

# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 24, 1926

No. 13

## Money in Politics

EDITORIAL

## Meletios, the Statesman

The New Patriarch and the New Age

BY THE REV. W. A. WIGRAM, D.D.

## The Synod of the West Indies

## FIRST MORTGAGE TOLL BRIDGE BONDS YIELDING 6½%

A toll bridge, forming an essential link in a system of arterial highways, is assured of a large and steady income.

Operating expenses are very low. The collection of tolls is a spot cash transaction. Depreciation on a well built structure is practically negligible. Rates, established by franchise, are fixed on a scale ample for the service of the bonds.

We are offering a most attractive issue of First Mortgage Bonds, secured by a well located toll bridge, which has already demonstrated its high earning power. Carrying a yield of 6½%, we recommend these bonds as an exceptionally desirable investment.

Send for Circular 1249

### Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street  
CHICAGO

## HANDBOOKS ON THE MISSIONS of the EPISCOPAL CHURCH

A uniform series of books, generously illustrated, containing maps, reading lists, index, and provision for the annual supplements whereby they are kept up to date. No other publication tells so completely or so vividly the story of the Church's work in these missionary fields. Each book treats of a single field.

Volumes already issued are:

I CHINA .....	40 cents
II JAPAN .....	40 cents
III THE PHILIPPINE ISLANDS .....	40 cents
IV LIBERIA .....	40 cents
V THE WEST INDIES .....	50 cents

The Set of Five \$2.00 postpaid

Price includes annual supplement service

Order From

### THE BOOK STORE

Church Missions House

281 Fourth Avenue

New York, N. Y.

## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

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, LL.B.  
Circulation Manager, LINDEN H. MOREHOUSE.  
Advertising Manager, CHARLES A. GOODWIN.  
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

### SUBSCRIPTIONS

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

### ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN, Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cts. per year.

THE SHEPHERD'S ARMS, Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS .....	431
Money in Politics—New Measures in Mexico.	
ANSWERS TO CORRESPONDENTS .....	433
ACKNOWLEDGMENTS .....	433
OUR AMERICAN CHURCHES IN EUROPE. By the Rev. Francis G. Burgess .....	433
DAILY BIBLE STUDIES .....	434
BLUE MONDAY MUSINGS .....	435
"THERE IS ONE" [Poem]. By Jocelyn Richards .....	436
A NEWFOUNDLAND INCIDENT. By the Rev. Roland F. Palmer, S.S.J.E. ....	436
MELETIOS, THE STATESMAN. By the Rev. W. A. Wigram, D.D. ....	437
THE SYNOD OF THE WEST INDIES .....	439
AN INTERESTING PARISH HISTORY. By Elizabeth Carnahan .....	440
THE FOUNDING OF THE YOUNG CHURCHMAN .....	441
EDWARD W. OSBORNE. By the Bishop of Vermont .....	442
AROUND THE CLOCK .....	442
BOOKS OF THE DAY .....	443
THOMAS JEFFERSON. By the Bishop of New York .....	444
LONDON LETTER .....	447
EUROPEAN LETTER .....	449
TORONTO LETTER .....	449
NEW YORK LETTER .....	450
BOSTON LETTER .....	451
CHICAGO LETTER .....	452

## GOD, THE CREATOR

ONE of the great weaknesses of the human mind is to seek for a resting place and when it is found to look upon it as final. Thus the idea has been widely accepted that the creation was finished long ago. The truth is that creation is an endless process. God is still making man, and a little reflection will show that the divine Artist has yet far to go before He can look upon his work with thorough satisfaction. In the movement of the wind and tide, in the change of the seasons, the growth of flowers, the flight of birds; in the development of the horse from an animal no larger than the fox in far-off prehistoric days, the creative impulse is at work. God is the ground of every prayer and aspiration, of every struggle for purity and moral worth, no less today than when man first became a living soul as he emerged from his long sub-human apprenticeship."—JOHN ARCHIBALD MACCALLUM, in *The Great Partnership*.

# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 24, 1926

No. 13

## EDITORIALS & COMMENTS

### Money in Politics

WE had not intended to discuss this question at this time. We have always maintained not only the right but the duty of the religious press to discuss the moral issues that underlie political questions. As far as possible we have avoided the discussion of such issues in connection with political campaigns, whether before or after, and we have invariably refrained from concluding any such discussion with the epigram, Vote for A.

That the subject has more than an academic interest for Churchmen at the present time is the very reason why we should not have chosen this time to discuss it. But we find in a recent issue of the *Christian Century* what is either a challenge or a taunt: In the recent primary election in Pennsylvania the "leading layman" of the Episcopal Church was a candidate for a nomination in the interest of which more than a million dollars is said to have been spent. What will the heresy-hunting Episcopal Church do to him? Nothing, of course. [We are citing the substance of the challenge or the taunt, whichever was intended, from memory, not having the paper before us.]

We intend to meet the challenge frankly, but to do so in a wholly impersonal manner, discussing not an individual but a moral issue. The one observation on the personal side that we shall intrude is that the Episcopal Church differs from most of those communions that are best known to the *Christian Century* in that it is avowedly a Church of sinners; and when one of its members sins, he does not find his associates drawing away from him in horror, much less does he find himself excluded from the Church, but he finds sacramental and other provision available for access to the Throne of Grace where sins are forgiven. But it is no part of the purpose of this article to discuss what may be the particular sins of any individual; we have trouble enough with our own.

**MONEY** has a true, an honorable function to play in politics.

This is a day in which the duty of treating one's money as an object for Christian stewardship is widely stressed. Men have ideals, in Church and in State; and the finer the men, the more active are they in striving to realize their ideals.

Men give money to the Church in tens and hundreds and thousands of dollars, where once they gave in cop-

per or silver coins or in dollars. They give in millions for educational and benevolent foundations. In time of stress the Red Cross organization was entrusted with hundreds of millions, while scarcely smaller funds were placed in the hands of the Y. M. C. A., the Knights of Columbus, and, in smaller degree, in many other organizations.

Men feel intensely on such a subject as the liquor traffic, and they lavish millions of dollars upon bodies formed to secure such a solution of the problem as seems to them most wise; thus the Anti-Saloon League, the W. C. T. U., the temperance activities of the Methodist Church, our own Church Temperance Society, and, on the other side, the organizations opposed to prohibition, all are able to secure contributions, some in very large sums, from their respective constituents.

Men and women believe in changing the political status of women, perhaps by giving them the suffrage, and they plan extensive and expensive methods of propaganda in order to accomplish their purpose, and contribute the funds required accordingly.

Does any group of citizens desire to accomplish some change in the laws of state or city or nation? Every one of them recognizes that in order to bring the proposed change to the thoughtful consideration of a mass of voters, a good deal of money must be spent.

**WHAT** are possible motives that induce men to run for political office?

One does so in order that he may obtain a precarious living on the emoluments of his office.

Another does so because of the possibility of making a fortune out of politics in various devious ways.

Another does so because he desires to influence legislation on behalf of a class—his class—and perhaps to the injury of another class; and whether his class be that of the manufacturer, of "big business," or of "labor," makes no difference. Each of these has its purely selfish class promoters.

Another honestly desires to serve the best interests of all the people of his constituency; of the state and of the nation. He sees the glaring inefficiency, sometimes the glaring corruption, of the Democracy as we are building it in this country. He has the earnest desire to get into things, to substitute business methods for inefficiency, honesty for dishonesty, high ideals for low ideals; to make his city, his state, his nation a

leader in the cause of righteousness to all the world. He would vindicate Democracy by making it *work*.

Too few candidates are of the latter class, but there are far more of them than people generally suppose. There would be still more if, by a combination of law and of practice, we had not made it next to impossible for them to succeed.

In the first place, except possibly in connection with the presidency, we have repealed and, generally, prohibited, every opportunity for parties, or groups, owning allegiance to a particular set of principles, to bring out candidates pledged to those principles, and promote their candidacy. The first effect of the substitution of the direct primary for the old-time convention was, in many instances, to dethrone a boss. Many of the bosses were corrupt and deserved to be deposed—though sometime we hope to write an appreciative eulogy of the much maligned Boss. Because the local boss was dethroned, the primary was voted a great success, and state vied with state in putting the system into operation.

After dethroning the boss, the new system had nothing constructive to put into his place. No group remained to select candidates pledged to definite principles and then to go out enthusiastically and see them elected. Pure individualism took its place. It was guilelessly assumed that several thousand people in a ward, or several hundred thousand in a city, or several million in a state, could, without organization, without previous conference, without the remotest possibility of knowing anything about the personalities back of the names that were printed voluminously on the long ballot that would be handed them at the polls, proceed to choose an efficient, high minded, intelligent candidate, worthy of the suffrages of a great people. The simple faith in "the people" that could lead to the creation of such a system is one of the most sublime phenomena of modern times. It far surpasses anything that passes for faith, or for credulity, or for superstition, among Christian Churches. If this editor has any cause to congratulate himself that, like the publican, he is not as other men are, it is because, in his wildest moments of greatest confidence in Democracy, he never succumbed, as did most of his friends, to the superstition that the direct primary, unaided and alone, would, could, or ever might prove to be a helpful factor in the advance of Democracy. Let those defend it who will. But it has effectually dissolved parties, as we once knew them, has abolished any effective system of party responsibility, and has limited candidates for office almost exclusively to self seekers, announcing their own candidacies, avowing their own superiority, wielding their own megaphones, and soliciting their own campaign funds from men whom they might wheedle into investing something in the candidate's cause, in the hope of getting it back in special privileges if the candidate should be elected.

**B**UT if a man of high principle, in spite of these discouragements and handicaps, should announce himself as a candidate for office, how is he to bring his qualifications to the attention of his constituency?

If he desires to represent only a city ward, he will begin with the advantage of a considerable personal acquaintance, and with the hope that his friends will speak a good word for him to their friends; an advantage that is of diminishing value as the size of the city increases, and a hope that is frequently doomed to destruction. But on a city-wide or a state-wide scale, unless he be already very famous—or infamous—he cannot hope to make himself known personally to more than the merest fraction of his would-be constituents.

The case is still harder if his opponent is more famous—or infamous—than himself.

What may he do? He may send out an army of speakers on his behalf, hiring halls and bands, advertising meetings, stirring up enthusiasm, distributing badges.

Or he may institute a campaign of newspaper and fenceboard advertising.

Or he may promote a chain of personal follow-up letters to all the possible voters whose names he can find.

But whichever the method he selects, *how is he to defray the cost?* For any conceivable method intended to reach a great body of voters involves great expense. But without reaching them, in order to lay his qualifications before them, and tell them what he proposes to do if elected, how can he run for office at all?

What is a reasonable and legitimate cost per voter for making himself known to them? Twenty-five cents? Fifty cents? A dollar?

At the lowest of these amounts, in a state comprising perhaps three million eligible voters—for the number of eligible voters to be reached is much larger than the number of votes that will be cast—there would be involved a cost of three-fourths of a million dollars to promote the candidacy of a single candidate.

So perhaps a group of like-minded candidates for different offices combine to present their united claims for the suffrage of the people. On the one hand this will materially reduce the total expense; on the other hand, it will take the complete control over expenditures out of the hands of each separate candidate. Is one dollar per voter too much for the presentation of such group candidacy, in which something must be said as to each of them? Well, in a constituency of three millions, *that would mean \$3,000,000.*

Now, in the recent very expensive primary election in Pennsylvania, we think that no individual candidate is alleged to have spent an average of 25 cents per voter, and no group of candidates an average of one dollar.

Yet it is difficult to see how, with the most economical management and the most scrupulous censorship of things to be paid for, the whole body of voters in any large constituency can be effectually reached by an expenditure of much less than 25 cents per voter for a single candidate or one dollar per voter for a group of candidates. We venture to prophesy that, compared with expenditures of the future, if our present system continues to prevail, the recent Pennsylvania expenditures will sink into insignificance.

For that is what it *costs* to carry a campaign through the primary, whether any of us like it or not. And after it is all over, the expense of the election must begin!

Is it any wonder that the best men in any constituency so seldom can be induced to run for office?

**L**ET those throw stones who will. We are not among them.

To contribute money toward the legitimate and proper expenses of a candidate who seeks office unselfishly for the public good, is as praiseworthy an exercise of one's stewardship over wealth as to offer it solemnly before God's altar for church maintenance or missionary advance.

And to use *one dollar* for the purpose of electing one who will promote purely class interests—let alone his own selfish interests—is a crime against Democracy.

For it is not a question of much or little, but of the motive in giving and the end to be served.

If there were corrupt expenditures in Pennsylvania, whether these were in pennies, in hundreds or in hun-

dreds of thousands of dollars, those responsible *sinned*. No matter in whose interest such expenditures were made, no matter who would be hit by the exposure, it is the duty of grand juries to discover the facts and to indict those who may probably be guilty. There are no "higher ups" in such a case as this; however exalted be his name or station, one knowingly corrupting an election is a "lower down," if not the lowest down.

Yes, the expenditure of large amounts of money in an election is a grave evil, however legitimately the money may be spent, however praiseworthy were the contributions. How to amend our election system in such wise as to eliminate the need for such expenditures is a problem upon which the wisest minds in our country may well be employed. Unless the solution of the problem can be discovered, Democracy itself must fail. However, it is beyond our present purpose to enter into the consideration.

So the *Christian Century* may, we trust, feel that its challenge has been met. Churchmen are not afraid to discuss a problem in which one of their most distinguished sons is a personal factor. Like almost everybody else, the *Christian Century* has wrapped its robes of righteousness about itself, and expressed its holy horror of the sinners above others who have been candidates for office in the Pennsylvania primary—and paid not the slightest attention to the real issue that is involved.

And perhaps it is on the popular side.

**N**EW decrees of the President of Mexico, effective July 31st, add to the difficulties of our harassed workers in that land. If these decrees shall be strictly carried out, it would seem to involve the confiscation of all our property, the expulsion of those of our clergy who are not Mexican-born, and the closing of our schools. Four candidates are about ready for ordination; but how are they to be ordained? Native Mexicans in several cities are asking for the extension of our work to them, and English speaking residents in many places are clamoring for churches.

What can be done about it all? We must probably await the recommendations that may come from the field. Whether the Bishop would be permitted to remain in the country as an executive, advising, comforting, strengthening the workers, but not conducting public services, we cannot say. It would be exceedingly helpful to the work if that should prove feasible. Perhaps the candidates for Holy Orders can be sent to this country for ordination. It may be that in some of them may be our hope for the future of the Mexican Church.

Pray for our Bishop and workers; and be ready to back them up when they may make recommendations for the future.

**ANSWERS TO CORRESPONDENTS**

C. H.—(1) The novitiate of the S.S.J.E. is located at 978 Memorial Drive, Cambridge, Mass.—(2) A Bishop Coadjutor assists the Bishop of a diocese in such manner as the Bishop may have set forth prior to the election of the former, and as may afterward be agreed between them. He succeeds to the episcopate of the diocese on the death of the Bishop.

**ACKNOWLEDGMENTS**

NEAR EAST RELIEF

Mrs. Albert B. Fales, Wellesley Hills, Mass.....	\$ 10.00
St. James' Church, Clinton, N. Y. ....	13.00
	\$ 23.00
THE LIVING CHURCH ROLL OF BENEFACTORS OF THE BELGIAN ORPHANS	
Mrs. Emma Kingsland, Roselle, N. J. (No. 43 and No. 44) ...	\$ 73.00

**OUR AMERICAN CHURCHES IN EUROPE**

BY THE REV. FRANCIS G. BURGESS

RECTOR OF THE CHURCH OF THE HOLY SPIRIT, NICE, FRANCE

**A**N American parish in Europe is a kaleidoscope—a living, human kaleidoscope. Or, to speak more closely to modern experience, it reminds one of the moving scenes of a cinema.

Time was when in a number of European cities there were considerable "colonies" of English and American residents. Some for business, some for health, some to educate their children, some for other good reasons, they settled down for two or three or more years, a few even for many years. For the present, at least, that day seems past. Such "colonies" still exist, but their numbers in many cases are diminishing, and in some places they have well nigh disappeared.

The modern world is very uneasy. The automobile is both a feature and a factor of this uneasiness. Many persons now live almost like gypsies, continually on the move. They are here today and gone tomorrow. And since the great war the tourist movement has enormously increased. The monster steamships are carrying hosts of Americans to Europe, and the main lines of travel are flooded with them.

Consequently a change in the reason-for-being of our European churches. Once they existed principally for the residents. The chance passer-by was simply a momentary guest. Today these conditions are reversed. The churches' service to the residents is merely incidental. Their main office is to help the continually passing stream of pilgrims.

In our average foreign church at least two-thirds of a Sunday morning congregation is composed of transient visitors. This means that while one-third of the congregation is comparatively stable, showing the same faces from Sunday to Sunday, those composing the two-thirds are changing every week. And, consequently, for one resident who is served by that church, its privileges are enjoyed by perhaps a thousand travelers. Is this not a fact to be noted and remembered, when there is a question of the support of these churches?

Perhaps you yourself are expecting to visit Europe, or possibly your friend is planning such a trip. Here, then, is a list, alphabetically, of the places in which you can find our Church services: Dresden, Florence, Geneva, Lausanne, Lucerne, Munich, Nice, Paris (two churches), Rome. In each of these places is waiting for you your Father's house and a gathering of your fellow countrymen. Here is a duplicate of your own home church. Here you can join, with heart and voice, in the same prayers and praises that your friends are repeating that Sunday morning across the sea. Are you ill? Are you in any sort of trouble? Here is sympathetic help, close at hand. You have only to say good-morning to the rector, or send him word, and tell him what is the matter, and everything possible will be done for you at once. Many the words of gratitude, many the earnestly thankful letters, from those who in our European churches have found rest for their souls. Come and try for yourself, and then tell others about it.

Some in the home land, we are told, sneer at their fellow countrymen in Europe as expatriated for their country's good. Sneering is an amusement of the thoughtless. "Judge not according to appearance, but judge righteous judgment." With rare exceptions, the great mass of the Americans in Europe can give excellent reasons for being here. Meantime, as we offer you our sympathy, cannot you, for your part, bring some welcome help to us? Especially inform yourself, by inquiry and by experience, about the good work of our European churches. And then all the encouragement and strength and cheer that you can give, we, in your name, will pass on to others.

**THE PROFESSOR DISCOVERS**

**THE FURTHER** I have gone with my studies in community life the greater has become my appreciation of the opportunity of the rural church, not as a stepping-stone, but as a definite specialized field of service, as a profession, as a life-time ministry.

But it was not until I fell among the group of rural clergy of the Episcopal Church attending our Summer School for Rural Ministers that I really began to have any hope for the rural church.—From a speech by a professor in a large mid-western University.

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE LIFE OF THE CHRISTIAN FAITH

July 25: Eighth Sunday after Trinity, St. James' Day

### PRACTICAL FAITH

READ St. James 2:14-26.

CAN faith profit? Many a man is asking that question today, and answers it with a practical negative. It does not matter, he says, what a man believes; it matters supremely how he lives and what he does. He thinks that he finds justification for that position in the words of St. James. Here, he thinks, we are free from the old insistence upon the importance of belief; we have religion founded solidly upon the bed-rock of conduct. We are at last dealing with concrete, plain issues which the average man understands. St. James, however, implies nothing of such an unreal separation between faith and action, motive and performance. His whole argument rests upon the fact that there can be no divorce of the two. Faith is true only when it issues in right living, and living true only when it proceeds from right motives. Faith without works may be dead indeed, but never more dead than the man whose life is uninspired by faith. He is at the best the dull moral plodder.

July 26

### THE FAITH OF ABRAHAM

READ Genesis 12:1-9.

ABRAHAM has been taken as the type of faith. He left the secure and known in quest of the unknown. His was a kind of moral adventure. He believed that life held things which could not be secured by treading the proven paths, or by contenting himself with the obvious. There was within him a prompting to discovery. All faith has that element of adventure. Like Abraham, every real man is compelled to faith. He cannot accept things as they are, or believe that in his casual acquaintance with life all truth has been discovered. He knows that the best of life has escaped him. Yet he must go forward at a risk, "believing where he cannot prove." Life is never known till it is met and grappled with, but the going forth to meet it is a perilous and uncertain business. It is the exchange of the life of acquiescence for the uncertainties of the traveler's road.

July 27

### THE FAITH OF MOSES

READ Exodus 3:1-12.

THE mood of vague desire, the undefined feeling of the something better than average experience offers, is not faith. That is the acceptance of the highest we can conceive, with all the consequences for life which follow from it. We may, like Moses, meet God in life's experience. So far as God can be shown to embody all that men have discovered to be truest and best in thought and action, and to give the most rational and helpful interpretation of experience, we are morally committed to belief in Him. We must live henceforth with God always in mind, and at the helm of our lives. We must go to Egypt if He send us. Once we have admitted God to be true, we can live without Him and in neglect of Him only at the cost of our spiritual integrity. It may be said that with many men certainty in regard to God is not complete. There are yet proofs lacking. Even if God were the most intelligible hypothesis we could imagine, we should still be committed to Him till we had proved Him true or proved Him false.

July 28

### THE FAITH OF BAALAM

READ Numbers 22:36-23:12.

FAITH, we have said, is not merely an essay after something better and truer than our present experience offers; it is, at least if the faith be the Christian faith in any

degree of intensity, the acceptance of God as the highest we can conceive of goodness and truth. To the consequences of that acceptance we are committed. To play false to God is to sin against the light, and against ourselves. Faith suffers many an honest doubt, but it admits of no compromise. Baalam is the type of believer who seeks to believe without acceptance of what belief entails of sincerity and whole-heartedness. He "tries," says Bishop Butler, "to make a composition with the Almighty, and to persuade himself that what he knows to be wrong may after all be right." Dr. Newman observes that "his end was not to please God, but to keep straight with Him; he was not content to ascertain God's will, but to change it; his endeavor was not to please God, but to please himself without displeasing God."

July 29

### A JEALOUS GOD

READ Deuteronomy 5:1-21.

THERE are two possible explanations of the universe. It is a soulless mechanism, or it is God's creation. It is at the heart wholly a natural thing, or it is a spiritual thing. Our life in the universe is controlled by God's purposes, or it is simply what has been recently called a "biological episode." Faith affirms that the universe is God's. Let us be consistent in our faith, then. God is all in all, the beginning, the purpose and the end of all our living. In Him is life. His will is our good. Much of that we can understand, and where we cannot understand we must live by faith. We must take the rest upon trust. That much the Old Testament perceived. If God is all, He can brook no disloyalty. If He is life He cannot suffer His children to seek for life vainly elsewhere than in Himself. If He is truth and righteousness, He can accept no way of life other than His laws demand. God is jealous in respect to His own sovereign nature and our need. True faith recognizes this.

July 30

### GOD OR BAAL?

READ I Kings 18:20-39.

GOD or Baal? It is not a question of names. It is a matter of a moral and spiritual God at the heart of things, or a naturalism almost naked but for a trickery of religious emotion and sentiment. It has largely come down to that plain issue today. The war is not on about rival theories of God's nature, but as to whether He exists at all. It is possibly well that the issue is being cleared. Faith will have something very fundamental to assert. It will present itself again as a venture, enlisting by the greatness of its enterprise, the moral and spiritual strength of earnest men and women. Once it is realized that not only the name God is at stake, but the whole conception of life as embodying moral and spiritual meanings and purposes, we shall shake off our lethargy, have done with minor issues, and fight as for our very existence.

July 31

### MAN IN GOD'S IMAGE

READ Genesis 1:27-31.

IT is in a deeper sense than is realized that we say that faith's battle will be fought for our very existence. Our faith in God is as really faith in ourselves, in our spiritual and moral actuality. If God is not, we are no more than driftwood upon the aimless waters of purposeless time. We are fashioned in the image of the non-existent; our souls are sheer fictions, our spiritual longings a mere precipitation of chemical forces, our fidelities and sacrifices ultimately as meaningless as the dust they sprang from and to which they will return. Against this grim jest of the universe, put the voice of faith—"now are we the sons of God."

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

A YEAR ago I was on a French steamer bound for Havre, with various possibilities of joy unfolding before me, most of them to be fulfilled. And now, instead of an Atlantic voyage, I am in the midst of green fields and forests in our own New England, willing to let the world go by while I sit tranquil and serene, watching and dreaming. Now that the die is cast, it is well cast; though I own that for long I hurried past the steamship offices, afraid to read the sailing lists, lest my resolution should fail.

Yet why should an American leave his own country every summer, in search of beauty? Certainly natural beauty abounds as much in America as in any land whatever; if history does not reach as far back, it is still as interesting and vital as any in the world, and to meet only our own people, in their proper environment, is not less a delight than to encounter foreigners on their own soil, where it is ourselves to whom that title may rightly be applied. Clearly, everything worth while abounds for us in our own country, and it is a sort of disloyalty to choose *outré m'ér* always for recreation!

I owe it to you to share my discoveries, even though they may be matters of longtime knowledge for many. And though I admit with shame that I ought to have known this special haven of rest long before, as I know the White Mountains, north of here, yet I confess that Chocorua is altogether new to me. Does that name convey anything to you? If not, you are in no worse case than myself, a fortnight ago; now, the name is magical. I sit by the lake, gazing up at the mountain peak of that same name, content to

"hush and bless myself with silence."

One comes north on the Boston & Maine, reaches Mt. Whittier after a four hours' journey, and whirls along a state highway five or six miles towards Conway, to a very model of a mountain inn, under the shadow of Mt. Chocorua itself. A hearty welcome awaits him there, wonderfully comfortable quarters, delicious food in abundance, pleasant people from all points of the compass, and a prospect to delight the eye and gladden the heart of the traveler, however far his journeyings may have taken him, however much an "amateur of points of view" he may be.

They tell a confused tale concerning the origin of the name borne by the peak itself. Chocorua was an Eighteenth Century Indian chief of the tribe which lived at the foot of the mountain, and had made friends with the white folk who were gradually supplanting his own people. His son was accidentally poisoned in a white man's cabin; whereupon the father swore vengeance, savage fashion, and as a foretaste killed the settler's wife and child and scalped them. The heartbroken husband and father, returning to his cabin and finding this tragedy, set forth at once on the track of the Indian, pursuing him to the very top of the neighboring peak. There they met; and the Indian, finding himself overmatched, pronounced a solemn curse on the white man and his successors, his cattle, his crops, and all his endeavors, and leaped over the precipice to death. Fanciful folk profess to see Chocorua's wraith in the mist-wreaths that drift round Chocorua's summit by night. Well, the Indians all have perished out of the land (unless there be some of their blood among the wild Ossipee mountaineers); and there are few of the descendants of the early pioneer race that followed them. But the barren side of the mountain-top still commemorates the malison, they say.

THERE ARE TWO wonderful little books, written a generation ago by Frank Bolles, of Harvard; *Land of the Lingering Snow*, and *At the North of Bearcamp Water*, both given up largely to studies of this region, so sympathetic in their interpretation as to be a perpetual delight, whether read under the shadow of the everlasting hills which gave their original inspiration, or in the

midst of noisy cities far from New Hampshire's peace. A phrase out of Whittier is set at the beginning:

"To drink the wine of mountain air  
Beside the Bearcamp water."

One finds six months of pictures in each, and clammers over mountain trails or pauses in the thick forests, observing their inhabitants, furred or feathered, with the author, from January to June, and from July to December. The air is like wine, winter and summer; and the observant eye finds all of interest. But I doubt if there can be a season so perfect as this mid-July (equivalent to mid-June in an ordinary year). While the less favored regions of the cities are blistering, as we read, in Chocorua we have nights under blankets and days bright and clear, for the most part, where the mercury touches seventy-five, perhaps, at midday. The meadows are sweet-scented with clover and wild strawberry; the evergreens send up perpetual incense; and the various shades of green in the landscape blend harmoniously into a marvelous background for the changing scenes of the day. The mighty range of hills to the northwest invites the energetic to adventures: Passaconaway, Paugus, Whiteface, and the others, marvelously beautiful in every light, perhaps most beautiful as the sun is setting. And there is always the Inn to welcome us back, with its wide verandas and comfortable chairs; the Inn, set on a hillside, where mountain and lake are revealed together, in a magic Claude Lorraine glass, altogether lovely.

Bolles says that the peak of Chocorua suggests the Matterhorn; and it is true. But the New Hampshire country is far more beautiful than the narrow valley of Zermatt, even if there is lacking the awful height which makes the Swiss summit augustly solitary. The winding back roads, grass-grown and overshadowed, have a fascination all their own; and though the plague of the portable saw-mill has struck here and there, leaving its *sequelae* plain to see in heaps of sawdust and fields of stumps overgrown with blueberry bushes, there is still the suggestion of bygone days and ghostly footsteps lingering, approaching, passing.

The deserted farm-houses are indeed a problem and a puzzle. I passed scores of them in a day's motoring; windows boarded up, outbuildings decaying, grounds neglected, loneliness brooding over all. We went through a deserted village recently; a charming spot on the shore of a little lake, with perhaps thirty houses, all but three or four closed. There was a pleasant inn for summer visitors, a meeting-house, and the burying-ground—the last with far more inhabitants than the abodes of the living could show! But the thriving people who lived there fifty years ago have left no successors.

