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The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 31, 1926

No. 14

Why We Behave Like Anglicans

EDITORIAL

The Professions of the Ministry and of Medicine

BY IRVIN ABELL, M.D.

The Transfiguration of Daily Life

BY THE REV. H. H. SPOER, PH.D.

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	467
Why We Behave Like Anglicans—The Church Press, Again	
—The Crisis in Mexico.	
ANSWERS TO CORRESPONDENTS	470
A DOCTOR SOLILOQUIZES ON APPROPRIATIONS. By Theodore Bliss, M.D.	470
OUR WORLD [Poem]. By Luella Russell	470
BLUE MONDAY MUSINGS	471
DAILY BIBLE STUDIES	472
THE PROFESSIONS OF THE MINISTRY AND OF MEDICINE. By Irvin Abell, M.D.	473
THE TRANSFIGURATION OF DAILY LIFE. By the Rev. H. H. Spoer, Ph.D.	475
ORIENTAL CONFERENCE AT RACINE. By the Rev. Charles L. Street	476
A PAGE OF VERSE	477
Sonnets to the Church (Carol Joy)—Feasts and Fasts of Holy Church (William Edgar Enman)—Te Deum Laudamus (Charles Nevers Holmes)—Madonnas (Mabel Hill.)	
AROUND THE CLOCK	478
CORRESPONDENCE	479
The New Lectionary (Rev. E. P. Hooper, Rev. Samuel G. Welles)—The Importance of Chaplaincies (Father Joseph, O.S.F.)—Challenges South Dakota Record (W. S. Sanford).	
BOOKS OF THE DAY	480
TORONTO LETTER	484
NEW YORK LETTER	485
WASHINGTON LETTER	485

BISHOP MACINNES writes from Jerusalem in his paper, *Bible Lands*, of a visit from Bishop Bannister, who was Bishop of the Chinese Diocese of Kwangsi and Hunan, 1909-1923. Bishop MacInnes says:

"It was particularly interesting, when calling on the Greek and Armenian patriarchs, after I had given them the greetings of the Church of England, to be followed by Bishop Bannister who, speaking first in Chinese, conveyed the greetings of the twelve bishops, British, American, Canadian, and Chinese, who compose the Synod of the Church in China. Mr. Bridgeman, the priest of the Episcopal Church of America, who has been attached to my staff for more than eighteen months, then read a letter of greeting from the Presiding Bishop in America, a letter which when we reached the Armenian Patriarchate he read in Armenian, to the great interest of us all."

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EDITORIALS & COMMENTS

Why We Behave Like Anglicans

A GOOD behaviorist could work out quite an attractive bit of analysis by comparing the different Christian Churches according to his psychology. For in church, obviously much depends on behavior. There, especially, bodily attitudes and gestures, the forming of words, and the tones with which the words are spoken, are theoretically supposed to be of no great account, but actually express, or affect, or even *are*, the substance of religious beliefs and spiritual attitudes. A pronounced "ritualist" is thus a religious behaviorist. And public, corporate worship of any sort is about the most behavioristic thing there is.

So far as that goes, we need not be behaviorists at all to perceive that beliefs are highly colored by the ways in which we pronounce the words "I believe," and by the actions with which we accompany our recitation of the Creed. And a great deal of our belief depends on our taste for this behavior or that. Take the one example of ceremonial bowing. Some like it, like to see it done, and like to do it even lavishly themselves; others invidiously talk of "bowing *and scraping*" (where "and scraping" is evidently put in for disparaging effect), to show that they detest it. Now while we cannot surrender the truth that we bow because we believe, we must admit that we believe more intensely when we bow; the believing and the bowing reinforce each other, and certainly believing comes much more easily to one who likes to bow than to one who hates it. So some beliefs are in part dependent on our taste or distaste for bowing. Kneeling to receive Holy Communion is another example, with a history of its own; and there are many more.

I N modern America, taste has much to do with one's choice of a Church. The divided condition of Christendom puts it up to the individual to make his own choice among the Churches and sects; and his choice is very apt to be, in his own mind, a simple question of taste, concerning which *non est disputandum*. Now a great Church unified in essentials, that is, in things divinely revealed, could safely leave many choices to individual taste. For instance, so long as Holy Communion is celebrated, the precise amount of ceremonial to be employed depends largely on one's own sense of the fitness of things. So long as there is Common Prayer, the choice as between ornate music and no music at all, or between a byzantine and a

gothic church, or between a little sanctuary and a colossal cathedral, is safely left to taste.

But an anomalous thing about this divided Christendom is that a choice between what claims to be an objective, supernatural, revealed religion and what claims to be a natural, humanitarian moralism is masked and veiled so that it *seems* to be only a choice between chanting and ranting, between surplices and coat-tails. We all know people who have come into the Episcopal Church because they liked the service, and also people who have gone into the Methodist Church because they liked the genial fellowship. We have admitted that these things are not mere accidents but have a strong connection with real issues of belief; but we do not admit that these matters of taste are the whole issue, and we hate the idea of concealing the whole doctrinal and ecclesiastical issue beneath the mere difference between geniality and a Prayer Book.

Bishop Morrison of Iowa, in a masterly sermon published some years ago—we crave his pardon if we speak only from memory and inexactly—suggested that the Episcopal Church began its missionary work in the Mid-West under the disadvantage of being somewhat discordant to the general taste of the people of the land. It was not, and even now is not, what the taste of this people particularly liked. The contrast between the Church's ways and the general taste may easily be examined a little more in detail, as it were in parallel columns.

This Church had an air of formality, stately and dignified, though not elaborate; but the taste of the people was for informal cordiality. Hence the circuit-rider had the advantage over the priest in his surplice. The Church was hierarchically organized, with more or less lordly prelates at its head; but the popular taste was for democratic man-to-man-ism. Hence the lay exhorter was naturally preferred to the bishop. The Church had a strong tinge of beauty, or at least of prettiness; but the people liked usefulness better. A layman of our own day complained of the Anglo-Catholics that "they always want to have something pretty." The Church habitually took the attitude of devout worship; but the attitude the people liked better was that of listening to exhortation. The Church expressed itself liturgically; but the people preferred something that expressed itself oratorically. The

Church seemed emotionally cold, or at least cool; but the prevailing taste was for something red-hot.

A contrast slightly more subtle and difficult to designate can perhaps be seen in this, that the Church's way of expressing itself is somehow indirect, metaphorical, symbolic; the language of the Prayer Book, especially of the Psalter, reflects ancient times, customs, and ideas, and reflects them in old English. This is not easily taken on one's own lips as directly expressing one's own thought; if it expresses our minds at all, it does so indirectly, metaphorically in part, symbolically. Such a mode of utterance, like all utterance which is saturated with classical allusions, semi-quotations, antiquated turns of phrase, bespeaks the sophisticated mind, somewhat matured in culture, which often seems to the Philistine to be "effete." In the early days of the Mid-West, this Church seemed to be a hot-house plant, a "named variety" of the species *ecclesia christiana*, brought out from the "effete East."

For a fresh, young, almost pioneer society, healthy and natural, has a juvenile preference for frankness, for direct, straightforward speaking, as for straight shooting. "The Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness," etc., etc., could be said much more directly: and the people liked those who did say it more directly, in everyday language, straight to the point.

So that is how it was that the Episcopal Church won the allegiance of only a small minority in the "Valley of Democracy," a minority whose tastes had developed differently from those of most of their fellows, a minority that could make some claim to more cultivated taste all around, so that a taste for the Episcopal Church was somehow supposed to be included in "good taste" generally. To most of us this fact is one that it is unpleasant to admit, so far are we from any inclination to boast of it; but it appears to be an objective fact, at any rate.

WE have spoken of past years, when the Church was attempting to extend itself over the young civilization of the Mid-West; but probably the same issues of taste were decisive to a degree in other parts of the country, and are still to be recognized in the present. Some changes have occurred, however.

There has undoubtedly been a change in the popular taste. There is greater appreciation of anything that partakes of pageantry and stately formality, mysticism, the beauty of holiness, the indirect, allusive, archaic in expression, and even hierarchical dignity; the Papal Legate, the Bishop of London, any exalted personage, will now draw immense crowds. When American presidents ceased to receive British ministers in their shirt-sleeves, when justices of the supreme court assumed gowns, long steps were taken toward the vindication of the Episcopal Church. Even the Ku Klux believes now in special vestments! To a considerable extent, America has developed quite a flair for Anglican Catholicism. Tastes have verily changed, when Americans will throng to an out-and-out plainsong service, for example, and come out saying that it was the most "impressive" thing they have ever attended. This change has perhaps not gone very far as yet: probably the popular distaste for our ways of behavior has not very greatly diminished since 1880; but it has diminished some.

And to meet the altered public feeling, the Church has changed its behavior. Let a stranger dip into one of our summer conferences or young people's conventions, and he will wonder what all the talk about Episcopalian formality meant. When bishops are chiefly to be recognized by the fact that everybody laughs at their jokes, instead of waiting to see whether

they are funny or not, then prelacy is (behavioristically) not quite what it used to be. And the tremendous emphasis now placed on being useful to the community and to the world is rather a change in Episcopalian behavior. Thus in some ways we have adapted our supply to the demand, while in other ways the demand for our peculiar brand of religion has increased.

IF now we have sufficiently glanced at some surface aspects of the question why we behave like Episcopalians, and why so many people do not behave like Episcopalians, it remains for us to protest again that these things are not the great issues, though ineradicably mixed up with them. Of course it makes a lot of difference whether we are formal or informal, liturgical or chatty with God and man, but we don't want it to make all the difference. Beneath all the choices that depend upon taste, we would plead for a stronger reassertion of the things for which we really stand, which are as far as possible from mere matters of taste.

As a section of the Church, as a religion, we have but little care for the attractive unless it attracts toward the true and right; and if there is any chance at all of getting hold of what is true and right, as Church and as religion we will stand by that, no matter how unattractive for the present it may be. Not so much what is tasteful as—we are not ashamed to come right out with it—what is valid and what is orthodox, is what we mean to hold as our reason for doing as we do. The Prayer Book, we believe, never advertises itself as a beautiful or impressive thing. It does ask that people judge it candidly, "seriously considering what Christianity is, and what the truths of the Gospel are: and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

But there are other Catholics who also use stately forms of worship, though in other tongues. Whether we are more like or unlike them it is difficult to say. *On paper* we seem much alike; in practice, in manner of worship and of discipline and of living, very different. Men say they will be Catholics only, with no prefix. It cannot be done; perhaps it ought not to be done. The Man Without a Country could not be happy as a mere cosmopolitan; neither can one be in religion. And the reason is not difficult to find. The genius of the Latin race has infused one group of Catholics, of the oriental races another, and of the Anglo-Saxon a third. The religious psychology of each of these three is entirely distinct. On a very small scale men pass from one of these groups to another, but not on a large or a national scale, and it is probable that they never will. For a time all Saxon Europe was Latinized, but it could not last; the genius of the Saxon peoples was against it. The breach might have been avoided by a continued recognition of the separate integrity of national Churches, but never by a system of Italian overlordship. Heredity is strong in Churches as in individuals, and our heredity is almost unmixed Anglo-Saxon. We must open up our American Church to all those racial strains that make up the American people, and be extremely sympathetic with all of them, seeking to make American Churchmen rather than Anglo-Saxons; but we would not become better Catholics by forsaking our heritage from those centuries of Englishmen, of Scotchmen, and of Irishmen who have used the Book of Common Prayer in their mother tongue, and have learned to voice their religious aspirations and their worship in its classic and hallowed phrases.

And that is why we behave like Anglicans. No doubt we always shall.

The Church Press---Again

A GOOD deal is being printed in religious papers in regard to the impossibility under present conditions of making these pay their way, and the *Southern Churchman* especially is doing excellent service in seeking to arouse the Church to the seriousness of the problem. The *Witness* alone seems to feel that the Church needs no periodicals beyond what its people are willing to pay for, and points out that itself has never been obliged to ask for assistance. Dean Chalmers takes up the matter further in a recent issue, maintaining that "the *Witness* keeps its head above water by paying its managing editor low wages, denying him a staff, and depending entirely upon unpaid volunteer contributors."

But is that an adequate statement? The *Witness* consists of sixteen pages a week or 832 a year; the number of pages of THE LIVING CHURCH for the twelve months ending April 30, 1926 (the last two half yearly volumes) was 1,808.

The type page of the *Witness* is $9\frac{1}{2} \times 6\frac{3}{4}$ inches; that of THE LIVING CHURCH is $11 \times 7\frac{1}{4}$ inches. Each page of the latter, therefore, contains 25 per cent more material than a page of the former. Counting both these factors, THE LIVING CHURCH contains each year a fraction less than three times the amount of material printed in the *Witness*.

The subscription price of the *Witness* is \$2.00 a year; that of THE LIVING CHURCH is \$4.00, with a special rate of \$3.50 to the clergy. Based on the subscription price of the *Witness*, each subscriber to THE LIVING CHURCH, clerical and lay, should pay about \$5.75 per year; or based on the price of THE LIVING CHURCH, the subscription price of the *Witness* should be about \$1.40.

But the discrepancy in cost between the two is really much more than this, since the news of the Church cannot be collected adequately on a purely voluntary basis, and a paper of the calibre of THE LIVING CHURCH cannot be issued without a "staff" of some sort. On the other hand, the editor of THE LIVING CHURCH, being also manager of the Morehouse Publishing Co., is able also to accept "low wages" for his services, leaving his principal living to be derived from his other activity, which, however, claims less than half of his time. Moreover, THE LIVING CHURCH enjoys the further economy of being printed at cost in its own plant, thereby saving a printers' profit.

Dean Chalmers' article contains some further fallacies. He points out that the (London) *Church Times* is sold at a penny (two cents) a copy, and yet "if it does not yield a profit to its publishers, it has at least made no appeal for any kind of a subsidy to keep it in existence." Has it occurred to Dean Chalmers that (a) in England there are several times as many Churchmen as there are in America; and that (b) the cost of printing in England is very much less than it is in America? Thus the *Church Times* has a vastly greater possible and actual constituency than has a like paper in the United States, while the weekly volume of its advertising is almost equal to the entire contents of the *Witness*. This is very much like the reproachful comment of another devout and holy priest who recently wrote the editor: "THE LIVING CHURCH, in the eyes of the Church people, is a private enterprise and therefore it must prove its value, and this it can do by making it such that people are eager to read it, just as two million people read eagerly the *Saturday Evening Post*, of which number I am one." On the

same plan, our churches would be filled every day in the week from 11 A.M. to 11 P.M., if only they would make people eager to come to them as the movies do. Unhappily neither churches nor religious papers have discovered the art of making edification as popular as amusement.

Dean Chalmers is good enough, also, to analyze the contents of an issue of the *Church Times* in order to show their many-sidedness. He takes the issue of June 11th. Well, we take the corresponding issue of THE LIVING CHURCH (June 12th) and, in addition to several general articles, we find world news and problems presented as follows:

1. MEXICO—*Serious Developments in Mexico*. By our Regular Correspondent. *Mexican Problems*. Editorial.
2. LIBERIA—*The Work in Liberia*. By the Bishop of Liberia.
3. PALESTINE—*American Pilgrims in the Holy Land*. By a Special Correspondent.
4. ENGLAND—*The Bishop of London*. An account of his plans for touring America and Canada. *England Returning to Normal as General Strike Ends*. Our regular Weekly London Letter.
5. CHINA—*Thoughts Before Furlough*. By a Chinese Worker, reprinted from the Anking Newsletter. *Retrenchment in Hankow*. By our Regular Correspondent.
6. SOUTH AFRICA—*An African Church Dedication*.
7. ORTHODOX EAST—*Election of Meletios to See of Alexandria Pleases Anglicans*. By our Regular European Correspondent.
8. CANADA—*Canon Seager Elected Bishop of Ontario*. Our Regular Weekly Canadian Letter.
9. AUSTRALIA—*Australian Bishop Enthroned*.
10. PHILIPPINE ISLANDS—*Where Igorots Want the Church*. By our Regular Correspondent.
11. VIRGIN ISLANDS—*Sisters' Chapel in the Virgin Islands*.
12. INDIA—*Indian Bishop Translated. To Complete Indian Cathedral*.

Need we be ashamed at the comparison?

WE have no desire to press our own rather minor troubles in this regard. For three years, a group whom we have termed ASSOCIATES OF THE LIVING CHURCH assisted very materially in reducing our annual deficit. Their subscriptions expired in 1925 and we have not asked that they be renewed, nor shall we.

But our last fiscal year, ending May 31, 1926, discloses a deficit of between six and seven thousand dollars. It is not nearly as great as are the deficits of most of the papers of the religious press, within and without the Church, due partly to the publishing advantages that we have already stated, and partly to the fact that many subscribers were good enough to pay an additional dollar in sending their subscriptions. We shall make no appeal for assistance.

Yet Churchmen may well recognize the fact. If, by gifts or bequests, a literature fund could be built up such as would be available either for supplementing subscriptions or for publishing other needed literature that could not be expected to pay its way, a distinct service would be performed for the Church. But no small amount would suffice. It is not certain that editors can always be secured so favorably situated as not to require adequate salaries, nor can publishers generally be expected to continue a periodical at an annual loss of several thousand dollars. Nothing less than from \$200,000 to \$300,000, properly invested, would produce such an annual income as would adequately put such a paper as THE LIVING CHURCH on a really permanent basis; and some time Churchmen

will be obliged to determine whether they will create such a fund for the purpose or not. There may be some who will wish to make bequests for the purpose and some who will find the way to send gifts for investment.

In the meantime THE LIVING CHURCH is trying faithfully to uphold the highest ideals in the Church, to promote all its national and other activities, and to lead Churchmen of varying conceptions of their religion to live in peace and work in harmony together. To what extent these aims are successfully carried out, our extensive FAMILY is best able to say.

RELIGIOUS conditions in Mexico, steadily growing worse, amount now actually to a religious persecution involving heavy fines and imprisonment as penalties for performing any of a long list of the ordinary duties of the clergy. When the question at issue was simply one of foreign or of home domination in ecclesiastical administration, we deemed it a purely local trouble in which foreign mal-administration and a rather exaggerated sense of nationalism alike contributed to produce a breach between Mexico and the Vatican, with fault fairly divided between them.

The Crisis
in Mexico

But things have gone from bad to worse, and the new restrictions that are effective July 31st involve prohibition of teaching religion in primary schools, private as well as public, and a multitude of other prohibitions, including confiscation of Church property, limitation of opportunity for services, and much else, such as are directed against the practice of the Christian religion in any form. We hope that many other American Christians than Roman Catholics will carry out the earnest suggestion of the Pope for united prayer on August 1st, when the new regime begins; and we can appreciate that the probable entire suspension of public services of the Roman Church, indicated in the Monday morning papers, may, very likely, be followed by like action on our part. Of course our work in Mexico is absolutely trivial in comparison with that of Rome; but we shall certainly not wish to make capital out of the distress of the principal Church of the land.

As to matters of policy for our mission, the initiative should, no doubt, be taken by the Bishop whom we have sent to Mexico, in consultation with his fellow workers, Mexican and American. Events have moved so rapidly, and conditions have grown worse so consistently, that we venture on no recommendations of our own—except that we all fall on our knees next Sunday and earnestly pray Almighty God to guide all who have responsibility for Christian work of any form in Mexico, according to His will, and to overrule the present persecution for ultimate good. We hope that in many of our churches such prayer may be publicly offered at next Sunday's services.

Out of all this tribulation may come to the distracted Roman Church in Mexico such a purification and rejuvenation as shall enable her to fulfil her mission far more adequately than she has been able to do it in years gone by. This is the time for the rest of us to help and not to try to embarrass her by any policy that we may be able to adopt.

ANSWERS TO CORRESPONDENTS

R. B. G.—The restored use of the term *Mass* in the Anglican communion is now so general that it can scarcely be said to imply any different connotation from its synonyms, Holy Communion, Holy Eucharist, etc. In the troublous period of the Reformation it implied the Latin rite and language and was so used by friend and foe. That implication is wholly gone in connection with its restored use among Anglicans. Presumably its restoration began with the motive of identifying the Anglican Holy Communion with the same sacra-

ment as celebrated in every part of the Catholic Church through the ages, regardless of differing rites and languages. Philologists point out also that whereas the terms *Communion*, *Eucharist*, and *Sacrifice* denote particular phases of the sacrament, the term *Mass* implies the sacrament as a whole.

A DOCTOR SOLILOQUIZES ON APPROPRIATIONS

BY THEODORE BLISS, M.D.

CHURCH GENERAL HOSPITAL, WUCHANG, CHINA.

IN preparing the estimate of appropriations needed by the Church General Hospital for the year 1927, I am resisting the inclination to ask for a decided increase. This is a hard thing to do, because of the increasing cost of labor, food, medical supplies, fuel, light and, indeed, practically everything that goes into the running of the hospital. That is a point that need not be labored, for everyone who reads this will have had a similar experience in his own business or household, and will sympathize with our efforts to maintain an efficient hospital on a limited appropriation.

