

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

VOL. LXXI

MILWAUKEE, WISCONSIN, AUGUST 9, 1924

No. 15

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

THE GENTLE ART OF SCOLDING

Editorial

A NEW AMERICAN POLICY REGARDING IMMIGRATION

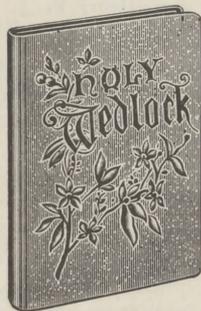
By Clinton Rogers Woodruff

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By SARAH EMILIA OLDEN

With Foreword by Hugh Latimer Burleson,
Bishop of South Dakota



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President of Saint Stephen's College
Author of "Right and Wrong after the War"

The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

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Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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"IT WAS NOW dark, and Jesus was not yet come unto them." And it is a dark world, this in which we live. There is so much in which we cannot see God's hand. There is so much which puzzles us; the wicked so often seem to gain the advantage, and the good to be cast down! *And Jesus was not yet come.* Yes; but He will. All these troubles He sends to lead us to Him; to make us trust to Him, to make us feel that He is our only Hope, our only Comfort, our only Strength. When He comes, all will be well.—*John Mason Neale.*

The Living Church

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EDITORIALS AND COMMENTS

The Gentle Art of Scolding

OU^{GH}T we to resent being scolded?

There are those who become dismal and unhappy when they moralize over the considerable signs of criticism and scolding in which Church folk indulge. Such people feel that matters of controversy should be suppressed, that public criticism is baleful, and that, if anywhere in the world charity and peace and harmony should prevail, it would be in the Church. It is even not unusual to hear of people who have stopped reading Church papers because they "are tired of so much squabbling," "resent being scolded incessantly," and are weary of bickering and fault-finding.

At times it is not at all a strain on one to sympathize with such folk. There is a good deal of controversy inside the rank of organized Christianity; there is a great deal of fault-finding, ranging from petulant peevishness to the heights of sublime and super-heated denunciation; there is a good deal of scolding, sometimes good natured, and other times, we must confess, somewhat acidulous. How wholesome is the general situation in which these matters are factors? Is it a sign of good health or of the reverse, that such phenomena should make their appearance? How ought we to react to it and think about it?

FOR WEAL OR WOE, we as a Church have had an Anglo-Saxon history. If the fact entails disadvantages, it certainly has merits. There is a well-worn and hackneyed symbol of British national character, in the oft-repeated tale of the visitor to Hyde Park in London who listened with amazement to violent and effervescent atheist orators haranguing the mob. He noticed that his rising indignation was shared by his fellow listeners. He saw with a certain satisfaction that a more vigorous protest than one merely mental was about to be launched. When the crowd made a rush at the speaker, the Hon. Sir Bobby, lurking nearby and prepared for such a contingency, stepped in and protected the mauled atheist agitator. The spectacle was rather startling; an official representative of a professedly Christian nation defending an atheist from the attacks of a Christian public. The moral so easily drawn from the venerable tale is obvious: when you have no reason to feel insecure as to fundamentals, you can afford to be complacent when they are attacked. When one's foundations are sufficiently wide and deep, he is not easily rocked off them. Biting criticism of his government seems to be the prerogative and even the characteristic of members of great peoples. This is as natural as the other: attacks on God and on the British government are equally protected by the British police.

"To hear So-and-so talk," you might conclude all sorts of queer things. It is even mystifying to non-Anglo Saxons to hear the normal ways in which the typical Anglo Saxon talks about his country, his Church, or his brothers. Criticism, and, for the most part, *self*-criticism, is as natural to him as breathing. Scolding is not an unusual type of self-expression. Is there anything fundamentally unique about this habit of mind?

In the first place, with all its very obvious faults and failures, the scolding and vigorously critical attitude has something rather virile about it. Some people are too "superior" to scold. Many others, highly respectable folks for the most part, think it "beneath their dignity." There is another variety of non-scolders whom to slay might be construed as a venial sin; the utterly tired and bored person, whose tolerance towards others conceals his total lack of interest in them. It may be hard to be excoriated with biting sarcasm, but it is infinitely worse to be ignored.

LET US LOOK at our "too proud to scold" type. What comes of a tolerance based on indifference? What results from an indifference toward living, pulsing, vital human folks, which looks at them as somewhat interesting animals? "Dispassionate" is a dignified-sounding word, which really means "inhuman." Your "too-proud-to-scold" man or woman is a cold and fishy proposition. He certainly is not touched by the feeling of our infirmities. He is aloof. He is superior. He is separated from us by the wide gulf of haughty disdain. He looks down on us.

There came home from seeing the Passion Play a group of quite superior ladies, who were asked what they thought of it. It was, said they, "interesting; quite interesting." That's just the trouble! It is almost unforgivable that one human being should ever attain such a pitch of ghastly superiority that he can look upon the tragedy of human redemption and call it "interesting." Damn, if you must, but, on the peril of your soul and ours, don't *despise!*

Carping and petty criticism is an infirmity of small minds, but even it does not display this loathsomeness of "superiority." A good slanging in a robust and vigorous form eases the mind and often helps the other fellow. We usually distinguish constructive from destructive criticism. The difference does not reside in the sharpness of the criticism, nor in the vigor with which it is advanced, nor in the uncanny, penetrative power it may manifest. One great difference is symbolized in the words themselves: the results show what sort it was.

We are really debtors to our critics. Much progress has come from criticism. Many a soul is helped by a scolding which would succumb to enervated inaction under the warm spray of comforting praise. Seeing one's faults is not so easy as we'd like to imagine. We are debtors to the outsiders of our inmost selves. True criticism helps us to grow. There is a scolding which assists us. Criticism and progress are often allied.

There is a solid and sound criticism which is healthy. It really betokens optimism. One does not rail at an elusive chair. In his saner moments, one does not inveigh against things or berate insensate objects. It is futile (though sometimes a warming) exercise to berate the weather. One does not denounce *people*. One may criticize *folks*. If it is human to scold, it is also human to offer oneself as the object of a scolding.

There is, really, a true optimism in the whole process. A mother, who may for a moment have mislaid her temper, will upbraid her boy for some fault of laziness or mischief. The boy may or may not understand. More children do understand than fail to see that mothers *expect* something which has not appeared. Whenever we do scold as normal, healthy-minded human folks, we give free rein to our fundamental optimism. What arouses our ire is really quite a simple matter. "We thought they'd do better than that," and our disappointment vents itself in vivid denunciation and picturesquely scurrilous blackguarding.

If we were to examine some of the typical scolders of history, from Amos to Xantippe, from St. Peter Damian to Billy Sunday, we should easily see how sound their theology is at bottom. In the first place, they credit the person scolded with free will. That is no doubtful compliment. Many of us would at times abdicate our own control of ourselves and would fain hide behind heredity, or environment, or even plain circumstances! The greatest dignity with which man is invested is this divine attribute. It is a true form of deference to his innate dignity to indict a man for his failure to realize, in act, this glorious inheritance. The mere indictment for failure to live up to his true self is a splendid testimony to man's divine character.

Again, our historic scolders credit the people they have scolded with ideals they themselves possess. If a man holds his own ideals as his most cherished and valued possession, he may not be thought to insult his fellow if he ascribes these ideals to him. "You ought to have known better," is a bit of good theology, fine idealism, and noble humanity. Contrast with it: "I really didn't expect much of you!" The smugness of it! The self-righteousness of that subtly sneering sentence! It is worse than a blow in the face even to say this of anyone, for it is a blow at the man's soul.

Even more; your typical scolder is not indulging himself for the fun of the thing. The warmer he is, the bitterer often times he is, the more agonized he is in his passionate endeavor to make the other man see himself as he should be. Your truly human scold hopes for amendment. It was not fatalism which prompted Isaiah's denunciation of Israel's and Judah's sin, it was the too-keen perception of the capacity of human freedom to reverse itself. St. Stephen's indictment of the Jews, his own brethren, was not couched in a restrained and dignified way; he wasn't thinking of himself (or he might have saved his life); he burned with zeal to force his hearers to repent, to reverse themselves, to turn back again to God. There is that aim down deep below all fine scolding—the expectation and hope of results to follow. No one who really sees how much trembles in the balance of human choice can withhold his plea; whether it be in appeal or denunciation. The critic who is a help and not a hindrance is the man who looks that his words may achieve a change in those to whom they are addressed. He is the constructive person. He is eminently a builder. Thank God for him! He *cares*.

THE CHRISTIAN CRITIC and the Christian scold is not a colorless and dispassionate replica of the plain variety. He is more human—not less—as his religion is the best in humanity—*plus*. It is dangerous to contrast and oppose *natural* and *supernatural*, because we obscure the truth that both are really parts of one single whole. Christ is man, yes—only more so, and still more yet. The Christian critic tries to make clear to himself the underlying basis of his function. He comes to realize that subconsciously the right to scold and criticize rests upon *loyalty*. Scold men all you wish—when you are loyal to men. Criticize the Church all you please—when you are certain of your own loyalty to her. Denounce your brethren as much as you may desire—when you are convinced that loyalty to them demands plain speaking. It is the hideous divorce between heart and head which ruins so many happy human families. The sundering of those whom God hath joined together—loyal love and honest mind—has deprived us of the truly Christian ideal. When you *love*, you have warrant for criticism. When you *care*, you may be critical. Prophetic exhortation of Israel's sin surpasses in keen analysis, in bitter denunciation, and in the relentless vigor which pushes every indictment home, all that Israel's most merciless enemies might have said. But there is a great difference. The prophet

loved, and therefore spoke; the enemy hated, and so he spoke. The prophet cared intensely, while the enemy hated earnestly.

When criticism is self-criticism, it is safe. If one can identify himself with that which he criticizes, there is every reason to think that good, and not evil, will come. Whenever there rises an eminence of judgment, be careful not to put your critical self there. You must *love* that which you criticize, or you will speak only to your own condemnation. The saving grace of sympathetic understanding is the means of salvation to many a scolder, whose bitterness of denunciation has sometimes been completely misconstrued.

After all, there is one very simple formula: "Speaking the truth in love"; neither element can be allowed to be absent. If you speak the truth, do so when loyal love demands. If you really love, you will often be compelled to speak frankly and say even bitter things. The health of a sound organism depends on the interactions in due harmony of all its members. No Christian can let his head try to do the work of his heart, or substitute motive or mood or emotion for rational thought. When controversy becomes obviously animated by loyalty and love, it will be Christian. It will not be any less penetrating or sharp or clear-sighted. After all, are not the most loving mothers and the most loyal brothers our best and often our "most merciless" critics?

Back of it all lies the Truth, and the stunning, startling, and stupendous affirmation of Christianity is that the Truth is a Person: not "It" but "He." He, our God, both understands and loves; and He is to be our Judge, our Critic.

THE receipt of a new volume of *Who's Who in America* is invariably an invitation to drop all other work and at least glance through the preliminary pages in which are recorded the various data relating to the notables whose sketches are incorporated in the volume. *Who's Who* has long since become invaluable to any who have the burden of studying the personnel of the country, and its accuracy and its strict adherence to the rule that no name can be entered by purchase or contribution make it strictly the one authority of that sort that is published in America.

Volume 13, for the years 1924-1925, is just at hand. It consists of more than 3,700 pages, and records life sketches of 25,357 persons who have attained more than local reputation in this country. A new feature is a study of The Occupations and Environment of Fathers of American Notables, contributed by Professor Stephen S. Visher of Indiana University. An interesting section states the ratio of clergymen's sons to attain some degree of fame. Based on the study of the volume for 1922-23, it appears that 2,695 persons, or 11.1 per cent, had a clergyman for a father. "At the 1870 census (the one nearest the birth of most of these notables) there were about 40,100 Protestant clergymen in America (including part-time clergymen. This was about .04 per cent of all the men. Thus it follows that in proportion to population, clergymen fathered fully 28 times the average number of notables. About the year 1870, one Protestant clergyman in each 15 had a child who later won a place in *Who's Who in America*. Hence Protestant clergymen about 1870 contributed in proportion to their numbers about 2,400 times as many eminent persons as did unskilled laborers, 35 times as many as did farmers, four times as many as business men, and over twice as many as the average of other professional men." Another interesting section in this study reveals the fact that of fathers of Notables, 8,546, or 35.2 per cent, were business men; 8,327, or 34.3 per cent, were professional men; 5,681, or 23.4 per cent, were farmers; 1,530, or 6.3 per cent, were skilled or semi-skilled laborers; but that only 121, or 0.4 per cent, were unskilled laborers. There were also 73 reported as men of leisure."

Of Notables recorded in the new volume, 63.67 per cent are college graduates, and if we add to that the number who attended colleges or universities but did not graduate, the total percentage of those who had some college opportunity is 77.36 per cent. Of the 1,682 women whose sketches are of record, 88 per cent claim education above secondary or high schools. Of the total number of women, 53 per cent are married.

ANSWERS TO CORRESPONDENTS

L. Z.—The "three Maries" gathered at the Cross were Mary, the Mother of our Lord, Mary, the wife of Clopas, and Mary Magdalene (John 19:25). These, however, are nowhere said to have been together at the tomb after the Resurrection, though one repeatedly finds them so described.

ACKNOWLEDGMENTS

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CHINOISERIE

Friend, it is Spring.
 Starlings scream on the roof
 In joyous ecstasy,
 Like small children,
 Excited with some new, wonderful plaything.
 The pearly-gray doves coo softly, softly
 In the green-misted bamboo groves.
 The apricot and the plum
 Are hidden in thick massed blossoms;
 And the paths beneath are carpeted
 With a delicate fragrant snow.
 Frogs in the warm black mud
 Commence the rich chorale
 With which each night they greet the rising moon.
 Lithe, graceful willows sway above the pools;
 Clad in thin, pale robes,
 They sway and dance with the laughing winds,
 Admiring their own sinuous postures
 Down in the mirroring waters.
 O Friend, it is Spring!
 And you are so busy with all your noble works
 I know that you are scarcely yet aware
 That hated Winter is gone.
 I do not know if I should pity you
 For all you lose,
 Or myself for stolen hours
 Wasted in idle contemplation
 Of moon-cast shadows on a wall;
 And for being made a fool of every year
 By the sweet magic and witchery of Spring.

A. W. S. LEE in the *Anking News Letter*.

THE PROBLEM OF THE EVENING SERVICE

NEARLY EVERY CLERGYMAN finds the evening service on Sundays and weekdays more or less a problem to be solved, if at all, only by the awakening of a sense of duty on the part of "the faithful few," by the use of a more powerful counter-attraction for the masses. In many parishes the weekday evening service has been dropped altogether, except in special seasons.

The substitution of an open discussion on some topic of live interest for the conventional sermon, has been found of great help in providing an attraction more powerful than those which keep people away from church, in addition to making more intelligent Churchmen.

The Rev. Edward F. Frear, Chaplain of the Church Students at Pennsylvania State College, has been using this method at State College for some time, and with marked success. After a hymn and a collect or two, he reads a chapter from some stimulating book. Last year it was *The Good News*, by the Rev. Dr. Bernard Iddings Bell; this year, it is *The Rising Tide of Faith*, by the Rt. Rev. Neville S. Talbot, Bishop of Pretoria. After the reading, the subject is open for discussion, during which outstanding points are clinched. Then, while a hymn is being sung, he vests, and closes with a short form of evening prayer. The plan is worth serious consideration, and even trial, where present methods are not producing satisfactory results.—*The Harrisburg Churchman*.

FALSE RELIGION has been the foe of real religion, and biased religion has been the foe of truth.—*W. F. Halliday*.

RECRUITING THE MINISTRY IN FRANCE

(AT THE OPENING of the Conference for boys on the Ministry at St. Paul's School, Concord, New Hampshire, June 24th, Dr. Drury read the following. It is a translation of a poster displayed in Chartres Cathedral. The copy was brought over by Rev. Arthur N. Peaslee, of St. George's School, Newport, and translated by Mrs. Drury. The reading of the poster made such a notable impression on the boys that its publication was requested by some of the group leaders.)

THIS is the sorrowful cry of the Church of France.

The war wiped out 4,618 priests and for the last five years has emptied the seminaries. There are now 10,000 parishes without curés. There is but one priest for an average of 1,061 souls—and among these many old priests no longer fit for work. Only too often it is impossible to replace a priest who dies. What a sorry condition! The priest is far away, he is hard to get. So we must live without the priest. But can we get on without the priest? Think of the great occasions of life, the great events in the family. We must have a priest then, a priest for the baptism, a priest for the first communion, a priest for the wedding, a priest for final absolution.

"He is the man who has no family but who is a member of all families—who blesses the cradle, the death bed, and the grave, whom little children are accustomed to love, who is the consoler by profession of all the miseries of soul and body"—*Lamartine*.

More even than that; he is the minister of God, His representative, the great Mediator, "the one who gives God to men and men to God." Without him no sacraments, no divine life. The Curé of Ars said truly, "Leave a parish for twenty years without a priest and they will worship animals"—at least the golden calf. No, France must not lack priests!

Child, young man—have you dreamed of a magnificent life? Think of this—to serve Christ. Have you wished for a productive life? What is better than saving souls? Would you console, bless, pardon, inspire men's hearts, pass on new courage, serve the poor? Would you radiate Christ and suffer with Him? "So live—if you will, come, serve Me." That appeal is for you perhaps; are you thinking it over?

Christian parents, have you thought of this debt? You owe everything to the Church. Would you pay with a little money? No, certainly. She also asks of you the price of blood. To give your money is good, to give your children is better. Have you considered the honor? Your son a minister! All—working men, professors, teachers, help to recruit priests for Christ.

Let every parish have its men in the seminaries, let every family have the ambition to fill them.

Souls are hungry for ideals, for things of the spirit.
 Give priests! —*The Leader in Religious Education*.

THE CHRISTIAN COMMONWEALTH

WILL THERE EVER COME a time when all the peoples of the earth will be bound together into one coöperative commonwealth, when all the physical differences and personal equations will be sublimated into a larger and more compelling unity? The events of the first Whitsunday give us a clue as to how such a Christian ideal may be realized. The language of the soul, speaking forth in the words of experience of God's positive accomplishments in humanity's long history of development from crude forms to the very likeness of things heavenly, will be the living bond to bring together elements now antagonistic and dissimilar and which will burn up the fissiparous smallness of sectional pride and selfish egotism.

On this day, so full of the manifestation of God's Abiding Presence with His people, on which the Church, the Body of His Son, came into being to speak to all men everywhere in that same Divine tongue which was used by those Galileans, it set out to conquer all life for righteousness and fellowship and won as a result of the use of this universal language, the noble description of Catholic—for all men in all times and in all places. This adjective lacks full meaning in Christ's dissevered Body today, but when the thing signified fully measures up to the description, then we will find that the world, too, will be welded into one Name and one Family through the same Jesus Christ our Lord of whom the Pentecostal Spirit ever testifies.—*Rev. Edmund Randolph Laine, Jr.*

OUR LIFE is not here, since He who is our Life is not here, but above—*Pusey*.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN.

August 10: Eighth Sunday after Trinity

READ Romans 8:12-18.

Facts to be noted:

1. We are joint heirs with Christ.
 2. If we suffer with Him, we shall be glorified with Him.
- St. Paul is here returning to his favorite theme of salvation in Christ. It is through union with Christ that salvation is effected. When we identify ourselves with Him, He communicates His life and strength to us. We no longer stand alone. He gathers our lives with His and presents them to God. We enter into the possibilities which His life holds, and we become joint heirs of the glory which God has given Him. But, that we may share His glory, our identification with Christ must be complete; we must enter into all His experience, and become one with Him at every moment of His saving life. The way to glory in the case of Christ was the road of suffering. We must tread that road with Him; we must participate in the humiliation of Christ as well as in His exaltation. If we do enter into the sufferings of Christ, we may be certain, says the Apostle, that He will share His glory with us.

August 11

Read Ezra 1 and 2:1-2.

Facts to be noted:

1. Cyrus allows the exiles at Babylon to return to Palestine.
2. He restores the treasures of the Temple.

In 587 B. C. Jerusalem was destroyed by Nebuchadnezzar, and the population exiled to Babylon. The years of the exile were religiously productive. The disaster to the nation served to restore the nation's loyalty to God. When the exile was over, a large part of the people were ready not to return to Palestine only, but to a more faithful service to God. For some time the growing power of Cyrus had threatened Babylon. The prophet to whom we owe the latter part of the Book of Isaiah had predicted that he would be the deliverer of the Jews. The prediction was fulfilled. Cyrus advanced against Babylon and entered it in 538 B. C. In the following year by proclamation he allowed the Jews to return, and encouraged them to rebuild the Temple. At the same time he restored the treasures of the Temple still preserved at Babylon. Cyrus' motive in allowing the return may well have been of sympathy with the religious faith and idealism of Israel, but, doubtless, other motives entered. One was the danger of retaining a disaffected people at Babylon, and the other the advantage of having as a buffer state between himself and Egypt a people who would be bound to him by ties of gratitude.

August 12.

Read Ezra 3.

Facts to be noted:

1. The foundation of the new Temple is laid.
2. The national worship is solemnly instituted.

The Jerusalem after the exile was less of a state than a Church. It was politically subject to Babylon; the old reigning house and the ruling classes had disappeared, or had not been restored, and the exercise of authority naturally fell into the hands of the priestly class. The law of the land was the sacred Law which had been diligently codified, interpreted, and extended during the exile. It remained to rebuild the Temple as the center of national worship and as the visible expression of the national life and faith. We have a contemporary account of the rebuilding of the Temple in the book of the prophet Haggai. From that it appears that, as late as 520 B. C., the Temple was still unbuilt. It is probable that what took place was that a beginning was made, as the Book of Ezra records, in the second year of the return, but that, owing to the opposition and hostility of the Samaritan neighbors, the work was discontinued, to be resumed later.

August 13

Read Ezra 6:14-end.

Facts to be noted:

1. The Temple is dedicated.
2. The Feast of the Passover is kept.

The rebuilding of the Temple was begun again shortly after 520 B. C. as the result of the prophet Haggai's representations

to Zerubbabel, the native prince whom Cyrus' successor, Darius, had appointed as governor. Darius himself contributed funds for the work, which was completed in 527 B. C. The community at Jerusalem had not prospered as it had been hoped, and the contemporary prophets were insistent that it was the result of the negligence of a people who had rebuilt their own homes, but who had neglected God's house. At the dedication the memorial feast of the Passover was again kept. Only those were allowed to participate who were judged to be ceremonially pure, according to the strict provisions of the ceremonial laws which had been elaborated during the exile, or who were free from inter-marriage with non-Jewish people. Thus began the policy of exclusiveness and the reliance upon ceremonial which marked the Jewish people in the time of our Lord.

August 14

Read Nehemiah 2.

Facts to be noted:

1. Nehemiah becomes governor of Judah.
2. He comes with royal authority to rebuild the city.

In spite of the rebuilding of the Temple, the little state of Judah rapidly sank into confusion. It was harassed by its neighbors; its walls fell into decay, and the moral and religious life of the people declined. In 458 B. C., Ezra left Babylon, together with a company whom the reigning king, Artaxerxes, permitted to return. He had made some attempt to restore order, and to dissuade the people from intermarrying with the neighboring Samaritans and others. A few years later Nehemiah was appointed governor by Artaxerxes, and came to Jerusalem with an armed escort and passports provided by the king, and with grants for materials from the royal forests.

