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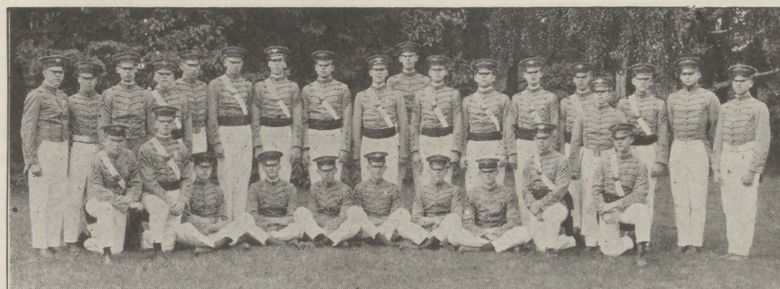
No. 17

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

SAVE OUR WORK AMONG THE IGOROTS
Editorial

AFTER TWENTY YEARS
By the Rev. George C. Bartter

DR. C. M. ADDISON'S PROPOSED FORM FOR HOLY BAPTISM
By the Bishop of Vermont



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FOR ALL WHO have departed in the faith and fear of Christ, for them we have no fear. They have chosen the good, and the good shall be its own ever increasing reward. They have chosen the light, and in God's light they shall ever see clearer and clearer light. Their souls have tended upward while on earth to God, who is their Source, and of them it is written, "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Of them it is written that they shall go from strength to strength until before the God of gods appeareth every one of them in Zion. They have chosen the upward path, and God will lead them on it.—Charles Kingsley.

The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, AUGUST 23, 1924

No. 17

EDITORIALS AND COMMENTS

Save Our Work Among the Igorots

THE following is clipped from the *Diocesan Chronicle* of the Philippines Mission:

"SAGADA: ST. MARY THE VIRGIN

"The following petition written in the Ilocano dialect was handed to Padre Juan as he passed through Bagnen a few days ago:

"I, Tegcaoen, Councillor of the barrio of Bagnen, speak truly of our great need, and beseech you, father, to supply our need, for indeed we are thinking that you are in doubt about sending a priest here to take care of us and to explain the teaching and love of our Lord Jesus to us. Therefore, last Sunday evening I called together all the people whom you have baptized here and we all desired to make this petition, reiterating our thought and desire, because of our many sins and great lack of knowledge, to ask you, of your high state, father, that if possible you will send us a priest to live among us, that he may water our hearts and firmly establish us in the Christian faith.

"(Signed) Paolo Bangué, Alejo Cayasen, Antonio Salingcutan, Maurizio Mauruan, Europa Ocyang, Salvador Bon-er, Jaime Polled, Pascual Burgos, Sino Galing, Agustin Manero, Mayagueo, Gurio Niac, Felipe Bumalo, Pedro Banoca, Estanislao Layan, Andrés Labed, Pedro Bauyag, Marcelo Burgos, Europa Pilay, Pedro Salir, Cartol Sigaydo, Paulo Solop, Federico Luyodan, Juan Lusao, Benito Colanga, Mariano Velasco, Felix Dulaypan, Mariano Saganapoc, Jaime Alatan, Silvino Bangloy, Santiago Uacuacungan, Rufino Malipat, Pedro Sagda, Mariano Lunod, Juan Palioen, Juan Magadi, Manuel M. Valdez, Fruto Marrero."

"What would you want to say if you received such a petition? And what would be your feelings if you had to make the only answer we have had to make, not once but over and over again, not merely to this town, but to a dozen such, 'IMPOSSIBLE'?"

"Just think of it—we have been here twenty years and our staff of clergy for the next eight months will be two! And within a very few months of that a furlough will again reduce it to two! We really ought not to take furloughs at all.

"But you have four priests in Sagada.' Yes, but Fr. Severance has gone to Bontoc to take Fr. Sibley's place whilst he is on furlough, and this necessitates Fr. Hartzell's removal to Besao where a renewed and growing work must be taken care of. This leaves only Padre Juan and Fr. Frost in Sagada. Thus we progress (!) whilst the people for miles round cry in vain for the Gospel, and the good Belgian fathers, with far less resources, occupy new stations every month. Thank God they do, since apparently Episcopalians care so little for Mission work even when it has proved its worth.

"Let it be said again that within the next few years our mission work here will be stranded alone on a mountain top with no possible justification for its existence unless the Church at home wakes up to a sense of its obligations."

And after telling some of the local details of the mission news—children of former head hunters decorously enacting a pageant on the evening of Ascension Day—we have the following conclusion:

"Twenty years ago—fear, hatred, ignorance, Paganism; today, faith, love, knowledge, Christianity! Is this to stand still—nay, to go back? GIVE US PRIESTS! Only religion can save these people from the fate that awaits all native races when they come in contact with our boasted civilization. A curious conclusion to a dramatic criticism, you say. Not at all. Could

you see the reality, the sincerity, the naturalness, as manifest before the altar as on the stage, which marks all that these people do, the connection would be obvious enough."

NOW A STATEMENT of this sort must not be confined to the readers of a small diocesan paper local to our mission in the Philippine Islands.

When Bishop Brent went out to the Philippines in 1902, the whole American Church was enthusiastic. The Cross was really to follow the Flag! A large individual gift was made for the erection of a Cathedral in Manila, which was to impress the Filipinos with the grandeur of American Christianity and the American Church. We heard much of the mis-doings of the friars and the necessity for a new religious beginning in the Islands, in which our Anglican form of Christianity was to supersede the Roman form which had (somewhat superficially) Christianized the Spanish-speaking Filipinos and, for the most part, neglected the other races in more remote parts of the archipelago.

When Bishop Brent, after studying conditions in the Islands, declared that it would be his policy to concentrate the efforts of the American Church on the evangelization of savages rather than on the Anglicanization of Roman Catholics, a good deal of American enthusiasm subsided. Even people who had generally been warm advocates of missions to the heathen seemed disappointed. Still, the work began with a good deal of energy. A small group of really remarkable men was sent among the Igorots of northern Luzon. Clapp, Staunton, Spencer, Drury, always with Brent at their head and as their balance-wheel, were men so far above the average of our clergy generally, that it was recognized everywhere that this, our first mission among actual savages, was started with a prestige and a hopefulness far beyond what had generally been given to a new mission.

These priests did not begin by reading Dearly Beloved Brethren to a vista of American-made pews at eleven o'clock on a Sunday morning. Their originality and defiance of American tradition in missionary methods ought to have been the admiration of the American Church—every single member of which ought to have known that making a Christian out of a naked head hunter was quite a different problem from ministering to the sons and daughters of sons and daughters of a long line of English ancestors, whose chief inherited pride was Magna Charta, the glorious Reformation, and the inherent superiority of the Englishman over every other specimen of God's creation.

And these original methods *worked*. The success of the Sagada mission especially, and of those at Baguio and Bontoc only in less degree, has been the crowning star in the diadem of American missions. We grant that Igorots have not been transformed into devotees of Morning Prayer, nor do they walk out of church when signs of obedience to our Lord's command to "*Do this*" may appear. Let it be granted, there-

fore, that there are very many Protestant Episcopal churches in America in which they would feel very decidedly not at home. But they have been baptized and many of them confirmed, they have become self-respecting, practising Christians, they begin and end the day's work with prayer, and treat the sacraments seriously as definite factors in their life; and they have established a standard of decent living, earning that living by the sweat of their brows, such as was wholly unknown in the mountain fastnesses of northern Luzon twenty years ago.

And what sort of appreciation and support has been given by the American Church to this unique mission?

The answer is stated in the clipping with which this consideration starts, as also in the article by the Rev. George C. Bartter which is printed on another page.

And yet, treating of the results of that work only from the lowest, the statistical, point of view, in those three missionary groups in the Philippines, only twenty years after the first establishment of work among them, we have now some thirteen hundred communicants. In all Liberia, after seventy-five years of work and an expenditure totalling many millions of dollars, we have scarcely more than four thousand.

Why have we not made this remarkable group of missions the central figure, the outstanding demonstration, of our whole missionary work? Why do we not strengthen it at any cost, though we might be compelled to shut up a dozen less productive stations elsewhere to do it?

Staunton has, to our knowledge, been pleading for assistance for years. Bishop Mosher, who, after careful investigation, has thoroughly indorsed the work, urges and pleads that the Church will uphold it, strengthen it, and permit it to grow.

We have just been looking over the Journal of the Missionary District of the Philippine Islands for 1923. The report of activities at Sagada alone—church, out-stations, mission and school at Besao, dispensary and medical work, dentist, educational, high school, girls' school—occupies twenty pages, all of the most absorbing interest. Yes, we grant that, on the ecclesiastical side, there are some things that this editor would do differently, as, probably, would nine hundred and ninety-nine out of a thousand of American Churchmen. But the point is that this editor and the nine hundred and ninety-nine others, of wisdom like unto his own, stayed home, and Staunton and his associates went out among the savages and did the work in *their* way. If it proves not to be the best way, the successors of Staunton and his associates will, without question, quietly change it, but the work will certainly not be wiped out in the changing. And it is just possible that Staunton and his associates, on the spot, can judge of the best methods for the work better than can the wisest of us in Milwaukee and New York who would do it differently. But to see in the work only the details that we would have different instead of the magnificent accomplishments by which a savage people have been made over into self respecting Christians is no less than pathetic. Since the mission among the Igorots was opened, twenty years ago, the baptisms have numbered 4,797. Its support must really be made a serious undertaking by our National Council, or else it must be supported by "specials" on a large scale. It is criminal to allow it to stagnate in the way that is described above.

Yet nothing is done. Why?

ONE REASON—there may be others—is the difficulty of getting qualified priests to enlist for that most difficult work. None but the best is worthy of being sent.

But why does it not fire the imagination of the young men in our seminaries?

Without wishing to criticize, we ask kindly of seminary authorities whether their students are kept sufficiently informed of the glories of such frontier work of the Church; whether every opportunity is seized to bring the magnetic personalities of our foreign missionary bishops and other workers into close relationship with their student bodies? We are thinking, now, not only of this group of missions in the Philippines, but of our foreign and extra-continental missions generally. The fine record that Virginia has made in this respect is known and honored of all of us. But—Virginia didn't create this unparalleled success in the Philippines; the rest of the Church deserves this honor, at least; and we are thinking now of the opportunities that present themselves in other seminaries, which might well emulate Virginia in seizing them.

Curiously enough, a letter from one of our ablest missionary bishops outside the United States is received just at this juncture. He throws a little light, at least from his own point of view, upon the question we have asked. He writes:

"I have had experiences at home like the following:

"In 1916, Wood tried to get me an opportunity to speak at the ——— Seminary after the St. Louis Convention and wrote to Dean ———. I saw the Dean in St. Louis and he remarked that he never interfered with the students' missionary society but let them make their own arrangements. Rightly or wrongly, however, I gained the impression that I should hear from them. But nothing ever came of it.

"I have spoken at [another] Seminary three or four times in the past thirty years, but always on invitation of the students. Once or twice a professor, perhaps two, was present. In 1922 the professor with whom I had dinner escorted me to the door, but could not go in, and I think I am correct in saying there was no professor present. In the ——— the addresses are always given after dinner, in a rather small and very poorly-lighted room; emphasis is laid on the fact that the hymns, prayers, and address must not occupy more than a half-hour; and the whole situation is such as takes the 'pep' out of a speaker long before he begins. It is in no way surprising that ——— men are so rare in the mission fields of the Church."

This does not indicate, certainly, that our seminaries are bidding against each other for the privilege of presenting our ablest exponents of the missionary work of the Church to their students.

And we recall, in this connection, a suggestive report presented to the House of Bishops at the General Convention of 1922 by its committee on the General Theological Seminary. The suggestions there made are as applicable to other seminaries as to the General, and they ought not simply to be buried within the official covers of the Journal. We quote the following:

"While rejoicing to note that the Seminary is trying to keep its students in touch with the great pressing problems of the day, and especially that it is giving new facilities to those who have special talents for definite lines of work by making it possible to substitute reading courses for much of the former routine class-room lectures, thus allowing more time for development along higher specialized lines, yet they (the committee) feel that we have not yet reached the ideal of making the General Seminary of the Church, the great radiating center of its missionary zeal and activity, and, in their minds, it ought to be.

"Your committee feels that the General Seminary of the Church should be a great missionary feeder for the Church, Recognizing as we surely must the conspicuous services of the Seminary in the missionary field, we yet feel that much more might be done to strengthen and vitalize the missionary atmosphere of the Seminary.

The missionary spirit of a Seminary should not be left entirely or mainly to the initiative of the student body, but should be carefully and systematically stimulated by the authorities of the institution.

"Your committee recommends in this connection that the Board of Trustees and the Faculty of the General Seminary be requested to consider whether additional required courses on the subject of the Mission of the Church should not be provided. Your committee suggests that the Presiding Bishop and Council might well provide by arrangement with the Seminary authorities for such courses of study in a very practical way under the direction of the Educational Secretary of the Department of Missions.

"There are many missionaries on furlough who could be asked to give such courses in the Seminary; the Woman's Auxiliary also would, in the opinion of your committee, be willing, if asked to do so, to provide courses in their work for the information of the seminarians. It is to be noted that these young men will find on their ordination that their parochial branches of the Woman's Auxiliary are an immediate and practical point of contact with missionary work.

"Our Domestic Missionary Bishops no longer have personally to leave their posts to seek financial support for their work. We are thankful that this is the case; but it is likely to loosen or destroy a valuable point of contact between them and the General Seminary and student body. This loss should be repaired in some way; and your committee believes that the suggestion which it offers will at least help to do this.

"Your committee believes that a carefully selected committee appointed by the Department of Missions might, by personal conference with selected men or groups, bring very forcibly to their attention the claims of the mission field at home or abroad, and thus direct the minds of the men best fitted for the field to the Church's call for service. We are perhaps not yet ready for a Missionary Drafting Board, but the above suggestion is, in your committee's judgment, a simple way by which missionary interests might be aroused and vocations to the work discovered."—(*Journal*, pp. 180, 181.)

A second difficulty, undoubtedly, is the ever-present financial problem of the Church, which prevents the National Council

oil from authorizing expenditures for expanded work. But as to this we can but say:

SAVE AND EXPAND THE IGOROT WORK OF THE CHURCH AT ALL HAZARDS!

It is by far the most promising missionary work of the American Church. Its limitation, by failure to send men when needed, is a grave reflection on our national missionary organizations during at least the last ten years. Its present plea, based on having actually only two priests in a field that needs a dozen, ought to have the most immediate and sympathetic response.

And the peculiar relations of the United States to the Philippine Islands demand that the needs of this mission be filled, though many others must be closed by reason of the apathy of American Churchmen.

ANSWERS TO CORRESPONDENTS

E. F. J.—The rule for the display of the national flag in church, as adopted by the American Legion, is as follows:

"When the flag is displayed in church, it should be from a staff placed on the congregation's right as it faces the clergyman, with service flag, state flag, or other flag on the left wall. If in the chancel, the flag of the United States should be placed on the clergyman's right as he faces the congregation."

The use, however, in St. Cornelius' Chapel, a military church on Governor's Island, New York, and in Trinity Church, New York, is to display the national flag on the epistle side of the altar. As the normal position of the priest is facing the altar, this would put the flag normally to his right.

ACKNOWLEDGEMENTS

NEAR EAST RELIEF

A Thank Offering from a Friend of Little Children (for orphans)	\$ 25.00
S. C.	50.00
Primary Department of St. John's Church School, Norristown, Pa.	6.50
E. B. (for Armenian children)	1.00
M. L. W.	10.00
	92.50

NOTE: Through a typographical error, the contribution from "A Daughter of the King" for Near East Relief in THE LIVING CHURCH of July 26, 1924, was shown as \$5.00. It should have been \$60.00. The total as shown was correct.

WHEN JOY COMES TO ME

Not in blazoned halls of revelry,
But in quiet ways, joy comes to me:

In the open fire where a log aglow
With heat that was garnered long ago
Sings unto me with a low refrain
Of fervent sunbeams, and summer rain;

In the mystic blue of a woodland flower,
The rainbow drops of an April shower,
In poplar leaves by the breezes stirred,
The rhythmic flight of a soaring bird;

In the marshes meshed with silvery veins,
In the roses blooming in lowly lanes,
In the waving blades of amber corn,
And mist o'er the mountains at early morn;

In pine trees outlined against the sky,
While a crescent moon sails slowly by,
In snowflakes fluttering as they fall,
And gleaming white on the ivied wall;

In a sunset cloud of celestial sheen—
Symbol and pledge of a Presence unseen.

HARRIET APPLETON SPRAGUE.

SELFISHNESS is the most powerful and universal fault of human nature, and love after the pattern of God and Christ is the one antidote for it. Human nature only cares for self; true religion, as St. James tells us, cares for others. The trials of others are full of teaching for us. The sins and mistakes of others will help us to consider our ways. The patience and good example of others will rebuke, or cheer, or instruct us. Nor let us shrink from work for God because we ourselves are obscure and little thought of in the world. We do not know what we may do if we yield ourselves to God's call.—F. C. Woodhouse.

THE NAME OF THE CHURCH

BY T. T. CHAVE.

IF CHURCHMEN west of the Mississippi should ever feel the need of a denominational designation that would not be positively misleading and yet not proclaim more than what some timid rectors care to have divulged, why not the title, "The Church-that-is-not-what-you-might-suppose-it-is"? For short, it would doubtless be "Notwhatters."

The name is, to be sure, neither descriptive nor enlightening; but Churchmen have more than once registered their will that the real place of our Church among religious bodies be kept an esoteric secret to be disclosed only to those who may be feeling their way into the Catholic Faith, or to Orientals capable of penetrating disguises. At least it would not be frankly misleading.

"Protestant" is no longer simply a negative word meaning "non-papal"; otherwise it would suggest itself as belonging to Oriental Communion, since they, too, are flatly non-papal. The word means now a type of religion; it is a generic term with some four hundred years of continuous history and traditions galore. Its fundamental assumption—which almost the most unenlightened Churchman would personally repudiate—is that the true Christian religion perished in primitive times and was rediscovered in the Sixteenth Century by Luther, Calvin and Company, and took several hundred specific forms. The discouraging multiplication of the specific forms only emphasizes the generic character of the type and establishes as the highest ethic to govern interdenominational relations the principle of "de gustibus." As for "Episcopal," it has long ago become meaningless except to designate a species that somehow is always found not to adjust itself to the general harmony attained by the other species, but to be backward and defective just where the other groups are most obviously content with themselves and with one another. For a "Protestant" Church, this Church of ours has certainly a long way to go to catch up! Why not meet this difficulty courteously by telling people that we are "Notwhatters"?

It is not surprising that real Protestants are unwilling, frantically unwilling, at times, to give us up; most of the ammunition stored in their polemic armories would become perfectly useless if they discovered and had to deal with a Catholic Church that was not papal, that could not be assailed for mediæval atrocities in Spain, and whose members could not be represented to consist largely of Paddies and Wops! Whether the Protestant persuasion that Catholicism and Romanism are historically and essentially the same, serves an intermediate good purpose by prejudicing the Protestants against adding their membership to the Roman Communion, I need not inquire. Certainly this is just what Roman apologists want the Protestants to suppose, rather than have them make distinctions and consequently inquire into the Anglican position. But we cannot make any substantial contribution to the Protestant defence by pretending to share these misconceptions, and pretending is as far as the temperament of even the least enlightened parish will go.

To bid for the occasional patronage of those who are organized under the principle that there is no such thing as "one, Catholic, and Apostolic Church," and that Episcopalians share the common repudiation of the idea, apart from any question of law and canonical oath, is generally impossible without a lot of pretending; and to inveigle some Protestant pastor into the pulpit comes pretty close to a personal discourtesy. The visitor imagines that his views are wanted, and, try as he may not to go beyond matters of common belief, he will probably wander into fields of belief that every intelligent Churchman present, generally including the rector, knows could come up only before an Ecumenical Council. Moreover, he little suspects that the rector has surreptitiously reserved for himself certain parts of the service that Churchmen would not tolerate in the mouth of a man without "episcopal ordination," as the Absolution: he merely supposes the rector was courteously helping out where a visitor might be somewhat awkward through unfamiliarity with the words.

All these pretences only emphasize the failure of the Church to take what Protestants regard as the next step, utter repudiation of Catholic Faith and Order. How can we explain this? Let us sidestep hard feelings all around by saying we are "Notwhatters"!

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

August 24: Tenth Sunday after Trinity.
St. Bartholomew Apostle.

READ I Corinthians 12: 1-12.

Facts to be noted:

1. The Spirit of God is given to all the faithful.
2. He manifests His power in different ways.

Among the primitive Churches, that at Corinth was pre-eminent in spiritual gifts; that is, in powers and abilities conferred by the Holy Spirit. With such an endowment the Church might have been great in service, as every member placed his special talent at the disposal of the Church, and received for it its proper recognition and honor. But the Church failed to rise to its opportunity. Its members debated the respective value of their gifts. Self assertion took the place of unity and mutual esteem, and the Church's great spiritual endowment seemed likely to make for its division. St. Paul wrote to point out the true nature of the Spirit's work. The Spirit is one. There can be no question of degree in the power which He places at men's disposal. All the Spirit's work is honorable, and, therefore, all ministrations of the Spirit's gifts are to receive due recognition. The Spirit is one, but His gifts are manifold. It needs a great variety of talent to do the variety of work which the Church demands. Men ought to rejoice that God has given to each his particular power, for it is by the accumulated wealth of separate talents that the Church is given its resources to meet the manifold demands upon the Church.

August 25.

Read St. John 3: 22-end.

Facts to be noted:

1. St. John the Baptist witnesses to Christ.
2. He acknowledges the superiority of Christ.

The people hailed the Baptist as the first prophet that had spoken for generations. There is no doubt that his influence was immense. He might have established a movement which would have been permanently associated with his name, and have sanctioned and strengthened the fellowship of the disciples of John, which actually came into being. Yet he renounced that possible future. He subordinated himself wholly to Jesus. He strove in all possible ways to increase Jesus at the expense of himself. He gave to Jesus his followers, his work, and his influence. Such a renunciation is remarkable. It rests, in St. John's case, upon two things—his faith and his humility. Only faith—the conviction that there are issues in life of greater consequence than one's own welfare—could have dictated such a sacrifice, and only humility could have effected it. The strength of the Baptist lies in the rare combination of humility and faith. He claimed nothing for himself; he dared to claim all things for God.

August 26.

Read St. John 4: 1-27.

Facts to be noted:

1. Jesus teaches the universality of God's care.
2. He proclaims God's spirituality.

There are two significant points in our Lord's discourse with the woman of Samaria. The first is that Jesus should have spoken to her at all. She was an alien to the race and to the full faith of Israel. From the Jewish standpoint she was there an outcast, with whom no converse could have been held without the penalty of ceremonial defilement, Jesus disregards the restriction, and He does it because He believes in the universal care and love of God. He believes that neither Samaritan nor Jew can limit the range of God's interests. This belief rests back upon another. God is Spirit: He is the infinite life, thought, love, and power behind all things. No land, scheme, system, or cult can contain God wholly. He is spiritually present everywhere, and there exists always the opportunity of man's direct approach to Him through the Spirit. Even where we have the advantage, as in our Christian life, of divinely appointed institutions, such as the Church and the Sacraments, we must remember that the only approach to God, which He recognizes as legitimate, is the offering of a spiritual life, and a sincere heart and mind. We must worship God in spirit and in truth.