Here we have a hospital of 150 beds equally divided between a men's department and a women's department. Our dispensary work day after day cares for thousands of people in the course of the year. Our appropriation for this year 1926 is \$8,950. That must care for all our charity work, pay the salaries of our Chinese physicians, hospital assistants, nurses, run the nurses' training school, and meet all the necessary repair bills.

Is it any wonder that I would like to see that appropriation increased? We are doing our best to increase our local receipts. They are steadily rising. However, it remains true that we cannot give what we do not have. "Freely ye have received, freely give." Some one has to pay the hospital costs, and if the patients cannot afford to, as so many of the Chinese are poor beyond the imagination of Americans who have never actually seen China, we are obliged to limit the amount of "charity" work done to correspond with what we receive to pay the costs thereof. An additional \$1,000 or \$1,500 for current expenses would make possible our receiving many more "free" patients, and to be more obviously considerate of our patients' best interests first, and to relegate the collection of fees to the secondary place where it ought to be.

It is our policy never to refuse to receive a case needing our care merely because he cannot pay; but the difficulty is to convince moneyless cases that they are refused not because they are unable to pay, but for other reasons. I had to refuse a smallpox case the other day. It would not be fair to our hospital, full of sick and injured, to expose them to the danger involved in receiving such a case. Our only available isolation room was then occupied by a case of scarlet fever. I had to send a soldier with a bullet in his neck to the Roman Catholic Hospital in Hankow because we have no X-ray with which to locate the bullet before operation could be undertaken in such a case. But I wonder whether the patient really believes that to be the reason for my refusing to receive him, or whether he thinks it was because he had no money.

OUR WORLD

Just one star in a million star-things;
Just a dwarf in the heavenly field;
But God sends it sunshine and showers,
And summer, and autumn, and yield;

And answers the prayers of its children,
And cares for its birds, every one;
And once, o'er its hills and its valleys,
Trod He who is God's only Son.

And once, in its cold earth they laid Him;
On its Sabbath He rose from the dead,
And triumphed o'er death and o'er evil,
When the hope of the Faithful had fled.

Wee flow'r of God's boundless prairie;
Small star of the heavenly clan,
As you reel down the path of the ages
You are GREAT in His glorious plan.

LUELLA RUSSELL.

RELIGION is the tie that connects man with his Creator, and holds him to His throne.—*Daniel Webster*.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SCIENCE is not always the cold, impersonal force men commonly reckon her: sometimes she appears as tender and considerate as a gracious gentle friend. I saw her in such a manifestation on St. John Baptist's Day; and the memory stays with me. Sebastian and I motored down to a county sanitarium that morning, where three good friends of ours are in charge. It is a stronghold of the fight against "T.B.," and stands on a hill-top, surrounded with pines and oaks, with a far-away look-out to the Atlantic; the air is healing and balsamic; the strong sunshine pours down its cleansing rays all day long. There are wards for men and women; and the friendly nurses minister unflinchingly, assisting nature, whose *vis medicatrix* has full scope. But (as you may not be surprised to learn, knowing our habits) we turned to the children's pavilion, where a score of youngsters abode, and found therein as merry and winsome a group as could ever be found in habitations of perfect health, though tuberculosis had touched every one. Various races were to be found, since disease knows nothing of "Nordics," "Mediterraneans," and such-like words of self-delusion. Some were Americans of Pilgrim stock, whose ancestors had landed from the *Mayflower*, it may be. One was the eight-year-old daughter of an Italian market-gardener, whose parents, curiously insensible, had left her there for three years unvisited, yet whose beauty touched even the casual stranger. A small Finn smiled timidly; two tiny negroes were swift to make friends, nor realized that their complexions would have been counted a barrier to friendship elsewhere (one had a *chevelure* precisely like one of those small penwipers where a doll's head is completely encompassed with long black curls standing out in a sort of dusky nimbus). Another dark-faced youngster represented that strange blend of Portuguese, African, and Guanche which migrates from the Cape Verde Islands and is called Brava. But all chattered away in almost irreproachable English (there are school teachers on the hill, be it understood) and all were attired alike in the very scantiest raiment—a postage-stamp and two shoestrings, some one called it—that the sunlight and fresh air might have freest access to "the third lung," the skin. What a contrast to the old superstition that fresh air was deadly, and that one must bundle up to cure a cold!

We were first presented to these little folk at the end of the rest-hour, which is rigidly compulsory after dinner; they lay stretched out on their beds, not asleep, but very much relaxed, taking their ease. Then we explored the grounds with them, picked roses of the old-fashioned kind, listened while an infinitesimal small boy acted as cheer-leader and the whole group gave three wondrously complicated cheers that would have done credit (for complexity, if not for volume) to a state university, and ended with an hour of the sweet old stories that are universally acceptable, it appears. Then we whirled off in the glory of waving hands and childish voices.

In the laboratory of the institution we had seen fearful and wonderful things, microscopical, fluoroscopical, and the like, which I did not pretend to understand, but which were extraordinarily interesting, once we had linked them up in our minds with the jolly little folk we had just been seeing. To look at a magnified section of human tissues and see the tubercles at their deadly work; to see, inside the thorax of a living person, the heart pulsing, the diaphragm rising and falling, and the other processes in action which we take for granted; all that filled me with admiration for science (commonplace as all those things are to many people). But the sight of those poor children being saved from premature death, or even from a life of valetudinarianism, by the mingled application of science and love, that was far more inspiring. And I could not help wondering whether there was not the true Christian Science, rather than in the muddy and confused denials of the quasi-religion which has usurped that name.

WHAT A DIFFERENCE there is in the way people take their holidays! Now that summer is fairly here, most of us will be away in pursuit of change and recreation, by the sea, among the mountains, or where green fields spread their mantle, inviting to pleasures. This means encountering strangers sometimes, bound on the same errands as ourselves. Now we have the highest authority for saying, "In the world there is nothing great but man"; and yet too many of us, instead of rejoicing at this opportunity of enriching ourselves with fresh acquaintances, withdraw into ourselves, encouraged thereto by a kind of *mauvais honte* which disguises itself as superiority, and ends in a kind of angry contempt for people we don't know. What a pity!

Americans and English are specially subject to this fault; while French and European travelers are almost exempt, distinguishing between the civilities of chance meetings and the intimacies of friendship. Friendliness is for everyone, friendship for the few, perhaps; yet who can tell whether the few may not be increased at any time? One ought, at least, always to hold himself in readiness, nay more, to be actively ready; not to repel approaches of courtesy, but to make them. How often one has seen people glaring arrogantly at others whom the hospitality of the same inn has brought near! Of course, it is sometimes altogether unconscious; I know a respectable parson, himself the simplest and most approachable of men, whom nevertheless some people regard as haughty and formidable—at least until they know him. And very often each is waiting for the other, dreading to be rebuffed if he shall make the first sign. What nonsense it all is! As always, children set us the best example. Last night, *e. g.*, an eleven-year-old girl almost ran into me on the stairs of the mountain hotel where I am staying. A murmur of apology ended the matter: but this morning, at breakfast, I was roused from my reading of Shelley's *Cenci* (this is too remote to get the morning paper so early, thank goodness) by a shadow falling on the page. I looked up to find the small person of the night before, beaming with shy cheerfulness. "I'm Betty James; I most bumped you last evening, you remember. I wanted to speak to you. We are going away this morning: are you going to stay?" And in two minutes we were chatting away with the familiarity of old acquaintance.

Mind, I don't advise collisions as furthering friendships: but we ought to recognize "the introduction of the roof" or of the table, and not stand on ceremony. One misses such a lot if he doesn't. Everybody can teach us something if we are willing to learn; and the teaching may be all the more valuable because unintentional. It isn't only the experts that are worth while. By the way, I laughed consumedly over the definition of an expert which I heard quoted by the president of the society at a Phi Beta Kappa dinner the other day: "An expert is a man who continually knows more and more about less and less." He followed it with a corresponding definition of a dilettante: "One who knows less and less about more and more."

SPEAKING about definitions, you know, perhaps, the pair that explain terms often puzzling to plain people: An optimist is a man who can bear the troubles of other people with cheerfulness, while a pessimist is a man who has to live with an optimist.

RAIN from heaven and fruitful seasons are things outward and visible, yet they bear their witness to God. It is the spirit in which material things are used which gives them their significance, and the argument is weighty which sees in pre-Christian custom and tradition a preparation for the preaching of the good news of the Kingdom of God.—*Church of Ireland Gazette.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

FAITH

August 1. *The Ninth Sunday after Trinity*

FAITH AND LIFE

READ St. John 17.

SINCE mankind has existed, wherever life has been, there has also been the faith which gave the possibility of living. Faith is the sense of life, that sense by virtue of which a man does not destroy himself, but continues to live on. It is the force whereby we live. If a man did not believe that he must live for something, he would not live at all. The idea of an infinite God, of the divinity of the soul, of the union of men's actions with God—these are ideas elaborated in the infinite secret depths of human thought. They are ideas without which there would be no life, without which I myself would not exist. I began to see that I had no right to rely upon my own individual reasoning and neglect these answers given by faith, for they are the only answers given to the question of the meaning of life. And again there arose in me, with this thought, glad aspirations toward life. Everything in me awoke and received meaning. Why do I look further? a voice within me asked. He is there, He without whom one cannot live. To acknowledge God and to live is one and the same thing. God is what life is. Well, then, live, seek God, for without Him there is no life."—*Tolstoi*.

August 2

FAITH AND PURPOSE

READ St. Matthew 6:24-34.

IT is not enough to live; we must have a purpose in living. But we cannot have that in the highest sense unless we are convinced that life as a whole has a purpose. It is not enough to build up our own intentions in a meaningless waste. The aimless, drifting sands will inevitably sift in to blot out our building. Our endeavors stand or fall with the ultimate meaning of the whole environment of the world. We want to know that behind all is a God who cares. That is the supreme venture of faith. If, with Jesus as our guide, we make it, we shall have answer to the pessimism which robs life of its certainties, and drains it of its happiness. It is the venture which we must make if we are to assert that life has any intelligibility at all. Reason can give grounds for our believing, as it can give grounds for our doubting. We can balance pleasure against pain, joy against anguish, and the balance will be almost even. In the end, if we are to find the God who cares we must have the courage of Jesus. We must make the adventure of **believing**.

August 3

FAITH AND TRUST

READ St. Luke 18:18-30.

FAITH, like all adventure, involves decision. Much that is known, proved, and assured, must be left behind. The anchors must be raised from the harbor bottom. One must trust God as well as believe in Him. Perfect trust is the abandonment of one's life to the whole care and leading of God. There can be no reservations; there can be no strings left out. Jesus inquired less about the intellectual perfectness of the belief of those who came to Him, than its wholeheartedness. In the case of the young man, Jesus perceived the lack of just that wholeheartedness. It is urged today that that kind of belief is exceptionally difficult. It is a critical age, conscious of cons as well as pros. We must know before we can give. Well enough if the life of faith is primarily a matter of intellectual assent, but that it is not. It is a life of trust in God involving a personal relationship to Him. The relationship must be entered into with a view of the discovery of the

true object of our love and loyalty. At the beginning much must be taken upon trust.

August 4

FAITH AND REASON

READ St. Matthew 8:1-13.

TO say that much is to be taken upon trust is by no means to relegate reason to the unconsidered background. A young man, unless he is a fool, does not withhold his affection for the woman of his choice till he has secured the last detailed and exhaustive certificate of her character, but he is also a fool if he takes her utterly on chance, and lets a wealth of sentiment atone for a lack of knowledge of what kind of wife she will be likely to make. There is much that is sheerly emotional or sentimental that passes for actual faith. Jesus did not approve it. The most unqualified commendation which he passed upon an instance of faith was that of the centurion. What was significant in that faith was that it rested upon grounds which the centurion had thought out and approved. He had discovered enough about the methods, work, and character of Jesus to justify him in believing in Jesus where he could no longer explain or account for Him.

August 5

FAITH AND NEED

READ St. Luke 18:35-43.

WE often hear men speak today as though reason were the only faculty which demands satisfaction, but reason is by no means all of life. All of our nature cries out for its satisfactions, and the more because life is for all of us incomplete. There is in all of us the consciousness of incompleteness, of failure, of loss. The blind man is wholly typical in his keenly realized limitation. He is typical also in his refusal to acquiesce in it. There is an instinct within us which forces us to believe that these marred lives can somehow be made whole. We may be shut in darkness, but we know the light should be ours; we may be left by the roadside, but we dream of playing our part upon life's highway. We are always looking in faith for the power that shall make life whole.

August 6. *The Feast of the Transfiguration*

FAITH AND VISION

READ St. Mark 9:1-8.

THE world becomes to us much as we expect it to be; it comes to correspond to our beliefs. That is not to say that the whole of the world of belief is a subjective thing, the creation of our own minds and desires, but that the realities of the world leap out into the vision of the seeing eye. Truth discovers itself to one upon the search for it; love reveals itself to the lover, and beauty to the believer in beauty. There were closed and faithless minds to which Jesus could not reveal Himself. Believe in a great truth, and it will open to you a truth beyond. Follow Jesus, as did Peter, James, and John, if only because you have found in Him a friend, a moral leader, a spiritual influence, and you will some day stand upon the Mount of the Transfiguration where you will see Him as the eternal Lord of life.

August 7

FAITH AND POWER

READ St. Matthew 21:17-22.

THE Christian faith sets before us God, God who is life and power, love and holiness. He surrounds us with all the intensity of His being. He has come to us visibly in the Person of Christ. He is not remote and unavail-

(Continued on page 476)

The Professions of the Ministry and of Medicine*

By Irvin Abell, M.D.,

President of the Kentucky Medical Association and Sometime President of the Southern Surgical Association

ESTEEM it not only a pleasure, but a privilege and an honor, to meet with your distinguished body today in a consideration of the relations between the professions of the ministry and of medicine. It would seem, at first glance, at least, that on paper these might be readily defined and separated into distinct groups, and yet on maturer deliberation the solution is not so readily at hand.

The ministry deals with spiritual truths; medicine with physical truths. Ministry with the infinite, the God-given attribute, the soul, and its responsibility to its Maker; medicine with the finite, the human body, and its responsibility to those emanating from it, dependent on it, and to those with whom it must come in contact. Ministry with morality, with godliness, with the hereafter; medicine also with morality, since clean living, in many instances synonymous with healthy living, is essential to clean bodies, *mens sana in corpore sano*, and with the present physical status of the individual. The one preserves the health and cures the ills of the soul, the other preserves the health and cures the ills of the body; and taken in its larger aspect, the functions of the one overlap the functions of the other, in certain conditions becoming so interwoven that mutual coöperation is necessary in order to secure a restoration to health and function. The nervous disturbances that result from a troubled conscience, the thermometer of morality and godliness, are not to be cured by medicine or surgery; and every physician of experience comes in contact with patients presenting neuroses, as we term them, that have no foundation in physical fact, but are dependent upon real or fancied infractions of the laws of God. Unfortunately, there has been in recent years a tendency on the part of the doctor to regard each patient as a scientific problem, and to disregard one's human and spiritual side. In my humble opinion, to neglect the art of medicine is as reprehensible as to neglect the science of medicine; and the art of medicine implies the study of the patient as well as the study of his disease, in other words, his human side. I do not mean to subscribe to the dictum that the mind controls matter: appendicitis, tumors, gall stones, pneumonia, infections, come independent of mental influence, independent of correct living; and yet it is not only conceivable, but a conviction in my mind, that influences other than those of the particular disease involved often have to do with the successful outcome of the case. It is in the correct evaluation of these influences that the true doctor shows his judgment and his ability. In some of the phobias, especially fear of retribution for past acts, in the vicious sex practices, in the asthenias and insomnias of the over-conscientious, medicine is powerless to effect cure, while spiritual advice and consolation is a panacea. I have felt for a long time that had there been a proper correlation between the ministry and medicine, the multiple medical cults of today would not exist. Christian Science is neither Christianity nor science, yet it essays the rôle of both: with imaginary ills it is helpful; with definite organic pathology it is futile. It is reverently granted that the Divine Physician has, does, and will continue to work miracles in the restoration of health, but not through the medium of any jargon or cult.

There is no conflict between science and religion. Science consists in the truthful observation and recording of facts; it deals with demonstrable, finite truths. Religion deals with revealed truths, intangible, infinite, but none the less real. "If man were in reality only the chemical particles out of which his body is made, that part of him readily substantiated by science,

then there would be no real difference between Christ and Barabbas."

"A physiologist may be able to tell us with accuracy of what particles the human face divine is composed, but that is a small part of the mystery: how comes it that through the collocation and expression of those facial particles we can read the history of a lifetime, and see the whole lit up and transfigured by the spirit within, and can find in the depths of those eyes 'the substance of things hoped for, the evidence of things not seen'? The mystery of matter is that it expresses spirit; it is unintelligible apart from its meaning."

"Every individual man starts from a single cell, a fertilized ovum resulting from the union of the male and female cells, with its complement of protoplasm containing the specialized part—the nucleus—which is the controller and leader in segmental development and the bearer of those qualities which cause the egg cell of man to develop into a man, and that of a crocodile into a crocodile." As segmentation proceeds, certain nests of cells are produced having highly differentiated functions, forming different organs, and these, in turn, produce the various systems, bony, muscular, cardio-vascular, respiratory, gastro-intestinal, etc., all combining into one whole to make the body. Science can readily demonstrate the process, but its origin, and the qualities which determine the differentiation of cells and the ultimate end of the individual so developed, are intelligible only in the light of revealed religion. The multitude of scientific discoveries made in the field of medicine furnishes nothing as a basis for disagreement of the latter with the teachings and beliefs of religion. In the words of Dr. Oliver Wendell Holmes, "Science represents the thought of God discovered by man: by learning the natural laws he attaches effects to their first cause, the will of the Creator."

THE practice of medicine in its formative period hardly attained the dignity of a profession, but during the Fourteenth, Fifteenth, and Sixteenth Centuries we find that the educational requirements of the doctor in the Universities of Avignon and Bologna were not entirely unlike those of today, in that premedical collegiate training of not less than seven years, university medical training of four years, and a hospital service of one year, were required of those who would earn the doctorate in medicine. At the time referred to, many of the teachers in medicine had taken minor Holy Orders, to which influence may in some degree be ascribed the development of an altruistic spirit in the profession which today constitutes one of its most beautiful heritages. A recognition of its duty and obligation to give freely of its time, service, and knowledge to the sick poor and the needy, as well as a sense of public service in the dissemination of knowledge looking toward the prevention of disease, are attributes of the profession of medicine which in their unselfishness are analogous to practices of the ministry.

The occurrence of severe illness is for the most of individuals a trying ordeal, as to the thoughtful it brings a sense of nearness to the portals of death. The one who has lived at peace with God, or through the service of God's minister has put his house in order, approaches this ordeal with calmness and fortitude. The service of the minister goes hand in hand with that of the doctor in bringing about peace of soul and body, to the end that all vital forces may be marshalled in the fight against disease. To deny the patient such comfort and consolation on the basis that it will induce fright, is to argue from a wrong hypothesis, and, if persisted in, not only deprives the patient and the physician of the help which the minister can give, but will often result in the passage of souls through the

*An essay read before the Louisville Clericus and published by request of that body.

portals of Eternity without the guidance, the comfort, and the blessing which the minister of God can bring to them. In the words of Sir Dyce Duckworth, a distinguished English physician, "What is always needed is a reverent study and a full acknowledgment of God as a Father and as the great 'All in All.' With that and perfect love, there need be no fear. That is the faith to live by and to die with, and the happiest people (and the happiest of the dying) are those who hold firm by that faith."

The sources of pain, as seen by the doctor, are physical and mental. Physical pain is to be relieved by the correction of the ailment producing it, eminently the work of the physician. And yet this is not always possible, as, for instance, that occasioned by cancer, which finds its surcease only in the grave. Even in such instances the minister can do much to mitigate its sting by bringing about a submission of the patient's will to the Divine Will, and a realization of the sufferings of Him who endured so much that we might live. To the devout believer in a hereafter, much comfort can be derived from the thought that one's sufferings in this world are a preparation therefor.

