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MILWAUKEE, WISCONSIN, SEPTEMBER 4, 1926

No. 19

Labor Sunday Message

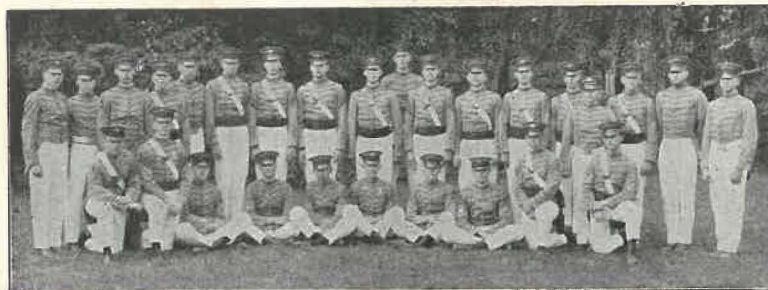
PREPARED BY THE FEDERAL COUNCIL COMMISSION
ON THE CHURCH AND SOCIAL SERVICE

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

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THE RADIO has not yet become so commonplace to listeners-in fail to be impressed with this marvelous invention which has added so much to their daily living. They may enjoy various kinds of entertainments. They may be the recipients of all sorts and kinds of valuable information. They may be stirred by the words of some gifted orator uplifted by a well-ordered and reverent religious service, as they occupy a passive rather than an active position, listeners-in often fail to be impressed with a fact which even more important and essential than the radio. And that there are persons who furnish the entertainment, impart information, speak the words, and conduct the services will have been broadcast.

There are a certain number of mechanical stations, there are an infinite number of personal stations. Every one who has something to give to the fund of common happiness, something to add to the fund of human knowledge, something to enrich the fund of common inspiration is in such a position. The range of his personal broadcast is the sphere of his personal influence.—*The Ascension Herald.*



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VOL. LXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 4, 1926

No. 19

EDITORIALS & COMMENTS

Labor Sunday Message*

(Prepared by the Federal Council Commission on the Church and Social Service)

WE come to another Labor Sunday after a year scarred by conflict. We are reminded again that there can be no lasting peace in the industrial relations of America until we have a new spirit of goodwill; a legislative and executive leadership consistently concerned for economic tranquillity based on social justice; a body of socially intelligent citizens who will demand and support a better order; an ever larger number of leaders in industrial management who will think in terms of the larger profit which includes all human life; and labor leadership dominated by a larger willingness to think constructively in terms of the whole economic life. These things we must have if our age is to be saved from a tedious repetition of suicidal conflict in industry.

SIGNS OF PROGRESS

There are grounds for hope in the present industrial situation. Forces are in evidence in management and labor which carry heartening courage to all whose concern is for the welfare and lasting prosperity of America. A new leadership in industrial management is appearing which is increasingly promising. The men who are coming to positions of responsible power in the industrial life of the nation, who reveal social insight and concern and give evidence of minds elastic and eager, promise much. Men of large personal capacity and social devotion are also coming in ever-increasing numbers to positions of power in the ranks of organized labor. This leadership augurs well for the future industrial peace of the United States.

The churches rejoice in the lengthening list of employers who through various types of industrial experiment are building new paths for goodwill. We watch with interest all attempts to secure a genuinely democratic basis for the relations between management and labor. On the other hand, we regret the fact that there are corporations which have failed to respond to the changing currents of the time; which are content with a competitive scale of wages which falls below the minimum required for a reasonable standpoint of health and decency; and many which still exploit the labor of children and women, seek to abrogate the constitutional rights of free speech and assemblage

during industrial conflict, and employ espionage in the ranks of their workers.

We urge upon the members of our churches throughout the country a continuous and earnest interest in all forward looking industrial experiments to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long, hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employe representation to the fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management the largest co-operation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful of the fact that there are distinct areas in which the interests of labor and capital are divergent as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the spirit of intelligent and constructive coöperation.

We find hope in the great impetus of the movement for workers' education. On the side of management, we find an increasing disposition to make the workers acquainted with relevant facts of the business. On the side of labor, we find a growing disposition to push the study of economics and other subjects to secure a more intelligent background and a more effective equipment to participate in industrial management.

*In the space usually devoted to an editorial leader, we are printing this Labor Sunday Message, which the Commission on the Church and Social Service of the Federal Council of Churches asks the religious press to circulate at this time. It is possible that some of our clergy may care to read it in place of a sermon, on Labor Sunday. On subjects so highly debatable as those pertaining to Labor relations it would be scarcely possible that a Message of this sort could be so written that every sentence should express the individual conviction of each person who might read it; yet on the whole we believe this Message to be substantially that which Churchmen generally would wish to express in connection with the serious thought of Labor Day and of the preceding Sunday.—EDITOR, L. C.

The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of this movement and the largest co-operation in making it thoroughly effective and helpful.

We find hope in the accelerated interest in the problem of waste. The Secretary of Commerce, and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor—all these are grappling earnestly with the problem of waste. We are fully aware that but a beginning has been made in the elimination of the wastes which are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involuntary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by conflicting interests. They will never be cured save by the recognition of a wider community of interest and by increasing the areas of coöperative effort.

SIGNIFICANCE OF GOOD MANAGEMENT

We would emphasize the necessity and the fundamental ethical significance of good management. There can be all goodwill and much charity; there can be faith in good works, and hope abounding; but if there is not good management, even goodwill comes to naught. The implications of this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production but also the economics and the spirit of each of the parties to industry. For labor it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the intent and psychological effects of all open shop drives in their many forms. For the public it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to sound social health until it attains industrial health. For all three parties it must mean a new sense of fair play, a new faith in the power of goodwill and intelligence to gain the mastery over rebellious ill will; faith in the possibility of a new scientific control over the economic factors of our common life; the larger application of the Christian insistence upon the supremacy of human values to the end that energy may be set free which will make possible an invincible spirit of coöperation between the men and women of labor and management and the public.

THE CHURCHES STAND COMMITTED

There are some things for which the churches stand committed in the industrial sphere. They stand for a reciprocity of service, and believe that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

The churches stand for the supremacy of service, rather than the profit motive, in the acquisition and use of property on the part of both labor and capital. An improvement in economic conditions can come through the application of scientific control to the

business of life, but there can be no lasting health unless new motives supplant the old. The churches refuse to believe that human nature is incapable of change. They believe that the leaven of a new mood is now at work, and take courage from the increasing number of men and women in positions of responsibility and trust on both sides of the pay roll who are living and working under the dominance of service motive. These are the grounds for their hope, and assurance for their faith.

The churches stand for the conception of ownership as a social trust. The fact of possession involves the obligation to use such possessions for the good of all. The man who seeks to secure a return from society without making an adequate contribution comes under the condemnation of the increasingly enlightened conscience of our time. The insistence upon personal rights must give way to the higher insistence upon social ends.

The churches stand for the safeguarding of young Child Labor in its technical industrial sense must be abolished, and the rights of the child protected. Laws are needed, but laws are not enough. The churches stand for a systematic building up of a body of legislative enactment which will prevent the exploitation of weakness and youth. They appeal for a widespread campaign of education of the people to the end that a determined public opinion may be created which will effectively support all reasonable means of accomplishing such protection.

The churches stand for the protection of the leisure of men and women. They hold the principle that workers should be insured freedom from employment one day in seven, and that hours of labor for all workers be reduced to a work day which leaves time and vitality for the larger interests of life and opportunity to grow in the appreciation of culture and beauty.

The churches stand for the effective organization of society to the end that the fullest opportunity for education and development may be put within the reach of the poorest and the least privileged. Only when shall we have a citizenry capable of building an economic order marked by reason and empowered common sense. They can set no higher goal than to work for an America which will provide the setting in which every child shall be a child of privilege.

A LIVING WAGE

The churches stand for the principle that the charge upon industry must be at least a minimum of a living wage. They know full well that this ideal will be reached by the passing of resolutions, nor by stirring up of any amount of unorganized and undiffused goodwill. Nevertheless they can never be content, nor cry "All's well," until they see the achievement of an intelligent control over our economic system which will make possible a living wage to every worker. They believe that the principle is sound, no matter what difficulties may be met in defining terms, or how long it takes for realization. The right to life must be the paramount right.

The churches stand for the principle that society should insure to the worker steadiness and adequacy of employment. As was said at the Universal Christian Conference on Life and Work, held at Stockholm, "The problem of unemployment must not be considered as unsolvable." The world has work for every one who will work, and the churches believe that there is sufficient intelligence in America finally to end unemployment, and meanwhile to give security to the workers through forms of insurance. Here again hope lies

the scientific service of good management engineering, undergirt with intelligent public concern and action.

The churches stand for the right of men to organize for the protection of their own interests and for the promotion of more effective and constructive coöperation in production. They stand for this right on the part of management and of labor. All drives against this right are drives against the interests of society. They believe that any attempt to break labor unions which are seeking to function fairly; or to prevent the organization of labor with representatives of their own choosing, will prove not only ineffective but productive of increased ill will and of new cleavages difficult to heal. They believe it the duty as well as the right of labor to build strongly and well to the end that workers may collectively win a place of larger dignity and a more democratic share in the shaping of their own conditions.

We appeal to the rank and file of the labor movement of America that they make a re-appraisal of their task, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the American Federation of Labor:

"Conditions and states of mind . . . stand in the way of the coöperation which labor leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of coöperation to both parties appear. Progress toward these things requires the education of management and the education of employes. It means we must learn the spirit and methods of working together, which are not things that can be learned by precept or formula, but must be evolved out of the process itself. Let not one of us be deceived as to the difficulties of the undertaking; but, on the contrary, the benefits and advantages to be gained are worth all the difficulties and the perplexities that are required for the achievement. Labor stands ready and willing to do its part."

We appeal to the directors of industry, to all who through stock ownership or any other participation have a voice in determining the conduct of management, that they give new thought to the human factors involved in their particular business. We appeal for a new emphasis upon the need of understanding the feelings and the hopes of men, that the day when human beings are considered simply as cost-units in production may end.

We appeal to the public for new thought and study of the human issues which lie behind our industrial struggle. We appeal for a study of the question of coal and its human cost, of the human costs involved in every commodity which we require. We appeal for a study of all legislation which bears upon the social welfare of the nation, that our legislators may have intelligent backing in every legitimate effort to secure justice through law.

We appeal to the rank and file of the membership of our churches throughout America for consistent and earnest study of the implications of the Gospel of Jesus in its bearings upon economic and industrial welfare. The church has a moral stake in industrial relations with their promise of good or their threat of ill. We appeal for a larger study of the social statements which have been adopted by our American churches and particularly for more first-hand studies of the results of actual experiments in the application of these principles in industrial relations.

We face the future with hope, but we must remember that there is nothing automatic about progress. Progress will not be won by wishing it, but by willing it, if our wills be directed toward true spiritual ideals and guided by scientific knowledge and energized common sense.

AND now come the publishers of *Who's Who in America* and ask us to warn the dear public not to invest "ten dollars in advance," or any other sum, for a "Who's Who in Dixie," or in Podunk, or in the world, or in Mars, or anywhere else concerning which the presumption is conveyed "Who's Who" by agents that the publishers of *Who's Who in America* are connected with the project.

Mr. Albert Nelson Marquis, editor of that most admirable volume, *Who's Who in America*, reports the following as a sample of many letters that he is receiving:

"A stranger called on me a day or two ago soliciting a subscription and write-up for a book called *Who's Who in Dixie*. He insisted that the publishers of *Who's Who in America* are sponsors for *Who's Who in Dixie*. I paid him Ten Dollars (*in advance*) and since doing so I have been wondering whether I have not been duped. Please let me know immediately whether you are the publishers of *Who's Who in Dixie*, or whether *Who's Who in America* is in any way connected with it."

"To all such inquiries," says Mr. Marquis, "we return an emphatic NO: and we wish to state in this public way that we are in no way responsible for, nor connected with, the so-called *Who's Who in Dixie* nor with any book or publication which does not plainly bear the imprint of A. N. Marquis & Company."

Phantom books of other names that have been sold for payments "strictly in advance" in recent years, according to Mr. Marquis, include *Who's Who in the East*, *Who's Who and Why*, *Who's Who in the World*, etc.

How easy it is to trap most of us on the side of our personal vanity! A "write-up" of our exalted selves, to be printed in a book alongside similar sketches of other great men just like us—who would not willingly pay ten dollars for such fame?

It is the same psychology that leads others of us to invest almost any sum to become a doctor of something or other, and be able to introduce a section of the alphabet after our names, and to look up when one calls, "Doctor."

Aren't we queer?

Well, there are excellent agents who couldn't possibly sell a lightning rod, a mouse-trap, or a cake of soap at the door, who will depart with pockets bulging with the ten dollar bills of the famous, who have signed subscriptions for a book to contain their eminent names and have paid for it in advance.

So, dear Whoses in Dixie, if you have invested ten dollars and are waiting to see the record of your greatness spread before you in all its glory, keep right on waiting; only, don't look to Mr. Marquis to deliver the volume to you.

Incidentally we may observe that money cannot buy the privilege of entry into the pages of *Who's Who in America*. It is one of the few volumes of contemporary biography in which names are selected for inclusion purely on their merits and no one pays for such inclusion. If you buy a copy of the book, you pay for the book, and that has nothing to do with the question of whether your name will be found among the names of the great and the near-great or not.

That is why, more than once in years that have passed, we have commended *Who's Who in America* as indispensable for any who have occasion to refer to current biographies.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

CONFIDENCE

September 5: *The Fourteenth Sunday After Trinity*

THE TROUBLED HEART

READ St. John 14:1-11.

MAN'S greatest enemy, according to a recent psychologist, is fear. He believes that it is the active cause of more disarrangement of normal living than any other factor. Those who are acquainted with the results of psycho-analysis know how common are phobias and inhibitions resultant from fear. Tansley says: "Fear is the great inhibitor of action, of dangerous action in the first instance, but when it is developed in great intensity, of all action." We do not, however, need to rely upon the psychologists for either the prevalence or the effects of fear. The evidence is at hand all about us. On all sides people are fearing something, acutely or in the form of apprehensions. The nervous tension of modern life increases both for the individual and society at large, and the tension is due less to work than to worry. People are worrying about health, education, social trends, financial stability, and God. Many people worry about nothing in particular, and they are worse off than the others. It is noteworthy that fear is more marked where religion has lost its hold.

September 6

BE NOT AFRAID

READ St. Matthew 14:22-32.

THE statement that fear increases as religion loses its hold receives the support of many opponents of religion, indirectly, and through their charge that religion's chief function is to lull people into confidence. With an exception taken to the word "lull," which overlooks the fact that religion, or at least the Christian religion, can give a good account of the bases of its confidence, the charge comes very near to being correct. It is the function of religion to beget assurance. Our Lord was fond of telling people not to be afraid, or to be of good cheer. He succeeded in a remarkable way in inspiring men with a feeling of calm and trust; He gave men the sense of peace. The incident upon the Lake of Galilee is typical of Jesus' whole ministry; it suggests not the least of Jesus' value for men today.

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

September 7

THE PRESENCE OF GOD

READ Isaiah 43:1-11.

THESE exquisite words were written for Israel's hope in a period of national anxiety. They express the confidence in God which runs through the whole of the Bible. Let us note just what that confidence is and is not. It is not the confidence that God exempts us from doubt, difficulty, or suffering, but it is the assurance that in all life's experience God is never far from us. "When thou passest through the waters, I will be with thee." One compares with that our Lord's mission of the disciples with the accompanying presence of the Holy Spirit, and with persecutions. We may be afraid of the individual experience, and shrink from its bitterness. The recoil from pain is instinctive. Insensitiveness to pain is only purchased at the cost of callousness. It is not, however, the individual experience that paralyses; it is the fear that it is part and parcel of a whole ruthless system of things in which there is neither spiritual meaning nor purpose. Pain makes us fear that there is no God, or that He is not morally considerate. A parent of a dead child—the victim of carelessness—said: "I could stand it if I were sure about God."

September 8

OUR FATHER

READ St. Matthew 6:25-32.

JESUS met the fear raised by the experience of suffering with a triumphant affirmation of the Fatherhood of God. The fate of the child lying dead raised no doubt in His mind as to God's goodness. He acknowledged the problem, but His assurance was fundamental. If God is Father, there is no Fear, but there can not be Fear. The mood of continual suffering must mean either that we do not believe in the God of our fathers or that we are incapable of applying our belief. The logical thing is fearful Christianity, for it is a contradiction in terms. "Why are ye fearful, O ye of little faith?" The only moral alternative to Christian confidence is Bertrand Russell's courageous ethic of despair: "So be it; it only remains for us to change our colors to the mast, and go down with the flag flying. A protest against things is but for a moment, but at least it shall be uncompromising. Whatever power there may be against us shall never hear us whining for mercy, nor cursing for spite."

September 9

CONFIDENCE IN THE FUTURE

READ St. John 14:18-31.

MR. RUSSELL'S resignation is manly. He has apprehended and trampled out his fears with good success. He has his own life in hand. One can not but confess, however, that his resignation involves a terrible indictment of the universe. He yielded to the suggestions of despair on the ground of the undoubted evil of the world, when there is equal evidence of good. "Death is not all of life." Contrast with his pessimism Jesus' calm assurance. He reckons with the spiritual forces in life which Mr. Russell's naturalism agrees to ignore, and bids men be fearless and at peace.

September 10

JESUS AND BEWILDERMENT

READ St. Luke 24:33-49.