August 27.

Read St. John 4: 27-43.

Facts to be noted:

1. Many of the Samaritans believe in Christ.
2. He remains to minister among them.

It is interesting to note in the Gospels that Jesus' most effective work is with individuals. While He dealt with the masses, and while He preached to great crowds which thronged about Him, He seems especially concerned to win the individual. The most intimate revelations of God and His purposes are given to men and women who are alone with Him. To them He speaks freely and without reserve. It was natural that our Lord should find, in the sympathy or the attention or the need of the separate person, the inspiration to reveal the depth of His mind. But, beyond this, there was a purpose. The person who has caught the truth may be trusted to impart it. So here: a woman, with a sudden vision of a life before unknown, speaks of Jesus. She brings others to Him. To speak to a sinful woman at a road-side well may appear a fruitless business, but it leads to something both in the life of the woman and of others; through her Jesus wins disciples in Samaria. The incident may well remind us of the importance for the Church of our passing relationship to even the most unpromising person.

August 28.

Read St. John 4: 43-end.

Facts to be noted:

1. A nobleman believes in Christ.
2. Christ heals his child.

We have long overlooked the fact that Jesus had a mission to men's bodies as well as to their souls. A great part of His early ministry was spent in the ministry of healing. He healed because He had compassion upon men in their misery and sickness, but He healed also because He believed that men ought to be whole. That is what God intended for them. Jesus looked upon sickness as the work of an evil agency, and He believed that, where the right spiritual condition was secured, bodily health should follow. We must not seek to identify Jesus' healing with the mental cure-alls which abound today. These often divorce health and religion. Jesus made religion the essential. The power which heals is faith, and, specifically, the faith which summons forth the power which He has to give. If we, as Christian people, are to share Jesus' conviction that sickness is an evil which can often—for there are considerations which keep us from the dogmatism of saying always—yield to faith, we must accept Jesus' other position, that the faith which cures is unquestioning faith in Himself as the Giver of the life and strength of God.

August 29.

Read St. John 5: 1-15.

Facts to be noted:

1. Jesus goes to Jerusalem.
2. He heals a cripple.

The passage for today brings the question of healing to the fore again. The methods of self-suggestion, of which we have of late heard so much, are effective to the extent to which they summon people to arouse themselves to appropriate the means for their recovery which lie within their power to grasp. That often needs to be done. Jesus suggests something beyond this. The only power is God: He is the Giver of all life. God can effect what we cannot do, for we can only draw upon our own resources. "Wilt thou be made whole?" asks Jesus. Nothing is said about faith. It is hardly necessary, the truth is so obvious. God's power only can bring health to the cripple, and he must ask for that power in faith. Surely the conclusion is that, before we concern ourselves too much about the relation of faith to health, we examine the quality of our faith in Christ. It is certainly here that our modern weakness lies. The miracles of Jesus gives us very little justification for turning religion into a careful valetudinarianism. There is always a stern demand back of the miracle, and it is a demand for faith.

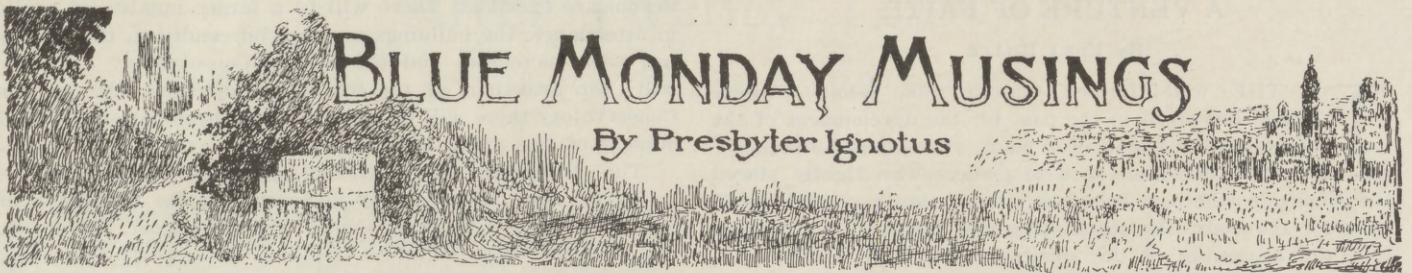
August 30.

Read St. John 5: 15-30.

Facts to be noted:

1. The Jews challenge Christ's power.
2. He replies that He works by God's power.

(Continued on page 532)



IT IS a marvellously fine view from this central hill top 1,300 feet in air. No Alpine majesty broods about these New England summits, no bleak austerity of perpetual snow and ice; but, contrasted with Nantucket's sandy moors and the Vineyard's little hillocks covered with scrub oak and pine, they seem almost heaven-kissing. A wave of forest sweeps all round, almost to the top, broken here and there by silver gleams of ponds, lakes, and rivers. Far to the northeast Mo-nadnock towers in isolation, magnificently symmetrical. Hidden down below are farmsteads and prosperous towns; but up here, overlooking all, there is only this ancient hamlet, with its one wide street running along the back-bone of the hill, and coming to its climax in the two prim meeting-houses that lift their wooden spires in friendly rivalry, separated only by the infinitesimal town-hall and jail. The common opens out there, an expansion of the street, where the academy, the library, and the district school are neighbors. Two monuments face one another, one a rude boulder in which is carved an inscription telling of the primitive block-house which the early settlers of New Sion erected there as a refuge against the ravening Indians from the north, two hundred years ago, the other recording the names of those who jeopardized their lives in the World War. Two golden stars shine on the darker surface of the bronze. I have wandered up from the hospitable house which shelters me, past the pleasant old houses, with white walls and green blinds (the accepted fashion of painting when New Sion was younger), past the cemetery where sleep many times more than the village can count among its living denizens; and now, in the fading glory of a wondrous apocalyptic sunset I have taken my seat here under the trees to reflect upon what I see.

I SUPPOSE the hill-tops were sites of these early settlements because of their greater fitness for defence, and their possibilities for receiving and sending signals. Old Deerfield, not very far away, suffered, because it was in a river valley, easy of access.

Here, a bonfire, kindled on the summit, warned the next hill-top, which warned those lying still farther east, until the whole countryside was alive to the peril. Brave men, those pioneers, scattered all along American history, ever advancing westward, until they reached the shores of Puget Sound and the Pacific. I have been re-reading, lately, the magic pages of Parkman, and that has come home to me afresh. To till a few acres with rifle never far from hand, to go to sleep confronting the possibility of being wakened by war-whoops sounding almost under the window, to face the stake and the ineffable tortures of an Iroquois camp or a Huron village: I wonder how many of us, Twentieth Century successors of those worthies, would find our nerves snapping under that strain?

BUT—

"Old, unhappy, far off things
And battles long ago"

need not trouble us this August evening, here in New Sion. There are perhaps four and twenty houses along the street, all decently comfortable, some dignified and spacious. (There are no poor in all the town, in fact, and the poor-farm, on its opposite hill-top, is for sale.) A few are occupied only in summer by city folk, who know where to find refreshment in ample solitude. The others are inhabited by all-the-year-round dwellers. The Congregational parsonage houses a bright young man whose people love to call him "a good mixer." The Unitarian meeting house is opened only one month in the year; and the minister, combining two professions, practises medicine as well as preaches. One can hardly call his doctrine ultra-heretical, for he is of the olden school who were practically semi-Arian, and would, I fancy, be shocked at the later developments of his more "liberal" brethren.

The academy is a survival of old times, one of the old-fashioned private foundations adopted by the Commonwealth, which has added courses in agriculture and kindred subjects to the stern classical regime of its elder days. A monstrously ugly new concrete building has taken the place of the seemly wooden structure that has been adapted to the purposes of a library; and, at one side, an old wooden dormitory shelters the fifty students who come from far. The one general store and post-office is further down the street. A gasoline pump blazes fiery red, in front of it, to remind one that this is the Twentieth Century and that everybody has a car. Otherwise things must be very much as they were seventy-five years ago.

DOWN THE HILL, in every direction, wooded roads descend, with guide-boards at each corner telling the traveler how to go to Leverett, Cooleyville, Wendell, Dana, Millington, and many another half-forgotten village. There are grassy lanes, too, leading back to deserted farm-houses, whence the "young folks" fled long ago, and only the wood-lot is left of value. The Portuguese seldom leave the sea-coast, the Italian market-gardeners stick to the neighborhood of the larger towns, the Poles and Czechs have settled rather further west. So these abandoned farms are left solitary, and the country side bears almost exclusively old American names.

THE LARGEST HOUSE in the village overflows with merriment; for the kindest, friendliest bachelor lawyer that I know keeps it filled with children of the stage all summer long. That phrase is subject to rather an elastic definition, since he has been doing this for nearly twenty years, and some of the "children" have children of their own now. But year after year, the old house shelters fifteen or twenty at a time: such gentle, courteous, unselfish people as can hardly be found among the ranks of any other except "The Profession." I scarcely know why I am sometimes bidden, unless it is because of my membership in The Players—or, perhaps, because I played with Booth and Modjeska once, as an undergraduate "super"—with twenty fellows of my own estate. However that may be, I rejoice in my good fortune.

HOW DELICIOUS is this phrasing, from the *Church Times*!

"In America, Modernism continues to excite hot passions. A body called Fundamentalists has been formed to combat it, and, according to the *World's Work*, it claims fifty per cent of Christians in the Northern States, and in the State of Texas, ninety-five per cent. In its fight with Modernism it has not only episcopal support, but the backing of Ku Klux Klan."

SPEAKING OF curious names, a western correspondent tells me that in Cass County, Nebraska, Bucephalous Wolph and his sister, Bucephalia, are well-known characters.

THIS QUEER and uncanny poem by Margaret Widdemer might do for the prologue of a modern novel; at any rate, it is worth reprinting.

GHOSTS

You may say what you will to me,
I can say what I will to you;
It does not matter what it may be,
None of it can come true.

I am a ghost that speaks to you,
Masked in these vivid lips and eyes;
I do not wonder you never knew;
It is a good disguise.

Nothing troubles me any more,
Life comes easily to my hand,
Nothing can make a ghost's heart sore—
Strange you should understand!

You have been wise so easily,
Your calm eyes have no look of tears.
Are you a ghost that has talked to me
All of the bygone years?

A VENTURE OF FAITH

BY EDNA BILLER

TO THE well-informed Church folk, Racine College School has stood in the past for the development of the noblest side of man. For many years this development was under the direction of wise leaders who rightly placed the emphasis where it belonged; that is, on care and reverence for the body, the stimulating and training of the intellect, the deepening of the spiritual life through the sacramental teachings of the Church. So strong were these former leaders in their desire to have the student body see God and know Him, that, notwithstanding the tragedy of closed doors for a number of years, the atmosphere of prayer and devotion is compelling, and, upon entering the beautiful grounds, one almost immediately finds himself under its influence.

In the history of the American Church there are numerous causes for tears and thanksgiving; we have them, in marked degree, in the history of the Church's work in Racine: tears as a result of ignorance of purpose, indifference, and inertia on the part of Church people, which finally led to the closing of the school; thanksgiving for the splendid work accomplished in the past years; for the few friends who cared enough to keep the buildings from deteriorating beyond repair when they were closed; and for the new evidence that God still wants and needs the contribution that can be made from this point for His Church. The new evidence that Racine College School will again become a power in the Church is seen in the fact that two young brothers, Mr. John and Mr. Robert Cushman, have had sufficient faith to reopen the buildings at great financial cost to themselves, and at the expenditure of their entire time.

With the reestablishment of the school, there is, for the second time, presented to our Church the unique opportunity to build a strong educational and devotional center in the Midwest. The school was opened under its present management, with the Rev. R. H. M. Baker as warden, and a thoroughly competent staff of instructors, on October 1, 1923. In the beginning there were only twenty-two pupils. The number increased to forty-one before the school closed in 1924. Only the buildings fronting Lake Michigan were used for school purposes.

Taylor Hall, on the west side of the grounds, formerly used for the college department, was generously leased by the authorities of the Racine College School for a period of three years to the National Council at a rental of \$1. The building was partially equipped when taken over by the National Council on April 1, 1924. A gift of \$15,000 from Mrs. Mortimer Matthews, of Glendale, Ohio, made possible alterations, improvements, repairs, and necessary equipment to put Taylor Hall in condition for comfortable use. There is still need for additional supplies in the way of china, linens, blankets, furniture, etc.

Taylor Hall was opened as a National Center for Conference and Devotion on May 19th, the only thing of its kind in the entire American Church. With the many improvements that have been made on the Racine College plant, with the success that has come within such a short period of time, the outlook is encouraging. The work of both institutions is just at the beginning of the experimental stage; the time when intelligent interest, with moral and financial support from the Church at large, are more greatly needed than perhaps they will ever be again.

The cost to the authorities for running Racine College School during its first year, beyond income received from students, was exceedingly heavy, and this did not include a much greater sum spent in taking over the buildings. The cost of remodeling Taylor Hall, the maintenance for a period of six months, and for repairing the chapel organ, will be \$11,800; a heavy financial responsibility to be assumed by a small number of people who were already carrying other heavy religious financial obligations.

The outstanding needs for the Racine College School can be stated briefly: Part or whole scholarships to help educate needy boys, good reference books, such as the English classics, subscriptions to good magazines, good newspapers, equipment for Church club rooms and for a biological and chemical laboratory.

The indications for the coming year of Racine College

School are excellent. There will be a larger number of pupils in attendance, the buildings are in good condition, the faculty has been increased, and the Racine Conservatory of Music will open as a part of the school on September 8th. In this Conservatory there will be musical advantages not often found outside of the great cities.

The conferences and week-end gatherings of young people in Taylor Hall have already demonstrated the usefulness of that building as a National Center. During August, September, and October, there will be a religious house-party for young people from the Diocese of Chicago, a Provincial Conference for the officers and the members of the Girls' Friendly Society, a National Conference for educational leaders, Retreats for priests, deaconesses, and lay women; and the Synod of the Fifth Province will hold its October meeting in Taylor Hall and the Racine College School. Requests have been made for the use of Taylor Hall during part of November, and conferences are already scheduled for next year. Immediately following the Provincial Summer Conference in July 1925, there will be a four-weeks' School of Theology for women similar to the one that has been in effect at Berkeley Divinity School the past two summers. This will be under the direction of the Rev. M. Bowyer Stewart, of Nashotah. Registrations may be made at any time.

Parents desiring a good school for their sons should investigate the merits of the Racine College School. Leaders in different phases of Church work should know of the advantages offered in Taylor Hall for devotion and conference.

A GOODLY FELLOWSHIP

NOT for general reading, it may as well be admitted, but for every true missionary enthusiast, for everyone who believes in and loves the Mission of the Church, and who finds good reading in the story of its triumphs and difficulties, and its heroes, there is an English book issued every year, that is full of interest. It is a paper-bound sketch or summary, some 200 pages in length, of the work of the Society for the Propagation of the Gospel in Foreign Parts, that great and venerable English society, now well into the third century of its life. The 1923 report is called *A Goodly Fellowship*, and may be had from the Society's office, 15 Tufton St., Westminster, London, S. W. 1, for a postal order for a shilling.

The name, *A Goodly Fellowship*, was intended to emphasize the oneness of the contributors at home with the mission workers on the field. For us it should further emphasize the oneness of the work of the Anglican Communion throughout the world. Americans will find a special interest in the chapters about those regions where the work of the American Church is carried on—sometimes in a much smaller way than that of the older English society—in northwest North America, South America, and Africa, and in the West Indies where, in view of the constant migration of some of the strongest Church people from the English islands to American, one English missionary writes, "Our work here seems largely to consist in training recruits for the American Church."

In the Orient, where the young national Churches are the product of English, Canadian, and American work, the book is as interesting as is the American Church's *Story of the Program* or *The Spirit of Missions*. English missionary writing, especially in the S. P. G. reports, *The East and the West*, a quarterly, and the little monthly *Mission Field*, is unfailingly interesting and not infrequently subject to thrills. There can be no doubt that a wider reading of it by American Churchmen, who have learned to value their own publications, would greatly encourage them, and increase their efforts in the work for which they are directly responsible.

WHY?

We do not know, we wonder why
God's ways seem dark; our loved ones die
And hearts are broken; yet 'tis He
Who binds our wounds of mystery.

LULU MINERVA SCHULTZ.

After Twenty Years

BY THE REV. GEORGE C. BARTTER

✠ IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

FORASMUCH as Almighty God accepted the purpose of His servants, David and Solomon, to build His temple at Jerusalem, and nothing doubting but that He favorably alloweth this charitable work of ours in having built this House of Prayer, which we now set apart to His glory:

We, therefore, on behalf of His Church and people, dedicate this Church to bear henceforth the name of the CHURCH OF THE RESURRECTION, to the honor and glory of the Holy and Eternal Trinity, the FATHER, the SON, and the HOLY GHOST.

All canonical requirements having been complied with, on the Third Sunday after Easter, being the twenty-fourth day of April, in the year of our Lord, Nineteen Hundred and Four; I, CHARLES HENRY BRENT, Bishop of the Missionary District of the Philippine Islands, did consecrate and set apart the Church of the Resurrection, Baguio, in the Province of Benguet, P. I., according to the form prescribed by authority.

(Signed) CHARLES HENRY BRENT,
Bishop of the Missionary
District of the Philippine
Islands.

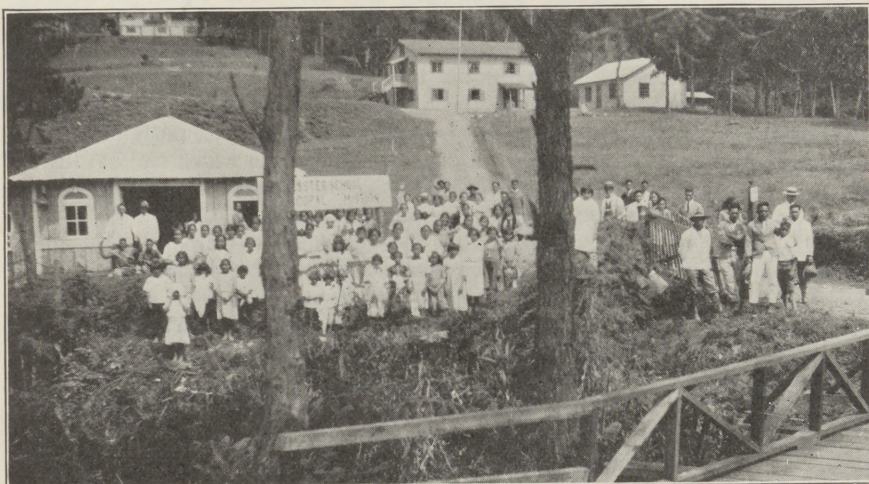
JOHN A. STAUNTON, JR.
Priest in Charge.

ROBERT H. NOBLE,
Vestryman.

There has been no priest in charge here for two years. This is the educational center of the Igorot Mountain Province. Many boys and girls are sent down here from Sagada and Bontoc to continue their studies in the government high school and the Trinidad Farm School. At the Sunday Masses at Easter School, the poor little church is crowded to the doors with young people from all over the Mountain Province.

Masses have been started at the beautiful army post, Camp John Hay. All of the troops there are scouts, many of whom have come from our northern missions. The commanding officer has promised that, provided we raise about \$100, he will build us a small church at the Post. At present, we are using the recreation room under the kitchen of one of the barracks. A pool table serves as vestment table, and our reredos is a large sheet of pictorial illustrations showing how to take apart the service rifle. We have taken the curse off this by pasting a SS. Peter and Paul sheet almanac on the center of it. During the next two months we shall have our soldier congregation augmented by the girls of the House of the Holy Child, who are coming from Manila for a vacation, and have been loaned a deserted barrack building by the army authorities.

All this is very encouraging, but when we look around, we find numerous Belgian priests, fine, active, earnest, godly



AFTER TWENTY YEARS IN THE PHILIPPINES

Present St. James' Chapel, Baguio, at entrance to Easter School Compound, after a Sunday service. Roman Church, Baguio, built by Belgian priests in center of city.

Thus reads a document inserted inside the cover of the Parish Register which lies before me.

Twenty years ago this little church, the first place of worship erected in Baguio, was built by Fr. Staunton, in the top of what is now known as Constabulary Hill. A few years later the hill was claimed by the insular government, and the church was taken down by the Rev. Robb White, Jr., and rebuilt at the entrance to the grounds of Easter School. Today it is almost a ruin. The floor boards rattle as one walks over them. Sweeping is an easy matter, as gaps yawn at every step. The wind rushes through the wide cracks between boards. When the typhoon season comes, the interior remains in a soaked condition until dry weather returns again. All books and furnishings have to be collected and put away after each Mass, because of rats and rain. The length of time it will remain upright is so uncertain that it would be a sacrilege to reserve the Blessed Sacrament in this our only church building in Baguio. This—after twenty years of work!

Priority number 710 calls for \$18,000 for a church building in Baguio. Had we been consulted by the committee on appropriations, we would have suggested making it number one! What puzzles us out here in the field is this: Has priority number one any great advantage over 710, or are they both equally very much in the position of castles in the air?

The writer has just been transferred from St. Luke's mission, Manila, and placed in charge of the work in Baguio.

men. We find a large concrete church on the highest point in Baguio, opposite the hill on which our church once stood. We find services undertaken in many of the outlying villages. We find an apparently unlimited supply of Belgian Sisters, with schools and workshops—silversmiths, carpenters, cobblers, printers, lacemakers, etc.—and swarms of young people under instruction, all learning valuable trades together with the Christian religion. We find Belgian Sisters teaching in the army post schools for the families of the scout soldiers, many of whom were baptized and trained in our missions.

One can but thank God for the work and the self-sacrificing lives of these men and women at this outpost of Christianity. Yet, one cannot but reflect that we were here when no representative of the Roman Church had started work among the Igorots, and that a priest on arrival, after two years, during which there was no priest here at all, finds only one mission worker, a married woman, employed in the field, when there was no appointed missionary to take charge of Easter School.

Brent School, with its splendid staff of young men, cannot be classed as mission work. The masters are not necessarily Churchmen, and few of the boys belong to the Church.

We find the Church, apart from these two teaching institutions, almost non-existent, while our Belgian-Roman friends are reaping the harvest we have neglected.

(Continued on page 532)

PRIESTS WANTED IN THE PHILIPPINES

BY ELIZA, H. WHITCOMBE

IT WAS a hot day in mid-March, when the flies and mosquitoes had retreated into the places where they go when the outer world proves too much for their tired feelings, and even the lizards and geckos, usually so alert, seemed to move as if the world were a weight on them; while the emerald ocean at the foot of the palm-clad slope had scarce the energy to lift its waves and mark the contour of the burning sand with a strip of froth and steam.

"The view from the veranda, partly blocked by a large flowering bougainvillea, became suddenly obscured by the figures of some who had taken advantage of the fact that the day was fine and the rivers low, to come and pay us a visit from their neighboring villages.

