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The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 11, 1926

No. 20

True Evangelism

EDITORIAL

Bishop Ingram's Visit to America

CLINTON ROGERS WOODRUFF

Bishop Bedell of Kilmore

REV. FRANK W. BONYNGE

The Year's Real Beginning

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I READ HOW a dark chief of some African nation, recently brought within the British Empire, had come to London to pay his devoirs to his suzerain. Overcome by the splendor of London, the dignity of the court, and the quiet majesty of his sovereign, he ventured in his bewilderment to ask how such things could be. The exalted lady's reply was regally simple. Handing a Bible to the humbler monarch, she said: "Read this; in it you will find the secret of England's greatness."—*Arthur Hungerford Pollen.*

IF YOU HAVE this faith (in the Holy Trinity), cherish it. It is a Divine gift, and your most precious possession. If you have it not, seek it. Seek it with hope. Seek it with humility and patience and prayer; and be sure that the good God, who loves you infinitely, will not disregard your prayer, but will give you light by which you may find His beauty and know Him to be your God.—*The Bishop of Colombo.*

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EDITORIALS & COMMENTS

True Evangelism

THE National Commission on Evangelism makes the statement that it took, last year, fifty persons to add one communicant. This is perhaps too flattering an estimate. It would be hard to find a parish in the land where fifty persons actively interested themselves in adding one soul to the congregation, though you might find not a few where two hundred or more were asking why the rector did not "bring in more people," usually adding, "of the right sort."

The Commission's estimate is only a rough one, and it ignores the fact that 25,000 (actually 27,078, *Living Church Annual 1926*, p. 505) represents what is left after reducing our actual gain in communicants by the number who died or lapsed during the year.

We actually confirmed 65,064 new people, which would, by the same method of calculation, give eighteen and a negligible fraction of workers to one addition. Absolute accuracy is impossible, but assuming that the number of non-parochial and retired clergy remains the same as in the last report of General Convention, and allowing three lay workers for each active clergyman, we might roughly average the gain as three new souls to each worker. Some, alas, even of those who would consider themselves active Church workers, did their best to keep the new people out. But the bulk of our people simply watched with varying degrees of interest. They never thought of themselves as workers at all.

To a large extent this is merely due to the spirit of professionalism that so largely characterizes American life. If we like a song we do not sing it; we hire somebody, or put on a new needle, or tune in on PPF to have it sung for us. If we are interested in athletics we go to watch somebody perform them for us in the best possible manner. We develop Olympic champions in a nation which seldom goes beyond reducing exercises; we ourselves are afraid of performing, lest the performance lack the required professional perfection and finish. What we need is a thorough application of Chesterton's dictum, "Whatever is worth doing is worth doing badly;" that is to say by those who love the doing for itself.

This is peculiarly a handicap in a field where there cannot be any real professionals, such as religion. The ablest and most scholarly priest, just in the measure

that he is devout and sincere, realizes the essentially amateur character of his Godward effort. He can only communicate with the same act of faith as the simplest of his people. The acts of absolution and blessing express the same faith in ministrant and recipient. Neither has an expert knowledge that is lacking in the other. This is still more obviously true of prayer and self-discipline. Yet we have allowed our religious expression to become so thoroughly professionalized that the average layman is embarrassed almost to incapacity at the request that he lead a group in prayer, or ask the blessing at table.

THIS spirit, of course, produces the large section of our people who do not care. The Church being the "parson's job," they feel no need of thinking about the reason or use of anything in it. "No use trying to understand, just take it for granted and forget about it!" These men cry out most bitterly against any change. Change always takes something out of the background into the place where they must think about it. They keep their children from developing good religious habits, whatever flimsy and unreal excuses they may use as a cover, because it stirs up in themselves the uneasy question whether they too ought not to improve a little. They do their best to snub into the background, or even out of the congregation entirely, whatever converts the pastor may succeed in gaining, because these new people are apt to exhibit a most distressing zeal and "get things stirred up."

It is this same fear of amateur effort that makes a real zeal for God's Kingdom so often degenerate into mere fault-finding. What priest has not met with the communicant, sincerely loyal and anxious for the Church's welfare, whose harsh criticism has nevertheless driven a long succession of rectors from the parish, of officers and workers from the guilds, and of singers from the choir? They have no way to work off the spiritual energy generated by their Church life in constructive effort, so the urge toward better things fritters away in complaint.

Most of the non-workers are so because the idea of work was left out of their training. They have been told that the Church needs them as much as they need the Church. But while the ways in which the latter

need is to be met have been most carefully explained to them, there has been no continuous emphasis on the other. Except, of course, as producers of revenue. The white card survives, though the blue one has disappeared from our annual canvass.

But the blue card should not have disappeared. True, it did in some quarters produce an embarrassing flood of volunteers, for whom the authorities could find no work. Instead, though, of being dropped, it should have been modified. Its fault was the same as we have already mentioned. It was largely a call to professional or semi-professional service. It should return in the form of a pledge to personal evangelistic work, much on the lines of the original rule of the Brotherhood of St. Andrew and the Daughters of the King.

This task of personal evangelism should be emphasized from beginning to end of all instruction leading to Baptism or Confirmation. When we talk of the duty of being present in our Father's house, we should show that such presence is not perfect unless we bring with us a guest. When we tell of the joy and privilege of the communicant life, we should show how incomplete is that joy until it is shared. No announcement of the opening of Confirmation instructions should be given without the question, aimed at every individual who hears it, "Whom have you to bring to the class this year?" Until the lesson is learned we should never let pass an opportunity to present the truth that the growth of the parish is the responsibility of the parish, that it is a duty of the pastor simply in his status of leading member of the parish.

For it can never be too much emphasized that the interesting of new people can be much better done by the laity than by the priest. In spite of everything, people will give to the priest's interest in them a professional quality. An invitation from him cannot avoid an atmosphere of advertising, and, with the Protestant over-emphasis on the sermon prevalent in the American mind, of personal advertising. The priest may seem to be inviting one to "hear me preach." But the invitation from a layman retains its character of an invitation, unless the giver is so unwise as to let it degenerate into an argument.

NOT only the duty but the method of personal work ought to be taught in Confirmation classes. The layman's task, generally speaking, is to interest others in the Church, not to persuade them to join a class now preparing. Objections should be met by simple explanation, not by argument, but the answer of all answers is, "Come and see." And we must earnestly warn our people never to make the respectability or social substantiality of our membership a reason for interesting others. This implies a social acceptance by other members of a congregation which neither convert nor old parishioner has a right to demand from the other. God is our reason for coming to church. God is what the Church has to offer.

We come to church to give something to Christ, and the gift that pleases Him most is a human soul. Dare any of us so value his own soul as to imagine that in bringing himself he has done enough to satisfy the hunger of that boundless love?

The work of the priest is to make his own people realize what Christ and the love of Christ mean, to kindle in them a longing to satisfy that love, and to show them the way. But only the entire Church, priest and people on fire with love, can carry the aspiration into actuality. The test of religious experience is not "What has it done for you?" but "What has it made you do for God?"

IN the death of Dr. Charles W. Eliot, president of Harvard University, emeritus, the American nation has suffered the loss of its first citizen. For seventeen years, since his retirement as the active head of Harvard, Dr. Eliot has stood in a unique position as America's sage and prophet. Untiring in energy, ever hopeful in outlook, he was always leader in those good works which are characteristic of the American people at their best. During the turbulent days of the war, and the even more difficult periods of reconstruction, the venerable educator was ever the sane and kindly apostle of friendship and brotherhood toward all the world. By Harvard men the name of President Eliot will ever be revered as that of a father and true pastor; by Americans generally, as one of the foremost exponents of the idealism of our nation.

May he rest in peace.

ACKNOWLEDGMENTS

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A COMMON WORSHIP

FATHER BULL, of the Community of the Resurrection, Mirfield, England, wrote in the *Chronicle* of the Order, after his return from the United States last year:

"A brilliant American correspondent to the *Observer* points out that there are more Italians of foreign birth and parentage in New York City than there are in Rome, more Germans than there are in Munich, more Irish than there are in all the cities of the Free State combined, and one million Jews.

"In 1810 the population of the United States was less than that of London. Today it is 110,000,000, of whom nearly fourteen millions are of foreign birth. It is further from New York to the Pacific Coast than it is from London to New York. From the North to the South, from Minnesota to Texas is as far as from London to Moscow.

"This vast influx of men of every nation, kindred, tongue, and people confronts Americans with the anxious problem of how to weld them into one. As has been said, they hope that education and the use of a common language will effect this. But I believe that the strength of national characteristics is to some extent and in some districts defeating that hope, and that whole districts are becoming predominantly German or Swedish, etc., as their 'nationals' collect together and control the local administration.

"It is probable that nothing but one common worship can unify a nation, and that the reunion of Christendom is essential to the perfect unification of the United States."

THE BIBLE is indeed the symbol and the pledge of the Catholicity of our faith; and the real understanding of the Bible rests upon the acknowledgment of its Catholicity, of the universal range in which it includes in its records typical examples of the dealings of God with men under every variety of circumstance and being, social and personal. . . .

This Catholicity of the Bible is made more impressive by the fact that the Bible is in a large degree historical. It has pleased God to reveal Himself in and through life; and the record of the revelation is literary and not dogmatic. From first to last, God is seen in the Bible conversing with man. He speaks to man as man can hear, and man replies as he can use the gift of the Spirit. But word and answer alike are according to the truth of life. All that has been written for us has been part of real human experience, and therefore it has an unending value. Thus, in the main, the Bible is the continuous unfolding in many parts and many ways of the spiritual progress of mankind. It may be a law, a narrative, a prophecy, a psalm, a proverb, but in each case it comes from life and enters into life; it belongs to a distinct epoch; it is only in its vital context, so to speak, that it can be perfectly understood.

—Bishop Westcott.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I FOUND a veritable Arcadia the other day, remote from the busy marts and the madding crowds, nestling among the hills that stretch along St. Mary's Bay. Digby, in Nova Scotia, has what may be called a *Hinterland*, between the Bay of Fundy and St. Mary's Bay: Digby Neck, perhaps twenty-five or thirty miles long. Tiny villages are threaded along its extent until, at the very end, a strait separates the Neck from Long Island. Beyond lies Brier Island, and then the open sea. Grand Manan is northwest, across the mouth of the Bay of Fundy, with Eastport beyond that. Railways are unknown, though a motor-bus plies up and down with the mails. Much of the coast on the Fundy side is rocky and precipitous, with no direct access; but on St. Mary's Bay little farms go down to the water's edge, with red clay banks, and now and then a beach with lobster-pots adorning it. Everything seems quaintly old-fashioned, like the New England of 1820, though with a scantier population.

Halfway between Digby and Petit Pass, where the ferry crosses to Long Island, the village of Sandy Cove nestles along the hillside, where the bay curves in a wide horseshoe, with a fine harbor. It had been "discovered" long ago by a few artists who appreciate its possibilities; but it still keeps its primitive character unmarred by "Bijou Dream Moving Picture Theaters," jazz orchestras, and other abominations. The little church stands on a hill, surrounded by the graves of a century or more; and I was interested to note the inscriptions carved on the headstones. Almost all were in honor of various members of the Morehouse family, apparently United Empire Loyalists who had settled this region after having followed their convictions even to the point of renouncing their old habitations and going out into the wilderness. There were inscriptions in commemoration of sea captains, who had sailed from this port of peace for remotest points, and died there, leaving their bones upon a foreign shore or in alien waters, but unforgotten on Digby Neck: Manila, Demerara, the China Sea. And others told of stay-at-home members of the clan, down to the present day, for whom a place in this pleasant Snug Harbor had been found.

I wonder who led the happier life, the wanderers, or those who stayed by the stuff? Nay, if one begins to speculate, which made the most of themselves, the Tories (as we name them) or the Americans? *Cela depend.*

It must be dreary enough down at Sandy Cove in winter; dreary and lonely too. But one can hardly imagine a more idyllic spot in midsummer than that; and I wonder more of our people do not hasten there. Perhaps, if they did, it would lose all the distinctive qualities which commend it to an old-fashioned visitor. Meantime, it is like a Canadian *Etretat* of an earlier generation.

I HAVE JUST BEEN reading the diocesan Year-Book of one of the Canadian dioceses, and have been struck with the sturdy common-sense of an utterance made by the Ordinary in his address:

"The government classification of all Christians into Catholic and Protestant is most unfortunate and misleading. To limit the word Catholic to the Roman branch of the Church is by no means accurate, and should not be allowed to stand. Anglicans themselves may be blamed for it because many use the word to apply only to the Romans. But we are Catholic in the truest sense, and should not be ashamed to demand a recognition of our right to that title. And using Protestant to cover all but the Roman Catholics is equally misleading. For by the government's use of the term, there is the assumption of a merger which does not exist. Under that head are placed Anglicans, United Church, Presbyterians, and Baptists, besides numerous scattered will-o'-the-wisps which thrive on the crumbs that fall from the tables of their less nebulous brethren. I do not know how this can be remedied; but I am quite clear that Anglicans should cease to use the word Catholic except when applied to themselves."

Well said! But in the same address, the speaker lauds the "moderate or central Churchmanship which is that of the great

majority of the Churchmen of Canada," and exults in that "it is not true that the Church is divided into two sections only, the extreme wing of the Evangelical school, and the other Anglo-Catholic. There is a small body of the former in our diocese, but the latter is practically non-existent."

That old phrase of Canon Liddon (I think it was) seems appropriate for quotation here: "There is no such a thing as a 'moderate' Churchman, any more than there is a moderately virtuous woman or a moderately fresh egg." And if one combines the two parts of the address, it is difficult to see how one can avoid using the term Anglo-Catholic, or reckoning the speaker head of that school in his diocese.

I OFTEN HEAR people discussing affairs and systems of government in the light of some recent scandal at home, and, weary with that, expressing a preference for some other political ideal than that of American democracy,—whether the modified Caesarism of Mussolini, the bloodstained oligarchy of Bolshevism, or the gilded show of constitutional monarchy as exemplified in Great Britain. "Democracy is a failure in Europe," they say, and all the "jobs" and vulgarities and inanities and verbiages at home prove that it has failed here, too. What we need is either an efficient tyranny, or an elegant aristocracy, or a combination of both, wherein the tyrant shall be self chosen as dictator—so they say.

That Parliamentarism in its European form has largely lost its old prestige is true; nor are the reasons for that hard to find. But it must not be supposed that Parliamentarism is synonymous with Democracy. The system of responsible ministries, losing office with every change in the complexion of Parliament, is fatal to any continuity of administration. How it works can be seen in France of late. Either it encourages the formation of *blocs*, perpetually wavering and largely personal in principle, or (as in Spain and Portugal) it develops a system of rotation in office, wherein the two leading parties agree to share the public spoil, taking alternate possession. The American system of an elective monarchy, with a ministry responsible (ordinarily) only to the President, who must give account of his stewardship every four years, avoids both of those pitfalls, and justifies itself the more it is compared with the other. Thank Heaven, we are not likely to need a Mussolini, a Primo de Rivera, or a Lenin!

BUT THERE are other faults of Democracy which lie on the surface, and which it is idle to ignore or deny. The fallacy of much loose talk about these is in supposing that they are peculiar to a Democracy, and that if we were fortunate enough to live under a hereditary monarchy we should escape. Alas! human nature is essentially the same in all lands and under all formulas; and vulgarity, corruption, self-seeking, do not become more lovely under court clothes or fine-sounding titles.

One has only to read the books which give an intimate view of the ruling classes in countries with that sort of government, to see that it is better to maintain what we have than to look enviously across the sea in search of something higher and nobler. Every sort of base corruption known to polyglot ward politicians here is to be found in as odious forms among the high-well-and-nobly born who claim a legitimate right to rule. (Of course that is not to say that purely patriotic lovers of their country and of mankind are not to be found among such; but they appear at least as frequently elsewhere.)

THE OPENING has been made through the rent veil of *His* flesh, not of our own. This mortal flesh of ours still screens from view that inner shrine; yet Christ has made an opening through which we glimpse the inmost Holy Place itself.—Rev. W. S. BISHOP, D.D., in *Spirit and Personality*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

HOPE

September 12: Fifteenth Sunday after Trinity

HOPE THROUGH THE SCRIPTURES

READ Romans 15: 1-6.

AS each man enters the world an angel puts into his hand a lamp, and sets him on an upward path, and bids him hope. Turn to the times before Christ, and ask, what about these hopes? What had they done for man, and to what point had they attained? The highest individual hope is found in the Hebrew Scriptures. Were all revealed religion finally proclaimed incredible, we should still owe a debt to the Jew which is incalculable. For the Jew, taught by his own political experience that from a minute and despised germ of life a great nation might be evolved; taught by his own spiritual experience that virtue and righteousness are the sole abiding realities; taught by his own intellectual experience that truth might be won and kept, and become the living soul of nations—the Jew has accomplished this imperishable, this immeasurable service to humanity—he has bid it hope. In the darkness and mystery of the world he has penetrated with a bolder step than all his fellows, and he has borne aloft a brighter light.”—*W. J. Dawson.*

September 13

THE MESSIANIC HOPE

READ Zechariah 9: 9-17.

PRISONERS of hope!” It is just the inevitable element of hopefulness in the Jewish make-up which most distinguishes him. Of all people he seems to have had the least justification for that temper. He was always “being thrust down and down again.” He has consistently exhibited the power of self-recovery. The “Invincible Optimist,” Dr. Scott Holland has well called him. His hopefulness did not take the form of vague anticipation simply; it was gathered into a conviction. He looked forward to a golden age—the Messianic days. The ground of his expectation was more than a propensity to be sanguine; it was a reasoned deduction from the character of God. He believed in the faithfulness and love of God, and he could not contemplate, in view of that belief, a life’s experience ending in disillusion. He was hopeful because he saw in God hope’s justification. When one can say of God, “How great is His goodness!” he has found the one possible, rational reason for being sanguine about the future at all.

September 14

HOPE LOST AND HOPE RESTORED

READ Ezekiel 37: 1-14.

DIRE prophets of calamity: so Isaiah, Jeremiah, and their fellows often seem to us. They are experts in unfavorable diagnosis. They are prone to pessimistic outlooks upon men and situations. But look at them more closely. They have the courage to admit facts, bad and discouraging facts often enough, but they never acquiesce in them. There is an easy optimism which prefers to bury the unpleasant from sight. It is a fearful hopelessness, denying what it dare not face. A man may be morally dead, a nation as spiritually dry as a bleached bone in the sunlight, and everything is still not lost. God’s saving power is still to be reckoned with. The Bible is the book of hope because it enshrined a conviction that God is powerful to save.

September 15.

THE HOPE OF THE FUTURE

READ Jeremiah 30: 1-10.

