

Price 10 Cents



The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, AUGUST 21, 1926

No. 17

Has the Episcopal Church a Future?

EDITORIAL

Two Centuries of the Church in Rhode Island

THE BISHOP OF RHODE ISLAND

Mother to the Motherless

DOROTHY CANFIELD FISHER

BEYOND CITY LIMITS

BY THE REV. F. D. GOODWIN

Sixteen percent of the people living in rural communities are church members, while 57 percent of city dwellers are members. Of what rural conditions is this an index?

No one can be a well-informed citizen who is ignorant of the rural situation. Mr. Goodwin's book examines the rural problem especially as it concerns religion and the Episcopal Church. It is exceedingly thought-provoking and should be read by everyone who would be intelligent on all phases of our national life.

BEYOND CITY LIMITS is recommended for study and will be found admirably adapted to discussion group use.

Price, Paper, 60 cents.

ORDER FROM

THE BOOK STORE

CHURCH MISSIONS HOUSE

281 Fourth Avenue

New York City

FIRST MORTGAGE TOLL BRIDGE BOND YIELDING 6½%

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

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

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

Send for Circular 1249

Peabody, Houghteling & Co

Established 1865

10 South La Salle Street
CHICAGO

THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS

Has the Episcopal Church a Future?—Pocket Knives.

ACKNOWLEDGMENTS

BLUE MONDAY MUSINGS

DAILY BIBLE STUDIES

DECLARING THE DUTY AND OFFICE. By Rev. Leonard Hodgson.

TRUE VIRTUES [Poem]. By Martha Shepard Lippincott.

TWO CENTURIES OF THE CHURCH IN RHODE ISLAND. By the Bishop of Rhode Island.

INTERNATIONALISM. By Clinton Rogers Woodruff. II.

THE REV. WALDEN MYER. By P. M. R.

THE BLESSEDNESS OF THE HUNGER FOR RIGHTEOUSNESS. By Albert L. Whittaker.

THE PROPER FUNCTION OF CHURCH CLUBS. By Francis R. Morison.

MOTHER TO THE MOTHERLESS. By Dorothy Canfield Fisher.

EMMAUS [Poem]. By Elwood Lindsay Haines.

CORRESPONDENCE

Visits of English Bishops to the United States (The Bishop of Tennessee)—Methods of Evangelism (Rev. Lauriston Castleman)—"Behaviorists"—An Appreciation (Quintus Kephart)—What the Church Lacks (R. Wetherby)—The New Lectionary (Rev. G. Woolsey Hodge)—The Virgin Islands and Tohoku (Ven. John Cole McKim)—Womankind on the Vestry (Rev. Thomas S. Cline)—"Wholly Outside the Bitter Strife" (John Robertson)—The Nenana Mission (A. G. Fullerton).

AROUND THE CLOCK

BOOKS OF THE DAY

LONDON LETTER

AUSTRALIAN LETTER

NEW YORK LETTER

A NEGLECTED and run down Church property invariably registers "zero" for the spiritual life of the religious community to which it belongs, and few people are apt to be attracted to a spiritual cold storage-house; especially when they are seeking religious affiliation with a view to getting inspiration and spiritual comfort which faith and devotion to God alone supply.—*Rev. Henry Lowndes Drew.*

OUR GOVERNMENT rests upon religion. It is from that source that we derive our reverence for truth and justice, for liberty and for the rights of mankind. Unless the people believe in these principles, they cannot believe in a government.—*Calvin Coolidge.*

The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, AUGUST 21, 1926

No. 17

EDITORIALS & COMMENTS

Has the Episcopal Church a Future?

IT IS rather a novel question to ask. Most of us, probably, were somewhat shaken out of our cocksureness when we read, sometime ago, that the Bishop of Gloucester, returning to his home in England after a brief swing around the circle in this country, opined that it had not. "It seems probable," he is reported to have said, "that the Evangelicals will gradually be absorbed by the Protestant bodies, particularly the Methodists, while the Ritualists will go over to Rome. As a separate entity, isolated as it is, there does not seem to be much future for the Episcopal Church in America."

Foretelling the future is confessedly difficult, and one man's guess may conceivably be as good as another's. Our own mental comment on Bishop Headlam's gloomy view, which at the time it did not seem necessary to express, was that he has himself so wobbled in his Churchmanship that he seems now to have no sufficient reason left in him for being a Churchman. In his books he has offered on behalf of the Church to abandon in the interest of unity so much of that which, to the rest of us, is of the essence of the Church, that we also see no good reason for the separate existence in Christendom of what would be left. He seems to us to be clinging not to a Church but to an Establishment. Coming here to a Church that has no Establishment attached to it, Bishop Headlam must be confronted with a test of the value of his own position. Having given away whatever is distinctive in the Church position, and having no by-law-established position of aristocracy to be maintained, is it logical for the Church to retain anything at all? When he frankly avows that, so far as the United States is concerned, it is not, he makes the best commentary on his own position that could be made. Throw away whatever is distinctive of the Church, and we also wonder why it should be necessary or wise to carry on what is left. Methodism and Romanism have *principles*; ergo, let these weak Anglicans, after they have abandoned theirs, divide between them.

As to England, it seems not to have occurred to the Bishop that with nothing left but an Establishment, Disestablishment would soon settle that as well. With the Church of England disestablished, its cathedrals and parish churches divided, perhaps equally, between Rome and Protestantism, his own episcopate

would be taken from him—unless there were still retained by the remaining Church a body of distinctive *principles* that would survive after things tangible and a legal preëminence were gone. Otherwise we may perhaps venture the same prophecy for England that he has made on behalf of the United States: "As a separate entity" there would not be "much future" for its historic Church.

In the long run what survives is *principles*. Abandon these, and the future holds only disintegration for institutions of any sort.

NOW comes the *Anglican Theological Review* for July, and a writer in its pages, a priest of the American Church, takes substantially the same position. The Rev. Henry Davies, Ph.D., its author, is a man of constructive thought in realms apart from religion. Born in England, his ordination (in this country) took place when he was about forty years of age. We think we are right in saying that his earliest religious background was wholly outside the Church, though we are ready to be corrected if we are wrong. Converts, and especially those who apply for ordination, are of two sorts. They come to us because they have absorbed the *Church Idea*, carrying with it the urgent necessity for a sacramental life on their own part; or they come for some other reason, in which case, generally, they never become real Churchmen at all. The first are Churchmen by conviction, a remarkable proportion of them Catholic Churchmen; the second are Episcopalians by preference. And of course convictions and preferences are totally different things.

If we express the opinion, after reading Dr. Davies' paper, that he is of the second of these classes, we intend no discourtesy to him. But his article shows that Dr. Davies simply does not understand why most of the rest of us are Churchmen, and could not be anything else.

He sketches briefly the history of the American Church, and he is wise in some—not all—of his diagnoses. He sees the early handicap of its former close alliance with England when the Revolution terminated English ascendancy; but even in this he does not quite see the distinction between what was essential and what was peculiar to Englishism in the Church, or he could not have written: "The severance of the ties with

England indelibly marked the passing of the peculiar *authority* which the Anglican Church once enjoyed among large numbers of the colonists." On the contrary the severance from the Royal Supremacy (itself a misnomer) in an established Church freed the young American Church so as to enable it to get back to the basis of *real* authority in the Church.

Dr. Davies falls into the common blunder of holding that "the American polity was patterned rather closely after the Constitution of the United States, with its two chambers, the House of Bishops corresponding to the Senate and the House of Deputies corresponding to the House of Representatives." On the contrary the "American polity," so far from being modelled on the Constitution of the United States, is older than that instrument. The House of Bishops is not the equivalent of the Senate but of the Upper House of English Convocations; the House of Deputies not the equivalent of the House of Representatives, but its clerical section is the equivalent of the Lower House of the Convocations, and its lay section of Parliament on the side of its ecclesiastical legislative duties. A page or two of his gloomy arguments are vitiated, therefore, by this fundamental misapprehension.

He proceeds, then, to fall into the other common blunder of contrasting spirituality with organization. With our new national organization in the Church, "the obsession with 'machinery' too easily becomes the main business of ecclesiastical officialdom." Perhaps; but English history affords a good opportunity to contrast methods of unorganization with methods of organization. The Celtic Church was almost unorganized; the Latin Church worked through organization. The world has never known better missionaries than those of the Celtic Church, but it remained for the mission of Augustine to tackle the problem of Christianizing the people systematically, to create a working organization throughout the country, whereby was built up not only the Church of England in place of sporadic groups of Christians, but, ultimately, the British nation itself. It is wholly imaginary to suppose that one has to choose between spirituality and organization. Neither did the years of unorganization—on a national scale—in the American Church, as Dr. Davies' article itself brings out, so thoroughly convert the American people to Churchmanship that it is dangerous for us to change methods according to the polity that *succeeded* in England.

MOST curious of all Dr. Davies' beliefs is that four parties (as he counts them) in the Church of England are reduced in this country to two, "for which names have been adopted agreeable to our common church-consciousness, *viz.*, the Romanizing party and the Fundamentalist party. . . . Though the Modernists in the Episcopal Church of America are disinclined to admit it, yet it is undeniable that the Fundamentalists outnumber them fifty to one." If there are only two groups or parties in the American Church, being the two named by Dr. Davies, one wonders which of them includes the "Modernists" and with which Dr. Davies himself is associated. One wonders what most American Churchmen would answer if they were asked, Which are you: a Romanizer, or a Fundamentalist?

As a matter of fact, the "Church-consciousness" in the American Church uses neither of these words to designate parties or groups among us. True, some pygmy Mid-Victorian occasionally arises to call a brother Churchman a "Romanizer," or some malicious individualist to term his bishop a "Fundamentalist." These are but the bad-natured mouthings of men who

show by their bad manners what is the depth and calibre of their own religion. These terms are equivalents, in the Church, of "dago," "sho," "Christ-killer," and "wop" outside.

Christian gentlemen do not apply to other terms that these do not apply to themselves. No in the American Church accepts the term "Roman party," and very, very few Churchmen call themselves Fundamentalists. Dr. Davies therefore is not just in his use of these terms. Moreover, if we take these terms as reasonably descriptive, rather than as accepted phraseology, we doubt whether all who properly be termed Romanizers and all who reasonably be called Fundamentalists put together there are probably more of the latter than of the former—would constitute one per cent of the strength of the American Church. Dr. Davies must confine himself to very partisan publications, and must take much more seriously than most of us do, an exaggerated idea of the inroads of either Romanism or Fundamentalism in the Church. His quest to "the future character of the Episcopal Church—Will it be Roman or Fundamentalist?"—is so unintelligent and absurd. It is like challenging the world to say whether the American of the future will be distinguished by green hair or by purple hair. And he waits until that awful day when the American Church becomes hopelessly the one or the other, it will be too late to look for Bishop Headlam's anticipated disintegration, when "Evangelicals will gradually be absorbed by the Protestant bodies, particularly the Methodist while the Ritualists will go over to Rome."

In the meantime, Catholics and Evangelical Modernists in the American Church, except for occasional pure individualists, are learning more and more to live together in peace and harmony, discussing their differences temperately and courteously, and refraining generally from violations of the ninth commandment. Most of them, at least, do not "call names" about the others.

As for the future of the Episcopal Church, it is in the hands of God. Because it is on the earth, because it consists, on the human side, only of men and women who rightly avow themselves "miserable sinners," it is, and will remain, full of human frailties. Because it is organically connected with the Body of Christ, because the life blood of Jesus Christ flows through it and through its members, it is a holy thing, in which the Holy Spirit dwells, and whose slowly expanding consciousness and experience, Spirit-led, are formed in the age-long process by which the whole Church is led into all truth.

Gradually, we believe, the wounds in the Church are being healed. Sometime, we trust, the whole Church will be one. The Holy Spirit will indicate the truth where now rival spokesmen for Him disagree among themselves. We have no right to say that our conception of eternal truth is that which ultimately will supplant the jangling of rival systems today.

But until that time comes, we see no reason to think that the Episcopal Church will continue to be the organ of the one Body through which the life-giving life-sustaining sacraments will be bestowed on the numbers of His children. It is not now our duty to appraise its place in Christendom, still less to appraise the place and the mistakes of others.

But Dr. Davies' idea of a gradual loss of its relationship to Protestantism and to Rome seems to us improbable, to the point of impossibility. And we do not feel that he himself sees, even remotely, what the true spirit and the actual condition of the Episcopal Church.

WELL, well, here is another opportunity for a "minister" to receive a high-grade pocket knife "absolutely free," with a promise that his "name will not be mentioned."

The older members of our FAMILY will recall that some years ago we reported a similar opportunity of the same nature and made some rather plain comments concerning it.

Pocket
Knives

All the minister has to do to obtain the knife is to send to a couple of "doctors" in Indianapolis the "names of persons who, to their knowledge, are now afflicted with cancer, lupus, or tumor." It looks simple. Inviting looking literature will be sent to those parties. What they do with it, what they may elect to do with their cancers, etc., is their affair. The doctors can afford to take the risk. And anyhow the minister has his coveted knife. Why should he have any further interest in the matter?

And as to any violation of the pastoral relationship through which the minister has obtained this information, as to the diseases current in his flock, well, a good knife is not to be despised. Knives are not given away as rewards for pastoral reticence.

One would hope that ministers who are also priests and are even assumed to be gentlemen would be so immune to a tender of this sort that it would not pay the doctors to circularize the clergy of the Episcopal Church; but perhaps the doctors know better. We recall that after our narration of the story some years ago one priest frankly avowed, over his signature, in our Correspondence department, that he had sent such a list of names, and had received his knife, and that it was a very good knife. It is our recollection that the reverend gentleman has since been deposed; but we trust he still has his knife. At least an over-strict bishop cannot take a minister's knife away, even though he can remove the minister's right to exercise his ministry.

So, lay brethren of THE LIVING CHURCH FAMILY, if your pastor is inquiring solicitously as to your health and ailments, and you can give him the good news that you are possessed of just a little cancer or a baby tumor, watch out for his new knife next time you see him; and please tell us whether it seems to be a good knife.

THE LIVING CHURCH will be more generous than these doctors. We will give two knives to any clergyman whose name is listed in the *Living Church Annual* who will write us that he has sent such a list of names to these doctors. Moreover, we will print the reverend gentleman's name in the paper, and his picture, too, if he will send it. We have before us a beautiful little booklet entitled *Helping Humanity*, issued by these altruistic doctors, with a picture of a church outside and of a number of ministers inside—none of them of the Episcopal Church. The reverend priest who gave us such information as to himself some years ago claimed, received, and retained his two knives from us, on a similar offer; and we can testify that they were good knives.

We do not intend to be outdone in grateful philanthropy by any two cancer doctors. Two knives, name and picture printed, all free—to the priest of the American Church who will give us this information now requested.

THE SECRET PLACE OF THE MOST HIGH

BY THE REV. J. F. WEINMANN

PRAYER is assembling things—anything and everything—in the Divine Presence and there setting upon them their true value, relationship, and incidence. Prayer is just taking things up and back to God, as to One who sees from the beginning to the end, and all along in between, as to One who is not to be outdone, and who cannot be baffled. It is much like the act of a child who takes a tangled skein to one older and wiser in the assurance that the ravel can be unraveled. Prayer is the most natural and childlike thing we do. We fail; others fail; the wisest often are at the end of their wits; but not God. Sensing this through that mysterious reference (act of referring) of the soul that all understand by the name of faith, the soul takes things high up, to the Highest, into the Holy of Holies, and there spreads them out—before God.

There is nothing new in this. It is, in fact, old. All along through the ages of the soul's effort toward God, the soul's striving to adjust itself to life through first adjusting itself to the Unseen, this practice stands out in a clearly defined line. Read, for instance, what Isaiah says in an early chapter (iv: 6), "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Or see what a Psalm of David says (31: 20), "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues." Or a similar psalm (27: 5), "In the time of trouble He shall hide me in his pavilion: in the secret of His tabernacle shall He hide me: He shall set me up upon a rock" (off, high, aloof, alone for adjustment and re-appraisal). Fail not also to recall the words of our Lord, "Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (St. Matt. 6: 6). What are all these but evidences and counsels of this very matter of retiring to be alone, in the innermost silences of the soul, with God, there to assemble all the hopes, the fears, the vexations, the ambitions, the failures, the sins, the doubts, the successes of life!

Always there may be this tabernacle, this inner pavilion, of the soul, this refuge and covert from what Isaiah calls storm and rain. Always off alone by one's self, in crowds, or in Church, especially before and in the presence of the Sacrament.

Here, then, is a power untouched by and independent of the changes and chances of this mortal life. Here is an assurance and a dependence that knows no failure while life shall last and that is an earnest, a foretaste, of that other plane of the soul—that rest that remaineth—when we shall see no more darkly but face to face, when we shall know even as we are known.

We say an assurance that knows no failure. We may and do fail one another. Not always willingly or deliberately, but through incompetence. We have difficulties of our own and forget or neglect "the shows of love to other men." The usual securities and expectations of life fail us. Nothing certainly continues in one stay. All that is material and social may easily, and all too often does readily, fail us and prove but a broken reed. Not so this refuge. It continues.

And what charity this secret refuge gives us toward our brethren, with their own cares, their own vexations, and storms of soul. How we crave to share with them this vision of the inner tabernacle, this secret pavilion of the Most High within the soul, which is everyone's right, everyone's heritage from the great past of discovery and reality. What peace this brings and poise, and, bringing peace and poise, what power.

"And there arose a great storm of wind, and the waves beat into the ship . . . and He was in the hinder part of the ship, asleep on a pillow . . . and they awake Him, and say unto Him, Master, carest Thou not that we perish? and He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith?"

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. Mary's Church School, Reading, Pa. (support of two orphans, July and August) \$ 20.00

EXCLUDE RELIGION from education and you have no foundation upon which to build moral character.—*Blot.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE MESSAGE of the Commission on Evangelism has been severely criticized for its unduly pessimistic language. This is probably due to the habit of mind which, seeing the need of renewed zeal, dwells almost exclusively upon points which make in that direction; and there can be no question as to the need. The use of one word, however, requires comment:

"They are soldiers enlisted for a *desperate* warfare." By etymology, desperate means hopeless. Desperate courage is the courage exhibited by a forlorn hope; a desperate cause is one hopeless of success. Now the warfare of the Church is far from desperate; victory is assured, nay, is already won by the Captain of our Salvation. Doubtless the writer of the message meant no such thing as his use of the word implied; but it is unfortunate that the pessimism of his general view should find apparent expression in this unhappy adjective.

It is to be wished that some other phrase than "this old Church of ours" might have been found; and the false emphasis of unnecessary and misleading adjectives, like "a *complete* change of mind,—our *whole* attitude," and the like, avoided.

I WONDER why the writers of dialect stories insist on carrying their efforts so far in the region of spelling, when it is a question of spoken words. Of late, I have noted certain cases which seem particularly absurd,—as if, by an appeal of the eye, the characters might be more effectively indicated as illiterate or provincial. "Wimmen," *e.g.* faithfully represents the pronunciation of that word by all classes: why should it be spelled as if peculiarly the pronunciation of one class? "Ov," "missis," "agen," and the like surely convey no subtle discrimination in sound. The writing of dialect does not require that words should be misspelled, further than accurate reproduction of sound goes.

I HAVE BEEN re-reading that delightful book of W. H. Hudson's, *Afoot in England*, with increased pleasure. It almost fulfils the definition of poetry which Joseph Roux has given in his *Pensées*; "The exquisite expression of exquisite impressions." If the writer falls short of the fuller appreciation which Churchmen feel in the contemplation of the monuments of ecclesiastical antiquity, his judgment is usually sound on questions of architecture,—as when, *e.g.*, he pronounces Salisbury far inferior to Exeter, Ely, or Wells. But I like best his comments upon men, as showing a wide and intelligent sympathy with essential humanity, irrespective of the incidental trappings of the man, the settings of the stage on which he plays his part.

Speaking of the barrenness of life in English farming villages, of "the things which are essential, which sweetly recreate," but which are wanting in "the dullness, the greyneyness of village life," he says:

"The chief cause is that gulf, or barrier, which exists between men and men in different classes in our country,—the caste feeling, which is becoming increasingly rigid in the rural world."

I wonder whether the same absurd and anti-Christian spirit is not appearing over here, and in a yet more repulsive form. To be sure, congeniality of habits and tastes must always be reckoned on in calculating intimacies, as much as propinquity. Men of similar education will naturally draw together on a different basis than men who have different languages. But a caste of the merely rich, exalting itself quite consciously on that ground alone, is vulgar beyond words, wherever it shows itself. I laughed the other day when I read of the haughty displeasure manifested by the grandson of an illiterate miner who "struck it rich," when his daughter married "beneath her," as the phrase goes. So might a Hapsburg have talked in *ante-bellum* days, if one of his house had married a commoner! Or so, indeed, I heard a British matron of the old

rock once talk of an American's presumption in thinking even possible that the youngest son of a Scots peer's creation might perhaps marry the daughter of a donor of the great universities.

Personal worth is surely the only standard of measure which sane men can recognize. There are many ingredients making up any fair estimate of what constitutes worth: the accident of birth, or the mere possession of material or whatever advantages they may bring, do not count in

ONE OF THE GREAT DELIGHTS of travel is to keep a clear mind regarding the people one meets, ignoring for that purpose all artificial distinctions of class. I have often found far more interest and profit in the conversation of laborers or peasants (exceptional individuals as they may have been) than in that of statesmen, ecclesiastics, or landed gentry; and to talk to the children of the people is always beneficial. The feeling of superiority is fatal; since it always ends in the attitude of the British toward the "untouchables." Here is a conversation between the Prince of Wales and Gambetta, in 1881, recorded by the Marquis de Galliffet, who was present. I translate from the original in Sir Sidney Lee's new *Life of Edward VII*:

"Prince: M. Gambetta, may I ask why you and your friends have driven the French aristocracy out of public affairs?"

"GAMBETTA: Ah, Sir, there is no longer any 'aristocracy' in France. There are only dukes who lead no armies; marquises who have no marches to defend; counts, viscounts, and barons without land, authority nor influence.

"Prince: Put it that I was speaking of nobles.

"GAMBETTA: But they have no wish to be employed; they have played out. They pout: it is their final occupation. One only employs them in the army or navy, or sometimes in diplomacy. In those cases they sometimes make a good appearance, I agree.

"Prince: But why not do as in my country, where we take a pride in being distinguished in industry, science, letters, and commerce, those men we make nobles: and our nobility remains a true aristocracy?"

"GAMBETTA: With you that is possible, for some time yet; but with us, it would be impossible. The Duke of Mossy-Rock would never mingle with the Duke of Industry, the Duke of Science, the Duke of Fine Arts. In a republic, we can have one aristocracy only, that of knowledge and merit: and that manifests itself without need of titles."

"Prince: You are a true Republican, M. Gambetta.

"GAMBETTA: I confess it, Sir; and I find it logical that you should be a Royalist."

To stereotype class distinctions, however injurious, is so logically indefensible as to permit them to be established *de novo*, however; and our un-American fashion in America of tolerating the idea that "classes" do exist, with definite boundaries, however self-constituted, is preposterous beyond words. Our newspapers are responsible for much of this absurdity; even the most demagogic of them have pages devoted to the performances of the pseudo-"nobility and gentry" who make the judicious grieve and laugh at the same time. (Some one define, by the way, a "society woman"?)

