanism to unite with it. But I must confess that, from what I have seen of Lutheranism, I do not really wish to unite with it. It may have its points, but I wonder how much Christianity there is still left in it.

Danish Lutherans, too, have Bishops, though the same people in Germany are known as overseers, and, in both countries, apostolic succession is made little of.

FRENCH PROTESTANTISM

But foreign Protestantism seems to be rapidly losing the little influence that it had. Protestants in England, it is true, are

crowding over the fact that France has a Protestant President for the first time in her history, but, when it is realized that the chief function of a French President is to be a nonentity (and the previous occupant of the presidential chair had to go because he tried hard not to be a nonentity), this does not mean very much. And now comes a report that the French Protestant pastors are in a pitiable state owing to the high cost of living and the smallness of their stipends. The trouble seems to be that they cannot get any increase of salary from their followers. Of course, in the same way as the French priests, the Protestant pastor received no payment from the State and relies on the generosity of his flock for his living. But it seems that those who follow the Protestant form of the Christian religion are now so few in France that they can scarcely support their pastors. Protestantism in France is confined to certain districts, Paris, Strasbourg, Montbeliard (which till 1789 belonged to Wurtemberg), and certain places in the South.

VISIT OF CARDINAL TO JERUSALEM

A correspondent of the *Church Times* announces the visit of Cardinal Giorgi to

Jerusalem. He came as Papal Legate to consecrate two new churches on Gethsemane and Mount Tabor. It is said that his report to the Vatican on his return will have much weight on the policy of the Holy See towards Palestine. At a reception held by the Latin Patriarch he received two representatives of the Anglican Church and compliments were exchanged in a non-committal, but friendly fashion. On another occasion he blessed the Anglican spectators with great fervor. Perhaps however Roman Catholics will learn that the Anglican Church has some uses, for, at a reception at a French religious institution, a dispute broke out as to the relative precedence of the French, Italian, and Papal flags, and the Anglicans were called in to intervene!

Another visitor to the Holy Land has been the conservative, but energetic, Metropolitan Anthony of Kiev, of whom I have spoken more than once before in these columns. He has come to heal certain breaches in the Russian community and to try to alleviate their financial condition. It is hoped that there will be many opportunities for him to meet and discuss matters with the Anglican authorities.

C. H. PALMER.

Great Canadian War Memorial Solemnly Unveiled and Blessed

A Church Built by Indians—Foreign Missionaries at Summer Schools—Miscellaneous News Items

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

THE CEREMONY OF UNVEILING AND dedication of the War Memorial of Quebec City took place on Dominion Day. His Excellency Baron Byng of Vimy, Governor-General of the Dominion, performing the unveiling, and Lt. Col. the Rev. Canon F. G. Scott, C.M.G., D.S.O., of the Anglican Church, and Major the Rev. P. H. du P. Casgrain, C.M.G., of the Roman Church, the dedication and blessing.

After inspecting the assembled troops, and receiving an address of welcome to the city, Baron Byng stepped from the grandstand to the site of the Cross, and pulled the cord attached to the Union Jack, which rippled down, leaving the memorial bare, the while the Valerian Guard of Honor and the Royal Twenty-second Guard of Honor presented arms.

Then the Last Post was sounded, His Excellency standing at attention and saluting, after which both guards reversed their arms, and a two minute interval of silence was maintained.

The sound of Reveille from a bugler in the Royal Twenty-second broke the silence, and then Canon Scott stepped forward and blessed the Cross, as follows:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

"We bless this Cross and dedicate it to the glory of God and in grateful remembrance of those citizens of Quebec who laid down their lives in the Great War.

"Lovers of Peace, they sought it bravely even though their road lay across the hideous fields of battle.

"Lovers of Liberty, in order to secure it for mankind, they willingly surrendered their own under the iron discipline of war.

"Lovers of their Country, they uttered their patriotism in the eloquence of blood.

"May their souls rest in peace, and may light perpetual shine upon them. Amen."

He was followed by the Rev. P. H. du P. Casgrain, who spoke in part as follows:

"Your Excellency, Fellow Citizens:

"We are gathered here this morning around this war memorial to manifest by our presence, and by laying wreaths at the foot of this Cross of Sacrifice, our deep and heartfelt gratitude to our valiant countrymen who have fallen in the Great War, to these gallant soldiers who, while still in the flower of youth, generously left home and country to fight in a just cause, to shed their blood and give up their lives to repel the ruthless invasion of a mighty power, oblivious of the sacred rights of treaties.

"All honor to you, therefore, glorious dead of the Great War who fell that others might live.

"War rends nations, feelings are embittered. It behooves us to seek repose from such horrors in the calm contemplation of the Communion of Saints."

A CHURCH BUILT BY INDIANS

The Bishop of Saskatchewan drove a distance of seventy-five miles out and back from Prince Albert to open a new church recently built by the Indians themselves on the New Reserve.

The Indians originally belonged to the Cree tribe on the reserve at Montreal Lake, but being of a progressive nature and desiring to take up farming, for which there was very little room at Montreal Lake, they were given a new location halfway to Prince Albert which is now called the New Reserve.

During last winter, while the snow was still on the ground, they went back to the timber limits of Montreal Lake and cut out all the heavy timber for the church, which is about twenty-five feet wide and thirty-five feet long, with a chancel in addition. This was put through the Indian Agency sawmill and afterwards brought the sixty miles in sleighs to the New Reserve.

The construction has been going on steadily, at intervals, ever since. While

the labor has been voluntary and the timber cost nothing, as the Indians obtained a Government permit to cut, the outside and inside finish, being of planed wood, were bought from the lumber mills in Prince Albert and hauled out the thirty miles to the Reserve. For this, and for the windows, doors, and iron work, a grant was obtained from the Indian and Eskimo committee of the M.S.C.C. In spite of the busy season, nearly seventy Indians were present to take part in the service.

This reserve is one of Canon Paul's many responsibilities, but, while he is away on the northern mission during the summer, Mr. Hires, a student of Emmanuel College, takes his place. The singing of the hymns was most hearty, but occasionally the half a dozen visitors singing in English had a verse more to sing than the Indians in their Cree language.

The Scripture lesson and the deed of consecration were read in Cree, and the Bishop of Saskatchewan's sermon was translated sentence by sentence by a very fine Indian catechist (who is said to have been a founding Indian child picked up on the old Rebellion battlefield of Cut-Knife). In this battle the Bishop was serving as Chaplain of the University Company from Toronto. Thus was planted another milestone in the Indian work of the Diocese of Saskatchewan.

FOREIGN MISSIONARIES AT SUMMER SCHOOLS

During the closing days of June and the first half of July, those missionaries from foreign fields who have been home on furlough, were kept busy in the work of the Summer Schools. Miss Moss, of Mid-Japan, Miss Rabajotti, of Kangra, and the Bishop of Honan, attended that of Ottawa. Miss Rabajotti and the Bishop in Honan were also at Knowlton, Quebec.

Miss E. F. Jones, of Honan, and Miss Edgar, of Kangra, attended the Schools at St. Thomas and St. Catharines, Ontario. Miss L. L. Shaw is doing deputation work in Quebec and the Maritime Provinces. Miss A. B. Hague, of Kangra, is spending the summer with her family in Kingston. The Rev. and Mrs. C. A. Andrew, of Honan, are expected to arrive on furlough, coming to Canada via England this month.

MISCELLANEOUS NEWS NOTES

The one hundredth anniversary services of the historic St. John's Church, Ancaster, were held on July 6th. Many Hamiltonians attended the services and many others, who now live in the city, were former members of the church which was opened in 1824. At that time it was the only Anglican church in all that section between London and Niagara Falls.

Dr. Albert Ham, organist of St. James' Cathedral, left Toronto last week for a two months' visit to England.

A very helpful Quiet Day for the clergy of the Rural Deanery of Yale was held recently at St. Peter's Church, Rosedale. The Rev. Bruce Reddish of St. James', Vancouver, was the conductor.

ACTING RECTOR

PORTER MILITARY ACADEMY

THE REV. WALTER MITCHELL, D.D., having declined his recent reelection as rector of the Porter Military Academy, the Rev. C. S. Beckwith, rector of St. Philip's Church, Charleston, S. C., and a member of the Board of Trustees of the Academy, has accepted his election to serve as acting rector until a permanent rector is received.

Laymen's Club Interested in New York Cathedral

Immigrant Bureau of Reference— In Memory of Dr. Huntington— Summer Preachers

The Living Church News Bureau }
New York July 26, 1924 }

OVER A PERIOD OF YEARS A SPLENDID group of men, known as the Laymen's Club of the Cathedral of St. John the Divine, has functioned quietly to further the work of the Cathedral. With the new interest in the building operations, this organization has of late undertaken several new ventures. On Ascension Day, a gift of \$500 was made to the building fund. This gift is to be made annually for a period of years, and it is hoped that the amount can be doubled. Under the editorship of Dr. Edward Hagaman Hall, a new edition, the fifth, of the *Cathedral Guide Book* is being issued. This very attractively printed book includes a splendid description, and many pictures of the points of special interest and beauty. The new windows and the war memorial statue, *The Sacrifice*, are included in this edition. In all, the club has issued, in guides, cards, sermons, addresses, etc., over one hundred thousand pieces of literature. A special descriptive leaflet was published especially for those attending the recent Democratic convention.