THERE is something singularly pathetic in this incident. Imagine the high hopes which these men had entertained as they accompanied with Jesus for these three and a half years. And suddenly they had all been dashed to the ground. Their master had been crucified, and they were thrown into utter bewilderment—intellectual and spiritual. Yet they gathered together, and met at an old resort (the place, no doubt, where Jesus had often met with them, to share their sorrow and their fear). It was when they thus gathered, on the first day of the week, that Jesus stood 'in the midst' of them and said: "Peace be unto you." As it was then, it is now; He is 'in the midst of bewildered souls.' Some friend in whom your confidence has failed you. Your best endeavors and sacrificial service have been ill-requited, and have ended apparent failure. You are startled at the grave problems of life which press on all sides. These and such things are continuing to throw men and women into intellectual bewilderment; they are all 'at sea.' But Christ, too, is at sea, and He is coming to ride the storm."—*W. G. Scroggie.*

September 11

CONFIDENCE IN THE LOVE OF GOD

READ Romans 8:31-39.

WE have a fear of being alone. We anticipate loneliness when friends shall have passed from us. We shrink from death because it is a slipping from the known associations and the touch of kindred souls. Love has meant so much to us that is just the reason why there can be no terror in death for the Christian. Death is passing into the presence of God. God is Love. "Perfect love," says St. John, "casteth out all fear."

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT A RELIEF it was to read that magnificent speech of the American Ambassador to France, at the unveiling of a monument commemorating the first landing of our troops at St. Nazaire! Mr. Herrick is an old-fashioned American, with old-fashioned ideas of truth and fair play; and in the teeth of malignant misrepresentation, unhappy envy and jealousy, and base political scheming, he has been bold to utter plainly the principles which have governed American public action, never more clearly shown than in the years of the great war itself and after. I quote a significant passage:

"Americans now ask only that those who wish to judge us, if they can not come and study us at home, at least take the trouble to search the history of our international conduct in the last 150 years. If, during all that time, they find that we have been selfish, mean, or grasping; a bad neighbor or a lukewarm friend; if we have cringed before the strong, or ravished the weak; then confidence in our purposes is misplaced, and the faith we demand in our intentions must be refused; then, indeed, the American soldiers who landed at St. Nazaire, at Lorient, and Bordeaux had better have stayed at home.

"I do not believe that the verdict of history will be rendered in this sense. We look all other peoples today squarely and frankly in the face; proud of our unblemished record of fair dealing with all nations in the past, and calmly determined to continue this course in the future, we say to them, as Byron said to Tom Moore:

"Here's a tear for those that love me,
And a smile for those that hate;
And whatever sky's above me
Here's a heart for any fate."

And again:

"It is hard enough for any country to understand a near-by neighbor; it is more difficult still for Europeans to comprehend far-off America. We have at various times encountered their cold indifference, suffered from their lack of esteem, appreciated their enthusiasm, been happy in their praise, refused to resent their abuse. We acknowledge many of the mistakes which they lay at our door, but we have a right to enquire whether they were made with the desire to injure or humiliate other nations. We acknowledge that our faults may be numerous, but I find that as yet no one has suffered from them but ourselves."

And once more:

"As a nation we have always been retrospective, constantly critical of our own faults, eager to know the judgments of others. We are keenly sensitive to praise or blame, but we are far less penetrated with an invincible self-satisfaction than might appear from reading the flamboyant pronouncements of syndicated writers earning a profitable popularity with those who don't reflect."

Well said! There are too many Americans (though the number is small) who conceive that the proof of intellectuality or "broad-mindedness" is in railing at their own country for every conceivable alleged defect, from lack of culture to sordid motives for all conduct. And some of those have turned these cheap reproaches into revenue, like Sinclair Lewis, or Mencken, or Edgar Masters. No one can deny that among our hundred million and more there are all sorts: but the glaring absurdity of these malevolent dyspeptics is shown in their assumption that one type, and that the worst, is predominant. If a man naturally gravitates toward the bottom, his point of view will be affected by his tendency. But "babbitts" do not people our country; the *American Mercury* represents only an infinitesimal fraction of America in its collection of grotesques; and the death-list of Spoon River is, happily, altogether exceptional.

I heard a charming and widely traveled American woman catalogue the atrocities which had shocked her, committed by her fellow-countrymen aboard, as if to imply that those were the only sort of Americans that traveled. But, surely, she herself proved the contrary. The crude, or obstreperous, or boastful type is, beyond doubt, enough to make the judicious grieve: but because they stand out in memory is no reason for supposing them to be an overwhelming majority. On the contrary.

The present tempest of misrepresentation and obloquy in European newspapers and among some European politicians has its origin in the envy with which tax-burdened Europe

regards comparatively tax-free America. It is a sort of delirium. Debtors are proverbially bitter against creditors; and there is no way so sure to make an enemy of a friend as to do him a great service. When Voltaire heard of the abuse lavished upon him by some young man of letters, he said: "That is extraordinary; I never did him a favor!"

The Ambassador recalls to mind the boundless enthusiasm with which American participation in the war was greeted. He might have quoted the eloquent tribute of Clemenceau to the absolutely necessary supplies of men, food, munitions, and money, which came from America's boundless store. One can imagine the bitter reproaches which would have been poured out on us had we refused participation, refused loans, refused supplies. Because we did not refuse, those who profited by our bounty then, turn on us now with railing.

IT IS NOT FRANCE alone, but England: one lunatic M. P. asserts that unless American changes its debt policy (proposed, be it remembered, so far as England has to do with it, by Baldwin himself, now Premier) it will be evidence that we entered the war for mercenary motives and sold our services to the Allies!

Secretary Mellon's temperate summary of the whole case seems to leave nothing except an appeal *ad misericordiam*; and such appeals are not usually made to the accompaniment of curses. I summarize what he has said, in the words of a Philadelphia paper:

"The loans were not intended in any sense to be gifts. The Allies were aware of that when they borrowed the money, and every nation except Russia has recognized the debt and offered to pay. In the second place, the pre-armistice loans are not now in question; these have been practically cancelled, and the money now due us is for loans made after the armistice. In the third place, the claims of humanity have been fully considered by the wiping out of large amounts of principal and interest."

Mr. Mellon further states that "in effect, America has cancelled the obligations of France for all advances during the war."

With the survival of militarism among European nations, they might well consider what the result will be of this slanderous campaign against America. Can you imagine our country ever again making loans to assist a belligerent nation?

And when the delirium of bitterness expresses itself in slurs and sneers in English papers, and overt acts of violence against American travelers in France, one may well wonder at the endeavors of English public bodies to attract more American tourists. Last summer the columns of English journals contained many indignant protests about the indecent eagerness of American visitors to see England: hadn't they anything at home to see, and why should they fill up English trains, and obtrude their shell glasses, their nasal twangs, and their historic information upon peaceful English countrysides? they asked. On better consideration, the Americans were seen to pay for what they got, at least; and if they do not come, they do not pay, which is unpleasant. So perhaps their presence may be tolerated, even though the *Daily Mail* prints a leader with the heading: "USury", just to make them feel at home.

It is not by such methods that brotherly love continues.

WHAT WILL BECOME of the "smooth-browed youth" of our time? One sees the prevalence of a fashion for going bare-headed in all sorts of weather; and with that, as a consequence, foreheads wrinkled into painful knots from squinting into the bright sunshine. Those wrinkles tend to become permanent, so that what ought to be a painful symptom of advancing years is a premature possession of immaturity. The present-day fashions are in so many ways more sensible and seemly than those which have become outmoded, that this particular one is to be deplored for its folly. "Lifting the face" will be a poor remedy, I fear.

CHURCH SCHOOL SCHOLARSHIPS

BY J. SWINTON WHALEY

IT was during my trip across the continent in 1922, on my way to attend the General Convention at Portland, Ore., that I was deeply impressed with the vastness of our territory. A few years previously I had taken a tour through the New England states and the White Mountains; and being born in the South I was of course familiar with the Southern states and the gulf coast. Returning from the Pacific Coast, I, with some others, stopped off to visit Leland Stanford University.

A chance acquaintance with whom I was talking, while looking at the picture of the youth in whose memory this University was founded, turned to me with the remark: "He did more for the world in his death than he could have done in his life." I replied:

"With its great endowment, what could not this university do for America, if it gave a scholarship to one man of every state in the Union!"

The germ of this idea had long lain in my mind from hearing my father say after the Civil War that, if more men of the South had been educated, as he had been, in Northern Universities (my father was a graduate of both Harvard and Princeton) and more Northern men in Southern colleges, the great problems of our nation at that time would have been solved upon the hustings and not upon the battlefields.

I could not but be struck anew with the force of this idea during my survey of the great West and middle West. North, South, East, and West, with their many differing problems, born of environment, climate, geographical situation, etc., too far apart for mutual understanding without some such sympathetic relationship.

During the following summer at Sewanee when I attended a meeting of the board of trustees, I presented this idea tentatively to the members of the Associated Alumni. It met with unanimous approval, and was referred to the board of trustees. Here also it was favorably received, and was further referred to the Board of Regents. Thereupon the resolution was adopted that the University of the South should give one free scholarship to every state in the Union.

But here we faced the difficulty of having no room in which to house another student, and no means with which to erect a dormitory for these forty-eight boys. "It would take fifty thousand dollars to build your hall," objected some one. My reply was, "Would Sewanee ever have realized her vision had she waited for the money before making her plans?"

Therefore, it is in the spirit of praying, working, and knowing that the necessary means will be found that we await the realization of this great national dream of drawing together the youth of our broad country into a real and active understanding and comradeship.

Those who, like myself, know the history of this university, know that it was founded upon faith, a faith that persisted after all its plans and endowment had been swept away, a faith that bravely held to its charter of "A University founded for the good of the Nation" (granted in 1857) when nothing remained but its domain of a thousand acres in the Cumberland mountains. From these waste lands have grown in less than fifty years a university with buildings and equipment that represent an outlay of three or four millions. Truly, to go there as I did, a student, in 1879, and to go as I did last summer in 1925, and see the growth of these years, one can only say, "What hath God wrought!"

AT the last meeting of the board of trustees a special committee was appointed to take into consideration the raising of the funds to acquire the hall for the accommodation of forty-eight students. Toward this end we are now working.

At a meeting of the General Convention in New Orleans last October, this matter was brought up, and a resolution was passed authorizing the five Church colleges to grant a free scholarship to one man from every state in the union.

Here again the question of finance came up, and it was met with the same resolve, to expect its solution by the same Power that has heretofore solved all the Sewanee and the Church problems.

Just think what it will mean to our whole nation, to have the influence of these five great colleges—great, not in numbers or wealth, but in religious feeling, brotherly love, and

sympathetic good fellowship—radiating out into every carrying wherever it goes that loyalty to truth, to the ings of our Alma Mater (which become stronger and sacred as we grow older) and the spiritual power fostered by these universities to spread the "light that lighteth the world."

This influence is strengthened by the fact that our Church is the only Christian body in America that is national in scope, that every three years has an assembly that draws every part of our nation together into one coördinated whole. Why should we not hope in time to extend our scholarship plan to take in at least one man from every foreign mission throughout our whole territory of foreign missions, thus becoming more than nation-wide in its scope—world-wide?

We know that there must be many men and women in America today who are able and willing to help such a plan if it is properly presented to them. \$250,000 would give dormitories to these five colleges. Another \$250,000 would practically endow a scholarship for each one of the students.

With the example of such a national hall in each of the five Church colleges, is it not likely that eventually there would be an exchange of scholarships between the different state universities of the union?

This may be a dream, but nothing was ever yet done unless some one did not first dream the dream and see the way to it.

VOCATION TO THE LAY RELIGIOUS LIFE

BY GOUVERNEUR P. HANCE, SUPERIOR, S.B.B.

THE attention of men of all ages is directed to the Vocation to the Religious Life for laymen, and with this article, an introduction is given to unmarried men to give serious consideration to this vocation. The Church naturally and rightly directs attention to the priesthood, but there are many who are not called to the ministry who yet feel a desire to consecrate their lives in some especial way to God.

To such men, the Religious Life for laymen offers a wonderful opportunity; for to it a man can bring his enthusiasm, his talents, and energies in a way which is unique, consecrating them entirely to God, and living a life complete in every respect, and assuring himself of coöperation with God's work in the world for the speeding of Christ's Kingdom and the salvation of souls.

The requirements are few and simple. First, of course, comes a reasonable degree of health and an inclination to serve God in all things. Secondly, there must be an understanding of the permanent nature of the Religious Life—giving his whole life to God in faith and love. There is typically no age limit, excepting, of course, that a man must be proximate legal manhood, and must not be so aged as to be feeble. The standards of education are very broad; for, in the lay Religious Life, there are many ways of serving God on the side of the special province of learning.

As to the blessings of the life, they are measured on the one hand, by God's mercies on the one hand, and the capacity for sacrifice and service on the other. We feel that there are many men who may read these lines who have the requisites for a vocation to the Religious Life, but do not know there is an opportunity for service to God, while some of them, not knowing whither to turn to obtain information or counsel, may address the writer in care of St. Barnabas' House, the Lake, North East, Pa.

THE PRACTICE OF CHRISTIAN TOLERANCE

TOLERANCE is not so much a matter of the mind as it is of the heart. It has been said that there are those who are radical when they are young, and conservative when they are old, but always intolerant. It might be added that there are also those who, as the years go by, are conscious of a change in their convictions, but who are constantly interpreting and expressing these convictions in the light of a more and more appreciative understanding of another and opposite point of view. They maintain the attitude, and reveal the meaning of Christian tolerance. There are still others who have themselves frank and honest differences of opinion, especially in matters of religious belief and attachments. But, they made the discovery of a common ideal, shared a common experience, and been held together by the strong bonds of a common affection. They reap the full benefit, and experience the full happiness which comes from the daily practice of Christian tolerance.—*Rev. Edmund J. Cleveland.*

Crime, Criminals, and Religion

By the Rev. Albert C. Larned

Late Chaplain of Rhode Island State Institutions at Howard

EVER since the World War we have been fed daily by the newspapers with long accounts of crimes and criminals, "crime waves," and other such indigestible food. The mental sufferings of the War are still held accountable for our present large number of criminals, though many of them were too young to enlist, and the fact remains that England, which suffered far more than the United States, is at present closing up prisons no longer needed, while ours are more crowded than ever.

While undoubtedly a great deal of lawlessness is due to the Volstead Act and the many ineffectual attempts to enforce it, it is none the less true that the Eighteenth Amendment is responsible for the enormous decrease in habitual drunkenness, and the reduction of short sentences in houses of correction. In the state of Rhode Island the old house of correction, which prior to the prohibition act was generally filled to overflowing, has been closed altogether, and the small number of its inmates sent to the Providence county jail. Yet the appalling fact remains that the prisons of the land are crowded with men serving long sentences, showing clearly that crime has greatly increased during the past seven years.

Probably to most of the clergy the words "crime" and "criminals" represent moral transgression for which the sinner is doing penance. That this is so in many cases goes without saying, but that it does not cover the whole ground is obvious to any student of the subject. For what is crime? According to the eminent British criminologist, Dr. Charles Mercier,* crime may be described as the omission or commission of an act contrary to the law of the land, or more ideally as an act repugnant to the welfare of society. Judged by either standard it does not always follow that crime is sin, or that a criminal is a sinner on account of the act that he has performed, rather he may display the virtues of a saint by his open defiance of an unrighteous law. On the contrary the suicide, who has violated the laws of God, has not necessarily committed an act contrary to the law of the land or the welfare of society. Many sins of the flesh as fornication, legalized adultery, the prevention of child birth, are not regarded everywhere as crimes at all; while failure to turn on one's automobile lights at the proper time is a crime, and the perpetrator of it a criminal everywhere. The discrepancy in moral values between the civil code and the religious code is due to the separation of the Church and State, for in the old days of faith the judge and the bishop sat together on the same bench. Consequently it follows that in the eyes of the public a stigma rests upon the criminal which is not always justified; and conversely a great many persons who have never been to prison are in a much worse spiritual condition than are some criminals. I say "some criminals", for as the greater number of convictions are for breaking the Eighth Commandment, it follows that most criminals are also moral offenders.

As with sin in all its forms, so crime is the result of temptation. But unlike sin which the Catholic Church tells us is the result of the world, the flesh, and the devil, crime may be caused by a combination of circumstances which make it very difficult, and according to some criminologists quite impossible for the criminal to go straight. Heredity and environment are such important factors that they must be taken into account as of tremendous power. For it must not be forgotten that the punishment of sin rests on faith, while the punishment of crime is a grim reality, and the criminal thinks twice before he takes a chance of "getting away with it." Thus crime is committed as a result of overpowering temptation, due to a variety of causes—mental, moral, and physical.

CRIMINALS

ACCORDING to Dr. Charles Mercier, criminals are divided into three classes, *viz.*, habitual criminals, occasional criminals, and juvenile criminals. The learned criminologist maintains that the reformation of habitual criminals is impossible; of occasional criminals unnecessary; and of juvenile criminals possible. Thus Dr. Mercier believes all efforts to reform the habitual criminal is a waste of time, the unfortunate victim of unchangeable habits can never make good but is fit only for the prison or the insane asylum. That the answer of religion to this proposition is most emphatically No, we shall see later on; suffice it to say that a study of the work of the Salvation Army and Harold Bigby's book, *Twice Born Men*, might be profitable reading for some criminologists. But the question is full of difficulty, for it might well be asked "When does a juvenile criminal become an habitual criminal?" Obviously the answer cannot be the same in all cases, for it is entirely determined by various factors in the life of the criminal which vary in each according to circumstances.

Habitual criminals who are not insane, are probably the most difficult class of people in the world to deal with. They form habits of crime often not because they wish to do evil, but because they have a peculiar proclivity in that direction. Just as it is almost impossible to make a soldier into a civilian, or a sailor into a farmer, so a man who is an expert bank robber is not interested in petty thieving. Be he thief or robber, if he is an habitual criminal he regards the crime as his particular vocation in life. Thus evil habit becomes second nature to him, and in the struggle for existence for himself, or those dependent on him, he loses sight of moral values, and regards the whole question as a matter of daily bread or adventure.