August 15

Read Nehemiah 4.

Facts to be noted:

1. Nehemiah rebuilds the city.
2. He organizes the defence of Jerusalem.

Nehemiah set to work with immense vigor upon the moment of his arrival at Jerusalem. The chief enemies whom he had to face were Sanballat, leader of the nearby Samaritans, and Tobias, an Ammonite. In every possible way they tried to hinder the rebuilding of the walls and of the city itself. The Jewish community was weak in numbers. There were scarcely enough to protect the city, and to guard the builders from the attacks of their enemies. Nehemiah at once drafted the whole community, and set half on guard while the remainder worked, and arranged that signals should concentrate the defenders and builders at the point of attack. Sanballat had succeeded in uniting with himself a number of surrounding cities in his opposition to Nehemiah's work, but the governor succeeded in carrying the rebuilding to completion.

August 16

Read Nehemiah 8.

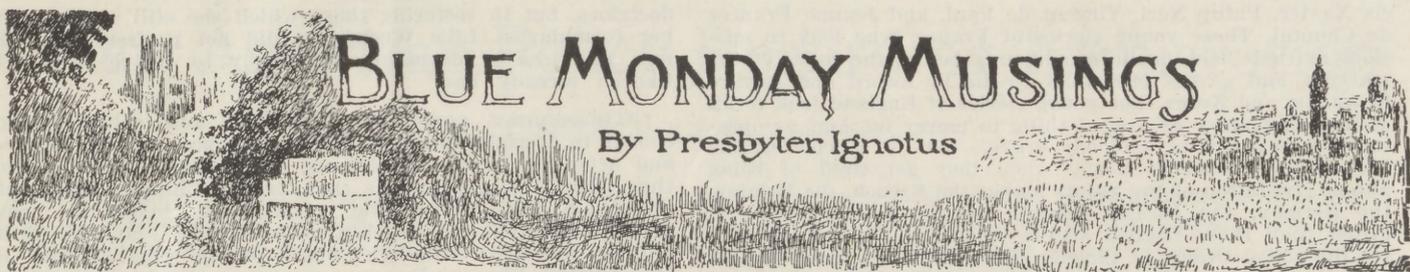
Facts to be noted:

1. Nehemiah and Ezra publish the Law.
2. It is explained to the people who accept it.

"Nehemiah had awakened the national spirit. Now that they saw their city restored to some semblance of its former condition, and enjoyed the rule of a native governor, the Jews began to remember the claims of their religion. The people themselves demanded that 'the book of the Law of Moses' should be taught them. The Law *par excellence* had hitherto been the Book of Deuteronomy, whose judicial enactments covered the ground of the early codes in Exodus, and provided fully for the general life of the people. Priestly ritual was still mainly directed by oral tradition. But the Law which Ezra the Scribe produced, so far as we can judge, was the entire Pentateuch as it stands today. Henceforth the Levitical regulations of this last exilic work largely superceded those of Deuteronomy, while the Pentateuch as a whole was from the time forward known as 'the Law.'" (Sarson and Phillips.)

JOHN W. DAVIS A PRESBYTERIAN

IT IS OF INTEREST to note that John W. Davis, Democratic candidate for President, is a Presbyterian by inheritance from his parents, but perhaps not by profession; his wife and daughter are Churchwomen.



THE island of Nausicaa is washed by Mediterranean waters, far away; but some of its restfulness and peace has surely endowed this island, thousands of miles from Phalacia, and with an altogether different set of traditions. Perhaps its name may be derived from the fair Grecian princess by a process like that which a Berkeley student of long ago is said to have used. One of his professors was adept at outrageous and far-fetched etymologies; to whom the student said one day in class: "Professor, I have just learned a most interesting thing; Middletown takes its name from Moses." "How do you make that out?" queried the professor. "Why, you drop the 'eses and add 'iddletown!" Nantucket surely begins with the same letter as Nausicaa, though classic legends are to seek here. But it has legends of its own, beginning with the (alleged) landing of the Northmen nine centuries ago, and going down through the generations of farmers and whalers to the middle of the last century, when it began to "decline and fall off," as Mr. Wegg would have put it. Now, however, through the crowd of summer visitors that throng its shores, it has gained new glory; and people from all over the Union flock here, bringing their cars with them.

I HAVE TOUCHED on a tender spot in that last phrase. Nantucket is only twelve miles long and less than four miles across; much of its surface is moorland, traversed by rutted roads; and the streets of the old town are for the most part narrow and winding. Motor-cars were, therefore, prohibited altogether, as unnecessary and even dangerous. But the pressure was too great; and greatly to the wrath of many, the place is now crowded with them. It is idle to complain, useless to lament; and the only protest one can make is to insist on hiring one of the horse-drawn surreys that are still to be found. I got one the other day, driven by a veteran who looked perhaps sixty, had lived for years on the Gold Coast of West Africa, chatted delightfully of old times, bore one of the most honored names of the Island, and is actually eighty-two years old.

NANTUCKET is perhaps thirty miles from the elbow of Cape Cod. Nowhere is there such a glory of old-fashioned gardens, with their brilliant colors. The stately mansions of the long-established families of whaling aristocracy, the tiny grey cottages of humbler pretensions, the new villas of the summer population, even the shacks of the "Porticoons" (as the industrious Bravas are called), all glow with reds and purples, pinks and blues. Rambler roses flourish here; hollyhocks march in stately procession; the wild indigo and broom cover the moors; and the sweet scent of blossoming privet hedges blows faint yet overpowering everywhere. The quaint old houses with their "captain's walks" on the roofs from which a look-out was kept for the return of the whalers, lift themselves above a kaleidoscope of color.

TO CHURCHMEN, the chief title of Nantucket to renown is that Ferdinand C. Ewer was born and bred here; and something of his holy influence still survives.

There has come into my hands a sketch of Church affairs here, written by him in 1872, which ought not to be lost; and I venture to reprint it here, confident that after fifty-two years it will be found not without interest.

[From the *Nantucket Inquirer and Mirror*,
of December 7, 1872.]

"NANTUCKET EPISCOPALIANS

... WHAT WAS DONE at Nantucket in the 'forties by the little band of Churchmen and their rector, forms a far from uninteresting leaf in the chapter of the earlier history of what has since become a vast and exciting struggle throughout the Anglican Church, wheresoever spread in the world: a struggle in which every one of the twenty millions of that communion is deeply interested; which has been accompanied

by mobs and riot; which has been carried into the arena of the highest civil and ecclesiastical courts of England; which started when the Low Church party were in the overwhelming ascendancy everywhere within the Church, but which has seen it dwindle to what a late Review calls its 'Decline and Fall.'

"In 1833 the *Oxford Tracts*, and other works written by Pusey, Newman, Keble, the Wilberforces, and others, made their appearance, and began, amidst much opposition, to leaven the mind of the Church. They took the ground that the Anglican Church was Catholic, while at the same time her members had become unfaithful to her doctrines: in short, that her members prayed one thing out of the Prayer Book, but preached another out of the pulpit and held to that other in the pews.

"IT MUST HAVE BEEN about 1837 or '38 that the first 'Church Service' was said at Nantucket. Mrs. Hanaford tells us that it was held in the old Atheneum, which was burned in the great fire of 1846. The Rev. Moses Marcus, B.D., was the pastor. The earliest days of the parish were before my time in Nantucket, so that I cannot give exact dates. It was in the summer of 1839, I think, that, while on a visit to the Island with my parents, I attended my first service in Nantucket. It was held in the second story of the old Quaker meeting house, that stood on Broad Street, just east of the Ocean House. It is probable that, while the congregation were worshipping in the Atheneum, a parish was organized by the election of wardens and vestrymen, and that the parish authorities had secured for their use the aforesaid meeting house and its land. I remember distinctly that the service which I speak of was very fully attended, many of the first citizens of the Island being present, who subsequently failed, however, to continue their interest in the cause. At any rate they did not reappear at a service which I attended a year or so afterwards, while on another visit to the Island. On this latter visit, I found that the parish had removed the Quaker meeting house to the rear of the lot where it subsequently served the purpose of a parish building so-called, containing on its first floor a chapel or Sunday school room, with a small side room for a library; and that the rector, wardens, and vestrymen had a new church building already raised on the front portion of the lot, and well advanced towards completion. When finished, it was, as to its exterior, a comely piece of architecture for those days, thanks to the Rev. Mr. Marcus and Mr. Samuel H. Jenks. Its proportions were good. There were three Gothic windows on each side, and a graceful tower in front, surmounted with well formed pinnacles. Its interior however was not so satisfactory. It would seat about three hundred. It contained a small but sweet toned organ. It had two side alleys without any center alley. Its chancel was cumbered with a huge and hideously carved composite structure, not exactly what is known as a 'three-decker,' but what may be called a 'two-decker'; the main and striking element of which were the pulpit above and a reading desk below; the latter being a triplicate sort of affair. Into the several curious compartments and receptacles of such a wonderful wooden creation it was the custom, in those days of 'De-formation,' for the priest to climb around, taking care when he appeared below to do so in spotless white, and when he appeared above to do so in jet black. As a piece of ritual, it was marvellous. The church at Nantucket was called Trinity Church. This amazing carved fabric of which I speak, with its mysterious alcoves, and stories, and chambers, had, if I mistake not, been discarded, after long and loving use, by Trinity Church, Boston, for something that was at least one grade better, and had been generously donated by that parish to its namesake at Nantucket. How long it stood choking up the chancel I cannot say, for I know nothing of what happened until some two or three years afterward, the year 1843.

"MEANTIME Mr. Marcus had retired from Nantucket, and the Rev. Frederick W. I. Pollard, a young man recently graduated from the General Theological Seminary, had been called to the cure. Dr. Littledale says: 'There have been many men and women of eminent piety who have lived and died in the Anglican Church since its isolation from the rest of Christendom. But it will not be contented by any, that lives of exceptional and enthusiastic holiness have been, not to say common, but even occasionally manifest among us. After all deductions for exaggeration, mistaken theories, legendary accumulations, and the like, which mar the biographies of the Saints, it is yet plain that the homely domestic type of religion set before us in Walton's *Lives* is something not only inferior in degree, but different in kind (and incomparably less powerful as an example or a lever) from the energy which glowed in Fran-

cis Xavier, Philip Neri, Vincent de Paul, and Jeanne Frances de Chantal. Those young clerics of France, who look to missions as their field, meditate and pray before the relics of the martyrs, and go out cheerfully to die by sword and torture in Annam and Korea. The young clerics of England look to an Indian chaplaincy as a good thing to marry on, and as opening the way, not to a bloody grave, but to a comfortable proprietary chapel at home, when they get tired of being abroad. Imitation of the Saints makes the French, the Belgian, the German, the Italian peasant woman—not more highly gifted than their English sisters—ready and useful recruits for the active Orders of Charity. The far-off reference to New Testament Saints alone, belonging to a distant age and dissimilar society, prevents the English girl of lowly station from understanding that she may become a Hilda, a Clara, a Teresa, though she cannot reproduce the career of the holy women of the Gospel.

"FREDERICK WILLIAM POLLARD by no means reproduced the mere homely domestic type of religion set before us in Walton's *Lives*"; rather did he remind one of St. Francis Xavier, of St. Philip Neri, or St. Francis de Sales. His was a life not only of righteousness, but also of rare and enthusiastic holiness; a life of something higher than mere morality; something purer and less earthly than morality; something which, taking the most rigid morality for granted as a matter of course, goes on to what is higher and more ethereal, it was a life of spirituality. And he showed it in his face and in his whole manner. In short, to those who knew him well, as I did, and who have known many, many men, and many clergymen too since, the young cleric of Trinity Church, Nantucket, during the memorable days of which I am writing, stands out in rare exception among young clergymen. I know of no one today in the Anglican Communion with whom I can compare him, unless it be Carter, Pusey, Keble, or Benson, or Cowley with some of the latter's monks. I do not mean that I would compare young Pollard with either Carter, Pusey, or Keble, in intellect or ripe scholarship; but in that humility, that continuous recollectedness, that spirit of self-abnegation and abjection, in short that supernatural life which springs alone out of the Holy Sacraments, and which though rare in this hard, cold, dark, untender, faith-lacking age, was illustrated during the brilliant mediæval times in innumerable saints, and during the earlier ages by many martyrs. In real poverty he practiced richness of spirit. Surrounded by real richness, he practised pure poverty. He was in fastings often; in much meditation and private prayer; in quiet but most earnest labors to build up his spiritual charge, he was unceasing. Some of the communicants of St. Paul's today may remember the occasion when, one Lent, our beloved young rector of Trinity fainted during service because of his severe fast. And yet, withal, he was most unobtrusive. He never asked for salary, and I believe he never received any during his rectorship at Nantucket. Having food and shelter and raiment, therewith he was content. At morning service he seldom went into the pulpit, but usually preached from the steps of the altar. His sermons were never very long; somewhat above the average homily of the day, yet they were not marked with extraordinary mental ability; but his whole heart was in them. His manner during delivery was always earnest, and often rose to great energy and sincere enthusiasm. His private life as he walked so humbly in and out among us, his gentle earnest words to us in social seclusion, and his spirit of self-sacrifice were his greatest preaching. Long before Keble wrote that famous stanza of that immortal poem, which he so touchingly entitled *Mother Out of Sight*:

"Wherefore, as kneeling day by day,
We to our Father deuous pray;
So unforbidden, we may speak
An Ave to Christ's Mother meek,
(As children with 'Good Morrow' come
To elders in some happy home),
Inviting to the Sainly Host above,
With our unworthiness, to pray in love."

"Long before Keble penned these words, I say, young Pollard, in the silence of his chamber, or out at Altar Rock on Sauls Hills had verified the supposition of the following stanza:

"Perchance some burthened heart was nigh,
To echo back that yearning cry—
In deeper chords, than may be known
To the dull outward ear alone.
What if our English air be stirred
With sighs from saintly bosoms heard,
Or penitents to leaning angels dear—
"Our own, our only Mother is not here."

"I NEED NOT SAY that this remarkable young man was what was then called contemptuously a Puseyite, but what is today called a Catholic. He did not believe in praying Baptismal Regeneration at the font and the Real Presence at the altar, and then going into the pulpit and preaching that there was no such thing as either. He believed that his Church had told him in her Catechism and Homilies, that the Inward Part of the Sacrament of the Lord's Supper was the Body and Blood of Christ, which were on the altar 'under the form of bread and wine.' He did not believe in altering the Church's

doctrines, but in restoring those which she still set forth in her formularies. Like Wesley he 'did not profess to invent new practices of devotion, but simply to revive what the Church already had.'

"THOROUGHLY CONSISTENT, unselfish and self-sacrificing enough to do right and leave the consequences to God, he lived and acted up to his convictions, and patiently suffered for them. The consequence was that Trinity Church, Nantucket, under his cure, became the morning star indeed, in some respects of ritual and worship, antedating by years the Catholic or so-called 'ritualistic' phase of the great revival in the Anglican Church. People to whom such things are now familiar are astonished when I tell them facts like the following, namely: that a quarter of a century ago, in the little town of Nantucket, my dear rector taught me as a boy to reverence the altar as I passed it. People are astonished when I tell them that a quarter of a century ago we used sable decorations in our little church at Nantucket on Good Friday. In short, Mr. Pollard was a thorough-going Tractarian. He had not held the cure long, therefore, when the wooden abomination that stood clogging up the chancel was pulled out and pulled to pieces. Out of it a tall reredos or screen was made to stand at the back of the chancel, stretching across from one side to the other. Out of another part, a lectern, and out of still another, a pulpit were constructed. The balance of timber, etc., I suspect found its way after proper comminution, into the stove, for the charitable work of heating the church. The reredos above alluded to, stood out a few feet from the back of the sanctuary and served to conceal a flight of stairs leading down to the vesting room, which occupied the basement underneath the sanctuary. In front of this reredos, and at its center, stood a beautiful altar, a thing unheard of in those days, which were the days of 'tables' each with what the Bishop of Ohio called 'four honest legs.' The altar was elevated on steps. On the altar were two candlesticks, and between them a picture of the Madonna and Holy Child. The gospel and epistle were read from what are now understood to be their proper stations. At the north side of the chancel stood a credence table, another thing common enough now, especially in the Diocese of Massachusetts. The Morning and Evening Offices were said at a fald-stool facing the altar and lessons were read from the lectern. Unleavened wafer bread was used at the Eucharist, at least for a while, and the altar rail bore a houseling cloth for the communicants. Furthermore, the priest was always served by a minister, although the lad, who served in this capacity, was not, as nowadays, clothed in a surplice.

"Under Mr. Pollard's administration also the interior of the church and the interior of the little chapel in the rear were beautifully decorated with mural painting. Mr. Thomas D. Morris was the artist.

"IN 1842, '43, and '44, the parish increased very rapidly in numbers. Many were baptized and large classes were presented in quick succession to the Bishop for the sacrament of Confirmation. The influence which the rector had over youth was not merely strong, it was positive fascination. His flock are now, after the lapse of thirty years, widely scattered, but I will venture to say that, with few exceptions, all look back with tender gaze to those precious days when Trinity Church was in its glory. And there are those who have carried the stamp which he gave to their characters and inner religious life ever since and will carry it thankfully to their graves; ever seeking to emulate 'dear Mr. Pollard,' but never hoping to equal him in the supernatural and sacramental life.

"We used to have in those days, what we called 'one school-day afternoons'; these half-holidays came on Wednesdays and Saturdays. And Mr. Pollard might often be seen walking out of town after dinner on those days, accompanied by a little band of youths. His favorite walks were to the Pout Ponds and thence out to Saul's Hills; where perhaps, when the hour of three would be striking on the South Tower bell, he might be seen humbly kneeling on the greensward near some rock, with his loving boys around him, all saying the Office of Nones. How the precious truths and doctrines of Catholicity dropped from his lips on those quiet strolls!

"THE YEAR 1845 came; and disaster was drawing rapidly down on the delightful parish. The famous Church of the Advent was started in Boston. Young Pollard was called to be assistant to its rector, the Rev. Dr. Crowell. In the summer of 1846 the great Nantucket fire occurred, simultaneously with the decline of the whale fishery, on which the Island depended almost solely for its prosperity. The conflagration swept both sides of Broad Street and left sweet Trinity Church in ashes. There was no rector to the parish; it was left with a heavy debt; some of its parishioners were scattered; those who remained on the Island were either heavy losers or ruined by the fire; two years afterwards the California gold fever broke out, and the population of the town began rapidly to diminish; altogether, it was impossible for the parish to rise from under the mortal blows it had in quick succession received, and so it passed from existence. . . .

"An effort was however made, after a while, by the little remnant of the faithful still on the Island to restore to them—
(Continued on page 468)

A New American Policy Regarding Immigration

BY CLINTON ROGERS WOODRUFF

A NEW American policy regarding Immigration was inaugurated on May 26, 1924, when President Coolidge signed the Johnson Bill, which had been passed by both Houses of Congress by literally overwhelming majorities. As I write this article on July 1st, the law goes into effect. Under its provisions a total yearly immigration of 370,000 is lowered to approximately 160,000. The quota is based on two per cent of the foreign-born as shown in the 1890 census instead of, as in the existing law, on three per cent of the 1910 census. Of outstanding importance is that provision which excludes all Asiatics (except students, travelers, clergymen, teachers, and business men), thus abrogating the "gentleman's agreement" with Japan. President Coolidge had been opposed to the measure concerning Japanese exclusion and, when he had failed to have this provision eliminated from the bill, he sought to secure a postponement of its operation until March 1, 1925, but neither House would agree to this. In signing the measure he made it clear that he was still opposed to the provision against Japanese exclusion, and that he gave his approval because a comprehensive act on immigration was necessary at this time and because the new bill had many desirable features. In a statement issued by him in conjunction with the signing of the bill, he declared that "if the exclusion provision stood alone, I should disapprove it without hesitation." He admitted the right of Congress "to exercise its prerogative in defining by legislation the control of immigration instead of leaving it to international arrangements." Nevertheless, he considered that it would be far better to continue the understanding with Japan by which the Japanese Government voluntarily undertook to prevent the emigration of Japanese laborers to the United States rather than to pass "unnecessary statutory enactments," which needlessly offend the sensibilities of the Japanese, who were willing to embody the agreement in a formal treaty.

In this connection it is helpful to ponder on what Senator Reed, of Pennsylvania, pointed out:

"This section bars from admission to the United States all Chinese, East Indians, Afghans, Burmese, Siamese, Japanese, and other Asiatic and Malay peoples. It had been hoped by many of our citizens who feel a friendship for Japan and her people that an exception of Japan could be made in this exclusion section, and it was hoped that as to her the same result would be secured in other and gentler ways. Unfortunate circumstances made this impossible, and the exclusion section has been extended impartially to all Asiatic and Malay nations. It does not, of course, apply to Government officials, tourists, students, ministers of religion, professors, or their families."

"With the wisdom of such a policy of exclusion," he further declared, "there can be no real disagreement. It implies no reflection upon the merit of the excluded people. It is merely a recognition of their fundamental dissimilarity from ourselves. Many other nations have adopted similar policies. At the present time the Asiatics are excluded from Australia, New Zealand, and most of the British Colonies in South Africa. Japan herself excludes Chinese, Koreans, and Malays, for the very proper reason that their people are essentially dissimilar from her own. Some of the South American countries, by Constitution or by legislative enactment, have had similar exclusion policies in effect for many years. The Constitution of the Argentine adopted in 1853, contains such an exclusion clause for all except European immigrants. Our own Constitution recognized the propriety and likelihood of such exclusion and left it to the action of the Federal Government after the year 1808."

Senator Reed believes that the traditional friendship of the United States and Japan will be more lasting, under the mutual policy of exclusion of immigrants, than could be the case if either nation sent a considerable number of its nationals to form in the other country an unassimilable nucleus of aliens. The irritation of the moment will give way to a realization that what has been done is for the best interests of both nations. This is the thoughtful view of a Senator who ponders what he says and who has shown great courage and independence in his political action.

While on this phase, it is interesting to note that Australia has an exclusion act, the provisions of which are simple, but

most effective. It empowers the immigration authorities to require the candidate for admission to write correctly from dictation a passage fifty words long, in any language; the authorities to choose the language.

"Japan," former Prime Minister Hughes of Australia said in an interview with *The Outlook*, "has never protested against our law. How could any nation protest against it? There is nothing in its form to wound the national pride of any nation."

"It is like a gun carried on a man's shoulder," he added, whimsically, "No one can object to a man carrying a shotgun as long as he doesn't point it at any one. Yet he may be going to commit suicide, or homicide. On the other hand, he may only intend to shoot rabbits."

"What has been the effect of the law in shutting out Asiatic immigration?"

"Australia," he said, "had in 1901, 29,907 Chinese; in 1921, the number has fallen to 15,240. The Chinese have always been our most numerous Asiatic immigrants. Natives of Japan have never come to us in numbers approaching those of China. We did, however, have 3,593 Japanese in 1901; their number had fallen to 2,762 in 1921."