We read of the lure of the cities; but when we find it translated into concrete terms, it seems a rather dreadful reality. Granted that the farms themselves are not over-productive, that the invention of machines has done away with the need of so many men, that the winters are long and severe, that the factories pay large wages; still, must we acknowledge that there is no one to till New England's fields, and that they must lapse into desolation? The farmer is nothing like so isolated now as he used to be; the motor-car, the telephone, and the radio have bound the countryside closer than ever before. And if old Americans have outgrown the will to work on the farm, new Americans must take their places. Here and there one finds a farm-house overflowing with tow-headed children, where all buzzes with activity. The family is an economic unit, and all its members help according to their ability, without the need of going outside its limits for help except in extraordinary times, when neighbors (even at a great distance) are invoked, and respond. These are almost always northern European immigrants, Scandinavians, Finns, or Russians, rejoicing to be owners of the soil, and ready to work hard to make good their possession of it. Such find it not too difficult to "make a living,"

at least, as the early Americans did; they anticipate the time when they can begin to lay up a small cash surplus each year; and presently their children will be taking their places with the other Americans in the life of the community and the nation. With such, I believe, is the future of New England's abandoned farms. Let the Portuguese from the Azores on Cape Cod, the Italians and Poles in the Connecticut Valley, the Greeks in the market-gardening regions, show what has been done already. For the colder regions of Vermont and New Hampshire, the same thing can be done by those equally fitted for such conditions. But I must not expatiate on one of my favorite theories, lest someone who knows better put me to ignominious flight.

MOTOR-CARS fly along the main highways from all the states in the Union; luxurious limousines, coaches, sedans, glossy new touring-cars with many pennants streaming behind; battered flivvers rattling, with children, grown-ups, and camping outfit packed in and spilling over. One "used car" of ancient design and varied ownership went past yesterday, laden with Romanichals from Serbia or some other Balkan state, ready to tell fortunes or work magic for all comers. Myself, I prefer to take the by-roads and escape the procession; or, if I must at least behold it, sit serenely Olympian in the grounds of the Inn and watch it pass.

THERE ARE many famous names associated with this region. Henry and William James had a house half a mile away, Grover Cleveland dwelt in Tamworth, a little to the south, where his sons still abide during the summer. John Finley, the author and journalist, Kilham the architect, the widow of Ambassador Page, and many another not unknown to the public, live within sight of Chocorua. But there is nothing like what we have come to call "a summer colony," with all the elaborate machinery of such a place. It seems almost as if the "summer colonists" are people who do nothing else, winter or summer, except to keep themselves busied about "society" and social duties. Those others, who are worth while, rejoice to be simple, nor miss the daily bulletins of whom they had to dine, and what they wore. Meanwhile, a little farther north, the enormous caravanserais of the White Mountains at Bretton Woods and elsewhere list their guests in the social columns of the metropolitan papers; and one wonders what brings them there, since natural life is so covered over by artificial. I prefer Chocorua.

### "THERE IS ONE!"

Suggested by a war incident

The barrack room was heavy with the hum of talk and jest,  
While weary men made ready for the morrow's vital test.  
Then, suddenly, a quiet calm fell on the gath'ring there;  
The captain rose; electrons strange had charged the heavy air.  
And every man to silence fell beneath his steady gaze,  
While on the room the echoes rang of one short burning phrase:

"How many escadrés have we? Answer me every son!"

And the rafters sang

As the answer rang:

"There is one, Monsieur! There is one!

There is one! There is one! There is one!

What you will, Monsieur, it is done.

While we can, we will give,

And as long as we live,

There is one, Monsieur! There is one!"

And it may be there'll come a day when I shall sit and know,  
That mid life's quiet jesting there's a movement soft and low  
Of stillness that is filling all the air about my place,  
And I find my Master standing with His eyes upon my face;  
And I shall fall to silence then beneath His steady gaze,  
And listen while the echoes ring of one short burning phrase:

"How many loyal friends have I? Answer me true, my son!"

And the hilltop sings

As the answer rings,

"There is one, My God! There is one!

There is one! There is one! There is one!

What you will, My God, it is done.

While I can, I will give,

And as long as I live,

There is one, My God! There is one!"

JOCELYN RICHARDS.

### A NEWFOUNDLAND INCIDENT

BY THE REV. ROLAND F. PALMER, S.S.J.E.

THE mission preacher walks along the track that leads to Whale Cove. All the fisherfolk along here are "Church."<sup>1</sup> The "Chapel"<sup>2</sup> and "Meeting House"<sup>3</sup> have no representatives. Old Uncle Henry is the patriarch of the settlement. At his home there has always been a warm welcome for the parson. Before his rheumatism got so bad, he never failed to tramp over to the Church four miles away for "Communion" or "Prayers" when the priest came on his occasional visit.

"Come in on your way back, Father," he says, as the mission priest leaves his door, "I've taken a fancy to you. I like you. I want to show you something when you come back."

After a few more visits the mission priest returns to the patriarchal mansion. It consists of three rooms: a great hall and kitchen combined, a large bedroom, where his son and his family sleep, and a tiny room to which the old gentleman leads the Father. "This is my room," he says with pride. "This here is my bed," pointing to a giant bed occupying three quarters of the room. "My woman and me slept in that bed ever since we was married. Them feathers belonged to her mother before her. These here are my pictures." He points to an oleograph of the Descent from the Cross. "I looks at that and I says, 'He had His Cross, and so I've got mine. Why should I want it to be different?'" And then pointing to another oleograph of our Lady and Child he says, "And this here is a picture as I think a lot about. That there's a picture as I like. It does me good to took at that picture before I says my prayers."

"I've been a happy man. I never went on a v'yage that I didn't first call all the family together and have prayers. And God's been good to me. I'm a happy man. My woman, she died last year, and I miss her wonderful, but I'm glad she was took first. I couldn't have abided to leave her behind. Now I'm just waiting to go after her. I'm glad you come. I felt I wanted to tell you about things. I've always paid my Church dues, and me and my woman was never so happy as when the parson stopped at our house, and had prayers with us. All I hope now is that when my time comes the parson can come and give me the Communion, same as my woman had, and say the right prayers over me, and lay me away decent. I'd be glad if you'd have a prayer with me now, Father."

This conversation took place in a little settlement on the West Coast of Newfoundland. Whether old Uncle Henry, and a hundred like him, get their last Communion is not so certain as one might suppose. The shortage of clergy, the poverty of the diocese, which makes it necessary for one priest to minister to dozens of such little coves and settlements, makes the last Sacrament a possibility rather than a probability for most of our fellow Churchmen. There is no shortage of candidates for the ministry. The little College of St. John's is crowded to overflowing. They need to build a new wing, but have no money. There is a long waiting list of hardy young native sons longing to serve God in His Church, if only they can be trained—men who will gladly work in hard places on small stipends—men used to a diet of "fish and brewis." Many people subscribe for hospitals and schools for these people in Newfoundland and Labrador, which is part of greater Newfoundland. These hardy fishermen long for the comfort of the Word and Sacraments, for the parson, just as much as they long for books and medicine.

Persons interested and desiring a share in the prayers and good works of the people in that island of saints, can send an offering to the Rev. Dr. N. S. Facey, Queen's College, St. John's, Newfoundland, for the building of a new wing, just a simple two-story wooden structure perhaps, to house some of the candidates for the priesthood. The Diocese of Newfoundland gets no regular help from anywhere. It is not a part of Canada, United States, or England, and so it has to stand on its own legs financially, and to depend almost entirely on its poor fisherfolk for support.

<sup>1</sup> Church of England.

<sup>2</sup> Roman Catholic.

<sup>3</sup> Methodist.

RIGHTEOUSNESS embraces the whole sphere of man's possible activities, finding here and now, in the working days of life, an ampler field for the unfolding of its powers.—Henry Howard.



# Meletios, the Statesman

The New Patriarch and the New Age

By the Rev. W. A. Wigram, D.D.

Reprinted from the (London) *Church Times*

ON Thursday, June 10th—Ascension Day in the Old Calendar—we assisted at a great ceremony in the Cathedral of Athens. The big, seatless nave was packed to its very doors by a congregation, nineteen out of twenty of whom were men, who stood unmoved for a service of some three and a half hours' duration, Meletios, once Metropolitan of Athens, then Patriarch of Constantinople, and now elect of Alexandria, was celebrating the Liturgy previous to his departure to his see. He was presented to the congregation by the Metropolitan Chrysostom, amid echoing roars of "*axios, axios*" (he is worthy) from the vast congregation. He performed the long and solemn rite, and then, once more from the Patriarchal throne, he addressed his "children of old," and "my father and teacher once, my beloved colleague and brother now, your Archbishop Chrysostom." Solemnly he asked for their pardon for all that he had done amiss in the past, for their prayers to help him in his work in the future. He pronounced his blessing on all, and so went forth on the first stage of his journey to Egypt.

One could not but think, in watching the ceremony, of the last time the Prelate had acted as Patriarch. It was in the days of shattered hopes in Constantinople, when the British Admiral, knowing that the life of the man was in most imminent danger—he had but just escaped a most daring attempt to abduct him for "removal" in the streets by the Phanar—had begged him to go on board a British warship, and so be conducted to the safety of Mount Athos. Meletios gratefully declined the offer, and stayed on in the capital till he should have done his last duty there—the consecration of Bishops for Poland and for Russia. It was an episode worthy of the greatest days of the history of the Church, when the Patriarch, who was himself under the shadow of death from the persecutor, thus set aside the two priests for that high office, which would imply that they should pass their lives under like peril.

It is not often, or at least it has not of late been the case often, that the Holy Eastern Church produces great and striking personalities. The man is sunk in his office more than is the case with us—a thing that works both for good and for ill. The reason for the fact is simple. Where the Church changes not at all, where it is her boast that she is unchanging, personal action can have less scope, and the man simply carries on the duties of his post. Now that is altering, and changes are impinging on the "changeless East," and now with the need come the men, and great personalities are thrown up to face the hour—men like Tikhon the martyr, and Meletios the statesman. Great changes are felt to be inevitable, both in the domain of theology and in the status that for some centuries, at least, has been the Christian's in these lands, and Anglicans who try to be friendly with the Church of the East must try to understand their difficulties and to know the men who have to face them.

Most thoughtful Englishmen know this fact that, up to the Eighteenth Century, let us say, the groundwork of theology was common both to East and West, though certain points might be stressed differently in the separated bodies. Since then, the rapid increase of knowledge has entirely changed the outlook of the West, but it is only quite of late, with growing education, with increase of contact and with better intercommunication, that the East has become aware of the new facts, and has felt the impact of the new knowledge.

She has been spared some Western trials thereby. Some of those crude and pseudo-scientific generalizations about miracle and revelation, which were put before us once with such confidence as "unquestionable scientific truth," and which science is now glad herself to re-state in a form that is acceptable to the older religion, are now first presented to the popular mind in the East in the amended form, without the older crudity. Even so, however, they come to old-fashioned minds in the East with a shock, and the wiser heads among her leaders feel that,

as there is in the West such a body as the Church of England, which has passed that trial—and passed it, on the whole, with success—the friendship which has been growing between the two in the time of trial may have its value for the East. Hence it is that men like Meletios value that friendship as the means of softening the shock of an inevitable change.

Of course, there are conservatives in plenty who suspect both it and him for that very reason. "*Stare super antiquas vias*" is their motto, even when the *Via antiqua* has sunk in a bog. That "concessionist" (it was the term used to the writer at Mount Athos, "*synkatavathétikos*"), "that Modernist whose short hair is the outward sign of his tendencies, what good can there be in or from him? For us, the Old Calendar and the old Offices before the old ikons. These we know to be pleasing to the saints, but new-fangled ways are not for us. They smell of Popish innovation."

Hence, Meletios is suspected and feared, much as Pusey was feared and hated by good Evangelicals, and anything is thought possible of him. It must be remembered that the slinging of mud (and sometimes of very dirty mud) is common form in Oriental controversy. It has been so from the days of Athanasius of Alexandria up to those of French of Lahore.

THE thought of theological change is one familiar to every Anglican who takes an interest in the East at all. The thought that recent changes may have also altered the whole status of the Eastern Christian, and altered it in a way that may give much anxiety to their leaders, is less familiar, and needs a word of explanation.

Hitherto, in all Moslem lands, the "Millet system" has given the authorities of each Church much secular power. This system, which is traceable in Sassanid Persia before the days of Mohammed, but was taken over by the statesmen of the Empire of Islam, is based on this fact. In Islam, the religion of the State is its secular law also; but this law is so different from that of the Christian *rayah* (subject), who nevertheless has a plain right to toleration, that the *rayah* cannot live under it. So, for certain of the common things of daily life, he must have his own code, and that code is the Canon Law of his Church, which is the embodiment of his nationality, or *millet*. The agent of the Sultan for the administration of this code, and the governor, for practical purposes, of the nationality in question, is the Bishop, or Patriarch, whose right to his office is thus not complete till he has the *berat* of the Sultan to that effect.

It was this custom, of allowing each group of *rayahs* (the more groups the better, for *Divide et impera* is a sound old maxim) a measure of self-government under the Sultan, that developed into what are known as the "capitulations" when foreign residents began to be numerous in Turkey. Now, the flood of Western ideas has swept over the East, and the Eastern—especially if he be a bit old-fashioned—gasps and shivers under the *douche*, and wonders if it is really so good for him, as Westernizers and Western well-wishers say. At least, however, he has *flair* enough to use what the Westerners have forced upon him to secure what he really does want—viz., his freedom from Western control. So, all the shibboleths of the moment in the West are accepted and proclaimed. "National Rights," "Self-determination," "Natural Equality of Man," "One Law for All" all are accepted, and very much astonished are those who used to proclaim them when they find that "National Rights" is taken to mean "Turkey is as great and as enlightened as America"; "Self-determination" as the right to kick out American schools if they do not like them; and "One Law for All" as equal oppression for everybody before an entirely unreformed tribunal.

Capitulations, among other things, have been abolished, and now folk are finding themselves obliged to ask the question:

"Will it work?" Till lately, it was assumed that the Moslem minor official was not to be trusted with the value of a half-penny stamp, and foreign post offices were a necessity for that reason. Now, the lives and fortunes of foreigners are to be in their keeping, under the sacred shibboleth, "One Law for All," and a recent rather conspicuous instance has made Westerners see that one law for all implies a certain community of mental outlook, and that it is possible for educated Orientals to be simply incapable of seeing the Western position that "killing is murder" when it is a Moslem that has killed a Christian, and in a holy cause.

Under the same sacred principle, the old "millet status" has been abolished too, and people who have been accustomed to go to their bishop for decisions on all the matters that most touch life, and who have always looked on him as their authorized mediator with the government in all ways, find that now, "in future, there is to be but one law for all, therefore you must not let the bishop interfere; you must go to the local judge, who will administer justice quite impartially, Western-wise."

Now, the *rayah* has learned at least one thing in the course of centuries, and that is to have a most rooted distrust, based on experience, of the minor government official. We must hope that these officials will be impartial, must hope, in a word, that American teachers will prove to be right, and that the adoption of a republican constitution and a Western code will be a cure for all the vices that have been ingrained in Oriental justice since, let us say, the days of Harun-al-Rashid. Any miracle is possible, and officials may go on the principle that "all men are equal before the law," in spite of centuries of training in a "*Sharia*" that expressly denies that equality between Christian and Moslem is possible. Still, here is the fact, that in the name of the sacred principles of nationalism and "self-determination," nationalities that have existed, and have expressed themselves in their churches since the days before Mohammed, are now told to merge themselves in their Mussulman neighbors, and that then all will be well between the varying types.

THE experiment has to be tried, of that there is no doubt, but those who are most concerned in the working of the new system are not too confident of the success of it, all the same. The most conspicuous stage on which it must be tried, in this generation, is Egypt. In Turkey, the united statesmanship of Europe has succeeded in scoring this conspicuous triumph, that, for a generation to come, there will be no Christian question in Turkey, and we are now told that it is our duty, in the sacred name of Christianity, to pardon him for everything that he has done to other people, and more particularly to our friends.

As it must, then, be tried in Egypt, let us at least be thankful for the choice that has been made at the recent Patriarchal election. Alexandria, always the second of the Orthodox thrones in point of dignity, must now, for several years at the least, be practically first among that band of equals, because, for a generation to come, the holder of the throne of Constantinople is effectually muzzled. A Patriarch of Alexandria, who is also an ex-Patriarch of Constantinople, is then marked out for leadership, unless his personality be too feeble to lead—a danger not to be apprehended here.

Meletios brings to his office an experience unique among the bishops of the Orthodox Church—knowledge of the workings of a Church under constitutional law in Greece, and under a Moslem government in Turkey; knowledge of the workings of that phenomenon, so strange to the Oriental, the British official from Cyprus; personal experience of the well-meaning and kindly American, with his deep-rooted conviction that he can solve all Oriental problems with a few copy-book maxims and a handful of dollars. He will need all his experience in that Egypt, where no problem is ever simple and none is ever commonplace. At least we know that—it has often been the danger of Oriental prelates in the past—he can never be terrorized. No terrors can be worse than those that he confronted fearlessly in the Constantinople of 1922-23. English Churchmen may at least pray that God will be with him in his work of enabling the Orthodox Church of the East to face the problems of the Twentieth Century.

It is well said, in every sense, that a man's religion is the chief fact with regard to him.—*Carlyle*.

## THE BANDITS INVITE

PAOYING, our youngest station in the Diocese of Shanghai, is a large and important city on the Grand Canal, about sixty miles north of Yangchow. Some years ago Paoying was opened. Then our one resident volunteer had to be withdrawn because of a breakdown nearer the center, and that meant retreat all along the line. Some months ago this loss was made good when Bishop Graves stationed the Rev. W. H. Weigel, Jr., and Mrs. Weigel, at Paoying. Mr. Weigel says:

"We have been driven at high speed since reopening the work here. The spirit on the part of the members of the gentry and the outstanding people in this city has been exceptionally fine.

"We now have eighteen baptized Christians, nine catechumens, thirty-five inquirers, and thirteen communicants. The Sunday attendance has been splendid, so much so that we have been forced to rent new quarters, the chapel of which will seat 250. Our former chapel seated only 100, and the women and young girls hesitated to come, as it embarrassed them to sit so near to the men and boys. The people of this city are very conservative, and, unlike the people of the port cities, hold rigidly to old customs.

"Some of the larger cities in this country of 500,000 inhabitants have invited us to open preaching centers, and this we hope to do as soon as we can get a little more help in the way of additional workers. Paoying can no longer be called the infant of the Shanghai Diocese and its growing activities are becoming more than one man can hope to cope with.

"At the invitation of the bandits of that section, Mr. Wang Shao-han and I had hoped to open work in the lake region. For some months past we have had a most interesting Bible class in the Paoying jail, where many of these men have been. I believe the Lord could use us in winning these outlaws to a life of happy usefulness before they commit crimes for which they pay the death penalty.

"We are planning to open a kindergarten after the Chinese New Year celebrations. If we had another woman here to help Mrs. Weigel, who is really attempting more than her strength allows, it would also be possible to meet the wishes of the townspeople and open a school for small girls, who would come from the kindergarten and who could pass from this school into St. Faith's at Yangchow.

"It is cities like Paoying which offer I think, a really safe investment for mission work. We have not been touched by the affair of May 30th and the agitation which has consistently followed. The best people here have condemned the actions of the students, who they say are young and immature and should listen to their elders."

## THE MEXICAN ORTHODOX CHURCH

THE eighteenth day of the month (February) completed one year of the founding of this Church, which already numbers two churches in Tabasco, three in Tapachula, one in the state of Puebla, and two in the Federal District, served by ten priests who have aided the restoration movement started by the patriarch José Joaquín Pérez, venerable old man of seventy-five years of age, and is already freed of the Vatican. It has 10,000 members and one fortnightly periodical of propaganda called *Restauración*.

Its profession of faith agrees with the Nicene-Constantinople Creed and it keeps the rites, ceremonies, and forms of worship of the Roman Church with modification of them in the offices and reading of the Gospel and Epistles; they use the dialect of the people, in accordance with the advice of St. Paul.

Its orientation is primitive Catholicism which we believe ought to be the object of all Christianity, and the establishment of national Churches.—Translated from *La Buena Lid* (Toluca, Mex.).

AN APPROPRIATE coat-of-arms has recently been approved by the Secretary of War for the Chaplains' School. The device chosen for this purpose is described as follows:

SHIELD: Sable, a torah proper (a scroll of the law—scroll parchment, gray, with rollers of ivory), over all a passion cross, or.

MOTTO: "The fear of the Lord is the beginning of wisdom."

DESCRIPTION: The shield is black, the color of the facings of the Chaplains' Corps and displays a torah, the symbol of the old law, over which is a gold cross, the symbol of the new faith. The shield and motto are displayed on a pointed oval, the early shape of the Church seals, "produced by the intersection of two equal circles each of which passes through the center of the other producing that which is true." In the space in the oval above the shield is a ribbon scroll bearing the motto. Around the edge of the oval is the legend, "The Chaplains' School of the United States Army."

# The Synod of the West Indies

(SPECIAL CORRESPONDENCE)

KINGSTON, Jamaica, B. W. I.

FOUR years have passed since the synod last met, in New York. Happily the banana boats to England now join up the Southern Islands and Guiana with Jamaica, so that it was possible for eight out of the nine bishops to meet at Jamaica, the Bishop of Nassau alone being absent. For the Archbishop it meant a long journey from Antigua, and on his way he picked up a bishop at Barbados, two more at Trinidad, and a fourth at Port Limon in Costa Rica, while the Bishop of Honduras went on before. The Archbishop and his companions, nine days after leaving Trinidad, were welcomed on June 14th by the Bishop of Jamaica and the Assistant Bishop, Dr. Bentley; and on Tuesday, the 14th, the synod was opened with the Holy Eucharist at the parish church of Kingston, at which the Archbishop celebrated, assisted by the two senior bishops, of Jamaica and Barbados. Vestments were worn, and the service was beautifully sung.

Then followed four days of strenuous work at Bishop's Lodge, where four of the bishops were hospitably housed, the Bishop of Trinidad being at the rectory and Bishop Jackson, of Honduras, at St. Peter's, the diocesan training college, of which Bishop Bentley is warden. Two principal matters occupied the time, first, the revision of the provincial canons, secondly, the pastoral letter. The canons have grown according to need since the first drawing up of a constitution in 1883 in accordance with the recommendation of the Lambeth Conference of 1878. Much has been learned since this of the drafting of canons, which, like the drafting of laws, has been much simplified in form and language; and also of the limits within which provincial legislation may move. Revision of canons with its sometimes exciting hunt for the predestined phrase has a charm familiar to lawyers and revealed only gradually to less nimble bishops. Ours was the advantage of having in our hands the recent revision of the canons of the Diocese of Guiana by a distinguished lawyer, Sir Charles Major, who is both chief justice of that colony and chancellor of the diocese; and it only remains to submit them to a still higher authority in England, before their final ratification at the next meeting of synod, which, it is hoped, will take place in England in 1930. It seems a strange thing to meet in England, or, as in 1922, in New York; but it is a fact that these are both more convenient centers than any within our ocean province, Antigua and Guiana being two weeks' journey from Jamaica.

The revised canons agree with those of Wales in that the bishops retain their constitutional right to sit alone as a synod; while provision is made for summoning representatives of the clergy and of the laity to sit with them when that may be judged convenient, and when it may be possible to overcome the enormous difficulties of travel.

It was not felt possible to issue any pronouncement on Prayer Book revision or on the use of an alternative Liturgy for the province. A canon framed in harmony with the now discredited Shortened Services Act was stricken out, and it was agreed that for the present the best practical course is for each bishop to fall back on his inherent *jus liturgicum*, each informing the rest of what he does. At the same time we stand by a decision come to by the synod of 1922 to allow "the use of the whole or part of the Liturgy of the first Prayer Book of 1549 as an alternative to the whole or part of the Liturgy of the Book of Common Prayer, whenever a bishop of the province may desire to permit it." The Archbishop, however, laid on the table a form which he proposes to authorize for alternative use in his Diocese of Antigua; this retains the form and order of the Prayer Book, with the Prayer of Oblation and the Lord's Prayer preceding the Communion, together with certain rubrical directions and other enrichments, including a form of preparation, for the use of the priest. This seems the wisest course to pursue in face of the difficulties with which many are familiar, much the same, indeed, in colonial provinces as in the mother Church in England.

Entire agreement marked a discussion on the marriage

question; uncompromising maintenance of the Church's law in every respect based on principle, and, which is important, on practical grounds of long and wide local experience. Had it been possible, all were desirous to enact a canon to this effect; but it was recognized that this would weaken the force of the Church's law, even if it were competent for a provincial synod to do so.

Many hours were consumed in composing the pastoral letter, the means generally recognized by which a voice representing the whole episcopate reaches the humblest congregation in the remotest parts of our scattered dioceses. It gives them a very real sense of their union with the Catholic Church spread throughout the world. The message is a simple one of "our relation to God," and the need of bringing every action of everyday life under the dominion of His grace.

Our visit to Jamaica has not been entirely devoted to the session of synod. Jamaica is a synonym for hospitality, as readers of the Marryat classics and *Tom Cringle's Log* know. Our visit has included St. Peter's day; and this brought two commemorations: first, of the old historic Church of St. Peter, Port Royal, the former dock-yard and present military station. We were present at the 200th celebration of its foundation, attended by Sir Edward Stubbs, the Governor, and son of the famous Bishop of Oxford, and by the notables of the Island and the garrison. The Archbishop officiated with the Bishop of Jamaica, and the sermon was preached by the Bishop of Guiana. The proceedings concluded with lunch in the mess. On the same day St. Peter's College, founded by Archbishop Nuttall, where more than half of the 100 clergy of the diocese have been trained, celebrated its jubilee with the Eucharist in the early morning, a garden party in the afternoon, and a most delightful dinner in the evening.

The Church in Jamaica is justly proud of its schools, and especially of its boarding schools, for boys at Mandeville, for girls at Brown's Town. The latter is certainly a magnificent institution, erected by the diocese at a total cost of nearly £25,000 in glorious hill country on the north side of the Island and presided over by a daughter of the Archdeacon of Middlesex. Here the members of the synod were entertained on their first free day before scattering throughout the various churches for Sunday. As is well known, Kingston is not the Cathedral city: for Spanish and Dutch alike in the days of privateers and Caribs always built their towns inland. Spanish Town, the old capital, with its fine Cathedral of St. Jago de la Vago, is thirteen miles from Kingston on an arid plain. It is full of most interesting monuments and is exquisitely cared for, and the services are indeed beautiful. The sung Eucharist at seven-thirty was a delight. This hour seems, after a long struggle, to be ousting the orthodox 11 A.M. Matins in many of the Jamaican churches for the principal service of the day.

Gradually the Bishops have sailed away to their dioceses; only a few remain with the Archbishop to order the fruits of their labor. Two announcements have been made which cause regret: the first, that Dr. Berkeley, since 1917 Bishop of Barbados, will retire next March under the compulsory resignation act of the government (the Church in Barbados being strictly established and endowed); the second, that Bishop Vibert Jackson announced his intention to resign his office as Assistant Bishop of Honduras as soon as the Bishop is able to make other arrangements. One cannot but feel that a man of his abounding energy requires a larger scope; but the synod expressed a strong hope that means would be found to keep him in the province.

One other matter of interest concerns the Windward Islands. This is that the arrangements for the establishment of a new see are nearly complete. The Windward diocese, comprising the islands of St. Vincent, Grenada, and St. Lucia, has hitherto been administered by the Bishop of Barbados, although regarded as a separate jurisdiction with its own Cathedral in St. Vincent. On the completion of satisfactory financial

arrangements it is hoped that a bishop will be consecrated.

The bishops attending the synod were: The Most Rev. Edward Hutson, Bishop of Antigua and Archbishop of the West Indies; the Rt. Rev. Cecil deCarteret, Bishop of Jamaica; the Rt. Rev. Alfred Berkeley, Bishop of Barbados; the Rt. Rev. Arthur Dunn, Bishop of Honduras; the Rt. Rev. Arthur Austey, Bishop of Trinidad; the Rt. Rev. Oswald Parry, Bishop of Guiana; the Rt. Rev. David Bentley, Assistant Bishop of Jamaica; the Rt. Rev. Vibert Jackson, Assistant Bishop of Honduras.

## AN INTERESTING PARISH HISTORY

BY ELIZABETH CARNAHAN

**R**UMMAGING not long ago in a second-hand bookstore, I discovered a little old book which proved to be of the greatest interest, giving a vivid picture of Church life just a hundred years ago. *Allerton Parish: a Tale of the Early Days of Western New York* is a very thinly fictionized parish history. The author, the Rev. John N. Norton, D.D., says in his preface, "It would be a misnomer to describe this book as a tale founded on fact. There is really so much of truth in it, and so little of fiction, that it might more properly be regarded as a history."

It has no vestige of "plot," but is a rambling casual little narrative, using letters, diaries, conversation, and description in turn. The period is covered roughly from 1816 to 1836; and the conditions described show with startling distinctness the changes accomplished in the century that has passed.

"The church will accommodate about three hundred . . . the pulpit is perched up so high, that a witty clergyman once said of it, that he supposed the carpenter who erected it thought the preacher ought to be as near heaven as possible. In front of the pulpit is the reading desk (this as high as a pulpit *should* be), and before it a pine table for the celebration of the Lord's Supper. . . . I am sorry to say Mr. Carlton has on no clerical robes. The church owns no surplice, and he has not yet been able to buy a gown . . ."