Occasional criminals are those who occasionally commit crime, but so infrequently as not to be regarded as habitual criminals. As in their case the punishment is sufficient to prevent the repetition of crime their reformation is not necessary. We pass on then to consider the very common and exceedingly difficult class known as juvenile criminals.

Boys from seventeen to twenty-three years old form a large part of our penal population. In Rhode Island they are herded in with the old and hardened criminals, no segregation of the old from the young taking place. In many states the situation is far better in this respect. It happens that with us in Rhode Island, the young criminal forming his habits for life makes friends with convicts of long standing, and learns to admire the heroes of criminal life. Consequently on leaving the prison for his first offense, he applies the lessons he has learned from other convicts, and returning frequently for new offenses finally becomes an habitual criminal. How far hero worship, love of adventure, and an inordinate desire for the lime-light, fostered by the movies are responsible for the making of a convict, we have no means of finding out; but that they play an enormous part in the making of crime goes without saying. Another great factor is automobiles which have created crimes undreamed of by our grandfathers. Probably the majority of young offenders begin their criminal life with stealing a ride in a car with the honest intention of returning the automobile to the owner. Caught by the police they are sentenced after waiting four or five months in jail, for grand larceny; and after serving a sentence as convicts in the state prison, they come out worse than they went in. Not only have motor cars proved a fertile field for grand larceny, they have been the frequent cause of other crimes, aided by the cheap movies and the yellow press. On stretches of state roads in certain sections of rural Rhode Island parking is forbidden, and offenders are liable to prosecution by the state police. In one of our state institutions there is a group of about thirty

*Dr. Chas. Mercier, see his *Crime and Criminals*.

girls, most of them moral perverts, some under 16 years of age, the victims of criminal lust aided by modern ingenuity.

To deal with criminals society has instituted the police, the law courts, the jails, the prisons, and the reformatories. Jails and prisons are often spoken of as if they were interchangeable terms, but in reality they are quite distinct. A jail is a place of temporary confinement where a person is waiting trial or serving a sentence of a year or less. A prison is where the convict serves a sentence of more than a year. With us in Rhode Island the Providence county jail and the state prison are under one roof, but in different wings of the building. The men mingle together in work, and in the yard, but wear different uniforms, the "state men" in blue, and the others in gray.

So far as material conditions are concerned the prisons are as a rule vastly superior to the jails, the reason, of course, being that the guests of the former have taken their rooms for such a long period of time that the management is most anxious to see to their comfort. A long timer does not complain very much of material conditions but settles down to make the best of a bad situation.

In the mind of the public prisons exist for three purposes, *viz.*, (a) For the punishment of the criminal, (b) For the protection of society from the criminal, (c) For the reformation of the criminal. As a matter of fact the public is so much more interested in the second of these purposes for which prisons exist that the other two are rather lost sight of, particularly the last. The law of self-preservation demands the existence of penal institutions, but it is generally forgotten that the same law requires the reformation of the offender.

From what we have seen in regard to habitual and juvenile criminals it follows, on a strictly scientific basis, that the reformation of the former is impossible, and the latter possible in some cases. Granted this hypothesis it logically follows that if society is to be adequately protected, the habitual criminal regardless of his crime should be imprisoned for life—a situation which no state in the Union or any country in the world has ever contemplated! One hundred years ago the term habitual criminal as a class distinction was unknown. The offender was regarded as a moral outcast, and his punishment was considered the chief consideration. Today the point of view about criminals has considerably changed, and various theories about them as a class distinct by themselves have been propounded. Of these the most fantastic have been taught by the school of Lombroso, practically denying moral responsibility to the criminal, and placing all the blame on heredity. Of course heredity and environment are tremendous factors, but they cannot be held responsible for everything in criminal life, any more than in any other kind of life. Insanity, too, plays a large part, and temporary mental conditions due to physical causes have to be taken into consideration. All these factors combined with the very complicated conditions of modern life make the whole question one of great difficulty. But as in all departments of life, mental, moral, physical, and spiritual, the one solution lies in religion, so in the criminal problem the Christian priest, taking into due consideration the many factors that have been enumerated, will yet find the answer in the hearts of those who, like the Greeks of old coming to St. Andrew, said "Sir, we would see Jesus."

RELIGION

WHEN the offender is first brought into the county jail his pockets are searched, and he is asked certain questions, among them his religion. If he answers "Catholic" it is assumed that he is a subject of the Western patriarch, and he will find an unduly large representation of his communion in jail and in prison. If he answers "Protestant" he may be a Catholic Churchman, a Baptist, a Unitarian, or an agnostic. So thoroughly imbued is the American public with the claim of the Roman Church to the exclusive use of the term "Catholic", that in our federal and state institutions the Protestant Episcopal Church gets credit for the Reformation only.

So in our prisons the Anglican priest is the Protestant chaplain in charge of Church services for others than Roman Catholics, and administering the sacraments to Episcopal and Orthodox inmates, seizing opportunities to teach the Christian religion to the unchurched, saying Mass, and hearing confessions. While his religious duties are mostly what he chooses

to make them, the chaplain is regarded by the prisoners as a welfare officer who will do kind acts for them or not, according to his disposition. In such a position he is bound to be tumbled in over and over again by a large number of men who want to see what they can put over on the chaplain. Even when he is successful in well-deserving cases he knows that he wastes up much time to social service work which could be done as well by a layman. But worse than this condition is the fact that the prison with its large field of spiritual opportunities is often only one of the chaplain's many activities. In my own case I was chaplain of five other state institutions with the charge of a small parish as well. How under such conditions can one do more than scratch the surface of the prison problem?

The spiritual handling of criminals is a very difficult matter. When it is realized that the chaplain has to deal with a tally diseased cases, with apparently hopeless reprobates with degenerates, as well as a few normal and educated persons, the religious question is difficult indeed. Then, it must not be forgotten that the priest is dealing with seventy-five per cent of whom are steeped in deceit, seek to get away by lying whenever the occasion suits them. The average parish priest, used to hearing the confessions of normal people in parochial life, is certainly up against it when he hears penitents confessing sins which are common-place in prison. He must take for granted things in prison which he never finds in parish life, and he must not be too severe on the penitents. If he has had no training in this sort of thing can he do but blunder nobly? Better to blunder than to unshrive a soul truly penitent.

Some time ago the warden of the state prison said to me: "There are two kinds of chaplains who should never be allowed anything to do with prisoners. The first is the kind who thinks that all the men are hopelessly bad and one can do nothing for them. The second is the kind who regards the prisoners as angels. Of the two the latter is by far the worse." To find one's balance between two extremes is a difficult thing to do, for the chaplain naturally is inclined to be too sympathetic to the stories he hears, or too harsh toward the prisoners he continually sees. But the chaplain has a wonderful opportunity, for although the work is hard and depressing yet always are a few cases so well worth while that for them the chaplain rejoices that he has served in a ministry to prisoners. To help even a handful of well-deserving men, you know that there is no one else standing by to offer assistance, is to see manifested the divine mission of the Church as recorded in St. Matthew's gospel, "I was sick and ye visited Me."

NOTES BY THE WAY

THE EPISCOPAL CHURCH has much to offer men. Whether her position is understood, men respond to her invitation to enter in and partake of her life. As a result, thousands are found within the Church a great body of men and women who have come to her during later life, and who have come because of the conviction that she has something supremely valuable to offer them. The statistics of the Diocese of Colorado for the year of 1925 offer an interesting illustration of this.

Over one-half the total number of persons confirmed in the Diocese of Colorado during the past year were converts to the Church. The report shows the following totals:

Former connection unknown	173
Methodist	64
Presbyterian	36
Roman Catholic	23
Lutheran	19
Congregational	18
Christian	18
Baptist	12
Christian Japanese	2
No Church connection	1
Campbellite	1
Free Church of Wick	1

No doubt, if statistics from other dioceses were available the same trend would be apparent.

THEY SAY that the truth is not to be spoken at all times, which is the equivalent of saying that truth is an invalid, can only take the air in a closed carriage with a gentleman in a black coat on the box.—*Holmes.*

IF THOU art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

Missionary Policy

By the Rev. Thomas Jenkins, D.D.

General Missionary and Educational Secretary, Diocese of Oregon

AUTHORITY is from above, not from below; in the head, not in the feet.

This primary truth was recognized by the Church in America in 1835. In that year, through her General Convention, she made epoch-marking change in her missionary methods, which meant that thereafter the Church was to act in her corporate capacity, as a united whole. Initiative action henceforth was to issue from the head; authorized leadership was to advance the working area of the Church; the command of her Lord to "Go," was to be taken literally. Consciously this meant the adoption of a new missionary policy.

Prior to that date, her children living on the then wild frontiers of our land were compelled to ask for her services and ministrations, or to do without them. But now, the Church was to go out to serve her own and win the stranger, not to wait for them to come.

The immediate working out of this new policy is seen in the acts passed by this same General Convention, whereby Bishop Kemper was consecrated for service in the far-off Northwest territory; every baptized member of the Church was declared to be, *ipso facto*, a missionary; and provision was made for sending out missionary bishops, in advance of any call from the field for their services.

From that time on, however dim the vision at odd moments, the National Church has consistently acted on the general principle that it is her solemn obligation to "Go"; that the command involves the authority; and that authority to act demands assumption of the responsibility for action; while the entire nation is the field of enterprise. And one of the most practical as well as most significant results of this new policy is seen in that, today, every part of the American domain is assigned to the care of her bishops. Such was the ideal of the Church expressed by the convention of 1835: an ideal that required a full range of vision, a recovered sense of mission, and a commensurate national missionary policy.

This policy involves a vast responsibility to the Church as a whole and to each of her bishops in particular. Because, if the special area assigned to each bishop is to be his peculiar part of this national undertaking, it must involve his whole field and nothing less. He can not surrender a part of his responsibility nor ignore a section of his people. On the same principle he is obligated to see that every part of his jurisdiction is assigned to some cure of souls.

GENERAL CONVENTION, 1919

To make more effective this responsibility of the episcopate, the Church in 1919 provided that missionary bishops should no longer leave their districts to become itinerant money-raisers, and further protected the missionary treasury against special-pleading for routine tasks. By so doing the missionary bishop was freed to perform the duty for which he was set apart, that of extending the Church's ministration to the people over his entire field.

POLICY

The National Church, in developing a practical policy for herself, has by implication suggested one for each of her constituent parts. Under our constitution no diocese can function without a bishop. If a missionary episcopate becomes vacant another bishop is immediately assigned to its charge. If a diocese becomes vacant it becomes incumbent upon the standing committee to provide for the election of a successor. Thus the missionary policy of the National Church is justified.

But with the diocese, how does the work fare? The parish is under obligation to continue its services and, eventually, to elect a rector. But what of the rest? For there is no diocese without missionary territory.

METHODS OF WORK

In historical order there have appeared three well-tested methods of Church extension: (1) The Parish method, which

recognizes the freedom and responsibility of the local Church to extend itself into any unoccupied territory that may lie about it. (2) The Cathedral method, which recognizes the bishop as the source of all mission and the director of all missionary activity. (3) The Board or Department method, which imposes upon the diocese, through elected representatives, with the bishop, the responsibility for all initiative and direction in extending the Church's work.

None of these works very effectively by itself. A synthesis is the desideratum.

Given an average diocese, there are parishes whose rectors need more to do. And there are other parishes whose able laymen have little opportunity to express themselves in forms of service. Under our prevailing missionary system neither rector nor layman is free to go into the next towns and villages, to say nothing of the country-sides, to extend the arm of his parish's ministry. *This must be called a waste of spiritual capacities; and of all wastes this is the most disastrous.*

The Cathedral system is either obsolete, or has not arrived, in this country, to help us today in our extensive missionary enterprise. Our need would seem to be a combination of those methods in which both parish and missionary department would be free to use their spiritual forces for the strengthening of the stakes and the lengthening of the cords of God's kingdom. And this can be done where good will and missionary zeal dwell together and animate the diocesan field force.

The Department method alone is destructive to individual initiative. In any aggressive commercial institution the agent who discovers new business for his firm and fresh fields for expansion is regarded as successful. In the Church it is often otherwise, because no scheme has yet been devised whereby parish initiative is either encouraged or conserved. There are many clergy, I surmise, whom intellectual freedom has never bothered, but who really desire and need the freedom of enterprise—a clear field wherein to make adventure in the setting up of God's reign on earth. Such men have brooded over the prophet's song of resolve:

"For Zion's sake I will not hold my peace,
And for Jerusalem's sake I will not rest,
Until her righteousness go forth as brightness,
And her salvation as a lamp that burneth."

And such men believe literally that the Gospel not only contains the word GO, but really means it. To keep their own faith they must share it with others in ever enlarging spheres.

What is true of rectors is also true of missionary priests. Many have gone to seed, not of their fault alone, but for the want of outlet for their energies. And this is as true of the West as of the East. I have seen it, and not once only, therefore I speak of the things which I have not merely heard.

STRATEGY

On the theory of the monarchical episcopate, the bishop has the first and last word. And there are, at least have been, instances where this is true in practice. Said one of our national officers, "I have often read and heard of the monarchical episcopate, but I never saw it till this week when I attended the annual convention of ———." In fact, however, General Convention has provided for every bishop a council of advice, and those councils perform fruitful duty who place themselves at the service of their bishop by regular periodical meetings.

But more is needed generally than a council of advice is physically able to perform.

Call it what one will, there is needed in any diocese a group of men and women consecrated to the mission of the Church, whose duty it should be to survey the diocesan field with the view of putting the Church's ministry within the reach of every person therein. And where this is impossible of present realization, then to map out such policy as would provide for a consistent development of the work to that end, utilizing all

parochial and missionary forces as far as there is the will to serve.

Assuming that the bishop yearns to win all the people of his diocese to the allegiance of Christ through the Church, he would regard such a body of strategy not as invading his responsibility but as aiding him the better to discharge it.

SURVEY

The basis of interest being knowledge, an essential requirement in any diocese is a knowledge of itself, if it would serve the will of God with an informed mind.

Doubtless there are diocesan surveys, but I happen never to have seen one. I do know that wherever my lot has fallen there has not been any, and the missionary opportunities as well as mistaken ventures have been but little known and less understood.

If the Church in the past has been "drenched with self-regard," has it not been because she has not known the things that belonged to her peace? "Faith cometh by hearing," but a diocese can not induce faith in its mission unless it has knowledge of its opportunities and needs.

A bishop who surveyed his see city affirmed that he found more confirmed people outside than inside the Church. Personally my investigations and work in the rural field convince me of the vast opportunities for service awaiting the Church there, and the urgency of throwing herself into it. The Church is no "beautiful painted picture" in the country-side; she is simply no picture at all. Would that her awaking might be such as to give her no rest till America's villages and hamlets were made pleasant and Christian habitations!

A board of strategy with a comprehensive survey before it, kept fresh by changing conditions, would be ready at any time to give counsel both in the extension of the Church into new territory and the reforming of old projects on new lines.

A policy which blurs the vision and cools the affection toward small places and uncultured people is deadening to the spirit of the whole diocesan life. Bishops are apt, and diocesan missionary departments are sure, to be impatient of small numbers and people who can not substantially support the budget. This attitude is not born of Christ and it has cost the Church dearly. "A little one shall become a thousand," but not if its size is scorned.

THE BISHOPS' CRUSADE

The Bishops' Crusade has set us thinking. But unless it takes into account the need of new adventure into the heart of the open country and the almost boundless opportunity for missionary service among the children of our land, it will not be deserving of great success. The children are unspoiled and the rural folk untouched. Is it not infinitely more worth while to win a child who shall give his whole life in the service of the Master, and to preach the Gospel of the Church to those who have never heard it, than to strive by extraordinary devices to fan into flame those embers which have never been more than a smouldering mockery of true religion?

OUR STATUS

"The Episcopal Church is making but little growth in the far West. In fact, she reports a loss during the year 1925," so wrote the Dean of Faribault only recently. Severe indictment indeed in the light of the large investment of the National Council in this region! The Dean is not far wrong in this, as a perusal of the following table will show (Annual Reports):

	1910			1926		
	Population	Parishes and Missions	Clergy	Population	Parishes and Missions	Clergy
Idaho . . .	166,771	54	18	431,866	40	22
Olympia . . .	325,990	46	31	946,716	51	37
Oregon . . .	519,895	47	22	596,833	50	27
E. Oregon . . .	152,870	12	6	160,000	46	10
Spokane . . .	370,000	45	20	409,904	54	22
	1,535,526	204	97	2,545,320	241	118

With the Northwest I have a fuller acquaintance than with the West as a whole. If the indictment carries here, it is due, I think, to three causes:

MYOPIA

(1) *The absence of any far-seeing policy.* There has been too much thinking of the task as a hand-to-mouth engagement.

This is due in part no doubt to the lack of a broad knowledge of the field, which only a survey can supply. A new town does not by any means imply that the Church will be there a matter of course to minister to the stranger in his new, a it may be, strange home. For instance last year I held first service of our Church ever held in a little town which has been the home of a college for nearly fifty years, having now more than two thousand students annually. "Statistics covering nine years show that usually two-thirds of our clerics come from rural districts and small cities, a fact which makes work in these sections of unusual importance (Micou).

It is a strange phenomenon of our work in the Northwest that no diocese has any work among the foreign-born or Indians, except in two instances which the National Council supports. Nor are we doing any particular work in the logging or fishing camps. That opportunity has been before us evidenced by the extensive ministry to the foreign-born three or four other Christian bodies.

For rural work the policy of occupation should be as a rule the planting of the Church in the county seat as a place of influence and a center of propaganda. All roads which lead to the county seat also lead away from it. Where there is only one church in a county, to that church should the whole county be a parish. Men might respond to the romance of such a call to service.