Perhaps the limit is reached, however, when organizations are designed to perpetuate the memory of the fathers of the Republic degenerate into cliques of the "privileged" as distinct from the great mass of the unprivileged. Whether one thinks of the original emigrants (all of whom came over frankly to improve their condition) or of those who fought in the early war, it may be quite sure that the last thing they thought of was to establish any hereditary classes to capitalize their contributions. Even the Revolution itself has partly failed if any think of it as a finality and refuse sympathy with other revolutions as unjustified.

We need to purge ourselves of the hideous poison of caste-spirit, however appearing. And the only remedy is the spirit of Christianity. Modern scientific philosophy tends more and more toward a gloomy determinism, which takes its heart out of all deliberate effort, the love out of all human relationships. Christian democracy is far other. "One is Lord, even Christ, and all ye are brethren": that is its message. And if indeed some reproach it as being too "red," the redness it knows is that of the blood of our universal Saviour.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

PATIENCE

August 22: *The Twelfth Sunday after Trinity*

THE GOD OF PATIENCE

READ Romans 15:1-7.

IT WAS AUGUSTINE who said this of God: God is patient because He is eternal. He takes His time because all time is His. There are a thousand years in His day. And that is the lesson we are learning now, with a fulness that was undreamed of once—how slow and splendidly persistent God has been in fashioning the world. Think again of the sphere of revelation. Does not that same mark of slowness meet us there? The one thing God has never done is to be in a hurry to reveal Himself. Suppose you were to ask a child this question: How do you think that God will speak to men? Would not the answer be of sudden voices pealing from the silence of the sky? Well, as a matter of fact, God has spoken to men, for that is just what we mean by revelation; but His speaking has been as different from that as a strain of music is from thunder. Not suddenly, in one stupendous moment, has God declared the riches of His grace. That would have been cruelty and not kindness, for men would have been blinded by the glare. It has been here a little and there a little; one syllable today and another tomorrow, until at last these broken syllables blended in the Incarnate Word."—*G. H. Morrison.*

August 23

THE PATIENCE OF JESUS

READ Revelation 1:4-18.

THE Kingdom and the patience of Jesus! What an extraordinary juncture of words! Yet they go logically together. No man is ruler till he has mastered himself. Christ did not enter into glory before He suffered. The New Testament does not look upon the glorification of Christ as something lying simply within His own right, but as the end won and justified by His whole Incarnate life. It was an end achieved by a life of faithful, uncomplaining, and unremitting obedience, and of service to God and man patiently rendered. Christ has won the mastery of the world through self-mastery.

August 24: ST. BARTHOLOMEW'S DAY

NAZARETH

READ St. Luke 2:42-52.

THINK of Him at Nazareth: think of the patient waiting of all these years, and all the time ringing in His heart, Wist ye not that I must be about My Father's business? One and twenty comes, and He is a man now, and He hears the call of the people in His ear. Nine and twenty comes, and the days are going by, and He has only a few more years [on earth] to live. We talk much of the miracles of Christ, but sometimes I think the greatest of them all was His quiet, patient waiting down in Nazareth. He saw others rise to fame and hailed as deliverer of His people—and He, unknown in a sleepy village, with the fire of God burning in His bones. When we cannot wait—when we want to hurry God—when we forget the slowness of His processes—when we snatch at things before their time—when we shorten preparatory periods—the Lord direct our hearts . . . and there is no one but the Lord that can do it, unto the patience of Christ."—*G. H. Morrison.*

August 25

THE WILDERNESS

READ St. Luke 4:1-13.

THE purpose is unassailable. Christ will build His Kingdom, create His Church, and the gates of hell cannot prevail to alter the intention. But the method? Strong and determined men are prone to impatience. It is the devil's one

opportunity with Christ. Why all this tedious process of winning men by persuasion? These tortuous parts of love? A compromise with men's love of the brilliant, the spectacular, the miraculous, and consent is won! An alliance with authority, and the use of force, and a following is assured. Men look for a warrior prince, the nation seeks for leadership, it is all in line with the traditional and popular conception of the Messiah. There are other things at stake in the temptations, but it is patience which is mostly imperiled. Jesus is battling with the most perplexing problem in the whole realm of conduct: Does the end sought for justify the means? Our impatience often answers, Yes; Christ answers, No. A kingdom of righteous souls may take milleniums, but as a righteous kingdom it will never come at all as the result of rotten compromises and snap methods.

August 26

GOD'S PATIENT SEARCHING

READ St. Luke 15:1-10.

THE two brief parables are not primarily parables of God's forgiveness, but of His endeavor to find the possibility of forgiveness. Doubtless God could express His forgiveness out-of-hand, but it is by no means certain that there would have taken place more than a moral fiction. Men may refuse forgiveness, or despise it; they may presume upon it, or negate it by conscious persistence in sin. It is for forgiveableness that God seeks, and when He finds it He pours forth His unlimited mercy. Our Lord pictures God as going after the sinner "diligently," and "until He find," and using utter patience to secure his return. God leaves no way untried, no path untrod upon His search. He constrains them by love, he visits them with mercies, He suffers them to be punished, He experiences disappointment, but He never ceases His effort.

August 27

CHRIST'S PATIENCE WITH FAILURE

READ St. Luke 22:31-46.

CHRIST's patience is nowhere more remarkable than in His dealings with His disciples. There are times, as on the solemn night before the crucifixion, when they seem pitifully unstable material. Three of them slept when His arrest was imminent, nine of them fled when it took place; of the other two, one denied Him by silence, the other with oaths. Commenting upon this, a recent writer has said that he "would have got rid of the whole lot." Probably he would, but Christ never lets go on men because they are weak. He sometimes transforms them into saints. It is well to remember this attribute of Christ when we are impatient not only with others, but with ourselves. Impatience at our mistakes easily settles into the mood of discouragement which is the death of effort.

August 28

PATIENCE AND CALM

READ Hebrews 12:1-6.

THIS is taken from Fr. Pierre Charles' remarkable Prayer for All Times:

"How far away am I, my God, from Your calm, unclouded wisdom! How little do I possess of Your spirit that orders all things sweetly! What secret force within me drives me to vandalism in the name of virtue? Why is my soul filled with childish and pagan irritation in the face of obstacles? What blindness is it that hinders me from seeing that both good and evil days bear a revelation for me? How is it that I have not understood that health and sickness, the foolish and the wise, troublesome people as well as friends, are all, not only stepping stones to God, but heralds of the wealth which He, my God, destines for me."

DECLARING THE DUTY AND OFFICE

A SERMON PREACHED AT THE ORDINATION SERVICE IN THE
CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK,
ON TRINITY SUNDAY, 1926.

BY THE REV. LEONARD HODGSON, M.A.

"Neither pray I for Thee alone, but for Them also which shall believe on me through their word." St. John XVII. 20.

HERE on this earth are multitudes of men and women. Behind them stretches out the age-long process of evolution, with its continual readjustments to new environments in the physical world. This is their heritage. Before them lies the spiritual world, calling for fresh advance by re-adjustment to that environment. The high points of human achievement are seen in the spheres of art, of learning, and of conduct, where in fragmentary manner that spiritual world is made known to man, and grasped by him under the forms of beauty, of truth, and of goodness. And religion asserts that man can and does hold personal relationships with that spiritual reality manifested in all that is true and good and beautiful, personal relationships such as worship, communion, love. So we speak of the source of our inspiration in art and learning and conduct as God.

Thus far I have been speaking of religion in general. The Christian religion goes further and asserts that this God, who is the author and source of all that is good and true and beautiful, who is the inspiration of the artist and the scholar and of all men and women of noble lives (even though they know it not)—that He, in order to bind us to Himself in personal companionship, became Man, died for us, rose again and now lives on, and by the gift of His Spirit and through His Church and sacraments makes Himself personally known to us.

So your calling, my brothers, who are called to be ministers of the Christian religion, brings with it two main duties:

First, you must never fail to recognize the wider revelation of God, which is given by Him in all that is true and good and beautiful, even if that revelation appear in quarters that are out of touch with or, perhaps, seem opposed to organized religion. You must cling to your faith in the unity of God, believing that He is the inspiration of those who serve Him without knowing it. But, secondly, you must never forget your own calling. You are to help men and women to find personal communion with God. It is not by turning the chancel into a theater, or the pulpit into a lecture room or open forum, that you will do your work, but by keeping your church a place where men and women may come face to face with God, and know Him in personal communion.

This duty again divides itself into two parts. I would place in the forefront faithfulness in what may be called *impersonal* service, in those activities in which you are ministering to people who may not know who you are or what your name is, such as the conduct of public worship and the administration of the sacraments. It must be your aim to see that your church shall be a place where men and women turn aside and find God, a place where (without, I repeat, knowing who you are or what your name is) they know this, that the sacraments are regularly and frequently available, the worship is reverent and devotional, a place which they recognize is "none other than the House of God" and from which they come out as men and women who have been with Jesus. And then in your *personal* service, in such things as preaching, teaching and visiting, you will keep before you that same one aim, to help men and women to find God for themselves, and to know and love and serve Him.

God has called you to this work, the work of ministers of religion in the narrower sense. But He needs you to be doing this work for the sake of His work in wider ways. Think for a moment of what is the specific temptation of the artist and the scholar. It is, surely, to be false to that vision of beauty or truth, as the case may be, which he is called to follow. There are many things in this world which fight against that aesthetic or intellectual sincerity. The love of ease, the desire or need of money, the longing for popular approbation, sometimes—and this is a tragic fact on which we need to examine ourselves very carefully—religion itself may seem to such a man to be the enemy. There is no honest artist or scholar who is not aware in his own life of the pressure of this temptation in one or other of its forms. Think next of the temptations of all men in their various walks of life. And now think of your

own temptations. For you will have your temptations; peculiar to your vocation, such as the counting of your success in terms of money raised or numbers assembled and the care at personal reputation, and some which are common to all men, for you do not cease to be a man when you become a priest. This is the field in which you are to learn to serve your kind. You must be verifying in your own experience, in personal communion with God, in reliance on His strength, to you in prayer and sacrament, how He enables you to resist and meet and conquer your temptations. And from this you must learn to understand and sympathize with others in their temptations, temptations possibly different in form from yours but bringing the same need of communion with God.

The Church is the army of the living God on active service in the cause of all that is good and true and beautiful. The firing line of the Church is in study and studio, in factory, workshop, in office and home. There countless men and women are struggling and striving, often blindly groping, to be true to their ideals; they are

" . . . mauled to the earth and
To contend for the shade of a word, and a thing not seen
the eyes,
With the half of a broken hope for a pillow at night
That somehow the right is the right,
And the smooth shall bloom from the rough."

It is God's will that through you these men and women should be learning to know the light and joy and power of personal companionship.

"Ye have not chosen me, but I have chosen you, and I have ordained you that ye may bear much fruit." That is what the Lord Jesus Christ has said to each one of you; that is why you are here today. And this morning, He who "ever lives to intercession for us" has in His heart not only you but all who shall believe on Him through your word. As you kneel before His altar in a few minutes' time to give yourselves to join with Him in this prayer in *your* hearts, and never to be separated from praying it day in and day out from now onwards so long as you shall live. So shall you be, not servants, but friends, who know and share in what your Lord is doing.

TRUE VIRTUES

Pure love, faith, hope, and charity,
When we all these possess,
What perfect peace flows in our lives,
Our faithful hearts to bless.
If they but dwell within our hearts,
We little have to fear,
For we shall bless and e'er be blessed
And to God's heart be near.
And if these virtues fill our hearts
Sin cannot enter there;
For all temptations of the wrong,
Our souls will cease to care;
In only pure and noble thoughts,
Our minds will pleasure find,
We'll wish we might but do and think
That which we know is kind.

MARTHA SHEPARD LIPPINCOTT

A PRAYER FOR CHRISTIAN UNITY
FOR DEAF MUTES

THE FOLLOWING PRAYER was written by the late Rev. A. Ward Mann, General Missionary to the Deaf of Mid-West, 1875 to 1914. It is still used by many who deplore, as he deplored with all his heart and soul, the divisions among the deaf:

O LORD JESUS CHRIST, who saidst to Thine Apostles, "I leave with you, My Peace I give unto you; grant that brethren of the Deaf-Mutes, who are too few for divisions, be spared the evils which at present afflict the Church, Body, in her unhappily divided condition; that they may, their hearing fellow Christians, earnestly, with prayer, the unity for which Thou didst pray in these words, 'they all may be one'; and may be joined together in one Fellowship, so there may be no more divisions among the people, but one Lord, one Faith, one Baptism, one God Father of us all; that all may be united in heart and life, worship and teaching, and obedient love towards Thee, with the Father and the Holy Ghost, livest and reignest God, forever and ever. Amen."

Two Centuries of the Church in Rhode Island

Sermon at the Bi-Centennial of Trinity Church, Newport, R. I.

By the Rt. Rev. James DeW. Perry, D.D.

Bishop of Rhode Island

"Go round about her; tell the towers thereof, Mark well her bulwarks, consider her dwelling places; that ye may tell them that come after, that this God is our God forever and ever: He shall be our guide unto death."

—Psalm 48:12, 13, 14.

ANNIVERSARIES of events and of epochs are of themselves quite intangible and inarticulate. They must find in the pen of an historian a point with which to punctuate the flow of time and thus to gain expression. Otherwise they pass inaudibly, invisibly, however deeply felt.

One such anniversary was celebrated in this place a little more than a quarter century ago. It commemorated the founding of Trinity Parish in the year 1698. The occasion had as spokesman the late Rev. Daniel Goodwin, in whose mind were stored, as in his spirit were reflected, the ecclesiastical traditions of our state.

Those of you, and I am sure there are many, who were present on that morning in June, will recall the vivid pictures with which the learned doctor placed before your eyes the scenes attending the origin of this parish at the dawn of the Seventeenth Century. There was the visit of the royal governor, Sir Francis Nicholson, whose ardent faith inspired Gabriel Bernon and Piere Ayrould, Huguenot refugees, Robert Gardner, collector of the port, and others to give the Mother Church its opportunity. There was the arrival of the first minister, John Lockyer, brought here by Sir Francis, soon to be followed by James Honyman, rector for nearly a half century. There was the building of the first Trinity Church on a corner of this lot in 1702, a momentous event in the religious history of New England, just 12 years after the building of King's Chapel in Boston, five years before the congregation at South Kingstown laid the timbers of the old Narragansett church. These were memories summoned from the past by a voice now silent, of one who could both envisage and interpret them.

Our present anniversary is of a different, a more substantial sort. It commemorates not a dawning era, but the building of these walls within which we are met. The magic touch of the historian is not needed now to surround us with the vanished scenes of yesterday. The subject of our celebration stands before our eyes. Old Trinity observes its bi-centennial. No voice other than its own is necessary. Let it tell the story.

Not without reason is the spire overhead surmounted by the British crown, yet not without a democratic background, offering as always the opportunity for royalty to do the wise and gracious thing. As far back as 1699 the people of Newport, represented by a score of solid citizens, addressed a letter to the Board of Trade in London announcing, so the message read, "their intention to build a church for the worship of God according to the discipline and worship of the Church of England," and asking for the appointment of a minister and a yearly stipend for his maintenance. Lord Bellomont, through whom the petition was forwarded, accompanied it with his own letter. "I hope" (he writes) "that your Lordships will patronize so good a design and will obtain his Majesty's allowance of a competent maintenance for such a minister." Then he adds in words of which he did not inform the petitioners: "It will be the means, I hope, to reform the lives of the people of that island, and make good Christians of 'em, who at present are all in darkness."

The petition reached the Bishop of London, and finally the King. The consequences were greater than expected, because it was this letter, with certain other appeals for missionary efforts among Indians, which, within a few months, led to the

incorporation of the "Society for the Propagation of the Gospel in Foreign Parts," one of the great spiritual forces exerted by the Church of England, first in America and later through all the world. When the Rev. James Honyman, sent by the society, arrived at Newport in 1704, he found a modest church already built.

With the zeal of a pioneer the new missionary set himself to his task. In a short time he had made a harmonious congregation of a miscellaneous ecclesiastical variety, many of them Quakers, who were quick to appreciate the teaching and sacraments of the historic church. He had extended his ministrations to all parts of the island, also to Tiverton and Little Compton. He had even stirred up the people of Providence where (as he reported in 1722) he preached to his largest congregation in America, though in that rural and unchurched village (without the advantages of Newport) he had been compelled to hold his service in the open fields. As a result of this missionary venture, subscriptions were raised for a building which was given the name (first) of King's Church and later of St. John's. Meanwhile the Newport congregation had outgrown its modest edifice and the indefatigable rector reported that he had raised £1000 toward a new building, which would cost probably twice that sum.

MODEL OF ARCHITECTURE

We may easily understand the excitement caused by the great enterprise, and the length of time (two years) required for the work. We may imagine also the impression made by the completed building described in contemporary records as one of the most beautiful timber structures in America. After 200 years the description still holds true. In a land where excellence in building is a passion, old Trinity stands justly crowned as queen among church edifices of this type.

Architecture is a language no less eloquent, and withal more permanent, than the spoken word. Often an inadequate or ill-judged utterance finds correction in the silent witness to the eternal laws of God manifested to the ages through the builder's handiwork.

The gothic revival of the past half century, while restoring a very necessary emphasis upon the expression of sacramental life, has yet done scant justice to the ideals of colonial architecture. The message conveyed in the art of Christopher Wren in the seventeenth and eighteenth centuries was as sincerely charged with spiritual purpose as the inspired work of the cathedral builders in the twelfth and thirteenth. We may call it Puritan or pagan if we will. True, it followed the rigid lines of thought to which Puritan England had reacted. It moved within the definite, well-measured spaces which held the ideals of the classic age so near to earth. It proclaimed the Christian Gospel to the modern world in the same terms that the Greek temple spoke to the pagan civilization of the five centuries before Christ.

In the colonial parish church one's spirit is not led by lofty arches into the unseen, nor is one surrounded by suffused light, which seems to break through intercepting objects, from another world. What fails in mystery, however, is compensated here in clarity. The glory of the modern colonial, as of the ancient classical, house of worship is the enthronement of definite and rigid principles. An age which sought salvation in the Ten Commandments, embodied in its church architecture the decalogue in full. In the single spire there is seen the undeviating faith in one God. The unfigured walls and windows declare the mandate against the making of God's image and against the careless use of the divine name. Around the

high backed pews there are defenses reared to guard the observance of the Sabbath and the sanctity of family life. The transparent glass and pure white panels stand for clarity of vision and fixity of moral purpose. In the midst of these the monumental pulpit crowned by its peaked canopy rises like a veritable Sinai from whose heights the law proceeds to regulate the conduct of the home, the parish, and the state.

Should there seem to lurk in this analysis the suggestion of austerity of thought or barrenness in spiritual outlook, then raise your eyes and see with what rare harmony the white lines blend into a single graceful whole, lifting the thoughts beyond the composition both of art or of moral statute into the white light of the Saviour's presence, and pronouncing His blessing on "the pure in heart for they shall see God."

POWER OF CHURCH

By other standards, however, than by forms of architecture must the influence of God's house be judged. The tides of human life which have flowed through this venerable building bear witness more eloquently than any handiwork of man to the power of the historic church in shaping and directing the history of Newport and of America. By the side of the silver font (a priceless treasure given to the parish by Nathaniel Kay, as the Communion service was given by Queen Anne), generations of men and women have been claimed for the Church and marked for the service of Christ in baptism. In the first century of parish life two thousand and nine hundred had been christened by successive rectors. Fifteen hundred by James Honyman alone. One might wish on an occasion such as this to review the scenes and the names recalled by those baptismal services, unfolding as they would the story of many a Rhode Island family. One I know of a day in 1795 when a five-year-old boy and his baby brother were brought here by their parents to be dedicated as "soldiers and servants" (I had almost said "sailors") of Christ to their careers which culminated in the Battle of Lake Erie and in the opening of Japan. Another child received at the same font the name of Stephen, the father of a second Stephen, who as Admiral Decatur maintained the traditions of Old Trinity, a parish of sea-faring men.

There are other scenes of more ecclesiastical and national significance in that eventful century to which these walls bear witness. On a certain Sunday morning in the summer of 1729, while Parson Honyman and his congregation were still under the spell of their new church building, there mounted these pulpit steps a visitor from overseas, George Berkeley, Dean of Derry, far-famed as philosopher and ecclesiastic, soon to become Bishop of Cloyne. He had chosen Newport as headquarters while on an educational mission in America. His was a fleeting sojourn, but its echoes linger still in the strains of the organ given by him to the parish, surmounted by the crown and mitres, and inscribed with his name.

BEFORE DAYS OF BISHOPS

Dean Berkeley's appearance was the nearest approach in this parish and in all the colonies to an episcopal visitation. For there was no bishop in America in those days. Every priest did that which was right in his own eyes. Between the congregation and the far off figure of His Lordship of London, who had jurisdiction over them, there was a great gulf conveniently fixed, bridged by occasional financial grants to certain missions in their time of need.

The rectors of the colonial churches in Newport, Narragansett, Providence, and Bristol had virtually the responsibility of presbyter-bishops as in apostolic days, determining the membership and regulating the discipline and worship in their several parishes as if they had been separate dioceses. The strain of isolation and the lack of united leadership witnessing in the episcopate to the solidarity of the historic Church was keenly felt. Great, therefore, was the relief caused by the news in 1784 of the consecration at Aberdeen in Scotland of Samuel Seabury, from Connecticut, to be bishop of that diocese. Immediately a new corporate sense pervaded the congregations in Rhode Island. Encouraged by the organization of a general convention at Philadelphia in 1789, when canons and an American revision of the Prayer Book were put forth, the four parishes were invited to send delegates to organize the Diocese of Rhode Island. In this church they met

on a November day in 1790, seven members in all, John H and Robert Auchmuty, lay representatives of Newport, miah Jenkins and John Mumford from Providence, and Usher of Bristol, soon ordained as rector of St. Michael's. we not picture them seated ceremoniously in front I watched by wondering spectators in the gallery, "and seats" no doubt in view of this encroachment upon the a omous rights of parishes?

The rector, William Smith, stands here to preach the mon, and the rector of Providence, William Badger, pres. It is a high moment an hour later when, from the clerk's below, the vote is announced "that the reverend father God, Samuel Seabury, Bishop of the Church in Connecticut is hereby declared Bishop of the Church in this State." I that day Bishop Seabury's signature appears with a mi name, "Samuel Rhode Island Connecticut," and the in diocese, its hand in the grasp of this stalwart leader, : forth upon its way.

SOME CRITICAL DAYS

Critical days, days of sad memories, high hope, and boding (both for the Church and State) are these which recall. Only yesterday, it might have seemed, has the Br occupation ceased and the menace of Red Coats vanished I the pews. Only a year ago have these United States bec an accomplished fact. Shoulder to shoulder, in the perso the same leaders, the recently constituted government the American branch of the mother Church assume their responsibilities. And no parish more loyal to them both old Trinity in Newport.