Some idea of the effect of the Johnson law may be gathered from the estimates of the New York *Herald-Tribune*, which shows comparisons in the following table:

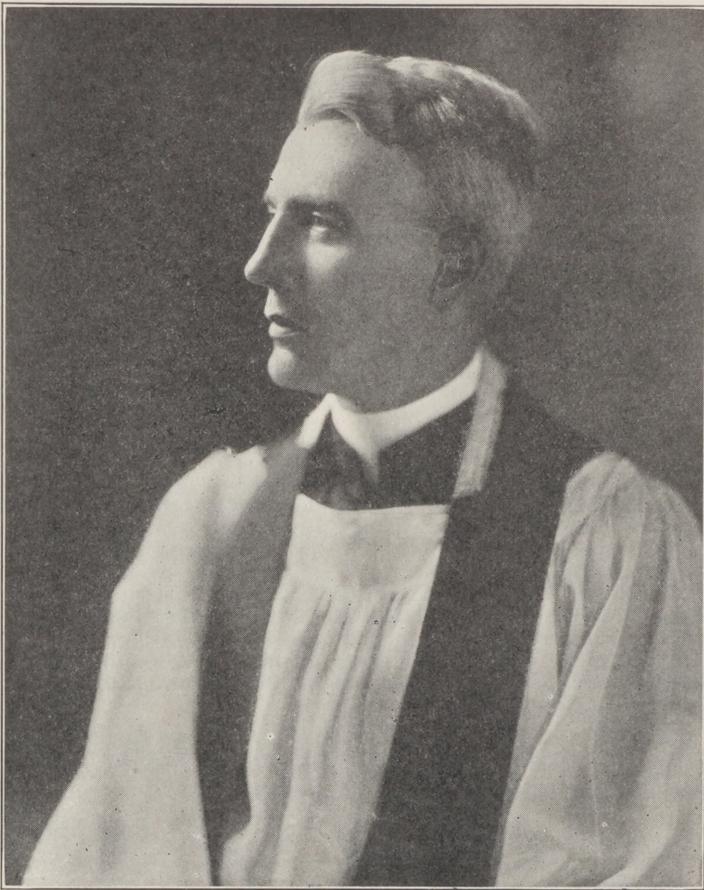
Country	Present Law	New Bill
Great Britain and Ireland	77,342	62,558
Germany	67,607	50,229
Italy	42,057	3,989
Poland	30,979	8,972
Russia	24,405	1,892
Sweden	20,042	9,661
Czecho-Slovakia	14,357	1,973
Norway	12,205	6,553
Roumania	7,419	731
Austria	7,342	1,090
Jugo-Slavia	6,426	835
Hungary	5,747	588
France	5,729	3,978
Denmark	5,619	2,882
Finland	3,921	245
Switzerland	3,752	2,181
Netherlands	3,602	1,737
Greece	3,063	135
Turkey	2,654	123
Lithuania	2,622	402
Portugal	2,465	574
Belgium	1,563	609
Latvia	1,540	217
Esthonia	1,348	202

In commenting on the Johnson measure, the Immigration Restriction League pointed out that the new law is not a final attainment. It merely marks, it says,

"...the end of one epoch, and the beginning of another, in which problems no less difficult and vital are to be met and solved. We have declared definitely in favor of a principle, but it remains to make that principle good. We find ourselves surrounded by hundreds of millions of people who have discovered that our land has been made a more desirable place of dwelling than their own. They are no longer remote, but, under modern conditions, have plenty of transportation agencies eager to take their money and bring them in, if we permit. Countless thousands are resolved to get in if they can, and their advent in unlimited numbers would make our land something different from what it was, and something that we believe would be far less good, not only for ourselves, and our children, but for the whole human race. We have awakened to the fact that we have enough people already here fully to populate our land in a limited number of years, and that we have enough variety of stock already here to get all possible benefits from assimilation, if we can assimilate. It is one thing, however, to resolve to exclude and quite another to accomplish what we resolve. It remains for us to see that those inadmissible by law are kept out, and that those whom we admit are wisely selected with as little hardship to individuals and as little irritation to other nations as is practicable. The bill opens the way to great possibilities, but only by vigilance and by determined effort can those possibilities be realized. We have provided against mass attack, but infiltration is a peril equally great. Against this there is much yet to be done."

One of the important features of the law is the adoption of selection at the source. Hereafter no immigrant can receive a *visa* of his passport until he has established, to the consul's

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THE REV. FRANK A. JUHAN, BISHOP ELECT OF FLORIDA

THE SPIRIT AND QUALITY OF JESUS

By H. R. S.

A CERTAIN preacher to very large audiences (apparently of all "denominations" combined), has recently defined Christianity as "the reproduction in our lives of the spirit and quality of Jesus." He then adds, as is reported: "Many think that by the hokus-pokus of sacrament and ordinance they can make matters right with their own souls."

Now, why is it necessary to amend, not to say nullify, a positive statement to which there would be no objection, by a scornful "slap" at a truth equally valid? Is "the spirit and quality of Jesus" in our souls inconsistent with the sacrament of His Body and Blood, and the ordinances of His Church? And who are the best exponents of Christianity? Who best reproduce "the spirit and quality of Jesus"? Do we find more of them outside, or inside, the ordinances of the Church? And is it the believers in the Holy Eucharist or the scoffers at a "hokus-pokus" who are most full of "the spirit of Jesus"? Must we always be told to tear down the one truth in order to enforce the other? Do they not belong together? While it is true that Christianity is a following of Jesus' example, is it not still more true that Christianity is to *follow* Him, to do what He told us to do, including, first and foremost, the partaking of His Body and His Blood in the Holy Communion?

Incidentally, cannot one almost always fix the religious trend of a writer by noting the name by which he habitually designates Jesus Christ? If He is always spoken of familiarly as "Jesus," you know what to expect as you proceed. If He is called "Jesus Christ," or "our Lord," or "the Son of God," you also know what you may expect. For, consciously or unconsciously, the nomenclature pictures the mental attitude of the writer. "Jesus" may mean to him "our elder brother," our example, "the best man that ever lived," even, as one Unitarian puts it, "*probably* the best man," and He is catalogued with Buddha, Socrates, and other good men. But He is also called "Jesus Christ," or "the Christ," or "our Lord," and the like: these names mean that we are intended to look upon Him as the Incarnate Son of God; or as St. Thomas proclaims, once for all, "My Lord and My God."

IT DOES NOT take much of a man to be a Christian, but it takes all there is of him.—*Huxley*.

MISSIONS ON CATHOLIC PRINCIPLES

FROM AN ADDRESS BY THE RT. REV. CHARLES GORE, D.D.

THERE is only one point that I will touch upon, and that, I own, is borne in upon me with constantly increasing conviction—is the supreme importance, at this moment specially, with regard to our Mission in the Anglican Church—of Missions conducted frankly on Catholic principles. The missionary work which is entrusted to the Anglican Church is, at this moment, in a crisis full of great anxiety. The great mass of the Mission work of the Church, of Christianity, has been done by Roman Catholic Missionaries and by frankly and completely Protestant Missionaries, and by far the greater part of the work which has been done under the auspices of the Anglican Church has been done under strongly Protestant auspices and traditions. It is wholly to the credit of the Evangelicals, as they have a real title to be called, that for long they almost alone bore the burden of this great commission to preach the Gospel to all nations. But the result at the present moment is serious. Let me describe it. There has been arising in China, in Japan, in India—I will go no further—a spirit of nationalism to an intense point, and that affects the Churches of those countries, the Christians of those countries, as much as those who are not Christians. They are better educated, and, as they are becoming better educated, they are conscious that a great many things have been in the past enforced upon them in the name of Christianity which really belong, not to Christianity, but to the nations who converted them, and in a particular way were really English; and there has arisen in their minds a great desire to have a Church of their own—not an English Church, but a Chinese Church, a Japanese Church, a Korean Church, an Indian Church. Quite right. That is what Catholicism means. But then, when they get together in their conferences, for example, in those extraordinarily interesting but perilous conferences they have been holding in South India or in China or in Japan (members of the Roman Catholic Church not taking part), the influence is overwhelmingly Protestant, and they say: "We do not want these Western divisions; let us be united." Well and good. But the forms of union proposed are generally those which violate every fundamental law of the doctrine and the order of the Catholic Church, and there is grave danger in many parts of the world. Well now, that being so, I want you to feel the extraordinary importance of those Missions which belong to our Communion and which are being conducted on frankly Catholic principles, because the old bitter-nesses are dying away, and all these departments of the Anglican Church in all these countries that I have been speaking of would be profoundly unwilling—would, I think, at the last resort refuse—to join in any terms of union which would dissociate themselves from their Anglican brethren.

—*Central Africa*.

DE PROFUNDIS

I would pray at the close of a weary day,
But Thou hidest Thy face from me;
Yet out of the depth of a darkness void
My cry comes unto Thee.

I have spent the day in a dry, barren land,
A land where no water is,
And my soul is athirst for the living God,
And the country that is His.

But my evening bread is the bread of tears,
And Thou hidest Thy face from me;
And, till through the gloom comes the still small Voice,
My soul must wait for Thee.

I will wait for Thy loving kindness, Lord,
New trust within me born;
I will watch through the night with a deathless hope
For the joy that comes with dawn.

ETHEL MILLER.

THOU SHALT FIND a revelation of the will of God for every one of thy paths. There is no need for thee ever to let go his hand.—*Bowen*.

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

IN ABOUT a hundred years the sight-seer, who visits Washington, will be told, when he asks for points of interest, "You want to be sure to see St. Thomas'. No, it is not one of the oldest churches, but it is one of the most beautiful examples of pure Gothic architecture in this country. And it is full of real treasures of art."

St. Thomas' has the beauty, the grace of lofty columns, the soft light falling through exquisite windows, the hush and dignity that mark a church that is never used for any purpose other than divine worship. One thing only it lacks: moss, ivy, the mellowing of age; it waits for time to "spread over its face that dark gray tint of centuries which makes of the old age of architectural monuments their season of beauty," but, in the meantime, to quote further from Hugo's description of Notre Dame—"Everything is in its place in that art, self-created, logical, and well proportioned."

The real lack is with the spirit of the age which listens when the "lecturer" on the touring bus descants on the number of offices in this building, the number of steps leading to the top of the Monument, or in the Capitol dome, the fact that here or there this or that great man lived or died, and pays scant heed to anything short of superlatives.

European tourists expect to find art in the churches. We seldom think anything about it here, and, considering the conglomerations that are frequently to be found, perhaps it is just as well.

St. Thomas' has been fortunate in many ways, but in nothing more than this; for twenty-one years it has had for its rector a man who has "the passion for perfection." The Rev. C. Ernest Smith, D.D., knows what he wants, and accepts nothing less. Better wait than accept a substitute which, at best, is a makeshift and, at worst, a continual source of regret. No wealthy pew-holder has ever given St. Thomas' a fearful and wonderful stained glass window with impossible figures and shrieking colors through which the very sun could only shine shudderingly. There are such windows in Washington, and hundreds of them in this country; but the St. Thomas' windows tell a story; they tell it consecutively and impressively and harmoniously, for they are the work of one man, Henry Holliday, who stands at the head of his profession.

Dr. Smith believes that a church, like a city, should be "at unity in itself," and, in this edifice, nothing "just happens." Everything that has been added to the building is instinct with a meaning, so appropriate, so fitting that it would be difficult to think of the bare building without the procession of Saints and Martyrs who tell the story of the English Church from the time of its founding by Joseph of Arimathea down to the consecration of Bishop Seabury in Scotland, the first Bishop of the American Church. Merely as works of art no art lover can afford to miss these windows. Those who are interested in Church history will find here the high lights who passed the flaming beacon of faith from age to age.

The eastern window tells the story of Creation, and there are four windows giving scenes in the life of St. Thomas.

Probably the first thing in the way of art which catches the eye of the visitor to St. Thomas' is the statue in the eastern quatre-foil, *Christus Consolator*, the work of Irone Hancock Russell. The figure is life-size, and seems hurrying to meet all those who labor and are heavy laden, sore of heart and sad of spirit. The gracious tenderness, the out-stretched pitying bands, are eloquent with that love which is more willing to give than we are to receive. There is something inexpressibly touching in this figure. Surely the grief-stricken might well feel, looking on that benign countenance—"No words will needed be, Thou knowest all so well!"

It is just as well worth seeing now as it will be in a hundred years, when in addition to that which it now possesses it will have acquired the additional sanctity of age.

* * * *

Of all the windows, that representing St. Thomas preaching on the Malabar Coast in India is perhaps the most interesting. The costumes in the window were taken by Mr. Holliday from two large volumes he found in the British Museum, which contained admirable colored reproductions of many paintings in the cave temples dating back to the First and

Second Centuries B. C. Singularly enough the artist himself spent several weeks on the Malabar Coast and, while there, made a sketch of a Buddhist tope (a mausoleum containing a relic of Buddha) little dreaming probably that he would ever be painting a window for a church in Washington, in which he would represent St. Thomas as standing in front of that tope and preaching to the natives gathered around him.

In each of the sixteen windows around the lower part of the church, is a single figure which owes its place in the series as illustrating an era or event in the long and glorious history of the Anglican Church. The series begins with Joseph of Arimathea, the traditional founder of the Church in Britain, and ends with Bishop Seabury, the first bishop to exercise episcopal functions on American soil. Thus the whole series is meant to teach the lesson of the continuous life of our Church from the First Century until now.

The saints commemorated, together with the mention of the services they rendered or the parts they filled, are as follows: first comes St. Joseph of Arimathea to commemorate the traditional planting of the Gospel in Britain, A. D. 38. As represented by the artist, St. Joseph is "holding up the piece of fine linen which he brought to wrap around the body of Jesus, and he carries in his right hand a casket with spices for the entombment." In the foreground is a model of St. Joseph's Chapel, also a cutting of the Glastonbury Thorn. Next is St. Alban, Britain's proto-martyr, martyred at Verulam on the site of St. Alban's Abbey, A. D. 315. It was by the sword that St. Alban died; hence he is represented as holding in his hand the sword of martyrdom. Also, as he was a soldier, the sword is an appropriate emblem. The third is St. Patrick, the son of a British clergyman, who, in the Fifth Century, founded the Irish Church. St. Patrick left behind him his Confession—practically his autobiography. He is seen holding it in his right hand. In his left hand he holds the shamrock, which tradition tells us he used to help the savage Irish chieftains and their people to a better understanding of the doctrine of the Trinity. At his feet are the archiepiscopal arms of Armagh, the primatial see of Ireland, St. Patrick having been the first archbishop of the line. Next is St. Columba, apostolic missionary to Caledonia, and founder of Iona, who died, Ascension Day, 597. St. Columba was the founder of the monastery of Iona, in the western Isles of Scotland, and is represented as a monk. His connection with Scotland is indicated by the thistle, and also by the boat that is seen just behind him, which suggests that he had come across the seas to the scene of his future labors. Then comes Queen Bertha who, being a Christian, moved King Ethelbert to permit Augustine, Rome's first missionary to Britain, April, 597, to preach the Gospel of Christ to the heathen people of Kent. Queen Bertha is represented as holding the royal sceptre, as queen of the Kentish people—the ancient Jutes. The church at her feet is St. Martin's, Canterbury, where she was wont to worship God, and which had been there centuries before St. Augustine arrived. According to tradition, it was in the font of St. Martin's that St. Augustine baptized Ethelbert. The window to St. Augustine then follows, to commemorate his landing on the southeastern coast of England, A. D. 597. St. Augustine, leader of an Italian mission to the English in the Sixth Century, was consecrated to the episcopal office in France. He was the first Archbishop of Canterbury. He wears the Benedictine habit with the chasuble over it, also the pallium crossed over the left shoulder. Blue vestments were very common in earlier times in England, though they are nowhere used now. For the head the artist has followed an Anglo-Saxon manuscript of the Tenth or Eleventh Century. After this comes St. Aidan, a missionary from Iona to the English in Northumbria, and first bishop of Lindisfarne, who died 651 A. D. St. Aidan is vested as a bishop of the old Celtic Church to which British Christianity owes so much. He was the apostle of England—hence in the window the rose, England's national flower. The building shown is the abbey of Lindisfarne on Holy Island off the Northumberland coast, where St. Aidan lived as a bishop. The next is St. Hilda, who, as foundress and abbess of Whitby, is numbered among the

builders of the English Church. St. Hilda, as an abbess, wears the monastic habit and holds the shepherd's crook. She ruled with diligence and faithfulness one of the greatest monasteries that the mediaeval English Church possessed—a monastery which included within its walls both monks and nuns. More than any other woman, she represents the monastic life as it existed in mediaeval England. Then comes Venerable Bede, whose *Historia Ecclesiastica Gentis Anglorum* made him the historian of the English people, a shining example of monastic piety, died 735 A. D. The Venerable Bede, born 672, most famous scholar of his day among all the scholars of Europe, is represented in his cell in the monastery of Jarrow on Tyne, which Benedict Biscop built at the end of the Seventh Century, the oratory of which still remains. Bede was the historian of the English people from the coming of Augustine in 597 to 731, his greatest work being the Ecclesiastical History of the Anglican Nation. It is this book—its Latin title half hidden—which is seen at the foot of the picture. Then follows St. Swithun, Bishop of Winchester, A. D. 838-862, who bore a great part in inducing King Ethelwulf to assign to the Church the perpetual donation of tithes. St. Swithun was born near Winchester, of which city he became bishop in 838. He died in 862. The parchment in the picture with its seal of red wax represents the fact that, by St. Swithun's influence, the King in 854 under royal charter gave tithes to the Church in perpetuity. The bishop is vested in cope and mitre. Following comes John Wycliffe, to commemorate the "Morning Star of the Reformation," who gave the English people the Bible in their own tongue. He is represented in academic gown as a scholar of Oxford University engaged in translating the Bible into English. His connection with Oxford is further indicated by the university arms on his desk, with its motto, *Dominus illuminato meo*. The next is Stephen Langton, Archbishop of Canterbury, who, in the making of the Magna Charta, June 15, 1215 A. D., was the leader of the English people. Then comes Archbishop Cranmer, chief actor in the Reformation, Archbishop of Canterbury, 1533-1556, and martyred by the Papal power. After him is William Laud, Archbishop of Canterbury, 1633-1645, martyred by the Puritan power when, for a brief period, it ruled in England. Then comes Queen Anne, a benefactress of the Church of England and of the Church in this part of America. Finally comes Bishop Seabury, consecrated at Aberdeen, Scotland, November 14, 1784, Bishop of Connecticut; the first bishop of the American Church.

A NEW AMERICAN POLICY REGARDING IMMIGRATION

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satisfaction, that he is admissible under our laws on arrival here. When that fact has been established and the necessary degree of literacy and physical and mental health has been shown, the immigrant will then receive a *visa* certificate, which will insure his being within the quota.

Without such a certificate he will not be accepted by the steamship company. With the certificate, however, both the immigrant and the steamship company will know that his place within the quota is bespoken. It is estimated by the committees of the House and of the Senate, who have studied the matter, that this system will do away with at least ninety per cent of the distress and hardship that have been caused by the old system, and will avoid almost all the deportations that have been made necessary by rejection at Ellis Island and other American ports.

Just how this new policy of restriction is going to work is a serious question which no one can answer with any degree of positiveness. It will certainly prevent the further dilution of our stock, which has unquestionably been in serious danger, but what about the labor and economic problems involved? It is too soon to tell, but the new law is entitled to a fair trial, bearing in mind that the traditional American policy of a welcoming hand to the oppressed of the nations has been definitely abandoned.*

*Herbert Adams Gibbons, in his new book *America's Place in the World*, The Century Co., has an illuminating chapter on The Necessity of a New Immigration Policy, which is well worth reading. Written before the passage of the Johnson bill, it furnishes strong and persuasive arguments in its behalf, not directly, but none the less effectively.

THE EFFECT OF THE MISSIONARY SPIRIT

BY THE REV. HENRY F. KLOMAN

IT IS astonishing what a missionary spirit will do for an individual or a parish. One whose vision is enlarged so that he sees the world and his fellow men from our Lord's point of view, cannot be slothful or indifferent. In the past sixteen months a change has taken place in St. Peter's Church, Salisbury, Maryland, in the Diocese of Easton, that has surprised the people themselves more than any one else.

From a congregation that for years has been at a standstill, struggling to keep its head above water, making no effort to meet its missionary or Nation-wide Campaign apportionments, it has suddenly developed into one of the leading parishes of the Diocese, having more than paid its Nation-wide Campaign apportionment for 1923, and having pledged for more than its 1924 amount. It is now paying its rector nearly twice what it was paying two years ago, and has put its property into first class condition, having just completed and dedicated a handsome new parish house that cost over \$50,000. This parish house is a model of efficiency in its arrangement, having been planned to meet the practical needs of the parish, the social life of the young people, and the community interests of the large population around it in a downtown center.

Within twelve months, the rector has presented sixty-eight for Confirmation, thirty-seven of them being men; and another class is in preparation to be presented in the early fall. The Sunday school has increased over three hundred per cent, and it includes a large Bible class of the leading men of the community, who attend regularly every Sunday morning. A Girls' Friendly Society has been organized and is doing effective work, with a membership of seventy-eight. In short there is a general and sustained interest throughout the entire parish, that promises big things for the future, as well as maintains effective work at present.

When men and women can only get outside of self and see from the Master's point of view and lend themselves to His leadership, there is no limit to the possibilities. While this development in this particular parish may seem unusual, it may be said to be rather typical of the Spirit working in what has been considered the weak Diocese of Easton, under the splendid leadership of its present Bishop.

BLUE MONDAY MUSINGS

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selves the Holy Sacraments and other privileges of the Church.

"A NEW PARISH was organized under the name of St. Paul's, Nantucket. An eligible site was secured on Fair Street, a small church erected, and a commodious rectory purchased. From this new parish the Bishop of the Diocese expressed himself as determined to 'crush out the Puseyism.' Alas, that historical truth should demand the statement, that in his effort to carry out his purpose, he came very close upon 'crushing out' the parish itself. At any rate, from 1860 to 1872 the little flock was kindly nurtured by being left entirely without a pastor. And, if I mistake not, during all that time, except the last two years, the parish did not receive a single Episcopal visitation. Meantime services were said at the rarest intervals, now by one clergyman and now by another who happened to visit the Island for a week or so. At last, two or three years ago, Dr. Arthur E. Jenks, a well-known resident layman, kindly volunteered to serve the Church as lay reader, and thus at least keep the dearly beloved but quite neglected flock together till better days should dawn. With a spirit of noble perseverance he stuck by the wreck till, through the efforts of off-island friends of the parish, a rector was secured in the person of the Rev. Dr. Samuel H. Meade, who has recently taken the charge.

"It is rarely that a young man can be found willing to assume so unusual and conspicuous a post as that which Dr. Jenks has so long and so well filled. It was a step which required no little self-sacrifice on his part. There is many another man, who would have tried it for a while and then abandoned it. But Sunday after Sunday came, and years passed, and still he was found faithful to his self-imposed duty. He richly deserved the thanks not only of the wardens and vestrymen of the parish, and all its parishioners, but also of every non-resident friend of the parish."

THE LIFE which we begin on earth, and are to continue forever, has for its central peculiarity an intimacy with God, a companionship as of friends.—HALL, *Introduction to Dogmatic Theology*.