"In from their long tramp they came, from the little village *tinesara* so overgrown with sedge grass and weeds, and the little bare space in front of the church and dwellings, which they had tried to keep swept and neat in spite of the efforts of the domestic pigs to convert it into their swimming pool. Their eyes rested on the scene before them. There was the green lawn kept so trim and neat by the labor of many willing hands, the neatly weeded paths leading away past the flowering beds of croton and frangipani to the lime-washed chapel and the sea. But none of these things struck the attention of our friends. It was the thorns, the many, many thorns, endeavoring to hide their shame beneath the straggling flowers, and the oppressive greenness of the great spreading bougainvillea.

"The thorns of which the crown was composed, were they? No, perhaps they were larger thorns than these.

"So there are some who can see the thorns beneath the flowers, who remember, even as they sing Crown Him Lord of All, that it was actually a crown of thorns and not of diadems with which the world presented Him.

"As we kneel in prayer to Him who wore that Crown, we might have to remind ourselves that even now it is only a composite crown, a gold-plated crown whose thorns have been dipped in some solution to make them glitter, but, when offered as an adornment to the Lord's head, it is just as painful as ever.

"A work still calling out for hearts tender enough to feel the sharpness the Saviour felt, and to yearn for the time when every man, woman, and child shall form a bright diadem in the Crown that shall be of pure gold.

"But we dip our thorns in a gilded solution of self-satisfaction and *laissez-faire*. The green leaves to hide them; all is pleasant and comfortable around us; why worry about others? Why look beneath the surface?

"So the Gospel is not yet preached in the world. The hungry sheep look up and are not fed, the everlasting soul is denied the Bread that endures to eternal life and Christ crucified still wears the Crown that presses on His Head with bitter sharpness."

This is from the Melanesian Mission *Southern Cross Log*, but it so describes our situation here in the Philippines that I venture to quote it at this length.

And, dear priests of God, what are you going to do about it? Dear young men looking to the priesthood, what are you going to do about it? We have here ten priests for the whole of the Islands, and there is almost always one, at any rate, on furlough. Do you know the extent of these Islands? Look it up. There are vast tracts with thousands of people absolutely untouched. The hungry sheep do look up. There is an important place in the mountains where the government is putting in big schools, but the Bread of Life cannot be carried to those people; it is five days' journey from the nearest mission station. Yet they know that there is something we have which, in their dim way, they long for and they are asking us to go to them. What but the Holy Spirit is awakening the longing in their hearts? It is a strategic point and *there is no priest to send*. What will you do about it?

So in the Southern Islands, numerous tribes are untouched. *The hungry sheep look up and are not fed.*

Ah! come to us and help to feed them and help to lighten the pressure of the Crown of Thorns on that dear Head.

As Livingstone said, "I leave it to you."

HUMILITY furnishes us with a source of rest, and this in two ways. First of all, it makes us contented, contented with our infirmities, though not contented with ourselves; it makes us unanxious, ungrasping, childlike, and calm. Secondly, it brings us rest in another way. For it not only subdues us by keeping us down in the sense of our own nothingness, but it exhilarates us by pouring the pure light of grace round us, and making us feel how entirely we owe everything to God. Did any one ever see a humble man with an unquiet heart? Except when some storm of grief or loss swept over him, never. Humility is rest, sweet rest and safe; and it is a rest within the reach of the lowest of us.—*F. W. Faber.*

METHODISM AND THE CHURCH*

BY PROF. HENRY E. JACOBS, D.D.

ACCORDING to Dr. Humphrey, the first Church in the United States to work out for itself an independent national form of organization, was the Methodist Episcopal Church. This was in 1784, eight years after the birth of our nation. Impatient of delay, Methodism sought to awaken the pioneers to a deeper religious interest, regardless of either colonial or ecclesiastical limitations. To wait any longer for any reformatory movements on the part of their coreligionists most loyal to the English episcopacy, seemed to be criminal; and that, too, especially since the Great Awakening had done so much to break down the barriers that had heretofore separated people of different religious families.

"The Protestant Episcopal Church of America is a product of the American Revolution, and the Reconstruction period that followed." For, except as a reminiscence of the past, with the independence of the colonies, the Church of England had died in America. Its very name, when it professed to be alive, was a misnomer, for it was an episcopal Church without a bishop. Even when independence was declared, its former representatives hesitated about introducing a bishop, for fear that the very name would offend their fellow-countrymen, who reminded them that the motto of an English king: "No bishop, no king," must also mean; "No king, no bishop," thus enunciating an important principle of Church polity; viz., that the molds of the political organization of a country are sure to be followed in Church organization. American people certainly could not be placed again under the supervision of an alien bishop, sworn to sustain the civil power that had been oppressing them. The prompt movement, therefore, of Wesley in hastening the organization of a Methodist Episcopal Church, as a revision of the Anglican Church adapted to American conditions, was one of the elements that forced those loyal to the former English Church in America to immediate action. But whence was this Americanization of the Episcopal Church to come, save from within its congregation, i.e., from its people, both clerical and lay? The same principle which had politically transformed the colonies into United States, and which proceeded at once to the reorganization of these States with reference to the centralized government, introduced the innovation of lay representation in State ecclesiastical conventions, with reference to a common understanding with people of the same communion in other States, and the formation of a national episcopal Church to replace the former State episcopal Churches. The American episcopate came from no external authority delegating certain of its functions to officers on these shores whom it selected, but out of the State and general ecclesiastical conventions. The subsequent consecration of American bishops, procured with difficulty from England, was scarcely more than the official recognition of the action, to which the English prelates at last reluctantly consented. The American ecclesiastical statesman, who devised and carried through the solution of the difficult problem, Dr. William White, of Philadelphia, became by preëminence the first American bishop of his communion. He had been "able to convince the Episcopalians that to be American, their government must be derived from a popularly representative body, an assembly of delegates, composed of laymen and clergy." In the language of a prominent representative and teacher of that Church, of recent years: "In one respect, the Church was more democratic than the State; it gave no man executive authority." The government instituted was in no way autocratic; the American scheme for balancing power by the intervention of diocesan committees and commissions, representing both the laity and the clergy, is one of the prominent features.

*From a review of *Nationalism and Religion in America, 1774-89*, by Prof. E. F. Humphrey, Ph.D., in *The Lutheran*.

THE GOOD HABITS the blessed dead have formed here, the purity, the holiness, the love of God and their neighbor, will pass with them into Paradise. So will the treasures of a good conscience, the remembrance of deeds well done, and of victories won by the power of the Spirit over the world, the flesh, and the devil. Again their good works will follow them in this way: that they will find themselves prepared, they know not how, for the new and otherwise overpowering objects which will be around them on every side in that hidden unknown world.—*John Keble.*

Dr. C. M. Addison's Proposed Form for Holy Baptism

An Examination

BY THE RT. REV. A. C. A. HALL, D.D.,

Bishop of Vermont

DR. ADDISON'S Proposed Form for the Ministration of Holy Baptism, printed in full in *The Churchman* for July 19th, suggests questions as to the nature and extent of Prayer Book Revision, and as to its processes. Few persons probably supposed, when our second Revision movement was set going (in 1913), that substantially a new Prayer Book was to be looked for, with the several offices rewritten. They thought generally of the removal of obscurities and of obsolete expressions, with some adaptation to modern conditions. Enrichment and elasticity have been liberally interpreted in the Baptismal offices proposed by the Revision Commission in 1922, and by Dr. Addison and "a group of his fellow-liturgists" in this present effort. As to the proposal of whole offices by individuals and groups, the earnest hope may be expressed that we shall not fall into the liturgical confusion (*mess* perhaps might be a better word) in which the Church of England is floundering, where they have to deal with rival Orange and Green and Grey Books in addition to the proposals of the authorized commission—and all to produce an optional book of services from which may be selected such parts as different clergymen or congregations desire as experimental alternatives to the regular Prayer Book, which is for the present to remain the standard use, with all these authorized variations!

With regard to the substance of the "Proposed Form," two points stand out of critical importance. 1. The entire omission of the Creed from the service of which it has formed an integral feature from the earliest time.¹ I may repeat what was said at the Church Congress in Boston this last spring:

"From the first the Catholic Church has required a profession of belief as a condition for baptism. What we call the Apostles' Creed is a slight enlargement of the Baptismal Creed at Rome from, at any rate, the Second Century. To give up this requirement might well be understood as the surrender of a definite faith. Hesitation was felt by the English bishops when application was made for the consecration of bishops for the new United States on account of our apparent loose hold upon the Creeds as shown in the omission from the Proposed Prayer Book of the Nicene Creed (not to speak of the Athanasian Hymn) and the omission from the Apostles' Creed of the clause concerning the Descent into Hell. What doubt might be entertained of our orthodoxy not only by English, but by South African or Indian or Canadian bishops if we now dropped the Creed altogether from our Baptismal service! Is this a time for creating fresh difficulties within our own communion, when efforts are being made to bring about a reunion of different religious bodies? Not only would division—perhaps disruption—be caused in our Anglican fellowship, and fresh obstacles raised to union with Latin and Eastern Churches, but many of the Protestant bodies would be shocked at such a proposal."

The substitution for the Creed of the question addressed to the sponsors (a matter which will be dealt with presently)—"Do ye believe in the Lord Jesus Christ, the Son of God?" to which they are to answer "I do"—is wholly inadequate. In what sense "the Son of God"? As any "baptized" person may serve as sponsor, the sense in which the term is used may be Unitarian, Swedenborgian, or Mormon. It is impossible when once questions have been raised as to the meaning and force of terms to go behind fuller, safe-guarding definitions, and simply adhere to the earlier affirmation about the meaning of which questions have been stirred. The *Homoousion* (by a strange slip, we may suppose, printed *Homoiousios* in Dr. Leighton Parks' defense of Modernism, page 118) gives the sense in which the Historic Church, having threshed out the matter, understands the Scriptural title, "Son of God" as

applied to our Lord Jesus Christ.² Even the safeguarding words of the Apostles' Creed, "His Only Son," are dropped from this liberal interrogation.

It will, of course, be said that if the full faith is held, and perhaps expressed in different ways, what matter if the old and time-honored symbol be dropped? Would this argument, it may be replied, be allowed in the analogous case of persons professing loyalty to the Nation but disowning or treating with contempt the Nation's Flag (the traditional symbol of but a few generations)?

In this "Proposed Form" the interrogations concerning Christian belief and Christian life are addressed solely to the sponsors. They undertake to "teach the child" what he should do, and the Minister prays that they may faithfully perform these promises. This is something entirely different from undertaking obligations in the name or person of the child as a condition of its reception into the Christian Church. The latter has been the practice not only of the post-Reformation Anglican Communion, but of the whole Catholic Church when infants were brought to Baptism. "All the interrogations were formerly addressed to the child without any modifying expression, although they were of course intended to be answered by the sponsors, according to the Sarum rubric, *Respondeant compatrini et commatrinae* (Blunt, page 224, note). In the office for Holy Baptism of the Orthodox Church in Greece and Russia³ the rubric at the interrogations runs: "The catechumen maketh answer, or his sponsor for him, and saith." It is interesting to note how the profession of belief is there closely linked with the promise of personal surrender and allegiance, thus:

"Q. Dost thou unite thyself unto Christ?

"A. I do. (*The question and answer thrice repeated.*)

"Q. Hast thou united thyself unto Christ?

"A. I have.

"Q. Dost thou believe in Him?

"A. I believe in Him as King and as God.

"Then he reciteth the holy Symbol of the Faith, the Nicene Creed.

"This ended, the priest again enquires:

"Q. Hast thou united thyself unto Christ?

"A. I have. (*Thrice repeated.*)

"Priest. Bow down also before Him.

"And the catechumen bows himself saying, I bow down before the Father and the Son and the Holy Spirit, the Trinity, One in essence and undivided."

According to the "Proposed Form" no obligation could be said to be laid upon the child; he is free to heed or to disregard the instruction and advice of sponsors. The desire to make real the responsibility of sponsors in the training and teaching of a child for whom, as representing the Church, they have made promises, is heartily to be commended, but this must not be done at the expense of the child.

These two distinguishing features of the proposed office—the omission of the Creed, and the interrogations and responses concerned only with the sponsors, must be seriously considered; they involve a grave departure from Catholic practice.

Several other criticisms, of lesser but not negligible importance, must be made.

(1.) There seems to be throughout a weakening of the doctrine of Baptism:

(a) Illustrated in the prayer immediately preceding the interrogations, which implies a contrast between baptism

¹ See, for instance, Duchesne's *Christian Worship: its Origin and Evolution* (Mc Clure's translation): "Ceremonies of Christian Initiation," pages 313-322; or Blunt's *Annotated Prayer Book*, pages 222, 223, note.

² It is interesting to note that so early as Tertullian (A. D. 200), who records what was the fixed practice of the Church, more than the Scriptural confession was required: "*amplius aliquid respondententes quam Dominus in Evangelio determinavit*" (*De Corona*, iii.).

³ Miss Hapgood's translation, p. 275 (ed. 1906).

with water and reception into the Church as now at the font accomplished, and a possible or future baptism with the Holy Ghost. If the intention is not to separate the inward gift from the outward sign, the words certainly should be clarified.

(b) Frequently admission to the Church, the Body of Christ, is emphasized as if this ecclesiastical new birth were independent of or preceded the spiritual new birth by the bestowal of Christ's perfected human nature upon the baptized, by virtue of which they become members of His mystical Body.

(c) The first of the short prayers corresponding with the old exorcisms (which it is proposed should be only optional) is a very poor substitute for the existing petition (however, that might perhaps be made more intelligible). "Grant that whosoever shall here begin to be of thy flock, may evermore continue in the same," corresponds with the last petition, but in no wise with "Grant that the old Adam in this child may be so buried, that the new man may be raised up in him." The idea of deliverance or rescue from the power of evil, from a spiritual enemy, and from a fallen or disordered nature, seems to be throughout avoided. There could hardly be clearer statements of sacramental doctrine and of the individual application in sacraments of our Lord's redemption than in the existing service. In the Proposed Form more ambiguous expressions are chosen, susceptible at least of a lower interpretation. In those short petitions the personal touch is lost by the substitution throughout of *whosoever* for *this child*.

(2.) As with Baptism, so with the Church. The introduction from the altar service of the phrase "which is the blessed company of all faithful people" seems to lean towards a wide comprehensiveness, as if all "baptized" persons were, by virtue of their baptism, howsoever administered and in whatsoever associations, members of the Church. "The blessed company of all faithful people" may be a helpful explanatory paraphrase, but it can hardly be a substitute for "the Holy Catholic Church."

(3.) The substitution of "Baptize *into*" for *in* the Name of the Triune God may express the truth more fully, as emphasizing the idea of incorporation.⁴ But scholars are doubtful or divided as to pressing the force of *eis* in New Testament Greek. In the Proposed Form it is stressed in such a way that it might even suggest doubts as to the validity of Baptism administered with the more familiar formula. (See the last rubric.) In any case the initial *i* should not be capitalized.

In verbal matters the quotation twice of the difficult verse Ephesians 3:15, each time with a different translation—"after whom all fatherhood" and "of whom the whole family in heaven and earth is named"—is unfortunate.

In the Baptismal commission according to St. Matthew, if the R. V. "into" for "in" is preferred, its substitution of "make disciples of" might well be adopted for "teach," thus avoiding the repetition of "teach" as the translation of two distinct Greek words, each giving a separate element of the commission.

The series of four Scriptural lessons (the first of which is in *The Churchman* by a misprint attributed to St. Mark instead of St. Matthew) does not strike one as happy; they would be better as alternatives. Romans 8 is not specially appropriate; Romans 6 would be better; and why should St. John 3 be altogether passed over? The contrast between what our Lord Jesus Christ saith and what St. Mark, St. Peter, and St. Paul say, is not happy, not being strictly analogous to the Comfortable Words at Holy Communion. "Let us hear" is not a good or familiar introduction.

The short Litany, or invocation of each Person of the Trinity, jumps awkwardly from adoration in the first to petition in the other answers; and it would take some time to get sponsors and others familiar with the responses; an awkward pause would frequently ensue.

The addition of the doxology at the end of the Lord's Prayer (at the initiation surely to be said in its most authentic form) is a mistaken concession to popular use.

⁴The phrase means "causing them to submit to a rite which results in their becoming disciples of, and confers upon them fellowship with, Father, Son, and Holy Spirit." W. C. Allen, *The Gospel According to St. Matthew* (International Critical Commentary), p. 306. Compare the full discussion on "The Lord's command to baptize," by Dr. F. H. Chase (later Bishop of Ely) in *The Journal of Theological Studies* for July, 1905.

It is not clear whether a separate office for adults is intended, but the use of "Child" throughout the Proposed Form would imply this. Otherwise the rubrical provision for an abbreviated office "in consideration of extreme sickness or other reasonable cause" (as in the Form proposed in 1922) would be dangerous, "reasonable cause" being open to the interpretation (or misinterpretation) of unwillingness or unreadiness to make any profession of belief.

The absolute requirement (in the first rubric) of the form for Private Baptism "when need shall compel" the ministrations of Baptism at home, is over-strict. What of the case of a family in a remote farm house, to which a minister can but very occasionally penetrate?

In that same rubric the first of the reasons given (adapted from the English Book) for public Baptism, "that the congregation may witness to the receiving of the newly baptized into the family of Christ's Church," is an unfortunate restriction of the participation of the people in the service. Their prayers are offered along with the minister's, led by him, for the blessings pledged to the due performance of Christ's ordinance.

It is hoped that the above examination of the Proposed Form will not appear unduly or meticulously critical, nor regardless of the reverence and general beauty of the diction employed, and the evident desire (if not always successfully attained) to adhere to Scriptural and approved ecclesiastical language. But, in my judgment, "the old is better."

DAILY BIBLE STUDIES

(Continued from page 526)

The performance of the miracle was not the basis of the Jews' opposition to Jesus. The miracle itself, apart from any assumptions, they would have welcomed. But there was a definite assumption upon Jesus' part which they could not admit, and that was that Jesus performed His cures in virtue of a power which God had specially given Him. Jesus does claim for His miracles a special authority. He is the Son of God in a special and unique sense. "The Father loveth the Son, and showeth Him all things that Himself doeth." Here in St. John, then, the miracle becomes a witness to Christ's nature and divine mission. Christ appeals to it as a vindication of His authority.

AFTER TWENTY YEARS

(Continued from page 529)

We have the young people. We have splendid opportunities. We need, urgently, a decent church building, two more priests, and, if possible, a group of Sisters, comprising teachers, nurses, and those able to direct industrial work.

Please pray for us.

IN WHAT does perfection consist? In a childlike, short-sighted charity which believes all things, in a grand supernatural conviction that everyone is better than ourselves, in estimating far too low the amount of evil in the world, in looking far too exclusively on what is good, in the ingenuity of kind constructions, in an inattention, hardly intelligible, to the faults of others, in a grateful perversity of incredulosity about scandals, which sometimes in the saints was close upon being a scandal of itself. This is perfection, this is the temper and genius of saints and saint-like men. It is a life of desire, oblivious of earthly things. It is a radiant, energetic faith, that men's slowness and coldness will not interfere with the success of God's glory. Yet all the while it is instinctively fighting, by prayer and reparation, against evils which it will not allow itself consciously to believe. No shadow of moroseness ever falls over the bright mind of a saint. It is not possible that it should do so. Finally, perfection has a gift of entering into the universal spirit of God, who is worshipped in so many different ways, and is content.—F. W. Faber.

THERE IS enough grace to make you a saint in a single Communion. You have only to believe that, and to let your Communion do their work within you; not to hinder them by wilful sin; to be patient in the removing of the weeds of daily imperfections; to fulfill as gladly as you can your unmistakable duties; and, for the rest, to leave the sure outcome to God.—A. G. Whittemore, O.H.C.

The Church and the Conservation of the Family

BY CLINTON ROGERS WOODRUFF

IT OUGHT not to be necessary to remind Churchmen of the many dangers now menacing the family and family life. Nevertheless, so many are the demands of modern life, both religious and secular, that we are apt to overlook the fact that the great majority of the present-day social problems have directly to do with the family. If left unsolved, they will undermine and perhaps destroy it." So declared the Committee on Christian Social Service of the Diocese of Pennsylvania some years ago, in a report bearing the caption of this article.

It then proceeded to point out that St. Joseph, as the head of the Holy Home at Nazareth, is the natural patron of Christian family life and, by a natural sequence of thought, the patron of the Church as the family of God. The family is the unit and germ of human society. By it individuals come into the world, and in it they are surrounded by the influences necessary for their preservation and development. No substitute could ever be so potent, not only for the safeguarding of Christian civilization, but for the promotion of the welfare of the individual and the development of character, as the love and discipline and associations which are developed in the ideal Christian home.

Many perils, however, both old and new, menace the efficiency and even the perpetuity of the family. The problems of illegitimacy, infant mortality, child labor, juvenile delinquency and crime, food, health, sanitation, temperance, education, housing, the social evil and its attendant diseases, adult delinquency, desertion, divorce, employers' liability, workmen's compensation, the work of women, all have their intimate relation to the family. The conservation of the family depends upon their satisfactory solution. Neglected, the existence of the family is jeopardized; the fabric of society is endangered.

I am not sure that it helps the situation to declare, as Judge Lindsey of Denver is quoted as saying, that "marriage is a failure." Taking it by and large, for long periods and for large areas, marriage is wonderfully successful, but certain places and certain situations give grave concern to those concerned for the Christian family.

"Divorce as tending directly and immediately to disrupt the bonds of the family is a social problem of the first importance. If the influence of the family is to be maintained at the maximum, its purity and integrity must be preserved. Divorce is the very antithesis of the family life. It is usually preceded by a period of turmoil and strife, hatred and neglect of duty, all of which are anti-social influences. When divorce is actually consummated, the home is broken up, the children deprived of the natural care and love of at least one of their parents, generally of both; a step-father or step-mother is all too frequently brought in, who can never be the same as a natural parent, and who is often regarded with dislike; and, if another set of children be introduced into the family, a further source of confusion and strife is introduced. If this process be repeated, as all too often it is, it comes to pass that there are children who do not know their real parents, and who lose the benefits they should naturally receive. The result is still more detrimental to the parties themselves. Instead of marriage being to them the very highest human happiness, it is turned to dust and ashes, to a vulgar attempt to gratify unbridled passion. The United States has the sad and shameful preëminence of having the largest number of divorces annually in proportion to its population, of any country of which we have reliable statistics. Nearly 1,000,000 divorces were granted in the period from 1887 to 1906," and there is nothing to indicate a diminution.

Some of the figures which Judge Lindsey quotes are appalling, to say the least. Thus, in Denver, 3,000 marriage licenses were granted in 1922, and 1,542 divorce cases were filed; and it is believed that as many as 1,500 couples separated, without bringing their troubles before the court. How many divorces were actually granted is not stated, but it is probable that for every four marriages there were three divorces or separations. In Chicago, another community studied, 39,000 couples were married in 1922, and 13,000 were divorced. The figures in both cities showed a marked increase in divorce over 1921. "I believe in the marriage state," concludes

the judge, "but, as it exists today, we cannot deny that there is something wrong."

