

Price 10 Cents

# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 29, 1925

No. 18

## BISHOP GORE ON THE CATHOLIC MOVEMENT

EDITORIAL

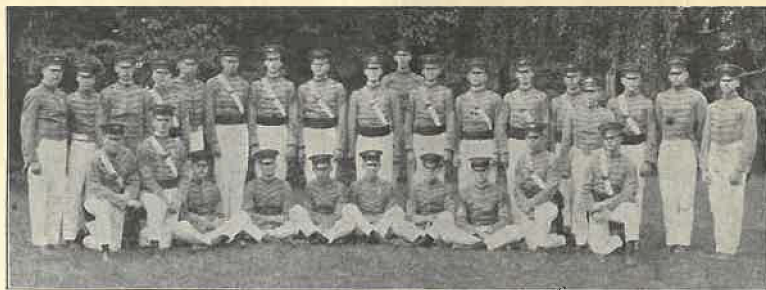
## AN AGE-LONG CAMPAIGN

REV. GEORGE P. ATWATER, D.D.

## THE FIELD OF PRAYER

HARRY T. MARSHALL, M.D.





A RECENT GRADUATING CLASS

# HOWE

## A CLEAN MIND IN A SOUND BODY

Every Boy Recites Every Lesson Every Day

## A THOROUGH AND LONG-ESTABLISHED CHURCH SCHOOL FOR BOYS

**H**IGHEST ideals of Christianity, Honor, and Scholarship. Thorough preparation for College. Modified Military System with a Junior R.O.T.C. Unit. Wholesome outdoor life on 40 acre campus. All athletics. Two beautiful lakes nearby afford water sports. Interesting Summer Session. Separate School for Younger Boys.

FOR ILLUSTRATED CATALOG ADDRESS

**REV. CHARLES HERBERT YOUNG, S.T.D., Rector**  
Box L. HOWE, INDIANA

## THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
Managing and News Editor, REV. H. W. TICKNOR.  
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.  
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.  
Circulation Manager, LINDEN H. MOREHOUSE.  
Advertising Manager, CHARLES A. GOODWIN.  
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

### SUBSCRIPTIONS

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

### ADVERTISING

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, \$18.00; Half pages,  $5\frac{1}{2} \times 7\frac{1}{2}$  inches, \$36.00; whole pages,  $7\frac{1}{2} \times 11\frac{1}{4}$  inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

## PRINCIPAL CONTENTS

### EDITORIALS AND COMMENTS

Bishop Gore on the Catholic Movement—Bishop Brown Again—The Brotherhood of St. Andrew.

### ACKNOWLEDGMENTS

DAILY BIBLE STUDIES . . .

TRAVEL PICTURES, SERIES VII. By Presbyter Ignotus . . .

TIME AND SPACE: AN AGE-LONG CAMPAIGN. By the Rev. George P. Atwater, D.D.

THE FIELD OF PRAYER. By Harry T. Marshall, M.D. . .

SISTERS OF THE TRANSFIGURATION IN THE DISTRICT OF ANKING

EXPERIENCES OF A PARISH VISITOR. By Eleanor Churchill . .

THE CONSECRATION OF THE CHURCH OF THE TRUE GOD—MIAO CH'EN. By the Bishop of Anking . .

### CORRESPONDENCE

Prayer Book Revision (Rev. Thomas J. Williams, Rev. Frank B. Reazor, Rev. John deB. Saunderson)—Church Manners at Funerals (Rev. E. P. Hooper).

### LITERARY

REUNION OF CHURCHES NEARER, OPINION OF RUSSIAN ORTHODOX METROPOLITAN (London Letter) . .

KIDNAPPED BISHOP KNOWN IN CANADA (Canadian Letter)

EVER-CHANGING CITY OF NEW YORK (New York Letter) . .

VACATION CHURCH SCHOOLS IN CHICAGO (Chicago Letter)

GLADLY TO SUBMIT to the cleaving and pruning is the me of the penitent, for 'Every branch that beareth fruit, purgeth'; the motive of the penitent is not that he may to Heaven and enjoy himself, for he knows full well that ting to Heaven is getting Heaven into self, but the motiv that he may bring forth more fruit, that is that God may veal himself more and more fully even in him.—W. H. Holmes.

I TAKE IT for granted that every Christian that is in he is up early in the morning; for it is much more reason to suppose a person up early because he is a Christian t because he is a laborer . . . or has business that wants l . . . . Let us therefore conceive how odious we must app in the sight of Heaven, if we are in bed, shut up in sleep darkness, when we should be praising God.—W. Law.

BLESSED are the single-hearted, for they shall have m peace.—Thomas à Kempis.





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

VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 29, 1925

No. 18

## EDITORIALS & COMMENTS

### Bishop Gore on the Catholic Movement

IMPORTANT vastly beyond the extent that its small compass would suggest, Bishop Gore's recent brochure, *The Anglo-Catholic Movement Today*,\* will arrest the attention of all who give serious thought to the religious issues of the day.

For Bishop Gore has an unique influence among Churchmen. He is not always perfectly clear in his statements; he is exceptionally so in this little pamphlet. He sees the Catholic Movement from within, and when he criticizes it, he does it as a Catholic criticizing Catholics. He knows what is the spirit of the movement, when it is true to its own principles, when it has been wrong and required correction, when its advocates have gone off on side issues and failed to be actuated by the spirit of the movement itself.

Bishop Gore begins by recalling to the younger generation the work of the Tractarians, whose foundation of the Catholic Movement was laid amidst persecution and grave disorder, and the circumstances of which are scarcely known to the younger men of today. The central idea of the Catholic Movement, in Bishop Gore's opinion, was this: In one sense our Lord had accomplished at His ascension in His single Person the redemption of man. In another sense, however, "He had only provided in full measure the means for its accomplishment, leaving behind Him for the fulfillment of His purpose the Church, which is the new Israel." Three links of coherence and unity from New Testament times downward are evident—the common creed, the common sacraments, and the sacred ministry. These were retained and emphasized by the Church of England when it became separated from the Roman Church.

The idea of a Catholic or supernational as well as supernatural society appeals to us today with a quite new force. Catholicism is making a new appeal.

But, he continues, there are three modifications which have been made in our generation in the Catholicism as understood and preached by the Tractarians. First, we have had to abandon the conception of the Bible as in all its parts and statements the infallible Book as though inspiration guaranteed its subject against any kind of errors. Second, the Movement had been obliged to abandon the Toryism in social

questions that pervaded its advocates in the middle Nineteenth Century, when Tractarians were at sword's points with such religious teachers as Maurice and Kingsley. Third, it had been necessary to abandon the tradition that "salvation, meaning by that the ultimate attainment of heaven or the vision of God by the individual human soul, was so bound up with the acceptance of the creed of the Church and the reception of its sacraments, that all men, without exception, who since Christ came had failed to believe and practise what the Church enjoined—even the heathen and unbaptized infants who had never had the chance of hearing the Gospel—would undoubtedly be lost."

Speaking of the spirit of the Anglo-Catholic as it should be, the Bishop said: "That in which he finds his delight is the sense of membership in the great historical Church." He insists on "being Catholic before he is Anglican." "But in every race and at every epoch the same religion receives a special development, and its theology and its rites become special and distinctive, Greek or Latin or Russian or Celtic or English." Catholicity therefore is everywhere presented through a local or national perspective. It is in that manner that we are able to speak of ourselves as Anglo-Catholics.

He granted that there was a Romanizing tendency to be observed in the Movement today, as there had been at many times in the past. Plainly, however, the movement, as a whole, has not been and is not Romanizing. To some extent the tendency was due to the fact that when men wished to present the Prayer Book service of the Eucharist in its Catholic setting or to acclimatize Confession as a healthy and normal, though not obligatory, practice among us, it was to the Roman ceremonial and the Roman system that they were almost forced to go. This was purely a practical condition. Out of it, however, had grown the tendency to which he alluded. He urged the authority of the National Church upon its members and the grave importance of observing its discipline. He treated of the present hopeful desire for unity expressed on so many sides.

In two rather unique appendices the Bishop lays down lists respectively of "things which we should agree not to be done" and "things to be striven for."

\*London: Mowbray. Milwaukee: Morehouse Publishing Co. Price 40 cts. Postage 3 cts.



Among things that ought not to be done he enumerates the "rather absurd practice of kneeling for the Epistle"; communicating the people in their mouth instead of their hands; abandoning the custom of the congregation joining in Creed, *Sanctus*, and *Gloria*; any failure on the part of the priest to read the service "audibly and nothing else audibly"; the taking of the ablutions immediately after the communion of the people instead of after the blessing; Eucharist without communicants; any requirement of our people to believe in the Immaculate Conception or the Assumption, or the use of terms which imply these doctrines, as in giving public notice of festivals; the teaching of the invocation of saints, as in the *Ave Maria*, as though it were a required practice of the Church; and any assumption of an obligation on the part of each priest to say his Mass every day.

Among things to be striven for are the restoration of the (English) Eucharistic canon to a form more agreeable to the principle of the Church Catholic; official recognition of Reservation for the Sick, subject to conditions to be prescribed by the bishop; the restoration of public prayers for the dead; the restoration of prayers based on ancient models glorifying Almighty God for His saints by name and asking that we may be assisted by their prayers; restoration of unction for the sick; reform of the method of appointing bishops; the removal of the Thirty-nine Articles from the position of authoritative standards of belief or practice in the Anglican Church.

BISHOP GORE is stronger where he is positive than where he is negative. He sees so clearly the function of the Catholic Movement in the Church, he presents its spirit so admirably, that he easily carries his reader with him. In a number of details his position refers rather to conditions in the English Church than to those in the Anglican Communion generally. Thus, we in America have achieved the condition whereby the Church chooses her own bishops, upon which Bishop Gore lays much stress. We have corrected the infelicities of the English Eucharistic canon. In Prayer Book revision we have restored the public prayer for the departed. We are hoping that before revision is completed there may be a restoration of the use of unction and that the Thirty-nine Articles may be dropped from the Prayer Book. Whether any "official recognition" of Reservation is really necessary is an open question. Believing, as we do, that the practice is perfectly lawful now, we see less necessity for official recognition than do those who believe the practice to be desirable but unlawful. We shall be perfectly ready to coöperate with these in securing Prayer Book recognition of the practice, if it can be done without hampering restrictions, or rendering the practice difficult. We should not acquiesce in placing the responsibility upon the bishop rather than upon the priest, partly because, the American bishop having guaranteed to the rector "full power to perform every Act of Sacerdotal Function" in his parish, the right—if it ever appertained to the bishop—has been vested by him in the rector; partly because such a provision would create certain friction between bishops and clergy; partly because the function is a purely pastoral one and belongs to the normal discretion of every parish priest.

On the side of those things which Bishop Gore asks that it be agreed they shall not be done, we are perplexed at the triviality of some of them. What earthly difference does it make whether people sit or kneel at the Epistle? And the object of kneeling is not at all, as the Bishop believes, that of "copying the current

Roman practice of ignoring the Epistle which can be heard or understood," but because, at a short, p service, it seems more reverent not to sit at all, but honor the sacrament by standing or kneeling throughout the service. Why worry people over such a tr If the practice of fasting communion were so generally accepted as normal in all our churches that exemptions would presumably be made only on behalf of those who, for some good reason, were entitled to exemption, we should agree as to the desirability of encouraging communions at high celebrations; but if that condition has been reached, it seems to us better to concentrate the stress upon the great desirability of fasting communion as a *normal* practice rather than upon the just grounds for exemption. So, in a number of details, we think Bishop Gore is unnecessarily precise in the things he would have omitted, though we agree with him as to many of them, and could do more.

THE Bishop devotes a chapter to The Roman Tendency and the Restoration of Discipline. There is more of that tendency in England, where the Church has only now acquired the right (and that not a little) to revise her own formularies, than in America. But there is some of it here.

To get a right perspective concerning things of this kind is, of course, very difficult. To object to a practice, a devotion, a vestment, because it is used by Roman Catholics, is wholly absurd. But to use it for the same reason is equally so. Some Churchmen fall easily into one of these mistakes, some into the other. But we think there are still more who have a balanced perspective in such matters, and are perfectly willing to test each such practice, devotion, and vestment on its value for us. Not all of us are animated by prejudices.

It is rather interesting to discover that over again the Roman bogey which undoubtedly frightens some good souls among us, Romans similarly have an Anglo-Catholic bogey. Writing under that very title—"Anglo-Catholic Bogey"—in a recent issue of *American Catholic*, the well known Roman Catholic magazine, a writer says that communion recently sought to relieve the fears of his co-religionists by reassuring them against the bogey.

"But, indeed," he says, "this fear of 'Anglo-Catholicism' on the part of that section of the British public referred to as the 'Anglo-Catholics' is founded on an over-estimate of the importance, in relation to the Catholic revival" [he means Roman Catholic revival and not what we ordinarily mean by the term] "of the movement in question. It has become a bogey, but, as in the case of other bogies, its terrors are largely those of imagination. The 'Anglo-Catholics' play a far less prominent part in the life of the Church than either its own members or its opponents fancy in contributing to the stream of converts flowing into the Church. I have on good authority that a priest who in the course of the last two years has received about 200 in the Church, declares of these converts not one had been even remotely influenced by the Oxford movement or its modern representatives."

This paragraph we commend to such of our people as are still afraid of the Roman bogey. No doubt it is true that Catholic Churchmen have "gone to Rome." But here is the best sort of evidence that other sorts of Churchmen go in much greater numbers. Obviously it is the Catholic movement that keeps people from going to Rome, notwithstanding occasional defections. A movement toward Catholicity is a protection against Romanism—and Romans know it.

Yet it is perfectly true that there is a Roman element among Anglo-Catholics. Part of it is caused by an undue respect for size and numbers; part by exaggerated deference to the chief bishop in Christendom, about whom a romantic spell seems to have



cast. The psychological effect of a great multitude acclaiming *Tu es Petrus* is not without its influence. Roman leaders are astute students of psychology. And they ought to be.

But greater than these causes is the urgent desire for unity. We *hate* the separations that have grown out of the quarrels of centuries. So it is that, as some devout and perfectly loyal Churchmen honestly seek a basis of unity with Protestants, others, with equal devotion and loyalty, seek to find such a basis with Romans. In both attempts it is inevitable that there will be numerous failures before there can be any hope of success. Lord Halifax undoubtedly has gone further than most of us can go in suggesting the greatest ultimate concessions that Anglicans *might* make in the interest of unity. No doubt he sees in his mind's eye a Rome that in fact does not exist. But the thing to respect is his faith to see—perhaps centuries ahead—a Rome that *will* exist some day, simply because the Holy Spirit will ultimately lead both Romans and Anglicans of the Catholic Church into all truth. With the Rome-that-is-to-be we can enter into relations that, stated in the language of today, are wholly impossible. Lord Halifax may be making the same sort of mistakes that other Churchmen made in connection with the Concordat, but the essential thing, in both cases, is not that men made missteps or failed, but that they *tried*.

But we do need a caution against Romanizing tendencies. We must remember that it is better that a part of the Church should be right on a given issue, even in antagonism to another part, than that all of it, united, should be wrong. We cannot say that wrong is right for the sake of unity. And there is also the practical matter that in making up the historic quarrels of Christendom, we Anglicans cannot desert the Eastern Church. In relations with Rome, Anglicans and Easterns must move together. We cannot honorably make a "separate peace."

Yet with it all, any Romanizing tendencies that there may be in the Catholic movement, especially in America, are incidental and subordinate matters. They are not being impressed as permanent factors upon the movement.

For our concluding words we shall draw upon Bishop Gore's pamphlet for parts of two paragraphs:

"The real defect among us is that through lack of clear thinking and serious study, we are, so many of us, content to go on without any sufficiently defined and intelligible theory of what Anglicanism stands for. And for this reason any small group, which has such a theory, though it be one-sided and unreasonable, gains undue influence. Especially I pray that the younger clergy may be driven by the noise of controversy to find their feet on a bed-rock of principle, fashioned in prayer and thought and study."

"Whatever deserved sufferings we may be called to bear, whatever strain upon our endurance circumstances may lay upon us, I cannot believe that the witness which Anglicanism is called to bear to Catholicism which is scriptural, liberal-spirited, and comprehensive, but always Catholic, will be allowed to perish from the earth."

ONE wishes that the unhappy case of Bishop Brown did not require further discussion. He has been convicted by a canonical court of advisedly teaching doctrine contrary to that of this Church. The proceedings of that court have been reviewed and upheld by a canonical court of review. His conviction has been certified to the House of Bishops, and sentence cannot be passed "unless and until the findings [of the court] shall have been approved

Bishop Brown  
Again

by a vote of two-thirds of all the Bishops entitled to seats in the House of Bishops canonically assembled in the said House." These several steps give ample protection against any possible injustice to any defendant.

Bishop Brown's counsel has now filed an application to the House of Bishops to stay further proceedings until an ultimate court of appeal can be established by General Convention. There is constitutional authority for the establishment of such a court, but the court itself has never been erected. In the meantime the finality of the decision rendered by the judicial process that has been employed in this case is thoroughly established. "The determination of such Court" (i. e., the Court of Review) "*shall be final* unless modified or reversed by the determination of an ultimate Court of Appeal, established by the General Convention under the provisions of Article IX of the Constitution" (Canon 32 § XI). "The Court for the Review of the Trial of a Bishop . . . may enter *final* judgment in the case" (Canon 33, § V).

The brief makes the most absurd contentions as to the right of an ecclesiastical court to try or sentence a bishop in doctrinal causes. Bishop Manning is said, "evidently nursing doubts," to have "addressed a letter of inquiry to a noted Greek Catholic theologian," one Mar Timotheus, who signs himself as "Orthodox Catholic Bishop Metropolitan Bethe Garne," and the alleged "reply" is printed in this brief. We have Bishop Manning's authority for stating that he never wrote such a question, nor any letter of any sort, to this individual, though he did receive, unsolicited, the letter quoted. Why a wandering, unrelated bishop should be an authority worthy of citation passes our comprehension anyhow. Nor is the plea that the constitutional article (IX) providing for the establishment of courts gives no indication of the sort of questions that may be tried by such courts worthy of consideration.

The enumeration of the causes for trial is properly found in the canons. According to Canon 28, § I, "A Bishop, Priest, or Deacon of this Church shall be liable to presentment and trial for . . . holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church," and for "any act which involves a violation of his Ordination vows." As to any "historic principle and position of the Church of England" to the effect that the Apostolic Succession implies "mutual independence of bishops in doctrine," the allegation is absurd; and it is directly repudiated, even if there had been any such "historic principle and position," in our canons. There was, indeed, at one time a contention that a bishop, by reason of his inherent *jus liturgicum*, was not bound by details of the Book of Common Prayer in *worship*. This contention was raised on behalf of the Bishop of Lincoln (King)—we hope without his own knowledge—in his celebrated trial before the Archbishop of Canterbury, and was immediately denied by the court. Even if the principle had been established, it could not possibly be pressed further into the realm of doctrine. The idea that every bishop is at liberty to formulate and to teach to a helpless people anything whatever that he may choose, is an abuse of "priestcraft" a thousand-fold beyond anything that was practised in medieval centuries.

The whole brief on behalf of Bishop Brown is taken up with futilities of this nature. He has had the fairest sort of trial by his peers. Their judgment has been reviewed and upheld by others of his peers. The House of Bishops now has complete jurisdiction of the case. Nothing further is needed either on behalf of justice or for the establishment of the facts.



**N**EXT week the great Brotherhood convention will be held in Pittsburgh. It is always an inspiring spectacle and occasion. A thousand picked young men and boys from all parts of the country coming to one center for inspiration and illumination in their religious life, testifies to the present-day vitality of the Christian religion.

Men speak of this as an irreligious age, and in some respects it is. Yet countless thousands of the best men of our own and of other countries are more determined than ever to preach the gospel by living it. That they wish to do this *intelligently* the Brotherhood convention will demonstrate.

Churchmen coming together are singularly free from the contentions that attend various Protestant gatherings. The issue that distracts these creates not a ripple of unrest among Churchmen. The religion of Churchmen is not pitted against science. What we learn in Church and what we learn in the secular class room are not antagonistic to each other. We have no quarrel with science, and where scientists believe, as some of them seem to do, that their science can overthrow our religion, we wonder at their misunderstanding of the one or the other. We expect our young Churchmen to be sufficiently familiar with *both* to see that each can be correlated with the other. And that involves the necessity for as serious study of our religion as we give to science.

Good luck to those young men and boys, the *best* that the American Church has produced, when they go to Pittsburgh that their religion may be deepened and strengthened!

#### ACKNOWLEDGMENTS

##### NEAR EAST RELIEF

Mrs. John M. Chattin, Westville, N. J. ....\$ 5.00  
[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

#### SONG OF FAITH

Still God's mercy reigns!  
Howe'er our minds may twist and turn  
The holy mysteries His word acclaims,  
Seeking, we say, the Truth to learn.

The Truth will dawn, if we but rise,  
Even to the most perplexed soul,  
And offer our Lord for sacrifice  
Our minds, and our love like a burning coal.

In His serenest atmosphere  
Our doubts will vanish like ill-gotten gains,  
The Prince of Peace will make all things clear,  
Still God's mercy reigns!

HELEN M. NORCROSS.

**C**HINESE STUDENTS are an almost pathetic class," writes a sympathetic observer from the national Chinese Y. W. C. A., "when one looks at the terrific burdens which a changing social order is laying upon them. Education, family life, religious ideals, economic life, personal freedom, are all being revised and in many cases radically changed. There is nothing stable visible above the horizon; everything is in a state of flux. Every new theory, every new educational experiment, every lately developed conception of sociology, every radical criticism of the established order is making its way to China, and this heady mixture is the daily diet of a great many students.

"What does it matter that we have not yet a capitalistic system, nor one single example of a man made enormously wealthy through that system, and that all the wealth of China's richer classes has been amassed in other ways. Still we read Marx and cry 'Down with the Capitalist.' Catchwords go as well here as in America."

## DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

### READINGS FOR THE WEEK: SELECTIONS FROM THE BOOK OF THE ACTS

August 30: *Twelfth Sunday After Trinity*

ST. PAUL'S FIRST REPORTED SERMON

Read Acts 13:13-41.

**T**HE sermons of the apostles reported in the 13th chapter of the Acts move quickly to a common emphasis—the Resurrection of Jesus from the dead. In their minds the Resurrection was the experience which authenticated the whole of Jesus' life and work. Two questions naturally arise in the minds of those to whom the apostles preached. The first was why Jesus was unique. It was obvious that not that Jesus had said had been said before, and His authority could not therefore lie wholly in His teachings. The apostles answered that Jesus' uniqueness and authority lay in Himself; He had triumphed over death, and His sole victory gave a permanency and validity to His words and work which no other could claim. The second question was the extent to which Jesus' work represented the will and purpose of God. Again it was the apostles' response that it was God's power which effected the Resurrection. That He should have blest Jesus could only mean that He had set the stamp of His approval upon Him.

August 31

THE ENVY OF THE UNBELIEVING JEWS; JOY OF THE GENTILES

Read Acts 13:42-52.

**I**T seems strange that the Jew, whose religious training should have made him more tolerant of the Gospel than the Gentile, accepted it less readily. The fact was that the Jew was commonly satisfied with his traditional religion, and the Gentile often was not, and was less open to the influence of the gospel. The intelligent citizen of the Graeco-Roman world was apt to be conscious of a spiritual need which he found satisfaction neither in the crude religion of his people, or in the attenuated speculations of contemporary philosophy. The vague desires of his mind crystallized into three definite demands: for an escape from sin, for union with the divine, and for an assurance of immortality.

