

HOBART COLLEGE
GENEVA, N.Y.

The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 17, 1926

No. 12

“Canst Thou by Searching
Find Out God?”

EDITORIAL

The Days of Our Age

BY THE REV. HARRIS MASTERSON, Jr.

Finding and Keeping
Isolated Church People

BY DORA C. VANNIX

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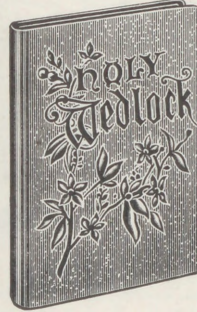
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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
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EVEN Hampton Institute has no buildings more thoroughly satisfactory to look at than the new Carnegie Library at our Fort Valley School for Negroes, in Georgia. But with the school's ninety acres, eighteen buildings, twenty-eight teachers, and 700 students, there are not yet anything like enough books on the library shelves, and everyone will agree that a library without books it not wholly satisfactory after all. Church Periodical Club is working to supply suitable books. Fort Valley School is intimately related to a wide surrounding region, which it serves in many ways. As soon as possible it hopes to send small traveling libraries to schools and communities destitute of books.

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VOL. LXXV

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EDITORIALS & COMMENTS

“Canst Thou by Searching Find Out God?”

DR. HARRY EMERSON FOSDICK is a notable figure in the religion of today. Putting himself hopelessly in the wrong—as it seems to many of us—by claiming a right to disregard Presbyterian law while serving as minister of a Presbyterian church, he made himself a storm center where his most notable characteristics fit him rather for the rôle of peace-maker. We Churchmen, standing wholly outside the bitter strife between Fundamentalism and Modernism that has played such havoc among Baptists and Presbyterians, find it difficult, perhaps impossible, to realize the extremes of hatred and of adulation with which Dr. Fosdick is viewed by the two parties respectively in those communions. To us, he is a character of great distinction in American religious life, to be criticised or to be complimented, temperately and courteously, as are other distinguished religious leaders. As a writer of religious literature he has a magnetic power that is enjoyed by few writers. We think it likely that among Churchmen his books are more widely read than the writings of any Churchman, and his influence among them may therefore be presumed to be very great.

For the most part it is a good influence. Dr. Fosdick's Modernism is a protest against that Fundamentalism which has established only a very slight foothold among Churchmen. That he is weak on some of the postulates of the Catholic Faith may be taken as a matter of course; he is an avowed Protestant, of the non-dogmatic school, and the whole trend of his more recent ministry shows the most curious failure to understand the implications of corporate or social as contrasted with individualistic religion. Yet with all that, his writings are replete with half-suppressed evidences of yearning after the greater completeness of the Catholic religion. One feels that Dr. Fosdick's spirituality demands a more adequate theology than his mind has given him—and he is of that school of thought that rejects doctrines that are believed to rest upon revelation and practices that are based on tradition. He can fall back upon nothing but his own mental processes.

DR. FOSDICK writes, in the July *Harper's*, on How Shall we Think of God? His article is beautiful in diction; one would have known that it would be. Perhaps at the conclusion one is tempted, to say, Well, how then shall we? A non-dogmatic writer is

pretty likely to leave something to be desired when he essays to answer such a question. The fact that he asks it, and recognizes that great numbers of people are asking it with him, undoubtedly indicates that craving after something fuller than that sectarian Protestantism to which we have referred. His nearest approach to an answer is given toward the close of his article:

“The place where man vitally finds God, deals with God, discovers the qualities of God, and learns to think religiously about God, is not primarily among the stars but within his own experience of goodness, truth, and beauty, and the truest images of God are therefore to be found in man's spiritual life. . . . That was Jesus' meaning when He said, ‘When ye pray, say, Father.’ That has been the experience of countless folk who for themselves have discovered Tolstoi's truth: ‘Where Love is, God is.’ And that has been the historic Church's meaning when it has exalted the Incarnation as the center of its doctrine—the light of the knowledge of the glory of God in the face of Jesus Christ.”

Can a Churchman—can, really, any thinking man—rest satisfied with this answer to the question?

Well, scarcely. Personal experience does testify to the being of God; but if that were all, it would painfully appear that God were but the creation of the human mind. It is a common mistake of the “broad minded” to assume that truth is something that is discovered for itself by each individual mind, so that each, finding it separately, must follow it “though the heavens fall”—a piece of atrociously bad psychology. What is true exists regardless of the human mind, and the conclusions of a human intellect are not necessarily the truth. God, who is Truth, is external to mind and to experience, though both mind and experience, reverently trained, help to apprehend Him. “Canst thou by searching find out God?” Thou canst not; if we have no revelation to assist us, God must ever be, not even the Great Unknowable of Herbert Spencer, but only the Great Hypothesis. And we can neither worship, love, nor pray to an hypothesis, however great.

And our Lord never said, “When ye pray, say, Father.” Rather, He said, “When ye pray, say, *Our* Father.” A trivial difference? By no means; the whole distinction between the Protestant and the Catholic religions is latent in that difference. The one is individualism—me and God. The other is collectivism—we and God. The first is Protestantism, the second is Catholicity. Dr. Fosdick's misquotation corrected

ought to make him a Catholic, for its correction vitiates his argument and his whole religious position.

Our Lord was master of a better psychology, not to say a more perfect theology, when He said, "He that hath seen Me hath seen the Father." But how? And why?

Not only because in the face of any good man and good woman one may see the image of God: "Blessed are the pure in heart, for they shall see God." Him they see because the eye of purity sees the divine rather than the sensual in every man and every woman whom it beholds. But this is a reflected image, as the sunshine on grass and flower and tree is true sun, though only a reflection from the sun itself.

Rather is the Father seen in the Son because of the oneness of the divine nature. "The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods but one God." Dr. Fosdick has raised a question which can only be adequately answered by the full recitation of the Athanasian Creed. Non-dogmatic religion falls down hopelessly at the attempt to answer it. God in the human heart, God in "man's spiritual life," is real; but to stop there as an answer to the question of questions is almost to insult the human intellect. Is God limited to the single human heart? And the answer that Dr. Fosdick gives is not one whit less dogmatic than the Creed itself; but it voices an exceedingly limited dogma.

HE that *hath seen Me.*" But we of the Twentieth Century have not seen Him.

Have we not? Certainly His Presence has been promised to us, or, to speak more accurately, to His Church. "Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in My Name, there am I in the midst of them." "He (the Spirit) dwelleth with you and shall be in you. . . . I will come to you."

The ever-present, ever-living Christ, not dissolved into nothingness through His attainment to His throne in Heaven, not flitting about in misty spirit, placeless, homeless, objectless. Son of God, He sitteth on the right hand of the Father; not in a sordid materialism, as though words of heavenly things were to be read as if they described earthly things, but as clothed with dignity and honor and power, a Person in the Blessed Trinity, a co-laborer with the Father and the Holy Spirit. There, in the majesty of completeness; there, in the perfection of unity in diversity; there, in a social unity with tri-personality, so that God, being Love from all eternity, could both love and be loved for aeons before man was created—there is God; and so we must think of God; *must*, with a compulsion not external, but due to the impelling force of truth. Until one recognizes that ineffable Presence in heaven, it seems impossible that he could find God in "man's spiritual life." And Tolstoi's "Where Love is, God is," can only be true if God be thought of as Trinity, loving and loved, the subject and the object of love, before man was created. Love could not be if there were no object to be loved. Dr. Fosdick is but groping after the Athanasian formula as the only adequate answer to his question.

But starting from that formula we may proceed further, and reach, finally, the place of human experience in apprehending God.

He is not far away in a spatial heaven, incomprehensible, alone, and unapproachable in His magnificence. Those Greeks who said, "Sirs, we would see Jesus," voiced an aspiration of all Christians since. We would find Jesus, and through Him, find God, through our own human experience. We would enter

into relationship with Him. We cannot love Him unless we can first come into intimate touch with Him. Oh, how the soul craves that intimacy!

Here is where the sacramental relationship enters in. We are made literally a part of Him in baptism. We partake of His life, we worship His Sacramental Presence, we enter into deep, close, personal relationship with Him, in Holy Communion. There are other forms of religious experience in which we learn to know Him, but none that approaches this in completeness. If one can love God without the Sacrament, how much more deeply, more adequately, more intimately, can He love Him in and through receiving Him in sacramental form.

Dr. Fosdick seems to see a little of this—but not much of it—when he pens his final paragraph; one that follows immediately after the paragraph already quoted. He says:

"Indeed, I would go farther. Protestantism has been too bare of symbolism, too afraid of warmth and color, too reluctant to serve the spiritual life by the beautiful uses of the imagination. The shrines and images, the crucifixes and pictures before which some other Christians worship have seemed to Protestants idolatrous. But to many a supposed idolator they mean something else altogether—aids to the imagination, as a trinket or a photograph, perhaps a very poor one, may help to recreate the image of a friend and vivify the consciousness of his felt presence. By tradition and temperament I am a thorough-going Protestant, but I wish that in our services we knew better how to quicken the imagination of our people and make the Divine Presence mystically real. Perhaps, some day, like the scientist using his shuffleboard game to illustrate the universe, we shall employ more generously the aid of symbolism, knowing alike how true it all is and yet how far from true of Him whose judgments are unsearchable and whose ways past tracing out."

True and wise, and a hopeful indication of a better spirit in Protestantism. But the "Divine Presence" cannot be made "mystically real" by shrines or images or crucifixes or pictures, by altars or lights or vestments or genuflexions. Dr. Fosdick is putting the cart before the horse. Secure the mystical reality of the Divine Presence on the altar first, and then the function of symbolism takes its true place. That is why those who most truly apprehend the reality of the Divine Presence in the Eucharist are, for the most part, those who most adequately employ the art of symbolism in worship; and it also explains the psychology of the bare, unattractive, unsymbolic manner of the celebration of Holy Communion where the Real Presence is denied or is least fully apprehended. But symbolism never will create a Real Presence, through which the soul may enter into communion with God. Let Protestants preserve their anti-ritualism until they have found the true and only method of securing "the Divine Presence mystically real." Sacramental Presence first, sacramental worship and symbolism afterward.

SO neither Dr. Fosdick, nor any of those whose religious experience accords with his own, can give an answer to his question—How Shall we Think of God?—that would seem in any sense adequate to our own mind. Herein is the limitation and the peril of Protestantism. It has thrown away the only sufficient grounds upon which its own religion can be established. And this is as true of the one as of the other great part into which Protestantism has lately been split. The Fundamentalist has confounded inspiration with revelation, and has staked the truth of all revelation upon the hypothesis that every word written in the Bible is the product of direct revelation of God. The Modernist has thrown away the whole idea of revelation, and is therefore trying to find God by purely intellectual processes. The failure of the one is as great

as the failure of the other. And the inevitable logic of both of them leads to agnosticism, if not to infidelity.

Happily, there are multitudes of devout Christians in Protestantism, who find God in spite of the limitations of their theologies. For the redeeming feature in all this is that God *wants* to be found. He craves the love of man. He meets him more than half way. He sees him while yet he is afar off and runs to greet him.

And man, on the other hand, is hopelessly religious. His yearning for God cannot be stifled by bad theology or faulty psychology. Intellectually, Protestantism seems, in this new split into two parts, to have collapsed completely and finally, and the position of the one part seems as hopelessly impossible as the position of the other. Out of that intellectual chaos we recognize the continued existence of beautiful Christian lives, of real prayer that clearly reaches the Mercy Seat of God, of a deep religion that is based on truth that has come down from the centuries of the past and that has survived the cataclysms of these past hundreds of years, and of the blessing of God given to those who are seeking Him in this manner. This is the hope for the eventual merging of Protestantism into the wider, deeper religion of Catholicity. Treating, as we often do, of prospects for Catholic unity through better understandings between the historic divisions of the Catholic Church, it is a grave mistake to treat Protestantism as a negligible factor in Christian unity. It is not.

Some day, perhaps, Dr. Fosdick's reverent quest for right thinking about Almighty God will be touched by a greater illumination of the Holy Spirit, and the whole wealth and magnificence of the Catholic religion will be opened to his faith.

RUMOR avers that THE LIVING CHURCH effectually sold out the June number of *Harper's Magazine*. Who says that advertising in the religious press doesn't pay?

ANSWERS TO CORRESPONDENTS

A. N. K.—We cannot identify a St. Meirgen or Meingen. In Celtic calendars there are a St. Meirion, commemorated on February 3d, and a St. Meigan, September 26th.

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
J. L. L.	\$20.00
Dora Strauss	5.00
	\$25.00
ASSYRIAN RELIEF	
M. L. W.	\$ 5.00
FOR ASSYRIAN CHURCH	
Grace B. Moore, West Philadelphia, Pa.	\$25.00

DO UNTO OTHERS

"Be still and know that I am God, ruling thee, healing thee, teaching thee, giving thee, of the Best . . ."

Father of all, to Thee we cry,
 Look Thou upon us, and draw nigh,
 That through the abundance of Thy grace
 We may feel the sunshine of Thy face—
 And so to work with gladdened heart,
 Cheerful and strong, in life's full mart;
 Helping our sisters on the road
 With song and jest and ease of load—
 Then, too, our brothers, far and near,
 May they the gracious message hear;
 "Toil not nor spin for what is vain,
 Gather the harvest of God's grain;
 Comfort the sorrowing, heal the sick,
 With deeds of Love; and let no prick
 Of thorny path lose thee and the goal.
 Do unto others, and thus save thy soul." D. A. B.

A CHURCHMAN AMONG THE PILGRIM FATHERS

BY A DESCENDANT

WHEN the *Mayflower* sailed to New England, she had at least one passenger who was not a Puritan. Captain Myles Standish was the military leader of the party.

On the one hand, he seems to have joined them because of love of his profession, and from a spirit of adventure. And on the other hand, one would think that the Puritans were unwilling to trust only in God's protection, but were glad to have an experienced soldier to train them and to lead them in warfare, although he did not hold their tenets in religion. Standish may not have been a very firmly convinced Churchman, but he was certainly not a Puritan; and being thus tolerant in religion, he got on amicably with the others.

Some years ago, when in England, I went to Lancashire to see his birthplace and to find out all I could about the family, being especially interested, since he is one of my ancestors six generations back. I found that there were two branches of the family, one brother having settled in Standish; and this branch at the Reformation adhered to the Roman Catholic Church.

The other brother, the ancestor of Myles, settled in Chorley, and at the Reformation adhered to the Church of England. The family seat of this branch was Duxbury Hall, hence the name of Duxbury, Mass. Duxbury Hall, a fine old mansion on a large estate, at the marriage of the last survivor in England, Miss Standish, passed with her to the family in whose wood Shakespeare is said to have poached. The Chorley Standishes attended the parish church of St. Laurence, and even today one can see their pew with the coat of arms on the end. St. Laurence's is a fine old church, and is especially interesting and sacred in having under the high altar a bone of St. Laurence, a relic which one of the Standishes brought back from a Crusade. While there are no male representatives of this branch of the family left in England, the name is still found in America.

We are familiar with Longfellow's *Courtship of Myles Standish*. The final results of the case are of peculiar interest to Churchmen. For John Alden married Priscilla, and one of their descendants was Bishop Seabury, the first bishop of our American Church. And of the descendants of Myles Standish and his wife, there are three or more priests of our Church still living.

OUR DIOCESE

BY THE RT. REV. BEVERLEY D. TUCKER, D.D., BISHOP OF SOUTHERN VIRGINIA

[From his address to the Diocesan Council, January 26, 1926.]

AND NOW, my Brethren, as we look to our own diocese, let us realize what the Church of God means to us. In every parish, in every community, let it be the spiritual home of every family and of every member of Christ's household. Let us place its interests, even when expressed in terms of money, among the essentials, and not among the superfluities of life. It would not be hard to maintain God's House and God's ministry and to take our part in the spread of Christ's Gospel, if we could only realize what these things, these spiritual things as we call them, mean to us and to our children. I know we are poor, but as you listen in this Council to the earnest appeal which will be made for the Church's Program, which means the work of Christ at home and abroad, then remember that it was to a poor, persecuted Church that St. Paul recalled that wonderful saying of our Lord, which is not found in the Gospel, but seems to be miraculously preserved. "Remember the words"—not my words, not your minister's, not those of the Church, but "Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

As we hear these words at the offertory, O men and Brethren, they challenge our trust in Christ. Is it hard to support your home Church, to meet your apportionment, to answer these many appeals which come from parish and Diocese and General Church? Remember that these objects, these needs as we may call them, are related to the highest part of your life, your life with God. They come to us, not as the appeals of the Church only. Back of them is Christ—God—as He was back of Elijah, when the prophet said to the widow of Samaria, "Make me thereof a little cake first, and after make for thee and thy son." And it was God who gave the promise, which underlies the words of Elijah, "The barrel of meal shall not waste, neither shall the cruse of oil fail."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE HOLY COMMUNION

July 18: Seventh Sunday after Trinity

THE BLOOD OF THE NEW COVENANT

READ St. Mark 14: 17-26.

UPON the feast of the Passover, upon which the Holy Communion was instituted, the people of Israel partook of a lamb, thereby recalling the covenant meal which they ate with God upon the eve of the exodus from Egypt. Every passover was more than a meal of remembrance; it was in a sense a fresh renewal of the covenant, and a new pleading of the mercies of God. The Holy Communion similarly reminds us of the new covenant with God effected with men through the perfect sacrifice of Christ. It is the perpetual memorial of His saving death. But it also is more than an act of remembrance. It is a fresh pleading of the merits of that sacrifice. As we eat the Body of Christ and drink His Blood, we are uniting ourselves with Christ. "At the altar, we set forth His death, we lift it up on high, we magnify it as our only boast, our chief glory, our one hope. And in doing so the veil between heaven and earth is lifted, and we find ourselves one with Him in that ceaseless presentation of Himself for us in the inexhaustible virtue of His past sufferings."—*Mason*.

July 19

MY BODY

READ St. Matthew 16: 20-30.

NOTHING can be more forcible than the words of the Institution. They almost shock us with their naked strength. They are almost dreadfully natural. My Body! He offers us that to eat. What does it mean? One thing, certainly, it does mean, and that is Himself. The Body is the symbol, the pledge, the evidence of His presence. In that sense we use and understand the word. "He was there in body," we say, and we mean that the man's presence was actual among us. Yet in spite of the strength of Jesus' words men have exhausted their wits to prove our Lord's essential absence from His own feast. The eating of the Body means, certainly, not less than veritable participation in the life of the present Christ. It is of Christ's spiritual, heavenly Body that we partake. To say that may seem to say little that is intelligible, but that is because we have no clear knowledge of spiritual realities. It may not be necessary to know the exact quality of that food; here, at least, chemical analysis is out of place. It is enough to know that in our devout partaking of the Sacrament of the Lord's Table we receive Christ into ourselves.

July 20

MY BLOOD

READ St. Luke 22: 14-22.

AGAIN there is the terrible directness of word. My Blood! We are to drink that. We cannot take the words in sheer literalness; neither can we by any process of explaining away evaporate them into nothing at all. Jesus was not dealing in figures which had no meaning. Let the Cross suggest the meaning. Upon it His blood was shed, His life laid down. To the Jew blood was the seat of life. It was an almost interchangeable term for it. Christ's Blood, then, is His very life. We are bidden in the Communion reverently to receive it. The words are strong—drink it; receive it into ourselves, and so become one with His life, "that we may be in Him and He in us." And life is power, and strength, and possibility of accomplishment. We cannot divorce the Last Supper from the Cross. The life that Jesus offered was the life He was laying down in sacrifice. It was the Body broken, and the Blood poured out which He offered. To receive Christ, to be in His presence, and to share His life, is to partake in his selflessness; it is to become one with His obedience. The life of the Holy Communion is necessarily a life of sacrifice.

July 21

KNOWN IN THE BREAKING OF BREAD

READ St. Luke 24: 28-35.

WHAT, after all, have sacraments to do with religion? Is not the best religion leading a decent and honorable life, and living fairly and usefully in society? So we often hear. But morality and right social relationships are not all of religion, nor even the heart of it. The Christian religion, at least, is the achievement of a right relationship with God of such a character that we can say that we are in communion with Him. We can lead very decent lives and stand in admirable relationship to our fellows without knowing God at all, or very little. Communion must spring from knowledge, for knowledge is the basis of understanding. How can that knowledge be gained? The Holy Communion gives the opportunity. If Christ is there we can come to know Him. Our eyes can be opened to His presence. Come to the Holy Communion with the will to find Him, come with the best living you can offer Him, and you will find Him. He has told us that He is found of those who seek Him. The Holy Communion is not a test of perfection, the sole privilege of saints; it is God's opportunity to those who are earnestly looking for Him.

July 22

THE LIVING BREAD

READ St. John 6: 47-58.

IN whatever form or connection these words were spoken by Christ originally, it is obvious that the fourth Gospel reads into them the associations of the Eucharist. We may take them as representing the mind of the Church to the Sacrament toward the end of the first century. Christ is the Living Bread. The purpose of eating His Flesh and drinking His Blood is that we may have life. That is what we are seeking—life. It is what we are looking for in our sinning as well as in our good and purposeful living. We are searching for it in our incredible blunderings, as well as in our earnest actions. The trouble is that we mistake the meaning of life; we look for it in the wrong ways. We are not simple and direct enough about it.

July 23

DEVOUT RECEPTION

READ I Corinthians 11: 17-34.

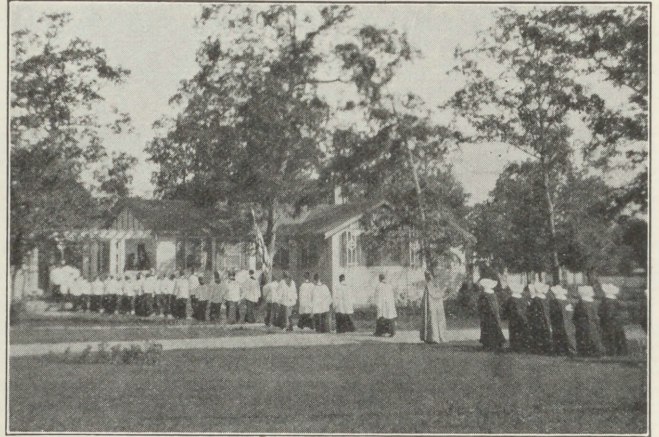
THE Holy Communion, we have said, is not a test of perfection; it is a means to knowledge and of grace. St. Paul reminds us, however, that we ought to come to the Lord's Table with the utmost care. We must "discern the Lord's Body." We are to come to the Communion as those who recognize that Christ is there, and that it is with Himself that He feeds us. The right mood of reception rests upon recognition that all about that feast concerns Christ. He is present there. He is offering us His spiritual Body there. His is the life and strength given there, and it is He whom we are seeking to honor there. Come, putting self first, and we shall inevitably fail. Put Christ first, and we shall have the humility to receive.