In the opinion of the Pennsylvania Committee, the causes of this great prevalence of divorce in this country are, first, the weakening of recognized authority in matters of religion. Where a man may have any religion he likes, or none at all, men do not hesitate to judge and decide for themselves the most difficult moral questions. They become a law unto themselves and are very apt to think that their desires are a sufficient guide, and so allow themselves every license to which their passions prompt them.

In this they are encouraged and confirmed by the chaotic state of our marriage laws. Legislation on this vital matter is unfortunately left by our civil constitution to the separate states. As in none of these there is any connection with the Church, they look upon marriage simply as a civil contract, to be regulated by the same principles governing other contracts. Hence it has come to pass that there are no less than fifty different causes of divorce allowed in the several states of the Union and, in one state, parties may be divorced for any cause whatsoever that may be deemed sufficient in the judgment of an individual court. Under such conditions, is it any wonder that divorces should multiply and that unthinking, irreligious, and unprincipled men deem it quite proper and right when they find that their marriages, generally from their own fault, prove unhappy, or when the opportunity for what promises to be a more pleasing or profitable connection presents itself, to resort to divorce? It is a part of the boasted liberty of our country which in this, as in so many other instances, has degenerated into demoralization.

In view of this state of things in regard to divorce, it is certainly the duty of all religious, right minded men to do all that they can to stem the torrent and, if possible, prevent the ruin which thus overwhelms so many families.

What can be done? Here are some of the suggestions that have been offered. First: To secure the adoption of uniform divorce laws throughout the United States. Something has already been done in this direction. Commissioners representing thirty-two states have met and prepared a law reducing the causes of divorce to six, and removing many of the evils connected with the working of the present laws. This proposed law has been, or will be, presented to the various state legislatures for action, and while, from a Church point of view it is far from an ideal law, it would be a vast improvement on the present condition of the civil law and remove its sanction from many of the present evils. Let our ecclesiastical councils, and our clergy and laity, who have influence with civil authorities, bring to bear whatever pressure they can command to procure the passage of this law, or a more stringent one if possible, that the reproach of this stigma of facility of divorce may be removed from our national and state governments.

Organized women are strongly behind the idea of uniform divorce legislation. A bill which Mrs. Edward Franklin White, deputy Attorney General of Indiana, and Chairman of the Legislative Department of the General Federation of Women's Clubs, has drafted, confines the causes for divorce to adultery, cruel and inhuman treatment, incurable insanity, and conviction of an infamous crime.

There must be general acceptance of such uniform legislation for, so long as there is but one state standing aside, a big loophole is afforded, and we now have that loophole in the State of Nevada. The Christian sentiment is not dead there, but it is certainly not regnant. A proposal to make the Nevada residence requirement for divorce one year instead of six months was beaten on a referendum by a majority estimated at more than 3,500. Another proposition on the ballot, which in effect ratified the present Nevada divorce laws and forbids altering them for a period of three years, had a majority of about 3,200.

Another suggestion made by the Pennsylvania Committee

was that the canonical legislation of the Church on this subject should be strictly enforced, and the severest penalties inflicted upon clergymen or laymen violating its provisions. Then it suggested the revival of the ancient and universal requirement of the publication of banns before marriage, as a method of lessening clandestine and improper marriages which are a frequent cause of divorce. No marriage should be allowed to be clandestine. It is too solemn and important an event by which the whole community is more or less affected, to be contracted without due publicity and general approval.

Moreover, the clergy should be required frequently to instruct their people in regard to the character and principles of Christian marriage. If young people were more impressed with a sense of its solemnity and responsibilities, and the folly, as well as the wrong, of entering into unions with persons of no religious faith or principle, a great cause of unhappy marriages resulting in divorce would be removed. They should be taught that marriage once entered into is to be regarded as a relationship as binding and permanent as one of blood, which cannot be dissolved, except by death. A false modesty has prevented, too, many of the clergy from enforcing this teaching, both upon the young and their general congregations.

"We would urge," the Commission declared, "the strict enforcing of a social ban upon those entering into matrimony contrary to God's laws, or of disrupting its holy bond. If all persons, tempted to do so, felt that they would thereby be subjected to a practical ostracism from all respectable society, it might prove a more effectual deterrent than the enactment of laws.

"While we recognize that the Church population of this, as of other, sections of our country may numerically be a minority, we believe that should it set an example of proper care and regard for Holy Matrimony it would exert a far reaching influence. In addition its views should be fully, freely, and frequently set forth so there can be no misunderstanding our position."

The Lord Bishop of London was the Chairman of a Committee at the recent Lambeth Conference to consider and report upon Problems of Marriage and Sexual Morality. In the course of his report he said:

"We are persuaded that a great deal of the evil in question is due to ignorance, both of natural laws and of Christian teaching on the subject. For this, the Church must take its full share of blame in having failed to give plain teaching about marriage, and, before this, about purity. Our young people and children must be taught the virtue of purity in the right and reverent treatment of their own bodies and in the relation of the sexes one to the other. Purity should be taught not in a merely negative aspect as a refraining from wrongful indulgence, but as a positive virtue, in the use of our nature, and its every part, for its intended purpose. Whatever there may have been to say in the past in favor of a policy of silence on such subjects, the time for such a policy is now gone. As a matter of fact, knowledge and discussion of matters of sex are far more widely spread than people generally recognize. Children often in early years learn evil in all sorts of ways. Guilty knowledge ought to be anticipated by wholesome training, in which modesty and reserve are carefully guarded. It is a duty and privilege of fathers and mothers to give such instruction to their boys and girls. This parental teaching should be supplemented by guardians, godparents, teachers—ordinarily of their own sex—and clergymen. These must qualify themselves for giving such guidance and instruction, whether individually or in the class or congregation. Each of these methods has its proper place. Educational authorities should be urged to interest themselves in the matter, and to use, as may be found possible, the influence and capacity of the teachers. In all such instruction care should be taken to train the character of the child, as well as to give information in regard to these subjects. The dignity of purity, of a clean upright life, and the possibility of its preservation, by the help of God through prayer and the sacraments, must be put before the young."

In connection with the prescribed preliminaries of marriage, the Committee strongly urged that every effort should be made to impress upon those who are going to be married the importance of the step they are taking, and its solemnity. Courtship should be lifted to a higher level, and, in particular, betrothal should be presented to young people as a sacred matter. It is incumbent upon the clergy, in every possible case, to visit the betrothed persons, and to press upon them the responsibilities of marriage, and the sacredness of the union for which they are preparing.

Further on in the report, the clergy were urged, as a part of their regular instruction in the Christian religion, to give to their people plain teaching and explanation about mar-

riage, concerning which many are lamentably ignorant. For instance, they should insist on such fundamental principles as these:

1. The law of marriage. Marriage according to God's design, to which we are recalled by our Lord Jesus Christ, is the lifelong union of one man with one woman, to the exclusion of all others on either side. It is the union of two persons for the whole and every part of their life which justifies and hallows their physical union.

2. While the essence of marriage consists in the consent before others of the man and woman to live permanently one with another as husband and wife, the Christian Church solemnizes the contract made in the presence of its minister, with appropriate prayers and blessing.

3. The conditions of marriage laid down by the civil authorities must be complied with before the Church can solemnize a marriage. The Church may impose further conditions for its sanction and benediction.

4. Marriage is intended for the hallowing and control of natural sexual instincts; for the procreation of children, and their nurture and training; and for the mutual companionship and support of husband and wife in good and evil state. To ignore or defeat any of these purposes is a violation of God's institution.

With regard to the permanence of marriage our Lord's teaching, recalling men to God's original design for marriage, is given by St. Mark: "From the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder. . . . Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery" (St. Mark 10:6-12; cf. St. Luke 16:18; I Corinthians 7:10, 11). This has been generally recognized as the principle and standard which the Church of Jesus Christ is bound to maintain.

In connection with this discussion, it is well worth while to bear in mind the words of the Lambeth Encyclical letter of 1920:

"The fellowship between man and woman in marriage was the earliest which God gave to the human race. 'From the beginning of the creation,' as our Lord reminds us, 'God made them male and female.' What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh; and those whom God has joined together, man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him will know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world. Indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The state's obvious interest in the children should lead it to preserve the strictness of marriage law.

"We cannot forget how He who was the center of the Holy Family became afterwards the succourer and saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church, from age to age, compassionate spirits, who, by His aid, follow the example of His winning compassion. Our Committee has touched upon this part of the Church's work, and has urged the great need, that is now felt, for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life."

TRANSFIGURATION

(ROBERT HALLOWELL GARDINER)

Transfigured in the radiance of your Lord,
Your work, because it lives in Him, is done.
Gladness of faith has now the great reward
Of seeing through all blind distrust the one
Church of his love and yours. We rise and seek
Our ancient mother. Being dead, you speak.
August 6, 1924.

CHARLES SEARS BALDWIN.

The Oxford Movement, Before and After

From *The Memories of Dean Hole**

II.

AS FOR the realization and promotion of the sacred purposes for which the University (Oxford) was designed, for which the founders built and the benefactors endowed its colleges and halls, it would be a false compliment to speak of failure, because failure implies effort, and no effort, worthy of the name, was made by our rulers in my day. Ever since the days of St. Frideswide; ever since King Alfred, according to the old black-letter verse,

"In the yeare VIII hundred LXXX, and tweyne
Did found and make a study then againe,
And an Universitee for Clerkes in to rede,
The which he made at Oxenford indeed,
To that intent that Clerkes by sapience
Again Hereticks should make resistance";

in the days of Ethelred, Guimond, Canute, William of Durham, Walter de Merton, John de Balliol, Walter de Stapledon, Adam de Brom, William of Wykeham, William Waynflete, Bishops Fleming and Smith and Fox, Knights Sutton and Pope and White, Balliol, Exeter, Oriel, New, Lincoln, Magdalen, Brasenose, Corpus, Trinity, and St. John's, the multitude of generous men who endowed them with money and estates, were all of one mind that, while Oxford was to be a place of general instruction, having Schools of Arithmetic, Astronomy, Geometry, Grammar, Logic, Music, Moral and Natural Philosophy, Metaphysics, and Rhetoric, these studies were absolutely subservient to the queen of all science, Theology, mere tributaries to the river which maketh glad "the city of our God," helps to the Christian faith. The design of Oxford was not only the development but the consecration of the intellect. "There are those," St. Bernard writes, "who desire to know only in order that they may know, and this bears the taint of curiosity; to know that they may be known, and this is a shameful trade; but some that they may be built up in the love and fear of God, and that is wisdom." "Knowledge puffeth up, but charity edifieth."

This wisdom was not taught. No appeals were made by our tutors, privately, personally, to our spiritual instincts of love and fear. At a time when the influence of good and that of evil are alike most powerful, when holy ambitions and noble thoughts are contending with worldly motives and with carnal lusts, when earnest words of encouragement and warning fall as the gentle dew from heaven on the hard ground beneath, no advice was offered, no sympathy was shown. No attempt was made to understand our special qualities, inclinations, temper, temptations; no study of character with a view to its improvement, no gentle pleading face to face, as the Master bade, "If thy brother trespass, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother." Golden opportunities lost forever; many a crisis, in which a kindly hand on the shoulder and a tender voice in the ear might have saved from sin and shame.

It may be said you had constant services, sermons, and divinity lectures. The services certainly were frequent; but they were also compulsory, and therefore attended grudgingly, and as of necessity. They were said in a dreary edifice, and, as a rule, in a cold, monotonous, perfunctory tone, which did not invite devotion. I never heard a note of music in our college chapel; the University sermons (I do not remember that any were preached in college) failed to impress the undergraduate mind, except when Newman, or Pusey, or Claughton preached. No advantage was taken of lectures on the Greek Testament for exhortation, or reproof, or instruction in righteousness; but they were occupied by the consideration of textual arrangements, diverse interpretations, parallel passages, commentaries, descriptions of scenery, dates, and statistics. It was a time in which ugliness and dirt were regarded as bulwarks of the Protestant faith, and beauty and order were "marks of the beast." Doctrine was bigotry, reverence was idolatry, and zeal was superstition.

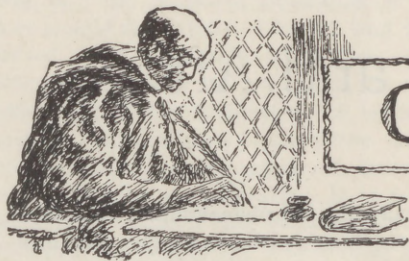
I remember two sad examples of disinclination and incapacity on the part of our teachers, spiritual pastors and masters (all tutors of colleges were then in Holy Orders), to commune with their pupils concerning the one thing needful, to strengthen and to guide. An undergraduate, who was very earnest and anxious about his religion, went to his tutor for explanation and instruction on certain perplexities which had harassed and oppressed him. His appeal was received with a manifest surprise, and when he pressed it with some fervor, it became more and more apparent that he was supposed by his senior to be suffering from nervous or mental disorder. Finally, he was recommended to see a doctor! Another, who was in great trouble from a remorseful conscience, went to his superior, as invited by the Church, to open his grief, to receive comfort and counsel and the benefit of absolution, and was curtly informed "that if he meant confession and that sort of thing, he had better go to some popish priest"; which advice, I grieve to say, he ultimately followed.

These are extreme cases, but they promoted distrust, and restrained others from the risk of similar repulse. The intercourse should have been initiated and encouraged, instead of being suppressed, by the elders, and then, as we know from the happier experience of later years, there might have been "showers of blessings." It is indeed a matter of deep thankfulness to be assured that this spiritual sympathy is now more largely and lovingly offered, and that where indifference and unbelief had risen in its place, like weeds where there is no culture, it is earnestly contending with doubtful disputations, oppositions of science (falsely so called), rationalism, materialism, false doctrine, heresy, and schism, for "the faith once delivered to the saints." Its power may be estimated by the wonderful work which one man, having the desire, received the power to do among the undergraduates for Christianity and the Church at Oxford; and its results may be seen throughout the land in devoted priests and generous laymen, nowhere more admirable wrought than by our University missions among the London poor. Nowhere, in these later days, has been shown more convincingly the marvellous influence of Christian love in uniting all sorts and conditions of men, nowhere has the Church given a more beautiful proof of her heart's desire that the poor should have the gospel preached to them, than in those parts of the metropolis where the Oxford, Cambridge, and public school missions (the latter having been organized by Oxford and Cambridge men) are doing their noble work.

At the opening of the new Oxford House the Archbishop of Canterbury said, "I should wish to emphasize that what before was predicted and believed in—the idea which brought Oxford men down to Bethnal Green—has been realized beyond their most sanguine expectations. It has been found by absolute experience that among all the differences, which evil powers or false principles use to divide men from one another, there is really nothing more untrue and nothing more fatal than the distinction which so many people quite unconsciously draw between class and class. Here in this Oxford House it has been found that people of all the so-called classes mingle harmoniously together. They desire the same things, they have the same aspirations, the same amusements, the same morals, and they find that both one class and the other, as we so mistakingly and commonly speak, are really one. This Oxford House is one of the ways in which a combination of all kinds of people, of men of all sorts of positions and various employments, has been effected in the happiest and most harmonious manner. It is founded on true, definite religious principles, the principles of the Church of England; and these, it is found, so far from separating man from man, are the truest and best cement, the most binding power which can be applied."

OUR SANCTIFICATION does not depend upon changing our works, but in doing that for God's sake which we commonly do for our own; to do our common business without any views of pleasing man, and (as far as we are capable) purely for the love of God.—*Brother Laurence.*

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



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.

"MASS-MUMBLING"

To the Editor of *The Living Church*:

REGARDING THE COMMUNICATION under the heading *Pro et Contra* in your issue of August 9th, from Messrs. van Couenhoven and Cartwell, the construction of the third paragraph would appear to be curiously involved. Also, in the "exuberance of their verbosity," they seem to find it difficult to stick to the point.

The subject under criticism is "mass-mumbling." What "customs" these gentlemen may imagine that "Mr. Carr quite likely includes"—I cannot hazard a guess.

It would, doubtless, "come as a surprise" to them to read the courteous letters sent to me by some of the clergy and faithful laity, "holding the Catholic view," thanking me for taking exception to this "most reprehensible practice."

Here is a quotation from one of ripe experience, much wisdom, and deep devotion; a member of one of the most "extreme" churches in New York, for, lo, these many years:

"I only wish that more of the many objectors would do likewise, by finding fault with the extremists of today, who so selfishly will not give the laity the happiness of hearing the most precious words of our Lord; and, by their silent mumbling, would prevent a court of law accepting our oath that we had received the Body and Blood of our Lord."

It is quite possible to recite the Canon in a quiet but audible tone; and I maintain that *this* branch of the Church Catholic demands reverent audibility in all parts of the service. But this does not appeal to this "small minority" who have "seen the light" (*sic*): their appeal is to Rome and *her* use. I myself heard a priest remark, at a parish anniversary, "Oh-h, if we only had the Latin diction!"

I take the ground that, if their appeal is to Caesar, unto Caesar let them go.

ARTHUR W. CARR.

331 West 83d St., New York.

August 10th.

To the Editor of *The Living Church*:

AS A READER OF THE LIVING CHURCH, I wish to add my Amen to the sentiment expressed in the letter of Mr. Arthur W. Carr, in the issue of July 26th, and likewise to assure Mr. van Couenhoven and Mr. Cartwell, who have taken such exception to his views, that Mr. Carr never had to be *won over* to any Catholic doctrine of the Church; it is my privilege to be personally acquainted with him, and I know him to be a Catholic of many years standing, whose faithfulness to the Church, under all the conditions and circumstances of his life, would put many of us to shame.

I have no prejudice toward the Church of Rome, and I respect her as the great branch of the Catholic Church that she is, and for all her contributions toward the welfare of mankind. But I think the Anglican Church would do well to imitate her staunchness in the Faith, and her many sterling qualities, rather than ape the least desirable features of her present-day worship.

JANET HOPE WARD.

Newark, N. J.

[The discussion of this question in these columns is now at an end.—EDITOR L. C.]

THE OBJECT OF "BIG BUSINESS"

To the Editor of *The Living Church*:

THE LETTER of the Rev. A. E. Bentley, which you published in your issue of July 26th, shows such a misapprehension of facts that it ought not to go unchallenged. Its description of the business of America is absolutely unjust. He labors under the impression that the only object of business is to accumulate dollars. On the contrary, the object of manufacturing and farming business is to produce articles necessary for the use of man. The object of commercial business is to transport these necessities of life from the manufacturer to the consumer. No doubt the managers of this great business do reap a return for their labor and skill and risk, but that is nothing as compared with the benefit to the community. Let me give an illustration from my own experience and observation:

In 1857 crude petroleum was known to exist. It oozed out of the earth in sundry places. The only use to which it was put was that of an ointment for rheumatism; but its smell was so disagreeable that even for this its use was limited. All the manual labor in the world had never utilized it. Some scientific men conceived the possibility of purifying it and making it available for illumination as a substitute for whale oil and candles. Other men who had some capital accepted the proposition and furnished the capital which enabled the scientists to purify the oil. Then again, from the by-products of the distillation other scientists discovered that gasoline, vaseline, lubricants, and many other useful articles could be made. The combination of capital, energy, organizing and directive ability, scientific skill, and manual labor, has produced vast quantities of useful articles that man is using the world over. Some of these great fortunes have been realized by the industrial leaders, but the aggregate of these fortunes is small in comparison with the aggregate of the product which is utilized by mankind. This has been admirably put by Burton Braley, the Secretary of the United Mine Workers of America, in some verses that Mr. Bentley and his disciples should take to heart:

"Back of the motors humming,
Back of the belts that swing,
Back of the hammers drumming,
Back of the cranes that swing,
There is the eye which scans them
Watching through stress and strain,
There is the mind which plans them—
Back of the brawn, the Brain."

When my daughter was a missionary in China she found the refined oil in use all over that country. It furnished heat and light cheaply and thus brought warmth and comfort into the homes of millions. Even the tin cans made for its transportation were in constant use for other purposes. In short, besides making fortunes for themselves, Rockefeller, Charles Pratt H. H. Rogers, and their associates, have been benefactors to the world. They have not done any of the wicked things which Mr. Bentley alleges; and they have used their great fortunes for Christian purposes. As to the steel business, let Mr. Bentley read *The Iron Puddler*, by Secretary Davis, and he will see what life really is in that great industry and what they think of the men who try to breed discord between themselves and their employers.

The evil of such erroneous statements as Mr. Bentley's is that they are thoroughly unchristian. They bear false witness; they teach stealing and covetousness. They really take the bread out of the mouth of the workingman and put the bitter fruit of discontent and envy instead. It is just as true now as it was in Solomon's day, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

New Hamburg, N. Y.

EVERETT P. WHEELER.

August 1.

RECITATION OF THE OFFICES

To the Editor of *The Living Church*:

MUCH HAS ALREADY BEEN SAID in your columns regarding the reading of the Canon. I have enjoyed the correspondence, but cannot refrain from offering an additional consideration.

I find myself in sympathy with the article in last week's issue, as opposed to that of Fr. Pierce. But I wonder if there might not be something said for more apparent reverence in the recitation of the Daily Offices as well. Among some of our Catholic-minded clergy there seems to be a desire for what I have heard called "a godly alacrity" about these services which robs them of no little dignity, and treats them with such renditional gymnastics as to make them difficult of appreciation. For instance, I must confess that I was not in the least aided in devotion or otherwise edified by hearing one of our New York clergy accomplish Evensong in something less than nine minutes on a week-day evening. The astonishing haste of it left the small congregation breathless at the end, having gasped through the Psalms and Canticles in their desperate effort to keep pace with the officiant, while the Lessons were intelligible

only to those in the first three or four rows of chairs. It may have lacked devotion on my part to glance at my watch after "the grace" was said, but under the circumstances I think it neither a surprising nor an unnatural act. The same method seems to be used frequently in the treatment of Matins where the office is said on Sundays immediately preceding the late Mass. I, for one, do not feel that these devotions are things to be ashamed of or apologized for, nor am I interested in the derogatory suggestions that they are simply compilations of Breviary Offices, etc. They are intended, I believe, to be public services, and as such are entitled to some consideration and dignity.

I am willing to acknowledge that, through frequent usage, the phrases come readily to a priest's tongue and that he can, in private, say his Office rapidly, yet reverently; but I am not so sure that a congregation can find much of devotion in them said as they sometimes are. Here again as in the Canon, one inclines to wonder if the thought is that mumbling and haste will change English into Latin.

Peter Green in his admirable book, *The Town Parson*, page 91, offers a valuable injunction. "All mannerisms, all affectations, all unnatural roaring, gabbling, or droning should be guarded against."

EDWARD NASON MCKINLEY.

Washington, Ga.,
August 4.

JEFFERSON AND THE CHURCH

To the Editor of *The Living Church*:

I SAW recently in a Church paper an article giving the religious affiliations of each of the presidents of the United States, and this article stated that President Jefferson was "a Free Thinker." I believe this statement to be erroneous.