THE average man reading these glowing prophetic passages of the future kingdom is inclined to ask whether it is not all moonshine, this confidence that life can be transformed. He sees neither in himself nor in society about him the promises

of any drastic change. He believes that things will muddle on much as they have done, or that, at the best, the advance will be imperceptibly slow. He is right in so thinking. Without knowing it, he is one with the prophet there. The prophet did not believe in the inevitability of natural progress. He had no hope of that steady advancement of man and of society by their own right and power, which before the World War, but noticeably less so since, was becoming almost a dogma. But he did believe in the dynamic character of God’s grace. Our Christian hope embodies just this conviction. There is available for life a store of divine, recuperative energy. With God all things are possible. Our world may even be reborn. If it has not been, it is because we have not made the experiment of regeneration, moral earnestness, and spiritual receptivity.

September 16

GOOD HOPE THROUGH GRACE

READ II Thessalonians 2: 13-17.

IT cannot be too often said that the primary factor in religion is God Himself, and what God does for man. The Christian religion, at least, is concerned with the movement of God manward. It is a system, or, better, the action of a grace directed toward man’s salvation in the largest sense. It assures him of and imparts to him a power of living beyond his own, or anything that material and human environment supplies. Historically Christianity is the record of certain objective facts. “God sent His Son,” “God reconciled us through the Cross,” “God has given us of His Spirit,” etc. It is these acts of grace which St. Paul speaks of as the grounds of our “good hope.” Our future is not to be measured by our own perceived limitations, but by the greatness of God.

September 17

THE HOPE OF SALVATION

READ Romans 8: 32-39.

THE times are out of joint, and fate is hard. Such has been the experience and general opinion of the pagan world. St. Paul writes and speaks always with the knowledge of their opinions and words in his mind, and his attitude is never rightly comprehended by us until we have this firmly fixed in our minds. To that pagan world, to its statesmen, its philosophers, its writers, its common people, all either plunged in hopelessness about the future, or quietly resigned to the conclusion, ‘let us eat and drink, for tomorrow we die,’ Paul came with his message of hope, joy, love, peace—in short, Salvation. In contrast to their ignorance and despair, he is always transported with the lively and true perception of beauty, the love, the kindness—in one word, the grace of God in His dealings with men.”—*Sir William Ramsay.*

September 18

THE HOPE OF IMMORTALITY

READ I Corinthians 15: 19-28.

IN this life we have hope through Christ. The Apostle acknowledges that. But it is a limited hope. It can carry us no further than life’s partial successes. It must face the inevitable experience of death. A hope confined to this world is not far from pessimism. It was not this confidence in the present order which was the specific element in the new Christian attitude; it was not this which won the world, and a new order of things beyond the present, of eternal life, and gave it a new freshness and vitality. The essential hope was personal immortality, of which men found assurance in the Resurrection of Jesus. Because Christ lives, men shall live also. By the power of that assurance life is charged with new meanings.

Bishop Ingram's Visit to America

By Clinton Rogers Woodruff

AMERICAN Churchmen are to have a rare privilege this autumn, as indeed are Americans generally, in the visit of the Lord Bishop of London. He is not only a great Churchman, and a great Bishop, he is a great man and a true father in God. For a generation the head of one of the greatest dioceses in the world, he has endeared himself alike to those who were subject to his jurisdiction and to the world at large. He is also something more. As a member of Parliament said at luncheon, the Lord Bishop is "not a man of this world, he is a man of God."

It is this man and ecclesiastic who at sixty-eight is now on his way around the world. On July 31st he sailed from Liverpool for Quebec. After a series of engagements in Canada (including a fortnight's visit to his brother and his family at Aylmer, Ont.), he comes to the United States, visiting and speaking at various educational institutions and other centers until November 13th, when he leaves San Francisco *via* Honolulu for Japan. There he has a considerable number of engagements in the principal cities. He then passes on to Corea and hence to China. His engagements in that country include visits to Tientsin, Peking, Shanghai, and Hong Kong. He arrives in Singapore on January 6th and then visits various centers in the Federated Malay States.

During the latter part of his tour, from February 5th until April 4th, he will be in Australia and New Zealand, which will be one of the most interesting and important parts of his journeyings. He will be doing work there on behalf of the Church in Australia and New Zealand. He is also very anxious to have an opportunity of seeing the work of the Church of England Council of Empire Settlements.

This part of his trip is to fulfil a long standing promise to visit the Church in that part of the world and to push on what is known as the Church of England Empire Settlement Scheme. That plan, which he brought before the Church Assembly, and which was carried through, is to enable the Church of England to find suitable emigrants from England for settlement in Australia and New Zealand, and also to make arrangements for finding the right openings for them when they arrive in those Dominions, and to see that they get a good homely welcome. "Although the scheme has only been in existence above a year," he said, "already 500 families have been settled in this way, and if our resources were greater we could very greatly extend this good work."

After a week at Ceylon, he turns his face toward London, where he expects to arrive on May 7, 1927. In speaking of this trip, just before leaving, he said, "It is a long journey, but I have received such warm and pressing invitations to undertake it, that I feel it is my duty to go, and I hope I shall be able to fulfil the hopes of those who are inviting me and be able to carry out the work I have so much at heart." In his farewell message to his diocese, he said:

"Many people think that I have been very rash to undertake so heavy a program, and a bishop whispered in my ear, who had seen my American program in *THE LIVING CHURCH*, that there might be a Living Church, but that there would not be a living Bishop of London at the end of it; but I never meant the journey to be a holiday.

"As I explained on April 30th, in St. Paul's, to the clergy assembled there—this is the only response that I can make at my age to the World Call, and if I can encourage at all those lonely bishops, priests, and isolated settlers, or touch the souls of those thousands of American undergraduates whom I am asked to address, the journey will be worth the while.

"I begin by visiting again Eastern Canada, where I have a brother and many dear nephews and nieces, and then I go across the Rockies to British Columbia. Then I meet at Winnipeg a great gathering of the Churchmen of Canada, including most of the bishops, and that concludes my visit to Canada and British Columbia. From Winnipeg I start on my six weeks' campaign in the States. Then after a week in San Francisco we start on the next section of the journey to the Far East, calling at Honolulu on the way to Japan.

"The arrangements in China are rather vague, as apparently they depend upon the equally vague condition of the

country, but I shall try to help the bishops and missionaries out there in any way I can, and thence we go to Singapore, whose bishop is an old Marlburian and has often stayed with me at Fulham. So there it is—it seems a good bit, but with God's good help it will all be done, and I shall look forward to May 7th, seven P.M., when I hope to steam back into Victoria Station and find you all as well and flourishing as ever."

OF the Bishop of London, it can be said that he is a most versatile man. He is a representative and successful diocesan, ruling with loving firmness what may very appropriately be described as a turbulent diocese. Although a devoted Catholic, he has comparatively little sympathy with the Pro-Roman movement which finds so much pronounced expression in London. Nevertheless he is like a father to those who are identified with that tendency as he is to those of every other school.

He first made his reputation as a parish priest deeply interested in the social phases of his work. As a matter of fact he was one of the earliest of what we now call social workers, for he was of the school of the Anglo-Catholics who do not overlook the second great Commandment which our Blessed Lord gave us.

He is likewise a forceful temperance man of influence, and when I say "temperance" I mean real, voluntary, character-sustained temperance, and not an attempt to impose temperance by Act of Parliament. In other words it is the reverse of prohibition, and is making substantial progress. There's abundant evidence to that effect—but that is another story.

As one of the spiritual lords of Parliament he is a useful member in ecclesiastical matters, and when we bear in mind the union of Church and State in England, it means much that so sane and experienced a man has a vote and a "say" with regard to them.

His athletic prowess the Bishop regards with reasonable and pardonable pride. I have seldom seen a better game of tennis than the one he played the afternoon we were his guests at Fulham Palace. Although I did not see all of it, because for a time I took his place in a game of hide and seek with twin godchildren of his; what I did see of the contest convinced me that his interest in the game was by no means superficial or formal. I am told that he is equally at home in golf. What I do know is that he was keenly alert to learn what opportunity he would have to play these two games while in Canada and America.

Speaking of this phase of his interest, a story is told of the Bishop of Jerusalem, I think it was, who when asked what was the most interesting thing he had seen in Europe, replied, "The Bishop of London winning a tennis game."

It is however as a spiritual force in London and England that he makes his strongest appeal. With all his keen interest in affairs of the world, his chief concern is the Kingdom of God, now and hereafter. He is generally regarded as one of the great spiritual forces in the Church of England. His missions are among the most influential. Those who know him through his books know the strength of his spiritual appeal. The youth and young men of England know it best of all, and the students of America will feel it this autumn, for there is no part of his trip toward which he is looking with greater anticipation and for which he has made more careful preparation than his contact with them.

THE AMBITION of an editor worth his salt is to serve and to lead. . . . He must help every man and woman in his district to get the utmost out of life. He is interested in the store, the shop, the factory, the laborer; in the doctor, the lawyer, the spiritual leader; in the parlor, the kitchen; the milk cellar. Sometimes he may be wrong; but always he is honest. Often he must go against the popular clamor; for he is a leader, not a trimmer; a teacher of life, not an idler in the market place.—*Rev. John Danahy*, dean of the College of Journalism, Marquette University.

PROGRESS ON THE DEFICIT

National Council, New York
September 3, 1926

NEW developments have been few during the summer months and no report has been made on the subject. Since the last report the Province of the Northwest has reported subscriptions in excess of its pledge, thus being the first of the eight provinces to go over the top. The Province of the Midwest and the Province of the Pacific have the full amount definitely assured.

Since the last report the following dioceses have secured pledges equal to one hundred per cent of their share: Fond du Lac, Indianapolis, Colorado, Western Nebraska, Idaho.

The situation as of August 30th was:

Deficit as of December 31, 1925	\$ 1,534,303.99
Assumed by dioceses	1,406,650.00
Subscriptions and definite assurances	1,270,679.00
Of which there has been paid in cash	1,119,176.00

The standing of the several dioceses and districts is as follows:

	ASSUMED	PLEGDED AUGUST 30.
PROVINCE 1		
Connecticut	\$ 50,000	\$ 42,104
Maine	3,000	3,029
Massachusetts	100,000	100,015
New Hampshire	2,000	2,311
Rhode Island	30,000	31,040
Vermont	2,000	3,242
Western Massachusetts	20,000	20,000
	\$ 207,000	\$ 201,741
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	25,000
Long Island	100,000	40,000
Newark	80,000	74,000
New Jersey (Balance in budgets 1926-28)	35,000	17,772
New York	250,000	250,000
Western New York	40,000	40,000
Porto Rico		500
	\$ 550,000	\$ 467,272
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 18,461
Delaware (Balance in 1926 Budget)	15,000	5,010
Easton	2,000	1,559
Erie	3,000	3,000
Harrisburg	5,000	5,000
Maryland (Full amount assured)	35,000	25,000
Pennsylvania (Full amount as- sured)	160,000	148,000
Pittsburgh	40,000	35,216
Southern Virginia	5,000	5,531
South Western Virginia	5,000	4,152
Virginia	25,000	1,034
Washington	30,000	17,327
West Virginia	6,000	6,090
	\$ 349,000	\$ 275,380
PROVINCE 4		
Alabama	\$	\$ 2,522
Atlanta		
East Carolina	5,000	5,010
Florida	5,000	5,000
Georgia		5
Kentucky	8,000	7,888
Lexington	1,500	1,521
Louisiana (No pledge because of General Convention expense)		55
Mississippi	1,000	1,043
North Carolina	10,000	10,200
South Carolina	4,000	1,792
South Florida	5,000	5,000
Tennessee	2,500	1,055
Upper South Carolina	5,000	2,196
Western North Carolina (Full amount assured)	2,000	1,360
	\$ 49,000	\$ 44,647
PROVINCE 5		
Chicago	\$	\$ 296
Fond du Lac	3,000	3,000
Indianapolis	3,000	3,000
Marquette	2,000	2,000
Michigan		1,105
Milwaukee	12,000	12,060
Northern Indiana		85
Ohio (Total guaranteed)	100,000	50,420
Quincy		535
Southern Ohio	30,000	30,629
Springfield	3,000	3,000
Western Michigan	4,000	4,000
	\$ 157,000	\$ 110,130
PROVINCE 6		
Colorado	\$ 8,000	\$ 8,000
Duluth	3,000	3,000
Iowa		1,112
Minnesota	1,000	1,245
Montana	1,500	1,549
Nebraska	3,000	2,283
North Dakota	800	800
South Dakota	1,500	1,500
Western Nebraska	2,000	2,000
Wyoming	1,500	1,500
	\$ 22,300	\$ 22,969

	ASSUMED	PLEGDED AUGUST 30.
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	5,000
Kansas	3,000	3,000
Missouri	4,000	5,526
Texas	7,000	5,915
West Missouri	4,000	3,762
West Texas	2,000	163
New Mexico	1,500	735
North Texas	500	500
Oklahoma	4,000	4,000
Salina		1,000
	\$ 31,750	\$ 30,351

	ASSUMED	PLEGDED AUGUST 30.
PROVINCE 8		
California	\$ 12,000	\$ 12,000
Los Angeles	10,000	10,032
Olympia (Full amount assured)	5,000	3,655
Oregon	2,000	2,000
Sacramento	1,300	1,510
Alaska		233
Arizona	1,000	950
Eastern Oregon	800	800
Honolulu	500	600
Idaho	1,000	1,000
Nevada	500	500
San Joaquin	1,500	1,500
Spokane	2,000	2,000
Philippines		150
Utah		450
	\$ 37,600	\$ 37,380

	ASSUMED	PLEGDED AUGUST 30.
FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Canal Zone	500	500
Cuba	500	508
Haiti		366
Mexico		155
Japan	1,000	2,411
Dominican Republic		80
	\$ 3,000	\$ 5,020

PROVINCE 1	\$ 201,741
PROVINCE 2	467,272
PROVINCE 3	275,380
PROVINCE 4	44,647
PROVINCE 5	110,130
PROVINCE 6	22,969
PROVINCE 7	30,351
PROVINCE 8	37,380
FOREIGN	5,020
MISCELLANEOUS	1,899

Total pledged \$ 1,196,789
Additional positive assurances or guarantees 73,890

Total pledged or assured \$ 1,270,679

THE SON'S BLESSING

USUALLY the son asks for the father's blessing. But at this occasion it is the father who asked the son's blessing. The happy father, who is eighty-five years of age, kneeling from old age and deeply touched, asked his sixty-year-old son to bless him and give his benediction. This act happened the day when the news came to Athens, Greece, that His Holiness, the Ecumenical Patriarch of Constantinople, Meletios, has been elected to the throne of Alexandria. The old man learned the good news of the election of his son quite late, took his turn in the line of those who were waiting, and kissed the hand of his son, asking him his blessing. And the Patriarch-son, handing his hand over to the father, said: "Have the blessing of the Church of Alexandria, my good father." And the old, happy peasant father could not hide himself any more and shed his tears privately, as wherever he would move someone would follow him and congratulate him for giving to the Greek Orthodox Church such a son. A happy father indeed he is to live long enough to see his son as the spiritual head of the Church of Greece, the Ecumenical Patriarchate, and now the Church of Alexandria.—*Voice of Orthodoxy.*

REFLECTIONS AT THE GRAVESIDE

Though earthly hopes lie buried here,
Hopes dearer still our spirits cheer;
The life so precious that God gave
Shall live again beyond the grave.

The Gate of Death to chasms vast,
Through which our Lord Himself has passed,
By His atoning sacrifice,
Becomes the Gate of Paradise!

We thank Thee, Lord, that, comfortless,
Thou didst not leave us in distress;
But hope Thou gavest, that, with Thee,
Our souls might live eternally.

MAY L. RESTARICK.

Bishop Bedell, of Kilmore

1571-1642

By the Rev. Frank Bonyngé, M.A.

Vicar of the Church of the Holy Communion, Philadelphia, Pa.

Helen Blake National Scholar in the University of Dublin.

IN HER LONG HISTORY, extending over fifteen hundred years, the Church of the Anglican communion in Ireland has produced a host of eminent men whose careers and fame are world wide—St. Patrick of Armagh, Colman of Clonard, St. Aidan of Iniscattery, James Usher of Armagh, whose scheme of Biblical chronology found its way into the Authorized Version of the Bible, persisting there from the seventeenth till the twentieth century, the Beresfords, renowned alike in war and peace, William Magee, once Dean of Cork, afterwards Bishop of Peterborough, in the opinion of Liddon the greatest preacher of his day in the Church of England, a man of whom Primate William Alexander of Armagh spoke thus: "I see the strong plain features of the Bishop of Peterborough irradiated with the stormlight of genius—his almost diminutive form, dilating and towering in the majestic processes of his argument. I hear the scythe-like sweep of his almost perfect logic, the subtle sweetness of his pathos, the suppressed wrath of his splendid sarcasm. And all was reasoning without alloy of declamation." And then in our own day there looms up before the mind's eye Charles D'Arcy of Armagh, whose illuminating work on the subject of Christian philosophy, though profound, is always so simply written that he who runs may read; John Henry Bernard, provost of Trinity, Dublin, joint author with the late Sir John Mahaffy of *Kant's Critical Philosophy for English Readers*; Hugh Jackson Lawlor, the lineal successor of Swift in the deanery of St. Patrick's Cathedral; Dr. Alan McNeile and Dr. Newport White, both of whom still direct the student life of the old Elizabethan home of learning in the Irish capital.

It is a wonderful gallery in which human genius and achievement have found the most complete expression; but, in Ireland, as in America, the Church has occasionally included in its muster roll men, who, though they have not basked in the warm rays of the world's footlights, yet are among those whose solid contribution to the life, learning, and development of their native land must always excite the admiration of the discerning student of human affairs. Of such was William Bedell, afterwards bishop, born in England in 1571. Sprung like many another eminent man from Puritan stock, the future prelate was sent at an early age to Cambridge, entering Emmanuel, and securing a fellowship in 1593. A short career in the English Church followed, and in 1627 he was appointed provost of Trinity College, Dublin, through the influence of Usher. Here his presence soon made itself felt, particularly in the revision of the college statutes, which till then had been practically inoperative. University discipline was non-existent, as the Fellows constantly squabbled. Bedell's diary provides us with the spotlight necessary to gauge the actual condition of University life at the time. Here is an item from it: "Mr. Travers for omitting his common place the second time appointed, punished thirteen shillings. Mr. Ileo for omitting Prayer Reading, five shillings"; and so on.

Each Fellow was ordered to study divinity, and, after seven years, leave the college for active service in the Church. All Fellows and scholars were directed to accompany the provost to church in their proper gowns. These old statutes of the early seventeenth century still lie in the University as a lasting monument to Bedell's diligence and thoroughness. The American visitor of today may inspect them on application to the proper authority.