"How is the church kept clean? Why, once in a while, when the church is *very* dirty, or when the Bishop is expected, some go with brooms and turkey wings, and make some improvement. Still, it would not be amiss if the Homily on Cleaning Churches were read in Allerton, now and then."

There is no font. One chapter describes a Baptism, for which occasion "a basin of clean water" is prepared in the chancel. "The first time that Mr. Carlton had celebrated the Holy Communion at Allerton, he was surprised and shocked to find that crockery plates and two glass tumblers served the purpose of alms bason, chalices, and paten. The people were too poor to get vessels of silver, but he lost no time in inducing them to contribute toward the purchase of a neat plated set, which would answer until they were able to do better." On ordinary Sundays, Evening Prayer begins just an hour after the close of Morning Prayer, and "none of the country members think of going home. There are none of your city fashions of half-day worship in Allerton."

A now unfamiliar rite called "Illumination" is spoken of as "a service often celebrated in Episcopal churches on Christmas Eve." This illumination is produced by "a great number of candles, set in wooden bars put across the windows, one above another, each window containing thirty or forty candles." The author remarks that "the services of Christmas are frequently overshadowed by those of the preceding evening, particularly in country places"; but in this case Mr. Carlton improves the occasion by an instructive sermon on the text "What mean ye by this service?" with the gratifying result that "the church was almost as full on Christmas Day as it had been when the attraction of hundreds of candles was supposed to have brought so many."

The rector's life must have been of Spartan rigor. His salary from the parish was \$350 a year, mostly paid in kind, while "in addition to this he received from the Missionary Society \$150 a year, which must cover his store bill, clothe his family, and when his children are old enough, pay for their schooling." His travelling was done "on his old horse, with a scanty supply of clothing in his saddle bags. The present of a sheep-skin to cover his saddle was highly appreciated, and added something to his comfort." In this fashion he visited "Avon, Genesee, Sheldon, Warsaw, Orangeville, Nunda, Weatherfield, Penn Yan, Palmyra, Genesee Falls, Rochester, and other places," until "regular congregations were formed

and clergymen settled over them." Bishops travelled in the same apostolic fashion. Bishop Hobart comes for Confirmation, in a horse and wagon driven by his son William.

Here is an anecdote of real Mesopotamian flavor: "An old lady, who attended preaching at 'Baptist Hill,' was telling me what a 'smart man' her minister was, and, among other things, that he was a 'wonderful Bible-mentarian!'"

Sunday School was held during the interval between Morning and Evening Prayer. In 1827 Allerton parish possessed the following Sunday School library:

*Susan and Esther Hall, First Day of the Week, Last Day of the Week, The Week Completed, Gilpin's Monument of Parental Affection, Conversations on the Liturgy, Recaptured Negro, Labrador Missionaries, Robert and the Owl, Raven and the Dove.*

From Greenland's Icy Mountains is a new and unfamiliar hymn which Mr. Carlton hopes "will be one of the new collection of hymns which the General Convention has consented to add to our meagre supply." Other historical landmarks mentioned in the course of the book are the appearance of Mormonism, the election of President Jackson, the first number of the *Spirit of Missions*, and the introduction of the tomato into Western New York, "by the Virginia families whom this narrative has introduced to our readers."

One chapter describes the death of Bishop Hobart, and the election of his successor, Dr. Benjamin T. Onderdonk, of whom Mrs. Carlton says, "I am glad that it is some one I have seen before. I have often heard him preach, and an able man he is. As a child, I used to see him at my aunt's." July, 1836, is marked by the death of the patriarchal Bishop White; and a month later Bishop Onderdonk confirms at Allerton, wearing a crape scarf as a symbol of mourning. "Twelve persons are being confirmed. One young lady is a mute. Reading and study have made her devotedly attached to the Church. No person to be confirmed today is better prepared. How beautifully the services of the Church are adapted to the necessities of such. In what other religious worship could they take any share?"

The story ends with the organization of the Diocese of Western New York, its first convention, and the election of Dr. De Lancey as first Bishop of the new diocese.

"Mr. Carlton took a deep interest in these things, and doubtless they were duly noted in his journal. We are sorry to say, however, that from this point we have been unable to derive any information from its pages, as, through some unfortunate accident, a large portion of it seems to have been destroyed. One stray leaf at the end of the volume, hanging by a frail thread, contains a few sentences with which our narrative must close. They seem to have been written several years after the events just described: 'Sunday, June 2. My second son has this day been ordained for the work of the ministry. A father may well be proud, who has been permitted to train up two champions to take his place in the great battlefield. Surely goodness and mercy have followed me all the days of my life.'"

## LIBERIAN WEATHER

IN THE *Liberian Geography*, written for the native schools by Miss Mary McKenzie, one of our missionaries, there is a chapter on that unfailing companion, the weather. We may follow in imagination the climatic sensations of our friends there.

"Besides lying in the hottest zone, Liberia also lies in the zone which has only two seasons, the wet and the dry. During the dry seasons the trade winds blow. During the wet season there are no regular winds, and as the air is very hot it is constantly rising and coming back to the earth as rain. Roughly speaking the rainy season extends from May to mid-November.

"Liberia has not a great enough altitude to affect it to any extent, except in the Mandingo Plateau. (Some of our work is there.) There the nights are extremely cool and the temperature in the day is not so great as in the other sections, except at the beginning and end of the rains.

"All along Liberia's coastline the temperature is tempered by the sea breeze. This is particularly true of the Cape Palmas region. From April to September the salt winds blow almost continuously, making the atmosphere cool and delightful. . . .

"April is the month of tornadoes, otherwise it is much the same as the two preceding months (very hot and oppressive). The tornadoes are very severe, but of short duration, usually all over within a hour after the first sign appears in the sky.

"May marks the beginning of the rainy season. The temperature is not so oppressive and the tornadoes less frequent.

"June, the rainiest month, brings a pleasant relief from the extreme heat."

# The Founding of the Young Churchman

THERE died in Hartford, Conn., on February 26th, Miss Fanny M. Earl, at the advanced age of eighty-six years, after being a helpless invalid for more than three years. Miss Earl was a lifelong Churchwoman of an exceptionally devoted and intelligent sort. Born in Nashville, Tenn., February 22, 1840, she had resided for many years in Hartford and was buried at Norwich, where her only sister, Mrs. Philo Hard, resides, with whom she had often spent considerable periods of time.

Her father, Seth Clark Earl, who was born on the island of Nantucket, April 15, 1809, was colonel of the Fifty-third Illinois Volunteers, and was killed in battle at the head of his regiment in Jackson, Miss., July 12, 1863. Her mother, Deborah Lathrop Earl, was born in Charleston, N. Y., September 21, 1810 and died in Norwich Town, January 11, 1884.

Miss Earl was a resident of Milwaukee in 1870 and a warm friend of Mr. and Mrs. L. H. Morehouse, the former of whom was founder of the *Young Churchman*. As being probably the only survivor of the little group of Churchmen whose enthusiasm led to the attempt to supply a Churchy periodical for the Sunday schools of the Church at that time, Miss Earl was requested several years ago by the present editor of THE LIVING CHURCH to write her recollections of that event. Her reply was that she would try sometime to make time to do it. The article, however, was not received, and the notice of Miss Earl's death in February seemed to seal the lips of her whose recollections would have been of such great interest.

We have lately received, however, from Mrs. Wm. E. Webster, of Hartford, with whom Miss Earl resided until she was taken to a hospital some two months before her death, the information that among Miss Earl's papers, examined after her death, was found an article, written apparently in 1921, which was evidently intended to carry out the request of the editor, but which apparently had not been completed and had never been sent to the editorial office. The brief article is to the present editor one of much personal interest, and he believes that it will likewise be of interest to very many in the Church who, perhaps, were brought up in childhood with the aid of the *Young Churchman*, or who have been familiar with the paper and its ideals. The whole publishing activities of the Morehouse Publishing Co. had their humble beginnings in the foundation of the *Young Churchman* in 1870.

The article is as follows:

## ONE MONDAY MORNING

AN item in the issue of THE LIVING CHURCH for April 30th (1921) stating that "the entire issue of eight per cent preferred stock of Morehouse Publishing Company has been sold and that many orders could not be filled," brings the past, especially one Monday morning, to my mind.

It was in January (or February), 1870, in the office of the *American Churchman*, then published in Milwaukee. The office was located on the river's edge, over a lager beer saloon,\* and to reach it we had to ascend a long flight of steps on the outside. The office was a large room, and the bishops and other clergy, as well as laymen, were in the habit of congregating there on Monday mornings. At that time both Bishop Kemper and Bishop Armitage were living. Dr. Hugh Miller Thompson, then a professor at Nashotah and an assistant at St. Paul's

\*At No. 1 Spring Street, now Grand Avenue. A part of Gimbel's Department Store now occupies the site.

Church, Milwaukee, and afterward Bishop of Mississippi, was the editor of the *American Churchman*, and Mr. H. R. Hayden was the publisher.

On this special Monday morning, with a goodly number of clergy and laity discussing the problems of the day, at the same time puffing away at their cigars or pipes and filling the room with smoke, young Mr. L. H. Morehouse entered, full of life and energy and very much in earnest, and said, in substance: "Gentlemen, I am going to start a new paper for the children and young people, and I want a name for it." There was more or less talk, some encouraging words spoken as to the venture, while others discouraged it, saying that it could not be done and succeed, and so on. Nothing daunted, Mr. Morehouse insisted upon it that it would be done and would be a success.

Now for a name! I was in the farthest corner of the room at my desk, and I called Mr. Hayden to me and suggested that the paper should be named the *Young American Churchman*. He replied that that would sound too much like "Young America," but if the word "American" were dropped it might do. "All right," I replied, "drop it." He returned to the visitors and said, "Call the paper the *Young Churchman*." And the *Young Churchman* it was and is to this day, fifty-one years old.

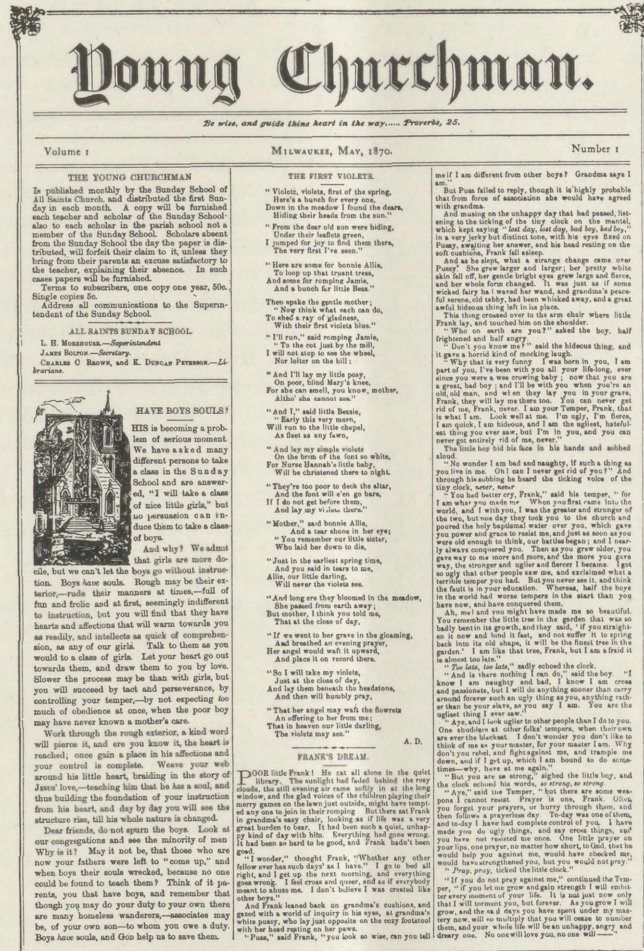
As I think back I cannot recall one single name living on earth today who was in that office that Monday morning. Many who were there I know have fallen asleep. But I think I am the only one on earth, and I am in my eighty-second year

and what is called a "shut-in," and as is natural in old age can remember happenings of many years ago better than those of recent date.

I have watched the growth of the *Young Churchman* and of the *Young Churchman Co.*, now the Morehouse Publishing Co., with the keenest interest. THE LIVING CHURCH I have taken and read since it was first published in Chicago by Dr. Leffingwell. I have a complete file of the *Living Church Annual*, bound, and consider them a valuable part of my library.

As for the *American Churchman*, it did not live long, for it was soon merged with the *Churchman*, then published in Hartford, Conn., and later and to this date in New York City.

A MAN in the Diocese of Harrisburg who has recently been accepted as a candidate for Holy Orders had a great-great-grandfather who was an S.P.G. missionary in that same region. The Rev. Thomas Barton was an "itinerant" in York and Lancaster and Cumberland counties. Hostile incursions of French and Indians, "rapacious and cruel murderers," caused great public danger in 1756. Mr. Barton's people came crowding to his churches with muskets on their shoulders. Later, in 1776, he was among the clergy who suffered from their loyalty to England. He reports, "I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the Liturgy to be used, unless the collects and prayers for the King and royal family were omitted, which neither my conscience nor the declaration I made and subscribed when ordained would allow me to comply with . . ."



Facsimile of the first number of the *Young Churchman* May, 1870.

## EDWARD W. OSBORNE

Formerly Bishop of Springfield

BY THE RT. REV. ARTHUR C. A. HALL, D.D., BISHOP OF VERMONT

WORD of Bishop Osborne's peaceful passing on the evening of July 5th must have been received by his friends with thankfulness as the end of a long tragedy of broken powers, physical and mental.

He was born on the banks of the Ganges on the eve of the Epiphany, eighty-one years ago. His father was a Church Missionary Society clergyman of a strong Evangelical type. Both date and place of birth and parentage marked out the son for a missionary, which in truth he was. An English public school and college education, of which he was deprived, would doubtless have softened some sharp angles; but, as was said when this deficiency was raised as an objection at the time of his election to the episcopate, many years of ministry in Boston with great success and high appreciation might be regarded as some compensation for this loss; and he certainly deserved the title of Doctor of Pastoral Theology, witness his books for children (*The Children's Saviour, The Saviour King*, and others), and his wide experience and skill in dealing with souls. After some "ushering" in a private school, Edward Osborne prepared for ordination at the Theological College at Gloucester, and was ordained deacon and priest by Bishop Elliott in Gloucester Cathedral. At the time of his last visit to England for the Lambeth Conference of 1920, special commemoration of this was made by Bishop Gibson at a Sunday morning service in the Cathedral.

After two country curacies, one of them at Kenn in Devonshire, under the Rev. Reginald Porter, one of the first students at Cuddesden under Dr. Liddon, he joined the Society of St. John the Evangelist at Cowley in 1876, and two years later came to the Society's house and church in Boston, then under Father Grafton. There he worked until 1889, and again from 1898 to 1904, the intermediate years being spent in the Society's mission at Capetown, South Africa, whither he was sent partly in hope of getting free in the warm climate from serious lead poisoning, from the effect of which he never wholly recovered. Charming recollections of his South African experiences may be found in his book, *Boys and Girls I Have Known*.

From Boston as headquarters, besides incessant local work, Father Osborne was frequently employed in various parts of the country and in Canada in parochial missions, and in retreats for priests, religious communities, and laypeople. In Boston he established the first branch of the Girls' Friendly Society (St. Mary's Ward), then recently introduced into the United States by Miss Edson of Lowell; and also the Guild of St. Barnabas for Nurses. The Associated Charities and the Travelers' Aid Society were among the institutions which looked to him for leadership.

In 1904 he was chosen Bishop Coadjutor of Springfield, and was consecrated in the Society's church during the General Convention at Boston in that year. Two years later he succeeded Bishop Seymour as diocesan and remained in charge of the diocese until 1916. The Springfield experience was probably the least happy part of his ministry. Southern Illinois was hardly prepared for the leadership he desired to give, and did not easily respond to his efforts. But, as everywhere, the influence of his strong personality and untiring zeal made itself felt, and others have been able to build on foundations which he laid, not least of all missions among the coal mining population and at the State University at Champaign, where he established a mission of the Church, for which a grand church, St. John's, is now being erected. There was also for several years a hostel for women students which bore his name.

In 1916, when he had turned seventy years of age, Bishop Osborne resigned his see, a good deal broken in health, and unable to stand the winter climate of his diocese, which induced repeated attacks of bronchitis, on account of which he was forced for successive winters to go south. For the last few years he had been entirely incapacitated and lived in retirement at San Diego, with physical and mental powers failing, and tenderly cared for by a cousin, Miss Ethel Deerr, who had kept house for him at Springfield. During spells of unconsciousness he would imagine himself ministering, baptizing, and confirming. His joy had ever been in the exercise of his priesthood.

His vigorous preaching always made a great impression,

combined with the evident simplicity and vigor of his life. Beneath a somewhat austere and impassive exterior there was a very tender heart, as the poor, the suffering, the penitent and children knew. Father Osborne illustrated the saying that a priest should be as a lion in the pulpit and as a lamb in the confessional. There was nothing soft in his dealing with individuals; it was always strong, but gentle.

May he rest in peace, and be prepared for perfect service in perfected life!

## AROUND THE CLOCK

By Evelyn A. Cummins

THE Franciscans have erected a new basilica church in the Garden of Gethsemane. On the western front of the building are the figures St. Matthew, St. Mark, St. Luke, and St. John. The building is of Palestinian marble and is said to have cost about \$2,500,000. In front of the main altar is a rock which is reputed to be that on which the disciples sat while Christ was praying. "Father, if it be possible, let this Cup pass from Me. Nevertheless, not My will, but Thine be done." There are three altars in the church. Traces of a church which was erected in the Garden in the Fourth Century were found while the work of building the present church was going on.

THE following speech was made by an Irish barrister on behalf of his client, whose cow had been killed by a train:

"If the train had been run as it should have been ran, or if the bell had been rung as it should have been rang; or if the whistle had been blew as it should have been blown, both of which they did neither, the cow would not have been injured when she was killed."

DON C. SEITZ is the author of a book on the life of Joseph Pulitzer. It is very interesting.

"Pulitzer was fond of luxury," says Mr. Seitz. He always craved and secured the best. This was from no vainglory of extravagance, following the acquisition of wealth, but was an inborn instinct, which he nearly always managed to gratify, even when poor. In his later years he spent at least twelve hours of the day in bed. His afternoon nap was the trial of his valet and the terror of fellow-travellers.

"Rooms had to be kept vacant above, below, and on either side of him at hotels; and the White Star Line, upon whose steamers he usually made his European voyages, kept his good will for many years by maintaining a huge drugget made of manila rope which was spread upon the deck, so that the footsteps of the idlers on the promenade deck could not jar his slumbers in the state-room below.

"This desire for silence became almost a mania. His new city mansion failed to provide sound-proof quarters. His double walls were packed with mineral wool. The windows were guarded by triple glass; ventilation was by the fireplace chimney. He was sure that the jar of early morning whistles found its way to his ears by this opening. Silk threads were stretched across it to break the sound. Three doors were hung in the short passage from the main mansion, the floor of which was on ball bearings to prevent vibration. Here at last he found zero! The room was so still as to be uncanny."

Pulitzer expected great things from all those whom he employed.

Apropos of this, Mr. Seitz tell a story of one of Pulitzer's reporters who had been sent to a revival meeting:

"In the midst of the proceedings, an exhorter bent over the young man and said: 'Will you not come forward?'

"Excuse me," was the reply, 'but I am a reporter, and I am here only on business.'

"'But,' said the revivalist, 'there is no business so momentous as the Lord's.'

"'Maybe not,' answered the reporter; 'but you don't know Mr. Pulitzer.'"

SVEN HEDIN, the great Swedish explorer, says of Lord Kitchener:

"The entrance hall of Lord Kitchener's house was hung with flags he had taken from the Mahdi and the Dervishes at Omdurman, and trophies from the Transvaal and Orange Free State. His apartments were decorated with busts of Alexander and Caesar, and portraits of General Gordon, not to mention the magnificent collection of china from the Kang Hi and Chien Lung periods."

"When giving large dinners, he himself supervised the laying of the table, and inspected it as critically as if it were a battle-formation. He would place himself at the end of the table, bend forward, cock his eye, and make sure that every wineglass, every spoon, knife, and fork was in place, in a rigidly straight line. And he would move them about until there was perfect order."

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

OF all biographies, that of a saint must be the most difficult to write, especially when his (or her) name is a household word, so to speak. He probably lived in a far-off country, in a society very different from our own, and inevitably his history has become overlaid with legend and tradition. And this is to say nothing of the prejudice and opinions of earlier biographers which crop up to confuse the issue and complicate the plans of the biographer who wants to start afresh. One thing seems needful, and yet one feels that it must be extremely difficult of accomplishment: the biographer must steer clear of sentiment and unreality on the one hand and a dry-as-dust terseness on the other. Of two books before us, *Princess, Pauper and Penitent* (Merrill, Wis.: Grace Dieu Press, \$2.00), which is a life of Saint Elizabeth of Hungary by a Franciscan tertiary of the American Episcopal Church, errs in the first respect, and *Saint Anthony of Padua*, by Ernest Gilliat-Smith (New York: Dutton, \$2.50), in the second. The latter volume is, indeed, less of a biography than a critical examination of Saint Anthony's life as related by medieval chroniclers. Although one must respect Mr. Gilliat-Smith's conscientious sifting of fact from legend, the book is undeniably dull as a "Life," the average reader being less concerned with such things as the unseemly squabble over the saint's dead body than with the secret of the wonderful influence he wielded and still wields.

Much nearer to the ideal biography of a saint is *The Story of Saint Joan*, by Margaret R. Keary (Mowbray, Morehouse, \$1.80). From first to last it shows the pen of an experienced writer and the sure touch of the historian who has studied her subject. Presumably written for children, there is yet no "writing down" to a supposedly childish intelligence. The quotations at the head of the chapters are well chosen, and the illustrations and general get-up of the book help to make it readable by children and adults alike.

For the smaller child comes a delightful book from Longmans. This is *The Children's Saint: the Story of Saint Madeleine Sophie*, by Maud Monahan (\$1.25). The lettering (it is transcribed by the Benedictines of Stanbrook), the eminently satisfying illustrations by a certain "Robin," and the general style in which the story is told are alike charming. In fact, in paper, general size, and format the book is in its way as perfect and satisfying as it can be. The reviewer blushes to confess a total ignorance of Saint Madeleine Sophie apart from these pages, but she appears to have been a notable figure during the attempt at the restoration of religion to France after the Revolution; and it is a tribute to the book to say that one wishes to know more and not less of her.

IN THE INTERESTS of sinful and suffering humanity the Christian Church soon found that it had to reject the gnostic interpretation of the faith. In the teaching of theology that interpretation is too often presented as something so manifestly absurd that the student finds it hard to realize how critical was the issue or to comprehend how the struggle could have been so severe. As a corrective to this lack of historical grasp he might well read *Knowing the Master Through John*, by A. M. Crane (Boston: Lothrop, Lee and Shepard, \$2.50), for here he will find gnosticism in modern dress, and will find that it can be presented so attractively as to delude a publisher into holding that the author is one of the few who have ever grasped in their fulness the truths of the Fourth Gospel, or gained the correct idea of the Master which is there to be found. It was just such interpretations of Him in the second century which drove the Fathers of the Church to protest. And why? Surely because to proclaim that all the Gospel a man needs is an exhortation to realize his true spiritual nature is to mock the needs of sinful and suffering humanity. If this was all Christ came to

do, He might as well have left it undone. Hamlet in modern dress is not necessarily Hamlet without the ghost, and Christianity in modern dress should not be the Gospel without the good news.

*What Makes Up My Mind on International Questions* (New York: Association Press, \$0.75) is a little book providing material for five sessions of a discussion group. As its title indicates, it deals not with what ought to, but with what actually does commonly influence the views of men and women on international questions, it is in such an enquiry that what is known as behavioristic psychology is in place, and so the obvious subservience of the author's mind into that way of thought is no matter. The education of its citizens is perhaps the most important of all the tasks before a democratic country, and the most essential first step in that task is to lead them to reflect upon the grounds on which their opinions rest. For this first step the little book under review is admirably suited, and the more widely it is used, the better for the country. When this step has been climbed, then there will be the call to those who have climbed it to go up higher and make up their own minds on rational grounds, and for this other principles and methods than those of behaviorism will be required.

IT IS MUCH to be hoped that between now and next January some, at least, of those who will be coöperating with the Commission on Evangelism in the National Crusade will ponder over Mr. E. T. Brewster's *What Laymen Want* (Boston: Four Seas Company, \$1.25). We have no space here to dissect what we consider confused and mistaken in his thought from what is acute and valuable criticism. Suffice it to say that he is a worthy representative of a large number of present-day educated men, and that he states his case with admirable lucidity and most sincere candor. The book is a call to the use of both knees and brains in preparation for the preaching of the Gospel.

CHARLES DOWNING LAY has a good word, yes, more than a good word, for the city dweller in his brochure, *The Freedom of the City*. It would not be fair to call him an apologist for city conditions. He rejoices in them too frankly. Especially he finds life in New York with all its problems and congestions every year more worth while living. Walter Pritchard Eaton, although likewise a New Yorker, in his *A Bucolic Attitude*, joins issue with Mr. Lay. His reply or retort is sentimental rather than statistical, dealing with the intangibles. Both are good reading and highly suggestive. They are the first two issues of a projected series to be published by Duffield & Co., New York.

DR. F. J. HALL writes: *Christianity and the Modern Man*, by Arthur Chandler, formerly Bishop of Bloemfontein (Mowbray, Morehouse, \$0.60.) is a persuasive booklet, exhibiting traditional and Anglican Christianity in terms apt to appeal to the modern man. Rightly stressing religion as a starting point, and its aim of bringing us into divine fellowship, the author proceeds first to present the Gospel story as viewed from the Catholic standpoint. Then he shows the application of this to Christian ethics, the fundamental qualities of which are "self-control" over the animal within and "whole-hearted devotion to God in Christ." Incidentally he criticizes the current psychological tendency to exalt instinct at the expense of reason. Finally he deals with the future life. The book is a sound guide with one exception, that is, his seeming to welcome the theory of conditional immortality. He also seems to assume that immortality is continued existence. Of course it is more than that. It means *a life brought into open relation to God*.

## THOMAS JEFFERSON \*

BY THE RT. REV. WILLIAM T. MANNING, D.D., D.C.L.  
BISHOP OF NEW YORK

IT was John Adams who at the moment of his own death said, "Thomas Jefferson still lives." And after a hundred years those words remain true. The influence of Thomas Jefferson is greater beyond measure than on that day in 1826 when, his work finished, they laid his body here to rest. And we are here to pay the tribute of a grateful nation to his memory. We do not say that he made no mistakes. He shared the frailties common to all of us. But he stands among the greatest of that amazing group, the founders of this republic, who have been described as "the wisest body of men ever assembled at a given time to advance the interests of the human race." We are only now fully realizing the debt that we owe to him. More than that of any other one man except Lincoln the spirit of Jefferson has embodied itself in the life of America.

The name of Jefferson stands for love of learning, for simplicity of life, for enmity to the spirit of caste and class, and supremely it stands for the sacredness of liberty, for protection of the rights of the individual against tyranny in whatever form, and for confidence in the plain people. We remember him and honor him as the third President of the United States, as the Father of the University of Virginia, as the man who put the Bill of Rights into our Constitution and who, at the age of thirty-three, wrote the Declaration of Independence, which ushered in the day of world democracy, which was a call to freedom everywhere, and which proclaimed those principles of liberty and of equal rights which are today the faith of the English speaking peoples throughout the world.

Among all Jefferson's great services none was greater than the battle that he fought for religious freedom and for complete separation of Church and State. His name stands like a beacon to warn us against all forms of bigotry, intolerance, and discrimination against men because of their religious beliefs. The foolish charge that he was indifferent to religion is refuted both by his life and by his writings. His religious convictions were deep and real but he knew that prejudice and intolerance contradict the very spirit of religion.

We need in these days to recall, and to keep in mind, the words of Jefferson which he wrote into the Statute of Virginia for Religious Freedom: "All men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and the same shall in no wise diminish, enlarge, or affect their civil capacities."

Let us rejoice that, in spite of some weird movements and reversions, the spirit of intolerance and prejudice is breaking down among us.

This does not mean that we are throwing aside our religious faith or weakening in our religious convictions. That would not be the way of progress. It means an infinitely better thing than that. It means that while holding our own faith strongly and clearly we are learning not merely to tolerate—I dislike the word "toleration" in connection with religion, there is an unworthy suggestion of condescension in that word—while holding fully and joyfully our own faith, we are learning to respect, to appreciate, and to love those whose faith differs from our own.

And if our religion is real, it must call forth this spirit in us, for whatever truly draws us near to God must draw us nearer to all our fellow men.

It was Jefferson's genius and leadership which decided that this republic should be a true democracy. It is one of the marvels of history that our nation at its birth should have had such leaders as George Washington and those associated with him, and two such champions of opposing though equally essential principles as those contended for by Jefferson and Hamilton. The struggle between these two great leaders, and between the principles which they represented, was indispensable for the full development of our national life. The contribution made by each of them should teach us forever the

deep wisdom, and the sound philosophic basis, of a true tolerance which recognizes that in dealing with apparently opposing principles of human life the truth is to be found not in the rejection of either but in accepting and including the truth of both. This is the light which should guide us in standing with our whole strength for political, economic, and religious freedom. America is what she is today because she includes in her life the principles contended for by both Hamilton and Jefferson. Our full recognition of the greatness of Hamilton does not lessen one whit our appreciation of the greatness of Jefferson and of the service which he rendered.