Mental pain arises from dreads, fear, anxiety, disappointment, remorse, obsessions, doubts, phobias, what the doctor terms psycho-neuroses or states of mind which fall short of insanity and which have no organic basis, yet produce many functional disturbances. They are not infrequently preceded by injury or illness and result in long continued disability. To make clear my meaning, and at the same time indicate to you both the volume and importance of such ailments, let me instance the result of dread, one of the causative factors mentioned above, in the recent Great War. "The allied nations had to maintain some fifty thousand beds behind the lines for the accommodation of patients suffering from functional nervous affections really founded on dreads. At the beginning these cases were misunderstood and they were unfortunately called 'shell-shock,' because they seemed so serious that it was thought that they were due to some concussion of the nervous system, that is, some shaking up of its elements that made it impossible for it to function normally, even though there were no external signs of injury. After a time, however, it came to be appreciated that the great majority of these patients were suffering from major hysteria, due to loss of control over the nervous system as a consequence of the almost inevitable dreads which developed in the awful conditions of warfare, with its terrifying sights and sounds, and with the intense strain put upon the nervous system because of the demands made upon physical energy almost to the point of exhaustion. They were not cowards, they were not malingerers: on the contrary, they were often brave men who had volunteered for the service, giving up important positions at home to take up the defense of their country; and yet, after a time their dreads dominated them and they suffered from all sorts of symptoms. Some of them could not see, a number could not hear, some could not use their legs, and some could not employ their arms properly, some walked with a limp, some had tremor that made their usefulness as soldiers absolutely at an end. Nearly all of them had a series of complaints which they wanted to detail in all their minuteness to every physician who came near. Their stories of what had happened were mainly untrue or utter exaggerations of the actual events, and yet these men were not liars, and they were not the idiots that they sometimes seemed to be: they were just fellow mortals who meant to do their best and who had been affected in this way because they were asked to stand what was beyond their strength of soul to stand."

While the stress and strain of daily life is hardly comparable to that of war, the picture of the psycho-neurotic soldier is presented almost daily, but in much less degree and with many variations, as a result of the causes I have grouped together as producing mental pain; to repeat, dreads, fear, anxiety, disappointment, remorse, obsessions, doubts, and phobias. This group presents a rich field for mental suggestion, suggestive therapeutics or psychotherapy—whichever you choose to term it. "The value of hope or confidence, the will to live and recover, is not a mere theory, but one of the oldest and best established facts of history and common knowledge. But notwithstanding all this, it is not an exact science, for science deals with fixed principles, with constant, regularly recurring laws and facts, while mind-curing depends largely on such contingencies as the nature of the disease and the personality of the

patient. A change in mental attitude, a stabilizing of the mind or will, accounts for many of the cures wrought by quacks and charlatans of every description. Confidence in the treatment employed and in the personality of the one exhibiting it contributes most of the cure. The history of therapeutics is replete with instances of cures effected, or relief obtained, with or by remedies which had little efficacy in themselves: whose only or principal worth was the trust placed in them by the sufferer." And if psychotherapy is highly effective when standing on its own merits, it is vastly more so when based on religion. Granting that patients coming within this grouping are believers in religion, then the treatment most apt to afford a cure is physical upbuilding and mental suggestion on the part of the physician with the inculcation of an abiding faith in the Divine Physician by the minister. The one great way of approach confirmed by every kind of religious experience, supported by science and the new work in psychology, is the way of prayer, the vehicle or means whereby the influence of God enters our lives.

RELIGION has done more than anything else to make people rational in their lives and not merely the sport of their impulses and instincts. In the control of excesses it has been an extremely important factor in health. The minister and the doctor working together unselfishly are the greatest known forces in the happiness and health of man, the one expounding the principles of Christian morality as beacon lights along life's pathway, the other pointing out the pitfalls of disease and death: the one healing broken souls and giving a new perspective to the discouraged wayfarer, the other healing broken bodies and restoring them to useful places in the community: both are positive forces of constructive character, salvaging and saving the wreckage of spiritual and physical life. The doctor is engaged in the practice of preventive medicine, looking toward the preservation of health and the prevention of disease; the minister is engrossed in the protection and maintenance of innocence and in forestalling the corroding decay of sin. Their aims parallel each other so closely that they do but complement, the one the other. The doctor should welcome the presence, the aid, and the assistance of the minister at all times for the comfort and support which his ministrations afford the patient and his or her family; and in my humble opinion the doctor is morally obligated to inform the patient or a relative, to whom such responsibility can be delegated, of the approach of dissolution while there is yet time for the reception by the patient of the saving grace and consolation of religion before the hand of death unlocks the palace of Eternity.

The unparalleled development of hospital facilities and the enormous number of patients treated therein, twelve million in this country in the course of a year, have brought to the forefront problems in moral ethics that are to be solved by the joint coöperation of the minister and the doctor. Theologians tell us that the soul is present as soon as there is complete union of the male and female cell constituting the primal life organ. What are its rights to life, and under what conditions may surgical or medical procedures be sanctioned which will, or may, directly or indirectly, destroy its existence? The medical profession recognizes a therapeutic abortion, with which the writer's conception of moral ethics does not permit him to agree, but granting its recognized legitimacy by the profession, with what safeguards is such a procedure to be hedged in order to prevent its abuse? The actual destruction of a viable child to facilitate its delivery is contrary to moral ethics and finally so recognized by the entire medical profession, since the Caesarian operation offers a means of saving both. Tumors complicating pregnancy present problems not always easy of solution. If a menace to the mother, they may be removed, and if the child's life is thereby lost its death is an indirect effect, being secondary to the ablation of a pathological growth. If possible, such patients should be carried to a period of pregnancy when the viability of the child will give hope of saving it. If, as believers in religion, we regard the body as the temple of the Holy Ghost, what are the conditions in conformity with moral ethics that permit of its mutilation? As a comprehensive answer the presence of definite pathological or diseased conditions may be given. What, then, is to be said of the sterilization or unsexing operations in the absence of definite disease demanding such treatment for a restoration to health and efficiency?

(Continued on page 476)

The Transfiguration of Daily Life

By The Rev. H. H. Spoer, Ph.D.

OUR branch of the Church has done wisely in preserving for us the observance, on the 6th of August, of the feast of the Transfiguration, which has somehow been omitted from the kalendar of the Church of England. The feast is something more than a commemoration of an instructive event in the history of our Lord; it is a reminder, at the same time, of a story full of practical suggestion for every-day life.

The Mount of Transfiguration—the “high mountain apart”—is, as some believe, Mount Hermon, one of the most prominent features in the Palestinean landscape, visible even as far south as the Dead Sea, when the sun is shining upon its eternal snows. It must have been especially familiar to the Apostles, men of Galilee, so that when Jesus took them “apart” it was into no strange or remote region, but only to a point from which they might survey the scenes most familiar to them. Those who climbed the mountain with Jesus were His three most intimate companions, three fishermen of the Sea of Galilee, the little lake which glimmered far below, and, with the Jordan flowing through it, looked like a silver thread in the landscape at their feet.

They all went together, as they often did, into a place apart to pray. Indeed, so little expectation had they of any unusual event, that, according to St. Luke, “they were heavy with sleep” and “when they were awake” he adds, “they saw His glory and the two men who stood talking with Jesus.” St. Matthew and St. Mark, with equal simplicity, say only “and He was transfigured before them.” This marvelous transfiguration—the momentary vision of things earthly in the light of heaven, occurred in the midst of their ordinary life, among ordinary surroundings, to ordinary men. Moses talking with God on Sinai was on specially holy ground. Isaiah, receiving his commission as God’s messenger, was touched on the lips with fire from the altar. In this case three fishermen, taking a walk with their Master, across a familiar landscape, suddenly find the world transfigured. They see the light of heaven, they hear the voice of God, they listen to the mighty Dead,—Moses who represented the Law, Elias, the forerunner of the Gospel.

St. Peter, ever impulsive, was the one to speak, “Master, it is good for us to be here!” he cried. “He was afraid,” we are told, “he wist not what to say.” Awed and perplexed, he could perhaps have given no reason why it was “good,” except the age-long reason, “we needs must love the highest when we see it.” And then he added, “Let us make here three tabernacles,” *i.e.*, let us *keep* the *vision*. But to this Jesus returned no answer. We are not allowed to keep the vision. The transfiguration of life is for refreshment, not for continuance.

Two lessons are suggested, that it is good for us to be lifted from time to time, above the things of the work-a-day life, and further that if we do not accept the things of daily life as those for which we are sent into the world, we lose those lessons which life is intended to teach.

We have all passed through the great emotions of life—we have watched the procession of the great mysteries of birth and death and love; of great deeds, even of little kindnesses, of helpful courtesies; and each, in its degree, has touched the passing day with the light which never was on sea or land, and all things have been transfigured before it. Or again, the beauties of nature or of art, the voice of music, the silence of the night and of solitary places—some or all of these, have spoken to us, and again and again we have cried—“It is good for us to be here.”

And just as the voices of the Present and the Past have spoken to us, so too, we know not whence or how, there comes to us at times the perception, often vague and faint, of the future which awaits us. It is something more than an intellectual apprehension of the doctrine of the future life; it is a momentary realization that it too is *our life*; and again the life of today is transfigured before us. We feel that it is a part of eternity begun.

To most of us these things are perceptions only, we cannot even put them into words. Others may express them in terms of art, and we realize perhaps that we have felt these things ourselves, but were not able to give them utterance; some poem, some beautiful thought, some haunting strain of music, seems familiar to our emotional perception, and we are ready to envy those who are able to utter that which we have only felt; who, in psychical language, are able to externalize their subliminal consciousness, to show to others how good it is to look upon the transfiguration of life. Every human being is capable of transfiguration. The materials of life are the same for all. Most would concede that a greater exponent of beauty, or disciple of beauty never lived than the poet Keats; his letters remain the great text-book on the subject. Yet he was the son of a livery-stable keeper, and with the same pen with which he wrote these letters, or the Ode to the Nightingale, or Endymion, he took down orders for a riding-horse or for a hackney-coach. The difference between those who perceive, and those who do not perceive the transfiguration of common life, is not in the life itself, but in its interpretation.

The greatest exemplar of the power of transfiguration came to three poor fishermen, taking a walk across a familiar landscape. We may not, however, forget that Jesus was with them, and that they were going apart to pray. The spirit in which we accept the transfiguration is what determines for us whether it shall serve as inspiration or not. It is for each of us to decide what place it shall occupy in our daily life.

As we grow older these things tend to change the form of their externalization, but provided we have not yet rejected the glory and the dream, it is only because the transfiguration of the daily life has become more permanent and abiding. Life has taught us patience, and toleration, let us hope, and the faculty of seeing beauty outside of our own sphere.

We are guilty of a base ingratitude to life, in saying, as many do, that we have left the vision, the transfiguration behind. Our youth was beautified by brilliant flashes of light against the background of disappointment, sorrow, humiliation, never so bitter as when one is young. As we grow older we perceive, more and more, the beauty of every day things, of the reununciations, the courage, the hope, the helpfulness which we see in the life about us. We realize, unless the lessons of life have been wasted upon us, the inherent beauty of many things which in youth we took for granted. We come nearer to understanding what Browning meant in saying:

“Our times are in His hand
Who said, a whole I planned,
Youth shows but half.”

AND then there is the question of building the Tabernacle, of holding the vision.

How often has it happened to us all, to wish to hold the moment’s inspiration! In our childish repentances, in the renewal of our vows in Confirmation, in the face of many of the great emotions of life, we have felt nearer to God than ever before; more desirous for good, for the best and the true. If we could only hold the vision! If we could always feel as in that moment! But we know that we shall soon become occupied again with common things, and that the exaltation of the moment will be lost. In all ages men have sought for some means of holding the vision—Simon Stylites on his pillar, the hermit in his desert cell, the monk in his cloister. But if we could look into the soul of many of such, we should find that they had built a tabernacle which availed them nothing. If we were all allowed to build the tabernacle of our imagination the vision would cease to serve its purpose; it would no longer be a refreshment.

Even to know whether we are the stronger for it, we must first come back to the things of every-day life, we must descend the mountain. We may never forget, however, that the great emotions of life can never leave us as they found us. When God speaks to us we must answer, and so enter into relations with

Him, or we must deliberately turn away. These last years of the horror of war, if they have not transfigured life, have not shown us our responsibilities as we never saw them before, must have left us harder, colder, more selfish, farther from God our Father, and Man our Brother. Transfiguration must be a quickening of the sense of our individuality, not in the light of our rights, but of our duties; of our sense of the worth of all great thoughts and great deeds; of the permanence and consequence of all our work, whatever it may be, for nothing in life is outside of the reach of the Transfiguration light. How life would be beautified if we all put the best of our work into its little things, those of which God only knows, the things which make for thoroughness, unselfishness and cheerfulness!

You will remember that on the way home, as they came down the mountain, Jesus talked with His companions of His death and of His humiliation. He whom they had just seen transfigured before them, was, as He expressed it, "to be set at naught." When Moses came down from the mountain his face was so bright that the people could not look upon it, but when Jesus and the disciples came to take up their daily work the first duty brought before them was the healing of the maniac child. In one of the most inspired of the pictures of Raphael, the Transfiguration of the Son of God is painted on the same canvas with the repulsive seizure of the idiot boy! The pain of his sorrowing father, the disappointment of the helpless disciples, the curiosity of the staring crowd, that is the scene which awaited those who had been in the presence of God upon the mountain-top. This is what was given them in place of the tabernacles they had wished for. This was the substitute for the vision they were not permitted to keep!

And yet, in the light of the transfiguration the child was healed, the sorrow comforted, the disciples taught. And this was done not upon the mountain-top, but amid the crowd and the clamor below. God gives us refreshment that we may translate it into terms of strength.

THE MINISTRY AND MEDICINE

(Continued from page 474)

Every surgeon of experience has had the request made of him by women unwilling to bear children that he ligate or remove their tubes in order to prevent conception. And this brings us to the moral ethics of birth control, a movement sponsored in large measure by members of my profession. A tremendous effort is being made to have removed from the statute books the law prohibiting the sending of such literature through the mail. What will be the effect from a moral standpoint, of the widespread dissemination of such knowledge? And what of the moral ethics of another movement also sponsored by members of my profession who are openly and publicly, both by spoken and printed word, telling of the ways and means of avoiding infection with venereal disease during sexual contact? Do such movements conserve morality or do they, on the contrary, invite license by removing the risks from illicit, consequently immoral, practices?

The human being of today is the human being of centuries ago: he lives, however, amid the complexities of modern civilization and has at his command a vast store of knowledge of things medical, gained both from experience and from the progress of science through the ages. The minister and the doctor can well unite in the application of this knowledge for the benefit of man's spiritual and physical welfare in accordance and harmony with the teachings of the Divine Minister and All Powerful Physician.

BIBLE HAS GREATEST RANGE OF PRICES

THE BIBLE is not only the greatest seller in all literature but it has the greatest range of prices. A complete copy of the Bible is published by the American Bible Society and sold for forty-five cents and yet one of the original copies of the Gutenberg Bible was sold at public auction in New York recently for \$106,000.

According to the *New York Times* of April 16th, this copy was resold at the new high-record price of \$120,000, it is said. During 1925 the American Bible Society issued nearly 3,000,000 scripture portions that sold for one cent each.

ORIENTAL CONFERENCE AT RACINE

BY THE REV. CHARLES L. STREET

MAY I call the attention of your readers to the Oriental Student Conference to be held at Taylor Hall, Racine, Wis., from the 8th to the 14th of this coming September? This conference is the outgrowth of a house party for Oriental students given at Taylor Hall during the Christmas holidays of 1925. For this house party Mrs. George Biller, who is in charge of Taylor Hall, in coöperation with some American friends of the Orient and a few Oriental students, sent out invitations to some forty Oriental students in the Middle West. The Orient and the Occident met together in fellowship for eight days—a group of some thirty persons representing all manner of religious affiliations and convictions and seven nationalities, China, India, Japan, Korea, Philippines, Hawaii, and the United States.

Under the able chairmanship of Mr. Haridas T. Muzumdar of Bombay, India, the Christmas Conference of Oriental Students discussed important topics relating to the culture-contact between the Orient and the Occident. The experience was so worth while that it was unanimously decided to repeat the experiment on a larger scale. Mr. Muzumdar was elected chairman of the summer conference with Mr. S. C. Cheng of China, a student at Ames, Iowa, as vice-chairman. The other members of the executive committee are: Bholu D. Panth, India; Yoshimari Sajima, Japan; Innocencio Bernardo, Philippines; Irving Cherdron, Adelbert Young, Miss Elizabeth Matthews, and Mrs. George Biller, U. S. A. Mrs. Biller was the unanimous choice of the group for general director.

The executive committee has set forth the aims of the conference as follows:

- (1) To provide an opportunity for Oriental students to come together for better acquaintance and fellowship.
- (2) To provide an opportunity for American students to acquaint themselves with Oriental students coming from a different cultural background, and to enjoy fellowship one with another, the Orient with the Occident, the Occident with the Orient.
- (3) To provide an opportunity for Americans engaged in religious, educational, or commercial work to acquaint themselves with the ideas, attitudes, and aspirations cherished by the youth alike of the Orient and the Occident, and to learn more about the reaction of the Orient to Occidental values of life and standards of culture.

There will be present at the conference some fifty Oriental students, and a number of American and European students, and older people interested in the problems that are to be discussed. The plan of the conference is simple and unique. The youth will do the thinking and the talking; the elders will "listen in." All points of view will be given a fair chance; indeed, the chairman assures me that even the "leaders" will be called upon from time to time to present their point of view and the point of view of the generation whose legacy youth has to inherit. There is no set program. The tentative program drawn up by the executive committee is merely suggestive, not meant to be obligatory upon the September conference. The method of coöperative thinking will be followed, the program being made up from day to day. The older people present will not undertake to tell the students how to go about their business, or what conclusions they should arrive at.

It is to be hoped that the Oriental students will learn to respect the values cherished by the Occidental world and that the American students and leaders will learn to respect the values cherished by the Oriental world. From mutual respect the way to understanding and concord is not far off. With Mr. Muzumdar as chairman, it is certain that this program will be successfully carried out.

DAILY BIBLE STUDIES

(Continued from page 472)

able; He is present, and He offers us His life. Our effectiveness, our capacity to battle with the world, to achieve, depends upon the intensity of our living. For life we need God. Faith is the means by which we appropriate Him. We are weak because we have no hold on God; we fail because we stand alone, relying upon our insufficient powers. "If ye have faith," said Jesus, and He spoke of accomplishments beyond His own. "I note," says a recent English writer, "that the quality of my work reflects the state of my faith in God. When I most believe in Him, my abilities are at their best."

A Page of Verse

SONNETS TO THE CHURCH

I.

Our endless striving, dies away at last;
Amid the ruins of a fleeting past,
We see thee standing, fair and tranquil yet,
Crowned with thy old celestial coronet,
The mantle of God's Truth around thee cast,
New systems come and go; our toil and fret,
And, while the world's brief glories crumble fast,
Thy feet upon the Rock of Ages set.

O regal Mother, as earth's kingdoms fall,
Live on serene in thy eternal youth,
Till scoffers, gazing on thy grace sublime,
Seeing thee rule unquestioned over all,
Shall feel at last that nothing less than truth
Resists so well the tyranny of time.

II.

They say thy reign on earth is near its close,
That men shall seek a nobler light than thine,
Which even now across the world doth shine,
Lighting a pathway for thy scornful foes;
They say that, as thy sun at dawning rose,
So shall it sink at even, and no sign
Remain of radiance that seemed divine.
Yet, while they speak, thy face, uplifted, glows.

Thine ears are sealed to earthly shouts, thy heart
Sustained within by knowledge of His faith,
Who promised to be with thee to the end.
Thou dwellest in the courts of peace, apart,
Careless of what the loud world, mocking, saith,
Knowing who is thy Lover and thy Friend.

CAROL JOY.

FEASTS AND FASTS OF HOLY CHURCH

I love our Mother's festal days,
I prize them every one,
For they are like the golden rays
Of each returning sun;
I love them, for they bring to mind
Sweet memories of the past;
I prize them, for in them I find
The treasures that shall last.

Like flowers that bloom beneath our feet
When skies are clear and blue,
That greet us with their fragrance sweet,
That charm us by their hue;
So these bright festal days appear
As harbingers of love,
To fill our hearts with heavenly cheer
And lift our minds above.

I love our Mother's solemn days,
Her vigils and her fasts,
Each somber color she displays,
Each purple shade she casts,
Reminds us that the way to heaven
Has thorns as well as flowers,
The sun's most glorious rays are given
After the dreary showers.

Then let us welcome every day
Our Mother bids us keep,
And learn with her to fast and pray,
To sing, rejoice, or weep;
And let us render thanks to God
For all our Mother's care,
And walk where countless saints have trod
And in their glories share.

WILLIAM EDGAR ENMAN.

TE DEUM LAUDAMUS

We praise Thee, we acknowledge Thee,
O Lord, who ruleth land and sea;
We worship Thee upon earth's sod,
The Father everlasting—God.

To Thee all Angels loudly cry,
The Heaven and its Powers high;
The Cherubim and Seraphim
Exalt the Lord, extolling Him:

O Holy, Holy, Holy Lord!
O God of Sabaoth, our God,
The heavens and the earth proclaim
The glory, grandeur of Thy Name.

Apostles and the Prophets raise
Their voices in resounding praise;
The many Martyrs, far and nigh,
Praise Thee, O God of earth and sky.