It is now the last year of the momentous century and land is filled with mourning. George Washington, first P dent, first citizen, first Churchman, is no more. The rector Theodore Dehon, future Bishop of South Carolina, taken to his study to prepare with bowed head a memo sermon. Officers of the parish call from house to house a subscription paper (here it is) soliciting contributions draping the church in black and providing the rector a new suit of clothes in which to deliver the funeral add. On the day of the funeral in Washington the Masons mar with muffled drums and badges of mourning from the S House to the church, and Trinity as ever speaks the v of consolation as of hope, for nation as for Church, in so or in triumph.

KNOWN IN HISTORY

So closes the chapter of the first 100 years in the pa: There is no time to tell the story of the second, nor is t need. It is told in names which are known to every New household, many of them recorded on the walls in this W minster Abbey of New England. Trinity has been rich in lives of God-fearing, large hearted laymen and women, f the time of Nathaniel Kay in the beginning of the Eighte century who served the church faithfully in life, and endo it generously at his death, till the days of the Gibbs' and Powels, the Kings, and a great company, of whom a part alive until this present, but some are fallen asleep. The f ilies of Trinity have given eleven men to the Christian i istry, an average of one in every twenty years. During century and a quarter since Washington was laid to rest, parish has rendered patriotic service in four wars and bestowed its spiritual blessings, no less patriotically, in 1 years of peace.

Not without significance which we shall do well to h does the 150th anniversary of the United States coincide v the 200th of this House of God. It reminds us of the c foundation of faith and spiritual discipline and reverent votion on which America had gradually been building, she was prepared to take her place among the nations of earth. In old Trinity as in the colonial parishes of Portsmo Marblehead and Boston, Providence and Bristol, Stratf West Haven, New York and Philadelphia, Delaware, Virgi Maryland, and the Carolinas, the Mother Church of all Engl speaking people prepared the way, as she had done in anci Britain, for government in righteousness and liberty and pe: To preserve these traditions is the mission of the same toric Church today. Among her fairest children in th latter centuries Trinity shall lift her voice calling the fut to heed the message of past years.

Internationalism

By Clinton Rogers Woodruff

II.

THERE are numerous big movements at work to produce a sentiment favorable to internationalism. For instance, there is the World Federation of Educational Associations that met in Edinburgh last year. Its purpose is to effect a closer unity of the organized educational forces throughout the world, to stabilize—so far as education can—the trend of the future, to provide a sane and courageous leadership in directing the advancement of the human race. Education has become a cause. In the words of President Thomas its purpose is the same in all countries. If we would have a thought for the well-being of the future, we must weave the right sort of environmental influences around the children, and teach them the virtues the world most needs. Whatever we would appear in the life of the nation, we must first put into the schools.

While each group is vitally concerned in the advancement of its own country, it must of necessity be interested in the advancement of all. . . . The peoples of the earth must now live together, and the teachers of the world's children must prepare them for these new relations. . . . As time goes on the federation must necessarily accept many avenues of service, and must come into vital contact with educational advancement in many forms, but it must never lose sight of the first principles under which it operated. . . . Our whole purpose is to build a type of civilization through education, and to develop those civic virtues which commended themselves to the patriotic citizen, and with it to develop a patriotism based upon service and love of country, rather than upon hatred of other people.

Another speaker at this significant conference (Arthur W. Dunn) made these pertinent remarks:

"World civics seeks to cultivate in the young a conception of peace, not as a mere negation of war, but as a state of harmonious working together for common ends. . . . World civics would be little more than a meaningless phrase, unless it afforded to the boys and girls of the world actual experience in international contacts and coöperative enterprises. Herein lies the importance of a movement like the Junior Red Cross, organized nationally. . . . Correspondence among the children of different nations is recognized as one means of fostering international understanding and good will. It was endorsed by the San Francisco meeting. It is included in Dr. Jordan's plan. It may afford, in considerable measure, the actual contacts and experience necessary to successful training in 'world citizenship.' It may also go far to supplement and enrich ordinary class-room materials. The extent, however, to which these ends are served by international correspondence depends upon its character and methods. . . . The correspondence is inspired by a sense of membership in a common organization with identical altruistic aims and similar program of activity, and thus possessing heart, soul, and deep purpose, such as would not inhere in a mere exchange of letters unsupported by this sense of solidarity."

Dr. Jordan, outlining a method to develop international justice and friendship, received the Raphael Herman Award of \$25,000. Among its numerous features is the suggestion of a committee to investigate the present teaching of history the world over, reporting on textbooks used, their virtues and their delinquencies from the standpoint of international amity, and stressing the need that history, whether elementary or advanced, should be just and true so far as it goes. Above all, history should not be perverted in the supposed interest of national "honor" or partisanship. In this connection should be considered the teaching of intelligent patriotism with an attempt to define its true nature, expressing its value, its limitations, and its perversions.

Most of the ruling ideas of most men and women largely become fixed in childhood and youth. Until recently in nearly all text books of history and school readers, war has been glorified, its braveries being set forth as the acme of heroism. The real progress of nations in science, art, and intellectual development has been but scantily treated. Advances in conciliation, as Dr. Jordan shows in an outline of his scheme, with the many triumphs in sanitation, transportation, commerce,

and enlightenment, which give a millennial aspect to the beginning of the twentieth century, are not dramatic. Even the Rush-Bagot agreement to demobilize the Canadian boundary, our greatest diplomatic achievement of the past century, is scarcely brought to the attention of our own students.

In most lands the youth for generations has been taught to believe that wars are the chief realities in history, that "our country" has been mostly victorious, and always in the right, that war is in itself heroic, invigorating—at the worst only the "growing pains of a progressive nation"—that victory is a noble aim, that its "fruits" are sources of national strength as well as of individual profit, that the welfare of other nations, alien or inferior, is opposed to our own, and that they are persistently, arrogantly, insidiously, or treacherously engaged in plotting against us.

Major historians like McMaster in his *History of the American People*, and recently others like Mark Sullivan in his *Our Times* (Scribners') place the emphasis on the people themselves, their daily lives and doings, and our school histories are coming to reflect the same movement. To the extent to which the emphasis is transferred from the extraordinary events to the ordinary events, the movements for a better international understanding will prosper.

FOR one I believe that the much criticized Rotary movement is making for a better international understanding. Recently in Brussels, Rotarians of a dozen nationalities, speaking almost as many languages, assembled, at considerable expense of time and money to themselves, merely to get better acquainted and to develop understanding. There have been other international gatherings, as the editor of *The Rotarian* has pointed out, in Europe, but this was a gathering of men who had no particular axes to grind—men who had caught the vision of a world-wide fellowship of business and professional men united in a common ideal—the ideal of unselfish, practical, sensible, helpful service to society, with faith that he who serves well will not be lacking in happiness.

As one European said of it: "Looking back once more on those two days in Brussels, I think I felt strongest the tie of fellowship which bound me to those men of different countries, whom I had never seen nor spoken to in my life but for these two days."

Rotarians on the continent of Europe are drawing together in a common ideal which unites them with the Rotarians of Great Britain and Ireland, of the United States, of all the countries of the Americas, and of all the countries of the world.

Out of our coöperation, says Editor Perry, "our teamwork, our good judgment, our fellowship, will come sound flesh and pure blood for the body of Rotary, with a skeleton well articulated and strong. In such a body the ideal of service will be manifest."

International friendliness is the embodiment of the sixth object of Rotary International, which reads as follows:

"The advancement of understanding, good will, and international peace, through a world fellowship of business and professional men united in the Rotary ideal of service."

It is encouraging to note how much time and attention is given to the promotion of this end, both in their meetings and in their official organ.

Surely this intermingling of education, and of Rotarians, without reference to nationality, must help to bring about a better understanding among men and women as such or as we lawyers like to put it "*qua* men and women." So the newer history, whether for the general reader or the pupil in school, is helping by emphasizing those events which are the every day events the world over, rather than those which are sensational and exceptional.

(To be Concluded)

THE REV. WALDEN MYER

THE death, on August 12th, at Gloucester, Mass., of the Rev. Walden Myer, Canon and Trustee of Washington Cathedral, in the fifty-ninth year of his age, marks the earthly ending of a life of singular spiritual insight and devotion. Canon Myer brought to his ministry an honored and distinguished name, a keenly sensitive and refined nature, a richly furnished mind, a disciplined spirit, and an ardent faith. A graduate of Exeter School and Harvard College, he made his theological preparation in a three years' course at Oxford, taking his M.A. degree in 1899. Dr. Sanday, Dr. William Bright, and Dr. Robert Moberly were among the outstanding lecturers and teachers who chiefly influenced and attracted him. The foundations of his intellectual life were laid in a full and free acceptance of the Church's historic faith and worship on the one hand, and, on the other, in a willing recognition of the claims of exact and exacting scholarship. And, from his Oxford days, increasingly up to the end, his own interpretation of Christianity meant quite literally, in a moving and transparent sense, "personal love of a Personal Lord."

Ordained deacon and priest by Bishop Satterlee, his ministry for the first few years was given to Washington Parish, in association with the Rev. Arthur Johns, who was then rector. There followed a period of teaching, first at St. Alban's Cathedral School for Boys, and later at St. Paul's School, Concord. Returning to his home city, he was made Canon of Washington Cathedral in 1918, and from that date onward the Cathedral was the almost exclusive scene of his ministry and the chief object of his thought and care.

His death takes from the staff and administration of the Cathedral a ripeness of spiritual judgment and a purity of devotion which can ill be spared.

P. M. R.

THE ROLE WOMEN SHOULD PLAY IN A POLITICAL CAMPAIGN.

BY MRS. H. M. YOUMANS

THE political campaign which we are now experiencing is extremely important. Every good citizen must vote and make every effort to vote with discrimination. We hope they will do more than that. President Coolidge said in a recent address: "The whole system of American government rests on the ballot box. Unless citizens do their duty there, such a system is doomed to failure."

Men and women elected at the close of the campaign will be extremely influential in the management of your nation, your state, and your country during the coming years.

The League of Women Voters is a nonpartisan organization, but it can do much to promote interest in the campaign. Setting an example as an intelligent, active citizen is one of the big tasks of a clubwoman. Any organized group can hold meetings or classes to give instruction in any phase of the campaign; it can hold candidates' meetings, inviting all candidates for a certain office to come and tell their views.

Women not familiar with election laws should write the Secretary of State for copies of them. We should learn about candidates, their characters, their capacities, their records. We need brains and intelligence in every office. However, don't expect all candidates to be perfect, and do not think, by any means, that all candidates are impelled by ignoble motives. One of the many reasons why we do not have more high-class men in public office is the public criticism of political officials.

Don't expect to find candidates who will represent all your ideas and none of which you disapprove. That is not reasonable. Many issues are discussed in a campaign. If any of these issues seem more important than all the rest, then you must make your choice on that issue alone. It is usually safe to choose a candidate on the basis of character, ability, and record. Remember that during a campaign one newspaper, one speaker, will give you one version of the important issues. Another paper, another speaker, will give you an entirely different version. Both may be giving you the exact truth as they see it. Voters must cultivate a judgment which will allow them to weigh arguments and decide for themselves. A campaign offers opportunities not only for practical good citizenship, but also offers great opportunities for education. It

is a chance to use eyes, ears, judgment, and to learn how politics are managed.

Women should not assume the hostility of men toward politics in political affairs. Politics, until recently, has been exclusively a masculine pursuit. Men don't know how to fit women into the system. We must not forget that women are newcomers in politics, and, on the whole, are not well informed. No woman should be discouraged because she does not receive enthusiastic welcome and instant recognition by political leaders. Men leaders had to serve a long apprenticeship to reach their present positions.

Women may best serve their country by working to get out the vote—a nonpartisan undertaking of the utmost importance. President Coolidge says our government will prosper unless citizens do their duty at the ballot box.

FROM A CONVERT TO THE EPISCOPAL CHURCH

To the Editor of *The Congregationalist*:

HAVING RECENTLY followed Dr. Joseph Fort Newton to the Protestant Episcopal Church, I read with a great deal of interest three articles, *The Hope of Christianity Is the Sermon Going?* and *The Menace of the Sermon*—all your issue of July 22d. Couple the sentiment of these articles with the statement of Dr. Ozora S. Davis—"The next generation of Congregationalists will see a return to the old style of architecture and the ancient liturgy"—and you have "apologia" for Dr. Newton and my humble self.

When we know, as some of us do, that some state superintendents of the Middle West are exercising more ecclesiastical authority than does any Anglican bishop; when we know the very thing which Congregationalism is feeling after so sorely is already provided for by an historic communion; when we have thus far renounced the principles which brought Congregationalism into being; why, ape-like, erect our Hillman Church and construct anæmic liturgies which lack their chief attraction—that of time-honored usage? What saith the Scripture of which is neither one thing nor the other?

I continue to read and enjoy *The Congregationalist*—I did for years in the Congregational denomination.—WALTER ESSINGHAM, in *The Congregationalist*.

PRESENCE

Before the swift-winged thoughts that crowd the mind
Pour in, as daylight calls me from my dreams,
When yet in sleep's sweet lethargy I lie
And wander back to consciousness, it seems
I feel Thy Presence, Lord.

Amidst the thronging cares throughout the hours
When duties press, and body weary grows,
E'en as I carry to accomplishment
The irksome task, done well, my soul still knows
'Tis in Thy Presence, Lord.

When in the fellowship of loved and dear;
Through shining hours, when all is pure delight,
My very pleasures, borne on wings of time
With fleeting swiftness, grow exceeding bright
Since in Thy Presence, Lord.

At eventide, when daylight slips away
And dusky twilight covers land and sea,
I lay all care aside, in knowledge sweet
That folded in Thy loving arms I'll be
Safe in Thy Presence, Lord.

DELPHINE SCHMITT

SINGLENES OF AIM

AIM TO HAVE BUT

| | |
|-----------------------|---------------------------|
| One desire | JESUS |
| One home | The wounds of JESUS. |
| One occupation | To converse with JESUS |
| One fear | To lose JESUS. |
| One charge | To do the will of JESUS |
| One joy | To possess JESUS. |
| One grief | The compassion of JESUS |
| One hope | To see JESUS. |
| One witness | The eye of JESUS. |
| One consolation | To suffer for JESUS. |
| One glory | To be despised for JESUS. |
| One rest | To labor for JESUS. |
| One refuge | The Heart of JESUS. |

—Anon.

The Blessedness of the Hunger for Righteousness

A Meditation

By Albert L. Whittaker, S.T.D.

BLESSED are they which do hunger and thirst after righteousness," cried our Lord to the multitude. Yea, blessed are they that do *hunger* and *thirst* after *anything*. Appetite is one of the best gifts of God to men. Appetite means zest in pursuit and tang in achievement. It destroys listlessness, annihilates sloth and half-heartedness. It spells aliveness, red-bloodedness.

Never without hunger would the jungle have produced its triumphs, fangs would not have been whetted in blood, the stronger would not have survived the weak, species would not have been improved. Stagnation would have continued as of a stream scarcely flowing. Appetite throughout the course of evolution has made for progress toward higher things.

Even appetite for evil, taken by itself alone, is at least a neutral thing, a sign that there is life in the organism, a chance for the discipline of denial, the *sine qua non* of advance.

That tender-hearted rough-man Mark Twain packed much homely truth into his absurd story, "The Appetite Cure." Given nothing but nails to eat for a week, the hero evinced certain desirable qualities which had seemed atrophied. He that had been surfeited with life and blasé knew again the joy of living. Perhaps what one's own particular and individual case requires, yours or mine, may be a diet of life's impossibles, the things we have thought too unpalatable, too harsh for our sophisticated organs of digestion, improper in view of achieved refinement of intellectual and social organism. But such diet is not the goal but the medium, the curative influence antecedent to the resumption of life's active course, the sailing against the wind that the desired harbor may be made. Such diet is discipline, not destined appropriate food.

Throughout history it has been the men who have been keen for accomplishment that have accomplished. That for which they have been keen they have accomplished. The Irish after the Anglo-Normans had invaded their territory were more eager to annihilate each other than to resist the invader, and nearly succeeded in their endeavor; while the Butlers and De Burghs and their successors from England, keeping their eye on the main chance of conquering the country, measurably achieved their end.

The career of many a business man illustrates the principle, how an appetite for results leads to an appetite for work, and the work leads to achievement and notable success.

So great is the initial difficulty of securing recognition in the world of art, so little is the public prepared to accept things for their intrinsic value until the pioneers in aesthetic appreciation have led the way, that to be successful in that field a man must be sufficiently determined to force his way, must have a zeal to impress his gospel of art upon his public.

Columbus could not think of anything else or dream of anything else but of finding land on the other side of the waste of waters. Through every discouragement and insult he kept his appetite for that knowledge and achievement, until his dream had been realized.

But we were thinking of an appetite for righteousness, for excellence in the ethical sphere. For its attainment also appetite sufficiently strong is needed to overcome an inhospitable environment. Sometimes this is an appetite for righteousness in one's own individual life, sometimes for righteousness also in the community. Occasionally, alas, there is appetite for righteousness in the community with no thought of righteousness in one's own life, and the inherent contradiction largely negatives the hoped-for good.

The ethical jungle is thick with the enemies of the *individual*. Nothing but an appetite for the fight against them will save one. How difficult it is to keep up individual standards

against the downward pull of community standards is sometimes illustrated from the experience of certain Indian young men who have returned to their own people and have forgotten the lessons of civilization, succumbing to the inertia of living like everybody else. Any one of us is continually in danger of surrendering to the temptation to slip back into the life without effort, the temptation to go to the usual moving pictures, play the usual unlimited bridge, read the best sellers indiscriminately, and in short to go along with the entire jungle, its whole hue and cry. Usually there is nothing very bad about it all; nevertheless the highest and best standards are eliminated, the mediocre and meaningless take their place, and the individual settles down comfortably for the sleep of death to the higher things.

Certainly there is in the moral sphere a slipping tendency which we may boldly acclaim as an evidence of original sin, the inherited sin of the race, the gregarious malady against which as appetitive individuals we must fight. Increasingly, for example, gambling attaches itself to innocent card-playing and is irrelevantly excused on the score that everybody else is doing it. It is the heresy of the crowd in its assault upon the individual's ethical faith. There is a common debauchery of ethical spirit except where there is earnest self-discipline; and this may come only with appetite for something better than the ordinary, the appetite for righteousness, for rightness as opposed to slipshod and wrongness.

Certainly for the *organization of society for righteousness* something more than apathy is required. There is needed the sustained patient devotion to an ideal of the Son of God in his earthly life.

Our prohibition muddle well illustrates the principle. Many were somewhat in favor of prohibition as a war measure, or because it was good in time of war were mildly of the opinion that it should be extended to the time of peace. But it required more appetite for what was hoped to be accomplished than that. The thing could not simply be launched on the country to win its own way. The vision of social good had to be kept before the people in a way in which it has not been kept before them, in a way in which in the sight of God it is our duty to keep it before them.

Certainly with questions less debated than prohibition we need to keep up the appetite for righteousness if righteousness is to be had. The Puritan appetite for righteousness with all its strength is scarcely the type that is required. Something more human and humane is necessary, something more versatile and universally applicable. Our Lord had desire for wholeness in human life, life with joy in it, not repression. He came that men might have life . . . more abundantly.

What do we who are comfortable know about *real* hunger, a hunger as of the wild creatures who have been starving? We cannot comprehend the hunger in the pure soul of the Son of Man for signs of understanding on the part of men of the significance of their relationship to God. With tender eager desire, with all the determined strength of his Nature, human and divine, He willed that men should show themselves in their very lives true children of their heavenly Father.

The appetite for righteousness is a determined holy passion, such as that, for the life more abundant. It is an appetite for the life that is near to God. It is an appetite for GOD.

THE SOUL which is alive to, and which rejoices in the beauties of holiness and of divine worship will always be alive to and will always have a deep-seated appreciation of the moral and the ethical values of a well-kept and beautifully adorned physical environment, whether it be in the case of the Church, or of the home.—Rev. Henry Lowndes Drew.

THE PROPER FUNCTION OF CHURCH CLUBS

BY FRANCIS R. MORISON

PRESIDENT THE CHURCH CLUB OF CLEVELAND

COMPETITION grows steadily keener in every line of business, but the rivalry between firms and individuals no longer blinds men to the advantages of mutual understanding and coöperation.

Friendly association and resultant interchange of ideas have become the rule rather than the exception, and it would be difficult indeed to find a business man who did not regard the present trend with frank and unquestioning favor.

Everywhere Chambers of Commerce, Retail and Wholesale Merchants' Boards, and Credit Men's Associations are rendering their members and communities an invaluable service, while bankers' associations, state and national, and organizations of manufacturers and merchandisers in every line are helping to solve problems of production and marketing. Everywhere, too, one finds Rotary, Exchange, Kiwanis, and Lions' Clubs, social and luncheon groups which bring together men of varied interests and which, in every instance, are contributing to the development of that sense of common opportunity and obligation which is the foundation of a proper community spirit.

The Church Club movement which has developed on so gratifying a scale within recent years owes its inception and progress to the same influences that have stimulated the growth of business associations and luncheon clubs. And it is gratifying to note that they have won recognition not only as important clearing houses for opinion but also as agencies whereby the religious interests of business men may be effectively broadened and stimulated.

The Church Club, indeed, is the one institution which affords men of many parishes opportunity to discuss the problems and possibilities of any parish, to talk frankly across the table with those who share their interest in Church work and who can offer observations and suggestions based on practical experience in parish activities. And, at the same time, it affords these men opportunities, which might otherwise be denied them, frequently to meet and hear the leaders of the Church and to draw inspiration from the contact. This notable advantage, together with that of the acquaintance and good fellowship which result from the bringing together of men of many minds but of a common interest, gives solid value to membership in any Church Club, and, in truth, makes every Church Club an important asset to its diocese.

For in too many instances the contact of parish with parish, and, indeed, with diocesan authorities also, is limited to the clergy. The laymen, whose sense of common interest should be no less strong, have no way of getting together, no chance to voice their opinions, and no opportunity to exert their massed influence in support of the Church. Obviously, it is not the function of a Church Club to interest itself in diocesan or parish activities unless invited. The administration of Church affairs has wisely been assigned to the diocesan council. The activities of the Church Club should support rather than supplement their work. But because the Church Club is an organization of truly representative laymen, a cross section of the adult male church-goers of the community, its very existence brings its solid advantages. It is an organization in which business brains are brought together and lay opinion crystallizes. It is not, should not, indeed, be official or even semi-official in its activities. Its function, rather, is to serve as a medium through which the authorities of the Church can work with more effectiveness, an organization without specific duties but which stands always ready to volunteer its services when the Church calls.

Some Church Clubs have interested themselves in city or other missionary work; others are assisting diocesan authorities in such matters as surveys for new sites or consolidations, while all have rendered and are rendering service of the greatest value in connection with Church financing, national as well as local.

But these are responsibilities which the Church Club should stand ready to assume rather than to arrogate to itself as a matter of right, and however valuable such activities may be, they must be regarded as side-issues or by-products. The true function of a Church Club is to bring together men with a

common interest in Church activities, for fellowship and common counsel, and thus contribute to the development of high standards of Churchmanship and of that morale among laymen of the community which must be present if the individual parishes are to do their best work.