July 24

TO THE GLORY OF GOD

READ I Corinthians 10: 15-33.

THE Holy Communion is the Eucharist. It is a thanksgiving. It is the highest act of Christian worship. In it we commemorate the great acts of God's salvation. It gathers up the Incarnation. It presents us with the atoning death of Christ. It assures us of new life through the Spirit, and new fellowship with God in Christ. Hence the dominant note of the Sacrament is thanksgiving. Its mood is one of joy. If the Holy Communion is often neglected by Christian people it is surely because it has been affected by the prevailing tendency to neglect the element of objective worship.



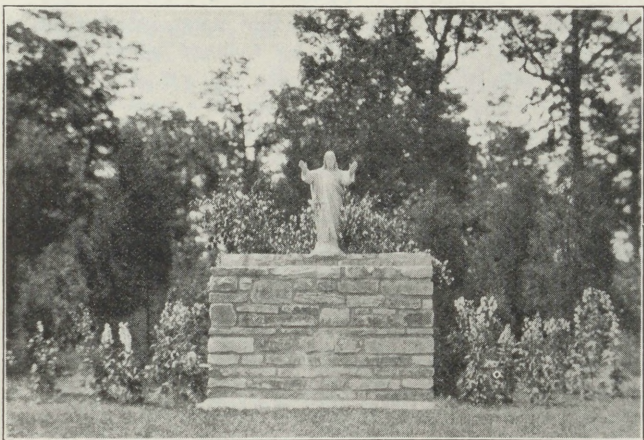
DEDICATION OF BUDD MEMORIAL HOME
The procession passing one of the children's cottages.

LEFT—THE CHURCH MISSIONS HOUSE

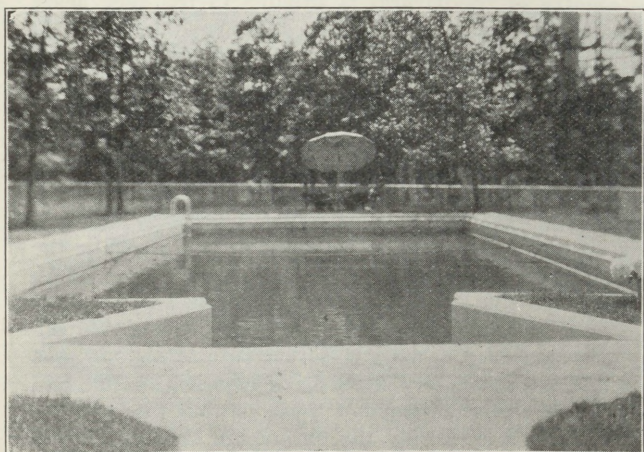
A new view of the center of the Church's missionary activity, 281 Fourth Ave., New York City.

BELOW—STARS AND STRIPES ON LONDON CHURCH TOWER

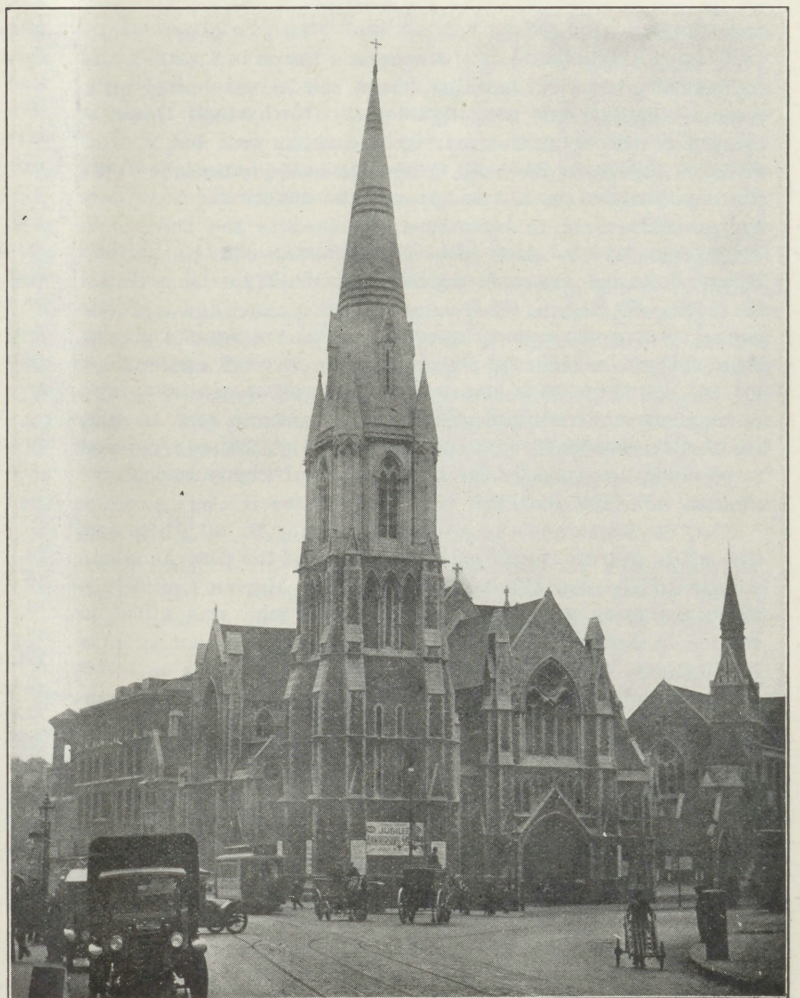
The jubilee of the opening of Christ Church, Westminster Bridge Road, London, was celebrated on July 4th. Most of the cost of the spire was met by Americans, and the stars and stripes have therefore been incorporated in its design.



BUDD MEMORIAL HOME, LIBERTYVILLE, ILL.
The altar of the outdoor chapel.



BUDD MEMORIAL HOME, LIBERTYVILLE, ILL.
The swimming pool.



ST. KATHARINE'S SCHOOL, DAVENPORT

A Digression

BY JANET ROBSON

THESE are days when the ordinarily "taken-for-granted" factors of one's life seem to make their blessings felt poignantly; when time is transcended and space is not, and that peculiar glow of reality settles about one even in the midst of irrelevant circumstance. One sometimes feels an accompanying strong desire to share the experience, such being the motive for this present article.

St. Katharine's! A good—a fine school, for girls. That is a cold statement, but one has to begin at least with one's feet on the floor. The splendid rating given the school by the eastern colleges is the best testimonial to its scholastic standards; there are equally well-balanced general and musical courses which give good background without holding the student down to the intensive college board requirements. The regularity of the school life is an important item in this day when it is so difficult to insure the child at home the evenness she needs; rich associations with the other girls and with the older women of faculty and staff are formed which become some of the finest friendships of after life, as well as in school; each girl has the loving and personal interest of Sisters and teachers from the very start.

That is it. That is the charm that differentiates the school. Something personal and beautiful and loving that reaches out and wins even the most rebellious child who sets foot within its portals, and surrounds her with an intimate, friendly, and essentially homey atmosphere whose necessary discipline will broaden and not repress, and whose happy freedom will narrow the demandings of self.

Worship is made beautiful, and the lovely Chapel of St. Mary speaks to even the most casual visitor of the loving prayers of many successive generations of school girls. It is the center of the little universe upon the hilltop, and the very grounds catch spirituality from it. By spirituality I do not mean the vague and nebulous thing too often conveyed to the practical modern mind by the word—not a healthier and more merry lot of girls ever raced across a hockey field—I mean that

". hovering
Of Thy gold and silver Wing."

So with the buildings. St. Margaret's House is a stately and intrinsically beautiful building. There reside seniors and near-seniors, dignified and near-dignified. St. Katharine's House is connected with it at the rear by a covered way, but one arrives at the main door by a devious and picturesque route that curves down the hill and around the historic terrace where the gospel is said to have been preached to the Indians in olden days by the first Jesuit missionaries. St. Katharine's House, I do not hesitate to quote, was built in the architectural Reign of Terror, when mansard roofs, many and fantastic gables, and curves aplenty were the thing; but what a glamor time casts over such a place, and who would exchange it for the characterless and pristine exactness of one of today's unimaginative dwellings! There are legends to tone in with the mellow woodwork and the unexpected staircases; we used to be much intrigued by the fascinating but highly improbable hint of a secret room!

But St. Katharine's is up to the minute, for all of its age. One of its dearest boasts is the gold star of the first American woman to give her life in the War, Miss Marian Crandell, a teacher and an associate of the Sisters, who was killed in service in France. The St. Katharine's girl loves her country intelligently, because she learns how to follow its interests and how to do her share in working for it on the side of principle. She is proud of Miss Crandall and of her share in the memorial to her, the teachers' cottage, because of the fellowship of St. Katharine's.

When one is mounted on a favorite hobby one is apt to get far afield. What I have in heart and mind to say is, that because St. Katharine's has meant much to me and to many others, it may mean much to you and your daughter. It is a rare and worthwhile place, calling for your interest and support. Its own motto expresses its conception, aim, and end:

"By pureness, By knowledge."

And, I may add, "By love unfeigned"!

TAKING CHRISTIANITY TO THE TIRURAI

BY EDITH B. ROSS

THE Tirurai are people approximating seventeen thousand, living back of the Rio Grande, the great river of Mindanao, in the Province of Cotabato, Mindanao Island, in the Philippines. These people are hill dwellers—some of the hills reaching a height of 2,500 feet,—scattered over a territory about half the size of the State of Rhode Island. Although surrounded by Moros they are not Mohammedans, but pagans or animists, living in fear of the Moros, to whom, before the American occupation, they were obliged to pay tribute, and under whom they lived in about the same position as serfs. Under the Spanish rule some Christian work had been done among them from Tamontaca, situated at the edge of their country, by Jesuit padres. This work was on quite an extensive scale and prepared the people for Christianity, but since the advent of America it has to all intents and purposes been entirely abandoned.

About eight years ago Captain I. B. Edwards, the Deputy Governor of these people, who stands to them in the relation of a great father, attempted to inaugurate some Protestant missionary work among them, something desired not only by him but by all the Tirurai. Any recognized minister of religion is permitted, under certain requirements and provisions, by the government of the Philippines to give strictly undenominational instruction in Christian principles, for not to exceed one hour per week per class, in the public schools. After several attempts, which proved unfruitful, the rector of Trinity Mission in Zamboanga decided that he would spare the time from his regular work to make monthly trips to three of the most important villages of the Tirurai, giving each place about two hours instruction weekly in the schools. This was undertaken in August, 1923, and has been continued until now.

The interest displayed by both children and parents was gratifying. The rector believes that there are no people better prepared, by natural characteristics and disposition, and by the teachings of their primitive religion and mythology, for the acceptance of Christianity. A year after these classes were begun it was decided that an attempt should be made to have some one of the seventh grade public school children come to Zamboanga, to be trained as a Bible teacher for his people. Miss Augustina Cariaga consented to this great experiment, for it was indeed that to these people, not a single one of whom had ever before left home for any length of time. She came, lived with the family of the rector, and was carefully instructed in both the Old and the New Testaments, and in the principles of teaching. She is a faithful student and has shown herself enthusiastic about the work she is being trained to do. She was confirmed in 1925, and is a faithful communicant and attendant at Church services. She persuaded a friend, Miss Balbina de la Cruz, to come to Zamboanga and begin a course of training to prepare her for the nursing profession. Balbina will soon enter the Zamboanga normal school and later it is planned to enroll her as a nurse in training in St. Luke's Hospital, Manila.

Augustina has returned to Upi, the strategic center for her people, there to institute a Sunday school, and possibly a day school for the children in the catechism and Bible, and she is to be custodian of the new church soon to be built at Upi.

This country of the Tirurai is situated in the very heart of what is likely to become the best rubber producing section of Mindanao. It has recently been visited by representatives of some of the large corporations interested in rubber products in the United States. An article on rubber in the Philippine Islands together with map of Mindanao may be found by referring to the February number of the *World's Work*. This shows Awang, one of our stations, plainly marked, and directly south is a section shaded to indicate that it is rubber land. It is on this territory that most of the Tirurai live, so while the country is practically unknown to civilization now, before many years it will be known the world over as an important rubber center. This makes our mission work there doubly important. It is necessary to train them not only to become good workmen and to protect themselves from exploitation but also to train them in Christian ways of living so that they may be able to withstand successfully the onslaughts of demoralizing influences that so frequently follow the opening up of new territory, hitherto solely in the hands of primitive peoples.

The Days of Our Age

By the Rev. Harris Masterson, Jr.

I. *So soon passeth it away.*

WHEN one begins to toll off years on the fingers of both hands one wonders how all the days of those years have been spent. In work for students there is an utter futility of time. Among those who have little or no time consciousness, the numbering of days never seems a part of wisdom. Time is to be spent freely, and then comes Time's vengeance in the form of a recurring cycle of trivialities of a new group each year discovering itself, like a child's free-hand drawing staggering out arms and buttons and fingers and noses and ears on the side of a globe. But only the professionals have to bear the brunt of the vengeance—the dawn-faced youth has passed on to sunset lands. The end of the tale, will it always challenge a sequel among my successors or is it an end speedily reached and happily finished?

Then a serious face appears at my desk and asks me what shall I do with the unborn years? He begins with the autobiography of a boy who had worked his way through school, sent money home, and thought he should go on and work to pay off school debts and help a sister get a teacher's certificate and a younger brother get started at college, and give his mother's starved life a little chance to grow. And as he meditated the Great Commission came crashing through, "Go into all the world and preach the gospel." But how could he? Well, the first thing to be done seemed to be to ask his mother. He did. Such a letter in reply—she had been praying all the years that he would. No sacrifice for her was to be thought of. Her life was bound up in his for all remaining joy to her. She was supremely happy to think of it even in a communion foreign to her own and in which she would never feel at home. Then another struggle—could he wait—if he only might spend the immediate years in a seminary and then come back and earn twelve hundred dollars to do all the things he ought now. "How can I preserve his purpose and sanctify it to duty?" wondered the student pastor. After a few weeks he returned with the solution. He would first obey his Great Commission in his home town, earning the money and the right to be further privileged. And this is a true story.

II. *It groweth up in the morning.*

THE phone rang. Would I gather together enough flowers to fill a hospital by dark?—Yes, I would. It rang again. Would I talk to a boy to write to his father who had wrecked his home, not because the father deserved it, but because the boy ought to know that the "strength of the pack is the wolf and the strength of the wolf is the pack." I would mention it to him, but I would not lecture him. Then a lad with flowing pink-fawn colored trousers, and a tie and socks that were the secret envy of the campus, and "Stacombed" locks, set in an ancient Chinese ladies' fashion, lounged in. He really would like to take over my study next year, with four other boys, as he wished to be "more private" than in the dorms, and then, too, it would be nice, wouldn't it; wouldn't I please move out? The impertinence of it never dawned on his mind, the selfishness of it was hid in the folds of his sailor trousers, and hid from him: the unreasonableness of it all was to receive a surprise. So I asked him, "Well, why should I not?" He smiled, and his eyes sparkled, and he said, "You should." Then I advanced some things for him to think about. In the first place I had waited and worked for the fourteen years of my student pastorates and the ten years of my college life for such a study; did he rank it above me? No, he didn't. Secondly: Could I trust four boys to "have the nerve" to say "No" to friends who would park their bottles there during dances? No, I could not. Could I trust four boys not to feel an ownership of the whole community house that would immediately challenge other groups on the campus to clique off into groups and make the same claim—then would even I be welcome in the house where I had worked seven years? "I leave it to you," I said. "Well," he replied, "I am disappointed, but I wouldn't do it."

III. *In the evening it is cut down.*

HE was tall and the baby sweetness of his face had not yet been shaved off. His roommate had come in desperately at the last moment and needed a story to fill out his Freshman edition, upon which might rest his editorial future. Moreover, the previous edition had challenged him to write the next number in a serial which was growing with each issue into a nasty climax. Well, his friendship, his courage, his pride to show off his wicked mind, and the anticipation of a thrill at the shock it would produce to have his heroine simply drop all of her clothes off and swim out of the dirty situation, these all made him burn the midnight oil to fill the still vacant columns. Then the dean and the trustees and his father, and his brother, all got involved, and for two days life was one agony. Yet he managed to stage himself as an injured but innocent man-of-the-world who would accept the fate of the sundered stars, and produce, still, the music of the spheres. He now came to thank me for a passing courtesy and to say he hoped after a year to be back. We talked of plans for study until the ban should be raised. He almost fell overboard at a sudden unintended note of sympathy which I changed to raillery, saying "a certain dean had told me he never knew a boy who had been dismissed from college who had not made better than the fellows who got by with a stunt like his," of which, of course, he was ashamed and the "of course" saved the day. We parted with a hand-shake, and an assurance from him he wouldn't break that record anyway.

IV. *Lord, Thou hast been our Refuge.*

EACH Thursday, early in the morning, in a very simple little chapel, with long, leaded, clear glass windows, there gathers a little group who reverently pray; who look transfigured as I turn in blessing when the service of the Holy Eucharist is over. Transfigured they are, to me, into apostles, prophets, priests, angels of truth and right, consecrated by the Christ whom they have received and waited upon to companion them. None in seven years have gone—only one in the seminary—yet there is the possibility and then there is the assurance that He will tent with them and bring the other half of the tent maybe. One of them lingered on. It was his first experience close to the dead. She was his friend, near his own age. Her father and mother estranged worldlings who knew not God. He is amazed that anyone at such a time would not know Him. The friends who came to comfort did what they could for consolation—forgetfulness, bearing it, not giving way, carrying on, it would be good for them. He quietly asked the mother and father to go aside, and he prayed with them. He had never done it before, but he just must lift them out of that terrible hopeless comfort. Surely, surely, such a girl would live on! Certainly, Christ was real in portraying God as a Father. Could a father be unmindful of his children? He believes his faith will light the lamp of hope in their lives—would I just ask God to O. K. what he had done?

O teach us to number our days, that we may apply our hearts unto wisdom, that the little ones in learning and in truth may be led of Thee into all wisdom, for the manifestation of Thy blessed Spirit, O Christ. Amen.

PILGRIMAGE AT HOME

WHY NOT make the beauty of your parish church and the meaning of its architecture the subject of a newspaper article in your local paper, if the church is one which lends itself to such treatment? The rector of Christ Church, Glendale, Ohio, has done this, with an illustrated page in the magazine section of a Cincinnati paper. "Not all of us can go to Europe this summer, but we need not repine. There is beauty and romance at home," etc. Then follows a simple description and explanation of the altar, windows, wood carving, organ. One need not be a Ralph Adams Cram, and the church need not be a St. Luke's, Evanston, to make this worth while.

Finding and Keeping Isolated Church People

By Dora C. Vannix

South Dakota Secretary for Church League of the Isolated

WHEN in 1920 Bishop Burleson asked me to organize a branch of the Church League of the Isolated in South Dakota, we had no idea that, during the six succeeding years, over 600 families of the "fold" would be found scattered about this district, deprived by distance from Church privileges. Such has been the case, however, and as high as 490 families have been on the roll at one time.

Even had I known these people existed, the question would have been, "How shall I find them?" That query has been put to me by representatives of about twenty dioceses and districts since then, but in 1920 the League was in its infancy with no precedent to fall back upon. The late Miss Mary La Follette Robbins was then general secretary, but no branches were organized for systematic work. Now, with the Rev. A. A. Hughes at the helm and a goodly number of diocesan secretaries appointed, the pioneering days are about over and the League is rapidly forging ahead.

In case others are interested in the above question, I might say that although names have been received from many sources, such as the clergy, personal friends, the mailing list of the diocesan paper, the monthly reports sent to the Bishop by the clergy, etc., nevertheless, the large majority of recruits has been supplied by the scattered folk themselves.

To illustrate: I wrote to a woman whose name appeared on the mailing list of the *South Dakota Churchman*, and in her reply received the addresses of a son and daughter, both married. The son's baby has been entered on the children's list. The daughter enrolled her children in the correspondence Church school and mentioned a neighbor who had almost forgotten in her isolation that she was a Churchwoman. She in turn sent me the name of a nearby family with four children, three of whom are now pupils in the Church school. Now the original woman writes of a friend to be added to the roster whose daughters would like the school lessons next year. So the endless chain goes on. The first hundred names are the hardest.

In the beginning the project did not look very alluring. It was questionable whether the isolated ones, if unearthed, would consider a district secretary either a necessity or a luxury. The original list held thirty names, the result of combined knowledge, and all of these answered eventually, though one—and this name had been received from three separate sources—requested to be dropped. I was yet somewhat dubious but the roll grew almost like magic despite lack of faith—not lack of work.

This list includes all sorts and conditions of men just as any ordinary parish of five hundred families would do. Among them are doctors, lawyers, bankers, state senators and representatives, superintendents of schools, and teachers galore, ranchers, and others—people of wide outlook who take an active and intelligent interest in the affairs of state and nation. Even in matters of religion, their knowledge and interest will often compare favorably with those in our parishes and missions who have the Church next door and sometimes are careful to keep it at that distance.

Some of these live in towns where other Christian communions provide churches, but many live on farms and ranches at considerable distance from any religious service. One woman spent twenty-five years on a farm without once being inside of an Episcopal church and rarely attending any religious function. She had baptized her children one by one herself. Another correspondent has passed a year at a time without seeing anyone but her husband and babies. One winter they did not receive their Christmas mail until the end of February. But these are exceptional cases.

The work consists of sending letters, papers, Christmas,

Easter, and birthday cards, etc. Over 1200 pieces of mail were sent out from May 1, 1925 to May 1, 1926. The children's birthday list grew amazingly, with entries from infants heralded by birth-cards up to young men and women now away at college, and contains today about 500 names.

It soon became apparent that something more was necessary if these children were not to be lost to the Church, and just then the story of the "Sunday school by post", inaugurated by two young women in the Canadian Northwest, came to my attention. As school teaching and Sunday school work had occupied my time for many years, the plan appealed as one that might be adapted to suit our needs. When the idea was suggested to the more interested of the parents it was received enthusiastically, and a list of possible pupils prepared. At the time, however, I had other Church work on my hands besides that of the Church League of the Isolated, so it was not until 1923 that the plan was put into execution.

THE Christian Nurture Series was chosen for the experiment, reports as to interest and memory work being required from the parents of pupils in the two kindergarten courses and grades one and two, while written work was to be sent in by pupils from third grade up. Miss Ruth D. Harmon, who came to fill the position of secretary to Bishop Burleson, kindly consented to take charge of the ordering of materials, mailing out the lesson leaflets and sending bills. Such written work as came in was to be graded by her also. Miss Harmon is now in Nevada, a co-worker with Deaconess Carter, and has, I understand, opened a correspondence Church school for that district.