So long as America and liberty endure, the name of Thomas Jefferson will continue to be honored.

Standing here today beside his grave, on the one hundredth anniversary of his death and the one hundredth and fiftieth anniversary of the signing of the immortal document which he wrote, let us remember, and let us call upon our fellow citizens, both men and women, all over our land to remember, that a true personal freedom must be built not upon weak self-pleasing and exaggerated individualism but upon the foundation of duty, responsibility, and self control; that a true tolerance does not spring from lack of conviction, from indifference to morality and truth, but from convictions held deep and sacred with full respect for the sincere convictions of others; that our independence and strength, yea, our very life as a people, can endure only as it is founded in dependence upon God.

Education alone is not sufficient. There is no other basis for moral conduct except religion. It is faith in God, and reverence for His law, which creates character, sense of duty, loyal citizenship, true manhood and womanhood.

We glory in the Declaration of Independence, and in the Constitution of our country, but there is something still higher and greater than these. Our free institutions rest upon the Bible and upon the truths declared in that book.

Above the will of the people is the will and the Law of God, who has made Himself known to us in His Son, Jesus Christ. In this faith our nation has been created. This is the rock on which our life as a people is built. In this faith alone can our ideals be realized. On this all our future depends.

Let us send today from the grave of Thomas Jefferson to our whole country the call to renewed faith in God and to that glad following of His Law which is the way to perfect freedom.

## A DISCOVERY

A FEW Sundays ago several students [of the University of the South] drove to the annual foot-washing ceremony of a local Negro church at Asia. They went to look on, to laugh, perhaps to jeer at the simple, crude, and ludicrous religion of an inferior race. They returned with an entirely different respect for the black man's religion and a slightly different viewpoint on their own. They learned that the Negro can teach us much regarding perhaps the greatest influence on the hearts of man—religion.

In the first place, they learned what prayer really is. Not the mere reciting of carefully worded formularies, not the request for this or that particular need or fancy, but the all-impelling appeal of the heart, that rises in its realization of its own helplessness and dependence, into a mighty, ringing chant of devotion. They learned that preaching can go infinitely deeper than intellectuality and ethics into the very emotions of the soul itself. And they realized as never before the nature of that subtle dignity and reverence more often expressing itself in smiles and laughter than in faces—the sort that makes possible through tears of penitence a laugh of joy over some brother who has "got" religion.

If some of our white brethren would think of the God "that holds the thunder in His fists, an' the lightning crackles acrost His knuckles, an' spouts judgment outen His nostrils," instead of that vague impelling force that orders the universe, or the popular, flabby, spineless "God of Love," how much more would their religion mean to them?

In his religion the Negro has a distinct message for us, even in our superiority. His emotionalism is not that greedy, commercial brand of Billy Sunday and his type of loud-mouth, avaricious "evangelists." We at this University have the opportunity of studying the many phases of his character where he can teach us, and of which this is but one, as have few others. Do we make much use of it?—*Sewanee Purple*.

\* Address delivered on Sunday, July 4th, at the grave of Thomas Jefferson at Monticello, Charlottesville, Va., at ceremony presided over by Governor Byrd of Virginia, under the auspices of the Sesqui-centennial of American Independence and the Thomas Jefferson Centennial Commission of the United States, appointed by Joint Resolution of Congress.



# Church Kalendar



JULY

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

- 25. Eighth Sunday after Trinity. St. James Apostle.
- 31. Saturday.

## CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF NINTH TRINITY

Christ Church, St. Paul's, Minn.  
Transfiguration Sisters, Glendale, Ohio.  
Order of the Incarnation, Quincy, Ill.  
Church of the Redeemer, Cairo, Ill.

## APPOINTMENTS ACCEPTED

ALDORTH, Rev. EDWARD L., formerly of Grand Rapids, Mich.; priest associate of Church of the Messiah, Detroit, Mich. New address, 231 E. Grand Blvd., Detroit, Mich.

BABCOCK, Rev. GEORGE M., formerly of St. Margaret's Church, Brighton, Mass.; in charge of St. Paul's Church, Brockton, during the rector's absence.

CLARK, Rev. ALFRED LOARING; vicar of St. Alban's Mission, Memphis, Tenn.

HEAD, Rev. ALBERT H., rector of Christ Church, Chippewa Falls, Wis.; to be priest-in-charge of St. Stephen's Mission, Shell Lake, Wis. New address, Box 403, Shell Lake, Wis. August 1st.

HEATON, Rev. LEE W., formerly of Fort Worth, Tex.; to be assistant of Church of the Epiphany, Dorchester, Boston, Mass.

KEARONS, Rev. WILLIAM M., formerly rector of St. Luke's Church, Fall River, Mass.; to be rector of Trinity Church, Bridgewater, Mass. September 15th.

LEMERT, Rev. J. RAYMOND, formerly student (deacon) at Nashotah House, Nashotah, Wis.; rector of Trinity Church, Peru, Ind.

MALANY, Rev. ROLLIN D., formerly assistant of Christ Church, Detroit, Mich.; to be rector of Trinity Church, Alpena, Mich. September 1st.

## SUMMER ADDRESSES

CAPERS, Rt. Rev. WILLIAM T., D.D., Bishop of West Texas; 18 E. San Miguel St., Colorado Springs, Colo.

FRANCIS, Rt. Rev. JOSEPH M., D.D., Bishop of Indianapolis; North East Harbor, Me., July and August.

STERRETT, Rt. Rev. FRANK W., Bishop Coadjutor of Bethlehem; R. D. 2, Wilkes-Barre, Pa.

BENEDICT, Rev. CLEVELAND K., of Cincinnati, Ohio; Cedarville, Mich.

BRYAN, Rev. HENRY B., rector of Grace Church, Jersey City, N. J.; Belfast, Me., until September 1st.

BULTEEL, Rev. REGINALD H. H., vicar of All Saints' Church, Dorchester, Boston, Mass.; "The Chimes," Fredericton, N. B., Canada, August.

CUMMINGS, Rev. ARTHUR R., rector of Church of the Resurrection, Richmond Hill, L. I.; Bridgehampton, L. I., until September 4th.

DOW, Rev. DWIGHT H., rector of Holy Trinity Church, Lincoln, Neb.; Manitou, Colo.

GRIFFITH, Rev. G. TAYLOR, of Spokane, Wash.; in charge of St. John's Church, Oakland, Calif., July.

HOLMES, Rev. ERNEST G. N., rector of Trinity Church, Carbondale, Pa.; Dennis, Mass., until September 1st.

JACKSON, Very Rev. CHARLES E., dean of Grand Rapids, Mich.; St. Michael's Rectory, Marblehead, Mass.

McMULLIN, Rev. G. WHARTON, of Rockville Centre, L. I.; to be in charge of All Hallows' Church, Wyncote, Pa., August.

MOORE, Rev. J. J. JOYCE, S.T.D., of Philadelphia, Pa.; Hotel Dennis, Atlantic City, N. J., until August 30th.

SARGENT, Rev. G. P. T., rector of Grace Church, Grand Rapids, Mich.; Omena, Mich., August.

SERENT, Rev. A., rector of Calvary Church, Bayonne, N. J.; in charge of Old Chapel, St. Paul's School, Concord, N. H., and Dunbarton, N. H., August.

SMITH, Rev. EDWARD PORTER, of Elizabeth, N. J.; Nantucket, Mass.

STONE, Rev. WILLIAM H., priest-in-charge of St. Luke's, Milwaukee, Wis.; 62 Crosswicks St., Bordentown, N. J., August.

TIBBITS, Rev. JOHN KNOX, of Buffalo, N. Y.; Lorne House P. O., County Charlevoix, P. Q., Canada, until September 1st.

TOOP, Rev. GEORGE H., D.D., rector of Church of the Holy Apostles, Philadelphia, Pa.; Lake Willoughby, Orleans, Vt., until September 1st.

WHEELOCK, Rev. FRANK C., of Springfield, Mass.; Pemaquid Point, Me., July and August.

## DEGREES CONFERRED

MORRIS BROWN COLLEGE, Atlanta, Ga.—Doctor of Divinity, upon the Ven. J. HENRY BROWN, Archdeacon for Colored Work, Diocese of Georgia.

UNIVERSITY OF THE SOUTH—Doctor of Divinity: the Rt. Rev. ROBERT ERSKINE CAMPBELL, Bishop of Liberia; the Rt. Rev. JOHN DURHAM WING, D.D., Bishop Coadjutor of South Florida; the Rt. Rev. CAMPBELL GRAY, D.D., Bishop of Northern Indiana, and the Rev. EDWARD HENRY ECKEL, rector of St. Andrew's Church, Fort Worth, Tex.

Doctor of Civil Law: RICHARD HATHAWAY EDMONDS, editor of the *Manufacturer's Record*, Baltimore; and ALEXIS DU PONT PARKER, president of the American Briquet Company, Philadelphia.

Doctor of Letters: FRANCIS LYNDE, author, of Chattanooga, Tenn.

WESLEYAN UNIVERSITY—Doctor of Letters, upon the Rev. ELMER TRUESDELL MERRILL, D.D., professor emeritus in the University of Chicago, June 21st.

## ORDINATIONS

PRIESTS

DULUTH—On Thursday, July 8th, in the mission chapel, Cass Lake, Minn., the Rev. PALMER ROMALNE BOWDISH, M.D., deacon, was ordained to the priesthood by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth. Bishop Bennett preached the sermon, and the Rev. James Mills presented the candidate and assisted in the administration of the Blessed Sacrament. The Litany was read by the Rev. Donald G. Smith, chairman of the Department of Religious Education in the diocese.

The Rev. Dr. Bowdish will continue in his present work as superintendent of construction at Cass Lake, where the diocese owns 113 acres of land, on which is to be built a school for the training of Indian boys. A chapel, four dormitories, and a refectory have already been erected. It is hoped that the school building will be completed and the work of training begun by the fall of 1927.

Dr. Bowdish will also serve as priest-in-charge of St. Bartholomew's Church, Bemidji, and St. Peter's Church, Cass Lake.

GEORGIA—The Rev. HENRY BELL HODGKINS was ordained to the sacred priesthood in St. John's Church, Savannah, on Tuesday, July 6th, by the Rt. Rev. F. F. Reese, D.D., Bishop of the diocese. The candidate was presented by the Rev. W. A. Jonnard, rector of St. John's; the Litany was read by the Rev. S. B. McGlohan, rector of St. Paul's Church, Savannah; and the sermon was preached by the Rev. David Cady Wright, rector of Christ Church, Savannah.

## BORN

DEWEES—On Friday, July 16, 1926, at Binghampton, N. Y., to the Rev. and Mrs. Theodore J. Dewees, a son, JAMES COLLIN.

## DIED

HYDE—At his late residence in New York City, following a long illness, RALPH MEAD HYDE, on July 10, 1926, in the eighty-seventh year of his age. Funeral service at St. Thomas' Church, New York, July 13th. Interment at Woodlawn Cemetery.

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

MELVILLE—In Dayton, Ohio, July 12, 1926, DONALD SUTHERLAND, son of Mr. and Mrs. George W. Melville, and grandson of the Rev. and Mrs. George J. Sutherland, aged one week.

## MEMORIAL

Stephen Herbert Green, Priest

In loving memory, STEPHEN HERBERT GREEN, Priest, entered into life eternal, St. James' Day, 1919. Grant him eternal rest.

Clement Lidden Stott

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

When the morning wakens,  
Then may he arise  
Pure and fresh and sinless  
In Thy holy eyes.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

PRIEST, PREFERABLY UNMARRIED, wanted in September as superintendent and teacher in Church school preparing men for seminary. Address, sending references, Box N-637, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ASSISTANT ORGANIST AND CHOIR-master wanted to Mr. Francis A. Mackay at St. Paul's Cathedral, Detroit, Michigan. Large boy choir. Morning services. Large adult choir. Evening services. Opportunity for piano pupils. Salary \$1,800 per year. Address all communications to MR. MACKAY, St. Paul's Cathedral House, Hancock and Woodward Ave., Detroit, Mich.

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.

WANTED—SEPTEMBER 1ST—ORGANIST-Choirmaster. Fine new organ. Excellent choir. Must be exceptional in handling boys. Address, SECRETARY, Trinity House, 844 W. 4th St., Williamsport, Pa.

## POSITIONS WANTED

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.

ENGLISH PRIEST: ANGLO-AMERICAN training, experience and recommendations, considered good preacher, desires work in America. Parish or curacy. Address Box 643, 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.

**PARISH, CURACY OR SUPPLY WANTED**  
by priest. Good preacher; successful in young people's work and religious education. Available September 15th. Box 642, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, EXPERIENCED, AGE THIRTY-SIX**, married. University and Seminary graduate. Good Churchman, good preacher. Highly recommended, desires parish with living stipend and house, by September 1st, or sooner. Address Box 639, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, FORTY, MARRIED, SEMINARY** and university graduate, desires parish or locum tenency by September 1st. Best references. Box 641, 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 628, care of THE LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**ORGANIST OF AMERICAN CATHEDRAL** is locating in Philadelphia, September 1st, and desires parish in that area. Successful record. Highest standard Anglican music. Will consider difficult problem. Churchman, disciplinarian. Unusual contact with choir. References unequivocal. Box 640, LIVING CHURCH, Milwaukee, Wis.

**SOUTHERN GENTLEWOMAN OF MIDDLE** age, linguist, Churchwoman, seeks position as companion, housekeeper, or secretary. Address RECTOR OF ST. JOHN'S CHURCH, Portsmouth, N. H.

#### UNLEAVENED BREAD

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

**ST. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

#### ALTAR FURNISHINGS

**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

#### PARISH AND CHURCH

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

#### VESTMENTS

**ALTAR AND SURPLICE LINEN, NEW LOW** price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer, MARY FAWCETT, 115 Franklin St., New York City.

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

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52. Studios closed until October 13th. Address all letters 16 Taylor's Ave., Clethorpes, England.

#### MISCELLANEOUS

**BOARDING SCHOOL, CHEAP, WANTED** for clergyman's girl, ten, and boy, eight. State terms. Address Box 638, care of THE LIVING CHURCH, Milwaukee, Wis.

**OPPORTUNITY FOR EXPERIENCED** wood-worker. Widow desires to relinquish Church Furniture and Cabinet Making business conducted successfully for over forty years by the late John T. Coxhead, Yankton, South Dakota. Address GRACE BRYANT COXHEAD, 213 Cedar St., Yankton, S. D.

#### HYMNALS WANTED

The American church at Lucerne, Switzerland, would be grateful for a few used and perhaps abandoned copies of Hutchins' (old) Hymnal with music and would gladly repay the postage on request if such might be given to them. Address REV. GEORGE H. KALTENBACH, Pension Felsberg, Lucerne, Switzerland.

#### 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.

#### FOR SALE

**HAMMOND TYPEWRITER, GOOD CONDI-** tion, \$20.00. Oliver typewriter, \$15.00. Remington No. 6, with carrying case, \$20.00. Oliver billing or label typewriter (all capital letters and figures) \$25.00. Address ACCOUNTANT-280, care of LIVING CHURCH, Milwaukee, Wis.

#### BOARDING

##### Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.,** Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

##### Cragmoor, New York

**THE PINES, BOARDING AND TABLE** Board near the Episcopal church, where there is a daily celebration. Address, "THE PINES," Box 125, Cragmoor, Ulster Co., N. Y.

##### Los Angeles

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

##### New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms, and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

#### VISIT PHILADELPHIA THROUGH YOUR CHURCH

**MEMBERS OF THE EPISCOPAL CHURCH** coming to the Sesqui-centennial can secure beautiful rooms with modern conveniences in the homes of refined Church people at from \$1 to \$5 per day. No profiteering allowed. No charge to guest or host for the services of the Housing Bureau. It is a courtesy extended to Church people by the Diocese of Pennsylvania. Let us know when you are coming, how many in the party and what you want to pay per day. So far every visitor has been accommodated on his own terms and we have heard no complaints. C. HERBERT REESE, Rector, St. Matthew's, Chairman, Diocesan Housing Bureau, 1731 W. Girard Ave., Philadelphia, Pa.

#### 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, Stafford, 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.

#### HEALTH RESORT

**ST. ANDREW'S REST, WOODCLIFF LAKE,** N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

#### HOUSE OF REST

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

#### SISTERS OF THE HOLY NATIVITY

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

#### RETREATS

**EVERGREEN, COLORADO—ANNUAL RE-** treat 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.

## 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 Intercession at 8:00.

#### Minnesota

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

#### 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.

IN HONOLULU the overflow crowd on the street at the midnight Eucharist on Christmas Eve at St. Elizabeth's Chinese Mission voluntarily collected and presented an offering amounting to over \$7. The whole offering at the service, more than \$60, was given toward the \$500 which Hawaii, in spite of urgent local needs, sent for the deficit.

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.*]

The Book Store. 281 Fourth Ave., New York City.

*Journal of the General Convention of the Protestant Episcopal Church in the United States of America.* Held in the City of New Orleans from October 7th to October 24th, inclusive, in the Year of Our Lord, 1925. With Appendices. Price, cloth \$2; paper, \$1.50. Plus postage.

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

*The Finding of the Cross.* By E. Herman, author of *The Meaning and Value of Mysticism, Creative Prayer, The Secret Garden of the Soul*, etc. Price \$1.25 net.

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

*The Grey Friars of Canterbury, 1224 to 1538.* A Contribution to the 700th Anniversary of their Arrival in England. By Charles Cotton, O.B.E., F.R.C.P.E., honorary librarian, Christ Church Cathedral, Canterbury; together with a chapter on the Remains of the Friary and its Restoration by R. H. Goodsall, A.R.I.B.A., A.I., Struct. E. Second Edition. Illustrated by Maps, Plans, Views, etc. Price \$1.40 net.

PAPER-COVERED BOOKS

The Inquiry. 129 East 52d St., New York City.

*All Colors.* A Study Outline on Woman's Part in Race Relations. Distributed by The Woman's Press, 600 Lexington Ave., New York; and Association Press, 347 Madison Ave., New York. Price, in paper, \$1; a dozen copies, \$10.00. In cloth, \$1.25; a dozen copies, \$12.50.

PAMPHLETS

W. H. Kerr. 2210 Broadway, Great Bend, Kans.

*Kerr's Discoveries.* The Truth About God. Soul and Immortality. What All the World Wants to Know. The Junior Text Book for The Church of Humanity. Price 50 cts., postpaid.

PHILIPPINES WILL PAY QUOTA

NEW YORK—A statement has just come to the national treasurer of the Church from Bishop Mosher of the Philippine Islands indicating that the district will without doubt pay its full budget quota of \$900 this year; and \$682.52 has been received from the district up to July 1st.

In 1925, there was received from the district only \$393.07 for the full year.

Bishop Mosher comments on the fact that the stations in the Sagada district have been asked this year for 100 pesos, and have already sent in 612 pesos.

# Anglo-Catholic Congress Anniversary is Devoted to Economic Problems

## English Prayer Book Revision—Dr. Carlile's Impressions of America

The Living Church News Bureau  
London, July 9, 1926

THE ANGLICAN-CATHOLIC CONGRESS ANNIVERSARY meetings at the Albert Hall were remarkable as a demonstration of the fact that the most active party in the Church of England has definitely taken its stand against the old system of economics, which has resulted in evils such as unemployment and bad housing. This does not imply that Anglo-Catholics are in any party sense, Socialists or supporters of Communistic ideas, but that they are in favor of a reconstruction of the social order on the basis of true brotherhood. The two great meetings, held on July 1st, are evidence that the Church has made its protest, so far as Anglo-Catholics are concerned, against the popular theory that she has no concern with social injustices.

I cannot, in the limited space at my disposal, refer in detail to the many fine speeches which were made. Outspoken they certainly were, but they were all manifestly inspired by a desire to make a real contribution to the efforts for redressing existing social wrongs. Prebendary Mackay was an ideal chairman, and the afternoon speakers on Housing were Sir Samuel Hoare, Fr. J. B. J. Jellicoe, and Mr. G. W. Currie; while, at the crowded evening meeting, the subjects of Unemployment, and The Living Wage were dealt with by Bishop Gore, Miss Margaret Bondfield, Mr. Sidney Dark, and Canon Donaldson of Westminster. The Bishop of Milwaukee was on the platform at both meetings.

Those who doubted whether the program arranged for this year's anniversary meetings would appeal, will have had such doubts thoroughly dispelled by the enthusiasm which was displayed throughout the proceedings. What the outcome may be none can forecast; but this at least can be said, that thousands of Churchpeople were made to realize that, as Catholics, it is their duty to make spiritual principles dominant in every relationship of life.

PRAYER BOOK REVISION

The Church Assembly began its summer session on Monday at Westminster, and will conclude its meetings this (Friday) afternoon. The Archbishop of Canterbury presided, and there was a large representation of members of the constituent Houses of Bishops, Clergy, and Laity. An interested visitor throughout Monday afternoon was the Archbishop of Upsala, Primate of the Church of Sweden, who received a hearty welcome.

The Archbishop of Canterbury, in opening the session, made reference to the coal dispute, and then proceeded to make his promised statement with regard to the Bishops' consideration of Prayer Book Revision. The following is a brief summary:

The Archbishop said they had reached a grave, perhaps the gravest, stage in the long-drawn and anxious business of the revision of the formularies of the Book of Common Prayer, or at least of their setting. The House of Bishops was preparing, with a view to submitting it to the Convocations and the Assembly, its

considered proposals as to the shape the measure ought to take, a measure which covered in its schedule the whole of the Book of Common Prayer. Hardly any task more anxious, hardly any duty more sacred, could be laid upon the episcopate. And he was bold to claim that the House of Bishops was discharging it with a due sense of its importance. Besides the stage of "general approval" which the House of Bishops gave to the measure in 1923, they had during the recent months devoted already twenty-seven full days to the stage of revision. He had never known any council in which the proceedings had been carried on—though with plenty of thoughtful and most wholesome difference of opinion—with more complete harmony and mutual consideration. He believed they owed that largely to the prayers which had everywhere been offered on their behalf. They could, with reverent gladness, not only thank God, but look forward with confidence and high hope.

He could tell them now, not what conclusions they had reached—for their work so far was only preliminary, and subject to re-revision—but what progress they had made. They had provisionally, but with meticulous care, gone through, first, a great deal of the introductory matter of the Prayer Book, including—though that was still quite incomplete—the Calendar; next, the Order both of Morning and Evening Prayer, with additional offices prepared for optional use by those who desired them; next, the *Quicumque Vult*; then the Litany, with considerable suggestions relating to its use. The additional prayers and thanksgivings had been reconsidered and corrected. Then they had gone through the whole series of Collects, Epistles, and Gospels; the Order of the Holy Communion, of extreme importance; and, successively, the Order of the Ministration of Holy Baptism, public, private, and adult; the Order of Confirmation, the Solemnization of Matrimony, the Visitation of the Sick, and the Burial of the Dead. They had still to consider the use of the Psalter, the forms of Prayer to be used at Sea, and the whole Ordinal: Deacons, Priests, and Bishops. The Catechism and some minor offices were still under consideration.

They had also still to consider the actual measure, technically "the Revised Prayer Book (Permissive Use) Measure." Its operative clauses, quite apart from the schedule which covered the Prayer Book, were of no small importance. And it was impossible yet to speak with assurance as to what would be the best form in which to print and publish the alternative suggestions and additions for permissive use. An important consideration, which some of those who were critically inclined should cherish for their comfort, was the undertaking, repeatedly given, that the Prayer Book, as they had known it from childhood, would be there for the use of its familiar forms in their entirety where such was the desire. That thought could reassure the weak-hearted, if such there were, and they had never been outside the bishops' thoughts in all their work. The bishops were under engagement to return next October to their tasks, and once again they invited the prayers of the Assembly.

OTHER CHURCH ASSEMBLY BUSINESS

The business transacted up to the time of writing is the passing of the Clergy

Pensions Measure on the revision stage, and sending this to a committee for final drafting. The measure has had a long and troublesome passage, but many improvements have been effected in its course, of which the most satisfactory is, perhaps, the adoption of the principle of returnable premiums.

The Assembly also voted £30,000 for the training of Ordination candidates, and this money, presumably, will be spent in grants to various theological colleges. Catholics hope sincerely that such distribution will be on perfectly fair and unbiased lines, and that no distinction will be drawn, say, between Ripon Hall and Kelham!

The report of the Ecclesiastical Courts Commission occupied nearly the whole of Wednesday, and ultimately the motion that the report be received was unanimously carried.

The Bishop of Manchester's motion on Mining Royalties, the text of which I gave in a previous letter, was, after all, withdrawn. The Bishop explained that the Archbishop's presidential address had covered all the points with which he wished to deal. Many members of the Assembly were nevertheless disappointed that there was no opportunity of making perfectly clear the position of the Church in this matter.

#### DR. CARLILE'S IMPRESSIONS

Prebendary Carlile, on his return from a two-months' tour in the United States and Canada, has issued the following brief statement:

"The United States amazes me. Its size, enterprise, power of race assimilation, and toleration, delight me. Its love for the Stars and Stripes appears to excel ours for the Union Jack. All seem to work hard. Union and non-union agree to despise 'ca' canny.' Gain all you can while you can. There are no unemployed. A strongly religious undercurrent permeates the country in a weird way, which breaks out in ever-changing variety. The Episcopal Church gives, however, a fine witness of continuity with primitive times. It has accorded our Church army pilgrim columns, whom I went to cheer, the heartiest possible welcome.

"Canada was a great contrast. It claims a liberty less dominated by politics. It is more cautious, but solid prosperity attends those who work hard. Its devotion to the motherland is remarkable. As a whole it is deeply religious, and though the Episcopal Anglican Church is not the largest, it is very alive, and has opened widely its heart and doors to our devoted young men and women pilgrims of the Church Army."

#### REPLIES TO BAPTISTS

The Archbishop of Canterbury has addressed to the Rev. M. E. Aubrey, secretary of the Baptist Union, the following acknowledgment of the reply of the Baptist Churches adopted unanimously at the recent Baptist Union Assembly in Leeds, to the "appeal to all Christian People, issued by the Lambeth Conference of 1920:

"I desire to thank you for your letter, and to acknowledge formally the receipt of the reply of the churches in membership with the Baptist Union to the Appeal to all Christian People issued by the Lambeth Conference of 1920, as adopted by the Assembly of the Baptist Union at Leeds, on May 4, 1926. You need no assurance from me as to the importance I attach to such a communication as you have sent to me. All that you have said will be carefully considered, and I retain my hope that in a matter like this, wherein patience as well as resource is requisite, we may, by the blessing of God, find modes of meeting what may appear at the moment to be formidable obstacles. I rejoice to note the kindly spirit which pervades the document, and the indication it gives of your share in our fraternal endeavor to unite Christian forces of the land in promoting among our peoples the cause for which we stand in allegiance to our Lord and Saviour, Jesus Christ."

#### THE ORTHODOX AND RESERVATION

The current number of the *Christian East*, a quarterly review devoted to the

study of the Eastern Churches, contains an extremely interesting article by Canon J. A. Douglas on the attitude of the Eastern Orthodox Church in the matter of reservation of the Blessed Sacrament. Canon Douglas, by quotation from authoritative documents, including the Slavonic Prayer Book, shows that, while it is not customary in Eastern Orthodox churches to resort to the reserved Sacrament for the purpose of adoration or intimate prayer, the worship due to be rendered only to the Divinity is very expressly prescribed as to be rendered to Christ present in the Blessed Sacrament.

#### BIRMINGHAM VICAR INSTALLED

The new vicar of St. Mark's, Washwood Heath, Birmingham, has been instituted by the Bishop of the diocese. It will be recalled that Dr. Barnes refused, on grounds of doctrine and ritual, to admit to the benefice the Rev. H. E. Bennett, who had been nominated by the patron. The Rev. R. C. Wainwright, who has now been instituted, gave the Bishop assurances that he would "take Morning and Evening Prayer substantially according to the Prayer Book at convenient times on Sunday"; that he would use for Holy Communion the Liturgy of the Prayer Book; and as to the reservation of the consecrated elements of the Eucharist, that he would reserve in such a way that the members of the congregation did not have access to the place of reservation. He also accepted the Bishop's condition that he should not have extra-liturgical services connected with the consecrated elements, while making it clear that he accepted the regulations *pro tem*, since the whole matter was in the hands of the bishops of the two provinces.

In his address, Dr. Barnes referred to the controversy that had taken place in connection with the appointment, and showed how far he still is from understanding the Catholic belief regarding the Blessed Sacrament. He described the practice of adoration of the consecrated elements as a "new religious cult," and said that true sacramental doctrine was degraded by the theory that it was possible to give spiritual properties to inert matter. The address was, in fact, simply a repetition of what he has so frequently said and written in the past.

The Bishop's concluding remarks were as follows:

"In trying to restore sound doctrine and obedience to the law of the Church, my attitude is one of passive resistance. I will take no positive action which makes me a party to illegalities or beliefs which there is no reason to think that the Church will sanction as a result of Prayer Book revision; and on the other hand, I will not have recourse to legal proceedings to suppress ecclesiastical disorder or erroneous doctrine. But for the sake of religious freedom within the Church, I appeal to its clergy and its laity to respect law and order. If that type of anarchy, which has been termed 'ecclesiastical Bolshevism,' continues, the Church Assembly must ultimately suppress it, and in doing so might make our system so rigid as to impede the possibility of healthy adaptation to new ideas and changing social aspirations."