The Christian Church, on land and sea,
Doth worship and acknowledge Thee:
Majestic Father and the Son,
The Holy Ghost, all Three in One.

We magnify Thee, day by day,
Have mercy on us each, we pray;
We worship Thee upon earth's sod,
Our Father, everlasting God.

CHARLES NEVERS HOLMES.

MADONNAS

Mothers of Men,
Since Pentecost surged through humanity
And captured new-born souls,
Your hearts have sung
The song of old
"Hail! Thou art highly favored!
The Lord is with thee!"

A woman, with an
Infant at her breast
Forgets the flesh—
All else forgets—
And in her brooding heart
Sees only sweet divinity,
Sees only heavenly grace
That lies upon the face
Of innocence so fair.

Her child?

In spite of nature's law—
A child begot of man—
This infant nursing at her breast
With tiny fingers softly pressed
Against her bosom,
This little living flame,
With promise of
The holy gift of life
Through Time and Space,
Is God's child!

This little living flame
Of life
So lifts the mother's thoughts,
That purified by
Love Divine
She sings her own
Sweet song of gratitude,
Her own Magnificat!

MABEL HILL.

AROUND THE CLOCK

By Evelyn A. Cummins

THE International Vegetarian Union met recently in London. Dispatches recording the event said that nuts were the main topic of the day, and that nuts of many shapes and kinds graced the table at lunch. The principal dish was a roast made of pine kernels from Italian pine cones and mixed with flour and eggs. It was said at the meeting that shoes and furs are now being made without using leather and skins. Also vegetarian articles exhibited were gloves, handbags, dog collars, razor strops, and brushes. Those at the meeting saw on exhibition pictures of children who had never eaten meat, and the dispatches did not say that they were babies, either.

THE Bishop of London recently said, in reply to a question whether he thought the religious difficulties felt by ordinary people had changed as a result of the war:

"I don't think so. I look back over all my time in London, and I find very little difference. I have lately held a mission at Edmonton, and answered all the questions that were put to me; and they were just those we used to deal with thirty years ago in our open-air work in Victoria Park. Young people, too, are mentally very much the same. I go to Wellington, Marlborough, Bradfield, and other public schools; and there I find boys not a bit different from the boys I knew in the old days."

A \$300,000 church is being completed in Leroy, Ill. It will have no congregation when finished. J. T. Crumbaugh, who died in 1905, left this large amount of money to build and support a Spiritualist church. The will was recently sustained by the supreme court after long litigation. It is said that there is not a Spiritualist within miles of the church now.

HUMBERT WOLFE is the author of a book entitled *Lampoons*. Here is a verse from said volume:

"H. G. WELLS

"After having given birth
To a new heaven and a new earth,
Thinking out new sorts of hells,
Here lies Mr. H. G. Wells."

TWO bequests from wills made in England, as quoted in a *Times* of 1826:

"A gentleman in Yorkshire, who died some time ago, left the whole of his property to such of his descendants only as should reach the height of six feet four inches."

"Died on Friday last, aged sixty-six, Henry Porter, gent., of Easton, near Lincoln. He left 30 shillings to be spent in tea, for the enjoyment of the poor women of his parish, in commemoration of his funeral; and the merry mourners accordingly indulged in the beverage during the burial."

FATHER Ronald Knox, the Roman Catholic son of the former Bishop of Manchester, recently told the following story: "I was told once of a practical joke played by my brother, E. V. Knox, perhaps better known as 'Evoc.' My father was Bishop of Manchester at the time, and one of his clergymen went up to my brother at some clerical squash, and said that the Bishop was coming to stay for a confirmation, and could my brother tell him of any delicate little attention the Bishop would like? My brother, rising to the occasion, said he couldn't think of anything, except, perhaps, of a tray with whisky and soda on it placed by his bed at night. This was duly done, to the aggrieved surprise of my father—who, to say the least, never had the habit of drinking between meals."

Father Knox has recently written a book about Spiritualism in his peculiarly original and disconcerting style. The book is frankly a satire. To quote:

"To be informed that his personality will not be extinguished by death is naturally, for the average man, a comforting sort of revelation. . . . Could not the spirits lay more emphasis on the fact that their life over there is one of continued activity? That they are not idle, but all the time hard at work? If this were made sufficiently clear, it should prove a sensible check to any undue precipitateness, at least on the part of English people, about crossing over. Again, it has been revealed to us long since . . . that the process by which

the spirits realize themselves and struggle upwards is a process of education: that lectures (for example) play an important part in achieving the result. A little more insistence on this fact could hardly fail to intensify the life-urge among the undead population on this side—particularly where it is most wanted, amongst the young men between twenty and thirty, whose memories of university life are still recent."

LORD HUGH CECIL, famous brother of Lord William Cecil, Bishop of Exeter, has recently said that if we find certain problems of our times difficult to deal with it is not because the Church is a failure, but it is because the world will not listen to the Church.

ASIL HASTINGS has recently written on *The Happier Outlook* in *London Opinion*. He maintains—but here we are. See for yourself:

"Tinker, tailor, soldier, sailor, rich man, poor man, beggarman, thief" were once represented to us as our choices of vocations in life. Come to think of it, the dice are very heavily loaded against us.

"Who wants to be a tinker? And who would choose in childhood to be a tailor?"

"Now I hold it to be scandalous to teach the young that their chance in life is so paltry, and I think further that the conspiracy to give publicity to but three desirable careers is despicable.

"I appeal to those of my readers who are lovers of justice—and who is not?—to submit the following alternative jingles to their offspring on the next occasion when mother thinks they should have prunes.

"Baker, butler, chemist, cutler, fireman, hangman, highwayman, sheik.

"Butcher, builder, grocer, gilder, carman, salesman, clergyman, freak.

"Saddler, stoker, brewer, broker, sportsman, craftsman, gentleman, fop.

"Ragman, robber, joiner, jobber, seedsman, ploughman, journeyman, slop."

Of course, we in this country must frown upon the mention of brewer. Frightful!

And then for girls he suggests: "Pickford, Hooper, Astor, Cooper, Lenglen, Kaye-Smith, Kennedy, Stopes."

And says, "This list is made up of a great movie-star, a famous woman politician, a great actress, a great tennis player, two famous women novelists, and a famous woman doctor. And Hooper. There must be lots of charming Hoopers."

LORD DEWAR is inclined to be epigrammatic and is a famous public speaker. These are some of his remarks about life:

"If you are lavish people say you are a spendthrift.

"If you practise economy you are Scotch.

"If we show irritation it is temperament.

"If others show irritation it is bad temper.

"What we call confidence in ourselves we call conceit in others."

THIS is one of Lord Huntly's Scotch stories. Lord Huntly is the premier marquis of Scotland, and has some eight or ten titles.

"The express trains between Glasgow and Edinburgh used to stop at Larbert Junction for the collection of tickets. In a full first-class compartment one of the passengers could not find his ticket; he searched his pockets back and fore, but no ticket was forthcoming. At last the exasperated collector saw he had it in his mouth, and, pulling it out, he slammed the door, saying, 'You hae it in yer moo, ye fule, keeping the train waiting!' When the train started, the passenger quietly remarked, to the astonishment of the others, 'Awm nae sic a fule as I look. Yon was an auld ticket, an' I was jist sucking the date aff.'"

Lord Huntly's father-in-law, Sir William Brooks, had the vast record of making in the course of his life 260 wills disposing of his property. He was busy on the 261st when he died.

DR. STEWART PATON, American psychologist, is said to have stated that the average man uses about one quarter of his brain power. Probably we all think that at times. He also is said to hold that the intellectual curses of the U. S. A. are communism, prohibition, and the Ku Klux Klan.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

THE BEST Lectionary that was ever prepared for the use of the Church was that in the First Prayer Book of Edward VI, which frankly followed the plan of reading the whole Bible in course. "Every scripture inspired of God is also profitable" in one way or another.

Father Bogert will find his embarrassment in reading certain Old Testament passages much lessened if he will use the American Standard Version, which somewhat softens the rigorous Saxon frankness of the King James. Proverbs 6 is a fine lesson. If there is a sardonic humor in verse 13, let the congregation grin thereat if they want to. And the plain speaking as to the sin of adultery is just as necessary now as it always has been. This generation, that knows our present-day novels, plays, and films, only makes itself ridiculous when it pretends that its delicacy is wounded by the plain-speaking of Holy Scripture.

As to the length of the lessons, the longest assigned by any Lectionary will not cause the service to take more than three quarters of an hour; and that is not too long to spend in the Church's daily offering of prayer and praise.

May I heartily endorse what is set forth in George Henderson's letter? If the Church expects to teach the world to pray, let her begin by faithfully saying her own prayers.

Kingman, Kans. (Rev.) CHESTER HILL.

To the Editor of *The Living Church*:

FR. BOGERT'S remarks on the new Lectionary are timely indeed. The length of the lessons does not bother me so much as the contents. I think we cannot shorten them without losing far more than our precious time. Then again, there is little enough Bible reading nowadays, both on the part of the people and clergy; so, if the Church tells me officially to read a long lesson, I set it down as a very wholesome thing.

A great many selections seem to have been made without rhyme or reason. Fr. Bogert instanced several, but he might have multiplied them tenfold. Then the skipping about and leaving out here and there. I fear a great mess is made of the whole thing. One fundamental fault is the two year (or is it the three year?) Lectionary. Let us have a good, sensible, one-year Lectionary. That's all we want. One set of lessons and no more for Sundays, so that a parson does not have to waste a lot of time choosing the readings. By the way, I have blessed Bishop Slattery for his selections. They are suitable, sensible, and in keeping with the seasons.

Rather than this new Lectionary, I had rather keep the old one in the Prayer Book. On the whole the present revision does not seem to me to be a howling success. It gives promise of being the poorest one we have ever had. Some things are better, of course, but after all, is the little we have gained worth the work, anxiety, and the expense? I doubt it. Too many fingers in the pie. That's the trouble. We could leave the whole thing to liturgical experts and really get something worth while. But then it leaves the experts and comes into General Convention, and General Convention is getting to be like—well, Congress.

(Rev.) E. P. HOOPER.

Hoboken, N. J., July 17th.

THE CHURCH ARMY

To the Editor of *The Living Church*:

WE HAVE just had a visit from a group of the Church Army of the English Church touring from Washington, D. C., to Hamilton, Canada.

There is a spirit of manliness and true piety about these fellows which is most inspiring. I cannot doubt but that any community which has the privilege of a visit from them will be greatly benefited. They are all young working men, their average age being between twenty-two and twenty-three, and they give their testimony to the help that Christ and His Church has given them in their lives as working men. They tell not what they have been taught or what they have learned from books, but what our Lord has been to them in their own

experience. They play their band instruments well, they sing well, and each one of them speaks with conviction, and in a way which carries conviction to others.

The street meetings and the shop meetings which they held while they were with us were a great success. The Church Army of England can show us how to use the Salvation Army methods in reaching others whom the Church does not reach, and of doing it in a way which draws the unchurched to the Church's bosom. The one thing that stood out in every appearance that these young men made was that they were loyal and understanding sons of the Church, and that their endeavor is to bring outsiders to the sacraments and services of the Church.

(Rev.) SAMUEL G. WELLES.

Trenton, N. J., July 14th.

THE IMPORTANCE OF CHAPLAINCIES

To the Editor of *The Living Church*:

SEVERAL TIMES in the past two years, I have been asked to help obtain chaplains for various Church institutions, and I have been surprised to discover how general is the feeling that such work is beneath the dignity of the average priest, especially if it happened to be at a sisterhood or a girls' school.

May I call attention in a concrete way to the importance of such work? For example, at the present moment, a certain school is finding it difficult to secure the services of a chaplain. It offers a house and \$1,800 yearly, and opportunity to mold the future life of some hundred young people, many of whom get their first idea of the Church, and indeed of definite Christian instruction, from the school. The staff of the school is largely of intelligent and devout Church folk.

How many priests have a parish of one hundred souls (most of whom will disperse broadcast in effect as lay missionaries), and the opportunity to come in close pastoral contact with each parishioner every day? Why is such an opportunity desirable in a parish and negligible elsewhere? Moreover, such work affords time for study and for a regular devotional life, the lack of which most parish priests deplore.

We hear of parishes which prefer to starve rather than to accept the good things of Holy Church, but here are institutions seeking for all that priests have to give in the way of services, instructions, pastoral care, and advanced spiritual direction, and it seems not to be forthcoming.

FATHER JOSEPH, O. S. F.

The Franciscan Monastery,
Merrill, Wis., July 17th.

CHALLENGES SOUTH DAKOTA RECORD

To the Editor of *The Living Church*:

PROPOS OF THE LETTER published in THE LIVING CHURCH and dated June 14th, I wish to let you know that since Christmas Eve, the records of Christ Church, Sherburne, Diocese of Central New York, show forty-five Baptisms have been recorded, twenty-seven of which were adults or young people of Confirmation age. Sixty-five have been presented for Confirmation and of this number, twenty-six were baptized.

The population of our village and vicinity is 1,500. The rector, the Rev. Oscar Meyer, plans for another class in the fall, and hopes to increase the Confirmation class record for this year to 100.

Exclusive of the sixty-five presented, the communicant list was 134. This record, I think, will surpass the record of Deadwood, S. D.

W. S. SANFORD,
Sherburne, N. Y.
July 12th.

Senior Warden.

HERE IS a statistic compiled by request. Bishop Faber, during 1925, traveled over 40,000 miles in his diocese, 38,722 by rail and nearly 2,000 by motor and stage. Montana is the third largest state and is all one diocese, the largest one we have except New Mexico, which includes a large portion of Texas. It is Bishop Fox, Coadjutor of Montana, whose motor car is named "Euphelia Bumps." Her 1925 mileage has not been published.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THREE MISSIONARY BOOKS

Reviewed by William E. Leidt

AMERICAN RELATIONS WITH CHINA. Baltimore: Johns Hopkins, 1926.

INDIAN TRIBES AND MISSIONS. Hartford: Church Missions Publishing Co., 1926. \$1.00.

CENTRAL AMERICAN INDIANS AND THE BIBLE. By W. F. Jordan. New York: Revell, 1926. \$1.00.

PROBABLY the outstanding contribution of our age to the democratic ideal is the conference. Groups of private individuals, of individuals representing organizations and institutions, of governmental delegates, all these have their conferences to formulate policies, to develop programs, to clarify ideas, to straighten out perplexing problems, and to create and crystallize public opinion. All such conferences, however, whether of a private or an official nature, are futile unless they result in some form of action. Quite frequently, the conference group is inadequate in itself to secure this action. Thus it becomes necessary that a larger group be reached and interested. This necessity has led to the quite wide-spread practice of publishing reports and proceedings of conferences. More and more are conferences depending upon their printed reports to interest large groups of people in their enterprises. A large literature of conference proceedings has thus been developed. Two such volumes, representing probably two of the most notable conferences held in the United States within recent months, are *American Relations with China—Report of the Conference Held at Johns Hopkins University, September 17-20, 1925*, and *The Foreign Missions Convention at Washington in 1925*.

A decade and a half has passed since the Chinese people overthrew the Manchu dynasty and established in its place a so-called republic. With each succeeding year, Chinese problems, both internal and external, have become increasingly complicated and entangled. To a small group of some half hundred people interested in China, about a year ago (July 17, 1925), the time seemed ripe to bring together groups of citizens interested in China to clarify their views and determine what should be the next steps in American relations with China. Accordingly, late in September, 1925, there gathered at Johns Hopkins University some 221 men and women, invited to consider this question.

The report, in addition to the conference addresses and discussions, contains the preliminary papers and editorial bulletins which were issued prior to the convening of the conference for the information of members and others interested in China. *American Relations with China* contains a fund of information, the value of which is considerably enhanced by the fact that all topics, whether extra-territoriality, customs control, industrial conditions, or the status of the missionary, are projected upon a background of an ably presented Chinese point of view. The conference was benefited in this largely through the active presence of such Chinese as Sao-Ke Alfred Sze and Pint-Wen Kuo. Here is a document which the careful student of China cannot afford to overlook.

MORE THAN a decade ago there was issued from the press of the Church Missions Publishing Company *A Handbook of the Church's Mission to the Indians*. Books of this nature usually may be divided into two classes—those which cease to be read in a very short time and those which become standard. It was not long before it became evident that this *Handbook* belonged in the latter category. And it was standard not only for the history of the Church's work but also for its able and authentic study of the origin of the Indians, their language, religions, and traditions, and the government's Indian policy.

This useful little book has been out of print for several

years, and with the development of governmental Indian policy and the growth of the Church's work, the need for a revised edition was greatly felt. To meet this need the original publishers have undertaken the publication of a new edition under the title *Indian Tribes and Missions*. The text has been thoroughly revised and brought up-to-date. Many of the quaint old pictures have been retained as well as many new ones added. The illustrations are in the main excellent and add much color to the story. The theme of the work has been admirably expressed in the cover design, a symbolic representation of the eclipse of 1925 drawn by Miss Inez Temple. This symbol is explained: "The black disk represents the heathen darkness of the Indians before the coming of Christianity. The inner corona is the first light. The corona is the spreading knowledge of Christ brought by the mission of the Church. The streamers make the Cross in which is revealed the Love of God through the Son of Righteousness who is risen with healings in His wings."

The New York *Times* recently carried on its front page, in a prominent position, a boxed story reporting the increase in Indian population in the United States during recent years. In 1910, our Indians numbered 304,950. Fifteen years later there were 349,595, an increase of 44,976 or 14.7%. While a group numbering but little more than a third of a million in a population exceeding 110 millions may be regarded by some as immaterial and unimportant, the vigor and vitality of this group, their claims to our serious interest and attentions in the light of past wrongs, neglects, and common misconceptions, cannot be disregarded. The Church carries on work among about a quarter of these people. How she does this work, what her aspirations for the Indian wards of the government are, and how she coöperates with it in attempting to bring the Indian to full social, economic, and political manhood are all vividly and concisely told in *Indian Tribes and Missions*.

Of quite a different character is the recent *Central American Indians and the Bible*, by W. F. Jordan, secretary of the Upper Andes Agency of the American Bible Society. South of the Mexican border the Indian situation is quite different from that in the United States and Canada, where the Indian, after years of struggle tending toward extermination, became a ward of the government and is now but a very small group. In Central and South America, the Indian constitutes the mass of the population and his is the prevailing type. What the Indian becomes, Mexico, Guatemala, Ecuador, Peru, and Bolivia will ultimately become. This is generally recognized and yet Indian America includes the greatest stretch of unevangelized territory in the world. Gradually there is coming into being a demand for the more adequate presentation of the Gospel of Christ to these peoples, especially as the results of the work of such pioneers as Townsend, Burgess, and Alphonse become more widely known.

In this small volume of Mr. Jordan's—less than a hundred pages—is told the story of the eagerness with which the Indians respond to the "Good News." The days of missionary heroism have not ended. The pioneers whose stories are here told will undoubtedly rank with the now famous and intrepid soldiers of Christ of the last century—Morrison, Martyn, Livingstone, Moffat, and others—for their share in extending the Kingdom of God. But a small part of the story is told in these graphic sketches of the work of American Bible Society agents and some of their native converts. The same difficulties which confronted the early missionaries in China, India, Africa are here repeated and are being overcome by the same love, patience, perseverance, and enduring of hardships which brought success in those other lands. To those who have never been without the "Good News" and who accept it so casually, Mr. Jordan's book will put new meaning and vitality into their belief in our Lord Jesus Christ.

Church Kalendar



JULY

31. Saturday.

AUGUST

LISTEN TO THE leadings of His grace; then say and do nothing but what the Holy Spirit shall put into your heart.—*Fenelon.*

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew, Apostle.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF TENTH TRINITY

St. Francis' House, Cambridge, Mass.
St. Paul's Church, Endicott, N. Y.
St. Barnabas' Brothers, North East, Pa.
St. John's Church, Dubuque, Ia.
St. Andrew's Church, Madison, Wis.

APPOINTMENTS ACCEPTED

BAXTER, Rev. RICHARD W., formerly rector of Trinity Church, Bayonne, N. J.; to be vicar of Church of the Ascension, Bogota, Church of the Epiphany, Cedar Park, and St. Mark's Church, Phelps Manor, N. J.

BROWN, Rev. HAMILTON, formerly locum tenens of Trinity Pro-Cathedral, Phoenix, Ariz.; to be missionary-in-charge of St. Michael's Church, Tucumcari, N. M. July 1st.

CLARK, Rev. ALFRED LOARING, formerly of St. Alban's Mission, Memphis, Tenn.; to be assistant of St. Mary's Cathedral, Memphis, Tenn. New address, 714 Poplar Blvd.

DIXON, Mr. HUMPHREY C., field secretary of Brotherhood of St. Andrew; to be lay reader in charge of St. Ignatius' Church, Antioch, Ill.