The responsibility of procuring recruits for the school was mine, but finding was not always keeping. I had practically no time available for the writing of follow-up letters of help and encouragement that are so essential to correspondence courses. I am told that the most important and best paid members on the staff of any regular correspondence school in the business world are those who write the inspiring messages which stimulate and fortify the drooping and discouraged spirits of their students. As something of the kind is quite as necessary in a Church school this lack was felt. For the first two years in which the enrolment ebbed and flowed from thirty-one to fifty-six, a few written lessons were sent in, added to a sprinkling of reports from the parents of the younger children.

In the summer of 1925, the district headquarters of the Church League of the Isolated was moved from McKennan Hospital, Sioux Falls, to St. Philip's rectory, Armour, and as I then gave up the other Church work which had occupied about half of my day, and concentrated upon the League, I was able to take entire charge of the Church school and devote nearly half the time to this department.

The school began in September, 1925, with eighty pupils; additions since have brought the aggregate up to 114, though as six have been dropped owing to removals and illness, the present roll shows 108 pupils, using ten courses, from first year kindergarten through eighth grade. However, numbers amount to little unless results are achieved. Of the fifty-one families represented by these 108 pupils only one has failed to send in reports. For the most part the children are displaying an interest beyond all expectation, and lessons coming in for correction and grading are unusually good, quite a number keeping their credits to date each week, though many send in a month's work at a time.

Mothers, who though living comparatively near a parish or mission (which is, being interpreted, from five to fifteen miles) but who find it impossible to take or send their small children,

think the correspondence work a boon. For many who heretofore had no contact with the Church for themselves, nor, more tragically still, for their children, the League with its school department takes some of the sting out of Church isolation. The father is met on his return from the post-office or R.F.D. box by his children from three years up with the excited question, "Daddy, did I get any mail? Did Mrs. Vannix send me anything?"

A woman, who in her girlhood was a devoted Church worker in a neighboring state, has three little lassies whose only remembered experiences of religious gatherings had been gained in a tiny union Sunday school held, until it petered out, in a small country school house. They all went "home" for last winter's Yuletide and attended a Christmas service. At its close five-year old Nell said, with tears in her eyes, "Oh, mother, I didn't know our Church could be so lovely." These little maids are enjoying their Church school lessons in their own home each Sunday morning and learning to take part in the service of praise and prayer in connection therewith.

During the present school year, instead of sending bills covering the cost of materials used, as was done hitherto, I have requested each family to prepare a small box and make the offering a part of the short service of hymn and prayer that precedes the lesson. This not only places giving where it belongs, as an essential part of worship, but bids fair to increase the per capita as well.

We shall be losing some of our present pupils next year but they will be promoted by removal to regular Church schools. On the other hand, the prospect is bright for a much larger enrollment in 1926-27.

For three years I have sent out Lenten boxes which have gone not only to those enrolled in the Church school but to all interested families having children. Each year the offering has shown an encouraging increase. A six-year-old boy isolated a hen to work in the interest of his "isolated Lenten box." Biddy seemed to Lay to the occasion and do her duty so henfully that sometimes as many as three eggs a day were found in her nest. A boy of thirteen wrote after Easter two years ago, "I am glad our money reached you in time to be offered on Easter Sunday by the Bishop on the altar, but I don't know what is an altar for I was never in a church." He is now enrolled in our school.

Our chapter of the League has received wonderful help from several eastern branches of the Church Periodical Club and also many gifts from individuals in various parts of the country, for which we are very grateful.

The work for the Church League of the Isolated in South Dakota has many possibilities that have not been touched for lack of time. At the recent district convocation the Department of Religious Education arranged a stenographer for the secretary, so that next year we hope to do much better work than heretofore.

As for the correspondence Church school, at its best, given the finest materials, devoted district secretaries, and consecrated homes, it can never be more than a poor substitute for the real thing. It lacks the atmosphere of hallowed walls, the inspiration which numbers brings, the face to face unraveling of difficulties, and, more important still, the allied opportunity of attending divine service. Nevertheless, however conducted, it cannot fail to give to the homes it touches a knowledge of Christ and His Church, a sense of belonging to the Kingdom, and an interest in the aims and purposes of the Church family. The work is still in swaddling clothes but is growing rapidly, a wider and more active interest being evinced daily. Many problems yet remain to be solved and, when solved, will give place to newer problems. The possibilities are endless, the fruits eternal.

THE RAVAGES OF TIME

Awake! saddened one; in life's full mart
Rise up, thou sluggard, express the art
Planted within, by the Creator's hand;
Carve a memorial, that will aye stand
Defying the ravages of Time!
What? dost thou fear that failure will be thine?
Conquer the thought, and cease vainly to pine,
Take courage, all the great of former days
Have felt like thee, and followed toilsome ways,
Defying the ravages of Time!

D. A. B.

JESUS IN POLITICS

FORMER PREMIER LLOYD GEORGE, in what is termed a "sensational" address in London, had this to say:

"If Jesus had been here during the recent general strike," he said, "it is certain He would have been excluded from the *British Gazette* (the government organ during the strike). The gospels of the twenty-first century would have been compiled not from the recollections of His disciples, but from notes taken by police who attended His address. Jesus, too, in all probability would have supported the Archbishop's appeal for conciliation instead of force in dealing with the strike, and would therefore have been excluded from the liberal 'shadow' Cabinet."

There is nothing particularly new in this effort to make Jesus a supporter of a particular public cause. It has often been attempted. And there is nothing sensational in it, save that it seeks to make Jesus a personal factor in partisan politics. In that particular it is sensational and, happily, it is novel. But we have observed that the people who endeavor to tell us what Jesus would do in certain circumstances of a public character invariably contend that He would be, and He would act, on their side. Indeed, what would it profit any one to bring Jesus into the arena of discussion or contest unless convinced that He would take the "right stand" in behalf of the cause it is thereby sought to aid? Mr. Lloyd George, for example, is quite certain that Jesus would have agreed entirely with him if He had been in London at the time of the strike.

He assumes, also, that Jesus would have taken a hand in that controversy, and would have had a good deal to say. This is not only presumptuous folly, but it betrays a surprising lack of knowledge of the character of Jesus and the nature of His ministry. The only guide we can have as to what Jesus would do in any public contingency is what He did do in the surroundings and circumstances of His time. It is well to remember that Palestine in His day was seething with revolutionary politics. The Jews were bitterly hostile to Roman domination, save for the privileged few who profited by it. There were, as always, radicals and conservatives, and there were many factions with as many leaders, each seeking to sway public opinion to this cause or that. And there were marked class distinctions and social distinctions. There was abundant opportunity and abundant incentive for Jesus to align himself with a party or a fraction or a class, but He held Himself rigidly aloof from such movements and contentions.

He was not concerned in the public questions or even the social circumstances of the moment. He was not a reformer in any local or temporary sense. He did not attempt to alter or to influence the political or the social conditions of the day, except as the latter might be affected by the close individual relations between the man and his God that He sought to establish. His mission was above all the circumstances of that age or any age. He was on earth to deal with the eternal fundamentals and nothing could swerve Him from that conception of His duty. Once, it will be recalled, an effort was made to bring Him into the politics of the day, and His stern repulse of that effort should be sufficient to establish His position under all similar circumstances. "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's," he said. "The things that are God's" was His field of labor and He declined to go outside of it. Had He done so, had He permitted Himself to participate in the worldly movements of the moment, however laudable in themselves, His name would have faded from knowledge long ago. Therefore, it is a reasonable assumption that if Jesus had been in London last May He would have confined himself strictly to the business of showing men the way to God, and neither Lloyd George nor Mr. Baldwin would have been helped or hindered by His words or His actions.—*St. Louis Globe-Democrat*.

KRISTIPAD is the native name of a village in India. The native deacon in charge of the church spells it Christipad, which means, Sing Christ. This Indian pastor has in his care the congregations in twelve villages, about 1,000 Christians, a third of them communicants. He walks from village to village, teaching, preaching, judging, disciplining, baptizing. "Some Hindus mock us, laugh at us; some hear with earnestness. Some persecute us, throwing dust and cow-dung at our faces, but we return home with cheerfulness."

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Spectator*, in describing the preëminence of Mr. Baldwin during the recent strike in England, has given a description of him which is perhaps a perfect setting forth of the character of a gentleman and a leader of men. What more could any great leader desire to have said of him than this? Yet most of it could be said of many truly great men who are not considered leaders in the eyes of the world, for it is a description of many gallant Christians. We all know some of them, yet we do not always hear very much about them. But they are there and they help to keep this world a sane and inspiring place in which to live.

"We have the personal assurance of those who saw him at work that never once did he lose his complete self-command or let anger, however much justified, take control of himself and the situation. He exhibited this admirable temper, not because, like Lord North, he did not realize the tragedy of the situation, but because he had that true good nature which does not think evil of others, and can attribute sincerity to an opponent. There were certain things which he felt that he must do, and certain things which he felt he could not do. In these matters he was adamant: but he showed his determination, not by the prophet's fiery curse, or by reprobation, fierce or pedantic. He strove to teach, but he never 'preached,' never humiliated. The facts and bitter reflections might induce regret and remorse in the other side, but they would not be provoked by his words. He would not bully men or sting men into the better way but only lead them.

"With all this there was neither weakness nor hesitation in his words or in his deeds. He put into action those precepts of the Scriptures which ought to govern the conduct of every politician in civil strife. He obeyed exactly the injunction of St. Peter, 'Be pitiful, be courteous: not rendering evil for evil, or railing for railing.' But in his pitifulness there was no patronage, no stooping, no condescension, nothing of the schoolmaster; but only a deep appreciation of 'the sense of tears in mortal things' and a supreme desire not to make a mere convention of the admonition to temper justice with mercy. As for courtesy, he made it throughout, not a grace, but a virtue. Just as Lincoln would not talk about 'rebels,' he did not talk about revolutionaries. Though he took counsel, he remembered, or instinctively adopted, the Bible's advice not to consult with 'an envious man of thankfulness; nor with an unmerciful man touching kindness.'

"Above all, he remembered the injunction, 'let the counsel of thine own heart stand; for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.'"

THE famous "Spital Sermon" was preached this year at Christ Church, Newgate Street. This sermon has been an Easter custom in the city since medieval times. It was originally preached outdoors, first at Spital Cross, and later in St. Paul's Churchyard. Listeners were told this year that in 1671 the preacher talked for three hours, and the sermon, when printed, was found to contain 27,000 words. After the sermon this year the Easter banquet was held at the Mansion House, and many well-known persons attended the function. The lord mayor proposed the toast, "Prosperity to the Royal Hospitals," and said that there are five of them—St. Bartholomew's, founded in 1123, and St. Thomas', Christ's, and Bridewell for the training of children, and Bethlehem for the insane. These last four were founded in the Sixteenth Century, either by Henry VIII or Edward VI.

The Bishop of Chichester, on this occasion, said that once when Queen Elizabeth went to hear the Spital Sermon, she brought two bears with her and afterward was present at an exhibition of bear-baiting.

THE crucifix has been ordered restored to a prominent place in the court rooms of Italy. The government, in making this order, explained that everyone entering the courts should see it, as a solemn warning that truth and justice must prevail in that country.

SOME rather remarkable figures were recently stated by W. T. Kittredge, who is assistant director of the League of the Red Cross. He said that since 1914 ten per cent of the world's population has been either killed or injured. In these twelve years 62,000,000 lives have been lost—9,000,000 in war; 40,000,000 in epidemics; 6,000,000 in civil strife; 5,000,000 in famine, and 2,000,000 in earthquakes and natural disasters.

THE Marquis of Huntly has this to say of some speakers in his new book, *Milestones*:

"The most successful speakers are not those who wave their arms with perverid declamation. Parnell, who never moved from an erect attitude, and spoke in measured sentences, with a cynical manner, was very effective. Dilke, on the other hand, in speeches crammed full of knowledge, was too verbose, and seemed to tire the House.

"Joseph Chamberlain, in his clear-cut tones, with a penetrating and incisive voice, his right arm moving slowly to point or emphasize a remark, was one of the most delightful speakers to listen to. Sir William Harcourt was fluent and bombastic."

RECENTLY, before the fifty-second annual meeting of the American Neurological Association, spoke Dr. T. H. Weisenberg, of Philadelphia. Said he, "To be nervous is to be in a highly desirable condition, but to be 'twitchy' is to be diseased."

"To the neurologist," he said, "nervousness means the ability to react quickly. Nervousness follows culture, for culture develops the power to react quickly to thoughts and emotions. The more highly civilized we become, the more nervous we find ourselves, and that is very desirable. Actors, lawyers, doctors, and newspaper men have this nervousness. It is an attribute of genius. In Europe, it is the French who are most nervous, because they are the most cultured."

FRENCH gendarmes recently shot and killed Romanetti, Corsica's popular bandit, sometimes called "King of the Heather." He was caught in an ambush, his horse was shot under him, but he kept firing until his ammunition was exhausted. He is said to have committed at least fifteen murders, but was something of a hero in the eyes of the Corsicans. After a murder in 1910, he went into the hills and had many narrow escapes from the gendarmes who have always been after him. He looked quite the part of a romantic bandit, and often frequented the hotels and dance halls of Ajaccio, where tourists could procure from him his signed photographs. He was always guarded, and when a signal warning of danger was given, he always was able to get away. He played the part of a redresser of wrongs, something of a Robin Hood, and is said never to have taken life for low motives or theft. He was a crack shot with a revolver, and very proud of his reputation as a romantic fugitive.

WHEN President Frank J. Goodnow conferred 327 degrees for graduate work at Johns Hopkins University in Baltimore, he made a special point of warning the students against intolerance. It was a remarkable address and should prove profitable for all thinking people. He said, in part:

"Whatever may have been the progress of the last seventy-five years it would seem that the American people in recent years are reassuming their former intolerant attitude. This is noticeable as well in the case of conduct as in that of freedom of expression.

"Control of conduct is not, however, so serious as the attempt to curtail freedom of thought.

"An intolerant spirit when not carried too far is in some respects an advantage. One can hardly be intolerant without being self-confident, and self-confidence is probably one of the factors of successful accomplishment. At the same time a tolerant spirit toward those with whose opinions we disagree is a necessary basis for intellectual progress.

"We know really very little at the present time. There is much which we can justly hope to learn. Every one of us has seen changes in many things with regard to which, when we first learned about them, there was much greater certainty than there is now. How, then, can we ever be certain that we know the whole truth? How, then, can we rightly endeavor to hamper the search for truth? . . .

" . . . The certainty we ourselves have discourages further inquiry on our part. If we successfully impose our certainty on others we prevent all further inquiry. Progress in knowledge will be arrested. The great age of investigation in which we are living will be closed. . . .

" . . . Stand for freedom of thought and expression. Fight intolerance. Bear in mind always the motto of your alma mater: 'The truth will make you free.' It is only as we can know the truth that this land can really be the land of the free."

"But in the search for truth be tolerant of other persons' opinions. Remember that you may look at things from one point of view while others may look at them from another, and, as in the case of the shield in the fable, both may be right."

DAVID LIVINGSTONE once said, "I am immortal till my work is done."

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.

"AS IDLE AS A PAINTED PICTURE"

To the Editor of *The Living Church*:

THE INDIANAPOLIS *Star* on July 6th published a half column article headed "Leaders Assert Church Idle as Painted Picture." It was a condensed statement of an article sent out from our national News Bureau, which announced that, with the hearty approval of the Presiding Bishop, "a group of influential bishops and other leaders of the Episcopal Church" had issued an Open Letter, declaring "that the Church is as idle as a painted picture."

With great reluctance in view of the distinguished names appended to the Open Letter, I feel bound to enter a protest against the comparison made. I believe it to be both inaccurate and exaggerated, and statements of that character do damage unspeakable. They may be good publicity but they are poor psychology. No one who considers present conditions will fail to recognize the paramount need of a revival of spiritual life. The Bishops' Crusade has been inaugurated for the sole purpose of meeting this need. In the opinion of many—an opinion in which I share—the financial side has been unduly stressed at the expense of the spiritual, with the result that many have come to feel that the raising of a budget was the goal sought and that financial support might be a substitute for service and worship. But granted all the failure and faults and ineffectiveness of the Church, I deny that the analogy between a painted picture and the Church is true. The Church is not idle. Less energetic, less effective, less devoted than it ought to be, I grant, but not idle. There has been a real revival in recent years. The Church has been working with greater effectiveness and with more earnestness because of greater knowledge, both at home and abroad. Its missionary undertakings have been abundantly blessed. Now, I submit that it is disheartening to be told that in spite of the renewed efforts and sacrifice and devotion of many—both laity and clergy—the Church is as idle as a painted picture. Such a statement is calculated to give an entirely wrong impression to the public and to take the heart out of those who are working and praying and giving. As a Church we have been and we are going forward. There is an ever-increasing response by our people for the Church's needs and for the needs of the world at large. Any appeal that is made should recognize what has been accomplished and should be a clear call to go forward from the new vantage ground that has been reached to greater efforts for the spread of Christ's Kingdom and the bringing in of the Kingdom of God.

We made slow progress among non-Christian peoples when we failed to acknowledge the truth in their own religions; when we began to build on that truth, results were achieved. So it will be in the Church. Discourage the people by inaccurate exaggerations, by creating the impression that nothing worth while has been achieved, and a poor and inadequate response will be secured. Go out with a challenge to do greater things, based on what has already been done, and by the power of the Spirit of God new life will be developed, new hope instilled, new devotion to God and to Christ's mission to the world aroused. Apostolic results can be achieved only by apostolic methods, but I have yet to be convinced that apostolic results were gauged by the number of converts made. The Church's duty is to proclaim the Gospel, to feed the people, to seek for all of Christ's sheep that are gone astray, and when it has done everything that it can do, not to cease its efforts or to lose its faith or to become discouraged because, perchance, it has received numerically smaller results than in this age "the lust of numbers" demands as a mark of success. "The servant is not above his master."

July 9, 1926.

JOSEPH M. FRANCIS,
Bishop of Indianapolis.

To the Editor of *The Living Church*:

I HAVE SEEN in at least four daily newspapers, published in as many cities, extracts from a recent letter put forth by our national Commission on Evangelism. The headline over the article in each of the papers I have seen plays up the "idle as a painted picture" utterance, and the accompanying comment invariably lays emphasis on the Church's failure.

I presume that this letter has been supplied the news services of the country by the Publicity Department of the National Council. Publicity is a good thing—if of the right sort. Is this? To launch a campaign to win souls to the Church by sounding the note of failure is, to say the least, to display a lamentable lack of knowledge of the psychology of advertising. No one wants to be associated with a failure.

If we must make confession of the Church's sins of omission and commission, for heaven's sake, let's make it auricular.
July 9, 1926.

JOHN DURHAM WING,
Bishop Coadjutor of South Florida.

LESSONS OF THE EUCHARISTIC CONGRESS

To the Editor of *The Living Church*:

NOW THAT the Eucharistic Congress has come and gone, a few lessons to be learned seem to present themselves. First, the average attendance at the six Masses at Holy Name Cathedral on Sunday morning, is around ten thousand souls. Of course, not all are communicants as we use the term; probably about seven thousand are. In other words, four or five parishes like Holy Name equal the communicant strength of the entire Episcopal Diocese of Chicago. Again, there are 870,000 communicants in the Roman churches in Chicago, almost as many as we have in the whole country. The purpose of this letter is not to draw numerical comparison, but to emphasize the fact that the Roman communion is the most alive in the world.

Why? Because she relies upon spiritual strength. The Holy Sacrifice goes up to the Father 1,200 times daily from altars in the Roman Diocese of Chicago alone. Her priests are constant in prayer, in the recitation of the Divine Office. What I am getting at is to repeat what a correspondent in your columns pointed out some weeks ago, when he quoted some dozen rubrics showing that the Prayer Book ordered the daily Eucharist in our churches, too. It is one of the principles of legal interpretation that a law is in force until repealed, and I have never found any place where the American Church has removed the obligation of the daily recitation of Morning and Evening Prayer from her priests and deacons. I urge the clergy to get busy and pray more, not only in their private prayers, but also in the official prayers of the Church, because the Church's prayers are the prayers of Christ, and have more value than all our private devotions.

Chicago.

GEORGE HENDERSON.

THE "FIRST SUNDAY"

To the Editor of *The Living Church*:

IN THE ISSUE of *THE LIVING CHURCH* for July 3d, there is an interesting letter from Prof. Alfred H. Sweet regarding the custom in certain churches of having a late celebration of the Holy Communion once a month on the first Sunday regardless of the Church Calendar. The letter touches upon an important subject and deserves some thought. On the surface, the question seems to be the relationship which the Holy Communion bears to the proper observance of the important days of the Church year. But at the root of this matter lies the vital subject of the priest's personal religion and his corresponding sensitiveness to the spiritual needs and instincts of his flock. Professor Sweet rightly accuses the clergy of thoughtlessness and spiritual dullness.

We easily recognize the custom of a late celebration on the first Sunday as belonging to the artificial structure of Protestant worship, with the characteristic Protestant tendency of regarding the human life of our Lord as of no consequence to the Church. Hand in hand with this attitude of mind goes the artificial interpretation of the Holy Communion as a convenient periodic change in the ordinary Sunday morning worship, which serves the purpose of allowing persons to have communion at regular intervals. It is apparent that in this view, the human life of Christ and its connection with the devotional life of men in the Church has very little place. On the other hand, Professor Sweet's letter is a witness to the fact that the devout Christian whose religion is centered in Christ

feels the urge to prayer and praise, always along the track of the human life of Christ. And furthermore, he feels an instinctive demand for a patent connection between the solemn events concerned with the redemption of mankind, and the reverent observance of those events in the solemn celebration of the Holy Mysteries at the altar. The instinct of the Christocentric mind is that the Holy Communion is the most appropriate and satisfying way to express the fervent, thankful joy of the human heart for the precious gift of Christ.

This matter particularly affects the clergy, in that the love of Christ and the sense of the needs of His flock are inseparable in the pastoral office. If the priest is cold toward Christ as a living Saviour and as the controlling factor in his own religious life, he will likewise be dull toward the spiritual needs of the flock committed to his care. The pity is that devout laymen are sometimes the first to recognize that "Advent and Lent are more important than December and February."

Racine, Wis., July 6th.

(Rev.) E. LEONARD.

AN EDUCATION BAY

To the Editor of *The Living Church*:

I HAVE READ with interest and gratitude your editorial entitled Professors in the issue of June 19th. In the opening paragraph you suggest that there be a Professors' Bay in some new Cathedral at least to correspond to the Athletes' Bay.

You will be interested to know that in the Cathedral of St. John the Divine in New York there is to be a very beautiful bay devoted to the higher education. It is hoped that its altar will be built by the five Church colleges and the General Theological Seminary, and that all about will be memorials of the great universities and prominent colleges of the country. Dr. Stephen Duggan, of the Institute of International Education, and Dr. Clyde Furst, of the Carnegie Institution for the Advancement of Teaching, have the financing and erection of this bay in charge, and it is my privilege to have in charge the erection of the altar.