#### BISHOP BARNES AND MR. CHESTERTON

Bishop Barnes, although he generally sets Catholics by the ears with his utterances, sometimes gives them cause for genuine amusement, albeit unwittingly. As an instance, he was asked to take the chair at a meeting of the Empire Poetry League in Birmingham. The president this year is Mr. G. K. Chesterton; last year it was Sir Arthur Quiller-Couch. But though no religious question could possibly come in, the fact that Mr. Chesterton was president and was to speak—a fact which to most ordinary people would have added immensely to the at-

tractiveness of the meeting—appears to have aroused the grimly Protestant spirit of Dr. Barnes. He solemnly replied: "I know nothing of Mr. G. K. Chesterton's poetry, but I do know the nature of his religious propaganda, and I firmly decline to be associated with any society of which he is president." The incident seems as oddly incredible as the one which was told by the late Sir William Robertson Nicoll of his early days in the ministry. He was preaching to a Presbyterian congregation at Edinburgh, and quoted from Shakespeare. He was solemnly warned afterwards by the minister, who he says was a kind and friendly man, that the use of Shakespeare's name in the pulpit had given great offense, and was counselled never to commit such an error again!

#### REVISED VULGATE

The Rome correspondent of the *Times* reports that the Commission appointed eighteen years ago by Pope Pius X, and presided over by Cardinal Gasquet, for the revision of the Vulgate, has almost completed its work. Cardinal Gasquet has presented the first volume of the revised Vulgate, comprising the Book of Genesis, to the Pope.

The task set before the Commission was to prepare a text which should be as far as possible perfect. An immense number of manuscripts containing different versions of the Vulgate had to be examined for the purpose of comparing texts and of noting down every difference, correction, or cancellation. Each manuscript was photographed, and the pictures were then sent to several Benedictine monasteries, where the monks carried out all the necessary study of the different copies. This patient and diligent work was performed with admirable precision, and it is hoped that the whole of the Pentateuch in its revised form will be ready for publication in two years' time.

GEORGE PARSONS.

#### A NEGRO SCHOOL

DENMARK, S. C.—Voorhees School for Negroes at Denmark, S. C., which has been under the auspices of the American Church Institute for Negroes scarcely two years, is a place where hitherto the Episcopal Church has been practically unknown. The school has had a serious purpose with good standards and high ideals and should prove a fruitful field for Church work. Archdeacon Baskerville has been a welcome monthly visitor during the term and has interested the entire student family. Four people were confirmed by Bishop Delaney during the year. The school expects to have a Negro clergyman as a resident student chaplain next year. Here, as in the other big schools at Okolona and Fort Valley, there is no chapel and no Negro parish church. Religious exercises are held in the bare assembly room, and the Church cannot demonstrate itself very clearly to those who know nothing of it. Voorhees greatly desires a gift of \$5,000 which would suffice, with student labor, to erect a simple chapel.

There were 681 students last year. Twelve secured twelfth grade state certificates which entitle them to teach without further examination. There are thirty-four teachers. Mr. J. E. Blanton, a Hampton graduate, is principal. His wife, also a Hampton graduate, is head of the primary school. The treasurer and the head of the agricultural department have served there for twenty-five years.

## Death of Abbe Portal is Blow to Anglo-Roman Reunion Movement

Late Priest Was Close Friend of  
Lord Halifax—French Catholic  
Paper Praises Him

The European News Bureau  
London, July 7, 1926

IT IS WITH THE DEEPEST REGRET THAT I have to announce the death of the Abbé Portal, so soon after that of the late Cardinal Archbishop of Malines. No one from the side of the great Latin Church ever did more for the cause of reunion. It was entirely due to a chance meeting between him and Lord Halifax in 1890 in Madeira that the movement for reunion between Rome and Canterbury began. At the time he met Lord Halifax, he knew almost nothing of the English Church, but he became extremely interested in its history and constitution. In 1893 he published a pamphlet on the subject of Anglican orders which resulted in his being summoned to Rome to lay his views before the Pope, who afterward attempted to interest Archbishop Benson on the subject of reunion. For a year the *Revue Anglo-Romaine* under his editorship numbered Gasparri, Duchesne, Lacey, and Puller among its writers. The great result was the visit of Puller, Lacey, and others to Rome in 1898. Although Leo XIII pronounced adversely, the Abbé Portal never lost hope. After the great war, the matter was reopened by the well-known Malines Conversations.

During his last illness the Abbé wrote to Lord Halifax: "We must make the most of the last years that are left to us to enjoy the pleasures of a friendship that has been employed in working for the good of the Church, and has been enhanced and strengthened by the object which has consecrated it and for which we have striven in the midst of difficulties of every sort." His last thoughts were turned toward England, as he was involved in correspondence with Lord Halifax up to the last, and was occupied with reading an article by a young friend of his upon this great English Churchman.

It is significant of a change of outlook that *La Croix* at one time so rigidly "official" in his attitude toward non-Romanists, has written a very appreciative account of the life and work of the late Abbé:

"Despite seventy-one years, the learned Lazarist remained young in face and manner, and above all young in heart and in ideal. The inevitable disappointments that he met since 1893 had in no wise impaired his enthusiasm or his almost supernatural optimism. Within these last years joy came to him with the realization of his hopes in the Conversations of Malines. It has sometimes been believed that in this desire to reconcile England with the Catholic Church, M. Portal minimized the difficulties and did not give sufficient weight to the dogmatic problems. As he explained on different occasions, his preoccupation was to get Anglicans and Catholics into personal contact, as, for example, on the question of Anglican orders; for he was convinced that behind the dogmatic objection, the authority of the Pope, there was a more real and serious psychological misunderstanding, strengthened by the memory of old conflicts. 'Have confidence, young men, who stand at the beginning of your lives, in the coming of an epoch which will see great things in the history of the religious world.' In these words M. Portal finished a lecture to the students of the University of Louvain last November. Like the Cardinal of Malines, the venerable

priest, now dead, was eager to save Catholic youth from those pusillanimous sentiments which characterize the conquered, and above all to teach it to realize the constant and triumphant action of the Holy Spirit in the Catholic Church."

It was two years ago that I met the late Abbé for the only time in my life. What chiefly impressed me about him was his fondness, despite his age, for young men, which had the effect of keeping him young and vigorous himself. His cheery optimism in tackling seemingly insurmountable difficulties was indeed remarkable. May he rest in peace and may his works live after him!

C. H. PALMER.

## First Foreign Missionary of the Canadian Church is Dead

Dr. Robinson Stricken While on  
Train—Consecration of New  
Canadian Bishops

The Living Church News Bureau  
Toronto, July 16, 1926

IN THE PASSING OF THE REV. JOHN Cooper Robinson, D.D., whose death occurred suddenly while seated in the train en route to the summer school at St. Thomas, Ont., the Church of England in Canada lost one of her great pioneers of the Japanese mission field. After devoting thirty-eight years of his life to the work of the Church in Japan, Dr. Robinson had only recently arrived home on furlough and his death is attributed to heart disease. He had recently taken lecture courses at the summer schools at Rothesay, N. B., and Knowlton, Quebec.

Dr. Robinson was the first missionary of the Canadian Church to enter the foreign field, being sent out originally by his fellow-graduates at Wycliffe College. His work has been that of an evangelist, and through his enthusiastic efforts many new fields have been opened up in Japan.

Born near Blenheim, Ont., on July 7, 1859, Dr. Robinson received his earlier education in Chatham and later entered a commercial school in London. He began his career in the banking profession, but after a short time, during which he had received rapid promotion, his desire for missionary work led him to enter Wycliffe College. Graduating, he was ordained as deacon in 1886 and priest in the following year, and after a short time in pastoral work went out to Japan in 1888. Here he was at first supported by the graduates of Wycliffe, but on the organization of the M. S. C. C. his work was taken over by that body. His first station was at Nagoya, mid-Japan, where he spent many years in building up what is now a flourishing center of missionary effort. From here he moved to Niigata on the west coast, and for the past five years had been stationed at Gifu. His previous furlough in 1919 was saddened by the death of his wife who, during his career as a missionary, had been an enthusiastic partner in her husband's work.

The members of his family who survive him are all actively engaged in missionary work. His son, the Rev. Cuthbert Robinson, entered the Japanese field in 1920, and had accompanied his father on furlough. One daughter, Lucy Winifred, now Mrs. G. P. Bryce, is stationed at Rasul Pura, India, while the other daughter, Hilda, has been assisting her father in Japan. He is also survived by three sisters, Mrs. Frederick Oliver, of California; Mrs. E. Martin, of Vancouver, and Miss Lucy Robinson, of Ottawa; and one brother, Conrad Robinson, of Ymer, B. C.

The funeral at Wycliffe College Chapel,

Toronto, was taken by Bishop Hamilton, of Mid-Japan, the Bishop of Toronto, the Rev. R. B. Millman, of the Japanese mission, and the Rev. Canon Simmonds, of Honan, China, two intimate missionary friends.

### CONSECRATION OF BISHOPS-ELECT

The consecration of Dr. Seager as Bishop of Ontario by the Archbishop of Algoma and the bishops of the ecclesiastical province of Ontario, will take place at St. George's Cathedral, Kingston, on St. Bartholomew's Day. It is hoped that the Bishop of London, who will be in Canada at the time, will be able to attend.

The consecration of Dr. Rocksborough Smith, as Coadjutor Bishop of Algoma, is to take place at the Pro-Cathedral, Sault Ste. Marie, on St. Matthew's Day.

### THE PROVOSTSHIP OF TRINITY COLLEGE

It is understood that the office of provost of Trinity College, Toronto, vacant by the election of Dr. Seager to the bishopric of Ontario, has been offered to but declined by Mr. J. B. Bickersteth, for the past five years warden of Hart House in the University of Toronto. He is a son of Canon S. Bickersteth, of Canterbury Cathedral, and a grandson of the famous Bishop and hymn writer. He first came to Canada as a member of the English Archbishops' Mission to western Canada, and was for a while on the staff of the University of Alberta.

### AN INTERESTING MEMORIAL SERVICE

A memorial service of more than ordinary interest was held in St. Mary's Church, Manvers, Ont., when a beautiful brass tablet was dedicated to the memory of Mary Preston, a pioneer of nearly one hundred years ago, after whom the church was named.

Mrs. Preston was the wife of Lieut.-Col. Alexander Preston, a settler of the last century of the township of Manvers. Besides being an active Churchwoman, she was prominent as the counselor, friend and guide of her fellow pioneers in the trials and difficulties of life in the bush in those days. She and her husband were active in procuring services of the Church for the struggling settlement, and for years before the erection of a place of worship, services were held in their house, and often in their barn in summer, whenever a clergyman was available.

The memorial service was conducted by the Rev. George Fierheller, the incumbent of the parish, who preached an eloquent and appropriate sermon. The lessons were read by Lieut.-Col. J. A. V. Preston, of Orangeville, a grandson of the deceased. The tablet was unveiled by Mrs. Thomas D. Fairfield, of Collins Bay, the only daughter of the deceased, now eighty-one years old. The church was decorated with flowers and was filled to

capacity by an appreciative congregation, including many other members of the Preston family, among whom was D. H. Preston, K. C., of Napanee, the eldest surviving son of the deceased, and still active at eighty-five.

#### MISCELLANEOUS NEWS

Chancellor Machray of the Diocese of Rupert's Land has left for England, where he goes as a delegate to the Conference of Universities, which convenes in London in July. The chancellor is chairman of the Board of Governors of the University of Manitoba.

The Rev. W. J. Southam, who has been rector of Holy Trinity Church, Winnipeg, for the past eight years, has resigned and will leave at the end of September.

The Rev. Canon Baynes-Reid, rural

dean of Toronto, has opened a fund for the erection of a brass tablet to the memory of Norah Holland, Canadian poetess, in St. John's Church, Norway, a church which she loved to attend and where she composed a number of her poems.

The Rev. W. C. Eccleston, chaplain to the Andrews Home, Montreal, has set apart a very neat little chapel, kindly furnished by gifts from Trinity Church, St. John's and other sources.

At St. Mary Magdalene's Church, Schomberg, Ont., six memorial windows were dedicated by the Ven. Archdeacon Perry, of Welland. These windows have been erected by certain members of the congregation in memory of their parents, who were in each case pioneer members of the old parish church at Loydtdown.

present-day pronouncements on religion. "When you wish to judge art you do not gather a collection of cheap chromos but you visit art galleries. When you wish to enjoy music you do not select sentimental songs, but the great symphonies. When you are prone to criticize religion, why not form your judgment from the exponents who have attained a higher standard—from St. John and not Judas, from St. Paul and not Ananias."

#### A GREAT CHURCH SCHOOL

At the Chapel of the Intercession, Trinity Parish, Broadway and 155th Street, there is maintained one of the largest Church schools in the country. The enrolment of the school numbers 926 which, with a faculty of eighty-one teachers and twenty superintendents, makes a grand total of 1,027. Under the direction of the vicar, the Rev. Dr. Milo Hudson Gates, and the superintendent, Mr. Stephen F. Bayne, this remarkable school has been built up. Once a month there is a Corporate Communion for the communicants in the school, "pilgrimages" around the Chapel are conducted frequently, where, in one of the most beautiful of American churches, the significance of Christian symbolism is studied. The excellence and the influence of the Intercession School are noted in the preface to the recently issued Trinity Parish Year Book where the rector, the Rev. Dr. Stetson, cites that work as one of two outstanding features of the parish.

#### NEW YORK CITY MISSION SOCIETY ISSUES ANNUAL REPORT

The New York City Mission Society which, under the auspices of the Episcopal Church, carries on such an extensive work among the non-Roman and non-Jewish inmates of the city hospitals and institutions, has just issued its annual report. It is, necessarily, an array of imposing figures, but beneath them is discernible the spiritual side, the results of the efforts of a large corps of workers who represent all Churchmen in the slums and institutions of this city. The report says in part:

"A record of 4,023 services held by its twenty chaplains during the past year in hospitals and prisons with aggregate attendances of 213,264, is one not easily duplicated. Since many of these attendances represent daily or weekly presence of wheelchair and walking patients from the hospitals, and short-time or long-time prisoners in the correctional institutions, there is definite human appeal in the figures. What the 24,478 communions have represented in the spiritual refreshment of burdened souls, it would be difficult to measure. "A total of 170 confirmations, and 1,310 baptisms is listed in the report.

"These include the ministrations in the Society's three chapels in the colored and Italian sections, and at St. Barnabas' House where destitute women and children in emergency are sheltered during the night, and have the privilege of service every morning in the St. Barnabas' Chapel.

"The City Mission Society's activities for fresh-air work, administered by this organization as a complement to the spiritual function, reveal some interesting statistics. In the boys' department at God's Providence House are listed aggregate attendances of 50,583.

"At Houston House, the neighborhood center administered by this Society for Trinity Parish in the old parish house of St. Augustine's Chapel, 109 East Houston Street, the first year of activities totals an aggregate attendance in the boys' department of 30,709; in the girls' department 10,377; on the playground 17,283.

"Quite as interesting at this season of the year are the summer vacation figures and record of convalescent work. The total number of persons cared for during the three summer months of 1925 at Sarah Schermerhorn House and its vacation cottage was 1,130, with a total of 1,623 persons cared for in all of the City Mission Society's vacation centers for 23,605 aggregate days.

"Two hundred and ninety-seven persons were given convalescent treatment throughout the

## Bishop Manning Sails for Vacation in Europe; Expresses Faith in Youth

Former New York Priest is Injured  
—Bishop Johnson at the Cathedral

The Living Church News Bureau  
New York, July 17, 1926

THE RT. REV. WILLIAM T. MANNING, D.D., Bishop of New York, sailed on the *Berengaria* Wednesday, accompanied by his wife and two daughters. They are going directly to Berne, Switzerland, where the Bishop will attend on August 23d a meeting of the Continuation Committee of the World Conference on Faith and Order.

Prior to leaving, Bishop Manning was interviewed by reporters and his comments on several timely subjects were given conspicuous space in the next day's papers. Emphasis was given to his declaration that he believes the peak of the jazz spirit has been reached and that that movement is now on the decline. He expressed his faith in the youth of today, in their great common-sense and in their ability to aid in the spiritual re-birth of the age, and stated that there is less drinking among young men and women than there was. The *Evening Post*, commenting good-naturedly on Bishop Manning's remarks, said in its editorial columns that any man, even a bishop, is optimistic as he starts on his annual vacation. Dr. Manning's views were confirmed, however, by Cardinal Czernoch of Hungary, who returned to his home on the same liner and who expressed his own faith in the sincerity and good sense of the youth of today and declared himself optimistic about the morality of the day. The Bishop explained the huge task confronting the promoters of the World Conference, that it is a work that has been in progress sixteen years and has involved a voluminous correspondence with nearly a hundred autonomous Churches and the holding of regional conferences all over the world. "Roman Catholics and Protestants, Anglicans and Non-Conformists, are found sympathetically and open-mindedly studying each other's religious life and teaching. Christians today are realizing that the things which unite them are greater than the things which separate them."

Bishop Manning stated that he would visit many of the important cathedrals of Europe before returning to New York in the fall.

### THE JOYS OF A TREASURER

IN THE July letter, 1925, Mr. Franklin used the above heading in a very facetious way. This month we use the same heading and in doing so expand our chests and smile.

A year ago, to July first, we had received 66% of the minimum amount due. This year we have received slightly over 90% of the minimum amount due.

This statement shows forty dioceses having paid over the minimum amount due, and we have received \$254,044 more than we had received at this same time one year ago.

As we said last month, we have stopped paying interest on loans.

If we can keep up the average we can pay our July bills without a visit to our bankers.

The "Pay as You Go" plan is still working.

Yours very sincerely,

CHARLES A. TOMPKINS,  
Assistant Treasurer.

### THE REV. JOHN ACWORTH SEVERELY INJURED

The Rev. John Acworth, well-known in the city by reason of his long period of service as an assistant priest at the Church of the Beloved Disciple and who is still affiliated with that work in its union with the Church of the Heavenly Rest, met recently with severe injuries in a street accident. It was while spending his vacation with relatives in San José, Calif., that this occurred. He was crossing a street in company with one of his sisters when they were both struck by a trolley car. The injuries to Mr. Acworth's sister were so serious that they resulted in her death. He is at present giving promise of an ultimate recovery of his health and strength, although the progress is likely to be slow. The accident took place on Sunday, June 20th.

### BISHOP JOHNSON AT THE CATHEDRAL

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, preached at the Cathedral of St. John the Divine at eleven and four last Sunday. His morning sermon, delivered in his characteristic pungent style, had to do with

year for an average period of two weeks to eight months at Schermerhorn House."

INDEPENDENCE DAY SERMONS

The sermon at the Cathedral of St. John the Divine on Sunday morning, July 4th, was preached by the Dean, the Very Rev. Howard C. Robbins, D.D. Especially notable in his forceful remarks was the declaration that while "we are glad of the complete separation between Church and State which obtains in this country, we must not for one moment interpret it as a separation of religion from politics, for that would be to sever our political life from its chief source of nutriment." The Dean cited several instances of progress among the governments of the nations, but did not hesitate to point out that "it is an ironical comment on our protestations that at the very time of our commemoration of the Sesqui-centennial and in the very state which was the cradle of American independence, an election scandal is being aired of such magnitude as to startle the whole American people."

At Evensong the Cathedral pulpit was filled by a layman, Dr. Elmer Ellsworth Brown, chancellor of New York University. His address was commented upon favorably in the leading editorial of the *Times* on Monday. The chancellor stressed the leadership of the patriots of a century and a half ago and pointed out the crisis which they met successfully. Today the amity which we seek is wider, is international, and America must bring to the situation her powers of leadership.

DECLARATION SIGNER HONORED AT ST. ANN'S

On Monday, July 5th, into which Independence Day celebrations were continued, marked tribute was paid to the memory of Lewis Morris at St. Ann's Church, 140th Street and St. Ann's Avenue in the Bronx. Mr. Morris was the only citizen of New York City who was among the signers of the Declaration of Independence; today his body rests in St. Ann's Church, which was built by later members of the distinguished Morris family. Various army and navy organizations and representatives of patriotic societies took part in the street parade and Church service. Congressman Griffin and the Rev. E. C. Russell, the rector of St. Ann's, were the chief speakers.

ADVENT OF "THE SILLY SEASON"

At Grace Methodist Church, 178th Street and Fort Washington Avenue, the congregation which assembled Sunday evening, July 4th, was treated to a service which was not lacking in unique features. It was the occasion of the "Annual Snow Service." On the pulpit was banked a pile of real snow, an element not common in Manhattan on the Fourth of July. Further emphasis was provided by means of motion pictures of an arctic expedition and by the serving of ice-cold ginger ale. A quartet from *The Vagabond King* provided further entertainment to the congregation which, it is stated, crowded the church. The author of this unusual program is the builder of the skyscraper church-hotel now being erected on upper Broadway.

NEW YORK NEWS NOTES

Bishop Johnson of Colorado concludes his preaching engagement at the Cathedral tomorrow; following him Bishop Darst of East Carolina is to be the preacher at the Cathedral for several Sundays. At Grace Church tomorrow the sermons will be by the Rev. Dr. Beverly D. Tucker, Jr., rector of St. Paul's Church, Richmond, Va. Dr. Tucker will be at

Grace Church also on the Sunday following.

The Rev. Dr. J. P. McComas, vicar of St. Paul's Chapel, Trinity Parish, is spending his annual vacation in France and Spain.

The parishioners of St. Paul's Church, Poughkeepsie, are having placed in that church a window in memory of the late rector, the Rev. Francis S. Smithers. The window, which is being executed by James Powell and Sons of London, will be given detailed mention at the time of its unveiling.

Amid the preliminary moves in the existing subway strike a plan for arbitration was suggested in which the Interborough Company was to choose one man from three named by the subway strikers. The trio chosen were the Rev. Fr. Duffy, Dr. Cadman, and Dr. William Montgomery Brown, formerly a member of our House of Bishops.

At St. Peter's Church, Peekskill, on Sunday, June 27th, there was blessed a tablet in memory of Stanley Hyde, the fourteen-year old son of the rector, who died last January. The tablet is the gift of the parish choirs and is placed in the desk of the choir stall at the place formerly occupied by the one it honors.

The reopening of old St. Peter's Church at Van Cortlandtville took place, as previously announced, on Sunday, July 4th, with a large throng of interested visitors present. On Monday, the 5th, were held appropriate historical and patriotic exercises, with addresses by the Rev. Dr. Chorley of Garrison and the Hon. C. A. Pugsley, former member of Congress. The opening of the Church, now in its 160th year, and the continuance of services there is under the direction of the Rev. Arthur P. S. Hyde, rector of St. Peter's Church at Peekskill.

HARRISON ROCKWELL.

## Boston Celebrates Independence Day With Religious Ceremonies

### Hamilton Cornerstone Laid—Memorial Service for Bishop Parker—News Notes

The Living Church News Bureau  
Boston, July 17, 1926

**B**ANDS AND BONFIRES, FUN AND FIREWORKS, pageants and parades, as usual, all took their share in the observation of Independence Day throughout this diocese and state. But it happened to be a fitting coincidence which caused the 150th anniversary of the signing of the great Declaration to fall upon a Sunday. Thus Holy Church received an opportunity rarely given her for adding to the observation of the actual day itself that religious touch which is generally somewhat lacking, and which, it would appear, would have struck a responsive chord in the hearts of those who brought about the Declaration itself. Such churches as allowed the occasion to go by entirely unheeded were, no doubt, few and far between, and, in probably the great majority, the Holy Sacrifice was offered once, at least, with special intention of thanksgiving for the blessings of the past, and prayer for Divine guidance for this land in the years which are yet to come. In certain particular instances, the services throughout the day were of a patriotic nature, as, for example, in the Cathedral Church of St. Paul, where the Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Center, commenced his annual term of summer duty by preaching on the subject Keeping Step with the Fathers. In several of the neighboring communities the event was made the occasion for union services held in conjunction with other religious bodies. At St. Stephen's, Cohasset, the Rev. C. C. Wilson, rector, the day was observed by a series of several services, the last of which was a Community Service of Worship, and the day was further marked by a carillon concert at 3:00 P.M. by M. Kamiel Lefevere, and by a program of hymns on the carillon during the half-hour immediately preceding the Community Service.

#### CORNERSTONE LAID FOR NEW CHURCH IN HAMILTON

Sunday afternoon, July 11th, was a red letter day in the parish of Hamilton and

Wenham, for on that date the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the diocese, laid the cornerstone of the new Christ Church. At 3:30 the rector of the parish, the Rev. William F. A. Stride, conducted a brief afternoon service in the old church, which stands but a short distance from that which is now being built. Bishop Babcock preached the sermon, another notable ecclesiastic present being the Rt. Rev. Philip M. Rhinelander, D.D., retired Bishop of Pennsylvania, now canon of Washington, D.C., and, at the present time, occupying his summer home in Gloucester, Mass. At the conclusion of the service, a procession took place to the position where the cornerstone lay. During the ceremonies the choir sang several hymns, and the boys of Christ Church Court of the Order of Sir Galahad acted as ushers under the direction of Mr. H. O. Phippen. Bishop Babcock laid the cornerstone, using a silver trowel presented by the wardens, Messrs. Houston A. Thomas and Bayard Tuckerman. The first sod for this new church was turned on September 13, 1925, by Mrs. Bayard Tuckerman, Jr., who also gave the site, the fieldstone for its walls being donated by Mrs. George von L. Meyer. Other members of the parish have presented the new organ, the altar, the processional cross, and some trees and shrubs to be planted on the grounds. It is expected that the church will be ready for use this autumn.

#### CARILLON CONCERTS IN COHASSET

The concerts given by M. Lefevere on the carillon of St. Stephen's Church on Sunday afternoons and Tuesday evenings during the last summer are being repeated this year and delight large numbers of visitors. The concerts on Tuesday evenings begin at eight-thirty, and Church-people (others, too, for that matter) motoring through New England during this summer will do well to arrange their itineraries in such a manner as to be present at one of these concerts, which provide an opportunity for hearing not only a very beautiful carillon but also the great skill and technique of one (at least) of the foremost carillonneurs of the world.

#### NEWS NOTES

The Connecticut Diocesan Conference for Young People, held under the auspices of the Department of Religious Educa-

tion, took place this year at the Taft School, instead of at Pomfret as formerly, and had an attendance of 150, which is an increase of fifty per cent over previous years. The clergy of this diocese were represented on the teaching staff by the Rev. Messrs. Howard K. Bartow, of Christ Church, Quincy; Percival M. Wood, of the Church of the Messiah, Auburndale, and John S. Moses, of the Church of the Redeemer, Chestnut Hill.

The non-Roman Churches of Newburyport united some few days ago in dedicating a large cross of Oregon fir, twelve by twelve inches in thickness and standing twenty-five feet in height. The cross has been erected under the auspices of the federation of religious workers of Newburyport and vicinity, and is the gift of R. J. McKinney, a citizen, and stands

on Oldtown Hill, the highest point in the city. The Episcopal Church was represented by the Rev. A. C. Peabody, rector of St. Paul's Church, who read the opening Scriptures.

There is still a constant exodus of the local clergy from their parishes to pastures new for the summer season.

A recent error in this column has been called to the writer's attention and, in the interest of historical accuracy, it should be rectified. Mention in a former issue of the late Rev. Thomas W. Coit was reinforced with the remark that he was the founder of St. Paul's School, Concord, N. H. As a matter of fact, it was the Rev. Henry Augustus Coit who was the first headmaster and who guided the school's destinies for forty years.

REGINALD H. H. BULTEEL.

## "Jenny Lind's Church," the Oldest Swedish Church in West, to be Rebuilt

### Activities at the Redeemer, Chicago —Figures from the Diocesan Journal

The Living Church News Bureau  
Chicago, July 17, 1926

THE OLDEST SWEDISH EPISCOPAL church in the middle west, "Jenny Lind's Church" is to be rebuilt.

For twenty-eight years the Rev. Herman Lindskog was rector of St. Ansgarius, the Swedish church on Sedgwick Street, on the north side of the city. During that long rectorate the congregation had its best and happiest days. After his death in 1915 came many setbacks, and eventually the church was torn down, the site sold, and many of the furnishings and vestments given away. In 1924 the Rev. William Blomquist, a Swedish priest of the church, after studying conditions and consulting with the scattered members of the old parish and other Swedish Episcopalians, resolved to revive the work. He obtained the consent of the Bishop to go ahead, and without any financial help from the diocese, and by expending more than \$400 of his own private savings, he began the reorganization of the parish. With 170 old members as a nucleus he began services, and in December, 1924, the new St. Ansgarius' was organized by Bishop Anderson, with Mr. Blomquist as priest-in-charge. Since then services have been held regularly at All Saints' Church, Ravenswood (North Hermitage and Wilson Aves). The rector, the Rev. F. E. Bernard, and congregation of this parish have been most cordial and generous in their sympathy and help to Mr. Blomquist and his people. Now the reorganized mission is making an appeal throughout the whole country to build a new church at the corner of Maplewood and Thorndale Aves. There is considerable sentiment in the appeal, for it is being pointed out that St. Ansgarius' is the oldest Swedish church in the middle west and is familiarly known as "Jenny Lind's church." The connection of this famous Swedish singer with the church dates practically from its very beginning. Seventy-six years ago Jenny Lind contributed \$1,500 towards the building of a Swedish church in Chicago. The year before, in May, 1849, a Swedish mission had been organized at St. James' Church. They were a very small flock who made up this first Swedish mission, and they worshipped until the next year in the base-

ment of St. James', well called the mother church of Chicago.