September 1

ST. PAUL THE CHANNEL FOR A NOTABLE MIRACLE

Read Acts 14:1-18.

**T**HE healing of the cripple at Lystra is interesting for the light it throws upon the spiritual energy of primitive Christianity, when healing power was looked upon as a normal possession of the Church. But still more interesting is the address of St. Paul of which the miracle was the immediate occasion. The apostle, in rebuking idolatry, appeals to a conviction which many of the devotees of the pagan religions still possessed, that underlying all the manifestations of divine power, there was the single source of energy and life, the Living God. It is probable that, except in the most debased and ignorant forms, idolatry does not exclude this belief. At its best it is a system of conscious, though dangerously materialistic, symbolism. St. Paul, with characteristic generosity and tact, appeals to the better instincts of the men of Lystra, and makes those instincts their own refutation of their common practices.

September 2

ST. PAUL RESTORED: END OF THE FIRST MISSIONARY JOURNEY

Read Acts 14:19-28.

**I**T can be easily understood that St. Paul drew down upon himself the hatred of reactionary Judaism in proportion to his success in winning the Gentile. Every conquest which he made was an insult to the ancient tradition of Jewish



exclusiveness. When all are admitted the sacred preserve ceases to exist. An attempt was made to kill St. Paul by stoning, as St. Stephen had been killed, but with his enormous vitality he survived the ordeal. His unconsciousness was probably mistaken for death, and his persecutors withdrew. With this incident the first missionary journey ended. It had probably been originally planned to cover a limited area in a definitely limited time, the journey being somewhat experimental in nature. In any case, St. Paul must have felt the necessity for rest and refreshment, and for further conference with the Church.

September 3

READ Acts 15:1-12.

#### THE FIRST COUNCIL OF THE CHURCH

A CONSERVATIVE party in the Jerusalem Church looked with disapproval at the missionary labors of St. Paul among the Gentiles, and at the liberal attitude of the Antiochene Church generally. Emissaries had been despatched to Antioch to persuade the Church to confine its work to the Jews, and, as St. Paul's letter to the Galatians shows, had met with considerable success. St. Paul, weary of constant opposition, sought to secure the authoritative judgment of the Church, and effected the calling of a council. It is interesting to note that St. Paul's advocates were the two whose opposition to his policy might be supposed; St. Peter, known as the "Apostle to the Circumcision," and St. James, later head of the Church at Jerusalem, and trusted and admired by the Jews for his own personal fidelity to the law. Critics have, in the past, questioned St. Peter's acquiescence, seeing in him the determined opponent of St. Paul, but St. Luke had ample occasion to know from St. Paul himself the truth of the facts he recorded.

SEPTEMBER 4

#### THE FIRST PASTORAL LETTER

READ Acts 15:13-29

THE Council determined upon a liberal policy, agreeing that the Gentile should not be bound by the Law, except in the sole ceremonial requirement of abstention from blood, looked upon as the seat and principle of life, and therefore sacred, the moral requirement of sexual purity, and the religious requirement of abstention from anything concerned with idolatry. The two latter had in mind dangers to which recent converts from paganism would be particularly exposed. These decisions were embodied in letters and sent to the Churches as the official decision of the Church.

September 5

#### STRIFE BETWEEN TWO GOOD MEN

READ Acts 15:30-41.

IN a remarkable sermon upon The Recovery of Self-Respect, Dr. Walter Lock, of Oxford, has dwelt upon the man who was the occasion of the separation of two friends and co-workers. He has pointed out how the young man, who turned back from the perils of a dubious missionary venture, became the companion of St. Paul in after years, and won from him the characterization as "profitable for the ministry." The writer bids us remember, also, as evidence in this case of St. Barnabas' calmer and more generous judgment, that St. Mark was, upon almost certain tradition, the companion and interpreter of St. Peter in his later years, and that his was the hand that wrote, ■■■ St. Peter related it, the strong, vivid, picturesque story of the second Gospel.

GREAT OPPORTUNITIES of serving God occur rarely, but little ones are common. Do therefore all things in the name of God, and all things will be done well. Whether you eat or whether you drink, or whether you are working. Provided you know how to carry out your duties well, you will profit much in the sight of God, doing all these things because God wishes you to do them.—*St. Francis de Sales.*

THE MANIFESTATION of human goodness is always a revelation of the Presence of God. Men are to be conductors of that Presence even as the branches are to be conductors of the one life of the vine. Christians who respond to God are sacraments of the eternal to mankind, alike ministers and witnesses of its tranquilizing and fertilizing power.—*W. H. G. Holmes.*

## TRAVEL PICTURES

SERIES VII.

By Presbyterian Ignotus

A CROSS the water from Guernsey lie two little islands, Herm and Jethon; and some miles farther on, beyond Les Casquets and the great light house, Alderney rises, with all its fortifications, the little town of St. Anne nestling at the top. Jethon is not open to the public: Mr. Compton Mackenzie lives there in splendid isolation, meditating new novels. But Herm may be visited: motor-boats for half-a-crown take one over and bring him back. The island is a mile and a half long by half a mile wide, with a fine old mansion on the hill-top, a bungalow, an inn, and the golf club, nearer the sea, splendid links to which many visitors come and the famous shell beach at the farther end. One does not need the four hours he has, to see all of Herm. It is good to have seen it; but that is all. And I do not wonder that some of my Guernsey friends have never set foot on it.

ALDERNEY is better worth the journey, though even that is "rather moderate," as some one I know is in the habit of saying about things worth only faint praise. I fondly hoped to see the Alderney cow in all her glory; but she was hard to find. The island is only four and one half by one and one half, and stands eight miles off the French coast. Something over 1,000 people live there, besides the garrison; and whereas Jersey and Guernsey are largely peopled by Norman French, these are chiefly of British extraction. There is nothing of interest to the antiquary: even the old Norman church is supplanted by one of Sir Gilbert Scott's frigid erections commemorating the Le Mesurier family, hereditary governors of the island. But it is a decent little village, St. Anne's; and the cliff scenery is worth seeing. For myself, I once thought the most interesting object I found was little Florence Collinnette of Braye, with her satchel of school-books over her shoulder, who held hospitable and intelligent converse with me on the breezy common.

There, I have "done" all the Channel Islands at last!

IT is a very different scene which faces me now, as I write, and were the houses colored a little more brightly, one could fancy he was on the Italian coast somewhere. The Mendip hills come to a not ignoble ending, across the level country across Worlesbury Hill, on the Bristol Channel. Rising, terrace on terrace, the town of Weston-super-Mare half covers the steep sides of Worlesbury; while a long expanse of beach, stretching below, is lined with hotels and boarding-houses. In the offing appear Steepholme and Flatholme, with the Welsh coast in the distance. It is all very new (though a British camp on the hill-top goes back to remotest times): even the parish church is barely a century old. But the air is splendid, the houses are very pleasant, and the place is thick with private schools. All Saints', Queen's Road, is the center of a sane Catholicism, for all this part of Somerset. It is a beautiful church, lately enlarged by the devout and energetic vicar. And the throngs that resort there show the Catholic Revival as not "a spent force" by any means. Strange, how often the enemies of the Faith have prophesied its complete overturn, the tabernacles of the Edomites and the Moabites, the Ishmaelites and the Hagarenes being confederate with false brethren, and yet how utterly their gloomy ratiocinations have been disproved! Bishops like Henson and Barnes rail at the old religion quite in the fashion of agnostics and other infidels: but "the Virgin the daughter of Sion" can well afford to laugh and shake her head at them, since she has so often heard their like, long before.

The vicarage garden is a pleasant place, specially when the vicar's children are there! Joan and Evelyn they are called; and I call your attention to the fact that Evelyn is a small boy of 10, Joan, his sister, is a year older; and they are very good comrades, I find. (The great argument against enforced celibacy of the clergy, believe me, is the charm of clerical children.) We have been travelling in the realms of gold,



together to our mutual advantage, without ever leaving the *hortus conclusus*. But one does not spend all his time with people of the immediate present.

THE other day we set out on a round of old village churches hereabouts. I think they are not so fine as those in the western part of the country; but they are very well worth study, even though Muirhead and Baedeker know them not. Kewstoke, Banwell, Lympsham, Bleadon, and East Brent, we saw them all and were appreciative of all. Kewstoke used to enshrine a primary relic of St. Thomas of Canterbury; but the reliquary is now in a museum, alas! Not far away stands an old priory founded by the grandson of one of St. Thomas' murderers in deprecation of his ancestor's sin. Banwell has one of the perpendicular towers so characteristic of Somerset, with a fine cradle roof and stone pulpit. There is an ornate screen set up in 1521. In the parvise, on either side of the entrance, Masonic emblems are plainly carved: a square and compasses, and other tools of operative masons.

Adjoining the churchyard there stands a group of buildings now occupied as a private residence, though still called "The Abbey." Upon that site stood a Saxon monastery which King Alfred gave to his chaplain, Asser. It was enlarged, rebuilt, restored: until, at the time of the suppression of the monasteries, it fell into sacrilegious hands. One still can see a cross upon the gable of what is now used as an outbuilding. I wonder if the ghosts of the former possessors ever trouble the sleep of the present inhabitants! They might well do so.

THE little Church of St. Christopher, Lympsham, is almost the ideal of a country sanctuary. It is also perpendicular, and so dates (for the most part) from the late Fifteenth Century; but there is a font of Norman work, four hundred years older. The parish has four hundred inhabitants, and the church holds three hundred and fifty.

East Brent is famous as the parish of which Archdeacon Denison was rector for over fifty years; and the old churchyard cross was restored as a memorial of that long incumbency. A spire crowns the tower, unusual in Somerset. Within the porch and elsewhere are frescoes painted by the Archdeacon; but the ancient glass and the carvings are of greater interest, and the Seventeenth Century oak organ gallery is very fine. It is one of the glories of the English Church that a man of Archdeacon Denison's intellectual parts should have been content to spend his life in this tiny rural parish of barely six hundred souls. And Whatley, where Dean Church was rector, not far away, has less than two hundred!

Bleadon Church chancel is more than six centuries old, and there are parts much older. The tower rises highly above the little village. One could dwell lovingly upon every detail, if it were not that there is an *embarras de richesses* in that field. It startled me to find a Macdonell, Chief of Clanranald, buried under the shadow of the tower. Far from "the lone shielding and the misty islands" he lies, nor sleeps less sound for that.

IT gives one a strange feeling to visit a spot like Woodspring Priory, referred to above. Driving along the sea, at the foot of Worlesbury, through the Kew woods, past Kewstoke Church, one turns down towards Sand Bay, where a great tower rises above clustered buildings and trees. There are gates to be opened and shut, each one marked "Private," but if you know the excellent present possessors, there is nothing to fear as penalty for trespassing. Finally the last barrier is past safely, and the old monastic pile is reached at last. It was a Courtenay who erected and endowed it, being an heir of that Tracy who helped rid Henry of "the pestilent priest." Augustinian Canons dwelt there, maintained by two manors, and for three centuries pursued their work of worship, praise, intercession, deprecation, and study. Then the wild boar out of the wood uprooted that plantation of the Lord, that goodly garden. The priests and their household were turned out ruthlessly, and the lands confiscated to enrich an evil king's favorites, while the carved work of God's house was broken down to serve base purposes. Ever since then the fields have been tilled by secular labor. The tower of the monastic church remains, but the choir is wholly gone, with the infirmary, the guest house, the cloisters, and some lesser buildings. Only the porter's lodge, the monastery proper, and some part of

the chapel, stand under the shadow of the stately decorated tower. A little to one side the tithe barn serves its old pose.

MAJOR Vernon Hill, who has come to live at the Priory since the war, has gone about the work of excavation with reverence and knowledge, the foundations of the sanctuary and of one or more side-chapels have been uncovered, and in that process, many interesting relics have appeared—tiny fragments of pottery, iron implements, and the like—all which are preserved in the base of the tower. But why should not some benefactor of the Church buy the property, give an expert architect full charge, and, when once the whole priory had resumed its religious aspect, hand it over to Abbott Deshay, or Fr. Henry Bull, in trust as a house of retreat for west-country priests? An anonymous donor has just given \$100,000 to the Scottish Church for augmentation of clerical incomes. There is plenty of money in England; it needs only to be devoutly and intelligently used. They tell us that a contemplative life is not justified by any strenuous modern that may be true (though I doubt it). But surely the religious orders we have are useful beyond words; and here would be a way of helping them, while renewing an old work of piety. Our English friends are ready to suggest that "rich Americans" should attend to this needed restoration—though, at the same time, they speak, with a certain bitterness, of American collectors and the depth of their purses. But there are no profiteers in England than in America, surely: and a few of them are ready to bestow some of their goods, at least, while they would accomplish needed benefactions. If only the King were to grant baronies for that sort of public service!

THE Church of St. Andrew at Cheddar is full of interest. A fine effigy of some old knight *de Cheddar* is in the chancel, still retaining some of the colors and gilding at first put on, and the three altars, properly vested and adorned, speak for Cheddar piety. The town is still famous for its cheeses as well as for its chasm and its caves. Exbridge, too, is a place of medieval appearance, built along a Roman road, with a great church rising from the hill side; and there are other villages and towns between Weston-super-mare and the city, any one of which is worth a journey all by itself. Wookey and Wookey Hole stick in my mind, though I refrain. Wells can surely not be passed over. It was many years since I had been there; and even in that immemorial sanctuary there were certain changes. Happily all were for the better. The new Dean has right ideas, it is clear; and the new Bishop sympathizes. So the results are beginning to show in the fabric of the Cathedral and in the spirit of the place. As I entered, a splendid rood appealed at once; it stands in an inverted arch for which Wells is remarkable, exquisitely carved and beautiful, the work of Comper, I believe. Various chapels have been restored to their ancient proper use, as at Chester, and the sixpences have been abolished. There is daily Mass, of course.

The library is above the cloisters, and Prebendary Denison, son of Archdeacon Denison, took us up to see its treasures not commonly displayed. Erasmus' *Aristotle* is there, with scholia in his own hands; a hexaglot Bible of very early printing; a first edition of Clarendon's *History of the Great Rebellion*; copies of pamphlet pastorals by the most blessed Bath and Wells bishops, holy Thomas Ken, and the like. Chains still hang on the walls, though the precious folios are no longer chained. A marvelous crosier of enamel, showing Michael the Archangel trampling the dragon, and an episcopal ring, both of the Thirteenth Century, are preserved *spoliæ*. Excavations which must have trenched upon a bishop's grave

IT was a memorable journey back, through Glastonbury along the Polden Hills with their wide view of the Mendips, the Quantocks and Black Downs on one side, and the Caen pillar and Worlesbury on the other. Here is essential England dear to the heart of every English-speaking American, better known, it may be, by him than by those who have taken it as a matter of course since they were born there. We whirled along in the fading light, under the venerable St. Church of Uphill, until at last the gates of the vicarage welcomed us to a ten o'clock repast and bed. Good old England



# Time and Space: An Age-long Campaign

An Appeal to Men of Foresight

By the Rev. George Parkin Atwater, D.D.

Rector of the Church of Our Saviour, Akron, Ohio

CARIBOU, Maine, is as far north as Quebec. It lies near the sixty-eighth degree west longitude. If you should make a journey by air-plane directly south from Caribou, Maine, along the line of the sixty-eighth degree, you would pass to the east of Cape Cod and you would come within a short distance of the Bermuda Islands. The Church has a mission, St. Luke's, at Caribou, Maine. It is probably our northeastern outpost.

The most southerly point in the United States is Key West. It is only 24 degrees from the equator. It is almost exactly south of Cleveland, Ohio. But it is our southeastern outpost. We have two parishes at Key West.

If you should travel from Key West, up through Florida and for several thousand miles diagonally across the United States, you would arrive in the State of Washington. In one of its two northwestern corners you would find the town of Blaine. On the map it looks as if a home run in Blaine might land in Canada. It is considerably farther north than Quebec and slightly farther north than St. John's, Newfoundland. We have a mission at Blaine, Christ Church. We may call it our northwestern outpost.

A mighty journey along the west coast would finally bring the traveller to Coronado, below San Diego in California. It seems to be our southwestern outpost. We have a parish at Coronado.

These are the corners of our Continental heritage, and scattered elsewhere in our land we have 8,000 parishes, missions, and stations. The extension of the Church in space has been magnificent. Geographically we have theoretically reached every acre of our vast domain. The well informed Churchman settled in any one of our 3,025,640 square miles knows the name of the man he may call his bishop. The idea of extending in space has been held before the Church with persistency.

But this ideal is fruitless unless accompanied by another of equal importance. The permanency of our extension in space rests upon our provision to *extend in time*.

IF you have a few minutes, come with me to the offices of one of our very large corporations and talk with its officers. This particular corporation, like the Church, feels that it has a field for its product in every corner of our land, in every city, town, village, hamlet, or settlement. When you have talked with the men in charge, you will find a gigantic effort to extend that corporation's business in space. It seeks an outlet for its products in tens of thousands of places. You may take a trip through the factory and see the product being manufactured. You may get a glimpse of the enormous energy put into the profitable distribution of the product. All this is impressive.

But there is something even more impressive. That corporation is equally concerned about its *extension in time*. It wishes to be in business, profitably, ten, twenty, fifty years hence. And at least two great departments are devoted to the extension of that business *in time*.

The first department which is concerned with the extension of that business in time is what we may call its laboratory. In the laboratory the product is tested. Upon the laboratory depends the *quality* of the product. The *quality* of the product is the first essential to the extension of the business in time. If the quality of the product is not maintained, the business is ultimately doomed, no matter what energy is developed by its distribution department.

That corporation will not attempt to extend in space, until it is absolutely sure of the quality of its product. That corporation will not make a single unit of its product for the market until by the most rigid tests it has satisfied itself that it can produce units of the very highest quality. It would be

folly to make 10,000 units for sale, until it was certain that the first unit was as perfect as could be produced.

The second department which is concerned with the extension of that corporation in time, is the financial department. The financial department has an enormous task. It must see that raw material is purchased in a favorable market. It must see that the product is manufactured in the most economical way. It must see that proper wages are paid. Improper wages mean a labor turnover more costly than proper wages. (Just as improper salaries in the ministry mean a restlessness that costs vastly more in the end than the proper salary would cost in the beginning.) The financial department must see that the goods are sold at a profit of sufficient size to pay all operating expenses, fixed charges, and taxes. And it must see that sufficient provision is made for amortization and depreciation. If, beyond that, it can manage dividends it is willing to pay them. But unless it can manage to pay its operating expenses, fixed charges, and depreciation, that corporation will have a more or less limited extension in time.

In general then, two factors are essential to extension in time, *quality* and *financial stability*. Without these two factors, extension in space is but an idle gesture.

So much for a corporation. But let the visit bring some help to us in our problems.

The Episcopal Church has made vast efforts to extend in space, from Caribou to Coronado, from Key West to Blaine,

The Church must likewise pay equal attention to its extension in time. This means that it must have the same factors which alone will insure the permanency of the corporation, namely, *quality* (of service) and *financial stability*.

Without these two factors our extension in space is but a sentimental gesture.

## OUR INCOME

OUR Church is making heroic efforts to extend in space. The Nation-wide Campaign has aroused interest in such effort. But we have need of another campaign or effort. For want of a better name I shall call it the Age-long Campaign. The Age-long campaign must do for the Church *in time* what the Nation-wide does for the Church *in space*.

The first effort of the Church to secure permanency in time must be directed toward improving the quality of its service. To do this we must secure men of the highest capacity for the work of the ministry.

We shall never secure a sufficient number of the right kind of men until certain unnecessary and disabling conditions are removed from the conduct of our affairs.

This subject is too long to be discussed in this article but the heart of it is that today the minister is subject to disadvantages which not only are unnecessary, but which stifle the very capacities which we wish to develop in our ministry. It is folly to develop the kind of heroism, or encourage the kind of faith, that would face a great constructive work without tools and equipment. The soldier was asked to face great dangers and to take great risks, and to make sacrifices, but he was not asked to face the enemy with nothing in his hand but a broomstick.

Likewise the minister must realize that the general method of administration is such that he may have some equity in that which he assists to upbuild. We do not want to revive any camouflaged order of mendicant friars.

The Age-long campaign must improve the quality of the service by removing the obvious disadvantages to which the clergy are now subject. The present method of supplementary salaries from central funds is not sufficient. It is not a question of money alone. It is a question of self-respect, of proper ambition, of the stimulus from the return for sustained effort.



Space in this article does not permit me to develop some necessary factors in the remedy. My purpose now is to present the problem. We shall never solve it unless we collectively think about it.

The second effort of the Church to secure *permanency in time* must be directed toward attaining financial stability.

The corporation takes great pains to secure financial stability. The Church must do likewise.

This means more than a wise and economical administration of current affairs. It means more than judicious expenditure in extending the Church. It means more than the development of resources by persistent effort. All these have the extension of the Church in space as their objective.

To secure financial stability in time, two principles ought to be embodied in the very fundamental structure of our efforts.

1. The first principle necessary to our extension in time is that our financial methods should have provision for the progressive, cumulative momentum of our financial energy. To put it more simply, some part of every dollar received should be diverted to a permanent fund, in order to create a progressively increasing resource not dependent upon the gifts of the people.

2. The second principle that should be embodied in our methods is that, just as we urge every member to assist in extending the Church in space, so we urge him to extend the Church in time. He should be not only permitted, but taught, to project his support throughout all time.

These two principles in operation will secure financial security for the extension of the Church in time. Without them our entire structure is jeopardized. To extend in space without the provision to extend in time is to ignore the records, and the plain practices of good business.

The persons who might say that with the growth of the Church, constantly increasing resources, will become available, are simply not familiar with the facts. It is true, of course, that certain parishes are fortunate enough to have adequate resources today. But a survey of the whole Church does not sustain the contention that we have an unfailing source of supply in the increase of our membership. A study of our whole financial structure becomes imperative.

Let us analyze our situation. What are the sources of income to support our work, whether our work is national or diocesan or parochial.

Our Church has income from:

A. Endowments. It is impossible to know the total income from this source, but it is small compared with income from other sources.

B. Bequests. This is at present a very uncertain source of income.

C. Special Gifts. These are often designated for special purposes, and bear very little of the strain.

D. The contributions of individuals in our parishes. This is by far the source of our largest income.

Is it possible to increase these incomes?

A. From Endowments? Yes. The possibility of effective endowment funds was never greater in the history of the Church in our land.

B. From bequests? Yes, if an educational program is begun, and if the bequests are allied with Endowments.

C. Special gifts? Yes, if the objectives are carefully chosen and presented, and if a sound financial policy makes the effective use of all our resources seem probable.

D. The contributions of parishioners in general? Yes, up to a certain point. But there is a limit beyond which these contributions will not go, except in a few parishes with special resources.

We must face certain facts.

a. By far the greater number of our parishes have a stationary or a diminishing membership.

b. The older, seasoned members, of Church loving families, trained in the traditions of loyalty, are fast passing away. In twenty years or less every parish will have lost all its members who were trained in the Church in a day when the Church was a primary object of loyalty and generosity. Today the Church is in competition with a score of clubs, civic associations, and social service agencies for the support and generosity of the people.

c. We must remember that the Church has a vast body of

young people and others of very meager economic resources. Its wealth is concentrated in a few places.

d. The constant moving of people, due to prosperity change of occupation, is increasing the instability of parishes.

e. Thousands of boys and girls are spending many years at school and college, and are thus removed from parish interests. Formerly these boys and girls were bearing part of the burden of service.