In September, 1629, our subject was raised to the episcopate on the recommendation of Sir Thomas Jermyn, who proved his faithful patron throughout life. Consecration followed at the hands of Usher in Armagh. Unlike many of his brethren on the bench, Bedell disdained ostentation in public. It is true that he rode to church in state on Sundays; but on all other

occasions he preferred to walk the streets of Dublin with but one attendant, where he met the other Irish prelates on horseback, followed by a regular retinue. Simple in dress, he eschewed the use of the then fashionable Polonian heels, and he furthermore cultivated the Irish brogue to win the hearts of the people. To what extent he was successful, is abundantly demonstrated by the events of his subsequent career.

THE times in sooth were strained. Underneath the apparently calm waters of Irish public life, unseen currents ran. The Jesuits had arrived in Ireland in 1542, or three years before the opening of the Council of Trent. Always powerful, always mysterious, they sedulously aroused a spirit of opposition to constituted authority. Inside the pale (the English settlement around Dublin) and outside, they inculcated the righteousness of rebellion, urging that the Pope was the supreme governor of the world, temporally and spiritually. Racial differences were accentuated by those of religion. The hitherto loyal Romanist was soon faced by the alternative—am I to obey the Church and be disloyal to the King, or must I disobey the Church and submit to the civil authority? For their soul's health many of them chose the former. It must be remembered that crowds of Irish boys were at that moment being taught on the continent of Europe that it was lawful for the Church to depose princes and absolve their subjects from all allegiance. To appreciate fully the difficulties which faced men like Bedell, the historian of today is forced—willingly or unwillingly—to descend into that vast mine of intrigue which tunneled Ireland from end to end at the close of the sixteenth century.

Bedell had the choice of two methods for his work. Either he might exercise despotic power and compel the acquiescence of the Irish people in his plans, or work by the force of love and peaceful persuasion. To his lasting credit he chose the latter, and evoked the esteem of the most humble and primitive folk of his broad diocese. Without love, he recognized himself merely as 'sounding brass and tinkling cymbal.'

Recognizing that the conditions of his own Church were very unsatisfactory, he attempted to institute badly needed reforms; combating pluralism by which one clergyman was able to fill four or five livings at the same time; nepotism (which, by the way is still evident in many parts of the ecclesiastical world), and various other abuses. The most senseless enactment, however, of the English government was that which required the Irish people to attend church, and listen to a service conducted in a foreign tongue—English—while the majority of the congregation spoke the Irish language. Ward, in his *Hudibrastic History of the Reformation*, very aptly dealt with the situation in the following lines:—

"They cried the Mass down, 'cos they said
The priest in unknown language prayed:
And yet themselves their Prayer Book sent
To such as knew not what it meant.
And it was read; and psalms were sung
And sermons preached in English tongue
Among wild Irish; where not one knew
What they meant;
But cried *Ochone! Ochone!* they cried
With grief—to change their Mass and beads
For what they knew not to be a prayer
No more, poor souls! than Banks' mare!"

Very cogently do the foregoing lines depict the madness of English policy and its utter futility. The Statute of Kilkenny of 1367 which proscribed the use of the Irish language may have been well meant; but its framers seem to have been utterly ignorant of the temper of the folk against whom they directed their legal artillery.

Always practical and logical, Bedell resigned the bishopric

of Armagh in 1632, retaining only that of Kilmore—a step designed to show his abhorrence of pluralism. To reach the peasants, he commenced the study of the Irish language and he placed—wherever possible—Irish speaking clergy in those districts where they might be most useful; justifying his conduct by the Pauline precept of 1 Corinthians, Chapter 14, verse 19, "In the Church of God I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." To use his own words—"the common people had souls which ought not to be neglected till they would learn English." Furthermore he commenced the translation of the Old Testament into Irish, employing as assistants two converted Romanists with whom he collaborated. The task was finished; but the Bishop's untimely death and the lack of sympathy displayed by the government annulled any good results that might have been achieved by the effort. Poor Ireland was not destined to evolve as Wales was evolving at that very moment.

It was reserved for the Irish Rebellion of 1641 to call forth the finest qualities of head and heart of this truly courageous and remarkable man. For contemporary evidence of what transpired during the winter of 1641, the reader must use the manuscript volumes of evidence lying now in the library of Trinity College, Dublin. Against the credibility of the contents of these folios, fierce criticism has been directed, mainly on account of the fragmentary and partisan use of them by prejudiced politicians; but even though one discounts their contents by seventy five per cent, they reveal an exceedingly deplorable condition of Irish life in the middle of the seventeenth century.

Once aroused against the English government, the Irish peasantry in the winter of 1641 displayed terrible animosity toward those who favored the English connection. With the kindling of the flames of revolution, hundreds of humble folk were driven forth from home and fireside, and perished in the deep snow. Many clergy of the Irish Church fell by the sword. Churches were ransacked and Bibles torn from the desks. Bells were torn from their sockets, and on all sides arose to heaven the shrill cry of a despairing multitude. If the situation was desperate, it was, after all, but the natural outcome of the policy of oppression pursued for years by the state. Here, however, Bedell's conciliatory attitude toward the common people stood him in good stead. The Irish remembered in all the heat of the opening months of the rebellion that he had loved them. That love was now returned, for over him they threw the mantle of protection. Though his teaching differed from that of their Church, yet he was a man, and a humane man as well.

The See House at Kilmore, County Cavan, formed a rendezvous for the despoiled English. Into the out-offices of the place swarmed scores of unfortunates, who had lost everything, including their clothes. Here they lived on boiled wheat, and nightly slept on beds of hay. Amongst them moved the magnanimous prelate, giving encouragement wherever needed, and ministering to the universal want so far as his resources allowed. This loving work was continued, till Bedell, refusing to bar his door against the homeless at the command of the Confederation of Kilkenny, was torn from his house and consigned to the gloomy castle of Lough Cloughoughter, or Clochwater, some distance away, where his end was hastened by want and exposure.

On Christmas Day, 1641, he partook of the Sacrament, the Papist jailor supplying the bread and wine. Release came on January 7, 1642 (O. S.), but imprisonment had shattered a constitution never too robust at the best, and death claimed him on February 9, 1642.

Sweeney, the Roman prelate, refused permission for the burial of the body in Kilmore Churchyard in which the ancient Cathedral stands today, and in the grave beside the body of his dead wife; but here again love triumphed, and the Irish civil leaders—though deadly opposed to the state which Bedell represented—overrode the episcopal objection. Protestants and Romanists thronged to the funeral. A party of musketeers headed by the O'Reilly clan followed the bier. Roman sheriffs sanctioned the use of the English Prayer Book service, and thus, to the accompaniment of shots fired across the grave by the 'rebel Irish,' were lowered into their resting place the remains of one man who understood the Irish character, and who by practical Christianity had probably done more than

all his brethren to recommend the tenets of Christianity as a creed, which is practical for all.

Living in advance of his age, Bedell had to bear the burdens of the truly great. The greatest seventeenth century evangelist of the gospel of toleration, he necessarily was called upon to undergo hardship and submit to discomfort; and after all, is that fate not the lot of the lonely ones of the earth, who blaze the trail for the rest of mankind?

AN APPEAL FROM GOVERNOR-GENERAL LEONARD WOOD TO THE AMERICAN PEOPLE

THE AMERICAN PEOPLE have been so generous in their response to the cries of children all over the world that I have no hesitation in appealing to them for children of their own blood who are in need of help.

In the Philippine Islands there are at present about 2,500 children of American fathers and Filipino mothers who have either been abandoned or who are growing up in pernicious surroundings. These children show markedly American physical and mental characteristics which, in a measure, unfit them for the environment in which they now live. They have, as a rule, active intelligence and a natural love for adventure, which, unless properly controlled, leads to mischief for want of proper supervision and direction. The boys are apt to become vagabonds and the girls a prey to immoral influences, while still of tender years. On the other hand, when properly guided and educated these children show every sign of becoming useful and desirable citizens.

American residents in the Philippines, realizing the poignant problem of these children, have exerted every effort to help them. At my invitation, leading citizens of the Islands, in active coöperation with every Church established in the Philippines, with the Army, the Navy, and commercial and fraternal bodies, founded in 1921 the American Guardian Association to guard and care for children of American or half American blood. In schools and homes established by the Sisters of the Good Shepherd, the Protestant Episcopal and Union Churches of the Philippines, and the Agricultural schools of the Islands, it has been possible to care for 135 half American children in the past four years.

The results obtained with these children, the amount of voluntary effort contributed by the American residents and organizations, the efficient and inexpensive organization of the American Guardian Association, and the long waiting list of children needing to be similarly cared for, have made the work a most valuable and important one. The whole financial burden, which amounts to some \$15,000 a year, has so far been borne by the small and heavily taxed American community of the Philippines.

It is impossible for the Association to assume further responsibilities with its present inadequate and hand-to-mouth resources. The care of these children costs \$15.00 per month for each girl and \$12.50 for each boy. This sum includes board, lodging, clothes, and education. The children are brought up in the simplest way, with the object in view of becoming self-supporting at the earliest possible date. Emphasis is put on the needs of the Islands for agriculturists, nurses, and teachers, and the children with any kind of aptitude are directed toward those vocations.

If the citizens of the United States will contribute, the work of the American Guardian Association can be continued and enlarged, and many more of these half American children can be saved from the fate that threatens them and can be converted into citizens who will be a credit to their fathers' race. It is my belief that thousands more of my countrymen and countrywomen will join the small body of Americans resident in the Philippines in holding out a helping hand to these children of our own race.

(Signed) LEONARD WOOD,
Governor-General of
the Philippine Islands.

NOTE.—Colonel Peter E. Traub, U. S. A., is spending a vacation of three months in this country in an attempt to arouse interest in this cause and secure annual subscriptions of \$150 to \$180 for, perhaps, five years, from those who will care for a boy or a girl in this manner under the auspices of the American Guardian Association. He may be addressed at 122 Hudson St., New York City. THE LIVING CHURCH will very gladly forward any subscriptions or contributions for the purpose.—EDITOR L. C.

After Three Years

By M. Gladys Thompson

ALITTLE more than three years have passed since Greece received a million and a half refugees from Asia Minor and Thrace, adding approximately one-third to her population. These refugees, stripped of every possession, many of them all but dead from cruelty and starvation, were received by a land war-torn and distressed, and given a reception that has become the admiration of the world. Greece, with the aid of Americans and others inspired by feelings of humanity, has wrought miracles in behalf of these sufferers. Refugees are no longer dying by hundreds in fearful camps, nor are they huddled in vacant buildings in great hordes for shelter against rain and cold. Such conditions form the picture of suffering endured two and three years ago. Today, for the most part, the refugee families are housed. Shelter of some sort has been provided for them by the Refugee Settlement Commission. Many thousands of families thus settled are looking ahead with a fair degree of assurance, feeling that by hard work they may soon be able to support themselves. These refugees are being rapidly assimilated into the Greek homeland. Soon they will not be a burden to anyone, but will gradually add to the wealth of Greece in bringing to productivity the waste lands of Macedonia and other sections that have lain barren for centuries.

Some of the refugee families not settled on farms have husbands, fathers, and brothers who are able to work. Greece is growing industrially. Large cities like Athens and Salonica are building, and this means work for men. The refugee men who are able to work are willing and can now get work. But we must not forget that sixty per cent of the refugees are women and girls, fifty per cent more females than males. The great majority of these women have no men to work for or with them. These women are able and willing to work and they have claimed a job wherever there was one to get. Women and young girls too are working out in domestic service, in stores and factories and open fields. I see them, as I travel along the roads, chopping stones, cultivating the grape vines, and have even seen four of them drawing a great plow. When I saw these women straining at the plow like oxen, I asked my driver: "Does this often happen?" "What?" he answered indifferently. I pointed to the women pulling at the plow. "Oh, that," said he, "Why yes. Horses cost money and they have to be fed regularly. You don't think a farmer is going to buy and feed horses, do you, when he can get all the refugee women he wants for less?" I noted too that the women along the roads and in the fields worked harder than men usually do. In talking to an Attic farmer about this, one day, he agreed with me, saying: "Yes, we always like to get refugee women to work in our fields because they work so much faster than men, and we only have to pay them forty drachmae a day instead of the sixty paid men, and then, too, we don't have to give them their lunch." Thus the age-old sex handicap for women operates even in humanitarian Greece. Everywhere it is harder for women to get good jobs than it is for men even when the women do more and better work for less pay. Then there are the thousands of widowed mothers with small children they cannot leave long.

The need of the refugee women today is work. The greatest gift of true charity is to help themselves by providing suitable work at a living wage. This, from its organization soon after the Smyrna disaster, the American Friends of Greece has been doing. This organization has worked on every helpful line, cooperating with every agency in the

amelioration of the condition of the refugees. It was soon convinced that the greatest step toward the solution of the problem of the refugees was suitable employment for women and girls. Greeks, from Homer's time, have been weavers, and some of the earliest known embroideries come from Byzantium. The Greek woman takes naturally to her needle. While of her own accord, in days of prosperity, with husband, children, and a home, she made beautiful things woven in exquisite patterns for her own pleasure and home adornment, these articles are not usually suited to the American market today, and there is no market in Greece for such, since so

many there make their own. The American Friends of Greece undertook to utilize this natural gift of Greek refugee women. Workshops were opened and equipped for hand-weaving and embroidery, and skilled women employed to teach others to copy beautiful Rhodian resins on hand-bags, pillow covers, and numerous other articles suitable to the American trade. Without capital, save as some generous humanitarian here and there would help, this work has been steadily developed so that under the guidance of the American Friends of Greece



COUNDOURIOTIS SHOP, ATHENS
One of the workshops aided by the American Friends of Greece

approximately one thousand women and girls have for the past two years been enabled to earn a livelihood, and part time work has been given to many more. The organization has not been unmindful of the thousands of women who cannot leave their little children without terrible risk. Work that can be done at home, such as embroidering handkerchiefs, is given out to these.

I have in mind one such home that the American Friends of Greece helps in this way to be self-supporting and self-respecting, typical of many hundreds to whom this sort of help is afforded, and illustrating what is possibly the line of greatest good pursued by this organization. The woman I have in mind has a family of five children. They are happy in having a tiny little box of a home, with dirt floor. The two oldest children, a young boy and girl, work. The earnings of these two young children were all they had for themselves, their mother, and three tiny ones besides, until the American Friends of Greece began giving the mother handkerchiefs to take home to embroider. Now this little woman constantly calls for handkerchiefs and then more handkerchiefs. She gets up before dawn each day, and, while her family is still sleeping on the wooden platform raised about six inches from the dirt floor, she climbs up on two soap boxes forming a window seat and starts her hemstitching before the sun has risen above Hymettos. All through the day, as she can, opportunity is snatched for sewing, and at night, for a little while only, for she cannot afford to buy the oil, she sews. This brings the means to buy an occasional fresh vegetable, a little goat's milk for the smallest children, and some warm clothing. She is happy as long as the organization can give her work. She dreads going back to the conditions which spell slow starvation for her family or the breaking down of resistance that will make them easy victims to tuberculosis, that dread plague from which thousands and thousands of refugees have died. One cannot fight tuberculosis on a scant ration of dry bread and not enough rags to keep warm. By giving out handkerchiefs, doilies, cushion covers, and other white work that can be properly laundered, to women who could otherwise do no work, the American Friends of Greece puts into many homes, which otherwise would be barely above the starving line, a little extra money to buy more food and some clothing.

Keeping these women busy is the problem. This is what the

organization wants, and it is the earnest prayer of the refugee mothers of little children who can be left only for a few moments, at seized opportunities when some older child is at hand, or some kindly neighbor will watch the little ones. The shop centers maintained by the American Friends can only give work it can finance in advance. These poor refugees must be paid every week, the material upon which they work must be bought, and all this must be financed until the product can be finished, shipped to America, sold, and the proceeds returned to the management in Greece, a period of at least sixty days on the average. It requires \$60.00 to finance each new worker taken on, and proportionately for work given out to be done in the homes. Thus the humanitarian work goes on and relief is extended throughout Greece and the scattered islands wherever the refugees are settled. The good work is limited only by lack of resources. Profits from sales go back into the fund for more relief. Fresh contributions directly for this cause add to the capital and extend the work. Small contributions help, but those engaged, heart and soul, in this great service, face to face, as the writer has been through these three years with the magnitude of appalling need, yearn for Americans of large means, who are constantly endowing philanthropies, to come to the rescue, building and financing new shops and supplying the capital necessary to finance extended operations. The amount of money required is so small compared with the relief brought. But to carry on to the limit of resources, this organization is determined, giving help in the making and maintenance of homes by the poor refugees, who but for such assistance in work given would often slowly die from semi-starvation, or, more rapidly, from illness due to exposure and cold.

ST. SWITHUN'S DAY

A WINCHESTER REVERIE

THE ENGLISH CLIMATE is, with one exception, beyond the control of man. Many of us have theories on what it ought to do for us, but so far as is known, nobody has put those theories to the test, since good St. Swithun. On the 15th of July every nursery in the kingdom bears testimony to the fact that there once was a Bishop of Winchester who ordered the weather for forty days. That he did it many years after he had gone beyond our sun and showers only makes it appear the more probable.

Now, although the contrary may be generally supposed, the control of rainclouds does not take all good St. Swithun's time, and on his own day he sometimes comes back to his own Cathedral—which is never in the least surprised to see him. It is believed that the Cathedral has occasionally been astonished by the living; but it understands the dead, because it knows that "there are no dead." For that reason it makes no difference to the Cathedral whether you were a bishop centuries ago or last week; thus St. Swithun is saved a deal of explanation.

* * *

On the 15th of July in the year of our Lord 1926, the Saint stood by the steps of the nave altar and heard what the stones had to say. "The Glory of God," cried the great choir, "The Glory of God and the labor of man," answered the nave. "He hath exalted, exalted the humble," sang the Lady Chapel, and the chantries followed its lead.

"I know," said Swithun, "that's what you always say."

"There is nothing else to be said," answered the stones, and they began all over again.

"I suppose you are right," sighed the Saint, "but I'd like to know what the world outside you is saying. If the world said what you always say here, the bishops would not have so much to do; and they say, I know, that there are not enough of them; indeed, they are going to make two more for my old diocese. What of the Church, our Church of England?"

The Cathedral did not answer, because it could only say what it had said before; but away down the nave the sound of boys singing began. The Chapter and the Greater Chapter had come to pay honor to St. Swithun.

"Perhaps these will tell me," said the Saint, and he watched the procession eagerly as it came up the nave. They were all there, the greater and the less—the bishop and the dean, the canons of the close, and the canons of the country, all solemn and splendid in their copes.

"We will maintain unflinching one Church, one Faith, one Lord," sang the choir, as it led them.

"Will you?" asked Swithun, and he looked very hard at the canons;—but they did not answer, because they did not hear. They were trying to look medieval, and it took all their attention. Besides, they did not expect Swithun to be there.

"I wish," sighed the Saint, "that there was someone who could answer me."

"I will," piped a shrill voice at his feet. St. Swithun looked down at the great jar of flowers on the corner of the steps leading up to the altar.