It was at this time that Jenny Lind gave her contribution for the new church, which was completed in 1851 at Franklin and Illinois Streets. The first priest was the Rev. Gustaf Unonius, the first graduate of Nashotah Seminary. He was succeeded in 1858 by the Rev. Jacob Bredberg. The church was one of the many destroyed in the Chicago fire of 1871. The same year the plucky congregation built a new church on Sedgwick Street, which was completed in 1872. It was in this church that the Rev. Herman Lindskog had his long and successful ministry. Jenny Lind did not cease her interest and support after her first generous gift. Shortly after this she gave a beautiful chalice and paten, costing at the time \$1,000. These treasures, which now have a value far exceeding their intrinsic worth, are still in possession of the congregation, and have been constantly used.

#### OVER THE TOP AT THE REDEEMER

Before the hard worked rector of the Church of the Redeemer, Chicago, and Mrs. Hopkins, went for their six months' leave of absence, a goodbye was given them and a welcome to the new assistant, the Rev. Alfred Newberry, and Mrs. Newberry, on the occasion of the Builders' Dinner in the new parish house. More than 600 persons, contributing 417 pledges, gave over \$81,473 for the new building. At the end of May, Mr. Courtenay Barber, the junior warden of the parish, set out to raise the final \$12,000 for the building fund. He and his associates managed to obtain \$12,473 for the fund, thus, as the rector said, going well over the top with a regular "Chicago whoop." After the dinner celebrating this accomplishment, all went into the church for a thanksgiving service, led by the rector and assisted by the three choirs of the parish.

#### SOME FIGURES IN CHICAGO PARISHES

The diocesan journal is always interesting reading, and that of 1925 giving facts and figures for the year 1925, is particularly so. The total of contributions of the parishes and missions for all purposes, local, diocesan and general, is the largest in the history of the Church in this diocese. The grand total is more than \$1,500,000. Of this sum, \$841,721 was given for parochial purposes, \$247,035 for special purposes, and approximately \$200,000

for diocesan and general church work. The receipts of guilds and other organizations were \$281,142.

St. James' Church, mother parish, in Chicago, leads the diocese in parochial contributions with \$48,261, followed by St. Luke's, Evanston, \$45,676; St. Chrysostom's, \$43,422; Church of the Atonement, \$33,443; St. Paul's, \$29,722; St. Mark's, Evanston, \$28,657; Grace Church, Oak Park, \$28,540; Christ Church, Winnetka, \$27,246; and St. Peter's, \$23,459.

In contributions for diocesan and general church work St. Luke's, Evanston, stands first with \$20,828, followed by the Church of the Redeemer, Hyde Park, \$15,675; Christ Church, Winnetka, \$15,446; St. Paul's, \$13,370; St. Chrysostom's, \$13,509; St. Mark's, Evanston, \$8,543; Grace, Oak Park, \$8,376; Holy Spirit, Lake Forest, \$8,308; St. James', \$7,996, and Trinity, Highland Park, \$7,252.

Contributions for all purposes were the largest in history of the Church in Chicago.

#### CHICAGO FLOWER MISSION

More than 4,000 bouquets and 100 boxes of loose flowers were distributed in the city hospitals and other institutions last summer, by the members of the Chicago Flower Mission, of which Mrs. C. F. Bassett is the president. The mission has larger plans for this summer. Most of the flowers come from some of the finest private gardens in the city and its suburbs. Once a week women who are appointed as chairmen in many of our parishes, clubs, and organizations, collect these flowers and bring them to the Center at 347 West Madison Street for distribution. Each bouquet bears this brief greeting, "These flowers are given you by the Chicago Flower Mission, with many kind greetings and good wishes."

#### NEW RECTORY PURCHASED

Anticipating the conversion of the site of the present rectory into the site for a large apartment building which it is planned to build this winter, the vestry of St. Luke's parish, Evanston, has bought the home formerly occupied by Mr. G. P. Hoover, at one time a vestryman of St. Luke's.

This new property at the southeast corner of Judson Ave. and Greenleaf Street has a frontage of 120 feet on Judson Ave. and 203 feet on Greenleaf, and is improved with a spacious, modern brick house of thirteen rooms and three baths, and a garage which includes an apartment of four rooms and bath. The house alone could not be built today for \$50,000. The grounds are beautifully landscaped with trees and shrubs.

The price paid for this desirable property was \$45,500, or a little less than \$380 a foot. The vestry has voted \$5,000 to put property in good repair, so that the entire cost before it is ready for occupancy will be \$50,000. The financing of this new property will be provided from the income from the new apartment building, plans and specifications for which are now in preparation. The rector, the Rev. Dr. George Craig Stewart, and his family will move into their new quarters about September 1st.

H. B. GWYN.

#### TRAFFIC CONGESTION IN CHINA

MISS GREGG spent Easter week on crutches, having been struck by a wheelbarrow while on a country trip in March. —Anking Newsletter.



**BURLINGTON SUMMER SCHOOL**

BURLINGTON, N. J.—With a record class attendance of 97.2%, the Lower Summer School of the Second Province closed its first season at St. Mary's Hall, Burlington, with a Corporate Communion on Saturday, July 10th. It has been a splendid session, marked by most perfect

year. Bishop Matthews of New Jersey has been present throughout, and on the final evening received an ovation led by the young people, as did also Sister Edith Constance, principal of St. Mary's Hall, and Bishop Colmore, the school chaplain.

At the end of the school the Pageanty Class presented under the trees of Fair-

**THE BISHOPS' CRUSADE**

NEW YORK—Resolutions enthusiastically endorsing the Bishops' Crusade, planned by the national Commission on Evangelism for Epiphany of 1927, were adopted by the Gambier Summer Conference, July 9th, at which Bishop Darst of East Carolina, who will direct the Crusade, conducted a course on Evangelism.

Plans for the Crusade are going forward under Bishop Darst's direction. A meeting of the Commission will be held during the week of August 9th at Keene Valley, N. Y., where the members will be the guests of Mr. Samuel Thorne, a member of the Commission. At this meeting it is expected that definite plans for the Crusade will be completed. Meanwhile Bishop Darst receives communications from all parts of the country requesting addresses on the subject of the nation-wide plan, the spiritual preparation for which has been fixed for the approaching Advent season. On October 19th he will preach the opening sermon at the synod in Tulsa, Okla., and deliver an address on Evangelism that afternoon; on October 27th he will speak on Evangelism at the meeting of the Synod of Washington in Bethlehem, Pa., and on November 16th he will address the Synod of the Province of Sewanee in Jacksonville, Fla., on the same topic. Bishop Darst is also scheduled to talk on Evangelism and the plans for the Bishops' Crusade at the meeting of the synod at Sioux Falls, S. D., on September 28th. Other members of the Commission are also active in the promotion of the Crusade.

An indication of the awakening interest in the Crusade is the fact that the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, and the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, have offered to assist Bishop Darst in the work of his diocese during the period that he will be actively in charge of the direction of the Crusade.

The present plans of the Commission look to the establishment of national headquarters in Washington from which the Bishops' Crusade will be directed.



BISHOP MATTHEWS  
of New Jersey  
At Burlington Summer School



BISHOP COLMORE  
of Porto Rico  
At Burlington Summer School

weather, and by a fine spirit of earnestness, particularly on the part of large numbers of young people. Conditions at the Hall have been eminently satisfactory and the future location of this school seems assured.

The total registration has been 175, from nine dioceses, headed by the Dio-

holm, one of the adjoining estates recently acquired by the school, the pageant *Miriam*, written by Mrs. Robinson Germond of New York, and portraying the finding of Moses. At the Commencement eight diplomas were given for the completed course.

Commencement was followed by a



SUNSET SERVICE  
On the banks of the Delaware, Burlington Summer School

cese of Long Island. In addition, special events have drawn many visitors.

Among the most popular features were the address of Bishop Johnson of Colorado on the last Tuesday, and the visits of Bishop Knight, the Rev. Edgar H. Goold, president of St. Augustine's School, Raleigh, and Lieutenant Edward Rigg of the U. S. Coast Survey, who gave an illustrated description of his experiences with the McMillan Arctic Expedition last

never-to-be-forgotten campfire meeting, at which the final Conference address was given by Bishop Colmore. The *Veni Creator* was sung around the fire, followed by the school hymn.

THE CROWN of patience cannot be received when there has been no suffering. If thou refuses to suffer, thou refusest to be crowned.—*Thomas à Kempis*.

**ARKANSAS Y. P. S. L. CAMP**

LITTLE ROCK, ARK.—The Young People's Service Leagues of the diocese gathered June 24th at Camp Winchester on Petit Jean Mountain for their summer conference, with a registration of sixty-five. This was the first Diocesan Conference in camp and proved very successful. Dean H. Boyd Edwards, of Trinity Cathedral, Little Rock, acted as chief counselor of the camp, and the Rev. Randolph R. Claiborne as vice-counselor. Courses were given by the Rev. H. A. Stowell on the Bible, the Rev. Randolph R. Claiborne on Stewardship, the Rev. J. H. Boosey on Missions, Mrs. H. Boyd Edwards on Parliamentary Law, Mrs. Fay Hope on Program Building, and Mrs. Mayo, of Little Rock, on Poster Making. The afternoons were given over to athletics, under the direction of Miss Lula Klie, and other recreation. Mrs. David Jones was in charge of the entertainment features, and each evening there was a devotional address by Dean Edwards. Mrs. Hutchins, of Batesville, a trained nurse, was in attendance at all times. Bishop Seaman was a visitor at the camp, dedicating a cross which is to be used at Service League camps and celebrating Holy Communion Sunday morning at the outdoor service under the trees.

### FIRST CHINESE SISTER PROFESSED

WUHU, CHINA.—On Ascension Day, the first Chinese Sister of our Church in China was professed. This event will be little noted at the present when attention is fixed on what people get rather than on what people give up and yet, if our branch of the Catholic Church is to live and to enhance her influence in China, the

heard of St. Lioba, will be minded to join their prayers with ours on her feast-day, September 28th, that the full beauty of the name may be presented worthily in this work at Wuhu, dedicated to her blessed memory.

The intention of the Sisters of the Transfiguration in coming to China was not only to conduct schools and charitable work—as they have done—but also to give the chance of the religious life

to be understood and welcomed: one must remember the degraded state of many Buddhist nuns has made the name "nun" a term of reproach on Chinese lips. Bishop Huntington told the Sisters, when they came to China, that in ten years they might have professed one Chinese Sister. Things have fallen out as he predicted: it is almost ten years since St. Lioba's compound was opened.

The new Sister, now known as Sister Feng-ai, was for some years a bible-woman connected with St. James's Parish, Wuhu, where her work endeared her to the members of that congregation. At her admission as postulant on St. Matthias's Day, 1922, there were many who expressed their regret that a good bible-woman should be taken away and put to work saying prayers. Without troubling to controvert the point-of view shown by such remarks, it is fair to say that Sister Feng-ai at St. Lioba's has reached far more women and girls than ever she met in parochial work. St. Lioba's compound, with its schools and with its dispensary and extensive industrial organization—this last employing upwards of 150 women—gives full scope for her labors as an evangelist. Even many who were most outspoken against her step now approve of it and are encouraging others to try the same vocation.

On All Saints' Day, 1922, in the presence of the superior, the Rev. Mother Eva Mary, Sister Feng-ai was clothed novice. During her novitiate the life of the Order attracted another woman, a girl who had been thinking of entering a Buddhist nunnery until a casual visit of Sister Edith and Sister Helen, calling upon her mother, directed her thoughts toward a Christian Sisterhood. Some years after this visit, on St. Luke's Day, 1923, she was admitted postulant and, after a long period in this stage, made longer that the impulses of her youth might be thoroughly tested, she was clothed as a novice, taking the name of



STANLEY MEMORIAL, ST. LIOBA'S, WUHU

This building, the gift of Mr and Mrs. Mortimer Matthews, of Glendale, Ohio, houses the True Light Industrial Work, the True Light Dispensary, and a sick ward for women and children.

first Chinese woman of her number to take vows and to offer her life as an undivided sacrifice to our Lord should be remembered and her name honored. Especially will she want the prayers of those who read these paragraphs to help her continue faithful to her promise and to incline others toward her path, that a portion of the Church which has taken the tremendous title, *Chung Hua Sheng Kung Hui*—Holy Catholic Church of China—may not neglect one of the richest of Catholic vocations.

The Sisters of the Transfiguration were the first of our religious orders to send missionaries to China, beginning this work with the arrival of Sister Edith Constance and Sister Helen Veronica in 1914. After more than a year's study of the Chinese language these two Sisters came to Wuhu, in the District of Anking, where they opened a convent and a school dedicated, at Bishop Huntington's suggestion, to St. Lioba. Bishop Huntington felt that those usual patrons of girls' schools, St. Hilda and St. Agnes, had been more than amply honored and he chose St. Lioba to bless this new work because she herself had been a missionary saint, especially chosen by her cousin, St. Boniface, to be abbess of the nuns he had collected near Mainz. At his command she forsook her native Wimborne and her West Saxon kinsfolk and went to an alien country where, it is recorded of her, "she thought no more of her fatherland and kindred, but devoted herself wholly to fulfil what she had undertaken; to show herself blameless in the sight of God, and be an example to those set under her, in word and conversation." Her name is particularly appropriate because it is the Old English for Love so that it can be translated directly into Chinese as Sheng Ai or Holy Love. We are fortunate then in the name, Saint (or Holy) Love, Sheng Ai, which makes its direct appeal the moment it is heard, and perhaps some of those who read this, who have never

to such Chinese women as might be disposed toward this vocation. Realizing that their stay in China, as foreign Sisters, is but temporary, they have wished to found a line that can carry on the work they have started. Especially did they hold in mind the widows of China, whose lives for the most part are pitifully empty of promise, and existence dragged



SISTERS OF THE TRANSFIGURATION  
at St. Lioba's Convent, Wuhu

Left to right: Sisters Helen Veronica, Ruth Magdalene, Constance Anna, Feng-ai, Paula Harriet (Priory School, Honolulu), P'ei-ai, and Eleanor Mary.

out in homes where they are unwanted, where their rights are few, the rice and clothing they use begrudged them: to many of these the Convent would mean their first acquaintance with the privileges of a home and, in caring for God's suffering children, in praying for them, they could find themselves; they need not think life ended before it has begun. It will take time for such a profession

Sister P'ei-ai, on Rogation Sunday this spring, four days before Sister Feng-ai's profession.

The profession itself was the occasion for the sending of gifts by Chinese friends and one of these cannot be passed without mention: this was the Bible of the late Catechist Lu which was given by the vestry of St. James'. Catechist Lu was himself a pioneer, one of the first

converts of the American Church Mission in China. After perhaps sixty years in the service of the Church he died at a great age two years ago. On the advice of the Chinese priest to whom this Bible had been left, the vestry of Sister Feng-ai's former parish used the money they had collected for repairing the Christian cemetery, while the book itself, containing the written notes of one who was among the most lovable souls the Chinese Church has inspired, was presented to the Sister who in her own field deserves the name of pioneer.

And so, in the beautiful Church of St. Lioba, Chinese in style, Chinese in decoration, the service of profession was used for the first time in Chinese. The congregation crowded the aisles as the procession went its glittering way with incense, cross, and candles. The children's voices, without any help of organ, rose

Rev. M. H. Throop and the Rev. H. C. Tung. Of the routine actions the most interesting was the election of delegates to the General Synod of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China), which is to meet in Foochow during Eastertide of next year. The clerical delegates chosen were the Rev. Dr. F. L. H. Pott, president of St. John's University, and the Rev. Messrs. T. M. T'ang, H. C. Tung, and T. K. Sung, while the lay delegates were Messrs. S. M. Sung, D. C. Jui, and Miss Mary Kwei.

Aside from the routine, the synod voted to ask the Bishop to allow more liturgical freedom and especially to have the revisions of the American Prayer Book translated into Chinese and authorized for use in the diocese. Recommendations were also made that hereafter candidates for ministry who are likely to serve in country parishes be

G. W. Mosel, German Evangelical; the Rev. John G. Tasker, of Warwickshire, England, and Bishop James Cannon, of Washington, D. C., Methodist; Dr. Hamilcar Alivisatos, of Athens, the Most Rev. Germanos, Metropolitan of Thyatira, the Most Rev. Stefan, Metropolitan of Sofia, Eastern Orthodox; Miss Lucy Gardner, of London, Society of Friends; the Most Rev. Nathan Söderblom, Archbishop of Upsala, Sweden, Pastor Niels B. Thvedt of Oslo, Norway, Dr. D. Ludwig Ihmels, of Dresden, and Bishop Alexander Raffay, of Budapest, Lutheran; the Rev. Canon H. N. Bate, of Carlisle, England, Anglican; Dr. Alexis de Boer, of Budapest, Dr. Francis Zilka, of Prague, Dr. A. Lang, of Halle, Germany, and the Rev. J. A. M. Clymont, of Edinburgh, Presbyterian. It is expected that at least sixty clergymen and laymen will be present.



ST. LIOBA'S CHURCH, WUHU

clear and true to the glorious music of the *Missa Paschalis*—for at St. Lioba's the plainsong is heard day by day and the Gregorian masses, put into Chinese, are sung, each in its season. Before an altar bright with lights and flowers the ancient vows of poverty, chastity, and obedience were taken in a tongue remote from the Latin which first phrased them. No one could be present on this sunny Day of Ascension without feeling his thoughts lifted up by the splendor of the moment, by that ascension of the spirit of which gold vestments and the blue smoke of the censer were but accompanying symbols, lifted up with his own hopes and the hopes of coming generations to follow the Priest and King, gone long before to prepare a place for us.

V. H. GOWEN.

#### SYNOD OF KIANGSU (SHANGHAI)

SHANGHAI, CHINA—The annual synod of the Diocese of Kiangsu (Missionary District of Shanghai) was held at St. John's University, Shanghai, on May 26th and 27th. As usual the synod was prepared for by a day of devotional meetings and informal discussion which did much to put the members in a proper frame of mind and to expedite the business of the regular meetings which followed.

The synod was formally opened with a celebration of the Holy Communion in the Pro-Cathedral, the Rev. C. F. McRae, D.D., chairman of the Council of Advice, administering the Sacrament assisted by the two secretaries of the synod, the

given some knowledge of agricultural affairs so that they may get closer to the farming communities which they will serve. Steps were also taken to prepare a series of appropriate tracts to explain the position of the Church and answer attacks on it being made by the Anti-Christian movement.

#### WORLD CONFERENCE CONTINUATION COMMITTEE TO MEET

BOSTON, MASS.—Representatives of nearly all the communions participating in the World Conference on Faith and Order to be held at Lausanne, Switzerland, next year, will meet at Berne for three days, August 23rd, 24th and 25th, for the purpose of discussing arrangements for the Lausanne conference. This gathering officially is a meeting of the International Continuation Committee, but it is expected that some others besides the members of this committee will attend the meeting.

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, chairman of the Continuation Committee, who has been in Europe since the beginning of the summer, will preside. Bishop William T. Manning, who sailed from New York on July 14th, will be present as one of the representatives of the Episcopal Church. Others who have announced their intention of attending the meeting are: Dr. Nehemiah Boynton, of New York, and the Rev. A. O. Garvie, of London, Congregational; Pastor Friedrich Siegmund-Schultze, of Berlin, and Pastor Heinrich

#### MADISON STUDENT CHAPEL SERVES DURING SUMMER

MADISON, WIS.—The St. Francis House has opened summer school with 250 Church students, representing in most cases a different personnel from those who are here in the winter session.

The students seem to have become quickly identified with the life here, and the various functions at the club house have been well attended. The first party on the first Friday of the term drew an attendance of over sixty. At the first Sunday evening supper Dr. Carl Russell Fish spoke and Miss L'Hommedieu sang. The program on the following Sunday evening was given by Mrs. Carl Russell Fish. Mrs. Rosenberry spoke on Sunday evening, July 11th, and Miss Louise Rood, one of the Church students, gave a short violin recital. The presence of the clergy attending the University Conference of Rural Pastors added much to the life and sociability at the club house.

The chapel services have been well attended, averaging eleven or twelve on week days and from twenty-five to thirty-five on Sunday mornings for the early service.

#### CLEVELAND CHURCHES TO MOVE

CLEVELAND, OHIO—Cleveland Heights, a suburb, so close to the city that the Council is making every effort to absorb it, has, of late years, become the dwelling-place of many of the rich and well-to-do. The old Mansions on Euclid Ave. and several other favorite parts of Cleveland, have been deserted, and magnificent homes built on "The Heights." As might be expected, many members of the down town churches now live in this locality, so that it has been deemed necessary to move St. Paul's Church, Euclid Ave. and 40th St., the richest church in the city, to a site up there. A beautiful architectural edifice has been planned, and will be built as soon as some difficulty has been removed.

Christ Church on Superior Ave.—the first built of concrete in the diocese—whence the Church-people have also gone to other parts of the city, and suburbs, has sold its property, and also looks forward to building a new church on "The Heights." The location is to be near the University School, for many years situated in Cleveland, and rated one of the best boys' schools in the country. The vestry of Christ Church intends to begin operations in the fall.

## BUILDING WASHINGTON CATHEDRAL

WASHINGTON, D. C.—The Bishop of Washington has just approved and signed the final contract for the next building unit of Washington Cathedral. This construction will complete the north and south aisles of the choir, and includes the vaulting of the triforium and the completed roof. There will also be constructed the two great eastern piers of the crossing to the height of sixty feet, the height of the triforium roof, and one pier, with its connecting arch in each of the north and the south transepts, adjacent to the great eastern piers.

This construction will add a substantial unit to the Cathedral edifice and will be very impressive in magnitude, height, and beauty. Previous to this time most of the construction has been done on the foundation, which, while it has been very painstakingly and carefully done, as befits the great building that it is to carry, is yet inconspicuous to the casual eye, and remains largely unnoticed by the ordinary visitor. This new construction, however, is all to be above the floor level, and will give an evident impression of the growth of the Cathedral.

The present superstructure of the Cathedral consists of the apse, or eastern end, which is complete to the ridge of the roof, and of about half of the choir aisles, which are complete to the triforium, with their roofs. The clerestory, with its roof, has not been constructed or that part of the choir that is already erected, nor will it be added to the part that is to be constructed in the immediate future. The eastern crossing piers spring from the mammoth piers in the crypt chapel of St. Joseph of Arimathea, and are designed to carry the great central Resurrection Tower, when it can be constructed. The transept piers and the connecting arches are added for structural reasons, and will serve to outline to the eye the dimensions of this part of the Cathedral.

This contract involves the expenditure of \$340,000 for construction work alone. The actual work of construction will begin about September 20th, and will take from twelve to fifteen months for completion, as it is very largely of stone. More than 47,000 cubic feet of stone will be incorporated into the Cathedral fabric by this contract.

## THE RACINE CONFERENCE

RACINE, WIS.—This year the Racine Conference closed what is undoubtedly its most successful year. There were delegates from Porto Rico, Kansas, South Dakota, as well as from near-by dioceses. Chicago showed the greatest interest, if we may judge from the great number present from that city. The Church of the Advent alone had more than thirty present, while many other parishes had one or more representatives.

One of the greatest opportunities of this conference was the privilege of hearing the Rev. Francis J. Hall, D.D., of the General Theological Seminary, talk on Current Theological questions. Dr. Hall definitely repudiated the necessity of Churchmen being either Fundamentalists or Modernists.

The devotional side of the conference was in charge of Bishop Ivins. There were daily celebrations of the Holy Eucharist, Matins, Evensong, and Compline, and Intercessions at noon. Each evening at the Sunset Service the conference listened with great benefit to Bishop Burleson of

South Dakota. Dr. M. Bowyer Stewart of Nashotah was in charge of the singing.

The recreational opportunities were many and varied. The two rival campus news sheets, the *Skyrocket* and the *Menace*, kept the conference in a continual state of excitement. Dr. Stewart edited the *Skyrocket*, Bishop Ivins the *Menace*, but Dr. Wilson did the reading of the former at breakfast, while Fr. Hyde of Chicago read the *Menace* at supper. Stunts and programs of every nature abounded, to the joy and fun of all.

Fr. Sturtevant as guestmaster seemed pleased with the financial results of the session, and Mrs. Biller added to her glory as hostess at Taylor Hall by the usual kindness in taking care of the guests.

## MEMORIAL



The bronze tablet pictured above has been dedicated recently as a memorial to the late Bishop Burgess, of Long Island, in St. Thomas' Chapel, Church of the Redeemer, Brooklyn. St. Thomas' is said to be the smallest chapel in the world, and is located in the north porch of the church.

In a recent number of THE LIVING CHURCH, it was erroneously reported that this tablet was in St. John's Church, Brooklyn.

## BLUE MOUNTAIN CONFERENCE

FREDERICK, MD.—A very successful conference under the presidency of the Rt. Rev. Walter H. Overs, S.T.D., Ph.D., retired Bishop of Liberia, was opened on July 19th at Hood College, Frederick, with Personal Religion as its keynote. The Blue Mountain Conference assembled for the opening sunset service at 7:30 on Monday evening, July 19th, with a large enrolment, and conferences were begun the following day after the celebration of Holy Communion and breakfast. The chaplain of the conference is the Rev. James O. S. Huntington, D.D., O.H.C., who is also giving the principal course in Personal Religion. Others on the faculty include the Rt. Rev. G. L. Strider, D.D., Bishop Coadjutor of West Virginia; the Rev. Edwin R. Carter, D.D., rector of Grace Church, Petersburg, Va.; the Rev. John M. Nelson, Canon Missioner, Christ Church Cathedral, Louisville, Kentucky; Miss Frances Rose Edwards, director of Religious Education, St. Luke's Church, Rochester, New York; the Rev. Samuel A. B. Mercer, D.D., Trinity College, Toronto, Canada; the Rev. Elmer N. Schmuck, of the Field Department of the National Council; Mrs. Arthur Van Harlingen of Bryn Mawr, Pa.; the Rev. George Bolley,

D.D., professor of Systematic Divinity, Philadelphia Divinity School; Miss Martha C. Adams, educational secretary of the Woman's Auxiliary, Diocese of Pittsburgh, and Mrs. D. B. Wilson of Newport News, Va. Other prominent speakers at the afternoon conferences and evening meetings include the Rev. Franklyn Cole Sherman, D.D., president of the American Guild of Health; Capt. Arthur Casey and Capt. Greenwood of the Church Army; the Rev. B. Talbot Rogers, D.D., Sunbury, Pa.; Mr. Phillip Groman, architect of the Washington Cathedral, and the Rev. John S. Littell, D.D., of West Hartford, Conn.

## NEW YORK CHURCH DECONSECRATED

BATH, N. Y.—In accordance with the direction of the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, a service deconsecrating St. John's Church in the neighboring town of Wayne was conducted on July 9th. The Rev. Lewis E. Ward, rector of St. Thomas' Church, Bath, officiated in the service, assisted by the Rev. Charles Dewdell, rector of Christ Church, Corning, and by the Rev. John Howard Perkins, of Penn Yan.

The deconsecration of St. John's Church follows the decision of the trustees of the Parochial Fund of the diocese to dismantle the edifice, a decision reached only after it had been definitely established that the church no longer serves any appreciable body of Churchmen, owing to deaths and removals of the parishioners during the past thirty years.

The history of St. John's Church is somewhat unusual. On January 19, 1830, was organized the Presbyterian Society of Wayne and Tyrone. An edifice was built at Tyrone. The following year witnessed a dissolution of the Society by withdrawal of the members from the town of Wayne, who organized themselves as the Presbyterian Society of Wayne. John B. Mitchell, a pioneer of the town of Wayne, gave the land upon which stands the present church edifice, with the stipulation that if ever the property was not used for religious purposes, title thereof should revert to Mr. Mitchell or his heirs. In 1837 the church was built, and for nearly thirty years served the Presbyterians of Wayne and vicinity.

In 1869 the membership of the church had declined to a point where it was no longer able to support a minister, and in that year the Wayne Presbyterian Society transferred its right and title in the property to the Episcopalians. The parish was organized as St. John's on March 25, 1872, the Rev. William Atwell, a mission priest, presiding at the organization. Mr. Mitchell, who gave the original property for the church to the Presbyterians, was the senior warden of the newly formed parish of St. John's and Jonathan Wood was junior warden.

The church was consecrated by the late Bishop A. Cleveland Coxé on September 2, 1875. The Rev. William Atwell served as the first rector, followed by the Rev. J. W. Pigot, who in turn was succeeded by Rev. William Warner. The church was continued as a mission for a term of years through efforts of rectors from neighboring parishes. The last services were held there over twenty years ago.