Conclusion: Except in a limited number of parishes, a parish or mission is having increasing difficulty in meeting its expenses.

An examination of Convention Journals will show that diocesan missions and small parishes are receiving more assistance, with no corresponding results in growth.

Consequently the expectation of more income from parishes is likely to be disappointed.

#### OUR EXPENDITURES

THE vast sum raised for our Church each year is expended for the following purposes:

1. To maintain the work for the year.
2. To expand the work.
3. In repairs and improvements.
4. To build new buildings or to buy land.

Every one of these expenditures creates the need for greater income. This is especially true of new buildings, and new parishes or missions. But it is perfectly clear that expenditures do not result in such increase in members as to yield the support equivalent to the new needs.

We are constantly increasing expenses, without a corresponding increase of income.

This will spell disaster.

#### THE REMEDY

THE remedy does not lie in a furious effort to increase income. If such an effort were successful it would tempt to the recurrence of the difficulty on a larger scale.

Nothing will be so disastrous to the Church as to adopt an utterly false business principle apparently justified by temporary success.

The false business principle upon which we are operating is that we are incurring liabilities without the certainty of the corresponding income. That wrecked the New York, Haven, and Hartford Railroad, and it will wreck the Church.

The sole remedy is to learn from sound business practice the great principles of *quality* and of *amortization*.

The Church has this advantage. Sound financial practice will react favorably upon quality of service.

Every dollar's worth of physical property liable to depreciation should be protected by reserves for amortization. This may be done by each parish separately, or it may be done collectively. To provide security collectively would require money (even as with insurance); but the method of parochial provision would arouse more interest.

It is as certain as sunrise that our Church cannot expand in one generation all the ground open to it. We cannot be geographically omnipresent. To scatter our resources over a large area is to create centers of weakness, and to invite defeat.

We use the expression "planting the Church" when we attempt work in a new place. The word "plant" is a false analogy. A mission is not like a seed, which when planted grows from nourishment from the soil, the air, and the sunlight. A mission is like a baby, which must be fed, clothed, protected, and educated. We have no more right to create a mission for which we have no adequate provisions of support, than we have to adopt a baby when we are not sure that we have sufficient resources to feed, clothe, educate, and protect it until it reaches maturity.

An Age-long Campaign would involve two things:

1. The creating of a central group of far-sighted men, to analyze and study our work and give us a program of extension in time.

2. The adopting of the principles and methods by which continuous and accelerating momentum may be secured.

The Age-long Campaign group would try to discern the signs of the times, and to anticipate the needs of the future. For example, we need land, and immense quantities of it. The United States in the next century will expand enormously.



might assume that the prosperity of our country will mean the corresponding prosperity of the Church. Such an assumption is groundless. We have enormous prosperity today, but the Church has increasing financial problems. We shall not share in that prosperity unless we have a sound financial program. The purchase of land now, in well chosen centers, will strengthen our stakes, the prerequisite for lengthening our cords. There are countless parishes in our country today whose useful existence has been made possible by the increase of land values.

Furious activity will not avail us unless it is allied with a method for conserving the fruits of our labors.

Such a method is as possible within the Church, as in business. We have enormous untouched resources. They are not available because our methods are faulty. Men are not tempted to put money into enterprises which do not embody the principles of financial security and progress. But the adoption of a method that will bring cumulative momentum to the Church, will remove an obstacle to our access to our resources.

The Age-long Campaign must have in it the element of adaptiveness to a changing environment. But we may sufficiently visualize the needs of a period of twenty years, and make such preparation that a work may reach maturity, not next year, but in twenty years, and then be forever firmly established.

Our future rests not upon the amount of work we do today, but upon the wisdom with which we embody in the Church the two fundamental principles of quality of service, and of cumulative financial momentum and security.

#### THE KNOWLEDGE OF GOD

HOW CAN YOU and I know God in a way that will bring the highest satisfaction and the most complete certainty? Can we comprehend the truth of His nature or can we feel His Living Presence by standing as an onlooker and philosophizing about Him? Can we know Him in the largest sense by reading about Him and His work? Is the path of knowledge to the secrets of His strength that of merely extolling His glories? All of these have their place in our approach to the Father of our spirits but the sufficing apprehension of Him comes in another manner.

How many of us have ever stopped to think what God's interests are? Everyone of us has some special concerns in life and these are the avenues into our hearts. So is it with God. The record of the Holy Scriptures bears witness to the ever increasing unfoldment of these divine interests. What are they? May we not place first of all the development of the soul of man as the supreme arbiter of life and therefore the medium of the union of our spirits with their unseen source in Him. How much the newer knowledge of the origin of man bears witness to this! When we sweep the centuries, we realize also that an invisible hand has been molding both the outward and inward parts of our long existence.

Beside this let us put as the second great interest of God that of welding all the children of earth into the likeness of that culmination of all manhood, the Son of His Love. Is not God trying to bring about a Society of Souls which will fully realize the meaning of and be able to give voice to the mighty thought contained in the words, "Our Father?"

If we would beyond peradventure know a person we must share his interests. This is abundantly true also of the Creator of personality. To know God we must realize first His interests then we must use every method open to us to share in them, indeed to become a conscious part of their motives and their activities. Then reading and thinking and worshipping all find places in the large life which is bound up with His will in action. We can then say, I know God not because I have proved that He exists from my human reasoning, not because I have studied what other men have said about Him or because I have constantly bowed myself before Him but because I know in the realm of my inmost being that I am more and more sharing with joy and hope His Eternal Interests. And so I read and think and serve and worship Him that I may be more fully and consciously identified with His abounding life, working in and for the children of men.—*Very Rev. Edmund Randolph Laine, Jr.*

NONE preaches better than the ant,—and she says nothing.—*Poor Richard.*

FIRST secure excellence, then set your price. The world will pay it.—*Leslie M. Shaw.*

#### THE FIELD OF PRAYER

A LETTER TO A CORRESPONDENT\*

By HARRY T. MARSHALL, M.D.,

PROFESSOR OF PATHOLOGY AT THE UNIVERSITY OF VIRGINIA

MY dear \_\_\_\_\_,  
I have yours of June 19th and will do the best I can in trying to answer. I must say, however, that, as I thought over the matter, I had a feeling that it was entirely too presumptuous of me to make such suggestions and I have gone no further.

In the first place, in the Prayer for Christ's Church Militant in the Communion service occurs the petition for the "punishment of wickedness and vice." To me that has been offensive for many years. It seems to me that the Church here departs from the spirit of Christianity. Certainly Christ gave no indication that He wished to punish the wicked whom He met in this world. If I recollect rightly, the only people for whom He evinced complete intolerance were the hypocrites: "Woe unto you, scribes and Pharisees, hypocrites": but otherwise He consorted with all grades and classes of the criminal of His day, and, I believe, even sought them out.

It would seem to me perfectly proper to pray for the sparing of the innocent from the effects of wickedness and vice, and it would also be perfectly proper and in keeping to pray for the prevention of, or conquest over, vice, or for the conversion of the wicked and vicious.

I think the matter is really more important than the mere phrase would seem to indicate; that it corresponds to an unchristian attitude of mind, and, reflexly, that the prayer strengthens and perpetuates an unchristian attitude toward those who do not behave as *we* think *they* should behave.

The best element in society goes so far as to hold that jails and prisons and legal penalties should be essentially reformatory rather than vengeful. I believe that this is a sound principle. I believe it is also a very great advance over the older and still quite general idea of the functions of legal restraint. In order for the modern conception to ripen to its logical fruition, it is, I believe, of importance to spread the idea that vengeance *per se* has no proper place in the scheme of human life. All in all, I think that the prayer for the punishment of wickedness and vice is entirely out of place, whether viewed as a prayer of modern civilization or as a prayer of Christianity, and I consider it destructive rather than constructive.

In the second place, you ask for a much larger and more difficult contribution, viz., for my view as to the part that prayer should play in our services and Church life and personal life.

The general idea in my mind was something like this. I, personally, believe in the effectiveness of prayer. Personally I am inclined to believe that the development of what is worth while in modern life is, in a large measure, an answer to the prayers of previous generations. For example, in our Prayer Book, especially in the Litany, you find prayers for women in the perils of childbirth; for sick persons and young children; for those who travel by land and by water, and for those in danger from the physical elements and from starvation. Now, I believe, if you will look at the way things have worked out since the time that those prayers were formulated, you will find there has arisen practically the whole of man's modern conquest over nature. While it is true that children still die, during my lifetime the death rate among children under five has shown a perfectly miraculous reduction. During my lifetime tuberculosis, typhoid, malaria, and probably a dozen other diseases have been shackled to such a degree that we can intelligently predict their disappearance unless some cataclysm wipes out our present type of civilization. While the perils of childbirth are still real, the death rate and percentage of disablement from this cause is only a small fraction of what it was fifty years ago, and would be smaller if society was organized to apply more widely the knowledge of today. As for travel by land and by water, compare the difference in safety

\*This letter, the outgrowth of a personal conversation, is sent by its recipient for publication with the consent of the writer, as affording views of the subject that are unique and well worthy of thought. The writer, well known as an authority in pathology, was a pupil of Pasteur in Paris and afterward of Osler; a B.A. and an M.D. of Johns Hopkins; a descendant of Chief Justice Marshall; and a vestryman and Churchman of distinction.



of travel today with conditions at the time of the Fall of the Roman Empire, or even no earlier than a century ago. Doubtless you will know a number of other prayers for which a more or less definite answer has been returned by the progress of civilization. With regard to the prevention of starvation, consider what has been accomplished by the developments in transportation and storage facilities.

Now, contrasting previous with present conditions, I cannot see why this does not represent a very large measure of answer to the prayers. The fact that the alterations and improvements have come about through human beings, and along with the ups and downs and wrangles and controversies attending human intercourse, is, to my mind, merely an indication of the ways in which the Eternal accomplishes His ends.

If there is anything of truth in the point of view and statements above, then there are several logical deductions. One of these is that the Church in general and Churchmen everywhere should welcome the advances of science as being manifestations of God in the world, and should pray for the further progress of science, as a means to accomplish God's will in human life.

A second logical deduction is that, if prayers have already obtained beneficent answer, it is a strong indication of the value of prayer and of the method of human progress, and we should therefore attune our prayers to the needs and vision of the present day.

WHEN I spent a few nights with you in Washington you read over to me several of the new prayers that are related to the subjects we were discussing. In my opinion the chief criticism of them is that they are not specific. When you pray for sick children, you pray for something specific, and it seems to me that the prayer of value is as specific a prayer as it is possible to make. Even when you pray to learn how to pray you are at least making a specific prayer. I believe it will add to the value of prayers to go as far as possible in formulating them in terms of modern phraseology.

This leads me to another point in our conversation. Before suitable prayers can be formulated by the individual or for the Church, there must be as clear a view as possible of the exact problems for which prayer is needed. I may specify a few.

I am tempted to link together in first place, Ignorance, Education, and Intolerance, as subjects which in this generation need our most valiant praying. Of the evils, dangers, and prevalence of Ignorance I need say nothing. We tell ourselves we are waging a successful war on Ignorance through Education. I greatly doubt it! If we count as inseparable parts of the educational machinery newspapers, periodicals, movies, plays, and radio, I fear the resultant of all the educational forces is, on the whole, unfavorable to the advance of humanity. The freedom of the press and the freedom to publish and advertise whatever comes into your mind are wonderful privileges, or, possibly, fundamental human rights. But even human rights travel on dangerous ground when the exercise of those rights endangers the rights of others, or the public welfare. The "education" from movies, magazine stories, etc., implants, or cultivates, thoughts and ideas in the minds of many. Repetition of the same kind of "education" establishes those thoughts and ideas as habits of mind among the many. Now, "two objects cannot occupy the same space at the same moment." This axiom from the physical world is largely true of the world of thought. To state the matter differently, the selection and adoption of a thought automatically excludes from the mind many other habits of thought. Applying the above conceptions to modern "education," does modern "education" tend to foster habits of thought which are favorable to the advance of civilization along paths illuminated by Christian ideals? I suspect that a large part of "education" has an opposite tendency. To sum this up: we need to control our boasted freedom of speech and other freedoms so as to promote Christian ideals. This is dangerous doctrine, and opens unanswerable questions. It does, however, suggest definite fields of prayer.

The relation of progress along the above lines to Intolerance is obvious. Unwillingness to learn; rigidity; and lack of broad sympathies, will be fatal to the progress suggested above. I need not refer to the evils wrought by intolerance, whether from tyrannical kings, or tyrannical priests, or tyrannical peo-

ples. It seems to me that intolerance is a widely spread today; ergo, another field for prayer.

Another idea has long been in my mind. The war demonstrated that millions of people have hidden away within the love of adventure and of trying those things that are dangerous, because of the danger. Now venturesomeness is a general biologic trait, and, according to *Outlines of Science*, has brought us where we are. It is essentially a trait of youth. Have prayers ever been formulated to encourage, incite, and guide this fundamental human emotion?

I HAVE already drawn out this letter too far, but will add a few more suggestions, still further widening the field of prayer.

The relationships between labor and capital; between labor and the public; between capital and the public; all offer problems which I am perfectly sure are approachable and conquerable by the application of Christian ideals. I am doubtful if any other line of approach will ever succeed. The present tangle of international relations, with the exploitation of the weak by the strong, and the conflicts between the strong is another field.

Again, along a different line, I believe it is possible to translate into the form of prayer, petitions that one may put into one's own work and specialty the very best that is in one, and lead to the accomplishment of some worth while end. In other words, while modern education and modern civilization tend to multiply and more to multiply objects which every "worthy citizen" should keep familiar with and take a share in, I, personally, disapprove of a large measure of this, and believe that the individual should not mess up in too many citizenship obligations, but should reserve his talents and energy and enter them asasm for the artistic completion of some one life work.

I might go on endlessly indicating various fields where prayer from time to time suggest themselves to me as fields for prayer. The fact that I would like to emphasize is that the world today is as full of problems that are unanswered individually, collectively, nationally, and internationally, as before in its history. It will require generations and centuries to answer satisfactorily even the problems presenting themselves today. In my opinion, Christians can and should take the way in attacking these problems by critically and definitely incorporating prayers into the Church services and into personal use in such a way as will indicate the manifold facings each and every problem as it presents itself. I believe in a way one goes beyond a number of initial difficulties connected with each of the major problems.

Please note the inconsistency between my professions and my practice. I profess to love the quiet life of the student, not mixed in the turmoil of a thousand thoughts. I end by suggesting an endless jumble of problems, each clamoring for solution. Such is life!—at least, my life.

Hoping this letter will suggest the general attitude toward prayer which I discussed with you, I am,

Very truly yours,

(Signed) HARRY T. MARSHALL

#### FILIPINO TOTS

AT NOON-TIME the church is very still and calm. The light of the shell-shaded interior is restful after the brightness of the outer light. The sanctuary lamp is a burning jewel in the midst of twilight. We love our silent noon-day intermissions. There are at best only a very few there—often not more than two. Sometimes the priest is there all alone. Thus, a few days ago, when suddenly the deep quiet of the church was punctured by a sharp "tick." A second's silence and then again, "tick." The sound came from the back of the church. It was too much for the *pári*; he turned just as the third sound came. And this is what he saw: Three small boys—all in a row, marching silently on bare feet before the altar box, and the last wee pilgrim was dropping in his penitence. A. I. B. M.

HOW DOES YOUR HEART stand in regard to your neighbor? Do you love him really, heartily for the love of God? Remember that to know this well, you ought indeed to fancy to yourself certain people who are troublesome and disagreeable. For when then that we exercise the love of God towards our neighbor and much more towards those who do us evil either in deed or in words."—*St. Francis de Sales*.



# Sisters of the Transfiguration in the District of Anking

WHEN the Sisters of the Transfiguration accepted Bishop Huntington's invitation to work in his Diocese of Anking, China, it was with the express understanding that they should develop a Sisterhood of Chinese women which, in time, should be trained and prepared to carry out the work of the Church in China when the missionary sisters should be withdrawn.

In the fall of 1914 two sisters were sent out, and their first years in China were spent in learning the language and some conditions of their work there. As Wuhu was the place the Bishop assigned to them as their working station, in 1916 the Community provided funds for the purchase of a property adjoining the Mission Compound, comprising a good brick house and about two acres of well planted ground about it. There they started a boarding school for girls called St. Lioba's School, on St. Lioba's Day, September 28, 1916. This property is really the property of the Sisterhood, and it is in their name, as it was felt by the Superior of the Community that it was most advisable for the Chinese Sisterhood, if ever it should be started, to have its own house for its continuous and harmonious development, uninterrupted by the changes of policy often occurring in the various missions. It is adjoining a very sufficient piece of ground owned by the Department of Missions to be used for St. Lioba's School whenever in some future day it shall be built.

At present St. Lioba's School is housed in the sisters' own convent, some additions having been made to accommodate the forty girls and necessary staff with school rooms. These additions were made out of funds secured and contributed by the sisters themselves, and are so planned as to make a very satisfactory convent for the Chinese Sisterhood when a proper house can be built for St. Lioba's School on its own compound. An excellent building for double the number of girls could be erected for twenty-five thousand dollars, which would then allow the present building to revert to its proper and intended use as a convent for the Sisterhood.

Our first Chinese sister was a Bible woman, who accompanied the sisters one summer on a houseboat expedition into the intricate waterway interior of China, visiting a number of places where Christian stations had been established. Sister Constance did a large dispensary work at each station where they stopped, while Sister Edith, assisted by Mrs. Chang, the Bible woman, and Mr. Ching, her teacher and interpreter, did evangelistic work. From that time Mrs. Chang was devoted to the sisters and felt a strong drawing to the religious life. She finally broke through the many forces holding her back, very similar ones to those that hinder vocations here; the claims of her work as Bible woman, misunderstanding of the Sisterhood life (too common here also), and came to the convent, asking to be received as a postulant. This was done on St. Matthias' Day, 1922. She worked with the sisters very humbly and quietly, having one great joy. Her mother, who had for many years obstinately refused baptism in spite of the fact that her husband and children were Christians, came to visit her in great alarm, for she was told the sisters were starving her daughter and would not allow her to leave, though very unhappy. She was the guest of the sisters for several days and told her daughter she had never been in so peaceful an atmosphere; and she asked for baptism. She has since been confirmed and is a devoted Church member now.

On All Saints' Day of that year, the Superior of the Community being on a visit to the house in China, Mrs. Chang was

clothed as novice under the name of Feng Ngai Hseo Tao, or Sister Feng Ngai. The following year Pei Feng was added as a postulant, and last August Sister Ruth Madalene who had been taking her training at the mother house in Glendale, Ohio, was sent out to be novice mistress to our small Chinese novitiate. A special house was built for them of four rooms inclosed in a high bamboo fence, with a pleasant little garden, securing their privacy from the rest of the compound, a very busy one with much coming and going. Sister Ruth lives with the two Chinese sisters and teaches and trains them. They live Chinese fashion, as we do not want to change their way of living too much. The Office Book had been translated into Chinese in 1916 by that fine old Chinese scholar, Dr. Jackson, at that time head of Boone College, and all the sisters say their offices together in Chinese. The meditations were rather more difficult, but Sister Ruth, who is fluent in Chinese, gives it to them

daily, and besides is teaching them a little English. Their work, besides keeping their own house is partly in the Industrial House, partly in the day school and Sunday school carried on at the Gate House, and the Spiritual Instruction of the woman of the Industrial House who asked to be prepared for baptism or confirmation. There are always classes among them, and Sister Feng Ngai, with her training of a Bible-woman, knows how to conduct such classes and explain to the Chinese mind the principles of the Christian Faith.

Several other Chinese women are looking with interest on this experiment going on before their eyes, and we believe that some of them will join the two we have already as nucleus, before very long.

We ask the sympathy and prayers of the Church for this enterprise, which we believe will be of the greatest significance in the building of the Chinese Church of the future. It is our great desire that a native sisterhood, well

trained in the essentials of the religious life, may be our contribution to it. As China opens her heart to Christ, we trust her wise Virgins will be ready with lamps, trimmed and burning, to enter in with her into the Feast of Love.

## FREEDOM AND INDEPENDENCE

THE ATTEMPT to find freedom through independence is not life but suicide, which is the central soul of sin. You and I are inevitably one with every human being now on earth. We live in them and they in us, so far as we really live at all. Moreover, we are one with every human being that has ever been on earth, and one with all that shall come after us. In the living present, past and future meet, and from that unity we cannot escape except by spiritual death. I believe in the Community of Saints. Christ is the Sun, and His saints are the stars, of the spiritual world which the great man must absorb and express in his own unique individual way. That is the point of reconciliation between Catholic Authority and Protestant private judgment. Private judgment is not so much a right as a necessity, it is but another name for life, another name for the power and the necessity of absorbing, combining, and expressing as your own the mental and spiritual environment in which you live, and Authority is only another name for that environment, another name for the accumulated experience which each life must absorb and express in its own individual way. For a man to despise or neglect that corporate experience is as fatal as it would be for a rose to throw away the sunshine or the earth. Life, true life, is just that freedom through unity which is the Will of God, and the only escape from it is death.—G. A. STUDDERT KENNEDY in *The Wicket Gate*.



SISTERS PEI FENG AND  
FENG NGAI, C.T.



# Experiences of a Parish Visitor

By Eleanor Churchill

IT WAS the hardest place to find, an out-of-the-way neighborhood, densely populated. There were swarms of dark-eyed, dusky-haired little children, many of them beauties, wonderfully healthy looking infants, considering their environment, nursing in the filthy-looking doorways. I had some difficulty in finding the place but, finally entering a grimy doorway, I turned on my little search light and thus avoided stumbling over a heap of refuse. I found a door without any door knob. On being invited to enter, I pushed my way on into pitch darkness. I made out the slender figure of a young woman who had a certain amount of blonde prettiness in spite of a pale, sickly skin. She had on quite decent clothing, and the inevitable French-heeled pumps. Before I could explain my presence, a child began crying and, apologizing prettily, the mother brought out from the outer—or inner—darkness a beautiful boy between two and three years old.

"He hasn't had his bread and tea," she explained.

"You don't give that baby tea, do you?" was my horror-stricken remark.

"I can't buy milk," she answered, "and he won't eat his bread unless I dip it. That is all we have had to eat for three weeks," she continued. "My husband has been out of work since before Christmas and he walks the streets all day looking for a job. The landlord won't wait any longer for his rent, we're two weeks behindhand. I thought it was he when you came. I don't know where we'll go, as neither of us have any relatives": and the poor thing began to cry. The boy, seeing his mother's face puckered up, looked at her with angelic sweetness and, reaching up an emaciated hand, patted her cheek, which small caress settled things for me.

"What rent do you pay?" I asked.

"Eighteen dollars a month," was the answer.

"How many rooms?"

"Three."

"All dark as this one we are in?"

"This is the lightest. We almost get the sun early in the forenoon, but the other rooms are very dark all the time, and my gas bill is awful, six dollars a month in bad weather when we can't stay out of doors. I have to keep a light, I'm so afraid of the rats."

Involuntarily, I tried to find a round to the chair I was sitting on, but the rickety apology for a chair boasted no such supports.

"Have you any heat?" was my next question.