"Who are you?" he asked, smiling.

"I am a Michaelmas daisy," said the voice; "a very early one," it added with some pride.

"Then," said the Saint severely, "You should only talk to St. Michael."

"Well, I'm up too early for him," said the daisy; "and, anyway, I'm only a flower, and flowers know very little about the devil, and St. Michael always wants to know in what mischief he's been lately."

Flowers are never in awe of saints; they know them too well, so Swithun did not mind the daisy's rather pert answer—and he did want to know what the outside world was saying.

"Does it say the same as the Cathedral?" he asked—"The glory of God and the labor of man; the labor of man to the glory of God?"

The daisy became thoughtful. "Sometimes," it said, "though not always."

"Is it so with them?" The Saint looked down to the Chapter, now in their stalls.

"They are giving you a beautiful service," said the daisy, kindly.

"That's not an answer," said Swithun. Dealing with the weather made him impatient of prevarication.

"Well, you see," said the daisy, rather confused, "it's so difficult in a close. I was born there, and we—the residentiary canons, and I, you know—we don't really come much in contact with—"

"With work?" interrupted Swithun.

"No, of course, not that," said the daisy, offended; "with the ugly, noisy world of labor, I mean."

"The ugly, noisy world!" sighed the Saint; "but that's just what He cares about, the Lord of Glory, and the King of Labor."

The daisy bowed its head.

"I know," it whispered, "but He told me just to grow and be beautiful; so I do."

"So you do, and you are right," said St. Swithun, kindly; "but I'm afraid, flower, you can't tell me what I want to know. Can anyone here tell me?"

"Perhaps," said the daisy, shyly, "if you were to go outside—you were there once, weren't you?"

"Yes," said St. Swithun, "and I wanted my body to lie under the kind grass, among the ordinary men," he sighed.

"Well," said the daisy, "if you don't mind my saying so, it's the best place. Some of the Greater Chapter, the canons from the country, might show you what you want to know. They are certainly quite ordinary men."

"Believe, believe, in the Communion of Saints," sang the choir, chanting the Creed, and St. Swithun bowed his head, and then passed from the Cathedral.

"He has gone back to the kind grass," whispered the daisies, for they did not understand anything else.

"The Glory of God and the labor of man; the labor of man to the Glory of God"—so the Cathedral went on singing. Swithun had gone to find if in the world outside it were so.

* * *

He will be back in time to arrange the weather, on the 15th day of July, 1927. So no one need worry.

—M. L. in *The Guardian*.

THE CHURCH means the people of God, the body of men and women whom God has Himself chosen out of mankind to receive His divine teaching, to enjoy His special favor and blessing, to live under His divine rule, and to attract the world to Him by the holiness, the beauty, the unspeakable happiness of their corporate life. Never forget that the Church is to attract the world to God.—*Canon Goudge*.

The Right Relation of Men to God and to One Another

From a Pastoral Letter Set Forth by the Archbishop and Bishops of the Province of the West Indies*

CHRIST left in the world not only the inspiration of His teaching, the influence of His example, the saving grace of His sacrifice: He left a Church; and scholars are more and more coming to agree that the founding of this Church was not the work of His disciples, even of the greatest of them, but of Himself, the essential embodiment of His life and teaching. We have then to ask, not only, what think ye of Christ? but also, What think ye of His Church? And here our difficulties increase: for there is no doubt that for thousands who pay homage to Christ as a teacher, there are but few to whom His Church is anything more than an abstraction. . . .

There is a widespread indifference to the Church and to its order and organization as the Body of Christ in the world. Many have become so accustomed to the existence of innumerable divisions in Christ's body, the Church, that the very idea of the One Body is strange to them, and the fact, as fact it is, that the separation of Roman Catholic and Congregationalist, Anglican and Baptist, Wesleyan and Plymouth Brethren, must be exceedingly displeasing to God, is forgotten. To the early Christians the Church was not only a way, but *the way*, the only way, *the way of life*. In the Church was realized the unification of man's whole being, body and soul, by the Spirit. Though the Church, men were united to Christ, to be His servants in personal love and loyalty. And this union with Him involved a fellowship of believers, a life lived in common with all the members of His Body. It meant a consecration of all the relations of men one to another by relation to Him.

There is little doubt that one of the principal causes for the present attitude of many to the Church is their failure to see how it affects practically the relations of men to each other. There are those who accuse Christians of not putting in practice the principles which they profess. Others, finding from experience the difficulty of doing this, become despondent and declare the teaching of the gospel to be impracticable. What is our answer to this?

There is one way only of bringing our religion into our life, and that is by basing all our life and all our relations to God and to others on *Baptism*. This is the Catholic way, the true democracy of the Gospel given us by Jesus Christ himself: "In my Baptism I was made the child of God." Baptism is the only firm foundation on which to build our life, whether in relation to God our Father or to men our brothers, for life must be founded on fact, not on sentiment, and Baptism is the fundamental fact in our relation to God and man.

Our relation to men—what does this mean? We hear much of brotherhood, but it has little force in social and national and international life, because men do not found their idea of brotherhood on the Fatherhood of God and on their relation as children to Him through His Son: nor do we give a good example of it in our relation to other Christian bodies. We fail to realize one of the principal facts which sacraments were instituted to teach, that Christian life is a social life, and that the font and the altar are the birthplace and the home of all God's children. The sacraments are the very means which bind us all together.

We appeal therefore earnestly for a more real way of regarding and using the sacraments. Sacramentalism is not magic, for sacraments bear fruit only in those that use them well and respond to them with their wills. If we once get hold of the fact that sacraments are real things, effective means of grace by which we receive actual power to live Christian lives—and we are persuaded that numbers of Christians have a very slight hold of this truth—we shall see a vast change

not only in the Church itself, but in the attitude of men toward it.

Consider, too, what a difference this changed attitude will make in our national and social and family life. If we are to get rid of the present fear that broods over nations, the constant spectre of possible war, it is absolutely vital that we should be able to regard all men as essentially one: the fact that by Baptism all men are called to brotherhood in the family of God is the sole possible ground for this. The same is true of industrial and political strife. To every relation of life Baptism gives a dignity, for in its light all men and things are seen as they ought to be in relation to God.

Remember how the heart of Charles Dickens went out to all men, his brothers, with what exquisite sympathy he dealt with the weirdest types, and how he persuaded men to think better of and behave better to each other. Not that this is the whole of religion, but it is a part of religion often neglected; and of this fact no better proof can be found than the houses in which so many have to live. The home is the focus of the social and religious problems, and no reform of any kind can hope to succeed unless the home life of our people is Christian. In the home we should see the Church in miniature, but how can this be in such houses as many thousands are compelled to occupy, where the elementary necessities of privacy, decency, and comfort are unknown? Our faith in the essential value of the home demands a readiness to do all in our power to provide decent houses for the children of God to live in.

Modern Christianity suffers from being too aloof from the dust and sweat of the life of ordinary working folk, such as those among whom our Blessed Lord grew up: but if religion is kept apart from the everyday questions of housing and education and such like, then the prayers and dreams of faith pursue a mere will-o'-the-wisp. Only when religion and life inspire and express the one the other, do the toil and sacrifice of our working days become the seed and earnest of the kingdom of God. The Christian life, rooted in the sacraments, is a sacramental life, and can be realized only when, with the transformation of civilization, material things become sacraments of love to God and man. Christ Himself in His parables taught how the eternal truths of religion lie hid in the commonplaces of everyday life, making the two one. If religion is again to have a wider and more real sway among us, it will be only when men are able to see in the lives of Christians that Christ's teaching hallows every department of human life.

ONE ALABAMA DISTRICT

THIS is the situation in one southern rural district under the care of one priest. At Foley two lots have been given for the use of the Church and a guild is working hard for a chapel; at Robertsdale, we have two lots with a guild room which is used also for services; Daphne, a lot is owned and the people are working for a building. The State Normal is situated here. Loxley, a large church out of repair; at Bay Minette there is a church; at Atmore, a church without a rectory. At Brewton, the center of a large farming section, we have not even a lot; services are held twice a month in the Universalist church. At Flomaton, though we have only two communicants at present, the town is growing; at Monroeville, the county seat, the people have been paying for a lot.

Perdue Hill is interesting because here Bishop Murray was in charge soon after his ordination when his work covered several missions on the Alabama River. He helped raise the money which built the church and bought the pews himself. "You see," writes the priest-in-charge, "missionaries are not to be looked down upon!" There are only two Church families in Perdue Hill at present, and at the last station, Uriah, there is only one. Here a lot has been offered if a chapel can be built upon it.

*Issued at the conclusion of the Synod in the Island of Jamaica, July, 1926.

A SOUTH AFRICAN DIOCESE

BY THE RT. REV. WALTER CAREY, D.D.,

BISHOP OF BLOEMFONTEIN

The name of Walter Carey was known in this country by many friends before it was preceded by "Rt. Rev." and followed by "D.D.," and his little books, *Have You Understood Christianity? Conversion, Catholicism, and the English Church, Prayer, Sacrifice*, and others, continue to be of great value.

Now as Bishop of Bloemfontein he writes in *The Mission Field* (S. P. G.) of a bishop's task in South Africa. What he says is not only worth reading on its own account but includes things to which scores of our own missionaries would respond with a fervent Amen.

WHEN we write of our work in the mission field and say we need your prayers at home, I wonder whether you think we are using a stock phrase? It is not so, I assure you. It is not easy to keep the spirit which must underlie all plans and schemes if they are to be any good.

There is first the heat. I don't suppose it is very bad, but when the thermometer keeps between 90 and 100 degrees in the shade day after day, and the land cries out for water and doesn't get it, and nobody in the world wants you between twelve and five in the afternoon, it is difficult not to ache for green meadows and cool streams, Oxford at Ifley for instance, on a day like today.

And then the great distances and scattered people make any intensive religion so difficult: one is spoilt in England by old buildings and devout congregations, and the small bands of more leisured people who can and do come and pray for this or that.

And then there are the giants one misses: one could always run off to St. Albans to hear Fr. Stanton or to St. Paul's to see Dr. Scott Holland, and get in large draughts refreshment and help. Here we have to depend on books and (thank God) on the Spirit of God, which is ever the same, but we need prayers all right.

And then the natives. "Eggstraordinary people," as Mrs. Gamp would say. Fervent, if ignorant, in their religion: willing to come to Communion at 3 A.M. before they go to work, and yet clay in the hands of popular agitators, and disappointing so often in the morality which must be one of the essential outcomes of Christ's religion.

The first duty of a bishop here is to see that his parishes (huge ones of the size of an English county) are manned by men, and spiritual men. The Bishop has to find *everybody*: vicars and curates (if any) alike. The question is how to get them. We are, as a province, deeply engaged in supplying and using our own provincial Theological College: we cannot be charity-boys on England forever. Then after clergy are supplied, we have to think of how they are to be paid. No endowments as at home.

I have heard people at home say it would be a good thing to have no endowments, for then people would learn to pay. Maybe; but oh! the agonizing interim till they do! I think the meetings of financial boards, when we sit perhaps for six hours on end striving to see how we can meet an expenditure of £11,000 with an income of £10,000, are the most wearying things in life. I don't think I ever leave such a meeting without almost an obsession to wire to some episcopal friend in England and ask him for a diocesan missionary's job, where one could preach the gospel without the bogey of finance always popping his hated head above the wainscoting.

Then we have to consider schools. How to provide a Christian and effective education for our young people. I have a horror of secular and also of undenominational schools. I will not let myself in for libel by saying why; but I believe my horror is more than well grounded. So we provide schools for boys and girls: St. Michael's for girls (luckily self-supporting) and St. Andrew's for boys (getting close to self-supporting).

Even now I would give a finger off either hand if I could get a gift of £2,000 for St. Andrew's, to give the boys a swimming bath in this torrid heat, and a sanatorium for when they are ill.

Now when you have done all these things you still have not touched the native question. Basutoland with between 500,000 and 600,000 natives; the Free State with rather more than the same numbers; these demand our earnest care. For we are at the very beginning. I don't believe that 16,000 out of our 111,000 native children are at any school of any kind whatsoever. In fact, the figures are under 16,000. The vast mass of native chil-

dren go to no school at all. But just now the government is waking up to its responsibilities in the matter. It is forcing the amalgamation of little native missionary schools (giving us, by the way, full rights of entry, teaching, and fair share of control) so as to improve native education.

We are not obstructionists and have no intention of fighting progress. We coöperate; but in order to do so we must start a new training college for teachers at Modderpoort in the Free State to correspond with the similar institutions at Masite in Basutoland.

Think of it! Canon Ford at Masite (with one native priest) in charge of a training college for teachers which *should* turn out teachers for all Church schools and amalgamated schools in Basutoland; Fr. White at Modderpoort just starting a school which ought to provide educated and native Church teachers for all our Church and amalgamated schools in the Free State. And then people wonder why we want money, and come round almost cringing for it! We don't want it for ourselves; but the fate of a whole native civilization is largely in our hands: they trust us, and we are dead keen to help them, but we want buildings, maintenance—all sorts of things.

Still, I'm sure that our comfort is that our Lord approves, and big men would approve, too. I'm sure that the Archbishop of Canterbury and men elsewhere, like Dr. Scott Holland or Bishop John Wordsworth of Salisbury, would say, "Well done: go ahead." So we mean to go.

So these are our plans and ideals: To become self-supporting *when* we can get people to give and be generous; to build up our white work by converted clergy and good schools; to bring the message of salvation to our natives, and buttress that message by good schools manned by our own Christianized and trained teachers—there's the program! May God give us the enthusiasm, the energy, the help that we need to finish it for His glory!

THE EPISCOPAL CHURCH

WE SOMETIMES hear people say that the Episcopal Church began in the days of Henry VIII. If that be true, then the Church of Rome began about twenty years later at the Council of Trent. Both the Church of Rome and the Church of England dwell on a continuous past. At the time of the Protestant Reformation there was a Counter Reformation. It is absurd to say that one part of Christendom remained fixed and the rest was reformed. There was, by common necessity, a reformation all along the line. Luther, Calvin, and John Knox, as well as Cranmer and Ignatius Loyola, felt the roots of their faith and practice deep in the soil of the past. Each was striving to regain the primitive purity and glory of the Church as Christ had inspired it and would then inspire it. Each was trying to get away from the moral corruption, the disfigurement, and the superstition. Some of the reformers were breaking away from this part of the immediate inheritance, others from other parts, but all were, consciously or unconsciously, trying to retain and secure the best of all that had been since the day of Christ.

It is specious to say that only those parts of Christendom which maintain that they have a connection with the earlier Church do have it; for others are by their life and their faith evidently the fruit of that earlier Church. But it is an honorable trait in a Christian communion that it should be aware of its history, and value it. We Episcopalians are glad that our ministry has a continuous history; we are glad to think that Anselm and Francis of Assisi and Boniface and Augustine of Hippo and Athanasius and Clement of Alexandria are our direct spiritual ancestors. There have been reformations again and again in the two thousand years; other reformations will necessarily come if the Church maintains vigorous life. True reformations do not break continuity, they restore continuity. As Churchmen have often pointed out, the old stone tower at Newport did not cease to be when the vines were taken away from its stones. It had a different aspect, but it was more itself than ever, because men saw at length its reality. So the Church was not a new Church at the Reformation, but a Church restored by the removal of recent growths which had concealed its true and continuous life.

—BISHOP SLATTERY in the *Forum*.

To PREACH without reality and passion may do no lasting mischief to a congregation: but, in the end, it will blight our own spiritual life like a plague. The man who suffers most by any type of hypocrisy is the hypocrite himself.—James Black.

AROUND THE CLOCK

By Evelyn A. Cummins

GORDON SELFRIDGE has recently said, "Life is a great game and not a terrible battle." What might be called the whole thing in a nutshell—a sermon in one sentence.

THIS is rather good. It is from *G. K.'s Weekly*.

"EPITAPH

"For those, inspired with certainty, who going
Exultant ways to death, obeyed high laws;
And for those others who, bitterly knowing
Their cause was futile, stayed to serve their cause."

THE Chicago University expedition which is working in Palestine on the site of Megiddo, has found a fragment of stone bearing the name and titles of Pharaoh Shishak of Egypt, who plundered Jerusalem in the fifth year of King Rehoboam, son of Solomon (I. Kings xiv., 25). The fragment is believed to be part of a tablet set up by the Pharaoh in commemoration of his conquest of Megiddo, Jerusalem, and other cities about 930 B.C. Although Megiddo appears in the list of cities conquered by Pharaoh Shishak inscribed on the walls of Karnak, no actual proof of the achievement has hitherto been available.

THIS seems an appropriate poem to quote at this time of the year, and this writer has threatened recently to give some verse in this column. There is a lesson, obviously, in this example of one of the best known modern poets of England.

"SPEED

"The crash of a car in the night
At the foot of the Hangman's Hill—
And he, whose heart was alight
With a fury of speed, lies still.

"His youth, with frenzy afire
To overtake life in a breath,
As swift as his heart could desire
Has outstripped life—and death."

WILFRID GIBSON in the *Spectator*.

AN autobiography of a sportsman, famous about 100 years ago, has been a good deal talked about lately—*Squire Osbaldeston*. He tells a story of

"... a match Lord Middleton made. He had some discussion with a gentleman who was staying with him about the skill of his game-keeper, and it was agreed that his Lordship and the keeper should shoot a match, one of the conditions being that each should carry what the other shot. The man was a very good shot, and after a time Lord Middleton, very tired with the load he had to carry, felt that he must be beaten, as the keeper had not such a weight on his back. So he remembered the terms of the match and deliberately shot a young donkey, which he insisted the keeper must carry. I was not present and do not know how they settled it, but I suppose the decision would depend on the wording of the articles. If each shooter was to carry 'everything' his opponent killed Lord Middleton might claim the match."

THE following is from *T.P.'s and Cassell's Weekly*:

"When Rudyard Kipling became rector of St. Andrew's University he was entertained by the undergraduates, and the lady student who proposed his health told a good story, the accuracy of which he subsequently denied stoutly. Once at the start of a railway journey, she said, Kipling found himself in need of reading, and racing out of his carriage for the bookstall he collided with Sir. J. M. Barrie, who was coming trainwards with a sheaf of magazines.

"Kipling's greeting was: 'Lucky beggar, you've got the papers,' and seized the bundle, flinging Barrie some money and rushing away. Barrie picked up the money, and remarked ruefully; 'He hasn't flung me half enough.'"

MANY of us will be sympathetic with this story of Lord Birkenhead's, which he told at a recent Pilgrims dinner. He was describing how he felt after hearing Mr. McKenna make a speech on the state of the country's finances. "I know nothing of finance," said Lord Birkenhead, "but I remember saying to myself, after trying to fathom the muddled condition that Mr. McKenna seemed to consider our national finances were in, 'Why, that's worse than my own!'"