SUPER-SUBSIDY

(2) This I believe would go far toward settling the question of financial support, the rock on which so much missionary work breaks. It is remarkable what untapped resources of encouragement and support our scattered Church possesses.

There are missions in the Northwest no stronger than there were twenty-five years ago which are still receiving missionary aid. And, having grown accustomed to it, they might resent change. The maintenance of such work absorbs much more than the appropriation than it can justly lay claim to. Other religious bodies have increased and grown up in self-support in many of these same places.

AN INDIGENOUS MINISTRY

(3) The Dean of Faribault believes the solution may be found in raising a new type of clergy—"if not born, at least reared, in the West." Why does the Diocese of Colorado "flourish and show substantial growth every year?" The Dean implies that Greeley answers the question. What makes the disparity of growth between the Church in Ohio and Indiana? I think the Bishops in Indiana might answer the question.

Since the number of native-born clergy in the West—the Northwest in particular—is so negligible it may be that the Dean has struck the source of our inefficiency. One hesitates to assess the reasons for the paucity of native-born priests; but I think the Church has been over-mystical. As an illustration: A friend of mine went to his bishop to invite him to speak to his son who was halting between the ministry and the army, advising the bishop that a military officer was already on the ground urging the boy in favor of the army. The reply my friend received was, "Brother, we must leave such things with the Lord." But the military officer did not leave it with the Lord. The boy is now at West Point. He was a native son, and an exceptionally fine specimen of western manhood. Oregon has one native-born and two other western trained, but English-born, priests out of a list of thirty. This proportion prevails very likely throughout the section.

A good many of these have come west when habits and attitudes are not likely to undergo great change.

Against this stands a very significant fact, one often overlooked, that the West has produced a stock of native-born people who know only their native environment. The eastern attitude is as alien to them as theirs is to the East.

Out of Olympia's list of forty-one clergy, twenty-three are either foreign-born or trained. Out of Oregon's list of thirty clergy, sixteen are foreign-born. This, too, probably represents the prevailing proportion.

The outstanding need of the Northwest would seem, at least to the writer, to be a clergy training-school, similar to that operated at Greeley by the Diocese of Colorado. Whether this need shall be supplied in the near future will depend

large measure upon the disposition of the bishops. Leadership rests where authority reposes.

CONCLUSION

It does not help a situation like ours to calculate with how little money we can manage to carry on. Our need is a policy reaching forward in its purpose into many years—a policy which considers all the factors of an expanding and sustaining Church.

The commercial West is consolidating its gains, while the Church lags a quarter century behind.

We have suffered these several years from over-much dependence and too little development of our own resources and powers.

“Forgetting the things that are behind,
And stretching forward to the things that are before,
I press on toward the goal.”

Given the vision of our marvelous opportunities and the will to serve, what others have done well this Church can do better.

“Go through, go through the gates;
Prepare ye the way of the Lord;
Cast up, cast up the highway;
Gather out the stones:
Lift up a standard for the people.”

DEATH OF A PHILIPPINE WORKER

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

THERE has lately passed away a faithful and devoted handmaid of the Church, Margaret Payson Waterman, for some time a missionary worker in the Philippine Islands, who did valuable linguistic as well as other work for the Mission there.

Margaret Waterman was among the earliest graduates of Wellesley College in its early and undeveloped days. She was baptized as a young woman, in 1881, in the old Church of the Advent on Bowdoin Street, in Boston. That was the beginning of her definite Church life, to which she was ever constant.

After some experience at the College Settlement in Rivington Street, New York, she became parish visitor in charge of the charitable and social work at the Church of the Ascension, in the early days of Dr. Percy Grant's rectorship. Here her gifts of sympathy with all in any kind of trouble or need had full opportunity. Later she became a resident of Denison House, Boston, then largely a college settlement among all sorts of people in the south end of the city. From this she was easily transferred to work at St. Stephen's Church, under Father Torbert and Brent. The latter she followed to the Philippines to take charge of the Church Settlement House in Manila. Later she was sent to Bontoc, in the mountains, where she spent what was probably the happiest period of her life, living almost alone among natives, delighting in the beauty of the scenery and in the unconventional life; gradually attracting children to her humble home and to the Church, and translating the liturgical Gospels and then the whole of St. Luke into the Igorot dialect, and compiling a grammar of the language.

After several years there she returned to America considerably broken in health; but the attraction of the work among the simple people did not allow her to settle down to anything in this country, and she returned as a volunteer to Sagada for another spell of work, carrying on her translations, now in Ilocano, and helping younger members of the staff, like the Sisters of St. Mary, in their studies. She was a good deal distressed at later developments at Sagada with which she could not honestly go along, though she remained loyal to the responsible clergy, and recognized that the services were such as appealed to the native people.

Returning finally to this country in 1924, with shattered health but with unimpaired zeal, she was anxious to find opportunities of service for which her attainments (of which she thought little) and experience fitted her, and was thankful to be invited to work with the Sisters of St. Margaret in their summer homes for mothers and children and at Trinity Mission, New York. It was at this last named place that her

final illness developed last winter, and she was taken to the Hospital for Women and Children, in Thirty-second Street, where she lay for several months in increasing weakness from anaemia, back of which probably was the Oriental disease of sprue. She was able to be moved in May to a private hospital in the neighborhood of her old home at Gorham, just outside of Portland, Maine, where she greatly enjoyed the country sights and sounds of birds and flowers and trees. There she passed away on July 12th, and was buried in the family lot at Gorham.

A gentle, loving, zealous soul, distrustful of herself, and perhaps finding it difficult to work with others, but unsparing in her self-sacrifice, may she rest in peace, and be prepared for perfect service in perfected life!

A TOURIST ON THE YUKON

CONCLUDING a delightful article in the *Alaskan Churchman*, Mildred H. Vernon, a tourist but also an intelligent Churchwoman, writes:

All the tourists appeared to be very much surprised to find such a modern institution (the Hudson Stuck Hospital) within the Arctic Circle, and it made my heart swell with pride to think that it was my Church that was doing this work and that possibly a fraction of my small contribution to the missions of the Church had helped at Fort Yukon . . .

In conclusion I can not help philosophizing a bit. It is indeed difficult for us in the States and in the southern coast towns of Alaska, enjoying the lovely autumn days of September and October, to realize that already the mighty Yukon is again frozen over, that all navigation is closed, and that the faithful huskies have been recalled from their summer "farms" to furnish the northerners' sole means of transportation during months of darkness and cold.

When we complain about the days growing shorter, about the high prices, and about the cold, let us remember that somewhere the days are twice as short, the prices three times as high, and the mercury three, four, or five times, as low.

When we read of the missions of Alaska and Yukon territories, showing how the death rate has decreased, how sickness, disease, and suffering have been lessened, how sanitation, morals, and fundamentals of education have been taught, we can not say that missions are not worthwhile.

The missionaries in the North are optimistic, happy, and uncomplaining in their work; nevertheless, they have given up much, they are fighting against great odds even when conditions are at their best, and they look to us, and rightfully, for our prayers, encouragement, and support. Surely, after the unfortunate succession of fire, flood, and epidemic, the call shall not be in vain, and we, living in comparative ease and comfort, will not forget those who are carrying on for His sake in the Far North.

MORE STIRRINGS AMONG MOSLEMS

THE ENGLISH BISHOP OF PERSIA, Dr. Linton, writes in the London *Diocesan Magazine*:

“What means the sale of thousands of portions of scripture in this land? Why is it that when I called on a mullah he produced a Bible from under the cushion on which he was reclining? Why does the driver of a post wagon, when I asked to have prayer every morning before starting, produce from his satchel a portion of the Scriptures? Why does a sayid come and confess his faith to me in private and say that it is because he has hundreds of relatives among the Ulema that he can not confess it publicly? Why can we, with hardly any effort, get a thousand Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?”

On Christmas Day in Isfahan the Bishop counted 450 men on their side of the curtain which runs down the middle of the church. On the women's side the crush was even greater. An overflow service held 300 to 400 more and the doors had to be closed for lack of room. This in a city where a few years ago no Christian was allowed to live, let alone to preach the Gospel!

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.

QUOTATION FROM BISHOP HEADLAM

To the Editor of *The Living Church*:

AS BISHOP GAILOR has, in his letter printed in *THE LIVING CHURCH* of Aug. 21st, thrown some doubt on the authenticity of the newspaper quotation, reproduced in your editorial, I wish to say that, if that be the case, I regret the fact and offer my apologies to Dr. Headlam for using it. While its deletion would not materially alter the substance of my article, yet it is surely the chief part of the amenities of intellectual intercourse that we behave toward each other as Christian gentlemen. I hope I have enough urbanity to admit my own faults, and endure the strictures of the brethren, without losing their love. For the rest, I remain in a state of "hopeful fear" for the Church, which even you will admit to be a stage or two beyond "preference" and not far from "conviction."

Collingdale, Pa.

T. HENRY DAVIES.

THE YOUNG PEOPLE OF TODAY

To the Editor of *The Living Church*:

MY FORTY YEARS' experience as a teacher of boys makes me decidedly of the opinion that the modern boy and girl are just as honest, just as straight-forward, just as clean, and just as moral as any ever were. What is characteristic of them, as I see it, is their frankness and their demand for sincerity, and with this goes their belief that organized Christianity has no message for them. With some exception, the last man they consult is their priest, minister, or pastor, on any subject. I find them somewhat interested in vital religious questions which they are working out for themselves. If the Church is to reach these, her preachers must show by their lives and their words that the Gospel governs both and they must show these straight-thinking young people the pragmatic value of Christianity, and Christianity in its sacramental form.

They are frankly bored with the solemn reading in church of lessons from the Old Testament; they are not interested in Abraham or Moses. Modern life is what they are interested in, and the relation of religion to science, with its concomitant question of a belief in God, concerns them greatly.

To my mind there are at least two reasons why young people do not attend the services at the usual Episcopal church; one is the saying of Morning Prayer with the Old Testament lesson and the *Te Deum* as sung by our choirs, the other is the sermon, which carries, as a rule, no message to them and is of no spiritual help.

The American young people are among the finest in the world; the clearest thinkers, the most straight-forward, and the most intellectual are now outside the churches. They are worthy to be brought to Christ. Will the "Bishops' Crusade" reach them? That is the prime question. I am of the opinion that our methods will have to be radically changed to do so, and some of the gossellers will have to unlearn much that they learned at the seminary, and acquire new methods of thought and expression. Also I have grave doubts as to the value of much that was given at the "Schools for the Prophets." Precedent, convention, and tradition have value in their proper place, but to evangelize America needs none. All that is needed is the words of St. Paul: "I am determined to know nothing among you but Jesus Christ and Him crucified."

(Rev.) H. P. SCRATCHLEY.

The Penlea Farm, Murray Hill, N. J.

THE FUTURE OF THE EPISCOPAL CHURCH

To the Editor of *The Living Church*:

AS A LAYMAN I read with great interest and deep appreciation your editorial, "Has the Episcopal Church a Future?" in your issue of August 21st.

The question that suggests itself to me, after re-reading the editorial, is, "Are not Churchmen themselves, in the United States, to blame for just such a statement as was made by the Bishop of Gloucester, as quoted in your editorial, and the position taken by Dr. Davies in his article in the *Anglican Theological Review*, also discussed by you?"

Many Churchmen, or those who claim to be such, are prone to criticize the Churchmanship of others, simply because they, themselves, are so deeply rooted in their own individual beliefs that they do not appreciate the fact that they, themselves, may be in error, and are only "Episcopalians by preference" and are not "Churchmen by conviction."

You certainly expressed the truth, that many come into the Church "because they have absorbed the CHURCH IDEA, coming with it the urgent necessity of a sacramental life on their part," while others come "for some other reason," and the latter "never become real Churchmen at all."

The reason the last mentioned parties do not become "Churchmen" is the fact they really think and believe Church, her teachings and doctrine, are secondary matters when their individual beliefs are at variance with the accepted truths, teachings, and practices of the Church. Thus they not become "real Churchmen" and are only Episcopalians in name and "by preference" and not from conviction.

Does not this position assumed by so many give credence to the statement made by the Bishop of Gloucester, as quoted by you, and the position taken by Dr. Davies?

When all true Churchmen, or "Episcopalians from preference," look upon and believe in the Church as a great whole and forget the idea that a part of a thing is greater than the equal to the whole, then there will never be any cause for apprehension for the future of the Episcopal Church in America.

A true catholic spirit is what makes a Catholic Church especially is this true if we act in all things pertaining to God's Kingdom from a sacramental standpoint.

What we need in the Episcopal Church today is a conversion to what the Church really is and what she really believes and teaches, and this can only be brought about by a true sacramental spirit and a true revival among her members as to their duty to God and His Church.

The Church already is beginning to realize this in the South and enthusiasm now being manifested in the evangelical movement sought to be created by the Commission on Evangelization. When Churchmen really see the vision along this line, the future of the Church in America is fully assured.

Eureka Springs, Arkansas.

CHAS. D. JAMES.

ITINERARY OF THE BISHOP OF LONDON

To the Editor of *The Living Church*:

I WISH TO JOIN hands with the Bishop of Tennessee in his criticism of the itinerary arranged by the national office for the Bishop of London. I also became aware that the Bishop of London was to pass through Minneapolis and St. Paul to keep his appointments in the United States.

I wrote the national office and was advised to take the matter up with the three key men in Ames, Iowa, Evanston, Ill., and Ann Arbor, Michigan. I found that seven days, Oct. 3d and 10th inclusive, were to be given to Chicago, and no change could be made under any circumstances. I took the matter up with the key man at Ames, Iowa, and every moment of the Bishop's time in Iowa is arranged for and no change could be made. The same situation prevails in Michigan. The interesting point is that the itinerary, as I understand it in Iowa, Chicago, and Michigan was arranged by the national office and the key men were appointed to carry it out.

The Bishop of London has a mass meeting in Winnipeg on the night of September 28th and has a meeting in Iowa September 29th. Apparently he will have to go by airplane from Winnipeg to Iowa to keep his appointment. We in Minneapolis apparently foolishly, thought that it was an easy matter to arrange one day to Minnesota, as the Bishop will change his location in either Minneapolis or St. Paul, but it evidently never entered into the mind of the national office that there were as many sinners in Minnesota, according to the population, as in any other part of the United States, whose hearts needed to be touched as well as any other locality. Just why Minnesota and the South are being punished by the curia in New York is hard to understand. If the administration of the affairs of our Church, the making of itineraries for distinguished bishops and laymen, is to be done on a sectional or partisan basis,

by the national office, without consulting any of our bishops, the sooner we understand the better for the Church.

At the last term there was an enrolment of 14,410 in the University of Minnesota, located in Minneapolis. In the mid-way district, between Minneapolis and St. Paul, Hamline University (Methodist) had an enrolment of 635; in Macalester College (Presbyterian) an enrolment of 525. There are many other colleges of other Christian bodies in Minneapolis and St. Paul which would easily bring up the student body of Minneapolis and St. Paul to cover twenty thousand. Notwithstanding this fact, which could easily be ascertained, the curia in New York arranges that the Lord Bishop of London shall travel from Winnipeg through this great center of student life and not give him time to say "Good Morning," and pass on to Ames, Iowa.

I protest for the treatment which Minnesota has unnecessarily and undeservedly received. HECTOR BAXTER,
President, the Church Club of Minnesota.

KNIVES FOR THE CLERGY

To the Editor of *The Living Church*:

YOUR ARTICLE re "Pocket Knives" struck a responsive chord in my mind as I read it. One would think, as you do, that it would be a worthless proposition to circularize the clergy of the Episcopal Church, holding out such cheap bait as a reward for a bite. It is possible the honorable doctors have a sense of humor and sent the pocket knives as an everlasting symbol of their surgeon's knife employed in "Helping Humanity."

It is sincerely to be hoped that the number of knives sent back as premiums by the doctors to the clergy of the Episcopal Church will be a zero quantity, due to the fact that they are conscious of the meaning of their priesthood.

It is even more to be hoped that the two knives offered by your esteemed paper will remain forever in their nice new boxes and unfolding tissue paper. (Rev.) ALBAN RICHEY, JR.

Hyde-Park-on-Hudson, N. Y., August 26.

THE PENNSYLVANIA PRIMARIES

To the Editor of *The Living Church*:

AS A PHILADELPHIAN and a Churchman will you permit me to add some lines in support of your editorial remarks apropos of the late Pennsylvania primaries and certain remarks in the *Christian Century*? There has been a great deal of discussion over the "Scandal of the Pennsylvania Primaries"; mostly so, it seems, by those whose chief aim appears to be nothing more praiseworthy than casting of stones. A great deal of this discussion is beside the point, but if the discussion serves to arouse us as a nation to some other things, perhaps in the end it will not be in vain.

This is not to justify the spending of millions or even of thousands; a man, a newspaper, a political party, may, if it so please, engage in criminality on the sum of fifty cents, or on no money at all; cajolery, threats, personal privilege, party and other personal pressures, are and always have been used in American elections and in some respects are more obnoxious than actual cash. A conspicuous Methodist bishop has only lately been considerate (!) enough to tell all Roman Catholics that they have no show whatever politically. Opinions differ, of course, but in my personal judgment there is more dangerous and obnoxious menace to our American community in the remarks of Bishop Leonard than in the Pennsylvania-Illinois primaries together; or half a dozen of them. No man needs to sell out if he doesn't wish to, but who is going to stop the vicious and farsweeping effects of racial and religious antagonisms? If the editor of *Christian Century* and other conspicuous Protestants, who seem to find fodder in the Pennsylvania situation, will stop to consider the case, will they not find that they are living in glass houses?