"We had an oil stove in the coldest weather, but we sold it for food two weeks ago."

"Have you anything in the place to eat?"

"Only what you see on the table there," pointing to a tin cup filled with muddy looking tea, and less than half a loaf of stale bread.

"Is there anything you would like especially?" for, by this time, I felt that I could not do enough for such a brave little mother.

"I would like an egg for the baby."

"Eggs he shall have," I replied recklessly, "I'll be back shortly," and I ran across to the grocer's muttering to myself, "Eighteen dollars for that black hole! Oh, it's all wrong, wrong, and what can we do, there are thousands of these dark places in this city where the future men of America are born and being raised on bread and tea, or worse."

AMONG our saints and sinners was a woman who belonged to the former, if there are any such. She had a small shop where she sold gowns and suits for women. I had bought a few things of her at different times and, as their quality was of the best, I was glad to send my friends to her. One day I ran in to see if she had a warm coat, not too expensive, and found her in despair. Thieves had broken in the night before and had carried off her entire stock. She had spent all her savings on these goods, so now the end had come. How I wished that I had money enough to help her start again. We talked matters

over and, after a cup of tea, and a bite to eat, which we purchased at a nearby restaurant, things looked brighter. She finally succeeded in borrowing money to start again on a smaller scale, and I thought everything was going well with her, until one morning I read in the paper of another theft the same building. On going down I found that she had again been cleaned out; but, this time, she collected a little insurance.

If I could only portray what awful havoc worry makes, I can't say it strongly enough, worry is the devil's best weapon. It tears down health, courage, and faith, and leads to despair. It is hard to draw the line between intensive thinking and worry I know, but the line is there, if we have the sense to realize it.

Without exception she was the homeliest woman I ever knew, but every one loved her, the nurses were devoted to her and for the three days preceding her death, she was not left alone a moment. Two, and sometimes three friends, were with her, taking turns night and day that she might not die alone among strangers. Her whole life had been spent in helping others and I never knew a human being so sincerely mourned. It was the same story from nearly everyone: "Once, when I was in terrible trouble, she helped me to get on my feet again."

Such goodness. The richest woman I ever met, no money, no graces of person, plain in every feature, but with a heart tuned to humanity, utterly selfless. In death one could see or feel the noble beauty of a strong character, one wanted to look again and again.

Her last conscious thought was for others. She gave me a list of working girls, with many responsibilities and small salaries, who had bought suits or dresses of her on a small installment plan.

"Will you write to each of them for me and say they are not to pay any more money on what they owe, as they are more than welcome to their pretty clothes; and give them my love."

SEATED at breakfast one morning during the Christmas holidays, the telephone sounded. It was the assistant, who wanted to know if I would go with him to a city suburb on a special case. After a couple of hours' travel in subway and taxi we reached a hospital. Briefly, the case was this. A couple, recently married by the assistant, had attended a party the night before where wine and cocktails were indulged in. Only one of the guests refused to run any risks, and, when he saw one of the young men after another becoming unconscious, he notified the police. The young husband died in the ambulance on the way to the hospital and the wife—who had sent for us in her agony of mind—had become almost totally blind.

It is such unnecessary tragedies in life that take the very heart out of one. I was glad our assistant—a most spiritual minded man—was with me that day, for I was positively horror-struck and tongue-tied.

Take it all in all, I believe a parish visitor gets nearer the hearts of people than anyone, except the family doctor and in some cases, the rector. One thing, the people feel that the parish visitor understands, that she is human, that she can laugh with them and, if needs must, weep with them; but, beyond everything, she has time to listen to their woes. Did you ever try to tell some misfortune to a person who was in a hurry? Well—is there anything more aggravating, more destructive to one's self-respect?

My advice, unasked but freely given, to anyone contemplating parish visiting as a life work is to strive for a sense of humor. It is absolutely indispensable. Forgetfulness of self is essential, a faculty for entering into the feelings of others and, apparently, unlimited leisure. This is the goal we try to reach—I must confess to having only caught a glimpse of it, but I will bid a hearty "Good luck" to any who are engaged in the most interesting of occupations.

It's a great adventure if you don't weaken.



# The Consecration of the Church of the True God—Miao Ch'ien—

By the Rt. Rev. D. T. Huntington, D.D.

Bishop of Anking

THE name Miao Ch'ien means "Before the Temples," and the town is so called on account of its position with reference to the monasteries of Chiu Hwa Shan, the sacred Buddhist Mountain. It is near the center of a fertile plain about ten miles long and five miles wide surrounded on all sides by mountains. On the north and south and west they are nowhere over 2,000 feet high, but on the east is the great ridge of Chiu Hwa 5,000 feet high with sharp peaks and precipices shining in the sunlight and little white specks which are monasteries where the monks live and the pilgrims go. It is interesting being at Miao Ch'ien during the pilgrim season. Then the town is at its liveliest and long before daylight you will be awakened by the songs of those who are starting on the last stage of their journey for it is only twenty-five li—about eight miles—from Miao Ch'ien to the mountain.

Our mission began work there about fifteen years ago by holding occasional services. About ten years ago a primary school was started and four or five years ago a catechist was sent there. A small house was bought mostly with money subscribed by the Christians and has been used ever since partly as school and partly as chapel, and partly as residence for the catechist. It would do tolerably for any one of these purposes but not for all three. The chapel especially was quite inadequate. It would seat at the outside a hundred people, and I have often seen more than that inside and a lot more outside. Naturally the Christians were very anxious to have a new church, and they asked me to get one for them. I asked how much they thought it would cost and how much they were prepared to give, and finally they came to the conclusion that they could raise about \$700, and that the church itself could be built for about \$2,400, but that a surrounding wall and a gate house were also needed. If I would raise the money for the church they would build the wall and the gate house and get the necessary furniture for the church. This I agreed to do and, with the help of some friends and the American Church Building Fund Commission, have done so. They had all along been very keen that there should also be a house for the catechist and a guest room, but I had said that the old ones would do till we had more money. Work was started last June and they said it would be finished before Christmas, which I took the liberty of doubting. There was no contractor, but the Christians took charge. They bought the materials and oversaw the work so that a good deal of money was saved. In the autumn I found that they had done what we agreed not to do and put up the house for the catechist and the guest room. To do this they had increased their subscriptions from \$700 to \$1,050, and requested me to add something to mine. The total cost was \$3,700, so I finally agreed to make mine \$2,700. There would be incidental expenses connected with the consecration which would easily eat up the extra \$50.

ON the evening of Tuesday, December 9th, the Rev. Mr. Den and I started for Miao Ch'ien for the Consecration of the Church of the True God. A north wind had come up during the day, and it was cold. I thought we could get a room on the hulk to wait for the steamer, but the rooms were all full. The telegram said the boat would be in about twelve. It is a slow boat, and I thought one o'clock was a safe guess. It actually came about three A. M., and by that time I at least was very cold. I got a room about as cold as out doors and went to sleep, but woke up about six o'clock, being too cold to sleep. I was a little sorry for myself, but later I found that Mr. Den and my boy had got no room at all, and had to sit up all night, and decided that I was really the lucky one.

About half past eight we got in to Tatung and went to our church where we found the Rev. Mr. Wan very ill. There seemed to be nothing we could do, so we got chairs and started

on as soon as possible. It was after ten before we were able to leave, and it is a twenty mile trip. The first half of the way is across what in summer is a lake but at this time of the year is a plain with occasional ponds and streams; but the last half is through hills and all the way the peaks of Chiu Hwa show the direction. I have never seen it more beautiful than it was as we went up the narrow valley which separates the Miao Ch'ien plain from the rest of the world, its steel-blue peaks framed in the brown winter grass and trees of the little valley with the clear stream below and the clear sky above. Mr. Den fell behind somewhat the last part of the way as he is too stout to be a good walker, and also too stout to be a joy to chair bearers.

I arrived a little after five and he did not get in till nearly six. We were met by the catechist Mr. Wang, the Rev. Mr. Liu, of Chinyang, and a good many Christians both from Miao Ch'ien and Chinyang. After a Chinese dinner we were quite ready to go to bed.

The next day was bright and cold—nearly half an inch of ice on the ponds. The Christians and friends began to arrive about eight o'clock, though the service was not till eleven. The boy choir came over from Chinyang and the procession formed at the old chapel at about eleven: The Bishop, the Rev. Messrs. Den and Liu, two catechists, the choir, and part of the congregation. We proceeded to the new church singing The Church's One Foundation. Then followed the Consecration Service, the Bishop preaching the sermon. The church was crowded and there were a good many who could not get in. There were four policemen who helped keep some semblance of order in the good-natured but noisy crowd outside, and prevented a good many people from coming in so that there were probably not more than five hundred people in the church that will seat about three hundred. The unbaptized were dismissed with a prayer and benediction after the Prayer for the Church Militant, and sixty odd persons received Communion.

After the service—a good while after—was the feast. There always has to be a feast! Certain of the leaders of the local church and all the visitors, about forty in all, partook of it. At seven there was to be an evangelistic service in the church, but when we looked at the yard a little after six we decided that we better have it in the yard. Then I found that the church was already full too, so we decided in favor of both. Mr. Den preached in the church first, and I preached to the crowd outside. There must have been at least a thousand outside and four hundred inside. Then we changed, and I went in and Mr. Den came out. Inside order and attention prevailed, but outside there were many small boys, about half of them selling sugar cane and cakes and peanuts at the top of their lungs. There was a fairly large group around the steps who seemed to be listening, but the rest were just looking around.

Now the Church of the True God stands a witness to true religion among a people steeped in idolatry. May the Christians of Miao Ch'ien go on in faith and love and spread abroad the true doctrine of Christ. "This is the true God and eternal life. My little children, guard yourselves from idols."

## REALITY IN RELIGION

THE SMALL BOAT which children would possess today, is not a flimsy object which bears little resemblance to any vessel which sails the seas and, being put in the water, soon after falls to pieces. It is rather, down to the last detail of construction and rigging, an exact model of the ship it aims to reproduce, a sturdy craft which can weather any gale. So early in life is reflected, a dominant characteristic of our time, the demand for reality.



# 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.

## PRAYER BOOK REVISION

To the Editor of The Living Church:

SO MANY REAL improvements along sound liturgical lines have been made in the successive reports of our Commission on the Revision of the Prayer Book that it seems ungracious to be overcritical of details. Yet it would seem that consistency demands, for the sake of symmetry as well as of liturgical correctness, that if "The Lord be with you" is to be introduced before the Collect for the Day in the Order of Holy Communion, it ought to be restored before the *Sursum Corda* and (if the prayer is to be considered, as historically it is, as an invariable post-Communion) before the prayer after Communion beginning "Almighty and Everliving God, we most heartily thank thee." Already, "Let us pray" has been inserted before this prayer.

It ought to reassure those who are suspicious of such reinsertions of mutual salutation between priest and people as being somehow "un-Anglican," that our own Bishop Seabury, in the Communion Office put forth for use in Connecticut before its main features were adopted in the first American Prayer Book, followed the Scottish Liturgy in restoring "The Lord be with you" before the *Sursum Corda*. (*Liturgiae Americanae* p. 81\*).

Other features of the proposed revision which are but returns to Bishop Seabury's usage are the restoration of the broken unity of the Canon by the conclusion of the Prayer of Consecration with the Lord's Prayer, and the removal of the Prayer of Access to its old place immediately before Communion (*Ibid.*, pp. 84\*-85\*). But why, in adopting Bishop Seabury's restoration of the Lord's Prayer to its ancient place at the end of the Canon, did not our Commission take over the graceful and quaint phrasing of the prelude (adapted by Bishop Seabury from the Scottish Book): "As our Saviour Christ hath commanded and taught us, we are bold to say," instead of the jejune and awkward wording substituted in the Third Report, "And now as our Saviour Christ hath taught us, let us say"?

The first American Prayer Book made rubrical what was always traditional—the singing or saying of "Glory be to thee, O Lord" before the Gospel. We are now authorizing the traditional ascription *after* the Gospel. Why should we not restore them rubrically where they also belong (but are seldom used), before and after the Gospel in the office of administering Holy Baptism?

All these things are no doubt trifles, but someone has said that "perfection is made up of trifles: and perfection is no trifle."

THOMAS J. WILLIAMS.

To the Editor of The Living Church:

A LETTER ENTITLED Prayer Book Revision in your issue of August 11th, making a suggestion to date the Prayers for Holy Days, argues (quite rightly) for greater "convenience." After many years' experience with those unlearned in the handling of our services, I feel very strongly that much good might come if more attention were given by our Revisers to the need of convenience.

A few years ago a letter in your columns wisely (I think) suggested a very practical change which would probably make for greater convenience, viz. the printing in parallel columns of the alternative canticles in Morning and Evening Prayer. The writer said, if I remember correctly, that it is much easier for persons in the congregation attending those services to find their places by moving their eyes across a page than by having to look down to find the initial words. Is it too late to ask for consideration of this practical hint in the coming General Convention?

And may I suggest, with like reference to a greater convenience, the placing of the rubrics either in the side margins of the pages (as "insets," if necessary) or else at the foot of each page on which they occur? This would give a practically unbroken text of the service itself, and so make for an easier following of it.

Another revision that deserves consideration is the restoration of the Invocation of the Holy Spirit to a place immediately

before the words of Institution (as it stood in the First English Prayer Book). I am quite well aware of arguments from liturgical history as to the antiquity of present position in our American Book. But would not be more logical if it were made (following the analogous such invocations in other connections) the beginning of the preface, as it were—of the recital of the words of Institution. If it were so placed, then we should have a well-nigh perfect "order" or "Caum." 1. The Invocation upon "these creatures of bread and wine"; 2. The Recital (with the Manual Act of our Lord's words of Institution; and 3. The Oblation of Consecrated Elements of the Holy Eucharist.

St. Paul's Lodge,

FRANK B. REAZ

Puget West, Bermuda, August 12, 1925.

To the Editor of The Living Church:

MIGHT I SUGGEST that in the Revision of our Book of Common Prayer, capital letters be inserted in all nouns introducing the Deity; thus making a distinction between that Name and other names in the Prayer Book, a distinction which ought to be recognized in this day of respect for all things holy?

JOHN DE B. SAUNDERS

Grace Church, Columbus, Neb.

## CHURCH MANNERS AT FUNERALS

[CONDENSED]

To the Editor of The Living Church:

THE LETTER OF the Rev. S. J. French, on "Real Prayers and Customs," is timely indeed. I agree with all that he says, particularly what he has to say about our pretty customs which gather around the Burial office. Prompted largely by undertakers, who are anxious to keep their trade, pluck their patrons, and build up their clientele, a parson may be asked to do almost anything now-a-days. Frequently I am asked to "preach the funeral" on the evening before the burial. This is to assure the presence of a goodly number of friends. Then I must needs go around the next day and bury the corpse all over again. This time in truth, however, for interment follows immediately. At this time, the undertaker plucks three white carnations from the flowers. Or, if the family wishes to be particularly sweet, a full blown zephyr-breathed rose, and divides the petals into three and distinct parts. For use, when the words: "Earth to earth, ashes to ashes, to dust" are being said. One is almost tempted to say: "Flowers to flowers, rose petals to rose petals." Another iniquity, usurpation of the Church's prerogatives, is the custom of inviting societies and organizations palaver over the bodies of Christian souls.

Flowers at the Committal, white stoles, Easter hymns, attempts to deny the reality of death as the penalty of sin. It can't be done. The fact remains. Whether by Christ Science or the camouflages mentioned, denial is attempted, still the fact remains. When I am requested to wear a white stole at the funeral of a brother priest, I carefully pick the blackest one I have, and wear it. White stoles and Easter hymns at a funeral are just as incongruous as a pair of pajamas at a formal dinner. It is simply not good Church manners. Why not have Easter hymns on Good Friday? Why not have Easter anthems during Holy Week? The whole thing is sentimental slush and nonsense.

At my funeral, I hope my brother clergy will wear black stoles and learn the lesson symbolized thereby that by death came life. I trust they will be sad at my going, not glad to ask that, knowing that the "soul advances to the next manner of life," they implore the Divine Mercy that it may be the right kind of an advance. In sadness, but not in despair, Christian hope, but not with false joy, I beseech them, my body in the ground with the prayer: *Requiescat in pace*.

Jersey City, August 18.

E. P. HOOPER

"My God and my all," Thou givest tranquillity to the heart and great peace and festal gladness.—*Thomas à Kempis*.



# LITERARY

## ON MANY TOPICS

**CEREMONIAL PICTURED IN PHOTOGRAPHS:** A companion volume to the *Directory of Ceremonial* (Tract XIII). London: A. R. Mowbray. Milwaukee: Morehouse Publishing Co. Paper, 80 cents; boards, \$1.20.

This attractive volume of plates, illustrating *Alcuin Club Tract XIII*, is *Tract XIV* of the same series of liturgical publications. One only has to compare the pictures drawn by Mr. Martin Travers for the High and Low Mass volumes of *Pictures of the English Liturgy* (Society of SS. Peter and Paul) with the photographs of the tract under consideration to realize that it is an historical error to speak of the ceremonial advocated by the Alcuin Club as distinctively "English," for it is merely the ceremonial of the whole Western Church of the Sixteenth Century and earlier, before it had been brought to its present (and, some would contend, debased) form. For, with the exception of a few details, such as the turning of the celebrant to the people at the *Sursum Corda* and of the sub-deacon at the Epistle (neither a feature of the medieval use, but an Anglican adaptation), there is nothing to distinguish the two uses as pictured in the two rival series, except the very wide divergence as to the position of the ceremony of mixing the chalice, and the "Great Entrance" at the Offertory from a "chapel of prothesis." In actual practice there is, of course, the difference in the acts of reverence used to acknowledge and worship the sacramental presence, medieval rubrical usage making no difference in this respect between the altar and the Presence on the altar. The accompanying comments on the plates are full and helpful. The photographs themselves are beautiful, and the originals well posed and set in ideal architectural surroundings (St. Cyprian's, Clarence Gate, London). Particularly interesting (as it is beautiful) is the picture of the High Altar of Westminster Abbey in what looks to modern eyes like festal, but is in reality medieval Lenten array. I wonder how many of us would be ready to adopt white as the Lenten color? Whether for good or ill, we in the American Church have become accustomed to the modern Western sequence of colors, and (with perhaps one notable exception) where Catholic ceremonial has been attempted at all, it has been done (with perfect loyalty to the Prayer Book) according to modern Western use. Why change and make confusion worse confounded?

T. J. W.

**THE SENSE OF IMMORTALITY.** By Philip Cabot: The Ingersoll Lecture, 1924. Cambridge: Harvard University Press. 50 cents.

It is a surprising commentary on modern fashions of thought that this lecture should have been delivered on the Ingersoll foundation at Harvard University. It is interesting, like all of Mr. Cabot's writings, but, in spite of its title, it is *not* about immortality. Mr. Cabot is a man who has been but lately converted to faith in God, and like all converts is too inclined to despise that which he has left behind. Reason and logic for him have no place whatever in the religious sphere. The whole lecture is a plea for conversion and faith (as against knowledge). "The mighty tree of faith springs from one of two roots—the craving for immortal life, or a controlling sense of duty: both are of adequate power, for both lead toward harmony with the will of God and unify an otherwise divided and futile life. Immortality and faith are one" (page 48). But, are they?

This lecture is a disquieting symptom of the failure and refusal of many "moderns" to think things through. While we agree with Mr. Cabot as to the primary necessity of faith, we are of the opinion that our faith must be reasonable. Surely we must be "ready always to give answer to every man that asketh—a reason concerning the hope that is in us." (1 St. Peter 3: 15). Mr. Cabot appears to think this is unnecessary, if not impossible.

It is true that the Rationalists of the Eighteenth Century entirely neglected the volitional and emotional elements in man, but some of our "modern" religious writers have certainly gone to the other extreme. "Follow your feelings! Act—don't think!" they cry. It is a counsel of despair. While it may bring us to God and Christ, it is equally likely to bring us to chaos and skepticism.

G. M. W.

**THE CATHOLIC REACTION IN FRANCE.** By Denis Gwynn. New York: The Macmillan Company. \$1.75.

The fall of the Herriot ministry in France has made this book most timely. Nothing is so perplexing to an Anglo-Saxon, whether of the English or American tradition, as to discover that despite all his natural predictions as to how events ought logically to come out, he is confronted with a complete disillusionment when it comes to his predictive powers exercising themselves about the Gallic peoples. How does it come that France, so overwhelmingly Roman Catholic, should have anti-clericalism as a most obvious and blatant characteristic? In a country in which Protestantism has never been more than a religion of a small minority, however powerful intellectually and socially, how does it come that the preponderance of Roman Catholicism has had so little capacity for political direction?

The loving sympathy and acute penetration which the author of this book shows, constitute the prime requisites both for the understanding of France by a non-Latin, and also for the interpretation of modern France in its religious aspects to the Anglo-Saxon world. As an essay in contemporary religious history, it is most illuminating; as interpretation of the workings of the mind of one people to the mind of another, it is uniquely valuable. When, in a country of thirty-four millions, not quite a third are "practising Catholics," and not much more than a half of the whole in addition even "occasional" Catholics, we have the bare facts of a situation which is so anomalous and paradoxical as to allow full range for the most interesting type of investigation. The author is well known as a religious journalist, and his work can be recommended as an illuminating and interesting contribution to a difficult subject.

**STRAIGHT GAIT: A BOOK FOR MEN.** By the Author of *Tarvey*. London: Skeffington and Son, Ltd. \$1.

It is hard to take this book seriously. Its very title is a pun. Its purpose, according to the author, may turn out to be impossible of achievement. "It is proposed to set up a standard of Christian Conduct based upon what Jesus of Nazareth said and did . . . but it is not claimed that such a standard can or will be set up." But the writer takes himself and his task very seriously, and, amid much that bewilders, there are apt expressions of truth; and, along with crude expressions, sometimes misinterpretations, of Christological doctrine, there are evidences of a sincere desire to give a true estimate of our Lord as both God and man. One is not certain whether the author believes in the Virgin Birth as a fact or not. There is no reference to the Resurrection and Ascension, and only incidental mention of the Passion. But we must remember that the purpose of the book is purely ethical. Conduct, rather than belief, is emphasized, though the author does state that "what a man believes affects his conduct." The outstanding feature of the book is a trenchant and, we must admit, not altogether just or sensible criticism of our Lord's statements, especially his parables, in their bearing on practice. After much tiresome discussion, the "Golden Rule" is adopted as presenting the ultimate practical essential of Christian conduct. The book is too eccentric to be of constructive value, and in the hands of many readers would do untold harm. It is well printed, attractively produced, as one would expect from the publisher; but we are surprised that he issued such a book at all.

T. J. W.

**TO BE NEAR UNTO GOD.** A Series of One Hundred and Ten Meditations. By Abraham Kuyper, D.D., LL.D., late Prime Minister of the Netherlands. Translated from the Dutch by John H. deVries, D.D. New York: The Macmillan Co. \$3.

These "meditations," penetrating, practical, and pertinent, are the work of one of the most picturesque figures in modern European religious life. Their author is the subject of an excellent biographical note by Dr. deVries (pages 5-14). A Dutch statesman, writer, man of religion, and scholar, to whom our Prayer Book was "The Anointed Prayer Book," who derived much from *The Heir of Radcliffe*, whose religious zeal lagged no whit behind his piety and his social conscience, surely has



much of value to offer American Churchmen. Dr. deVries deserves well of us all for having made these meditations available to us.