Lord Birkenhead in a recent address to the International Parliamentary Conference said, "For centuries we have enjoyed the advantages and sustained the tedium of Parliamen-

tary discussion, and I cannot see that we are any the worse for it. For that period a number of men have met together in Parliament and talked—and yet the nation has been managed. Why is it that autocracies have seldom survived? It is because when men go about with swords and guns they meet other men with swords and guns; but so long as they talk nothing happens except that other people talk. If one has the power of cutting a man's head off, why in the name of common sense should he listen to his tedious arguments?"

MAARTEN MAARTENS once said—agree with him or not—"Had Job been a woman there would have been no Book of Job, for she would simply have sat down in the muck-heap and said, 'How good God is!'"

D.R. JOHNSON once said, and this, perhaps, in its way is a very perfect tribute, of Oliver Goldsmith, "Let not his frailties be remembered: he was a very great man." This is another of his remarks, "The biographical part of literature is what I love most." This is a telling phrase of George MacDonald, the Scotch writer, "the holy carelessness of the eternal now."

LONDON and New York have both recently been visited by Egyptian fakirs, Tahra Bey in London, and Rahman Bey in New York. These fakirs certainly give some marvelous and extraordinary performances. But they are not for those who are squeamishly inclined. In both cases doctors were allowed to investigate. Tahra Bey could alter the beat of his heart at will; and by manipulating the nerve centers of his body, he put himself into a state of catalepsy. He then was placed on scythe blades, resting his neck and feet on them. A block was placed in the middle of his body and heavy blows were struck on it with a sort of hammer. He also lay on a board covered with upright nails and some one stood on him. He put hatpins into his cheeks and a dagger into his throat without bleeding. Tahra Bey also gave demonstrations of thought reading, leading one of the doctors who had been seated on the platform to a seat in the audience where his wife was, though the doctor himself had said he did not know where she was sitting. This fakir was buried alive in a state of catalepsy. His mouth and nose were plugged and his face covered with sand, and he was put in a coffin. The audience decided that he should remain buried for ten minutes. After that time he was uncovered and, though his lips were swollen, in several minutes he had recovered consciousness.

Rahman Bey in New York did practically the same things as the fakir in London. It is said that fakirs can remain buried alive for as much as six hours.

MR. BALDWIN in an address at the opening of the Harrow War Memorial said that the boy of 1926 who asks himself, "What shall I do with my life?" is asking himself the same question as the boys who were about to serve in the Great War. He connected the two periods with the words of Socrates, who was under sentence of death, "And now the time is come for us to go to our ways. I to death and you to life, but which of us hath the better lot is known to none but God."

THE English Speaking Union in this country has established two fellowships to enable English journalists to study America. They are to be called the American Newspaper Fellowships and are given in memory of Ambassador Page. One provides \$2,500 a year for a newspaper man under thirty years of age who has had not less than three years' experience in that field of work. The other, which provides for six months in this country, is for some older man of established reputation and position.

CORRESPONDENCE

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

THE URGE OF SERVICE

To the Editor of *The Living Church*:

ABOUT 1,500 business men of New York, starting years ago in a Seabury Society of Church laymen, and now grown to a Board of Applied Christianity, coöperating with Christian men of all affiliations, find that to make a parish a success the question is not at all one of finances, but one of work. Whether a parish has been supported by profits from dances, or has difficulty getting people to make gifts of money outright, the solution of the problem is the same. One or the other plan affects the situation not at all. We have proven out the right method, and slowly it is being put into practice with success.

There are laws governing human conduct. If followed the outcome can be foretold with absolute certainty. Your minister who came from another religious body, and seems ignorant of the way to induce people to give money, will find these laws in the New Testament, practised by Christ. So will everybody else. Let us get right down to the economy.

There is born in all persons an urge of service. It is a gift from God. Religion does not create it. Churches are filled with people, very good indeed, but they do no aggressive work. Education does not create it. Rhodes scholars and all other college graduates serve in no larger measure than do others. New York has 2,000,000 persons, well educated and well established, many of them college trained, who do nothing, give nothing. Because this is so they grumble, many of them, if asked for money, and entertainments have to be resorted to. Even then they give next to nothing. Some 50,000 persons in New York and its environs, out of 7,000,000 population, a good deal fewer than one in each one hundred, give eighty-four per cent of the \$300,000,000 a year given to churches and charities.

The course for the rector whom you mention, as being perplexed about money support, and to whom you recommend editorially straight gifts, with no attempts at entertainments, is to cultivate this urge of service. And not he, but others associated with him. It is the task of ordained men to make men see God. Let them prosecute that task, and prosecute it well. It is the task of unordained men to make men do God's work. Put some on the task, and get out of the way and let them succeed in it. Each parish ought to preach the Gospel in two parts, as Christ did, namely, knowing things, and doing things. Ministers should make people know, laymen make people do. Together they should cultivate the urge of service. It will be found in all people. It will be very weak, probably, and the necessity is not only to cultivate it so it will be strong, but also to teach other people not to kill it with criticism of efforts made by beginners to put the urge to use.

There is one way, and one only, to cultivate this urge. It is to give it things to do. The only man who grows is the man who goes. Ninety-nine per cent of all religion which men save for themselves is what they give to others. People who do nothing may have their names on the parish rolls, but they are not Christians. Christ worked. What He did was as divine as what He said. Giving people things to do is an individual matter. It cannot be done from pulpits. So far as education goes pulpits might well be removed from churches. Sermons for the purpose of education are failures. Tasks should be individual at first, team ones later on. When tasks are performed by people, they for the first time begin to know something of real tasks. They see things as things are. God blesses them, as He does not when they just stand 'round.

Thus each person begins to be a "church." He develops his urge to serve into a joy of living. Christ's words come to have meaning. His heart gets into the Church as a whole. He is in sympathy with it. Himself in fair control, but not before, he begins to teach others. He may not take a Sunday school class, but he influences others—his friends, those whom he casually meets. Some New York business men, even those who spend week days in Wall Street, have as many as fifty other men whom they direct in service. The fifty never meet. They do not know each other. They nevertheless form a "con-

gregation." Their inclinations to serve have been cultivated, largely by cultivating the urges in others.

By patient effort all people who are communicants can be taught to serve, first to do things they can do, no matter how busy, and second, to take up regular time-consuming tasks. There is hardly a person but can be got into work, if only patience, methods, Christ's economy, and real worth-while tasks are insisted upon. Talk won't do it. Coddling with swimming pools, bowling alleys, and dances don't do it. Hard work will.

As people become Christian, they become contributors to Christ's cause, themselves and their money. And the problem of parish support is solved. The method is simple. It is certain. And there isn't any other way. I have but briefly sketched the method. This matter of service, and how to secure it, is the lost half of the Gospel. New York men are demonstrating it, and are soon to announce the New York Sermon to promote it. The methods have been demonstrated through a quarter of a century. Just as schools of applied science teach the laws of physics in relation to industry, so a Sermon teaches Christ's economy in relation to the public good. By and by there are to be Church Engineers, to whom the rector you name, and all others, may apply for counsel on how to make a Church a success. It is something new in education. Finally, if your rector desires, I will be glad to be of personal assistance to him. EUGENE M. CAMP.

New York, August 28th.

BISHOP INGRAM'S ITINERARY

To the Editor of *The Living Church*:

AS EXECUTIVE SECRETARY of the National Council's Department of Religious Education, and therefore the officer in charge of the Bishop of London's tour of American universities under the Turner legacy, allow me to acquaint you, and I hope your readers, with a few facts which automatically correct an impression given by the last half of Bishop Gailor's letter, under the heading Visits of English Bishops to the United States, in a recent number of *THE LIVING CHURCH*.

The Turner legacy being a gift to the Department of Religious Education, it became my duty to arrange the itinerary of the Bishop of London. There were certain given factors in the case; such, for instance, as the circumstance that he was to become our guest on the 20th of September in Ames, Iowa; that the time was limited to six weeks; that it was to be a tour en route to Japan; etc., etc. Within these (and other) limitations we were free to make an itinerary. Our main object was to bring his Lordship into touch with as many different types of colleges as possible. As the Bishop was coming to us from Winnipeg the visits had to begin in the Middle West (Iowa), move eastward to the Atlantic, then south, then westward to the Pacific. The first institution to be given a place on the schedule was Sewanee. It was set down as the last place (*in sequence*) which Bishop Ingram would visit before going to San Francisco, but it was *the first to be set down at all*, and was given from the outset an undisputed place on the list. It was also allotted the longest time (three days) of any university in the itinerary. The remainder of the schedule was made up in reverse order, as it were, working backward from Sewanee. This preference was justly given for four reasons:

(1) Because of Sewanee's unrivalled importance as an educational institution in our Church.

(2) Because it was the first university to invite Bishop Ingram.

(3) Because of Bishop Gailor's official connection, originally, with the Turner legacy (it was he who extended to the Bishop of London the invitation to make the whole six-week tour).

(4) Because it seemed wise, as well as kind, to give Bishop Ingram a little leisure in the sunny South before starting him on his way to the Pacific and Japan.

The itinerary was sent to the Bishop of London in April, and was at once acknowledged. All went well until I received word on July 24th from his Lordship, through his chaplain, that he had cancelled the last section of his itinerary and had decided to spend a week on the Pacific coast instead. This news came as a surprise and shock to me, and as a great disappointment.

It seems a pity that the letter in your recent issue should have given so clearly the impression that the sudden change of plan was made by the National Council or any of its officers. I have been executive secretary since October 1st, 1925; the preparation of the itinerary of the Bishop of London was not begun until a few months after my arrival in New York; I have in my office all the records and letters connected with the tour; and I know that when Bishop Gailor wrote, "Strong pressure was brought to bear upon the authorities at the Missions House to confine his work to the northern and eastern dioceses . . ." he made a statement based upon absolute misinformation. I am happy to say that of such "pressure" I have not received an iota. (Rev.) JOHN W. SUTER, JR.

New York, August 31st.

EVANGELISTIC MISSIONS

To the Editor of *The Living Church*:

UNDER the zealous work of the Committee on Evangelism, much interest seems to have been aroused both within and without the Church. Under the treatment of some of the secular papers it is made to appear that increasing the membership of the Episcopal Church is the chief object of the campaign. Of course the Church desires to increase numerically, but the mere adding of names to our membership lists is hardly a worthy object to which the attention and resources of the Church should be directed. It seems a pity to the writer that gaining new members should have been mentioned.

A Church must develop, if at all, along the lines of its own genius. If the efforts of our missionaries be directed along this line to the object of bringing souls into the Kingdom and of binding them to the Christ, the increase will come and be permanently attached.

The genius of the Episcopal Church is not a mere seeking of final salvation from a horrible fate in the next world, but a devotion to our Lord in this present life. "We have an altar," and the expression of our devotion is centered in and at the altar in the great Sacrament of the Body and Blood of Christ. What seems to be needed is a fuller realization of this.

Why cannot the evangelistic campaign be made to center both on the devotional side and in its preaching at the altar? Why not an Eucharistic campaign in every parish and mission? There need be no question of "High," "Low," or "Broad." Any school of Churchmanship should be able to preach the Lord Jesus manifested in His own great Sacrament. Each preacher may hold his own pet theory in any grade between the "picture sermon" and the "real presence." If the Holy Eucharist be only a "picture sermon" of the sacrifice of the death of Christ, let the preacher, in all his sermons during the mission, present that picture in all its beauty. He said "If I be lifted up, I will draw all men unto Me."

There is ample material for a long series of mission sermons. Take the Holy Eucharist in the setting provided in the Prayer Book for its reverential and devotional administration:

Preparation and approach; the Holy Eucharist in its relation to the Decalogue, to the Christian year, to the Creed, to the sermon, to the offering, to the service of prayer and praise, to confession and forgiveness, to humble access, to the elements and their consecration, to the ancient sacrificial system, particularly the Passover, or reverse and treat these subjects in relation to the Eucharist; Communion, spiritual sustenance, spiritual condition of communicant for proper reception, discernment of the Body and Blood of Christ, thanksgiving and praise to God for grace conferred, benediction, purification of the holy vessels and of the recipient, the after life of the communicant. These and many other subjects will occur to the preacher of the mission.

Careful consideration also should be given the length of the missions. Most of our missions close just when people are beginning to get interested and before lasting impressions are made. No missions should be started with the intent of lasting only one week. Two weeks are short enough and many will be continued after two weeks, provided missionaries are prepared to continue. It takes a week to arouse interest. During the second week the live missionary should be able so to present Jesus Christ crucified, which should be the general subject of the mission as it is of the Eucharist, as to produce definite and lasting results. (Rev.) C. H. JORDAN.

Weldon, N. C., September 2d.

ACTUAL BELIEF in a living God rests primarily, as I think, on religious experience, and finds its intellectual support in the reflection that this belief is capable in principle of supplying an explanation of the very existence of the universe, which no other hypothesis available to us affords any hope of doing.—Bishop TEMPLE, in *Christus Veritas*.

SCOTT AND THE YOUNG WAITS

WHEN the Reformed Church sprang into existence in Scotland in the sixteenth century, it took up a strong position in regard to most of the "Holy Days" of the Roman Catholics. Teachers in schools were prohibited from granting holidays to pupils on Christmas, and the agricultural laborer who refused to "yoke his plough on yuill day" was promptly dealt with by the Kirk Session. While subjecting to discipline those who observed Christmas, the Reformers did not object to the last night of the year and the first day of the New Year being devoted to social pleasures. At Hogmanay, or the last day of the year, the festivities of the Scottish court were in the sixteenth century conducted under a Lord of Misrule or Abbot of Unreason. This functionary was arrayed in a livery of green, and visited private houses. It was this Hogmanay function which gave rise to the guiser, a personage who was much in evidence in rural Scotland sixty years ago.

While on a visit to Sir Walter Scott at Abbotsford, Captain Basil Hall makes in his journal the following entry, under date January 1, 1825:

"Yesterday being Hogmanay, there was a constant succession of guisards—that is, boys dressed up in fantastic caps, with their shirts over their jackets, and with wooden swords in their hands. These players acted a sort of scene before us, of which the hero was one Goloshin, who gets killed in a battle for love, but is presently brought to life again by the doctor of the party. As may be imagined, the taste of our host is to keep up these old ceremonies. Thus in the morning, yesterday, I observed crowds of boys and girls coming to the back door, when each one got a penny and an oaten-cake. No less than seventy pennies were thus distributed, and very happy the little bodies looked with their well-stored bags."

In the old time Handsel Monday—the first Monday of the year—was the great winter holiday with the working classes. A popular sport in some towns and villages was cockfighting. Strange to say, the venue of many of the cockfights of the eighteenth century was the churchyard.

Creech, in his eighteenth century reminiscences of Edinburgh, under dates 1783-90, says:

"There were many public cockfighting matches, or mains, as they are technically termed; and a regular cockpit was built for the accommodation of this school of gambling and cruelty, where every distinction of rank and character is levelled."

Happily the brutal sport was put down by law in 1849.

—A. S. C. in the *Scottish Chronicle*.

SELF-SURRENDER

THE APPEAL of our Christ, since the days of His flesh, has grown more potent year by year through the glory that His self-surrender has lighted in multitudes of yielded souls. What is the religion that the Eternal Master taught through the medium of His Life? Is it not the saving of the human spirit through self-surrender? The foundation of the ministry of Jesus was His own complete offering of Himself to be used of God for the perfecting of humanity. It was the gift of His mighty richness to something outside of Himself. This placing of Himself in the hands of the Father was one of the avenues to His sharing in the Godlife. Calvary's Tree of Suffering gathers up and centralizes the whole meaning of that perfect expression of life that then and now inaugurates truth and spiritual supremacy. Self-surrender therefore is also the cornerstone of our friendship with the Saving One. It is very easy to misinterpret the meaning of this. We may surrender to a pseudo-Christ not without but within us. It may be one whom we have constructed so that he may deal lightly with our sins and our possessions and our social dumbness. Instead of the Cross with its challenge of almost unbelievable courage and oblation, we often rear a pale shadow of the real by the surrender to which we lull our consciences into sleep.

To be a Christian means to take all that we have, be it great or small, of our souls and our bodies and to offer it to Jesus Christ. His acceptance of it will mean that His experience, whether it be of the joy of service, or of the heroism of the Cross, or of the reward of seeing full life in its blessedness released into society, will be ours. The Way of the Christ is found in self-surrender and self-surrender is the beginning of the experience of salvation and salvation means wholeness and wholeness means that the boundaries of time are removed in the Life, that first was given beyond the seas so many years ago, and that It purges and teaches and embraces and suffers and manifests Its immortal power today in many a heart. It is through such modern discipleship that the world catches visions of its Living Lord and its Abiding Redeemer.—Rev. Edmund R. Laine, Jr.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE beginning of the college year is heralded by the coming of two books for review. Dr. W. A. Millis, the president of Hanover College, Indiana, has collected a number of addresses under the title *Half Hours with College Students* (Boston. The Stratford Co. \$2.00). They are admirable examples of what formal sermons to undergraduates from those in authority may be. In them the author reveals himself as a wise and candid friend of youth. He has a wide sympathy with the manifold aspirations and activities of mankind, but sees clearly that in each and every one of them the condition of true success is consecration to God. Some of his addresses are patriotic in the best sense; Dr. Millis is patriotic as Isaiah and Jeremiah were patriotic. Withal he understands his audience. While appealing to the idealism of youth he bases his appeal on common sense and not on sentimentality. No doubt Hanover College is no exception to the general rule, and to a superficial observer presidential sermons seem to be received by those to whom they are primarily addressed as matters for jest. It is well to remember how often the jest is the mark that the shaft has pierced home, the request to be spared the necessity of talking in general company about the matters most deeply felt. I suspect that more men and women cherish in their hearts feelings of gratitude to Dr. Millis than he will ever hear of in this life.

A PASSING PHRASE in one of these addresses suggests a curious reflection. In talking of ambition, Dr. Millis speaks of men who "dream of matchless leadership, or of despotic power. To them life is a great game, its aim is to see who can out-Caesar the Caesars. They speak of 'playing the game.'" On the other side of the Atlantic the phrase "playing the game" is also common, but in English mouths it means almost precisely the opposite to that in which it is used here. What an opening for international misunderstanding is given by such different usages of common forms of language! It would be interesting to collect examples of this kind of variation in the use of words and phrases.

OUR SECOND BOOK is of a different type. Mr. David R. Porter, the author of *The Church in the Universities* (N. Y. Association Press) is the executive secretary of the Student Department of the Y. M. C. A. National Council. He has written in order to discuss the organization of religious work among College students, and his book contains a brief but valuable summary of what is being done in that way. The live issue at the moment seems to concern the organization of inter-denominational activities on the campus. It is common at present for this to be in the hands of the local Y. M. C. A., which is an autonomous student body. But there are forces at work aiming at creating in each university an inter-denominational council of which the members shall be official representatives of the various denominations, and not the elected of the student body. Mr. Porter does not favor this scheme, and that on two main grounds. He holds that it will tend to strengthen denominational loyalty as against loyalty to "the Church Universal," and that it will fail because of its being imposed from above rather than elected from below.