America is now and has been almost entirely throughout its history governed by sectarian Protestants; if they do not like the results, who then is to be blamed for it? Episcopalians, Greeks, Roman Catholics? It is not necessary to pursue that line of investigation, and the Methodist bishop above referred to is evidence of what happens whenever a Roman Catholic raises his head above the position of policeman. There are other dangers to our civil liberty fully as serious as the use of money, and quite as "dangerous" as "Catholics." As it so happened, I was reading the *Life of William E. Gladstone*, by the late Justin McCarthy, when the discussion over the Pennsylvania election was in full swing. McCarthy says, in connection with the struggle between Gladstone and Disraeli in the 1850s: "It was not unusual for candidates to spend

£100,000 [\$500,000] on one Parliamentary seat alone." Very well, if one man running, for what corresponds to one congressional seat with us, could legitimately spend a half-million dollars seventy-five years ago, how much is a man entitled to spend in a vast commonwealth such as Pennsylvania, with one fourteenth of the population of the United States, to be elected to a Senate seat to represent a community, almost twenty-five per cent of the total population of England today? Philadelphia today has something around a half dozen congressmen at Washington; if that city were to spend the same proportion of money mentioned by McCarthy, the sum total would be almost as much as the entire amount spent in both Pennsylvania and Illinois: from which we conclude that things are not as bad as they are represented to be, and some slight attention to history may give us another perspective.

A certain small community in New England, known to me, with a voting population of only a few score, has, or did have a few years ago, a number of well-known characters who habitually sell out for a few dollars; it is one of our national sins, which is not to be suddenly localized by pointing with scornful fingers at some other state than one's own. A very convenient, but likewise a very futile, practice.

We spend millions upon millions of dollars upon the movies, upon football, upon advertising this or that; other millions are spent hither and yon in what seems utter recklessness and prodigality; then when it is suddenly seen that other millions, as is quite naturally to be expected, are spent upon the great game of politics, we affect to be dreadfully shocked. In the expressive language of American slang, are we not "kidding ourselves"? Making a mountain out of the symptoms and carefully closing our eyes to the fact that without organization, without money in bulk, without some sort of highly specialized propaganda and paid workers, whether it is Pennsylvania or the "Federal Council of Churches," etc., the so-called American "poor man" has absolutely no public chance to be elected, or chosen, or to have anything else happen to him? Organization, paid workers, propaganda, mailing lists, and still more organizations, are saturating our American life through and through; the sooner we wake to that fact and what it means the better it will be for our common sense, and for our public ethics. The "democracy of the American poor man" is a dead and buried myth; and the same applies to the West and South, to rural community as well as to New York, Chicago, or Philadelphia. "If this be treason, make the most of it."

Philadelphia, August 23, 1926. FREDERICK EHRENFELD.

THREE BIRTHDAYS

Bright, amid life's dark maze,
These three true natal days,
For every child of God we celebrate;
Of coming first to earth,
Of sacramental birth,
Of passing, joyful, through death's golden gate.
These days outshine the rest;
And these are chiefly blest;
Red-letter days, which love will celebrate.

But which of these is chief?
In which shall our belief
Of hope and blessing, most of promise find?
For, cradle, font, and grave
Successive, help to save
From perils first of body and of mind,
Then from the dreariness
Of age and weariness,
The heir of heaven, by God's grace refined.

All three are, then, good days;
For all we render praise,
These annual reminders of the fight
On earth, with sin and pain,
The conquest to attain.
But, verily, the elder Church was right,
Which kept with holy pride
Days when its martyrs died,
And called them birthdays into life and light.

H. M. D.

THERE ARE two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THIS YEAR the Bishop of London secured Dr. William Temple, the Bishop of Manchester, to write his annual "Book for Lenten Reading." The volume, entitled *Personal Religion and the Life of Fellowship* (Longmans. \$1.00), deals with God, the Christian Conception of History, the Place of the Church in the Creed, and various subjects related to the social aspect of the Christian life—emphasizing at the last the need of conversion as primary. The book illustrates its writer's great power of thinking through, and accurately expounding, every subject he touches. It is suited for all seasons, and is very stimulating and sound. It presupposes a thoughtful reader.

A Short History of Theological Education, by the Rev. J. E. Roscoe (London. Stockwell), is certainly very short—practically a preliminary and partial sketch of what needs yet to be written. As the author says, "no complete history, however short, of theological education exists. Dr. Briggs' *History of the Study of Theology* deals, for the most part, with the study of theology by individuals."

WHAT A SATISFACTION it is to a reviewer when a volume like *The New Japanese Womanhood*, by Allen K. Faust, Ph.D. (Doran. \$1.50), falls into his hands! Dr. Faust, besides being well qualified to write a book on this subject, has a clear brain, is capable of arranging his ideas in order, and of writing sympathetically and yet with no waste of words upon a subject which is of interest, not only to women, but to all students of sociology and to all historians who look forward as well as backward. For to all such the future of Japan is a matter to be studied not for its own sake alone but as probably affecting the well-being of other nations as well.

The first chapter of this comparatively small volume deals with the Japanese woman of the past, with her careful upbringing yet inconceivably narrow existence. Then comes one on modern education in Japan as it touches woman, a subject upon which Dr. Faust is particularly well qualified to write, as he has been for twelve or thirteen years president of Miyagi College, one of the largest institutions for women north of Tokyo. There are also chapters on the part played by women in the arts and in industry, a large subject (as students of sociology are doubtless aware already) bristling with problems and calling out for reforms.

The Japanese woman is intelligent, self-controlled, loving, and unselfish, and even with her narrow upbringing under the present regime must wield an enormous power for good or evil upon her children and so indirectly upon the citizens of her country. At present she is fighting for the vote so that she may demand educational and other privileges hitherto withheld from her. They will inevitably come to her sooner or later, and out of such fine material much may be expected. It is important for the whole world that she should wield her new powers for the good of her nation, for far-reaching indeed may be the results.

Dr. Faust succeeds in enlisting our interest and sympathy and helps our understanding of the problems before our fellow-women in Japan. In conclusion, the book may be recommended to leaders of study circles and groups who are studying social service work and industrial conditions in other countries.

ST. FRANCIS of Assisi, the beloved *poverello*, has been much in the minds of Catholics of late, and at the height of the celebrations held in his honor at Assisi three books came to the hand of the reviewer to make appropriate readings, one a *Life of St. Francis*, by William H. Leathem (Doran. \$1.50), the other two containing a history of the first coming to Canterbury, England, of the Franciscan friars.

Mr. Leathem's little book is in the tradition rather than of Father Cuthbert; in other words he writes as a Protestant rather than a Catholic. More regards the events in the spiritual history of the saint, miracle of the stigmata, etc., as matters to be explained in terms of psychology. Perhaps they may be, but the effect is that of turning poetry into prose and to imbue the saint preached to the fishes and birds with the pedestrianism of the everyday mortal. We may be irrational, but phrases "the secret complex of fear," "the power of self-suggestion" and "diagnosis of mass psychology," jar. Indeed, it may be said that the author's whole point of view jars; nor does the scheme of a fourth order of St. Francis for Protestants stir our imagination, we must confess. As for style, phrases here and there strike one as unfortunate, and we may spare some of the metaphors. With all this, however, it may be added that the little book fulfils its modest aim, which may be, as the author says, an introduction to the more detailed "Lives" of one who is "the least ecclesiastical, the most universal of saints."

The Grey Friars of Canterbury, by Charles Cotton (Longmans. \$1.40) now appears in a second edition, and is evidently the result of much careful study and research, and as issued by the British Society of Franciscan Studies, is no doubt authoritative. At all events, the Rev. Melville K. Bailey adds that he has garnered from it all the facts embodied in his small monograph, *Through a Franciscan Window*, which has written for the Soldier and Servant Series (Chilton Missions Publishing Company. 25 cts.). Mr. Bailey's little brochure is attractively gotten up and well illustrated. It might perhaps have omitted, as being irrelevant, the long reference to Richard Lovelace, the poet's connection with Canterbury and the grey friars being really rather remote.

BISHOP GILBERT WHITE, of Willochra, Australia, has published a second series of *Fifty-two Short Sermons* (Macmillan for S.P.C.K. \$2.40). They are intended primarily to be read aloud by laymen who lead the worship of outlying groups of Christians but distrust their capacity for original preaching. Bishop White reveals himself in this book as endowed with a remarkable gift, the ability to expound the deep things of the faith in language which is both simple and concise. In his homely language, with telling illustrations, he leads his reader toward a better understanding of the Christian faith and of Christian life.

A CORRESPONDENT writes:

Cooking, as Mrs. Jeanette Lee says in *If You Must Cook* (Dodd, Mead & Co. \$1.50), is an art, and as an art it must be studied. And it may be added that the keynote to her book is the statement that it is not so much what goes into the pot as the way it goes in that makes it appetizing. Here one perceives no rule-of-thumb cook book.

Sympathetic Mrs. Lee: she knows we cook not because we want to, but because under the present small-income-and-servant regime we must. Rare bunglers some of us are but even the experienced ones among us will surely bask in the kindly rays which this little volume sheds on such subjects as simple desserts, casserole-cooking, etc. For us poor meddlers it is a find indeed. Here is set forth in the clear language the things we most want to know. Here are dishes that even we cannot spoil, inexperienced as we are; and here is a list of menus for a whole month which ought to save our weary brains from the racking problem of the daily luncheon and dinner. In my own case I am confident that the blue cover of this book will soon bear many an impress of the kitchen grease-spots, and what-not, as a helpful cook book should.

Church Kalendar



SEPTEMBER

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

- 5. Fourteenth Sunday after Trinity.
- 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 FIFTEENTH TRINITY

All Saints' Church, Shenandoah, Pa.
St. Stephen's Church, St. Louis, Mo.
Christ Church, Schenectady, N. Y.
St. John the Evangelist, St. Paul, Minn.
St. Peter's Church, Fort Atkinson, Wis.
St. Mary's Church, Jefferson, Wis.

APPOINTMENTS ACCEPTED

BAIRD, Rev. ROBERT LEE, formerly rector of St. Philip's Church, Circleville, Ohio; to be rector of Christ Church, Red Wing, Minn. September 5, 1926.

CABOT, Rev. JOHN H., Ph.D., formerly curate at Church of the Advent, Boston, Mass.; to be on the staff of the Church of St. Mary the Virgin, Graham St., London, S. W. 1, England. New address, care of Brown, Shipley & Co., 123 Pall Mall, London, S. W. 1, England. October 1, 1926.

DU PLAN, Rev. AUSTIN E., rector of Christ Church, Flint, Mich.; to be rector of Grace Church, Port Huron, Mich. January 1, 1927.

GRINDON, Rev. HOWARD A. L., a graduate of Seabury Divinity School, Faribault, Minn., to be rector of St. Paul's Church, Pipestone, Minn. September 5, 1926.

LOFLIN, Rev. WALTER L., formerly rector of Ascension Church, Pueblo, Colo.; to be assistant at St. Paul's Church, Waco, Texas. August 26, 1926.

PURCE, Rev. W. M., formerly of Lakota, North Dakota; to work under Bishop Strider for three months. New address, Hinton, West Virginia. August 24, 1926.

ROBERTSON, Rev. IAN, formerly rector of St. Andrew's Church, Youngstown, Ohio; to be rector of St. James' Church, Wooster, Ohio. New address, St. James' Rectory, Wooster, Ohio. September 1, 1926.

WHITEHILL, Rev. WALTER MUIR, formerly rector of Holy Trinity Church, Marlborough, Mass.; to be rector of Emmanuel Church, Manville, R. I. New address, The Rectory, 135 Old Main St., Manville, R. I. July 1, 1926.

RESIGNATIONS

AGATE, Rev. WILLIAM R., as rector of St. Mary's Church, Warwick, Pa.; because of ill-health. New address, care of Mrs. Wm. Suddall, P. O. Box 294, Sarnia, Ont., Canada, until October 4th. After that date, Route A., Green Cove Springs, Florida.

MUNDAY, Rev. JOHN, as rector of Grace Church, Port Huron, Mich., January 1, 1927.

NEW ADDRESSES

GRUBER, Rev. M. L. OTIS, formerly rector of Christ Church, Harvard, Ill.; Delafield, Wis., September 1, 1926.

KEEDWELL, Rev. ALEX N., formerly 23 Franklin St.; 17 Walnut St., Newark, N. J.

ORDINATION

PRIEST

TENNESSEE—On August 24th, being St. Bartholomew's Day, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, ordained the Rev. ALFRED LOARING-CLARK to the priesthood. This was the first ordination to be held in St. Mary's Cathedral (Gailor Memorial) since the completion of the new building. The candidate was presented by his father, the Rev. W. J. Loaring-Clark, D.D., formerly rector of St. Paul's Church, Chattanooga, but now a field evangelist under the National Council. The Rev. A. H. Noll, LL.D., senior canon of

the Cathedral, acted as master of ceremonies. The Litany was said by the Dean, the Very Rev. Israel H. Noe. Bishop Gailor preached the ordination sermon and celebrated the Holy Communion, being assisted by the Rev. M. L. Tate as epistoler and the Rev. Prentice A. Pugh as gospeller. Other priests present included the A. C. McCabe, Ph.D., the Rev. B. G. Whitlock, and the Rev. Douglas B. Leatherbury, of Jacksonville, Fla. The newly ordained priest is to be assistant to the Dean of the Cathedral, having in charge the Cathedral mission of St. Alban's, in the southern part of the city, and priest-in-charge of the churches at Woodstock and Covington.

DIED

CHAMPLIN—**ABJANE RAYMOND**, widow of George Champlin, Chicago, died suddenly, on August 16th, at her ranch home, Fooths Creek, Gold Hill, Ore., aged eighty-six years and three months. Beloved mother of Mrs. Georgia C. Kettle, Mrs. Beatrice C. Jones, and Fred L. Champlin. Interment at Rose Hill Cemetery, Chicago, August 24th.

HOOKEE—Entered into the rest of Paradise, on Tuesday, August 10th, Mrs. JEANIE WHITMORE HOOKEE, wife of the Rev. S. D. Hooker, Helena, Mont.

"I am Thine: O save me, for I have sought Thy commandments."

PEAVEY—**FRANK JOHN PEAVEY**, organist and choir director of St. Stephen's Church, Olean, N. Y., entered into eternal rest, August 23d, after a long illness borne with Christian patience.

"Thy will be done."

THOMPSON—Entered into life eternal at her home in Salt Lake City, Twelfth Sunday after Trinity, August 22d, **MAY LILLIAN BISHOP**, wife of John Walcott Thompson, and mother of Walcott Bishop, Margaret Hildegarde, and Dorothy Jane Thompson. She was the daughter of Dr. Timothy H. Bishop, and Jane Maria Bennett Bishop, of New Haven, Conn. Services were held in St. Mark's Cathedral and interment was in Mt. Olivet Cemetery.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

AN APPRECIATION

John Acworth

On Wednesday, August 18th, in the early morning, there passed into life eternal one of God's saints; a faithful priest of the Church, the Rev. JOHN ACWORTH.

On the last of May he had left New York for his yearly vacation with his sisters in California. On June 20th, while there he was struck by a street car and it was this accident which caused his death.

John Acworth was born in Faversham, England, September 30th, 1858. He came to California in 1882 and later on studied for the ministry. He was graduated from the Divinity school, Nashotah, and was ordained to the priesthood on Trinity Sunday, 1892. He then took a year's post graduate work at the General Theological Seminary, New York, at which time he held the Tallman Fellowship at the Church of the Beloved Disciple. Returning to California, he became rector of St. Paul's parish, Salinas, holding this work for three years.

He was recalled to New York to become assistant at the Church of the Beloved Disciple which parish he has faithfully served for thirty-two years. At the time of his death he was (in point of length of service) one of the ranking clergy of the Diocese of New York. For twenty-five years he has also been the secretary of the New York Clerical Association, which office he still held.

His devotion as a son to his parents, and as a brother to the members of his family, has been ideal, the closest and most loving relationship existing always, although for years the family has been far separated.

A true parish priest and lover of souls, he has for a generation stood to his parishioners for the veritable spirit of the Beloved Disciple, St. John, the Apostle whom Jesus loved; the one closest to his Lord. Like his Master, he never sought place or preferment, but only to be of utmost service to those in need.

No task has been too humble, no labor too great for him to give to it his time, his strength, and his interest. The work nearest his heart has always been the pastoral care of his people and the education and nurture of the children of the Church, who, through his loving ministry among them, have known him for their true friend.

His spiritual influence has gone far beyond the boundaries of his own parish and lives in the hearts of hundreds whom he has brought near to God and who have lost in him a loving

shepherd and a true father. His gentleness, his genuineness, and his goodness have been felt by all who met him; he was indeed a priest who walked with God.

Always by word and example emphasizing in the Church's life and worship the central place of the Holy Eucharist, he has by his humble and devout celebration of that most blessed service, helped many a worshipper to a fuller realization of the Real Presence of our Lord with His people.

The funeral service with a Requiem Celebration, was held at Trinity Church, San Jose, California, on Saturday, August 21st. Bishop Parsons was celebrant and was assisted by the rector of the parish, the Rev. Mark Rifenburg. There were several priests from the Diocese of California present, some participating in the service and some acting as pall bearers. The interment at the grave in Cypress Lawn Cemetery in San Francisco was conducted by old friends of seminary days, the Rev. E. F. Gee, the Rev. Arthur Mitchell, and the Rev. Frank Church.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

JUNIOR CURATE WANTED—SINGLE, graduate, musical, in well-known Catholic parish of East. Address, with photograph and particulars, SAINT ALBAN-662, care of LIVING CHURCH, Milwaukee, Wis.

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

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

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.

POSITIONS WANTED

CLERICAL

BEAUTIFUL CITY OF TEN THOUSAND. Large brick church. Pipe organ. Good rectory. Delightful people. Rector, on account of growing family, must have larger stipend. If you have some income this is an ideal place. Will consider an exchange paying \$1800 and large rectory. Address confidentially, W-669, LIVING CHURCH, Milwaukee, Wis.