No longer serving as a religious edifice, under terms of the deed as made by John B. Mitchell in conveying the prop-

erty to the Wayne Presbyterian Society in 1831, the property reverted to the Mitchell heirs. Miss Carrie Mitchell, who died several years ago, was a daughter of the late John B. Mitchell. The church, having reverted to her as the surviving daughter of John B. Mitchell, was disposed of in her will, which bequeathed the property, as well as the adjacent house occupied for many years by herself and sister, to the Diocese of Western New York. The will provided that the entire property should be improved and used as a home for retired clergymen. Judge Clarence Willis of Bath, a warden of St. Thomas Church, and Rev. John Howard Perkins of Penn Yan, were named by the Diocesan Council as a committee to have charge of this property. After a thorough consideration of the possibilities afforded by the property for the purpose as directed in the will of Miss Mitchell, the trustees reached the conclusion that it was not feasible to convert the property into a clergymen's home. So an order was procured from the Hon. S. Nelson Sawyer, in supreme court, directing disposition of the church and its adjoining residence, the proceeds of the sale to be devoted to the same object elsewhere in the diocese as the Diocesan Council may elect.

**CLERGY CONFERENCE AT CASS LAKE**

CASS LAKE, MINN.—Practically every clergyman of the Diocese of Duluth attended a conference at Cass Lake from July 5th to 9th. On the evening of the 5th a special service was held in the mission chapel, at which the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, delivered a keynote address. The daily program began with a celebration of the Holy Communion at seven o'clock; from ten to twelve there was a conference, led by Bishop Bennett; this was followed by noon-day intercessions; from two to three o'clock in the afternoon there was a second conference; and at nine o'clock an evening service. The hours between services and conferences were filled with baseball, bathing, fishing, and other outdoor enjoyment.

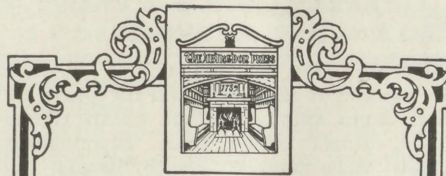
The clergy find this annual conference exceedingly beneficial, by reason of the godly counsels of the Bishop, the physical relaxation, and the promotion of fellowship.

**GEORGIA NEGRO CHURCH BURNS**

SAVANNAH, GA.—Fire came to St. Augustine's Colored Church, Savannah, on Thursday, July 15th, almost destroyed the rectory, and slightly damaged the chapel. The Ven. J. H. Brown, who has charge of congregation, lost practically all his household furniture, and Mrs. Brown and the four children, their clothing.

Archdeacon Brown was in Blackshear, Ga., when it happened, having gone there to arrange for the opening of a new mission among the colored people of that town. One member lives there, and she is so anxious to have the Church work among these people that she has donated a lot 50x180 upon which to build a chapel. Mrs. Brown at the time was out on the field soliciting funds with which to complete the new mission chapel at Hawkinsville, Ga.

The rectory and chapel loss was covered by insurance but none was carried on the personal effects of the Archdeacon.



(Now in its 10th edition)

**The Christ of the Indian Road**

By **E. STANLEY JONES**

"No man from India since Thoburn has brought a message so fresh and striking. There is not a page in this book which does not flash with new scenes, new people, new views of life and duty, new vision of spiritual things. It is amazing how much of the speaker's entrancing eloquence has gotten through into the printed page. And it is not merely the history of something done. It is a dynamic, electric book, searching the depths of the reader's own religious life."

—The Christian Advocate.  
Net, \$1.00, postpaid.

—AT THE BETTER BOOKSHOPS—  
**THE ABINGDON PRESS**

New York	Cincinnati	Chicago
Boston	Pittsburgh	San Francisco
Detroit	Kansas City	Portland, Ore.

**CHURCH BOOKS AND CHURCH SUPPLIES**

In our New Store we are better equipped than ever before to render prompt and satisfactory service. When in Philadelphia you are cordially invited to pay us a visit.

Send for our new Catalogue of Church and Church School Supplies

**GEORGE W. JACOBS & CO.**  
1726 Chestnut Street  
Philadelphia, Pa.

**THE MUSIC FOR THE NEW PROPER PREFACES**

and for The Lord's Prayer with its INTRODUCTION

taken from the forthcoming publication of "The Choral Service for the Holy Communion," under preparation by the Joint Commission on Church Music, with the authority of the General Convention of 1922, has been published in pamphlet form in advance of the more complete publication so as to be immediately available for use, and is now ready. Price 25 cts.

**EDWIN S. GORHAM**

11 West 45th St., New York

or

**Morehouse Publishing Co.**

1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Have You Read

**THE SPIRIT OF MISSIONS**

?

If not, why not subscribe now and insure getting your copy regularly

\$1.00 a year Profusely Illustrated

**The Spirit of Missions**

281 Fourth Avenue New York

**Washington Cathedral**

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

**ESSAYS CATHOLIC AND CRITICAL** By MEMBERS OF THE ANGLICA COMMUNION

Edited by Edward Gordon Selwyn, 450 pages Octavo Cloth, Price \$3.00

The contributors to this volume have been compelled, both for themselves and others, to think out afresh the content and the grounds of their religion. This book is the result of their endeavor.

(1) The tide of a keener discernment of the supernatural element in religion and of a renewed interest in the expressions of it which are seen in Catholic unity and authority, in whatever form these come, is on the make; so that solidarity has taken its true rank at the side of continuity, as a necessary "note" of the church. (2) The critical movement has continued with unabated vigor to analyze and bring to light the origins and foundations of the Gospel.

The writers of "Essays, Catholic and Critical," believe that these two movements can be and must be brought into synthesis; and that Anglican theologians have a part of peculiar importance to play in it, because the two terms Catholic and critical represent principles, habits, and tempers of the religious mind which only reach their maturity in combination.

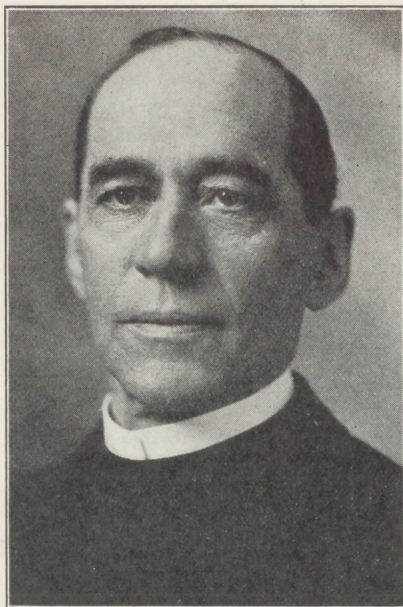
**CONTRIBUTORS**

E. J. Bicknell	J. K. Mozley	A. E. Taylor
E. C. Hoskyns	A. E. J. Rawlinson	A. Hamilton Thompson
E. O. James	E. G. Selwyn	L. S. Thornton
W. L. Knox	W. Spens	N. P. Williams
E. Milner-White		K. E. Kirk

60 Fifth Avenue

**THE MACMILLAN COMPANY**

New York



THE REV. C. E. BYRER, D.D.,  
Dean-elect of Bexley Hall

(See THE LIVING CHURCH of July 10th)

### CONFERENCE OF RURAL WORKERS

MADISON, Wis.—The Church group at the Fourth Annual Rural Workers Conference at Madison, June 28th to July 9th, consisting of eight Archdeacons, twenty-one priests and two deacons, has entered enthusiastically into every project put forth. From the far corners of the east, west, north, and south these men have come to exchange experiences, fortify ideas, and spread the Gospel of Peace to the isolated being. The Church has needed this for more than a century and the stimulation it injects into the tired, weary, and lonely ruralite is what the Church has needed ever since our first pioneers went forth to preach to those who dared the open spaces.

The Rural Workers' Fellowship, composed of and founded by members of the conference three years ago, has grown steadily in numbers and power, until it now has nearly three hundred members who are vitally interested in rural work and projects.

This year seven members of the conference have completed a three years' course of study, which entitles them to a certificate from the University, setting forth their capabilities as clergymen, trained in the work of the rural field and fitting them to handle situations of this kind with the greatest possible assurance of success.

Several interesting resolutions were adopted, among the most important being the following:

"WHEREAS, Several dioceses have proved the feasibility of diocesan laymen's missionary associations in the country as well as in town, we recommend to the various diocesan authorities most careful consideration of such associations, with a view to organizing the same wherever and whenever they seem practical."

"WHEREAS, experience has proved the value of the Social Service approach, we recommend that the clergy make a serious study of Rural Social Work, particularly with a view to broadening the church's appeal to indifferent and unchurched masses."

"WHEREAS, evangelism is the paramount object of the ensuing year's program throughout the Church, this conference recommends and urges upon Church leaders everywhere, the supreme importance of saving souls, in the rural field.

"In particular, we urge the National Commission of Evangelism, in planning the Bishop's Crusade and efforts of like character, that they remember well the souls dwelling in town, village, and open country."

### ALABAMA Y. P. S. L. CAMP AND COUNCIL

BIRMINGHAM, ALA.—The Y. P. S. L. of the diocese of Alabama held its fourth annual camp and council at Camp Winnataska, thirty miles from Birmingham. There were ninety young people and adults present. The mornings of the first four days were devoted to conference.

The first period was given over to Program Building and League Problems under the leadership of the Rev. V. C. McMaster, director of the camp. During the second period, the Rev. O. deW. Randolph talked with the boys about Life Service and Mrs. Florence Tarrant discussed the same subject with the girls; while the counsellors held a round-table conference under the leadership of the Rev. P. N. McDonald. During the third period the Rev. Charles Clingman told about Our Church and the Relation of the Young People to its Program. On the last day the diocesan Y. P. S. L. council met and transacted considerable business. The most important action was the pledging of \$1000 by the various leagues toward the salary, and the recommendation of the employment by the diocese of a full-time Y. P. S. L. worker—a recommendation which was favorably received and acted upon by the executive committee of the diocese the next day.

The names of the officers elected for the coming year were as follows: Hamilton West of Birmingham, president; Elizabeth Stokes of Montgomery, vice-president; Anna Meade of Birmingham, secretary; Ruth Bettner of Mobile, treasurer.

### CAMPAIGN FOR UNIVERSITY OF THE SOUTH

SEWANEE, TENN.—A new campaign for \$2,000,000 to be undertaken in the immediate future was the most important determination of the trustees of the University of the South at the time of the recent commencement. Members of the Board of Trustees underwrote the expenses of the campaign, and earnest hopes are held for its complete success.

Some few changes in the faculty were made. The Rev. Dr. W. L. Bevan was elected to the chair of Systematic Divinity in the Theological School and has accepted. Gen. James P. Jervay, U. S. A., retired, now city manager of Portsmouth, Va., is to become professor of Mathematics. Dr. J. J. Davis, who has just finished his work at Johns Hopkins University, is to become professor of French Language and Literature. It was decided to create a new department of Political Science. No selection has as yet been made for the professorship.

### RESIGNS AFTER LONG RECTORATE

OXFORD, N. C.—The Rev. F. H. T. Horsfield, who has been rector of St. Stephen's Church, Oxford, for the last twenty years, has resigned on account of age, and will retire from parochial work. Mr. Horsfield has reached his seventy-fourth year and has completed fifty years of active work in the ministry.

Mr. Horsfield is a scholar, and a very able preacher. Wherever he has served he has gained the love and affection of his people. The citizens of Oxford hope to induce Mr. Horsfield to continue to reside there, as his life and work have meant so much to the whole community.

Mr. Horsfield's youngest son, Geoffrey, is now studying for the ministry.

### CALLED TO PITTSBURGH CHURCH

LITTLE ROCK, ARK.—The Very Rev. H. Boyd Edwards, Dean of Trinity Cathedral, Little Rock, has been called to the Church of the Ascension, Pittsburgh, Pa. Dean Edwards has done excellent work in Little Rock and the Cathedral is now in better condition than ever in its history. If he should go away, he would be a great loss not only to Little Rock, but to the whole diocese.

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

August, 1926 Vol. XIX, No. 6  
Subscriptions, \$3.00. Single Copies 25 cts.

### EDITORIAL COMMENT:

Law and Morality—Our Responsibility for Others—Isolated Catholics—The Romanizers—What Is a Catholic?—The Thirty-Nine Articles—On Preaching Politics.

### SPIRITUAL VISION

The Suffragan Bishop of Chicago  
(With Portrait)

### THE ANGLO-CATHOLIC REVIVAL

F. J. Foakes-Jackson

### THE QUALITY OF THE CLERGY

Frederick Sherman Arnold

### CANTERBURY AND ROME. PART I

William C. Dunphy

### ON CYNICISM

George L. Richardson

### THE MOTHER OF OUR LORD

The Editor

### DEATH IN THE VERNACULAR

John Moore McCann

### PARISH PRIESTS IN MEDIAEVAL ENGLAND

E. Sinclair Hertell

### THE ASSYRIANS

C. H. Palmer

### BOOK REVIEWS

### EDWIN S. GORHAM, Publisher

11 West 45th Street, New York City

## THE WINE OF GOD

By Rev. Shirley C. Hughson, O.H.C.

### A Devotional Study of Our Lord's First Miracle

"In these days of 'critical commentaries' which rely on intellectual gymnastics rather than on spiritual discernment, it is a treat to turn to such a commentary as Fr. Hughson's. It breathes the spiritual gift of understanding."—*The Christian Warfare*.

"The book as a whole is very beautiful and will repay quiet study."—*The Churchman*.

Price: One dollar, postpaid

### HOLY CROSS PRESS

WEST PARK, N. Y.

**FLORIDA Y. P. S. L. CAMP**

PANAMA CITY, FLA.—The third diocesan camp for the Young People's Service League in Florida has just been brought to a successful close. For two weeks some ninety campers, ten leaders, and fourteen counsellors enjoyed a period of recreation and instruction at Beacon Beach, near Panama City, on the west coast of Florida.

The location of the camp was ideal: The women counsellors and girl campers were housed in one large building and two small cottages, while the men counsellors and the boys had their quarters in two small cottages and several tents. Bishop Juhan and the Rev. Melville E. Johnson were the moving spirits of the camp.

The daily program provided for reveille at 6:30, followed by a dip in the wonderful blue water of St. Andrew's Bay or in setting-up exercises, then breakfast, and inspection of quarters. At 8:30 the crowd assembled for Morning Prayer, and then settled themselves down for a morning of study. Classes on the Bible, The Great Commission, The Y. P. S. L. and Christ in the Life of the Boy and Girl were the order of the day until 12:30. Dinner came at 1 with an enforced rest hour afterwards, and from 3 to 6 various forms of recreation were provided. Supper came at 6:45, and the evenings were devoted to programs of the five camp leagues and to "stunt nights", all of which, except when the weather intervened, were held on the beach where wonderful camp fires were built.

Camp Weed was nearly twice as large this year as last and already our leaders are beginning to wonder where they will accommodate the crowd in the summer of 1927. It is realized that a permanent camp site, owned and equipped by the diocese, is a necessity of the near future, if this movement for our young people is to meet its full opportunity. In the Diocese of Florida a realization of a need is next door to its fulfilment. Perhaps by next year, the Diocese of Florida will own its camp site and those who attend the camp are expecting that this site will be within easy reach of the beautiful Gulf of Mexico, as it has been for the past two years.

**THIRD MAN ORDAINED IN SAME PARISH**

WILKINSBURG, PA.—On Sunday morning, July 4th, in St. Stephen's Church, Wilkinsburg, at eleven o'clock, the rector, the Rev. William Porkess, D.D., presented Mr. Benson Heale Harvey for ordination to the diaconate. He was the third man to be ordained in St. Stephen's Church during the present rectorship, a period of almost eight years. The Rt. Rev. Alexander Mann, D.D., the diocesan, officiated, and was the celebrant at the Holy Communion. The Rt. Rev. Walter Henry Overs, S.T.D., was the special preacher. There was something particularly interesting about this fact, for the ordinand, when a boy, was the crucifer at the time Bishop Overs was ordained to the diaconate. The sermon, based on our Lord's Command, "Go ye into all the world and preach the Gospel to every creature," was a most thoughtful presentation, effectively delivered, and one that gripped the large congregation. The personal word to Mr. Harvey, immediately following the sermon, touched many hearts very deeply. The ordinand sails the latter part of August for special missionary work in the Philippines. A missionary

bishop preaching the sermon and the ordinand being accepted for the mission field have quite an appeal to the Wilkinsburg church, for it is essentially a missionary parish, having the proud record of exceeding its missionary quota for the year 1925 by a greater amount than that which has characterized any other parish of the diocese in its relation to surpassing the quota. The missionary results of St. Stephen's, up-to-date, for 1926, look even more promising. The offering at this ordination service, instead of being taken for the rector's alms fund, was, at the suggestion of Dr. Porkess, devoted to Bishop Mann's reinforcement fund. This fund, that has already been a remarkable help to some of the mission stations of the diocese, in their building operations, had merely been contributed to by certain individuals. St. Stephen's is the first to make a voluntary parish contribution, and it is hoped that the example will prove an impetus to many of the stronger parishes. The response to the rector's appeal was a very liberal one.

**VIRGINIA NEGRO CONVOCATION**

WEST POINT, VA.—To carry the Church to the colored people of the Diocese of Virginia was the goal set before the seventeenth annual convocation of the colored missionary jurisdiction of this diocese, held in St. Paul's Church, West Point, July 6th and 7th.

The convocation was preceded by a quiet hour conducted by the Rt. Rev. Wm. Cabell Brown, D.D., Bishop of the diocese, after which the convocation sermon was preached by the Rev. G. M. Brydon, executive secretary of the Diocesan Missionary Society.

The convocation was preceded by a colored clergy of the diocese with lay representatives from every colored congregation, Sunday school, and Women's Auxiliary.

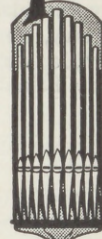
Reports were made by the clergy and each Sunday school in the convocation. The representatives of the parish branches of the Woman's Auxiliary in a session presided over by Miss Louisa T. Davis, diocesan president of the Woman's Auxiliary, made their pledges for the coming year for various objects in the foreign missionary work of the Church.

The two leading subjects of discussion at the convocation were Self Help, conducted by the Rev. J. L. Taylor, D.D., rector of St. Philip's Church, Richmond, and The Extension of the Church Among the Colored People, conducted by the Rev. G. M. Brydon. Reports showed that the colored people are giving a larger amount and taking a larger share in the development of their own work than ever before.

The statistics of the colored churches are pitifully small when it is considered that there are perhaps 200,000 colored people living in the diocese, but are encouraging as showing definite and material growth in the past five years with six colored clergy in active work. Confirmations have increased from twenty reported in 1920 to sixty in 1925, communicants from 311 to 428. In 1920 the colored congregations reported disbursements of \$2,753.67 for parochial purposes and \$106.76 for diocesan and general. In 1925 they reported \$8,314.29 for parochial purposes and \$704.56 for diocesan and general, an increase in per capita giving for all purposes from \$9.20 to \$21.07.

The Rev. John H. Scott, rector of St. Paul's, West Point, was re-elected dean of the convocation, the Rev. Aston Hamilton,

**Pilcher Pipe Organs For Churches**



Are noted for their dignified and religious character of tone, nobility of design, durable construction, dependable service, and the integrity and responsibility of the house that builds them.

**For 106 Years**

the House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation. Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:

**HENRY PILCHER'S SONS**  
919 Mason St. Incorporated Louisville, Ky.

**MÖLLER PIPE ORGAN**

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

**THE TAYLOR BELL FOUNDRY**

LOUGHBOROUGH, ENGLAND

The World's Leading Bellfounders

CHURCH BELLS

Singly or in Peals, Chimes or Carillons  
Automatic Operation

UNEQUALLED FOR MUSICAL QUALITIES

YALE UNIVERSITY, BIRMINGHAM, ALA.  
ANDOVER, GLOUCESTER,  
MORRISTOWN, GRANBROOK, MICH.  
HARVARD UNIVERSITY,  
GERMANTOWN, &c. &c.

INQUIRIES SOLICITED

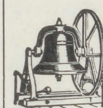


**MENEELY BELL CO.**

TROY, N.Y., AND

220 BROADWAY, N.Y. CITY

**BELLS**



**McShane Bell Foundry Co.**

BALTIMORE, MD.

Church BELLS—PEALS  
BELL AND TUBULAR CHIME  
ELECTRICALLY PLAYED

**MENEELY & CO. BELLS**

FORMERLY WEST TROY N.Y.



Church Bells, Chimes and Peals  
Unequaled musical qualities

**CHURCH BELLS SCHOOL**  
Ask for Catalogue and Special Donation Plan No. 69  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO

**WASHINGTON, D. C. "THE KERN"**

Two squares from new Washington Auditorium. The facilities of a hotel with the atmosphere of home. Fifty quiet guest rooms, each with running water. Many free baths, also private ones. Excellent, inexpensive dining rooms near. Garage on premises. Free map sent. Address: MRS. JOSIAH QUINCY KERN, 1912 "G" St., N.W.

of Millers Tavern, Va., secretary, and Mr. John T. Scott of West Point, treasurer. Mrs. L. L. Stanard, of St. Philip's Church, Richmond, was appointed convocation secretary of the Woman's Auxiliary, and Mrs. Edward Ellis of Gordonsville was reelected president of the Sunday School Institute.

**NORFOLK CONVOCATION**

NORFOLK, VA.—A one-day session of the Norfolk Convocation was held at Galilee Church, Virginia Beach, Wednesday, June 30th.

The morning address was made by the Rev. Wm. A. Brown, D.D., of St. John's Church, Portsmouth, Va., who spoke on the missionary work of the convocation. Dr. Brown stressed the need of ministering to communicants who live in the suburban districts which are rapidly building up around the city of Norfolk, and urged the clergy to hold themselves in readiness to give extra services at the call of their bishops. He also emphasized the importance of coöperation with the student work at the College of William and Mary.

The Rev. H. H. Covington, D.D., was the afternoon speaker, who chose as his subject The Church's Program, taking up its construction, scope, and its obligation. Dr. Covington showed from data covering the six years of the Program that the Diocese of Southern Virginia is growing in its response to the call of the Church.

The convocation was one of the best attended and most successful held for some time. Entertainment was furnished by the Rev. Thomas Ridout, rector of Galilee Church, Virginia Beach. The officers are the Rev. Newton Middleton, Dean, and the Rev. H. N. Laws, secretary.

**MEN'S CAMP CONFERENCE**

NEWARK, N. J.—A Men's Camp Conference for all Churchmen, under the auspices of the Brotherhood of St. Andrew, will be held at Eagle's Nest Farm, Delaware, N. J., on Saturday and Sunday, July 31st and August 1st. The Rev. A. R. McKinstrey, of the Field Department of the National Council will be camp chaplain and leader. An interesting program for conference, inspiration, and relaxation has been arranged, the general topic being The Master and The Market Place under three subdivisions, The Challenge, The Opportunity, and The Reward. The expenses at the camp will be \$1.75 per day for meals, registration \$2.00 per man. Those desiring to attend should send their applications, accompanied by registration fee, promptly to Mr. A. E. Barlow, 551 New Jersey Railroad Ave., Newark, and to Mr. H. S. Wiltshire, 9 Maiden Lane, New York City.

**BISHOP OLDHAM'S  
"AMERICA FIRST"**

ALBANY, N. Y.—In addition to the wide circulation as a poster of Bishop Oldham's America First by the National Council for Prevention of War, it has also been printed many times in various magazines. America First has also been permanently published by the Atlantic Monthly Press in their new series of American Education textbooks; and recently Bishop Oldham's permission was requested that it might be used in an anthology of American patriotic poems, compiled by the editors of the *Christian Century*, who designate America First as a prose poem. At the same time permission for its publication was asked by the authors of a new literature text, to be known as *Adventures in Citizenship*. They

call Bishop Oldham's statement an American Creed and say: "We consider it the finest expression of the meaning of 'America First' that has ever been voiced. We shall appreciate having it as a guide post for the teaching of good citizenship."

**EVANGELISM LECTURES  
AT SEWANEE**

SEWANEE, TENN.—A series of lectures entitled *The New Movement of Evangelism* will be delivered by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, Mo., a member of the national Commission on Evangelism, and by the Rev. Charles F. Blaisdell, D.D., rector of Calvary Church, Memphis, Tenn., in connection with the School of the Prophets at the summer school of the University of the South. The lectures will be given during the two weeks from August 11 to 25th, and will be delivered in the following order.

1. The New Evangelism—What it is and Why it Has Come. By Mr. Bunting.
2. The Approach of Jesus to the Individual Life. By Dr. Blaisdell.
3. How Jesus Put Laymen to Work. By Mr. Bunting.
4. The Message of the New Evangelism to the Young People of Today. By Dr. Blaisdell.
5. A New Birth of Prayer a Necessity for Evangelism. By Mr. Bunting.
6. The Friendship of Christ. By Dr. Blaisdell.
7. The Awakening of Wonder and the Call of Evangelism. By Mr. Bunting.
8. The Presentation of Christ as the Saviour of Those Who are Perishing. By Dr. Blaisdell.
9. Group Evangelism in the Parish. By Mr. Bunting.

A discussion of the general subject is invited at the close of each lecture.

**ST. PAUL'S MIDDLE  
SCHOOL, TOKYO**

TOKYO, JAPAN—The new building of St. Paul's Middle School, Tokyo, Japan, replacing the one destroyed in the earthquake of 1923, was dedicated early in May. The building has been in use since January but the formal ceremonies were postponed until the Fifty-second Anniversary of the founding of St. Paul's University.

It will be remembered that the Middle School was formerly in the Tsukiji section, and when it was destroyed the advisability of rebuilding out in the compound of St. Paul's University was discussed. This has been done. The new building is of steel and concrete, of two stories, with basement and roof garden, and contains 47 rooms. The Middle School has 500 students and has graduated 2,160. St. Paul's University has graduated a larger number.

In 1874, Bishop Williams rented a house in the foreign quarter of Tokyo and opened a private school. The house belonged to a son of Longfellow, the American poet.



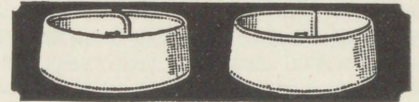
**Whooping Cough  
Soon Relieved**

Roche's Embrocation is the quickest relief known. Just rub it on the child's chest. At once it breaks congestion, loosens phlegm, and then relief comes. Equally good for croup, chest colds, bronchitis.

Sold By All Druggists or  
**E. FOUGERA & CO., Inc., New York**  
W. Edwards & Sons, London, Eng., Props.



**CLERICAL COLLARS**



**ANGLICAN (single band)**  
Linen (height 1 3/4-2) \$2.25 per doz.  
Linen (height 2 3/8-2 3/4) \$2.75 doz. (Special)  
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.

**ROMAN (double style)**  
Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.  
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.  
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

**CUFFS (round and link styles)**  
Linen, 40 cts. pair. Cleanable, 60 cts. pair.  
Serge Rabats, \$1.50; Silk Rabats, \$2.00;  
Rabat Vests, \$4.50 and up.

**CENTRAL SUPPLY CO**  
GARY & FRONT STS. WHEATON, ILL.

**A. R. MOWBRAY & CO. LTD.**

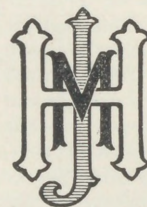
28 Margaret St., LONDON, W. 1,  
and 9 High St., Oxford, England

**CRAFTSMEN IN  
ECCLESIASTICAL ART**

**WOODWORK, METAL WORK,  
VESTMENTS, EMBROIDERY**

Information and all particulars can be  
obtained through their distributor

**MR. ADRIAN A. BUCK**  
665 Fifth Avenue, New York City



**Cassocks**

Surplices, Stoles, Altar Hangings, Bookmarkers and Embroideries, Altar Linens, Materials, Rabats, Rabat Vests, Birettas, Collars, Cuffs, and Shirts. Clerical and Custom Tailoring. Moderate prices.

**J. M. HALL, Inc.**  
9 East 35th St., New York  
Tel. Caledonia 8648



**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars

**COX SONS & VINING**  
131-133 East 23d St. NEW YORK

**ST. HILDA GUILD INC.**

**CHURCH VESTMENTS, ALTAR LINEN**  
Ecclesiastical Embroidery  
Old Embroidery Transferred

Conferences with reference to the adornment of churches  
131 E. 47th Street NEW YORK

**Kill All Flies!** THEY SPREAD DISEASE

Placed anywhere, **DAISY FLY KILLER** attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

Insist upon **DAISY FLY KILLER** from your dealer.  
**HAROLD SOMERS** Brooklyn N. Y.

**EDWIN S. GORHAM & INC**

Church Publisher & Bookseller  
Eleven West Forty-fifth Street, New York

**THE OLD CORNER BOOK STORE**

50 Bromfield Street Boston, Massachusetts  
Established 1828  
Episcopal Church Publications, Bibles, Prayer Books, Hymnals



† **Necrology** †

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

**G. LIVINGSTON BISHOP, PRIEST**

PHILADELPHIA, PA.—The Rev. G. Livingston Bishop, a retired priest of this city, was identified as one of the victims of the fire that destroyed the Twilight Inn, Haines Falls, N. Y., on July 14th, according to an Associated Press dispatch from that city. Fourteen bodies had been recovered from the ruins by noon on the following day, but that of Mr. Bishop and one other were the only ones that could be identified.