MR. PORTER'S conception of "the Church Universal" seems to imply a point of view from which any one denomination is as good as another, only human beings are so perversely variable that they *will* choose to band themselves together in different groups. Of course, if individual preference is the ground of distinction, then this attitude is justified. There is no need here to traverse once again the arguments against it. Those who want to read them can refer to Bishop Carey's *Joy of Salvation* (Morehouse. \$1.00). They will find that it is no

lack of charity, wisdom, or devotion to our Lord which makes many Churchmen disagree *in toto* with the principles laid down in Mr. Porter's first chapter, which underlie his further discussion.

NEVERTHELESS, as things are, there undoubtedly is much scope for autonomous inter-denominational religious work among students, and Churchmen will desire to cooperate whenever possible. They will be thankful to Mr. Porter for much; for his wide experience makes him a wise counsellor in many matters. Meanwhile, what particular contribution should the Episcopal Church aim at making to university life? Presidents and other dignitaries preach inspiring sermons; student associations organize innumerable activities. What is there left for the Church to do?

I VENTURE to think that the answer to this question is to be found in the study of the science of the "interior life." What we need as student pastors are priests—bachelors, if possible—who have been some ten years in parochial work, who have made their own the writings of such men as Thomas à Kempis, Scupoli, Brother Lawrence, and Fénelon, and who have learned through hearing many confessions how to translate the message of these authors into terms applicable to the life of today. Anyone who has seen how such a priest on the outskirts of a university is sought out by students who "mean business"—to the neglect of their youthful and inexperienced pastors—will have no doubt of the need. Underneath the restless gaiety of college life there lies a craving for help in the struggle for self-mastery, a craving which only such priests discover and meet. And often this craving exists where least suspected; it was a great burly football player who had never previously shown any religious susceptibilities who recently burst into the office of such a priest and said, "Sir, teach me how to confess my sins."

BUT OUR present task is to write of books. Of those mentioned above, Scupoli's *Spiritual Combat* and Brother Lawrence's *Practice of the Presence of God* have both been known to change the lives of students. But what are badly needed are books which present again their message in terms of the present day. The late Bishop Francis Paget's *Spirit of Discipline* (Longmans) is invaluable and should be on the lending shelves of every student pastor. Of recent books, *The Finding of the Cross*, by E. Herman (Doran. \$1.25) deserves a special word of commendation. Mrs. Herman knows what she is talking about, and the student pastor who has pondered over what she says and made it her own will not lack the message he needs. In particular, she has some very wise things to say about that most difficult but most necessary art, meditation; and to help in this Mr. J. H. Oldham has produced what should be a very useful little book in *A Devotional Diary* (Doran. 60 cts). This consists of a number of blank pages ruled for making a record of the amount of time spent daily in meditation, followed by a list of suggested subjects on which to meditate, the whole designed to cover two years. No reviewer can possibly estimate the value of this book. It should be reported on two years hence by those who have tried to use it. But those whose duty it is to initiate students and others into the practice of meditation might well make the experiment of saying "Take this book and use it and see what happens."

SELFISHNESS leads to nothing but wreck and ruin for the individual and the society of which he is a part. It is as far from happiness as hell is from heaven—a shallow, unintelligent delusion.—*Bishop Manning.*

Church Kalendar



SEPTEMBER

"With God, go over the sea; without Him, not over the threshold."—*Russian Proverb.*

- 12. Fifteenth Sunday after Trinity.
- 19. Sixteenth Sunday after Trinity.
- 21. Tuesday. St. Matthew, Evangelist.
- 26. Seventeenth Sunday after Trinity.
- 29. Wednesday. St. Michael and All Angels.
- 30. Thursday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SIXTEENTH TRINITY

St. James' Church, Griggsville, Ill.
St. Anne's Sisters, Kingston, N. Y.
Calvary Church, Chicago, Ill.
Christ Church, Chattanooga, Tenn.
St. Thomas' Church, Croome, Md.
The Church Home, Cleveland, Ohio.

APPOINTMENTS ACCEPTED

CRITTENTON, Rev. LAWRENCE A., rector of Church of the Redeemer, Cairo, Ill.; to be rector of Christ Church, Canon City, Colo. October 1, 1926.

EATON, Rev. DAVID J., formerly curate of Emmanuel Church, Cleveland, Ohio; to be rector of St. James' Church, Painesville, Ohio. September 5, 1926.

MCKINLEY, Rev. EDWARD NASON, formerly rector of St. Mary's Church, Northfield, Vt.; to be curate of Trinity Church, Bridgeport, Conn. New address, 198 Courtland St.

STAMS, Rev. G. A., formerly priest-in-charge of the Church of St. Mary the Virgin, Chattanooga, and St. Paul's, Sewanee; to be principal of Hoffman-St. Mary's School, and priest-in-charge of St. Paul's Church, Mason, Tenn. New address, Mason, Tenn. September 1, 1926.

TICKNOR, Rev. HENRY W., formerly of THE LIVING CHURCH staff; to be priest-in-charge of St. James' Church, Irvington, Baltimore, Md. New address, 126 Collins Ave. September 15th.

(CANADA)

RAYSON, Rev. ROBERT SPENCER, formerly sub-warden of St. Chad's College, Regina, Sask.; to be curate at St. Thomas' Church, Toronto, Ont. New address (October 1st), 3 Washington Ave., September 1, 1926.

NEW ADDRESSES

CHASE, Rev. LELAND G., formerly chaplain of State Prison, Windsor, Vt.; 130 Broad St., Claremont, N. H.

GRATTON, Rev. W. J., formerly 453 South Beech St.; 103 Glass Terrace, Syracuse, N. Y.

KRAMER, Rev. PAUL S., rector of St. Alban's Church, El Paso, Tex.; 2711 Aurora St.

STANLEY, Rev. NEIL, rector of St. Andrew's Church, Denver, Colo.; 2013 Glenarm Place.

TEMPORARY ADDRESS

BISSELL, Rev. F. E., rector of Christ Church, Rochester, N. Y.; 20 Place Vendome, Raymond Whitcomb Co., Paris, France, until November.

DIED

BRODIE—On Monday, August 30th, LUCY J. BRODIE died at her home, The Sheridan, Washington, D. C. Interment at Warrenton, Va.

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

RAMÉE—LOUISE E., daughter of the late Victor M. and Emeline Ruckel RAMÉE, entered into life eternal on Sunday, August 29th. Services were held at her late residence, Christ Church Hospital, Philadelphia, Pa., August 31st. Interment at Hackensack, N. J., September 2nd.

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

TALKING WITH GOD (Morehouse Publishing Co.), J. J. Kensington's little book on prayer, has been put into Braille by our Church committee on literature for the blind.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED—A LADY OF GOOD EDUCATION. Not too young, as companion and secretary to a lady living in suburbs of Baltimore, Md. One who can read aloud well a necessity. No menial duties, liberal salary. Address Box A-668, LIVING CHURCH, Milwaukee, Wis.

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

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.

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DEACON ATTENDING GENERAL THEOLOGICAL SEMINARY would like week-day and Sunday work in or around New York City. H-661, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, GRADUATE, thoroughly experienced and highly recommended, available for parish or curacy. Address G-674, care LIVING CHURCH, Milwaukee, Wis.

PRIEST: YOUNG, EXPERIENCED, Moderate Churchman, desires parish, or supply work. Would appreciate communication with a bishop. Middle west preferred. Address E-673, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHOLIC CHURCHWOMAN, EXPERIENCED boarding and high school teacher, desires position to teach French, History, German, English. Will go abroad. Address W-671, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS companion-secretary. Experienced. Willing to travel. References. Address Box 663, LIVING CHURCH, Milwaukee, Wis.

COMPANION-SECRETARY TO ELDERLY lady, by clergyman's daughter. Exceptional references. Address K-660, care of LIVING CHURCH, Milwaukee, Wis.

LADY OF REFINEMENT WOULD LIKE A position in Church school as housemother. Salary no object. Prefer middle west or south. Room 312, Hotel Ripley, Newton, Kans.

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

PAROCHIAL MISSIONS

THE REV. WALTER E. BENTLEY, RECTOR Emeritus of St. Stephen's Church, Port Washington, L. I., has returned home from his world preaching tour throughout the East and the Antipodes for the Actors' Church Union of Great Britain, closing with a Mission at St. Andrew's Church, Fullerton, Calif. He is now ready to serve his brethren as parochial missionary on terms suitable to their requirements. Address, PORT WASHINGTON, N. Y.

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MISSION CHURCH WANTS TO BUY GOOD oak pews. If your church is installing new pews, and you wish to sell your used pews for cash, write me, describing what you have to sell. WILLIAM HEILMAN, 555 West 29th St., Erie, Pa.

WANTED—NICE REFINED HOME TO board little girl, eleven years of age. Must be settled for school. Parents refined. Mother employed all the time. Phone Lakeside 1789, Milwaukee. Address C-675, LIVING CHURCH, Milwaukee, Wis.

MAGAZINE

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

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

RETREATS

RACINE, WISCONSIN: RETREAT FOR priests at Taylor Hall, beginning on Monday evening, November 8th, and closing on Thursday morning, November 11th. Conducted by the Rev. William Pitt McCune, St. Ignatius Church, New York City, N. Y. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

RACINE, WISCONSIN: RETREAT FOR laywomen at Taylor Hall, beginning on Tuesday evening, November 2d, and closing on Friday morning, November 5th. Conducted by the Rev. Charles H. Young, Howe School, Howe, Indiana. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

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

CHURCH SERVICES

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" 11:00 A.M., Sung Mass and Sermon.
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Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercession at 8:00.

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

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

BOOKS RECEIVED

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

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

The Truth About Mormonism. By James H. Snowden. Illustrated. Price \$2.50 net.

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

This Believing World. A Simple Account of the Great Religions of Mankind. By Lewis Browne, author of *Stranger Than Fiction: A Short History of the Jews*. With more than seventy illustrations and Animated Maps drawn by the author. Price \$3.50.

The Sick Call Ritual. Compiled and Translated from the latest Edition of the Roman Ritual. By the Rev. James E. Greenan. Latin and English Texts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

St. Francis and the Greyfriars. By the Rev. E. Hermitage Day, D.D., F.S.A., examining chaplain to the Bishop of Hereford. With Preface by P. N. Waggett, D.D., of the Society of St. John the Evangelist.

The Stratford Co. Boston, Mass.

Christ at the Phone. By Charles A. Jenkins. Price \$2.00.

Monkeys and Myths: Or Evolution in Harmony with the Bible Being a plain statement of what the Bible teaches and what Evolution means from a scientific standpoint. By Samuel Edwin Bussler, superintendent Reading Rooms, Santa Fe System. Price \$2.00.

PAPER-COVERED BOOKS

From Rev. Rasmus Andersen. 262 78th St., Brooklyn, N. Y.

Banebyrdere for Kirken i Amerika (I Raekken "Den Danske Kirke og Episkopalkirken"). By R. Andersen.

PAMPHLETS

From Rev. Rasmus Andersen. 262 78th St., Brooklyn, N. Y.

The Church of Denmark and the Anglican Communion. By the Rev. Rasmus Andersen, pastor of Our Saviour's Danish Church, Brooklyn, N. Y. A paper read before the Scandinavian Episcopal Church Association and printed on request.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

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

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

THE VALUE of Christmas cards distributed to hospitals by the hospital chaplains under the Episcopal City Mission is shown by the fact that after such a distribution by one of the Massachusetts chaplains, a nurse ran after him saying: "One of the patients has just told me that the card you gave her was worth \$10 to her, and I want you to know it."

SELF HELP IN LIBERIA

MONROVIA, LIBERIA—Many people in the United States have the idea that because they send money in greater or less amounts to the foreign fields, the people do not do anything for themselves. What is the case in Liberia?

The people in Liberia have to face financial difficulties that are hard for the people in America to realize. Money is scarce and living is very high, as well for the Liberians as for the foreigners living here. And yet, in spite of their great pecuniary embarrassment, the Churchmen in Liberia are doing admirably along the line of attaining self-support. As time goes on it is their firm intention to do more for themselves. This is especially true of the English-speaking congregations along the coast.

It is not generally known abroad, but already the parishioners of Trinity Church in Monrovia by their own efforts have built a commodious brick and stone structure which stands on a hill commanding a view of the whole capital. This church edifice is one of the finest in the city. This parish is self-supporting, paying the entire salary of its rector. The Rev. G. W. Gibson, D.D., is the present rector of this strong parish which numbers among its members many high officials of State, including His Excellency, the President of the Republic.

The parishioners of St. Thomas' Church in Krutown, Monrovia, have recently redecored their church. And this they have done through their own efforts. Their church now stands as one of the most beautifully fitted and decorated churches in the whole district. It is an inspiration to attend a service there and to see the whole-hearted manner in which the people join in the service. The work at St. Thomas' is under the able leadership of the Rev. J. A. Johnson, who was trained in America. The Rev. Mr. Johnson also takes a leading part in the life of Monrovia.

The local Convocations of the Montserrat and Cape Palmas Districts each have their home mission school. The support of these schools comes entirely from contributions of the parishes belonging to the respective Convocations.

All of the English-speaking congregations along the coast are aiming at self-support. Of course they have to move slowly. But the effort toward self-support in Liberia is an effort in the right direction and one of which the Church at home should feel justly proud. And it is an effort that calls for the interest and support of the Church in America.

TO REPRESENT CHURCH AT MISSIONS CONFERENCE

PHILADELPHIA, PA.—The Rev. Herbert A. Donovan, of the Diocese of Pennsylvania, sailed on August 20th after a furlough of ten months. During this time he has made about 250 addresses in behalf of the work of Liberia.

Before returning to the field he will attend the First World's Conference on Christian Missions in Africa, of which he has been appointed by the National Council to represent the Church. The Conference will be held in Le Zoute, Belgium, from September 10th to 24th.

After the conference he will resume his work at St. John's School, Cape Mount, Liberia, West Africa, where he can be addressed after October 20th.

Le Havre Conference Shows Roman Attitude on International Problems

The Monks of Unity—St. Francis Commemorated at Assisi

The European News Bureau
London, August 27, 1926

THE CONFERENCE AT LE HAVRE (KNOWN as the *Semaine Sociale*), about which I wrote in my last letter, brought forth some interesting papers. For instance, a legal professor of the University of Paris, Monsieur Le Fur, discussed the question of Nationalism and Internationalism. This conflict he considered the gravest which international law has to deal with. Unless these seemingly conflicting principles are reconciled, the human race is threatened with extinction. There should be a spiritual power sitting side by side with the League of Nations to bring this about. There should be always a positive force with power to take action against defaulters. The Bishop of Arras spoke on the rules of international life during war and peace. He spoke of the necessity of "righteous wars," of the obligation to try to avoid war wherever possible. He claimed that Pope Benedict XV had laid down the principles of a lasting peace before President Wilson. But Roman Catholics should not allow others to do what was the duty of all Christians, namely to work for peace. The reign of Jesus Christ was the reign of peace and they should propagate that idea first and foremost. One of the speakers, talking of the progress of arbitration in international affairs, pointed out how this idea was not new, but existed before the Reformation, when the Church was considered an arbiter in international affairs. But after disappearing, the idea of arbitration has returned only in recent times.

Other speakers treated of international coöperation in social, intellectual, and economic life. The conference was undoubtedly a great and good thing, though the members spoke with rather a detachment from other Christian bodies which is common in conferences where the faithful of the Roman Church only are assembled.

THE MONKS OF UNITY

This letter is confined to the doings of the Roman Communion, and in this connection it is interesting to chronicle the doings of the "Monks of Unity." It has even been said that the Romans treat members of the Eastern Churches and the Church of England on a different footing from members of the Protestant bodies, considering them Christians to be united rather than unbelievers to be converted. We indeed hope this may be true, though sometimes when one glances at Roman Catholic journals printed in the English language, one is inclined to doubt. But in France and Belgium at any rate there is an honest and Christian desire to inquire more about *Ecclesia Anglicana*. In October, 1925, the nucleus of a new monastic institution, the Monks of the Union of the Churches, was constituted in Belgium. Their superior is a Benedictine, Dom Lambert Beauduin. There are about a dozen members of different nationalities. In the first number of their organ, *Irenikon*, the editor outlines the policy of the community. He says there

must be a spiritual reconciliation of mind and hearts. "Every Christian must begin by bringing about a reconciliation in his own mind and soul; he must know, understand, respect, and love his separated brethren. Visible reunion cannot be brought about until union has been accomplished in people's minds through confidence and love. Each must be a factor of unity." The monks wish faithful laity to help them in their work of love. There must be no compromise of truth on either side. "Any rapprochement effected at the price of doctrinal concessions, skillful reticences; or ambiguous formulae, any movement for unity which is not inspired solely by the love of Christ and His Church would be worse than division." There follows much well-informed comment about the English Church, and this is indeed both refreshing and delightful: "Bishop Barnes' utterances must not be used for controversial propaganda against the Anglican Church. At least one ought at the same time to make known the magnificent letter of protest to the Primate by the E. C. U."

ASSISI

Dr. Walter Seton, the well-known secretary to the Society for Franciscan Studies, has recently communicated to the *Church Times* a most interesting article concerning the Franciscan centenary at Assisi. The starting point of the whole celebration was the so-called Pardon of

the Portiuncula, which was preceded by a solemn Triduum on July 29th, 30th, and 31st. The church which received the place of honor for these ceremonies was that in which the saint was baptized, namely the Cathedral of San Rufino. On the last night at which the Bishop of Assisi celebrated midnight Mass, the Blessed Sacrament was carried in procession through the streets. This procession made its way to the great church of San Francisco, where there followed Adoration throughout the night. The next day another procession starting from this church went along the road leading to Santa Maria degli Angeli, along which the dying saint had been carried seven centuries before. The Franciscans carried in the procession the great relic of the saint, the Blessing of Brother Leo, written by St. Francis at the time of the Stigmatization on Mount Alverna and preserved in a silver reliquary. At the church of Santa Maria delle Grazie the Friars of the Strict Observance met the procession and conducted it to the little church, near to which St. Francis died. Here the Bishop gave Benediction with the Reliquary. From sunset of that day till sunset on the next (August 2d) there followed the Pardon or Indulgence of the Portiuncula. On the Feast of the Assumption a fortnight later there were special celebrations as was fitting, for did not the great saint have a special love for the Mother of God? On Sunday, August 22d, the copy of the Rule composed by St. Francis was exposed for veneration on the altar of the Tugurio. The next date of interest is September 5th, when the return of the saint to his native city in 1226 will be commemorated.