In Brown's *Church for Americans*, 8th edition, page 412, is given an extract from a letter, purporting to have been written by Jefferson in 1823, fourteen years after he retired from the presidency, in which he is represented to have said expressly that he was a member of the Episcopal Church, and that he contributed to its support; and on page 413 of the same volume is published an extract from a letter, written by Sarah N. Randolph, his grand-daughter, who prepared a complete edition of his works, in which she says, after confirming the statement that he was a member of the Church, the following, among other things, concerning him:

"It may interest you to know that I have Mr. Jefferson's little pocket Prayer Book, which he used in his constant attendance at the Episcopal Church, in Charlottesville. For a long time there was in the possession of my family a little folding chair or camp stool of his own invention, so made that it looked, when closed, like a stout cane. This he carried in hand, though on horseback, and used as his seat in church."

There may have been periods in Mr. Jefferson's life, when he was what might be now called a "Modernist," but, in his latter days, he was an active member of the Church. It may be stated that both Webster and Clay, in their latter days, became members of the Church. One likes to know that such men as Washington, Jefferson, and Madison, who occupied the presidential chair, and such Chief Justices of the Supreme Court as Jay, Ellsworth, Marshall, Waite, and Fuller, and such civilians as Alexander Hamilton, Chancellor Kent, and others were members of our Communion; but we have no doubt that there have been multitudes of members of the Church, who were as faithful in the sight of God as the best of these distinguished men, but whose names are not known in the pages of secular history.

WM. M. RAMSEY.

McMinnville, Ore.,
August 12th.

OUR DISGRACE IN THE NEAR EAST

To the Editor of *The Living Church*:

THE PLIGHT OF THE Armenians in the Near East is almost as desperate today as it was under Abdul Hamid, except that there are now very few of that persecuted people being under the rule of the Turkish Nationalists.

The Armenians who survive are largely exiles. A hundred thousand of them have taken temporary refuge in Greece. They have seen all their hopes of a national home under American protection vanish as the whole structure of Turkish settlement was destroyed. The promises made to them so profusely three years ago are now as worthless as the paper on which was written the Treaty of Sevres.

But they have not been altogether abandoned. The League of Nations is settling a small number of them near Erivan, Russia. The American Near East Relief is caring for nearly 50,000 Armenian orphans, exemplifying the principles and teachings of the Golden Rule.

The present condition of the Armenian refugees dispersed throughout the Near East, is extremely unstable, and it constitutes a serious reproach to all the Powers which failed to fulfill their solemn promises. Over 100,000 of these exiles are now in Greece, but the League of Nations has just served notice on the world that early evacuation of these Armenians will be necessary owing to Greece's lack of space and of money to support them. Greece has offered assistance in transporting them up to an amount of \$300,000.

The American people, through the Near East Relief, can help to see that this situation, a perennial disgrace to civilization, is relieved, so far as is now possible. But the work of our relief organization is being seriously handicapped by lack of funds, and even its present orphanage work will have to be curtailed unless additional contributions are forthcoming.

JOHN R. VORIS,
Associate General Secretary,
Near East Relief.

THE LUTHERAN CHURCH

To the Editor of *The Living Church*:

IT IS A PITY to see the sneer and the utter misrepresentation of the spiritual condition of the Lutheran Church as expressed by your London Correspondent in *THE LIVING CHURCH* of August 2d, page 444, closing: "I wonder how much Christianity there is still left in it." This false statement is word by word what may often be heard in Lutheran circles with reference to Anglican Christianity, and probably such rash words may be used with as much force in the one camp as in the other—for they will be untrue in either case. The pastor whom your correspondent visited may have been a poor representative of Lutheranism, but no, intelligent Christian and lover of the Church Catholic on earth would take a Dr. Grant to represent the spiritual standard of the Anglican Communion—for he would know better. The whole paragraph in your excellent paper is a rank misrepresentation of facts and can only do harm—even if it were not intended to do so—for it will be read and take for the truth by many of small vision and perhaps ignorant of Christian life outside their own immediate vicinity and mode of thinking.

When shall the Spirit of Christ, which is the Spirit of Truth—and of true Catholicity—be permitted to prevail? And then we will keep wondering why the various efforts to bring about a union of Christian peoples bring such insignificant results.

Things of this nature are unpleasant to me, and I usually pass them by for what they are; yet, in this instance, I have felt it a duty to protest against this fallacy. I am not quite so sure that the articles of the London correspondent will interest me as dependable goods as much as they have.

Eben-Ezer Mercy Institute. J. MADSEN.
Brush, Colo., August 19th.

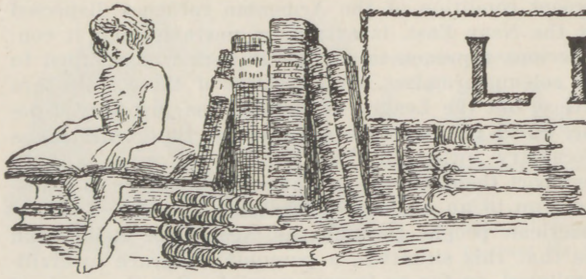
THE CHURCH IN THE COUNTRY

To the Editor of *The Living Church*:

MAY I EXPRESS my delight with your editorial in the issue of August 2d on The Second Rural Church Conference? Your remarks on the country work of the Church are very much to the point. You have hold of a subject which not only can, but, it seemed to me, ought to be enlarged upon. As you say, "We have been emphatically an urban Church." An argument used in other theological seminaries than our own is that the Episcopal Church simply cannot function outside the cities—because it does not. Our Churches in the country are, therefore, rather generally regarded—even in instances by their own people—as institutions ready to die. Old loyalties wither under the influence of misgivings and no new loyalties possess strength enough to come to the birth.

I do not know how to solve the problem. It does exist, and the urge of it—I speak as a rural clergyman—is strong. I think the Social Service Commission and the Seminaries and Conferences and the Church press should do all, towards its solution, that might reasonably be expected of them. But the ones who can contribute most are those clergymen who ascertain, through the work of their own hands, the value, in terms of effort and agricultural intelligence, of hay and grains, of milk and vegetables. For there is a way of looking at life and all its problems that rises out of this. I suppose the farmer is not found in the Church for pretty much the same reason that the wage worker is not found there. Anyhow, the Church is not going to the very springs of its life, until it goes to the country.

Brookfield Center, Conn. CHARLES LEWIS BIGGS.



LITERARY

THE SPIRITUAL LIFE

The Ideals of Asceticism. By O. Hardman, M.A., D.D. New York: The Macmillan Co. \$2.00.

All Catholics will be grateful and the clergy doubly grateful to Dr. Hardman for his splendid work. It is "an attempt," he says in the preface, "to indicate the full scope and significance of Asceticism, a subject which, it seems to me, stands in special need of elucidation by the comparative method." The fullness of the bibliography, the copiousness of the references, and the topics of the chapters, show how thorough the attempt of the author has been. He discusses the Nature and Range of Asceticism, the place of Asceticism in the History of Religion, the Asceticism of the Cross, the Mystical, Disciplinary, and Sacrificial Ideals, and, finally, Christian Asceticism and the Social Order. Dr. Hardman, far from ignoring the current objections, shows that they do not reach the heart of the moral problem. For instance, he questions the common distinction between self-discipline for ethical life and asceticism as *constituting* the ethical life. "Whereas all the *ἀσκησις* of the athlete is literally 'training' for contest, the moral or religious ascetic is not in a position to distinguish so sharply between preparatory discipline and actual trial. Even when he withdraws himself from society in order to train his soul apart, he cannot temporarily sever relations with God until, by virtue of his 'training,' he is ready to resume his intercourse with Him. Whether in the world or out of the world, he must at one and the same time run his race and endeavor to improve his running powers, wrestle with his antagonist and strive to develop his strength and skill as a wrestler" (page 17). Given a careful reading, *The Ideals of Asceticism* should go far to realize the writer's hope that it will have value as "a reasoned appeal to the practice of a strenuous Christian life; for the world of today stands in sore need of true ascetics in every land, men and women of a generous enthusiasm, eager loyalty, and disciplined strength."

Redemption From This World. By A. G. Hogg, M.A. Edinburgh: T. & T. Clark, New York: Chas. Scribner's Sons.

This is an important contribution to the problem, What do we mean by Redemption? Does the word stand for more than escape from the unfortunate consequences of sin, or even just from sin itself? The early Christians thought it did. Those who had experienced redemption through Christ conceived of it as release from the many-sided tyranny of an evil world-order. Such a delivery was, of course, supernatural, but it came about in a different way than the apocalyptists had expected. One of the merits of Professor Hogg's book is the clearness with which he makes the distinction stand out. When he has done this, he proceeds to justify his exposition of the supernatural and its relation to the natural on philosophical grounds. The freshness of this part of the work is as invigorating as that of the chapters on the New Testament. "Without being troubled," Professor Hogg says, "by any pricks of his philosophical conscience, the Christian may turn an open ear to the joyous Gospel message that faith places him in touch with what is, for practical purposes, the transcendent" (page 206). "Real Christianity is life upon a plane of unmeasured new possibilities physical as well as spiritual. . . . The New Testament insistently challenges the Church to daily triumphs of faith over the evils and anomalies of our present experience-triumphs, which whether they are called supernatural or natural, far surpass her present achievements" (pages xii, xiv). Such a book, it will be seen, will abundantly reward the close reading which it necessitates.

The Way of Vision: An Aspect of Spiritual Life. By the Rev. Jesse Brett. New York: Longmans, Green & Co. \$1.75.

The Life Purposeful. By the same, \$1.75.

These two small books of direction and devotion represent the last written work of a priest who has done much for souls, both in person and by his written words. His death is a great loss to the Church, particularly to those people, so

many in number, who have been sustained and helped by him in various ways. Of these two volumes, the first is a particular treatment of one vital element in all spiritual life—that phase described as the *via illuminativa*—and the second, a series of general precepts and counsels for all who endeavor to follow the interior life. As his last printed book, its title, *The Life Purposeful*, might well be the author's epitaph, fulfilled in intention and fact through years of rigorous self-denial and consecration.

God with Us: Short Studies in Divine Immanence. By the Ven. E. J. Bodington, Archdeacon of Wilts. New York: Longmans, Green & Co. 75 cents net.

This is a very significant and comforting little book that tends to assure the reader of the immediate presence of God in the world and of His nearness to the individual soul. It is decidedly worth reading, now-a-days.

EXOTIC RELIGION

We Are Here—Why? By Edna Wadsworth Moody. Boston: Marshall Jones Co., \$2.00.

Mrs. Moody's book belongs to the class of writings put out by Annie Besant, Edward Carpenter, and Richard Bucke, all of whom she quotes with approval. It deals with confessedly esoteric teaching and does not shrink from making common cause with the Gnostics. Indeed the only reason that Gnosticism disappeared was that there were no applicants worthy of teaching! Whatever the experience which is described as "Cosmic Consciousness" may have been, it will stand a good deal of psychological investigation, before Christians will admit that it is one with that of the great mystics; when our Lord is placed far down the line of those who have enjoyed this state, and *on a level with them*, one loses all patience. There is perhaps something of value in the book, but it will only be found after a good deal of sifting.

Christian Science and Christianity. Theosophy and Christianity. By Fr. George Longridge, C. R. London: A. R. Mowbray & Co.; Milwaukee: Morehouse Publishing Co. 30 cents each.

These two admirable booklets are uniform with Fr. Longridge's *Spiritualism and Christianity* and give fair and convincing statements of the points of difference between these false religions and the true Faith. The one on Theosophy is specially strong and clear as to the impossibility of reconciling that fantastic blend of Hinduism, Buddhism, and bare invention with the Christian profession. Neither one, however, will do much with those who already are committed to error, though they may serve admirably to warn others.

Faith as an Inheritance, Sermons preached at St. Mary's, Oxford. By Francis Redmayne Tattersall, M.A. (Camb). London: Skeffington & Sons, Price \$1.20.

Orthodox, clear, lucid, pleasing, rather commonplace, these sermons do not seem quite what one would expect from the pulpit of the University Church at Oxford—perhaps because they were delivered by a Cambridge man! They might be used to advantage by a well-educated lay-reader to a fairly intelligent congregation.

The Psychic Flame. By Amelia Fargo Stally. Boston: Christopher Publishing House, Price \$2.

This is a book largely of automatic writing, interspersed with comments and explanations. There are many mistakes in spelling, in construction, and in the use of words. The subject matter is painfully unoriginal and unintelligent; there is no unity of treatment. In short, it is just what one might expect from a rather uneducated woman, acquainted with the commonplaces of Evangelical Protestantism, but rejecting them in the warrant of alleged communications from beyond. It is hardly to be believed that anyone will treat seriously such a hodge-podge.

Hester's Easter Morning. By Mary Earle Hardy. Boston: Christopher Publishing House, Price \$1.

A harmless, stilted parable of survival after death, lacking literary distinction, full of hazy and inaccurate teachings, but worth a dozen of *Psychic Flames*, noticed above.

Church Kalendar



AUGUST

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

CALENDAR OF COMING EVENTS

- Aug. 7-21—Sewanee Clergy Conference, Sewanee, Tenn.
Aug. 7-21—Summer Training School for Church workers, Sewanee, Tenn.
Aug. 10-24—Evergreen Clergy Conference, Evergreen, Colo.

APPOINTMENTS ACCEPTED

BAMBACH, Rev. GEORGE F., Archdeacon of Brooklyn; to be rector of St. George's Church, Schenectady, N. Y.

BOYD, Rev. BEVERLY M.; to the cure of St. Thomas' Church, Abingdon, the Chapel of the Good Shepherd, The Knobs, and St. Paul's Church, Damascus, Va., on July 1st.

CHARTERS, Rev. LLOYD S., vicar of St. Paul's Church, Englewood, N. J.; to be rector of Emmanuel Parish, Norwich, N. Y., about September 15th.

SUMMER ACTIVITIES

BLOCK, Rev. KARL M., D.D., rector of St. John's Church, Roanoke, Va.; at Log Cabin Cottage, Avalon, N. J., until September 14th.

CRUSOE, Rev. CHARLES, of Acquasco, Md.; at St. Andrew's Church, Washington, D. C., during August.

DIMON, Rev. J. J., D.D., rector of St. Andrew's Church, Washington, D. C.; at Greenwich, Conn.

EDWARDS, Rev. WILLIAM Y., rector of the Church of the Good Shepherd, Germantown, Philadelphia, Pa.; at St. John's Church, Manchester, Vt., during July and August.

HERRON, Rev. J. D., rector of Holy Trinity Church, Cincinnati, Ohio, and Mrs. Herron; at their island in Muskoka Lake, Bala Park Station, Ontario, Canada, for the month of August.

RIDOUT, Rev. FRANK, of Cape Charles, Va.; in charge of St. John's Church, Roanoke, Va., until September 14th.

STEEN, Rev. JOHN FLOYD, D.D.; in charge of St. Mary's Church, Mott Haven, N. Y., for August and a part of September.

WELLER, Rev. CHARLES K., rector of St. Matthew's Church, Enid, Okla.; at St. Paul's-by-the-Lake, Rogers Park, Chicago, Ill., during August.

NEW ADDRESS

FRAZIER, Rev. ROBERT P., of Winner, South Dakota; 15 Seventh Avenue, S. E., Aberdeen, South Dakota.

LEBOUTILLIER, Rev. GEORGE T.; at Kings Park, St. Johnland, Long Island, N. Y.

ORDINATIONS

DEACON

NEW HAMPSHIRE—On the Feast of the Transfiguration, August 6, 1924, ROBERT ELVIN NEWTON, of Christ Church, Portsmouth, N. H., was ordered deacon by the Rt. Rev. E. M. Parker, D.D., Bishop of the Diocese, in the chapel of the Bishop's house. The candidate was presented by the Rev. W. Stanley Emery, rector of St. Paul's Church, Concord, and the Bishop preached the sermon. Mr. Newton is a graduate of the General Theological Seminary, and has taken temporary charge of St. Stephen's Church, Pittsfield, N. H.

PRIESTS

COLORADO—On St. James' Day, July 25, 1924, in St. Paul's Church, Steamboat Springs, the Rev. R. A. JOHNSON was advanced to the priesthood by the Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Archibald W. Sidders. Bishop Ingle preached the sermon, the Rev. W. McMurdo Brown read the Litany, and was master of ceremonies, the Rev. Robert Y. Davis was epistoler, and the Rev.

Bernard F. Geiser was gospeller. The Rev. A. C. Smith also assisted. The Rev. Mr. Johnson will remain in charge of St. Paul's Church, Steamboat Springs, and of the mission station at Craig.

WESTERN NEBRASKA.—On the Feast of the Transfiguration, August 6, 1924, the Rt. Rev. George Allen Beecher, D.D., Bishop of the District, advanced the Rev. CARLETON DAY LATHROP, to the priesthood, in the Church of Our Saviour, North Platte. The sermon was preached by the Very Rev. Ralph V. Hinkle, Dean of St. Mark's Pro-Cathedral, and the candidate was presented by the Rev. John M. Bates.

DIED

APPLEBY—Entered into life eternal, at St. George's Hospital, London, England, on July 17, 1924, T. E. W. VILLIERS APPLEBY, M.D., the eldest dearly beloved son of the Ven. T. H. M. Villiers Appleby, and E. Mary Appleby, of Tacoma, Wash.

BAER—Died, at Ocean City, N. J., on August 6th, the Rev. WINFIELD SCOTT BAER, rector emeritus of Trinity Church, Elizabeth, N. J.

The funeral service was held in Trinity Church, Elizabeth, N. J., on Friday, August 8th, the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of New Jersey, and the Rev. E. Vicars Stevenson, of Grace Church, Plainfield, N. J., officiating.

"In the sure confidence of a certain faith."

CRADOCK—Entered into rest Tuesday, July 29, 1924, at her residence, Trentham, Baltimore County, Maryland, SALLIE CARROLL CRADOCK, widow of Thomas Cradock, and daughter of the late Governor Thomas King Carroll.

"In the confidence of a certain faith."

DOORIS—At her home in London, Ohio, on July 13, 1924, there entered into rest, MARTHA, the second daughter of the late John and Margaret Johnston DOORIS.

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

GRUENSTEIN—Died suddenly in New Orleans, La., July 22, 1924, BERNARD GRUENSTEIN, a Christian news-writer.

Pray for the repose of his soul. May his soul rest in peace and may light perpetual shine upon him.

HAKE—Died, on Sunday, August 17, 1294, in Milwaukee Hospital, Milwaukee, MARY JANE, infant daughter of Herman F. and Helen HAKE, aged less than one day.

"And He took them in His arms and blessed them."

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

RECTOR WANTED: ST. JOHN'S CHURCH, Mankato, Minnesota. New church, Educational center. Correspondence solicited. R. E. BROWN, Senior Warden, Mankato.

POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

STENOGRAPHIC SECRETARY. YOUNG woman of education, refinement, and an A1 stenographer desires permanent employment by the hour or part time; also any kind typing at home. Manuscripts 20 cts. each page, one carbon. Poetry 3 cts. each line. Work called for and delivered. Box 2, 70 West 88th Street, New York City.

DIRECTOR OF RELIGIOUS EDUCATION desires engagement. College-trained in Religious Education. Experienced Church School worker, teacher and Pageantry director. Finest recommendations. Address B-274, care LIVING CHURCH, Milwaukee, Wis.

REFINED AND CULTURED WOMAN would like position as chaperon and companion to young girl or elderly lady. Would travel. Best of references. Address H-273, care LIVING CHURCH, Milwaukee, Wis.

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

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

YOUNG WOMAN WITH FOUR YEARS' experience in the foreign mission field would like a post in the home field from early September. Address D-266, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS SECRETARY TO parish priest by a competent stenographer. References exchanged. Address B-273, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGANIST and Choirmaster. Philadelphia ten years, desires change. Address T-270, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: COPYING, BY A COMPETENT typist. Address B-272, care LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD, THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

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

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

CHURCH 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.

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

PARISH AND CHURCH

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

TAYLOR HALL, RACINE COLLEGE, Racine, Wisconsin. A Retreat for Deaconesses and Lay Women will be held, D. V., October 6 to 9, 1924 (Monday evening to Friday morning). Conductor, the Rev. Charles S. Hutchinson, D.D. For further information communicate with MRS. GEORGE BILLER.

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

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.

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.

BOARDING

Atlantic City

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

Los Angeles

VINE 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

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

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.

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.

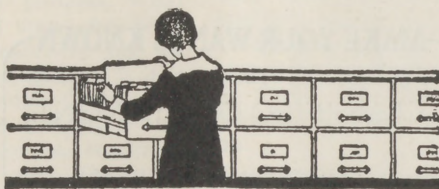
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermons
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursdays at 9:30.
Friday, Evensong and Intercession at 8:00.

Gethsemane Church, Minneapolis

4th Ave. So., at 9th Street

REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

Little, Brown & Co. 34 Beacon St., New York, N. Y.

The Twisted Foot. By William Patterson White. With Frontispiece by George W. Gage. Price \$2.00 net.

The Boy Whaleman. By George F. Tucker. With Illustrations in Color. By George Avison. Price \$2.00 net.

Seward's Folly. By Edison Marshall. Price \$2.00 net.

G. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

Peter was Married. By Granville Street. Price \$2.00.

Student Christian Movement. 32 Russell Square, W. C. 1, London, England.

George H. Doran Co. 244 Madison Ave., N. Y. American Agents.

Was Holy Communion Instituted by Jesus? A Candid Inquiry. By Douglas S. Guy, B.D., vicar of Christ Church, Harrogate; Hon. Canon of Ripon and Rural Dean; author of *Steps Towards Intercommunion, Sacrifice in Holy Communion.* With a Foreword by the Rt. Rev. the Bishop of Ripon. Price \$2.50 net.

PAPER-COVERED BOOKS

The National Council. 281 Fourth Ave., New York, N. Y.

Evangelism in the Church. An Appeal to Christians Based Upon: The Needs of the Times, The Teaching of the Scriptures, The Duty of the Church, Our Call to Christian Discipleship. By Rev. J. A. Schaad, General Missioner. Issued by the Commission on Preaching Missions. Price, board covers, 35 cts; paper, 25 cts.

Society of SS. Peter & Paul, Ltd. Westminster House, Gt. Smith St., S. W. 1, London, England.

Courtship and Marriage. By G. D. Rosenthal, M.A., vicar of St. Agatha's, Birmingham. Being a Lecture delivered at the Midland Institute, Birmingham, under the auspices of the Birmingham Regional Committee of the Anglo-Catholic Congress Movement.

PAMPHLETS

Free and Open Church Association. 1305 Land Title Bldg., Philadelphia, Pa.

What do the Bishops Say About the Free and Open Church Movement? Fifty-one of them speak their mind.

Playground and Recreation Association of America. 315 Fourth Ave., New York, N. Y.

Home Play. By W. C. Batchelor, Superintendent of Public Recreation, Fort Worth, Texas. No. 205. Price 10 cts.

The Society of SS. Peter and Paul, Ltd. Westminster House, Gt. Smith St., S. W. 1, London, England.

A Pilgrim's Meed of Prayer and Praise, Abstracted and arranged from Andrewes, Arvisenet, Blossius, and others. With a Preface by the Rev. W. B. Trevelyan.

World Conference on Faith and Order. P. O. Box 226, Boston, Mass.

In Memoriam Robert Hollowell Gardiner. September 9, 1855-June 15, 1924.