THE PROPHETS AND THEIR TIMES. By J. M. Powis Smith. Chicago: The University of Chicago Press. \$2.25.

Dr. Smith has given us in this short volume the best introduction to the background and setting of the Hebrew Prophets. With the ripeness of the knowledge of Semitics scholarship he possesses, this small book has a richness and originality of interest altogether too uncommon among works on the Old Testament. Too often they are epitomes of other people's work; not infrequently they are spiritual interpretations not grounded in sound scholarship. It is a great pleasure to have such a work as this at hand to put before serious students of the Bible, who have not the time or equipment to enter into all the minutiae of biblical research.

THE NEXT STEP ON. By Walton Butterfield. Boston: The Four Seas Company. 50 cents.

This "fantasy" was originally produced by the 47 Workshop at Harvard. It reminds one a little of *Outward Bound*, a play of the Hereafter which ran a few months in New York last year, though of course it is much simpler and has only one scene. The five characters are all as they were in life, some unaware that they have died and all bewildered and uncertain. There is, however, a note of hope at the last. The supernatural element is not stressed, which was true of *Outward Bound*, yet faintings and hysterics were not uncommon at performances of the latter. An amateur group would need to be sure of a sophisticated audience before attempting this play.

TESTS OF VOCATION, AND OTHER ADDRESSES. By the Late William Methuen Gordon Ducat, Archdeacon of Berkshire: Edited with a brief memoir by Canon A. R. Whitham and with a foreword by the Lord Bishop of Oxford: London: Longmans, Green & Co. \$1.25.

This book contains several series of retreat addresses and meditations, as well as a few sermons by Archdeacon Ducat who, from 1883-1894, was Principal of Cuddleston Theological College in the Diocese of Oxford. They well illustrate, as the preface claims, "the loftiness and soundness of his ideals of the ministry, the clearness, simplicity and definiteness with which he expounded Catholic Truth to ordinary congregations, and above all his own luminous sincerity, and his devotion to our Blessed Lord." The meditations especially, are valuable and beautiful. G. M. W.

JEANNE D'ARC, a Play. By Harold Hastings. London: A. R. Mowbray & Company; Milwaukee: Morehouse Publishing Company. 40 cents.

This play has many effective parts. It carries the life of the Maid through to the end, and it would therefore be difficult to keep the production a simple one. Seven changes of scene are required. The lines are good and the tone of the whole entirely reverent. It would be excellent for use by a parish dramatic club with the talent and facilities for putting it on. It was written and acted in England before the canonization of Joan, but the introduction of a young lover for Joan is not objectionable here, as it was in the film play. H. M.

CHRISTIANITY AT THE CROSSROADS. By Carlyle B. Haynes, Nashville, Tenn. 25 cents, paper.

An earnest, clearcut defense of the Christian faith as understood by Protestant Fundamentalism. Issue is joined with evolutionary science, and the inerrancy of biblical writers on all subjects covered by them is maintained, including the creation of the world in six days of twenty-four hours each. While we cannot agree with such use of Scripture, we cannot but respect the author's aim of defending what he understands to be the faith of Christianity. The book is illustrated, and, as a popular propaganda for its purpose, is well done.

CHRISTIANITY AND THE STATE. By S. Parkes Cadman, D.D. New York: The Macmillan Co.

In these lectures, delivered at the Pacific School of Religion, Dr. Cadman is trying to revive the sense of a world duty on the part of the Church which Protestants have lost. This loss he attributes to the fact that Protestant Communion were a religious phase of Nationalism. He goes back through history to show the part which the Church has played as a corporate

influence and he challenges Protestantism to take up again that function. "We may cherish the expectation that the unification of Churches shall precede that of states and that righteousness and good-will shall yet abound in the earth."

THE BLACK LETTER SAINTS, Vol. I. By the Rev. S. M. Statham, LL.D. London: Skeffington & Son. \$2 net.

This work comprises, as the title page states, "One hundred sketches and sermon notes on the Black Letter Saints, according to the calendar of the [English] Book of Common Prayer and the calendar of the Diocesan Service Book authorized for use in the Diocese of Oxford, and including one St. Joseph, the husband of the B. V. M." A brief notice of the life of each saint has been extracted from Baring-Gould, a similar source. This first volume goes through the first 100 years and contains thirty-nine sketches.

Dr. Statham's plan is to hang a discourse on some characteristic discoverable in the Saint under discussion and point a moral therefrom. Some of the sketches appeal to more than others; but, on the whole, they are suggestive. The sketches are not full enough nor long enough for lay-reading but might be of value to the busy parson who has little time to study and write.

THE ACTS OF THE APOSTLES IN THE REVISED VERSION: With introduction and commentary by A. W. F. Blunt (The Clarndon Bible). New York: Oxford University Press. \$1.50.

This is a thoroughly up-to-date and scholarly commentary on the Acts. The make-up of the book is most attractive, it is beautifully printed, and contains numerous illustrations which add much to its value. It is small enough in compass to be of great use to the ordinary student, and we cannot imagine a better way to become acquainted with one of the most fascinating books of the Bible than to work through the book with the aid of this excellent and readable commentary. G. M. W.

PSYCHOLOGY FOR BIBLE TEACHERS. By Edward Aldridge Annand. New York: Charles Scribner's Sons. \$1.50.

This is a concise handbook of psychology as applied to religious education, rather than a specialization in the pre-adolescent period, as the title might lead one to expect, and intended for the teacher who desires to align himself with the modern findings of this science. It is the first volume in the Life and Religion Series that is being issued under the general editorship of Frank K. Sanders and Henry A. Shuman.

A DIFFERENT GOSPEL WHICH IS NOT ANOTHER GOSPEL: Examined by Arthur C. Champneys: Foreword on Science and Miracles by F. A. Dixey: London: G. Bell and Sons, Ltd.: \$1.50.

Published in 1922, this little volume attempts to meet and answer some of the objections to Catholic Orthodoxy brought forward at the Cambridge Conference of Modern Churchmen held in 1921. The book, although it suffers occasionally from its polemical tone, is well worth reading and study. Mr. Champneys who is gifted with learning and a quick wit deals some shrewd blows to some of the contentions of the English Modernists. G. M. W.

THOMAS ALVA EDISON: AN INTIMATE RECORD. By Francis Arthur Jones. Revised Edition. New York: Thomas Y. Crowell Co., \$3.

Every boy ought to read the life of the "Wizard of Menlo Park." This is an enlarged and revised edition of the life of Edison published in 1907, and contains descriptions (not technical) of the great inventions, the incandescent light, the phonograph, the storage battery, etc., among which there emerges the great man himself, one of the most interesting and vital figures in American life. There is something peculiarly inspiring to the American mind about this career. "Everything comes to him that hustles while he waits," says Edison, characteristically.

The fault of the book is its style, which at best is journalistic. H. M.

BUCOLIC BEATITUDES. By Rusticus. Boston: The Atlantic Monthly Press. \$1.50.

A quaint little book is this by one who loves the country and the friendly things of earth; who knows the comradeship of dogs and cows and horses and, yes, of pigs. There are a number of the charmingly written essays and simple folk, who love the fields and hills, and hold communion with them, will receive the whimsical bits of philosophy and hope for many more of the same strain.



## Church Kalendar



AUGUST

"THE NATIONS are the golden candlesticks which hold aloft the candles of the Lord."—*Phillips Brooks.*

30. Twelfth Sunday after Trinity.  
31. Monday.

## SEPTEMBER

1. Tuesday.  
6. Thirteenth Sunday after Trinity.  
13. Fourteenth Sunday after Trinity.  
16, 18, 19. Ember Days.  
20. Fifteenth Sunday after Trinity.  
21. Monday. St. Matthew, Evangel.  
27. Sixteenth Sunday after Trinity.  
29. Tuesday. St. Michael and All Angels.  
30. Wednesday.

### KALENDAR OF COMING EVENTS

August 30. Minnesota Summer School, Shattuck School, Faribault.

September 2. National Convention of the Brotherhood of St. Andrew, Carnegie Tech, Pittsburgh, Pa.

September 9. Synod of the Sixth Province Duluth, Minn.

### APPOINTMENTS ACCEPTED

HALL, REV. PERCY G., of Christ Church, West Englewood, N. J.; to be rector of St. Paul's Church, Philadelphia, Pa., October 1st.

HUMES, REV. EDWIN, rector of St. Paul's Church, Philadelphia, Pa.; to be rector emeritus after service in the parish for thirty-five years and in the ministry of the Church for forty-seven.

JERMIN, REV. EDWARD, of Christ Church, Crosswell, Mich.; to Danville, Va., September 15th.

LEPPER, REV. H. A., curate of St. Peter's Church, Chicago; to be rector of Trinity Church, Rock Island, Ill., Diocese of Quincy.

SCHMEISER, REV. EARL C., lately curate at Grace Church, Chicago; to be priest at St. James' Church, Cashmere, Wash., District of Spokane.

VAN KEUREN, REV. FLOYD, rector of Trinity Church, Columbus, O.; to be rector of Christ Church, Indianapolis, Ind., October 1st.

### SUMMER ACTIVITIES

ARUNDEL, REV. ALFRED W., D.D., of New York City; to spend the next few months in England visiting relatives, with address at Raby Cottage, Great Ayton, Yorkshire, England.

### DIED

ASHBURNER—Died at her home, 229 South 42d St., Philadelphia, Pa., July 16, 1925, MARIA LOUISA BABCOCK ASHBURNER. The funeral service was held in St. Philip's Church, July 18, 1925.

CUMMIN—Entered into rest after a long illness at her residence in Boston, Mass., on August 14, 1925, CHARLOTTE WHITE CUMMIN, wife of the late Judge Hugh Hart Cummin and oldest daughter of the late John and Emily White of Williamsport, Pa.

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

HILLIARD—Died at his home in Memphis, Tennessee, in his fifty-sixth year, FOSTER HAVEN HILLIARD, C.E., oldest surviving son of the late Rev. Francis William and Maria Nash (Johnstone) Hilliard. He was for many years Chief Engineer directing the U. S. Dredge Fleet under the Mississippi River Commission, sometime vestryman of St. Luke's Parish, and an active member of St. Andrew's Brotherhood. "A workman that needeth not to be ashamed."

TOWNSEND—Entered into rest at Mount Carmel, Conn., on Sunday, August 9, 1925, JOHN HARDENBROOK TOWNSEND, priest.

"Make him to be numbered with Thy saints in glory everlasting."

### MEMORIAL

Ethel Heath Neide

In loving memory of ETHEL HEATH NEIDE. Who entered into rest September 1, 1919. "Grant her eternal peace."

## 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

**CORRESPONDENCE SOLICITED WITH** clergyman desiring change for position as assistant priest in large parish of leading Eastern city. Salary \$2,200. Address M-457, care of LIVING CHURCH, Milwaukee, Wis.

**WANTED AT ONCE—PRIEST, SINGLE** conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

**WANTED—BY A LARGE PHILADELPHIA** parish of moderate Churchmanship, a clergyman for part-time work, boys' work, early celebrations, summer supply etc. Neither work nor compensation sufficient for full time, but excellent opportunity for young man in charge of mission or clergyman desiring to study. Address J-450, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**WANTED—CHRISTIAN WORKER AS** matron for Rescue Home for girls. Reply with references to MRS. SAMUEL D. OLIPHANT, 837 Edgewood Ave., Trenton, N. J.

**WANTED — ORGANIST-CHOIRMASTER** for suburban parish fifteen miles from Chicago. Address, with particulars, J. C. WILSON, 129 6th Ave., La Grange, Illinois.

**WANTED—HEAD NURSE IN 78 BED** tuberculosis hospital, near large city. Some supervision housekeeping. Experience in tuberculosis work desired. Must be Registered Nurse in New York State. Position open September first to fifteenth. Initial salary \$100.00 monthly and full maintenance. Reply giving references, age, and experience. Address DR. CHARLES H. COLE, Chenango Bridge, N. Y.

### POSITIONS WANTED

#### CLERICAL

**CANADIAN PRIEST, ACTIVE, IN THE** prime of life, university graduate, married, desires good curacy or rectorship in East or Middle West. Address H-449, LIVING CHURCH, Milwaukee, Wis.

**EPISCOPAL MINISTER WANTS PARISH** giving a living. Best references of bishops, vestries, and people in general. Write Box 459, LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES CHANGE OF WORK.** Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

**PRIEST, MODERATE, WITH WIDE TEACH-** ing experience and finest references, desires institutional or parochial work; his wife is a graduate nurse and teacher. Address T-444, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, CATHOLIC, CELIBATE, AT LIB-** erty September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNMARRIED, FORTY-FIVE, UNI-** versity and seminary graduate, musical, preacher and organizer, available September 15th. Exceptional testimonials. Address R-446, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNMARRIED, WELL EDUCATED** and widely experienced, who makes a specialty of supply work, available for long *locum tenency* September 15th. Can substitute in East for clerical deputy to General Convention. Address G-448, LIVING CHURCH, Milwaukee, Wis.

**PRIEST—GOOD CHURCHMAN, EXTEMPO-** raneous preacher seeks parish in September. Good with men, ex army chaplain. Apply S. E.-454 Care of LIVING CHURCH, Milwaukee, Wis.

**RECTOR WISHES A CHANGE OF LOCA-** tion, available September 1st. Will furnish reference. Address, Box No. 453, LIVING CHURCH, 1801 Fond du Lac Avenue, Milwaukee, Wis.

#### MISCELLANEOUS

**CHURCHWOMAN WOULD ACT AS MAT-** ron or organizer of small boarding home or institution and assist with parish work. Experienced in both tasks. Reply H-451, LIVING CHURCH, Milwaukee, Wis.

**DEACONESS DESIRES PARISH OR INSTI-** tutional work. Experienced in both. Recommendations will be given by former Rectors. Address H-452 care of THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER DESIRES** change. CHURCHMAN. Received training in New York City. Best of references. Address B-453, care of LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, SPECIAL-** ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

### UNLEAVENED BREAD AND INCENSE

**ALTAR BREAD AND INCENSE MADE AT** Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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

### VESTMENTS

**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. 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.

### PARISH AND CHURCH

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

### RETREATS

**RETREAT FOR DEACONESSSES AND LAY** women. A retreat for Deaconesses and Lay Women will be conducted at Taylor Hall, Racine, Wisconsin, beginning on the evening of October 25th, and closing on the morning of October 27th. Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, conductor. Apply to MRS. GEORGE BILLER, Taylor Hall, Racine, Wisconsin.

**RETREAT FOR PRIESTS, HOLY CROSS,** West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.



## RELIGIOUS

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

## SISTERS OF THE HOLY NATIVITY

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

## HEALTH RESORTS

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

## SUMMER RESORT

**CANTERBURY PARK, MICH. (NEAR LUD- ington).** Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance, \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

## BOARDING

## 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.

## Lunenburg, Vt.

**THE HEIGHTS HOUSE LUNENBURG, VT.,** in the vicinity of the White Mountains; Freedom from Hay Fever; a refined homelike hotel, with reasonable rates. Booklet—A. J. NEWMAN, Prop.

## New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York.** A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

## BROTHERHOOD OF ST. ANDREW CONFERENCE

For all men of the Church—  
For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2d to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work With Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$8.00 for entire period of Convention. Write for Program and full information.

**BROTHERHOOD NATIONAL OFFICE,**  
202 S. 19th St., Philadelphia, Pa.

"ALL THE DIFFICULTIES of Church finance have vanished," writes the Bishop of London in the *South African Church Chronicle*, "whenever the communicants and adherents have knelt down before God and asked, 'What is the proportion of my income, yearly salary, or monthly wage, which I ought to give to God's work?' and then have brought the same, whether in yearly or quarterly check or a monthly or weekly offering, as a gift to the Divine Master. Giving may be turned, and has been turned, into joy and enthusiasm."

## CHURCH SERVICES

## Cathedral of St. John the Divine

Amsterdam Ave. and 111th Street

Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.  
(Choral except Mondays and Saturdays)

## St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

## Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10 and 11 A.M.

## Gethsemane Church, Minneapolis, Minn.

4th Avenue South, at 9th Street

Rev. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

## INFORMATION BUREAU



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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

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

## BOOKS RECEIVED

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

*American Tract Society, 7 West 45th St., New York, N. Y.*

*Life and Letters of St. Paul.* By David James Burrell, D.D., LL.D., author of *The Resurrection and the Life Beyond, The Apostles' Creed, Old Time Religion, The Home Sanctuary, Verities of Jesus*, etc. Price \$1.50.

Thomas Y. Crowell Co. New York, N. Y.

*American Citizenship.* By John W. Davis, Philip Cook, Albert C. Ritchie, Luther B. Wilson, Charles E. Hughes. A Series of Addresses given under the Auspices of the Committee on American Citizenship, American Bar Association. Price \$1 net. Postage extra.

*Young People's Cook Book: or How the Daytons Cooked at Home and in Camp.* By Inez N. McFee, author of *Food and Health, Nature's Craftsmen, Secrets of the Stars*, etc. Price \$2 net. Postage extra.

George H. Doran Company. 244 Madison Ave., New York, N. Y.

*How to Enjoy the Bible.* By Anthony C. Deane, M.A., vicar of All Saints, Ennismore Gardens, Hon. Canon of Worcester Cathedral. Price \$1.25 net.

*The Mother of Jesus: Her Problems and Her Glory.* By A. T. Robertson, D.D., Litt.D., professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Price \$1 net.

From the Author. Thetford, Vermont.

*A Nature Mystic Clue.* By Dwight Goddard. Price \$2, postpaid.

## COLLEGE COMES UNDER CHURCH INFLUENCE

TABOR, IOWA—By arrangement between the trustees and several bishops, other Churchmen, Tabor College, at Tabor, Iowa, comes under direct Churchly influence and will be opened under that influence at the time of the coming term. The Rev. Frederick W. Clay, rector of Somerset parish, Princess Anne, Maryland, in the Diocese of Easton, comes president of the college, and Rev. LeRoy Titus Weeks, Ph.D., rector of Trinity Church, Emmetsburg, Iowa, comes dean and head of the department of English. The Bishop of Colorado, Bishop Coadjutor of Colorado, the Bishop of Nebraska, and several other Churchmen, have been added to the board of trustees and it is understood that at least half of the trustees shall be Churchmen. The services of the church are in future to be those of the college. A chapel is being arranged in one of the college buildings, and there will be a daily celebration of Holy Communion and other regular offices of the Church each day. It is agreed that the president shall always be a communicant of the Church. This agreement is more than carried out at the start, the choice of two priests of the Church to serve respectively as president and as rector of the faculty.

Tabor College is a co-educational institution, seventy-two years old, and heretofore always been under Congregational influence. It is a college of liberal arts and a conservatory of music is connected with it. Its courses lead to the degree. The faculty consists of eight instructors trained in the best American and European universities. The cost of tuition and board is very moderate. The students live in college dormitories. The location is about twenty-five miles south of Council Bluffs, accessible to that city and from Omaha by auto bus and from Malvern by train.

The Rev. Frederick William Clay, who becomes president of the college, an Englishman by birth and education and was ordained as deacon in 1914 as priest in 1916 by the Archbishop of Algoma, Canada. The Rev. LeRoy Titus Weeks, Ph.D., who becomes dean of the faculty, is a native of Iowa and a graduate of Cornell College, at Mount Vernon in that state, from which he received degrees of A.B. and A.M., and afterwards took post-graduate work at the University of Chicago and the University of Denver from which latter he received the degree of Ph.D., in 1903. Coming later under Church influence, he was ordained deacon in 1912 by Bishop Morrison and priest in 1913 by Bishop Longley. Practically his entire life and ministry have been spent in his native state, and he will be aided in his acquisition to the faculty and to college, therefore, in connection with notable change in policy with respect to religion.

## INDIAN CONVOCATION IN UT

SALT LAKE CITY—A Church gathering for the Indian field of this great state held on Saturday and Sunday, August 15th and 16th, in charge of the Rt. Rev. Arthur W. Moulton, Bishop of the District. Saturday was devoted to the social and recreational side of the "Convocation" which has become an annual event. A trained choir of twenty Indian voices sang the services on Sunday, and the Bishop preached the sermon. The work for the Indians is in charge of the Rev. L. Grant, of Whiterocks, and the Rev. V. Howes, of Randlett.



## Reunion of Churches Nearer, Opinion of Russian Orthodox Metropolitan

### A Sussex Church Congress—Westminster Restores Ancient Altar—General News Notes

The Living Church News Bureau  
London, August 14, 1925

A CORRESPONDENT OF THE *Church Times*, writing from Berlin, gives an interesting account of an interview he had with the Metropolitan Anthony of Kiev, who passed through Berlin on his way to Serbia from the Nicean celebrations in England. The Metropolitan's impressions of his visit to this country may be given in his own words. He says:

"I admit that I expected little from the idea with which I was invited to England: I mean the idea of a possible *rapprochement* of the Anglican and Orthodox Churches. However, in the very first stages of my gradually extending acquaintance with the representatives of the Anglican Church and English society, I was able to throw off my pessimism in this respect. I was joyfully astonished by the warm sincerity of English hospitality, and still more by becoming familiar with the new doctrinal theses, which were adopted for the first time by the Bonn Old Catholic Commission, and afterwards were taken over and supplemented by an Anglican Commission under the presidency of the highly-esteemed Bishop Gore.

"In the first place, the recommendations of this Commission reestablish our Nicean-Zaregrad Creed. Secondly, they admit the sevenfold character of the Sacraments, which was adopted by us Orthodox as a dogma, though without fully adequate canonical grounds. Thirdly, the Commission recognized the Seventh Ecumenical Council, and legalized the veneration of images; also monasticism, which was reestablished in fact at the beginning of the present century. In a word, the dogmatic differences between us and the Anglican Church have been almost finally reconciled. If to this is added the cordial disposition with which the Anglicans endeavor to familiarize themselves with our rites and with the history of the Christian Church, and also the modesty of their pretensions—for they do not yet propose a full union of the Churches, but talk only of mutual *rapprochement*—it will be admitted that all these circumstances present to our eyes bright prospects of Church union. For this reason, at one of the most numerous-attended and brilliant gatherings of ecclesiastical society, I declared that, from my personal point of view, it appeared to me absolutely legal, in accordance with the first canonical rule of Basil the Great and the ninety-fifth rule of the Sixth Ecumenical Council, to admit in the 'third rank'—that is to say, without fresh outward ritual of consecration—Anglican clerics and bishops wishing to join the Orthodox Church. But what seems to me much more desirable than individual conversion is a general union with the Orthodox Church, if not of the entire Anglican Church, which for the present seems hardly probable, then at any rate, of the so-called 'Anglo-Catholics'—that is to say, the extreme right wing of the High Church."

The Metropolitan Anthony also referred to the position of the Orthodox Church in Russia after the death of the Patriarch Tikhon, but space will not permit of any comment on this.