AMERICA CONTRA MUNDUM

IT is not surprising that America is not today the most popular of the nations. The war, which brought desolation and threat of utter ruin upon most of the other countries engaged in it, has rewarded us with unexampled prosperity. Europe owes us almost inconceivable sums, and the attempt to collect any considerable portion of them will inevitably appear to our debtors as the Shylock of the nations. Neither France nor England feels that we have treated it with due generosity.

We have no solution to offer in the present unfortunate situation. We claim no expert knowledge on the complex problems of international finance, though we cannot refrain from pointing out the obvious fact that now any great war will cost more than can possibly be repaid. Perhaps this purely selfish consideration will be the conclusive argument for permanent peace.

Our concern now is to suggest that this is no time for the chauvinistic Americanism which is everywhere current. We need not apologize for all that we have done. We do not accept the uncomplimentary estimates of us which come naturally from our stricken brethren. But surely this is no time for flag-waving, for a blatant boasting over our aloofness in the turmoil of Europe, for a revival of that superstitious respect for the inviolable soil of the Holy Land which God loves as He loves no other.

Our Congress chose the worst possible time to insult Japan, when, as we understand it, she asked nothing but a courteous and evasive wording of an inevitable situation. We do not think that our President chose an opportune moment to remind the business world that the resentment of Europe will not affect our prosperity. In fact, this is the time for humility. America may well clothe herself in sackcloth and ashes, and bow herself before the God of nations. For we know that we have done nothing to deserve our prosperity, and we know that in the lives of nations as well as in those of individuals pride goeth before destruction, and a haughty spirit before a fall. The cold and calculating man of business may well tremble for the security of a nation in which is concentrated most of the wealth of the world, and the Christian has even greater reason to tremble for that nation's soul.

We suggest that from now on in the churches the first lesson every Sunday be the eighth chapter of *Deuteronomy*, which has a timely lesson for all Americans, and an intelligible one which is more than can be said for many of the Old Testament passages in our Lectionary.

A frightful fire has devastated a community, but has left one house practically unscathed. It is fortunate that the people who live there are able to lend the necessaries of life to their neighbors on easy terms. It is natural that these prosperous folk should be envied, and even disliked, by their less fortunate neighbors. But this is no time for them to boast over their riches, or to suggest that God has a special regard for their family, or to haggle unduly over the payment of the debt.

We think we can descry a gaunt figure in a meeting of the typical one-hundred per cent Americans. And we can hear exact words: "Begin not to say within yourselves, We are prosperous, native-born Americans. For I say unto you, God is able of these stones to raise up native-born Americans."

—The Churchman

GAUDIUM MATRIS

(St. John 16: 21)

Last night a child was born, breathed once, and died.

But in the mother's sorrow was begun

A joy that will outlast the latest sun;

And she, out of whose pain came life, descried

World beyond world of star-besprinkled space

Bidding a soul to its triumphant race.

HOWARD CHANDLER ROBBINS

ON MARS HILL

A FESTIVAL OF ST. PAUL

By a decree of last year, of the Archbishop of Athens and All Greece, Mgr. Chrysostom, an evening service is held annually on the festival of SS. Peter and Paul on the hill of the Areopagus, to commemorate the preaching of St. Paul to the Athenians.

LIKE the Athenians of old, we walked (in the bright sunshine of a very hot afternoon) to the hill of the Areopagus, to hear once again the words which Paul addressed to the Athenians on the same spot many centuries ago. The experience was one of intense interest; and in the crowd were thousands of people of every class, including a large number of priests and their families. The centuries which had elapsed between that day and this seem to have been bridged over; to have been, so to speak, obliterated, as if they had never existed. And the people who wended their way along the same road leading to the hill of the Areopagus to assist at this service were but in reality "all the Athenians and strangers which were there."

The atmosphere of Athens somehow creates a feeling of living in the past; it is almost an experience of the unbroken relation of the present life to the old life of Greece, continuous and very old. Is it, I wonder, the sense of the dramatic in every word and action of these people—acts which become acts of ritual in their handling of them, and which bear a particular significance in relation to the event which, like a drama or ceremony, is being enacted? This feeling grows more and more intense as you make the steep ascent of the dusty road; for you feel that you are passing from the life of today into the life of the past; and it is a wonderful sensation.

The steep road which leads up through the pines and firs to the entrance to the Acropolis and through the Aeropagus Hill is one from which one gets a new aspect of the Rock. For, whereas it is generally seen at a distance—very bare-looking, very sheer, very sun-beaten and almost rugged for lack of vegetation—here we see the smiling columns rising, as it were, from a sea of green of every tint. The broken pillars of the Propylea are white and sharply outlined against the blue of the sky, with their feet in a green mist. Even the Parthenon looks more like a golden daffodil, arising from its folds of green leaves. It loses, perhaps, for the moment, its particularly esthetic beauty, which is born of a combination of the marble, growing (so to speak) from the red-tinged rock itself, like a flower from a cranny of rock; making a continuation of the living rock in the living building, as if hewn from it by the divine spirit which created it; and finally, in an ecstasy of exquisite feeling, taking form in pediment, frieze, and column. The red-scarred rock of the Areopagus is invisible under the crowds who have already surged up on to it. The less fortunate, like myself, have to be content with the space beneath.

Clustered on and near the Bema, where Paul once stood, are the priests, choirs, and cross with sacred banners, ready for the ceremony. There is also a great gathering of priests, mostly parish priests, including some bishops. Below, the crowd is kept amused, while waiting, by vendors of sweets, coulouria, cold water, and pictures of the Apostle Paul (as he is always called in Athens, not *Saint Paul*), and tracts of the Acts of the Apostles, printed in booklet form. Listening to the remarks made by the crowd, composed as it is of all kinds and conditions of men and women, is in itself illuminating. Some of the educated men, anxious to impart their knowledge on the subject, are telling the very poor and illiterate about Paul and his journey to Athens. It sounds like listening to a story, as they relate it; and as the people stand and take it all in, the expression on their faces makes an interesting study in psychology. It isn't as if it had all happened yesterday, but yet you feel as if it may well have occurred while we are gathered there waiting under the shadow of these buildings. Many of the people are intensely interested in the *κήρυγμα* (sermon) which is to follow the service, so desirous are they of hearing about what, to them at least, is something new.

At seven o'clock the Archbishop of Athens arrives, accompanied by other bishops and his chaplains. He is received with signs of the deepest respect as he moves through the crowd, blessing them, to ascend the Areopagus itself. A hush falls upon all there. He is robed in a splendid mantle of purple embroidered with gold, the robe worn by a bishop when he assists at a service and does not celebrate the Holy Eucharist.

The deacons and priests from the Cathedral wear robes of exquisite brocade. The proto-deacon begins to intone in a magnificent clear voice the Vesper prayers. The choir sings the evening psalms, the *troparia* of the day, and the beautiful evening hymn, *Φῶς Ἰλαρόν*. The dramatic moment comes when the Bishop of Eleias reads in a beautiful clear voice—so clear that I can hear every word from beneath the Rock where I am standing—the chapters from the Acts of the Apostles relating to St. Paul. A thrill goes through one when the words of Paul, standing *ἐν μέσῳ τοῦ Ἀρείου πάγου*, are borne to one on the breeze, addressing "the men of Athens." . . . I turn and look at the Acropolis bathed in the golden light of the setting sun behind the violet hills. Calmly, serenely, in all its glory, it contemplates with a majestic indifference the gathering on the Rock opposite, where the people of Athens were gathered to hear the message of the true God, which now, as in St. Paul's day, is Christ the risen Lord.—E. K. in the *Guardian*.

PREPARATION FOR PEACE

A WEEK or so ago, an unusual opportunity was presented us in an invitation to preach at a special open-air service, held in one of our Citizens' Military Training Camps, where the congregation consisted of between thirteen and fourteen hundred boys, ranging from seventeen to twenty-four years of age.

Hoping and striving as we do to outlaw war, we have looked somewhat askance at these war-like preparations which occupy six weeks of the time of thousands of our country's youth every year.

A night and a part of a day spent in one of these camps has greatly modified our opinion.

If all of them are conducted as is this one, we believe that their influence will be exceedingly beneficial from a strictly peace point of view.

The men come from all sections of the country, only a few being admitted from any one place. Thus it affords Pennsylvania boys the opportunity to meet with those from rural Virginia; Baltimoreans, Philadelphians, and men from Washington are thrown together. All the men are "processed" when they first come to camp, that is, they are examined physically, mentally and religiously, thus getting an annual cross-sectioned view of our young men.

One gratifying result of the "processing" in the camp I visited, was that only one case of venereal disease was reported among fifteen hundred examined.

It was my privilege to be entertained by the Colonel-in-command. He is a man representing the finest type of West Pointer. The interest that he showed in his "C. M. T. Cs." was almost paternal. While we were at supper, the phone rang to announce the safe return of four hundred of them from an excursion to nearby historical points of interest.

That night there was a dance, the ladies being secured by special invitation through the numerous "hostesses" from a training college not far distant; the Colonel went over to make sure that everything was orderly, and the chaperonage all that it ought to be.

"You know," he said to me, "we pride ourselves on giving these boys closer supervision than they get at home."

Attendance at the Sunday morning religious service is compulsory, and the attention given was most excellent. The service was conducted from the platform in a beautiful grove, and it was an inspiration to have the opportunity of speaking to these eager, enthusiastic young men, who, we believe, will return home better citizens for peace after their six weeks' training.—R. CARY MONTAGUE in the *Southern Churchman*.

BEARS are not the only animals that hibernate. After some five months of intensive publicity on the subject of the 1926 budget, the need for adequate pledges, the danger that work might have to be cut down, the elimination of the present deficit and the avoidance of any in the future, the stern necessity of cutting down appropriations to all Church agencies if the full amount necessary were not pledged—after all this has occupied the Church papers for weeks, when someone announced at a meeting of a national organization the other day that the National Council had been compelled to cut down the appropriation, a bland voice inquired in a plaintive tone: "Did they give any reason?"

MOTHER TO THE MOTHERLESS

BY DOROTHY CANFIELD FISHER

(Mrs. Fisher, a Churchwoman actively interested in the Church Mission of Help, writes of it in the Vermont diocesan paper.)

WHEN I was a little girl, people in talking about the strange customs of the Chinese used to speak wonderingly of the reported fact that Chinese doctors were engaged by the year, not to cure people after they became ill, but to keep them well. "What a curious notion," said my elders.

Although it is not so very many centuries since I was a little girl, this habit of thought has almost totally changed. In the field of physical health, we are quite used to the spectacle of visiting nurses, health officers, district nurses, all paid by the year to try to keep people from getting sick. We constantly know of operations performed (adenoids and tonsils removed, for instance) upon children not yet ill, in order to keep them well as they grow up. When a child or adolescent begins to look pale, or too thin, or to have a cough, we do not wait till he is so ill that he cannot rise from his bed, we begin to look around uneasily for some expert to tell us what the matter is so that we can head off more serious trouble. And we are paying various experts to do this sort of thing for children who have not parents informed enough or conscientious enough to take sufficient care of their own children. We have found that even in cash, it is cheaper to take care of a poor child while he needs only cod liver oil and warm clothes, than it is to care for a badly infected tubercular patient.

As is apt to happen in a materialistic age, we have seen more clearly in the matter of physical health than of moral. It is only recently that we have begun to apply the same logic to the moral health and growth of our young people. The Church Mission of Help is one of the most encouraging signs of this growth of intelligence and moral responsibility on our part. The intention of the Church Mission of Help is to do morally for girls, at the difficult period of their emerging from childhood to adolescence and from adolescence to adult life, what the skilful practitioners of preventive medicine have learned to do for their bodies.

This means to reach them with the right sort of attention and help at the critical moment when they are not finding in the life about them the elements they need for strong, healthy, and morally sound development. Every intelligent mother of a young girl watches her constantly, and bends her every energy to supply at the right time the sort of life-element her daughter needs for her growth. Is she shy and reticent and inclined to be morbid and to brood in solitude? Her mother tries to invent ways of securing for her the natural young gaiety which she needs.

Has she, on the contrary, taken on the color of a group of young people who are precociously social-minded, too early and too exclusively interested in sex? The mother makes any sacrifice in her power to withdraw her daughter from this group and to give her a few years of contact with a quieter, more serious group of girls, under the serious influence of some fine, magnetic woman teacher. Does the mother, to her heart-break, discover the girl has made a false step? Though lost in grief, she stands by her, shields her, comforts her, and helps her plan as best they can for the future which ought to be possible for her if she has real help at this moment.

All this is too perfectly natural and taken-for-granted, isn't it, to speak of? Why do I state it, in full? Of course any good mother does that.

But how about the many, many girls, struggling towards adult life who have no mothers at all, or foolish ones, or very poor ones unable materially to command circumstances to do the best thing by their daughters? Who takes any such careful thought for what they need? Who makes sacrifices that they may be tided over a critical moment till they get their balance and swing out into wholesome womanhood?

"That girl is getting to be very loud, isn't she? And rather fast," somebody remarks, "How old is she? Fifteen? Dear me! Well I shall tell my daughter to have nothing to do with her. I don't like the way she is carrying sail at all."

You recognize that speech, don't you? It's perfectly familiar to all of us. We have all heard it. Most of us, Heaven help us, have made it!

If instead of living with a busy, ignorant step-mother overwhelmed with young children, and with a weary, discouraged

wage-earning father, that girl were the daughter of the woman who made the speech quoted above (blood-kin that is, instead of merely her sister in Christian charity), she would be the center of the most anxious care at this period of her life. Plans would be made for her to go away to a good school a few years, away from the town where she had made many unfortunate acquaintances, she would be sent to a good camp in the summer, the best books would be selected for her reading as a means of suggesting higher ideals, and every opportunity would be taken in talk with her, of leading her gently to the path which will take her to her higher life. In nine cases out of ten she would respond to this care, and emerge into strong, beneficent womanhood.

The ideal of the Church Mission of Help is to be the loving intelligent mother for girls who have no other such, to make the same effort to give preventive moral help *before* too much harm has been done, that every good family makes for its daughters.

The girl whom people are "beginning to worry about" the familiar phrase goes, but to help whom they have no time and far too little impulse, is the girl whom the Church Mission of Help yearns to gather in, and think for, and help for.

Our field worker in Vermont does whatever she can for girls who have taken one of the various first steps towards "real trouble." But there are other agencies to appeal to in such cases. Society in its shortsightedness has until now provided agencies of help only for girls in "real trouble"—and it is usually too late. The girl whom our worker has been called upon to help in this her first year of service for the Church Mission of Help in Vermont is the girl who is helped by no other social organization, and she has helped those girls whom she has found them, whether in or out of the Church, to carry on the fine wide tradition of the Church Mission of Help.

It is the girl who shows the early symptoms of moral weakness, the flightiness, or the brooding sullenness, the feverish amusement or the rebellion from all restraint, which we all come to recognize as danger signals but which we are too slow to leave uncared for till the storm has come with its resulting wreckage. The preventive work, during this year of tentative exploring of the ground, is what we are all most interested in, and what seems to us to open up the greatest possibilities for future usefulness.

Of course no one field worker can possibly attend personally to all the cases needing preventive care in Vermont nor should she need to, in a state with the conscientious level of intelligence and public spirit of Vermont. One of the uses we should all make of the field worker, with her technique and experience, is to teach us how to break through our leaden moral listlessness and to realize our responsibility for girls who are our fellow townspeople, and who have the right sort of care. So much less is needed now than there will be later, if we do not meet the need at the beginning.

EMMAUS

I did not know Thee, Christ,
Shorn of Thy whiteness; stained
With earth-marks and travail;
Snatched at by coarse fingers,
Nailed like a buzzard to a barn,
Cursed at and spat upon.
I did not know Thee, drugged with dying,
Limp in the arms of Arimathea—
Glassy-eyed, arms dragging, bloodless and beaten.

I saw Thee at Lazarus' tomb,
Straight as a sapling, sure as a sword-edge,
Clean as a sunrise.
I met Thee at Martha's house,
Kindly rebuking, like a great brother.
I rode in Thy train from Bethphage to Zion,
And watched Thy oblivious brooding
Amid the hosannas.

I did not know Thee, for mine eyes were holden,
Till, on the way to Emmaus, my heart
Burned within me.
Fairer wert Thou than of old,
Death had not stained Thee.

ELWOOD LINDSAY HAINES

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.

VISITS OF ENGLISH BISHOPS TO THE UNITED STATES

To the Editor of *The Living Church* :

A LONG ARTICLE in the July number of the *Anglican Theological Review* by Mr. Henry Davies on The Future of the Episcopal Church in America, deserves to be read for its interesting and scholarly review of the Church's history. There are some statements made in the article, which I would be disposed to criticize, because (1) I am heartily in favor of the new organization of the Church's work, and (2) because I live in a section of the country where the parties in the Church are not so bitter and intolerant toward each other.

But what I desire to call attention to is Mr. Davies' quotation from the Rt. Rev. Arthur Headlam, D.D., Bishop of Gloucester. Dr. Headlam spent a few weeks in this country. He visited New York City, and Boston, Mass. He returned to England and gave out an interview in which he is reported to have said :

"The Episcopal Church in the United States occupies a difficult and uncertain position. It seems probable that the Evangelicals will gradually be absorbed by the Protestant bodies, particularly the Methodists, while the Ritualists will go over to Rome. As a separate entity, isolated as it is, there does not seem to be much future for the Episcopal Church in America."

Now whether this is true of New York and Boston I do not know; but it is ridiculous and absurd, when applied to our Sewanee province and to the rest of the country.

I can hardly believe that Dr. Headlam was correctly reported; and yet I am aware that this is quite in accord with impressions made upon other foreigners who visit New York, Boston, Washington, and Chicago, and then tell the world what the whole people of the United States think on every subject.

This is quite in line with my experience as to the visit of the Bishop of London. A short time before I left the office in New York, I undertook to secure the services of a distinguished Churchman from England to visit and hold conferences on religion at some of our colleges and universities, and pay his expenses and give him an honorarium out of the Turner legacy.

After correspondence with him and with the Archbishop of Canterbury, I persuaded the Bishop of London to accept the invitation and make the visit this year. I was not quite unselfish in this. I wanted to get one prominent English Churchman to see something of that part of the United States south of the Potomac River, and especially I hoped to have the Bishop of London visit our University at Sewanee, by all odds the largest and most important educational institution owned and controlled by the American Episcopal Church. But immediately upon the announcement of the Bishop's proposed visit, strong pressure was brought to bear upon the authorities at the Missions House to confine his work to the northern and eastern dioceses, although I did get a promise from the executive secretary that the Bishop would visit Sewanee on November 4th.

I have just received notice that the Bishop cannot spare the time to come into this province and that the visit to Sewanee has been cancelled, and that his work will be confined to other sections of the Church. Surely the Sewanee Province has not been so far behind the other provinces in its support of the work of the National Council as to deserve so little consideration.

Hinc illae lachrymae.

THOMAS F. GAILOR,
Bishop of Tennessee.

METHODS OF EVANGELISM

To the Editor of *The Living Church* :

I HAVE read with keen interest the article in your publication for the week of August 7th on Methods of Experience. I have not had the long experience with young people that the writer of that article reports, but I do feel from the many contacts that I have made that what he stated is true.

And still I firmly believe that these same young people are going to be the hope of the Church. It has been my great pleasure to talk with many of them both in parish and in university life. It is striking how little they know about

theological technicalities. The more I speak with them the more I am convinced that they care nothing about them. However, I do not think it would be representing them fairly to say that they are hopeless, as many people are inclined to evaluate them today.

A young man in one of our largest universities recently asked me what inspiration I could find in my office as a priest of the Church. To lead a life where one has continually to harp on "thus saith the Lord," etc., was so far removed from what he thought a worthwhile life, he simply could not make it out at all. But in spite of all this he was at that moment enrolled as a student of religion. When asked if he would care to lead a life of service, where he could help the suffering, bring real comfort to the dying, open the way of happiness to countless families and children, and teach people things that would make life better for all, his answer was that this was the program he wanted most of all. The trouble for him was that nobody could show him the way. Churches, he said, were so busy arguing about dogmas, politics, and who belonged to them in the various communities, that he could find little to help him. He marveled when he learned that Churches were doing the things he wanted so much to do.

This young man is a typical example of millions of others who think in terms other than most of our preachers. Many of us may be saying a great deal in our sermons, but the fault lies in the way we say it and the language we use. I have found that people today, and especially young people, want to hear the preacher's opinion on the problems that are of vital importance in their daily experience. They want to know how our Lord would treat these issues. They appear to be utterly disgusted with the ease we preachers pass over conditions that exist which cannot be in the least reconciled with the spirit of Christ's teaching.

If our Church is going to bring into her fold the hundreds of thousands of young persons that want to come, we have got to make the spirit of Jesus burn in their hearts in their actual experiences during the course of their daily living.

For example, take some problem and deal with it as nearly all of us have done in the past. Quote incessantly the words of many others. Watch the congregation. Some are studying the architecture of the building, others are reading their Prayer Books, and many are in the state of blissful sleep. Take the same idea, look at the world, especially your community. Are conditions all that they might be if you attacked them? Go into the pulpit and interpret that which you know exists in the light of Christ's standards of evaluation. If *you* believe in what you are saying, something is bound to happen. It is certain you will not find the atmosphere of forced interest. You will see many squirm in their seats, but it will be because they are drinking in every word you say. They may not shake your hand after the service, but they will be doing a lot of thinking. If we could only do this! I know of Churches where the sermon is changed to the very last item in the service. Why? Simply because the preacher wants to feel that the people will not forget what was said before they get outside the doors.

I feel sure that young people will do at least three things if we talk to them in terms of experience, especially their experience :

First, they will come back the following Sunday to hear more, and, nine chances out of ten, they will bring somebody with them.

Second, and not so strangely, they will start asking questions. They will want to examine source material for a deeper study into the problem. (In cases where this has been tried, young people have gone into the subject far deeper than the preacher.)

Thirdly, and what every priest wants to see, they will begin to take an active interest in the serious things of the Church. Somehow, through a cloud of mental doubt, comes a flood of real meaning, and as a result, an understanding and well informed Churchman is born.

I often think that perhaps we are working backwards in our efforts to win new souls for Christ and His Church. We have been in the habit of giving so much information, uninteresting as it may be. We carefully watch the attendance records. With

actually millions in this country who attend no church, hundreds of thousands of young people feeling for light, is not this pretty poor business? Can't we have a larger percentage of them than we are getting at the present time? I think we can. Let us break into their experience and show to them conclusively that the things they are interested in are just the sort of issues that Christ handled. Let them discuss, argue, and study, which they surely will if interested and only given a fair chance.

We plan a concentrated drive in our Church for new members. I wonder how many we will get. It will be mighty few if we are going to insist on the old program, which moves in a sphere foreign to most of our hearers. Let us continually remind ourselves that when the Master of all life spoke, He didn't speak in the language of the traditional law, but in words understandable and well within the experience of His people. Because He did, He made "Fishers of men" from mere Galilean fishermen. If we can only grasp this truth, we, in turn, will be able to take thousands of these young people and consecrate them to the Saviour of the World.

Brooklyn, N. Y.

(Rev.) LAURISTON CASTLEMAN.