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, CATHOLIC, BUT NOT RITUALISTIC, educated at university and Virginia Seminary, married, desires parish with real work. Excellent testimonials from present parish. Reason for desired change is necessity for income not less than \$1,800 and rectory. Address S-659, LIVING CHURCH, Milwaukee, Wis.

UNMARRIED CLERGYMAN, GOOD preacher, seeks parish or missionary work. Highly recommended. Address H-664, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

CHURCHWOMAN DESIRES POSITION AS matron in institution, or housekeeper in family where there are motherless children. References exchanged. Box 665, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN OF REFINEMENT wishes charge of linen room in school or institution. D-667, 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.

ORGANIST-CHOIRMASTER (PROFES- sional), male choir preferred; results of past work well known. Present position eight years. T-670, LIVING CHURCH, Milwaukee, Wis.

REFINED MIDDLE AGED LADY DESIRES position as matron in girls' dormitory, or hostess in a sorority house. B-666, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

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

PARISH AND CHURCH

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

VESTMENTS

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

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

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

STAINED GLASS

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

MAGAZINE

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

BOARDING

Atlantic City

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

Cragmoor, New York

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

Los Angeles

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

New York City

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

ROOM AND BOARD

WASHINGTON, D. C. MRS. KERN MAIN- tains a delightful "Home Away From Home" for travelers. Every room with running water, near detached bath. A few private baths. Inexpensive dining rooms near. Quiet, convenient location, two squares off Washington Auditorium, three squares off White House. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

HOUSE OF REST

IN LITCHFIELD HILLS, DAILY EUCHA- rist. Address, DEACONESS IN CHARGE, St. Phoebe's House, Lakeside, Conn.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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

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. S. narians will be welcome. Address GEORGE MASTER.

CHURCH SERVICES

District of Columbia

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

Minnesota

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

New York City

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Monday, question box, with answers by the Rev. H. Balcom, Archdeacon of Wyoming.

W HAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong 11:00 P.M. Louisville Cathedral, every Sunday, 4:30 P.M. C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from 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.]

S. P. C. K. The Macmillan Co. 60 Fifth Ave., New York City. American Agents.

Reservation. Report of a Conference held at Farnham Castle on October 24-27, 1925

From the Author.

What Was the Star of Bethlehem? Reprinted with Revisions and Additions by the Author, the Rev. Arthur W. Brooks, Vicar of the Epiphany Guild of America.

JERUSALEM PRAYER CIRCLE

JERUSALEM, PALESTINE—Mention recently made in THE LIVING CHURCH of the cycle of prayer being held in George's Anglican Cathedral, where each day of the year is devoted to prayer for some diocese of the Anglican Communion. During September the following dates have been set apart for diocesan and missionary districts of the American Church:

September 1st, Oklahoma; 2, Olympia, Oregon; 3, Oregon; 10, Canal Zone; 11, Pennsylvania; 12, Philippine Islands; 13, Pittsburgh; 14, Porto Rico; 17, Quincy, Rhode Island.

CARDINALS IMPRESSED BY AMERICAN REPUBLIC

NEW YORK—The Papal Legate, the Cardinals of Vienna, Munich, Paris, and others attending the Eucharistic Congress at Chicago in June, have now made their reports to the Pope and to their own people. Without exception they praise conditions in the United States—a free Church in a free State—and praise President Coolidge, Secretary Davis, the Governors of New York and Illinois, and all American civil authorities. All of them mention the fact that what they praise is consideration, politeness, even cordial sympathy “in a country where Catholics are far from being in the majority.”

Cardinal Dubois of Paris is reported thus:

“The Congress could not have been the success it was except for the liberty given to the organizers of it. What an example we found there of a truly liberal spirit, favorable to all happy initiatives provided they be for the good of the country. The civil authorities collaborated in perfect understanding with the religious authorities in order to prepare the Congress and insure its complete success. No dissensions, no obstacles. On the contrary, the official neutrality never ceased to be benevolent. The President of the Republic sent a message to the Congress. The municipal governments of New York and Chicago received the papal legate and the other cardinals in the public halls of their respective cities. The streets of Chicago were decorated, the American flag mingling with the papal colors. The police assured the free passage of the procession and watched over the order of the ceremonies. Everywhere were marks of consideration, foresight, politeness, and even sympathy. And this was a Catholic celebration in a country where the Catholics are far from the majority. When will we in France enjoy the spectacle and advantages of such liberty, for the good name of our country, and the well-being of the Christian cause?”

W. A. CONFERENCE AT RACINE

RACINE, WIS.—A conference for diocesan educational secretaries of the Woman's Auxiliary and their leaders will be held at Taylor Hall, Racine, Wisconsin, from September 21st to 24th under the direction of Laura F. Boyer, assistant educational secretary of the Woman's Auxiliary. The program includes training classes for those who are planning to teach *The Church's Program* or *Beyond City Limits, a Study of Rural Conditions in the United States*, and a Bible class, conducted by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Conferences will be held on the Organization and Promotion of Educational Work, and Educational Methods and Material. The evenings will be devoted to addresses followed by open discussions. The Rev. F. B. Bartlett, general secretary of the Field Department, will speak on *The Church's Program for the World*; the Rev. F. D. Goodwin, author of *Beyond City Limits*, on *Our Rural Problem*; Miss Frances Hannum, librarian of the Racine Public Library, on *The Use of Public Libraries and Reference Reading*, and Miss Elizabeth Matthews, of Southern Ohio, on *Education, a Spiritual Force*. Miss Matthews will be present throughout the conference and will conduct meditations and prayers every evening.

Those planning to attend this conference should notify Mrs. George Biller, Taylor Hall, Racine, Wisconsin, before September 14th. Room and board per person at Taylor Hall, \$3.00 a day.

Extensive Improvements Made at St. James' Church, Scarsdale, N. Y.

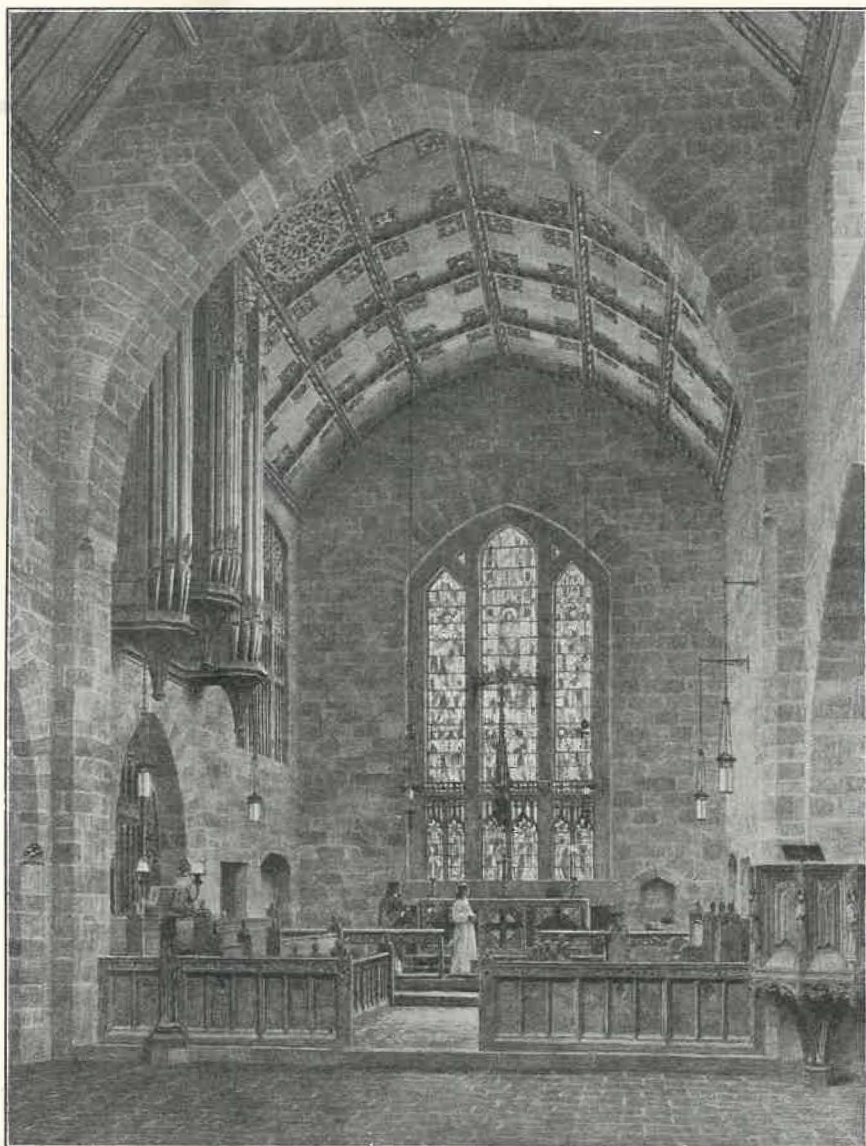
Dr. Bowie Returns From Europe —New York News Notes

The Living Church News Bureau
New York, August 28, 1926

THE QUIANT LITTLE GOTHIC CHURCH of St. James the Less at Scarsdale is undergoing alterations which will increase considerably its size and its usefulness. The length of the building has

has to do with Confirmation; while the larger, central one, directly above the altar, has the Eucharist as its subject. These are to be from the studio of James Powell and Sons of London.

Not unlike the development of the work of our Church at Bronxville, described in last week's letter, Scarsdale, another community made up of commuters, is to have a church in keeping with its growth.



LADY CHAPEL, CHRIST CHURCH, BRONXVILLE, N. Y.

been extended to provide for a new chancel, thus adding to the seating capacity of the church, now increased to 450. The structural changes provide also for crossing and transepts, organ-loft, choir-room, clergy- and working-sacristies. The early English style of architecture of the original church has been followed in designing the new improvements now nearing completion and is also the guide for future additions. The latter include a stone tower (to house a set of chimes) and spire, and a cloister to connect the parish house with the church. The architect for this work is Mr. Hobart B. Upjohn of New York.

The east or sanctuary wall of the church will have three separate windows illustrating certain of the sacraments. The left-hand one reminds of and teaches the subject of Baptism; the right window

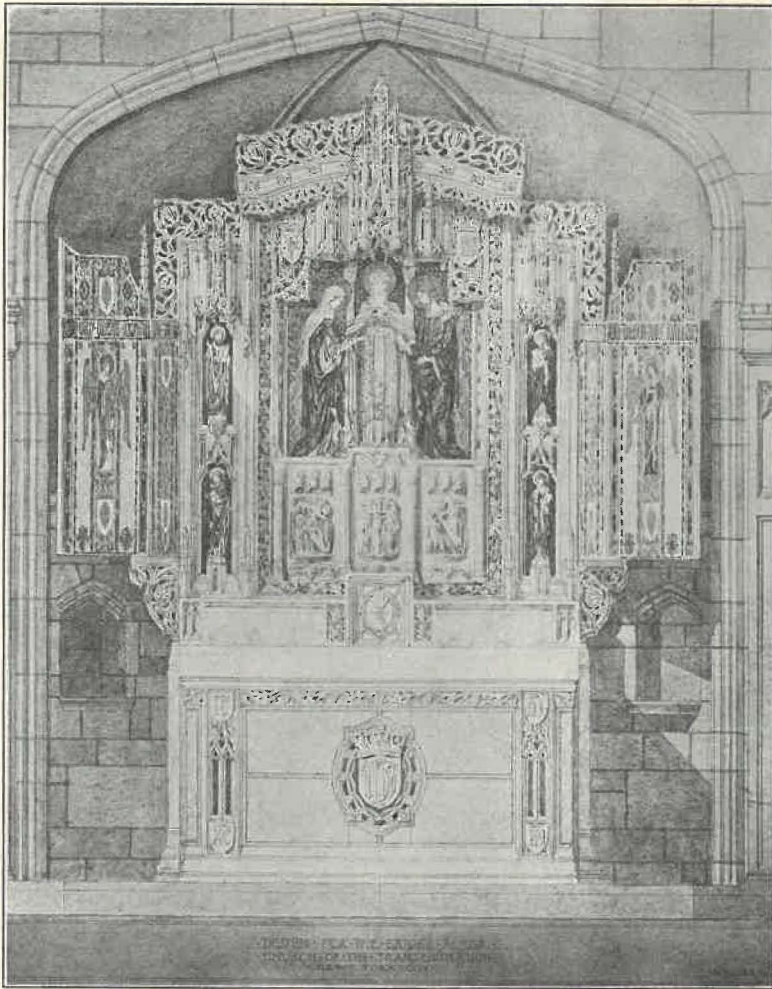
The Rev. Alan R. Chalmers is the rector of this thriving parish.

THE REV. DR. BOWIE RETURNS

The rector of Grace Church, the Rev. Walter Russell Bowie, D.D., has spent the summer in England, filling an engagement to preach in many of the cathedrals and larger churches. He went at the solicitation of the committee which seeks to strengthen the spirit of understanding between that country and this by an annual interchange of preachers. Among others who have accepted like invitations are Bishop Oldham of Albany, Dean Robbins of New York, and Dr. Fosdick. Dr. Bowie has now returned home and is preaching in his parish church.

NEW YORK NEWS NOTES

Tomorrow at the Church of St. Matthew and St. Timothy, West 84th Street, the



"BRIDES' ALTAR," CHURCH OF THE TRANSFIGURATION, NEW YORK

Rev. Frederick Burgess, rector, there will be used for the first time the newly-installed three-manual Skinner organ.

Bishop Shipman gives indication of the improvement in his health by his presence on Sunday last at the memorial service held at the Church of the Heavenly Rest for the late Rev. John Acworth. He

also was at his office at Synod Hall during the week.

Bishop McCormick of Grand Rapids has been obliged to cut short his preaching engagement at the Cathedral. His place will be taken tomorrow afternoon by Bishop Hulse of Cuba who is preaching in the morning at the Church of the

Incarnation. On the following Sunday, September 5th, the services will be arranged with the proximity of Labor Day in mind; Dean Robbins preaching in the morning and the Rev. Dr. Gilbert, of the diocesan Social Service Commission, and Mr. Spencer Miller, Jr., of the Workers' Educational Bureau, being speakers at Evensong.

The Rev. Thomas J. Williams, formerly New York correspondent for THE LIVING CHURCH, leaves this city on September 5th to take up his new work as rector of All Saints' Church, Sterling, Colo. Williams, who resigned as assistant rector at St. Luke's Chapel at the end of the summer, has been in charge of St. James' Church, Brooklyn, for the summer, during Dr. Damrosch's vacation.

HARRISON ROCKWELL

WINDOW IN W. VA. CHURCH

CHARLES TOWN, W. VA.—A very beautiful and artistic stained glass window has just been installed in Zion Church, Charles Town, West Virginia, in memory of Louisa Clemson Buckey and Thomas William Tighmann Buckey by their son, Colonel M. C. Buckey. The Rev. C. Goodwin is the rector of the church. The central panel portrays an angel representing Peace, holding in her hand a staff of life, while in the shield above are the symbols of the cups of human kindness. This panel bears the inscription, "Blessed are the pure in heart for they shall see God." The panel on the left is the figure of a knight in armor representing justice, with the flag and sword, while above are the scales of justice. This inscription reads, "They were lovely in their lives and in their deaths they were not divided."

In one base is the Washington coat of arms, Mrs. Buckey being a lineal descendant of George Washington's brother and in the other the Buckey coat of arms.

The window is executed in choicest hand-blown antique glasses and Norwegian slabs and is the work of the Washington Studios of Philadelphia.



CHRIST CHURCH, BRONXVILLE, N. Y.
[See issue of August 28th, page 614]

Bishop of London Deputes Bishop of Willesden to Take Charge of Diocese

Representation of Parish Priests in Church Assembly—A Vigorous City Church

The Living Church News Bureau
London, August 20, 1926

WHILE THE BISHOP OF LONDON IS on his world tour, the Bishop of Willesden has been deputed to take charge of the diocese. To effect this, the Bishop of London, before his departure, executed an unusual legal document appointing his suffragan his only commissary and his attorney, by which is committed to him "Our full episcopal power and authority over Our entire Diocese, and whether inherent in Our Office or conferred on Us by any Statute or other authority, and to be exercisable by you as fully and effectually as We could Ourselves exercise the Same." At present, Dr. Perrin, the Bishop of Willesden, is on holiday, and the diocese is in the charge of the Bishop of Fulham until the end of the month.

Another hard-working bishop on furlough is Dr. Mosley, Bishop of Stepney, who is now in South Africa, and during his absence East London is in the care of Bishop Bury, the former Bishop of Western Europe.

REPRESENTATION IN CHURCH ASSEMBLY

Many of the parochial clergy, "disturbed, no doubt, by recent legislation, are complaining that they have no adequate representation in the Church Assembly, and that, in consequence, measures of which they strongly disapprove are passed into law and their protests disregarded. There is certainly some justification for their complaint. In the first place, the unelected members of the House of Clergy have a considerable influence in shaping its decisions; while, in the second place, among the proctors there are comparatively few clergy who are most affected, for instance, by the Pensions Measure. It is only the minority of priests who are able to afford frequent trips to London from distant parishes, and many of those who can afford the expense of traveling are not willing to leave their flocks untended. The Assembly generally can only be described as representative to a very limited extent. And the House of Laity is even less representative than the House of Clergy, since it is only the leisured among the laity, outside London, who are able to spend time and money in attending the sessions. The consequence is that the House of Laity consists mainly of elderly men, out of touch with the young and vigorous life of the Church today, easily wearied, and not infrequently somnolent! It is but fair to add that the Catholic party has become well organized, that its members in the Assembly are learning to act together, and that there is every reason to hope that it will exercise the fullest possible influence at future sessions.