Recently, a large book has been placed in the vestibule, in which visitors are requested to register. They are asked to designate their religious affiliations, as well as their names and addresses. A glimpse at this register shows how great an interest is taken in the Cathedral by persons of other Communions, including the Roman. A very large percentage of the signatures are those of non-churchmen. Following out the suggestion originating in the club, a large copy of the architect's drawing of the completed Cathedral has been placed in front of the building.

Under the chairmanship of Mr. George E. Biggen, a committee of laymen organizes groups at the close of the services and escorts them around through the chapels, pointing out and explaining the numerous things of interest. That this courtesy is appreciated is shown by the increasingly large number who avail themselves of these guides. Various laymen are also using lantern slides showing the present status and the completed drawings of the Cathedral as a basis for lectures in the various parishes of the Diocese. The efficient ushering at the services is entrusted to this club. No small praise is due it for its constant and untiring efforts to further, in every way, the highest interest of the Cathedral.

IMMIGRANT BUREAU OF REFERENCE

The first annual report of the Bureau of Reference for Migrating People has just been issued. This new bureau of the Home Missions Council of the Federated Churches, through a coöperative arrangement, has its directing personnel furnished by the Episcopal City Mission Society.

Through this reference system all immigrants, not Roman Catholics or Jews, are referred from the port of entry, if they so desire, to the Church of their choice in their new home community. In this way the sixty-two Church boards, comprising the Home Missions Council,

are able to welcome the incoming citizens and help them reach their destination. In many cases this new friendly contact system begins in the land of the immigrant's birth, due to the action of the World Alliance for Promoting International Friendship through the Churches. Port chaplains and clergymen abroad send the names of non-Roman emigrants to the bureau of reference. This coöperation makes far easier and more efficient the work of the persons in charge at Ellis Island. Every possible service is rendered those waiting entry or deportation. Information is given, occupational handicrafts are taught, play and study hours are arranged for the children, entertainments are held.

A recent incident is that of Mrs. Emily Feenan, who arrived from Liverpool to find her husband, whose New York address she did not know. She was ordered deported. A representative of the Episcopal City Mission received permission for her to remain a few days under the guardianship of the worker. The woman was sheltered by the Methodist Home for Immigrant Women. The Catholic Welfare League succeeded in locating her husband, who was found working in a restaurant, after having been ill for many months.

The Roman Catholic and the Jewish organizations maintain very thorough systems for assisting their own people. It is impossible to estimate the value of such service rendered to the newcomer, but that it will count large in terms of future good citizenship cannot be doubted.

IN MEMORY OF DR. HUNTINGTON

July 26th marked the fifteenth anniversary of the death of Dr. William Reed Huntington, rector of Grace Church for over twenty-five years. In keeping with the custom of other years, an address in memory of this beloved rector was preached at mid-day from the open-air pulpit by the Rev. Eliot White, long associated with the church and chapel. In 1910, Huntington Close, the plot of land adjoining the chantry, was acquired by the parish as a permanent memorial and, with the completion of the outdoor pulpit, the gift of Mrs. John Parsons, it was felt that one of the projects nearest Dr. Huntington's heart had become a reality. Outdoor services are held there every Wednesday and Friday.

SUMMER PREACHERS

The preacher at the Cathedral of St. John the Divine on July 20th and 27th was the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri.

The summer preacher at St. Bartholomew's is the Rev. Dr. Walter Robert Matthews, Dean of King's College and Chaplain to Gray's Inn, London. His general subject is *The Gospel and the Modern Mind*.

Dr. Phillips E. Osgood, of St. Marks' Church, Minneapolis, was the preacher at Grace Church on July 20th and 27th. He returns for the first two Sundays in September.

The Rev. Duncan H. Browne, D.D., is preaching on several Sundays at St. Thomas' Church.

SWEDISH RITE WEDDING

St. Ansgarius' Chapel, one of the seven Chapels of Tongues in the Cathedral of St. John the Divine, was the scene of an

interesting wedding July 21st, when Dr. Ester M. Sundelof, of Boston, became the bride of the Rev. Eric G. Ericson, rector of St. Bartholomew's Swedish Chapel, 123 East 127th Street.

The Rev. J. G. Hammarskold, D.D., rector of St. Johannes' Church, Yonkers, and prominent in the work of the Church among Swedes, officiated. The service was said from the handbook of Swedish services presented to the Cathedral of St. John the Divine by Archbishop Nathan Soderblöm, of Sweden, when he visited America last fall. Dr. Hammarskold wore the Swedish vestments.

Dr. Sundelof, who becomes the Rev. Mr. Erickson's bride today, has been an X-ray specialist for eight years. She has served as Roentgenologist with the Truesdale Hospital and clinic in Fall River, the Boston City Hospital, and the St. Anthony Hospital, maintained by the Grenfell Mission in Labrador. Mr. Ericson was ordained to the priesthood in 1912, and, before coming to New York, seven years ago, was engaged in religious work at Litchfield, Minn.

AMERICAN SOCIETY LEGION OF HONOR

An application for a charter as a membership corporation, made by the American Society of the French Legion of Honor, was approved yesterday by Supreme Court Justice Lydon. The incorporators are former Ambassador James W. Gerard, Dr. John H. Finley, Cass Gilbert, General George W. Goethals, William D. Guthrie, the Rt. Rev. William T. Manning, D.D., Bishop of New York, William Francklyn, Edward R. Stettinius, and George W. Wickersham.

FLORIDA ELECTS BISHOP

AT THE MEETING of the Council of the Diocese of Florida, called to meet at St. John's Church, Jacksonville, July 22d, the Rev. Frank A. Juhan, rector of Christ Church, Greenville, S. C., was elected bishop of the diocese, in succession to the late Rt. Rev. E. G. Weed, D.D., on the fifth ballot.

The other nominees before the Council were the Rev. Messrs. George Hendree Harrison, D.D., rector of Christ Church, Pensacola, Fla., Homer W. Starr, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C., Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S. C., and Walter B. Capers, D.D., rector of St. Andrew's Church, Jackson, Miss.

The Rev. Frank Alexander Juhan was born April 27, 1887, in Macon, Ga., the son of Charles J. and Minnie Hervey Juhan. While a small boy he moved to San Antonio, Texas, where he attended the public schools, and the West Texas Military Academy.

While engaged in secular business Mr. Juhan decided to study for the ministry, and entered the University of the South, where he won both athletic and scholastic honors. He was ordained to the diaconate by the Rt. Rev. J. S. Johnston, D.D., at that time Bishop of West Texas, in 1911, and to the priesthood the following year. He was appointed chaplain of the West Texas Military Academy, and took charge of the missions at Goliad and Beeville, Tex., where he remained nearly two years. In 1912 he became chaplain of the Sewanee Military Academy, and in 1916 he became rector of Christ Church, Greenville.

During the Rev. Mr. Juhan's rectorate, the parish has grown from 425 communi-

cants to well beyond 700. It has paid an annual quota of over \$11,000 every year since the beginning of the Nation-wide Campaign, in addition to current expenses. The Rev. Mr. Juhan is a member of the Executive Council of the Diocese of Upper South Carolina, Department of Finance, and is also Director of the young people's work of the Diocese.

LOS ANGELES CATHEDRAL DEDICATED

THE HANDSOME NEW St. Paul's Cathedral, Los Angeles, was opened and dedicated on Sunday, July 13th, in the presence of a reverent congregation which crowded the edifice to its utmost capacity. At the service of dedication, and again in the evening, ushers were compelled to turn away hundreds of people.

The day opened with an early celebration of the Holy Eucharist for members of the Cathedral congregation at which the Very Rev. William MacCormack, D.D., was the celebrant. At the conclusion of this service he presented for Confirmation a class of eighteen persons to the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles. This was supplemental to a recent class of over eighty.

The service of dedication began at eleven o'clock. In addition to Bishop Johnson, Bishop Stevens, and Dean MacCormack, there were present in procession Canon Charles H. Hibbard, D.D., the Rev. Robert L. Windsor, the Rev. J. D. H. Browne, the Rev. Robert Renison, the Rev. Charles F. Edwards, and the Rev. Paul Razimoff. The last-named, priest of the Greek Orthodox Church in Los Angeles, added a picturesque touch to the long procession, with his gorgeous vestments.

The dedication sermon was preached by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. He deplored the tendency to develop "town hall" types of churches rather than to build strong centers of spiritual influence. "Never before in my life have strong and earnest men and women so yearned for spiritual food as today, and the Church must give to them that food if she is to fulfil her mission. The messenger in the pulpit may be an eloquent preacher, and I rejoice if he is, but if he is doing his duty he must be a teacher who is able day by day to help the man in the pews to a more profound knowledge of God and Jesus Christ whom He hath sent."