REV. WILLIAM WILKINSON
MARRIED

THE REV. WILLIAM WILKINSON, whose outdoor services on Wall Street, New York City, under the auspices of Trinity Church, have given him national fame, was married in Trinity Church, New York, on Monday, August 11th, to Mrs. Pauline McNab. Mr. and Mrs. Wilkinson have sailed for Europe, where they will remain for some two months.

The Enthronement of the New Bishop of Liverpool

Division of Diocese of London— American Churchmen in London —Appointment to Birmingham

The Living Church News Bureau }
London, Aug. 1, 1924 }

THE ENTHRONEMENT OF DR. DAVID AS Bishop of Liverpool took place on Friday morning last week. At eight o'clock there was a celebration of the Holy Communion in the Cathedral, at which the Bishop was present and received the Blessed Sacrament. At the same hour, in various churches throughout the diocese, arranged by the Rural Deans, celebrations of the Holy Communion with special intention took place.

The ceremony of enthronement was performed by the Chancellor of the Cathedral, and the Bishop was afterwards installed as Dean of Liverpool.

The whole of the arrangements of the special services and ceremonies during the week following the consecration of the Cathedral were carried out with due and proper dignity of ritual. Spectacular as some of the proceedings undoubtedly were, the atmosphere of awe and reverence prevailed from beginning to end. Great care seems to have been taken in the choice of hymns and music for the services. Dr. David, who had much to do with this selection, has evidently very definite views on the subject of Church music and of hymnody in general, and the modern school of Church musicians may well claim him as an ardent disciple. In Mr. Goss Custard, the organist of the Cathedral, the Bishop has an enthusiastic coadjutor, so one may expect a very high level of Church music in the new Cathedral—a level which, it may be hoped, will be aimed at by degrees throughout the diocese.

DIVISION OF DIOCESE OF LONDON

The Bishop of London, in a long communication to the diocese generally, sets out with great fairness the arguments for and against the division of the largest and most difficult of English dioceses. He is opposed to the creation of a Province of London, with an Archbishop and half-a-dozen dioceses, though this would seem to be the most likely and most dignified solution of the problem.

The Bishop says that he has asked every Rural Dean to summon a ruridecaneal conference in the autumn, at which the whole question will be considered. Each conference will be asked to give its opinion on the following questions:

"1. Do you wish the Diocese to be divided at all, whether or no the new dioceses are subsequently reunited with other neighboring dioceses into a new Province?"

"2. Assuming that you answered question number one in the affirmative, are you in favor of asking the Church Assembly to get established a new Province of London, consisting of the London dioceses and its neighbors?"

"3. Also assuming that question number one is answered in the affirmative, do you see any way, short of a province, by which the unity of the Church of London might be preserved?"

The answers will be communicated to the Bishop in order to help him to form his own conclusion. No step can be taken in the matter without the Bishop's sanc-

tion; but he says that he should hesitate to withhold that sanction if the opinion of the Diocese was clearly opposed to his own view of things. His lordship is against any sort of change, as I have already indicated.

AMERICAN CHURCHMEN IN LONDON

Dean Robbins, of New York, is attracting much attention wherever he preaches in this country. His recent sermons at Manchester Cathedral had an eager and attentive audience, and have done much to foster the cause of Anglo-American friendship. Not only Manchester Church folk, but all of us, appreciate the straight-speaking, breezy type of preachers that come from America, and we still cherish happy recollections of those American Bishops who attended the last Lambeth Conference.

Speaking of visitors from America, it was indeed a pleasure to welcome your well-known co-editor, Mr. Clinton Rogers Woodruff, who managed to find time during the London visit of the American Bar Association to look in at the *Church Times* office. His is a charming personality, and we were greatly interested in his broad outlook on ecclesiastical and social matters, and the impressions he had formed of Church activities on this side. We shall look forward to a fuller development of these impressions in the columns of THE LIVING CHURCH on his return to the United States.

APPOINTMENT TO BIRMINGHAM

The *Church Times*, in today's issue, publishes the following startling rumor: "Although no announcement has yet been made of the appointment of the new Bishop of Birmingham, we learn from several usually well-informed sources that the Prime Minister has decided to recommend Canon Barnes of Westminster to the King as the successor of Dr. Russell Wakefield.

"Though Canon Barnes rather significantly disassociates himself from the extreme Modernists in an article in the current number of the *St. Martin's Review*, his Modernism is notorious. He is the constant and not too fair critic of the Catholic Revival, and he has had no experience whatever of parish work. Birmingham is a great industrial district. Its first Bishop was Dr. Charles Gore. It is today the scene of splendid and successful Catholic effort. Is the work of the Lord to be threatened by a Bishop from whom nothing can be expected but criticism and misunderstanding?"

A SPECIAL SERVICE

Members of the American Bar Association now visiting London attended a special service at the Temple Church last Tuesday evening. The Master of the Temple, in a brief address, said:

"It would have seemed a strange omission if this old Temple Church did not open its doors to you members of the American Bar Association and invite you to an act of worship in the Church where, for so many generations, your brethren of the English Bench and Bar worshipped, especially those who belong to the Honorable Societies of the Inner and of the Middle Temple."

Referring to the Pilgrim Fathers, the preacher quoted from a poem by George Herbert, "The Church Militant," which, he said, contained the couplet:

"Religion stands on tiptoe in our land
Ready to pass to the American strand."

This was an echo, he continued, of the impression made on Herbert's devout mind by the sailing of the Pilgrim Fathers. But what had most interest for us today was the elaborate philosophical view taken by him that, even though religion might so pass to America and desert his own country by reason of its unbelief, yet America also would be, later in its history, in the same danger if it became prosperous, rich, and proud.

The music of a short but beautiful service included the anthem, *Where Thou reignest, King of Glory* (Schubert); and the hymn, *Holy is the House of God*. The visitors lingered for some time in the Church examining the monuments.

BOY SCOUT SERVICE

An impressive festival service for the Boy Scouts who are attending the jamboree at the British Empire Exhibition, was held in Westminster Abbey on Tuesday evening. Over six hundred overseas Scouts were present, in addition to several hundred Scouts from the London district. The service was conducted by the Dean of Westminster, and the Chief Scout, Sir Robert Baden-Powell, read the Lesson. The boys in their khaki shirts, with ties of varied hues, and carrying their troop flags, presented a pleasing picture as they sat massed in the nave and transepts. They joined heartily in the service and in the singing of the hymns.

The Dean, Bishop Ryle, in an address of welcome to the Scouts, said that the occasion was unique. Scouts had gathered from every part of the British Empire, with the Chief Scout at their head, and for the first time they made their offering of worship and thanksgiving within the walls of the Empire's sacred shrine. The stones of the Abbey spoke to them more eloquently than any words of preacher or orator. They told of those who had gone on in front, whose high achievement, splendid service, and noble memory ranked among the chief glories of our race. In the sanctity of that spot let them dedicate themselves afresh to the service of their fellow men. The cause of truth, honor, and freedom demanded the sacrifice of much that was momentarily pleasurable. It asked for courage, perseverance, pluck, and purity of heart; something more than sentiment or beautiful words: action, sacrifice, disciplined conduct. God grant that the inspiration conveyed by the beloved Abbey might leave in the hearts of all an enduring impression for the exaltation of ideals and for the ennoblement of character, for the honor of the King and Empire, for the service of Jesus Christ, and for the welfare and lasting good of mankind.

A procession was afterwards formed, headed by the Cross of Westminster, and the Precentor, and comprising the Thirtieth Westminster Troup Baden-Powell Scouts (the Westminster Abbey Choristers), the choral clerks and lay vicars, representatives of British Scout troupes in Egypt, Panama, and Switzerland, and Scouts bearing the flags of the Dominions and Colonies. Following them came Boy Scout Commissioners, the Chief Scout, the Canons, and the Dean.

After the procession had passed round the north and south choir aisles and up the center of the nave to the high altar, the service concluded with the singing of the National Anthem.

MEMORIAL TO PILGRIM FATHERS

The unveiling of a memorial to the Pilgrim Fathers at Killingholme Creek, on

the River Humber, took place yesterday (Thursday). A number of distinguished Americans at present in this country were present. The Massachusetts cadet ship *Nantucket*, which arrived this week, had 150 cadets on board, nearly all of whom claim direct descent from the Pilgrim Fathers.

A celebration was held in the City Hall, Hull, in the evening, at which Sir Charles Wakefield and several prominent Americans spoke.

THE PRINTERS' CHURCH

St. Bride's Church, Fleet Street, where a memorial to the late Sir George Newnes was unveiled on Monday last, has long been known as the Printers' Church. It has many associations with the "Street of Ink" and with literature in general.

Lord Burnham unveiled, and the Bishop of London dedicated, the memorial, which takes the form of a mural tablet, in white and green marble, designed by Sir Edward Lutyens, and situated below the center window in the north aisle.

Lord Burnham, in his address preparatory to the unveiling, said that some three years ago it had occurred to the fertile and ingenious mind of Lord Riddell that the proper place to enshrine the noble memories of the printing and publishing trades was in that beautiful and renowned church, embellished, as it was, by the finest of Wren's handiwork, which was the metropolitan church of the printers throughout the world. Fleet Street was not only a London thoroughfare; it was the thoroughfare of journalism in the whole of the English-speaking countries. They were there to render their tribute of esteem to the memory of a man who was himself a great editor and publisher, and, above and beyond that, was a fine architect of human happiness and public welfare.

Lord Burnham went on to say that the part Sir George Newnes played in life was a worthy part; it was the work of a pioneer in a field on which none had ventured before him; and today they were there to praise his name, and to thank him for what he did to increase the happiness of life for the millions of our people.

During the singing of the hymn, Praise to the Holiest in the Height, a procession, in which were Lord Burnham and the Bishop of London, the latter preceded by his crozier, moved from the chancel to the north aisle. Here, within a few paces of the pew in which the members of the family were accommodated, Lord Burnham caused the draping to fall from the memorial, and, after a pause, the procession returned to the sacrum.

The Bishop of London from the chancel steps dedicated the tablet and then addressed the congregation. His lordship said that after the touching words spoken by Lord Burnham he need not add anything with regard to the man in whose honor they were assembled. He did wish, however, to emphasize what Lord Burnham had said as to that church being made a cathedral for the pressman. Twenty-three years ago, when he was made bishop, the first man who came to congratulate him was a most distinguished publisher and pressman, who asked him, "Are you going to be my Bishop?" He replied, "If you let me, I will," and, while it had been his longing and endeavor since to be the bishop of every section of the community, he felt a special pleasure in being bishop for the pressmen of London. **GEORGE PARSONS.**

Modernist Appointed Bishop of English Catholic Diocese

The Fiery Cross at Brighton—New Cathedrals—Fr. Benson's Centenary

The Living Church News Bureau
London, Aug. 8, 1924

THE "ASTOUNDING RUMOR" TO WHICH the *Church Times* gave currency last week has turned out to be a fact. The official announcement was made on Friday morning that "the King had been pleased to approve the appointment of the Rev. Ernest William Barnes, Canon of Westminster, to the Bishopric of Birmingham, vacant by the resignation of the Rt. Rev. Henry Russell Wakefield."

Dr. Barnes was born in April, 1874, and was educated at King Edward's School, Birmingham—of which he has been a governor since 1907—and at Trinity College, Cambridge, where his career was one of exceptional distinction. He was bracketed as Second Wrangler in 1896, and in 1897—the year in which he was President of the Union—was placed in the First Division of the First Class in the Mathematical Tripos, Part II. Next year he was first Smith's Prizeman, was elected to a Fellowship of Trinity, and was appointed instructor at the Royal Military Academy, Woolwich. He was ordained in 1902, and since his ordination has been assistant lecturer, Junior Dean, and Tutor of Trinity College, Cambridge. He has been Select Preacher at both Oxford and Cambridge, and in 1919 King's College, London, conferred a Fellowship on him. He was made a Canon of Westminster in 1918, after three years as Master of the Temple.

It is perhaps needless to say that the appointment of so pronounced a Modernist as Canon Barnes has greatly disappointed the Catholic party, not only in Birmingham but throughout the country. Birmingham has become of late years one of the foremost centers of Catholic activity, and it is discouraging, to say the least, that Catholic sentiment has been so utterly disregarded. The Prime Minister, Mr. MacDonald, is a Presbyterian, and unlikely to be in personal touch with Church opinion, but surely he has friends who could have told him something about the condition of affairs in Birmingham. It would have been reasonable to expect that he would have consulted Bishop Gore or Dr. Temple, among others, who would most certainly not have urged the claim of Canon Barnes.

Canon Barnes himself cannot have anticipated that his appointment would be received with general acclamation, nor will he be surprised at the misgiving that it has caused. In Birmingham he will be brought into touch with the self-sacrificing zeal of the priests of that diocese, and the devotion of the laity. He will thus be able to view the Catholic revival from a new angle. It is to be hoped that, with increased knowledge, there may come appreciation and sympathy for Anglo-Catholics, and that by God's good Providence the new Bishop may be destined to stimulate where hitherto he has criticized, and to cooperate where he has opposed. Should that, happily, prove to be the case, he will find no more loyal supporters in his new sphere than the Anglo-Catholics.

From many local expressions of opinion concerning the appointment I select that of Canon Francis Belton, the well-known vicar of St. Patrick's, Bordesley, Birmingham. Canon Belton remarks that the success of the Anglo-Catholic movement during the episcopacy of Dr. Russell Wakefield was due on his side to his wide experience as a parish priest and his broad-minded and sympathetic attitude to all schools of thought in the Church of England. Canon Belton added that it was impossible for him to form any definite opinion as to what effect the appointment of Canon Barnes would have on the future of Anglo-Catholicism in Birmingham, but one thing was certain, and that was that if the new Bishop was prepared to continue the policy of his predecessor he would find that Anglo-Catholics would not be wanting in extending to him the same loyalty they gave to Dr. Russell Wakefield.

THE FIERY CROSS AT BRIGHTON

Remarkable scenes were witnessed in Brighton last week-end in connection with the arrival of the "Fiery Cross." Early on Friday evening some thousands of people had gathered on the Marine Parade, where the actual reception was announced to take place, and when the various processions from Brighton churches arrived, there was some difficulty in marshalling them to their allotted places, but, with the assistance of the Chief Constable and a staff of mounted men, this was ultimately accomplished.

After the Archdeacon of Chichester, Canon Hoskyns, who was vested in cope, had formally received the cross, which had been brought from St. Mary's Home, Ovingdean, the re-formed procession, headed by thurifers and acolytes bearing portable lights, made its way to the old parish church of St. Nicholas. Here the Cross was deposited in the chancel with the customary solemnities. The services which took place on the following day were well attended, and the intercessions during Saturday night had each their full complement of "watchers."

On Sunday evening the Cross was taken to the great church of St. Bartholomew's, where it remained till the following evening, going on the succeeding days to All Saints', All Souls', St. Michael's, St. Thomas's (Hove), and finally to Fr. Wagner's Church, St. Paul's.

Looking back on this memorable occasion, one cannot help realizing the enormous advance that has been made in late years in the instruction of the "man-in-the-street." Here, in one of the most popular of seaside towns, a highly ornate Church procession was received by throngs of holiday-makers with every token of respect. Hats were removed by practically every man in that vast concourse of people as the crucifix passed. Anglo-Catholics in Brighton have much to be thankful for. Canon Hicks, the new vicar, extending a warm welcome to their effort of faith, and Dr. R. J. Campbell's sermon on the previous Sunday urging all Church people to take part in such effort, mark a new epoch in the relations of Catholics with other sections of the Church. There is no doubt about it—parochialism must disappear, and then there is the great possibility of Anglo-Catholicism "blossoming like the rose."

NEW CATHEDRALS

The Dean of Chester, in a letter to the *Times* on Cathedrals in new dioceses, urges that if the Cathedral is to be a great family house of God, it is absurd to select some old parish church, limited in design and incapable of appropriate enlargement, as the center of a new diocese. Chester Cathedral took five hundred years to build. A modern cathedral can be built, of course, in a far shorter time. The Dean suggests that a sum of £20,000 should first be collected so that the choir can be begun. The beginning will inflame enthusiasm, and the people will not be content until they possess a real Cathedral with its many essential chapels in which the diocese can express its corporate life. From the start the Cathedral must have its own Dean, whose one business it will be to care for its interests and oversee its development. The appointment of the Bishop as the Dean is a failure everywhere. Bishops have quite enough work to do without taking over another and entirely different task.

FR. BENSON'S CENTENARY.

During this week the Church of St. George's, Bloomsbury, has been commemorating the centenary of Fr. Richard Meux Benson, S.S.J.E., who was born in that parish, and was baptized on the Feast of the Transfiguration, 1824, at St. George's. On Sunday morning Bishop Gore preached a remarkable sermon in connection with the centenary, in the course of which he remarked that Fr. Benson was very orthodox, and a great theologian, but he had a dread of abstract or intellectualized, or what one might call scholastic, theology. He felt profoundly that Christianity is a life, a life which embodies a doctrine, and that true theology is expressed in life, and he found this kind of spirit most conspicuously expressed, and expressed in its most classical form, in the great fathers of the Church. So was very thorough and convinced Anglican; that is to say, he quite deliberately and vehemently looked beyond the scholastic and later Roman development to the primitive standard of faith as the pattern of right-thinking. He was a very ardent and passionate Anglican, but that did not mean that he felt any obligation of loyalty to the particular arrangement, or settlement as it is called, which was made in the Sixteenth Century in England. He wrote, "There is no reason why we should be loyal to any particular age. Our loyalty is due to truth and to the great principle of truth which the Church of England enunciated, the tradition of the undivided Church." That, said Dr. Gore, expressed the man himself. But he very seriously preferred the primitive standards of faith and worship, and he believed that the modern Roman standards, such as have prevailed, especially since the Reformation, represent deterioration and corruption; and it must be acknowledged and recognized that he bore a strong witness against some recent development of the Anglo-Catholic Movement.

C.E.M.S. SECRETARY

The Council of the Church of England Men's Society have appointed the Rev. Cecil Morris, vicar of Halford, in the diocese of Hereford, as the secretary in succession to the Rev. Gordon Savile. Mr. Savile's long and faithful services are to be publicly honored at a later date. Mr. Morris received his clerical training at the Leeds Clergy School, and has held curacies at Caterham, Coleford, and East

Grinstead. He may be described as a thorough C.E.M.S. man, who, first under the Rev. Norman Campbell of Caterham, and then as curate to Canon Brice of Coleford, learned the methods and the value of men's work. He will enter upon his duties with the Men's Society at the beginning of October.

ENGLISH CHURCH AT YPRES

In the course of an address delivered at Ypres last Monday, Lord Ypres (better known perhaps as General French) referred to the proposal to build a memorial church in that town.

"There is no English church for the many pilgrims who come from home and overseas to visit the places where our dead soldiers have been laid to rest," he said. "It would be a great boon to them to find such a place, into which they could come for prayer and remembrance of their dead, and there, in peace and quiet, feel that appeal to service and sacrifice of which we are all so conscious today. Our Roman Catholic brethren will

have more than one church, as well as the Cathedral, always at their service, but the Church of England has no place of a permanent character, I am told, anywhere in the whole battlefield area. Its authorities, however, are well aware of the need, and I feel sure will gladly take the necessary steps towards supplying it if we of the Army give them—as it is right we should—the initiative."

The Bishop of North and Central Europe, Dr. Bury, in whose diocese Ypres lies, has issued an appeal, backed by the Archbishop of Canterbury, the Bishop of London, and Lord Plumer, for funds for the building of the proposed memorial church. It is a worthy object, and it may be hoped that the necessary funds will be provided; and it is equally to be hoped that, if the church be built, it will be properly used, that it will be a veritable House of God, where the Holy Sacrifice is regularly offered, and where, in a properly inspiring atmosphere, the bereaved may pray for the souls of the gallant departed. GEORGE PARSONS.

Bishop of Strasbourg Protests against Anti-Clerical Laws

The German Employer—Fascismo —The Pope and Women's Dress

The Living Church European Bureau }
London, Aug. 1, 1924 }

THE RESULTS OF THE LONDON CONFERENCE are still in suspense, and it is still likely that the conference may lead to nothing. The bankers will guarantee the loan to Germany on the suggestions of the Dawes report, but they demand that the Allies shall agree that no single one of them shall take any action, should Germany default. This has put the lid on any more Ruhr ventures. The point is, can Monsieur Heriot accept these terms? Not only is the party of Monsieur Poincaré quite strong, but it is doubtful whether Monsieur Heriot's position is really sound. Meanwhile protests continue to pour in from Alsace-Lorraine concerning the *lois laïques*, and I am able to print here the protest of Monseigneur Ruch, Bishop of Strasbourg.

In an open letter to his diocese and to the Catholic League, the Bishop writes:

"Gentlemen, the hour is not for talking, but for action. The religious rights and liberties of Alsatian Catholics are threatened. Since the Catholic League has been instituted for their defense, it must come forward to fulfil its duties.

"Firstly, the League must perfect its organization.

"Secondly, Catholics must know with what dangers they are menaced. The League should publish short tracts concerning the laws which affect, in other parts of France, education, the relations of Church and State, and the religious orders.

"Thirdly, it is the duty of the League to enlighten public opinion on the sentiments and will of the Catholic population of Alsace.

"Fourthly, the annual congress of the League will be held at Molsheim on the 24th of August. There, all necessary measures will be taken.

"Courage; let there be no mistakes, no false step. Our adversaries are looking out to trap us. They are trying to say that we are combatting the Republic; but we confound our cause with no other: we are simply Catholics fighting for our religion. We are accused of combatting France. No one will be deceived by this charge. It is obvious that to hurt

the Catholics in what they hold most dear and sacred is to work for the foreigner, is to play the enemy's game.

"We must be united, forget our divisions, only think of what binds us together. Without discipline, there can be no cohesion; without organization, it is impossible to make any defence and obtain the victory. United we are unconquerable; divided we are in danger.

"We must be quick: the events that make me write this letter are what are taking place at the moment. There is not a minute to lose. France is a mother. We should wish at any cost to hinder miserable strife of which it is impossible to gauge the consequences. Let us speak speedily, politely, but very loudly. Let us say to our country: You have no more loving nor devoted children, you can ask of us all that a country has a right to ask of its children. But your power ceases where a mother's power ceases; against our religious faith, you have no right. To the country, all that is the country's; to God, all that is God's.

"Such, gentlemen, are the orders which the Catholic League will have to pass from one end of the diocese to the other. He who has the signal honor, as well as the heavy responsibility, of directing the Catholics of Alsace at such a grave moment, takes the opportunity of expressing beforehand his gratitude and full confidence. He relies on you; do you rely on him? Together let us rely on God."

Such is the message of the Bishop of Strasbourg to the diocese and to the recently formed *Ligue catholique d'Alsace*. It is not without great significance that the Catholic League was formed not so long ago to protect the rights of Alsatian Catholics.