A VIGOROUS CITY CHURCH

St. Andrew-by-the-Wardrobe is a City church that is justifying its existence by the active work carried out by its energetic rector, Fr. John Sankey. Not only does the church provide a daily Mass for City workers, but each saints' day is

marked by a sung Mass, when the music is provided by a men's choir from the Gregorian Association. The rector is also the moving spirit in social organizations, chief among which is the Pilgrims' Hostel, hard by the church, a welcome center of rest and recreation for working-folk.

The side chapel in St. Andrew's Church, which is to be the memorial to the former rector, the Rev. Percival Clementi-Smith, is to be at the east end of the north aisle, and will correspond with the existing chapel in the south aisle.

In the equipment of the chapel there is very little that requires to be done beyond some slight rearrangement of furniture and the making good of missing portions of Wren's oak panelling, and it is intended that the new work shall scrupulously follow the detail of the old. The monument in the corner of the chapel will not be interfered with, and it will not be necessary to alter the floor. It is proposed to put a new oak altar and communion rails, and to block up a part of the east window, substituting a plain circular light which it is hoped to fill with stained glass. It is believed that the alterations will add to the attractiveness of this charming and unspoiled Wren church.

The architect is Sir Charles Nicholson.

AUSTRALIA'S NEW CAPITAL

The choice of Canberra to be the capital city of the Commonwealth of Australia has naturally raised the question of its ecclesiastical position. At present it lies within the Diocese of Goulburn, the city being a parish of the diocese. At the next meeting of the General Synod of the Church in Australia and Tasmania, to be held in Sydney in October, a number of suggestions will be considered. At present there are three proposals put forward. One is that Canberra should be attached to the Primacy of Australia (which may now be conferred on any one of the four existing metropolitans). Another is that it should be made a separate diocese with the Primate for its bishop. A third suggestion is that, following the example of the Church in Canada, it should be an ordinary diocese, its bishop being neither metropolitan nor primate. The Bishop of Goulburn takes the view that some day there must be a Bishop or Archbishop of Canberra, since the capital city of the Commonwealth ought ul-

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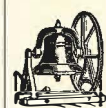
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timately to be the center of a diocese of its own.

The problem will no doubt be given serious preliminary consideration in the coming General Synod of the Church in Australia and Tasmania, which will be held in Sydney in October.

MASS AT BOLTON ABBEY

A most interesting item of news comes from Bolton, in Yorkshire. On Saturday last, with the permission of the rector of the parish, Mass was sung by a Leeds priest and a party of young men from his church in the glorious ruined chancel of the ancient abbey. To the singing of Rejoice, Ye Pure in Heart, thurifer, crucifer, acolytes, servers, and priest walked in procession round the abbey, and their devotions were witnessed at one point by King George, who was on a visit to the Duke of Devonshire. The Duke, who is the patron of Bolton Abbey church, was also present. The music of the Mass was Merbecke. Praise to the Holiest in the Height was sung as a recessional hymn. This is probably the first time since the demolition in the time of Henry VIII that the Holy Mysteries have been celebrated in Bolton Abbey.

LETTER FROM PATRIARCH OF JERUSALEM

Dr. Masterman, Bishop of Plymouth, has received the following letter from His Beatitude Mgr. Tourian, the venerable Armenian Patriarch of Jerusalem:

"It was with a deep joy that we had the honor of welcoming in our Patriarchate another Anglican pilgrim party under your Grace's able leadership.

"We were very deeply touched by the brotherly sentiments of love and sympathy which Your Grace expressed on behalf of the pilgrim toward ourselves and our unhappy children, who often in the past and in our own days, in times of suffering and sorrow, have felt the warm hands of the British nation, and who now, yet wounded and bleeding in hopeless uncertainty, and forsaken by so many, ever do trust that those hands which the good Lord vouchsafed to send to them will not be withdrawn.

"We are perfectly convinced that Your Grace will, like so many of our brethren in the Church of England, do all that is possible to strengthen and revive toward our people, where necessary, that Christian and brotherly interest and sympathy which alone have been instrumental in saving and succoring its surviving remnants. It is this Christian love and sympathy which we request and expect from all Christian Churches and nations in order that the martyrdom of the Armenian nation may not have been in vain, that the children of the martyrs in their present suffering may not waver in their fidelity to the Cross, and that our endeavors in the restoration and reconstruction of our Church may bear fruit."

LETTER FROM MELETIOS

Mgr. Meletios, the new Pope and Patriarch of Alexandria, in acknowledging the good wishes sent to him by the Committee of the Anglo-Catholic Pilgrimage Association, writes:

"We are glad to verify and to note your zeal, inspired of God, in favor of the reunion of the Churches for which we have long been eager promoters, and we shall now have the privilege to continue those endeavors which a year ago led to the visit to England of our predecessor, the noble Photius. Let us therefore remain on both sides steadfast in prayer, let us act with humility and wisdom, and the Lord will give us in His time the desired good result."

WORLD CONFERENCE ARRANGEMENTS

In order to discuss arrangements for the World Conference on Faith and Order, which, it is hoped, will assemble at Lausanne on July 31st next year, representatives of nearly all the communions which are taking part will meet at Berne, Switzerland, next Monday, Tuesday, and Wednesday (August 23d to 25th). Altogether about sixty persons will come from

various parts of the world to attend these preliminary meetings, over which Bishop Brent of Western New York will preside.
GEORGE PARSONS.

FIFTIETH ANNIVERSARY

ASBURY PARK, N. J.—The Rev. Charles Holland Kidder, of Asbury Park, recently celebrated the fiftieth anniversary of his ordination to the diaconate. He is in very miserable health, with serious heart trouble, and, the doctor says, his muscles are wearing out. He spends a great deal of time in bed. On the sixth of August he and Mrs. Kidder celebrated their 58th wedding anniversary. Sometime ago Mrs. Kidder was run down by an automobile and was very seriously injured. It was thought for a while that she would never be able to walk again, but she has so far recovered that she is about again and able to walk out without help.

AMERICAN CHURCH MONTHLY

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EDITORIAL COMMENT:

The Eucharistic Congress—Convenience in Worship—The Italian Popular Party—Dr. Fosdick on Toleration—Religious Liberty—Protestantism in Switzerland.

THE COUNCIL OF TRENT'S FAILURE AT REFORM

F. J. Foakes-Jackson

THE LITURGY OF THE MASS

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ERASMUS, THE CATHOLIC REFORMER

William Curtis White

HOW TO COMMEND OUR FAITH

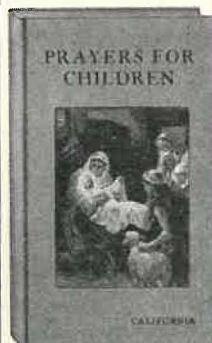
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Dr. Seager is Consecrated in Kingston Cathedral as Bishop of Ontario

Crowds Seek in Vain to Hear the Bishop of London in Toronto— Other Canadian Church News

The Living Church News Bureau
Toronto, August 20, 1926

ON ST. BARTHOLOMEW'S DAY THE REV. Charles Allen Seager, M.A., D.D., LL.D., formerly provost of Trinity College, Toronto, was consecrated and installed as Bishop of Ontario in St. George's Cathedral, Kingston. The procession moved from Wellington Street entrance of the hall and passed down the street to the main door of the Cathedral, where the singing of the hymn, "All Hail the Power of Jesus' Name," was begun. The Holy Communion was celebrated by the Bishop of Huron, in the much regretted absence of the Archbishop of Algoma, the gospel was read by the Bishop of Ottawa, and the epistle by Bishop Hamilton of the Canadian diocese of Mid-Japan.

The Rt. Rev. James Fielding Sweeny, Bishop of Toronto, preached from Acts 20: 76, on the Office and Work of a Bishop in the Church of God. The office was the overseeing of the diocese, the ordaining of suitable men for the ministry of the Church; the confirming of the young people of the diocese; administering the diocese and visiting the parishes as often as might be; to represent the diocese at Church councils; and to preach the Gospel. Here lay the great scope and the great responsibility of a bishop.

Bishop Sweeny said he had known Dr. Seager for many years; he was his bishop and friend. After recalling Dr. Seager's work, he remarked: "You will see that you have a man for your bishop who has had a wide experience in the Canadian Church and in Canadian affairs. He is strong spiritually and mentally, sound and sane in the doctrines of the Church." He then told of the two-fold responsibility in the new relation between the Bishop and the clergy and laity of the diocese, and asked for five things for the Bishop coming to them: prayer, loyalty, coöperation in the work of the diocese and the Church at large, and the generous giving to the objects of the Church. The following was the closing sentence of the Bishop:

"The war was not won by soldiers who stood a long way behind their generals."

The Bishop-designate was presented by the Bishops of Ottawa and Niagara. Archdeacon Dobbs read the certificate of election and the certificate of the metropolitan bishop was read by Canon J. W. Jones, secretary of the diocese. The chancellor, Mr. J. B. Walkem, K.C., administered the oath of due obedience to the Metropolitan. The litany was sung by the Rev. T. Austin Smith, rector of Cataragui, minor canon and precentor.

After the questions to the Bishop-designate had been put by the Bishop of Huron, the former retired during the singing of the hymn, and came back robed in the episcopal vestments. As the Bishops of Toronto, Ottawa, Niagara, and Mid-Japan laid their hands with his on the head of the Bishop-designate, the Bishop of Huron said the words of consecration.

The office of the Holy Communion was proceeded with, and then the ceremony of

installing Bishop Seager in the episcopal throne took place. Preceded by his chaplain, bearing the episcopal staff, he mounted the throne and promised to respect, defend, and maintain the rights, privileges, and liberties of this Church and diocese, and to rule herein with truth, justice, and charity, not lording it over God's heritage, but showing himself in all things an example to the flock.

The Bishop of Huron then declared Bishop Charles Allen Seager enthroned as Bishop of Ontario. The Bishop of Huron gave the benediction, and the procession left the church to the recessional hymn, "Jesus Shall Reign Where'er the Sun."

Following the service in the Cathedral, a luncheon was held in St. George's Hall, at which addresses of welcome were extended to the new Bishop by the Bishop of Huron, the Bishop of Ottawa, the Bishop of Niagara, Bishop Hamilton, Archdeacon Dobbs on behalf of the clergy, and Francis King for the laity. Bishop Seager made a very happy reply.

Dean R. S. Radcliffe, D.D., and the Rev. W. E. VanDyke, Diocese of Erie, and the Rev. C. C. Bentley, Diocese of Western New York, represented the American Church. They were accorded a special place in the procession and were given the canons' stalls in St. George's Cathedral during the solemn service.

THE BISHOP OF LONDON'S VISIT

Energetic use of brain, heart, hand, and will in religion, and earnest work by all Christians, was urged by the Bishop of London, the Rt. Hon. and the Rt. Rev. Arthur Foley Winnington-Ingram, before a congregation that overflowed the spacious Church of the Redeemer, Toronto, on Sunday morning. Long before the hour of service hundreds had been turned away and each succeeding street car brought its quota.

All through the service crowds thronged the main entrance to the church, straining to hear and striving to see the man who administers the largest diocese of the Church of England. Within the church many were compelled to stand, while even the chancel and one of the reading desks were employed to furnish seats for some of the hundreds who listened eagerly to the Bishop's message.

Before launching into the sermon proper, the Bishop said Canada was very dear to his heart. "If only my visit can strengthen those splendid bonds that unite Canada and the Old Country it will not have been in vain," he remarked.

"You may have been surprised to hear that the Old Country had indulged in a general strike," he proceeded. "It seemed to send a shock through the whole world. They always thought that Great Britain was so strong, was set like a rock. One good thing was the extraordinary good temper of everybody. For instance when the police and strikers played football together, there was not much danger of bad feeling."

His Lordship went on to relate that the Archbishop of Canterbury and he had called a prayer meeting in Queen's Hall, London, and even with no means of advertising it except by radio the hall had been half-filled. The Bishop of London delivered a message of comfort on that

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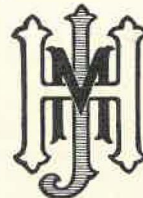
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occasion, and told them that God was very near, that "He sitteth above the water cloud."

"We Christians of all denominations, we all believe that the same Person who was looking down upon the hungry multitude when Jesus fed them, is above us now," he declared. "He is in our midst."

In urging that people use their brains, the speaker said some people seem to imagine that, because they are religious, they do not have to think or work with their brains. "As a matter of fact, God always expects us to work with Him," he observed. "God gave us the gold, but expects us to mine it; and He gives us the coal and expects us to dig it."

"God bless all these scientific men. There is no contradiction between science and religion. You cannot discover too much because no truth can contradict itself.

"Secondly, we have to use our hearts. What is at the bottom of all disputes? What is at the bottom of the necessity for a League of Nations? Want of love to one another. Suspicion and jealousy. There is plenty of air, plenty of ground, plenty of food, and plenty of metal to give everybody a share, and if we live in harmony there would be no trouble about its distribution. Therefore, let us use our hearts.

"Then, we have got to use our hands. A missionary was speaking at the Guildhall at a mission meeting and he said: 'Do you realize that you are the only body Christ has on earth?' If that is so, it means we have got to work. 'Work, work, work, while it is day; the night cometh when no man can work,' his Lordship exhorted.

Then he urged all to use their will power. "We have got to put every bit of will power into this business of religion if we are going to conquer," he told the large throng. "It is a life-and-death affair. It is an abuse of religion to go on confessing sins and not to try to conquer them.

"There is a living Person in the midst of us. If we are speaking to a living Person the service is a beautiful thing; but if it is merely a mechanical thing we might as well stay outside the church. When it comes to a question of coming to church on a Sunday morning, you must remember that living Person. You will be disappointed if you do not.

"Is the Church a failure? Is Christianity going to be given up? As a matter of fact, the Church cannot be a failure if it is true to the Lord. The victory is won already. It was won at the Resurrection. We have merely to follow up the victory won then.

"Lastly I would plead for far more joy in the Church. When you see people coming out of church, often they are not looking joyful. We ought to be happy in the wonderful belief in God.

"I simply plead today for you to carry on your Church work in faith, happiness, triumph, and joy."

The offering at the service was contributed to the fund for the restoration of St. Paul's Cathedral, London, England.

Similar scenes were re-enacted at St. Simon's Church, where the Bishop preached in the evening, and even greater crowds were obliged to turn away without gaining entrance. Officers of the church were compelled to close the doors fully three-quarters of an hour before the hour of worship.

His theme again was the power of the living Christ, and he turned aside for a

moment to inveigh against the acrimony of religious controversies and divisions. The alleged contradiction between the terms "free forgiveness of sins" and "sacramental grace" was to blame, he said, for "this miserable division between High Church and Low."

"I am astonished," he said, "that any Churchman should find these terms contradictory. All this controversy is founded upon an absolute mistake. There is no contradiction. The true Churchman and the Gospel Christian must believe in both."

The Bishop of Toronto was present with the Bishop of London at both services. The service at St. Simon's was broadcasted, much to the delight of many a shut-in.

On Monday the Bishop of London and party were motored to Hamilton where the Bishop preached to an immense congregation in the evening, after which he was driven to Niagara Falls to see the falls illuminated and to spend the night. On Tuesday he motored to Galt and is spending the rest of the week with his brother at Aylmer and a nephew who is rector at Hespeler.

A THANKSGIVING CHURCH CONSECRATED IN BRITISH COLUMBIA

The Bishop of Kootenay consecrated St. George's Church, Westbank, B. C. The Bishop was assisted by the Very Rev. Archdeacon Greene, of Kelowna, and the Rev. Canon Solly, of Summerland. The church was crowded, many visitors from Summerland, Kelowna, and Peachland being present. The money to build this church was given as a thank-offering by the congregation of St. George's Church, Camberwell, London, England, for blessing received during the past one hundred years.

ANNUAL CONVENTION OF A.Y.P.A.

The opening service of the Anglican Young People's Association Dominion Conference will be held in the Church of the Redeemer, Toronto, on the evening of Thursday, October 21st, the special speaker being the Rt. Rev. D. L. Ferris, Bishop Coadjutor of Western New York. The remainder of the session will be held at St. Alban's Cathedral. The Very Rev. Dean Craig, D.D., of Kingston, will be one of the speakers on Friday morning. An extremely interesting program is being prepared for the Conference, which will be continued until Sunday.

THREE DAYS' CATCH OF FISH FOR VICTORIA CATHEDRAL

"I promise to give three days' haul of fish or one week's pay in lieu thereof."

This statement, written voluntarily by a man after hearing an address on the purpose and need of the new Cathedral at Victoria, the cornerstone of which is soon to be laid by the Bishop of London, is typical of the response which is coming from the islands.

SUMMER SCHOOL AT OTTAWA

The Summer School of Ottawa Diocese was held at Ashbury College, with great profit to all who were present. The Rev. F. Salmon, rector of Christ's Church, Ottawa, lectured on the Old Testament, selecting the Book of Amos for special study. He treated this difficult book in an interesting manner, making some obscure parts clearer. The Rev. Dr. H. Bedford-Jones, of Perth, delivered lectures on Christ, the Master Teacher. The Rt. Rev. J. C. Roper, D.D., Bishop of Ottawa, gave

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interesting lectures on The Church to Which I Belong: Church Claims and Church Ways. Historical questions were dealt with and terms the origin of which is not so well known were explained. The authority and the expansion of the Church were treated in an admirable way. The Mission Study Classes were conducted by Mr. Fred Godfrey, of Ottawa, the Rev. Harold Waterman, of Bearbrook, and the Rev. J. Lionel Homer, of Iroquois. The text book chosen was *The Moslem World in Revolution*. Open air talks were given in the evenings on the college lawn. First, Canon Quartermaine, of Renfrew, spoke on the social service work generally, and in detail an account was presented of the good things being done in this diocese particularly for child welfare. Second, the Rev. R. M. Millman, of Japan, gave an intensely interesting talk on the work of the Church in the diocese of Mid-Japan.