Leadership in Teaching Religion*

BY THE REV. THOMAS JENKINS, D.D.,

Rector of St. David's Church, Portland, Oregon

COME here after twenty years of active missionary and parochial work with a conviction that a new emphasis is needed in our Seminary curriculum. The welfare of Church and State alike requires that religion be both better and more widely taught. The State is helpless in face of her need. Only the Church can answer that need. But the Church falls down in her leadership. The parish clergy are too often not prepared to lead. The one thing above all others admittedly lacking in Seminary curricula is the training in educational leadership and administration. Ask the national or any diocesan Department of Education for their experience and you will get very disheartening replies.

Who is there to deny that the failure to teach is in large measure responsible for the shortage of candidates for the ministry today?

It is not enough that the Church put forth a program of education. There must be those out in the parishes competent to get behind the program and administer it intelligently and constructively. Programs do not administer themselves, nor does training for leadership come by parcel post.

The world is always in need of leadership, *but now she must have it.* If the Church is the leaven and the salt by which the moral life is to be conserved, then the world must have the Church. "Education as we have it in our public schools today may make democracy possible but only religion can make it successful." Without vision the people perish, and without leadership they wander about as sheep without a shepherd. Education, like other social activities, depends upon leadership.

A large proportion of the American people have no high moral standards. The appalling figures of juvenile crime are familiar to all. The lax morals of youth, where they once worried only parents, now give concern to public officials and social workers. Divorce has become a national scandal, and countless thousands of boys and girls are growing up with no sense of the meaning of holy wedlock beyond that of a private contract which may be cancelled at their pleasure. One of the western bishops has called attention to our modern confusion as due not to the failure of Christian standards but to the lack of any definite and durable standards of the mass of the people.

There are tens of thousands of American children who have never heard of the Ten Commandments and to whom Jesus, the Lover of Childhood, is no more than a myth. A few weeks ago I sat in court with four boys not one of whom knew anything about where the commandment against stealing was to be found. And the judge of the court told me that those four were typical of all the children brought before him.

In any year of this century, four billions of dollars worth of property has been stolen in the United States, and it costs the United States government no less than two thirds of a million dollars a year to guard the mail sacks on railway trains. And the cost of prosecuting murderers is incalculable.

These conditions are ominous and constitute a solemn charge to the Church to strengthen the stakes and lengthen the cords of her educational enterprise.

With seven out of every ten of the children of America not enrolled under any program for religious instruction, and twenty-seven millions of American youth under twenty-five years of age not receiving any systematic moral teaching under the auspices of any Church, the emphasis for which I contend, and should like to argue at greater length, needs but little defense. What greater challenge could come to the Church in a state like California than its 600,000 children who never go to Sunday school; or to Indiana than its 600,000 children who never go to Sunday school; or to Ohio than its million children who never go to Sunday school? If the Church really cared, she would not rest till this spiritual liability has been converted into an asset.

"The problem is acute in America. All life tends to seculari-

zation. Society moves away from rather than towards any formal recognition of the need of religion. This, as a result, grows out of the failure of organized Religion to understand the situation. We have drifted to the point where an appalling multitude of our young people are growing up utterly untaught in the ways and sanctions of religion."

A few weeks ago, at the national conference of diocesan executives, it was found necessary to re-define the small Church school. The once moderate school of a hundred pupils passed into the class of large schools. It was found that this Church had more schools of fifty or fewer children than those above fifty.

These facts demand attention and forbid any continued indifference on the part of the Church if we would have America hold up the torch of light and hope to the new world which is coming into being. The Church is never truer to her mission than when she employs her best talents and releases her ample resources for the training of her children in the fear and love of God and the faith of the Church.

To whom shall we look for leadership in this momentous task if not to the five hundred students in our theological seminaries? The men who are ordained from this time forward must be prepared to cope with the situation if they are to be true shepherds of the flock of Christ.

"Suffer little children to come unto Me," and "Feed My lambs," are still part of the Christian commission to which every parish minister is bound to give heed if he would fulfil the office and work of a priest in the Church of God.

"The dead have been awakened—
Shall I sleep?
The world's at war with tyrants—
Shall I crouch?
The harvest's ripe, and shall I pause to reap?
I slumber not, the thorn is in my couch;
Each day a trumpet soundeth in my ear,
Its echo in my heart."

The work of reclamation is always secondary to that of conservation. A thousand times better is it to have a Timothy who is loyal to his mother's piety and devotion, than an Augustine who sets his mother's precepts and prayers at naught. A *whole* life spent for Christ and His Church is ever better than a half-life.

One of the most successful parish priests I have known warned me years ago not to devote over-much concern to men and women past forty years of age. With habits and attitudes fixed, they have less to give to the service of the Church than the child whose life lies ahead.

My twenty years' experience and observation bring me this conviction, that a fresh emphasis needs to be laid on the task of religious education in the parish; and that those entrusted with the training of the ministry would do well at times to take counsel of successful parish priests as to how Seminary work might be rendered more effective in preparing men for their ministry.

After the Seminary training the young priest will have but little guidance and counsel. He will follow what he has learned.

Preaching is well, and far be it from me to disparage it in this presence; but who preaches to children today? The priest who acquires the principles and art of teaching will have learned much that goes into the making of a successful preacher.

The last words a man utters are significant. Christ's parting words were "Make disciples teach them." He was at all times a teacher. Men recognized Him as such; and they who would be His ambassadors must learn to teach.

WE MAY WELL take the lesson which Christ's prayers teach us, for we all need it—that no life is so high, so holy, so full of habitual communion with God that it can afford to do without the hour of prayer, the secret place, the uttered word. The life that was all one long prayer needed the mountain top and the nightly converse with God.—*Alexander Maclaren.*

* From a paper read at the centennial of Kenyon College.

Psalmody

BY THE REV. A. A. HUGHES

IT IS an interesting fact that, in the history of the Church, every religious revival has resulted in a corresponding development in hymnology. It was in hymns, that the Church of the first three centuries found the most natural expression of her sorrow and hope, when persecution weighed hard upon her, and of her joy in the midst of tribulation. These "hymns" were mostly the Psalms, for, as Tertullian wrote, "nearly all the Psalms are spoken in the person of Christ." "In the early Christian Church," says Proctor, "the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labors, in their houses, and in the fields." So universal was the custom of singing Psalms in the early Church that St. Basil tells us it was the custom of the Church in his time for people to rise in the night and resort to the house of prayer to confess their sins and engage in Psalmody.

The term "hymn," in the modern and restricted sense of the word, is now applied to religious poems adapted to be sung, and written in meter. The earliest hymn of this kind is probably one by Clement of Alexandria, and the Eastern Church has been a prolific source of hymnology. However, the Psalms were considered generally as being the most appropriate for divine praises. Much prejudice existed against hymns that were not taken bodily from Holy Scripture. The Council of Agde, A. D. 506, the Council of Tours, A. D. 567, and that of Toledo, A. D. 633, approved the use of hymns in the modern sense of the word in the services of the Church. But it is plain from the words of the canon, adopted at the Council of Toledo, that many felt an objection to using even the hymns of St. Hilary and St. Ambrose, on the ground that they were not Biblical! It is well established that the Roman Church did not admit hymns to a place in her breviary until the Thirteenth Century. But during the Middle Ages, congregational singing, so universal in the early Church, had well-nigh ceased. The singing in churches was confined to the clergy and a few singers. In the Western Church, all the hymns and psalms were sung in Latin, a language "not understood" of the common people, at least.

The present writer does not propose to discuss the merits or demerits of that great upheaval, generally known as the Reformation, which shattered the unity of the Western Church. Inasmuch as the Council of Trent itself was "a reforming council," it follows that there were some abuses and evils with which that Council was called upon to deal. Abuses of the most flagrant kind had crept into the services of the Church, and the Council found it necessary to issue a decree on the subject, in which it is plainly stated that in the celebration of the Mass, hymns, some of a profane, and others of a lascivious nature, had crept into the service, and gave great scandal to professors of the truth.

Psalm-singing was enthusiastically adopted by the Reformers, and, paradoxical as it may seem, a practice so general in the early and undivided Church was discountenanced by the Latin Church, and even came to be regarded as a badge of "Protestantism"! Metrical versions of the Psalms were composed in the principal vernacular languages of Europe. In the British Isles, versions of the Psalms were made in the English and Welsh languages. The English and Welsh versions were the only vernacular versions used in the British Isles during the Sixteenth and Seventeenth Centuries. The Bible and Prayer Book were translated into the Manx language for use in the Isle of Man about 150 years ago, and an entire version of the Psalms, written in Erse, for use in Ireland, was published in London in 1826. But the preëminent of all the Welsh versions of the Psalms is that of the Ven. Edmund Prys, rector of Maentwrog, and Archdeacon of Merioneth, whose tercentenary was celebrated in Wales during the past summer. The *Salmau Can* of Edmund Prys remained for close upon two centuries the one and only hymnal for congregational singing in Wales. Edmund Prys was the first man to realize that, for congregational singing at least, a Welsh metrical version of the Psalms should be free from the restrictions of the traditional "cynghanedd." His great service to Welsh hymnology and con-

gregational singing consisted in his producing a version that could be sung freely and in unison. The *Salmau Can* of Edmund Prys appeared in 1621, bound with the Welsh Book of Common Prayer, when the Archdeacon was in his eightieth year.

This hymnal should be of interest to American Churchmen, inasmuch as it enjoys the distinction of being one of two vernacular versions of the Psalms (the English one being the other) used in the Colonial American Church. For some years, at least, it was the only hymnal used in St. David's, Radnor, Pa., St. Deiniol-Bangor Church, Churchtown, Pa., and probably in other places in America, where Welsh Churchmen had established themselves during the latter part of the Sixteenth and the beginning of the Seventeenth Centuries. Later vernacular versions of the Psalms were used on American soil under the auspices of the Church. Some portions of the Psalms were translated into the language of the Muncie tribe of North American Indians by the Rev. Richard Flood, a missionary to them from the Society for the Propagation of the Gospel in Foreign Parts.

The Sixteenth Century, in Britain, an age of revival in three directions, reacted powerfully upon Welsh life. The ascent of the Welsh Tudors to the throne of England resulted in giving to Wales bishops that were not only Welshmen by race, but in actual speech and sympathies. The points at issue during the period of the Reformation were generally not well understood by the Welsh people owing to the fact that at that period, the Welsh language was inadequately equipped to present intelligently the points at issue. The gap between the old and familiar Latin services, and the new vernacular ones, had not been bridged when Edmund Prys produced his *Salmau Can*. Fifty years before, in 1568, Bishop Richard Davies, of St. David's, had written to the Privy Council, stating that although there are no persons in the diocese who refuse the Prayer Book, or to receive the Blessed Sacrament, "still there are a great number cold and slack in the true service of God. Some are careless for any religion, and some that wish the Romish religion again."

Matters had not greatly improved by the beginning of the Seventeenth Century. The temporalities of the Church were appropriated by laymen and greedy courtiers, thus leaving an impoverished Church to grapple with problems of the greatest magnitude. The Welsh Bible and Prayer Book, direct products of the Church, rescued the Welsh language from the grave of a dying patois, and fashioned it into the sonorous and majestic speech of the present day. In all these movements, Edmund Prys took a leading part. He was a faithful parish priest, a scholar and poet of eminence, who devoted his talents in the services of the Church. To Prys alone belonged the glory of having initiated the movement which has made Wales renowned among the nations for its hymns and hymn-tunes, and for its matchless congregational singing.

AT EVENING TIME

My God, My Father, can it ever be
That with day's ending light shall come to me?
That Thou, whose beauty here I've traced and known
In wondrous sunset or in mystery shown,
That Thou, whose glory I have found, though thickly veiled,
Whose love I've sought, whose Presence I have hailed,
That Thou Thyself shalt pierce the gathering night
And change its gloomy portent into opening light.

Then shall my soul rejoicing to be free
In deep contrition bear true thanks to Thee,
Then shall the knowledge that I've learned in life,
In quiet study or in earnest strife,
In wondering worship and in prayer or praise,
On happy roadway, or in dark strange ways,
Lead me to know Him, whose redeeming grace
Can let me questioning look in love upon His Face.

C. R. HARRIS.



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.

BISHOP MORELAND AND FR. KNOX

To the Editor of *The Living Church*:

I HAVE read with care Fr. Wilfred Knox's book, *The Catholic Movement in the Church of England*, and also Bishop Moreland's lucid letter in your issue of July 19th.

Both Bishop Moreland and Father Knox, as well as the writer, occupy "the standpoint of conviction of the Catholicity of the Anglican Communion," to quote the bishop's words. The Bishop and Father Knox, however, have opposed opinions on the subject of Anglican relationship to the Holy Roman Church, as is made abundantly clear by the occasion as well as the text of the Bishop's letter.

If another word be deemed advisable, let me say that Father Knox seems to me to have given the Anglican world an important contribution from two viewpoints, of which the major has to do with a square facing of the problem of Christian Unity, and the minor with a standard of accomplishment. The first of these is obvious to any reader. It is Father Knox's primary purpose to set forth what might be done by way of reunion with Rome, and he does not blink the fact that Rome is a very great, very ancient, and very useful element in Christianity. He might have added, had he chosen to enter an even more delicately controversial field, several other considerations; e. g., the tremendous impact Romanism has made upon its communities and upon public opinion; its almost universal recognition as "the ancient Church" by the general public; its preëminence (if you will) of the term Catholic as applied exclusively to itself—an opinion shared by the general run of Protestant Episcopalians—etc., etc., etc.

In setting forth any scheme which is to include Rome—and what scheme that does not is worth consideration?—Father Knox has been obliged to tread over rough ground. It is not difficult to understand how he gives the impression of being enamored of things Roman, but he is much more than a mere admirer and imitator of Rome.

Perhaps this consideration will serve to clear the air somewhat:

From the Anglican standpoint, ours, it were futile to think of any scheme for reunion which would exclude us Anglicans. But if we are to serve as a basis, a common ground, or anything of the sort, is it not obvious that we must have an internal reform? That is what is meant, is it not, whenever we are told that we must become "more flexible"? The idea underlying the adjuration is sound, although there are doubts in many minds as to whether or not a greater "flexibility" might not tend to make us more fluid than we are. This suggestion comes usually from the latitudinarians.

Father Knox, being anything but a latitudinarian, sees the original point and suggests our internal modification along other lines, which, even as suggested by him, might bear the description of "greater flexibility." He merely wants us to bend in another direction from that preferred by the latitudinarians.

In my own book, *The Garden of the Lord*, though in a less learned and perhaps less stern and uncompromising a fashion than Father Knox has seen fit to take in his, I tried to face the issues of an internal reform in the Anglican Church if she were to serve as a basis or ground for reunion. Curiously enough, to judge by the reviews, *The Garden of the Lord* has appealed chiefly on the "pastoral theology" side to its favorable critics, and was damned by the unfavorable on account of its treatment, 1, of Rome, 2, of Sectarianism! Even though my own contribution to this problem of Church Unity made no stir as Father Knox's book has made, it was certainly a more "central" presentation of the problem itself; and as it was issued two years ago I think I can claim, on the basis of its expressed opinions and viewpoint, to attempt this interpretation, at least of Father Knox's motives, which seem to me both obvious and excellent. I do not myself follow him in all his contentions. I do not see that serious historical facts can be dismissed as nugatory by calling them names, nor do Anglicans do well in my opinion to take over (even reformed) Roman opinions and theology without careful scrutiny. We are, after all, of another Communion of the Church Catholic.

I think Bishop Moreland would do the thinkers in this important field a service if he would develop his point that the

Catholicity of the Anglican Communion is "recognized." I rejoice with him that it is, but I think the point needs clearing and considerable expansion. Certainly Rome does not, at least officially, recognize our Catholicity; sectarians do so, I imagine, only when they happen to think of it, as when one of them happens to be under instruction by a Catholic-minded Anglican priest. Certainly I should the more rejoice if our own clergy and their people recognized the fact more generally. I fear, too, that many even of those who do acknowledge it, do so in a kind of theoretical way which does not reach very far into the lives of the people.

HENRY S. WHITEHEAD.

Trinity Church,
Bridgeport, Conn.

To the Editor of *The Living Church*:

BISHOP MORELAND's letter in your issue of July 19th drives one to the conclusion that, among the many duties of the episcopal office, he has not had time to read Fr. Knox's book carefully.

For instance, the Bishop says: "Have you noticed that this author favors the abandonment of English as the required language of liturgical worship among Anglicans?" I find on page 236 of Fr. Knox's book these words on this question and that of Holy Communion in one kind: "Historical analogy suggests the victory of those now regarded as extremists," but, he continues, "the decision on this point is one which may be left to the decision of time, or rather to the guidance of God the Holy Ghost, finding its expression in the growth of Christian opinion." This can hardly be construed as "favoring the abandonment of English." He does say (page 183) "it has since (the reformation) been found that in fact the use of Latin for liturgical worship was by no means indefensible." This very moderate statement seems unquestionable in view of the almost universal use of a priestly tongue, for even in the "vernacular East" the Old Slavonic and classical Arabic of the Liturgy as used in most Orthodox countries are no more "understood of the people" than is Latin to a Western Catholic. But when we read (page 252) "Independence in matters of liturgical practice . . . is essential to any hope of reunion in the near future," it can hardly be found that the Bishop's point is upheld.

Communion in one kind is certainly Catholic, not perhaps at the general communion of the people as in Rome, but certainly in principle. In the East infants are always communicated that way, while in the primitive Church communion was taken home and there received in the form of bread only. Why then should it be anything but a "minor matter" when it comes to the great matter of unity?

The same might be said of Transubstantiation and the Immaculate Conception. When has the Anglican Communion ever repudiated these doctrines? Article XXVIII plainly deals with a mediaeval corruption of the real doctrine of the former, while, as to the Council of Trent and its definition, it was of that council that Pusey said that rightly interpreted it might be a basis of reunion. (*Essays on Reunion*). Transubstantiation is a loose term capable of several meanings, most of which are nearer the Words of Institution than the nebulous belief held by most Anglicans; while the Immaculate Conception is an expression of the belief common to all Catholics that the Mother doctrine of the Eastern Churches that criticism should be left of God was free from sin. Both are so near what is also the to trained theologians, which most of us are not. Such questioned his own prejudice to influence his judgment. tions should not be grounds for the continuance of our unhappy divisions.

With regard to the position of the Papacy, Lord Halifax has reminded us that, in any conceivable scheme of Catholic reunion, the Bishop of Rome would be the primate and the spokesman of the universal episcopate. Much the same has been said by the conservative Metropolitan of Kiev, and I cannot find that Fr. Knox advocates more than this.

Against Fr. Knox's contention that there is a growing demand for a celibate priesthood Bishop Moreland opposes what is admittedly merely his judgment that there is none. It must be remembered that Fr. Knox is speaking primarily of Eng-

land where there is more feeling on the subject than here. If this is Romanizing, it is being done by the English layman, not by Fr. Knox.

There are so many criticisms of the Roman claims throughout the book in question that I fear Bishop Moreland has allowed his own prejudice to influence his judgment.

Savanna, Ill.
July 30th.

A. E. JOHNSTONE.

To the Editor of *The Living Church*:

I THINK Bishop Moreland asks a fair question. The matter of tendencies in the Anglo-Catholic movement is complicated by the fact that it has no *terminus ad quem*, unless it be the New Jerusalem, and that is not synonymous with Rome in the minds of Englishmen or Americans.

I suppose no two men would agree as to the relative importance of the matters Bishop Moreland mentions. For example, we are told that administration in one kind is the practice at St. Bartholomew's in New York, yet I have never heard of any sentiment, among Catholics in America, in favor of following Dr. Parks' example in this regard. I think we are agreed that a return to the beliefs and practice of the undivided Church is our duty and privilege. Dr. Sparrow Simpson emphasized that as reported in your last issue. It is true that devotional practices, and beliefs also, must always be in more or less of a fluid state. No leader, however, who tries to bring us into line with Rome in these respects, can have a following of more than a corporals' guard, in our time at least, and I think Catholics generally are ready to disavow that kind of leadership.

VICTOR D. CRONK.

La Grange, Ill., July 19th.

PRO ET CONTRA

To the Editor of *The Living Church*:

MR. ARTHUR W. CARR's letter in your issue of July 26th is a surprise, coming from one who claims to hold the "Catholic view." The tone of the letter as a whole is more Protestant than Catholic.

Those who believe and practise the Catholic Faith as distinguished from merely holding the "Catholic view" are not in the habit of hurling epithets such as "Italian-minded" at priests because of their devotion to ancient tradition and primitive custom.

As a matter of fact, in the middle of the last century, the great majority of the laity of the Anglican Communion regarded the Catholics in the Church of those days as Romanizers because they insisted upon and defended against all comers, the use of the very things and customs which Mr. Carr today quite likely includes in the scheme proper to those who hold the "Catholic view."

Further, as a simple matter of fact, everything Catholics hold dear has been introduced, established, and maintained among us, *only* after winning over such strenuous opponents as Mr. Carr.

In exactly the same manner a small minority in the Church today have seen the light in regard to the loud recitation of the Canon of the Mass, and, in a decade or two, the custom of "preaching" the Canon as though it were a homily will be well-nigh forgotten.

Lay Catholics throughout the Anglican Communion will continue to restore, evermore widely, our heritage down to the last detail (in spite of men like Mr. Carr, who only "hold the Catholic view") until the whole battle is won.

HERBERT W. VAN COUENHOVEN.
LEON E. CARTWELL.

[CONDENSED]

To the Editor of *The Living Church*:

AMEN, AND AGAIN I SAY amen, to the letter in this week's issue from Mr. Arthur W. Carr, in answer to the very weak argument put forward by Fr. Pierce in favor of saying certain portions of the Mass silently, or, at least, inaudibly. When one has tried being a Romanist and, finding it impossible, gladly returns to the Church, he simply cannot tolerate such practices.

Will some one please point out to the rest of us what possible excuse there can be for a separate English Church, if we are to adopt all the modern Roman clap-trap, such as Benediction, devotions to the "Little Flower," or to the "Holy Child of Prague," or anything of the kind, together with acceptance of the primacy of the Bishop of Rome, which Fr. Knox, in his recent book, would have us do, but accept it, however, without seeing the real purpose behind it, for, if one does see the real purpose behind it, he is not going to accept it? And some of us do see it, thank God.

I am an Anglican because I want the Mass in a language

that I can understand, and, if I am to understand the Mass, it must be said or sung in an audible manner. The number of churches having more than one altar is so small that we need not worry a *whole* lot about one priest disturbing another, for, again, this modern fad of a number of Masses going on at one time in one church or chapel at separate altars is almost disgusting, and seems more like play acting than a reverent offering of the most holy Sacrifice. . . .

We are Catholics first of all, but still Anglican; and, please God, we shall remain so.

CALVIN F. THOMPSON.

Calvary Church, Chicago,
July 29th.

"MODERNISM" AND MODERNITY

To the Editor of *The Living Church*:

PLEASE LET ME express my appreciation of the position so clearly enunciated in your editorial, *A Real Modernism*, THE LIVING CHURCH, for July 12th. Interpretation of the Creeds can assuredly be reverent without being unintelligent. The "Fundamentalist" notion that reasonably ascertainable truths of science, together with accepted standards of literary criticism, should be eschewed where the Creeds or the Holy Scriptures are under discussion, is misleading. All truth is truth. If we fail to harmonize the truths of Christian doctrine with all other truths of which we are cognizant, whom have we to blame but ourselves? No one, surely, if we actually believe what we say we do.