"BEHAVIORISTS"—AN APPRECIATION

To the Editor of *The Living Church*:

SOME WHILE SINCE I chanced to be present at an evening service in a church of our own communion in the "Valley of Democracy" and was greatly enlightened by the official statement that "Anglo-Catholics do not slavishly follow the Prayer Book." Whatever is to be understood by "the slavish use" I still fail to comprehend, though I am not fully convinced that a "real" Anglo-Catholic will want to become as much as possible an invidious outlaw, unless he is willing to assume a position that would prove fruitless only from the standpoint of a deliberate attempt to destroy all that the best minds of soundest Churchmen have suffered to develop since the Oxford movement. Moreover, the esoteric should not find it so easily possible to extricate himself from sacred obligations bearing upon ordination vows and the usual deference that is decently accorded constituted authority. Except for gravest reasons, if any one rubric may be violated, evaded, or in any sense ignored, obviously no rubric is worth the space it occupies.

Sans reason, the putrescent mind finds joy, no doubt, in mutilating the Mass, making up for the deletion of things lawful by intruding an abundance of extraneous additions, to the utter distraction of every sound Anglican Churchman. Subulated, it's a simple question that endeavors to ascertain why it is more desirable ever to do the wrong thing than the right, for no pilot is clever who smashes his own compass. An official statement from the Catholic Congress defining its attitude toward the Book of Common Prayer would no doubt refute certain vagaries and prove both reasonable and of reassuring value. Apart from Prayer Book services, my position will not be construed to cavil the privilege that is ours to use extra-liturgical devotions of any sort that may win souls or draw human hearts closer to God.

Therefore, with much interest and gratitude I would commend your splendid editorial to the thoughtful attention of every sound Anglican who failed to profit by reason "Why We Behave Like Anglicans" in your issue of July 31st.

Let no one presume to think himself "Catholic" who has not first thought of himself as a "Prayer Book Churchman" and a defender of what, by the grace of the Holy Spirit, we possess as distinctively our own and, without rival, the most Catholic book under heaven, and as such, by virtue of Divine authority, the support of logic, the gold of pure doctrine, and the glorious history of centuries.

Show me any parish that is making progress and winning souls to Jesus Christ and I will also indicate to you a parish where the Book of Common Prayer is employed without mutilation, additions, or deletions; any program to the contrary and I will show you a parish that is dead or dying. There are no exceptions.

It requires no brains to be an outlaw, pedant, or diletante, for the world mocks the motley mind whose eyes are blinded by the dust of his own vanity, clinging only as a sycophant to the substructure of glorious monuments raised to the eternal memory of other men who obeyed and built. Was it not Bishop Forbes who said, "the only logical basis of Anglicanism is the maintenance of the identity"? Let us therefore live, think, and deport ourselves in a manner peculiar to and becoming the Anglican standard and our own national background, which cannot be overemphasized; or else, by forsaking rather than by outrage, let us quit the true Church of God for Eutopian joys in some other sphere more to our liking.

At least, according to the plebeian interpretation, "Let's be men."

QUINTER KEPHART.

Cedar Rapids, Iowa.

WHAT THE CHURCH LACKS

To the Editor of *The Living Church*:

THERE IS a story told of an old Irishwoman who employed as janitress in an Episcopal Church. On the rector, while conversing with her, remarked that the Church and his were much the same, and to show her he knew what he was talking about, he escorted her through the entire plant—calling her attention to the likeness of the saints in the stained glass and on wall decoration, crosses, the font, the altar, the candles, the chalices, vestments, etc. After all was explained and shown to her, the old woman remarked that the two churches were the same with only one exception and that was that he hadn't the good Lord on the altar!

Just a story, 'tis true, but in it is food for thought.

How barren most of our Episcopal churches are. The door, "Open for Prayer and Meditation," what does it mean to Churchmen and the passerby? The answer is to step into one of our edifices. Did you or anyone else find two or three gathered during the open hours? I never and I have visited many of our churches.

There is something missing in our branch of the Apostolic Faith and that something is the Holy Eucharist.

When the Episcopal Communion wakes up, when Episcopalians begin to worship Jesus Christ in the Sacrament of the Lord's Supper, then and then only will the Protestant Episcopal Church begin to show signs of life.

We need the sacrament of the Holy Eucharist and need a masculine priesthood to administer it. We must go back to the old religion when the sacrifice was offered by golden priests in wooden chalices; not like today, when the sacrifice is offered by wooden priests in golden chalices.

God grant that some of our priests may rise up and give back to us what the so-called Reformation robbed us of.

Sincerely,

Chicago, Aug. 2.

R. WETHERS.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

AS A MEMBER of the Lectionary Commission I must acknowledge the criticisms of some of your correspondents in regard to the Lessons provided. One objects that they are too long. He ignores the permission given as to their being abbreviated by the reader, and even, in some cases, others substituted for them.

Another thinks it takes too much time for the parish to decide which of the alternative Lessons should be read. He prefers the old Prayer Book Lectionary which gives the same Lesson to be read, year after year, the same Lesson on the same Sunday. But surely there should be some alternative to being compelled to read, year after year, the same Lesson on the same Sunday. Often very long, giving minute historical details, with every regular churchgoer is perfectly familiar, and prevent the reading of other portions of the Scripture which are more edifying. The same person prefers a course for only one year. But no one course can be provided that would include all the parts of Scripture that should be read. And the reading of different Lessons in different years is pleasing.

Philadelphia, Aug. 9.

(REV.) G. WOOLSEY HODGE.

THE VIRGIN ISLANDS AND TOHOKU

To the Editor of *The Living Church*:

I HAVE READ with interest the article in your issue of August 16th, entitled *God's Work in Our Caribbean Paradise*, proceeding from the able pen of the Rev. Henry S. Whitehead, M.A.

I am at a loss, however, to understand why he chooses the *bête noir*, for purposes of comparison, the poorest and least supported of all our dioceses in Japan, or why he did not more closely study the facts before publishing what is in effect an exaggeration of that all too meagre support.

The Training School for Mission Women and Kindergartners at Sendai, where a plurality of the Tohoku workers are stationed, is a *general*, and not a diocesan institution.

Fr. Whitehead takes the number of communicants in Japan as a basis for argument. He overlooks the fact that our missions in Japan are (or ought to be) primarily missions to non-Christians, of whom there are six millions in the Tohoku. Even so, his totals of the number of workers is exaggerated, but that is not his fault, as he could not well know

some of the figures he gives (taken presumably from your *Annual*) are inclusive of some of the others.

But in any case, this is not the ordinary line of statistical argument in appealing for outside support. It reverses it. Our missions appeal for support because they *are* weak and have next to no native following. They do not always *get* it on that basis—least of all the Tohoku—but that is the logical basis of their appeal for help from the home Church.

I gather from Fr. Whitehead's article that the Church in the Virgin Islands is numerically stronger in proportion to population than is the case in the United States or any of them: that it inherited some very fine plant from the Church of England: that it contains several self-supporting parishes. Doubtless it has a just claim to help, or Fr. Whitehead would not have written his article. But he also suggests that this claim is stronger than that of the Tohoku, which is, by comparison, a starving diocese. If he had not made that suggestion, I should not have written this letter.

(Ven.) JOHN COLE MCKIM,

Catholic Church Compound, *Archdeacon in the Tohoku*.
Hayama, Koriyama, Japan, July 12.

WOMEN ON THE VESTRY

To the Editor of *The Living Church*:

MAY I CORRECT, through your columns, a statement that has appeared in several Church papers to the effect that St. Peter's Church, New York, has made women eligible to the vestry?

The parish did take action recently with the purpose of changing the number of vestrymen and the qualification of voters.

By an error in the resolutions adopted the word "male" was omitted in the paragraph with reference to the qualifications of vestrymen. As a result the report has gone out that women have been made eligible to serve as vestrymen.

This would not be legal in accordance with the Religious Corporations Law of the state of New York.

In giving the women the vote the parish is acting "within the law."

(Rev.) THOMAS S. CLINE.

Whitefield, N. H., August 5th.

"WHOLLY OUTSIDE THE BITTER STRIFE"

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 17th, in your editorial, I read this: "We Churchmen, standing wholly outside the bitter strife between Fundamentalism and Modernism that has played such havoc among Baptists and Presbyterians . . ."

I am at a loss to know what you mean: would you kindly explain? Thanking you, I am

Yours truly,

JOHN ROBERTSON.

Muskingum College, New Concord, Ohio, July 28, 1926.

[Our meaning was that Fundamentalism, as understood among Baptists and Presbyterians, is practically unknown in the Church, and Modernism has, except among a very small number of pure individualists, a considerably different connotation within the Church than among these others.—EDITOR L. C.]

THE NENANA MISSION

To the Editor of *The Living Church*:

IN THE ISSUE of June 5th, page 195, under the heading, *The Nenana Mission*, I note that some one has either misquoted or misunderstood Miss Blacknall. The trip from Seattle takes at least seven days, instead of two, to Seward.

Our being a little farther north than Nenana, the days would be still shorter than there, Miss Blacknall is quoted as saying they have four months with darkness for twenty-four hours a day. It cannot be, because here our shortest day we have about three hours' sun, and the days lengthen very fast, so that on the 26th of January, as I have it written down, we had seven hours' sun.

Now, I don't wish to seem critical, but I think it only fair to Alaska to give her all that is coming to her. Last winter was very mild, nobody suffered from the cold, and the summers are wonderful. There has been an abundance of rain this year, as well as hot sun to make the garden grow in fine shape. Alaska is not such a bad place to live in after all.

A. G. FULLERTON,

Mission of Our Saviour,
Tanana, Alaska, July 14th.

CHRISTIANS are like the several flowers in a garden, that have on each of them the dew of heaven, which being shaken with the wind, they let fall at each others' roots, whereby they are jointly nourished and become nourishers of each other.—*Bunyan*.

AROUND THE CLOCK

By Evelyn A. Cummins

DICK" SHEPPARD, of St. Martin-in-the-Fields, recently said:

"In the East Mohammedans are daily seen on their knees in public places at the hour of prayer—'most picturesque,' we chorus together. In the West a man discovered at prayer in Trafalgar Square would assuredly be run in by the police—'most grotesque' would be our opinion in this instance. I am not advocating the use of Trafalgar Square as a prayer mat, but making a comparison in the matter of public witness to religion between the 'enlightened' West and the 'unenlightened' East, which seems greatly in favor of the East."

ON the Lhasa road in Tibet is a community of nuns, known as the Nuns of Dolma. Dolma, to the Buddhists, is the Mother of Mercy, and she hears the cries of the world. These sisters do nursing of the sick, often traveling many miles through the wilderness. They are perfectly safe, as no one dares molest them. They also conduct their own services in their temple, where they spend much of the time in prayer for the sorrows of the world.

THE centenary of the death of Blake, poet, mystic, and artist, occurs in August. The Dean and Chapter of St. Paul's, London, have consented to have a Blake memorial erected in that Cathedral. Blake was, perhaps, rather unorthodox, but he was a great artist. His work is growing in value at the present time.

BUCKFAST ABBEY, in South Devon, the abbey of a Benedictine order, is said to have been built by only four men, brothers of the order. It is a cathedral. The interior measures 240 by 62 feet. There are three bays in the apse, nine in the nave, and six chapels. The building has been consecrated and will soon be completed.

THE BISHOP OF LONDON has recently said that there are six things which are now chaining down and oppressing the human race. These things he believes to be fear of death, burden of unconfessed sins, haunting temptation which continues year after year, darkness of doubt, sense of being enslaved by a creed, and an extraordinary unexplained melancholy.

AT the time of the national mission," writes "Artifex" in the *Manchester Guardian*, "I was preaching a dinner hour sermon in a workshop. During the questions that followed, a workman, an obviously nice and sincere man, made a furious attack on the idea that there could possibly be a good and loving God. 'Why,' he asked, 'if God is almighty and all-loving, does He allow this awful war?'"

"I adopted a form of reply that I have often found effective. I told the man to imagine himself endowed with divine power, and to tell us what sort of a world he would himself create.

"After a moment's thought he replied that if he were governor of the world no one should suffer for anyone else's fault.

"'Oh! Oh!' I cried, 'and what are you proposing to do with mothers? Are there to be no mothers in this improved world of yours, or are they to be quite unaffected if their children come to ruin and disgrace?'"

"Obviously a world such as the man pictured would be one in which there would be no room for fathers or mothers, for friends, heroes, saints, or the Cross. A world in which no one suffered for another's fault, or benefited by another's virtues might be an improvement on the world we know, though personally I think it would be a perfect hell. But, anyhow, it would not be the world we know."

THE following lines are called the "meditation of Highworth Ridden," and appear in a tale called *Ootaa*, the letters of which are the initial letters of a certain famous definition of life, by John Masefield:

"I have seen flowers come in stony places;
And kindness done by men with ugly faces;
And the gold cup won by the worst horse at the races,
So I trust too."

THE *Spectator* recently published the following interesting story in a letter to the editor:

"My brother-in-law in Devonshire has a raven, brought up from a nestling, and now some years old. It flies about loose in the garden. The following extract from a letter is interesting: 'The raven is quite besotted on R. (a boy just come home from his first term at a public school), knew him again at once, and follows him everywhere, going to call him in the morning. They built a nest in the cypress tree together, R. handing the sticks, and the raven building the nest. It is really most extraordinary.'"

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHURCH MUSIC, by Sir W. H. Hadow. New York: Longmans, Green & Co. \$1.00.

An eminent English Churchman, after an extended tour in the United States, remarked to the reviewer that in his opinion the weakest point in the Church life of America is its music. It is to be hoped that this is so, for if the average sermon were as trivial as the average organ voluntary, or the average of prayer and of charitable enterprise as uninspired and sentimental as the average canticle setting or offertory anthem, we should be in a sorry case.

It is small comfort to be assured that in Great Britain the situation is no better, for in this as in many things the Episcopal Church in America looks to the Church of England for leadership. But it is reassuring to know that in England the situation is recognized and deplored with the candor and power of detached self-criticism which are characteristic of the British when true to type, and which are perhaps the mainspring of his religious, as they are unquestionably of his political progress. A report of the Archbishops' Committee of Inquiry on Church Worship gave an excellent basis for criticism and for constructive suggestions. This has been used to advantage by Sir W. H. Hadow, vice-chancellor of Sheffield University, in a short but notable essay entitled *Church Music*.

The author calls attention to the fact that throughout the Middle Ages England was famous in music, and that the earliest composer whose reputation spread over civilized Europe was John Dunstable; that in the sixteenth century the English school of Church composers was unsurpassed, from Fayrfax and Traverner to Byrd, Gibbons and Tallis being of astonishing genius and abundance; and that during the seventeenth century the tradition of excellence was maintained until it came to a second climax in Purcell. But then came a dark age when English music seemed almost upon its death-bed, lasting until about 1880, when the renaissance of English music began. And in the latter part of this dark age appeared a disease from the effects of which we are still suffering, and which is perhaps the most insidious of all from which religious music can suffer, a lapse into softness and effeminacy, to "weak sentiment lightly felt and expressed mainly by a few undistinguished catchwords."

The author's remedy is drastic, but a heroic remedy is plainly needed. He urges discarding all music which, when it is seriously considered, is recognized as unworthy, either because it is dull, or because it is trivial, or because it degrades religious feeling into a soft and luscious emotionalism. He challenges the belief that we have an insufficient amount of first-rate work available, and declares that this belief can be entertained only by those who have not had the opportunity or the desire to study the question in its historical bearings. And he lays it down as undisputed that the object of corporate worship is twofold: an offering to God and a means of spiritual refreshment, from which considerations he is brought with force and fervor to the conclusion that no music should be allowed in church which is not the noblest of its kind.

HOWARD CHANDLER ROBBINS.

THE HOUSE OF GOD, by Ernest H. Short. New York: The MacMillan Company, 1926. \$7.50.

In attempting such a work as this Mr. Short has done a tremendous task and done it well. This book might easily have been called a history of religious architecture, but it is, as the publishers claim, far more than that, for it is a sincere study of the various religions of the world as they are reflected to the world in their respective houses of God. The book is said to have required thirty years of labor to complete it. The paper and type are attractive, and the illustra-

tions (more than a hundred in number) are not only full but exceedingly clear and distinct. Beginning with the first God's house, which served primitive man in Egypt and Babylonia, Mr. Short goes on to take into account the temples of God which the Greeks, the Romans and the Jews erected. The remaining fourteen chapters, with two exceptions, are devoted to Christian houses of God as they are exemplified by various arts, as the byzantine, the romanesque, the neo-gothic and the gothic. The last chapter is devoted to the architecture of the twentieth century, with the New York and Liverpool cathedrals as primary examples of this century. It is evident that this century cannot create its own symbols, for how can a religious symbolism in architecture be created in an age of religious chaos? Instead we are forced to go back to medieval times and take the sublime gothic to use in our ultra-modern age. We are indeed fortunate that we can use the gothic, for the gothic is always representative of physical energy, stern logic, and spiritual ecstasy. Of course, our cathedrals cannot have for us the same intimate and loving atmosphere which the medieval man found in his. The medieval architect, in the first place, was the trainer of a team of masons, the mere designer of a core working with rule and compass, perhaps miles and miles away from the cathedral.

It is somewhat of a surprise, and no less a disappointment, however, to find Mr. Short apparently giving credence to the well-worn idea that the man of the tenth century expected the end of the world in the year 1000 A. D. I doubt there may have been some cranks in medieval times (as there are today) who did look for the end of the world at the slightest provocation. Nevertheless, in the face of modern historical research it seems to be somewhat dangerous and imprudent to make such a statement that, in the year 1000 "pilgrims flocked to the martyrdom of Chartres, to give thanks to the Holy Mother that the end of the world was not yet." The slim evidence on which the modern notion of this "end of the world" is based is quite worthless. This volume should certainly find a ready place in the hands of all lovers of ecclesiastical architecture, and the loving interest with which it is written can be conveniently compared with Henry Adams' fascinating and delightful volume, *Mont St. Michel and Chartres*, to which this book of Mr. Short's will take its place.

E. SINCLAIR HERTEL

REVELATION IN THE LIGHT OF HISTORY AND EXPERIENCE: AN EFFORT TO THINK STRAIGHT, by Herman Mackey. Boston: The Stratford Company. 1926. \$2.00.

A brief introduction is contributed by Professor C. G. Lummis, a man of the Lutheran Seminary at Philadelphia in which he says he has "seen and read a greater part of the manuscript of this book. The reader wonders whether the introducer's judgment that he saw the parts he did not read, and whether his judgment of the book is based on the sight of the manuscript. The reviewer has not seen the manuscript, but he has read all of the book, and is so far in a position to judge its value.

It may be stated that the value does not seem great. The history is restricted to the history of Israel, so we infer that revelation is not to be found in the history of any other people, and that would mean to the reviewer, though not to the author, that it could not be found at all. If God is not the God of the whole world, if all people are not His people, if God does not reveal Himself to all men in some degree, there can be no such thing as monotheism. Further, the author treats the history of Israel in the traditional fashion, basing the whole structure on the promise to Abraham. The book can comfort the one who needs no comfort, but it can hardly comfort one who wishes to believe, and is seeking a valid foundation for his faith.

L. W. J.

Church Kalendar



AUGUST

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

22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew, Apostle.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF THIRTEENTH TRINITY

St. James' Church, Hackettstown, N. J.
Sisters of the Tabernacle, Chattanooga, Tenn.
Community of the Transfiguration, Honolulu, H. I.
Confraternity of the Blessed Sacrament, Portland, Maine.
The Bonne Bay Mission, Newfoundland.

APPOINTMENTS ACCEPTED

BENJAMIN, Rev. HEBER C., formerly rector of Trinity, Atchinson, Kans.; to be rector of Ascension, Pueblo, Colo. September 5th.

BUNTEN, Rev. ROLAND J., formerly rector of Holy Innocents', Highland Falls, N. Y.; to be rector of St. Paul's, Poughkeepsie, N. Y. New address, 50 North Hamilton Street, Poughkeepsie, N. Y. September 1, 1926.

CARPENTER, Rev. C. C. J.; to be rector of Grace Church, Waycross, Ga. New address, Box 601, Waycross, Ga. August 8th.

CORNELL, Rev. ROBERT, formerly assistant priest of St. Mark's Church, Philadelphia; to be assistant priest of St. Mary the Virgin, New York. New address, 144 West 47th St., New York. September 1st.

EVANS, Rev. SAMUEL, formerly vicar of Trinity, Waupun, Wis.; to be vicar of St. Mark's, Durango, Colo.; St. Paul's, Mancos, Colo.; St. John's, Silverton, Colo., and missionary at Eureka, Colo. New address, 1046 3d Ave., Durango, Colo. February 18, 1926.

GRESHAM, Rev. GEORGE S., formerly rector of St. Peter's Church, Huntington, W. Va.; to be rector of the Church of the Advent, Ocean View, Norfolk, and Emmanuel Church, Cradock, Va. August 15, 1926.

HEYES, Rev. JOHN W., formerly rector of Emmanuel Church, Farmville, N. C.; to be rector of St. James', Eufaula, Ala. September 1, 1926.

NICKEL, Rev. FRANK, formerly of Trinity, New York; to be missionary of Arkansas Valley, Colo., La Junta, Rocky Ford, Las Animas, Sugar City, Lamar, etc. New address, St. Andrew's, La Junta. October 10, 1926.

PARTRICK, Rev. THEODORE, JR., formerly rector of Grace Church, Plymouth and St. Luke's, Roper, N. C.; to be rector of Trinity, Scotland Neck, N. C. Mr. Partrick has resigned from the Standing Committee and Executive Council, and the editorship of the *Mission Herald*, and will edit the *Carolina Churchman*, diocesan organ of North Carolina.

PLATT, Rev. GEORGE E., formerly priest-in-charge of Douglas, Wyo.; to be rector of Saratoga and Encampment, Wyo. New address, Saratoga, Wyo. June 6, 1926.

WOLCOTE, Rev. L. C., formerly missionary in the Philippines and in South Dakota; to be vicar of Epiphany, Denver. September 12, 1926.

ERROR CORRECTED

GRIFFEN—The report recently printed that the Rev. ROBERT E. GRIFFEN had accepted the rectorship of St. Peter's Church, Charlotte, N. C., is incorrect. Mr. Griffen remains rector of St. Paul's Church, Winston-Salem.

SUMMER ADDRESSES

BECKWITH, Rt. Rev. CHARLES M., D.D., Bishop of Alabama; Magnolia Springs, Baldwin County, Ala., during summer months.

HEYES, Rev. JOHN W.; St. James' Church, Wilmington, N. C., until September 1st.

KEMPER, Rev. WM. POYNTELL, Meadville, Pa.; 7th Lake, Inlet, N. Y., August 16th to September 13th.

METZ, Rev. WILLIAM T., rector of St. Gabriel's Church, Feltonville, Philadelphia; Holy Trinity Church, Swanton, Vt., during August.

PHILLIPS, Rev. ALBERT E., rector of St. Luke's Church, Paterson, N. J.; Church of Our Saviour, Sherburn, and Plymouth, Vt., during August.

WALKER, Rev. JOSEPH R., missionary of Mobile; Trinity Church, Oshkosh, Wis. Address, 286 Jackson Drive, during August.