SUCCESS OF MISSION TO CHINESE IN CANADA

The Anglican mission among the Chinese Canadians in British Columbia has had a successful year. The Rev. Buel Ding Li has completed two years at the main station at Victoria, called the Good Hope mission. The buildings consist of a chapel with a little sanctuary which can be shut off when it is being used for school purposes. There is also a kitchen for social workers. It is found that games are an important feature in winning the confidence and respect of the Chinese boys and girls. "The boy," the report states, "has an instinct for hero worship, and if the leader is the right kind of man he will draw this toward himself and to the Lord Jesus Christ. That is a better way than to set him on the front pew in church and preach at him." Four young men were confirmed at Christ Church Cathedral. The Rev. Mr. Li acted as interpreter as the Bishop conducted the service. There are on the roll at that station twenty communicants, and twelve baptized Christians are preparing for confirmation. Two kindergarten teachers, Mrs. Gilbert Cook and Miss Edith Koo, have been of great assistance.

SUMMER SCHOOLS IN THE DIOCESE OF QU'APPELLE

Two very successful summer schools have recently been held in the Diocese of Qu'Appelle, the first at Gordon's Indian School, Punnichy, and the second at St. Chad's College, Regina. The two schools were well attended by people from various parts of the diocese. Three special speakers came west for these schools, and each delivered an interesting and helpful course of addresses. The Rev. D. M. Rose of Kangra, India, represented the Missionary Society of the Church; the Rev. E. G. Burges Browne, rector of St. Barnabas Church, Toronto, dealt with the work of the General Board of Religious Education; whilst the Social Service Council of the Church was ably represented by the Rev. W. L. Archer, rector of St. John's Church, Thorold, Ont. Arrangements for these summer schools were in the hands of the Sunday School Committee of the Diocese of Qu'Appelle, the chairman of which is the Rev. F. Stanford, rector of St. Peter's, Regina. The Rev. W. Jackson, rector of St. John's, Indian Head, is secretary.

THE FELLOWSHIP of St. Paul, a young people's organization, has been started among the students of the University of Laramie.

ANOTHER SCHOOL FOR RURAL LEADERSHIP

COLUMBIA, Mo.—Following the success of the schools for Town and Country Ministers, held under the direction of the University of Wisconsin and Cornell University, the Department of Social Service of the National Council made the plea that a similar school be held in the Middle West. The Missouri University authorities promptly gave attention to the suggestion, and arranged, as a result, a Summer School for Town and Country Ministers which met on July 19th for ten day sessions under the direction of Professor E. L. Morgan, head of the department of Rural Sociology.

The school was in no sense a confer-

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ence or a convention. The College of Agriculture placed its entire resources at the disposal of the sixty-five clergymen, representing the Episcopal, Roman Catholic, Presbyterian, Methodist, Campbellite, and Baptist Churches, who registered for and attended the courses. The college made no attempt to give these men any training within their own technical fields, but set aside certain periods each day wherein each group met in conference, under its own official leadership, in its respective headquarters. The Episcopal group met at Calvary parish house. Here, each day, short devotions were held; and the Holy Communion was celebrated in the parish church.

A few of the courses offered by the University faculty were: Sociology of Community Life, Economic Aspects of the Agricultural Industry, Church and Community Organization, Public Health, Sanitation, Rural Church Problems, Recreation, Rural Government, Problems of the Submerged Rural Family, Relations of Town and Country Church, Modern Program for Young People Under Twenty Years of Age. Various daily field demonstrations and evening lectures followed the class work throughout.

The unanimous wish of the clergy attending the School was that it be continued each year, the University indicating its desire to supply any need which may be felt along the lines of instruction in rural leadership. Findings are being submitted to the National Council. The Bishop of Missouri and the Diocese of Missouri have given the School their endorsement and support. All neighboring dioceses should cooperate in this efficient means of training men of the Church, both clergy and laity, to meet the daily increasing opportunities which present themselves in the smaller communities and in the rural districts.

ITALIAN SERVICES IN NEW JERSEY

GARFIELD, N. J.—Our missions among Italians in the Diocese of Newark are making good progress, continuing customs that are familiar to Italian people and understood by them. At Garfield we have a mission, originally organized as an "Italian Catholic Independent Church" and received into the American Church communion a year ago. St. Roch's Day was observed on the Sunday within its octave, August 22d, with a Solemn High Mass in Italian at eleven, with the Rev. Louis Lops, who has lately been placed in charge of the work, as celebrant, the Rev. Fr. Boccachi as deacon, and Mr. Robert G. Lees as sub-deacon. During the Mass the bells in the tower were rung and fireworks set off during the Prayer of Consecration. In the evening Solemn Vespers were sung in Italian with psalms to Gregorian tones, after which there was a procession of the Blessed Sacrament outside and around the church, the clergy being followed by the Children of Mary, an organization of girls of the parish, and by the entire congregation of two hundred men and women. Solemn Benediction of the Blessed Sacrament followed in the church, and the festal day was brought to a close.

Another of our Italian congregations is that of St. Anthony of Padua at Hackensack, which also was organized as an independent Catholic Church and was taken over into the American communion early last year.

THE CHURCH AT THE SESQUI

PHILADELPHIA, PA.—The Diocese of Pennsylvania, through its special committee appointed by Bishop Garland to arrange for the Episcopal Church participation in the Sesqui-Centennial Anniversary of the Declaration of Independence, has opened the section assigned to the diocese at the Exposition grounds. Churchmen who may have been deferring a visit to the Exposition because of the word that has gone out of its being unfinished, will now find that it is virtually complete. They will find the Church is represented by a most praiseworthy exhibit, and also by an official Episcopal Church headquarters at the grounds in the same section as the exhibit, equipped to render a willing service to all visitors.

This headquarters is especially organized to meet many needs. The service and ministrations of the 300 clergy of the diocese and of its more than 200 churches are offered to all who desire to avail themselves of these opportunities. The Church Mission of Help and the Girls' Friendly Society are located there in connection with their respective lines of work. The Diocesan Housing Bureau, charged with the duty of finding convenient and reasonable accommodations in the homes of Churchmen for all visitors recommended by clergy, is also represented. The Travelers' Aid Society at all railroad stations is cooperating with the Housing Bureau. The services of the bureau are free. Those desiring reservations in advance of arrival may write the Rev. C. Herbert Reese, chairman Diocesan Housing Bureau, 1731 Girard Avenue, Philadelphia, or Mr. John G. Horton, 870 No. 19th Street, Philadelphia, with specific information as to when they are coming, how many in party, how long they expect to stay, and how much they wish to pay. Rooms available range from \$1.00 to \$5.00 per day.

In addition to the headquarters at the Sesqui grounds, a headquarters is also maintained at the Church House of the Diocese, 202 So. 19th Street, the services of which are at the disposal of all visiting clergy and Church people.

The Episcopal Church section is admirably located in the mammoth Educational Building. It will be open every day except Sundays. The Church exhibit sets forth most effectively the power and influence of religion in shaping the lives, characters, and ideals of the patriot leaders of Revolutionary days, and emphasizes the outstanding participation of Churchmen, in common with those of other Christian communions, in this leadership.

"The Spiritual Power House of Two-thirds of the Signers of the Declaration of Independence" is one of several lettered inscriptions which meet the eyes of all visitors as they approach the Episcopal Church section, recalling that thirty-five of the fifty-six signers were members of the Episcopal Church.

Pictures of the Colonial churches of the diocese; a model of Old Christ Church, the "cradle of the Episcopal Church in the United States"; historic documents loaned by the Church Historical Society and by some of the old churches, together with charts and other printed matter relating to the work of the National Church and of the National Church organizations, help to make up the substance of the Exhibit.

Included in considerable literature being distributed free to all visitors, relating to the Church and its many lines of work, is a six-page folder full of interesting and valuable information about the

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many historic churches of the Episcopal communion in and around Philadelphia, all of them ante-dating the Revolutionary period and each continuing to bear witness. This folder bears the caption "Spiritual Sources From Which the Signers Drew Their Inspiration." Beginning with Old Christ Church, founded in 1695, the first English congregation in Pennsylvania, there are approximately eighteen of these old Colonial churches within easy distance of the Sesqui grounds, all worth visiting for prayer and worship as well as sightseeing.

The diocesan committee in charge of the exhibit is also presenting in a hall especially constructed for such productions, a motion picture showing the types of Christian Social Service work carried on in nearly a score of Church institutions in the diocese. That committee is headed by Bishop Garland as honorary chairman, and the Rev. Louis C. Washburn, rector of Old Christ Church, as chairman.

Other clergy members include the Rev. Messrs. Addison A. Ewing, William Herbert Burk, D.D., Carl E. Grammer, D.D., H. St. Clair Hathaway, John E. Hill, Edward M. Jefferys, D.D., James A. Montgomery, D.D., Gilbert E. Pember, C. Herbert Reese, Percy R. Stockman, Floyd W. Tomkins, D.D., George H. Toop, D.D., Stanley V. Wilcox.

The lay members are Miss Sarah D. Lowrie, Mrs. J. Willis Martin, Miss Margaret Maule, Mrs. C. William Spiess, Mr. Charles J. Biddle, Mr. Edward H. Bon-sall, Mr. John Cadwalader, Mr. Russell Duane, Dr. C. P. Franklin, Mr. Charles C. Harrison, Jr., and Mr. William White.

RETREAT FOR FOND DU LAC CLERGY

FOND DU LAC, Wis.—Bishop Weller will conduct the annual retreat for the clergy of the Diocese of Fond du Lac, at Holiday House, Green Lake, Wis., beginning with dinner on September 7th and concluding with the corporate Communion, September 11th.

MAINE PARISHES MERGED

NORTHEAST HARBOR, ME.—On August 26th, the congregations of St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor, were merged into the parish of Saint Mary's and Saint Jude's, Town of Mount Desert; and the priest-in-charge for the past two years, the Rev. Albert L. Whittaker, S.T.D., elected a rector. The list of winter communicants will contain nearly 150 names. The strength of the parish is increased for several months in the summer by thousands of summer residents and visitors. Half the members of the vestry are selected from all-year residents, half from among the summer residents. The initial officers of the parish are:

Mr. Frank G. Spurling, Northeast Harbor, and Mr. John S. Melcher, New York, wardens; Mr. Joseph W. Small, Northeast Harbor, treasurer; Mr. George L. Stebbins, of Seal Harbor, New York, and Colorado Springs, assistant treasurer; Mr. Everett W. Ober, Northeast Harbor, clerk; Messrs. William Draper Lewis, L.L.D., Philadelphia, Edwin G. Merrill and Langdon P. Marvin, New York, Albert K. McBride, Northeast Harbor, and Pearl A. Canary, Seal Harbor, vestrymen.

The summer colony at Northeast Harbor was founded by the Rt. Rev. William Crosswell Doane, late Bishop of Albany, who died in 1913, and President-emeritus Charles W. Eliot of Harvard University, who died on August 22, 1926. Almost im-

mediately upon his arrival in Northeast Harbor, Bishop Doane began to hold services in his own house. Two churches were successively built. The present beautiful structure, designed by Vaughn, seating over five hundred persons, is filled for about nine weeks in the summer and many are turned away. The traditions established by Bishop Doane still affect the community for good. Archbishop Davidson and many distinguished bishops and other clergy have preached from the pulpit of Saint Mary's-by-the-Sea.

BISHOP WEBB RETURNS

MILWAUKEE—After spending two months abroad, the Bishop of Milwaukee landed at Montreal on August 23d and proceeded to his summer home, "Cotton Hill," Laconia, N. H., where he will rest for three weeks before returning to Milwaukee. He spent a week in the Lake country of England, two busy weeks in London, a week in Devonshire, and the remainder of the time with a niece in Brittany.

RECOVERY THROUGH SPIRITUAL MINISTRATION

CHICAGO—Father Gibson, of the Cathedral Shelter, Chicago, was called recently to visit a woman dying in one of the Chicago hospitals. She had been given up by her physician, who said she could not live until morning. When Fr. Gibson called she seemed already in the grasp of death. He baptized her, gave Holy Communion, and then anointed her. Improvement in health soon appeared, and in the morning, instead of being dead, she was so much better that the physician announced that she would recover. She is now almost a well woman.

ARCHBISHOP BENSON had a rule written and pasted in the drawer of his writing desk, not to answer for twenty-four hours any letters which on any account made his heart beat faster.

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

LUKE J. BOUTALL, PRIEST

BEREA, OHIO—The Rev. Luke J. Boutall, vicar of St. Thomas' Church, Berea, and in charge of the mission of the Redeemer, West Park, Cleveland, died suddenly on August 24th. Mr. Boutall, though a lay reader for many years, took holy orders late in life. Born in London, England, in May, 1861, he was ordained deacon in 1912, and priest in 1922, by the present Bishop of Ohio. His ministry has been spent entirely in his work at Berea, where the results of his good work are easily apparent. When he took charge of the parish there was a very beautiful little stone church, to which, during his incumbency, he has added a parish house and a rectory, while a mission church has also been erected at West Park, where, from the beginning, the work has been rarely successful.

DEATH OF WASHINGTON CHURCHMEN

WASHINGTON, D. C.—Death is continuing to take its summer toll from among prominent men in Washington and the vicinity, who are Churchmen.

Arthur E. Seymour, secretary of the Washington Chamber of Commerce, died suddenly on the afternoon of August 23d, from a heart attack, while attending a committee meeting. He had been a resident of Washington for more than thirty years, and had been secretary of the Chamber of Commerce since 1919, in which position he manifested his great interest in civic matters. He was buried from St. Andrew's Church, August 25th, the Rev. Dr. Dimon officiating.

Dr. O. M. Linthicum, a well known physician and public spirited citizen of Rockville, Md., a member of the vestry of Christ Church, Prince George's parish, died August 23d, after a brief illness of acute indigestion. His wife died only a few weeks ago. Dr. Linthicum had been president of the Montgomery County Medical Society, member of the council, mayor of Rockville, and was at the time of his death president of the volunteer fire department.

The last rites of the Church were said for George Uhler, August 25th. He had just retired as supervising inspector-general of steamships of the Department of Commerce, and was seventy-three years of age.

BERTHA OLMSTED NILES

CONCORD, N. H.—Mrs. Bertha Olmsted Niles, widow of Bishop Niles of New Hampshire, passed peacefully to her rest on August 24th at the age of ninety-one years and eleven months.

For fifty-six years she had been known and loved by clergy and laity alike and had given herself without stint to the work over which her husband presided for forty-four years.

Up to nearly four score years and ten she gave her service and devotion to the work and worship of the Church and made for herself a warm place in the hearts of the Church people of New Hampshire.

On Friday the 27th she was laid to rest in a quiet corner of the burying ground of St. Paul's School, beside the grave of her husband. She had lived a life full of years, full of love, and full of service.

NEWS IN BRIEF

PHILIPPINE ISLANDS—A beautiful stained glass window has been placed in the Cathedral of St. Mary and St. John, Manila, by Mrs. Henry Bayard McCoy, in memory of her husband, Colonel McCoy. The window was designed and executed by Clayton & Bell, London, and its subject is St. John Baptist. The dedication service on St. James' Day was in charge of the Rt. Rev. Gouverneur Frank Mosher, D.D., and was attended by Mrs. McCoy, Governor General and Mrs. Leonard Wood, and many other friends and associates of Colonel McCoy. Colonel McCoy came to the Philippines with the "First Colorados" in 1898, took part in the raising of the first American flag on Philippine soil, and later entered the civilian life of the islands, first as Collector of Customs, and later as general manager of the Manila Railroad, under appointment of Governor General Wood.

VIRGINIA—The cornerstone of the new church at Rixey Station, Arlington Co., a suburb of Washington, D. C., an account of which appeared in THE LIVING CHURCH for June 12th, was laid by Cherrydale Lodge No. 42, A. F. & A. M., on the afternoon of August 25th. The Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese, was present, and conducted religious services. This church, largely made possible by the generosity of Admiral and Mrs. P. M. Rixey, is to be constructed of stone, and will cost about \$40,000. It will be called St. Mary's Church.

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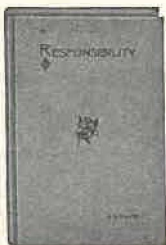
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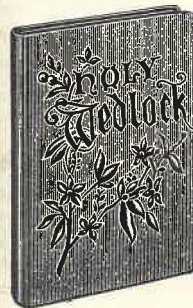
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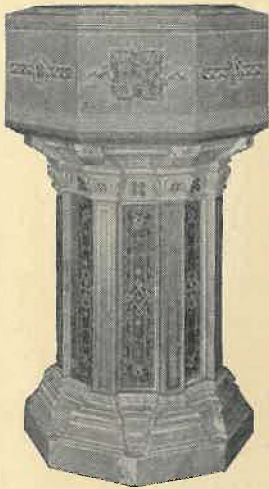
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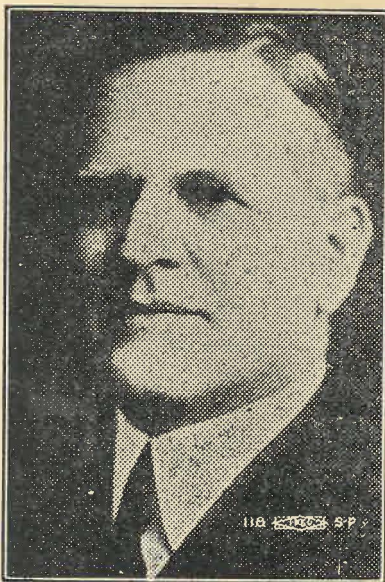
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