DODGE, Rev. ARTHUR C.; to be deacon-in-charge of St. Luke's Mission, La Crescenta, Calif. August 1st.

EDWARDS, Very Rev. H. BOYD, dean of Trinity Cathedral, Little Rock, Ark.; to be rector of Church of the Ascension, Pittsburgh, Pa. September 1st.

FORDE, Rev. RICHARD A., formerly rector of St. Paul's Church, Fort Fairfield, Me.; to be vicar of Paeroa, New Zealand. New address, Vicarage, Paeroa, N. Z. July.

HEAD, Rev. ALBERT H., formerly rector of Christ Church, Chippewa Falls, Wis.; to be priest-in-charge of St. Stephen's, Shell Lake; St. Alban's, Spooner; and All Souls', Cumberland, Wis. New address, Shell Lake, Wis. August 1st.

HEMKEY, Rev. HAROLD; to be in charge of St. James' Church, Clovis, N. M. September 1st.

HOLE, Rev. HARRY ROBERT, rector of St. John's Church, Bedford, Ind.; to be rector of St. James' Church, Cheboygan, Mich. August 1st.

KERNAN, Rev. WILLIAM C.; to be deacon-in-charge of St. Mary's Mission, Culver City, Calif. July 10th.

PICKENS, Rev. CLAUDE L., JR., formerly vicar of the Chapel of the Holy Comforter, Washington, D. C.; to be missionary at Hankow, China. New address, care of Bishop Roots, Hankow, China. July 22.

SWIFT, Rev. MILTON, formerly of Navasota, Texas; to be missionary-in-charge of Holy Trinity Church, Raton, N. M. June 1st.

TWINEM, Rev. LEO LEONARD, formerly of St. Thomas' Church, Farmingdale, L. I.; to be vicar and priest-in-charge of St. John's Church, Flushing, L. I.

WHARTON, Rev. GEORGE F., formerly curate of St. Matthew's Church, Houma, La.; to be rector of Grace Memorial Church, Hammond, La. August 1st.

ZIEGLER, Rev. HARRY R., formerly of Holdenville, Okla.; to be in charge of St. Mark's Church, West Frankfort, Ill. New address, Harrisburg, Ill.

NEW ADDRESSES

BINSTED, Rev. NORMAN S.; 2 Nagasumi Cho, Yotsuya, Tokyo, Japan.

COOKMAN, Rev. FRANK S., formerly of Millbrook, N. Y.; National Provincial Bank, Ltd., 66 Charing Cross, S. W. 1, London, Eng.

WARD, Rev. LASCELLES, rector of St. John's Church, Massena, N. Y.; 145 Main St., Massena, N. Y.

SUMMER ADDRESSES

HOWDEN, Rt. Rev. FREDERICK B., D.D., Bishop of New Mexico and Southwest Texas; Beaverkill, Sullivan Co., N. Y., until September 1st.

MANN, Rt. Rev. CAMERON, D.D., Bishop of South Florida; Oswegatchie House, Waterford, Conn.

ATWILL, Rev. C. D., rector of St. George's Church, Port Arthur, Tex.; to be in charge of Church of the Holy Spirit, Lake Forest, Ill. Address, 5909 E. Circle Ave., Chicago, August.

BATES, Rev. CARROLL L., of Live Oak, Fla.; 522 N. James St., Rome, N. Y., August.

BENTLEY, Rev. CEDRIC C., of Olean, N. Y.; Cape Vincent, Jefferson Co., N. Y.

BULLINGTON, Rev. JAMES S.; to be at Church of the Holy Communion, New York City. Address, 49 W. 20th St., New York, until October 1st.

CLAIBORNE, Rev. RANDOLPH R., rector of St. John's Church, Camden, Ark.; to be in charge of All Saints' Church, Atlanta, Ga. Address, Marietta, Ga. August.

COLLADAY, Very Rev. S. R., D.D., dean of Christ Church Cathedral, Hartford, Conn.; New London, N. H., until September 11th.

COSBEY, Rev. JAMES, of Church of the Good Shepherd, Buffalo, N. Y.; Pine Point, Old Orchard, Me., August.

HOLMEAD, Rev. CHARLES H., rector of Trinity Church, Portsmouth, Va.; The Glaslyn-Chatham, Park Pl., Atlantic City, N. J., until September 6th.

MEARES, Rev. A. DE R., of Baltimore, Md.; 32 N. Bartram Ave., Atlantic City, N. J., until August 28th.

MITCHELL, SAMUEL S., rector of Trinity Church, Watertown, S. D.; 142 De Lacy Ave., Plainfield, N. J.

SADTLER, Rev. H. A. L., rector of St. Paul's Church, Rahway, N. J.; Colonial Inn, Ogunquit, Me.

SHERWOOD, Rev. SEWARD G., of Johnson City, N. Y.; to be in charge of St. John's Church, Merrill, N. Y., August.

WADSWORTH, Rev. GEORGE L., of Oil City, Pa.; R. F. D. No. 4, Wolcott, N. Y., August.

WALKE, Rev. ROGER A., of Pikesville, Md.; Forest Inn, Prouts Neck, Me., August.

YOUNG, Rev. GEORGE E., of Lawrenceburg, Ind.; to be in charge of St. John's Church, Knoxville, Tenn., August.

ORDINATIONS

DEACONS

TEXAS—EDMUND DARGAN BUTT was ordained to the diaconate by Bishop Quin, Wednesday morning, July 21st, at Trinity Church, Houston, Tex. The Rev. W. D. Bratton presented the candidate, and the Rev. Claude W. Sproue preached the sermon.

Mr. Butt heads the list of sixteen recruits for the ministry, following the young people's movement in this diocese.

VERMONT—On July 15th, in St. Paul's Church, Burlington, the Bishop of the diocese ordained to the diaconate Messrs. ARTHUR HALL RICHARDSON and CHRISTOPHER SHERMAN QUIMBY. The candidates were presented by the Rev. Dr. G. L. Richardson, who also read the Epistle and administered the chalice. The Litany was said by the Bishop Coadjutor. Ten or eleven priests of the diocese were present. Bishop Hall preached the sermon.

The Rev. Arthur Richardson, who is a graduate of Williams College and of the Berkeley Divinity School, expects to be sent to the Philippine Islands in September. The Rev. Mr. Quimby was formerly a minister of the Methodist Episcopal Church in Vermont. He studied this last academic year at the Virginia Theological Seminary. He will for the present reside in Burlington, and will be employed in mission stations under the direction of the Bishop Coadjutor.

DEACON AND PRIEST

SOUTH CAROLINA—On Sunday, May 23d, at Calvary Church, Charleston, S. C., the Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, ordained deacon Mr. WILLIAM M. MORGAN, and advanced to the priesthood the Rev. WILLIAM E. FORSYTHE. The candidate for deacon was presented by Archdeacon Baskervill, and the candidate for the priesthood by his father, the Rev. A. M. Forsythe.

The clergy taking part in the laying on of hands of the candidate for the priesthood were Archdeacon Baskervill, the Rev. A. M. Forsythe, the Rev. C. A. Harrison, and the Rev. George E. Howell.

PRIESTS

MAINE—On Wednesday, July 14th, at the Cathedral Church of St. Luke, Portland, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, advanced to the priesthood the Rev. KIRBY WEBSTER. The sermon was preached by the father of the candidate, the Rev. Francis E. Webster, rector of Christ Church, Waltham, Mass. The candidate was presented by the Very Rev. J. Arthur Glasier, Dean of St. Luke's Cathedral. The Litany was read by the Rev. Stephen Webster, brother of the candidate, and the Bishop was assisted in the celebration by Canon E. A. Pressey and the Rev. George C. DeMott, of Portland. The Rev. Frank Walker, of Portland, acted as the Bishop's chaplain.

The Rev. Kirby Webster is to continue as assistant at St. Luke's Cathedral, Portland.

SOUTHWESTERN VIRGINIA—On Tuesday, July 13th, the Rev. LYNNE BURGOYNE MEAD was ordained priest by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, in Christ Church, Roanoke. The Rev. Carleton Barnwell, rector of Grace Church, Lynchburg, preached the ordination sermon. The candidate was presented by his father, the Rev. G. Otis Mead, rector of Christ Church, Roanoke. The Rev. Alfred Rives Berkeley, rector of St. John's Church, Roanoke, said the Litany. The Epistle was read by the Rev. David H. Lewis, of St. Paul's Church, Salem, and the Gospel by the Rev. Dr. Robeson.

Participating in the laying on of hands were all the clergymen heretofore mentioned and, in addition, the Rev. Messrs. James A. Figg, of Christiansburg, and Josiah R. Ellis, of Pedlar Mills, and Frank Mezick, of Arrington.

The Rev. Mr. Mead has two churches under his care: Christ Church, at Schuyler, Nelson County, and Emmanuel at Madison Heights, Amherst County.

WYOMING—On the Third Sunday after Trinity, the Rt. Rev. N. S. Thomas, D.D., Bishop of the diocese, ordained to the priesthood the Rev. HALE B. EUBANKS. The candidate was presented by his father, the Rev. R. P. Eubanks, rector of St. Andrew's Church, Basin, where the ordination took place. He also read the Gospel and assisted the Bishop in the celebration. The new priest will continue his work as vicar of the Snake River missions, with headquarters at Dixon. He is a graduate of Nashotah Seminary.

DIED

HARRISON—Entered into Life Eternal, June 23, 1926, JOHN A. HARRISON, of St. Louis Co., Mo., beloved son of Metta F., and the late Judge J. A. Harrison, and nephew of the Misses Kate and Emma Harrison, of Demopolis, Ala. "The gift of God is eternal life through Jesus Christ our Lord."

JOYCE—Entered into Life Eternal, at New Haven, Conn., on Tuesday morning, July 13, 1926, the Rev. ELISHA BROOKS JOYCE, D.D., rector emeritus of Christ Church, New Brunswick, N. J. Services took place at Christ Church, on Friday afternoon, with burial in the adjoining churchyard.

TAYLOR—EUGENE LINCOLN TAYLOR, faithful parishioner of Calvary Church, Rochester, Minn., fell asleep in Jesus at his home, on the morning of July 13th.

"After life's fitful fever he sleeps well."

MEMORIAL

William Burling Abbey

In dear memory of WILLIAM BURLING ABBEY, sometime warden of St. Elisabeth's Church, Philadelphia. Entered into the rest of Paradise, the evening of the Eighth Sunday after Trinity, July 29, 1917.

"Where loyal hearts and true Stand ever in the light."

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POSITIONS OFFERED

CLERICAL

ASSISTANT PRIEST, CATHOLIC; IDEAL climate and country in southern California. Stipend \$75.00 per month; board and room in rectory. Apply E. T. G., 8750 GOETHE STREET, Detroit, Mich.

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.

PRIEST, CATHOLIC, PREFERABLY UN- married, wanted for instructorship in Latin and Greek in Church school in September. Reply giving references to Box 613, LIVING CHURCH, Milwaukee, Wis.

WANTED—A YOUNG UNMARRIED priest, as curate in a parish in large midwestern city. Must be a Catholic Churchman, capable of singing services. Salary \$1,800. Address F-649, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS OR PARISH VISITOR WITH training for small active parish in New York City. Interesting work. Salary \$1,200. Address Box 113, Fort Montgomery, N. Y.

STENOGRAPHER. YOUNG WOMAN FOR permanent position. College office. Applicant must be well trained, alert, and keen for advancement. Experience not essential but candidate must have high mental and personal qualifications. College degree desirable but not essential. Address C-647, care THE LIVING CHURCH, Milwaukee, Wis.

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.

WANTED—A LADY OF GOOD EDUCA- tion, not too young, as secretary and companion to a blind lady in Massachusetts, one who can read aloud well a necessity. No menial duties. Liberal salary. Address W-648, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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, 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 DESIRES PARISH CURACY, OR supply. Address P-622, 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.

SUCCESSFUL RECTOR DESIRES NEW work in fall. Catholic. Box 644, 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

CHURCH WOMAN DESIRES POSITION AS executive secretary to bishop, dean of a Cathedral, or rector of large city parish. Capable of taking responsibility, active in Church work. Best of references from bishops, clergy, and laymen. Address Box M-646, care LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST AND CHOIRMASTER QUALI- fied to give a real Church service. Communicant, twenty years' experience, married, excellent record, desires position. Box 645, 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

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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.

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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.

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.

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

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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, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan), Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

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

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SISTERS OF THE HOLY NATIVITY

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS. The clergy are cordially invited to attend a retreat to be held under the auspices of the Brotherhood of the Way of the Cross at Adelynrood, beginning the evening of Tuesday, September 14th, and closing Friday morning. Conductor, the Rev. Herbert Hawkins, O.H.C. Charges \$6.00. Those proposing to attend should notify the SECRETARY, Adelynrood, South Byfield, Mass.

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

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

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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.

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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.

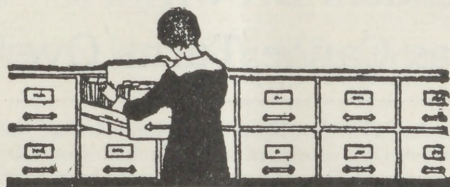
WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

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.

ONE FACTORY in Japan in 1862; now, 44,000 factories. In Osaka alone, the commercial center of Japan, in factories employing fifteen persons or more, there are 34,400 children under fifteen years of age.

Not one union educational institution in all Asia twenty-five years ago. Today there are 12 in Japan, 11 in Korea, 70 in China, 6 in the Philippines, 18 in India, 117 in all.—*Church Missionary Review.*

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.

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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 Association for the Study of Negro Life and History, Inc. 1538 Ninth St., N. W., Washington, D. C.

The Mind of the Negro as Reflected in Letters Written During the Crisis, 1800-1860. By Carter Godwin Woodson, Ph.D., editor of the *Journal of Negro History*; author of *A Century of Negro Migration*, etc., etc. Price \$5.25 by mail.

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

The New Japanese Womanhood. By Allen K. Faust, Ph.D., president of Miyagi College, Sendai, Japan. With Preface by William E. Lampe, Ph.D. Price \$1.50 net.

The Macmillan Co., 60 Fifth Ave., New York City.

Red Oleanders A Drama in One Act. By Rabindranath Tagore. Price \$2.00.

Marshall Brothers, Ltd. London, England.

Man Created During Descent at the beginning of the New Stone Age, that is, not more than about five or seven dozen centuries ago. By the Rev. Morris Morris, M.Sc., late Research Scholar in Geology in the University of Melbourne; author of *New Light on Genesis, or Creation During Descent in the Scriptures.*

BULLETINS

Department of Publicity., 281 Fourth Ave., New York City.

Report of Income and Expenditures for 1925 with Comparative Figures for 1923 and 1924. Issued by the Department of Finance Bulletin No. 55. Series of 1926.

Official Bulletins of the National Council of the Protestant Episcopal Church.

ACTIVITIES IN JAPAN

TOKYO, JAPAN—An event which in Japan is regarded with more importance than almost any other is the consecration of a church; the reason for this no doubt being that we have so few occasions to enjoy one. On St. Barnabas' Day Bishop McKim consecrated the new St. Barnabas' Church at Kusatsu for the leper colony.

This work begun some fifteen years ago among a few scattered lepers has grown wonderfully, and is destined to become still greater; the Church has only now got her real objective in sight. Fr. Nuki and Miss Cornwall-Legh, the latter of whom is well known to readers of THE LIVING CHURCH, writes me, "the church will hold 150, but opens in such a way that twice that number could get together on occasion." And again, "we need a sanctuary carpet which will cost at least 267 yen, and some other things." Of course, it will be without "the other things," and I

believe the editor of THE LIVING CHURCH would forward me that amount for her from anyone who desired to assist those poor souls in furnishing their church, although I have not asked his permission to this. The writer organized this work; was the first priest-in-charge, and can vouch for its needs.

THREE NATIVE PRIESTS ORDAINED

On Trinity Sunday Bishop McKim ordained to the sacred priesthood the Rev. Messrs. R. Okamura, I. Odake, and T. Kimura in All Saints' Church, Hirosaki, Tohoku district. All Saints' Church was built by the present Bishop of Kyoto, and is one of the best in that district. The Rev. John C. McKim, whose residence is Koriyama, Fukushima Ken, was placed in charge of that district after the consecration of Dr. Nichols to Kyoto.

MEMORIAL FOR DR. CORRELL

The Rev. Irvin C. Correll, D.D., who died on June 16th en route from United States to Japan and was buried at sea, will be remembered longest by his fine work in Tsu, and the Church and parish buildings there are a standing memorial to his genius. The past few years were given to the Sei Ko Kwai Publishing Society, and his efforts to establish for the Church in Japan a publishing society that should be her own are well known; almost all our publications at present since the earthquake are the result of his hard work. A memorial service was conducted at St. Paul's University chapel, attended by Bishops McKim, Nichols, Basil, Suffragan Bishop Reifsnider of North Tokyo, and a large congregation of both Japanese and foreigners. May he rest in peace.

DANGER IN NEW LAW

A new law recently passed by the government with the object of bringing religion under departmental control, is giving the bishops and others food for serious thought. Some feel it is aimed at other than Christianity, but a paternal government whose claims reach so far as this, makes one feel that complacency is a dangerous attitude to assume. For example I find the following:

"Religious bodies shall be under the control of the Minister of Education . . . The Minister of Education may delegate any part of his authority to the local magistrate,"

which is not encouraging, to say the least.

It seems further that some rearrangement of the Church's constitution will be found necessary as the act recognizes but one head. If this be so, the Church must organize herself into a province with an archbishop, by whom all licenses must be issued to priests and others engaged in religious work, and will call for ecclesiastical machinery that will make a serious drain on the present inadequate finances.

I cannot but feel Japan would have been better advised to permit religion to proceed quietly along its way as it has in the past, without putting further impediments in its path, especially at a time when those in authority are lamenting that the morals of the youth of the nation are growing tremendously lax.

Without making invidious comparisons, history has a remarkable record of religious decadence when united to and under state control; Japan has a good example of this in the Twelfth Century when Buddhism was recognized as the state religion.

Most of those who can, are leaving the levels for the mountains to escape the terrible heat and humidity which kills so many of our people during July and August; so to use a Japanese expression "please be careful of your health now."

R. W. ANDREWS.

Eleven Brotherhood Leaders Drown in Ontario as Canoe Turns Over

Robert Shea-Butcher Gives Life to
Aid Others—Rev. F. H. Cosgrave
New Trinity Provost

The Living Church News Bureau
Toronto, July 24, 1926

THE CAPSIZING OF A "WAR CANOE" near Long Point, Balsam Lake, Ontario, where the Brotherhood of St. Andrew was holding its annual leaders' camp for older boys, has plunged the Church, the Brotherhood, and eleven families into mourning. The thirty-foot canoe with fifteen occupants, in charge of Robert Shea-Butcher, field secretary of the Brotherhood of St. Andrew in Canada, and Arthur Lambden, of Galt, the adjutant of the camp, left the camp at 7:30 P.M., to go to Coboconk for supplies. About eight o'clock the accident occurred, plunging the whole party into the water. For a while the party clung to the upturned canoe and endeavored by paddling with the other hand to reach the shore about three-quarters of a mile away. After a while one lad dropped off and sank from sight. Mr. Shea-Butcher, who, because of an injured knee cap, could swim but little, declaring he was a dead weight, heroically dropped off to give the others a better chance. His efforts to swim proved unavailing and having lived for the boys of the Church, he gave his life for the group then in his charge. One of the boys, Raymond Allan, a strong swimmer, attempted to swim ashore to give the alarm, but was seen to disappear. It was now dark, and one by one, in spite of the efforts of their comrades, dropped from the slippery canoe and sank in the deep waters of the lake. About 2 A.M. the canoe drifted ashore with four survivors, Arthur Lambden, of Trinity Church, Galt, the adjutant of the camp, who by swimming around the canoe repeatedly helped others to remain in touch, William Wigginton, George Waller, and Leonard O'Hara, all of St. James' Cathedral, Toronto. Their landing was on an island where they lay in an utterly exhausted condition till early morning. It was nearly two in the afternoon before, after several efforts, they crossed in the upright canoe to the camp side of the lake and made their way through the bushes in an utterly exhausted condition to the camp.

Canon Vernon, general secretary of the Council for Social Service, and Canon Simmons, of the Diocese of Honan, China, who were to give a series of talks to the boys, fortunately reached the camp for this purpose half an hour after the arrival of the survivors, and, as the camp director had been lost and the camp adjutant, who survived, was in a state of collapse, took charge of the camp. They at once secured a complete list of the victims, which was wired from the nearest telegraph station seven miles away to the Rev. W. J. Swan, associate director of the camp, with the request that the news be at once broken to the parents. With the aid of nearby campers' motors the remaining boys, fifteen in all, were got off by the afternoon train from Kirkfield, nine miles off. Neighboring farmers and campers at once collected and began to search first the shores and then the lake for survivors or bodies, but without ef-

fect. Subsequently a government tug, the life-saving crew of the Harbor Commissioners at Toronto, who came up by motor, and a provincial government airplane were added to the hosts of searchers. At the time of writing no bodies have yet been found.