THE GERMAN EMPLOYER

Meanwhile the conference continues. Certain people have high hopes of its results. But I am inclined to doubt whether the German or, at any rate, the German big boss, who is, after all, the man who counts, is to be trusted. Propaganda is still being indulged in, especially on the question of "War guilt." I cannot help feeling that the wealthy German, who is the man who will have to shoulder Germany's war debt (so far, he has managed to palm most of it off on to the smaller fry), is merely trifling and is trying to find a way out of his obligations. A few days ago I received a letter from a lady

of my acquaintance who lives in Leipzig. Speaking of her daughter, a stenographer, aged nineteen, she wrote:

"I do hope D— will come back from the sea strong and well. She has had a breakdown and was not fit for work. The doctor said it would be the best thing if she went away from Leipzig for some time. Of course, a fortnight at the sea is not very much, but the doctor wants to see whether she is fit to begin work again. *What was too much for her was getting up at four o'clock every morning for some weeks. Her department had to start work at seven;* it meant getting up at four for her to catch her train. Now they begin at eight again, *but three of the girls broke down.* D—'s illness came as a great shock to me. It is all right to be poor if you are able to work for your living; but what if you break down?"

The italics are mine. That any employer or company should employ respectable girls with such hours of labor is incomprehensible to an Englishman and, I take it, to an American. An employer of this class might well be hanged, drawn, and quartered in the public streets and richly deserve his fate. It is almost impossible to keep one's temper in writing of such people. But where are the Churches in Germany to protest against such inhuman outrage? Where are the Christian Socialists? I notice there has been a correspondence in THE LIVING CHURCH upon the subjects of the feeding of poor Germans, the rich Germans in Italy, and the responsibility of the German rich to the German poor. Perhaps some of the correspondents will read, mark, learn, and inwardly digest this little story, for whose truth I can perfectly well vouch. The fact of the matter is that the German employer is busy extracting his ounce of flesh out of his unfortunate work-people in order that he may pile up a fortune by underselling the more scrupulous employers of other countries who pay their people a living wage with decent hours of labor and so are unable to sell cheaply; so, while the stenographer is getting up at 4 A.M., he is able to enjoy himself on the Italian Riviera.

FASCISMO

A correspondent recently took me to task for saying what I (and a good many other people) think about Fascismo. It is quite true that Fascismo saved Italy from Bolshevist tyranny, but it only did so by putting another tyranny in its place. It is only the old story of Satan driving out Satan. How well I remember visiting Fiume some nine months ago and seeing the crude chalk marks on the walls threatening with death any exponent of the Jugo-Slav policy. There can be no doubt that Fiume was taken by force and the whole business is a doctrine of force. Its chief interest from the religious point of view is its relations with the Church. At first, it was friendly. Signor Mussolini ordered the crucifix to be restored in the schools. But, during the elections, things did not go well. Catholics were bodily mishandled for opposing the Fascisti. My correspondent never explained the Pope's protest.

Meanwhile, at a recent conference in Rome of the provincial secretaries of the Catholic Popular Party, a temporary co-operation was spoken of between the Catholic parties and the Socialists. The Popular Party had no faith whatever in the Fascist promise to restore normal conditions, and there could be no possible collaboration between them. This conference established the fact that there was nothing to prevent parliamentary co-

operation between Catholics and Socialists; the support of the working masses, which the Socialists would bring to a government, would be a steadying force against the extremists.

It is indeed strange that the Catholic Church should ally itself with socialism, for the Church has always upheld the institution of property, while socialism itself denies its necessity and would have a policy of nationalization. Indeed, it is doubtful whether there can be any real cohesion between these parties. What makes Mussolini strong is that there is no effective opposition to him. The Matteotti murder unfortunately showed this. For a time indeed it seemed to unite the opposition, and then it seemed clear that all it really did was to show up its weakness. It has been quarrelling with itself, and there is no effective opposition. Of course, the socialist opposition would, in all probability, use as much force and terrorism as Fascism, in fact it was already doing so when Fascism came in. It would indeed be desperate if Fascism and Bolshevism were the only two possibilities of government in Italy. If the Church cannot find a *via media* between these two possibilities, it is indeed a desperate case.

THE POPE AND WOMEN'S DRESS

A good deal of amusement among Free-thinkers and Protestants generally has been caused by the decree of the Pope that women must not present themselves to receive the Sacrament or approach the confessional attired in sleeveless or ultra low-necked dresses, but it is indeed high time that something were done in this respect. It is refreshing to see the Roman Church setting such a good example, and we might hope that some of the Protestant

bodies, who at one time prided themselves on being Puritan, might follow suit. There is a practical and constructive note about the decree, which not only forbids immodest dress, but goes on to offer gold and silver medals for the best design of a woman's dress suitable to be worn in a place of worship.

ROMAN CATHOLIC CONGRESSES

Two important Roman Catholic congresses are being held just now. The conference of Roman Catholics in Czecho-Slovakia on questions connected with reunion with the East has just begun, while at Amsterdam there is the Eucharistic Congress. I hope to say something more about both of these in my next letter. But, in passing, it is interesting to note that the latter congress is being held in Holland, a country whose independent history is entirely bound up with the rise of Protestantism, but which today is rapidly becoming Roman Catholic, to such an extent has rationalistic Protestantism lost its influence.

AUTOMOBILISTS' PATRON SAINT

An interesting piece of news is reported from Normandy. French motorists have discovered a patron saint. He is St. Christopher, the strong man, who carried our Lord on his shoulders across the flooded river. His bones are said to rest at a remote village near Argentan. Skeptics may sniff, but, when I see the number of motorists of "fancy religions," or of no religions at all, decorating their autos with teddy bears or other ridiculous mascots, I for one, who was given the name of Christopher at the font, shall not be ashamed of carrying a figure of my patron saint upon my car.

C. H. PALMER.

British Association for the Advancement of Science Meets

In Memory of General Mercer— Farewell to Canadian Missionaries—Miscellaneous News Items

The Living Church News Bureau }
Toronto, Aug. 14, 1924 }

THE OUTSTANDING FEATURE OF THE past week has undoubtedly been the meeting of the British Association for the Advancement of Science, which has been held this year at the University of Toronto, many of the world's most distinguished scientists coming from overseas for this gathering. The official service was held on Sunday morning last at St. Paul's Church, those taking part including the Bishop of Toronto and Bishop White, of Honan, the lessons being read by Sir Robert Falconer, President of Toronto University, and Dr. Ernest Barker, Principal of King's College, London. The special preacher was Dr. Cody, rector of the church, who emphasized in an able sermon the essential harmony of science and religion, the right of each in its own domain, to state the truth of God in the natural and the spiritual world, together with the unshakeable position of the great verities of the Christian religion.

The human mind, he said, could not be turned to the fundamental things of nature without realizing that spiritual things alone would give rest to the soul and heart. The object of Christian faith was to deepen and enlarge our knowledge of God and to increase our reverence for

Him. The object of science was to deepen our knowledge of the universe and of our own nature. Between the two there should be no quarrel, as the uncovering of scientific facts should only deepen our knowledge and wonder of the Creator.

And yet there had been a quarrel for some 400 years. Since Copernicus published his theory of the solar system, there had been a quarrel, and science since then has claimed the right of freedom without interference within its own domain. The quarrel of science with religion, Dr. Cody went on to say, has had three distinct phases. There was first that phase of it in the Seventeenth Century with Galileo, in the Eighteenth Century the dispute with geology regarding the age of the earth, and in the nineteenth Century the struggle with biology. None of the things about which men quarrelled, the speaker pointed out, necessarily touched the essential things of the Christian faith. Some who held to the idea of evolution were devout Christian men, and some were not. Astronomy, geology, and biology had given to the human race a deeper knowledge of the universe.

There were three lessons to be learned from the conflict. The first was that it was useless to attempt to hinder the light of truth either in nature or theology. Truth was mighty and would prevail, and nothing could be maintained simply because it happened to be old. The question was, "Is it true?"

The second thing they had to learn was that they could not get rid of religion. Wherever man was, he was normally a religious creature. God and the soul stand true and they come naturally

to seek each other. There was a restatement of truth in modern terms needed, but they could be sure of this—that no discovery of science would disturb a single truth of man's spiritual existence.

The third thing they had to learn was that a mere mechanistic explanation of the universe could not be given. There was a great debt that students of theology owed to science when it showed them that natural phenomena obeyed well-defined laws. Now, law bulked as large today in religion as it did in science; now, they could see that all was love, yet all was law. A relation of comradeship should exist between the student of theology and the student of science. They were comrades in a common task of seeking to make life better.

When a man believed in God as He was revealed in Jesus Christ he believed in One who could meet the needs of the new world. Surely they could see the need of Christ in the world. Surely they could see that men had lost their way in sin and wandered away from God. "No scientific theory will ever extinguish, nor would any scientist ever wish to extinguish, those words of the New Testament, 'Come unto Me, all ye that are weary and are heavy laden, and I will give you rest,' or those words of St. Augustine's, 'Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee.'"

Speaking at St. James' Cathedral, Sir William Ashley, President of the Economics Section of the British Association, said: "Christian worship is our greatest chance to get the ice thawed around our hearts, to be touched anew to sympathy and unselfishness, and to be awakened anew to the possibilities of the human race and of society."

At St. Alban's Cathedral, to which the members of the Association were invited on Sunday evening, the Association was welcomed by the Bishop. The Rev. W. G. Adams, Inspector of Schools for the Diocese of Southwark, who is a member of the Section on Psychology, preached an interesting sermon on the text, "What is Man?"

IN MEMORY OF GENERAL MERCER

St. John's Church, West Toronto, held a large congregation on Sunday evening, when, following the regular service, the fifth annual memorial service in honor of the late General Malcolm Mercer, and of the others from the district who gave their lives in the Great War, was held under the auspices of the West Toronto C.W.V.A. The chief address was delivered by General Sir Arthur Currie, commander of the Canadian Army in France, now president of McGill University. He was accompanied by Colonel-Commandant A. H. Borden, D.S.O., Toronto Military District. The Rev. A. I. Burch, Scarboro, past president of General Mercer Branch, C.W.V.A., presided. The Rev. W. J. M. Swan, rector of the church, and Captain Rev. Sydney Lambert, chaplain of Christie Street Military Hospital, also took part.

General Currie, who was introduced to the Rev. A. I. Burch as "Canada's greatest citizen," in turn paid an eloquent tribute to the late General Mercer as a man who held honor before all other virtues, was brave, modest, tolerant, sympathetic, and above all, had the great gift of compassion. High tribute was also paid by General Currie to "those other illustrious sons of Canada who gave their lives in the Great War." The speaker scored a tendency to keep references to the war out of school books. Some, he said, would expurgate war stories from the text books as if they were ashamed of them. The present period, being the anniver-

sary of the victorious Allied drive, beginning on August 8, 1918, were days to be especially remembered. But although Ludendorff had called them the "black days" of the war for Germany, no mention was made of them in the newspapers today, but instead, there "were pages about baseball, Barney Google, Toots, and those people." The British Empire was representative, not of a geographical entity, but of a great ideal, and it would do no harm for Englishmen and the people of the British Isles to take that to heart. While other great empires had failed, General Currie declared the British Empire would not fall, so long as the memories of past achievements taught its lesson, and so long as the high Anglo-Saxon spirit was maintained.

FAREWELL TO CANADIAN MISSIONARIES

On Tuesday the Candidates Committee of the M.S.C.C. held a farewell tea at the Church House, Toronto, in honor of missionaries leaving for their fields of labor, after which a special service of commendation was held at St. Paul's Church. The missionaries thus commended were: Miss F. May Watts, of Honan; Miss Adelaide Moss and Miss Irene L. Isaac, of Mid-Japan; Miss Annie Edgar and Miss Evelyn Rabajotti, of Kangra, India; The Rt. Rev. W. C. White, of Honan; Miss L. L. Shaw, of Osaka, Japan; Miss Helen L. Bayley and Miss S. S. Kelsey, new missionaries for Honan; the Rev. J. F. Davidson, going to the field of the American Church in China.

Miss Susie S. Kelsey, of Winnipeg, is a graduate of the University of Manitoba and of the Winnipeg General Hospital Training School for Nurses. She has had considerable experience in public school teaching and in various branches of Church work. She has just completed a year of special training at Toronto, and in recent examinations took a standing in theology and other subjects which has never been surpassed by any other student. She has been assigned to serve in St. Paul's Missionary Hospital at Kweith, Honan.

Miss Helen Bayley, of St. John, New Brunswick, goes to Honan as a teacher. She is a graduate of the Fredericton Normal School and has been a successful teacher in some of the important schools in her native province. She has also just completed the special course of training in Toronto for the mission field, and has won an unusual standing as a student and in practical work.

MISCELLANEOUS NEWS ITEMS

A retreat for clergy is to be held at Bracebridge, Ont., from October 6th to the 11th by Dean Owen, of Hamilton.

Mr. Palmer Cox, the famous author and artist of the "Brownies," died recently at Granby, P.Q., and the funeral service was held in St. George's Church, Granby. He was an uncle of Mrs. Arthur Meighen, the wife of the ex-Premier of Canada.

The Rev. Edward G. Knight, priest vicar of the Pro-Cathedral at Philadelphia, Pa., preached on a recent Sunday in St. John's, Lansdowne, Ont. This was the first time that Mr. Knight had ever officiated within the British Empire. Mrs. Knight is a great-granddaughter of the Rt. Rev. Dr. Inglis, Bishop of Nova Scotia, who was the first Anglican Bishop in Canada, and who was consecrated in 1787.

After thirty-four years of efficient and faithful services the Rev. Samuel Davis has tendered his resignation as rector of

the parish of Seaforth, Nova Scotia. Large gatherings at each of the four churches testified to the esteem in which he was held, and presented the retiring rector with a purse.

Mr. John Colborne Farthing, son of the Bishop of Montreal, P. Q., has been appointed Assistant Professor in the Department of Political Economy at McGill University, Montreal. He took a brilliant degree at McGill University in 1921, was selected as Rhodes Scholar, and has since been studying at Oxford. He served during the war and was awarded the D.C.M.

At a recent map-drawing competition arranged by the Alberta Provincial Exhibition Committee at Regina, in which all schools of the province competed, all three prizes awarded were taken by children in our Indian School at the Peigan Reserve. These children also won fifty prizes at the same exhibition for school and manual training, thirty-one being in competition with white children. After the Regina exhibition this exhibit from the Peigan School is to be shown at the great national exhibition at Toronto.

COLORED CHURCH SCHOOL INSTITUTE

THE TWELFTH annual session of the Church School Institute for Colored Churchmen in the Diocese of South Carolina was held in the Church of the Redeemer, Pineville, the Rev. J. J. Thomas, rector, on August 8th to the 10th.

The institute was opened with the celebration of the Holy Communion by Archdeacon Baskerville. The opening address before the Institute was made by its president, Wm. L. Pyatt.

Among the instructors for the Institute were the Rev. Messrs. C. A. Harrison, George E. Howell, H. C. Banks, J. J. Thomas, and Archdeacon Baskerville. Nurse Maude E. Callen delivered an unusually strong address on Health and Sanitation.

A large number of delegates and Church school workers throughout the Diocese were in attendance. The members of the Church of the Redeemer, and their friends in the large rural community, crowded the church edifice at all sessions of the Institute. It was the consensus of opinion that it was the most helpful and instructive meeting ever held at Pineville. The next session of the Institute will convene in the Church of the Epiphany, Summerville, in August, 1925.

PROGRESS IN RURAL VIRGINIA

AT CHRIST CHURCH, about four and a half miles north-east of Gladys, in Campbell County, Va., a parish house or community building is being erected. The Rev. T. C. Page, of Altavista, rector, is directing the work, in which he is receiving great assistance from the local people. The building is twenty-five by sixty feet, and contains a large stage for use in connection with assemblies of various kinds. While modest in design and cost, this parish house will undoubtedly prove a valuable contribution to the life of the community.

The Rev. Mr. Page now has under his care six churches; St. Peter's, at Altavista, St. Andrew's Mission, near Altavista, the Church of our Saviour, near Evington, Christ Church, near Gladys, noted above, St. John's, in another direction from Gladys, and the Church of the Good Shepherd at Evington.

New York's Summer Religion

Alterations and Decorations—Fr. Huntington Re-elected Superior O.H.C.

The Living Church News Bureau
New York, Aug. 16, 1924

THE MATTER OF THE ATTENDANCE upon the services of the Church during the summer is always one of concern in the city both because of the large number of communicants who are out of the city and because of those who though more or less faithful during the winter seem to consider a "vacation from Church" justifiable. Nearly all of the city churches are offering a lesser number of services, but so far as we can ascertain only two parishes in our Communion are actually closed.

In this connection it is interesting to note reports of the appreciation of the services radioed during the summer, not only by the shut-ins, but by persons in country places who are vacationing in places not easily accessible to a place of worship. Reliable information as to the extent of this summer use of the radio is indicated by the experience of the Federation of Churches, which broadcasts a special service with sermon each Sunday afternoon. In the last two months over 1,100 requests were received for copies of the hymnal used at these services. This is interpreted as meaning that, in some households, an attempt is made to join in the singing and so really to participate in the service. In some districts it is known that community meetings are held for the purpose of getting the service from the air.

St. Thomas' Church has been the pioneer among New York parishes, to make such use of the radio. Although during the present summer the eleven o'clock service has not always been broadcasted, such was the case last Sunday.

ALTERATIONS AND DECORATIONS

Extensive alterations and decorations are going on in several of the parishes of New York. The work at St. James' Church is proceeding rapidly, although the changes are so great as to give the appearance of a totally different edifice. At the Church of St. Mary the Virgin the decoration of the chancel and sanctuary is being completed. A new chantry is also under construction. Several months will be needed to complete this work. The statue of the Blessed Virgin Mary, which is to be placed in this chantry, will not be ready before January.

FR. HUNTINGTON RE-ELECTED SUPERIOR
O.H.C.

At the triennial Chapter of the Order of the Holy Cross held on August 4th, the Rev. James O. S. Huntington was re-elected Superior of the Order.

THE AMOUNT any one of us can accomplish is governed by the tools with which we must work; and those tools, in most instances, are other men. If we go through life suspicious of other men, expecting nothing great of them, prepared for repeated disappointments, we are merely dulling our own tools.—*John R. Mott.*

IMPORTANT OCTOBER MEETINGS

THE SECRETARY of the National Council sends the following information about several important meetings to be held in New York early in October.

On October 1st to the 5th, the Executive Board of the Woman's Auxiliary will meet in the Hotel Gramatan, Bronxville, N. Y. Miss Lindley is to be back before that time.

On October 2d and 3d, the Continental Domestic Missionary Bishops will hold their annual meeting. This organization has been of the greatest service in establishing a unified policy for missionary work in the continental United States. At this time the bishops will consider the budgets of the missionary districts in the United States, and will make their recommendations to the National Council through the Department of Missions.

On October 6th and 7th, the six Departments of the National Council will hold their meetings prior to the meeting of the National Council on October 7th.

A special meeting of the House of Bishops has been called for October 8th. Among the matters which will come before this meeting of the bishops will be the election of missionary bishops for Mexico, Nevada, and North Texas, and the election of a suffragan bishop for the District of Hankow, China.

There is also to be a joint session of the House of Bishops and the National Council, at which conferences will be held on the preparation of the Program for the coming Triennium, which must be presented to the General Convention in 1925 for its consideration and action. This will be the first joint meeting ever held by the House of Bishops and the National Council.

OPENING OF MARGARET PAXTON HOME

THE MARGARET PAXTON Home for Convalescent Children at Leesburg, Va., was formally opened about the first of July, by the admission of twelve convalescent children.

This marks the fulfillment of a bequest made by the late Mrs. Rachel Paxton, of Leesburg, who bequeathed her home, a beautiful residence on the Potomac River, just outside of Leesburg, and fifty acres surrounding it, and a generous amount of money for endowment, to establish a Home for Convalescent Children in memory of her daughter, who died a number of years ago. Under the provisions of the will, convalescent children are to be admitted from Loudoun County, the City of Washington, and the State of Virginia. The ownership and management of the Home is committed to a board composed of members of St. James' Church, Leesburg, including the rector of the church, and the Bishop of the Diocese is chairman of the board of advisors.

SUBSCRIBING to a daily paper for one of the city hospital wards and to another for the inmates of a county institution is part of one California Churchman's social service.

GIFTS in memory of faithful colored servants are being made by Auxiliary women of North Carolina for silver communion vessels to be used by Bishop Delaney, who has charge of negro work in the Diocese.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANEY, D.D., Editor

September, 1924. Vol. XVI, No. 1
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EDITORIAL COMMENT:

The Mission of the Episcopal Church—Original Sin and Psychology—What's Wrong with Marriage?—Obstacles to Reunion with Rome—Three Women—Results of Healing Missions.

The Catholic Church in France, C. H. PALMER.
The Priest as Judge and Director, J. G. H. BARRY.

The Confessions of a High Churchman, EUREKA.

What Has Modernism to Do with Religion?

ELIZABETH E. BARKER.

The Hell-Raiser, JOHN FRANCIS BENEDICT.

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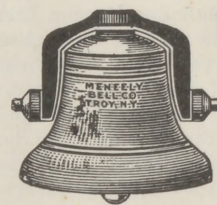
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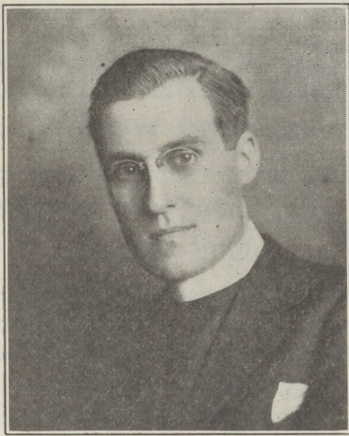
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CHICAGO SETTLEMENT WORK

THE FOLLOWING, sent out by the news bureau of the Y.M.C.A. of Chicago, shows their appreciation of the settlement work the Church in that diocese:

Every Monday evening, the House of Happiness, 3056 Gratten Ave., is rendering a unique service to the community in this congested district.

With the coöperation of the Americanization Department of the Y.M.C.A., this church puts on an outdoor stereopticon and moving picture program. The attendance of 712 at the first meeting has increased to 1,246.

The program consists of a stereopticon lecture (on account of the crowds, the descriptive titles are thrown on the screen rather than spoken) about great Americans, including Benjamin Franklin, Theodore Roosevelt, Alexander Graham Bell, Nikola Tesla, Ulysses S. Grant, Andrew Carnegie, and Joseph Pulitzer; three being of American and four of foreign birth. This is followed by community singing of patriotic and popular airs.

Then comes one health or safety movie film and two films along historical and patriotic lines. The program closes with a good comedy.

William S. Hine, municipal playground director, relates the following incident at one of these meetings. The flags of the different nations were being shown on the screen, including the Italian flag, which received a round of applause. Turning to a little olive-skinned Sicilian maiden, recently arrived from Italy, by whose side he had taken a seat, he asked, "Verona, which is your flag?" "Oh," she replied, as her face lighted up and her black eyes flashed, "Mine is the American flag!"

"The moving picture is the greatest Americanizing agent in America today, next to our school," says H. H. Nickel, director of Davis Square. "Everybody can enjoy a picture and, where the old people cannot read the English sub-titles, the children interpret for them."