#### A SUSSEX CHURCH CONGRESS

Excellent progress is being made with the program for the Church Congress,

which is to be held at Eastbourne, the popular seaside resort in Sussex, from Tuesday, October 6th, to Friday, October 9th. The opening official services will be on Tuesday morning, and the preachers will be the Archbishop of Canterbury at the parish church of St. Mary; the Bishop of Winchester at St. Anne's; the Bishop of Chelmsford at Holy Trinity; and the Bishop of Sheffield at St. Saviour's. The Bishop of Chichester will give his presidential address the same afternoon; and in the evening The World Aspect of Industrial Problems will be the subject for discussion, among the speakers being the Marquis of Hartington and Lord De La Warr. On Wednesday, October 7th, Race Problems will be introduced by Lord Willington; and in the afternoon Self-Determination in Church Life will be the subject, the Bishop of Bombay, the Rt. Rev. E. J. Palmer, D.D., the Bishop of Tokyo, the Rt. Rev. J. S. Motoda, D.D., Mr. H. C. Streetfield, and the Rev. P. S. Waddy, being the leaders. The humanitarian work of the League of Nations will be introduced in papers at Wednesday evening's meeting by Sir Malcolm Delevingne, Commandant Allan, and Mr. W. Harris. The Fellowship of Learning will be the principal subject on Thursday morning, October 8th. It will be introduced by Lord Eustace Percy, Minister of Education, and among other speakers will be Dr. Garfield Williams. The afternoon of this day will be devoted to excursions, and in the evening Sir Frederick Lugard, Mr. B. C. Allen, Mr. H. C. Luke, and Miss Monica Storrs will discuss the question of Our Trusteeship for other Races. The subject and speakers for Friday, October 9th, are not yet complete, except that there will be an "after meeting" in the evening to consider Christianity; The Hope of the World. This meeting will, as usual, be open to all, and two well-known Non-conformist ministers, Dr. R. C. Gillie and the Rev. R. W. Howard, will be among the speakers. On Saturday, October 10th, a service of thanksgiving will be held in Chichester Cathedral.

The President and Council of the English Church Union have arranged for High Mass to be sung at St. Peter's, Eastbourne, on Monday, October 5th, at eleven o'clock. The sermon will be preached by the Bishop of Lewes. The customary meeting of E.C.U. members and friends will be held on Monday afternoon, October 5th, in the Town Hall, Eastbourne.

Sussex is a county which has many associations with the Tractarian movement. Manning, Wilberforce, John Mason Neale, Woodard, founder of the Woodard Schools, all bore a notable part in its Church history. Brighton, in particular, owes much to the famous Church building activities of Fr. Arthur Wagner.

#### WESTMINSTER RESTORES ANCIENT ALTAR

In memory of all those, known and unknown, who gave their lives in the Great War, the Dean and Chapter of Westminster Abbey have decided to convert the enclosure at the southwest corner of the Nave into a chapel, to be known as the Chapel of the Holy Cross, thus suggesting the thought of self-sacrifice, and at the same time reviving the dedication of an ancient nave altar. In this chapel will be placed a tablet of brass inscribed with the names of the old choristers and other

members of the Abbey staff who fell in the war. The need of such a chapel in the immediate vicinity of the Unknown Warrior's Grave has long been felt, and it is anticipated that its provision will be much appreciated by relatives and friends of the dead.

Whether in days before the monastery was dissolved this enclosure was intended to be a chapel is not known. It was used later as a consistory court, and subsequently as a baptistery. The font, however, has been long removed. It is sometimes known as "Little Poets' Corner," and contains the memorials of Wordsworth, Kingsley, Keble, Arnold, and others.

A provisional design for its furnishing has been prepared by Mr. J. N. Comper. It includes in the super-altar a range of tabernacle work, the *motif* of which is based on the exquisite alabaster canopy which once belonged to the Chapel of St. Erasmus and now stands above the entrance of that of Our Lady of the Pew. This canopy must be near in date to that of the enclosure itself. For the altar, an ancient marble altar-slab, which has long lain derelict in the Chapel of St. Michael, will be restored to its primary purpose. For the time being, this slab will be set up on a sub-structure, for which Purbeck marble will eventually be substituted.

#### GENERAL NEWS NOTES

My recent pessimistic note regarding the condition of the revered Dean of Westminster was happily not justified by subsequent reports. I am very glad to be able to say that a distinct improvement has taken place this week, and on Tuesday, for the first time for many weeks, Dr. Ryle was well enough to be wheeled out in the cloisters in an invalid chair. That his complete restoration to health may now be looked for is the heartfelt prayer of his many friends.

Many interesting sidelights on the Prince of Wales' African tour are gradually being revealed through the letters of missionaries. One incident related in a letter from the Bishop of Accra is particularly significant. At Coomasie, on the Gold Coast, the Prince went to St. Cyprian's Church on Good Friday, and on Easter Day made his communion at Holy Trinity Church, Accra. At this service he received the Blessed Sacrament at the hands of an African native priest, and the *Gold Coast Independent* concludes an account of the service by saying:

"We believe that this is the first time that His Royal Highness, or, for the matter of that, any of the Kings who have sat on the British Throne, has received Communion at the hands of an African. It contains a tremendous significance, which cannot be sufficiently gauged at the moment."

A generous offer has been made by Sir William Forwood, shipowner and former Lord Mayor of Liverpool, to provide the cost of adapting the vacant space in Liverpool Cathedral behind the choir for the purposes of a chapel, intended mainly for private devotion. Plans are being prepared by Sir Giles Scott. A silver-gilt chalice believed to date from the Fourteenth Century has been presented to the Cathedral by Mrs. Rae and her sons, in memory of Mr. Edward Rae, of Court Hill, Birkenhead, and of his son Keith, who fell in the war.

The tenth of a series of fifteen stained glass windows has just been unveiled at St. Mary's Church, Worcester. The windows tell how Christianity came to Worcester, and the latest depicts St. Egwin,



third Bishop of Worcester and founder of Evesham Abbey. The window is the work of the Bromsgrove Guild.

Bishop Taylor Smith, who recently retired from the position of Chaplain-General of the Army, left London last week for Australia, where he is going partly

on a holiday tour and partly in connection with the centenary of the Australian Church Missionary Society. He will probably go on afterwards to New Zealand, and return to this country by way of Vancouver. He will be away for several months.

GEORGE PARSONS.

## Kidnapped Bishop Known in Canada

### Bishop Mowll's Earlier Ministry was in Toronto—Oration at Sir Adam Beck's Funeral

The Living Church News Bureau  
Toronto, August 21, 1925

WORD HAS BEEN RECEIVED HERE THAT Bishop H. K. Mowll, of Western China, his wife, and seven other missionaries, were carried off by bandits at Chengtu, Szechwan province, China, on August 6th. All were reported as well, but held for ransom.

The Rt. Rev. Howard West Kilvinton Mowll, M.A., D.D., has been Assistant Bishop in Western China since 1922. He was born in Dover, Kent, in 1890, and is a son of H. Martyn Mowll, of Chaldercot. He was educated at King's School, Canterbury, and King's College and Ridley Hall, Cambridge. He was tutor at Wycliffe College in Toronto from 1913-1916, professor 1916-1917, and Dean of Residence at Wycliffe from 1919 till 1922, when he was consecrated.

His wife was Miss Dorothy Martin, an English missionary, who had been in China for fifteen years, whom he met and married after going to China. He was consecrated as the Assistant Bishop of West China in Westminster Abbey on the 24th of June, 1922, by the Archbishop of Canterbury.

#### ORATION AT SIR ADAM BECK'S FUNERAL

One of the most remarkable funerals ever held in Canada was that of Sir Adam Beck, the founder and chairman of the vast Hydro-Electric Commission of Ontario, to which the province owes so much. The service was held at St. Paul's Cathedral, London, Ont., the prayers being taken by Dean Tucker, the lesson by the Bishop of Toronto, and an address given by the Bishop of Huron. In the course of his remarks, Bishop Williams said:

"This funeral has an extraordinary character. It is not like most funerals, full of sadness, but more like a triumphant procession. Not the death, but the life of Sir Adam is what fills the mind today. Life is to be measured, not by days and years, but by the things accomplished in the days and years, and judged by that standard the life of Sir Adam is equal to the lives of any half-dozen men in the history of this country.

"Sir Adam did fill a large place in the life of this city and in the life of this province. For London he did more than any other man living or dead. Of him the epitaph of Christopher Wren, the great architect of St. Paul's Cathedral, London, might appropriately be put, 'If you seek my monument, look around you.'

"All the great public works carried out in London within the past twenty-five or thirty years are largely due to his vision, initiative, and energy—the enlargement of the Victoria Hospital, the new water-works system, Beck wells, the Byron Sanatorium, the electrification of the London and Port Stanley Railway, the building of the Institute of Public Health, the securing of Government aid for the Western University, and the incalculable benefits derived from hydro power—that is an immense list of benefits achieved by the

courage, ingenuity, determination, and love of one man.

"Any one of them would entitle him to a prominent place in the annals of our country. All together they lift Sir Adam to a place unique and alone as a public servant and benefactor to the city of London. Throughout the province he was known as the great champion of the people in the development and conservation for the people of the water power of Niagara Falls.

"His name will live in history, and will be honored as the one man who brought the benefits of hydro to every man's home. His vision as to the possibilities of hydro is well known. His practical turn of mind and undoubted honesty and honor inspired the people with confidence in his zeal, his courage, energy, and determination. As a result, his name is writ large over the press of this province, no less than of this city, as the greatest and most beneficent of our public servants, and the people of this province have profited infinitely through his work and sacrifice.

"In all his public utilities, hundreds of millions of the people's money were under his control. No enterprises have been more searchingly steadfast than those of the Hydro-Electric Power Commission Chairmanship. The verdict of every industry has been to indicate the absolute economy and honesty of the enterprise.

"Some twelve or fifteen years ago, at a banquet tendered to him by the citizens of London, he was described at that time as a statesman who was uncorrupted and incorruptible. All his vast enterprises in the people's service since that time give abun-

dance of evidence of the truth of that description. Public ownership of public utilities was Sir Adam's great policy, it received in Sir Adam his finest practical, economical, energetic, and unish.

"He has left to us and all general his example, full in inspiration. He was a splendid example of what a man of humble origin can achieve in this country by energy, pluck, and determination. It was a fine example of success in business obtained by ability and honesty. He was a splendid example of a good citizen in public and private life. Above all, he was a splendid example of the greatness that can be achieved by unselfish and devoted service. This, after all, is the only real greatness, the greatness for which men deserve to be remembered most."

#### CHURCH ARMY EVANGELISTS IN NEW BRUNSWICK

A detachment of Church Army evangelists, under the supervision of Capt. Arthur Casey, arrived at Saint John, N. B., early in August. Since May they have been on a route march from New York and have spent week-ends in Boston, Providence, Hartford, Lawrence, Portland, and other large centers. They were greeted in Saint John at a welcome service in Trinity Church, attended by twelve of the clergy and a large congregation of interested laymen. They are in the several churches on Sunday, conducting open air services on 100 Square. During the week a day was given by the whole party to six of the city churches in turn, ending on Friday, Bishop Richardson presiding at mission services in Trinity Church. Their hearing of singing of mission hymns and their ear and direct expression of Gospel truth have made a remarkable impression on the people of the whole city. In the event of another Crusade being organized this side of the Atlantic, there is no doubt that an effort will be made to have the Diocese of Fredericton included in the tour.

## Ever-Changing City of New York

### Churches Demolished, Churches Erected, Parishes Combined—How the Changing Conditions are met by the Church

The Living Church News Bureau  
New York, August 21, 1925

IN COMMENTING RECENTLY UPON THE changed appearance of Fifth Avenue and mentioning especially the demolition of the famed Delmonico's at 44th Street, one of the daily papers observed further that "one block north of Fifth Avenue, the interior of the Church of the Heavenly Rest also was being loaded as debris upon carts, and little but the facade of the religious edifice remained."

The passing of the old Church of the Heavenly Rest is another witness to the changed aspect of the parishes in the metropolitan district. It was not long ago that the Chapel of St. Chrysostom, Trinity Parish, located for many years at Seventh Avenue and 39th Street, was demolished to make way, like the Church of the Heavenly Rest, for a massive office building. The old St. Bartholomew's at 44th Street and Madison Avenue was similarly replaced a few years ago; while the entire plant of the Church of Zion and St. Timothy, West 57th Street, was wiped out by fire. At the present time the Church of the Holy Trinity, at Lenox Avenue and

122nd Street, stands as a shell after a devastating fire, and plans for the future are as yet unannounced. Christ Church at the corner of Broadway and 71st Street, after two sacrifices of its fabric to new ways for business blocks and also after fire, heroically stands its ground and gives every indication of being a fixture on the present site for many years to come. The future use of the Church of the Beloved Disciple, on East 89th Street, has been announced, but when the new Church of the Heavenly Rest at Fifth Avenue and 90th Street is built, the former will be vacated, the Heavenly Rest and the loved Disciple congregations having moved some months ago. Thus does New York witness the passing of churches that have been prominent and widely influential and gives them up with brief mention to the citizens of this most changeable of cities.

There have also been marked changes in the personnel of the city rectorships. Scarcely a parish is there among the most prominent where such a change has not taken place in the past five years. Among the long and notable rectorships of Dr. Manning at old Trinity, of Dr. Slattery at Grace Church, of Dr. Stires at St. Thomas, of Dr. Parks at St. Bartholomew's, of Dr. Grant at The Ascension, of Dr. Hough at The Transfiguration, of Dr. Stearns at The Ascension Memorial, of Dr. Sedgwick



Calvary Church, of Dr. Judge at St. Matthew's, and of Dr. Nichols at Holy Trinity; these have all terminated in the recent past. And, since 1918, New York has elected a diocesan bishop twice. In this, the world's greatest commercial center, where to an increasing number residence is less and less desirable, new leaders have succeeded the rectors of yesterday, and in so doing have, in many instances, inherited for solution a difficult problem of adjusting the Church's work to a population that is either transient, largely of Continental parentage, or concerned chiefly with business.

Meantime, the walls of America's greatest church are rising in the city of New York where, on Morningside Heights, the Cathedral of St. John the Divine is building; the Church of the Heavenly Rest plans soon to erect a very pretentious

house of worship on its newly purchased plot of ground at 90th Street; the congregations of St. Chrysostom's Chapel and of St. Clement's Church have united with the congregation of St. Cornelius' Church in the building of the last mentioned on West 46th Street. Some time ago the people of Zion and St. Timothy's parish went to St. Matthew's Church on 84th Street and there formed the new parish of St. Matthew and St. Timothy. Mid-town sees changes of such nature; uptown Manhattan and the Bronx witness the growth of parishes comparatively new; while, at the south end of the island, the old landmarks such as Trinity Church, St. Paul's Chapel, St. Luke's Chapel, Grace Church, St. George's, and St. Peter's, carry on under different conditions but with opportunities and with vigor not lessened.

HARRISON ROCKWELL.

## Vacation Church Schools in Chicago

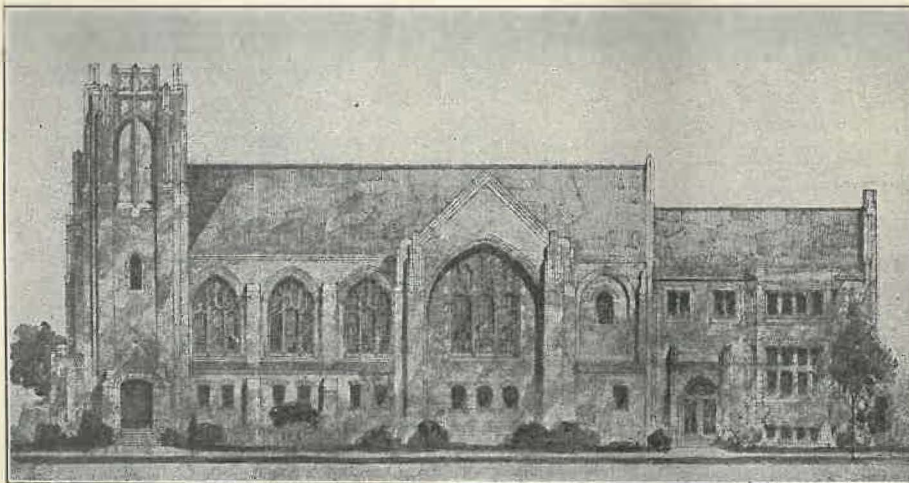
Seven are in Operation through the Summer—Victor Lawson, Leading Citizen and Christian Gentleman

The Living Church News Bureau  
Chicago, August 22, 1925

CHICAGO HAS SEVEN DAILY VACATION schools this summer; not many, but more than last year and the year before. The schools are at St. Ann's, Holy Trinity, St. Thomas', the Church of

life he remembered the benefits of the Sunday afternoons at school, and he never forgot his Sunday school teacher, the late Henry J. Willing.

"So greatly did Mr. Lawson value such instruction," says the *Daily News*, "that he would never assist in any activity that would tend to draw young people from religious instruction on Sunday. At one time members of the staff of the *Daily News* planned popular concerts to be given in all parts of Chicago in large halls for the pleasure of the people. Mr. Lawson



CHURCH OF ST. PAUL-BY-THE-LAKE, CHICAGO. CORNER-STONE LAID JUNE 18TH  
[PARISH BUILDING AT THE RIGHT]

the Good Shepherd, the Church of the Epiphany, the Church of the Resurrection, and Christ Church, Winnetka. All but the last are situated in down town districts, and minister to the poor and those who need the schools most. One rector is quoted as saying that his children get more out of one session of the vacation school than they did out of five sessions of the Sunday school.

### DEATH OF VICTOR F. LAWSON

City and nation are mourning at the death of Victor F. Lawson, the editor of the *Chicago Daily News*, one of the giants among newspaper men, and Chicago's leading citizen. He has many monuments, but no greater monument than that of his paper, which ranks as one of the world's greatest newspapers. Christian people are particularly saddened at Mr. Lawson's death, for he was emphatically a Christian gentleman. He himself said that the Sunday school was a great source of his character and moral education. All his

entered heartily into the plan, and was willing to meet the heavy expense, until he discovered that there appeared to be no available time for the concerts except Sunday afternoons. Thereupon he abandoned the plan, saying that he could never bring himself to do anything that might serve to distract boys and girls from such benefits as he had gained as a boy from religious instruction on Sunday afternoons."

While a very young man he became a member of the New England Congregational Church, sang in its choir, and worked in its Sunday school. It was here that he met his wife, Miss Jessie Bradley, who died in 1914. Many of his friendships with great men were made both in this church and later in the Fullerton Avenue Presbyterian Church.

An editorial in the *News* on the day following his death has this fitting ending:

"His record of achievement on behalf of humanity was made with silent prayer upon his lips or in his heart, for he sought divine assistance daily, and his efforts

GENERAL CONVENTION NUMBER

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

September, 1925 Vol. XVIII, No. 1  
Subscriptions, \$3.00 Single Copies, 30c

### EDITORIAL COMMENT:

The Supreme Need of the World—The Federation of Churches—Communion by Intinction—The World and the Church—Denials of the Faith—The Dangers of the Priesthood.  
(With Portrait of Bishop Gailor.)

### THE USE OF THE CREEDS

Philip Mercer Rhinelander

### THE FEDERAL COUNCIL OF CHURCHES

Frederic Cook Morehouse

### RESERVATION AND LEGISLATION

Shirley C. Hughson.

### THE BISHOP OF VERMONT ON SANE CATHOLICISM

J. G. H. Barry

### STATUS AND PROSPECTS OF PRAYER BOOK REVISION

Howard B. St. George

### FINANCE AND THE FAITH

Robert S. Chalmers

### CHRISTIAN SOCIAL SERVICE

Bernard Iddings Bell

### THE USE OF THE CHALICE

Neil E. Stanley

### SPIRITUAL HEALING

J. Wilson Sutton

EDWIN S. GORHAM, Publisher

11 West 45th St. New York City

Do You Have Trouble Meeting Your Apportionment?

## The Man Who Knows Gives

HELP YOUR CONGREGATION TO BE A KNOWING ONE BY INCREASING THE NUMBER OF SUBSCRIBERS TO

## The Spirit of Missions

Profusely Illustrated. \$1.00 per Year  
281 Fourth Ave. New York

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

## THE CATHOLIC CHURCHMAN

"the unique magazine" of the Episcopal Church  
NINE UNUSUAL FEATURES

A monthly magazine for \$1 a year

1 East 29th Street New York City



were put forth uniformly to preserve and advance whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. He died in harness as he wished to die, with his mind full of plans to help humanity. We shall not look upon his like again."

#### THE BUDGET FOR 1926

The Bishop has announced that the budget for the Diocese of Chicago for diocesan and general work will be \$334,000.00. The Rev. George H. Thomas, rector of St. Paul's in Kenwood, is chairman of the budget committee. A conference of the clergy of the Diocese will be held at the end of September at St. James' Church to make plans for the fall cam-

13th. It is expected that Bishop Anderson will be present to officiate.

Extensive additions are to be made in the mission of Holy Trinity, Stock Yards, the Rev. Neil Anable, priest in charge, which include the building of a parish house and of a new front for the church, and the acquisition of more property. The cost is estimated at \$25,000, towards which the Bishop and Council have made a conditional appropriation of \$5,000.

#### A NORTH TEXAS CHURCH SCHOOL

BIG SPRING, TEX.—The Church school of the Church of St. Mary the Virgin, Big Spring, was the first to win the Bishop's Banner for largest *per capita* offerings



CHURCH SCHOOL OF ST. MARY THE VIRGIN, BIG SPRING, TEXAS, WINNER OF BISHOP'S BANNER

paign. The Rev. R. Bland Mitchell, executive secretary of the Field department, has been asked to direct the campaign.

#### PROGRESS IN THE DIOCESE

In his last report to the Bishop and Council, the executive secretary, the Rev. E. J. Randall, says:

"Contracts have been let for a new building at St. Alban's School which will contain classrooms and dormitories. Arrangements have been made with a new faculty for the coming year. With the increased accommodations the school will be able to provide for about one hundred boys and there is every promise of a satisfactory and successful year.

"The secretary recently visited the Church of the Good Samaritan, Oak Park, where the Rev. C. C. Reimer, deacon, is in charge. Humphrey Avenue, on which the church is situated, is now being paved, and the whole district is building up rapidly and in a very attractive way. We should, in time, have a strong parish in this section of north east Oak Park and north west Austin."

#### NOTES

The Rev. H. A. Lepper, formerly curate at St. Peter's Church, Chicago, begins his work as rector of Trinity Church, Rock Island, on September 1st. At a recent meeting of the congregation of St. Peter's Church Mr. Lepper was presented with a handsome suit case and a beautiful pen and pencil.

The new Emmanuel Church, La Grange (the Rev. Irvine Goddard, rector), to cost \$375,000, is rapidly being built, and the corner-stone will be laid on September

in Lenten boxes, that was offered by Bishop Seaman shortly after his consecration. The amount given by this school was \$4.45 for each member.

The competition for this banner increased the Church school Lenten offering in the District by \$265 over the year before, and has placed the District on the honor roll of the American Church. The District has paid up its quota in full.

#### BISHOP SEIZED BY BANDITS IN CHINA

SHANGHAI—According to press cablegrams to the Church Missionary Society, London, Bishop Mowell, Assistant Bishop of Western China, with his wife, four other women, and three other missionaries, were seized by bandits at Chengtu, Szechwan province, on August 6th. Chengtu lies at the edge of a mountainous region in the heart of China, more than one thousand miles to the west of Shanghai. This is the second recent kidnaping affair by Chinese bandits. The first was that of Dr. Harvey J. Howard, American, of Peking.

Western China is the most remote of the missionary districts of the Church of England and is a missionary diocese maintained by the C.M.S. Bishop Mowell was consecrated as Assistant Bishop in Westminster Abbey in 1922, his priesthood having been spent entirely in Canada, first as tutor, and then as professor at Wyckliffe College, Toronto. The personnel of the other missionaries seized with him is not disclosed.