The lost are Robert Shea-Butcher, field secretary of the Brotherhood and till recently in charge of boys' work at St. James' Cathedral, Toronto; John Wigginton, Frank Burkitt, Walter Burgess, Gordon Heale, all of St. James' Cathedral; Harold Bakewell and Joseph Edwards, both of St. Chad's, Toronto; Vernon Clarke, of St. Matthias', Toronto; Oliver Mardell, of St. Clement's, North Toronto; Harry Mills, of Trinity Church, Galt; Raymond Allan, of All Saints', Peterborough. All of them were leaders in boys' work in their respective churches.

The heroic passing of Robert Shea-Butcher, a leader in boys' work and an enthusiast on the camp idea, at the early age of thirty-one, is a tremendous blow to the Brotherhood of St. Andrew. He was an enthusiastic camper and an expert canoeist, and for a number of years had conducted not only a leaders' camp, but a series of other camps for younger boys.

NEW PROVOST OF TRINITY COLLEGE

The post of provost of Trinity College, vacated by Dr. Seager's appointment to the bishopric of Ontario, has been offered to and accepted by the Rev. F. H. Cosgrave, at present on a vacation at Oxford, England.

The new provost is no stranger to Trinity and to the University of Toronto. From 1909 until 1922 he was professor of Hebrew and dean of Divinity in the college, winning, by his attractive personality, a host of devoted friends, and by his ability as a scholar and a preacher, a national reputation. For a number of years he served on various committees of the diocesan, provincial, and general synods, being especially interested in educational work. Several summers spent in mission work in the West, as well as his familiarity with conditions in the East, fit him particularly for the leadership of Trinity, the Church University of Ontario.

Mr. Cosgrave, a son of an old Irish family, was born in 1880 at Glebelands, Kilsallaghan, County Dublin, his father, the late Frederick Cosgrave, being a justice of the peace and a landed squire. MacDowel Cosgrave, late physician-in-ordinary to the Lord Lieutenant of Ireland, and the Rev. William Frederick Cosgrave, Canon of the Cathedral at Durham, as well as the late Sir George Kirkpatrick, at one time Lieutenant-Governor of Ontario, are his cousins.

He received his early education at Corrig College, near Dublin, and later entered Trinity College, Dublin, taking his degree with the medal in ethics and logic in 1902. After a distinguished career in the theological department, he was ordained deacon by the Bishop of Durham in 1904, and priest in 1905, becoming curate at West Hartlepool in the same year. In 1907 he was invited by the Rev. Dr. T. C. S. Macklem, then provost, to come to Trinity as professor of Hebrew, in which subject he was known to be a scholar, and in 1916, when Dr. Stannage Boyle resigned the position to accept the

presidency of King's College, Windsor, he was appointed dean of Divinity. On the retirement of Dr. Macklem, Mr. Cosgrave also withdrew from the college.

When he left the college in 1922, Mr. Cosgrave became assistant rector of St. Clement's Church, Eglinton. Last spring he declined the appointment as rector of St. George's Cathedral, Kingston, and dean of Ontario. He is unmarried.

He will be the sixth incumbent of that office, and the first Irishman and graduate of Trinity College, Dublin, to hold it. The first provost was the Ven. George Whitaker, who was succeeded by the Rev. Canon Body, the latter in turn being replaced on his retirement by the Rev. Canon Welch. All three of them were graduates of Cambridge, as was the fourth provost, the Rev. Dr. T. C. S. Macklem, who was, however, a Canadian by birth. The Rev. Dr. Seager, Bishop-elect of Ontario, is the only graduate of Trinity College who has later returned to its halls as its administrative head.

A NEWFOUNDLAND COLLEGE FESTIVAL

ST. JOHN'S, NEWFOUNDLAND—Newfoundland's theological seminary, historic Queen's College, whence have gone forth so many missionaries to the bleak Newfoundland and Labrador coasts, held a festival and commemoration service on June 19th. Matins was said in the Lady Chapel of the Cathedral at 7:30, and at 8 o'clock the Holy Eucharist was celebrated at the high altar, with special commemoration of founders, benefactors, and departed alumni, and prayers for divine blessing on the college and its work.

At 11 o'clock there was a special service of commemoration with sermon and *Te Deum*, the Lord Bishop of the diocese, visitor of the college, being present attended by all his chapter. A great procession of clergy, led by processional cross, passed around the north side of the Cathedral and entered the west doors. The Cathedral banner, borne by one of the students, preceded the capitular clergy, who were followed by the lecturers, the vice-principal and the principal of the college, and the Lord Bishop, vested in cope and mitre, his chaplain bearing the pastoral staff. The sermon was delivered by the Rev. Arthur Tulk, rector of Pouch Cove and rural dean of Avalon.

At the alumni luncheon following the commemoration service, the Bishop-visitor presided, and toasts were enthusiastically drunk to the King, the College, and the Guests.

NEW CALIFORNIA CHURCH

SAN FRANCISCO, CALIF.—The cornerstone for the new \$100,000 St. Paul's Church, Burlingame, was laid on Sunday, June 27th, by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, assisted by the Ven. A. W. Noel Porter, Archdeacon, and the Rev. William A. Brewer, rector of the parish. The ground was broken six weeks ago and the foundations are now completed.

The property is located on El Camino Real and Occidental Avenue, on each of which it has 300 feet frontage. The lot is valued at \$25,000, and the contract calls for an expenditure of \$51,000 for the new church, in addition to the cost of equipment and furnishings. It will be of Fifteenth Century gothic style, and will have a seating capacity of over four hundred persons. Present plans call for completion of the church before Christmas.

New York City Mission Brings Relief to Many in Hot Weather

Restoration of St. Paul's Chapel— Summer Notes of New York

The Living Church News Bureau
New York, July 24, 1926

WITH THE BEST OF THE COUNTRY, New York has been, and still is, experiencing extremely hot weather. High temperature here is usually accompanied with great humidity and both are felt, especially, in the cramped tenements of the East Side. Sidewalks and fire-escapes are crowded by those seeking the most comfortable spots available. Inarticulate blessings are poured upon the city administration which sends its men around to turn on the hydrants that the youngsters, clad in bathing suits, may have a cooling experience. Those unable to get in the course of the streams are by no means averse to lying in the gutters to have the benefit of the water as it comes along.

One cannot appreciate the work of the City Mission Society in bringing relief to the poor in mid-summer until he has seen the conditions under which the tenement-dwellers are obliged to live. The following account of the society's seasonal activity is a fine record of relief work carried on by them under the auspices of our Church.

"On July 24, two hundred mothers and children put out from the Grand Central Station for a four weeks' outing at Sarah Schermerhorn Convalescent and Fresh-Air House, the Episcopal City Mission Society's unique fresh air center at Milford, Conn., on Long Island Sound.

"In this party there is never probably a more appealing group than the one hundred small boys who will spend their vacation at Camp Bleeker on the Schermerhorn estate.

"Big persons have always had more or less attention when it came to their vacation needs. But the little fellows from eight to ten have often been left at home. It was for this particular group that Camp Bleeker was established at Milford, just one hundred yards back from the big house where mothers and little children enjoy their summer outings. This means that for the boys who are not accustomed to separation from mother there is a possibility of vacationing comparatively near to her.

"Trained boy-leaders plan each day's program for the maximum of exercise, outdoor recreation and constructive play. The army method of sharing duties is observed in the matter of food preparation and care of the tents. Last year Camp Bleeker gave three hundred and fifty-six boys the pleasure of relief from the hot pavements and the joy of nature's 'good old summer time.'

"Last year during the summer season alone, 1,486 mothers and children enjoyed vacation periods at Schermerhorn estate."

RESTORATION OF ST. PAUL'S CHAPEL

One of the chief points of interest in New York to the visiting Churchman is old St. Paul's Chapel at Broadway and Vesey. To some it appeals by reason of its age, being the most venerable of the city's churches. It was erected in 1766, then among the fields of up-town Manhattan, escaping the great fire which destroyed much of the city because it was beyond it. Today it is several miles below the residence section. Others come to St. Paul's, drawn by the historical significance of the building. Erected a decade before the Declaration of Independence was signed, the church of General Washington, and the place to which the inaugural party adjourned immediately following the induction into office of the nation's first President, where today his pew may be visited; these facts attract many, especially at this time of the year. To the

Churchman, all these make their appeal; and he adds to them the value of the chapel's influence with its doors always open and its ministrations always available, an effective reminder of the place of the spiritual in the business life of the city. The old chapel seems diminutive in size today as towering structures overshadow its spire, especially as it stands almost next door to the world's tallest building; yet there is an appealing dignity in the sight of this venerable church, Broadway on one side and its quaint churchyard on the other, the sole survivor in its neighborhood of Revolutionary days.

It is just a year ago that work was begun on old St. Paul's, looking to the restoration of the interior to an appearance in keeping with its age and history. The work has attracted national attention. Today the visitor to the chapel sees the chancel and sanctuary decorated anew, giving a Colonial effect that is most satisfactory and pleasing, and which makes

one a bit impatient for the completion of the work.

NEW YORK NOTES

The walls of the nave of the great Cathedral are rising quietly but with amazing speed. Already a height of sixty-one feet has been reached, bringing the walls well above the top of the aisle windows. One standing at the east end of the nave is now able to visualize the vastness and the grandeur that the completed Cathedral will have.

Bishop Darst of East Carolina begins tomorrow at the Cathedral a preaching engagement covering three Sundays.

On Monday, the 26th, a memorial service will be held at the outdoor pulpit, Huntington Close, at Grace Church, Broadway and Tenth Street. It will honor the memory of one of the great rectors of that parish, the Rev. Dr. William Reed Huntington, for whom the close is named. Monday is an anniversary of his death; the address will be by the Rev. W. B. Eddy, a former associate of Dr. Huntington's in the work at Grace Church.

A neighbor play-yard with swings and sand-pile was opened at All Saints' Church, Henry Street, last Monday.

HARRISON ROCKWELL.

Washington Summer Activities

Summer Schools and Vacations— Death of Prominent Physician— Men's Clubs to Meet

The Living Church News Bureau
Washington, July 23, 1926

SUMMER SCHOOLS ARE ENGAGING THE ATTENTION of those Washington Churchmen who are still in and about the city. The Blue Mountain Conference, in which Washingtonians are so deeply interested, began its sessions in Hood College, Frederick, Md., Sunday, July 18th. Reports coming to the city indicate an excellent enrolment of Church workers, who are finding the courses, which have been outlined in THE LIVING CHURCH, interesting and helpful. A number of missionaries, both of the domestic and of the foreign field, are in attendance.

What promises to be an interesting Conference on Rural Church Week convenes today at the University of Maryland, College Park, Md., just outside the city. It is to be the final feature of the Rural Life School for Ministers that has been in session at the university since July 12th. The Church will be represented at this conference by the Rev. Ronalds Taylor, the Church's student chaplain at College Park, and the Rev. C. W. Whitmore, rector of the associated parishes of St. Mary's County in Southern Maryland.

VACATION TIME

Many of the clergy of Washington have left the city for the summer, leaving, however, supplies in their place so that the services may go on uninterrupted.

Bishop Freeman is at Sorrento, Maine, while Bishop Rhinelander and Dean Bratenahl are at Gloucester, Mass. The Rev. Frs. Anderson and Atkinson have gone to Italy, and Drs. Dimon and H. S. Smith have gone to Europe. Dr. Johnston, of St. John's, has gone to Nova Scotia, and the Rev. D. Wellington Curran is to have his vacation in Canada. Dr. Pettus is on Nantucket Island, and the Rev. J. B. Phillips is on Cape Cod. Canon Bohanan is to motor through the Adirondacks. A

noteworthy vacation trip is that of the Rev. Dr. C. Ernest Smith, who goes from here to San Francisco and will return by sea via the Panama Canal. The Rev. H. T. Cocke, of Chevy Chase, is at Avon-by-the-Sea, N. J.

DR. LUCE'S DEATH

Charles M. Luce, M.D., a prominent Churchman, World War veteran, and Washington physician, died at his summer home in Gloucester, Mass., July 17th, and was buried from St. Mark's Church by Dr. Pettus, in Arlington Cemetery, July 20th.

During the war he commanded a hospital at Gondrecourt, France, with the rank of lieutenant-colonel, and received special commendation for his services. In Washington he was prominent as a practicing physician in the south-east quarter, and was a member of a number of local organizations.

MEN'S CLUBS TO MEET

At a recent meeting of the executive committee of the Men's Club of St. Stephen's Church, Washington, plans were initiated for a general meeting of all the men's clubs of the Church in the District of Columbia. The meeting will be called in the early fall, to convene probably at St. Stephen's Church. The object of the meeting is to bring about a more general acquaintance among the men of the various parishes in the city.

A MISSIONARY SPEAKS

Miss Sarah Ashhurst, principal of All Saints' School, Guantanamo, Cuba, was the speaker at an informal gathering at the Church of the Advent, Washington, on the evening of July 18th, at which time she described her work. Miss Ashhurst is attending the Blue Mountain Conference at Frederick, Md., and is accompanied by the Senorita Teresa Cubria, a native teacher in All Saints' School.

THE MANAGER of the Copley Theater, Boston, has joined the number of managers who decree that no trained animal acts shall take place in their theaters.

ILLINOIS CHURCH CELEBRATES JUBILEE

BLOOMINGTON, ILL.—Celebration of the fiftieth anniversary of St. Matthew's Church on Thursday, July 15th, was marked by impressive services, beginning with a celebration of the Holy Communion at seven o'clock and continuing throughout the day.

The principal event of the way was the celebration of solemn High Mass at ten-thirty by the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, assisted by the Rev. Jay G. Seacord of Oconomowoc, Wis., former rector, as deacon, and the Rev. Frank H. Weichlein, rector of the Church of Holy Communion, Maywood, Ill., as subdeacon. The Rev. Percy C. Webber preached the sermon.

An honored guest was the Rt. Rev. Philaretos Johannes, Greek Orthodox Bishop of Chicago, who assisted Bishop White in the service.

Beginning at ten o'clock an organ prelude was played by Mrs. James Reeder, preceding the arrival of the procession. At ten-thirty the procession, headed by crucifer and choir, made its way to the church from the Masonic temple, where the clergy had vested. A long train of ecclesiastical dignitaries of both the American and Greek Churches took part in the procession.

The music of the Mass was Gounod's *Mass of St. Cecilia*, which was sung by a vested choir made up of members and soloists from various Bloomington churches. Owing to the illness of the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, Archdeacon Webber, uncle of the Rev. J. H. Webber-Thompson, rector of the church, delivered the sermon, taking as his topic, *What Has God Wrought?* He said in part:

"Said Bishop McLaren, as he laid the corner-stone of this church in 1876, 'There is chiseled upon this corner-stone, though

not by man chiseled, the words: 'This church is to be the church of the living God,' and it has been more and more so even to this year of Jubilee.

"Crowned by this Eucharistic service, made possible by hearts aflame with love of Jesus' name, fathered by that young man friend called lovingly by you, Emmett, this church was dedicated to stand according to the Bishop's words, as a protest against atheism, false science, false intellectualism, and false humanitarianism."

Letters and telegrams of congratulations were received from all parts of the country, and included congratulations from the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and president of the Province of the Midwest, and from the Bishop and Bishop Coadjutor of Milwaukee; the Bishop of Fond du Lac; the Bishop and Suffragan Bishop of Chicago; the Bishop of Indianapolis; the Bishop of Quincy; and the Bishop of Iowa.

In the afternoon of the Jubilee day baptismal services were held in the church by Bishop Philaretos, who preached a sermon in Greek. The festivities were concluded with a Jubilee banquet in the dining room of the First Baptist Church.

AMERICAN BIBLE SOCIETY WITHDRAWS FROM EXPOSITION

PHILADELPHIA, PA.—The American Bible Society, an inter-denominational organization serving all Churches in the work of translating, producing, and distributing the Scriptures both at home and abroad, has cancelled its contract for an exhibit at the Sesqui-centennial International Exposition.

This action is in keeping with the actions of a number of other prominent religious organizations that have thus protested the alleged violation of the law.

The American Bible Society had planned an exhibit of two booths which would

have been the center of the religious exhibit in the Educational Building. Other religious organizations would have linked up to this display by special features showing the Bible as the center of religious education and source of inspiration.

MISSIONARY'S HOME BURNS

MOBILE, ALA.—Fire destroyed the home of Dr. and Mrs. R. C. Macy, veteran missionaries in Baldwin County, Alabama, July 15th. Nothing was saved. Mrs. Macy and her ten-months-old grandson were alone at the time but escaped injury.

DR. GRANT JOINS BERKELEY FACULTY

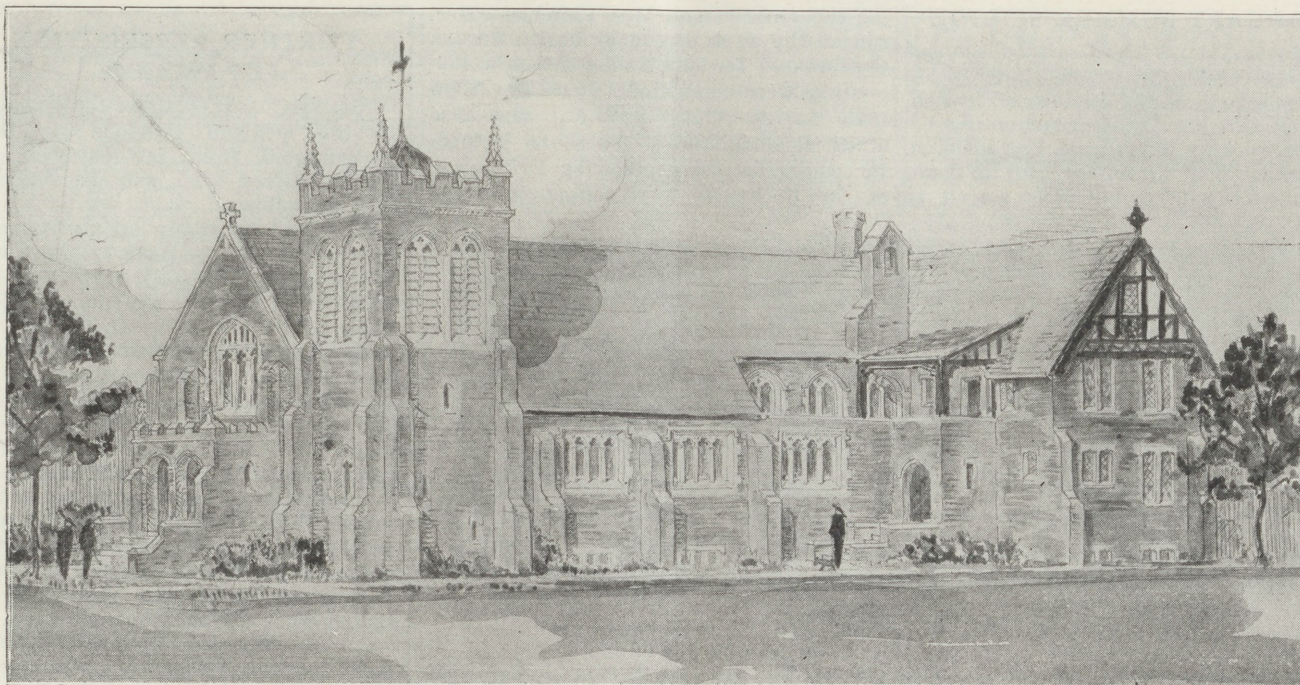
MIDDLETOWN, CONN.—The trustees of the Berkeley Divinity School have elected the Rev. Dr. Frederick C. Grant, lately Dean of Bexley Hall, to the chair of Systematic Theology. Dr. Grant will begin his duties at the opening of the school year in September. The headquarters of the *Anglican Theological Review*, of which Dr. Grant is editor-in-chief, have already been moved to Middletown.

Dr. Grant was born in Beloit, Wis., in 1891. He was educated at Lawrence College, Appleton, Wis., and at Nashotah, the General, and Western seminaries, from the last-named institution receiving a doctor's degree (*magna cum laude*) in 1922. In 1920 he became rector of Trinity Church, Chicago. During the four years he spent in Chicago Dr. Grant took a leading part in many charitable and civic activities. He was chaplain of the diocesan Brotherhood of St. Andrew, and president of the Chicago Society of Biblical Research. He was particularly interested in religious education and was chairman of the diocesan department of religious education.

In 1924 Dr. Grant became Dean of Bex-



EMMANUEL CHURCH, CLEVELAND, OHIO
Showing the service of consecration and celebration of semi-centennial
(See THE LIVING CHURCH of July 10th.)