Bishop Johnson said prayers of dedication before the benediction. Excellent music was rendered by the choir of forty men and boys, recently reorganized by Dudley Warner Fitch, organist and choir-master. The *Te Deum* was Martin's festal setting in A, while the anthem was I Heard a Great Voice, by Cobb.

That evening there was an elaborate musical service, at which the Cathedral choir was augmented by the mixed choir of All Saints' Church, Pasadena, of which Dean MacCormack was formerly rector. The anthem was Woodward's The Radiant Morn Hath Passed Away. A forceful sermon on the opportunity of the new Cathedral was delivered by Bishop Stevens.

The Cathedral is an Italian Romanesque church of the basilica type, similar to those erected in Southern Italy from the Ninth Century to the Thirteenth Century. There are some few touches of Spanish Mission architecture, adapting the Romanesque to the atmosphere and traditions of Southern California. The architects are Messrs. Johnson, Kaufman, and

Coate, of Los Angeles, the senior member of which, Reginald D. Johnson, is the son of the Bishop of the Diocese.

The nave is 75 feet high and 110 feet long. The chancel and sanctuary are 50 feet deep and 30 feet wide, spacious enough for a service of Cathedral proportions. Including a gallery over the narthex, the Cathedral will seat about 1,300 people.

The altar is of Alabama cream marble, inlaid with Muehler mosaics of Sienna cream. The top of the altar is a single slab of white Italian marble weighing 2,500 pounds. A handsome altar cross and eucharistic candlesticks, originally used in Florence, Italy, were presented by Mrs. John H. Dwight. The altar is surmounted by a striking dossal and baldachino which give a splendid effect of height and dignity. The high apse is frescoed with hundreds of oblong panels, all of the same size but of variegated designs, in which blue is the predominant color. The pavement of the sanctuary is in local marble. The credence is a memorial to the Rev. William H. Wotton, the gift of his widow. The altar rail was given by Mr. and Mrs. Harry Holabird as a memorial to their daughter Elizabeth.

The bishop's throne is of imposing dignity and bears the coat of arms of Bishop Johnson. In addition to specially ornamented stalls for the bishop coadjutor and the dean, there will be fifteen stalls in the chancel designated for dignitaries of the diocese, including not only the canons of the Cathedral, but the four deans of convocation, and such lay officers as the chancellor and the treasurer.

The choir stalls were given by Mr. and Mrs. Robert Watchhorn in memory of their son Ewart. A handsome pulpit will be installed shortly as a memorial to Mr. Arthur Letts, by Mr. and Mrs. A. McNaughton. The former organ has been rebuilt and enlarged by the Kimball Organ Co., and Deagan organ chimes have been added. The lectern and font are memorials brought from the old St. Paul's. The beautiful rose window above the gallery has been designated as a memorial to those in whose memory there were windows in the former edifice.

A unique feature of the Cathedral is the series of panels in the ten clerestory windows of the nave showing the history of the Church. These include The Martyrdom of St. Alban, St. Augustine and the British Bishops, The Consecration of Bishop Parker, The First Service at Jamestown, Bishop Seabury and the House of His Consecration at Aberdeen, Bishop Whipple Preaching to the Indians, Bishop Tuttle and Bishop Hare at Sioux Falls, Bishop Kip at the original St. Paul's, Bishop Nichols at the Prayer Book Cross, and Bishop Johnson Laying the Corner-stone of the New St. Paul's.

The windows in the chancel clerestory show the seals of the five ancient English dioceses of London, York, Durham, Canterbury, and Winchester, and also the mother diocese of California. The seals of the Canadian dioceses of Toronto and Nova Scotia appear in the transept windows. The nave windows carry the seals of the seven original American dioceses, Connecticut, Pennsylvania, New York, Virginia, Maryland, South Carolina, and Massachusetts.

For evening use the Cathedral is well lighted by a semi-indirect method. From the nave no lights are visible in chancel or sanctuary. The nave itself is lighted by eight large hanging lanterns, and the aisles by similar smaller ones. By the installation of the loud speaker system ex-

cellent acoustics have been secured. Microphones are placed at the altar, the pulpit, and the lectern.

In the walls of the spacious ambulatory have been mounted various bricks and other fragments from famous Anglican churches which have been collected by Bishop Johnson during the past fifteen years. These represent in turn the British, Saxon, Norman, Plantagenet, Lancaster, York, Tudor, Stuart, Hanoverian, and Colonial periods of Church architecture. Representing the Colonial period is a brick from the old Jamestown church.

The Cathedral House connects with the ambulatory and lies at right angles with the Cathedral. The second floor has the offices of Bishop Johnson, Bishop Stevens, their secretary, Dean MacCormack, the Registrar of the Diocese, the Cathedral deaconess, and the Cathedral organist. The first floor, which includes a large auditorium, is given over to the parochial needs of the Cathedral congregation. The space between the Cathedral House and the street is attractively landscaped.

The site of the old St. Paul's Cathedral on Pershing Square was sold late in 1921, and for two and a half years the congregation worshipped in the Scottish Rite auditorium. The way in which their loyalty and interest were preserved during this long unsettled period is a splendid tribute to the work of Dean MacCormack. The new site, at Sixth and Figueroa streets, is only four blocks from the old location, and continues the Cathedral emphatically as a down-town church.

The new plant, including the site, the Cathedral edifice, and the Cathedral House, represents the expenditure of \$750,000. The small portion of this yet unpaid is covered by negotiable pledges, and it is expected that the Cathedral will be consecrated in November.

Dean MacCormack preached in the new Cathedral for the first time on June 20th, and left with Mrs. McCormack that afternoon for Montreal. From there they sailed for England on June 26th on the S. S. *Antonia*. After visiting England, Scotland, Ireland, and the Continent, Dean MacCormack will attend the Church Congress at Oxford in the fall. He will return to Los Angeles late in October.

WESTERN SEMINARY TO REOPEN

IN A LEADING ARTICLE in the July issue of *The Diocese of Chicago* the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, says, in part, in regard to the Western Theological Seminary:

"It is a great satisfaction to be able to report that a renewed effort is to be made to complete the plans for the rebuilding and reopening of the Institution.

"At a recent meeting of the Board of Trustees, it was decided to reopen the Seminary with such buildings as may be necessary for the purpose at the beginning of the academic year in 1925, if pledges and cash to the amount of \$600,000 can be secured at a date which will warrant us to break ground in Evanston in time to erect the buildings which would then be required.

"Three hundred and fifty thousand dollars are now available for the purpose, and so it will be necessary to raise an additional \$250,000.

"The first \$250,000 have been subscribed by 900 contributors, and surely the other 30,000 communicants of the Diocese are able to subscribe an equal amount.

"Up to the present time pledges have been sought chiefly from those who might give large sums, but, as each and every one of us will wish to have some part in this great undertaking, and to remember

in the future that we had a share in it, the opportunity will be given to every one in the Diocese to contribute according to the will and ability of the individual subscriber.

"In reorganization of the campaign which will be begun in the autumn and carried through until the 24th of February, 1925, a supplementary committee has been created, consisting of three members of the Board of Trustees and four others as an executive committee, and to these are added the presiding officer of each of the organizations of the Diocese, and a group representing the clergy of the Diocese.

"All this is very good news, but the best news, which I am able to report, is that the clergy of the Diocese, with few exceptions, after three meetings to consider the matter, have agreed to give to each and every member of their congregations an opportunity to express in dollars and cents, their interest in this, the greatest and most important matter which the Diocese has ever undertaken."

Bishop Griswold was able to announce a fourth subscription for an entire unit of the group of buildings to be erected for the Seminary. Mr. William Horlick, of Racine, Wisconsin, founder of the Horlick Milk Company, has contributed \$50,000 for the erection of a refectory building.

Mr. Horlick is almost a life-long member of St. Luke's Church, Racine, whose rector, the Rev. Harwood Sturtevant, an alumnus of the Seminary, brought to his attention the new Seminary plans.

PENNSYLVANIA JAPAN RECONSTRUCTION CAMPAIGN

A COMMITTEE OF FOURTEEN—four clergymen, four women, and six men—has been appointed by the Rt. Rev. T. J. Garland, D.D., Bishop of Pennsylvania, at the request of the Executive Council, to take charge of the Japanese Reconstruction Fund, which will be conducted, in this Diocese, from October 10th to October 20th. The quota to be raised is approximately a quarter of a million dollars.

The Committee has met and has outlined a program for the campaign, which will consist of personal visits to a limited list of individuals, as well as to the Diocese at large. The Committee is anxious that all the clergy should be promptly informed that the campaign will take place on the dates assigned.

Each clergyman in charge of a church has been asked to arrange for a ten minute address to be made by an assigned speaker on Sunday, October 12th, or Sunday, October 19th.

About one hundred "visitors" will be needed to assist in the campaign in October.