Those who believe that education has as much to do with religion as athletics has, will doubtless welcome this as an opportunity for the showing forth of their faith. Contributions may be sent either to Dr. Clyde Furst, at 522 Fifth Avenue, New York City, or to me.

(Rev.) BERNARD IDDINGS BELL,

President of St. Stephen's College.

Annandale-on-Hudson, N. Y.

June 30th.

LETTERS OF INTRODUCTION

To the Editor of *The Living Church*:

MAY I HAVE SPACE in your columns to protest against a growing practice of some of my clerical brethren, which is becoming an increasing source of difficulty to those of us whose work lies in resort communities? I refer to the practice of giving blanket letters of introduction to parishioners, accompanied by requests for social favors. Such letters always contain eulogies of the bearer's piety, regular Church attendance, and ability to do "Church work."

I feel very strongly that the clergy should not issue letters to such nomads, except in circumstances where anyone else would do so. Most of us use a rather keen discrimination as to whom we give personal letters of introduction, and to whom we send them. And personal piety and Church attendance do not go very far when unaccompanied by ability to play the game of life by the accredited rules, a sense of *noblesse oblige*, and a state of mind that fails to distinguish between courtesies and rights.

We of the summer-resort clerical fraternity are just as anxious as our brethren anywhere else to render helpful service to the other fellow's parishioners. In fact, most of us have but a handful of parishioners of our own and spend most of our time trying to be helpful to people whose parochial connections are elsewhere. Is it too much to ask that when the clergy issue letters to people who make specific demands upon our friendship, that they exercise due care and issue them only to people who will at least try to give us the only thanks that we expect, namely, the consciousness of having been of service to someone who takes what we give as a courtesy rather than as a right?

Because I know that this letter voices the sentiments of a number of others in mountain resorts hereabouts, I issue it as a protest in the name of many hitherto inarticulate.

St. James' Rectory,
Hendersonville, N. C.

(Rev.) ARTHUR W. FARNUM.

AN IDEAL SUMMER RESORT

To the Editor of *The Living Church*:

A FEW YEARS AGO the writer of this letter was looking for a quiet spot in the mountains where a church with regular services could be found.

I heard of Cragsmoor, and came here. Thinking that others may be seeking the same, I am using this means of speaking of this enchanting place. Five miles above Ellenville, thirty miles from Newburgh, five hours' motor drive from New York. Vast views, refreshing atmosphere, Nature at her loveliest, a golf course, quiet, simple living, and an exquisite church with daily celebration. Very near the church are two boarding houses, the Pines, and Hernnut, where one can be comfortable, a charming Inn, and several cottages.

It is an ideal spot for physical, mental, and spiritual refreshment. The priest-in-charge of the Church this summer is the Rev. Thomas Burgess, D.D.

If anyone is looking for a place of beauty in which to lead a simple life this summer, it can be found here.

Cragsmoor, July 4th.

ISABEL K. BENJAMIN.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

I SUPPOSE IT IS a forlorn hope to expect any change in the direction of shorter Lessons in the New Lectionary, but just the same, I raise my voice in protest at the unnecessary length of the first Lessons thus far in this year's Kalendar, especially for week days. I venture to say that if *all* the clergy fulfilled their obligation to say the Offices daily, there would be such a howl of protest against the long Lessons that the committee would be obliged to take notice, but we can expect no relief as things are now. Just why the committee seems wedded to such extremely lengthy Lessons, I cannot imagine, and it does seem as if some sort of concession might be made for those who do say the daily Offices, *daily*.

But bad as these lengthy Lessons may be, the length is nothing compared to the substance, in importance. Why certain passages should be chosen for Lessons, where others would serve a better purpose, I cannot see. Why I Kings 21:17 as a first Lesson for the evening of the Nativity of St. John the Baptist? Is it necessary to have Lessons that require deletions, omissions, and jumping about from verse to verse to avoid inelegant expressions? I defy any one to read the first Lesson for the evening of the 5th Sunday after Trinity, Proverbs 6, with any degree of composure, before an ordinary congregation of our people. We will be told that there are two other Lessons provided for this time and we can choose either one we please, but that does not answer the question as to why put down a Lesson that no sane man would ever read to a congregation.

One dislikes to criticize those who have such a difficult task as providing a working Lectionary for the Church, and for which they generally receive nothing but censure, but it does seem as if those who use the Lectionary most, *i.e.* those who say the Choir Offices daily, should receive a little consideration when they ask for shorter Lessons for week days.

Burnt Hills, N. Y.

(Rev.) HARRY HOWE BOBERT.

BUSINESS-LIKE METHODS

A MARKED TENDENCY on the part of philanthropic, educational, and religious institutions to operate upon highly business-like methods is noted in the records of the American Surety Company. The application of modern methods in the handling of funds and in management itself is reflected in great increases in that company's volume of bonds issued guaranteeing the honesty of those identified with the handling of Church funds and special funds of other institutions. The most recent increase in volume of such bonds is more than twenty-four per cent.

Commenting on this condition, R. L. Neptune, manager of the production department of the Company, says:

"Through the using of bonds guaranteeing officers' and employees' honesty and other bonds guaranteeing the safekeeping of funds in financial institutions, as well as securing of burglary policies for the valuables of institutions, an increased attentiveness to careful management has been observed in religious and charitable enterprises. It is becoming a common practice for institutions to bond those employees who are called upon to assume financial responsibility. Institutions failing to take this precaution, of which there have been so many in years past, are rapidly making it an invariable rule to bond such officials. The increase in this practice is reflected in the recent figures of the company."

EDUCATE men without religion, and you make them but clever devils.—*Duke of Wellington.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

WHEN *The Rural Parish*, by the Rev. T. St. C. Will (Morehouse, \$0.75 and \$1.25), came in for review, I sent it to the Rev. Dennis Whittle, rector of Luray, Va., and asked him to make it the text of whatever he liked to say on the subject of rural work. In view of the growing recognition of the importance of that work, and of the authority with which Mr. Whittle can speak from his first hand knowledge of its problems and opportunities, I am glad to devote most of this page to printing his contribution.

THE CHALLENGE OF THE COUNTRY

RECENTLY, a woman made this remark to a young priest: "Why waste your time here? You are much too good for the country." This man had already devoted a number of his best years to rural work, so that he spoke out of his own experience when he replied: "If you only knew what were our problems, our difficulties, our tasks, you would realize how inadequate we are to meet them. This work is big enough for the biggest man: it is just as big as a man cares to make it." Fortunately, there are not many people today who think that those who minister in country parishes are necessarily fools, failures, and feeble in mind as well as body. For the country is the source of human supply, and more and more the best men are being drawn to country work. They realize that, in order to save America, they must save the country.

One would not for a moment disparage the splendid work rendered by the Church in the cities today. Men and women are laboring there with loyal devotion and oftentimes heroic courage. They are daring to face the problems of our complex city life, and they are to be found standing bravely at their posts, watching for every opportunity to advance. All work done in the name of Christ is one. Nevertheless, because of the pressing needs of the country, it is vital to sound from time to time the challenge of the country.

Seven years ago a very attractive appeal was sent out by one of the home mission boards. It read somewhat as follows: "Ten volunteers wanted at once for pioneer work. Important constructive country work is waiting to be done. Remember, you are the 'eyes of the Church.' You will be given opportunities to discuss and confer with larger groups. You are asked to serve for five years. Your salary will be \$1900 and a house." A young man reading such an appeal might say to himself: "This seems a real worthwhile task. I have been seeking to place my life where it can be most useful. Here is work that seems important, and I am willing to make the venture." In ten years the Church whose mission board sent out some such appeal has placed more than five thousand trained rural workers in the field. She leads in efficient rural work today. Men willingly enter her country pastorates, not to stay for a year or so, until a more attractive call comes from the city, but to give themselves for at least five years. They go as volunteers, conscious of the importance and "worthwhileness" of their task.

Among the country clergy today is there not being created more and more a sense of fellowship each with the other? They are realizing that they must face problems together, pool their common experience, learn the facts, discover and use the best methods, and equip themselves and their parishes so that the most effective work can be done. The demand today is first of all for young men and women of vision, who have earnest conviction and a burning desire to serve: men and women who are willing to give their best years to the country.

Another demand which naturally follows the desire for increased efficiency is for adequate material equipment. One seventh of all town and country communities, we are told, are without Protestant churches. On the other hand, some communities are over-churched, and the buildings are little used. But as in the towns, so in the country, the need is felt for

well-equipped parish houses, that the church may indeed be the center of community life. Large salaries and convenient rectories are also needed. There is no reason why a country rector should be called upon, as in some cases, to put up with anything and everything.

Again, the Church has undoubtedly been largely urban-minded in the past. Her methods and manners are largely of the city. This is reflected in the teaching material for the Church school, which many feel is very inadequate to meet the real needs of rural communities. Plans that work in the city can not always work in the country, and the Church must be willing more and more to adapt herself to the needs of the small country parish.

Within the past few years great strides have been made. The Church owes much to the Division of Rural Work for the effort which it has made to reveal the problems and to show the challenge of country work. It has done much to stir to greater effort those working in the field. Clergy have been gathered together for conference, and our seminaries have reaped the benefit of the experience of successful rural pastors.

Two books have recently come off the press which will help to give the Church at large the facts of the present situation. *The Rural Parish*, by the Rev. T. St. C. Will (Morehouse, \$0.75 and \$1.25) and *Beyond City Limits*, by the Rev. F. D. Goodwin (Church Missions House, \$0.60) are timely books, by men who thoroughly know their subject, and who are seeking to bring to others the impelling challenge of the country to the Church today. Shall we not indeed study to accept the challenge, so that with consecrated men and women, adequate material and well-planned methods we may rise up and meet the need?

D. W.

TEN REPRESENTATIVE men and women seek to answer the always pertinent, always elusive question, *What is Civilization?* (Duffield & Co., New York, \$2.50). One is an East Indian, one a Negro; one a Chinaman. Some are Americans. Some are Europeans. Ralph Adams Cram believes that the answer is the essence of Medievalism, a sense of balance in life and the determining of true values in their proper order. Paul Shorey quotes Pindar: "I pray that with God's help I may still love what is beautiful and strive only for things attainable in the days of my youth." The Indian quotes a holy man as saying: "The beacon of day is blown out; silence is falling. Will you meditate with me till the stars are out?" No answer from the Church is included, unless Cram's "Answer of the Middle Ages" may be regarded as such. The book is good reading, suggestive and provocative.

MARK SULLIVAN has been called a philosophic journalist. He has hit upon a happy idea in his volume, the first of four, *Our Times: The Turn of the Century* (Scribner's, \$5.00). He has chosen to illuminate his graphic account of the past generation (1900-1925) by the reproduction of a large number of cartoons and illustrations taken from the dailies and weeklies of the time. In this way we have brought home the progress of events and ideas during a period of unusual flux. His purpose is to appraise the actors of history and their activities according to the way they affected the average man, the way he felt about them, the ways in which he was influenced by them and in which he influenced them. It is a good, reliable, readable current history, and one will look forward to the appearance of the future volumes.

GOD IS IMMANENT in Nature; therefore we must take care of and beautify that little spot of Nature which He so lovingly intrusts to our stewardship for His own glory, and for our use.
—Rev. Henry Lowndes Drew.

Church Kalendar



JULY

SOMETHING to do; Something to love; Something to hope for.—*Dr. Chalmers.*

18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity. St. James Apostle.
31. Saturday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF EIGHTH TRINITY

Church of the Redeemer, Elgin, Ill.
St. Paul's Church, Peoria, Ill.
Church of the Transfiguration, Evergreen, Colo.
Church of Our Saviour, Dubois, Pa.

APPOINTMENTS ACCEPTED

ANDREWS, Rev. THEODORE S., priest-in-charge of St. George's Church, Passaic, N. J.; to be rector of St. John's Church, Dover, N. J. New address, 46 E. Blackwell St., Dover, N. J. September 15th.

BOHANAN, Rev. FRANKLIN J., D.D., Canon of Cathedral of SS. Peter and Paul, Washington, D. C.; to be rector of Rock Creek Parish, Washington, D. C.

CLAY, Rev. ALBERT E., formerly rector of St. Peter's Church, Redwood City; to be rector of St. Mary's-by-the-Sea, Pacific Grove, Calif. New address, Rectory, Pacific Grove, Calif. May 1st.

DOTY, Rev. WALTER P., ordained deacon on May 26, 1926, Church Divinity School of the Pacific; to be in charge of St. Peter's Church, Redwood City, Calif. New address, 175 Hudson St., Redwood City, Calif. May 1st.

JOUDRY, Rev. ROBERT CLYDE, formerly curate of St. John's Church, Ogdensburg, N.Y.; to be rector of Church of the Holy Spirit, Scheneyus, N. Y., and missionary in Schonarie Co., N. Y. New address, Scheneyus, N. Y. July 1st.

MALLINCKRODT, Rev. HARRIS, formerly rector of Calvary Church, Louisville, Ky.; to be rector of St. Peter's Church, Fernandina, Fla. New address, Fernandina, Fla. Diocese of Florida. July 1st.

PLATT, Rev. GEO. E., formerly *locum tenens* at Christ Church, Douglas, Wyo.; to be priest-in-charge of St. Barnabas' Church, Saratoga, and St. James' Church, Encampment, Wyo., with residence at the former place, July 8th.

PROUT, Rev. CHARLES GREGORY, formerly rector of Grace Church, Canton, N. Y.; to be priest-in-charge of St. James' Chapel, Lake Delaware, N. Y. New address, Lake Delaware, Delhi, N. Y. October 1st.

RICHEY, Rev. ALBAN, JR., formerly assistant at All Saints' Church, Great Neck, L. I.; to be rector of St. James' Church, Hyde Park-on-Hudson, N. Y. July 9th.

WARD, Rev. N. LASCELLES, curate of All Saints', Hoosac, N. Y.; to be rector of St. John's Church, Massena, N. Y. New address, Massena, N. Y. August 1st.

WHITE, Rev. JOHN, rector of Church of Our Saviour, Sherburne, Vt.; to be rector of St. Paul's and I. U. parishes, Kent Co., Md., Diocese of Easton. New address, St. Paul's Rectory, R. F. D., Chestertown, Md. July 8th.

RESIGNATIONS

HORSFIELD, Rev. F. H. T.; as rector of St. Stephen's Church, Oxford, N. C. To retire.

WILEY, Rev. WILLIAM, as rector of Grace Church, Massapequa, L. I.

NEW ADDRESSES

CHANDLER, Rev. C. H. L., rector of All Saints' Church, Portland, Oreg.; 4206 58th Ave., S.E., Portland, Ore., not 58th St., as previously stated.

SUMMER ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee; "The House in the Woods," Minocqua, Wis., until September 1st.

JUHAN, Rt. Rev. FRANK A., D.D., Bishop of Florida. New address, University of the South, Sewanee, Tenn., July, August, September.

MATHEWS, Rt. Rev. PAUL, D.D., Bishop of New Jersey; Amagansett, L. I., N. Y., until September 15th.

TALBOT, Rt. Rev. ETHELBERG, D.D., Bishop of Bethlehem; Sugar Hill, Vt., for three months.

WING, Rt. Rev. JOHN D., D.D., Bishop Coadjutor of South Florida; Lookout Mountain, Tenn.

BAKER, Rev. F. ELLIOTT, of Toronto, Canada, will be in charge of the Church of the Advent, Louisville, Ky., during the absence of the rector, the Rev. Harry S. Musson, and will be at the parish house, 901 Baxter Ave.

BARWELL-WALKER, Rev. F. J., rector of St. Paul's Church, LaPorte, Ind.; Church of the Advent Rectory, 4175 Western Ave., Westmount, P. Q., Canada, August.

BUTLER, Rev. FREDERICK D., rector of the Church of St. John the Evangelist, St. Paul, Minn.; from July 12th to August 17th, care of F. W. Dunton, R. F. D. No. 2, Northport, L. I.

CLARY, Mr. HUGH V., a student of Virginia Seminary; to be assistant to the Rev. Herbert H. Young, Dean of the Associate Missions, during the summer vacation, having established his headquarters at Dante, Va.

GRIFFITH, Rev. GEORGE TAYLOR, rector of Spokane, Wash.; to be in charge of St. John's Church, Oakland, Calif., during July. Summer address, 663 8th St., Oakland, Calif.

HARRISON, Rev. GEORGE HENDREE, D.D., rector of Christ Church Parish, Pensacola, Fla.; Maplewood, N. J., July and August.

HART, Rev. EARL RAY, LL.D., rector of St. Alban's Church, Toledo, Ohio; July 12th to 26th, Fort Thomas, Ky.; July 27th to 29th, 5429 Whetsell Ave., Madisonville, Ohio.

KIRKUS, Rev. FREDERICK M., D.D., rector of Trinity Church, Wilmington, Del.; Lone Lodge, Digby, N. S., Canada, until August 22d.

LONGLEY, Rev. A. L., rector of St. Paul's Church, Glen Cove, L. I.; to be in charge of St. Paul's Church, Newburyport, Mass., during the month of August. Address, The Hawthorne Inn, East Gloucester, Mass., July 9.

MARKS, Rev. HARVEY B., rector of St. Philip's Church, Crompton, Town of Warwick, R. I.; at Churchhaven, Nantucket Island, Mass., beginning July 15th.

MCCREADY, Very Rev. R. L., D.D., Dean of Christ Church Cathedral, Louisville, Ky. R.F.D., Sewanee, Tenn., July and August.

MUSSON, Rev. HARRY S., rector of the Church of the Advent, Louisville, Ky.; will motor to Ottawa, Ont., and will spend the remainder of the summer with his family at their summer home, 17 Wychwood Park, Toronto.

O'HARVAY, Rev. GEORGE H., rector of Grace Church, Lyons, N. Y.; Blue Mountain Lake, N. Y., July and August.

PAYZANT, Rev. ARTHUR S., rector of St. Paul's Church, East Cleveland, Ohio; Deep Brook, Annapolis Co., Nova Scotia. Mr. Payzant started out last year on a trip around the world by way of the Pacific, and will complete his year's vacation at his summer home.

PHILLIPS, Rev. ALFRED T.; St. John's Chapel, Merrell, N. Y., on Upper Chateaugay Lake, for month of July.

PHILLIPS, Rev. Z. B. T., D.D., rector of Church of the Epiphany, Washington, D. C.; Yarmouthport, Cape Cod, Mass.

ROBERTSON, Rev. WILLIAM C., Cambridge, Mass.; Chester, N. S., Canada, August.

ROLLIET, Rev. C. C., D.D., Canon of the Cathedral of our Merciful Saviour, Faribault, Minn.; in charge of the Church of St. John the Evangelist, St. Paul, Minn., during the absence of the rector.

SPARLING, Rev. CHRISTOPHER P., rector of Church of the Prince of Peace, Baltimore, Md. New address, Port Carling, Muskoka, Ont., Canada, August.

SPEAKMAN, Rev. H. D., of Bartow, Fla.; Green Cove Springs, Fla.

STEINMETZ, Rev. FRANCIS C., S.T.D., rector of Elizabeth River Parish, Norfolk, Va.; Lockport, N. S., Canada.

TEBEAU, Rev. ALBERT CLAYTON, rector of Emmanuel Church, Bristol, Va.; Hendersonville, N. C., his former home.

TUCKER, Rev. ROYAL K., of St. Paul's Church, Louisville, Ky.; has gone to the mountains of North Carolina, where his family had preceded him.

TYNDELL, Rev. CHARLES NOYES, rector of St. Luke's Church, Memphis, Tenn.; Washington Inn, 103 S. Stuart St., Winchester, Va., July and August.

WELLS, Rev. CHARLES HENRY, rector of St. Andrew's Church, Newark, N. J.; Wolfeboro, N. H., for the next six weeks.

WHITE, Rev. LUKE M., rector of St. Luke's Church, Montclair, N. J.; Southwest Harbor, Me., July and August.

DEGREE CONFERRED

UNIVERSITY OF THE SOUTH—At Commencement, June 8th, Doctor of Divinity *honoris causa*, upon the Rev. EDWARD HENRY ECKEL, rector of St. Andrew's Church, Fort Worth, Texas; Bishop Gailor, as chancellor, officiating.

ORDINATIONS

DEACONS

CHICAGO—The Rev. HERALD G. GARDNER was ordained to the diaconate at St. Luke's Lady Chapel, Evanston, Ill., on St. Peter's Day, Bishop Griswold officiating, and Dr. Stewart, rector of the parish, acting both as preacher and presenter. Mr. Gardner, a graduate of the University of Denver, has received a B.D. degree from Iliff School of Theology and has done graduate work at Garret Biblical Institute and Northwestern University. He was received into the Church from the Methodist ministry last fall and assigned as lay assistant to St. Luke's, Evanston. He continues on the staff at St. Luke's.

OHIO—In the College Church of the Holy Spirit, Gambier, Ohio, on Sunday, June 20, 1926, the Rt. Rev. William A. Leonard, D.D., LL.D., ordained to the diaconate RAE A. EVANS, a graduate of Bexley Hall. The candidate was presented by Dean Grant, and the sermon was preached by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the diocese.

PITTSBURGH—At St. Stephen's Church, Wilkingsburg, on Sunday, July 4th, Mr. BENSON HEALE HARVEY was ordained to the diaconate by Bishop Mann. The candidate was presented by the Rev. W. H. Porkess, rector of the parish, and the sermon was preached by the Rt. Rev. Walter H. Overs, D.D., former Bishop of Liberia.

Mr. Harvey will leave in September for service as missionary in the Philippine Islands.

SHANGHAI—On St. John Baptist's Day, Bishop Garland, of Pennsylvania, acting for the Bishop of Shanghai, ordered deacon Mr. BERNARD FORSTER, at the Church of the Holy Nativity, Rockledge, Pa. The Rev. A. A. Ewing presented the candidate.

PRIESTS

BETHLEHEM—The Rev. CLARENCE HENRY PARLOUR, of Allentown, was advanced to the priesthood on June 20, 1926, in Trinity Church, Pottsville, by Bishop Talbot. The Rev. Mr. Bennett, of St. Paul's Church, Minersville, presented him.

Mr. Parlour took post graduate courses at both the Philadelphia Divinity School and the University of Pennsylvania since his ordination as a Deacon. He is married and will spend the summer in Europe, returning in September, when he will move to Dillon, Montana, where he will take care of a number of missions.

CHICAGO—On June 27th, the Fourth Sunday after Trinity, at eleven o'clock, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, ordained to the priesthood the Rev. CHARLES DANIELS EVANS, at the Church of Our Saviour, Chicago. Mr. Evans is a graduate of Nashotah House, and is in charge of the Church school work at Our Saviour, and of St. George's Mission, a development of the work of the mother parish.