PROPOSED ST. ANSGARIUS' CHURCH, CHICAGO
To serve the revived Swedish congregation under the Rev. William Blomquist
(See Chicago letter in THE LIVING CHURCH of July 24th)

ley Hall. He brought the number of students at Bexley up to thirty-four, the largest number in the history of the institution. He succeeded in raising a much needed endowment of \$300,000. Bishop Vincent says, "Dr. Grant did wonders in putting into Bexley new life, ideals, organization, administration. . . his resignation is a real calamity."

Dr. Grant is a brilliant scholar and an inspiring teacher. Besides numerous magazine articles, he is the author of *The Life and Times of Jesus*, *The Early Days of Christianity*, and *The Way of Peace* (devotional addresses). He contributed *The Life of Paul* to volume 1 of the recently published *Outline of Christianity*, and a work of his entitled *The Economic Background of the Gospels* is to be published this fall by the Oxford University Press, London. He is now preparing a lesson series for the Methodist Board of Publication on the geography of Palestine entitled *The Land and the Book*. In 1913 Dr. Grant married Miss Helen Hardie, daughter of George F. Hardie, a vestryman of St. Luke's Church, Evanston, Ill. They have two children.

CLOUDCROFT CONFERENCE

CLOUDCROFT, N. M.—A conference for the Districts of Arizona, New Mexico, and North Texas, was held at Cloudcroft, June 15th to 18th.

While the purpose of the conference was primarily to consider the advisability of holding the annual Conference for Church Workers, the program, modified on account of the inability of many to attend, was very helpful and interesting, especially so the intimate morning talks by Bishop Howden to the clergy.

An enthusiastic endorsement was given by those in attendance to hold another conference next year and a tentative program was outlined stressing religious education and young people's work.

It was decided to have instruction for Church school teachers which would enable them to secure credits toward a diploma from the National Teachers' Association. The women's organizations of the three districts are to be invited to participate and to put on programs of their own. There will be a "lay readers' clinic" if a

sufficient number of lay readers can attend.

It was a great disappointment not to have the Bishops of Arizona and North Texas present, but imperative engagements kept them away.

CHURCH UNITY CONFERENCE

SOUTH BYFIELD, MASS.—A conference on missions and on Church unity was held July 16th to 20th at Adelynrood, South Byfield, the summer home of the Companions of the Holy Cross. It was entitled "A Conference on the Kingdom of Christ."

The sessions were opened by Bible reading, prayer and hymn. Very able papers were read on the following topics:

- Prayer as the Greatest Need of Our Missions Today.
- Christian Missions in Relation to New Nationalism and to Other Religions.
- Christian Missions as a World Force.
- The Most Important Fact in the Present Age.
- Some Hindrances to the Extension of the Kingdom of Christ.
- How May We Meet the Challenge of America's Unchristian Background.

A celebration of the Holy Communion

was held each morning. The Rev. Floyd Tomkins, Jr., conducted a day of devotion on Sunday; and noon-time intercession services were held on other days by the Rev. George F. Degen and Miss Emily M. Morgan.

The open discussions following each paper were most illuminating, as several members of the audience had recently spent more or less time in the Far East, or had been in close touch with mission work during a life-time.

In the first session of the day of devotion, Mr. Tomkins outlined the attempts made in various parts of the world in recent years toward Christian reunion. He mentioned among others the Stockholm conference, and the Malines Conversations; and he spoke of the Conference on Faith and Order to be held at Lausanne in 1927. On Sunday evening he conducted a round table discussion in which members of different communions took part. Mr. Tomkins warned against haste and self-will in approaching the subject of reunion, likening it to the very gentle and deliberate loosening of a tangle of yarn, in which even slight "pulling" brings disastrous results.

Doxology . . . Presentation of Alms

OUR SAVIOUR
J. A. THOMAS.

THOS. KEN.

Praise God from whom all blessings flow; Praise Him, all creatures here be-low;

Praise Him a-bove, ye heav'n-ly host, Praise Fa-ther, Son and Ho-ly Ghost.

A NEW DOXOLOGY SETTING

Composed by Mr. James A. Thomas, of the Church of Our Saviour, Chicago

GEARHART SUMMER SCHOOL

GEARHART, ORE.—The Gearhart summer school, formerly known as the Oregon summer school, of the Diocese of Oregon, was held this year at Gearhart-on-the-sea, for ten working days, June 19th to 30th. The school had advertised that it could care for only fifty, but was forced to

ing tuberculosis, and Mrs. Florence Pater-son on the work of county health nurses. Conferences for the Young People's Fel-lowship were conducted by the Rev. Ken-neth L. A. Viall, S.S.J.E., who also acted as chaplain. A course of lectures for clergy only was given by Dr. Gowen of the University of Washington in the



GEARHART SUMMER SCHOOL GROUP

enlarge its capacity to take in seventy, in addition to the faculty.

Courses were conducted in the follow-ing subjects: Religious Education, by Prof. E. Waite Elder, of Denver, Colo., representing the national department, two N. A. T. A. courses, The Pupil, and Church School Ideals; Missions, by Miss Grace

use of the Psalter in the Jewish and Christian Churches. Another series open to both clergy and laity was given in The Architechtonics of the Holy Euchar-ist. An enjoyable recreational program was carried out under the direction of a committee headed by Bishop Sumner.

The school now has a permanent home



GEARHART SUMMER SCHOOL FACULTY

Top row, left to right: the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, Field Work; E. Waite Elder, Denver, Colo., Religious Education.

Bottom row, left to right: W. G. Beattie, extension division University of Oregon, Social Service; Miss Grace Lindley, national executive secretary Woman's Auxiliary, Missions; the Rev. Kenneth L. A. Viall, S.S.J.E., San Francisco, chaplain and Young People; the Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon, Recre-ation; the Rev. H. H. Gowen, D.D., F.R.A.S., University of Washington, Seattle, Clergy courses.

Lindley, national executive secretary of the Woman's Auxiliary; Social Service, in which the rural problem was consid-ered throughout in order to conform with the course in Missions. The background for this was given by Prof. W. G. Beattie of the University of Oregon, followed by Miss Grace Holmes on the work of fight-

at Gearhart, and will hereafter be known by the above title. Plans are under way to care for a larger number next year. The various parishes and missions throughout the diocese were well repre-sented. There was an especially good group of clergy, and a fine delegation from the neighboring Diocese of Olympia.

FURTHER PERSECUTION IN MEXICO

NOGALES, ARIZ.—Latest developments in the Mexican religious situation, as gathered from various press re-ports received here, may be summar-ized as follows:

New and far more stringent meas-ures against non-Mexican ministers will go into effect July 31st.

Religious papers may not comment upon national or political affairs.

It is reported that President Calles has ordered all federal troops to be under arms and ready for instant ac-tion August 1st, to enforce the new de-crees.

Supplementary rules prescribe that "no minister of any religious cult may act as the director of or teacher in a private school." The schools are for-bidden to have any chapels or orato-ries, or to display any objects of re-ligious veneration.

An unconfirmed Mexico City dis-patch under date of July 23d reports the arrest on federal warrants of the Most Rev. José Maria Moray del Rio and the Rt. Rev. Pascual Diaz, Roman Catholic Archbishop of Mexico, and Bishop of Tobasco, respectively, charged with violations of the religious laws.

The Pope has threatened excommu-nication of high Mexican officials re-sponsible for anti-Catholic laws.

Expulsion of ministers, both Catho-lic and Protestant, and closing of Church schools, continues.

No further reports from officials of the Mexican Episcopal Church under Bishop Creighton's jurisdiction.

DECLINES HIGH BRITISH DECORATION

NEW YORK—Lady Surma de Bait Mar Shimun, who is visiting America in be-half of the scattered Assyrian nation, has been offered by the British govern-ment the Decoration of the Order of the Brit-ish Empire. The honor is an unusual one for a woman, as it carries with it a knighthood. It will be recalled that the same decoration was granted Sir Henry Thornton and others who rendered high service to the British nation during the Great War.

Lady Surma has not felt justified in ac-cepting the honor because her mission to America in behalf of her suffering people has failed.

The Rev. Dr. Emhardt of the National Council, who is secretary of the Assyrian Aid Commission, of which the Rev. Dr. S. Parkes Cadman is chairman, states:

"I have known Lady Surma since her first visit to London in 1920. I have vis-ited her in Mosul and with her have seen the suffering of her people. While I do not agree with her, I can readily under-stand her reason for not accepting the honor. She had come to America in the hope of obtaining sufficient financial aid to assist the Assyrian nation, which had been driven from their ancestral homes by the combined Turkish and German forces, after holding the enemy while the British troops assembled in Mesopotamia. They yielded at the same time that the Russian Army in the East collapsed, and were compelled to retreat through Persia, beset by Turk and Persian. A small rem-nant only was left. They are now scat-tered throughout the Mesopotamia low-lands. As a mountainous people greatly reduced in vitality through privation the few now remaining are unable to endure the miasmatic atmosphere of their tempo-rary home. Lady Surma had hoped to ob-

tain sufficient funds to purchase from the Kurds a section of the mountainous country in the northern part of Iraq adjacent to their former home. This would require about \$500,000, in addition to the £26,000 already raised in England. Lady Surma has come under the auspices of a committee of which the Archbishop of Canterbury is chairman. Her visit was arranged by Sir Henry Lunn as he passed through the United States in his recent trip around the world. An inter-denominational committee was formed in America, of which the Rev. Dr. S. Parkes Cadman is chairman."

Dr. Emhardt stated that Lady Surma has toured America with a well defined program. She has been enthusiastically received everywhere, and the publicity given her was most remarkable. She, however, found the people of America weary of well doing, and so far has been able to raise but little more than her traveling expenses. It is this discouragement that has prompted Lady Surma to decline the honor. She states that she cannot accept personal honors while her people suffer.

Despite the great sufferings of the Assyrians, which exceed that of any other race, their needs have not been embraced in the program of any American relief organization.

CAMP KIRK

OXNARD, CALIF.—Camp Kirk, the summer camp conference of the Brotherhood of St. Andrew for the Church boys of southern California, was held at Hollywood Beach, near Oxnard, from July 5th to 16th. In previous years this camp was conducted at a more northerly point in order to accommodate boys from both ends of California. But this year Camp Nichols was started for the boys of northern California, and Camp Kirk, now in its fifth year, was moved into the Diocese of Los Angeles.

Camp Kirk was directed by Walter Macpherson, field secretary of the Brotherhood of St. Andrew for the Pacific coast. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, was in residence as honorary chaplain, and conducted a series of conferences on Christian Manhood.

The camp chaplain, the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, was in charge of religious instruction and the daily camp services. The Rev. Stephen C. Clark, Jr., rector of St. Paul's Church, Pomona, served as athletic director, being assisted by the Rev. Lloyd Smith, rector of St. Paul's Church, Santa Paula.

The conferences on Missions were led by the Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach, while those on Religious Education were given by the Rev. Arthur H. Wurtele, rector of St. Thomas' Church, Hollywood. The Rev. David R. Covell, diocesan social service secretary, gave the instructions on Christian Social Service.

John DeW. Key, a young layman from St. John's Church, Corona, was the efficient director of personnel, while Wilfred N. Howard, of Los Angeles, gave his services as business manager. Throughout the camp W. A. Onn, a vestryman from St. Luke's parish, Long Beach, was in residence as bandmaster.

The site of Camp Kirk was a quarter of a mile from the Pacific Ocean, in a level spot protected by sand-dunes and low trees. The entire camp was housed in army tents, and was supplied with artesian water. An attractive outdoor chapel was arranged by the campers for the celebrations of the Holy Eucharist.

Forty older boys, representing fourteen parishes, were in attendance, being divided into two assemblies of four chapters each. Many of the boys were veterans of Camp Kirk in previous years, and added greatly to the high spirit of the camp.

On the evening of Sunday, July 11th, the boys of the camp were placed in full charge of the service at All Saints' Church, Oxnard. Four of the campers read Evening Prayer, the camp band of ten pieces led the singing, while the camp chaplain made the address. The church was completely filled for this unique service, held by invitation of the rector, the Rev. Allan L. Burleson.

The final event of the camp was an elaborate farewell banquet on July 15th. Speeches and the award of prizes were the order of the evening. Honors for "top man" of the camp went to John E. Boswell, of St. Luke's parish, Long Beach. The Bishops' cup for the largest parish delegation was taken home by seven boys from St. James' Church, South Pasadena.

After the banquet, the Camp Kirk Alumni Association was formed. R. Dunham Taylor, of Los Angeles, a veteran of all five camps, was elected president. Other officers include: vice-president, Sidney James, Van Nuys; secretary, Warner Gardett, South Pasadena; treasurer, John DeW. Key, Corona; and chaplain, the Rev. C. Rankin Barnes.

ANNUAL SERVICE AT HISTORIC CHURCH

RICHMOND, VA.—The annual meeting of St. Peter's Church Restoration Association, of old St. Peter's Church, New Kent County, Diocese of Virginia, was held on Sunday, July 18th.

The churches in neighboring communities, Messiah, Highland Springs, Emmanuel, Old Church, and St. John's, West Point, closed their services for the day, and united with St. Peter's for the annual day. A crowd estimated at three times as large as the capacity of the church was in attendance, and many could not get into the building. The service consisted of Morning Prayer, with address by the Rev. G. MacLaren Brydon, of Richmond, which was followed by a picnic luncheon in the church yard; the annual meeting of the Restoration Association in the afternoon, followed by Evening Prayer, and a sermon by the Rev. Lewis Carter Harrison, of Emmanuel Church, Brook Hill.

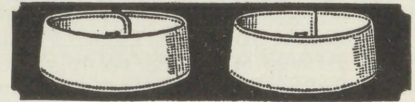
Reports made at this meeting showed the amount received and expended in the care and upkeep of the old building. The present officers of the association, Mr. D. L. Pulliam, of Richmond, president; the Rev. G. M. Brydon, secretary; and Mr. E. E. Harrison, of New Kent, vice-president and treasurer, were reelected.

Services are held regularly at St. Peter's on the mornings of the first and third Sundays in each month under the charge of the Rev. G. M. Brydon and Mr. W. R. Stansbury, lay reader, of Richmond.

A BISHOP FOR THE MAORIS

WELLINGTON, N. Z.—An event of importance in the New Zealand Church will be the selection and consecration of a bishop for the Maori people. This great step has been delayed, because at first the Maoris demanded a native Maori bishop. To this the House of Bishops would not consent, as it was felt that the special work of organizing and starting the diocese could be done best by a European bishop. To this the natives finally agreed, and the first bishop will therefore be a Maori-speaking European, assisted by several Maori archdeacons.

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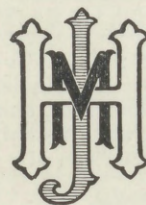
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MEMORIALS

CHURCH ARMY CRUSADERS IN ALBANY

ALBANY, N. Y.—The band of Crusaders of the Church Army of England came into the Diocese of Albany on July 10th, visiting Hudson, Catskill, Stottville, and Troy up to and including July 15th. They were received at Hudson, their first stop, by Bishop Oldham and welcomed into the diocese with his blessing.

The Crusaders came to the city of Albany on July 16th and were welcomed at the Cathedral of All Saints by Dean Carver. They held an open-air service on the Cathedral terrace that evening, at Grace Church on Saturday evening, and at St. Andrew's, West Albany, on Sunday evening. At the Cathedral and St. Andrew's the outdoor services were followed by services inside. The Crusaders also held services at St. Margaret's, Menands, on Sunday afternoon.

These ten young men were warmly welcomed, and their visit proved an occasion of spiritual enrichment to the Church and evangelical influence in the community. The services were well attended and Christian people of every name responded enthusiastically to their earnest and reasonable presentation of the Gospel. They proceeded on Monday, July 19th, to other places in the diocese, including large industrial centers like Schenectady and Gloversville, and went from this diocese into Central New York.

BETHLEHEM SUMMER SCHOOL

BETHLEHEM, PA.—The fourteenth session of the Bethlehem Summer School convened at Bishopthorpe Manor from June 28th to July 3rd.

To describe it laconically, the

Weather—absolutely perfect;

Attendance—the largest in history, 127 not including faculty;

Faculty—All present and much appreciated;

Fellowship—Most genial and Christian;

Classes—Well attended, greatly benefited;

Pennsylvania—The diocese sent twenty-seven;

Resolution—Another school next year, and "We're all coming back";

Manor Screams—The paper the pupils publish and sell for a minimum of ten cents—no limit the other way—netted \$61.17 for the work of the American Mission to Lepers.

ANNIVERSARY OF CLEVELAND CHURCH

CLEVELAND, OHIO—Among the several anniversary observances in and near Cleveland, we must not omit the celebration of the fortieth year since the cornerstone of St. Luke's, Lake and West 78th St., was laid. St. Luke's is the largest West End church.

The mission was established by Bishop Aves, while rector of St. John's, which grew into the present parish. Bishop Bedell, assisted by the Rev. Henry D. Aves, the successor of his brother at St. John's, laid the cornerstone on June 13, 1886. Many who sang in the old St. John's choir forty years ago were present in the chancel. The Rev. John R. Stalker of St. Timothy's, Massillon, former rector, preached the sermon. Dr. Leon F. Haley, present rector, read letters from the following: the Rev. L. H. Imgham, the first superintendent of the Church school; the Rt. Rev. G. Ashton Oldham, D.D., who attended the Church school as a boy; the Rev. Robert J. Freeborn and the Rev. Fred G.

Harkness, former rectors; Bishops Leonard and Rogers of Ohio. A letter was also read from the Rt. Rev. Henry D. Aves, D.D., founder of the church. During the five years' rectorate of Dr. L. F. Haley, the church has made substantial progress.

CORNERSTONE LAID FOR HACKENSACK CHURCH

HACKENSACK, N. J.—The cornerstone for St. Cyprian's colored church at the corner of First and Clay streets, Hackensack, was laid recently by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark.

The Bishop expressed the keen pleasure it afforded him to be present on such an occasion among the colored people of Hackensack. He said that the Church consisted not in buildings but in the hearts of Christians, united by the tie of love and service. Addresses were also made by the Rev. G. M. Plaskett of Orange, N. J., the Rev. G. F. Collard, of Christ Church, Hackensack, and the Rev. M. White, Bergen County Missionary. The Rev. M. J. Williams, priest-in-charge of the mission, thanked the Bishop for his interest in the work.

COPPER COMPANIES TO REBUILD CHURCH

PRESCOTT, ARIZ.—A matter of unusual interest to all concerned with the welfare and development of the Church, is that of the fall and rise of the church building in that billion dollar copper camp, known as the town of Jerome, a truly ecclesiastical name.

Last April, owing to very heavy rains, the church, which, in common with nearly all other buildings, was built on the side of a steep hill, began to slide down hill, to the great joy of many local punsters. Condemned by the civic authorities, the building was quickly razed to the ground, and Churchmen were homeless. So much for the fall of the church.

No sooner, however, had the news been broadcast, than the two large copper companies each pledged the sum of \$5,000 toward a new building, with a far more

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suitable site, upon which to erect the new church, and, whereas the rectory had been a part of the original church building, and shared in its downward career, again a copper company comes forward with an offer of one of the company officers' houses as a future home for the priest who is coming to take up this encouraging field.

In all this one recognizes the master hand of the Bishop of the district, whose motto seems to be *Pro Deo et Ecclesia*.

RACINE SCHOOL OF RELIGION

RACINE, WIS.—The Racine School of Religion opened its second year's session at Taylor Hall, Racine, on the 13th of July, with the Rev. M. B. Stewart, D.D., of Nashotah, as dean. The courses are given by the same three seminary professors as last year, with the addition of the Rev. Carroll M. Davis, D.D., who represents the national Department of Missions. The students are all at least of college grade, and some are instructors and principals of schools. There are twenty-six in attendance from many different parts of the Church and country. Four classes are held every day, and there is time enough besides for reading and recreation. Racine is at its best during the warm weather, and the school is progressing happily. The session ends on the 3rd of August.

PENINSULA SUMMER SCHOOL

OCEAN CITY, Md.—The Peninsula summer school made a new record for attendance this year, with an enrolment of 197 students, coming from Maryland, Delaware, District of Columbia, Virginia, and other points more distant. Surf bathing and fishing, as well as deep sea fishing and boating make Ocean City, the seat of the school, an attractive location, while the state high school building for the classes and St. Paul's-by-the-Sea for the services, offer facilities of the best kind for effective work. Bishop Davenport of Easton and Bishop Cook of Delaware were present throughout the session, and the Very Rev. Francis S. White, D.D., was the school pastor. Dean White's meditations on personal religion, given at Evensong, made a deep impression. A general course for clergy and laity was given by the Rev. Charles E. McAllister, educational secretary of the Diocese of Newark. Mr. Kerchival E. Smith, president of the Young People's Fellowship of the Province of Washington, had charge of the young people's activities.