Permit me, however, with all respect, to take exception to one thing in your otherwise excellent editorial. This one thing is your use of the word *modernism*, which you employ throughout in the sense of *modernness* or *modernity*. The last two are synonymous with each other, but *not* with the first.

This is no mere verbal quibble. I write as I do because I have long noted, with no little disgust, this loose use of language, not only in THE LIVING CHURCH but everywhere else. The result is of course a very general impression that the "Modernist" is a man who is up-to-date and progressive — *i. e.*, modern, and that all who differ with him are necessarily "old fogies," with all that term implies.

Now, the facts are these: Modernism is that cult or school of philosophic thought which renounces, as being nothing or very little worth, everything in science, literature, and philosophy which antedates the present century. Modernism is emphatically not confined to the sphere of religion; it is to be found in politics, where it is known as Radicalism; it is to be found in education, where it styles itself "practical, modern education." You may find it pervading all present-day literature: in the books of F. Scott Fitzgerald and Theodore Dreiser, for instance—to name but two out of hundreds; in the sneer cast by the contemporary "critic" at Tennyson, that the latter is "Victorian" (which means, too namby-pamby for modern readers); in the well-deserved rebuke administered to our present men of letters by Mr. John Jay Chapman, who, in a Phi Beta Kappa address at Princeton early last year, declared that this period of English literature can be known to posterity merely as post-Victorian.

Modernism is just what its name implies; it is merely one of the *isms*. It is not an abstract characteristic; not the name of the quality denoted by the adjective *modern*. That quality is *modernity* or *modernness*, just as the quality denoted by *good* is *goodness*. Modernism is simply a sort of sectionalism in the realm of time. Your thoroughgoing sectionalist says: "Everything which pertains to my section of the country is beyond reproach, is superb, is surpassing in all respects; *ergo*, nothing which has to do with any other section is of any considerable importance." Your thoroughgoing Modernist says (or, if you prefer, thinks): "Everything which pertains to my era of the world's history is beyond reproach, is superb, is surpassing in all respects; *ergo*, nothing which has to do with any earlier era is of any considerable importance." And frequently he is something of a materialist as well as a Modernist, and adds: "Neither has anything involving a later era much importance for me, for I shall be naught but senseless clay by then." This addition, however, it should be stated, is made less often by the Modernist whose field of activity is religion, than by his "brethren in spirit" whose principal concerns are more secular.

In your editorial, you say: "If the term had not been so greatly abused, THE LIVING CHURCH would ask to be recognized as the Modernist organ of the Church." THE LIVING CHURCH deserves recognition as the *modern* organ of the Church; the substance of the editorial under discussion shows that, however misleading its title. But "the Modernist organ of the Church"? Heaven forefend!

May I not suggest to you the advisability of your showing editorially that the Episcopal Church *is not* "Modernistic" or

"Fundamentalistic," but that it *is* modern? To be sure, the editorial, *A Real Modernism*, does show that; but it does so with too much confusion of terms. What is plain, simple, unadorned modernity in matters religious, is called therein, "Real Modernism." The Episcopal Church has been truly called "a teaching Church." THE LIVING CHURCH has more than once declared that the great majority of Episcopalians are neither "Modernists" nor "Fundamentalists"; and that is true. Now, instead of stopping with telling what we are *not*, would it not be more to the point to go on to tell just what we are? We are modern Churchmen, not Modernists in religion.

PAUL BENRIMO.

[But since the meaning of words is to be deduced from their common usage, must not a use that prevails "not only in THE LIVING CHURCH but everywhere else" be accepted as a common usage?—EDITOR L. C.]

AFFAIRS IN EUROPE

To the Editor of *The Living Church*:

I WONDER whether Miss Jones can explain the Pope's protest against the Fascisti's goings-on. Or the murder of Signor Matteoti. I have seen the walls of Fiume, then nominally a free city, covered with threats of death to anyone of Jugo-Slav sympathies.

I have read, too, of the disgraceful "victory" of Corfu, when Italy's "honor" was avenged by her young sailors "afire with their glorious mission for Italy." I see, too, these brave young men casting greedy eyes on the Ticino and Malta.

Signor Mussolini has frankly avowed himself the disciple of Machiavelli. No one can be the disciple of Machiavelli and of Jesus Christ. Miss Jones does not state her position. I am fully aware of the terrible state of things that was existent in Italy before Fascism but surely it is a gospel of despair that can see nothing between Bolshevism and Fascism, the gospel of Satan driving out Satan.

Of course, south at Trentino it was right enough that *Italia Irredenta* should be incorporated into Italy. But (it was my fault for not making myself clear enough by what I meant by South Tyrol), when we come to Bozen, Brixen, the Brenner, and the North, Miss Jones must have been wilfully misled if she thinks there are no German speaking or German sympathizing (it is more correct to say Austrian sympathizing) persons. It is a little difficult to know whether to laugh or to cry at the idea of Italy welcoming say, the Bishop of Brixen (still the diocesan bishop of Innsbruck, I believe!) as a "lost child of Italy." One English correspondent writing recently about South Tyrol said that South Tyrol is so entirely bound up with North Tyrol that it would have been better if the treaty makers had given the whole caboodle to Italy, and then we should have had Innsbruck Italian.

In reply to another correspondent in your issue of July 5th, I should very much like to make acquaintance with the Old Catholics, and will certainly visit your correspondent's church at Basel the next time I am there. But hitherto, when I have felt inclined to go to an Old Catholic Early Mass, I have invariably found the door locked, while over the way the bell would be ringing at the Papal church and crowds flocking in; so I have had no choice in the matter. C. H. PALMER.

London, Eng., July 15.

THE REV. H. B. WILSON'S BOOKS

To the Editor of *The Living Church*:

IN YOUR issue of July 19th appears a review of three of the books of the late Rev. Henry B. Wilson, founder of the Society of the Nazarene. Although the review is without signature, so that one may not guess its authorship, there can be no doubt that he is either not deeply interested in the subject of Spiritual Healing, or did not read very carefully the subjects of his article. It is surprising to read so condemning a review, especially since it includes *The Power to Heal*, the popular hand-book of the Society. Rather than to answer this review by explaining my own high appreciation of these books, particularly of the one above mentioned, I would point out that Fr. Wilson's works have their ablest reviews in the testimonials of the thousands who not only have read them, but who have, by faithful practice, followed their guidance. Over against the opinion of the reviewer stands a visible witness which acclaims these as the most valuable contribution to the subject of Christian Healing to be found in the American Church today. HARRISON ROCKWELL.

The Church of the Transfiguration,
New York City, July 25th.

WILL A PARENT be pleased with a child that fails to trust him? Whom can we please without faith?—W. L. Watkinson.

A LAYMAN'S CONTRIBUTION

WHAT CONTRIBUTIONS can the laymen of the Church make to its growth and progress? Is their duty done when they have maintained by their material means the parish church upon an adequate basis, have cared efficiently for its temporalities, and have given to missions? Are their Christian obligations fulfilled when, by attendance at public worship, and especially at the Holy Communion, they have witnessed to the spiritual power of the Church's divinely appointed ways in their own lives?

Let us go back to the stories of the spread of Christ's religion, which are told in the Gospels and in the Book of Acts, and of which we catch glimpses in the Letters of the early Apostles. What is the one outstanding feature in them all? Is it not the conquering power of personal work on the part of all our Lord's friends and believers? We find that not one group alone but all spoke good words for Christ Jesus to their companions and to those who sometimes only touched the borders of their lives.

Let us think of the possibility to overpower the world and sin in a parish where the work of the clergy in the representative ministry of the Church has coöperating with it a lay priesthood of personal evangelism. We need to realize that our Saviour has placed upon the laymen of the Church the same obligations as upon the clergy. They too are bidden to seek for His sheep and to speak of the merits of His Name and His Grace in all places and in all seasons. So often our laymen have the erroneous idea that their privileges, as well as their obligations, are fulfilled by a kindly and generous attitude towards the work of the clergy and a general interest in the life of the whole Church. And sad as it may seem, sometimes the lack of any personal work for Christ on the part of laymen is to be accounted for by a negative attitude toward the endeavors of the Church to fulfill its mission in the world today. We need to hear less about what is the matter with the Church, and more accounts similar to those in the New Testament of men and women who did not stop by the wayside to consider whether the Evangel of Jesus was worth an effort or not, but who spoke of the glad tidings of Divine Love and Renewal to their kinsfolk, to their friends, and to strangers. So much intellectual perplexity, so much smallness and insincerity of mind and heart, and so much of the selfishness of sin would vanish, as a fog before the sun, if all our Christian people were actually bringing the sin-sick to receive the touch of the Healing Redeemer.

Let us set beside the manly obligation of our laymen to bring their trained business ability to the service of the Church, the greater and more primary duty, a picture of which is handed down to us from those golden days in Galilee in these words: "And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said, unto the sick of the palsy; 'Son, be of good cheer; thy sins be forgiven thee.'"—*The Very Rev. Edmund Randolph Laine, Jr.*

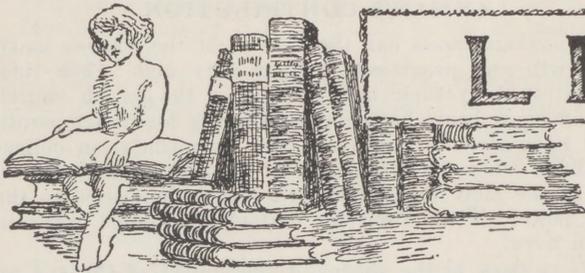
THE CHURCH AND PROTESTANTISM

OUR CHURCH is not the child of the Reformation. It possesses unbroken organic continuity with the past. Between our position and the Protestants about us there is a great gulf fixed. Nothing is gained by evading the issue; rather let us defend it frankly, boldly, and bluntly. It is not for us to sit in judgment on our brethren or to disparage their zeal, piety, and devotion. In the spirit of St. Paul we rejoice that by them is Christ preached. But we must be faithful to our distinct witness. Bishop Gailor well expressed the spirit of our Communion when he once said: "Our Church expresses no opinion about non-Episcopal ministries. She is content to live by the fact of apostolic succession and to think well of her neighbors."

Archbishop Soderblöm of Upsala pays fine tribute to the Church of England and accurately appraises her position when he says:

"Its main characteristics are ecclesiastical learning and humanism, its episcopal character, and its appeal to an older historical Christianity, which is not Protestant in the modern sense, nor Catholic in the Roman sense, but something more comprehensive than either."—*Rev. T. J. Lacey, D.D.*

UNTIL THE COMING of Christ, the flow of divine grace was governed according to the limitations of human life. This was, of course, due to sin. It was an era of imperfect response to God, during which the burden of sin could not be lifted; the sacrifices of bulls and of goats—mere expressions and signs of sorrow for sin—having not the power of atonement. They merely typified a better time to come when the perfect Sacrifice of Calvary would be offered for the sins of the whole world.—*Rev. Henry Lowndes Drew.*



LITERARY

NEW TESTAMENT MATTERS

The Ethical Teaching of Jesus. By Ernest F. Scott, D.D. New York: The Macmillan Co. \$1.50.

There is no small danger, in translating the teaching of Jesus into modern terms, of misrepresenting it through failure to consider it in historical perspective. The Professor of New Testament Criticism at Union Seminary is keenly alive to this danger, and, in this little book of only 129 pages, has sought to avoid it by bringing out the true significance of our Lord's message in relation to the conditions in which it was uttered. It is only for purposes of discussion that the moral teaching of Jesus can be separated from His religion, for, as Dr. Scott is convinced, His ethic has no meaning apart from His religion, and the author accordingly indicates at each point the articulation of the two elements. The book might very well form a text for the rector's adult Bible class.

The Christ of the Logia. By the Rev. Prof. A. T. Robertson, M.A., D.D., LL.D., Litt.D. New York: George H. Doran Co. \$2.

Dr. Robertson is one of the most omnivorous readers on all matters concerning New Testament scholarship. He is also an extraordinarily productive writer. In this volume of popular essays he strives to enunciate his own convictions over against the array of quotational material with which his every page bristles. He gives short excerpts from recent criticism, counters one passage by another, and states his own view in triumphant conclusion. It is not a difficult method. His results are not very startling, inasmuch as he deals with his subject as one might play checkers—by moving the pieces about on the board, countering one move by another, and winning most obviously in the end. One is tempted to feel (aside from a certain reserved agreement with many of his conclusions) that the points at issue have largely escaped the author, that his technique offers a fallacious facility in the whole campaign he undertakes, and that, much as one might desire, the matters at issue are not nearly so simple as he would have his readers feel.

St. Paul on Trial: a New Reading of the History of the Book of Acts and the Pauline Epistles. By J. Ironside Still, M.A., D.D. New York: George H. Doran Co. \$2.50.

While the jacket advertises this study as "a book that may revolutionize our understanding of the Acts, and the Epistles of St. Paul," one turns from reading it without the fullest conviction that this hyperbolic expectation has been realized. The author's thesis is, in brief, that the book of Acts was written for the eye of Theophilus (perhaps a convert, probably merely a well-disposed official of importance) by way of a brief in St. Paul's favor, urging the justice of liberating him after two years' imprisonment, as he was innocent of the charges lodged against him. The plan of Acts, so far as concerns content and significant omissions, can best be understood on this hypothesis, which makes intelligible the first thirty years of the Church's life, and offers a logical clue both to the chronology and understanding of the Pauline epistolary literature.

It is impossible to do more than indicate the chief argument of this cogent and persuasive book, fresh and original as it is, and to commend it to the attention of persons interested in early Christian history. It is challenging and fascinatingly interesting, and, as a whole, is distinctively different from the usual type of Pauline studies.

Our Father: a Reading of the Lord's Prayer. By H. C. Carter. New York: D. Appleton Co. \$1.00.

This is a book of short homilies on the Lord's Prayer, but let no one—considering the great number of works on this subject—regard it as superfluous. It has simplicity, devotion, and spiritual insight, and will probably be most useful to those who have made a beginning in the life of prayer, and need help along the way.

H. M.

The Wonders of the Kingdom: a Study of the Miracles of Jesus. By G. R. H. Shafto. New York: George H. Doran Co. \$1.75.

In his preface the author of this excellent book on the miracles remarks that he addresses it to those who, like himself, are so interested in Jesus that anything which might help to show any aspect of His life and work more clearly, is welcome. It is probably just this interest of his that imbues his work with the quality that makes it so alive, so vivid. It would be almost impossible to read over the Gospel story of each miracle, in the light of its explanation here, without a sharpening of vision, a strengthening of faith.

Though modern theories in psychology and medicine, and the working of natural law are fully taken into account, the attitude of the writer toward miracles will be shown by quoting from his discussion of the healing of the "dumb (and blind) demoniac." "Suppose," he says, "that the cures of Jesus are found to be in harmony with laws of mind and spirit that are as yet ill-defined or but little known, does it follow that His 'mighty works' are no longer mighty, that they are 'non-miraculous' after all? We have not explained how a Healer nigh two thousand years ago, without modern theories or methods, could speak a confident word, or suggest with a touch, and the patient recovered. The miracle is then the Doer, not the deed; and we have still to account for Him."

H. M.

The Pharisees. By R. Travers Herford. New York: The Macmillan Co. \$2.

This work, by the author of *Pharisaism, its Aim and its Method* (1912), and *Christianity in Talmud and Midrash*, etc., is the best study he has written. It is also quite unique in non-Jewish literature on the subject. One of the mysteries of the realm of scholarship is the fact that, once a writer's authority has become established, he is continually referred to as a source, and goes on, from generation to generation, as an unquestioned norm and standard for all subsequent students. In this way hoary errors and venerable misconceptions perpetuate themselves. For example, Weber, in Germany, has for years been such a final authority for most Gentile students of Jewish literature who can read German. Despite the brilliant studies of Porter, of Yale, who exposed some of the most glaring mistakes of Weber, there has been nothing better than his works as a guide to systematic understanding of the Rabbinic and Pharisaic literature. Mr. Herford's latest book marks the beginning of a new era in the study of Jewish matters by non-Jews. First of all, he knows what he is talking about, for he is conversant with the sources at first hand. Secondly, he is not too proud to learn from others; his work shows throughout a discriminating indebtedness to scientific Jewish scholars, whose monographs have made distinctive contributions to the subject, such as Abelson and Marmorstein in England, and Lauterbach in America. Thirdly, he has eminently the gift of lucid presentation. He makes his material interesting because he brings sympathy to bear upon his understanding of it, and in his style does not eschew a pardonable warmth and vigor. It may be a matter primarily of the reader's own theories which leads him to feel that less than justice is done (in chapter VIII) to the relations between primitive Christianity and contemporary Judaism.

Every Christian student should know this book well, in order to comprehend the beginnings of his own religion. It is highly to be recommended for one weighty reason: it is simply the desire to know the truth and to show "fair play" that has actuated this competent writer.

A BOOK ENTITLED *Morning and Evening Prayer and The Holy Communion together with Selections of the Psalms* has recently been published by the Rev. Frederick W. Goodman. It contains these particular portions of the Prayer Book in English, interlined with a translation into the Eskimo language of the Tigara tribe of Arctic Alaska. The work was done by Mr. Goodman while in charge of the Mission at Mount Hope during a furlough of the regular missionary, and as a result it has been possible to render the Sunday services in the language of the people. There is also a foreword by the Bishop of Alaska, who gives his hearty approval to the publication and use of the book among the Eskimo people of the North.

Church Kalendar



AUGUST

10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity. S. 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

CASTLEMAN, Rev. LAURISTON; to be curate at the Cathedral Church of St. Luke, Portland, Me.

HUNTER, Rev. HERBERT W., rector of St. Peter's Church, Carson City, Nevada; to be rector of Trinity Parish, Renovo, Pa.

MCGRORY, Rev. JOHN R., rector of the Church of the Holy Apostles, St. Clair, Pa.; to be rector of St. Bartholomew's Church, Wisconsin, Philadelphia, Pa., September 1st, with address at Comly and Pittman Sts.

WHITEHEAD, Rev. R. S., of St. James' Church, Philadelphia, Pa.; to be rector of St. Philip's Church, Laurel, Del., September 1st.

SUMMER ACTIVITIES

BULL, Rev. CLARENCE ARCHIBALD, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y.; during the month of August at his summer camp at Towahloondah, N. Y.

LITTELL, Rev. JOHN S., D.D., in charge of St. John's Church, Far Rockaway, L. I., for six weeks.

PHILLIPS, Rev. ROBERT, rector of St. Paul's Memorial Church, Detroit, Mich.; at St. John's Church, Saginaw, Mich., during the month of August, in the absence of the rector, the Rev. Emil Montanus.

PARKER, Rev. LOUIS A., of the staff of St. Agnes' Chapel, Trinity Parish, New York; in Europe. Mail address until August 29th, care of Morgan, Harges, & Co., Parish.

WATTS, Rev. HARRY; returns from three months in Europe on the S.S. *Athenia*, and expects to resume his work at Trinity Church, Greeley, Colo., early in August.

NEW ADDRESSES

GILBERTSON, Rev. A. N., Ph.D., rector of St. Luke's Church, Malden, Mass.; from 425 Lynn St., to 8 Dodge St., Malden.

IRWIN, Rev. P. SIDNEY, of the Philadelphia City Mission; from 7007 Cheshelm Road, Mt. Airy, to 234 East Queen Lane, Germantown, Philadelphia, Pa.

RESIGNATIONS ACCEPTED

DAVIS, Rev. WILLIAM H.; as assistant priest at St. Timothy's Church, Roxborough, Philadelphia, Pa., after four and a half years' service.

JORDAN, Rev. C. H.; as priest in charge of the mission Churches of the Holy Comforter, Crescent City, Fla., and of All Saints', Huntington, effective December 31st, after six years of service.

ORDINATIONS

PRIEST

CENTRAL NEW YORK—On Monday, July 21, 1924, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, acting for the Bishop of the Diocese, ordained the Rev. LEVI WILBERT LUNN to the priesthood in St. Mark's Church, Port Leyden, N. Y. The Very Rev. Harry Beal, Dean of Holy Trinity Cathedral, Havana, Cuba, preached the sermon, and the Ven. H. W. Foreman, Archdeacon of the Diocese, presented the candidate. The Rev. Mr. Lunn will continue in charge of the missions of St. Mark, at Port Leyden, and of St. Paul, at Constableville.

TENNESSEE—On the Sixth Sunday after Trinity, July 27, 1924, in Trinity Church, Winchester, the Rev. EUGENE NEWCOMB HOPPER was advanced to the priesthood by the Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina, acting for the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese. The Rev. Francis M. Osborne, chaplain of the University of the South, presented the candidate; the Rev. Charles L. Wells, Ph.D., Dean of the Theological Department, preached

the sermon, and read the Epistle; the Ven. Wm. S. Claiborne read the Gospel, and the Rev. Alex. C. McCabe, Ph.D., said the Litany. The Rev. Mr. Hopper becomes priest in charge of Trinity Parish, Winchester, which he has served during his diaconate, and will also have charge of the missions at Fayetteville and Shelbyville.

DIED

LEWIS—Mrs. J. STUART LEWIS, of Tallahassee, Fla., entered into eternal life July 18, 1924. The funeral office was said at St. John's Church, Tallahassee, and the interment was in the parish cemetery.

May she rest in peace, and may light perpetual shine upon her.

REILLY—Died at All Saints' Rectory, Elizabeth, N. J., on July 28, 1924, GENEVIEVE, the eldest daughter of the Rev. Dr. and Mrs. J. E. REILLY. The interment was at New Castle, Pa. "In the confidence of a certain faith."

WARD—The Rev. GEORGE HENRY WARD, retired priest of the Diocese of Florida, entered into Paradise Sunday, July 13, 1924, at his home at Crescent City, Fla., at the age of eighty-four years.

May light perpetual shine upon him.

MEMORIALS

William Burling Abbey,
Edwin Austin Abbey

In dear memory of WILLIAM BURLING ABBEY, sometime warden of St. Elizabeth's Church, Philadelphia, who entered into Paradise, July 29, 1917, and of our only son, EDWIN AUSTIN ABBEY II, killed in France, April 10, 1917.

"Thanks be to God who giveth us the victory."

Clement Liddon Stott

In ever loving memory of CLEMENT LIDDON STOTT, choir boy of St. George's Church, Kansas City, Mo., whom God called on July 26, 1910.

"Lord, all pitying, Jesu blest,
Grant him Thine eternal rest."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

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

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

POSITIONS WANTED

CLERICAL

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.

PRIEST AVAILABLE FOR SUPPLY WORK for next few months. Address T-268, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

A 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.

CHURCH WOMAN OF EXPERIENCE, wishes position as Parish Visitor and helper in Church work. Would take housekeeping for family of two where there is opportunity for Church work. Address W. F. 650, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST CHOIRMASTER, MUS. BAC. Oberlin. Recitalist. Sound Churchman. Splendid testimonials. Resigning position after three years. Address OBERLIN-267, care LIVING CHURCH, Milwaukee, Wis.