**QUINCY CATHEDRAL
LADY CHAPEL**

A LADY CHAPEL has been fitted up in the Cathedral of St. John, Quincy, Ill., consisting of altar, reredos, panelling and doors in oak, the gifts of Mrs. John A. Stillwell and St. Anne's Guild. The altar is in memory of the long and faithful service of Mrs. Stillwell's mother, Mrs. Richard F. Newcomb. Four figures adorn the altar, representing the Blessed Virgin, St. Anne, St. Joseph, and St. John the Evangelist. Across the top is a border of carved grapes, terminating at each end in a figure of an angel holding a censor. At the bottom is the representa-

tion of a pelican with her young in intaglio. The chancel of the Cathedral has heretofore been enriched with many beautiful memorials to departed members of the Newcomb family, so that few Churches in the middle west have as notable specimens of ecclesiastical art. The new Lady Chapel and altar were blessed by the dean, the Very Rev. George Long, on the first Sunday in August.

A MEETING OF LAYMEN

A MEETING of lay representatives from congregations in the Rappahannock Convocation was held at St. Margaret's School, Tappahannock, Va., on August 5th, with seventy-five laymen present, representing forty-three of the forty-seven congregations within the bounds of the convocation. The meeting was arranged by a committee of the convocation, with Mr. Robert Beverley, of Blandfield, as chairman, and was part of the plan formulated by the Diocesan Board of Apportionment of meetings and conferences with vestries and group of parish representatives in various part of the Diocese. Addresses were made by Messrs. Robert Beverley, Rosewell Page, of Richmond, and the Rev. W. D. Smith, D.D., the chairman of the Diocesan Committee, and others.

A conference of rectors of parishes was held during the day, under the leadership of the Rev. Herbert S. Osburn, Dean of the Convocation. The main purpose of the meeting was to plan for the organization, in each congregation, of a group of laymen who will undertake to arouse the parish to a wider interest in the Program of the Church and of the Diocese, and will undertake other matters in the parish program of development and ministrations to the community.

The Rappahannock Convocation is an almost entirely rural section of the Diocese, having in its twelve counties, with the exception of the city of Fredericksburg, no community of as many as a thousand persons. It includes the larger part of the tidewater section of the Diocese, having no railroad in the entire Convocation except the Richmond-Washington Line, which runs across its upper border.

MID-PENNSYLVANIA STUDENTS

THE COMMITTEE on Student Affiliations of the Department of Religious Education of the Diocese of Harrisburg acts as a clearing house for information concerning students entering or leaving the Diocese for the purpose of attending school or college. In order that it may properly discharge its duties it requests information concerning students residing in other dioceses who expect to attend any school or college in the Diocese of Harrisburg during the year 1924-25. Information is also desired concerning students whose homes are in the Diocese of Harrisburg, who expect to attend educational institutions anywhere.

Any one knowing of students falling in either of these groups is requested to send full information to the Secretary of the Committee, Professor Elton D. Walker, State College, Pa. Please give the student's full name, home address, and parish, and the name of the school or college to be attended. This information is desired as promptly as possible, so that it may be sent to the rectors concerned by the opening of the fall term.

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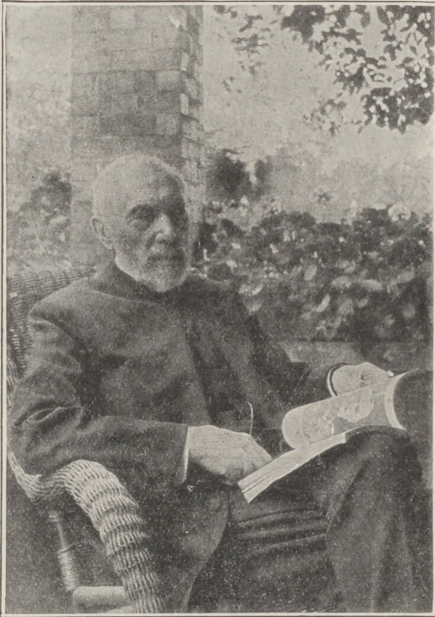
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DEATH OF REV. DR. EGAR

AT THE ADVANCED AGE of ninety-two years, the Rev. John H. Egar, D.D., died at his home in Milwaukee on Thursday, August 14th. Dr. Egar had sustained a stroke some two weeks previously and had been confined to his home, through the infirmities of old age, for some months.

The burial service was held on the following Saturday morning at St. Paul's Church, being conducted by the Rev. Dr. H. P. Houghton, who is in charge of the parish during the summer. The body was taken to Beloit, Wis., for interment.

Dr. Egar had been among the most prominent of our clergy during the years of his activity. Born in England, March 15, 1832, he came to this country in 1847, settling in Milwaukee, where he was at



REV. JOHN H. EGAR, D.D.

first a printer and reporter on daily papers. He then entered Nashotah Seminary, from which he was graduated with the degree of B. D. in 1856. In a later year he received the degree of D.D. from Racine College. He was ordained deacon in 1856, and priest in 1857, by Bishop Kemper, and spent his diaconate at Prairie du Chien, Wis. He was rector at Waukesha, 1857-58; at Beloit 1858-60; at Galena, Ill., 1860-63; at Leavenworth, Kas., 1863-68; at St. Peter's Church, Pittsburgh, 1868-72; and, then, returning to Wisconsin, he became professor of Ecclesiastical History at Nashotah, where he continued from 1872 to 1881. He was then rector of Zion Church, Rome, N. Y., 1881 to 1903, and, after retiring from that, his last ecclesiastical position, he returned to Milwaukee, where he has lived quietly ever since, acting at times as an assistant at St. Paul's Church.

Dr. Egar had been a deputy to eight General Conventions, the first being that of 1865, when he represented the Diocese of Kansas, and the last that of 1901, where he sat for Central New York. He was influential in the deliberations and legislation of that body, having been a member of the Commission on Revision of the Prayer Book in 1886 and 1889, and on that of Revision of the Constitution, 1895, 1898, and 1901; and on the Name of the Church in 1901. He was a frequent writer for the Church press and was the author of two permanent works of value, *The Threefold Grace of the Holy Trinity*, published in 1871, and *Christendom*,

Ecclesiastical and Political, from Constantine to the Reformation, 1887. He was author of a number of pamphlets on controversial and other topics at various times during his career; and valued contributions from his pen have frequently appeared in the columns of THE LIVING CHURCH. Perhaps the most noteworthy of these was a series of papers bearing the title *The American Catholic Theory of the Church*, being transcribed from notes of lectures by Dr. William Adams, which was published in 1909.

Dr. Egar is survived by his widow, by a daughter, Mrs. James E. Wilkinson, of Niles, Mich., the wife of a clergyman of distinction, and by five grandchildren.

DEAF MUTE CONVENTION

THE FOURTH CONVENTION of the Colorado State Association for the Deaf was held recently in the parish house of St. Mark's Church, Denver. All business was transacted without a word being spoken, delegates using the sign language exclusively. George William Veditz, who has presided over two world congresses of deaf mutes, presided at this local one. Religious services were conducted by the Rev. Homer E. Grace, recently ordained to the diaconate, who officiates at deaf mute services every Sunday in St. Mark's Chapel.

The convention commemorates the fiftieth anniversary of the establishment of deaf-mute education in Colorado, and made plans for the convention of the National Fraternal Society for the Deaf, which will be held in Denver in 1927.

LOOKING TOWARDS
FALL CAMPAIGN

THE EXECUTIVE COMMITTEE of the Board of Missions of the Province of Sewanee, at a recent session, after a full and helpful discussion, looking to the development of the Church's missionary work, not only in the Province, but also in connection with the Program of the National Church, the chairman, Bishop Darst, of East Carolina, and Mr. Warren Kearney, of Louisiana, were requested to send out a letter to the clergy of the Province embodying the following recommendations:

1st, Holding vestry conferences in parishes, districts, and dioceses. At such conferences, the Program of the Church would be discussed, and the vestrymen led to realize their responsibility for carrying out the plans of the whole Church.

2nd, District organization of the diocese: several dioceses have found this district plan most helpful. In each district, made up of two or three counties, a clergyman as chairman and a layman as vice-chairman, might be appointed.

3rd, The selection of a key man in each parish to represent the diocesan organization.

4th, Study by the vestries of Mr. C. A. Tompkins' book, or some similar work, on *Business Methods in the Church*.

5th, That the budget portion of the National quota be considered as an obligation of the diocese, and that Deputies to the General Convention be so instructed when elected.

6th, The committee also approved, in principle, the plans for the Provincial organization of the Diocesan Executive Secretaries, or such officials in each diocese who perform the duties of the Executive Secretary. It was thought that these men meeting together, preferably at the time of the Synod, would exchange helpful information as to methods in the different dioceses.

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TO CELEBRATE ANNIVERSARY

THE RECTOR, wardens, and vestrymen of Zion Church, Dobbs Ferry-on-Hudson, N. Y., are making preparations for the celebration of the ninetieth anniversary of the consecration of the Church, which is to take place in the fall. The original church building, which has been enlarged twice, was consecrated in 1834. Washington Irving was among the first vestrymen of the Church, and his cousin, Oscar Irving, was the first junior warden. Former parishioners are asked to communicate with the rector, the Rev. Charles E. Karsten, Zion Church Rectory, Dobbs Ferry-on-Hudson, N. Y., as their interest in the coming celebration is earnestly solicited. The definite date of the anniversary service will be announced later.

DEATH OF

REV. D. D. WAUGH

THE SHOCKING ACCIDENT in New York on the early morning of August 1st, in which, through the burning of an apartment house, the wife of the Rev. Daniel D. Waugh was instantly killed and he himself seriously injured, was followed on Sunday, August 10th, by the death of Mr. Waugh. He had been taken to Reconstruction Hospital, and died at 4:30 p. m., nine days after the fire. His two sons, Daniel and Harold, and his daughter, Grace, were with him at the hospital when the end came. Mr. Waugh was rector of the Church of the Redeemer, Watertown, N. Y., and had come to New York City to take charge of St. Agnes' Chapel for the month of August.

Mr. Waugh was ordained deacon in 1897 by Bishop Littlejohn, of Long Island, and priest in 1899 by Bishop Huntington, of Central New York. His first work was as missionary at Copenhagen in the latter diocese, after which he was assistant at Trinity Church, Watertown, N. Y., then successively rector of Grace Church, Utica; Trinity Church, Collinsville, Conn.; St. Paul's Church, Windsor Locks, Conn.; Holy Trinity Church, Greenport, N. Y.; St. James' Church, Theresa, N. Y.; and, since 1918, rector of his last parish, the Church of the Redeemer, Watertown, N. Y.

The body was taken to Watertown for the burial service and interment.

DEATH OF

BERNARD GRUENSTEIN

BERNARD GRUENSTEIN, private secretary to the Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas, died suddenly of heart trouble in New Orleans, La., on July 22d.

Mr. Gruenstein was in his forty-second year. He had been baptized and presented for confirmation by Bishop Winchester while rector of the Church of the Ascension, about twenty-five years ago. His fine classical and theological education was received at the University of the South, where his special training in History and Literature, both Jewish and Christian, fitted him for his life work as a newspaper man.

For a number of years he was a writer on religious matters for the newspapers of St. Louis, Mo., and of other papers in the South and Southwest. He was, at the time of his death, correspondent for the Diocese of Arkansas for THE LIVING CHURCH. Reports for daily papers of the General Convention held in St. Louis in 1916 made by him were regarded as among

the best publicity notices that the Church had received in any General Convention up to that time. In fact his articles marked, in a way, the beginning of a more sympathetic attitude of the secular press to ecclesiastical affairs.

About two years ago Mr. Gruenstein broke down from overwork, but was able, last October, to become the private secretary of his former rector and friend, Bishop Winchester. Since that time the Church in Arkansas received more publicity as to its work than ever before in its history. His death put an end, however, to an ambition to do publicity work in connection with the General Convention of 1925 in New Orleans.

Mr. Gruenstein was married to Ethel, the daughter of the late Rev. Dr. William S. Douglas, a distinguished clergyman of Louisiana. He was buried in St. Francisville, La., near the home of his wife's family.

Bishop Winchester, who was quite affected by his secretary's death, said of him:

"In his death the Church has sustained a great loss, as it was his determination to give the public the real spiritual interpretation of our Church at work, both at home and abroad."

DEATH OF

REV. W. S. BAER

THE REV. W. S. BAER, rector emeritus of Trinity Church, Elizabeth, N. J., died at Ocean City, N. J., August 6th.

The Rev. Mr. Baer had but recently retired from Trinity Church, where he went in 1912. He was ordained to the diaconate by Bishop Whitaker in 1889, and to the priesthood by the same bishop the following year. He was in charge of St. Mark's Church, Honeybrook, and of St. Mary's Church, Warwick, Pa., for three years, and was rector of St. Martin's Church, Radnor, Pa., for eight years. He had also been rector of Grace Church, Sandusky, Ohio, and of St. George's Church, Brooklyn, before going to Elizabeth.

The funeral was from Trinity Church, the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of New Jersey, and the Rev. E. V. Stevenson, officiating.

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**DEATH OF
REV. EDMUND PHARES**

THE REV. EDMOND PHARES, non-parochial priest of the Diocese of Kentucky, died at a private sanitarium in Los Angeles on August 9th, aged seventy-six years. He had been taken to the sanitarium shortly before, following a nervous breakdown.

Fr. Phares was born in Ohio in 1848, and was ordained in 1891. He held various parishes in Illinois, Ohio, Missouri, and Kentucky, until his retirement in 1922. He then moved to Los Angeles, where he frequently assisted at the services of St. Matthias' Church.

A requiem Eucharist for the repose of his soul was celebrated at St. Matthias' Church, Los Angeles, on the morning of August 11th, the Rev. Irving Spencer, rector, officiating. He also conducted the burial service.

**DEATH OF
REV. GEORGE G. MATCHETT**

THE REV. GEORGE G. MATCHETT, chaplain of the Galilee Mission of Philadelphia, Pa., died Sunday, August 10th, in the Episcopal Hospital, in that city, following an operation.

The Rev. Mr. Matchett was born in Dublin, Ireland, in 1864, and received his education in the Guild of St. John Baptist School and Dublin University. Coming to America he was ordained to the diaconate by Bishop Coleman in 1901, and to the priesthood by Bishop Rhinelander in 1921. He was a graduate of the Philadelphia Divinity School, and had, for years, been engaged in supply work in the diocese. More recently he served as assistant minister of the Church of the Advocate. He became chaplain of the Galilee Mission in 1923.

The funeral service was held Wednesday, July 13th, at St. James' Church, Hestonville.

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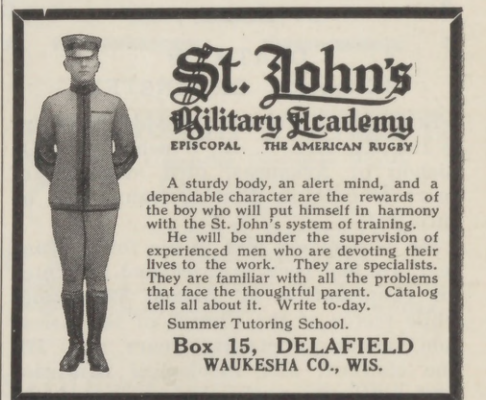
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**DEATH OF
REV. JOHN DAVIS, D.D.**

THE REV. JOHN DAVIS, D.D., a retired priest of the Diocese of Missouri, died in the city of his birth, Anderson, S. C., July 30th, while there on a visit to relatives. He had contracted a cold, which passed into pneumonia.

Dr. Davis was born May 1, 1850, the fourth John Davis in succession, his father, grandfather and great-grandfather all bearing that name, and all being physicians. Dr. Davis determined to study for the ministry, and was graduated from the University of the South in 1876, and from Nashotah House in 1879, in which year he was ordained priest by Bishop Gregg. In 1896 Nashotah House conferred the degree of Doctor of Divinity upon him.

During his ministry Dr. Davis was Dean of St. Matthew's Cathedral, Dallas, Tex., and Dean of Trinity Cathedral, Little Rock, Ark. In 1895 he went to Tokyo, Japan, to found the chair of Ecclesiastical History in St. Paul's Theological Seminary, and his lectures there were printed in four volumes under the title of *Chapters in Ecclesiastical History in Japanese*. He had been rector of Trinity Church, Hannibal, Missouri, his home, from 1886 to 1893, and, upon his return from Japan in 1899, became dean of the convocation of Hannibal, which post he retained until his retirement in 1919.

The funeral service and the interment was at Anderson, S. C., the Rev. A. R. Mitchell, officiating.

Dr. Davis spoke eight languages and was a student of many sciences. He was vice-president of the American Fern Society, and was a well known botanist, with high honors from the Smithsonian Institute, Shaw's Garden, and the Arnold Arboretum at Harvard University. This institution named a hawthorn tree for him, for finding the first tree of this variety in Missouri. This tree stands in Riverview park, Hannibal, Mo.

**DEATH OF
LEGRAND JACKSON**

MR. LEGRAND JACKSON, for nearly a half century a member of the vestry of St. Paul's Parish, Norwalk, Conn., died at his home in Norwalk, August 7th, after a long illness, in his ninetieth year. He was buried from St. Paul's Church, August 9th, the Rev. Louis B. Howell officiating.

Mr. Jackson had been intimately asso-

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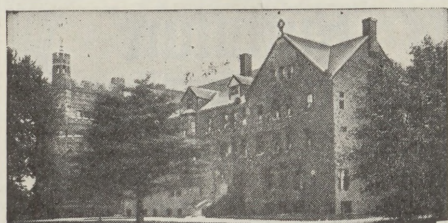
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ciated with four generations of Church people, and had always been keenly interested in every movement touching the welfare of the Church. It is said of him that, back in the 'sixties and 'seventies, when he and his brother were associated in business, there never was a Holy Day service to occur between Sundays but that one of them would attend: he said that he never had to neglect business to attend Church, as he easily found time for both. He is described as a loyal Connecticut Churchman and an old school New England gentleman.

NEWS IN BRIEF

CHICAGO—Miss Esther Christensen, a communicant of the Church of the Advent, Chicago, has completed her course of training at Chase House and has accepted a position as parish visitor at St. Paul's Church, Kenwood, beginning September 1st. Miss Christensen is the first communicant of the Church of the Advent to complete a course of training and to give her whole time to the work of the Church. During her two years' training at Chase house, Miss Christensen acted as secretary of the Rev. Gerald Moore, rector of the Church of the Advent.—Four years ago the Bishop and Council of the Diocese offered to give the congregation of St. Stephen's Mission, the Rev. Gerald Moore, priest in charge, dollar for dollar in their effort to purchase a church property for which they had long been paying an expensive rent. The total cost of the property was \$3,250, and in four years the people of St. Stephen's have raised \$1,600 and have obtained the like sum from the diocesan headquarters. Mr. H. E. Bullock was the first outsider to contribute and generously gave fifty dollars. It is planned to hold a special service of thanksgiving in September, followed by a reception. The Rev. H. E. Ganster, rector of Christ Church, Waukegan, began the work at St. Stephen's, and is expected to attend the service in September.—The young people of the Diocese are planning a religious house party at Taylor Hall, Racine, beginning Friday, August 29th. A series of helpful conferences will be held lasting until Sunday afternoon, August 31st. The cost of room and board for the three days is only \$5. The accommodation of Taylor Hall is limited to sixty, and registrations should be made as soon as possible with Miss Marguerite Taylor, 706 Michigan Ave., Evanston, Ill.—Miss, Mabel Lee Cooper, special field worker of the National Department of Religious Education, will be in the Diocese of Chicago from September 25th to October 5th. Miss Cooper is making appointments with parishes and missions in the Diocese for special conferences on The Christian Nurture Series, Story Telling, and The Teacher and Child Psychology. Miss Cooper was a prominent leader at the Wellesley and the Hillsdale Conferences recently held.—The Daughters of the King will hold their fall Local Assembly at St. Christopher's Church, Oak Park, about October 23d.—Suburban parishes have been generous in their contributions of garden flowers to the Chicago Flower Mission in the Hunter Bldg. Mrs. Chas. F. Bassett, is president. Flowers are sent to hospitals and to the sick and shut-ins by the Mission.

LONG ISLAND—Ground was broken recently for the new chapel of St. Andrew's Mission, that is attached to the Parish of the Redeemer, at Seventeenth and Astoria Avenues, Astoria.—A temporary cottage to hold seven boys, and to supply immediate needs, pending the erection of the Canon Swett memorial, has been opened on the property of the Church Charity Foundation at Sayville.—At the union chapel, Sea Gate, at the western end of Coney Island, the following priests of the Church have officiated during the summer: the Ven. Charles G. Clark, the Rev. Messrs. John C. Stephenson, Charles H. Webb, Charles C. Kelsey, and John Whiting Crowell.—St. John's Church, Fishers' Island, has begun to raise a fund to enlarge the church, because of the increasing congregation at this summer church. Fourteen years ago the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, Md., succeeded the Rev. Dr. Beverly Warner as priest in charge of this church for the season.

LOS ANGELES—Frederick C. Valentine, chancellor of the diocese, has been appointed to the Superior Court of Los Angeles County by the Governor of California. He took oath of office on August 11th.—On August 1st, the diocesan General Church Program treasurer had received over \$4,000 more than last year at the same date. All Saints' Church, Pasadena, has met in full its quota of \$8,860.—The Dioc-

esan Men's Club, the Brotherhood of St. Andrew, the Girls' Friendly Society, and the Young People's Fellowship will repeat last year's plan of a joint diocesan picnic to be held at Castle Rock, near Santa Monica, on August 23d. The evening will close with a program at the parish house of St. Augustine-by-the-Sea, Santa Monica.

UPPER SOUTH CAROLINA—The teachers and pupils of the Sunday school of St. Andrew's Church, Greenville, have recently presented the parish with a handsome brass alms basin in memory of Edward Percival Long, the late superintendent of the school. The parish has ordered three windows, one of which is to be a memorial to Mr. Long, another to Valeria B. W. Salas, and the third, to be known as the "All Saints' window," is to be a memorial to all of the faithful departed of the parish. The parish expects to receive soon an amount sufficient to erect a parish house in memory of Mr. Long.—An alms basin and two collection plates have recently been given to St. James' Church, Greenville, in memory of Eugene Earl Stone and Lydia Croft Stone.

SOUTHWESTERN VIRGINIA—The Rev. Messrs. Devall L. Gwathmey, Carleton Barnwell, Chas. W. Sydnor, and W. J. Allfriend, and Mr. H. Powell Chapman, Editor of the *Roanoke Times*, have recently been appointed by Bishop Jett as associate members of the Department of Publicity, of which the Rev. G. Otis Mead is chairman.

BIRTHDAY THANK OFFERING

THERE is shortly to be a new leaflet, No. 4533, for use in connection with the children's Birthday Thank Offering. It has a new story about Liberia, where the offering is to go. There are also new envelopes, No. 4512, more attractive than the old ones, for the children's use, to hold their offerings. Both the leaflet and the envelopes are free to Church schools on request, from the Department of Religious Education, 281 Fourth Avenue, New York.

FROM PACHUA, Mexico, the missionary, the Rev. H. O. Nash, writes that congregations have doubled, communions increased, contributions have grown from \$50 a month to \$250 (Mexican, presumably), with self-support coming into sight, and "in addition to all this God is answering our prayers for individuals in a wonderful way."

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