C. H. PALMER.

Church of Heavenly Rest to Build Imposing Fifth Avenue Structure

Bishops Manning and Stires Visit Mussolini—Dr. Bowie Discusses World Problems

The Living Church News Bureau
New York, September 4, 1926

THE MOST EXTENSIVE BUILDING PROGRAM on the part of any New York parish in the past several years is outlined in the plans just filed for the proposed Church of the Heavenly Rest. These, placed on record according to legal requirements by the architects, the Bertram G. Goodhue Associates, call for a church and parish house to cost in the neighborhood of a million dollars, a plant which, when completed, will rank among the noted churches of the country. Details of the plans with sketches are not yet available, but it is evident that the buildings will form a distinctive architectural feature in this city of beautiful churches. The site chosen is a valuable one. On Upper Fifth Avenue at Ninetieth Street, opposite the Carnegie residence, and in a section which has seen, in the recent past, the rise of block after block of the best in apartment houses, most of them built on the coöperative plan, Heavenly Rest parish now holds for its new buildings a plot of ground measuring 100 feet by 255. By reason of the fact that the property faces Central Park, excellent opportunity is afforded the architects for the creation of an imposing edifice. The new parish house is to be six stories in

height and will have among other features a playground in the basement.

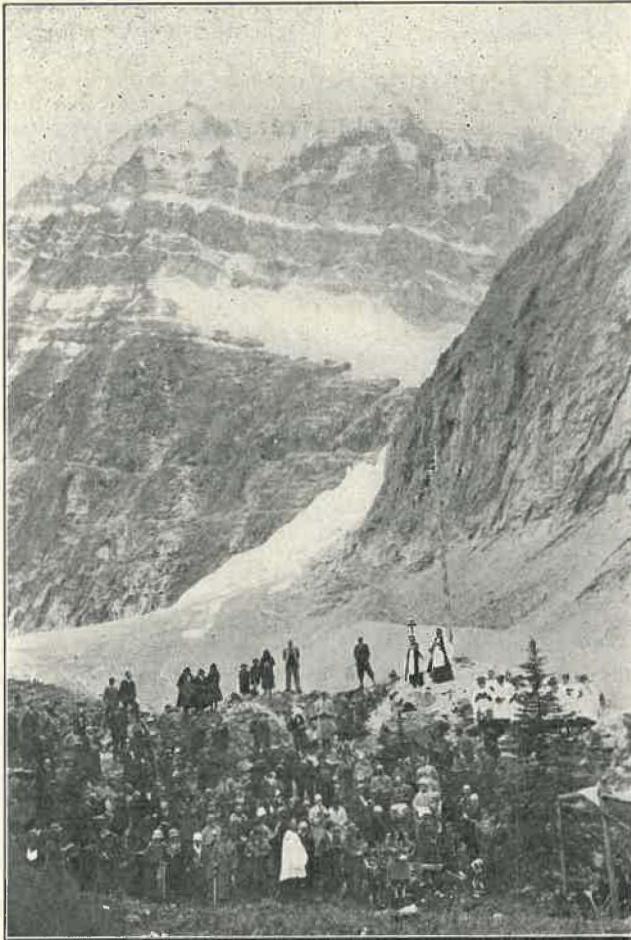
For many years this parish had its church much farther down the Avenue at Forty-fifth Street where, at the present time, the thirty-five story French office building is being constructed. Following the sale of that property the congregation united with that of the Church of the Beloved Disciple on East 89th Street, just around the corner from the new site above described. The Rev. Henry Darlington, D.D., is the rector of the consolidated parishes, now known as "The Church of the Heavenly Rest and the Chapel of the Beloved Disciple."

BISHOPS VISIT MUSSOLINI

Two of our bishops in Greater New York have recently had the privilege of audiences with Mussolini, the famed Premier of Italy. These were Bishop Manning and Bishop Stires. The former was received by the statesman during the past week. After the conference the Premier stated that he found the Bishop of New York "a man of great force and extremely sympathetic." Bishop and Mrs. Stires are now on their way home; Bishop Manning is expected back about the first of October.

FOREIGN ATTITUDE AS SEEN BY DR. BOWIE

The Rev. Dr. W. R. Bowie, rector of Grace Church, Broadway and Tenth St., returned recently from filling a series of preaching engagements in some of the cathedrals and more prominent churches



EDITH CAVELL MEMORIAL SERVICE

Held recently at the foot of Mount Edith Cavell, Jasper National Park, Alberta

(See THE LIVING CHURCH of August 14th, page 551)

in England. Last Sunday morning he was back again in his own pulpit. At that time he sought to pass on the impressions made, as he came into contact with people abroad, respecting the present-day much-discussed attitude toward America. No doubt one of the most effective means of clearing the air will be the frank discussion of this difficult and fraught-with-danger situation in order that wrong impressions may be corrected and those making toward harmony may be properly stressed. While politicians and statesmen are speaking on the subject from both sides of the Atlantic, the opinions of an American preacher in English centers may well be given a hearing.

Dr. Bowie said in part:

"No thoughtful visitor to England and to France at this time can fail to see that in both countries there is a growing feeling that America is more harshly insistent upon its own interests than it is helpfully concerned with building up a better world morale.

"The people at whose side we fought think we have forgotten that brotherhood of danger—forgotten those appalling losses while they held the lines after we had declared war but for long months were not ready to wage it; forgotten that much of the money they borrowed was spent on supplies which we manufactured and from which we profited.

"If Secretary Mellon was right when he said that 'the entire foreign debt is not worth as much to the American people in dollars and cents as a prosperous Europe as a customer,' is it not equally right to ask whether the entire debt is worth as much as a generously treated Europe as a friend?"

"The whole question of the debts involves not only today's dollars but tomorrow's destinies, not only our supposed

profits but our children's likelihood of war or peace, and therefore the problem before us is not merely financial but religious, since it involves the influences which may make or unmake our world."

SEMINARY BUREAU OF APPOINTMENTS

At the General Seminary a Bureau of Appointments is maintained for the purpose of supplying local parishes and missions with lay assistants. Names of the men with their ability and experience are on record for the benefit of those who need lay readers, Church school teachers, club leaders, servers, and other aids which seminarians can render. This bureau is in charge of Mr. F. B. Howden, Jr., at the Seminary, 175 Ninth Ave.

NEW YORK NEWS NOTES

Death ended a record of long service as a vestryman in the demise of Mr. Elijah P. Smith, of this city, which occurred this week. For fifty-one years he had served on the vestry at the Church of the Transfiguration and at the time of his death was senior warden.

A memorial service for the late president emeritus of Harvard, Dr. Charles W. Eliot, was held on Wednesday of last week at the Harvard Club. The officiant and chief speaker at the service was the Rev. Dr. W. Russell Bowie, rector of Grace Church, and an alumnus of the university, class of 1904.

Dean Robbins has returned from his vacation spent at Heath, Mass., and will preach at St. Thomas' Church in the morning, and at the Labor service at the Cathedral tomorrow afternoon. Most rectors, however, are still away. The Rev. Dr. Travers, of St. Peter's Church, St. Louis, is the preacher at the Incarnation tomorrow. That vacations continue to

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prevail among journalists as well as among the clergy is evident from a glance at the church page in today's *Times*. The advertisements of "Protestant Episcopal" services for tomorrow start off with a Jewish temple notice and conclude with one for the Park Avenue Presbyterian Church. In the midst, and dangerously near the notice of the Church of St. Mary the Virgin, appears the schedule for the prospective worshippers at Union Methodist Church. Prophetic of unity, perhaps, or is it further proof of our inclusiveness?
HARRISON ROCKWELL.

WUCHANG HOSPITAL UNDER FIRE

WASHINGTON, D. C.—The American Church General Hospital at Wuchang, China, is in the line of fire between opposing Chinese armies and has been hit at least twenty times by shell fire, according to fragmentary reports received here. It is not yet known whether any Americans were injured. An American gunboat on the Yangtze River has also been fired upon. The American consul general at Hankow reports that the situation is temporarily in hand.

The Church General Hospital is under the superintendency of Theodore Bliss, M. D., and Mary L. James, M. D. It is a Church institution, and the Rev. Messrs. T. F. Tseng and R. E. Wood are on its staff.

PRAYER FOR MEXICAN CHRISTIANS

SACRAMENTO, CALIF.—The Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento, has authorized the following prayer for the persecuted Christians of Mexico and elsewhere to be used throughout his diocese:

Heavenly Father, who hast united all baptized Christians into one family, look with compassion upon our suffering brethren in Mexico, deprived of their churches, clergy, and the Sacraments of Love and Salvation. In the fulness of Thy grace, make up to them in other ways the losses created by the cruelty and intolerance of their oppressors. Convert from blindness and materialism those in authority who would destroy faith in God and religious freedom. Give patience to those who suffer and a happy deliverance from the tyranny that oppresses them. Enable us in this favored land to appreciate our privilege to worship God unhampered by the state. Save our people from the worldliness, indifference, and self-indulgence which imperils our faith in this day of material prosperity and pleasure. Give us thankful hearts for the religious liberty of America and draw us closer into sympathy with our persecuted Christian brethren in Mexico, Russia, Turkey, and wheresoever they suffer for their faith in Thee; through Jesus Christ our Lord. Amen.

PORTRAIT OF BISHOP OF TEXAS RECEIVED

AUSTIN, TEX.—The portrait of the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, has been completed by Mr. Wayman Adams and is pronounced the finest piece of work yet done by that artist. It is the property of the diocese and has been consigned to the care of the Woman's Guild of All Saints' Chapel, Austin, the university church.

The portrait was sent to the Houston Art Museum for display during the month of July, where it created such favorable interest that the curator asked that it be left on exhibit during the month of August.

The formal presentation of the portrait will be made at the next diocesan council, meeting in Houston in January, 1927. Mr. Richard Corner, a vestryman of All Saints' Chapel, and an active member of the council, was the prime mover in securing this portrait.

"Religion is what a man does with his own solitariness."—Whitehead.

RELIGION IN THE MAKING

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**HURRICANE DAMAGES
LOUISIANA CHURCH**

HOUMA, LA.—St. Matthew's Church, Houma, was directly in the track of the West India hurricane, which struck the Louisiana coast on the night of August 25th, and was badly damaged. The tower of the church was blown down and shattered, and the west wall was blown out. A handsome memorial window in the west front was badly broken and the roof of the church was denuded of its slates in several places. The covering of the rectory roof was blown off, and several windows shattered. Three trees in the church grounds were blown down, a handsome elm in front of the church was struck by the falling tower and injured, and the

friends. The mission house was carried bodily by the wind several feet and was dropped on the ground, fortunately without a great deal of damage beyond the warping and straining of the timbers. The little Roman Catholic chapel a short distance away suffered worse damage, as it was blown to the ground and wrecked.

The rector of St. Matthew's visited the Du Large Mission on the Sunday afternoon following the hurricane and conducted services of thanksgiving in the mission house, which was usable in spite of its displacement. A large bundle of clothing contributed by the Y. P. S. L. and others was distributed to the storm sufferers, some of whom had saved only the clothes they happened to be wearing. The next day Mrs. Anderson returned to



ST. MATTHEW'S CHURCH, HOUMA, LA.
After Hurricane of August 25th

magnificent live-oaks lining the church property had their leaves stripped and their branches twisted and broken.

Work was begun on clearing the debris and the repair of the building immediately. The bell which had fallen with the tower was set up on the ground and called the congregation to the services on Sunday. Temporary supports were placed under the parts of the roof left dangerously unsupported. The regular services and the Y. P. S. L. meeting were held on Sunday in the church building, as the damage was almost all at the west end.

The mission house on Bayou Du Large, twenty miles south of Houma, was also exposed to the full fury of the storm. The teacher, Mrs. F. C. Anderson, left the building in the afternoon with her little son just as the people in the neighborhood were leaving their homes and taking refuge in their boats. She succeeded in making her way by boat and automobile nearly to her home in Houma before the storm became too violent to face, but was obliged to take refuge for the night with

the mission house and re-opened the school. The mission school had opened for the fall session on August 15th with an attendance of about 26 children. The mission house serves the educational and spiritual needs of over one hundred people who live along the banks of Bayou Du Large and earn their livelihood by fishing for shrimp, oysters, turtles, and other varieties of sea food, by moss-picking and by trapping for fur bearing animals in the marshes. So eager are some of the parents that their children shall have the educational advantages denied to the older generation that one man built a gas-boat especially to carry the children to school. The boys themselves run the boat eight miles to the mission house every day, bringing the children of three families to school.

The number of persons in this parish (county) who have lost their lives in the hurricane has so far mounted to about twenty. So far as can be learned at present none of our Church folk is in the number of the lost. Some of the

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people of the Du Large Mission suffered the wreckage of their homes and the loss of their entire property.

The damage to the sugar plantations, sugar mills, and other property in the devastated area will certainly reach several millions of dollars and members of our Church have suffered very heavy property losses.

Work has already begun on the repair and restoration of St. Matthew's Church and of the rectory. As the members of the congregation had already incurred very heavy losses in the disasters suffered by the sugar industry for many successive years, the added burden of this calamity falls very heavily upon them.

TO RESUME MARYLAND CONVENTION SESSIONS

BALTIMORE, Md.—An adjourned session of the convention of the Diocese of Maryland will be called for some time in October for the purpose of completing the election of a bishop coadjutor of the diocese. Eighteen ballots were taken in the convention that closed March 11th without election. In keeping with the canon law of the diocese an opportunity will be given for additional nominations, and the balloting will begin with the nineteenth ballot. The delegates elected to the spring convention will sit in October.

The two leading candidates when the convention adjourned in the spring were the Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland, and the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church. On the eighteenth ballot Dr. Helfenstein had forty-two clerical and forty-six lay votes, and Dr. Birkhead had twenty-eight clerical and twenty-seven lay votes. Other candidates receiving votes were the Rev. Drs. Wyatt Brown, H. P. Almon Abbott, Arthur B. Kinsolving, and W. P. Dame.

Soon after the convention Dr. Birkhead suggested in a sermon the voluntary withdrawal of candidates, but to date there has been no announcement of any withdrawal.

PLANS FOR THE BISHOPS' CRUSADE

NEW YORK—The plans for the Bishops' Crusade, Bishop Darst, as chairman of the Commission on Evangelism, announces, include holding mass meetings and conferences in one or more central points in every diocese in the Church for a six-day period during Epiphany, 1927. These mass meetings and conferences in each place are to be conducted by two Crusaders selected by the National Commission on Evangelism.

The preparation for the actual Crusade week in each diocese will be in charge of the diocesan Commission on Evangelism, which will be asked to use the Advent period for such preparation. This preparation is to include conferences for clergy and laity, special sermons on Sundays, quiet days with women of the diocese, the training of clergymen and laymen for the follow-up work.

The follow-up work, to come immediately after the six-day Crusade in each diocese, will also be in charge of the diocesan Commission on Evangelism, and it is hoped that it will take the form of a six-day Crusade conducted by the diocesan clergymen and laymen in every parish and mission in the diocese. The members of the National Commission are especially anxious that the message of the Crusade

be carried to the most remote rural section in every diocese, for the purpose of the Bishops' Crusade will not have been accomplished if the effort is confined to the large cities in each diocese.

Bishop Darst also announces that through the courteous cooperation of the Brotherhood of St. Andrew, Mr. Leon C. Palmer, one of the field secretaries of the Brotherhood, has been secured as executive secretary of the Commission and will be in charge of its office in Washington after September 15th.

Mr. Palmer is a native of Fairport, N. Y., but has lived chiefly in Alabama. He is a graduate (B.A.) of the University of the South, and also (B.D.) of the Theological Department, the latter work taken purely as preparation for work in religious education, not for Orders. He has worked twenty years for the Sunday School Association in Alabama and South Carolina. For the past two years he has been field secretary for the Brotherhood of St. Andrew, by whom he is loaned to the Commission on Evangelism.

The Rev. W. J. Loaring Clark, D.D., has through the courteous cooperation of the Bishop and the Field Department been released from his duties as general missionary for a few months in order that he may give his time to the field work of the Commission.

SEWANEE SUMMER SCHOOL

SEWANEE, TENN.—The Sewanee Summer Training School closed its 1926 session on the night of August 24th, having had the most successful year in the seventeen years that it has been running, with 574 attending. Of these, 379 were full time students registered for class work and the remainder were members of the faculty and staff and visitors who came for shorter periods.

The faculty and staff numbered 50, among whom may be noted Mr. Lewis B. Franklin, the Rev. W. J. Loaring Clark, Miss Mabel Lee Cooper of the National Council, the Rev. Burton Scott Easton of the General Theological Seminary, Bishops Gailor of Tennessee, Green of Mississippi, Quin of Texas, and Moreland of Sacramento. On the faculty were the provincial staff of the Province of Sewanee including the Rev. Gardiner L. Tucker, the Rev. H. W. Starr, Mr. L. C. Palmer, Miss Annier Morton Stout, and the Rev. Lewis N. Taylor, leaders in young people's work as the Rev. Karl M. Block and Miss Clarice Lambright, such social service leaders as the Rev. R. Cary Montague, Prof. George Croft Williams, Miss Christine Boylston, and the Rev. Bertram E. Brown, and a large number of leaders of the Church's work in education, missions, social service, evangelism.

The Rev. J. S. Bunting of St. Louis was the director of the School of the Prophets and was ably assisted by the Rev. C. F. Blaisdell, D.D. Dr. Finney, Dr. Wells, and Chaplain Osborne of the University of the South were included in the faculty. Mrs. John R. Wheeler was in charge of the Department of Women's Organizations. The Rev. Merceir P. Logan, D.D., Dean of DuBose School, Monteagle, Tenn., was president of the school.

The courses offered numbered 52, of which 35 were connected with Religious Education. In addition to the class work of the morning periods there were many series of conferences on special subjects, sermons, addresses, evening programs, and inspirational meetings.

At the meeting on the last night an address was made by the Rev. Burton Scott

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Easton of the General Theological Seminary. Dr. Easton indorsed the appeal made by the dean of the Department of Religious Education, that the students in the classes of the school should by all means pass the examinations in their subjects and receive credits therefor. He said that the Church needed workers who had adequate knowledge of Christian truth and especially a knowledge of the Holy Bible. He said that one of the weaknesses of the Episcopal Church was that its people did not know the Bible well.

At the conclusion of the final meeting Dr. Logan, president, announced the officers who would have charge of the Sewanee Training School of 1927 as follows:

- Rev. Mercer P. Logan, D.D., president.
 Rt. Rev. F. A. Juhan, D.D., Bishop of Florida, director of Young People's Division.
 Rt. Rev. Wm. M. Green, D.D., Bishop of Mississippi, director of Adult Division.

FOND DU LAC CLERGY CONFERENCE

RHINELANDER, WIS.—The fourth annual conference of clergy, wardens, and vestrymen of the Diocese of Fond du Lac, together with the annual meeting of the diocesan Woman's Auxiliary, will meet here September 22nd and 23rd. The groups will join at all meals, at Evensong, and at the corporate Communion, and will hold one joint session for the discussion of missions.