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

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

PARISH AND CHURCH

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

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.

CATHOLIC PUBLICATIONS

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

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.

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

Los Angeles

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.
(Choral except Monday and Saturday)

Church of the Incarnation, New York
Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

Christ Church—The Peace Church—
Portsmouth, New Hampshire

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

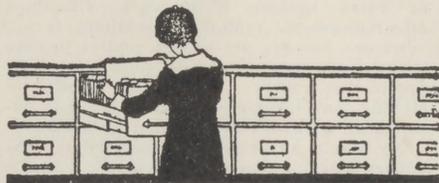
St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and 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 Morehouse Publishing Co., Milwaukee, Wis.]

Anglo-Catholic Congress Book Department, 257 Abbey House, Victoria St., S. W. 1, London, England.

Christian Verity. By Leonard Prestige.

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

Christ and Labour. By C. F. Andrews, author of *The Renaissance in India,* etc. Price \$1.75 net.

The Constitution of the United States. Yesterday, Today—and Tomorrow? By James M. Beck, LL.D.

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

Chiaroscuro. By Benjamin Francis Musser. Introduction by Katherine Brégy, Litt.D. With Portrait. Price \$2.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Church, the Bible, and the Creed. By Thomas F. Gailor, Bishop of Tennessee. Price \$1.00.

Religion and Morality. Holy Week Addresses, 1924. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. Price \$1.00.

Our Bible. Training Young People to Hear God Speak Through the Holy Scriptures. A Supplement to the Instruction in the Senior High School of the Public School. Christian Nurture Series. Prepared for the Department of Religious Education of the National Council, Protestant Episcopal Church. Price \$1.40 cloth; \$1.10 paper.

Our Church and Her Mission. Training Boys and Girls to Hear God Speak Through Our Church and Her Mission. A Supplement to the Instruction in the Ninth Grade of the Public School. Teacher's Manual. Christian Nurture Series. Prepared for the Department of Religious Education of the National Council, Protestant Episcopal Church. Price, \$1.40 cloth; \$1.10 paper.

Society for Promoting Christian Knowledge. Northumberland Ave., London, W. C. 2.

Theology. A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn, M.A. Volume VIII. January-June, 1924.

PAPER-COVERED BOOKS

Morehouse Publishing Co. 1801-1811 Fond du Lac, Ave., Milwaukee, Wis.

Our Church and Her Mission. Pupil's Manual. Ninth Grade, Christian Nurture Series. Prepared for the Department of Religious Education of the National Council, Protestant Episcopal Church. Price 50 cts.

PAMPHLETS

Society of SS. Peter & Paul. 1 Great Smith St., S. W. 1, London, England.

The Altar of God.

The Hour of the Fiery Cross. Published for the Anglo-Catholic Congress Committee.

Open-Air Work. Suggestions for Thirty Addresses on the Creed. Published for the Anglo-Catholic Congress Committee.

A MEMBER of one of the New York parishes accompanies a personal gift for the Emergency Relief Fund for the Japanese Church with this suggestion:

"If the entire membership of this diocese would make a little sacrifice (I mean the plain ordinary people like myself, that God made so many of), and cut off all amusements and extra luxuries for one week, wouldn't it be splendid? By doing this they could turn in quite a substantial sum."

THE BISHOP OF CHICAGO and Judge Hol- dom, through the courtesy of a radio station, have been enabled to broadcast two addresses in connection with the efforts toward the building and endowment of the Western Theological Seminary.

Albert Hall Gathering Shows Vitality of Catholic Movement

Bishops Discuss Ordination of Deaconesses—Church Congress Exhibition—International Advertising Convention

The Living Church News Bureau
London, July 18, 1924

WEDNESDAY LAST, JULY 16TH, WAS the anniversary of the second London Anglo-Catholic Congress, and the crowded and enthusiastic gathering at the Albert Hall in the evening was proof (if that were needed) of the vitality of a movement which Dean Inge is bold enough to say has run its course! The number of young men and women present was particularly encouraging, and it would be impossible to exaggerate the atmosphere of loyalty and devotion. The Catholic movement is day by day gaining adherents from every class, and from the young and eager even more than from the old and experienced.

The day began with many Masses said and communions made, with special intention for the work of those who are guiding the Anglo-Catholic movement. High Mass was later in the morning celebrated in no fewer than thirty-two London churches, as well as in many of the leading provincial towns, and we learnt from a telegram from America, which was read at the Albert Hall meeting, that in twenty cities of the United States Masses were being said with the same intention.

The High Mass at St. Alban's, Holborn, was celebrated with the dignity and solemnity which characterize that church, and the celebrant was the vicar, Fr. Ross. The Mass was sung to Byrd's five-part setting, without organ accompaniment. Fr. N. P. Williams, of Exeter College, Oxford, was the preacher, and his sermon dealt with the shortage of candidates for Holy Orders.

At only two of the other High Masses in London were sermons preached, and these were on the same subject—the supply of Catholic priests for the conversion of England. That is the work to which the Congress Committee is devoting itself; the Fiery Cross Fund raises money for the training of candidates for the priesthood otherwise unable to fulfil their vocation. It does not deal with individuals, but through colleges, whose principals alone have the means of testing vocations on so large a scale. To this fund all collections at the anniversary were given. At the Albert Hall meeting the amount contributed was £830.

In the afternoon over a thousand Congress members assembled in Kensington Gardens for a garden party, which, to the delight of all present, was graced by the presence of the Bishop of London. Assisted by his wonderful memory for faces, his lordship did much to make the party homogeneous and successful.

At the Albert Hall meeting in the evening proceedings began with the bringing in of the Fiery Cross. Borne by Fr. Glaisyer, and attended by a bodyguard of laymen, it was carried the length of the hall to the platform, where it was set in the sight of all. It was the same cross that has been received, and will be received this year, in so many towns and villages of England, and which was taken on the Anglo-Catholic Pilgrimage to the Holy Land.

The new Bishop of Colombo (the Rt. Rev. Mark Carpenter-Garnier) was to have taken the chair, but was not well enough to preside, although he came in later and gave his blessing at the close. Fr. Deakin, the founder of the Congress movement, took his place.

The speakers were of the highest standing, and included Sir Henry Slessor (the Solicitor-General), Miss Sheila Kaye-Smith, Mr. Sidney Dark, Prebendary Mackay, and the Bishop of Bloemfontein (Dr. Walter Carey). It is not possible to summarize the speeches, but mention may be made of the suggestion of one speaker that the E. C. U. and the Anglo-Catholic Congress Committee should join hands and work together for both attack and defence. Other points brought out were that two things desired especial attention—instruction, so that faith may always be based on knowledge; and organization, so that the full strength of the Anglo-Catholic party may be used in spreading and protecting the faith.

Altogether it was a most inspiring and encouraging gathering, and all those who were privileged to be present must have come away with rekindled inspiration and new resolves.

BISHOPS DISCUSS ORDINATION OF DEACONESSES

An interesting precedent in connection with ecclesiastical gatherings was established last Monday, when the bishops composing the Upper Houses of Convocation both of Canterbury and York met together at the Church House, Westminster, under the presidency of the Archbishop of Canterbury.

His Grace said that the occasion and the manner of their meeting were rather unusual, but in his view were perfectly regular and right. This was not a joint Convocation; it was a united session of the Houses of Canterbury and York, the two Houses sitting together not as a joint body in the technical sense of the word.

The meeting considered the report of the Convocation of Canterbury on the ordination of deaconesses, together with the report of the Convocation of York on the same subject, with a view to producing a form and manner for the making of deaconesses which would be acceptable to both Houses. The Bishop of Winchester, in introducing the reports, said that there was not much difference between the two forms recommended, but that from York appeared to be the better of the two. Canterbury appeared to stress too much the duty of the deaconess to teach. Canterbury recommended that the deaconess should give counsel to such women as desired help in difficulties, under the minister of the parish. He moved that the ordination should take place at the Communion service between the Epistle and the Gospel, as recommended in the York form.

The Bishop of Gloucester moved an amendment that the ordination take place outside the Communion service. This was defeated, and the Bishop of Winchester's resolution was carried.

After the form of service of ordination had been discussed and agreed to, the resolutions passed in the Upper Houses of the two Provinces respecting the qualifications to be required from candidates for Holy Orders were considered. The

matter was introduced by the Bishop of Chichester, who moved that in the case of non-graduates the candidate should have taken a three years' theological course. The question of having only graduates as candidates could be left over for further consideration.

The meeting agreed with this view, and passed the resolution, with the addition that this requirement should not of necessity apply to any candidate who had already been accepted on the basis of a two years' course.

CHURCH CONGRESS EXHIBITION

Arrangements for the Church Congress Exhibition, which, ever since its inauguration at Swansea in 1879, has been so notable an adjunct to the Church Congress itself, are proceeding apace, and there is every prospect of a magnificent display. The Exhibition at the Oxford Congress will be opened on the afternoon of Saturday, September 27th, and will close on Friday night, October 3d. As I said in my last letter, a special building will be erected to house the exhibition on Merton Fields (Christ Church Meadow).

The Loan Collection is being arranged by Mr. Clement O. Skilbeck, F. S. A., a distinguished authority on all matters of artistic and antiquarian interest, who has the support and coöperation of an influential committee, of which the Bishop of Oxford is president, whilst the vice-presidents include the Marquis Curzon of Kedleston, Lord Parmoor, Lord Phillimore, the Vice-Chancellor of Oxford University, the Dean of Christ Church, Dr. Hermitage Day, the Mayor of Oxford, and other representative leaders in Church and State. The loans will represent the best traditions of ecclesiastical art, and will include old plate, embroidery, wood and ivory carvings, paintings, photographs, curios, and rare MSS. There will be included in the collection a copy of *The Christian Year*, given by Keble to Newman; the pectoral cross given by Cuddesdon students to Bishop Smythies; the altar cross used by Dr. Pusey in his lodging at Christ Church; and the communion set given to General Charles Gordon for his visit to Palestine.

Another exhibit of great interest is promised by the Rev. Cyril Martin; it is one of the two existing chrismatories in England, and is known as "The Granborough Chrismatory." As far as I am aware, the only other such chrismatory in England is that at Canterbury.

Of Church plate there will be a lavish display. Canon Vernon Staley has promised a large silver chalice with paten, date 1661, which belonged to Bishop Sheldon, and was given by him when Bishop of London to the church of St. Nicholas, Ickford, Bucks, of which he was sometime rector. The rector of Fifield-cum-Idbury will send a communion cup and cover made of old silver, and dated 1576, as well as a communion cup about twenty years older; the Vicar of Brill, Thame, will send two silver chalices and patens, dated 1570 and 1685 respectively, and a large silver flagon; the rector of St. Aldate's, Oxford, will send an interesting piece of plate (date 1681), of which the paten is so made as to form a lid to the top of the chalice; while the Vicar of Little Farringdon is sending an exceedingly interesting and ancient chalice, dating about 1450.

INTERNATIONAL ADVERTISING CONVENTION

The International Advertising Convention, after a round of London hospitality, settled down on Tuesday to serious work

at Wembley. After a general session in the morning, the delegates divided into eighteen sections, each of which discussed some special form of publicity. We are concerned principally with the Church advertising section, and interest in this was so marked that the original place of meeting had to be changed to a hall with increased accommodation. I venture to hope that a summary of two speeches may prove interesting.

The Rev. Tom Sykes, general secretary of the Brotherhood Movement, said that nothing had done more harm to religion than the representation which implied something dour, sad, and repressive. "Religion," he said, "should be the most joyous thing in life, carefree, free, and confident." About the value of the art of advertisement for the ministry of the Church there could be no manner of doubt. It was an effective means of attracting attention, awakening interest, inspiring wonder, and insinuating suggestion. Religion with all its incalculable values for human living, was here. The Church, to justify its existence, must make those values operative. The art of advertisement proclaimed the presence and joys of those values. They were not asking for sensationalism—glib, loud, and catchy announcements defeated themselves—but they did say there was a public presentation and announcement for the values of religion through the medium of advertisement to which this generation was peculiarly susceptible, and which, if wisely carried out, was capable of immense benefit to society.

Mr. James Wright Brown, owner and editor of *The Editor and Publisher*, of New York, said that the willingness of a newspaper editor to cooperate with the Churches was shown in the report of the Back to the Bible Bureau of Cincinnati, Ohio, for the year 1923. That report showed that 1,500 newspapers were printing Bible texts and verses every day in the year, and more than ninety per cent of them were carrying those vital messages on their editorial pages. A great Church existed today outside the Churches, a great body of Christian people who were not in any way affiliated with the established Churches. The newspapers had won the confidence of this great multitude and possessed its good-will and interest. Therefore the Gospel message should be proclaimed through the columns of the newspapers. Church advertising, like other advertising, Mr. Brown submitted, should be placed on a regular schedule, and should be published consistently, persistently, and consecutively.

GEORGE PARSONS.

SOUTH CAROLINA MISSION GROWTH

THE RT. REV. KIRKMAN G. FINLAY, D.D., Bishop of Upper South Carolina, made a special visitation to St. Paul's mission, Graniteville, S. C., July 20th. At this time he confirmed a class of nineteen from St. Paul's Church, and the missions at Bath, Clearwater, and Langley. The candidates ranged in age from 12 to 79 years. This was the second class to be presented to the Bishop since the first of the year, thirteen having been confirmed on January 6th. This represents a growth of over twenty-five per cent for the year in this field.

The mission at Clearwater is growing very fast; there are now some forty members of the Church there, and it is hoped that a building for worship will be erected in the early fall.

Canadian Bishop Condemns an Unreasoning Pacifism

A Clerical Juvenile Court Judge— Consecration of Bishop of Brandon—A Missionary Journey in Saskatchewan

The Living Church News Bureau }
Toronto, July 26, 1924 }

THE BISHOP OF KEEWATIN, DR. DOUDNEY, made the following reference to war and its prevention in the course of his charge to the Synod of his Diocese:

"There is much nonsense written at the present time by well meaning people about war. Of course, war is brutal, damnable, an outrage. The thing cannot be too severely condemned; but, on whom is the condemnation to be placed? Who is responsible for the outrage? Who is it that needs the condemnation? Surely, the outrage is on their part who cause war, an outrage on society, an outrage on those who are compelled to resist, who are given no alternative, but death, shame, or slavery, an outrage to seek by force wrong ends that could not be attained by any appeal to reason or to justice. By all means, let us pray and labor for peace, that everywhere men may dwell in safety and security, every man sitting under his own vine, and every man under his own fig tree and none to make him afraid. By all means, let us abominate war and see to it that in our own relations with other peoples we avoid such actions as are apt to arouse ill will and hatred, and so lead on to strife. It is a task worthy of the highest Christian statesmanship to devise and develop in concert with others such international tribunals as will deter aggressive nations from the folly of fratricidal strife and settle by peaceable, moral, means matters in contention. Every step in that direction, whether by the League of Nations or by a World Court, is a step in the right direction, but it must not be forgotten that the successful operation of such tribunals must depend ultimately on the moral, and in some cases upon the available physical, force behind the findings of these tribunals. In the meantime, while we seek peace and ensue it, as long as others are prepared to seek their ends by the use of military methods, governments must take precautions and make provision for the protection of the people for whom they are responsible."

A CLERICAL JUVENILE COURT JUDGE

The Rev. G. Q. Warner, rector of the Cronyn Memorial Church, London, Ont., has now acted as juvenile court judge on a voluntary basis for the past year. In an interesting report to the Mayor and City Council, he writes:

"The Juvenile Court was opened on June 7, 1923. The second half of the year is out of all proportion to the first half in the volume of work done. The present month of June bids fair to be the busiest month we have yet put in. For the first two or three months of the twelve just ended, there was comparatively little to do, as people had not discovered the existence of the court nor learned how to use it. Now there are increasing demands being made upon the probation department by the schools and the public generally, indicating a rapidly growing confidence in the value of the court. Making allowances for this fact, the statistics are all the more remarkable."

After giving statistics of the work, he points out that:

"1. The Court is functioning in closest cooperation with all agencies in the City

concerned in public welfare. There could not be a better feeling than exists between the Court and these agencies at the present time. There is direct and most healthy contact with the Children's Aid Society, the Institute of Public Health, the Child Welfare Association, the Social Service Council, the public schools, the Churches, and the various social welfare clubs of the city.

"2. The Court is in session every day, at present, with rare exception, and sometimes afternoon sessions have to be held owing to prosecution under the Unmarried Parents Act.

"3. More and more support and restitution money is passing through our hands, representing a real saving upon the various relief organizations of the city and county by drawing from the source from which it should come rather than from the public funds.

"4. Conditions have been discovered, and are being corrected, which were not dreamed of before the court was established, and with no sort of damaging publicity. Life is really being salvaged and the gain to the community generally in this way cannot be overestimated.

"5. The increase in work does not represent increase in juvenile delinquency or child neglect, but a discovery of conditions which were simply allowed to pass unnoticed before.

"6. The volume of work to be done is far beyond any estimate made by those who argued the need of a Court. I estimated a thousand cases a year. That was considered altogether too high and now is proved to have been much too low.

"7. The court has passed the experimental stage and has demonstrated its immense value. Its usefulness has only just begun to make itself apparent."

CONSECRATION OF BISHOP OF BRANDON

Arrangements have been made for the consecration of the new Bishop of Brandon in St. Matthew's Church, Brandon, Man., on Sunday morning, September 7th. It is expected that ten bishops will be present and that the preacher will be Canon Heeneey, of St. Luke's Church, Winnipeg, Man. His Grace the Archbishop of Rupert's Land, will officiate as Primate of All Canada.

A MISSIONARY JOURNEY IN SASKATCHEWAN

The Bishop of Saskatchewan, accompanied by Rural Dean Fraser, left Prince Albert, July 10th, for a journey through the Indian missions to the north, which will take about two months. Leaving Prince Albert, a motor car will run due north for fifty-two miles, after which an Indian wagon takes up the journey to Montreal Lake. From that point it will be paddling for seven weeks on end and the following districts will be visited: Lac La Rouge, Stanley, Pelican Narrows, Sturgeon Landing, Cumberland, Moose Lake, Cedar Lake, Grand Rapids in Lake Winnipeg, and back to the Pas in Manitoba, together with several smaller missions in that neighborhood.

PASSING OF DEVOTED WOMAN MISSIONARY

The news of the passing away of Miss Ethel Vidal Strickland, one of the devoted missionaries of the Canadian Woman's Auxiliary, has been received from India. She died in the Mission hospital at Gr'nagar, the capital city of Kashmir, India, and in her illness was surrounded by the best and most tender skill and care. For twenty-three years Miss Strickland was a valued missionary of the Woman's Auxiliary, serving in the

Church of England Zenana Mission in the city of Tarn Taran, in the Punjab, outside the M. S. C. C. District of Kangra, but in the same Diocese of Lahore.

Here, among the women and children of this important mission—in the orphanage, in the schools, among the sick of the hospital and dispensary—in city homes and out among the hundreds of villages of the surrounding district—in every sort of service, physical, mental, and always spiritual, was poured out a life endowed with many gifts in a consecrated and effectual ministry for her Lord.

MISCELLANEOUS NEWS

Mrs. H. D. Warren, of Toronto, a member of the Executive Committee of our Council for Social Service, was recently made a Lady of Grace of the Order of the Knights Hospitallers of St. John of Jerusalem. The ceremony took place in Buckingham Palace in the presence of the King and Queen and the Duke of Connaught, who is the Grand Prior of the Order. Mrs. Warren is a Dominion Commissioner of the Girl Guides.

While picking cherries at his summer home, near Springbank, recently, the Very Rev. Dean Norman L. Tucker, rector of St. Paul's Cathedral, London, Ont., fell from a rather high tree and sustained a fracture of the left shoulder blade and a dislocation of the left shoulder, and internal injuries are feared. He is at his summer home and is being attended by Dr. A. B. Rankin, London, who stated that while there is no immediate danger, Dean Tucker's injuries are such as to cause much concern in a man of his age.

The death occurred at St. John, N. B., of the Rev. James White Millidge, a veteran priest, at the age of eighty-three. He was a chaplain in the Imperial Army in India in his early life and later went to Oak Bay, Charlotte County, where he was in charge of that parish for thirty years.

Principal Hallam, of Emmanuel College, Saskatoon, accompanied by the Rev. W. S. Wickenden, has made a 500-mile motor journey to visit the students on their mission fields. He has just returned from a two days' conference with the Superintendent and six workers in the Caron-Herbert Mission, Qu' Appelle Diocese.

The annual festival of the Algoma Association was held in London on June 23d. A service of intercession was held in St. James', Piccadilly, and this was followed in the afternoon by a meeting held at 19 Arlington Street, by the kind permission of the Marquis and Marchioness of Zetland, which was presided over by the Archbishop of Canterbury. The Archbishop of Algoma was the principal speaker at the meeting.

The Rev. Robert J. Langford, formerly Indian Government Chaplain, died in Windsor, N. S. Born in London, England, in 1846, he was educated at Dublin University. He was ordained to the priesthood in 1871, and for several years served in India as chaplain. He was on the retired list of the Indian service. Subsequently he was rector of St. Andrew's Church, New Brunswick, and in 1911 accepted the rectorship of Cripple Creek, Colorado. He is survived by two sons, one in Toronto and one in Whitby.

COULD WE BRING more children under Church influence if we had more funds for more building? The Los Angeles diocesan Church Home for Children had seven applications in a single day, with only two vacancies. A fund for enlarging that Home is under way.

Massachusetts Norwegians Celebrate St. Olaf's Day

City Mission Playroom—Movies and Church Support—Courtesies to Armenians

The Living Church News Bureau }
Boston, Aug. 4, 1924 }

NORWEGIANS FROM ALL SECTIONS OF Massachusetts gathered at the Cathedral last Sunday afternoon at a service in commemoration of the feast of St. Olaf, patron saint of Norway. The service, through the courtesy of the Cathedral, was held under the auspices of Nordlyset Lodge, Order of the Sons of Norway.

The Rev. Albert Nicolay Gilbertson, D.D., of Malden, delivered the memorial address. He referred to the friendship between Lief Ericson and St. Olaf, who reigned as king of Norway. Dr. Gilbertson read from a service on July 29, 1030, the records of which are preserved in the Cathedral of Exeter, England. He lauded St. Olaf's great work in Christianizing Norway. "A viking in his youth," he said, "Olaf became converted in England and was baptized by English missionaries. Later he returned to Norway, bringing the English missionaries with him. There he established the Church in Norway, and later lost his life in a rebellion on the part of the old chiefs of Norway. To him the Norse people are indebted not only for the establishment of Christianity, but also for the unification of the nation, and the establishment of the final independence of Norway."

A letter was read from Bishop Lawrence from his sickroom at Bar Harbor, Maine. The congregation rose in appreciation of the Bishop's message, and offered a prayer for his recovery. Bishop Slattery sent a tribute to the Norwegian people with whom he worked for some years in the Middle West. The Rev. George Lyman Paine, secretary of the Boston Federation of Churches, sent the greetings of the Federation, personally adding that he regards St. Olaf as his patron saint, as his own birthday is St. Olaf's Day.