The following committee has been named: Mr. S. F. Houston, the Rev. Floyd W. Tomkins, D.D., Mr. C. E. Beury, Mr. Reynolds D. Brown, Mrs. Charles R. Pancoast, Mrs. A. E. Newbold, the Rev. Charles W. Shreiner, the Rev. A. R. Van Meter, Dr. William H. Jefferys, Mr. A. J. County, Mr. W. P. Barba, Mrs. Roland S. Morris, Mrs. J. Alison Scott, the Rev. B. N. Bird.

There is thought to be both strength and weakness in the fact that this great diocese, by a similar campaign held last spring, successfully raised over a million dollars for the Philadelphia Divinity School; weakness, in that it puts a tremendous strain on the diocese in its giving capacity, and its workers in their resources; strength in the realization that it was successfully done once and can be done again, with the resources of the diocese, even within the year.

The diocese feels that it has a position of responsibility in the fact that it is the first of the larger dioceses to hold such a campaign for this purpose, and that it will be followed in November by quite a number of other important dioceses who will look to Pennsylvania to set the pace. The sum of \$250,000, which has been set as the goal for Pennsylvania, is the usual one tenth of the whole which the Diocese of Pennsylvania is accustomed to assume. The majority mind of the diocese appears to regard the matter as one of very great importance and privilege. There is the finest kind of feeling of confident optimism.

NORTH TEXAS CHURCH CONSECRATED

ST. ANDREW'S CHURCH, Amarillo, was consecrated Sunday morning, July 13th, by the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, who is temporarily in charge of the Missionary District of North Texas. There were also present in the chancel the rector, the Rev. R. N. MacCallum, the Rev. E. C. Seaman, of Gadsden, Ala., a former rector of St. Andrew's, the Rev. R. E. Brock, of Clovis, N. M., the Rev. L. L. Swan, of Clarendon, and the Rev. E. H. J. Andrews, of Plainview. The senior warden of the parish, Mr. H. W. Galbraith, read the Instruments of Donation and Endowment, and the Rev. Mr. MacCallum the Sentence of Consecration. The Rev. E. C. Seaman, who had much to do in the work of laying the foundations of the parish, and who has many friends in North Texas, preached an able and helpful sermon on the words of the Boy Jesus to His mother: "Wist ye not that I must be in My Father's house?" Twenty persons were confirmed at this service and several others at the evening service, at which Bishop Howden preached.

TRAINING FOR LEADERS OF BOYS

WORKERS WITH BOYS in the Church will be gratified by the announcement of a special opportunity for the training of leaders. A plan has been agreed upon whereby the Y. M. C. A. International Training College of Springfield, Mass., will offer special privileges to Churchmen in 1924.

This institution, so famous in its field—that of physical and recreational leadership, will serve the needs of young men in the Church by offering special courses on Church subjects, to be taught by Church clergymen. These courses will be offered to give the forty or more Church boys now attending the Training College at Springfield, and others later to enroll, an opportunity to study those subjects which will the better fit them for lay work in parishes as physical directors and boys' work leaders.

Beginning in the autumn of 1924, the following special courses will be offered: 1, The Prayer Book, its history, meaning, and use; 2, The Church School, its organization, administration, the Christian Nurture courses, and the Church School Service League; and 3, Boys' Work, organizations functioning especially in the Church, Brotherhood of St. Andrew, Scouts, the Order of Sir Galahad, Knights of Washington, and others.

For further information, inquiry should be made of the Boyhood Building Commission, 281 Fourth Avenue, New York City.

ST. THOMAS', CAMDEN, ME., CONSECRATED

THE CHURCH of St. Thomas, Camden, Me., was solemnly blessed and consecrated by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, with the assistance of a large number of clergymen and laymen, on Thursday, July 17th. There were more than nineteen clergymen in the procession, and the church was completely filled by the congregation.

It appeared, in 1920, that the old church was inadequate for the purposes of the parish, and action was begun looking towards the provision of a new edifice. Ground was broken in 1922, and the church was completed by February 14, 1924, the cost of erection having been approximately \$55,000, all but \$5,000 having been raised by the rector, the Rev. Ralph H. Hayden.

The church is built of Weymouth seam-faced granite, with a combination of stucco and half-beam work in the east end. The architect is Mr. E. Leander Higgins, of Portland, Me., the diocesan architect.

LOS ANGELES SUMMER SCHOOL

MORE REPRESENTATIVE attendance than ever before marked the Summer School of the Diocese of Los Angeles, which was held at Harvard School, Los Angeles, from July 9th to the 15th. The most popular courses were those on Christian Art, by Bishop Stevens, on the Old Testament, by Dean Powell, of San Francisco, and on Christian Social Service, by Dean MacDonald, of Fresno.

The faculty of the school also included the Rev. B. Talbot Rogers, D.D., the Rev. Robert B. Gooden, D.D., the Rev. George F. Weld, D.D., the Rev. Robert L. Windsor, the Rev. Byron Holley, the Rev. Charles T. Murphy, and the Rev. A. G. H. Bode.

A new and appreciated feature of the school was a conference for the Woman's Auxiliary. The Young People's Fellowship of the Diocese held enthusiastic meetings on Saturday, July 12th. The last evening of the school the pageant, *The Book Beloved*, was presented in the open by the Church School Service League of St. John's Church, Los Angeles.

THE CONNEAUT CONFERENCE

THE ELEVENTH ANNUAL SESSION of the Conneaut Lake Summer School closed its ten day session Friday, July 18th, at Conneaut Lake Park with great enthusiasm among the 300 delegates from the parishes of western Pennsylvania, and plans have already been made for the next session, in July of 1925. The number of enrollments reached the high water mark this year, and showed a greater number of parishes represented than at any previous school, and a greater proportion of young people.

The program was somewhat enlarged over that of last year and was sufficiently comprehensive to be of benefit to every phase of parochial activity. The faculty included Bishop Mann, of Pittsburgh, and Bishop Ward, of Erie, who gave their entire time to the school, alternating in the special course known as the Clergy Round Table. The Bishops also entered into all the activities of the school, including the recreational and amusement features, as well as acting as chaplains. Other members of the faculty were: the Rev. Rodney Brace, Pedagogy; Mrs. T. J. Bigham,

Story Telling; the Rev. R. N. Meade, D.D., Church School Management; the Rev. W. F. Shero, D.D., The Training of the Devotional Life; Miss Charlotte Forsyth, Church School Service League Administration; Handwork was given by the Rev. and Mrs. Herbert Jukes; Social Service Courses, by the Rev. J. C. H. Sauber; Altar Guild Work, by the Rev. William Clapp; and Ideals by the Rev. James L. Ware. Special courses, added this year, included a course in Rural Sociology, given by the Rev. Walter Fiske, D.D., of Oberlin Seminary; The Church and Foreign Born Girls, by Miss Harriet Dunn, of the G. F. S., New York; The Church in China, by Miss Margaret Marston, of the Diocese of Massachusetts; Why I am a Churchman, by the two Bishops; The Church Service League, by Miss Marston; and an exceptional course in Pageantry, concluding with four pageants given for the school Thursday night, by the Rev. Lester L. Riley. The Rev. W. J. Loaring Clark, D.D., conducted a seminar on Parochial Missions for the clergy.

Due to the efforts of the Rev. E. J. Owen, D.D., of Sharon, Pa., who has acted as General Chairman of the school since its beginning, and the Rev. R. N. Meade, D.D., of Pittsburgh, dean of the faculty, this school has steadily increased during the eleven years of its existence in spirit and enthusiasm, as well as in numbers. The sense of fellowship has broadened, as well as a sense of the value of religious education, all of which has been reflected in all the parishes of western Pennsylvania.

Provisions have been made for a more suitable furnishing of the temporary chapel in the Hotel Conneaut. Father Clapp is in receipt of funds for the purchase of an altar, and Miss Jane Cuddy has made possible the purchase of an altar cross in memory of Bishop Whitehead.

MICHIGAN SUMMER CONFERENCE

MORE THAN 275 delegates representing a hundred parishes and more, in the Dioceses of Michigan and of Western Michigan, were enrolled in the Michigan Summer Conference which has just concluded a ten day session at Hillsdale College, Hillsdale, Mich.

Judged from every past standard, the Conference this year was the most successful ever held, and it now ranks as one of the larger summer conferences of the Church.

The faculty included a number of men and women who are experts in various phases of Church work. A special group of courses for Church school teachers were offered, chief among them being: Child Psychology and The Christian Nurture Series under the direction of Miss Mabel Lee Cooper, field worker of the Department of Religious Education of the National Council. Miss Juliet Allein, of Memphis, Tenn., had charge of several courses for teachers in kindergarten and primary methods. In this same department courses were given by the Rev. Mr. Sargent, on Church School Administration, and by Miss Edith Maurice, of Detroit, on the work of the Church School Service League.

The Rev. Llewellyn N. Caley, D.D., of Philadelphia, in addition to leading a course on The Life of Christ, gave a series of illustrated lectures of the History of the Church.