MASSACHUSETTS—On Sunday, July 4th, in Houghton Chapel, Wellesley College, for the first time in the history of the Wellesley Conference, an ordination took place during the morning service. At this time the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, ordained to the sacred priesthood the Rev. A. VINCENT BENNETT. The Rev. Percy T. Edrop, D.D., presented the candidate, and the ordination sermon was delivered by the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota. The Epistle was read by the Rev. G. L. Richardson, D.D., conference chaplain, and the Litany by the Rev. Canon Winfred Douglas, Mus. D. Formerly a Methodist minister, Mr. Bennett entered the Cambridge Theological School and

taught Church music. He later became assistant at the Church of the Messiah, Boston, and is now assistant to the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia.

SALINA—At Christ Cathedral, Salina, on the morning of the Fourth Sunday after Trinity, June 27th, the Rev. WM. BARNES and the Rev. HARRY S. KENNEDY, deacons, were advanced to the priesthood by the Rt. Rev. Robert Herbert Mize, D.D., Bishop of Salina. The Rev. Mr. Barnes was presented by the Rev. J. J. Lanier, rector of St. Thomas' Church, Norton, and the Rev. Mr. Kennedy was presented by the Ven. C. E. Coles, Archdeacon of the District of Salina. The sermon was preached by the Ven. C. E. Coles. The Litany was read by the Rev. J. T. Bovill, rector of the Church of the Holy Apostles, Ellsworth.

The Rev. Mr. Barnes is in charge of St. Paul's Church, Goodland, and the Rev. Mr. Kennedy is in charge of Epiphany Church, Concordia.

At St. Cornelia's Church, Dodge City, on St. Peter's Day, Thursday, June 29th, the Rev. WARREN LORING BOTKIN, deacon, was advanced to the priesthood by the Rt. Rev. Robert Herbert Mize, D.D., Bishop of Salina. The Rev. Mr. Botkin was presented by the Rev. R. M. Botting, rector of St. Cornelia's Church, Dodge City. The sermon was preached by Bishop Mize. The Litany was read by the Rev. Chester C. Hill, rector of Christ Church, Kingman.

The Rev. Mr. Botkin is in charge of St. Alban's Church, Cimarron.

SAN JOAQUIN—On the Feast of St. Barnabas, at St. Paul's Church, Bishop, Calif., the Rev. FRANCIS CYRIL BENSON BELLISS was advanced to the priesthood by the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin. Bishop is situated in the Owens valley on the east side of the Sierras, 250 miles by road from the nearest neighboring parish, St. John's, Porterville. The clergy and some of the laity of the Southern Deanery organized a pilgrimage and drove by automobile across the Sierra Mountains to attend this service. Mr. Belliss was presented for ordination by his father, the Rev. W. B. Belliss, vicar of Lindsay. Bishop Sanford preached the sermon, the Rev. Wm. E. Patrick, national chaplain of the American Legion, read the Litany, the Rev. L. A. Wood, of Porterville, read the Epistle, and Archdeacon Hawken the Gospel, while the Rev. A. L. Walters, of Tulare, was chaplain to the Bishop. These and the Rev. M. L. Daly, of Taft, joined with the Bishop in the laying on of hands.

Mr. Belliss, since being ordered deacon last fall, has been in charge of the missions at Bishop and Lone Pine and will continue as vicar of these two places, much to the satisfaction of those congregations. Among the ordination presents was a purse of gold from the parishioners of Bishop, and a vestment case from the Church Service League of the Central Deanery of the District.

A service was held in the beautiful little church at Lone Pine that evening on the return journey, and at both places the clergy and other visitors were most hospitably entertained.

UTAH—The Rev. BOYD C. L. PARKER was ordained to the office of priesthood at St. Mark's Cathedral, Salt Lake City, on Sunday, June 20th, by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah. The candidate was presented by the Rev. Alwyn E. Butcher, rector of St. Paul's, who also preached the sermon. Dean William W. Fleetwood sang the Litany and read the Gospel, and the Rev. A. L. Wood read the prayers. The Rev. Mr. Parker is in charge of St. Luke's Mission, Park City, for the summer.

WYOMING—The Rev. HALE B. EUBANKS, who has been in charge of the Snake River Missions, was advanced to the priesthood on June 20th by the Rt. Rev. N. S. Thomas, D.D., in St. Matthew's Cathedral, Laramie. The candidate was presented by his father, the Rev. R. P. Eubanks, of Basin. Archdeacon Balcom and the Rev. F. G. Harkness joined in the laying on of hands.

BORN

MELVILLE—A son, DONALD, was born to Mr. and Mrs. G. W. MELVILLE, July 5, 1926, at Dayton, Ohio. Mrs. Melville was Dorothy Sutherland, daughter of the Rev. and Mrs. G. J. Sutherland, of Asheville and Black Mountain, N. C.

DIED

FRENCH—In the early morning of Monday, July 5, 1926, at St. Luke's Hospital, New York City, MARY FRANCES FRENCH, sister of the Rev. Arthur French, sometime rector of the Church of St. John the Evangelist, Montreal. Burial office and requiem mass were celebrated in All

Saints' Chapel, Trinity Church, New York City, July 7th. Interment in Montreal.

"May she rest in peace!"

KIP—Entered into life eternal at Morristown, N. J., on Sunday, June 27, 1926, GEORGE G. KIP, in the eighty-second year of his age. Funeral from St. Peter's Church, Morristown, N. J., on Tuesday, June 29, 1926, at 11 A.M.

"The Kingdom of God is within you." St. Luke xvii: 21.

"Oh, take this heart that I would give Forever to be all Thine own. I to myself no more would live: Come, Lord, be Thou my King alone."

LOFSTROM—On June 26, 1926, THOMAS COLLINS LOFSTROM, son of Mrs. F. A. McElwain, was killed by an accidental shooting at the residence, 2642 Portland Ave., Minneapolis. The burial was at Windom, Minn.

STANLEY—The Rev. GEORGE MILNOR STANLEY, retired priest, residing at South Glastonbury, Conn., entered into rest on Monday, June 21st. The burial took place on the 23d, Bishop Brewster officiating.

WHITE—At Bay Head, N. J., July 1st, the Ven. ELLIOT WHITE, Archdeacon of Work among the Foreign-born, Diocese of Pennsylvania. Services at All Saints' Church, Bay Head. Burial at Cambridge, Mass.

MEMORIAL

John Henry Ilsley

Priest. Nat. February 3, 1864; Obit. July 12, 1912.

"And so, after he had patiently endured he obtained the promise." Hebrews 6: 15.

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WANTED—PRIEST TO TEACH LATIN and Greek in Church institution in Middle West. September. Reply with references to Box T-636, care LIVING CHURCH, Milwaukee, Wis.

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TEACHERS WANTED: PRIMARY AND Principal, semi-parochial school, Blue Ridge Mountains, edge of Shenandoah Valley. Robust health, strength, ability to walk, and real love of people absolute necessities. Hard work and small salary. Latter according to certificate held. Address: Rev. FRANK PERSON, Elkton, Va.

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CLERICAL

CLERGYMAN WOULD LIKE TO SUPPLY for the five Sundays in August, in Boston, or vicinity. Address Box R-635, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH CURACY, OR supply. Address P-622, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MIDDLE AGED, DESIRES SMALL parish in Connecticut, Long Island, or Diocese of Pennsylvania. Salary \$1,500. Address F-634, THE LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES SUNDAY DUTY IN, OR near, New York City, September 12th, 19th, 26th. Address Box N-633, LIVING CHURCH, Milwaukee, Wis.

UNMARRIED CLERGYMAN, SEMINARY and university graduate, desires city or rural work or chaplaincy in school about September 1st. Highly recommended. Address Box G28, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK OR EX- change—August—Preferably Central New York. Rev. HERBERT LEWIS-JONES, 780 Ave. C, Bayonne, N. J.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS matron or housemother in an institution; have had previous experience. References furnished upon request. Address N. N.-626, care LIVING CHURCH, Milwaukee, Wis.

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APPEAL

DUNNELL MEMORIAL CHAPEL. FORMER parishioners and friends of the late Rev. Dr. William Nicholls Dunnell, from 1871 to 1915 Rector of All Saints' Church, New York, are invited to contribute to a chapel to be erected in that Church in his memory. Further information from REV. HARRISON ROCKWELL, Vicar, 292 Henry Street, New York.

WARNING

THE CLERGY ARE WARNED NOT TO loan money to anyone giving my name as a reference. (Rev.) FRANCIS L. BEAL, Somerville, Mass., July 7, 1926.

MAGAZINE

THE HENRY STREET CHURCHMAN, published monthly at All Saints' Church, 292 Henry Street, New York. Features: Contributed Article, Instruction, "Sacristy Talks," News Items, "Personal Religion," Missions, The Novena, Correspondence and Editorial. Subscriptions, \$1.00.

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HOUSE OF REST

TWENTY ACRES IN LITCHFIELD HILLS, Daily Eucharist. Address, Deaconess in charge, St. PHOEBE'S HOUSE, Lakeside, Conn.

SUMMER SCHOOLS AND CONFERENCES

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little-Switzerland, N. C., June 11-23. Director: John H. Frizell. Gardiner, Fitzwilliam, N. H. June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

THE BROTHERHOOD OF ST. ANDREW
202 South Nineteenth Street, Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

EVERGREEN, COLORADO—ANNUAL Retreat for Priests. Conductor: the Rev. William Pitt McCune, Ph.D. The Retreat begins on Monday, August 16th at 7:30 P.M., and closes Friday morning. Address the Rev. WINFRED DOUGLAS, Evergreen, Colorado.

KENT, CONN., RETREAT FOR PRIESTS AT Kent School under auspices the Priests' Fellowship, of Connecticut. September 6th to 10th. Notify FATHER SILL.

WEST PARK, N. Y.—THE ANNUAL Retreat for priests at Holy Cross, West Park, New York, will begin Monday evening, September 13th, and close Friday morning, September 17th. The retreat will be conducted by the Rev. M. Bowyer Stewart, D.D. Seminarians will be welcome. This notice will appear every third week. Address GUESTMASTER.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions.
" 11:00 A.M., Sung Mass and Sermon.
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

New York City

Cathedral of St. John the Divine,
New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

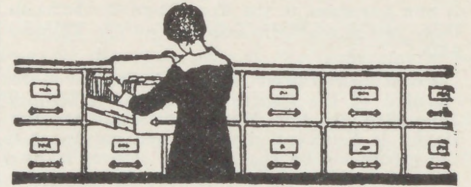
RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

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.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants, and we will transmit your request to such manufacturers or dealers, writing the letters for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau,* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

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

The Church and the Sex Question. By John W. Coutts, M.A., Milngavie, Dumbartonshire. Price \$2.00 net.

Longmans, Green & Co., 55 Fifth Ave., New York City.

Science and Ultimate Truth. Fison Memorial Lecture, 1926. Delivered at Guy's Hospital Medical School, March 25, 1926, by the Very Rev. W. R. Inge, C.V.O., D.D., Dean of St. Paul's. Price 65 cts.

Fleming H. Revell Co., 158 Fifth Ave., New York City.

Searchlights from the World. By G. Campbell Morgan, D.D. Price \$3.75.

The Stratford Co., Boston, Mass.

Jesus Himself Drew Near. By Carrie Adams Berry. Price \$1.25.

Can an Evolutionist be a Christian? By W. Lee Rector, A.M. Price \$2.50.

PAPER-COVERED BOOKS

Committee of Reference and Counsel, 25 Madison Ave., New York City.

The International Review of Missions. Edited by J. H. Oldham and G. A. Gollock. Special Double Africa Number. July, 1926. Price \$1.25 net.

Department of Missions. The National Council. 281 Fourth Ave., New York City.

The West Indies. Handbooks on The Missions of the Episcopal Church. No. V. Price 50 cts.

SCHOOL OF THE PROPHETS AT ALBANY

ALBANY, N. Y.—The School of the Prophets for the First, Second and Third Provinces convened at St. Agnes' School, Albany, N. Y., on Monday evening, June 28th, continuing till 1 P.M. Friday.

The School opened with a conference by Bishop Oldham on The Purpose and Work of the National Commission on Evangelism.

There were four lectures daily and a Round Table Conference at 8 P.M. The lecturers were: the Rev. Dr. C. C. Edmunds of the General Seminary on Personal Contact with Souls; the Rev. S. C. Hughson, O.H.C., on Mission Methods, the Rev. Dr. F. S. White, Dean of the Cathedral, Cleveland, on Sermon Construction, and Dean S. R. Colladay, of Hartford, on The Spiritual Background of the Missioner. Thirty-seven priests were in attendance.

Expect English Bishops to Declare Reservation and Vestments Legal

Plan for State Ownership of Coal—
Mothers' Union Holds Jubilee—
Deaconesses Meet

The Living Church News Bureau
London, June 25, 1926

THE BISHOPS CONCLUDE THEIR FORTNIGHT'S session today (Friday). Though there has been no announcement as to whether they have concluded their consideration of the Prayer Book Revision Measure, and are ready to submit their proposals, first to Convocation and then to the Church Assembly, for acceptance or refusal as they stand, there has been more or less intelligent anticipation of the decisions in the secular press; and it is obvious from a long, open letter, which he has addressed to the evangelical clergy, that Dr. Knox (the former Bishop of Manchester) anticipates that the bishops will agree to "legalize" reservation and the use of the Mass vestments.

With reference to this meeting of the House of Bishops, the Archbishop of Canterbury has directed attention to the fact that, in accordance with Standing Order No. XXXII of the Church Assembly, the Revision of the Prayer Book Measure will first be submitted to the Convocations of Canterbury and York for their consent in due course. Should the consent of either Convocation be withheld, the Archbishop of the province concerned will so inform the Assembly as soon as may be, and thereupon the measure, without any question put, will be withdrawn.

REORGANIZATION OF THE COAL INDUSTRY

The Bishop of Manchester (Dr. William Temple) will move the following resolution at the Church Assembly, which opens its summer session at Westminster, on Monday, July 5th:

"That the Church Assembly, fully conscious of the great benefit which the Church has derived from the administration by the Ecclesiastical Commissioners of the property entrusted to them, expresses its satisfaction in knowing that the Estates Committee has intimated its readiness in principle to agree to proposals for the acquisition by the state of the ownership of coal and associated minerals, subject to fair compensation, if such proposals are made by the government as part of a complete scheme for the reorganization of the coal industry."

The Ecclesiastical Commissioners derive from mineral royalties a gross income that in 1918 was assumed to be £400,000 a year. In the evidence presented in 1922 to the Commission of Inquiry into the Property and Revenues of the Church of England, it was calculated that the Commissioners would receive as compensation a sum equal to twelve years' purchase of the assumed net income from minerals of £365,000.

MOTHERS' UNION BANNER

The banner which was presented to Westminster Abbey by the Mothers' Union at their Jubilee service last Tuesday, has been designed by Mr. Comper, and the design, which shows the Saviour bidding St. Peter "Feed My Lambs," is entirely carried out in silk and gold embroidery on a deep blue ground of brocade silk, and is very beautiful. The Saviour's robes are of white and gold, and those of St. Peter of red and gold. The figures are set in a wreath, and below are the arms of Westminster Abbey.

ABBÉ PORTAL DIES

LONDON, July 2, 1926.

THE MALINES "Conversations," which were to have been resumed this week, have been postponed owing to the death of the Abbé Portal. There will doubtless be a considerable pause before the Conversations begin again, as the death of the Abbé, following so soon upon that of Cardinal Mercier, has removed two of the most influential representatives on the Roman Catholic side. Abbé Portal had a more thorough understanding of the Anglican position than almost any other Roman ecclesiastic. He was a firm believer in the validity of Anglican orders, and it is well known that the promulgation of the bull *Apostolicae Curae* was a great disappointment to him. He did not, for all that, lose heart, or slacken his efforts toward the reunion of Catholic Christendom. On his death-bed his thoughts were of England, and almost his last act was to correct the proofs of an article on Lord Halifax.

The late Abbé's work will surely not be in vain, and it is not unreasonable to hope that others will reap where he has sown. Indeed, it is already possible to see his influence in the growing appreciation of the significance of Anglo-Catholicism among our Roman Catholic brethren in England.

GEORGE PARSONS.

On the back of the banner are inscribed the words spoken by the king at the time of his coronation: "The foundations of national glory lie in the homes of the people."

In continuation of the Mothers' Union Jubilee, a great meeting, followed by a pageant, took place yesterday (St. John Baptist's Day) at the Albert Hall. Mrs. Hubert Barclay, the central president, was the principal speaker.

The pageant is called *The Gift*. The scene is laid in "The Temple of the Spirit of Motherhood," and introduces a tired mother struggling through life with her two children. The spirit comes to her in a dream and calls from the past examples of great mothers whose names have been famous in history: Demeter, Hannah, Cornelia, Margaret of Scotland, Margaret Beaufort, mother of Henry VII, and finally Mme. de Sévigné. The beginning of the Mothers' Union is next portrayed, with figures symbolizing England, Wales, Scotland, and Ireland, and all the dioceses. The Mothers' Union of today was presented by representatives symbolic of the various activities of the home organization and of overseas, wives of men in the various services carrying the Union Jack, the white ensign, and the R. A. F. flag. The Fellowship of Marriage was also represented, and the twenty-four countries where the Mothers' Union works. A choir of 200 provided the incidental singing. The various disruptive forces of the world—discontent, strife, war, poverty, and hunger—were shown finally banished.

There was a grand march passed of the 600 women, taking part in the pageant, before a tableau of Bethlehem. Music was supplied by Miss Rosabelle Watson's orchestra.

CONFERENCE OF DEACONESSES

The annual conference of the deaconesses of the Church of England, which was held this week, concluded with a service of thanksgiving for the restoration of the order of deaconesses in the Church. The service was held at St. Martin-in-the-Fields, and the Bishop of Manchester, who preached, said he trusted that the full recognition of the diaconate of women would lead to the coming forward of more women, and especially women of ability and education, to be trained as deaconesses. His hope was that the deaconess movement would become the vanguard of the whole movement for the enlargement and extension of the ministry of women in the Anglican Church.

DEATH OF ARCHBISHOP H. LOWTHER CLARKE

The death is announced, on Wednesday last, at Lymington, Hampshire, of the Most Rev. Henry Lowther Clarke, formerly Archbishop of Melbourne, and Metropolitan of the Province of Victoria, Australia. Dr. Lowther Clarke, who was 75 years of age, was appointed to the see of Melbourne in 1902, consecrated Archbishop in 1905, and resigned in 1920. He was formerly vicar of the Yorkshire parishes of Dewsbury (1890-1901) and of Huddersfield (1901-1902).

The Archbishop was learned in the ecclesiastical organization of the Church in the colonies, and his valuable work on the subject is the recognized authority. He was an interesting and impressive preacher, of a type more familiar years ago than at present. His sympathies were evangelical.

EXPOSITION OF PLAINCHANT

Consequent on the reduced accommodation at St. Paul's Cathedral during the restoration, the Gregorian Association has found it impossible to hold its annual festival Evensong there. This year, as last, it was permitted to hold this service at Westminster Abbey, with the generous consent of the Dean and Chapter. And a very fine exposition of Plainchant it gave on the evening of June 17th. Never, perhaps, were the ancient melodies of Holy Church presented with more beauty and feeling. This was especially noticeable in the Psalms, and a grand effect was produced by the antiphonal singing of the choirs. In a sermon by Fr. Waggett, S. S. J. E., touching reference was made to Dr. G. H. Palmer, priest and musician, one of the greatest authorities on Plainsong, who was then lying on his death-bed at Oxford. (Dr. Palmer passed away on the following Sunday.) As Fr. Waggett truly remarked, "Palmer was in music what a saint is in the rest of religion. That is to say, he gained knowledge with virtue, and the recovery of the real rules of his art with a most beautiful, serene, and complete practice of its method." To Dr. Palmer is mainly due the great development in recent years of the musical policy of the Gregorian Association, making it true to the real Gregorian ideal.

TO RESTORE ANCIENT CHURCH

A public meeting, under the presidency of the mayor of St. Pancras, was held yesterday with the object of raising the funds necessary to save the old church of St. Pancras, which is about half a mile north of Euston Road, London.

St. Pancras Old Church dates by repute from 1350, although the first mention of a church here is in 1183, when one Fulcherins, a priest, was made "perpetual vicar," at an annual pension of 2s. Certain it is, however, that the only existing link with very ancient days in all the

borough of St. Pancras is in danger of utter collapse. The forebears of the late Cecil Rhodes, the South African pioneer, farmed the land around the church, although they never could get their cattle herd up to one thousand head, and the family tombstone in Old St. Pancras Churchyard was but comparatively recently restored by that great colonist and empire builder.

MEMORIAL TO SARGENT

The memorial to John Singer Sargent, which is a replica of a monument fashioned by himself for the mural embellishment of the Boston (U. S. A.) Library, was unveiled last Tuesday afternoon in the crypt of St. Paul's Cathedral, in the presence of a large body of representatives of the world of art.

A recess in the crypt, facing the painters' corner, forms an appropriate background for the memorial (a bronze crucifix), and here the Dean of St. Paul's, accompanied by Canon Alexander, Canon Simpson, and Archdeacon Holmes, said the short dedication prayers. Then Lord Crawford, pulling aside the veillings, committed the memorial to the charge of the Dean and Chapter. He said that, on behalf of the Royal Academy and in the name of the whole body of artists, they asked the Dean to dedicate that memorial to John Singer Sargent.

Sir Frank Dicksee, President of the Royal Academy, said that grand and impressive work, that symbolic crucifixion, the creation of John Sargent's soul, had been presented by his sisters and erected by the Royal Academy as a tribute of admiration for Sargent's genius and a token of affection for the man. That memorial had been placed in that hallowed spot to record that a man of great parts had been with them and of them; that he came and saw and conquered; and that his contemporaries rejoiced in his presence and loved his life's work.

A laurel wreath was then laid by the president at the foot of the memorial, along the base of which is carved in the stone: "In Memoriam. John Singer Sargent, R. A., 1856-1925. This work of his hands presented by his sisters was erected by the Royal Academy of Arts."

The American Ambassador had intended to be present, but was prevented by another engagement; he was represented by Mr. Boyston Beal and Mr. Watson.

RESTORATION OF MALMESBURY ABBEY

To preserve and to restore reverently what there is of Malmesbury Abbey constitute problems of the most pressing and urgent character.

It may be questioned if any noble relic of Norman days is less known to travellers. Although centuries since despoiled of its central tower crowned with a lofty spire, the substantial fragment of the Abbey is still a prominent landmark. Sanctified and hallowed by eight centuries of associations, ecclesiastical, civil, artistic, and literary, the Abbey may be regarded as a triumph of time against adversity.