CITY MISSION PLAYROOM

St. Cyprian's Parish in the South End, the Rev. D. Leroy Ferguson, vicar, has for the first time one of the summer playrooms maintained by the Episcopal City Mission. The enthusiasm with which it has been greeted, and the high average attendance of the enrollment of 120, proves that such a playroom was greatly needed in that district. The sessions are held in the basement of the new church, which is used as a parish house.

Various lines of industrial work are carried on, including basket work and dressmaking. Nearly all of the older girls have already made dresses which would do credit to more expert dressmakers.

MOVIES AND CHURCH SUPPORT

A Greater Boston rector tells the following story which will be recognized as true in any parish:

"A boy belonging to the Church was coming from the movies. It is a weekly custom with that boy. He pays thirty cents each time. How much is that boy giving to the support of his parish church? Surely every communicant ought to give at least twenty-five cents a week!

And yet there are many who think twenty-five cents a large amount when giving to the church. There are some who give nothing and yet have money for movies and other pleasures."

COURTESIES TO ARMENIANS

St. Paul's Parish, Brockton, recently loaned its church building to the Armenians of Brockton for a service conducted by one of their visiting bishops. In speaking of this courtesy, the Rev. David B. Matthews, rector of St. Paul's Church, said:

"We are glad to be of service to Christians of other Communion by loaning our church whenever possible. We have told the Greeks of our community that they are welcome to use the church for any large service they may wish to hold their church edifice being inadequate to accommodate but a few of the faithful."

NOTED SEXTON RETIRES

John T. Slade has resigned as sexton of the Old North Church. Over a quarter of a million people have visited this American shrine during the past twelve years of Mr. Slade's service. Among the many notables whom he received at the Old North Church were three of our presidents, Roosevelt, Wilson, and Coolidge.

As sexton his traditional duties have been many. Once each week he has wound up the 300-year-old clock, which has run almost without stop since 1726. And at nine o'clock on the evening of April 18th, since 1912, he has climbed to the top of the belfry and hung out the two bright lamps which originally signified that the British were going to Concord, and that it was time for Paul Revere to start on his famous midnight ride.

RALPH M. HARPER.

MISSIONARIES RESIGN

TO THE DEEP REGRET of all those who knew them best, and who were most intimately acquainted with their work, Miss Mabel Hicks and Miss Miriam Cochrane have found it necessary to sever their connection with the mission work at Dante, Va., and to return to their homes in Massachusetts at the end of June.

During the time they spent at this important point in the coal fields in the southwestern part of this Diocese these ladies have rendered invaluable service as assistants to Deaconess Maria P. Williams, who is in charge of the local work under the Rev. H. H. Young, Dean of Associate Missions.

Miss Hicks first came to the Diocese as a volunteer worker, spending about ten weeks at Keokee in 1917. After the completion of her training at the New York Deaconess School she spent the summer of 1918 at Dante. She then spent a short time in her home State and returned to Dante in November, 1918, since which time she has been a member of the mission staff there, specializing in religious instruction and work among young people, in both of which departments she has been eminently successful.

Miss Cochrane spent the summer of 1921 as a volunteer worker at Grace House-on-the-Mountain. Since July 1, 1922, she has been located at Dante, where she taught music in the public schools. She made her home, however, at the Mission and rendered splendid assistance in its work.

The Summer Activities of the New York City Mission

Unemployment Relief—Calvary Church's Work—Lack of Baby Shelters

The Living Church News Bureau }
New York, Aug. 2, 1924 }

THE FRESH AIR AND VACATION WORK being conducted this season by the New York Protestant Episcopal City Mission Society is unusually extensive and of a thoroughly constructive character.

At the Sarah Schermerhorn Convalescent Home, maintained by the City Mission at Milford-on-the-Sound, approximately 300 mothers and children are received every two weeks for a rest and vacation period. Particular attention is given to matters of diet and rest, as a measurable percentage of the individuals accepted are in a run down or malnourished condition. Others are sent for the vacation privileges and the relief from the city's congestion. The Sarah Schermerhorn Convalescent Home is one of few vacation institutions where mothers may take their children with them, providing to many a mother a rest from home duties which she could not otherwise be spared to enjoy.

On the Schermerhorn estate the Mission also maintains Camp Bleecker for growing boys.

At Tenafly, N. J., the Mission coöperates with Mrs. J. Hull Browning in providing special nutritional care and rest to little undernourished and underweight children from three to ten years of age, who are sent in groups of about sixty for periods varying from two to eight weeks.

The living program and the recreation schedule at both the Rethmore Home and the Schermerhorn Home are supervised and directed by specialists from the Mission staff.

In the matter of playground activities for children who cannot be accommodated at the vacation camps, the Mission is making a measurable contribution to the life of the city.

On the roof of God's Providence House at 330 Broome Street, little Italian boys and girls to the number of 150 each day enjoy the privileges of swings and slides and supervised games. Adjoining the Church of San Salvatore, on Broome Street, another playground is open to the children. And at St. Cyprian's Chapel in the San Juan Hill district, little colored boys and girls are enjoying unusual recreation privileges under the direction of the Mission chaplain.

The newest contribution, however, is that made possible by the board of Old Trinity Parish, who recently loaned to the City Mission the splendidly spacious lot behind St. Augustine's Church on Houston Street. This has been fitted with modern playground equipment, a supervisor from the Mission has been placed in charge, and the children of Houston Street and for blocks around, who before had only the overcrowded sidewalks and the disturbing tumult of the street, now flock in great numbers to enjoy the privileges of this recreation spot.

UNEMPLOYMENT RELIEF

Not in many summers has the unemployment situation been so acute or the number of dispossessed and homeless families so large.

The shelter departments at St. Barnabas' House, maintained by the City Mission Society on Mulberry Street, have been crowded beyond capacity every night with women and children who have suddenly been set upon the street through misfortune or abuse.

"We are caring for as many as sixty women and children every night," states Mrs. Helen R. Bradley, the headworker, "and turning away many for lack of beds."

"It is not only the wife and children of the laboring man," Mrs. Bradley continued, "who come to us in their need. It is, in quite as many cases these days, the cultured family of some executive or professional man who, in the industrial shuffle, has somehow lost out and is finding it difficult to get placed.

"Just now, among our number, are three handsome little boys, sons of a former executive accountant. A turn in their fortunes left the father without his position, his savings were soon depleted, and his family dispossessed. He is just now working as a twenty-five-dollar-a-week clerk down in Wall Street until something better can be located. It is a difficult thing for a highly trained man to get readjusted after he has once lost out. In this case the wife is clerking in a department store. St. Barnabas' House is sheltering the children for two weeks until the father and mother can earn enough money to get some place to live, and a little furniture."

Speaking of the destitute women who seek temporary shelter at St. Barnabas' House, Mrs. Bradley continued:

"At this time in the year we have many homeless women who come to New York seeking work. Their little savings are soon gone, and they come to us for help. Then, too, we have scores of children left every week for a few days' care while mothers are taken to the hospitals for treatment or operations. This group has been unusually high this summer because of the critical unemployment situation which has left many fathers without funds to secure care for their temporarily motherless children."

CALVARY CHURCH'S WORK

For forty years Calvary Church has carried on summer work at Calvary Summer Home and Camp at Carmel, N. Y. The home is under the management of an efficient matron. College girls are in residence to assist in planning the recreation for the children. Daily prayers are held, and on Sunday there are regular services. Once every two weeks a clergyman from the parish goes to the camp for a celebration of the Holy Communion. Every two weeks between forty and fifty women and children go up to the camp. Some who first visited the home as children are now bringing their own children and even grandchildren with them.

A recent development in the parish is the Children's Church conducted each Sunday at 9:45 by the Rev. Harold L. Gibbs. Once a month a group of boys and girls of the parish are taken to one of the beaches for a day's outing. Children whose attendance for the month has been perfect go as guests of the parish.

LACK OF BABY SHELTERS

Attention has been called in the press lately to the lack of baby shelters during the summer months. Many of these operate only during the winter months, as, during the summer, they concentrate on their fresh-air work. St. Barnabas' House

reports that many small children were turned away during June, and on the average of five daily during July. Lack of funds is given as a reason both by the authorities at the home and by Dr. Sunderland, Superintendent of the City Mission.

GENERAL NEWS NOTES

A convention of Church organists met at Atlantic City from July 28th to August 1. Choral competitions were discussed by T. Tertius Noble, of St. Thomas' Church. Dr. Noble is the president of the National Association of Organists under whose auspices the convention was held.

The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, has returned from his preaching tour in England under the auspices of the Society for the Promotion of Friendship Through the Churches. Dr. Harry E. Fosdick, of the First Presbyterian Church, was the other visiting American clergyman. Dean Robbins reports a very busy time, making sometimes three and four addresses in a day. On the occasion of his visit to the Abbey of St. Austin, now Bristol Cathedral, a stone was given to be embodied in the New York Cathedral.

During August, the preachers at the Cathedral will be: August 3d, 11 A. M., Dean Robbins; 4 P. M., the Rev. H. P. Veazie, Precentor of the Cathedral; August 10th and 17th, the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan; August 24th and 31st Dean Robbins.

At Grace Church the preacher during August will be the Rev. Dr. Henry Lubeck, and, at Trinity Chapel, the Rev. James T. Carney, of Washington, Conn., will be in charge during the month.

MEMORIAL CHAPEL CONSECRATED

IMPRESSIVE CEREMONIES attended the consecration of St. James' Chapel, Lake Delaware, N. Y., which took place on the Feast of St. James, July 25th. The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, officiated, the Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, assisted in the service, and there were present the Ven. Yale Lyon, Archdeacon of Susquehanna, and some twenty other clergymen, mostly of the Diocese of Albany. Bishop Nelson preached the sermon and pontificated at the celebration, the celebrant being the Rev. E. Russell Bourne, of the Church of the Resurrection, New York, with the Rev. G. G. Moore, of Chicago, as deacon, and the Rev. Leon C. Smith, of Gilbertsville, New York, as subdeacon.

Dr. Ralph Adams Cram, who was the architect of the chapel, and Mr. Robert L. Gerry opened the doors to the Bishops, and Mr. Gerry read the Instrument of Donation. The chapel was built by Mr. Gerry's sister, Miss Angelica L. Gerry, and is a memorial to her mother. A company of boys, from Mr. Gerry's summer camp at Lake Delaware, formed the choir, the chaplain of the camp also attending.

St. James' Chapel is on the Gerry estate and serves the rural community of the neighborhood under the rectorship of the Rev. Octavius Edgelow. The chapel is an architectural triumph and, together with the parish house and other buildings in the group, comprises a rural church edifice that for beauty and usefulness has hardly a rival anywhere.

Social Service Activities in Mid-West Metropolis

Chicago's Committee of Fifteen— The Travellers' Aid Society

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

SINCE 1908 the Committee of Fifteen has been one of the best known of Chicago's civic institutions. Organized in that year by a group of prominent men and women to fight commercialized vice, the conditions of which were appalling at that time, it has carried on its fight with remarkable success ever since. The list of the officers and directors contains the names of the great men and women of the city, leaders in their particular callings, and leaders in public life. Mr. Henry P. Crowell is president, Mr. Julius Rosenwald is first vice-president, and Mr. David R. Forgan is treasurer. Among the directors are such well known Churchmen as Mr. Edward P. Bailey, Mr. William C. Graves, and Mr. Edward L. Ryerson, Jr. Mr. Samuel P. Thrasher is the superintendent.

The purpose of the Committee is definitely stated in its charter, "to aid the public authorities in the enforcement of laws against pandering, and to take measures calculated to prevent traffic in women." The strength of the committee has largely been in its adherence to that purpose. As Mr. Rosenwald said, at the annual meeting, "We have not turned to the right or to the left, no matter what the pressure has been: and at times it has been quite strong." The Committee has been the means of dislodging tenants in more than 2,000 houses of prostitution. Public officials of all branches of the government in Chicago have recognized that the Committee can be and that it is of very great value in helping to enforce the laws. They gladly avail themselves of its aid. Mr. Rosenwald praised Mayor Dever highly for his fearlessness in the enforcement of the law. Mr. Rosenwald said that, in his thirty-nine years residence in Chicago, he believed Mayor Dever to be the best mayor the city has ever had. Mr. Thrasher, the superintendent, in his annual report, also praised the Mayor "for his uncompromising stand for law enforcement. He is today the most outstanding figure in this country as an interpreter of official responsibility."

Some of the cold facts of Mr. Thrasher's report are not pleasant reading, but they tell of a bitter contest with organized evil, and of gratifying accomplishments. During the year the investigators made nearly 10,000 visits to places suspected of immorality. They secured evidence in 703 instances, involving 371 places. In the Morals Court the total fines amounted to \$3,235. In the Federal Court the fines totalled nearly \$3,000.

That the activity of the superintendent and his forces had an immediate deterrent effect upon the persons and places engaged in immorality is seen in the statement of Mr. Thrasher that, "further visits to the 371 places, against which evidence of immorality had been obtained, revealed the fact that 224 of them were found to be vacant. New tenants were living in 56 of the places, and no further evidence of immorality was obtainable in 52 places."

THE TRAVELLERS' AID SOCIETY

The Travellers' Aid Society not long ago celebrated its tenth anniversary. The Society was begun in 1915, and so valuable has been its service from the outset that it has had the interest and support of men and women of all kinds and creeds. Many of the clergymen of the Church are actively interested in the Society, and some of them hold office in its Council. At the end of the first year 3,428 persons had been assisted. Last year the total number helped was 81,495, nearly 60,000 of whom were women and girls.

Approximately nine million persons, exclusive of commuters, pass through the Chicago stations annually. Three times

the population of the city come and go through the city each year. Most of these, it is true, are competent travellers, but many of them are children travelling alone, bewildered immigrants, with no idea as to how to reach their friends, old people, confused by the hurry and bustle of the great terminals, mothers with children, boys and girls, lured to the great city by promises of good positions, well-to-do adults, temporarily embarrassed by the loss of their money, and persons taken suddenly ill. All such travellers are helped by the society as the circumstances demand.

The work in Chicago is supported entirely by contributions from individuals, Church organizations, and other groups. There is also a National Association, which is a banding together of all Travellers' Aid Societies, for the protection and help of the traveller who may be in distress or need. H. B. GWYN.

The Activities of the Diocese of Washington

The Good Friday Holiday—Mission Chapels—To Suggest Title Page

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

THE JOURNAL OF THE TWENTY-NINTH Annual Convention of the Diocese of Washington has been issued by the Secretary of the Convention from the press of Byron S. Adams, Washington. The Convention was held in St. Thomas' Church, Washington, on February 6th and 7th. This was the first Convention of the episcopate of the third Bishop of Washington.

The Journal is a volume of 300 pages, and, besides containing the proceedings of the Convention and the reports submitted thereto, includes a large amount of valuable information concerning the Diocese. It follows the lines of previous Journals, but with certain additions. The Secretary of the Convention, who is principally charged with the preparation of this volume, is the Rev. H. Allen Griffith. He is assisted by four assistant secretaries and by a Committee on Records.

The Convention of 1924, contrary to the reputed custom of diocesan conventions, actually accomplished a vast amount of work, some of which is of interest to the Church at large.

The Convention adopted an excellent, sane, and conservative resolution endorsing coöperation by the United States with other nations for "social betterment, for the outlawry of war, and for the achievement of world peace." It recommended that the United States adhere to the Permanent Court of International Justice.

The Convention adopted a strong resolution giving hearty approval to the work of Near East Relief and commending it "to the consideration of our people for their prayers and support."

THE GOOD FRIDAY HOLIDAY

The Convention adopted the following resolution:

"That a committee be appointed to prepare and present a memorial to the Congress of the United States, asking that they enact legislation setting aside Good Friday as a holiday."

The wording of this resolution provides that the committee shall "present" the

memorial to Congress. It is to be expected, however, that such an important measure will be submitted to the next Convention before being presented. It is not stated in the resolution whether the holiday is to be national or only for the District of Columbia, it being remembered that Congress legislates for the District, which has no government of its own.

Last winter, a movement, initiated by laymen, gained considerable attention looking to the more seemly observance of Good Friday by Christian people generally. The President was petitioned by a group of citizens to permit the employees of the Government in Washington to leave their offices for a suitable time to attend the services in their respective places of worship. The petition was not granted, but had a good effect in bringing the matter to the attention of the public. It also aroused considerable opposition. There were three reasons given for the opposition. The Seventh Day Adventists, or a group of them, objected because they claimed that the celebration of Good Friday was perpetuating a historical inaccuracy, the Crucifixion having taken place, they said, on a Wednesday. A group of Protestants opposed the movement on the grounds that it was giving national recognition to a Roman institution and was mixing the States with religion. The third group of opponents, many of them sincere Churchmen, claimed that a holiday would end in turning a sacred anniversary into a commercialized day of idle pleasure.

If the intention of the Washington Convention is to create a national holiday, it would be well for Churchmen in other neighborhoods to consider the effect such a measure would have on their community, and to express themselves in the hearing of their representatives. It is a fact that in many cities, a part of Good Friday is now given a general recognition with a beneficent effect on the community.

MISSION CHAPELS

The Diocese of Washington contains an unusually large proportion of mission chapels under jurisdiction of the Bishop and the control of the Board of Managers of Missions. Some of these chapels are large and flourishing, and contribute largely both in personal service and in

money to the work of the Diocese. In two lengthy documents, the Committee on Canons and their Business, a permanent committee of recognized ability, knowledge, and accuracy, submitted very complete reports on the legal and ecclesiastical standing of chapels in general, and particularly in the dioceses formed from the Colony of Maryland. These documents are worthy of examination by all canonists and others interested in the legal and historical development of the Church in America.

In one of these papers it was pointed out that, whereas the members of the congregation of a chapel, generally speaking, have no legal rights as members of the Diocese, the legal voters of a chapel of ease in Maryland have the same rights as the legal voters in the parish church. There are numerous chapels of ease in Maryland.

The Committee on Canons was directed to prepare and to have printed a statement of the qualifications necessary for voters and for vestrymen under the Vestry Act of the State of Maryland. It was also directed to have printed a form for petition by a vestry for the privilege of extending the rights of males to the females of a parish.

TO SUGGEST TITLE PAGE

The Committee on Canons was directed to prepare a memorial in regard to the title page of the Book of Common Prayer, for presentation to the next Diocesan Convention, and through that body, to the General Convention. The priest offering this motion is known to favor the introduction of the words "The American Holy Catholic Church." It remains to be seen what action the committee and the Convention will take in this matter.

Within the Diocese, probably the most important step taken by the Convention was the adoption of a resolution directing the Board of Social Service to undertake a survey of diocesan institutions and "other social needs." Heretofore, these institutions have been practically autonomous, the Bishop being the titular head, and, subject to his approval, the governing bodies have worked independently of any diocesan control. The recent resolution gives no control to the Board of Social Service, but it gives them at least the power to inquire into the workings of these charities, and the privilege of recommending reforms.

Throughout the proceedings of the Convention there is ample evidence of a desire to centralize control and to strengthen diocesan authority, particularly that wielded by the Diocesan Boards of Missions, Religious Education, Social Service, and Publicity, and of the Finance Committee.

CLERGYMAN'S WIFE KILLED

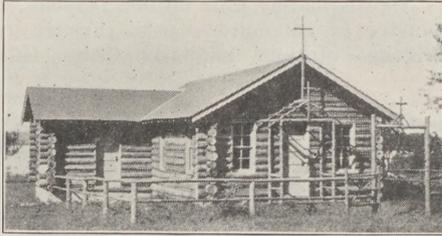
MRS. DANIEL D. WAUGH was instantly killed, and her husband, the Rev. Daniel D. Waugh, rector of the Church of the Redeemer, Watertown, N. Y., was terribly burned, by a fire that swept their apartment in New York City on the early morning of August 1st.

The Rev. Mr. Waugh had come to New York to take charge of St. Agnes' Chapel for the month of August, and had gone to the apartment the night before for the first time. It is thought that an incendiary pyromaniac kindled the fire on the apartment house stairway, that swept into the apartment. Unacquainted with the house, Mr. and Mrs. Waugh went to a window. The first fire ladder was too short, and

as the firemen were raising another, Mrs. Waugh, her clothing afire, sprang to meet it, but fell fifty feet to the pavement, dying instantly. Mr. Waugh was rescued the next instant, and was immediately taken to the hospital.

A UNIQUE CHAPEL

A UNIQUE CHAPEL is that of St. Mary's-by-the-Lake, Portage Lake, Manistee County, Michigan, which is being used as the chapel of the summer camp of St. Mary's and St. Margaret's Schools, of Knoxville, Ill., the Rev. Francis L. Carrington, L.L.D., rector. The chapel is built entirely of logs with the bark on, and is differentiated from a club camp lodge by the crosses that appear above



ST. MARY'S-BY-THE-LAKE,
Portage Lake, Onekama, Mich.

the building and at the gate. Inside, smaller poles are used for the pews and other interior fittings.

Not only the members of the girls' camp attend the services in the chapel, but numbers of other campers and other visitors are present on Sunday mornings.

A building on the property acquired for the camp has been improved and fitted for use. It is intended to erect a number of dormitories for use next year.

UNIVERSITY OF PENNSYLVANIA BIBLE CLASSES

MORE THAN 700 students of the University of Pennsylvania have voted on the question of the "theological" study which should be the basis of their group discussion in the seventy-five campus Bible Classes in the fall.

The matter of next year's study was a departure inaugurated by the Rev. John R. Hart, Jr., the Church's Student Chaplain of the University and director of the religious department of the Christian Association.

The ballot and the referendum used by the students in the spring decided overwhelmingly that the topic for discussion should be Science and Religion.

The course will be prepared by members of the Faculty of the University and of the Philadelphia Divinity School, including Dr. Arthur Holmes, Dean of Men and Professor of Psychology and Religion in the Department of Psychology; Prof. William Romaine Newbold, Head of the Department of Philosophy, and the Rev. Dr. G. C. Foley, Professor of Theology at the Philadelphia Divinity School.

The seventy-five discussion groups will meet in the fraternities and dormitories, the classrooms and boarding houses of the University. Last year only forty-nine such classes were held.

The Rev. Mr. Hart submitted seven questions to the various centers as follows: What is Christianity? Science and Religion. The Social Gospel, Comparative Religions, Denominational Differences, Denominational Similarities, Campus Problems, and An Intensive Bible Study, taking a special section of the books of

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANEY, D.D., Editor

August, 1924. Vol. XV, No. 6
Subs., \$3.00. Single Copies, 25 cts.

EDITORIAL COMMENT:

Ecclesiastical Authority and Scholarship—Diocesan Conventions and the Bishops' Pastoral—Spiritual Healing—The Right to Experiment—Injustice to Christian Science. *Some Reflections on Nationalism*, CARLTON J. H. HAYES.
The Absence of Religion in Realistic Fiction, ARTHUR CLEVELAND CLARKE.
Children and the Bible, J. G. H. BARRY.
Journeying with Joinville, GEORGE P. CHRISTIAN.
The Ecclesiastical Laws Regarding Matrimony, WILLIAM C. SEITZ.
A Layman's Viewpoint, FRANK R. NIVISON.
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the Bible for thorough consideration. The second choice among the topics was Campus Problems. In the fall, when the students reassemble, the final choice will be made.