## CLERICAL COLLAR



#### ANGLICAN (single band)

Linen (height 1 1/4-2) \$2.25 per doz.  
Linen (height 2 3/8-2 3/4) \$2.75 doz. (Special Cleanable Fabric (1 1/4-2 in.) 3 for \$1.00)

#### ROMAN (double style)

Linen (height 1 1/4-2 1/4 in.) \$2.25 per doz.  
Cleanable Fabric (1 1/4-1 3/4-1 1/2 in.) 3 for \$1.00  
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

#### CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.  
Serge Rabats, \$1.50; Silk Rabats, \$2.00.  
Rabat Vests, \$4.50 and up.

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

## VESTMENTS

A complete set **White Linen Vestments** (Orphrey) in White or Red, consisting of CHASUBLE, ALB, AMIC with Stiff Apparel, STOLE, MANIPLE and LINEN GIRDLE.

Other Qualities \$18.00 \$36.00 **\$21.00**

The above are **FREE OF DUTY** if the property of the Church.

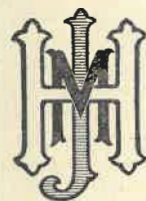
**J. WIPPELL & Co., Ltd.**  
Duncannon St., LONDON, ENGLAND  
Charing Cross,

## CHURCH VESTMENTS



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

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



## Cassocks

SURPLICES, STOLLES, BROIDERIES, MATERIALS, RABATS, COLLARS, CLOTHS, AND CUSTOM SUITS

Moderate Prices

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

## MÖLLER PIPE ORGAN

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

**M. P. MÖLLER, Hagerstown, Maryland**

## CHURCHMEN'S PILGRIMAGE TO THE HOLY LAND

Under the direction of Bishop Shaylor, Nebraska, April 9—June 3, 1926. Endorsed by Bishops and leading clergymen. Price exceedingly moderate.

**OBJECTIVES PRIMARILY RELIGIOUS**  
Address **BUSINESS MANAGER, CHURCHMEN'S PILGRIMAGE**  
442-B, Park Square Bldg., Boston, Mass.

## ST. HILDA GUILD IN

Church Vestments, Altar Linen  
Ecclesiastical Embroidery  
Old Embroidery Transferred  
131 E. 47th Street NEW YORK

## WILLIAM GREEN

Formerly R. W. Crothers, Est. 1892  
**CHURCH BOOKSELLER**  
515 Lexington Avenue NEW YORK



CHURCH ARMY CRUSADERS AT OLD ORCHARD

OLD ORCHARD, ME.—The column of English Church Army Crusaders, commanded by Captain H. V. Atkinson, and composed of eleven men, arrived at Old Orchard Beach on July 21st, after a march from New York City and towns of Maine. The group is under the general direction of Captain B. F. Mountford.

On Thursday afternoon, July 23d, a service of commissioning was held at the little rustic chapel of St. John's, conducted by Bishop Brewster, after the Bishop, Dean Laine, of St. Luke's Cathedral, local and visiting clergy, and the Crusaders marched to the pier-head for the first service on the beach. A large crowd assembled to listen to addresses by the Bishop and the clergy, after which the regular Church Army program was



ENGLISH CHURCH ARMY VAN

begun. The crowd was curious, good-natured, and hospitable.

The methods used by these workers at their meetings are much like those used by the Salvation Army. There are songs, instrumental selections, prayers, and addresses, interspersed with much good-natured fun. The addresses are in the way of witness, the speakers emphasizing the fact that they are not clergymen but laymen, that they have felt the need of Christ in their secular occupations and have found comfort and inspiration in Him and they plead for others to make the decision which has brought to them so much happiness and comfort. The appeal is made in a manly, strong way and usually gets results. Decision cards are passed out, which, when filled out, are sent to the pastors of the churches indicated as the accepted church. No effort is made, to quote the speakers, to "cram Episcopalianism down the throat of anybody." The Crusaders gladly acknowledge themselves Churchmen, but give no sectarian emphasis whatever to their witness: they are Christian laymen working for Christ.

An estimate of the worth of this service is as follows:

First, men and women are impressed by the service these boys, for they are hardly more than twenty years old, are rendering. They are impressed too by the fact that the Crusaders are so normal in every other way that they cannot be abnormal in the matter of religion alone.

And, second, a definite conviction has come to some who have witnessed this work that an American Church Army would immeasurably enlarge the Church's work and magnify its influence.

IN WHATEVER COURSE, rise above the outward.—Rev. T. T. Carter.

SEASIDE VACATIONS FOR NEW YORK CHILDREN

NEW YORK, N. Y.—Society bazaars on Long Island "have nothing on" the daily candy sale held every afternoon at Great River, at the Seaside Vacation Home, where Trinity Parish, New York, sends parties of forty-five city children at a time for country air and salt water bathing, under the direction of the Sisters of St. Margaret.

In charge of the children's activities, one of the Sisters presides at the sale. After the children have had their afternoon swim on the Trinity beach, they gather in eager little rows in the big playroom. At a long table sits the Sister-in-charge. Big intriguing boxes of lollipops, all-day suckers, chocolate bars, and gum drops are set out before her for the children's selection.

Two little girls in their teens, who have been to the Seaside Home every summer since they were babies, act as her assistants.

By twos and threes the children are called to the table, where, after much weighty decision, they make their wishes known. Each child's name and the number of pennies he spends is then carefully set down by Sister.

"How much do you want to spend, Johnny?" inquires Sister, patiently.

"Ten pennies," confidently Johnny declares, in a tone meant to carry conviction.

"No Johnny, that's too much. A little thin thing like you can only eat five pennies' worth in a day. Remember, you are drinking milk."

Again one hears such negotiations as this:

"Sister, this here kid says he's got no money here. Please take five cents off my deposit, and let him have some lico-rice."

"No, Enrico, we won't need to do that. I am taking care of his account. He may buy what he needs."

When the children come to Seaside Home for their vacation, says the Sister who has special charge of them, "they usually bring a few pennies for spending money. We have found that it is better for us to buy the candy and sell it to them at cost, in order that they may not overeat or spend their money all at one time. For the child who brings no money, the privilege of buying the candy is extended, just the same."

The opportunity of attending the sale is only one phase of the freedom in recreation provided for the children in the daily program at Seaside Home.

Beginning in the morning with the Angelus at seven o'clock, the day represents a unique balance of playtime, rest,

HEATON, BUTLER & BAYNE
GLASS STAINERS
By appointment to the late King Edward VII
Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.
Designs and Estimates on application to
Heaton, Butler & Bayne (N.Y.), Ltd.
437 Fifth Avenue, Knabe Building, New York

THE GORHAM CO.
ALTARS, STAINED GLASS
CHURCH APPOINTMENTS
AND INTERIOR DECORATIONS
MEMORIALS IN METALS,
MOSAIC, MARBLE,
GRANITE OR WOOD.
THE GORHAM CO.
57 AVENUE C & 47 ST. NEW YORK.
"The largest producers of sterling silverware in the world."

THE LIFE AND GROWTH OF ISRAEL
A Brief Old Testament History
BY
SAMUEL A. B. MERCER, Ph.D., D.D.,
Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the Anglican Theological Review.
This is a new volume in the Biblical and Oriental Series, which is designed to bring the results of expert investigation to the knowledge of non-specialists.
Price \$1.50. Postage about 10c.
MOREHOUSE PUBLISHING CO.
MILWAUKEE, WISCONSIN

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

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

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

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



and simple worship. For the little child lifted suddenly out of the roar and tumult of Washington, Fulton, and Dey Streets, the long hours of play in the Seaside grove, where modern recreational equipment has been provided; the hour of motoring with the Sisters each day along the highways of Long Island, bathing on Trinity's own beach, and quiet Vesper service at sunset, followed by the lowering of the flag, all have their constructive effect.

For over forty years this welcoming old house at Great River, located between the Henry Hobbs and Dr. Charles Stewart estates, opposite Idlehour, the Vanderbilt estate, has offered gracious hospitality during the summer weeks to Trinity children.

Wide, shaded lawns, well kept and landscaped, and private beach and bath houses, have in spite of the pressure of real estate values and the demands put upon the parish from every side, been kept intact for the vacations of the city children.

"The house is old," states the Sister Superior, "and there are many things which we need. But somehow it seems to me that the influence of this beautiful place upon the two hundred and fifty children who vacation here each summer, makes it well worth while for Trinity to retain Seaside Home for them, even at the cost of additional effort.

"At present a committee from Islip is giving us much needed help. Other groups have been helping to provide funds for suitable clothing. Each child is given simple, washable garments from our own storeroom for the period of his sojourn here."

The Corporation of Trinity Parish is in no way financially responsible for this work, which has always been supported by offerings of individuals interested or by collections taken in church.

#### FORTIETH ANNIVERSARY OF THE DAUGHTERS OF THE KING

NEW YORK, N. Y.—The Daughters of the King will celebrate their fortieth anniversary in connection with their Seventeenth Convention to be held in New Orleans at the time of General Convention. The following is the program of services and meetings:

Tuesday, October 6th. 10 A.M., registration for the Convention and for study classes. 4 P.M., Quiet Hour with the Woman's Auxiliary.

Wednesday, October 7th. 10 A.M., opening service of General Convention. 2 P.M., opening service of the Woman's Auxiliary.

Thursday, October 8th. 7:30 A.M., Holy Communion, with the Woman's Auxiliary. 10 A.M., opening of business session, with opening prayer and address by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska. 3 P.M., devotional service conducted by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York. 8 P.M., United Thank Offering mass meeting.

Friday, October 9th. 7:30 A.M., Holy Communion at Trinity Church. 9 A.M., business session. 12 M., devotional service, with address on Evangelism by Mrs. W. J. Loaring Clark. 2:30 P.M., joint session with report of the National Council of the Church. 5 P.M., reception in honor of visiting Daughters of the King at the home of Mrs. John N. Stewart, 1837 Napoleon Avenue. 8 P.M., mass meeting in Christ Church Cathedral, at which the speakers will be the Rt. Rev. Irving P.

Johnson, D.D., Bishop of Colorado, and the Rt. Rev. Logan H. Roots, D.D., Missionary Bishop of Hankow.

Saturday, October 10th. 7:30 A.M., celebration of the Holy Communion at Trinity Church, 9 A.M., business session.

Monday, October 12th. 7:30 A.M., corporate communion at Trinity Church and renewal of vows at altar. 9:45 A.M., study class. 11 A.M., business session. 2:30 P.M., business session. 6:00-8:00 P.M., banquet to meet the members of the National Council and for social intercourse among the Daughters. Full particulars will be given at the business meeting on Friday.

The offerings at the celebrations of the Holy Communion will be divided between the Lily Funsten Ward Memorial Fund and The Master's Fund.

All services and business sessions of the Daughters of the King will be held in Trinity Parish, Jackson Avenue and Coliseum Street.

#### BISHOP BRATTON UNDERGOES AN OPERATION

NEW ORLEANS, LA.—The Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, underwent a serious operation at the Presbyterian Hospital in this city on August 24th. The surgeon reports that the Bishop stood the operation very well.

Bishop Bratton is the appointed speaker at the opening service of General Convention to be held in Audubon Park.

#### A HOUSE OF STUDIES

PRINCETON, N. J.—The William Alexander Procter Foundation House of Studies of the Episcopal Church has been founded at 53 University Place, Princeton, for the purpose of bringing university men into contact with the faith and history of the Christian Church. The library is open throughout the term to all members of the university and is equipped to supply ready reference in religious literature as well as bibliographies in doctrine, history, mysticism, and liturgics.

Certain courses are offered for men who wish to maintain an intelligent relation with the Church. There is no fee for the lectures, but in some cases admission must be secured through the chaplain. The following are the courses for 1925-26 to be given on Monday evenings from 7:30 to 8:30:

October 5th to November 9th. The Philosophy of Theism, by Prof. A. A. Bowman, M.A., Princeton University.

November 16th to December 14th. Christian Evidences, by the Rev. Frank Gavin, Ph.D., Th.D., General Theological Seminary, New York.

February 15th to May 17th. The History of Christian Doctrine, by the Very Rev. Leonard Hodgson, M.A., Dean of Divinity, Magdalen College, Oxford; and The History of the Christian Church, by the Rev. Henry Bonnell Thomas, student chaplain. The latter course will be arranged at a time convenient to those applying for it. The work will be principally from original texts of the periods surveyed on the basis of a syllabus presenting the growth and development of the Christian Church.

The Monday evening lectures are open to juniors and seniors and to sophomores who obtain the consent of the chaplain. This series will present the fundamental problems of religious experience with the Church's interpretation and solution of them. The courses are conducted informally, with half of the hour given over to discussion.



## Church Furniture In Gold, Silver, and Bronze

CHURCH and  
CHANCEL  
FURNITURE

Write for Catalogue  
For Episcopal Churches

W. & E. SCHMIDT CO.  
308 Third Street MILWAUKEE, WIS.

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



#### Children of Three Generations

have successfully conquered childhood's dreaded affliction—whooping cough aided by ROCHE'S EMBROGATION.

Rubbed on the chest it brings speedy relief by loosening the phlegm.

Always have ROCHE'S handy for emergencies. It is just as effective for croup, bronchitis and colds on the chest. All Druggists sell.  
E. FOUGERA & CO., Inc., New York

**ROCHE'S**  
EMBROGATION  
Fights Whooping Cough and Croup



**MENEELY BELL CO.**

TROY, N.Y.  
AND  
220 BROADWAY, N.Y.C.

**BELLS**

## McShane Bell Foundry Co.



BALTIMORE, MD.

Church BELLS—PEALS  
BELL AND TUBULAR CHIMES  
ELECTRICALLY PLAYED

**MENEELY & CO.**  
**BELLS**  
WATERVLIET, N.Y.

Church Bells, Chimes and Peals  
Unequaled musical qualities

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 1  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO



## BEQUESTS TO THE CHURCH

MAUCH CHUNK, PA.—By the will of the late Mrs. Mary A. Tolman, widow of the Rev. Marcus A. Tolman, for many years rector of St. Mark's Church, Mauch Chunk and president of the Standing Committee, the Church and others will receive the following bequests: \$5,000 to the Philadelphia Divinity School to be known as the Rev. Marcus Alden Tolman Fund, the income to be used for needy students; \$1,000 as a Trust Fund for the Chapel of the Divinity School, the Trust Fund to bear the words that her husband, the Rev. Mr. Tolman, was the first student to matriculate at the school. No window or tablet is desired; \$4,000 to Leonard Hall, Bethlehem, the Bishop's School for Postulants, to be added to the endowment fund.

The following sums are in trust, the income only to be used: \$1,000 to St. Paul's Church, White Haven; \$1,000 to St. Alban's Church, Roxborough, Pa., the income to be devoted to the Christmas Festival; \$1,000 for the use of the altar guild of Trinity Church, Asbury Park, N. J.; \$1,000 "for making happy the children of the Orphan's Home at Jonestown"; \$3,000 for the benefit of the Nurses' School, St. Luke's Hospital, Bethlehem; \$300 or more, for furnishing a nurse's room at St. Luke's Hospital; \$500 for the Woman's Auxiliary of St. John's Church, East Mauch Chunk; \$2,000 for St. Mark's Church, Mauch Chunk, for purchasing flowers for the altar on Christmas Day, and on May 14th and October 15th each year; also for purchasing a one pound box of candy each year for every member of the choir. \$1,000 for buying books for the Mauch Chunk High School; \$500 for the Woman's Auxiliary of Trinity Church, Asbury Park, N. J.; \$500 for the Woman's Auxiliary of St. Mark's Church, Mauch Chunk; \$1,000 at the discretion of the rector of Trinity Church, Bethlehem, for use in the Church School work.

The Rev. Hiram Bennett, of Williamsport, Pa., is given \$400. The Archdeacon of Bethlehem receives a like amount. The income of \$500 is to be given to the Rev. Guy H. Madara and to Miss Mary Lyon. \$300 is set aside for a tombstone.

Many other personal bequests were made to friends and relatives. The estate is valued at from \$50,000 to \$60,000.

## MINISTERING TO INJURED AND DYING

NEWPORT, R. I.—It was the privilege of the clergy of St. John's Church, Newport, R. I., and the Sisters of the Holy Nativity working in that parish, to take an active part in ministering to the wounded and dying brought into the Newport hospitals from the *Maclean* (excursion boat) disaster of August 18th. St. John's is not only very near to the Navy Hospital, where most of the victims were taken, but it is the only one of our churches where the Blessed Sacrament is reserved and the holy oils are kept. The clergy were, therefore, not only able to give a quick response to the call for help, but were fully equipped to meet the emergency. Father Schnorrenberg, the curate, and the Rev. T. J. Williams, of St. Luke's Chapel, New York, who is supplying in the rector's absence, baptized, absolved, anointed, and communicated those who were not ministered to by the large number of Roman clergy who responded to the call. The rectors of Trinity and Emmanuel Churches also said prayers with the dying,

## TO ALL CHURCHMEN



YOU are interested, of course, in the coming GENERAL CONVENTION OF THE CHURCH, which opens in New Orleans on October 7th and continues in session from two to three weeks. Questions of great magnitude will come before that distinguished body: the ratification of proposed changes in the Prayer Book, especially those in the services of Holy Communion, Baptism, and Holy Matrimony; the question of extension or curtailment of our vast missionary work by the adoption of a Budget; elections of Missionary Bishops and of the members of the National Council; the question of our relations with the Federal Council of Churches; and many other important and difficult questions. You will wish to have prompt and careful reports of all the deliberations.

So also the activities of the women's organizations of the Church, especially the triennial convention of the Woman's Auxiliary, will be of great interest.

All these matters, as well as many others connected with the General Convention, will be carefully reported in interesting articles in

## THE LIVING CHURCH

That ever-interesting, ever-reliable, veteran missionary, BISHOP BURLESON, of South Dakota, will report the House of Bishops. Mr. CLIFFORD P. MOREHOUSE, a new acquisition of THE LIVING CHURCH, coming to us from the editorial board of the *Harvard Crimson*, founder and first editor of the *Crimson's* monthly *Bookshelf*, will report the House of Deputies, with the assistance of veteran members of the House. Mrs. W. J. LOARING CLARK, of the national executive board of the Woman's Auxiliary, will report the women's meetings and especially the Woman's Auxiliary sessions; and adequate arrangements have been made for reporting the innumerable lesser meetings of national and other Church organizations during the Convention. There will be bright and interesting discussions by the Editor and others.

## OUR OFFER



Of course you both need and want the weekly issues of THE LIVING CHURCH during this period. We make these offers:

Three Months—October, November, and December issues—for One Dollar.

Six Weeks—issues of October 10, 17, 24, 31, November 7, 14—for Fifty Cents.

Every thinking Churchman ought to be on the subscription list during this period, and thousands of them ought to STAY THERE afterward.

If you will be in New Orleans during the Convention, let us mail the issues of October 3, 10, and 17 to your address in that city, and the subsequent issues to your home address. No extra charge for changing from the one to the other address. Give BOTH addresses in the order, and save inconvenience to yourself. If, for the preservation of your file, and for the reading of your household in your absence, you desire to have those copies sent to your home address, send 30 cents with an order to mail copies also to your New Orleans address.

If you are already a subscriber, you will appreciate the value of these Convention numbers. Please help, therefore, to enlist the interest of other Churchmen. If you are willing to draw up a list of names of Churchmen who need and will appreciate this EDUCATION IN CHURCHMANSHIP, and are willing to pay for the subscriptions to such a list, you will be performing a valuable service to the Church.

Very Truly Yours,

Morehouse Publishing Co.,

1801 Fond du Lac Ave., Milwaukee, Wis.

Publishers.

N. B. If you will visit New Orleans during the Convention, don't fail to visit the Book Exhibit of this Company in Room 3, First Methodist Church, 1108 St. Charles Avenue, nearly opposite the Convention hall.

The Material of the Christian Nurture System is the principal part of that exhibit.



and Chaplain Magoun, of the Seamen's Institute, in the midst of Red Cross work, found opportunity to baptize several who were overlooked by the other clergy. The local Congregational minister was present to pray for and with members of his Communion.

Had the Blessed Sacrament not been reserved at St. John's and in the Sisters' chapel, many would have died without the Viaticum, as it was impossible to have bedside celebrations.

#### CHIMES FOR MAINE CHURCH

AUGUSTA, MAINE—The parish of St. Mark's Church, has accepted a very gracious gift from Mrs. Ellen W. Kling to install a set of chimes in the tower of their church. Mrs. Kling has for months contemplated this gift and a letter was recently received by the vestry containing this generous offer and was accepted by a rising vote.

St. Mark's Church is one of the handsomest churches in New England. It was opened for public worship on the Feast of the Purification, 1887, taking the place of the original frame structure. The building is of the very best architecture and built of stone from the quarries in the neighborhood. The seating capacity of the church with the chapel is nearly 500. The parish has excellent Church traditions and has been blessed with the rectorship of several well known men in the Church, notably the late Dr. Samuel Upjohn, the late Bishop Armitage of Wisconsin, the Rev. Walker Gwynne, D.D., now retired and under whose vigorous rectorship the present church was erected, and others that might be mentioned. At the time of the building, the belfry tower was laid on solid foundations in the faith that some day a chime of bells would be installed. Mr. Charles P. Kling, Mrs. Kling's son, has offered to make all the necessary contracts and payments and asked to have associated with him an authorized representative of the vestry. Acting on the latter suggestion, the vestry elected the Rev. Stuart B. Purves, D.D., their rector, as such representative. It is hoped to have the chimes installed for Christmas Eve.

#### BISHOP OLDHAM'S MISSION

LONDON, ENG.—In the recent report of the Council on Interchange of Preachers and Speakers Between Great Britain and America, dated July 28th, the following two paragraphs appear:

"All agree that Bishop Oldham's mission has been an unqualified success. No American of this generation has awakened in the Cathedral cities such an interest or created such a deep and lasting impression. The Bishop was equally good in sermon, address, or after-dinner speech.

"In Mrs. Oldham we have found one of those charming and dignified American women who are so much liked everywhere.

"Faithfully yours,  
"D. CAMPBELL LEE,  
"Joint Chairman."

#### FOREIGN GUESTS AT GENERAL CONVENTION

NEW YORK CITY—Distinguished foreign guests who are expected at General Convention include Bishop Motoda, Bishop of Tokyo, in the Nippon Sei Kokwai, and Mar Shimun, the young hereditary Patriarch of the Assyrian Church, who is studying in England and in close contact with the English Church.

## BOOKS OF INTEREST

to members of the

### BROTHERHOOD OF ST. ANDREW

and other leaders in Church work

#### THE EPISCOPAL CHURCH: Its Message for Men of Today

By the Rev. GEORGE P. ATWATER, D.D. Paper, 60 cts.; cloth, \$1.00.

This book interprets the Church and its Services in a unique, conversational style. Easily adaptable to study classes or dramatization.

#### THE FAITH BY WHICH WE LIVE

By the Rt. Rev. CHARLES FISKE, D.D., Bishop of Central New York Paper, 75 cts.; cloth, \$1.50.

A plain, practical exposition of the religion of the Incarnate Lord.

#### REASONS FOR BEING A CHURCHMAN

By the Rev. A. W. LITTLE, D.D. Paper, 75 cts.; cloth, \$2.00.

An excellent book to give to those just becoming interested in the Church.

#### CATHOLIC PRINCIPLES

By the Rev. F. N. WESTCOTT.