Here, before the Norman Conquest, Oliver of Malmesbury, a Benedictine monk and astrologer, attempted a flight from one of the Abbey towers with wings fastened to his hands and feet, and broke both his legs in the attempt; less than a century later William of Malmesbury became precentor and librarian, and of its great library there are still in the Abbey a few substantial relics in the way of illuminated portions of the Bible bound in thick oak boards. But the literary asso-

ciations of Malmesbury go back centuries earlier even than William of Malmesbury, for in the early years of the eighth century there was Ealdhem, the first Abbot, "one of the greatest names in the early ecclesiastical literature of England." But above all the celebrities of Malmesbury there towers "the glorious Æthelstan," who rebuilt and enriched the Abbey, and whose tomb with his effigy is still preserved in the church.

The Abbey is not merely the parish church of Malmesbury: it is a national monument of international importance. It will interest readers of THE LIVING CHURCH to know that the squires of Garsdon, two miles or so distant, were successively Sir Lawrence Washington, Knt., and his son Lawrence Washington, collateral ancestors of George Washington. Lawrence Washington—the last in the male line of his branch—was one of the two members of Parliament elected for Malmesbury in 1661; the hall in which the members were elected is still as it was two and three centuries ago, and the church at Garsdon, with the manor house close by, is considerably richer in Washington memorials than Sulgrave or any other parish in the county.

There are certain things which must

be done quickly. Mr. Brakspear, the eminent ecclesiastical architect, has indicated that first and foremost it is necessary to remove the lath-and-plaster ceiling over the two western bays of the church, which is badly decayed and dangerous to the congregation, and to reinstate the stone vault, which was destroyed when the western tower fell about 1544, similar to that over the rest of the church. Another proposal is to remove the present deal and iron seats—an early nineteenth century anachronism—from the church, to lower the floor to its original level, and to reseat the church with chairs more in harmony with the surroundings. The organ gallery is to be removed from the western gallery, and the organ re-erected in the east-end of the north aisle. It is also proposed to take down King Æthelstan's monument and the font, and to re-erect the former on the north side of the sanctuary and the latter in the middle of the west end. There are many other renovations which have been carefully and thoroughly considered and discussed by various committees responsible for the upkeep of the church, and all these renovations and restorations have been planned with due regard for the ancient character of the splendid structure.

GEORGE PARSONS.

Summer Schools Throughout the Dominion Feature Week in Canada

Gifts to Diocese of Niagara—A 104th Anniversary—Death of Halifax Rector

The Living Church News Bureau
Toronto, July 9, 1926

SUMMER SCHOOLS, UNDER THE JOINT auspices of the Missionary Society, the General Board of Religious Education and the Council for Social Service, now occupy the central place in news of the Church of England in Canada.

Archdeacon Crowfoot was the dean, and Miss Margaret Fairweather the secretary of the Maritime School at Rothesay Collegiate School, New Brunswick. The Bible Study course was taken by the Rev. J. H. H. Holmes of St. Jude's Church, St. John; the Teacher Training by Canon Sawers of Toronto; the course on Helping People to Help Themselves by Canon Vernon, general secretary of the C.S.S., and the conferences by the Rev. W. P. Dunham. Illustrated missionary talks on Japan were given by the Rev. Dr. Cooper Robinson, the Church's senior missionary, while other missionaries present were Miss Cooper Robinson, of Japan, Miss Macintosh, of Honan, and Miss De Blois of Kangra, India. The staff of Rothesay Collegiate School and the Churchpeople of Rothesay did much to add to the enjoyment of the schools.

At Knowlton the joint school of the dioceses of Montreal and Quebec had as its dean Dean Sherman, of the Cathedral, Quebec, and its secretary the Rev. Harold S. Laws, of Montreal. Prof. Brodie Brockwell of McGill University gave an exceedingly interesting course on The Bible in the Light of Its Opening and Closing Chapters, and the Rev. C. E. Eardley-Wilmot on The Moslem World in Revolution. The Rev. D. V. Warner and Miss Laura Chalk conducted courses in teacher training, the M.S.C.C. was represented by

DR. SEAGER'S CONSECRATION

TORONTO, ONT.—The Rev. C. A. Seager, D.D., Bishop-elect of Ontario, will be consecrated in St. George's Cathedral, Kingston, on St. Bartholmew's Day, August 24th. It is expected that the ceremony will be conducted by the Most Rev. George Thorneloe, D.D., D.C.L., Archbishop of Algoma.

Dr. Cooper Robinson, of Japan, and Canon Simmonds of Honan, China, and the C.S.S., by Canon Vernon.

This week the School at Ridley College, St. Catharines, is in progress.

Two summer schools are being held in Qu'Appelle, this year; one at Gordon's Indian school, Punnichy, the other at St. Chad's College, Regina. The visiting speakers are the Rev. D. M. Rose of Kangra, India, representing the M.S.C.C.; the Rev. W. L. Archer of Thorold, representing the C.S.S.; the Rev. E. G. Burgess Browne of Toronto, representing the G.B.R.E., and Mrs. Burgess Browne, who will speak on work among women in Moslem Lands.

The Huron summer school will be held at Alma College, St. Thomas, from July 12th to 19th. The Bible Study will be taken by the Rev. Dr. Pilcher, professor of Old Testament, Wycliffe College. Among the missionaries who will give first-hand information of the needs and problems of the foreign and home fields are the Rt. Rev. J. R. Lucas, for many years Bishop of Mackenzie River; the Rev. Dr. J. Cooper Robinson, and Miss Florence Hamilton, from Japan, and the Rev. G. E. Simmonds, of St. Andrew's College, Kaifeng, and Miss Ruth Jenkins, of China. Dr. S. Silcox, principal of the Normal School, Stratford, will give a course of lectures on teaching in the Sunday school. Canon Vernon, general secretary of the C.S.S., will also give an address and spend the Sunday at the school.

GENEROUS GIFTS FROM COLONEL LEONARD

Churchmen of the Diocese of Niagara are highly pleased at the splendid gift of \$15,000 from Colonel Leonard, of St. Catherine's. With the cheque, which was received by the Bishop, the donor sends his congratulations at the successful administration of the Diocese under Bishop Owen. The Aged and Disabled Clergy Fund, the Widows and Orphans Fund, and the Church Extension Fund are each to receive \$5,000. A similar gift has been made by Colonel Leonard to the Diocese of Huron.

104TH ANNIVERSARY OF CHURCH SERVICES AT FRANKTOWN, ONT.

The Church of St. James, Franktown, in the Diocese of Ottawa, celebrated the 104th anniversary of the planting of the Anglican communion in those parts. Although the present church was not completed until 1828, yet as early as 1822 Anglican services were held in the vicinity by the missionary of Perth, Ont., the Rev. Michael Harris.

The celebration began with Evensong, sung by the rector, the Rev. W. G. Tabb, assisted by the Rev. G. H. Halstead, a former rector of the parish, and the Rev. G. Wright, rector of Carleton Place. The special preacher was the veteran priest, Canon Elliott, late rector of Carleton Place. At the conclusion of Evensong the Bishop of the diocese gave his blessing. The Rural Dean, the Rev. J. L. Lowe, acted as Bishop's Chaplain.

Next morning the Bishop celebrated the Holy Eucharist, assisted by the Rev. J. J. Lowe and the Rev. W. G. Tabb. The Rev. C. L. G. Bruce was the special preacher and spoke of the place of the parish church in the lives of the parishioners.

DEATH OF REV. T. H. PERRY, OF HALIFAX

The Rev. T. H. Perry, M.D., the earnest rector of St. Matthias', Halifax, passed away in the prime of life after an operation for appendicitis. His eldest brother, Archdeacon N. I. Perry, is now rector of Welland, Ont., and the youngest brother is the Rev. R. J. W. Perry, rector of Streetsville, Ont. Mr. Perry was a graduate of the University of Toronto and of Wycliffe College. He recently took post-graduate work in theology at Edinburgh University.

It is about fourteen years since Mr. Perry came to Halifax from Ontario. At that time St. Matthias' parish worshipped in a small wooden building on the corner of Windsor Street and Compton Avenue. Very soon after Mr. Perry began his ministry there, he set about having more adequate church facilities provided, and as a result there was erected on the corner of Chebucto Road and Windsor Street a very substantial brick and stone edifice, a portion only of the plans for a building, which, when completed, will be one of the largest Anglican churches in Halifax.

MISCELLANEOUS NEWS

The Rev. G. W. Tebbs, Rural Dean of Halton and rector of St. Luke's, Burlington, Ont., left for a short holiday in England on S.S. *Aurania*, from Montreal. The Lodge of Strict Observance, Hamilton, of which Mr. Tebbs is Worshipful Master, presented him with a well-filled purse of English sovereigns as a send-off from his brethren.

Work of fire-proofing of St. Paul's Church, Halifax, the oldest Anglican church in Canada, will be immediately commenced. The roof will be reshingled with asphalt shingles, which protects against both fire and water. The tower

will be encased in eighteen-ounce copper sheeting.

St. John's Church, Port Whitby, Ont., celebrated its eightieth anniversary with special thanksgiving services. The preachers were the Rev. Canon Gould and the Rev. R. A. Armstrong, of Toronto.

The Bishop of London will visit Quesnel, in the Diocese of Cariboo, the beginning of September for the purpose of assisting at the dedication of the Brooke Memorial Church, which is being rebuilt to replace the one destroyed by fire in 1923.

Opening of "Cloisters" Provides Unique Mecca for Churchmen

Statues of Missionaries to Ornament Cathedral Nave—New York Summer Activities

The Living Church News Bureau
New York, July 10, 1926

THERE HAS RECENTLY BEEN OPENED TO the public under the auspices of the Metropolitan Museum of Art, Mr. George Grey Barnard's wonderful collection of medieval art. It is an exhibit which, as it becomes known, will win widespread attention from Churchmen.

Under the direction of the museum and with the financial aid of Mr. John D. Rockefeller, Jr., the entire collection has been given a home in what is now known as the Cloisters. On upper Fort Washington Avenue, where, even on Manhattan Island, apartment houses and paved streets are far away and the whole setting is rural, the visitor comes upon what appears to be a monastery chapel in an exquisite setting of many trees and shrubs, all fenced about with a substantial stone wall. Within the brick, chapel-like structure is housed most of Mr. Barnard's collection, but all has been done so admirably that the vast number of pieces are placed without a suggestion of crowding. It is all very churchly within. There is nave and sanctuary, the ancient high altar and reredos, north and south transepts, galleries and sacristy. For over twenty years Mr. Barnard has been an ardent collector of pieces of gothic art and what was started as a small array for the guidance of his local pupils has now grown into one of the most unique collections in the world, winning the interest of the directors of the Metropolitan and of Mr. Rockefeller to the extent that is now evident in the excellent home provided it. The collector's plan was to seek the site of some ruined abbey or church, especially in France, and in that vicinity to search for remains of the vanished structures. How successful his task has been is unquestioned. He has given to New York and its visitors an opportunity to study ecclesiastical art of medieval days in a well-nigh perfect setting. Instead of the usual appearance of visitors to a public museum, the scene at the Cloisters is suggestive of a group of pilgrims reverently studying the heritage from a bygone day in some ancient shrine.

The collection, which it is hoped this description will lead some to visit, is reached by walking several blocks north from the intersection of West 181st Street and Fort Washington Avenue. Excellent guide books are procurable which describe the Cloisters and give information on the collection.

STATUES OF MISSIONARIES TO ORNAMENT CATHEDRAL NAVE

The Cathedral Board of Trustees has voted upon the following choice of American missionaries who, by reason of their influence in the religious life of the nation,

will be honored in the Cathedral nave. A statue of each will be set in niches in the piers. The eight chosen are: Bishop Seabury, Bishop Kemper, Bishop Tuttle, and Robert Hunt of the Anglican communion; Fr. Isaac Jogues and Fr. Junipero Serra of the Roman Church; John Eliot of the Congregationalist, and Roger Williams of the Baptist societies.

ST. JOHN'S CHURCH, CORNWALL

During the summer extensive alterations are being made at St. John's Church, Cornwall, by reason of a number of gifts recently made to that parish. Chief among these is the east window which has as its theme Christ the Source of Light and Life.

In His hands He holds the chalice by means of which He sustains the life of the faithful members of His Church, and from it issue rays bringing light to those who are living in darkness. Two archangels, Michael and Gabriel, have been introduced in the upper part of the side lights showing a glimpse of the Heavenly City behind.

In order to bring out the appeal of Christianity to old and young alike, the lower part of the window introduces figures and subjects of three of the ages of man in the person of St. John the Evangelist, the patron of the parish. In the left light is St. John as a boy, forming a cross with two sticks. In the background are episodes in his life. He is seen with his mother playing with his brother James and again with Andrew when they receive the call to follow Christ.

In the center light is St. John as a young man after his call gazing upwards to the source of his inspiration, the Christ veiled in light with the Holy Spirit above. Behind is shown the return from the Cross, taking the Blessed Virgin home after our Lord had given her into his charge. In the right hand light is the venerable St. John, the visionary, with his symbol, the eagle. He is shown at Patmos, the island to which he was banished, where he wrote the Book of Revelation. In the background is illustrated the legend which deals with a young man whom he converted, but who got into bad habits and formed a band of robbers in St. John's absence. On his return he learned what had happened and, following the young man into a forest, found him and reclaimed him.

The window was executed in the studios of James Powell and Sons, London. The architect of the new work in St. John's Church is Mr. Wilfrid Anthony of New York; his direction is being given also to a new marble altar with wooden reredos done in gold and colors, communion rail, choir and clergy stalls, screens, and a slate floor for the chancel. The ceiling will be redecorated. An extensive structural change will be to extend the depth of the chancel thirteen and a half feet. It is the architect's plan to use the excellent gothic lines of the Cornwall

church as a background for the best type of gothic art prevalent in England in medieval days. The rector of St. John's, under whose leadership this considerable improvement is being brought about, is the Rev. Frank R. Wilson.

CITY MISSION SOCIETY SENDS TWO THOUSAND MOTHERS AND CHILDREN TO THE COUNTRY AND SEASIDE

A small gray and green folder, issued this week in the interest of the Fresh Air Fund from the offices of the New York City Mission Society, states that "approximately two thousand mothers and children go from crowded tenements each year for a breath of country air and convalescent care, to the City Mission's centers at Milford-on-the-Sound, and Tenafly, New Jersey."

According to the folder, special City Mission trains every two weeks during the summer carry three hundred mothers and children to Milford, where the society maintains Camp Bleacher for boys and Sarah Schermerhorn Convalescent House for mothers and babies. The latter is open, not only for summer outings, but for convalescent treatment throughout the year.

Last summer, states the appeal, the average gain in weight was two pounds per person.

VISITING PRIESTS AT THE ALTARS OF ST. LUKE'S CHAPEL

The following account is taken from the Year Book of Trinity Parish and tells of the well-known spiritual influence to be found down at old St. Luke's Chapel in Greenwich Village. The item seems to deserve wider reading than the Year Book affords.

Fr. Schlueter writes of his work that "at St. Luke's the altar is the center of everything that is done. The greatest event in any day at St. Luke's is the offering of the Holy Sacrifice and Communion of priest and people at God's Board. Our most precious privilege, perhaps, is that of sharing our altars with priests who have no altar they can call that own, and yet desire to offer daily, or at least frequently, the Holy Sacrifice.

There are many such clergy who have shared with the clergy staff the use of the three altars at St. Luke's, among them the head of one of the departments of the National Council, professors and fellows from a nearby educational institution, members of three religious communities, and many visitors, including two bishops, men of many nations, missionaries, noted preachers, and eminent scholars. For example, on the feast of the Epiphany, when the three altars—St. John's, St. Luke's, and St. Christopher's—were being used simultaneously, the celebrants were, respectively, a religious from England, a former missionary to the Chinese, and a Japanese priest studying in this country. From the Altar of St. John, in the Chapel of the Blessed Mother, there have gone out to the mission field four priests of the Order of the Holy Cross, and one lay brother; and also the Bishop of Liberia. This year several priests celebrated their first Eucharist at this altar, among whom was the first Japanese postulante of the Society of St. John the Evangelist. It rejoices our hearts to know that many young priests have received their inspiration to celebrate the Eucharist daily from their experience at St. Luke's.

NEW YORK NEWS NOTES

Bishop Manning is scheduled to sail from New York on the 14th en route to Berne, Switzerland, where he will attend a preliminary conference of the 1927 World Conference on Faith and Order.

The afternoon service at the Cathedral on the Fourth commemorated the sesqui-

centennial of American Independence. Chancellor Elmer Ellsworth Brown of New York University was the chief speaker.

Visiting preachers in our churches tomorrow include the Rev. Dr. Samuel A. B. Mercer of Toronto at Trinity Church, where he is to preach on the Sundays of July; and the Rev. Henry W. Hobson at Grace Church. The latter is the rector of All Saints' Church, Worcester, Mass.

The venerable church at Van Cortlandtville, near Peekskill, will be opened for

use on Sunday, Independence Day, after being closed for a hundred years. It was first opened in 1767 and received its charter from King George III. During the Revolutionary War it was used as a hospital by the Colonial troops; within its walls occurred the death of General Pomeroy. It will now be used regularly for church services. The credit for its restoration is due to the interest and zeal of the Rev. A. P. S. Hyde, rector of St. Peter's Church, Peekskill.

HARRISON ROCKWELL.

Beautiful Budd Memorial Home Dedicated by Bishop Griswold

Enlargement of St. Timothy's—The Round Table—Plan Welcome for Bishop Ingram

The Living Church News Bureau
Chicago, July 10, 1926

ON SUNDAY AFTERNOON, JUNE 27TH, was held the dedication of the Kathleen Doddridge Kreigh Budd Memorial Home for Children, Libertyville, Bishop Griswold officiating. Fifteen artistic summer cottages, a temporary chapel, besides a recreation house equipped with a moving picture apparatus, a spacious swimming pool, and a beautiful stone outdoor altar, surmounted by a figure of our Lord, constitute the present buildings. These, with the 240 acres of land, beautifully landscaped, entered by a lovely stone gateway, have cost \$235,000. The donor is Britton I. Budd, president of the Chicago, North Shore and Milwaukee railroad. Later a stone chapel and other buildings will be added to permit a permanent home, which will bring the cost up to half a million, the largest single gift the Diocese of Chicago has received in its history.

Admittance to the service was by card. Those present were Mrs. Budd's close friends, the trustees of the Home, some twenty-five of the Sisters, two of their chaplains, the associates of St. Mary whose treasurer Mrs. Budd was for some years; the clergy and some of the laity from the parish of the Atonement, Chicago, from Trinity, Highland Park, with which both have been identified as communicants, and from St. Lawrence's, Libertyville. The choir of the Atonement sang. Mr. Bernard J. Fallon, of the Board of Directors, gave an address, and the Rev. Dr. F. S. Fleming, also a trustee, and Mr. Budd's rector, spoke in eulogy of Mrs. Budd. From early girlhood she had been an associate of the Sisters of St. Mary, and the Home for Children (there are 100 there now) is the realization of her life purpose and work. It is a wonderfully lovely memorial to a beautiful life.

ST. TIMOTHY'S NEW PROPERTY

The problem of paying the operating expenses of the parishes and missions which are being built with the rapid growth of Chicago is a serious one. A church in a new apartment district, however prosperous that district may seem to be, has always a hard time to pay its way. A large proportion of the congregation are transients who live in the neighborhood for only a few weeks or months at a time. Many live in apartments for one, two, or three years. Few stay much longer. Any church to stay and to minister in these fast growing sections must create an endowment fund very soon.

How to do it is the question. St. Simon's in the Wilson Avenue district, hardly twenty-five years of age, is strategically placed, and, to meet its expenses, bought a three-story apartment building near by, one apartment of which is used as a rectory, and the income of the other two being applied on interest charges and current expenses.

St. Timothy's Mission, at the northeast corner of Central Park Ave. and West Huron St., is another instance of a church trying to keep pace with the growth of the community. Under the leadership of the Rev. C. M. Andrews a splendid church and social service center has been built and operated for the past few years. The present church and parish house have now to be remodeled and enlarged. A handsome tower, a new entrance, and a beautiful chapel are among the additions and improvements. The same problem of operating expenses has beset St. Timothy's, and the priest and finance committee are meeting it by the building of an apartment on a part of the church property, consisting of six four-room and twenty-seven three room flats. Most of the first floor of the building will be used for church offices and activities. The flats are to have telephone cabinets, steel medicine cases, the latest kitchen equipment, and other features. The total cost of the improvements to the church and the new apartment will be \$250,000.

THE ROUND TABLE

The Round Table finished a most successful year with its final meeting at St. Luke's, Evanston, on Monday, June 28th. An interesting book review was read by the Rev. Frederick L. Gratiot, and an excellent paper was read by the Rev. Dr. Charles L. Street, on The Modern University and the Church's Faith. Dr. Street, who is the Church's chaplain at the University of Chicago, said that the outstanding difficulty in his work was the prevailing indifference to things religious on the part of the students at the University, an indifference which also characterized many of the faculty and teaching staff.

WELCOME TO BISHOP OF LONDON

A committee of Chicago clergy has been appointed to arrange a special service of welcome to the Bishop of London upon his arrival in Chicago on October 4th. The Rev. Dr. George Craig Stewart has been appointed chairman of the committee.

NEWS NOTES

For twenty years Mr. John Smale has done remarkable work as layreader of the mission of St. Paul's, Manhattan. His twentieth anniversary was celebrated re-

cently by a reception of the congregation, Bishop Griswold and the Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, being the speakers.

Two of the six members of the newly appointed Civic Art Commission of Evanston are the Rev. Dr. George Craig Stewart, D.D., rector of St. Luke's, and Mr. Thomas Tallmadge, architect of that parish.

The Rev. F. R. Nitchie, senior assistant at St. Luke's, Evanston, will spend the month of July in the east. Doctor Stewart will not leave for his holiday until August 1st when he plans to go to Minocqua, Wis.

The Daily Vacation Bible Schools, of

which the Church in Chicago has some well established and active units, were opened this week. Most of the schools are sponsored by the Chicago Council of Religious Education, and will be in session from Monday to Friday for the next five weeks. The schools were first begun in 1907. Last year there were 250 of them in different parts of the city, with an enrolment of nearly 30,000 children between the ages of four and fourteen. Many large industries, recognizing the value of these schools to the community, help in their support, fifteen in the stockyards district receiving \$125 each from the different packing companies.

H. B. GWYN.

Report of General Hutcheson Shows Progress on Washington Cathedral

Visitors to the Cathedral—An Anniversary—Canon Bohanan Accepts Parish

The Living Church News Bureau
Washington, D. C., July 10, 1926

MAJOR GENERAL GROTE HUTCHESON, U. S. A., director general of the National Cathedral Foundation, has issued, in the midsummer number of the Cathedral Age, a report on the construction program of Washington Cathedral.