Dr. Charles L. Dibble, of Kalamazoo,

author of *A Grammar of Belief*, widely used in the universities of this country, led a course on The Faith and Modern Thought, which related largely to the nature and validity of religious belief, and to the relations between doctrines and scientific laws.

A course in mission study, based on the mission work of the Church in China, was led by Miss Laura Boyer, assistant educational secretary of the Woman's Auxiliary. How to work with the foreign-born was discussed by the Rev. Dr. Henry Spoer, who recently came to the Diocese of Michigan as director of foreign-born work, after twenty years residence in the Near East.

The Rev. Harold Holt, of Portsmouth, Ohio, and Miss Ella Charles, Executive Secretary of the Church Mission of Help of the Diocese of Southern Ohio, took charge of several courses in social service work. Miss Madeline Hicks, one of the Executive Secretaries of the Girls' Friendly Society, led courses in Church pageantry and drama.

Three courses in Church Music were directed by Dean Peter C. Lutkin, of the Northwestern University School of Music, Evanston, Ill.

The Rev. Frederick C. Lauderburn, of Pittsburgh, and Miss Florence Lukens Newbold, of New York City, had charge of several courses for young people, while Bishop Page and the Rev. Mr. Woodrooffe led discussion groups for clergymen on Parish Problems and Organization.

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, acted as chaplain and devotional leader of the Conference, and he was assisted each day in the early celebrations by clergy representing the various dioceses represented at the Conference.

Another special feature this year at the Conference and given on the closing day, was the pageant entitled *Vigil*. This was arranged and directed by Miss Madeline Hicks. It displayed, in no small degree, the remarkable progress made in presenting religious truths by this means.

A full program of recreation, including swimming, tennis, games, camp fires, a stunt night, and a "conference ball," was arranged by a committee of the young people attending the conference.

The Rev. Gordon M. Reese, Canon of Christ Church Cathedral, St. Louis, was present at the Conference, and during the week-end gave a special series of talks to the young people. J. D. Alexander, of the National Staff of the Brotherhood of St. Andrew, was also present and spoke to the delegates.

The officers were as follows: Conference Chaplain and Devotional Leader, the Rt. Rev. Herman Page, D.D.; Chairman, the Rev. G. P. T. Sargent; Dean of Women, Mrs. James H. McDonald; Dean of Men, the Rev. R. W. Woodrooffe; Dean of Young People's Department, the Rev. Harry Lewis; Counsellor for Young Women, Miss Joyce McCurdy; Counsellor for Young Men, Norman Lilley; Special Conferences and Meetings, the Very Rev. C. E. Jackson; Treasurer, the Rev. A. M. Ewert; Business Manager, Charles O. Ford; Publicity, I. C. Johnson; Housing and Local Arrangements, the Rev. H. G. Stacey; Book Room, Miss Delia Warriner; Assistant Director, the Rev. A. N. McEvoy.

Closing, the Rev. R. W. Woodrooffe, rector, of St. John's Church, Detroit, was elected by the Committee to be Chairman of the 1925 Conference, which will probably be held July 1st to the 10th at Hillsdale College.

CHARLESTON VACATION SCHOOL

THE DAILY VACATION BIBLE SCHOOL, held this year, as last, in the buildings of the Porter Military Academy, under the auspices and financial support of the various parishes of the city of Charleston, S. C., closed a very successful session on July 11th. The enrollment was about the same as last year's, with approximately the same number of volunteer workers. On the closing day a pageant, *The Missionary Hall of Fame*, was effectively presented by the members of the school.

The school was under the general direction of the Rev. Homer Worthington Starr, Ph.D., Chairman of the Department of Religious Education of the Diocese of South Carolina. Miss Emily C. Meacher, a professional teacher, was in immediate charge as principal, and Miss Lillian Heins served as director of music.

THE OJIBWA CONVOCATION

THE Ojibwa Indians' name for Bishop Bennett is "Hole in the Sky." They would be interested in Stuart Walker's play, *The Triplet*. A triplet is the hole that a sunbeam makes in a shadow. The Ojibwa Convocation in the Diocese of Duluth was a splendid success this year, attended by over 400 people. The services were in the beautiful new log chapel at Cass Lake, where the dignity and sincerity and the whole spirit of the gathering were an inspiration to the visitors, while the poise and lack of self-consciousness of the Indian women were a lesson to their white sisters.

RUSSIAN REFUGEES IN HARLEM

THERE ARE about 3,000 Russian refugees of the intelligentsia, including princes, counts, barons, artists, lawyers, and doctors, living in the vicinity of St. Andrew's Church, Harlem, N. Y.

These people speak French and German beside their own language, and are learning English very rapidly. The Rev. A. E. Ribourg, D.D., rector of the church, has been doing a great deal of social service work single-handed among these people. He has distributed clothes to a number, for many came from Constantinople almost destitute, having fled before the Bolsheviks who had confiscated all their possessions.

A service was held in St. Andrew's Easter night, about a thousand people being present.

Every week a concert is given in the large auditorium for the benefit of the refugees. This hall is filled to capacity every time. Artists from the Petrograd and Moscow Opera houses are heard to the great delight of the audience. Recently the Baroness Royce Garret, the Russian Nightingale, sang to a crowded house.

The rector addresses them in French, and the rest of the evening is spent in a social way.

Plans are being made to have a Russian priest to officiate every Sunday in the hall, between 8:30 and 10:30, and perhaps also in the afternoon.

St. Andrew's Church is taking advantage of this unusual situation to carry on the work of the Master in a broad, practical, and humanitarian way. The work, however, is assuming such a magnitude, the assembly-room being taxed to capacity, that the rector Dr. Ribourg is considering renting larger quarters in the vicinity.

CAMP KIRK

THE THIRD ANNUAL Brotherhood of St. Andrew camp conference for the Church boys of California was held from July 5th to the 18th. Camp Kirk was this year located near Morro Rock on the Pacific Ocean in San Luis Obispo county. About fifty boys were housed in its tents. Walter MacPherson, one of the field secretaries of the Brotherhood, acted as camp director.

The camp chaplain was the Rev. Harold H. Kelley of San Pedro. The outdoor chapel was built upon the sand dunes. Leaders of conferences were: Religious Education, Bishop Sanford; Missions, the Rev. Mortimer Chester, and Christian Social Service, the Rev. A. G. H. Bode.

There were many thrilling athletic contests, but all paled into insignificance beside the baseball game between teams from Northern and Southern California. Bishop Stevens arrived from Los Angeles for a visit at a critical moment, and his presence inspired the Southern California team to a tenth inning victory with a score of 8 to 7.

A SOUTH CAROLINA CONFERENCE

THE FIRST Teacher Training Conference of the Diocese of Upper South Carolina closed a most successful session of two weeks on July 13th. This Conference was under the direction of the Diocesan Department of Religious Education, of which the Rev. W. H. K. Pendleton, is chairman. It was held at Camp Capers, at Etowah, near Hendersonville, in the mountains of North Carolina, and followed immediately upon the diocesan Young People's Camp, which had been held there.

The Conference was small, as the total enrollment was less than fifty, but the work done was most encouraging, and the spirit of the faculty and scholars was all that could be desired. The success of this year is causing the diocesan authorities to look forward to larger enrollment and still better work during the summer of 1925.

The Staff of the Camp consisted of the Bishop, the Chairman of the Department of Religious Education, the Rev. A. R. Morgan, Assistant Director of the Conference, Mrs. Frank N. Challen, Dean of the Woman's Department; Miss Theodora Young, Registrar, Mrs. J. Q. Davis, Treasurer, and Miss Laura Ebaugh and Mr. Francis Steadman, who were the Recreational Directors.

The Faculty consisted of the Rt. Rev. K. G. Finlay, D.D., Bishop of the Diocese, and the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, who, together, held the Bible Hour each day; Mr. Leon Palmer, Superintendent of the South Carolina Sunday School Association, who delivered two addresses on Church School Administration; the Rev. Thomas P. Noe, who conducted a most instructive class on the Prayer Book; Miss Annie Morton Stout, a member of the Sewanee Summer School Faculty, and Director of Religious Education in Calvary Church, Memphis, Tenn., who was an instructor in two classes each day, one on The Pupil, and one on the Christian Nurture Series. Mrs. William P. Cornell, Headquarters Secretary, who led a class on Missions in the Church School; Mrs. M. B. Hutchinson, Chairman of the Department of Religious Education of the Diocesan Branch of the Woman's Auxiliary, who held a normal class on The Teacher; Mrs. Alexander

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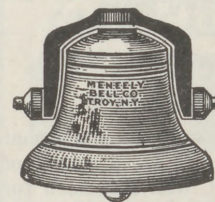
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Long, who showed what an opportunity for religious education exists in a University town, where the Church school is properly organized for service; Miss Theodora Young, the Diocesan Supervisor and President of the Church School Service League, who led a training class on the work of the League; and Miss Edith Main, Mission Worker at St. Timothy's Mission in Spartanburg, who gave most interesting and helpful demonstrations of hand work in the Church school.