The Rev. Benjamin T. Kemerer will be present as the representative of the National Council, and will conduct a conference of the general Church program, 1926 to 1928. Solemn Evensong will be sung on the opening day, the Rt. Rev. Reginald H. Weller, D.D., Bishop of the diocese, officiating, and the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, preaching the sermon. Following the dinner, the Rev. Mr. Kemerer will speak on The Place of the Parish in the World, and Mr. C. F. Alden, president of the Manufacturers' National Bank of Racine, on A Layman's Place in his Parish. The sessions on the second day will be devoted primarily to discussion of work among men and boys.

"SEARCH FOR PEACE" SUPPLEMENT

SINCE THE PUBLICATION OF *The Search for Peace* on January 1, 1925, there have been many further developments along the lines suggested in that course of study. The United States has voted to enter the World Court; the Geneva Protocol has been rejected; the Locarno Agreement has been signed; the League of Nations has settled the war in the Balkans; the entrance of Germany into the League of Nations has been the cause of friction among the European powers; and internal conditions in both Mexico and China have given rise to serious international complications. Every leader presenting the course of study as outlined in *The Search for Peace* must take cognizance of these things. For the purpose of helping leaders who wish to present this course a four-page Supplement, for 1926, to *The Search for Peace* has been written by the author, Miss Laura F. Boyer, giving references to books and pamphlets which contain accounts of the world-happenings during the year 1925. A copy of this Supplement will be enclosed in every copy of *The Search for Peace* without extra charge. Order from the Bookstore, 281 Fourth Ave., New York. The book is 25 cents per copy.

AN ACTIVE COUNTRY PARISH

ROANOKE, VA.—One of the most unusual charges in the Diocese of Southwestern Virginia is Nelson Parish, which embraces nearly all of Nelson County and includes three churches—Trinity at Arrington, Grace at Massie's Mill, and Christ at Norwood. The Rev. Frank Mezick has been the rector here since 1902, and rarely is it possible to find a man and his work better fitted to each other. Nearly a quarter of a century he has been here, and seems each year to make even more lasting the place he holds in the hearts of his own people and those of other communions in the neighborhood.

There have been a good many activities in the parish during the summer just past. The Nelson County Sunday School Convention was held in Trinity Church on June 1st. This is an inter-denominational meeting at which are represented all of the white Sunday schools in the county. About a hundred delegates were present, in addition to a number of the members of Trinity Sunday school, which entertained the convention. A number of interesting questions were discussed and much valuable help and many good suggestions offered in regard to Sunday school work. Lunch was served under the trees and the social hour was voted a great success by all present, bringing closer together the Christians of all denominations in the community.

From July 28th to August 1st, a mission was held at Grace Church, the Rev. Thomas Moore Browne of St. John's, Lynchburg, being the preacher. The services were well attended, the sermons were excellent and it is felt that much good will result.

A week later the Rev. Frank Cox, of Ascension Memorial Church, New York City, conducted a mission at Christ Church. Notwithstanding intense heat, the church was crowded every night and the services made a deep impression upon the people.

It is the custom in Nelson Parish to hold a parish picnic in connection with Bishop Jett's official visitation during August of each year. It so happened that this year the picnic and "Parish Day" were held together at Trinity and it was a most enjoyable occasion, in which the members of all three churches participated. The Bishop visited Christ Church at Norwood, Sunday morning, August 22nd, Trinity Church at Arrington Sunday afternoon, and Grace Church at Massie's Mill Monday evening.

HOLY TRINITY CHURCH, PONCE, PORTO RICO

QUEEN VICTORIA made a request to the Spanish Crown in 1869 that her subjects on the island of Porto Rico, then under Spanish domain, be allowed freedom of worship in a church of their own. Accordingly, a little group of foreign residents met in Ponce, Porto Rico, to plan for its erection. They ordered a portable church from Liverpool, the first non-Roman church in Spanish possessions. This was of wood and ultimately succumbed, but only three years ago, to the ravages of climate and insects.

About two years ago the Rev. Philip D. Locke, starting work in Ponce, found no church building and his congregation crowded into the basement of the rectory. With untiring optimism he kept up the interest of both Porto Rican and American congregations, and also interested them in the people of a less fortunate

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section of the city. With funds gathered locally and a small gift from the Church Building Fund they established a little mission of St. Mary the Virgin. Meanwhile their efforts for a building for themselves have resulted in a beautiful little church recently consecrated.

It is built on the simple straight lines of Spanish architecture with a roof of old red Spanish tiles, and is surrounded by stately royal palms. The sanctuary is a memorial to the first Bishop of Porto Rico, Dr. Van Buren. A member of the building committee gave the pews of native mahogany; the nurses of St. Luke's Hospital, Ponce, gave a fountain which stands between the church and the cloister. Spanish wrought iron lighting fixtures and floor candle sticks, two bells, three stained glass windows, the pulpit and other chancel furniture to be made of native cedar or mahogany, have been given by friends of the congregation. Anyone desiring to have a share in the lovely place might still provide a simple pipe organ, as one is needed, if it has not already been provided, to relieve the poor little wheezing reed organ hitherto in use, also perhaps to relieve the ears of the congregation.

POOR RICH MAN

THE RT. REV. H. M. THOMPSON, D.D., LL.D., second Bishop of Mississippi (1883-1902), told the following story of Father Benson, which is reprinted in the *Holy Cross Magazine*.

One of the two or three enormously and absurdly rich men in America, long since departed, once said to Bishop Thompson: "I envy you." "Envy me?" asked Bishop Thompson. "Yes," said the multi-millionaire, "you are a free man, your own master . . . and I am like a blind horse, tramping the same monotonous path round the safe that contains my deeds and securities."

In the kindness of his heart Bishop Thompson offered to relieve him at once of some part of his trouble and to help him bear his burden like a Christian brother. The Bishop told him exactly where \$5,000,000 would found a university to do enormous good and make his name a blessing forever; where another \$1,000,000 would endow ten missionary bishoprics; where \$2,000,000 more would build one creditable cathedral and \$5,000,000 another; and \$10,000,000 would be invested so as to relieve the missionary committee from stress and anxiety and then \$5,000,000 more could be soundly invested so as to produce a respectable sum toward the instruction and Christianizing of more than 7,000,000 Negroes. This would not have relieved him entirely; indeed, of only a fraction of his load. "He would still have been struggling under a burden that would have crushed me," said Bishop Thompson. "You may be surprised but it is nevertheless the fact that he politely but peremptorily declined my kind proposal and groaned under the load until it crushed him and left it just as heavy for his son to sweat under until he is dead too."

IT HAS BEEN pointed out that five living bishops have worked in the parish church of All Saints', Poplar, London—Dr. Chandler, sometime Bishop of Bloemfontein; Dr. Le Fanu, Bishop Coadjutor of Brisbane; the Bishop of Stepney, the Bishop of Kobe, and the Bishop of Riverina. Can any other parish equal this record?

+ Necrology +

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

HENRY JUSTUS BROWN, PRIEST

HOUSTON, TEX.—In the death of the Rev. Henry Justus Brown, which occurred in New Orleans, August 14th, the Diocese of Texas loses its senior priest and one of the three remaining priests who had received ordination at the hands of the venerable Bishop Gregg.

Fr. Brown was born in Lynchburg, Va., March 10, 1846, the son of Henry Justus Brown and Lucy Claiborne Duval Brown. He received his academic training at Hope College and later at Rutherford University, receiving his doctorate of Divinity from the latter institution in 1898. He graduated from the Virginia Theological School, being a senior there when the present Bishop of Texas, the Rt. Rev. George Herbert Kinsolving, entered as a student.

Fr. Brown received deacon's orders in Virginia in 1873 and, coming to Texas, was ordained to the priesthood by Bishop Gregg in 1876. He served as the first rector of Trinity parish, Houston, being at the same time priest-in-charge of St. Mary's Church, Houston. Later he served as priest-in-charge of several parishes and missions in the diocese, where he was greatly beloved by the people. Since his retirement in 1920, Fr. Brown has taken occasional services in the Diocese of Texas, and has done considerable supply work in the Diocese of Louisiana, where he served between rectorships in Grace Church, Monroe, St. George's, New Orleans, and at times in Christ Church Cathedral, New Orleans, in the absence of the Dean.

Fr. Brown was known as a beautiful and cultured preacher, a devoted pastor and friend. He read the services of the Church with marked impressiveness and was a consecrated priest. He was supplying Christ Church Cathedral, New Orleans, at the time of his death, which came suddenly.

In 1875 he married Miss Julia St. Aubert Markham, of Huntsville, Tex., by whom he is survived, together with a daughter, Miss Lucy, and a son, Henry Brown, Jr.

Burial was in Huntsville, Tex., the office being taken by the Rev. Edward Farland Hayward, rector of Grace Church, Monroe, La., an intimate friend of Fr. Brown in his later years.

JOHN USBORNE, PRIEST

HONOLULU, T. H.—On Monday, August 23d, there passed to his great reward the Rev. John Osborne, who for nearly thirty years had been connected with the Church's work in the Missionary District of Honolulu. His death came after an illness of some months, at the age of eighty-four. He was buried from St. Andrew's Cathedral, Bishop LaMothe taking the service assisted by Bishop Restarick, August 24th, six priests acting as pallbearers.

The Rev. John Osborne was a Canadian by birth. He was ordained by the Bishop of Toronto at the age of forty-six, coming into the ministry from business life. His first visit to Honolulu was as locum tenens for the Rev. Alex Mackintosh, priest-in-charge of the second congrega-

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tion worshipping in St. Andrew's Cathedral. In 1897 he was invited by Bishop Willis to come to work permanently at the Cathedral, which he did. Shortly after his arrival he started building what was then to be known as St. Clement's Chapel in the Makiki district. At this time he was the occupant of the Canonry of Iolani in the Cathedral. This he resigned later. When the Church's work was taken over by the American Church under the guidance of the late Bishop Nichols of California, he was recognized as rector of St. Clement's parish. He was later again made a Canon of the Cathedral by Bishop Restarick. In 1917, owing to failing health, he resigned from active work at St. Clement's and was elected rector emeritus.

L. Q. RAWSON

CLEVELAND, OHIO—The Church of the Ascension, Lakewood, has lost an almost indispensable man in the death of Mr. L. Q. Rawson, who has been a long time vestryman and at times senior warden. Mr. Rawson was a lawyer of fine ability, and was twice named for judge. He was on the faculty of the Cleveland Law School. Insurance law being his specialty, he organized the Cleveland Life Insurance Co. and was its secretary. Besides being president of the Chamber of Industry, he was connected with many other organizations, and his death awakened much regret throughout the whole city.

JOHN ROGERS, U. S. N.

WASHINGTON, D. C.—The funeral service for Commander John Rogers, U. S. N., who was killed recently in Philadelphia in an airplane accident, was taken in Arlington Cemetery, August 31st, by Chaplain Dickens, U. S. N., and Canon Bohanan, of Washington Cathedral. Full military honors were accorded this officer, who was one of the most distinguished in the naval flying service. Gathered at the grave were Rear Admiral John Rogers, the last of the line of John Rogerses who have served the United States Navy since the days of John Paul Jones, and father of Commander Rogers, Mrs. Rogers, his mother, and high officers of the Navy, the Army, and the Marine Corps. During the procession to the grave, naval airplanes flew overhead in blank file formation, the flyers' symbol that one of their number is missing.

Commander Rogers was of a distinguished Maryland family, distinguished both in the Navy and in the councils of the Church.

THE CHURCH AND THE FLAG

"WHEN I WAS a lad of fourteen in a Boys' Brigade in England," said a man to Bishop Remington in Eastern Oregon, "our army chaplain held a drumhead service for us. During his talk he pointed to the Union Jack and said, 'Remember, boys, wherever that flag flies you will always find the services of the Church of England, and can receive her sacraments.' I thought the same was true of the Stars and Stripes, but I have been in this country fourteen years and have never had Holy Communion in that time." This remark, says the *Young Churchman*, led to a service next morning with some other ranch people, and has since led to the beginning of a church in that place.

NEWS IN BRIEF

MASSACHUSETTS—Grace Church parish, Salem, will have a new church building completed within the next twelve months in place of the present one, which is being torn down. The building being demolished was consecrated in 1859. The Rev. Howard R. Weir has been rector of the parish since 1917.—The Rt. Rev. Frank Hale Touret, D.D., will assume rectorship of the Church of the Good Shepherd, Waban, on October 1st. On October 1st also, the Rev. Dr. Philemon Sturges will come to the Cathedral Church of St. Paul, Boston, as the new vicar.—The Rev. Phillips E. Osgood, of Minneapolis, brought to a close his second summer of special preaching in Emmanuel Church, Boston, on August 29th.

SOUTHWESTERN VIRGINIA—It is felt that much good has been accomplished in the diocese by the holding of conferences at a number of points during August. These conferences, which were conducted under the leadership of the Department of Religious Education, were known as "Parish Days" and in most places were very well attended. The points at which these were held were carefully selected and in nearly every instance there were a number of representatives from neighboring parishes as well as visitors from more distant points. In this way it was possible to reach on each occasion a number of people outside the local congregations. At these conferences different speakers described the work of the various departments of the Executive Board and the National Council.

SPRINGFIELD—The Diocese of Springfield is making plans for its annual conference of the clergy to be held at St. Paul's Parish House, Springfield, Monday and Tuesday, October 4th and 5th. The leader this year will be the Rev. B. H. Reinheimer, executive secretary of the Diocese of Southern Ohio.—The Rev. F. B. Bartlett, one of the general secretaries of the national Field Department of the Church, will give eight days of his time to the diocese, beginning October 31st. Arrangements are being made by Fr. Wilson, chairman of the Field Department, for Mr. Bartlett to meet with the vestries of as many of the parishes as can be arranged for.—One of the engagements of the Bishop of London in connection with his visit to the United States is at the University of Illinois, where the Bishop is to be on the evening of Tuesday, October 5th. This will afford the Bishop an opportunity to see the beautiful and inspiring new university chapel now being erected by the Church people of the three dioceses in Illinois, and of which the Rev. John Mitchel Page is chaplain.—St. Luke's Church, Springfield, one of the two colored congregations in the diocese, has just had a new roof placed upon the church and rectory, due to the energy and devoted leadership of the priest-in-charge, the Rev. D. E. Johnson, D.D.—Christ Church, Carlyle, one of the missions under the care of the Rev. Robert Y. Barber, has everything in readiness for the opening of its Church school in September. Carlyle is one of the older missions in the diocese. It has not been over-active in recent years, but things are changed now and it is perhaps slowly but surely waking up and finding its place of usefulness along with every other parish and mission in the southern end of the diocese. Today every parish and mission in the Archdiocese of Cairo is regularly ministered to and active in good works.—That part of the university chapel at Champaign for which the Bishop signed the contract last December is practically finished and will soon be ready for occupancy. The drive for funds within the diocese to complete the building has not yet been completed, but the Bishop has recently announced that with the opening of the fall work renewed efforts shall be made to complete the fund. Now that the job has been undertaken, the Bishop is determined it shall be completed and he has set as the time for completion the third Sunday in October, the 17th, at which time he hopes to have a thanksgiving service throughout the diocese.

THE YOUNG PEOPLE of the Church in Texas are doing a fine thing through the Church Periodical Club. In several dioceses, notably Texas, Southern Ohio, and Olympia, there has been active coöperation in local Periodical Club work. Now the Y. P. S. L. in Texas has undertaken to help build up a library at St. James' High School for Boys, in Wuhu, China, District of Anking. The plan is for each parish league to give the price of a book, and sign the bookplate to be placed in it.

The Texas League has invited the other diocesan leagues to join the effort so that this library for high school boys in China will be the gift of the young people of the Church in America.

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Dr. Wilfred T. Grenfell is having a year of rest and hospital study. While he is away from the north, the Grenfell Association, however, are busy. They are planning a new fireproof, well equipped hospital to replace the old one built twenty-five years ago at St. Anthony, Labrador. They hope to have it ready for Dr. Grenfell on his return.

BIG HELL and Little Hell are the attractive names of two sulphur springs in Japan, according to our mission quarterly, *The Church in Japan*. O Jigoku and Ko Jigoku are the Japanese names, if anyone finds them useful.

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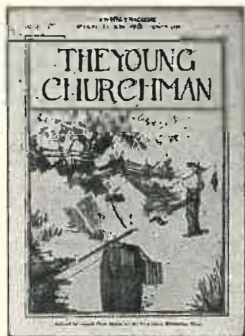
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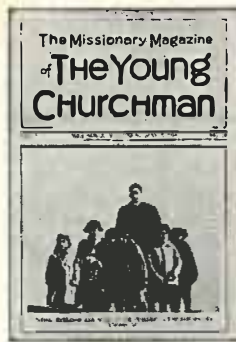
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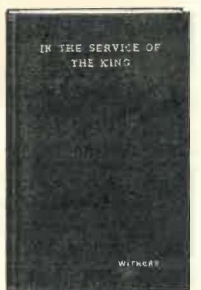
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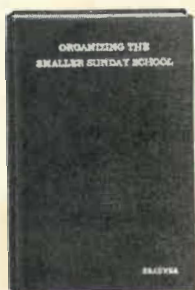
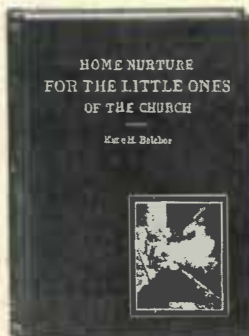
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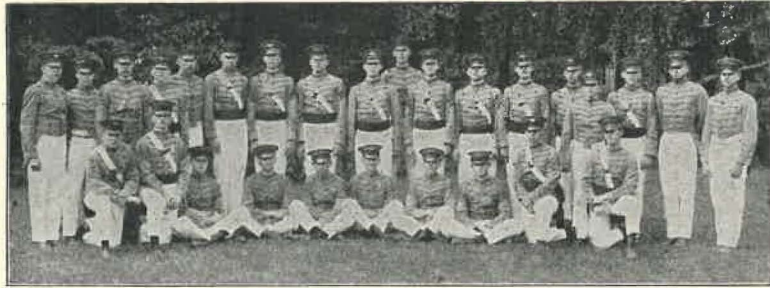
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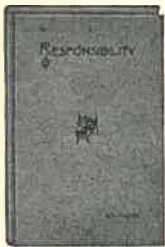
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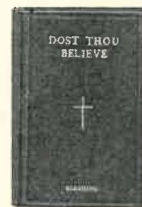
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HOLY WEDLOCK

The newly revised Marriage Service
with Certificate, etc.

CONTENTS INCLUDE:



First. The Marriage Service as revised, rubricated, and the Letter-press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled, "Bridal Party."
This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

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