WHITE, S.T.D., Very Rev. FRANCIS S., dean of Trinity Cathedral, Cleveland; Chatham, Mass., during August.

DIED

DAVIS—On August 11th, at her late residence, 126 East 34th Street, New York City, SARAH MIRANDA DAVIS, mother of the Rev. Carroll M. Davis, in the ninety-fourth year of her age. The services were held in Christ Church Cathedral, St. Louis, Missouri, on Saturday, August 14th.

ENSWORTH—At his home in Toledo, Ohio, on the morning of August 14th, EUGENE BIRGE ENSWORTH, aged seventy-three. Funeral at St. Mark's Church, of which he had long been a faithful member.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

SEYMOUR—Entered into life eternal at Evanston, Ill., Tuesday, August 3d, GERTRUDE ELIZABETH SEYMOUR, widow of the late Herbert V. Seymour, in her seventy-fifth year. The remains rested at the home of her eldest son, Herbert Alden Seymour, 2118 Sherman Avenue, until the funeral from the Church of Our Saviour, Chicago, August 5th. Dean John Herbert Edwards, former pastor, read the service. Mrs. Seymour had been a member of this parish for thirty-nine years and was greatly beloved for her Auxiliary work there. Three sons, Herbert Alden, Frederick Charles, of Evanston, and Arthur Egbert, of Los Angeles, survive her.

"Grant her, O Lord, eternal rest."

WILKINS—Entered into life eternal on August 10, 1926, the Rev. GOUVERNEUR MORRIS WILKINS, priest of the Diocese of Newark. Burial office at St. James' Church, Upper Mountclair, N. J. Interment at Cedar Hill Cemetery, Hartford, Conn.

RESOLUTION

To Memory of
Elliot White

At a special meeting of the vestry of St. Mark's Church, on July 8, 1926, the following minute was adopted:

"The rector, wardens and vestry of St. Mark's, Philadelphia, record with profound regret the decease of the Rev. ELLIOT WHITE, some time rector of the parish. His blameless, consecrated, devoted, diligent life will long be remembered with high regard, his name honored, and his memory revered. From the altars he served the Holy Sacrifice will be offered for the repose of his righteous soul."

FRANK L. VERNON,

Rector.

GEORGE WHARTON PEPPER,

Rector's Warden.

ANDREW WHEELER,

Accounting Warden.

Attest:

THOMAS REATH,
Secretary.

MEMORIALS

The Rev. Elisha Brooks Joyce, D.D.

On Friday, July 16th, under the eaves of old Christ Church, New Brunswick, N. J., where he had been rector for more than thirty years, the body of ELISHA BROOKS JOYCE was laid to rest. His passing released him from a long illness, brought on by overwork; and although on that account he had not been in New Brunswick for seven years, a large number of his former parishioners and brother clergy assisted the bishops of the diocese in their service of love to one so peculiarly marked among us as a "faithful priest and beloved pastor," sorrowing most of all that they should see his face no more.—his face, which had been to us but the mirror of the light within, that shone out so beautifully in his spiritual preaching and in his daily walk among us. The people of New Brunswick and all who knew him in the diocese and beyond can never forget the beauty and the power of his spirit.

Dr. Joyce was born in New York City, November 14, 1857; was graduated from Yale in

1879, and from the General Theological Seminary in 1882, and spent his entire ministry at Christ Church, becoming rector emeritus in 1916. He received the honorary degree of Doctor of Divinity from Rutgers College in recognition of his wonderful ministry in the college town.

In 1888 Dr. Joyce married Sarah R. Davis, of Watkins Glen, N. Y. Their children are Hewette Elwell Joyce, assistant professor of English at Dartmouth College, and Dorothy (Mrs. Frederick L. Sexton), who lives in New Haven, Conn., where Dr. Joyce had made his home these last years.

May he, "being delivered from the disquietude of this world, be permitted to see the King in His beauty."

T. A. C.

Anna Grace Kingston

KINGSTON—On July 30th there entered into life eternal, ANNA GRACE, age eight years, a little daughter of Dr. and Mrs. William H. KINGSTON, M.D., of Moira, N. Y. The funeral took place at St. Peter's Church, Brushton, N. Y., of which Dr. Kingston is a warden. On August 2d, the Rev. A. Parker Curtiss, of Sheboygan, Wis., officiated at the Requiem Mass, assisted by the rector, the Rev. Percy R. Deacon.

This child was the sweetest flower of the family, a lovely winsome bairn, always ready to learn about God and His Church, and wonderfully devout in the Church services.

"Fold her, O Father, in Thine Arms,
And let her ever be
A messenger of love between
Our human hearts and Thee."

Edwin Ruthwin Talbot

In loving memory of EDWIN RUTHWIN TALBOT, July 3, 1926.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

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.

WANTED—CATHOLIC PRIEST FOR LAST Sunday in August, and all of September, this summer. Nice town, sixty miles from New York City, in Diocese of New York. Daily Mass and two Masses on Sunday, 7:30 and 9:15. Stipend, \$65 paid on September 30th. Use of comfortable rectory. Write. "G. H. L.," Glendale, Ohio.

MISCELLANEOUS

SEMINARY PROFESSOR'S WIFE (NEW York), requires help with two children (5, 2½), and house, mid-September. \$65, resident. Maid kept. Box No. H-639, LIVING CHURCH, Milwaukee, Wis.

WANTED—SEPT. 15TH—ORGANIST AND choirmaster for Trinity Church, Potsdam, N. Y. College and school town, delightful place to live. Good opportunity for lessons, piano, voice and organ. Address: Rev. W. J. HAMILTON, 49 Elm St., Potsdam, N. Y.

WANTED—AT ONCE—ORGANIST-CHOIR-master. Capable of building up choir. New three manual organ in new church. Address, GRACE CHURCH RECTORY, 112 Oak St., Monroe, La.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, CANADIAN, WITH American experience, desires parish. Considered good preacher, wide experience in travel, married, two children. Address H-651, LIVING CHURCH, Milwaukee, Wis.

CITY RECTOR (CANADA), CATHOLIC, preacher, teacher, organizer, musical, young, would consider new appointment. Box R-638, care 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.

SUCCESSFUL RECTOR DESIRES NEW work in fall. Catholic. Box 644, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS hostess in girls' school or college. Best reference. Address: L-655, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS housemother in an institution. References. Address Box E-655, 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.

ORGANIST-CHOIRMASTER, SPECIALIST, wants change. Credentials unsurpassed. Address R. F.-657, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

PARISH AND CHURCH

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

STAINED GLASS

JAMES POWELL & SONS (WHITEFRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN BUCK, 665 Fifth Ave., New York City.

MAGAZINE

THE HENRY STREET CHURCHMAN, PUB-lished monthly at All Saints' Church, 292 Henry Street, New York. Subscriptions, \$1.00.

BOARDING

Atlantic City

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

Cragmoor, New York

THE PINES—VACANCIES FOR SEPTEM-ber. P. O. Box 125, Cragmoor, Ulster Co., N. Y.

Los Angeles

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

New York City

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

HEALTH RESORT

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

HOUSE OF REST

IN LITCHFIELD HILLS, DAILY EUCHA-rist. Address, Deaconess in Charge, St. Phoebe's House, Lakeside, Conn.

VISIT PHILADELPHIA THROUGH YOUR CHURCH

EPISCOPALIANS AND OTHERS RECOM-mended by Episcopal clergy may obtain comfortable rooms at reasonable rates in the homes of refined Church people. No charge to guest or host for the services of the Housing Bureau: this is a courtesy of the Diocese of Pennsylvania. Address JOHN G. HORTON, Secretary, Diocesan Housing Bureau, 870 N. 19th St., Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

LOS ANGELES, CALIFORNIA. RETREAT for Priests at Harvard School, September 13-15. Conductor, the Rev. Fr. Palmer, S.S.J.E. Address, the Rev. NEAL DODD, 1743 North New Hampshire Ave., Hollywood.

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

WHEN Bishop Darlington sailed for Europe to attend the Stockholm World Conference last summer, he took with him five Bibles, especially bound, bearing on their covers the names of heads of Churches in Sweden, Hungary, Denmark, Holland, and Switzerland. The Bibles were the gift of the American Bible Society.

CHURCH SERVICE

District of Columbia

St. Agnes' Church, Washington, I

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communi-
" 11:00 A.M., Sung Mass and Se-
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thurs-
9:30.
Friday: Evensong and Intercessi-
8:00.

Minnesota

Gethsemane Church, Minneapol

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rect
Sundays: 8:00 and 11:00 A.M.; 7:4
Wednesdays, Thursdays, and Holy

New York City

Cathedral of St. John the Divi
New York

Amsterdam Avenue and 111th Str
Sunday Service: 8:00, 10:00, and
A.M.; 4:00 P.M.
Daily Services 7:30 and 10:00 A.M.
P.M.
(Choral except Mondays and Saturd

Church of the Incarnation, New

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rect
Sundays: 8 and 11 A.M.

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHE-
Laramie, Wyo., 372 meters. Religio-
grams Sundays and Wednesdays, 9 P.M.
mon, question box, with answers by th
Royal H. Balcom, Archdeacon of Wy

WHAS, COURIER-JOURNAL, LOUISV
Ky., 399.8 meters. Choral Evensong;
Louisville Cathedral, every Sunday, 4:3
C. S. Time.

WMC, COMMERCIAL APPEAL, MEM
Tenn., 499.7 meters. Service fr
Mary's Cathedral (Gailor Memorial), Me
second Sunday at 11 A.M., C. S. Time

BOOKS RECEIVED

[All books noted in this column m
obtained of the Morehouse Publishin-
Milwaukee, Wis.]

Thomas Y. Crowell Co. 393 Fourth Ave.
York City.

The Mousc Book By Nellie M. Leonard
four illustrations in color and nu
line cuts. Price \$2 net. Postage ext

Famous English Books and Their S
Told by Amy Cruse, author of *E*
Literature Through the Ages, Eliza
Lyrists and and Their Poetry, The
of Myths, etc. Price \$2 net. Postage

Little, Brown & Co. 34 Beacon St., Boston,
Ways of Escape. By Noel Forrest. Pr
net.

Longmans, Green & Co. 55 Fifth Ave., Ne
City.

Social Discipline in the Christian Comm
Past, Present and Future. Edited b
Rev. Malcolm Spencer, M.A., secre:
the Copec Research Group on the
Function of the Church. Price \$1.40

Mrs. Kenneth MacCallum. 1815 E. Rio
St., El Paso, Texas.

The History of St. Clement's Churc
Paso, Texas, 1870-1925. Compiled by
Darbyshire MacCallum. Price \$2.50.
age 20 cts. extra.

UNLESS the present meager resc
be vastly supplemented, Christian l
will utterly fail to meet the pr
crisis and the Christian movem
China will suffer such a setback as
handicap its future for generation
group of Chinese and foreign leade
Shanghai.

Y. M. C. A. World Conference is Opened in Finland

Remarkable Gathering Takes Place at Helsingfors—Pilgrimage to Glastonbury

The Living Church News Bureau
London, August 6, 1926

THE NINETEENTH WORLD CONFERENCE of the Y. M. C. A. was opened at Helsingfors, Finland, on Sunday last. The British, French, German, Scandinavian, Dutch, American, Canadian, Indian, Chinese, and Japanese leaders had previously held preliminary meetings for devising methods for conducting so cosmopolitan a conference. They divided themselves into nearly fifty groups, each averaging twenty-eight members and representing thirteen countries.

The first Conference of the World Alliance of Y. M. C. A.'s took place in Paris in 1855, and this gathering at Helsingfors is the nineteenth. It should have been held in 1913, but the Czar of Russia forbade the meeting in what was then his territory, as the organization was considered dangerous!

While the whole of the program of Y. M. C. A. activities is being considered, chief emphasis is laid on the needs of the younger section of the rising generation of young men. "Youth facing the Christian way of life in the changing world" is the rather cumbersome title, illustrating, however, the main topic of discussion at the Conference. An important feature of the gathering is that suggested solutions are not being left to leaders of an older generation.

Of the total of 1,500 delegates, who come from England and from every country in Europe (except Russia), from North and South America, Africa, and 100 from India and the Far East, 250 are boys. Every delegate to the Conference can speak either French, German, or English, so that language difficulties are minimized.

Dr. John R. Mott, chairman of the Welsh Student Federation and of the International Missionary Council, presided over the full Conference. Other representative men taking part are Archbishop Söderblom of Upsala, Bishop Nicolai Velimirovitch of Serbia, representing the Eastern Orthodox Church, Mr. K. T. Paul, one of the prominent members of the Indian Christian community, Canon E. S. Woods of Cambridge, Basil Mathews, the writer of stories for boys, and Max Yergan, the American Negro who has widely developed Y. M. C. A. work in South Africa.

PILGRIMAGE TO GLASTONBURY

A short account of the Glastonbury Pilgrimage, which took place early in July, will doubtless be of interest to those of you readers who are acquainted with that famous West-Country shrine.

It had been hoped by the organizers to have a sung Mass at a temporary altar on the railed-in site of the old high altar in the Abbey church. But this—which has been done in Palestine during the Anglo-Catholic pilgrimages, was not allowed by the trustees.

The day began with a celebration of the Holy Eucharist in St. Patrick's chapel. The date of the building of this chapel is uncertain; it is possible that it is as

late as 1512, but it stands in the old abbey churchyard, where tradition records that the feet of St. Joseph of Arimathea, St. Patrick, St. David, and a host of others have trodden, within a stone's throw of the site of St. Joseph's wattle church. There, on the little stone altar, never thrown down, the slab of which is even more ancient than the altar itself, the Holy Sacrifice was once more offered. It was a simple little service, with a small congregation of inhabitants and visitors, the rich vestment of the officiating priest standing out in great contrast to the severity of the undraped stone altar.

At eleven o'clock, for the first known time since the Reformation, High Mass was sung with incense and full ceremonial in the glorious parish church of Glastonbury, which was packed to the doors. Bishop Chandler, late of Bloemfontein, was within the sanctuary, and preached a helpful sermon on the Anglo-Catholic Movement and the duty of spreading Catholic truths.

Immediately after the Mass followed the blessing by Bishop Chandler of the first Anglo-Catholic caravan, drawn up within the churchyard close to the church. The procession and the congregation left the church, while the Bishop, after prayer, sprinkled the van with holy water, using a spray of Glaston's holy thorn as the sprinkler, going through and round the van. The van attracted much attention later in the day, and began its work of selling literature in good earnest.

Many more pilgrims arrived during the afternoon. The shortage of trains, owing to the coal strike, proved no deterrent to pious enthusiasm, and chars-à-bancs and motor omnibuses came from parishes in Bristol, Bath, Weston-super-Mare, Trowbridge, Frome, Chard, Wells, Swindon, Taunton, Bridgewater, and many villages. There were pilgrims, too, from far-away London, Southampton, Bournemouth, Exeter, and Torquay.

The great procession, in which some sixty vested priests with over two thousand of the laity took part, was a glorious and inspiring sight—dignified, reverent, beautiful. It passed through respectful and interested crowds in the streets, to the shade of the Abbey grounds and the sacred ruin. It was headed by cross and lights and incense, the pilgrims singing on their way. The destination was the choir of the ruined abbey. At the side of the railed-in site of the old high altar the priests were ranged, while in front were the officiating priest and his attendants, the cross-bearer, acolytes, thurifer, servers, choir, and congregation. The singing was good, and the whole effect most inspiring.

The service began with St. Dunstan's own *Kyrie*, and "Ye Watchers and Ye Holy Ones" carried on the same train of thought. "For all the Saints," and "Alleluia, sing to Jesus," were sung with a will. The Psalms in Plainsong and the *faux-bourbons* of the *Magnificat* sounded particularly in keeping with the occasion.

The Dean of Salisbury, vested in alb, amice, and stole, gave a most interesting address on the saints whose names are associated with Glastonbury. And then once more the long procession wended its way, this time back to the parish church. There a solemn *Te Deum* was sung before

the altar—a grand climax to a happy and a holy day.

VARIOUS NEWS NOTES

As an experiment, York Minster will be thrown open without charge during all the Sundays in August. When no services are in progress, one or other of the clergy will be there to lead visitors round the building, and explain its significance. Visitors will be asked to contribute, according to their means, to the constant expenditure on the upkeep and service of the Cathedral. The Dean of York writes: "The present step has been dictated primarily by the wish to enable as many as possible of the large numbers on holiday during August to visit this great House of God. At the same time, experience gained on the Sundays of August will naturally be of great value to the Chapter in their consideration of the larger question of opening the whole of the Minster without fee daily throughout the year."

Over eight hundred people visited the Minster last Sunday, and were shown round by the Dean and other members of the Chapter. The amount contributed by the visitors during the day was close on £20.

As an acknowledgment of the generous help afforded to Lincoln Cathedral by Americans, the Dean and Chapter have sent to Mr. Coolidge, President of the United States, a photograph of a copy of Magna Charta which is in the Cathedral library, and have received an acknowledgment through the United States Ambassador in London. The gift was enclosed in a frame made of oak which was in the Cathedral when the Charter was signed. The Lincoln copy of Magna Charta is one of the only four contemporary copies extant.

The Archbishops of Canterbury and York, at the request of the Church Assembly, have appointed a Commission to inquire into the position of religious education in this country and its relation to the development of national education, in all grades of education, with power to hear evidence and collect information and to formulate suggestions for the guidance of the Assembly.

Among the Commissioners appointed, with Sir Henry Hadow as chairman, are such well-known authorities on religious education as the Bishop of Liverpool, the Bishop of Manchester, Dr. Norwood, Canon C. S. Woodward, and Mr. Athelstan Riley.

A further appeal is being issued to complete the restoration of the Norman Priory Church of St. Bartholomew the Great, West Smithfield, the oldest church in London, by restoring the five remaining bays of the cloister, including a portion of the cloister garth. Some seven feet of earth have now been cleared away from the cloister floor, and the ancient entrance to the Dorter Stair has been discovered. This consists of Norman work of about the year 1160. It would seem that when the cloister was re-built in the fifteenth century this entrance to the Dorter Stair was left incomplete, but incorporated in the new work. It is proposed to follow the same principle and incorporate it in the restoration now to be undertaken, which will be a continuation of the three bays restored in 1905.

GEORGE PARSONS.

SOME MEN will never go to church until they are carried in by the pall-bearers.—*Oregon Trail Churchman.*

EVENTS IN AUSTRALIA

May Move Sydney Cathedral—Plan
Autonomy for National Church

The Living Church News Bureau
Sydney, Australia, July 15, 1926

THE WIDESPREAD CHANGES WHICH ARE being wrought in Sydney owing to the construction of what is termed the city railway and the great North Shore bridge across the harbor are affecting very considerably the historic church buildings of the city. Scots Church, the revered pioneer sanctuary of the Presbyterians, is to be demolished, and there is agitation to move St. Andrew's Anglican Cathedral. A special synod of the diocese was held a short while ago to discuss the matter.

The government is willing to pay £500,000 for the site, and has also suggested other localities as obtainable. There is a marked difference of opinion on the subject but at present a special committee is negotiating with the Premier. A decision must be made soon. The Cathedral is too small and land available for enlargement restricted. An underground railway station is being excavated at the Cathedral doors. Government buildings are being transferred to other sites and several opportunities for central situations are offering which will soon be closed forever. Now is the time to decide permanently what is to be done to make the Anglican Cathedral the great monument it should be in this southern metropolis.

Another manor of interest and which affects the whole of the Anglican community in Australia is the drafting of a "Bill of Constitution of the Church of England in Australia." At present each diocese has its own constitution and the "legal nexus" with England unites the Church with the mother land. The bill aims at making the Church in Australia definitely autonomous, especially declaring its communion with the Church in England and other "national, regional, and provincial churches in communion with that Church." Holding the faith of Christ as professed by the Holy Catholic and Apostolic Church, and receiving the Bible as containing all things necessary for salvation together with the book of Common Prayer as its ritual, the Australian Church is to have plenary authority and power to make canons and ordinances and rules for the absolute control of Church affairs. The details of the bill are causing much discussion, and there is an anxiety in some quarters whether it is a move in the right direction. A general convention is to be held in October, when the whole matter will be considered officially and it is hoped thoroughly.

The Rt. Rev. C. Hope Gill, former Bishop of Travancore and Cochin (resigned 1924), has been offered appointment as Coadjutor to the Archbishop of Sydney.
R. HARLEY-JONES.

RURAL WORK IN ALABAMA

DAPHNE, ALA.—The contract has been let for the erection of a beautiful little rural church at Daphne, Alabama. Daphne is the oldest town on the shores of Mobile Bay in Baldwin County. The lot upon which St. Andrew's Church will be built is located on the crest of a little hill overlooking beautiful Mobile Bay. The Rev. Mr. Walker is making plans and raising funds to build churches to serve the rural communities at Foley, Robertsdale, Monroeville, and Brewton; and a rectory in Atmore.

MINOR HAPPENINGS IN
NEW YORK

Episcopal Sermons

The Living Church News Bureau
New York, August 14, 1926

THE SERMONS OF LAST SUNDAY, preached by Bishop Darst at the Cathedral, Bishop Hulse at the Incarnation, and Bishop Frederick F. Johnson at St. Bartholomew's, were reported in the Monday papers. The first two warned of the dangers facing American civilization. Bishop Darst said that the standard of our nation is the dollar sign rather than the Cross of Christ. "Unless we rise above this travail of money-getting, unless we realize the true sublimity of spiritual service, we are doomed, just as surely as those nations of the past, now standing dark and ugly in their ruins. They died because they had no right to live." Bishop Hulse, in similar vein, quoted the present-day prophets who tell us that our civilization has reached its crest. He attributed the great difficulties of the time to the dangers of international antagonism, racial and religious intolerance, and the increasing inequality of economic opportunity.

SUNDAY VISITORS AT THE TRANSFIGURATION

The Church of the Transfiguration ("The Little Church Around the Corner") presents on the Sundays of summer each year a most interesting sight. Where most churches have much smaller congregations at this time of the year, the quaint little Gothic church on East 29th Street always attracts record-breaking crowds. So far as the number of visitors is concerned it is the banner period of the whole year. Although termed "The Little Church" it is a spacious building and is capable of seating about eleven hundred people. On Sunday mornings at eleven during July and August the capacity of the church is taxed and usually there is a considerable number who are obliged to stand through the entire service. This is always, on each Sunday of the year, a sung Eucharist. The visitors' book in the vestibule, which, of course, represents only a small proportion of those present, is interesting to read. On Sunday, August 1st, for example, the signatures represented twenty-seven states of this country and the following beyond it: Canada, England, Scotland, Ireland, Australia, the Hawaiian Islands, and the Philippines; on August 8th, thirty-seven American states and Canada, France, Palestine, and Cuba. On the first named Sunday 261 people signed the visitors' book and 291 on August 8th.

The Rev. Dr. Ray, rector of the parish, is spending his vacation at Washington, Conn. The supply priest during the summer is the Rev. James T. Carney, rector of the parish at Washington.

NEW YORK NEWS NOTES

At Grace Church, out-of-door services are held at noon on Wednesday and Friday of each week. The spacious lawn adjoining the church and facing the Wanamaker store, together with the out-door pulpit of the Huntington Close, provides an excellent setting for these efforts to reach the passers-by.