Among those attending the Conference was the Rev. John Chapman, a Missionary to Kyoto, now on furlough in this country. To him the Conference is indebted, for his charming personality and spirit, as well as for his most interesting talks on the mission field of Japan.

ASSISTS GREEK PRIEST

THE RECTOR of St. Luke's Parish, Hot Springs National Park, Arkansas, the Rev. Charles F. Collins recently assisted the Rev. Economos N. Sakellarides, priest of the Greek Orthodox Church, in administering the Sacrament of Holy Baptism to the infant daughter of Mr. and Mrs. G. Antonio. Mr. Antonio is the representative of the Greek government in Arkansas. Fr. Collins read the holy Gospel and assisted in the consecration of the water.

A strong tie of friendship exists between the communicants of the two branches of the Church throughout the Diocese of Arkansas. This friendship has become stronger since the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, participated in the last Christmas Eucharist at the Greek Church, in Little Rock. Priests of this diocese frequently minister to the members of the Greek Communion where the services of their own priests are not available. Fr. Collins has so ministered to them several times during the past two years.

PRIEST ACCEPTS UNITARIAN CHARGE

THE CURIOUS INFORMATION is given that the Rev. Kirsopp Lake, D.D., a priest of the Church of England, who has been for some years and still is a professor in Harvard University, has accepted the charge of a Unitarian church at Northampton, Massachusetts, having been supplying its pulpit for some weeks past. Dr. Lake was ordained deacon in 1895, and priest in 1895, by the Bishop of Durham, and came to Cambridge as professor in Harvard in 1914. He has never been canonically transferred to the Diocese of Massachusetts or to the American Church, and is, therefore, outside the discipline and jurisdiction of both these.

A DULUTH CONFERENCE

ON JUNE 25th to the 27th the clergy in the Diocese of Duluth met in conference with Bishop Bennett on the mission grounds about six miles from Cass Lake.

The clergy were housed in Bennett Hall and The Lodge, very attractive cottages remodeled early this year by Dr. W. B. Heagerty, the Superintendent, and his Indian helpers, from ancient barns built by the Government many years ago when an Indian school was maintained here. The conferences took place in the new log chapel.

There was opportunity for recreation: swimming and fishing—and some very exciting baseball games brought into prominence many athletes among the clergy of

the diocese, the Rev. T. J. E. Wilson, a rural missionary in the diocese for the past fifteen years, being one of them. The Rev. E. C. Biller, of St. Cloud, made a great hit as umpire.

The Conference opened every morning with Holy Communion at 7:30, and closed with fellowship around a campfire on the lake shore in the evening.

It is Bishop Bennett's hope to be able to make this beautiful spot on the shore of picturesque Cass lake a diocesan gathering place and, aside from Indian Conventions, the clergy conference is the first step in this direction.

Mrs. Heagerty, as hostess on this occasion, was the recipient of a beautiful gift from the assembled clergy as a token of their appreciation.

SYRIAN-AMERICAN SERVICE

THE VERY REV. BASIL M. KERBAWY, Arch-priest of the Syrian Orthodox Church, said the Divine Liturgy in St. Stephen's Church, Beckley, W. Va., the Rev. Howard P. Pullin, rector, July 20th, for the benefit of the numerous Syrian and Eastern Orthodox Christians of that vicinity. Parts of the service were said in Syrian, parts in Greek, and parts in English. Fr. Kerbawy's sermon had for its subject, Church Unity.

The Rev. Mr. Pullin, in conveying this information to THE LIVING CHURCH, states that there are many Syrians and Greeks in his community and that a great number of them are regular attendants, and some are communicants, of the Church. "It was most inspiring," Mr. Pullin states, "to one who prays for Church unity, to see Greeks, Syrians, and Americans kneel before the same altar, and participate in the highest service of the common Father, served as they were by a Syrian and an American priest."

TO RELIEVE LORAIN

THE DIOCESAN Council has voted the sum of \$10,000 to enable the Church of the Redeemer, at Lorain, Ohio, to repair and restore the building damaged by the tornado which swept over the northern portion of Ohio on June 28th. The roof of the church was utterly destroyed, and the interior furnishings badly injured. The rectory escaped with minor damages. One Church school teacher and two pupils were killed. Members of the congregation have sustained serious losses in property. The diocesan Nation-wide Campaign treasury was thus enabled to offer speedy relief and practical help to the stricken people in Lorain.

SUNDAY SCHOOL MEMORIAL TO BISHOP WHITE

BISHOP WHITE is at last to be honored for the wonderful work he did for the American youth of his day, and all the days since. A memorial Sunday school building is to be erected at Valley Forge in memory of Bishop White, the Father of the American Sunday School. It will be connected, as it should be, with the Washington Memorial Chapel which, last year, attracted over 125,000 visitors from all over the world. Bishop Tuttle was the first president of the Bishop White National Memorial Association, which has undertaken to erect the Bishop White memorial. The Association is now organizing a national commission, with repre-

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sentatives from every diocese. It has published a booklet in which the story of Bishop White's efforts to establish Sunday schools in America is told, and the opposition which he met is recounted.

PROTESTANT LAYMEN'S CLUB FORMED IN OSHKOSH

THERE WAS RECENTLY held in Oshkosh, Wisconsin, in the Diocese of Fond du Lac, a gathering of laymen from several parishes of that diocese in which was formed a "Protestant Layman's Club of the Diocese of Fond du Lac." The president of the club is Mr. F. W. Radford, of Oshkosh. The meeting at which the club was formed was addressed by the Rev. A. G. Cummins, D.D., rector of Christ Church, Poughkeepsie, N. Y., by the Rev. Guy E. Shipler, of New York, editor of *The Churchman*, and by others.

SÃO PAULO MISSION

THIS REVOLUTION that recently broke out in the city of Sao Paulo, Brazil, occurred just after the Brazilian diocesan paper brought news of the Rev. Mr. Krischke's new work there. It will be remembered that Bishop Kinsolving transferred the Rev. George O. Krischke from Porto Alegre, where a self-supporting parish had grown up under his care, to Sao Paulo, to start work in that flourishing city, a promising field which the little Brazilian Church has long wanted to enter. Mr. Krischke writes that Sao Paulo is becoming the Chicago of Brazil. It has miles of paved streets, parks, hotels, 6,000 motor cars, etc. The population numbers 600,000, and is rapidly increasing. Mr. Krischke is a Brazilian.

The Japanese catechist from Osaka, working under Mr. Krischke's direction among the thousands of Japanese now in Sao Paulo, has instructed two women and five men, whom Bishop Kinsolving has confirmed, and Mr. Krischke has baptized twelve other Japanese.

There is an English chaplain with an English church in Sao Paulo.

As usual, the first effect of the recording of a revolution by the newspapers is educational, and the *New York Times* states that the state of Sao Paulo is one of the richest in all Brazil. It produces two-thirds of the Brazil coffee crop, and Brazil produces three-fourths of the world's supply. The city of Sao Paulo is nearly four hundred years old, having been founded in 1554.

INCREASING ORDINATIONS

THE LIVING CHURCH has reported, during the first seven months of the present year, the ordination of 114 men to the diaconate. This indicates a larger recruiting for the ministry than for some time. For the same period of time in 1923 THE LIVING CHURCH reported eighty-six ordinations to the diaconate, and, for the first seven months of 1922, seventy-four ordinations to this order.

In order to show the proportion to the probable total number ordained, *The Living Church Annual* states that there were 139 ordinations reported in 1922, and 149 in 1923. The ratio, therefore, of the ordinations, reported week by week in THE LIVING CHURCH, for the first seven months of the year to the number reported once a year in *The Living Church*

Annual, is about one to two. If that ratio may be used this year, there will be well over 200 ordinations to the diaconate for the year 1924.

How this will compare with the pre-war period may be indicated by stating that the Journals of the General Convention indicate 150 ordinations to the diaconate in 1912, 139 in 1913, 165 in 1914, 142 in 1915, 181 in 1916, 169 in 1917, 163 in 1918, 110 in 1919, 116 in 1920, and 131 in 1921.

There have been eighty men raised to the priesthood during the period under discussion this year, while, for the same period last year, there were eighty-six, and for the year before, sixty-one.

PHILADELPHIA CHURCH ENRICHED

THE CHURCH OF THE HOLY NATIVITY, Rockledge, Philadelphia, built by the generous bequest of Mr. Robert W. Ryerss some years ago, has again been enriched through the bequest of his widow, by a stone baptistry on the north facade.

The font is of Caen stone, beautifully carved, and the baptistry is lighted by three windows of exquisite stained glass, representing The Baptism of Our Lord, Christ with Nicodemus—expressing the spiritual significance of Baptism—and Christ Receiving Little Children.

The wall of the church over the baptistry has been filled with a rose window, each opening containing an angel with an instrument of music.

The baptistry itself, as well as the font and the windows, is the work of The Willett Studios.