Gilbert Livingston Bishop was born in Astoria, N. Y., May 1, 1845, the son of Alexander Hamilton and Susan (Holmes) Bishop. He was graduated from Yale in 1866, and received the degree of M.A. from that university in 1869, in which year he married Miss Ellen Mecum Canaroe. He was ordained deacon in 1870 and priest in 1871 by Bishop Stevens. Before his retirement in 1920, he served successively as assistant at the Church of the Advent, Philadelphia, 1870-71; rector of St. James' Church, Hestonville, Philadelphia, 1871-76; rector of St. Paul's Church, Glen Loch, Pa., 1877-79; assistant at St. Luke's Church, Germantown, Philadelphia, 1879-81; rector of the Church of the Good Shepherd, Binghampton, N. Y., 1881-1885; rector of the Church of the Advent, Kennett Square, and St. John's Church, New London, Pa., 1886-88; Church of the Good Samaritan, Paoli, Pa., 1888-96; missionary, Diocese of New Jersey, 1898-1900; in charge of St. Stephen's Church, Mullica Hill, N. J., 1900-08; and since that date at St. James' Church, Paulsboro, St. Barnabas' Church, Mantau, and all Saints' Church, Wenonah, Pa.

**FREDERICK ARCHER SANDFORD FOALE**

SACRAMENTO, CALIF.—Frederick Archer Sandford Foale, a prominent Churchman of the Diocese of Sacramento, passed away on Wednesday morning, July 7th, at the Sutter Hospital, Sacramento. Mr. Foale had been in ill health for several months, but his condition did not become critical until about a week before his death.

Mr. Foale was born in Philadelphia in 1876. He received his training as architect and structural engineer in the London Polytechnic Institute in England, and shortly afterward removed to San Francisco. He came to Sacramento in 1906. He had been associated with the construction of many important buildings in the northern part of the state, notably the Phelan Building in San Francisco and the San Jose State Normal School.

Mr. Foale had been treasurer of the diocese since 1919, and was a member of the Diocesan Executive Council. He was secretary and treasurer of Trinity Cathedral Chapter and had been a member of this corporation since its inception in 1913. He was a member of the General Convention of 1922, and, with the exception of this year, of the Synod of the Province of the Pacific for a number of years.

The funeral was held in Trinity Pro-Cathedral on Friday, July 9th, Bishop Moreland officiating, assisted by the Dean, the Very Rev. E. S. Bartlam. A large

number of the clergy of the diocese was present. Interment was in East Lawn Cemetery, Sacramento.

Mr. Foale is survived by his widow, Susanna Bickley Foale; two sons, Arthur B. S. and Archer J. Foale; and a daughter, Ellen J. A. Foale.

**RALPH MEAD HYDE**

NEW YORK—Ralph Mead Hyde, for nearly thirty years a communicant of St. Thomas' Church, New York, died at his home here on July 10th, following a long illness. The funeral service at St. Thomas' Church was conducted by his son, the Rev. Arthur P. S. Hyde, rector of St. Peter's Church, Peekskill, N. Y., with interment at Woodlawn.

Many years ago Mr. Hyde served for seven years as a vestryman of Grace Church, Newark, N. J., under the Rev. J. S. B. Hodges, and later, in the '80s and '90s, for a similar period as vestryman of St. Andrew's, New York, under the Rev. Dr. Van de Water. He is survived by three sons and four daughters.

**NEWS IN BRIEF**

ARKANSAS—Bishop Winchester left New York on June 29th for a visit to Europe, to be absent about two months.—Mr. Albert C. Baker, a postulant for Holy Orders, is working this summer under the direction of the Rev. Louis Tucker, D.D., in the mission field around the vicinity of Fort Smith.

ATLANTA—Hundreds of persons attended the pageant and reception on Thursday evening, June 24th, which marked the opening of the new parish house of Christ Church, Macon, Ga. The big auditorium was crowded to capacity while the pageant, which depicted the uses to which the parish house will be put, was presented. Immediately following the pageant, the Rev. Oliver J. Hart, of St. Paul's Church, Chattanooga, Tenn., during whose rectorship the construction of the parish house was begun, made an informal talk in which he congratulated the parish upon the completion of the new building, which is the realization of the dream of workers in the parish and a dream materialized only through the unceasing work on the part of communicants and friends throughout the city. Following Mr. Hart, the new rector of Christ Church, the Rev. Cyril E. Bentley, formerly executive secretary of the Diocese of Atlanta, spoke briefly urging the members of the parish to continue to strive for greater achievements. A tour of inspection of the building was made by the guests. The teachers were in their respective class rooms to indicate the uses and conveniences of the same. The new structure was built at a cost of \$75,000. The architectural lines follow those of the church, to which it is joined by a cloister.

—Mr. Luther Williams, former mayor of the city of Macon, and a communicant of Christ Church for fifty-three years, celebrated his fifty-third anniversary as a chorister of this church on Sunday, June 13th. Mr. Williams is the father of the Rev. Luther G. H. Williams, of Baker, Ore.—An Estey pipe organ has been installed in the Church of Our Saviour, Atlanta, Ga., which was used for the first time Sunday morning, June 26th. The parish, which will not be two years old until September of this year, has increased its communicant list from the original forty to a hundred and seventy-five. The temporary building has been completed and quite thoroughly furnished. The Rev. G. W. Gasque is rector.—The Rev. Father Owens, O.H.C., of St. Andrews, Tenn., was celebrant at the early service on June 26th. A year ago, when he passed through Atlanta and was invited to celebrate, there were only two communicants present. On this occasion there were eighteen present, which would indicate the growth of the parish.

DALLAS—A new church building and parish house is under construction for St. Peter's Church, McKinney, Tex. The church is to be brick with art stone trim. The plans were drawn by Mr. C. W. Bingel, architect, Denison, Tex. Both church and parish house are to be true gothic structures. Many memorials are already contracted for.

FLORIDA—Bishop Juhan and his family have taken a house for the months of July, August, and September, at Sewanee, Tenn. Mrs. Juhan and the children have already left for their summer home and the Bishop will follow about

**HEATON, BUTLER & BAYNE**  
**GLASS STAINERS**

By appointment to the late King Edward VII

**Stained Glass Mosaics**  
**Church Decorations**  
**Memorial Brasses, Etc.**

Designs and Estimates on application to  
**Heaton, Butler & Bayne (N. Y.), Ltd.**  
437 Fifth Avenue, Knabe Building, New York

**The Willet Studios**

226 So. 11th Street Philadelphia, Pa.

**STAINED GLASS, MOSAICS,**  
**MURALS, MEMORIAL BRONZES, ETC.**

West Point Military Chapel  
Graduate College, Princeton.

**THE D'ASCENZO STUDIOS**

Philadelphia—1602 Summer Street

DESIGNERS OF

**HISTORICAL WINDOWS**

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

**JAMES POWELL & SONS**  
*(Whitefriars) Ltd., London,*  
*England.*

**STAINED GLASS**  
Distributor **ADRIAN A. BUCK**  
665 Fifth Ave. New York City.



**Memorial Windows**

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies.

**CHARLES J. CONNICK** Nine Harcourt St.  
BOSTON, MASS.  
Awarded gold medal by Panama Pacific Exposition

**R. GEISSLER, INC.**  
NEW YORK.  
56 W. 8. STREET.  
+ CHURCH +  
FURNISHINGS  
WINDOWS — TABLETS  
FABRICS — EMBROIDERIES  
MEMORIALS

**CHURCH WINDOWS**  
AND  
MEMORIALS IN STAINED GLASS  
BRONZE AND MARBLE  
SEND FOR ILLUSTRATED CATALOGUE  
**Jacoby Art Glass Company**  
Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

**25,000 CHURCHES USE**  
**OSTERMOOR**  
**CUSHIONS.**  
BUILT — NOT STUFFED.  
**OSTERMOOR & CO. INC.** 114 Elizabeth St New York.  
Illustrated booklets and samples Free

the middle of the month. Those who wish to address him direct between July 15th and August 31st will reach him by sending communications to the University of the South, Sewanee, Tenn.—Due to the serious illness of Mrs. Brayshaw, the Rev. Wm. Brayshaw, of Atlantic Beach, has been compelled to ask leave of absence from the diocese in order that he might take Mrs. Brayshaw to Maryland for rest and treatment. Mr. and Mrs. Brayshaw will probably be away for the entire summer.—The Rev. J. W. Bleker, who resigned the charge of St. Peter's, Fernandina, on May 1st, on account of a physical breakdown, is rapidly improving and will soon be able to resume work in the diocese as a general missionary.—Mr. John B. Matthews, a candidate for Holy Orders in the diocese, has been placed in charge of St. Luke's Church, Marianna. He and Mrs. Matthews took up their residence in Marianna the latter part of May and are already making friends in their new home.—The Rev. Charles W. Frazer, rector of St. Mary's, Jacksonville, has been granted a leave of absence for three months and is enjoying a trip to Spain during the summer months.—The Rev. Melville E. Johnson, rector of All Saints', South Jacksonville, has accepted the appointment of student pastor at the University of Florida in Gainesville, and will take up his work there on September 1st. This work is under the joint care of the Dioceses of Florida and South Florida.

INDIANAPOLIS—A meeting in Indianapolis on June 23d saw the formation of the Churchman's Club of the Diocese of Indianapolis. An even hundred men from all parts of the diocese were present. The Bishop of Northern Indiana was the speaker. A constitution and bylaws were adopted and the following elected officers: President, Samuel L. May, Evansville; first vice-president, O. C. Mewhinney, Terre Haute; second vice-president, J. E. P. Holland, Bloomington, treasurer, F. D. Rose, Muncie, and secretary, Arthur Pratt, Indianapolis. A drive is being made to increase the membership of the club to 600 immediately.—The baccalaureate sermon at the annual commencement of Indiana University was preached by Bishop Francis.

KENTUCKY—Daily Vacation Bible Schools are being held again this summer for a period of six weeks at the Cathedral House and at St. Andrew's parish house.—June 22d marked the twenty-fifth anniversary of Mr. Ernest Arthur Simon as organist and choirmaster of Christ Church Cathedral, and the event was observed by a special musical service at Evensong, at which the boy choir was assisted by the auxiliary choir of women of the Cathedral and by the mixed chorus choir of St. Paul's Church, Louisville, and the Second Presbyterian Church, numbering in all several hundred voices. The music was distinctly festival in character. An appropriate address was delivered by the Rev. L. E. Johnston, rector emeritus of Grace Church, and president of the Standing Committee of the diocese, a friend of Mr. Simon during the entire period of his work at the Cathedral, who dwelt upon the importance and sacredness of the work of a choirmaster in training boys and men not only for worship in the church here, but also in heaven. Mr. Simon was presented with an Anniversary Book as a souvenir of his twenty-fifth anniversary, containing the signatures of many of his friends in the Cathedral congregation, as well as those of musical friends throughout the city.—The choral Evensong service at the Cathedral has been discontinued for the summer and will therefore not be radiocast as usual over WHAS until fall.—By the will of Miss Etta Snead, a lifelong member of Christ Church Cathedral, that congregation is bequeathed the sum of \$1,000.

LONG ISLAND—The Synod of the Province of New York and New Jersey will convene at Newark, N. J., on Tuesday, November 9, 1926, and continue in session through Thursday, November 11th.—Mr. and Mrs. John F. Talmadge, of Grace Parish, Brooklyn Heights, have given the sum of \$12,500 to provide one of the operating rooms in the new St. John's Hospital now being erected.

MARYLAND—The Members' Summer Conference of the Girls' Friendly Society of the Diocese of Maryland was held at the diocesan Holiday House at Sewell, Harford County, on Saturday and Sunday, June 12th and 13th. Two delegates from every branch in the diocese were asked to represent the branches, and two each from the Dioceses of Washington, Delaware, and Easton. Many others came from the branches throughout the diocese and the house was filled to capacity.—The Holiday House season at Camp Kemah has already opened with larger numbers than last year. The House Mother is Miss M. E. Christian, to whom applications for reservations should be addressed at Sewell, Md. Guests are not restricted to the members of the G. F. S.

## EDUCATIONAL

### COLLEGES FOR MEN

New York

## St. Stephen's College

### A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address **BERNARD IDDINGS BELL, President**  
Annandale-on-Hudson, N. Y.  
(Railway Station: Barrytown)

## Hobart College

### Geneva, New York

"The Oldest College of the Church"

Founded 1822

Courses leading to the degree of A.B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses. For information address Rev. **MURRAY BARTLETT, D.D., President.**

### THEOLOGICAL SEMINARIES

Connecticut

## Berkeley Divinity School

### Middletown, Connecticut

ADDRESS

**REV. WILLIAM PALMER LADD, Dean**

Massachusetts

## Episcopal Theological School

### Cambridge, Mass.

Affiliated with Harvard University  
Academic Year begins September 28th  
For particulars address the Dean

Minnesota

## SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

**REV. FREDERIC F. KRAMER, Ph.D., D.D.**  
Seabury Hall, Faribault, Minn.

New York

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degree of S.T.M. and S.T.D.

ADDRESS **THE DEAN**

Chelsea Square New York City

## EDUCATIONAL

### THEOLOGICAL SEMINARIES

Ohio

## BEXLEY HALL

## The Divinity School

OF

## Kenyon College

Standard undergraduate, graduate and postgraduate courses enriched by a wide range of attractive and important elective courses.

For Information and Catalogue Address the Dean,

**The Rev. Charles E. Byrer, D.D.**

GAMBIER, OHIO

Pennsylvania

## THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. **GEORGE G. BARTLETT, S.T.D., Dean,** The Divinity School, 42d & Locusts Sts., Philadelphia.

Virginia

## The Protestant Episcopal Theological Seminary of Virginia

The one hundred and third session opened Wednesday, September 16, 1925. For catalogue and other information address **THE DEAN.**

**REV. BERRYMAN GREEN, D.D.**  
Theological Seminary, Alexandria, Va.

Wisconsin

## NASHOTAH HOUSE

Founded in 1842

## Theological Seminary

and

## Collegiate Department

Academic Year begins September 29th

For particulars address The Dean  
**NASHOTAH HOUSE, Nashotah, Wis.**

MARYLAND—A handsome altar made of Bedford stone with three steps of Tennessee marble was dedicated Sunday, July 4th, in the Church of the Prince of Peace, Baltimore, the Rev. Christopher P. Sparling, rector, in memory of Dorothy Ray (McQuilkin) Roberts, late wife of Mr. Herbert C. Roberts. Also a drinking fountain in the new parish house in memory of Charles Hann Mettee, a member of the Church school, was dedicated.

MICHIGAN—Mr. Arthur Mitford has been appointed assistant to Mr. Charles O. Ford, executive secretary of the Diocese of Michigan. Mr. Mitford will edit the *Michigan Churchman*—Hillsdale Summer Conference closed its fifth annual session, Wednesday, July 7th. It is the feeling of those who attended that this has been Hillsdale's greatest year. While the numbers were much the same as last year—about 300—there was a larger proportion of young people, and among them, in the midst of good times, there was the most striking evidence of serious purpose. Mr. E. S. Piper, under whose hand Hillsdale Conference has grown to its present remarkable position, was in charge. Bishop and Mrs. Page were in attendance throughout. Among the new leaders whose work made the greatest impression were Dr. Sturgis, Miss Hazel Hardacre (in charge of recreation and Girls' work), and Mr. Francis A. Mackay, who conducted a school of Church music.

MILWAUKEE—The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the principal speaker at a dinner given by St. Edmund's Church, Milwaukee, on the occasion of the first anniversary of the Rev. F. H. O. Bowman's ordination to the priesthood. Fr. Bowman was Bishop Ivins' first ordinand. Speeches were made by various members of the vestry after a satisfying dinner had been enjoyed.

NEW YORK—In the absence of the Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, who sailed Saturday, July 3d, for Europe, preachers at Old Trinity at the head of Wall Street, at the eleven o'clock Sunday services, will be the Rev. Samuel A. B. Mercer, D.D., Trinity College, Toronto, for the month of July and the first two weeks in September, and the Rev. J. A. Schaad, rector of St. Paul's Church, Augusta, Ga., for the month of August.

OHIO—The Rev. Wallace M. Gordon, rector of the Church of the Ascension, Lakewood, was unanimously elected as member of the Diocesan Council, to succeed the late Dr. Bailey.

SOUTHWESTERN VIRGINIA—On July 1st the Rev. John Simmons Wellford, who was ordained to the diaconate June 8th, assumed the duties of Minister-in-charge of All Saints' Church, Lloyd Parish, Norton, Va. The church at Norton has been without a minister since the summer of 1925, when the Rev. M. Paul S. Huntington resigned to accept a charge in Delaware.—At Grace House-on-the-Mountain, near St. Paul, Va., Deaconess Emily Olson recently resigned the position of assistant to the Missionary-in-Charge, Miss Mabel R. Mansfield, and has been succeeded by Miss Lucille Moore.

TENNESSEE—Through the interest and generosity of a group of laymen, the Archdeacon of West Tennessee, the Ven. Benjamin F. Root, will spend his month's vacation in England making a close study of evangelism as carried on by the Church Army of England. Archdeacon Root sailed from New York on the Majestic for Southampton.—The Rev. J. R. Sharp, diocesan executive secretary, will supply at Grace Church, Memphis, for the month of July. The rector, Dr. Charles T. Wright, is showing steady improvement and his many friends will rejoice to know that he is planning to return to his parish and resume his duties in September.—St. John's Church, Knoxville, has lost one of its most devoted communicants by the death of Mr. James Maynard, for thirty-two years a member of that parish, and for the past nine years its senior warden. At a recent meeting of the vestry resolutions were adopted and a page of the vestry record set apart to his memory.—At the meeting of the Convocation of Knoxville appropriate services were held when the tombstone, a beautiful cross, was placed upon the grave of the Rev. Benjamin Thomas Bensted, until his death priest-in-charge of Christ Church, Rugby.

VIRGINIA—Monumental Church, Richmond, erected in 1814 upon the site of the Richmond Theater burned in 1811, has recently expended \$25,000 in repairs and in the erection of a new Skinner organ. A considerable sum was expended in special treatment of the walls to prevent further deterioration through weathering of the stone. The organ has been erected as a memorial to Mr. Benjamin B. and the late Mrs. Lila Meade Valentine, two of the most devoted and best beloved members of the congregation. The organ was first used at a special service on Sunday, July 11th, held by the Rev. George P. Mayo, former rec-

tor of the church.—Grace Church, Berryville, the Rev. George S. Vest, rector, was reopened on Sunday, July 11th, after having been closed for eighteen months for repairs and alterations. The church as now completed is one of the most attractive in the diocese. The Rt. Rev. H. St. George Tucker, D.D., Bishop Coadjutor-elect of the diocese, conducted the services, assisted by the Rev. Mr. Vest and the Rev. B. D. Chambers, rector of Cunningham Chapel Parish, Millwood.

WESTERN NEW YORK—The Rev. Charles A. Jessup, D.D., rector of St. Paul's Church, Buffalo, sailed on July 17th for France to be gone two months. He expects to spend the greater part of his time in Switzerland.—The Rev. John Spencer, of Anaconda, Mont., rector-elect of Christ Church, Hornell, will come into residence in the latter part of August.—St. Simon's Church, Buffalo, N. Y., was dedicated by the Rt. Rev. David L. Ferris, D.D., on Sunday, July 4th, in the presence of a very large congregation. At the same service Bishop Ferris preached the sermon and blessed a number of memorials which will have a place in the building. While the church has not been entirely completed, building operations have reached an advanced stage and the chapel and Sunday school room of the church are completed.

WYOMING—The second annual Summer School at Laramie had an enrollment of eighty-four students, which was twice the number of last year. Ample accommodations were available at Ivinson and Sherwood Halls. The faculty included the Rev. F. H. Hallock, D.D., of Seabury Divinity School, Mrs. D. W. Thornberry, Bishop Thomas, Bishop Cross, of Spokane, the Rev. Douglas Matthews, rector of St. Luke's Church, Billings, Mont., Mr. Seeley, of Toledo, Ohio, Dr. Veatch, of Drake University, Mr. W. W. Winne, of Denver, and Dr. David Snedded, professor of Education, Columbia University. A troop of Arapahoe Indian Boy Scouts from St. Michael's Mission, in charge of Scoutmaster Knittle, gave demonstrations of Scoutwork.—The Rev. W. W. Kennerly, D.D., a former Lutheran minister, has been accepted by Bishop Thomas as a postulant for Holy Orders and has been assigned to Trinity Church, Lander.

MAGAZINES

"WE ARE Frenchmen and Englishmen and Americans first and Christians afterward," says the *American Church Monthly* for July. "That is what makes the world outlook so dark today. Nationalism is a religion of hate and leads necessarily to war." Dr. Foakes-Jackson always writes in an illuminating way on the history of the Church. He has an interesting and important theme in The Council of Trent on the Scriptures. His conclusion is that "biblical study was literally strangled by the Index and the Inquisition owing to the decision of the fathers of Trent who, in attempting to stifle opposition, had destroyed all progress in the knowledge of Scripture." The editor, Dr. Delany, writes on The Man of Fifty. He is "a

completed work of art." If to the young he often appears as "an icy, immobile, and hardened cynic" it is that he has attained to some degree of wisdom. But he is exposed to three subtle temptations, to appear younger than he is, to despair, and to make a complete change in his aims and manner of living. But religion,

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS  
Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body"  
HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys  
Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.  
Rev. Charles Herbert Young, S.T.D., Rector  
Address P. O. Box L, Howe, Indiana

New Jersey

FREEHOLD MILITARY SCHOOL

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.  
Write for Catalog. Address  
Major Chas. M. Duncan, Box 71, Freehold, N. J.

New York

TRINITY SCHOOL

139 WEST 91st STREET, NEW YORK  
Founded 1709  
Primary, Grammar, and High Schools  
Prepares for all Colleges  
218th Year Begins Monday, September 27th

DeVeaux School  
Niagara Falls, N. Y.

A well established school that prepares boys for eastern colleges. Eight resident masters for eighty boys. For catalogue address  
REV. WM. S. BARROWS, Headmaster

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA  
prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.  
For catalogue apply to  
REV. WILLIAM G. PENDLETON, D.D., Rector

St. Christopher's  
A Church Boarding and Day School

Richmond, Virginia  
Healthful, beautiful, and historic surroundings  
Boarding Department Limited to 60 boys  
Rate \$700  
Reduction to sons of clergymen and missionaries  
Illustrated catalogue on request  
REV. C. G. CHAMBERLAYNE, Ph.D., Headmaster

Wisconsin

RACINE COLLEGE SCHOOL

Founded 1852  
Six year College Preparatory Course, beginning with Seventh Grade. Enrollment strictly limited to twenty boys per class. Every boy recites every lesson every day. Personal instruction, individual attention. Atmosphere that of a Christian home. Modified Military System. Strict requirements for admission. Address The Warden.  
RACINE COLLEGE SCHOOL, Racine, Wisconsin

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Illinois

START YOUR BOY RIGHT—

ST. ALBAN'S SCHOOL

(Thirty-seventh year) SYCAMORE, ILLINOIS

A good start for a boy means a successful future. A bad start means failure. You want to send your boy to a school that develops his mind, body, and spirit in the right direction. Why run the risk?

St. Albans offers these inducements: Vocational guidance; supervised study, insuring higher scholarship; self-help system, developing democracy; training in leadership and co-operation; sports that develop healthy bodies; adequate social life. Sixteen states represented last year; our graduates are going to Princeton, Yale, Swarthmore, St. Stephens, and other leading schools.

Lower school (5th and 6th grades); junior high; upper school (10th, 11th, 12th grades); post graduates. Non-Military Moderate Rates

Write THE HEADMASTER, Box 1001, Sycamore  
Conferences, Wednesdays, 10 to 1, Room 1410,  
6 North Michigan Avenue

as the writer shows, offers a way of escape from each of these dangers. Bishop Campbell Gray writes on The Mission of the Church, Dr. Barry on The Place of Mysticism in Religion, the Rev. F. S. Arnold on Platonism, and the Rev. Geo. P. Christian on Religious Devotion and Mental Hygiene. To return to the editorial page, a comment on The Converting Power of Love strikes a helpful note. "One of the weaknesses of the Catholic clergy," it says, "is that they always seem to be on the warpath . . . It is more convincing to set forth the joys of the Catholic life than make a learned dissertation on the havoc that Protestantism has wrought in the world. We could learn a great many lessons in sympathy and understanding from our Modernist and Evangelical friends."

A MAN in Ohio gave his wife a stone church for a wedding present. This happened nearly a hundred years ago in Pomeroy, Ohio, when Valentine Horton built Grace Church, after plans resembling his bride's home parish church in England.

ALL AFRICAN CLIMATE cannot be as bad as it is painted when three of the present English archdeacons of Nyasaland have served there respectively twenty, thirty, and fifty years.

## EDUCATIONAL

### DEACONESSES' TRAINING SCHOOLS

#### Pennsylvania

#### THE CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

Trains women for Foreign, Domestic, or City Mission work, Church Social Service, leaders in Religious Education, Parish workers and Deaconesses.

ADDRESS

DEACONESS CLARA M. CARTER  
708 SPRUCE ST., PHILADELPHIA, PA.

### SCHOOLS FOR NURSES

#### New Jersey

**HOSPITAL OF ST. BARNABAS, Newark, N. J.**  
Offers 2½ years course in NURSING, leading to R. N. degree. \$15 monthly allowance, 3 weeks' vacation. Registered School, Hospital class "A." Minimum requirements one year High School—graduates preferred. Address: Principal, School of Nursing.

#### New York

#### ST. LUKE'S HOSPITAL, Utica, N. Y.

Offers a three years course in nursing leading to an R. N. degree. The next class will enter in September. Vacancies still remain. Application blanks may be obtained from the Directress of Nurses, St. Luke's Hospital, Utica, N. Y.

### COLLEGES AND SCHOOLS FOR GIRLS

#### California

**THE BISHOP'S SCHOOL** Upon the Scripps Foundation Box 17, La Jolla, California  
Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President, Board of Trustees.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### Iowa

#### SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR

#### Minnesota

#### ST. MARY'S HALL

FARIBAULT, MINNESOTA

Founded by Bishop Whipple in 1866

New fireproof building and gymnasium.  
College preparatory and General Courses, Junior College. Superior advantages in Music and Art. Outdoor Sports.

The Rt. Rev. FRANK A. McELWAIN, D.D., Rector  
MISS AMY LOUISE LOWEY, Principal.

#### New Hampshire

#### ST. MARY'S SCHOOL CONCORD

A homelike school for girls. College preparatory and General Courses. Thirty-ninth year opened Sept. 17. MISS LADD, Principal.

#### New York

#### SAINT AGNES SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

Rt. Rev. Richard H. Nelson,  
Pres. Board of Trustees, ALBANY, N. Y.

#### Cathedral School of Saint Mary

Box W, Garden City, N. Y.

College preparatory and general courses.

MIRIAM A. BYTEL, Principal

#### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

#### Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

#### North Carolina

#### SAINT MARY'S SCHOOL

A Junior College.

Rev. Warren W. Way, A.M., Rector.

An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business.

20 Acre Campus—Gymnasium—Field Sports  
New, Indoor, Tiled Swimming Pool  
Advent session opens September 14, 1926. For catalogue address

A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

#### Ohio

#### GLENDALE

JUNIOR COLLEGE AND PREPARATORY

Founded 1853. Distinctive school for young women. Home atmosphere. Suburban to Cincinnati. Fully accredited. Flat rate \$1,000 with music. Address Dr. Thomas F. Marshall, Box L, Glendale, Ohio

#### Tennessee

#### COLUMBIA INSTITUTE

A Distinguished School for Girls and Young Women

Junior College, four-year High School, special courses. Individual work. Fully accredited. For 91 years, it has combined the charm and dignity of the South with the highest scholarship. Horseback riding, golf, swimming. Delightful environment. Rates \$600. For Catalog address  
The President, Box F, Columbia, Tennessee

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### Utah

#### ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and indoor sports.

#### Vermont

#### BISHOP HOPKINS HALL

BAN ENDED SCHOOL FOR GIRLS  
College Preparatory and General Courses. Music, Art. Well equipped buildings overlooking Lake Champlain. All outdoor sports. Rt. Rev. A. C. A. Hall, President and Chaplain. For catalog address: Miss Brenda P. Cameron, Box L, Burlington, Vt.

#### Virginia

#### ST. ANNE'S SCHOOL

THE VIRGINIA GIRLS' SCHOOL. Near its University

Episcopal, maintained by Diocese of Virginia. Girls 8 to 18 receive well-rounded education including religious training. College preparatory with Music, Art and Dramatics courses. High standards. Beautiful location in far-famed Blue Ridge Mountains. Health-building climate with fine cultural environment. Rate low for superior advantages afforded. For catalog address Box L, Charlottesville, Va.

#### Wisconsin

#### Grafton Hall for Girls

A RECOGNIZED ACADEMY AND JUNIOR COLLEGE

THE ideal home school for your daughter. Beautiful campus; a happy school life in a Christian atmosphere.

Music, Art, Dramatic Art, Home Economics, Secretarial Courses presented by instructors both capable and experienced.

Athletics and other student activities. Plenty of outdoor life. Modern buildings; beautiful grounds.

Fortieth annual session begins September 21, 1926. Registration is limited. Illustrated catalog and views free, upon request.

Address REGISTRAR, Box L. C.

#### GRAFTON HALL

Fond du Lac

Wisconsin



A Home School in Wisconsin

#### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art,