The Rev. W. A. R. Goodwin, D.D., president of William and Mary College, gave a course on parish management, and rural work was presented by the Rev. Bertram E. Brown. The Bible was the subject of a course by the Rev. Addison E. Ewing, and the Rev. Clarence O. Pardo gave lectures on evangelism. Mrs. A. R. Van Harlingen conducted conferences on leadership, and the Rev. Franklin J. Clark led a lively discussion group on mission study.

For teachers, courses were given by Miss Margaret G. Sutherland, a professional kindergartner of Baltimore, on Methods of Presentation in the Kindergarten and Primary Departments, and on How to Teach the Life of Christ, by the Rev. Frederick E. Seymour, the new director of religious education in the Diocese of Pennsylvania.

Miss Mildred H. Brown, of Brooklyn, gave a course on Paganry and the Drama, and under her direction a mystery play was presented entitled *The Angels of Magdalena*. Miss Dorothy Hedley, secre-

tary of the G. F. S. of the Second Province, conducted conferences on that society.

A new and interesting feature of the school was the course on Church Music by Prof. J. W. Crosley, organist and choir-master of the U. S. Naval Academy at Annapolis.

The dean of the school and one of its founders, the Rev. Thomas Getz Hill, having accepted his election as rector of Grace Church, Chanute, Kansas, was presented a purse as a testimonial of the appreciation of the faculty and students. Together with the Rev. P. L. Donaghay, who remains as secretary, Mr. Hill has seen this school grow from the humblest beginnings until in eight years it has become one of the largest and most efficient of the summer schools of the Church.

DEAN EDWARDS ACCEPTS PITTSBURGH CALL

LITTLE ROCK, ARK.—The Very Rev. H. Boyd Edwards, Dean of Trinity Cathedral, has accepted the call to become rector of the Church of the Ascension, Pittsburgh, Pa.

The Cathedral has made wonderful progress under the leadership of the Dean. He has endeared himself not only to his own people but to the people of Little Rock in general. The Dean has taken interest in whatever makes for civic righteousness or civic progress. He is at present the head of the local Red Cross.

He was the subject of a recent editorial in the Little Rock morning paper. The editor spoke of him as having endeared himself to the people of the city. He was popular and beloved because of his wide sympathies, his broadness without shallowness, his energetic preaching of right and righteousness without sentimentality, and his fearlessness when truth needed a champion.

In this same editorial there were quoted sentences from a letter written to the paper by the most prominent Methodist minister in Little Rock, in which the loss of Dean Edwards was mourned, and he was spoken of as being brilliant, scholarly, charitable, and lovable.

The Dean's resignation will take effect some time in August, and he will go to Pittsburgh in September.

ANNIVERSARY AT ST. LUKE'S, MEMPHIS

MEMPHIS, TENN.—The Rev. Charles Noyes Tyndell, S.T.D., on the first Sunday in July began the fourth year of his rectorate at St. Luke's Church, Memphis. It has been a period of extraordinary progress for the parish. On his arrival three years ago from Christ Church, Williamsport, Pa., to take charge of St. Luke's, Dr. Tyndell found an actual membership in the parish of about 350 persons. There are now 1,125 baptized members, of which 915 are confirmed, and many more can be counted as interested adherents of the parish. The parish budget has been increased from \$9,000 in 1922 to \$27,000 for 1926. Gifts for objects outside the parish have increased over sevenfold, the missionary giving of the Church school alone being now twice that of the entire parish in 1923. An excellent rectory, and the first unit of a new parish house have been added to the physical properties of the parish, while a large parish indebtedness dating from the building of the church several years ago is being steadily reduced. Dr. Tyndell is a member of the diocesan Bishop and Council, being chairman of the department of




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Christian Social Service, and a deputy to General Convention, being a member of the joint commission on the home and family life. He takes an active part in civic life, is a Kiwanian, a thirty-third degree Mason, and a Shriner, and is serving his second term as grand prelate of the Grand Commandery, Knights' Templar.

LOS ANGELES SERVERS MEET

LOS ANGELES, CALIF.—The Los Angeles diocesan servers' guild met for festal Evensong in the chapel of the Harvard Military School, Los Angeles, on Monday evening, July 19th. A dozen parishes were represented by their rectors and acolytes. The Rev. David Robertson officiated, assisted by Bishop Stevens and the Rev. Anthony Dexter. The layreaders' league furnished the readers of the lessons, and the Rev. C. Rankin Barnes preached on St. Mark as the first Christian acolyte. At the social meeting after the service, it was agreed to meet next for a festal Eucharist at St. James' Church, South Pasadena, on Saturday, October 30th.

The Los Angeles clergy have contributed the expenses of sending Fr. Robertson to the Catholic Congress in Milwaukee next October as their representative. A number of the clergy are planning to accompany Fr. Robertson to the Congress and the general meeting of the Federation of Catholic Priests that will be held in Milwaukee at the same time.

COMMISSION OF MOUNTAIN WORK

CHESTER, S. C.—The commission appointed at the last convention of the Diocese of Upper South Carolina to investigate conditions in the mountain section of the diocese has recently made a tour of investigation. The members of the commission are the Rev. Malcolm S. Taylor, the Rev. A. Rufus Morgan, and the Rev. Justice S. Jones. They discovered that the spiritual life of the people of this mountain section is being sadly neglected. The ministrations which they receive consist for the most part in a monthly or less frequent visit from a minister who has charge of four or five churches and must often farm to help out his living. There seems a great need and call for those who will go in and minister quietly and intimately the riches of Christ's religion for the joys and sorrows and tasks and yearnings of life.

APPRECIATION OF DR. PEIRCE

GAMBIER, OHIO—The following appreciation, signed by the Ohio bishops and others, was read by Bishop Leonard at the recent Kenyon-Bexley commencement:

"A man who has rounded out thirty years of successful service, in any department of life, deserves recognition and reward at the hands of his fellows. For this reason it is most fitting that here and now in the midst of his friends, his faculty, and his pupils, we should make note of the fine record of President William F. Peirce as head of Kenyon College. Three decades of unbroken and unflinching effort and endeavor is a long period as we reckon time and by this way shining with accomplishments and successes Dr. Peirce has moved, in a steady increasing of executive development. It would be almost embarrassing in his presence to adequately characterize his virtues and his personal qualities. But we may properly indicate his deeds and performances. . . . To build up what he found broken down; to overcome obstacles and difficulties local and professional; to secure the interest, the friendship and the material financial aid necessary for the endowment and reconstruction of Kenyon College and Bexley Hall; in a word, to be the new founder of this noble institution, is what President Peirce has done—the

evidences of which we see all around us, in these stately buildings he has erected or rebuilt on our beautiful campus. We would simply record our gratitude to him today, thanking God for what He has graciously permitted His servant to do in His Name and for His sake, assuring Dr. Peirce that to him and his beloved wife we proffer our congratulations on all they have together accomplished for us here, and praying God's loving blessings on them in the years that lie ahead, full of hope, and of promise, and of earnest desire.

ST. MARGARET'S DAY OBSERVED IN MISSION CHURCH

MENANDS, N. Y.—The Mission Church of St. Margaret, Menands, had a special observance of its patronal festival July 20th. There were celebrations of the Holy Communion at half past six and nine o'clock; and at the festal Evensong at eight o'clock Bishop Oldham was the preacher. The Rev. George F. Bambach, rector of St. George's Church, Schenectady, and the Rev. H. Boardman Jones, assistant at St. Paul's, Albany, were present in the chancel with the rector of the parish, the Rev. Henry Hogg.

Mr. Hogg has been in charge of St. Margaret's less than two years, and under his leadership the parish has advanced remarkably and is at present raising funds for a much needed parish house and rectory. The offerings on St. Margaret's Day were for this fund; and following Evensong there was a public reception at the home of Robert E. Menand.

The choir of St. George's Church, Schenectady, came with their rector and sang the service in the evening, a gracious expression of Christian brotherhood upon which Bishop Oldham commented with emphasis as being an example of the great opportunity throughout the diocese for this sort of assistance and encouragement.

TWO CAROLINA CAMPS

CHESTER, S. C.—Upper South Carolina conducted two camps for her young people this summer. Camp Ellison Capers occupied the plant of Camp Transylvania near Brevard, N. C., as last year. This gave them the advantage of complete equipment. The buildings were ready and furnished, the tennis courts were in good shape, and the lake with its boats offered exercise and refreshment. One hundred and ninety-five were present at the camp, sixty-four of them boys. The others included directors, councillors, instructors, and the girls. Bishop Finlay was director, assisted by the Rev. I. deL. Brayshaw, the Rev. W. H. K. Pendleton, the Rev. H. W. Starr, D.D., the Rev. Mortimer Glover, the Rev. Capers Satterlee, Mr. James Clarkson, and others.

The mornings were largely taken up with conferences, following the courses as planned by the national Department of Religious Education. The afternoons were given over to athletics and sports. The campfire conferences seemed to contribute more to the lives of the campers than any other phase of the period.

The second camp of the diocese was Camp See-Off. A 200-acre tract of mountain land, some ten miles from Brevard, N. C., the recent gift to the diocese from a faithful Presbyterian, had never been occupied. So a small beginning was made this summer. Bishop Finlay, a few of his clergy, a layman or two, and a few boys did some strenuous work in clearing out roads, building shacks, a bridge, and a dam for a pool, making ready for the first younger boys' camp of the diocese.

This was a camp for boys under fourteen years of age. The central feature of the day were the service and conferences before the rustic altar under the big

oaks. The conferences were on the Bible and Prayer Book. The attempt was made to help the boys discover the riches of these books for their own lives. Then the boys took pleasure and pride in helping to clear off their own baseball diamond, clear out the underbrush around the shacks, and perform other tasks which form an essential part of such a new venture.

The Rev. A. Rufus Morgan and the Rev. E. M. Claytor, assisted by Mr. William Folk, a theological student, had charge of this camp and the instruction.

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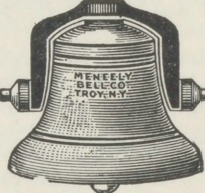
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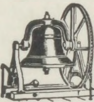
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GEORGE LIVINGSTON BISHOP, PRIEST

PHILADELPHIA, PA.—The funeral of the Rev. George Livingston Bishop, retired priest of the Diocese of New Jersey, who died in the fire which destroyed Twilight Inn, a summer resort at Haines Falls, N. Y., was held at St. Paul's Church, Glen Loch, Pa., on July 17th. At the same time a memorial service was held for Mrs. Hugh P. Brinton, his daughter, who perished in the same disaster, but whose remains could not be identified. The services were conducted by the Rev. T. Leslie Gossling, rector, assisted by the Rev. J. A. Winterstein of Holy Trinity Church, West Chester.

The whole community of Glen Loch, including a large circle of personal friends, was greatly distressed to learn of the death of the Rev. Mr. Bishop and of Mrs. Brinton. The aged priest had lived with his devoted daughter at Glen Loch, of which parish he was at one time rector, since the death, a few years ago, of Mrs. Bishop. Although nearly eighty years old, Mr. Bishop was still a frequent attendant at gatherings of the clergy, and a member of the Camden, N. J., clericus. He was present with Mrs. Brinton at the garden party of Bishop and Mrs. Matthews at Princeton just before he left for the Catskills.

ELISHA BROOKS JOYCE, PRIEST

NEW HAVEN, CONN.—The Rev. Elisha Brooks Joyce, D.D., rector emeritus of Christ Church, New Brunswick, N. J., died at his home here on Tuesday morning, July 13th. The funeral was held at Christ Church on Friday afternoon, with interment in the adjoining churchyard.

The late Dr. Joyce was a graduate of Yale and of the General Theological Seminary, and held the degree of Doctor of Divinity from Rutgers College. He was ordained deacon in 1882 by Bishop Horatio Potter and priest the following year, upon his graduation from the seminary, by Bishop Scarborough. His ministry was exercised at St. Mark's Church, Brooklyn, N. Y.; Christ Church, New Brunswick, N. J.; and St. Bernard's Church, Bernardsville, N. J. He had been retired and living in New Haven since 1916.

ANNIE EMILY ROBINSON

MACON, GA.—The death of Mrs. Annie Emily Robinson, widow of the late Rev. Herbert William Robinson, occurred at her home in Macon, on Monday, June 21st, after an illness of three days. The shock of the sudden death of her husband, who died June 11th, rendered acute a heart trouble from which Mrs. Robinson had been suffering, and just ten days after Mr. Robinson's death she, too, passed away.

Mrs. Robinson was a most faithful worker in the Woman's Auxiliary. For several years she served as supply secretary for the box work in the Diocese of Georgia, and for the past six years she had served in like capacity in the Diocese of Atlanta. Her heart and soul were in this work for the Auxiliary.

Mrs. Robinson is survived by one son, Wilfrid Robinson; one daughter, Mrs. Edith Robinson Killian; one grandson,

Lewis Killian, all of Macon; a sister, Miss Ida Freeman of Richmond, Va.; and four step-children.

The funeral service was held at St. Paul's Church, Macon, the Rev. Messrs. Chas. H. Lee, W. W. Silliman, and Cyril E. Bentley officiating. Interment was in Riverside Cemetery, Macon.

EUGENE LINCOLN TAYLOR

ROCHESTER, MINN.—Eugene Lincoln Taylor, a long time communicant of the Cathedral of St. John at Quincy, Ill., but for fifteen years a faithful worshiper at Calvary Church, Rochester, died on the morning of July 13th, at his home here. He had been for many years an X-ray specialist in the Mayo clinic.

Mr. Taylor was never absent from the early eucharistic service while it was humanly possible to be present. A widow and one son mourn their irreparable loss.

NEWS IN BRIEF

ARKANSAS—The Rev. Charles F. Collins, of St. Luke's, Hot Springs, is taking a vacation in Colorado; the congregation presented him with six hundred dollars to cover expenses.—Mr. Albert C. Baker, a postulant for Holy Orders, will do mission work during the summer in the northwestern part of Arkansas under the guidance of the Rev. Louis Tucker, D.D., of Fort Smith.

CALIFORNIA—All communications for the standing committee of the Diocese of California should be addressed to the secretary, the Rev. Edgar F. Gee, 5801 Broadway, Oakland, Calif.

DELAWARE—The Rev. Robert Serverson Whitehead, rector of St. Philip's Church, Laurel, has been elected chaplain by the American Legion of the state.—The vestry of Immanuel Church, New Castle, are receiving bids for the erection of a new pipe organ, the beautiful casing of the old organ to be embodied in the new so as to preserve the simplicity which has attracted the attention of the many visitors to this historic church. The vestry has also substantially increased the salary of the rector, the Rev. Joseph H. Earp.

INDIANAPOLIS—The ninety-second anniversary of the founding of St. Paul's parish, New Albany, was appropriately observed the seventh Sunday after Trinity. At the mid-day service the rector, the Rev. Frank J. Mallett, preached on The Lessons of Our History. Recently the church and rectory have been improved, and the rectory renovated. At the reception, the Rev. Lewis Brown of Indianapolis gave a congratulatory address; letters were read from the Bishop of the diocese and the Rev. J. S. Douglas, president of the Louisville, Ky., clericus, of which the rector is an officer.

NEW MEXICO AND SOUTHWEST TEXAS—The cornerstone for the new parish house of the Church of the Holy Faith, Santa Fe, N. M., was laid on July 15th. It is estimated that the building will cost about \$20,000.—The Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, Albuquerque, is spending July in the east. During his absence the services are being taken by the Bishop.—Pending the arrival of the new rector, services at St. Michael's, Tucumcari, N. M., are being conducted by Mr. H. W. Griffin, lay reader.

OHIO—The Church of the Ascension, Lakewood, has recently built a beautiful rectory. It is constructed of brick, and situated at the rear of the church. The architect imitated the English style. The principal point of interest is that it has been entirely paid for, having cost about \$20,000.

SPRINGFIELD—The Church has just purchased a splendid piece of property in West Frankfort, Ill., where one of the strongest congregations in the diocese exists. St. Mark's people have worked hard for this property and are now looking forward with zeal to having a building on it before very long. The usual congregation on Sunday numbers about eighty people. The mission boasts of a splendid Church school, too.—Archdeacon Weller has almost completed the new Church plant at Carbondale. Sold the old property, bought a better located plot, and erected a new church on it with basement under it for a parish house, and in addition, put up a splendid rectory.—Fifty years of service was celebrated July 17th by St. Matthew's Church, Bloomington. Bishop White was on hand and a number of former clergymen who had either been brought up in the parish or were at one time in charge

of it. The new rector, the Rev. J. H. Webber-Thompson, is rounding up the people in splendid shape and the old parish is fast taking its rightful place of leadership.—Judge Black, of Pekin, one of the interested laymen of the parish, and who was primarily responsible for putting the campaign for the University Chapel

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TENNESSEE—A novel plan for holding convocational meetings for the Y. P. S. L. was most successfully worked out in Tennessee when the Convocation of West Tennessee went to Horseshoe Lake Camp and spent a week-end. The committee in charge, remembering all the fun that the young people enjoyed at summer conferences, very wisely mixed fun and business. The devotional side was not forgotten, and the camp chaplain held a preparation service Saturday evening and on Sunday at the celebration the entire camp was present for their Corporate Communion.—Two very successful missions were held by the Rev. E. P. Dandridge, D.D., and the Rev. P. A. Pugh, at Fayetteville and Winchester, two towns in which the Church is making rapid progress under Mr. Thomas Dudney, who has been placed in charge for the summer.—The many friends of the Rev. Charles T. Wright, D.D., are delighted at his continued improvement.—At the meeting of the Convocation of Knoxville, a service dedicating a monument erected by the diocese over the grave of the Rev. B. T. Bensted, was held.—Although no formal announcement as to the election of a head for St. Mary's

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School for Negroes has been made, plans to open the school for the fall term are well under way.—Under the leadership of Mr. Thomas Earl Dudley, candidate for Holy Orders, renewed interest in the work of the Church is being manifested in the parishes of St. Mary Magdalene, Fayetteville, and Trinity Church, Winchester. The Rev. Prentice A. Pugh, dean of the Convocation of Nashville, conducted a preaching mission at Fayetteville the week of July 11th, and the Rev. Dr. Dandridge of Christ Church, Nashville, one at Winchester the following week.—The Nashville parishes are already laying plans and making preparations for the city-wide mission to be preached in Christ Church in October by Bishop Lloyd.—The Rev. Bernard Campbell, rector of St. Paul's Church, Franklin, is supplying during July and August in All Angels' Church, New York City.

MAGAZINES

THE *Anglican Theological Review* comes to us from a new home, Middletown, Conn., where its editor, Dr. F. C. Grant, has now become professor of Systematic Theology in the Berkeley Divinity School. We wish the *Review* and the editor a long and happy period of usefulness in their new home. An especially valuable feature of the *Review* is always its book reviews. The editor contributes an appreciative review of Dr. Easton's new *Commentary on St. Luke*, which he predicts "will long remain the standard English commentary on St. Luke." One of the best reviews is that of Professor Drown on *Christianity and Modernism*, by Dr. Francis J. Hall. He praises Dr. Hall's plainness of speech, his freedom from personal recriminations, and his recognition of the personal honesty of individual Modernists. But he believes Dr. Hall's criticism of Bishop Lawrence, Dr. Parks, Dr. Frederick Palmer, and Dr. Drown himself, all of whom he considers typical Modernists, fails in that it is not substantiated by the quotation of definite passages from their writings—thus Dr. Hall is criticizing views which he thinks they hold rather than their actual views. For example, "most Modernists will absolutely reject the sectarian conception of the Church constituted as a mere human society or club, which Dr. Hall tries to foist upon them." Dr. Henry Davies contributes an article on The Future of the Episcopal Church in America, taking as his test a statement made by the Bishop of Gloucester after a recent visit to the United States—"there does not seem to be much future for the Episcopal Church in America." Dr. Davies' conclusion is that "our future will depend in large measure on our ability to learn the lessons of the past," especially by ending our isolation, and keeping the unity of the spirit in the bond of peace. "If we fight among ourselves we shall, like all bellicose nations, perish, and deserve to." Dr. H. H. Gowen writes on The Egyptian Hallel, Mr. Whitman, of Nashotah House, prints a Latin document from a Laud MS in the Bodleian, and Mr. J. F. Springer has an article on Aramaic and the Synoptic Problem. Dr. Easton's Notes, Comments, and Problems are always interesting.

THE BISHOP of Northwest Australia has recently ordained deacon the first Australian aborigine to enter the ministry.

A HORSE named James has been given by the young people of the parish of St. James the Less, Scarsdale, N. Y., for Bishop Colmore's model farm in Porto Rico. Somewhere in the mission field—where was it?—there is a horse named Glendale, given by the young Church people of Glendale, Ohio.

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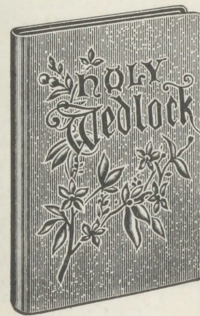
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