The congregation has also placed, in memory of Mrs. Ryerss, a beautiful marble altar of Italian mosaic in the Lady chapel of the church, and six medallion windows with incidents in the Life of the Virgin, by the same artists. Over the altar are the Joyful Mysteries of the Visitation, the Epiphany, and the Instruction, while opposite is the Crucifixion.

The windows are executed in the choicest, imported antique glasses, and are very rich and colorful, after the manner of the early medieval windows. The faces are unusually beautiful, expressive, and spiritual.

On the side wall the blessed St. Aidan with his torch, and St. Columba with the Holy Book he loved, stand on guard in two windows erected by the congregation in memory of Charles M. Benner, the faithful verger of the church for twenty-five years.

The church, of which the Rev. For-dyce H. Argo is rector, is of stately English Gothic architecture, and, with its many memorials, is a worthy object of pilgrimages.

CHINESE PARISH ORGANIZATION

THE VESTRY of one of the Chinese parishes, St. Paul's, Nanking, has voted to adopt the plan of parish organization set forth by our National Council, five laymen agreeing to head the five departments, and choose their co-workers from the congregation. The clergy have general oversight, as previously, and with the catechists will advise when called upon. The plan gives more responsibility to more lay people than was possible before. There are possibly other Chinese parishes doing this, though Nanking is the first on record. It is the parish where the Rev. J. M. B. Gill was in charge. The Rev. W. A. Seager is there now.

AMERICAN CHURCH MONTHLY

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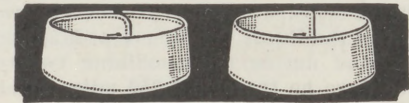
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THE CHENANGO COUNTY MISSIONER

ABOUT TWENTY YEARS AGO, Mr. John R. Van Wagenen gave the Diocese of Central New York a fund, the interest from which was to support a missionary for the county of Chenango. This fund now amounts to \$49,112.85, and the income from it for the year 1922 was \$2,349.83.

In 1921, the Rev. Oscar Meyer, Jr., not long ordained to the priesthood, took up the work as the Chenango County Missioner, probably as his life work. Before entering the ministry he had, for twenty-five years, been engaged in the brokerage business in Philadelphia; and he uses his training and experiences in the business world with great success in behalf of the Church. Among these is the art of meeting men on their own levels and of interesting them in many matters by which he is able to lead them to spiritual positions. He makes points of contact, for instance, by organizing Men's Clubs, Boy Scout Troops, and branch Auxiliaries. Having been a volunteer fire chief before entering the ministry, he organizes a rural fire company where it is needed, and where, because of lack of initiative, there is none. He is President of the Chenango County Firemen's Association, and is able to come into contact with many men with whom he would not be able to associate.

The Rev. Mr. Meyer was able to administer baptism to 121 persons during the first two years of his ministry in this field, and to present for confirmation 156 persons. This is notable, for, the country over, the average baptisms per clergyman is slightly more than eleven a year, and the average number of persons confirmed per clergyman is twelve a year.

In order to achieve these results, Mr. Meyer keeps himself busy. A Sunday with six services in various parts of the county is not exceptional, and his weekdays are used for other ministrations of the Church that cannot be provided on Sunday. In June of 1923, a seven-day vacation was spent at the Rural Conference at Madison, Wis., and during the remaining twenty-three days he traveled 1,050 miles in his automobile, conducted thirteen services, with an average attendance of forty-two, attended twenty-two afternoon and evening meetings, and made about ninety visits.

In June of each year Bishop's Day Services are held in Emmanuel Church, Norwich, to which Mr. Meyer's parishioners come from all parts of the county. Bishop Fiske preaches, confirms persons prepared by Mr. Meyer, and celebrates the Holy Communion. The church is always filled to capacity. At noon, lunch is served in the parish house. During the afternoon officials, who come to Norwich for that purpose, tell the parishioners about the Aid Society, the Auxiliary, the Girls' Friendly, having in view the organization of similar helps at the Missions. To all this is added good advice and counsel by Bishop Fiske, and Emmanuel Church is called "The Cathedral of Chenango County." In addition to this, the Bishop regularly visits the various mission stations.

The work being done has outgrown the income from the Van Wagenen Fund, so six of the places, where services are held, contribute a total of \$2,100 per year, and part of this is used to support S. Erwin Harris, a lay assistant, who lives in the chapel house at Smithville Flats.

In South New Berlin a large house has been purchased and part of it has been fitted up and used as a chapel, as is the case at Smithville Flats. A fund of \$1,000

has been raised for the purpose of enlarging this chapel house, and to provide more room for the growing work.

Coöperation with the Farm Bureau, the Home Bureau, and the Red Cross is being developed whenever possible.

During the coming year each mission field will be surveyed to ascertain not only the religious needs, but the social and economic needs. A traveling library will be opened and the missioner's visitations will include the exchange of books. This library will be furnished by the State Librarian.

During Lent each mission station is given a weekly Lenten service, and Bible instruction is given by the Home Bureau. Certain vestries have been reorganized under the name of Advisory Councils, and women have been made members of these councils.

Much interest is being aroused throughout the Church by this unusual kind of work. Mr. Meyer was invited to attend the first Conference organized by the National Council on Rural Social Service, held in Philadelphia in February, 1923, and told those present about his plan of work. He responded to an invitation to visit the Convention of the Diocese of Easton a few weeks later, and again told of his work. He was one of the special speakers at the Rural Church Conference in Madison. This important Conference recommended seven things, and his plan of work was one of them, as follows: A missioner, supported by a special fund, endowment, or trust fund, who develops the work in undeveloped sections of the county or revives abandoned work. When missions are established they are to contribute something to the support of the Missioner; as they develop, the Diocese takes them in charge, releasing the Missioner for extension work. In the meantime isolated Churchmen are visited, and, at stated periods, provided with the Sacraments of the Church without regard to numbers or financial contributions.

There must be hundreds of counties in the different Dioceses in the United States which could provide a Missionary Fund large enough that the income from it would support a missioner and an assistant. If this were done, many thousands of those who live beyond the reach of regular Church services would be followed up by the Church, be ministered to, and be told of God's loving kindness and mercy and salvation, and be enabled to live a more abundant life. The splendid work of Mr. Meyer and the results he has accomplished are an actual proof that this kind of work, when well supported and well done, pays and pays abundantly.

MISS LINDLEY STUDIES ENGLISH MISSIONS

MISS GRACE LINDLEY, executive secretary to the Woman's Auxiliary, continuing her useful tour of missions, has spent July in India, taking advantage of the opportunity to return that way in order to study the work of some of the English missions, that our own work may benefit by their long experience. India, "this great and beautiful land," as Kim calls it, will seem less far away as Churchwomen of both countries are brought nearer each other by Miss Lindley's visits there. The month's schedule included Ceylon, Madras, Calcutta, Benares, Cawnpore, Agra, Moradabad (between Lucknow and Delhi), Delhi, and Bombay, from which she is to leave for England early in August.

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and China, word comes back from the missionaries and native workers of the great help and encouragement they have received from her, and their repeated desire that they might have more frequent visitors from headquarters. Miss Lindley's letters have been appearing in *The Spirit of Missions* and will continue.

OBSERVE ANGLO-CATHOLIC DAY

ADDITIONAL CHURCHES reporting the observance of Anglo-Catholic Anniversary Day on July 16th, with a Mass with the intention of the purposes of the Congress, are St. Andrew's Church, Carbondale, and Trinity Church, Murphysboro, Ill., the Rev. C. B. Cromwell; St. John's Church, Tallahassee, Fla., the Rev. R. E. Boykin; and Emmanuel Church, Hastings, Mich., the Rev. John E. Wilkinson.

MEMORIAL RESOLUTIONS

THE CHURCH ART COMMISSION of the Diocese of Colorado at its last meeting unanimously resolved to express its deepest appreciation of the services rendered by that great architect, Bertram G. Goodhue, and its sense of the irreparable loss this country has sustained in his death. They wish to express, too, their appreciation of the cordial interest and cooperation in Church art always shown by him, and also by Henry Wynd Young, the notable designer and worker in stained glass, who has also died recently. This Commission repeatedly called upon both of these artists for help in their exhibitions of Ecclesiastical Art which it was assembling, and their response was always one of glad interest and valuable assistance.

APPOINTED ASSOCIATE SECRETARY

THE REV. WYATT BROWN, D.D., rector of St. Michael and All Angels' Church, Baltimore, has been advised of his appointment as Associate Secretary of the Field Department of the National Council. Dr. Brown is one of twenty-five clergymen and laymen of the Church who have been designated as associate secretaries in various parts of the country, in connection with a renewed effort which will be inaugurated next fall by the Church in the interests of peace, good citizenship, and practical religion generally.