The Rev. Dr. Delany, associate rector of the Church of St. Mary the Virgin, has returned from a vacation spent in Europe and is preaching on Sundays at the late Mass.

The Rev. Dr. Silver, rector of the Church of the Incarnation, has returned from a summer spent abroad. He will de-

HEATON, BUTLER & BAYNE
GLASS STAINERS

By appointment to the late King Edward

Stained Glass Mosaic
Church Decoration
Memorial Brasses, Etc

Designs and Estimates on application

Heaton, Butler & Bayne (N. Y.),
437 Fifth Avenue, Knabe Building, New

**Church
Furniture**
Pews·Pulpits·Chancel·Furniture
-Sunday School Seating
American Seating Company
1074 Lytton Bldg., CHICAGO
NEW YORK PHILADELPHIA
117-A W. 40th St. 1211-R Chestnut

**THE TAYLOR
BELL FOUNDRY**
LOUGHBOROUGH, ENGLAND
The World's Leading Bellfoundry
CHURCH BELLS
Singly or in Pews, Chimes or Carillon
Automatic Operation
UNEQUALLED FOR MUSICAL QUALITY
YALE UNIVERSITY, BIRMINGHAM,
ANDOVER, GLOUCESTER,
MORRISTOWN, CRANBROOK, MICHIGAN
HARVARD UNIVERSITY,
GERMANTOWN, &c. &c.
INQUIRIES SOLICITED

A. R. MOWBRAY & CO.
28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England
CRAFTSMEN IN
ECCLESIASTICAL ART
WOODWORK, METAL WORK
VESTMENTS, EMBROIDERY
Information and all particulars can
be obtained through their distributor
MR. ADRIAN A. BUCK
665 Fifth Avenue, New York

Washington Cathedral
A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.
Administered by a representative Board of Trustees including business men, Clergymen and Bishops.

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

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia

vote the rest of the vacation period to the summer homes maintained by his parish.

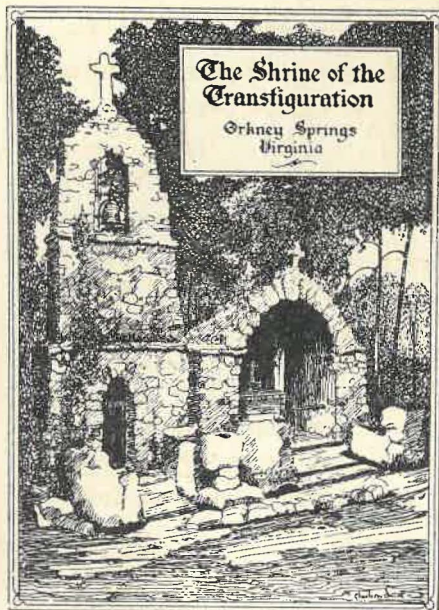
Bishop McCormick, of Western Michigan, is the preacher at the Cathedral tomorrow and on the two succeeding Sundays.

The Rev. Dr. Louis Tucker, the well-known writer, rector at Fort Smith, Arkansas, is preaching at the Chapel of the Intercession, Trinity parish.

HARRISON ROCKWELL.

IMPRESSIVE MIDSUMMER SERVICE AT VIRGINIA MOUNTAIN SHRINE

ORKNEY SPRINGS, VA.—During the first eight days in August, the second annual midsummer retreat-mission was held at the beautiful Shrine of the Transfiguration at Orkney Springs, Va., under the gifted and deeply spiritual leadership of the Rev. William E. Cox, rector of the



Church of the Holy Comforter, Richmond, and chairman of the Board of Religious Education of the Diocese of Virginia.

Each morning at 7:20 the Holy Communion was celebrated, and on week days, at eleven, an hour of instruction was given on Principles of Public Worship as exemplified in the Book of Common Prayer. In the evening there was a service with evangelistic preaching on the general theme, God and God's Children. This service, beginning at twilight, extended into the dusk, and its latter portion was made possible by the electric lighting of the Shrine and its three hundred yard roadway from the Orkney Springs Hotel. Worshippers attending services at the different hours of the day were often entranced at the ever-varying charm of the environment from early morn, noon, twilight, and dark.

The services on the Feast of the Transfiguration were particularly memorable. The names of Bishop Gibson and of the persons who have memorials in the Shrine were read with a commemorative prayer from the Prayer Book. It is planned to have this as an annual custom on that day each year.

Clergy participating in the retreat-mission, besides the missionary and the rector of the Shrine, the Rev. Edmund Lee Woodward, M.D., were the Rev. Dr. Churchill J. Gibson, of Lexington, Va., who conducted the first mission last summer, fol-

lowing the consecration of the Shrine; the Rev. Dr. Charles N. Tyndall, of Memphis, Tenn., and the Rev. Frank S. Persons, of the Virginia mountain mission at Yancey.

The interest and power of the services increased throughout the week and on Sunday nearly five hundred people attended them from a wide area. Expression was general and emphatic as to the spiritual privileges afforded by the retreat-mission and as to the value of having it become an annual event, as is purposed. From the middle of June to the middle of September services are held at the Shrine twice on week days and three times on Sundays, by the rector, assisted by visiting clergy, and these unusual privileges of summer worship are inducing many Church people to select Orkney Springs for their summer vacations.

The Shrine is attracting many thousand visitors this year as it did last, as an unusual work of sacred art in an unusual natural setting, and is becoming more lovely with the mellowing touch of time, the luxuriant growth of mosses, lichens, ferns, and ivy.

HISTORIC PAGEANT AT NEWPORT

NEWPORT, R. I.—Following the commemoration of the bi-centennial of Trinity Church, Newport, related in last week's issue, there was on the evening of the commemoration day, Sunday, August 1st, a community celebration of the historic events in a pageant consisting of a series of tableaux given on the beautiful grounds of the Art Association.

Beginning with the purchase of Rhode Island from the Indians, the pageant unfolded a series of striking incidents in the history of Rhode Island and Newport, which included the coming of Dean Berkeley, the christening of Stephen Decatur, the visit of Washington to Trinity Church, the visit of Bishop Seabury in 1788, the marriage of Mary Gibbs to Thomas William More, and scenes of the Civil and World Wars.

In the tableau relating to the greeting of Dean Berkeley a living reproduction

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

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

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

SPIRITUAL VISION
The Suffragan Bishop of Chicago (With Portrait)

THE ANGLO-CATHOLIC REVIVAL
F. J. Foakes-Jackson

THE QUALITY OF THE CLERGY
Frederick Sherman Arnold

CANTERBURY AND ROME. PART I
William C. Dunphy

ON CYNICISM
George L. Richardson

THE MOTHER OF OUR LORD
The Editor

DEATH IN THE VERNACULAR
John Moore McCann

PARISH PRIESTS IN MEDIAEVAL ENGLAND
E. Sinclair Hertell

THE ASSYRIANS
C. H. Palmer

BOOK REVIEWS

EDWIN S. GORHAM, Publisher
11 West 45th Street, New York City

CHURCH BOOKS AND CHURCH SUPPLIES

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

Send for our new Catalogue of Church and Church School Supplies

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

READ THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "The Spirit of Missions improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but The Spirit of Missions never disappoints."

Sample Copy on Request
\$1.00 a Year. Profusely Illustrated.

The Spirit of Missions
281 Fourth Avenue, NEW YORK

THE HOLY CROSS MAGAZINE

An Illustrated Monthly devoted to the Interests of the Catholic Religion and of the Religious Life.

**INSTRUCTION—HISTORY
CRITICISM—FICTION**

\$2.00 per year. Canada and Foreign Subscription, \$2.25.

Sample copy sent on request

HOLY CROSS PRESS

WEST PARK, N. Y.

of a painting now owned by Yale University, showing an incident of Dean Berkeley's visit, was also given.

The visit of Bishop Seabury in 1788 was given under the direction of Rev. Arthur B. Rudd, who took the part of the bishop. The Rev. Reginald Pearce acted as rector in the scene.

Several naval officers in full uniforms gave a military touch to the tableau showing the marriage of Mary Gibbs and Thomas William More.

The story which accompanies the incidents of the pageant was read during the performance by the Rev. Hugh Birchhead. The stage had been erected close to the sides of the Cushing Memorial building and the stage setting was a replica of the ancient door of Trinity Church, with the windows at the side, the doorway serving as the stage entrance.

CITY-WIDE PREACHING MISSION IN PORTLAND

PORTLAND, ORE.—The Diocese of Oregon, through its field department, is planning to hold an eight-day city-wide preaching mission in Portland, from October 24th to 31st. The Very Rev. C. S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C., is to be the missionary. The clergy and vestries of the city have pledged themselves to the support of the mission. The organization has been completed—an ambitious publicity campaign will be undertaken, and a thorough devotional preparation made. The mission is to be held in Trinity Church, the largest church building in the city. Mr. Blaine B. Coles is the general chairman; Bishop Sumner is honorary chairman; and Dr. Morrison, rector of Trinity Church, honorary vice-chairman.

WHERE RED SWEATERS ARE APPRECIATED

MANILA, P. I.—Somewhere back in the United States, says the *Diocesan Chronicle* of the Philippine Islands, there is a Woman's Auxiliary member who knows well the way to the heart of an Igorot boy, for there arrived at Tukuran, one of the outstations of Bontoc, in a package for Deaconess Routledge's work, some heavy red sweaters. Certain small Igorot boys, who never before in all their short lives had owned any garment other than a gee-string, and who love those gee-strings to be a brilliant red and to be looped up in a sort of bowknot at their backs, were just about the happiest little fellows to be found in all this world when these warm, wooly garments were presented to them, just as they were being "graduated" from the school at Tukuran, and going on to the boys' school at Bontoc—All Saints' Mission. Now Bontoc, at this season of the year, "runs a temperature" in the neighborhood of ninety every day, but three heavy, warm wooly-sweaters, with black stripes in the collars, appear daily upon as many brown little lads, who are so happy that no one has the heart to suggest that the weather is too warm and that the appearance might be improved by less of a bowknot and bustle effect underneath.

Somewhere else in these same United States there is an auxiliary that appreciates how very cold the nights can be up in these mountains, so All Saints' Mission at Bontoc has been the grateful recipient of a most welcome "blanket shower"—also warm, wooly and soft. While it may be customary in some places to use blankets on beds it is not always

the case in the Igorot country, and to the boys and girls in the two schools at Bontoc "making your bed" means folding your blanket, neatly, and hanging it on its appointed place upon a sort of clothes-line stretched across one end of the dormitory. At bed time each little person wraps his blanket around him and "lies down to quiet sleep" upon the dormitory floor. Every Saturday morning while the regular weekly cleaning is going on, the "beds" go out of doors whenever the weather permits, and for a short time the compound grass and shrubbery is a riot of color, while the children quickly and quaintly set their houses in order for the day.

FRESH AIR WORK OF CHICAGO PARISH

CHICAGO, ILL.—St. Chrysostom's Church has the unique distinction of being the only parish in the Diocese of Chicago maintaining Fresh Air work throughout the summer.

Camp Oronoko, named after the Indian tribe formerly in that locality, is situated on Lake Chapin about four miles from Berrien Springs, Michigan.

The camp opens May 24th and runs all the summer until Labor Day. Its capacity is 125 children, and up to the end of July concerns itself with boys, the balance of the season belonging to girls. A few older boys, however, are carried through to assist in the more arduous aspects of camp life. Mr. Frederick C. Spalding, a vestryman, is the camp director and constantly in residence there. He has devoted many years to children's work in the parish, and during the winter keeps contact with erstwhile campers by evenings in his office at the church, engaged in boy scout work, the church school, and untiring social ramifications.

Lake Chapin is a picturesque section of the Saint Joseph river artificially formed by the dam constructed to provide that section of Southern Michigan and Northern Indiana with power and light. This makes all aquatic sports ideally safe, for while the water flows continuously there are no dangerous eddies nor water-holes with the current thus controlled.

The site was originally chosen by the rector in 1911, and since that date systematic development of the property has been carried on under the direction, chiefly, of Mr. Joseph H. Thompson, a member of the choir, who is ever technically interested in the expansion of every parochial activity. The ground was first bought to provide a camping spot for the then boy-choir. But in 1922 Mrs. Rensselaer W. Cox, in memory of her son, Rensselaer W. Cox, Jr., enlarged the property by buying and presenting to the parish twelve acres of adjacent woods. The following years she erected the Rensselaer W. Cox, Jr., Memorial Lodge. This is the mess-hall with six bedrooms on the second floor.

The campers sheltered are in houses which are units of eight, furnished with double-decked bunks fitted with springs and mattresses. These are all memorial houses as is also the director's house, which is in memory of Russell Lord.

Although the needs of the parish are primarily considered children are taken from those social and philanthropic agencies of the city where members of the parish are on the respective governing boards. The United Charities, the Institute for Juvenile Research, the Chicago Nursery and Half-Orphan Asylum, Saint Luke's Hospital, and the Children's Memorial Hospital, have in the course of the past

MOTHER

for Whooping Cough and Croup
use Roche's Embrocation

It is the quickest relief ever known for these ailments of childhood. Mothers have used it with amazing results since 1802. Countless thousands endorse it. Just rub it on the chest. At once it loosens choking phlegm and breaks congestion. Then relief comes. Quick relief, also, for Croup, Colds and Bronchitis.

Sold By All Druggists or
E. Fougere & Co., Inc., New York
W. Edwards & Sons, London, Props.

ROCHE'S EMBROCATION

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

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

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENT

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

M. P. MÖLLER, Hagerstown, Md.

ST. HILDA GUILD IN

CHURCH VESTMENTS, ALTAR LIN

Ecclesiastical Embroidery

Old Embroidery Transferred

Conferences with reference to the ad

ment of churches

131 E. 47th Street NEW YORK

MENEELY
BELL CO
TROY, N.Y.
AND
220 BROADWAY, N.Y.
BELL

McShane Bell Foundry
BALTIMORE, MD.
Church BELLS—PEAL
BELL AND TUBULAR CH
ELECTRICALLY PLAYED

MENEELY & CO.
B BELLS
WATERVLIET, N.Y.
FORMERLY WEST TROY N.Y.
1826 THE OLD MENEELY FOUNDRY
Church Bells, Chimes and Peals
Unequaled musical qualities

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

EDWIN S. GORHAM & IN
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

few years all availed themselves of this opportunity to obtain summer outings for the children under their care.

Last year over five hundred individuals enjoyed the camp's hospitality: this year will exceed the six hundred mark.

The work is supported by contributions both from within and without the parish, and there can be no doubt but that the returns from this great work, spiritually and materially, both to the parish and to the rising generation, are of inestimable value.

COMMISSION ON EVANGELISM

NEW YORK CITY—There is abundant evidence of ardor and enthusiasm over the plans and activities of the National Commission on Evangelism, which met from August 9th to 12th inclusive at Keene Valley, N. Y. Bishop Darst of East Carolina, the chairman of the Commission, has received a flood of letters from clergy and laymen in all parts of the country, expressing the greatest possible interest in the work the Commission is undertaking. The feeling appears to be very widespread that nothing will meet the needs and problems of this critical age in the world's history except something in the nature of a real spiritual revival. Multitudes of people are hungering for reality in life and in religion. This hunger can only be met by a spiritual revival on the part of the churches, and to this end the Episcopal Church hopes to make its contribution. This it aims to do by reviving among its own members a deeper sense of personal responsibility to God and a more earnest attempt to combat worldliness by living the Christian life.

The Commission finds the task before it so great that it has had to ask its chairman, Bishop Darst, to leave his diocese and devote himself to the work of the Commission continuously for six months. Washington, D. C., has been chosen as the center of operations, and offices have been procured in the buildings of the National Cathedral, through the courtesy of Bishop Freeman. While the organization is to be of the simplest possible nature commensurate with the task, it will, at the start, include, in addition to the chairman, an executive secretary.

IGOROT BOYS AT SCHOOL

NEW YORK—Easter School, Baguio, in the Philippines, has for its new principal Miss Vaughan Keeley, of Christ Church, Ridgewood, N. J., who writes of a delightful welcome given her and says:

"That Igorots are keen for Christianity and education is evident at Easter School every day, but it was especially so during the week when crowds of children came to enroll for this school year. Many of the boys wore only g-strings, yet every one came prepared to pay his matriculation fee which amounts to six pesos for the highest grades.

"We accepted nearly a hundred children but had to turn away about fifty more because we had no more room; it did not seem right to have more than three boys sleeping in one bed! But some of the children who were told to go home refused to go. One big boy named Tomas sat on my office steps for two days in order to say, on all possible occasions, 'I will go to this school, mum.'

"We are all much excited about the new building which Western New York has given us. It faces in the same direction as the industrial school beside it. At the left is the chapel, the second floor of the center section is the infirmary, and all

the rest of the space is in classrooms. No one who has not knelt upon the wet floor of our old church can quite realize how very grateful we are for this new chapel. And we have sadly needed an infirmary and more classrooms for a long time. The G. F. S. of New Jersey has sent us a collection of library books for the new building, and we hope that other friends will help us in other ways. For example, \$25 would pay for the lumber which our boys are converting into benches for the chapel."

ANNIVERSARY GIFT FOR BISHOP OF MAINE

PORTLAND, MAINE—The following letter of greeting to the Bishop of Maine was signed by thirty-nine of the diocesan clergy, and accompanied the presentation of a handsome fur coat:

"Right Reverend Benjamin Brewster, D.D. 143 State Street Portland, Maine

"Our dear Bishop:

"We are glad that the tenth anniversary of your Episcopate in Maine gives us the opportunity of telling of our high esteem and regard for you.

"Your visits as the chief pastor of the Diocese and also as a dear friend are welcomed in all our parishes and missions and homes.

"In no sense of flattery we beg to say that your official and unofficial position is strengthened by your spirit of humility—a great example to us all.

"Will you permit us, dear Bishop, to express also our love, and to assure you that in the future, as in the past, we will give to the Church in Maine and to you personally the best that we have?

"Like the great Apostle to the Gentiles, you are "in journeyings often . . . and in cold"; and will you kindly accept as a token of our love, this fur coat which we hope will keep your body as warm as is your heart? And with best wishes *ad multos annos*.

"Your affectionate sons in Christ."

A RECORD OF LOYALTY

AMHERST, VA.—A service of unusual interest and impressiveness was held in Ascension Church, Amherst, on the evening of Tuesday, July 27th, when the Rt. Rev. Robert Carter Jett, D.D., set apart the handsome altar rail which had been given by the family of the late Mr. Charles Landon Scott in memory of their husband and father. Several members of the family living at various distant points were spending their vacations in Amherst and it so happened that at this particular time more of them were at home than would probably be for a long time to come. The rector of the church, the Rev. Dr. Thomas Deane Lewis, was spending his own vacation in eastern Virginia. In this emergency the family requested Bishop Jett to hold the service and, realizing the unusual nature of the circumstances, he consented to do so.

On this occasion several points were noted which showed Mr. Scott's intense devotion to his Church and its affairs:

He was associated with Ascension Church forty-three years.

Was a member of the vestry thirty-five years.

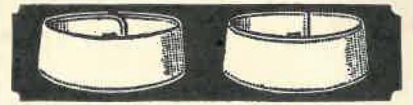
Was a delegate to the diocesan councils twenty-four years.

Was teacher of the Bible class thirty years.

Was for a long period of years superintendent of the Sunday school.

A valuable citizen. A loyal and zealous Churchman.

CLERICAL COLLARS



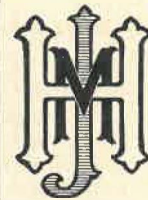
ANGLICAN (single band)
Linen (height 1 1/4-2) \$2.25 per doz.
Linen (height 2 1/2-2 3/4) \$2.75 doz. (Special)
Cleanable Fabric (1 1/4-2 in.) 3 for \$1.

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

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

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

Cassocks



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

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

CHURCH VESTMENTS



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

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

OSTERMOOR CHURCH CUSHIONS

Ostermoor Church Cushions are built—notstuffed. Send for illustrated booklets and samples—FREE. Ostermoor & Co., Inc., 116 Elizabeth St., New York

THE D'ASCENZO STUDIOS
Philadelphia—1602 Summer Street
DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.
Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Willet Studios
226 So. 11th Street Philadelphia, Pa.
**STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.**
West Point Military Chapel
Graduate College, Princeton.

Memorial Windows
When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.
CHARLES J. CONNICK Nine Harcourt St. BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

THE OLD CORNER BOOK STORE
50 Bromfield Street Boston, Massachusetts
Established 1828
Episcopal Church Publications, Bibles, Prayer Books, Hymnals

"PARISH DAYS" TO BE OBSERVED IN SOUTHWESTERN VIRGINIA

ROANOKE, VA.—Under the leadership of the diocesan department of religious education, of which the Rev. Devall L. Gwathmey of Wytheville is chairman, arrangements are being made for the holding of a series of "Parish Days" at several points in the Diocese of Southwestern Virginia during the last two weeks in August. Generally, the program in each case will probably include a congregational picnic, in connection with which addresses will be made on several different phases of the work of the Church, both within this diocese and in the world at large; the speakers discussing the functions of the several departments of the National Council and the diocesan executive board. It is planned that Bishop Jett and the Rev. Mr. Gwathmey will be present at practically every point, as well as a representative of the Woman's Auxiliary in the diocese. Other speakers who will take part at two or more of the parish days are: the Rev. Churchill J. Gibson, D.D., of Lexington, the Rev. J. Manly Cobb of Blacksburg, the Rev. John F. Coleman of Pulaski, the Rev. Beverley M. Boyd of Abingdon, the Rev. H. H. Young of Bluefield, Dean of Associate Missions, the Rev. Thos. D. Lewis, D.D., of Amherst, Dr. E. R. Rogers, superintendent of the Boys' Home at Covington, and Mr. Thos. A. Scott of Roanoke.

INDIANS OBSERVE BISHOP'S DAY

RANDLETT, UTAH—"Bishop's Day," an annual event in the Indian field, was observed on the second Sunday in August at Randlett, Utah. Three hundred Indians and one hundred white people attended the service which was held under the big trees on the green lawn of the Church of the Holy Spirit, the Rev. William J. Howes, rector. The Bishop of Utah, the Rt. Rev. Arthur W. Moulton, D.D., officiated. Indian blankets of many brilliant colors, and the robes of those ministering at the out-door altar, blended beautifully with the wonderful natural setting around them. After the service, two hundred and ninety-six Indians partook of a feast of barbecued beef.

LEAVES SALEM, VA.

SALEM, VA.—The Rev. David H. Lewis, since July 1st, 1922, rector of St. Paul's Church at Salem, Southwestern Virginia, has resigned that charge effective August 31st, to take up the work in Neve parish, Greene County, in the Diocese of Virginia, making his home at Standardville, the county seat of Greene.

While conducting the regular work of his parish, Mr. Lewis has also been very active in ministering to the spiritual needs of individuals and communities in the country. During his rectorship and with the valuable assistance and interest of several of his vestrymen, he enlisted the cooperation of the people on Twelve o'Clock Knob, about eight miles from Salem, and they erected an attractive chapel which was consecrated under the name of Mt. Gerizim and services have been held there at regular intervals. Mr. Lewis has also conducted services at least once a month for the patients at Catawba Sanatorium, several miles away, and frequently had services for the men in the state convict camps while engaged in road building in his neighborhood.