He states that the construction work under the contract that includes the extension of the north and south aisles of the Bethlehem Chapel, the connecting corridor and the south aisle leading to the nave crypt aisles, the Chapel of the Resurrection and its ante-chapel, the outer hallway, entrance aisles, and stairway under the eastern section of the north transept, are complete, except for some of the furnishings. The beautiful oaken doors are now in process of manufacture, and will be hung as soon as received. The windows will be glazed temporarily, until the permanent stained glass windows may be provided. With the exception of the furniture for the Chapel of the Resurrection, the General says, this part may be considered as complete.

Progress is also being made on the other crypt contract. The heavy structural work has been finished, with the exception of the Chapel of St. Joseph of Arimathea under the crossing, and the north passage. Stone for this construction is now arriving and is being laid. This structural completion may safely be anticipated by August 1st. The financing involved in these contracts is completely arranged for and funds are available to meet construction expenses as they accrue.

CONTEMPLATED CONSTRUCTION

General Hutcheson's report goes on to say:

"At a recent meeting of the Cathedral Chapter, authorization to the Building Committee with the concurrence of the Finance Committee was approved to the extent of \$450,000 for an additional building contract.

"This continuation of the main Cathedral fabric will constitute the extensions of the north and south choir aisles to the crossing, thus completing those portions of the choir, the triforium, and two of the great eastern piers of the crossing to the height of the triforium roof. This is an extensive piece of work, impressive in its grandeur and magnitude, and will result in the erection of the superstructure in part to a height of approximately sixty-six feet above the main choir and crossing floor level. It will require a minimum of sixteen months for its erection.

"It is the earnest hope of the Bishop of

Washington that friends will continue to come forward with their substantial support so that the crossing and its abutting piers can be completed during, and as a part of, the new contract. To accomplish this, however, will require an additional fund of approximately \$375,000. With that amount available before the end of 1926, the new contract could be expanded to include this additional construction, the completion of which would take but little longer than the sixteen months contemplated for the completion of the choir aisles.

"It is very important for architectural, structural and economic reasons that a contract of this magnitude be entered into, but the absence of funds to the extent indicated deters the Cathedral authorities from carrying out at present the completion of this important additional unit of the project.

"With this amount of construction financed and under way, the problem of completing the choir in its entirety prior to the meeting of the General Convention in 1928 could at once be taken up and pursued vigorously."

CATHEDRAL VISITORS

The flow of visitors to the National Cathedral continues unabated during these summer days. The American people, who are interested in their National Capital, are also apparently interested in the construction of the great and beautiful Gothic structure on Mt. St. Alban. The sight-seeing companies list it as one of the principal attractions of the city, along with the Capital and Mt. Vernon.

The Cathedral has already become a mixing point of the American people, as can be seen by the most casual inspection of the register kept in the registrar's office. Two hundred thousand persons signed this book last year, and not every one coming to the registrar's office, or to the Cathedral, does this. On the register a name from Maine or Vermont is often followed by one from Mississippi or California. In May of this year forty-six of the states were represented, and fourteen foreign countries. From another angle it is interesting to note that contributions were received from members of fifty-seven religious bodies last year.

Very many of the visitors ask first of all for the tomb of the late President Wilson, and go into the Bethlehem Chapel to gaze upon it reverently. Some of them, however, conceive an interest in the great structure itself. Some take a membership in the National Cathedral Association, others provide for the placing of a stone in the fabric. One gentleman, a prominent Churchman of Rochester, Minn., became so enthusiastic that he provided for one of the carved bosses, the Angel with a Scroll, at a cost of \$300.

Notables frequently visit the Cathedral. During the recent Baptist convention, Washington, the Rev. John Roach Straton and the Rev. J. Frank Norris, of

Texas, recorded their names, and went away enthusiastic. The Hon. Arturo Alessandri, former President of Chile, who had done much for the freedom of the Church in his native land, was an interested visitor, recently, with a party of compatriots. While on his way to the Eucharistic Congress in Chicago, the Rt. Rev. Charles Kasper, D.D., Bishop of Hradec Královi, the Rev. Thomas Hannis, D.D., Canon Metropolitan of Prague, the Rt. Rev. Ernest Vykorkel, O. S. B., Abbot of Emaus, and the Rev. Menzel Prokop, O. S. B., of Prague, Czecho-Slovakia, came to the Bethlehem Chapel during service time, left their cards at the Wilson tomb, and a contribution in the alms box. A little later one sees the signatures of Fr. Joseph and Bro. Leo, O. S. F., of our own communion.

The ends of the earth are likewise represented. Recent visitors have come from Southern India and Assam; Greenock, Scotland; Shanghai, China; Riga, Latvia; the Philippine Islands; Belgium; Auckland, New Zealand; Rome, Italy; Mexico; and France; while England was represented by visitors from London, Sheffield, Durham, and the county of York.

AN ANNIVERSARY

The Rev. Thomas Worthington Cooke, rector of the Church of the Ascension, Washington, celebrated the thirtieth anniversary of his ordination to the priesthood Sunday, June 7th. The Rev. Mr. Cooke began his ministry in the church of which he is now rector, as assistant to the Rev. Dr. Elliott. He then went to West Virginia and Kentucky, and was for several years an archdeacon in Southern Ohio. He accepted the rectorship of the Church of the Ascension in 1922.

ACCEPTS PARISH

The Rev. Franklin J. Bohanan, D.D., Canon of Washington Cathedral, has accepted the important Rock Creek Parish, Washington, the mother parish of the city, and will take charge September 1st. Canon Bohanan will retain his stall in the Cathedral at the request of the Bishop and the Dean, and will, for a while at least, direct the activities of the National Cathedral Association.

RETIRES AFTER LONG RECTORATE

MASSAPEQUA, L. I.—The Rev. William Wiley, rector of Grace Church, Massapequa, will become rector emeritus upon the completion of his thirty-sixth year as rector on September 1st next. That date is almost coincident with his eightieth birthday. Mr. Wiley, a former Baptist minister, was ordained by Bishop Littlejohn and assigned to St. Paul's Church, Patchogue, as deacon-in-charge. The following year he was called to Grace parish. He has, therefore, spent his entire ministry in the Diocese of Long Island and is second in length of canonical residence.

During Mr. Wiley's rectorate, Grace Chapel, in the farming country four miles north of the parish church, was erected, and also St. Michael and All Angels', Seaford. The latter place is served by the Archdeaconry clergy, but Mr. Wiley goes every Sunday to the chapel, driving his own car. He has the enviable record of having never been out of the chancel, through illness, a single Sunday in thirty-six years.

Mr. and Mrs. Wiley will continue to reside at "Wakefield," their home in Massapequa.

Bishop Garland Presides at Fourth of July Sesqui-centennial Service

President Coolidge Visits Old Christ Church, Philadelphia—The Church Army

The Living Church News Bureau
Philadelphia, July 10, 1926

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY of the signing of the Declaration of Independence, coming on a Sunday and in the midst of the great Exposition in its honor, gave added significance and enthusiasm to the religious observance of the day. The community service was held most fittingly in Old Christ Church, with the Bishop of the diocese presiding. The sermon for this special occasion, by invitation of the Bishop, was preached by the Rev. Dr. Lewis S. Mudge, stated clerk of the General Assembly of the Presbyterian Church, whose subject was The Church and the Republic, using as his text Joshua, 12: 11. It was a notable utterance.

Previous to the service came the unveiling of a tablet commemorating the seven signers of the Declaration who are buried in the church yard. The tablet was erected by the rector, wardens, and vestrymen of Christ Church. The rector of the parish, the Rev. Dr. L. C. Washburn, presented the tablet, which was blessed by Bishop Garland and accepted by Mr. Carl M. Kneass, president of the Society of Descendants. The mayor was present and made a short address of appreciation. The tablet was unveiled by six young ladies, descendants of signers.

On Monday the President of the United States paid a visit to this shrine of the patriots. Mr. Coolidge came to open officially the exposition. In spite of the rain a great concourse of people greeted him in the stadium and listened with attention to a great address. The President spent no time extolling the material greatness of the nation. In most impressive and earnest language he recalled the spiritual principles behind the great days we were commemorating and challenged the nation to seek anew in its life the power of God. After the public exercises at the Sesqui grounds the President and Mrs. Coolidge went to Old Christ Church, entering by the Washington door, where they were met by Dr. Washburn and presented with a program of the services of the preceding day. The President sat in quiet meditation in the Washington pew for some minutes before proceeding to the official opening of the new Delaware River bridge. It seemed eminently fitting that the present President of the republic after his striking address should come and spend a few moments in the place where the first President of the republic received so much of spiritual insight and power.

Not so happy, and yet an important item of news, is the sorry quarrel going on over the opening of the Exposition on Sundays. It has been understood right along that it would not be opened, and indeed the gates have been closed each Sunday since the opening on Memorial Day. But the directors have finally by a unanimous vote opened the gates for Sundays, and everything is going on full blast, including the amusements on what is called the Glad Way. A storm of protest has followed this action. Bishop Berry, of the Methodist Church, in a stinging letter to

the mayor has resigned his connection with the committee in charge of the religious activities of the Exposition. The same action was immediately taken by Dr. McCartney, the noted Presbyterian clergyman, and by our own Dr. Tomkins. Some of the religious organizations have removed their exhibits and decline to have anything to do with the Sunday afternoon services on the grounds. There have been mass meetings of protest and many temperate protests have been made, together with some very intemperate ones. On the other hand, there have been a few clergymen who have supported the action of the directors, among them Dr. Steele, rector of the Church of St. Luke and the Epiphany. Many have expressed the hope that the amusement places might be closed at any rate. Dr. Newton, who is preaching at the service on the grounds on Sunday next, gave voice to that feeling and at the same time to his regret that some of the religious organizations had gone so far as to boycott the whole Exposition. Our Church, as a body, has taken no share in the row, for that is what it is, except to the extent of deciding through the committee in charge to go on with our exhibit in the Palace of Education. The Governor of the state has been asked to interfere on the ground that paid amusements are in defiance of the state law. He has declined to do so, on the ground that the enforcement of that law is up to the local community, but has expressed his own convictions in the matter by ordering the Pennsylvania State Building of the Sesqui to be closed on Sundays.

CHURCH ARMY CRUSADERS

The work of the visiting Crusaders of the English Church Army made a very fine impression on the Kensington section of the diocese, where they have been working for the last eight days. The schedule worked out excellently, due largely to the careful preparation made by the Rev. Frederick B. Halsey, and his parish worker, Miss Horner, who for a number of years was a member of the Church Army in England and knew about its workings. The full program was carried out each day. At noon a service was held in one of the many great industrial plants in Kensington, in the afternoon a meeting for women in one of the churches, in the evening the street preaching in various sections with a parade to the particular church where the night service was to be held. On the two Sundays in the afternoon outdoor services in the parks, and at night great union services, the first at St. Simeon's and the last at St. Luke's. The attendance at all the services was excellent and at the great Sunday night services people had to be turned away for lack of standing room. The crusaders were welcomed to the diocese by Bishop Garland at a quiet service in the Pro-Cathedral on Saturday afternoon, at which time the Bishop of the diocese commissioned each member of the group for work in this diocese with prayer and the laying on of hands.

Several things came out clearly as to this work which relieved some of the anxieties of those who were doubtful of the wisdom of the experiment. There was a simple dignity and reverence about it from beginning to end which was very impressive. Anything that approached the cheap or the vulgar was happily entirely

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absent. Nothing that could be called merely excitement appeared. These young men in a very quiet and simple but tremendously earnest and forceful way testified to what the Christian religion had meant to them and could mean to all. The theology and teaching was of the simplest kind, but entirely free from the sort of crudities, so often found in popular evangelism, which insult the intelligence. And one of the most impressive things about the whole thing was the quiet faith of the crusaders. They simply told their story, delivered their message, bore their witness, and left the results to the work of the Holy Spirit. There was no effort to force confession or profession; it was asked and welcomed, but no over-anxious appeals for it were made.

They got most respectful hearings at the noon-day services in the factories, notably at Cramps' Shipyard, where they were warned of the likelihood of opposition and possible disturbance. Nothing unhappy occurred at any of the street preachings, and a goodly number of people on each occasion followed into the churches. Altogether the clergy and people of the district were most favorably impressed, so much so that we have heard of at least three parishes or missions where both clergy and people are preparing to carry on in the same way, even to the street preaching. The crusaders were themselves much encouraged by their visit and felt that it was all quite beyond their expectations. The authorities of St. James' Church, the Rev. Dr. John Mockridge, rector, entertained the crusaders at lunch on their arrival, and on Saturday gave them the day at the Church Farm for rest and recreation before the full Sunday which ended their stay.

ST. AUGUSTINE'S ANNIVERSARY

St. Augustine's Mission (colored) has recently celebrated the forty-third anniversary of the ordination of the Rev. Stephen McDuffey and his twentieth anniversary as priest-in-charge of the mission. Large numbers of his congregation and several of the diocesan clergy were present to extend their felicitations to this faithful priest and his appreciative people. A number of addresses were made including one by Hon. Solomon Porter Hood, minister resident and consul general of the Republic of Liberia.

GILBERT PEMBER.

PLAN FOR BISHOP BRENT'S JUBILEE

BUFFALO, N. Y.—It is difficult for any member of the Diocese of Western New York to write about Bishop Charles Henry Brent without over-enthusiasm. Let us just say that it is very fit and proper and that we owe it to ourselves as members of his diocese to commemorate in a suitable way his twenty-five years of service in the episcopate. It was on the 19th of December, 1901, that he was consecrated in Boston by Bishop Doane of Albany, with Bishop Potter of New York and Bishop Lawrence of Massachusetts as assessors, for missionary service in the Philippine Islands. Bishop Brent's life since that date has been intense and varied. He has been called to serve on national and international commissions for the suppression of the opium traffic, he has been a leading figure in movements at home and abroad for the promotion of Church unity, he bore the heavy responsibility of being senior chaplain of the American Expeditionary Forces during the Great War (with three

thousand chaplains under his direction), and we of Western New York can bear testimony to his most successful administration of his diocese. Bishop David L. Ferris has appointed a most excellent committee to make plans and to take steps for the public commemoration of Bishop Brent's silver jubilee. The whole diocese will join willingly and gladly in carrying out any plans which this committee may propose for this time.

NOTES FROM BRAZIL

PORTO ALEGRE, BRAZIL—Among the noteworthy events of the recent council was the ordination of a Japanese deacon, Mr. Yasoji Ito, for the growing and important work among the Japanese colonists of the state of Sao Paulo, and the advancement to the priesthood of the Rev. Athalicio Pithan, deacon, a recent graduate of the Porto Alegre Theological School and one of the first graduates of the Southern Cross School, the Church's only school for boys south of the equator.

The special services each evening in the church were well attended. The seating capacity of the church is only 180; there were at all services more than twice that number, and at some more than 400 managed to get into the building, if only for standing room. During the council there were seven such services, each evening and on Sunday morning and afternoon. One may wonder what kind of services these may be and to what they are devoted. One is the annual meeting of the Woman's Auxiliary, at which delegates read their reports. At this service it was learned that the women's societies had contributed \$8,000, twice as much as they did two years ago, and as much as the whole Church did eight or nine years ago. The Suffragan Bishop presided, and after the many reports were read, the Rev. Americo Cabral delivered the official address.

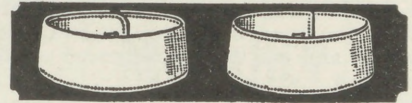
One evening service was devoted to the discussion of Sunday school problems. The three addresses were both instructive and inspiring. The Sunday afternoon service was devoted to the Sunday schools of the parish. The clergy present could thus get an idea as to what was being accomplished by the six schools in the parish. There are 380 children enrolled in these schools, taught by twenty-four teachers.

The Sunday morning service was the ordination of the two candidates above referred to. The two Bishops were in the chancel, as were also all the clergy in attendance at the council. The Japanese candidate was ordained by Bishop Kinsolving, and Bishop Thomas ordained Mr. Pithan to the priesthood.

At the Sunday evening service, Bishop Thomas confirmed a class of eighteen. Bishop Kinsolving then closed the council in the way he has always done. The lay delegates come up to the chancel steps and with joined hands form a circle with the clergy, beginning with the Bishop within the sanctuary; after singing *Blest Be the Tie that Binds*, the Bishop, with three taps of his historic gavel, declares the council adjourned *sine die*.

Parochial reports showed progress along many lines. In the year just past, contributions showed an increase of thirty per cent over the year before, two churches had been built, one in Santos and one in Erechim, and two others begun, in Rio de Janeiro and Sao Gabriel, parish halls were built in Santa Maria and Rio Grande. The one at Rio Grande is now nearing completion and will wait for funds to complete the upper story, which

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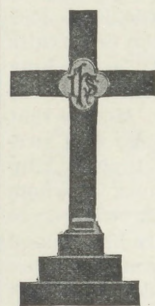
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is to serve as the rectory. In Livramento a fine and valuable lot has been secured for the future Church of the Nazarene. During the year four deacons had been ordained and one deacon advanced to the priesthood.

In the matter of future development plans were made and immediately set into motion whereby Southern Brazil will make strenuous efforts to pay her full share of the budget. An educational campaign is being carried on with the idea of inspiring each congregation to give a tenth of its total income for the advancement of Christ's Kingdom throughout the world. For many this will mean great sacrifice; in the whole district as yet there is only one rectory, and parish halls, so greatly needed, have only just begun to be built. Only three parishes have the advantages of parochial buildings, Rio Grande, Pelotas, and Bagé. At Santa Maria there is a large room annexed to the rectory, which is called the parish hall; the rectory kitchen, on the occasion of social gatherings, becomes the parish kitchen. While they have just secured a piano for this room, it might be mentioned that all the water used in the rectory has to be drawn by rope and bucket from a deep well at the bottom of a steep hill. This work usually falls to the lot of the rector's wife.

Those who are far removed from the scene of foreign missionary work wonder and sometimes ask whether those who are confirmed can be counted on to continue their relations with the Church and the Master. No one would pretend to say that our clergy here, foreign or national, are not often grieved and even disheartened by the backsliding of some and the return of others to a state of religious indifference. We are, however, often encouraged. Our twenty-eighth council ended in a way calculated to uplift and encourage each of the 400 persons present in the Church of the Mediator at the last service. After the official closing of the council, Bishop Kinsolving requested the Rev. Dr. James W. Morris, who was seated in the sanctuary next to him, to go down into the chancel to meet a committee. Just twenty-five years ago Dr. Morris had founded the work at Santa Maria and was the first rector of the church there. From the congregation there came five communicants and from among the clergy the Rev. José S. da Silva, the six of them the first-fruits of Dr. Morris' work there. In a touching speech, full of love and gratitude, the Rev. Mr. Silva reminded Dr. Morris that a quarter of a century ago he had presented for confirmation to Bishop Kinsolving a class of seven persons, of whom the six present, still living, wished to greet and thank him. One only had passed on to the Church Triumphant. He bore witness to the unshakable fidelity of that class, fighting the good fight for twenty-five years, full, still, of the same faith and of the same hope, some broken by the weight of years, but with the heart still young, with their souls strengthened and sustained by the same glorious Master. He added that it was like a review by a general of valiant soldiers who had sworn to defend a flag a quarter of a century ago. After he had exhorted all those present to imitate the constancy of such a class, a beautiful bouquet of roses, symbol of their love and affection, was presented to Dr. Morris. He, deeply moved by such a touching demonstration, replied in an appropriate speech, not unconscious that he was surrounded by the clergy, no less than five of whom were sons of that same parish. It was a fitting scene with which to close any council; as we of the clergy

marched down the aisle, single-file, because of the congregation—we could not march otherwise—we all felt that the ideals for which we strive were justified and approved by God.

WM. M. M. THOMAS.

WYOMING CONVOCATION

LARAMIE, WYO.—The adjourned meeting of Convocation of the Missionary District of Wyoming from January 20th met in St. Matthew's Cathedral, Laramie, June 8th. Delegates representing nineteen parishes and missions and twenty-one of the clergy in active service were in attendance. The business of this adjourned meeting was primarily the consideration of new canons and amendments to canons having to do with the organization of the district. No action was taken at this meeting, the matter being deferred for consideration at the next meeting of convocation.

In his address, Bishop Thomas outlined the remarkable material advance in the seventeen years of his episcopate. "When I came to Wyoming," the Bishop said, "I found a goodly heritage left me by the distinguished Bishop of Wyoming and Idaho, Bishop Ethelbert Talbot. Two fine structures are permanent memorials of his episcopate: the one, St. Mark's Church, Cheyenne; the other, St. Matthew's Cathedral, Laramie. The estimated and reported value of Church property was estimated at \$261,530. When I removed to Laramie I turned my attention from the prosecution of the evangelical program to that of religious education. Our educational program from the cradle to the career has now been provided in this our collegiate cathedral town. There is little now to be done of a diocesan nature but to operate wisely and well our plans for educational purposes and to press with vigor our evangelical program."

MANILA CLUB DESTROYED BY FIRE

MANILA, P. I.—Fire, thought to have been caused by defective wiring, destroyed the front section of the historic building of the Columbia Club here early in the morning of Friday, May 21st.

The fire was not discovered until smoke began to pour out of the front windows. The flames were fanned by a stiff breeze and the low water pressure—due to a prolonged dry season existing at that time throughout the lowland district—added to the difficulties of fighting the fire, which was not extinguished until the first floor of the main building, the main room, office, and library, had been completely gutted. Fortunately the loss was fully covered by insurance, and work is under way for restoring the clubhouse at once.

The Columbia Club, owned by the Cathedral of St. Mary and St. John, Manila, was formally opened on November 28, 1905. It marked the culmination of plans formed by Bishop Charles H. Brent soon after his arrival in Manila, as the first Bishop of the Philippine Islands. At that time there were many young men temporarily dwelling in the islands, holding clerkships and similar positions in civil service, and to them Bishop Brent wished to give a place where there should be an opportunity for pleasant intercourse and wholesome amusement such as would enable them to withstand "the temptations of Oriental life and maintain the high standards of personal and national duty with which they left home." The club was located in the commodious parish house given by Mr. and Mrs. George C. Thomas

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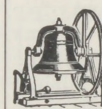
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to the Philippine mission, and the club rooms were largely furnished by students in American universities, Yale, Harvard, Princeton, and the University of Pennsylvania.

In the upper story of the building there was planned and constructed a large room reserved for the use of the Cathedral, designated as the "Cathedral Room." This has been devoted ever since the foundation of the club to social purposes in connection with the Cathedral parish.