The material for both courses will be prepared during the summer, and it is hoped that the plan, suggested by Mr. Hart for the University of Pennsylvania, will "lead the college world" in putting before the students a most thorough consideration of the great question of the relationship between science and religion.

The courses on Campus Problems, as tentatively outlined, will consist of a series of disconnected but vital subjects, the material for which is being prepared by some members of the student body and the Faculty of the Christian Association.

The course includes the following topics: Bridging the Gap from Home to College, by Rev. John R. Hart, Jr., A College Man's Budget, by Patrick M. Malin; A College Man's Bible, by the Rev. Alexander MacColl; Gambling, by Dr. M. Willard Lampe; The College Man and the Sex Question, by Charles A. Anderson; What is Meant by the Church? by the Rev. A. C. Baldwin, D.D.; Principles of Choosing a Life Work, by Prof. Arthur Holmes; The Race Question, by L. E. Foster and A. W. Stevenson; War and Peace, by E. C. Wood; Obedience to Law, by Dana C. How; The Honor System and Politics, by F. B. Ingler; and Personal Religion, by Robert H. Gearhart, Jr.

ADDITIONS AND CHANGES AT SEWANEE SUMMER SCHOOL

THE RT. REV. WM. MERCER GREEN, D.D., Bishop Coadjutor of Mississippi, has consented to serve as chaplain of the Adult Division of the Sewanee Summer Training School, that meets at Sewanee, Tenn., the Adult Division from August 7th to the 14th, and the Young People's Division from August 15th to the 21st. Bishop Green will give the addresses at the vesper services during this period. He has also consented to conduct a Course for Vestrymen advertised in the printed program already circulated as conducted by the Rev. R. Bland Mitchell. This Course for Vestrymen will be given during the second week only, and will supplement the course entitled The Program of the Church, to be conducted by Dr. W. J. Loaring Clark during the first week only.

The Rev. Prentice A. Pugh, of Nashville, will serve as assistant to the director, Dr. Logan, during the meeting of the Adult Division.

The Rev. Julius A. Schaad will give the inspirational addresses during the first week at the noon-day assembly.

The course on The Bible, Unit III, will be taught by the Rev. Gardiner L. Tucker, D.D., Provincial Field Secretary.

The course on Christian Nurture, Grade 11, will be taught by the Rev. J. S. Holland, M.D., of Sewanee.

The Christian Nurture course, Grade 8, will be taught by Miss Nettie Barnwell, of Memphis.

A new Christian Nurture course for Grade 9, Our Church and Her Mission, will be taught by Mrs. M. E. Morrill, of Atlanta, Ga.

The course in the Social Service Department, The Relation of the Parish to the Community, by Miss Anne T. Vernon, will not be given.

In the Clergy Conference, the Rev. F. D. Goodwin, of the National Social Service Department, will give a series of addresses on Rural Work.



INTERIOR OF ST. THOMAS' CHURCH, CAMDEN, MAINE

In the Young People's Division the course on Church School Service League Administration will be given by Miss Nettie Barnwell, of Memphis, instead of by Miss Nancy Rand, of Texas.

The two classes on Kindergarten Methods and the Primary Department course will be combined in one class and will be taught by Mrs. F. H. G. Fry, of New Orleans.

The class on Junior Department Courses will be taught by Miss Helen Hargraves, of Atlanta, Georgia.

The evening inspirational addresses will be given during the entire two weeks by the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama.

MEMORIAL CHURCH TO BISHOP BRENT

IT IS PROPOSED to make the edifice of St. Andrew's Church, Buffalo, N. Y., a testimonial to the Rt. Rev. Charles Henry Brent, D.D., LL.D., Bishop of Western New York. The amount at least of \$150,000 is asked of his friends and admirers for this purpose.

In 1887, when he was a young man recently ordained to the priesthood, the Rev. Mr. Brent joined the staff of St. Paul's Cathedral, Buffalo, under Bishop Coxe and the Rev. Dr. J. W. Brown, and was placed in charge of St. Andrew's Church, at that time a mission. This was virtually his first work in the ministry, and his first work in the United States, the land of his adoption, that has delighted to honor him on account of his great services both to the Church and the State. He was born in Newcastle, Ontario, Canada, in 1862, the son of the Rev. Canon Henry Brent and of Sophia Frances Cummings Brent, his wife. His education was derived from Trinity College, Toronto, from which institution he took the degree of Master of Arts in 1889. He received deacon's and priest's orders from the Rt. Rev. Arthur Sweatman, Bishop of Toronto.

From Buffalo the Rev. Mr. Brent went to Boston, first as assistant at the Church of St. John the Evangelist, and then, from 1891 to 1901, as rector of St. Stephen's Church. On December 19th of that year, he was consecrated Bishop of the Philippine Islands, the new territory that had but recently come under the American flag. His consecrators were the Rt. Rev. Drs. Doane, H. C. Potter, Lawrence, Hall, Satterlee, Codman, and Sweatman, the latter of whom had given him his first orders. In 1917, after a brilliant service to the Church and the Nation in the

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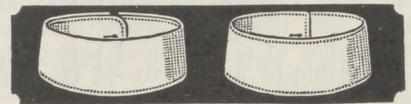
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Philippines, he was elected Bishop of Western New York. He had twice declined the Diocese of Washington, and once the Diocese of New Jersey, during his episcopate in the Far East.

During his sojourn in the Philippines, Bishop Brent became a member of the Philippine Opium Commission, and in 1908 was elected president of the International Opium Commission, a work in which he has taken much interest.

Shortly after the Bishop's election to Western New York, the United States became involved in the World War, and he was immediately chosen Chief of Chaplains of the American Expeditionary Force. At the close of the war he was given the Distinguished Service Medal by his own country, and was made an officer of the Legion of Honor by France, a Companion of the Bath by England, and a Commander of the Order of Leopold by Belgium.

Bishop Brent has received a number of scholastic honors as well. Degrees of Doctor of Divinity have been conferred on him by Trinity College, Toronto, King's College, Nova Scotia, Harvard University, of which he is a member of the Board of Overseers, Yale University, Trinity College, Hartford, and Glasgow University; of Doctor of Sacred Theology by Columbia University; and of Doctor of Laws by Hobart College, Columbia University, Rochester University, Union College, and Toronto University. He has delivered the William Belden Noble Lectures at Harvard University, the Paddock Lectures at the General Theological Seminary, and the Duff Lectures at Edinburgh, Aberdeen, and Glasgow Universities. He is the author of a number of books. He is also President of the World Conference on Faith and Order.

Senator George Wharton Pepper says of Bishop Brent:

"No more appropriate symbol of his service could be thought of than the completion of St. Andrew's Church. The Bishop's friends outside the parish should welcome the opportunity to cooperate with the parishioners in carrying this worthy project to completion. I have no friend in the world who means more to me than does Bishop Brent. It is my desire by the gift of effort and money to associate myself with his other friends in this enterprise."

ACCEPTS FLORIDA EPISCOPATE

THE REV. FRANK A. JUHAN, rector of Christ Church, Greenville, S. C., who was elected Bishop of Florida at a recent convention held in Jacksonville, has signified his acceptance of the election. The matter now goes before the Standing Committees and the Bishops of the American Church, and to the Presiding Bishop to take order for consecration.

MIDSUMMER ACOLYTES' FESTIVAL

THE MIDSUMMER ACOLYTES' FESTIVAL of the Hartford Archdeaconry Servers' Guild was held on Sunday afternoon, July 27th, at Grace Church, Hartford, Conn. There were over sixty altar servers and their rectors present, some coming from as far as Springfield, New Haven, Willimantic, Waterbury, and Essex. After a supper and a short business session, the members of the Guild vested and proceeded into the church for solemn Evensong and Benediction of The Blessed Sacrament. The officiant was the rector, the Rev. Frederic Nason. The Rev. Fr. Todd, rector of Trinity Church, Waterbury, read the lessons. The sermon was preached by

the Rev. Dr. John S. Littell, rector of St. James' Church, West Hartford, and the benediction was pronounced by Fr. Nason.

The next gathering of the Guild will be on All Saints' night, November 1st, at Christ Church Cathedral, Hartford.

A PATRONAL FESTIVAL

ST. JAMES' CHURCH, Lewistown, Ill., celebrated the seventieth anniversary of its founding as a mission on St. James' Day, July 25th. The evening before, the Rev. L. C. Hursh, the vicar, preached. There was an early Eucharist at seven-thirty, followed by choral Eucharist at eleven, with Fr. Hursh as celebrant, assisted by the Rev. J. M. D. Davidson, a former vicar. The sermon was by the Rev. Campbell Gray, and was a striking spiritualization of the noble points of the architecture of the church, which is one of

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New features in the September issue: The first in a series of instructions by Rev. Fr. V. A. Peterson, of Cleveland; A Page for the Children, edited by Deaconess K. S. Shaw, of Buffalo; A Travellers' Guide to Mass. Also an article on Sisterhoods by Sister Cora Margaret, S.S.M. The continued features are: The Sacristy Talks; The Catholic Afraid; The Blessed Sacrament Novena; editorials, Notes and Comments, and book reviews.

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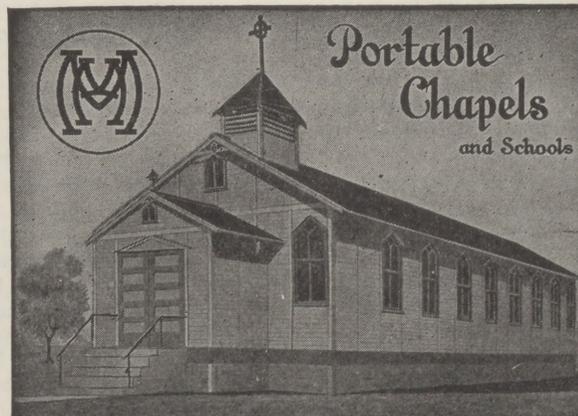
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About a year ago, Mrs. Josephine Craven, of Havana, Ill., devoted an illustrated chapter to this church in her article, *The Spoon River Country*, published in the *Journal of the Illinois Historical Society*, which attracted wide interest, and many persons visit Lewistown each year to see the church.

The Rev. Fr. Hursh is doing notable work in reviving the life of the old parish, and the days of depression, through which it has passed, seem hopefully over. The local *Fulton Democrat* publishes a page account of the festival, with the history of the parish, fully illustrated, and with the Rev. Fr. Gray's sermon in full. Copies of this number may be obtained from the publishers.

**STANDING COMMITTEES
CONSENT**

THE AUTHORITIES of the Diocese of Central New York state that they have received consents to the consecration of the Rev. E. H. Coley, D.D., to be Suffragan Bishop of the Diocese, from a majority of the Standing Committees of the American Church.

A MISSIONARY JOURNEY

STARTING FROM their summer home on Grand Isle, Lake Champlain, Vermont, the Rev. Dr. and Mrs. John Henry Hopkins, of the Church of the Redeemer, Chicago, took a motor trip of nearly four hundred miles in Northern Vermont, during nine days in the latter part of July, at the invitation of the Diocesan Missionary Committee of Vermont, and the officials at the Church Missions House in New York City. The itinerary included St. Johnsbury, Lyndonville, Island Pond, Newport, Hardwick, Stowe, Milton, and Burlington. Dr. Hopkins preached ten missionary sermons during the trip, and Mrs. Hopkins made missionary addresses. The total attendance reached was over four hundred and twenty-five, and the trip included two Sundays. This is the first of a series of similar trips which the Diocesan Missionary Committee have planned, with various speakers, to cover the entire Diocese of Vermont this summer with the missionary message.

**SOUTH CAROLINA
YOUNG PEOPLE'S CAMP**

THE FIRST SUMMER CAMP of the young people of the Diocese of South Carolina was held July 15th to the 25th at Bowman's Bluff, near Etowah, in the mountains of North Carolina. The camp was established under the Diocesan Department of Religious Education, of which the Rev. H. W. Starr, Ph.D., is chairman, and was under the immediate direction of the Rev. I. de L. Brayshaw, the Rev. C. C. Satterlee, and the Rev. Mortimer Glover. The site of the camp is the same as that used by the Diocese of Upper South Carolina during the preceding weeks.

There were ninety-one young people present, and with the eleven officers, teachers, and counsellors, the total attendance was 102. Twenty-one parishes and missions were represented.

The purpose of this camp was not merely to provide the young people with a "good time," but to train them for leadership and a larger share in the life and work of the Church through the Young People's Service League. Both the educational and the recreative sides of the camp's life were given due attention.

On July 19th, the young people organ-

ized a Diocesan Branch of the Young People's Service League, and elected a delegate to the Provincial Convention, which met at Sewanee on August 1st, to complete the Provincial Organization of the League.

There are at present ten organized parish branches of the Y. P. S. L. in the Diocese of South Carolina. It is probable that the success of this summer's camp will result in a rapid growth of the League in the Diocese during the coming year.

**PILGRIMAGE TO A
RURAL MISSION**

ON SUNDAY morning, July 27th, several adjacent parishes and missions united in a pilgrimage to Trinity Church, Dryden, N. Y., on the occasion of the visitation of the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, for the Bishop of the Diocese, to confirm a class of ten young people and adults. The attending clergy were the Rev. Messrs. Victor L. Dowdell, missionary at Dryden, Speedsville, and Slaterville Springs, William S. Stevens, rector of St. Matthew's Church, Moravia, Dr. R. S. Nanz, university pastor, Ithaca, Alfred Martin, rector of Calvary Church, Homer, and missionary at Marathon and McLean, and William A. Braithwaite, rector of Grace Church, Cortland. Worshipers from all these places to the number of two hundred crowded the little church to the doors. The Rev. Fr. Stevens celebrated a solemn Eucharist, the class confirmed by Bishop Cook making their first communion. Bishop Cook was the preacher.

A THIRTY YEAR RECORD

THE TEACHERS' CIRCLE of St. John's Church, Hampton, Va., is conducting its regular weekly meetings throughout the summer. For more than thirty years the teachers of St. John's Church school have held this weekly meeting without missing once.

At the last teachers' meeting, Mrs. John Hughes gave a very interesting report of her work at Sweet Briar Summer School. Demonstration lessons from the course on Present Day Mission Fields of the Church are being taught each week.

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WESTERN NORTH CAROLINA ACTIVITIES

THE THIRD meeting of the Executive Council of the Diocese of Western North Carolina was held on July 22d at Trinity Parish House, Asheville, with the Bishop of the Diocese, the Rt. Rev. Junius M. Horner, D.D., presiding.

The Department of Religious Education reported having arranged for a summer school to be held at Valle Crucis, August 23d to the 29th. The faculty will include Miss Mabel Lee Cooper, Dr. William C. Sturgis, of New York, Dr. H. W. Starr, and Dr. Walter Mitchell, of Charleston.

Bulletin No. 41 on Diocesan Publicity, issued by the National Council, was discussed and, upon motion, definite action was proposed for the next meeting of the Bishop and Council.

At present the Diocese of Western North Carolina has the largest staff of clergy in its history, comprising thirty-seven clergymen.

The budget for the Diocese for the ensuing year will be prepared at the next meeting, which is scheduled for September 4th at Trinity Parish House, Asheville.

DELAWARE CHURCH IMPROVEMENTS

THROUGH THE GENEROSITY of some twenty parishoners four years ago St. Andrew's Church, Wilmington, Del., acquired a rectory, upon which the parish has this summer made extensive improvements. The church and parish house have likewise been repainted and repaired. Seven years ago the parish house was built, representing an investment of \$55,000, and the debt, amounting to \$25,000, has now been reduced to \$2,600. Gifts of new lighting system and new prayer books and hymnals throughout the church have also just been announced.

HARRISBURG ORDINATIONS

ON THURSDAY, July 10th, in the Church of St. John in the Wilderness, Eaglesmere, the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, ordained Francis B. Creamer to the diaconate.

The candidate was presented by his rector, the Rev. Charles Everett McCoy, of Trinity Parish, Williamsport. The sermon was preached by the Rev. Fr. Huntington, O. H. C. Mr. Creamer was graduated from Trinity College, Hartford, in 1921, and from the Berkeley Divinity School in 1924. At the age of eighteen, he enlisted in the Field Artillery and saw service at once in the Mexican Border Service. As sergeant major of infantry he went overseas, and took part in the engagements at Chateau Thierry, Advance of Ourq and Vesle Rivers, Fismes, and Fismette, the Argonne Forest, and the Thiaccourt sector. The Rev. Mr. Creamer has been appointed to St. John's, Huntingdon, to which parish he has been called by the vestry.

Bishop Darlington also ordained to the priesthood the Rev. Louis Douglas Gottschall, deacon, who was presented by the Rev. H. D. Viets, rector of St. John's Parish, Carlisle. The Rev. Mr. Gottschall becomes a chaplain in the United States Navy.

The church was crowded during the ordination services, about thirty of the clergy being present from the Summer Conference for Church Workers, then in session.

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DEATH OF REV. G. H. WARD

THE REV. GEORGE HENRY WARD, a retired priest of the Diocese of Florida, died at his home in Crescent City, Fla., July 13th, at the age of eighty-four years.

The Rev. Fr. Ward was the holder of the degree of Bachelor of Sacred Theology from the General Theological Seminary, New York City. He was ordained to the diaconate in 1864, and to the priesthood in 1865 by the Bishop of Nassau. His first work was as rector of St. David's Church, Fortune Island, the Bahamas, in 1865 and 1866. Coming to the United States he was associate priest at St. Luke's Church, and priest in charge of the Church of the Holy Cross, Baltimore, Md., from 1866 to 1869. For the next five years he was rector of Christ Church, Boonville, Missouri, whence he went to take charge of St. Paul's Church, San Rafael, and of Calvary Church and Christ Church, Alameda, Calif., where he remained until 1883. Returning across the continent, he was at St. Jude's Church, Monroe, Missouri, from 1883 to 1885. Thence he went to the Church of the Holy Comforter, Crescent City, Fla., where he was to 1911. His last work was the charge of the mission of All Saints, Tarpon Springs, in 1911.

Fr. Ward was a member of the standing committee of the Diocese of Florida from 1895 to 1909, an examining chaplain from 1886 to 1911, and a deputy to the General Convention from 1898 to 1901.

DEATH OF MORRIS EARLE

MORRIS EARLE, philanthropist and one of the leading Churchmen of the Diocese of Pennsylvania, died Friday, July 25th, at his home in Philadelphia, Pa. He was born in 1859 at Worcester, Mass., was graduated in 1883 from Harvard University, but lived most of his life in the city of Philadelphia. He retired from business several years ago to give his entire attention to religious and philanthropic work. He was rector's warden of Holy Trinity Church.

With the death of Morris Earle, not only the Diocese of Pennsylvania, but also the city of Philadelphia loses one whose whole career was of singular usefulness to his fellow men. Coming of a family long identified with the community and conspicuous in many ways, he always acted in keeping with an honorable tradition and amply fulfilled every obligation imposed upon him. He won respect for his business integrity, but he will be best remembered for his long record of philanthropic and religious service.

To that admirable institution, the Glen Mills School, which was founded as the House of Refuge by his maternal grandfather, he devoted himself unsparingly. He was President of the Board of Directors, as his grandfather and his uncle had been, and his fellow members have a lively recollection of his constant interest in the school affairs and his sympathy with

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Mr. Earle was one of the most prominent laymen of the Church. He was a member of the Executive Council of the Diocese and a delegate to the General Convention. To him was largely due the successful raising of a million dollars for the new home of the Philadelphia Divinity School. He played a leading part in the revision of the Hymnal; he was secretary and treasurer of the joint commission that devoted seven years to the work. The Church loses in him one of her most faithful members.

NEWS IN BRIEF

CENTRAL NEW YORK—The corner-stone of the Easton Memorial Parish House at Trinity Church, Towville, was laid on Wednesday, July 2d. The address was delivered by the Rev. H. G. Coddington, D.D. In addition to the members of the parish, a number of clergy and friends of Trinity Church from out of town were present. The parish house is a gift of Mr. Frederick Easton, Sr., as a memorial to his wife, Annie House Easton.—An advanced chapter of the Junior Brotherhood of St. Andrew was instituted at St. Paul's Church, Utica, on Trinity Sunday, when eight members were admitted.—The corner-stone of the new St. Andrew's Church, East Onondaga, was laid on the afternoon of June 30th.—St. Peter's Church, Auburn, announces a Mission for the last week in October, to be conducted by Messrs. E. C. Mercer and H. H. Hadley.

DELAWARE—The 207th anniversary of St. James' Church, Stanton, the Rev. Ernest A. Rich, rector, was celebrated July 25th. At ten-thirty o'clock, the celebrant and preacher was the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Del., the mother church of all of the parishes in Delaware. At three o'clock, addresses were made by the Rev. R. P. Mathews, D.D., rector of St. Thomas' Church, Newark, and Mr. John S. Grobe, the venerable secretary of the Diocese of Delaware, and treasurer of its executive council. A pageant entitled *The Little Pilgrim and Mother Church* was presented on the lawn of the church under the direction of Miss Frances Hagner and Miss Isabelle Wagner, of the Bishop's diocesan staff.—The Rev. Ernest A. Rich, rector of St. James' Church, Stanton, has been appointed by Governor Denny to represent the State of Delaware at the annual Prison Association Conference to be held in Utah this fall.

LONG ISLAND—On the 6th Sunday after Trinity, July 27th, the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, visited St. Paul's Parish, Glen Cove, Long Island, and preached to a large and interested summer congregation. The rector, the Rev. A. L. Longley, after six months' residence, presented a class of forty-two for confirmation, the largest in the history of the parish.—The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, and a parochial missionary of note, will attend the School of the Prophets, at Evergreen, Colo., during August, and later will visit the Shakespeare Clubs of the Pacific Coast, of which Clubs he is National President. His son, the Rev. Cyril E. Bentley, Executive Secretary of the Diocese of Atlanta, is to be in charge of his father's parish.—St. Augustine's Church, Brooklyn, for thirty-six years located on south Edward Street, has been removed to the corner of Lafayette and Marcy Avenues. The parish house is at 700 Marcy Avenue.

NEW YORK—The Rev. Edmund Banks Smith, D.D., Chaplain, O.R.C., and Mrs. Smith, who sailed from New York January 15th on a tour of the world, returned recently on the S.S. *Aquitania*, and have taken residence at The Homestead, Garrison-on-Hudson, New York.

SOUTHWESTERN VIRGINIA—The regular day for the monthly meetings of the Executive Board of the Diocese has been changed from the third Friday to the second Thursday in each month. Also the hour has been set at 10:30 A.M. This will give opportunity for the various departments to have short sessions just before the Board meetings. The Rev. Karl M. Block, D.D., of Roanoke, the Rev. Churchill J. Gibson, of Lexington, and Mr. M. A. Smythe, of Roanoke, have been appointed Associate Members of the Department of Religious Education, and Dr. Block has been elected Executive Secretary of the Department.

SOUTHWESTERN VIRGINIA—During the month of July Bishop Jett spent quite a good deal

of his time among the mission points in the southwestern part of the Diocese, visiting both officially and informally, and he plans to be in that section again the latter part of August. In connection with these trips the Bishop is exploring, in his automobile, some of the counties in which no work is being conducted by our Church. There are now only two of these counties with which he has not familiarized himself to some extent and it is his hope to go into these before very long.

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