DEATH OF REV. DR. WILSON

THE REV. ROBERT WILSON, D.D., M.D., a retired priest of the Diocese of South Carolina, died in Charleston, S. C., July 21st. Dr. Wilson took his degree in medicine from the Medical College of South Carolina in 1859. As soon as the war was over, however, he determined to enter the ministry, and was ordained to the diaconate in 1864 and to the priesthood in 1866 by Bishop White. After two years as rector of Clairmont Parish, Statesburg, S. C., he went to St. Paul's Church, Kent Co., Maryland, and to St. Peter's Church, Easton, Maryland. In 1884 he accepted St. Luke's Church, Charleston, S. C. His last work was at Trinity Church, Black Oak, S. C. In 1883 Washington College, Chestertown, Md., conferred the degree of Doctor of Divinity upon him. He was the author of *The Sower*, and *Four Lectures on Confirmation*.

Dr. Wilson's funeral was held July 23d at St. Philip's Church. The Bishop of the Diocese, Dr. Guerry, and all of the Church clergymen of the city were present. The members of Camp Sumpter, United Confederate Veterans, of which Dr. Wilson had served as commander, attended in a body, and sounded taps over the grave after the conclusion of the Church service.

AN AGED Indian woman, formerly a voodoo doctor, who died recently in her little cabin at Orleans, Calif., in the Diocese of Sacramento, is gratefully remembered as a benefactor of the mission there. When the Bishop was seeking a place for a church, and was refused a site by the wealthy syndicate which owns the whole mining camp, old Fanny gave half an acre of her holding on the main highway, and refused any compensation for it. The Diocese built her a new cabin, of which she was very proud, where, although she was ninety-eight years old, she has insisted on living alone.

BECAUSE of close contacts here at home and abroad, the Foreign-born Americans Division of the National Council has been called upon from time to time to serve as an information bureau and clearing house for a number of small special relief funds. In emergencies, effective relief has been received from interested friends at home and transmitted through known agencies abroad to Russian exiles in Constantinople, to Russian clergy in Russia, to Greeks driven out of Turkey, to the Nestorian Patriarchate and its printing-press, to the school and dispensary in Mosul, and to an Old Catholic parish in Germany.

IF YOU WERE the principal of a boy's high school, how would you like to have a bedroom in your house used for the meetings of the St. Andrew's Brotherhood, the English Debating Society, the Chinese Debating Society, the Boy Scouts, the Free School Faculty, the evening devotions of the Christian students, the Band, and as a Physics and Chemistry laboratory? This happens at St. James' School, Wuhu, China, so crowded are the quarters. Of the laboratory hours the principal writes, "One gets immune to odors after a time."

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NEWS IN BRIEF

ALBANY—The Rev. G. Philip Jung, rector of Christ Church, Manlius, has been appointed chaplain at the Citizen's Military Camp, which is held at Ft. Hancock, Sandy Hook, N. J., during the first half of August. He has been assigned to the 607th Coast Artillery.

CHICAGO—By a unanimous vote of the vestry of the Church of the Redeemer, Elgin, Ill., Mr. John Hobrough, who has served the parish as vestryman, senior warden, sacristan, and in other capacities since 1870, was appointed senior warden emeritus in recognition of his long and faithful service.—The Church of the Epiphany, Chicago, is one of the many parishes holding daily vacation schools this summer. So far, the enrollment has been larger than any previous year, totalling 150.—Mr. F. W. Russell, the senior warden of St. Mark's Church, Chicago, has recently celebrated his eighty-fifth birthday. Mr. Russell was this spring presented by the junior warden and vestrymen of the parish, with a testimonial, expressing their esteem and high regard. The testimonial well says that Mr. Russell has spent many years of his life in active and consecrated service of the Church in the parish of St. Mark, as warden and vestryman.—The

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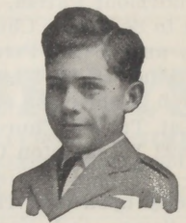
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Rev. William Augustus Simms, rector since June, 1921, of the Church of the Holy Communion, Maywood, Ill., has accepted a call to be rector of St. Mark's Parish, Chicago, and will begin his work there on September 7th. Mr. Simms is a native of Newfoundland, a graduate of the Western Theological Seminary, and was ordained to the diaconate and priesthood by Bishop Anderson.—At St. Paul's Church, La Salle, Ill., the Rev. A. D. Kolkebeck, priest in charge, recently blessed a beautiful gold ciborium. This gift comes from an interested Church woman in Chicago as a thank offering, and is given with the understanding that the Blessed Sacrament be reserved perpetually on the high altar. Should this fail to be done, the ciborium is to become the property of the Sisters of St. Mary.

COLORADO—In an account, printed in last week's LIVING CHURCH, of a banner of St. Andrew which had been recently given to St.

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Andrew's Church, Denver, the name of the artist should have been Kenneth Little. The banner was given by Miss Ada Major.

DALLAS—To beautify the new property of the Church of the Incarnation, Dallas, members of the parish have provided memorial trees.

LOS ANGELES—The thirty-five children of the Church Home for Children, Pasadena, left, July 12th, for a month on the shores of the Pacific Ocean at La Jolla, in cottages placed at their disposal by the Bishop's School for Girls.—A valuable site for a church has been acquired by St. Bartholomew's Mission in the rapidly growing El Sereno district of Los Angeles.—On the evening of July 14th the choir of St. Paul's Cathedral, Los Angeles, broadcasted a musical program from KHJ, the radio station of the Los Angeles Times. Between numbers Bishop Stevens spoke on the work and needs of the Girls' Friendly Lodge.—A special meeting of the Diocesan Men's Club was held at St. Athanasius' parish house, Los Angeles, on July 21st. The program was put on entirely by boys from the Diocese who had attended Camp Kirk of the Brotherhood of St. Andrew.—Harvard School, Los Angeles, the diocesan school for boys, closed its annual summer school July 25th. On the same date it opened its summer camp at Lake Arrowhead in the San Bernardino Mountains.—Miss Ellen Scripps has given to the Bishop's School for Girls, La Jolla, funds for the erection of a combined gymnasium, theater, and swimming pool. It is expected that construction will begin in the fall.

NORTH TEXAS—At a meeting of the Council of Advice, held in Amarillo, July 13th, the Rev. R. N. MacCallum was chosen president of that body and Mr. Henry S. Gooch, secretary.

A number of memorial and thank offerings have recently been made to St. Mark's Church, Plainview, the Rev. E. H. J. Andrews, priest-in-charge. These include a silk church flag for processional purposes, the gift of Miss Jane Ely, of Elizabeth, N. J., in memory of her sister, Florence; an oak reredos from the workshops of R. Geissler, Inc., New York City, a white marble font, the gift of Judge and Mrs. Meade F. Griffin, and a silver baptismal shell, the thank offering of the parents of the two children baptized on Easter Day. A brass processional cross has been promised and is being selected.

SHANGHAI—Soochow Academy has a night school of nearly one hundred students, a good type of young men who keep up a full attendance. The school is run entirely by the students of the Academy, who do the teaching.

WESTERN NEW YORK—Every child twelve years old or younger who is a member of St. Paul's Parish, Buffalo, receives a "Churchly" birthday card from the rector. This meant sending out thirty-nine cards in a recent month, but the children appreciate them greatly.

THREE YEARS AGO the Church did not have a single communicant among the negro population of 1,500 at Forrest City, Ark., a town of about 6,000. Now there is a little negro mission of fourteen communicants, twenty baptized persons, about thirty attending Church services, and a church valued at \$8,650. Four negro Churchmen have underwritten the annual interest on the debt of \$3,050.

An industrial school for the negro children here has been undertaken and is to open shortly.

IT IS ESTIMATED that there are some 90,000 Poles in the population of Philadelphia. It has also been observed that about a third of the number of Poles coming to America leave the Church in which they have been reared. The Diocese of Philadelphia has provided a number of churches for this unchurched element. They are a thrifty and industrious people. It is interesting that they cannot understand how education can be properly acquired without accompanying religious instruction.

A MINISTER recently brought four orphans from his congregation to our Cathedral Home for Children, in Laramie, Wyoming, with money for their support,

saying that although he had "an almost bigoted devotion" for his own religious organization, he wanted the children brought up in the Home, "even with the distinct understanding that they would all grow up Episcopalians," because he "knew nothing in the United States that even remotely approached what the Home did for a child."

A GROUP of Catawba Indians live on a reservation in the Diocese of Upper South Carolina. The Indians are not well cared for, but their condition is receiving needed attention from good citizens in an endeavor to provide better state aid, and also from Church people of the Diocese. Most of the Indians are Mormons, due to the zeal of Mormon missionaries among them. The only school in the reservation is taught by a Mormon.

SIGNED PROMISES to try to read the Bible daily have been received at the Bishop's office from more than 350 men and women of the District of Western Nebraska. One of the Kalendars of Daily Bible Readings issued by the National Council is sent to any person in the district who sends his name and address to the Bishop's office with a promise of the intention of using the Kalendar daily.

FRIENDS have given a radio set to the Rev. William A. Thomas, at Point Hope, Alaska, our most northern mission. The radio is to be sent on the first boat going north after shipping is resumed. It is expected that this will enable the mission to keep in daily touch with the United States through messages broadcast from Seattle.

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Many commendations have been received from the laity.

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