EL PASO PARISH HISTORY

EL PASO, TEXAS—In a handsomely printed and illustrated volume entitled *The History of St. Clement's Church 1870-1925*, is embodied the history of that parish in the city of El Paso, Texas. The history is compiled by Mrs. Esther Darbyshire MacCallum, and shows the result of very keen research into the records of the early days of the parish. Dating from 1870, St. Clement's, first as mission and then as parish, has ministered to an ever increasing number of souls and has been favored with a line of clergy as rectors who have been conscientious fathers in God. Portraits of most of the successive clergy are printed in this volume, as are other illustrations appropriate to the book. Copies of the interesting volume may be obtained at \$2.50 each, with 20 cts. additional for postage, from Mrs. Kenneth MacCallum, 1815 East Rio Grande St., El Paso, Texas.

CENTENNIAL CELEBRATION AT BOONESBORO, VA.

BOONESBORO, VA.—On Friday, August 6th, there was held at Trinity Church, near Boonesboro, in Bedford County, Southwestern Virginia, a memorial celebration to mark the passing of one hundred years since the founding of Russell parish, in which Trinity was the first church to be erected, and of the ordination of the Rev. Nicholas Hamner Cobbs, the first rector of the parish. Morning service was conducted by the Rev. Josiah Richard Ellis, the present rector, and the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese. Bishop Jett preached an inspiring sermon on Prayer. This service was followed by a most delightful reunion and community picnic in the churchyard. Perhaps the most impressive feature of this occasion was the spirit of comradeship and unity in evidence on all sides, denominational lines being entirely forgotten. Many of those gathered here were able to renew ties of acquaintance and friendship which had been severed for years past.

In the afternoon the congregation assembled once more in the church and heard discussions of much interest from Bishop Jett, the Rev. Mr. Ellis, and Mr. Charles Richards, relating to the life of the Rev. Mr. Cobbs, later Bishop of Alabama, and the history of Russell parish. At this time also the Rev. P. F. Arthur, pastor of the Methodist church at Boonesboro, spoke feelingly of the spirit of brotherhood that exists at the present time between the Episcopalians and the Methodists and members of the other communions in the neighborhood.

It is perhaps not out of place to record a few of the outstanding incidents in the history of the parish, and the life of its first rector. For the sake of brevity these are considered by dates:

February 5, 1795, Nicholas Hamner Cobbs was born in Bedford County, "not far from the new settlement of Lynchburg, and in view of the Peaks of Otter"; the son of John and ——— Hamner Cobbs.

In 1821, at the age of twenty-six, he married his first cousin, Lucy Landonia Cobbs, who was then under fifteen years of age.

On May 23, 1824, in Trinity Church, Staunton, he was confirmed and the same day received deacon's orders from Bishop Moore. He immediately took charge of Russell parish and, in the annual council of the Diocese of Virginia in 1825, he served as the first regular representative of Russell parish. It should be noted here

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
Middletown, Connecticut
ADDRESS
REV. WILLIAM PALMER LADD, D.

Massachusetts

Episcopal Theological School
Cambridge, Mass.
Affiliated with Harvard University
Academic Year begins September
For particulars address the Dean

Minnesota

SEABURY-CARLETON
THEOLOGY LIBERAL ARTS
Best Training — Minimum Cost
For information and catalogue write
REV. FREDERIC F. KRAMER, Ph.D.,
Seabury Hall, Faribault, Minn.

New York

The General Theological Seminary
Three-year undergraduate course of pre- and elective study.
Fourth-year course for graduates, of larger opportunities for specialization.
Provision for more advanced work, leading to degree of S.T.M. and S.T.D.
ADDRESS THE DEAN
Chelsea Square New York

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA
Graduate Courses in Theology. Privileged University of Pennsylvania. Address: the GEORGE G. BARTLETT, S.T.D., Dean, Divinity School, 42d & Locusts Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary of Virginia
The one hundred and third session opened Wednesday, September 16, 1925. For catalog and other information address THE DEAN
REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria

Wisconsin

NASHOTAH HOUSE
Founded in 1842
Theological Seminary
and
Collegiate Department
Academic Year begins September 2

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

that Bedford County was separated from Lunenburg in the year 1753 and Russell parish was established in it at the same time. A part of Albermarle was added to Bedford County and Russell parish in 1754, and these also included what is now Campbell County. Records of the old parish in these early years are meager, and there seems to have been scarcely any activity in the region until the parish was reorganized and revived under the Rev. Mr. Cobbs in 1824-25.

In the diocesan council of 1829, the Rev. Mr. Cobbs was made a member of the executive committee of the newly formed diocesan missionary society. During the school year, 1834-35, he served as the first chaplain of the University of Virginia. He then returned to Russell parish and remained there until 1839, when he accepted the rectorship of St. Paul's Church, Petersburg, Va. In 1843 he received from Hobart College the degree of Doctor of Divinity, and in the same year became rector of St. Paul's Church, Cincinnati, Ohio. In 1844 he was elected as the first bishop of the new Diocese of Alabama, and was consecrated on October 20th of that year in old Christ Church, Philadelphia, by the presiding bishop, Philander Chase, assisted by Bishops Meade, McIlvaine, Doane, and Otey. Bishop Cobbs died on January 11, 1861.

It will be of interest locally to record the names of the men who represented Russell parish as lay delegates to the councils of the Diocese of Virginia while the Rev. Mr. Cobbs was their rector. It seems there was no lay delegate to the council of 1825. During the remainder of Mr. Cobbs' incumbency the laymen representing his parish were: 1826, Balda McDaniel; 1827, Gerard Alexander; 1830, Benjamin Wiginton; 1832, William Radford; 1834, William B. Whitten; 1835, Nelson Sale; 1837, Thos. H. Scott. The years noted are those in which the delegates named first served respectively. In several instances they succeeded themselves for one or more years and this accounts for apparent intervals.

WORK AT OHIO MISSION

CLEVELAND, OHIO—There was sent to the registrar's office last week a "brief historical sketch" of Trinity Church, New Philadelphia, written by the rector, the Rev. Angus E. Clephan. It was sent at the request of Bishop Leonard, who was much taken with the excellence of the sketch. It traces the history of what has been, since 1882, a live but small mission of the Church. The Rev. Intrepid Morse, of fame in the history of the Diocese of Ohio, held the first service there. Bishop Leonard preached there September 8, 1901. They have now a beautiful church and the parishes which heretofore ministered to New Philadelphia are now being ministered unto by the rector of New Philadelphia. In the cornerstone, among other things, is a copy of THE LIVING CHURCH. This town, with its somewhat grandiose name, must not be mistaken for a large city. But among many improvements a much sought organ has at length been purchased. Many gifts have been contributed to its cost, prominent among them being those of Messrs. A. J. Schwartz & Sons, the organ builders. The organ is to be according to the standard of the American Guild of Organists. On All Saints' Day, November 1st, one of the best known organists in Cleveland, Mr. Anderson, of Emmanuel Church, Cleveland, has promised to give the opening recital.

DECLINES NEW ORLEANS CALL

STAUNTON, VA.—The Rev. John J. Gravatt, Jr., rector of Trinity Church at Staunton, has declined a call to the rectorship of St. Paul's Church, New Orleans, which became vacant when the Rev. Alfred Rives Berkeley came to St. John's Church, Roanoke. Mr. Gravatt announced his decision following a largely attended meeting of the Trinity congregation when every assurance was given of their earnest desire that he remain with them. The Rotary and Kiwanis clubs of Staunton added their influence to the general demand that he remain in the city.

PRIESTS' RETREAT IN VERMONT

BURLINGTON, VA.—There will be a Priests' Retreat at Bishop Hopkins Hall, Burlington, beginning the evening of Monday, September 13th, and lasting through breakfast, September 16th. Priests who are planning to attend should notify Miss Brenda P. Cameron, Bishop Hopkins Hall, Burlington, Vt., not later than September 1st.

WASHINGTON PROVINCIAL SYNOD

WASHINGTON, D. C.—The dates for the ninth Provincial Synod of Washington have been changed to Tuesday, Wednesday, and Thursday, October 26-28. The sessions will be held at Bethlehem, Pa.

EDUCATIONAL

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

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

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

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

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

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

Rev. **MURRAY BARTLETT, D.D., PRES.**

SCHOOLS FOR CHILDREN

New Jersey

Somerset Hills Preparatory School

A progressive country day and boarding school for children from five to fifteen years of age. Small group insures individual attention to each child. Prepares for the leading secondary schools. Varied outdoor life.

For Booklet Address

Rev. **JAMES H. S. FAIR, Headmaster**
FAR HILLS, NEW JERSEY

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Illinois

START YOUR BOY RIGHT

ST. ALBAN'S SCHOOL

(Thirty-seventh year) **SYCAMORE, ILLINOIS**

A good start for a boy means a successful future. A bad start means failure. You want to send your boy to a school that develops his mind, body, and spirit in the right direction. Why run the risk? St. Alban's offers these inducements: Vocational guidance; supervised study, insuring higher scholarship; self-help system, developing democracy; training in leadership and co-operation; sports that develop healthy bodies; adequate social life.

Eighteen states represented last year; our boys are entering M. I. T. Cambridge, Yale, Annapolis, Princeton, Swarthmore, St. Stephen's, Hobart, Kenyon, Purdue, Wisconsin, Michigan, University of the South, and Nashotah.

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

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

Indiana

"For a Clean Mind



In a Sound Body"

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.

Rev. **Charles Herbert Young, S.T.D., Rector**
Address P. O. Box L, Howe, Indiana

New Jersey

FREEHOLD MILITARY SCHOOL

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.

Write for Catalog. Address
Major **Chas. M. Ducan, Box 81, Freehold, N. J.**

New York

TRINITY SCHOOL

139 WEST 91st STREET, NEW YORK

Founded 1709

Primary, Grammar, and High Schools

Prepares for all Colleges

218th Year Begins Monday, September 27th

DeVeaux School

Niagara Falls, N. Y.

A well established school that prepares boys for eastern colleges. Eight resident masters for eighty boys. For catalogue address

Rev. **WM. S. BARROWS, Headmaster**

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.

For catalogue apply to

Rev. **WILLIAM G. PENDLETON, D.D., Rector**

St. Christopher's
A Church Boarding and Day School

Richmond, Virginia

Healthful, beautiful, and historic surroundings
Boarding: Department Limited to 60 boys

Rate \$700

Reduction to sons of clergymen and missionaries
Illustrated catalogue on request

Rev. **C. G. CHAMBERLAYNE, Ph.D., Headmaster**

TWENTIETH ANNIVERSARY CELEBRATION

BRIDGEHAMPTON, L. I.—The twentieth anniversary of the founding of St. Ann's parish, Bridgehampton, was celebrated at a service of commemoration on Sunday, August 8th. In connection with the anniversary an effort is being made to complete a fund for a new pipe organ. There had already been subscribed over \$700, but it is contemplated that a sum of about \$4,000 will be required to install the organ as it may be found necessary to make some slight alterations in the church building.

It was twenty years ago, on August 2d, that the first service in connection with St. Ann's Church was held in the Sandford homestead, the summer home of Miss Hanno J. Sherlock, of Cincinnati, Ohio. It was a venture of faith on the part of a devoted Churchwoman, who died several years ago, but out of that initial undertaking have developed three well appointed churches that constitute this eastern Long Island parish, together with the recently planted work in Westhampton Beach. The present rector of St. Ann's Church is the Rev. Samuel C. Fish.

SIDNEY LANIER'S poem, *Into the Wood My Master Went*, has been set to music as an anthem for mixed voices and for men's voices, by George B. Nevin, Easton, Pa., and published by Oliver Ditson. It is dedicated to Bishop Talbot, a long-time friend of the composer. An authority on music says it is a fresh and beautiful setting.

EDUCATIONAL

SCHOOLS FOR NURSES

New Jersey

HOSPITAL OF ST. BARNABAS, Newark, N. J.
Offers 2 1/2 years course in NURSING, leading to R.N. degree. \$15 monthly allowance. 3 weeks' vacation. Registered School, Hospital class "A." Minimum requirements one year High School—graduates preferred. Address: Principal, School of Nursing.

COLLEGES AND SCHOOLS FOR GIRLS

California

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

District of Columbia

GUNSTON HALL

A Girls' School in the National Capital Founded on the soundest principles and highest scholastic standards. Under Church influence. Preparatory and academic courses. Two years' graduate and college work. Music, Art, Expression, Domestic Science, Athletics.
RICHARD N. MASON, Bus. Mgr.
Mary L. Gildersleeve, Mary B. Kerr, B.A., M.A., Principals
1928 Florida Avenue WASHINGTON, D. C.

National Cathedral School

A Home and Day School for Girls
The Bishop of Washington, President Board of Trustees
Joseph C. McDonald, M.S., Principal
Helen L. Webster, Ph.D., Academic Head
Mount St. Alban, Washington, D. C.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

District of Columbia

EPIPHANY SCHOOL

FOR GIRLS
3017 O St. Washington, D.C.
Under the care of
THE SISTERS OF THE EPIPHANY
For catalogue address
THE SISTER SUPERIOR

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA
Under the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls
School recommended by Eastern Colleges
Beautiful Grounds, Outdoor Sports, and Riding
Address: **THE SISTER SUPERIOR**

Minnesota

ST. MARY'S HALL

FARIBAULT, MINNESOTA
Founded by Bishop Whipple in 1866
New fireproof building and gymnasium.
College preparatory and General Courses. Junior College. Superior advantages in Music and Art. Outdoor Sports.
The Rt. Rev. FRANK A. McELWAIN, D.D., Rector
MISS AMY LOUISE LOWEY, Principal.

Nebraska

BROWNELL HALL—Omaha, Nebraska

Boarding and Day School for Girls
Sixty-fourth year opens September 16, 1926.
General and college preparatory courses. Small classes. Strong Post-Graduate year. Music, Art, Physical Training. Daily outdoor sports. Delightful home life. Modern fireproof dormitory. Eleven-acre campus.
ABBA WILLARD BOWEN, Principal

New Hampshire

ST. MARY'S SCHOOL CONCORD

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

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL, Peekskill-on-Hudson
Boarding School for Girls
Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Cathedral School of Saint Mary

Box W, Garden City, N. Y.
College preparatory and general courses.
MIRIAM A. BYTEL, Principal

SAINT AGNES SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.
Rt. Rev. Richard H. Nelson,
Pres. Board of Trustees, ALBANY, N. Y.

SAINT MARY'S SCHOOL

A Junior College.
Rev. WARREN W. WAY, A.M., Rector.
An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business.
20 Acre Campus—Gymnasium—Field Sports
New, Indoor, Tiled Swimming Pool
Advent session opens September 14, 1926. For catalogue address
A. W. TUCKER, Bus. Mgr., Box 18, Raleigh, N. C.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Ohio

GLENDAL

JUNIOR COLLEGE AND PREPARATOR
Founded 1853. Distinctive school for young women. Home atmosphere. Suburban to Cincinnati. Accredited. Flat rate \$1,000 with music. A. Dr. Thomas F. Marshall, Box L, Glendale, Tennessee

Tennessee

COLUMBIA INSTITUT

A Distinguished School for Girls and Young Women
Junior College, four-year High School, special courses. Individual work. Fully accredited. For 91 years, it has combined the charm and dignity of the South with the highest scholarship. Horseback riding, golf, swimming. Lightful environment. Rates \$600.
For Catalog address
Mrs. Ernest Cruikshank, President, Box F., Columbia, Tenn

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.
BISHOP MOULTON
Domestic Science. Outdoor and indoor sports

Vermont

BISHOP HOPKINS HALL

BAN ENDOVED SCHOOL FOR GIRLS
College Preparatory and General Courses. Music, Art, Well equipped buildings overlooking Lake Champlain. All outdoor sports. Miss Brenda F. Cameron, Box L, Burlington, Vt.

Wisconsin

Grafton Hall for Girls

A RECOGNIZED ACADEMY AND JUNIOR COLLEGE

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

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

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

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

Address REGISTRAR, Box L. C.

GRAFTON HALL



Fond du Lac Wisconsin

A Home School in Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

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

† Necrology †

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

REV. WALDEN MYER

WASHINGTON, D. C.—The Rev. Walden Myer, Canon of Washington, died, after a very short illness, at his summer home at Gloucester, Mass., Wednesday, August 11th. The body was brought to Washington for burial on Saturday, August 14th.

Canon Myer was a graduate of Harvard University and a Master of Arts of Oxford University, England. He was ordained to the diaconate in 1898 and to the priesthood in 1899 by Bishop Satterlee. He began his ministry as assistant in Christ Church, Washington Parish, Washington. From there he went to St. Paul's School, Concord, N. H., where he remained a number of years. He accepted his stall in Washington Cathedral in 1918 and became an examining chaplain of the diocese and a member of the Great Chapter of the Cathedral. In his association with the Cathedral he interested himself largely in the matter of education, assisting as an instructor in the National Cathedral School for Boys.

Canon Myer was the son of the late Gen. Albert J. Myer, U. S. A., head of the Signal Corps for a number of years, during which he developed the meteorological observations of the Government, which were then under the care of the Signal Corps. Fort Myer, just across the Potomac, at present used as an Army post, was named for Gen. Myer, as it was there he trained his workers.

The funeral takes place in the Bethlehem Chapel of Washington Cathedral, Dean Bratenahl, who accompanied the body from Gloucester to Washington, taking the service. The interment is in the crypt of the Cathedral.

JOHN L. EDWARDS

WASHINGTON, D. C.—A prominent Washingtonian, and a nationally-known financier, John L. Edwards, a member of Epiphany Church, Washington, died at his home here Friday, August 6th, from the effects of pneumonia. He was forty-seven years of age.

Mr. Edwards was the son of the late John L. Edwards, a distinguished citizen of Washington of another generation, and a grandson of James L. Edwards, of Revolutionary fame, during which war he served his country first in the Navy, then in the Army, and was finally first Commissioner of Prisons in the District of Columbia. Mr. Edwards was related to the Maryland Bowie family on his mother's side, and married a Virginia Harrison.

Mr. Edwards built up an important brokerage business in Washington, and was deeply interested in a number of Washington and national financial institutions. He was known to be interested in several philanthropic and other enterprises in the city.

The funeral, on Monday, August 9th, was conducted by the rector of Epiphany Church, the Rev. Z. B. T. Phillips, D.D., who came to the city from his summer home for the purpose.

MRS. SARAH M. DAVIS

ST. LOUIS, Mo.—The Rev. Dr. Carroll M. Davis, Domestic Secretary of the Department of Missions, returned to St. Louis last week on a sad mission, bringing with him the body of his mother, Mrs. Sarah M. Davis. She died in New York City on August 12th. Dr. Davis was accompanied to St. Louis by his sister, Miss Ellen Davis. Mrs. Davis was 94 years old at the time of her death, a woman of great force of character and an example to many in her long life of good deeds and righteous conduct. The funeral was

held at Christ Church Cathedral, on Saturday, August 14th, where Dr. Davis was associated for over thirty years, twenty-five of which as Dean of the Cathedral. The interment was in the Davis lot in Bellefontaine Cemetery, St. Louis.

VOLTAIRE, who died in 1778, prophesied that "one hundred years hence the Bible and the Christian religion will be but a memory." When the century had passed, the International Bible Society was using his former residence for headquarters.

The Bishop of London

is now being welcomed on his American tour. Two new books just received from England, one about him, the other from his pen, are therefore especially timely.

Twenty-five Years as Bishop of London

By CHARLES HERBERT. Price \$1.00. Postage about 10 cts.

An appreciative biography of the great Bishop, in small compass—118 pages—covering not only the years of his episcopate but his earlier life as well. The story is of absorbing interest, and it aptly develops the theme of the Bishop's large-heartedness, his sympathy with all sorts and conditions of men, his humble following of his Lord as His servant and therefore the servant of his fellow men, though placed in one of the most exalted positions in the English Church and State.

New Volume of Sermons

The Sword of Goliath

By the Rt. Rev. ARTHUR F. WINNINGTON INGRAM, D.D., Lord Bishop of London. Price \$1.40. Postage about 20 cts.



A series of eleven Mission Sermons, with five series of those Questions and Answers in the course of which the Bishop does so much to answer the common problems of humanity, as these are presented by perplexed individuals. Here are some of the Questions briefly answered:

"How do you reconcile evolution, which seems to be accepted now, with the story of Creation as given in Genesis?"

"Can God be held responsible for every child born into the world?"

"Ought I to think of the child I lost as growing up with God, or always as a tiny?"

"How is one to say with certainty that God is stronger than the devil, and that goodness in the end will prevail?"

"Jesus said, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive them.' Why, then, have we war, unemployment, and other evils?"

"What is meant by the Spiritual Body?"

"A young man declares his intention of joining the Roman Catholic Church, to the great distress of his parents and his young wife. How can peace be restored between them?"

And many more such vital questions—the questions that trouble real people and can only be answered adequately by such a spiritual and intellectual master as the Bishop of London.

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.,
MILWAUKEE, WIS.

PAID ADVERTISEMENT—Authorized, published and paid for by Milwaukee County Lenroot Club, 228 3d St., Milwaukee; Geo. I. Sec'y, for and on behalf of I. L. Lenroot, for which this paper has been paid \$25.20.



IRVINE L. LENROOT

RE-ELECT
U. S. SENATOR
IRVINE L.
LENROOT

REPUBLICAN TICKET

NOT RADICAL

NOT REACTIONARY

TRULY PROGRESSIVE

THE BISHOPS' CRUSADE

and the evangelistic effort which is to follow it, in an endeavor to secure 100,000 new Church members, offers an opportunity to make these new members CONVINCED CHURCHMEN and so tend to permanent growth.

TO WIN AND HOLD

those who are influenced by the campaign, it must be made more than a spasmodic effort to increase our numbers; we must improve our QUALITY. What can do this better than to get people reading

The Faith by Which We Live

By BISHOP FISKE

a book definite in teaching, yet free from partisanship; sweet tempered; appealing; clear in its reasoning; expressing the doctrines of the Church in the language of every-day people; commended by The Living Church, the Churchman, the Witness, the Southern Churchman, St. Andrew's Cross, etc.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

\$1.50 and 15 cents postage, in cloth binding
In paper covers, 75 cents and 10 cents postage.

A large part of the first edition of
DEAN DeWITT'S

DECENTLY AND IN ORDER

was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

Decently and In Order has won its way into nearly all our Theological Seminaries.

It has been done into Mandarin for our Mission work in China.

Decently and In Order stands alone in the list of Theological Text-books for Candidate for Holy Orders, based on Canon 4, recommended by the Commission on the Ministry (Bulletin 14) under the caption "*Administration of the Sacraments, the Conduct of Public Worship, with the Proper use of the Voice therein.*"

About one-half of *Decently and In Order* is devoted to Pastoral Care—not in essay form but in practical detail.

Many commendations have been received from the laity.

Price of the second edition is \$2.00.
Postage about 15 cents.

MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave. Milwaukee, Wis.