In 1906 bowling alleys were added, and in 1909 a large swimming tank, and over this tank some ten years later, again largely through the generosity of Mrs. George C. Thomas, a gymnasium was constructed. A distinctive feature of the club is a provision in its constitution, voluntarily and unanimously adopted, prohibiting "gambling and the sale or consumption of alcoholic liquors" on the premises.

REV. A. R. BERKELEY ASSUMES NEW CHARGE

ROANOKE, VA.—The Rev. Alfred Rives Berkeley, formerly of St. Paul's Church, New Orleans, began his new work as rector of St. John's Church, Roanoke, on July 1st. He was greeted by a large congregation at the morning service of Sunday the 3rd, when he preached the first of a series of sermons on the respective duties of the clergy and the laity in the work of the Church.

Mrs. Berkeley and the children are spending the summer at their cottage at Saluda in the mountains of western North Carolina. Mr. Berkeley will join them there during the month of August and the family will be established in St. John's Rectory, No. 910 Orchard Hill, early in September.

COMMENCEMENT AT KENYON AND BEXLEY

GAMBIER, OHIO—Special ceremonies at Gambier, Ohio, marked the ninety-eighth annual commencement of Kenyon College and Bexley Hall, and the thirtieth anniversary of the election of William Foster Peirce to serve as president of the institution.

The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, formally expressed the appreciation of the college trustees to Dr. Peirce for his work, calling the president "the new founder of Kenyon" and stressing particularly his executive ability, the interest he has secured for the college, and the buildings which have been added on the Kenyon campus during his presidency.

Addressing the largest graduating class in the history of the college, Clan Crawford (of the firm of Squire Sanders & Dempsey, Cleveland) of the class of 1913, made the alumni address, according to the custom of the college. Daniel McCoy Bradock of little Rock, Ark., honor man of the graduating class, made the class address.

Honorary degrees of Doctor of Laws were conferred on a leading American business man, an educator, and a lawyer. Receiving the honors were Earl D. Babst, Kenyon, '91, chairman of the Board of Directors and former president of the American Sugar Refining Company of New York; George Washington Rightmire, former faculty member and now president of Ohio State University; and Matthew Trimble, Washington D. C., a graduate of Kenyon College in 1860, who has attended all but one Kenyon commencement since his graduation.

Degrees of Bachelor of Arts, of Philosophy, of Science, of Divinity; of Master of Arts, and of Sacred Theology were conferred upon graduating students.

Announcements by President Peirce made public the selection of Earl D. Babst to a trusteeship of Kenyon College, formerly held by Ralph King of Cleveland. Bexley Hall, the theological seminary, for which a \$300,000 endowment fund campaign was undertaken a year ago, was represented on the program of the Very Rev. F. C. Grant, D.D., Dean of Bexley, who reported the fund completely subscribed.

Bishop Leonard, the Rt. Rev. Boyd Vincent, Bishop of Southern Ohio, the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor, and the Rt. Rev. Theodore I. Reese, D.D. (Southern Ohio), were among the ecclesiastics present.

Following the commencement program, the alumni luncheon was served at the college Commons.

CELEBRATES SEVENTY-FIFTH ANNIVERSARY

WATERBURY, CONN.—The seventy-fifth anniversary of the consecration of St. Paul's Church, Waterville, a suburb of Waterbury, was celebrated on June 27th and 28th. The anniversary service was held at eleven o'clock on Sunday, conducted by the rector, the Rev. Ernest P. S. Spencer, assisted by the Rev. George W. Griffith, former rector of the parish. The sermon was preached by the Rev. John N. Lewis, D.D., rector of St. John's Church, Waterbury, of which St. Paul's had been a mission. Special music was rendered by the choir, and on the walls of the building were hung portraits of the Rev. Jacob L. Clark, founder of the parish, the Rev. John H. McCracken, the Rev. J. Attwood Stansfield, and the Rev. W. P. Waterbury, all former rectors. Just preceding the sermon a flag was formally presented by members of the relief corps and graciously accepted by the rector.

On Monday evening a very impressive historical pageant, How St. Paul's Came to Waterville, written by Mrs. Oscar W. Noble, was presented on the lawn of the park by members of the parish, nearly all of the Sunday school children taking part. There was also a musical program and the reading of three papers, each covering twenty-five years of the history of the parish.

ALBANY CATHEDRAL SCHOOL FOR CLERGY

ALBANY, N. Y.—The twenty-first annual session of the Albany Cathedral School for Clergy opened on Monday, June 21st, with sixty-one clergy in attendance. The lecturers were the Rev. F. J. Foakes-Jackson, D.D., on The Separation Between Judaism and Christianity, Prof. Nash of Cambridge on The Church and the Social Problem, the Rev. S. C. Hughson, O.H.C., on The Cure of Souls, and the Rev. James Coffin Stout, a Presbyterian and professor in the Union Theological Seminary, on Expository Preaching. It is noteworthy that all schools of thought in the Church were represented both in the faculty and students. Conferences in the evening were held by Bishop Oldham, who spoke on the Spiritual Life of the Clergy, the Rev. H. A. Donovan of Liberia on Missions, the Rev. Bernard I. Bell, D.D. on Preaching the Gospel in the Language of the Man in the Street, and the Rev. William B. Lusk on the Toc H Movement.

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SELDEN PEABODY DELANY, D.D., Editor

July, 1926 Vol. XIX, No. 5
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CAMP CONFERENCE FOR LEADERSHIP

LOUISVILLE, KY.—The Diocese of Kentucky has just completed a most successful session of Camp Woodcock, a diocesan camp conference for leadership and training conducted under the auspices of the Brotherhood of St. Andrew. The authorities were fortunate in securing the permanent camp ground of the Louisville Scout Council which was kindly loaned them for the purpose. Being situated but fourteen miles from Louisville, it was easily accessible from the see city by trolley, bus or motor; yet rugged enough to be miles from civilization and had many elements of a perfect camp, woods, hills, rocks, swimming, grassy levels for games and a natural rock amphitheater for camp-fire stunts. There were thirty-six boys present from a number of the Louisville parishes and missions in addition to the staff and conference leaders, and all who attended or visited the camp feel that it was such a success that it will be an annual event. Mr. John D. Alexander, field secretary of the B. S. A., was director, with Mr. Whitney Craik as assistant. The Rev. Frank Hardy, senior canon of the Cathedral, was chaplain, with the Rev. C. A. Ross, rector of St. Stephen's Church, associate chaplain. Other conference leaders were the Rev. J. M. Nelson, junior canon of the Cathedral, who gave a course of lectures on Social Service, and Mr. Kell, lay reader in charge of St. Luke's Church, Anchorage, whose subject was Missions. An outstanding feature of the camp was a beautiful outdoor chapel which the boys built or prepared, containing a stone altar, credence table, and lectern. Here three celebrations of the Holy Communion were held, and an Evening Prayer service on Sunday afternoon attended by a goodly number of visitors.

DR. CUMMINS GUEST OF LAYMEN'S LEAGUE

APPLETON, WIS.—The Rev. Alexander G. Cummins, D.D., rector of Christ Church, Poughkeepsie, N. Y., was recently the guest of honor at a dinner given at the Conway Hotel, Appleton, by the Protestant Episcopal Laymen's League, and made the principal address. Short talks were also given by Mr. Frank Radford, of Oshkosh, president of the League, Mr. Francis S. Lamb, of Oshkosh, secretary, and Dr. Barnes, of Ripon. Dr. Cummins also preached at All Saints' Church, Appleton, on the following Sunday afternoon. Dr. Cummins was accompanied by the Rev. Dr. Guy E. Shipler, editor of the *Churchman*.

SUMMER SCHOOL OF THE SECOND PROVINCE

BURLINGTON, N. J.—The lower Summer School of the Second Province, heretofore meeting at Princeton, held its session this year at St. Mary's Hall, Burlington, with an exceptionally strong group of young people. The surroundings were found to be most satisfactory, the slope of the bank of the Delaware River and the school campus with its fine old trees planted by the first Bishop Doane furnishing ideal accommodations for sunset services and conferences. "Riverside," the ancient episcopal residence, has been re-conditioned after being closed for some thirty-five years, and was used by the men attending the Summer School. It will serve hereafter as the library of St. Mary's Hall.

At the evening conference on July 2d

the School, by unanimous vote, appropriated Bishop Doane's famous hymn, Flung Out the Banner, written for the boys of Burlington College, as the first choice, and his other hymn, Softly Now the Light of Day, also written at Riverside, as a companion hymn of the Burlington Summer School.

The total attendance at the School was about 170. Bishop Colmore, of Cuba, was the school pastor, and Bishop Matthews served on the faculty.

COMMUNION SILVER STOLEN

SANDUSKY, OHIO—At Grace Church, Sandusky, Ohio, it was discovered on last Saturday morning, when Miss F. G. Spencer of the Altar Guild went to cleanse the vessels for Sunday service, that the cupboard in which were concealed the Communion silver had been broken open, and the following pieces taken: the flagon, two chalices, a credence paten, and a bread box. The paten of the set was overlooked, as well as two baptismal bowls of silver, and two private Communion sets. The wine was not touched. The value of the stolen property is placed at about \$620.

As the church has been open daily the robbery might have taken place during that time.

ST. ANDREW'S, NEW YORK, SERVES RUSSIANS

NEW YORK CITY—A group of Russians has recently published in one of the Russian papers issued in New York the following gracious open letter to the Rev. Dr. Albert E. Ribourg, rector of St. Andrew's Church, together with a picture of Dr. Ribourg drawn by a Russian artist. A translation of the letter reads:

"Dear Dr. Ribourg: Three years ago we landed on the shores of the United States, full of the misfortune and great hardships which we had just gone through, with the bitter thought of having lost our Mother Country, our relatives and all that was dear and sacred to us in Russia, with no bright hope for the immediate future but with a deep feeling of gratitude to the American people for all they had done for us in Constantinople.

"We landed and dispersed in this great city of New York. Little by little the new Russian arrivals began to concentrate themselves in Harlem, in the neighborhood of St. Andrew's Church and here, from the very first, all of them came to know the name of Dr. Ribourg, rector of this Church.

"You were, it seems, the first of the local American society to welcome us in the simple and hearty way which is so dear to us and which reminds us of our Russia.

"You did not know our language nor our character, but you exactly understood what was in our souls and readily responded to our needs.

"During the past three years, many of us have applied to you with different requests and you took great pains to understand what was needed and to fulfil it."

The letter then describes the Russian Holy Week services, for which the church was loaned and continues:

"A thought occurred to many of our people in those days that it was not accidental that we obtained spiritual comfort and joy in the Church of St. Andrew, the first-called Apostle. This Apostle stands the nearest to us, because it was he who preached in our ancient Khersoness (Crimea) and who, according to tradition, set up a cross on the spot where years later arose Kieff, the first Russian city, the so-called 'Mother City of all Russian cities' on the river Dnieper in which our ancestors were first baptized.

"Allow us, then, to present, dear Dr.

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Ribourg, this imperfect expression of our feeling of gratitude to you (this we never will be weary of doing) and these three books, the *Russian Orthodox Service Book*, and Miss Bumgardner's *The Light of Russia* and *Undaunted Exiles*, whose purpose, according to their author, was to bring us, Americans and Russians, mutually closer, to make us more thoroughly understand and love each other.

"Most sincerely and respectfully yours,
MEMBERS OF THE RUSSIAN ORTHODOX CHURCH OF CHRIST THE SAVIOUR."

FUNERAL OF BISHOP OSBORNE

SAN DIEGO, CALIF.—The funeral of the Rt. Rev. Edward William Osborne, D.D., who died on the evening of July 5th, following a stroke which he had sustained ten days previously, was held on Thursday morning, July 8th, from All Saints' Church, San Diego. The service was conducted by Bishop Johnson, assisted by the Rev. Charles Murphy, rector of the parish, and the Rev. Charles P. Otis, S.S.J.E., of San Francisco.

FOUNDER'S DAY AT DE VEAUX SCHOOL

NIAGARA FALLS, N. Y.—In the absence of Bishop Brent, who is at present in charge of the churches in Europe, Bishop Ferris presided over the Founder's Day exercises at DeVeaux School, Niagara Falls, N. Y. After the ringing of the Lewis Chimes, prayers were said in the beautiful chapel. The friends of the school then assembled before an outdoor platform under the great trees, and the headmaster, the Rev. William S. Barrows, announced the prizes and distinctions of the year. Bishop Ferris then made a striking address on the subject of a Boy's Religion and awarded diplomas to eight graduates. A special prize, three numbers of *St. Nicholas* bound in morocco and containing his own stories written for that magazine, was awarded to Cadet Sergeant Derk Bodde of Niagara Falls. The exhibition drill of the DeVeaux Cadet Corps, luncheon under the trees, drill of the old DeVeaux Boys' Brigade under command of Col. George G. Shepard, and dancing in the gymnasium concluded a perfect day. As always many old DeVeaux boys returned to renew fond memories, coming from as far west as Los Angeles and as far east as New York City. Of the graduates, two are to enter Hobart, one Harvard, one Middlebury. Two are to return to DeVeaux for post graduate year and one goes into business.

Through the sale of that part of the DeVeaux farm lying east of the Lewiston Road for \$200,000, DeVeaux School comes into a large addition to its income-bearing funds.

CARING FOR C. M. T. C. STUDENTS

APPLETON, WIS.—The Rev. P. O. Keicher, 1st Lt. Chap.-Res., will be on active duty with the 402nd Infantry at Fort Sheridan, August 8th to 22nd. Chaplain Keicher, who is also county chairman for C. M. T. C. enrollment, hopes in addition to spend the first and last weeks of August on duty at the same post so as to be in touch with the C. M. T. C. students from the county for the full thirty days. Fr. Keicher is vicar of the church at Kaukauna, Wis., his permanent address being 225 Insurance Building, Appleton, Wis.

THE AUSTRALIAN Board of Missions is asking for just over £37,000 to meet its anticipated expenditure for 1926.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

VIRGIL BOYER, PRIEST

LANSING, MICH.—The Rev. Virgil Boyer, rector of St. Paul's Church, Lansing, since 1918, died suddenly while in the garden of his home Wednesday afternoon, June 30th. Funeral services were conducted by the Rt. Rev. Herman Page, Bishop of Michigan, on Saturday, July 3rd, in St. Paul's Church. The remains were taken to Youngstown, Ohio, for burial.

The late Fr. Boyer was a graduate of Oberlin, and was ordained deacon in 1906 and priest in 1907, by Bishop Leonard. Before coming to Lansing, he was curate of Emmanuel Church, Cleveland, Ohio, 1905-08, and rector of Christ Church, Cleveland, 1908-18. He was married in 1897 to Miss Dorothy Schiller, of Youngstown, Ohio, who survives him.

CHARLES W. BOYD, PRIEST

GEORGETOWN, S. C.—The Rev. Charles W. Boyd, a retired priest of the Diocese of South Carolina, died at his home at Georgetown, S. C., on Sunday morning, July 4. He was born at Union, in 1863, and educated at the Porter Military Academy in Charleston, Union College, and the University of the South, Sewanee. Practically his entire ministry was spent in South Carolina serving as rector of various parishes, the last being at All Saints' Church, Waccamaw, and Prince Frederick's Church, Pee Dee. He retired on January 1st last on account of ill health. He bore long months of weakness and suffering with great fortitude, and faced the inevitable end with courage and faith. He was a man of great strength of character, of keen intellect, and an unusually eloquent preacher.

He is survived by his widow, who was

Miss Marian Godfrey of Cheraw; four children, Charles W., Jr., Gillespie, Marian and Elizabeth. The funeral service and interment were at old St. David's Church, Cheraw, S. C., on the morning of July 5th, the Rev. Messrs. N. C. Duncan and H. D. Bull officiating.

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ARTHUR LEWIS BUMPUS, PRIEST

HEWLETT, L. I.—The Rev. Arthur Lewis Bumpus, rector of Trinity Church, Hewlett, L. I., since 1916, died in St. Joseph's Hospital, Far Rockaway, L. I., on July 8th, after a brief illness, in his fifty-seventh year.

Mr. Bumpus was born in Weymouth, Mass., March 4, 1870, the son of Everett Ephas and Emma Frances (Russell) Bumpus. He was graduated from Harvard in 1891, from the Episcopal Theological School in 1894, and was ordained deacon and priest by Bishop Lawrence. During his ministry he was rector of St. Paul's Church, Natick, Mass.; curate at the Church of the Ascension, Boston; curate at St. Paul's Church, Milwaukee, Wis.; in charge of Trinity Church, Belvidere, Ill., 1909-10; vicar of St. Andrew's Church, Ayer, Mass., and rector of St. Michael's Church, Brooklyn. He also established Trinity Chapel in Valley Stream, L. I., while at Hewlett.

Mr. Bumpus is survived by his widow and two children. The burial office was said on July 11th at Trinity Church and interment was at Quincy, Mass.

ELLIOT WHITE, PRIEST

PHILADELPHIA, PA.—The Ven. Elliot White, Archdeacon for Work among the Foreign Born in the Diocese of Pennsylvania, died July 1st after a brief illness. Very recently Fr. White had resigned his work here and had gone to Bay Head, N. J., where for twenty years he had been in charge of the church during the summer. After the summer's rest he had intended to go out to one of our missionary bishops for special work. On Sunday, June 27th, he was seized with a sharp attack of angina pectoris from which he died the following Thursday. Requiem was held in the church at Bay Head at eight o'clock on Saturday and the burial office was said at two o'clock.

Fr. White was born in New York City in 1861. He received the degrees of B.A. and M.A. respectively in 1881 and 1884 from Williams College, and B.D. from the G. T. S. in 1888. He was made deacon by Bishop Potter in 1885, and priest by Bishop Scarborough in 1886. In the early years of his ministry he served in the dioceses of New Jersey, North Carolina, and New York. In 1907 Fr. White became rector of Grace Church, Newark, where he remained until he became rector of St. Mark's Church, Philadelphia, in 1913. In 1920 Fr. White became Dean of St. Paul's Cathedral, Fond du Lac, returning to Philadelphia in 1922 to become

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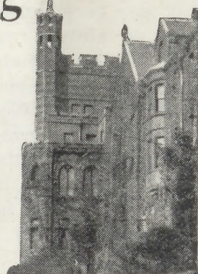
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GEORGE M. STANLEY, PRIEST

SOUTH GLASTONBURY, CONN.—The Rev. George M. Stanley, a retired priest, residing here, died on Monday, June 21st. The burial took place on the 23rd, Bishop Brewster officiating.

Born in East Greenwich, R. I., July 30, 1843, the son of Egbert and Mary Nill (Tibbits) Stanley, he was educated at Greenwich Academy, Cheshire Academy, and Trinity College, from which he received his B.A. degree in 1868 and an M.A. in 1871. His theological training was taken at Berkeley Divinity School, upon his graduation from which, in 1870, he was ordained to the diaconate by Bishop Clark. He was advanced to the priesthood the following year by Bishop Williams.

Until his retirement in 1917, the Rev. Mr. Stanley served successively as assistant at St. James's Church, New London, Conn., 1870-72, and as rector of St. Matthew's Church, Hallowell, Me., 1872-74; of St. Thomas', Camden, Me., 1874-77; of St. Luke's, South Glastonbury, Conn., 1877-80; of St. James's, Winsted, Conn., 1880-1901; of the House of the Advent, Clinton, Conn., 1901-04; and of St. John's, Pine Meadow, Conn., 1904-17.

JOHN T. COXHEAD

YANKTON, S. D.—The death of John T. Coxhead, one of the most active communicants of South Dakota, occurred at his home in Yankton on the evening of June 3rd. Mr. Coxhead is best known throughout the country as being the head of a Church furniture business that is widely known. In his home parish and missionary district he is equally known as having been a lay reader for more than fifty years, a vestryman for many years, an active worker in the Church school even after failing health made it impossible for him to hold an official position, a deputy for many years to the annual convocation of the district, and in all things a loyal and well-informed Churchman. A casual glance through the parish register at Yankton shows that Mr. Coxhead stood sponsor at the font of Christ Church forty-nine times, and it is likely that his sponsorship in other parishes adds very materially to that number. Mr. Coxhead came to Yankton in 1881, having previously been a communicant at Poughkeepsie, N. Y., where his father before him had conducted a business in Church furniture.

MARY FRANCES FRENCH

NEW YORK CITY—The death of Miss Mary Frances French, sister of the Rev. Arthur French, at one time rector of the Church of St. John the Evangelist, Montreal, Canada, occurred at St. Luke's Hospital, New York City, on the morning of July 5th. Miss French was born in San Francisco but removed with her parents at an early age to their native country, England, where she passed her girlhood and young womanhood, the latter in Oxford, under the spiritual direction of Dr. Pusey. Canon King, later Bishop of Lincoln, Dean Paget, who later became bishop, and Dr. Bright, famous as historian, hymn writer and preacher, were acquaintances and influences of those early years.

Miss French returned later to America and worked both in Canada and in the eastern states of this country. In 1912 she returned to San Francisco, where she was a devoted and efficient worker in city and county institutions in cooperation with the Rev. W. M. Bours, city missionary. She was also a valued helper in the Episcopal

Chinese Mission, which, by a strange coincidence, stands on the site of her birthplace. After ten years of faithful service on the Pacific Coast, Miss French returned to the East where she acted for some time as a volunteer worker at Trinity Mission House, New York City, and at the Home for the Aged on Welfare Island.

Miss French was a devout Catholic Churchwoman of the later Tractarian type and a woman of charm and culture.

The burial office and requiem mass were said in All Saints' Chapel, Trinity Church, New York City, on July 7th, and the body was accompanied by Fr. French to Montreal for interment.

HARRIET RANDOLPH PARKHILL, DEACONESS

ORLANDO, FLA.—Deaconess Harriet Randolph Parkhill passed to higher life on July 3, 1926, from her home in Orlando, Fla. The funeral service was held in St. Luke's Cathedral on Sunday, July 4th, with interment the following day in Jacksonville, Fla.

Born in Tallahassee, Fla., on April 5, 1841, her early life was devoted to the care of her invalid mother and her aunt, though she included always her earnest work for Christ and His Church, and was secretary of the Woman's Auxiliary for the state of Florida before the diocese was divided. Moving from Jacksonville to Sanford shortly after Bishop Gray's consecration, she was his zealous and invaluable helper throughout his twenty-one years' charge of the missionary district of Southern Florida, till her failing eyesight became almost total blindness. This heavy cross was borne with cheerful patience.

In 1899 her great desire through previous years was granted in her entrance to the Church Training and Deaconess House, Philadelphia, where she completed the two years' course with highest honors and was received as deaconess by Bishop Gray in Holy Cross Church, Sanford, on Dec. 27, 1901. Later she took charge of the Cathedral School for Girls, Orlando, at Bishop Gray's request, during part of its early struggling years, devoting herself fully to this arduous labor with marked success. She was one of the United Offering missionaries and a devoted member of the Daughters of the King.



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