Every Churchman who repeatedly states in his creed, "I believe in the Holy Catholic Church" should read this admirable exposition of the Faith. The position of the Episcopal Church in its relation to Protestant denominations and the Roman Church is explained, exceptionally well.

#### WHAT A CHURCHMAN OUGHT TO KNOW

By the Rev. FRANK E. WILSON, D.D. Paper, 25 cts.; cloth, 75 cts.

A book which gives concise information about the Church, its organization, teaching, worship, sacraments, etc. It is just the book to be given to people who want to know what the position of the Church is.

#### PERSONAL PROGRESS IN RELIGION

By the Rt. Rev. THOMAS FREDERICK DAVIES, D.D., Bishop of Western Massachusetts. Cloth, \$1.00.

Designed to awaken the careless to a conception of what the Christian Religion might be to them. Defines Religion and calls the reader to the worship and the service of Almighty God.

#### THE BREACH WITH ROME

By the Rev. W. H. NES, B.D. Price 75 cts.

Questions that are constantly being asked as to our separation from Rome, yet to which few Churchmen can reply offhand, are answered in this book. Excellent for study classes.

#### EVERYMAN'S HISTORY OF THE BOOK OF COMMON PRAYER

By the Rev. PERCY DEARMER, M.A. Adapted to the American Book by FREDERIC COOK MOREHOUSE. Illuminated paper boards, cloth back, \$1.00. Cloth, gilt \$1.50.

A fascinating account of the development of the Prayer Book. Contains more than 100 illustrations of historical scenes.

#### OUR BIBLE

A new course in the Christian Nurture Series which is found very useful in Adult Bible Classes. Paper, \$1.10.; cloth, \$1.40.

This book shows the importance of the Lord attached to the Bible which He knew. It takes up the books of the Old and New Testaments, tells something of the authors, and concludes with a chapter on evolution.

#### TALKING WITH GOD

By J. J. KENSINGTON, with Introduction by the Very Rev. EDMUND S. ROUSMANIERE, D.D., Dean of St. Paul's Cathedral, Boston. Paper 30 cts.; cloth 60 cts.

Some suggestions for the Practice of Private Prayer.

#### CHURCH BOOKLETS: Brief Treatises on Important Subjects

No. 105—ELEMENTARY NOTES ON THE CHURCH, DOCTRINAL AND HISTORICAL. 4 cts.

No. 106—WHICH IS THE CHURCH OF CHRIST? By the Rev. J. Stewart Smith. 4 cts.

No. 127—NINETEEN QUESTIONS ABOUT THE EPISCOPAL CHURCH. By the Rev. R. S. Barrett, D.D. [Over 200,000 sold]. 4 cts.

No. 100—CHURCH FACTS. By the Rev. E. W. Hunter. 5 cts.

No. 123—THE CHURCH AND HER WAYS. Brief explanations. 6 cts.

[There are many other interesting Church Booklets. Send for complete list, or sample Set, \$1.50.]

Postage additional

## MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.



SEEING MEXICO

NEW YORK CITY.—Among the various communications that have been sent out relating to the General Convention is a folder presenting the attractions of Mexico, to which beautiful and interesting land two tours are being planned.

The committee in charge has been gratified by the letters that have been received expressing approval of the trip, and the workers in Mexico will be encouraged by the interest shown in their work.

In Mexico City, Christ Church will be visited and Dean Peacock will convince the guests of the importance of providing for the spiritual care of those whose business takes them from their own country to a foreign land, a point often overlooked. There will be a visit also to San Jose, the Mexican parish, Sagrada Nombro, a social center, and the Hooker School, our most successful educational work. Church people will be proud to meet its corps of American and Mexican teachers and to see the beauty of the grounds and buildings.

Near Mexico City is the village of San Pedro Martyr, where there is a flourishing Indian parish. The Nopala district will take the visitors into rural Mexico, and Pachuca will present the problem of a mining town with its changing group of parishioners, as here again we have an American and English congregation.

Bishop Brown of Virginia truly says, "By seeing something of the Church's work in Mexico, many will be made to realize how little is being done in comparison with the opportunities that cry out to be taken advantage of."

G. F. S. SUMMER HOME

SAG HARBOR, L. I.—A very important event in the history of the Diocese of Long Island, was the formal taking over of Maycroft, the Girls' Friendly Summer Home at Sag Harbor. It is the gift of the late Mrs. Herman Aldrich.

Acting for Bishop Burgess, Archdeacon Duffield blessed the chapel of the house and held a brief service of dedication. He was assisted by the rector of Christ Parish, Fr. Brice, and the chaplain of the former G.F.S. House, Fr. Bond.

A tablet was unveiled by Mrs. Aldrich's grandson, Reginald Aldrich Cook. It bears the following inscription:

"Maycroft was the home of James Herman Aldrich and Mary Gertrude Edson Aldrich. It is now given to the Diocese of Long Island by M.G.E.A., for the use of the Girls' Friendly Society, and is known as Maycroft Holiday House. 1917."

NEW RECTOR  
FOR INDIANAPOLIS

COLUMBUS, OHIO—Announcement is made of the resignation of Rev. Floyd Van Keuren as associate rector of Trinity Church, Columbus, to become rector of Christ Church, Indianapolis. Previous to his connection with Trinity Church, Mr. Van Keuren was superintendent of the Family Service Society in Columbus, and has been connected with other social service activities. He was at one time lecturer on community recreation at Ohio State University, and since 1923 has lectured on Church social work at Bexley Hall. During the war he and Mrs. Van Keuren served two years with the American Red Cross in France and both were decorated by the French government and by two branches of the French Red Cross for their services. Mr. Van Keuren will assume his new duties about October 1st.

CORNER-STONE AT  
POTTERSVILLE, N. Y.

POTTERSVILLE, N. Y. The corner-stone of Christ Church was laid last week by Archdeacon Purdy, of Troy, acting on behalf of the Bishop of Albany, who was unable to be present. With the Archdeacon and the rector of the parish, the Rev. C. B. Blakeslee, were gathered a number of the diocesan clergy and a great number of Church people. An address was given by the Rev. Dr. Stires, Bishop Coadjutor-elect of Long Island. A touching incident occurred at the offertory, when the Rev. Mr. Blakeslee placed upon the alms basin an envelope containing the offering of a man who had been rushed to the hospital that morning for an emergency operation. Before leaving for the hospital, the man, who was staying at the Wells House, summoned Mr. Blakeslee and gave him the envelope, saying that he wished to have a part in the construction of the new church.

The church now in course of construction replaces the former edifice that was destroyed by fire on April 23, 1925, after having been in active use since 1843. Like

EDUCATIONAL

COLLEGES FOR MEN

New York

Hobart College  
Geneva, New York

"The Oldest College of the Church"  
Founded 1822

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

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

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

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

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

Address, BERNARD IDINGS BELL, President

Annandale - on - Hudson, N. Y.

(Railway Station: Barrytown)

SCHOOL OF LAW

Illinois

CHICAGO 29 YEARS' SUCCESS  
One year Law and Real Estate. Three years for LL.B. or J.D. Fifty Practice Court Drills. Study One Text At a Time.  
High School, Junior College and Collegiate Extension Courses leading to Ph.B., M.A., Ph.D.  
Chancellor J. J. TOBIAS  
111 W. Jackson Blvd.  
Chicago, Ill.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School  
Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 28th

For particulars address the Dean

Minnesota

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK F. KRAMER, Ph.D., D.D.

Seabury Hall, Faribault, Minn.

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT  
EPISCOPAL CHURCH IN PHILADELPHIA

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

Virginia

The Protestant Episcopal Theological  
Seminary of Virginia

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

REV. BERRYMAN GREEN, D.D.

Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins October 1st.

For particulars address The Dean  
Nashotah House, Nashotah, Wis.



the old building, it is a wooden frame structure without ornamentation of any kind. A history of the parish, given by Archdeacon Purdy, discloses that it was incorporated July 4, 1844, with the Rev. W. W. Hickox as rector. The church had been erected a year earlier and was improved by the addition of a tower in 1860.

#### AN OUT-OF-DOOR SERVICE

MILWAUKEE, WIS.—The experiment of taking a city congregation out into the country for a Sunday morning service was tried with marked success by St. Paul's Mission House, Milwaukee, on Sunday, August 16th. One hundred and fifty persons went by automobile to Bethany, the home of the vicar, the Rev. George W. Schroeder, at Fox Point, where, in the out-of-doors chapel of the Transfiguration, the Eucharist was celebrated. Haydn's Imperial Third Mass was sung, to the accompaniment of organ and other musical instruments.

The vicar and members of the congregation of St. Paul's House hope that a similar service may be held each year on some day near the Feast of the Transfiguration.

#### SEE CITY FOR NORTHERN INDIANA

SYRACUSE, IND.—Bishop Gray states in a letter to the clergy of the Diocese of Northern Indiana that he has selected Mishawaka as his see city. He has devoted three months to the consideration of a place of residence, during which period he has considered the advantages of seven cities which have approached him officially or unofficially in regard to the matter. At Mishawaka there has already been provided for the diocese a suitable site on the corner of Lincoln Way and Cedar Street for the eventual building of a Cathedral and other diocesan buildings. The Bishop believes this position to be a strategic one and asks that the clergy and laity of all parishes and missions will give hearty support to the development of the Church at that center as a diocesan work. The Bishop is spending the summer at Syracuse, Ind., and will remove to Mishawaka at a later time.

#### A MEMORIAL LECTERN

SMYRNA, DEL.—On Sunday morning, August 9th, the Rev. Thomas Getz Hill, rector of St. Peter's Church, Smyrna, consecrated a beautiful eagle lectern, the gift of Miss M. J. Cummins, in memory of her father and mother. The Cummins family have long been among the faithful attendants and workers in St. Peter's Church, and many of the windows and much of the furniture and ornaments are memorials to members of the family. The lectern is the work of the Gorham Studios, New York City.

#### DEATH OF REV. W. A. GUSTIN

CHICAGO, ILL.—The Rev. W. A. Gustin, well beloved priest of this Diocese, and a patient suffered for many years, died early on the morning of August 21st of pernicious anaemia at Berwyn, Ill., where he had been rector of St. Michael and all Angels' from 1913 to 1919. The funeral was at the old parish church, on Monday morning, August 24th, the service being read by the Rev. D. E. Gibson, priest of the Cathedral Shelter. Burial was at Fr. Gustin's old home in Montreal, Canada.

Fr. Gustin was a graduate of McGill University, and before coming to the United States he served as a missionary in Ireland and was also in charge of St. Matthew's, Toronto, St. Thomas', Belleville, and St. Mark's, Port Hope, Ont. He was rector of St. Andrew's, Peoria, 1905-07; Canon of St. John's Cathedral, Quincy, 1907-10; rector of the Church of the Good Shepherd, Chicago, 1907-10; and then went to Berwyn.

#### SUDDEN DEATH OF REV. DR. WATERS

CHICAGO, ILL.—Many friends within and without the Church were shocked to hear of the sudden death of the Rev. Dr. W. O. Waters, rector of Grace Church, Chicago, at Onset, Mass., on Thursday, August 20th. Dr. and Mrs. Waters were staying for their vacation at Woods' Hole, Mass. Dr. Waters was driving his car alone through Onset, about twenty miles north of Woods' Hole, when he was stricken with heart disease and died suddenly. Burial was to be on Monday morning, August 24th, at Sherburne, N. Y. At the same hour a memorial service was to be held at the chapel of St. Luke's Hospital, Chicago.

Dr. Waters, who was just sixty-four at the time of his death, was born in North Norwich, N. Y. He was graduated from Hobart College in 1884, and received the degree of Doctor of Divinity from Hobart in 1909. Ordained deacon in 1890 and priest in 1891 by Bishop Davies, of Michigan, he served as assistant at Ann Arbor for a year and then became rector of St. Andrew's, Detroit, where he remained until 1903. In the latter year he was called to succeed the Rev. Dr. Stires as rector of Grace Church, Chicago. This beautiful and long established church was burned in 1915, but led by their vigorous rector, the congregation carried on the work. Services were held in the parish house, which had escaped destruction, and a large amount of money was collected for the endowment fund of the parish. Grace Church, Trinity, and the Cathedral, all downtown churches, suffered from the rapid changes in their neighborhood. Members, many of them belonging to the old established families of the city, many of them wealthy, moved away, and the work

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### Maryland

### THE DONALDSON SCHOOL

ILCHESTER, MD.

#### CHURCH SCHOOL FOR BOYS

College Preparatory and General Courses, religious Instruction along Catholic lines, Individual Guidance, Supervised Athletics, Modern equipment, Beautiful and healthful location, country, ten miles from Baltimore.

Rev. William A. McClenthen, D.D., Rector  
Rev. Herbert S. Hastings, Headmaster

#### New Jersey

## BLAIR

An Endowed School for  
300 carefully selected boys

Invites Your Personal Investigation

of her claim to excellence in  
BEAUTIFUL LOCATION COMPLETE EQUIPMENT

THOROUGH INSTRUCTION

WHOLESOME SCHOOL SPIRIT

SUPERVISED ATHLETICS

Separate Lower School

The Catalogue is useful. A personal  
visit is better.

JOHN C. SHARPE, LL.D., Headmaster  
Box 37 Blairtown, New Jersey

#### New York

### TRINITY SCHOOL

139 WEST 91st STREET, NEW YORK  
Founded 1709

Primary, Grammar, and High Schools

Prepares for all Colleges

217th Year Begins Monday, September 2

### DEVEAUX SCHOOL

NIAGARA FALLS, N. Y.

A preparatory school for boys  
Christmas term opens September 1

FOR CATALOGUE ADDRESS

Rev. Wm. S. Barrows, Headmaster

#### Virginia

### Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location, the mountains of Virginia. Cost made possible through generosity of friends. For catalog apply to

REV. WILLIAM G. PENDLETON, D.D., Headmaster

### ST. CHRISTOPHER

A Church School for Boys

Richmond, Virginia

Healthful, beautiful, and historic surroundings  
Boarding Department Limited to 60 pupils

Rate \$700

Reduction to sons of clergymen and missionaries

Illustrated catalogue on request

Rev. C. G. Chamberlayne, Ph.D., Headmaster

#### Wisconsin

### RACINE COLLEGE SCHOOL

Founded 1893

Six year College Preparatory Course, boys with Seventh Grade. Enrollment strictly limited, twenty boys per class. Every boy receives attention every day. Personal instruction, individual attention. Atmosphere that of a Christian school. Modified Military System. Strict requirements in admission. Address The Warden

RACINE COLLEGE SCHOOL, Racine, Wis.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### California

### HARVARD SCHOOL

Los Angeles, Calif.,

A boarding and day school for boys under the auspices of the Episcopal Church.

College Preparatory, R. O. T. C.

Twenty-sixth Year Opens Sept. 15.

Robert B. Gooden, D.D., Headmaster

#### Indiana

"For a  
Clean Mind



In a  
Sound Body"

A Thorough and Select CHURCH SCHOOL for Boys  
Special attention given to College Preparation.  
The Lower School for Little Boys entirely separate.

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



of Grace, like that of other churches, became one distinctively of social service. Recently Dr. Waters had plans for the building of a new church near St. Luke's Hospital, with which Grace Church has been closely identified since the days of Dr. Locke, its founder. Dr. Waters was a trustee of St. Luke's Hospital and a constant visitor there. He was a chaplain of the national Republican convention in 1916, and was a governor of the Society of Mayflower Descendants.

Dr. Waters was known both by the clergy and others for his fighting abilities. An instance of this occurred in 1908, when he fought the holding of the notorious "First Ward Ball" in the Coliseum, immediately to the south of Grace Church. The ball had been held there for years, sponsored by the aldermen of the ward, and had become a civic scandal. Dr. Waters opposed it and the ball was not held that year. He received many threatening letters from his opponents, but disregarded them and won out. Since then the ball is a thing of the past.

Dr. Waters served several times as a deputy to General Convention and on various diocesan boards. He was also a trustee of Nashotah.

#### DEATH OF

#### REV. ROBERT A. BENTON

SEWICKLEY, PA.—The Rev. Robert A. Benton, rector emeritus of St. Stephen's Church, Sewickley, died on August 10, 1925, at Norfolk, Va., in the eighty-third year of his age.

Mr. Benton was born in Canaan, Crete, August 13, 1842, the son of missionary parents, the Rev. George and Caroline (Spencer) Benton. He was graduated from Trinity College, Hartford, Conn., in 1864. For twenty years following he was master at St. Paul's School, Concord, N. H. While holding that position he read for holy orders under the head master, the Rev. Henry Coit. He was ordained deacon in 1869 by Bishop Neely, acting for Bishop Chase, and priest in 1874 by Bishop Niles. In 1884 he was in charge of a private school in Meadville, Pa., and from 1885 to 1908 rector of St. Stephen's Church, Sewickley, where he laid the foundations of one of the strongest parishes in the Diocese of Pittsburgh. The beautiful church building was built under his leadership, and from the preparatory school which he conducted for years in Sewickley men now prominent in the life of that community received their training for college and university. Mr. Benton was not only a teacher of rare ability, but he possessed a singularly fascinating character. Simple in his tastes, modest and unassuming in his manner, retiring and shy almost to a fault, he was nevertheless like adamant when a question of principle was involved, a man of fearless courage and strong convictions. Retiring in 1908, after more than forty years of active work in the ministry, Mr. Benton became rector emeritus of St. Stephen's Church, but removed with his family to Norfolk, Va., where he spent the closing years of his life.

Funeral services were held in St. Stephen's Church, Sewickley, on Wednesday afternoon, August 13th. In the absence of the rector and the Bishop, the services were conducted by the Rev. Messrs. John Dows Hills, H. A. Flint, C. P. Hurd, D. L. Fleming, C. J. DeCoux, and F. Orr Johnson, representing the Bishop, the Standing Committee, and the Diocese of Pittsburgh, and interment was in the local cemetery,

in accordance with Mr. Benton's last wish that his body might rest on the hills overlooking the lovely Sewickley valley.

Mr. Benton is survived by his wife; a son, John Robert Benton; and a daughter, Mrs. Margaret Benton Ross.

## EDUCATIONAL

### DEACONESSES' TRAINING SCHOOLS

#### Pennsylvania

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

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

ADDRESS

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

### SCHOOL FOR NURSES

#### New York

## CROUSE-IRVING HOSPITAL

REGISTERED SCHOOL OF NURSING—200 BEDS  
SYRACUSE, N. Y.

Two-year Course leading to R. N. degree.  
High-School Graduates only accepted.  
Eight-hour Day, Six-day Week.  
One Month Vacation Yearly.

### COLLEGES AND SCHOOLS FOR GIRLS

#### Illinois

## ST. MARY'S, Knoxville, Ill.

An accredited college preparatory school  
ART, MUSIC, DRAMATIC, AND SECRETARIAL COURSES  
Two years advanced work for high school graduates. Also Saint Margaret's for girls six to twelve.  
For catalogue apply to the Rector

#### Iowa

## SAINT KATHARINE'S SCHOOL DAVENPORT, IOWA

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

#### New Hampshire

## ST. MARY'S SCHOOL CONCORD

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

#### New York

## ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

### Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### Tennessee

## COLUMBIA INSTITUTE

A Distinguished School for Girls and Young Women  
Episcopal. Four years high school followed by two years of college. Special courses. Individual work. Fine climate and health record. For 91 years it has combined the charm and dignity of the South with the highest scholarship. Athletic games, riding, tennis, swimming. Delightful environment. Moderate rates. For Catalog address Mrs. Ernest Cruikshank, President, Box F, Columbia, Tennessee.

#### Utah

## ROWLAND HALL

### In the Wasatch Mountains

Boarding and Day School for Girls.  
Splendid equipment. \$400, \$700, \$750.  
Music extra.

BISHOP MOULTON,  
Salt Lake City, Utah

#### Wisconsin

## Grafton Hall for Girls

### A RECOGNIZED ACADEMY AND JUNIOR COLLEGE

THE ideal home school for  
your daughter. Beautiful  
campus; delightful atmosphere.

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

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

Thirty-ninth annual session  
begins September 22, 1925.  
Registration is limited. Illustrated  
catalog and views  
free, upon request.

Address REGISTRAR, Box L. C.

## GRAFTON HALL

Fond du Lac  
Wisconsin



A Home School in Wisconsin

## KEMPER HALL

### KENOSHA, WISCONSIN

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

## MILWAUKEE - DOWNER COLLEGE

Milwaukee, Wisconsin

A STANDARD COLLEGE FOR WOMEN  
Full four-year courses leading to B.A. and B.S. degrees  
Academic programs, Home Economics, Music, Art,  
Occupational Therapy

MISS LUCIA R. BRIGGS, President  
For catalogue address the Registrar



## NEWS IN BRIEF

**BETHLEHEM**—St. Stephen's Church, Wilkes-Barre, the Rev. Dr. Flinchbaugh, rector, is the first church in the Diocese to employ a superintendent of religious education. Miss Mary Brooks Cole has been elected and will begin her work in September. She is a graduate of Radcliffe College; for nine years she taught in the Pittsfield High School and for four years she was with Dr. Flinchbaugh in Cincinnati, holding a similar position. She comes from Grace Church, Grand Rapids, where she had charge of week-day and Sunday religious education.—Building operations have begun at St. John's Church, Providence. The basement was built about thirteen years ago. The congregation has entirely outgrown its present quarters and the church has become a necessity. The building will be of stone and stucco, and will cost \$22,000 unfurnished. The Rev. Oliver Kingman is rector.—During the summer months Trinity Church, Easton, will have its nave redecorated to correspond with the beautiful chancel and sanctuary, which were done a few years ago.—The Rev. J. Arthur Glasier, who resigned the rectorship of Trinity Church, Bethlehem, about a year ago to enter business, has informed the Bishops that he is willing to return to the Diocese and take up the work of a priest of the Church.—He was offered St. Paul's Church, White Haven. The offer was accepted, and Mr. Glasier will take up his work on September 6th, having resigned his position as a salesman of religious books with a New York publishing firm.

**IOWA**—The Rev. W. C. Hengen, rector of Trinity Church, Ottumwa, will celebrate the twenty-fifth anniversary of his ordination to the priesthood on September 16th.—The Des Moines Deanery will hold its fall meeting at St. Paul's Church, Marshalltown, September 16th.—At Trinity Cathedral, Davenport, at the early celebrations of the Holy Communion on Sundays, the clergy, people, and work of the different parishes and missions of the Diocese are remembered at the altar. The parishes and missions are mentioned by name. Thus the Cathedral Church is praying for the whole Diocese.—The Rev. A. D. Kolkebeck, curate of the Church of the Atonement, Chicago, was in charge of Christ Church, Burlington, the Rev. Herbert Butler, rector, during August.

**NEW JERSEY**—The Rev. Albert P. Mack, rector of St. Mary's Parish, Keyport, N. J., is the recipient of a set of handsomely embroidered green silk eucharistic vestments, the gift of the Sisters of the Holy Nativity. During the summer months the Sisters are in charge of the summer home for children of the parish of St. Mary the Virgin, New York, which is located in Keyport. The gift was in recognition of the services rendered by Father Mack during their stay.

**NORTH TEXAS**—The Rev. Edward H. Earle, formerly chaplain of the Texas and Oklahoma Division, during the world war, and rector of Emmanuel Church, San Angelo, at present a resident of El Paso, Texas, has been elected chaplain of the El Paso Post of the American Legion and delegate to the State Convention of the same organization to be held at Fort Worth, Texas, in September.

**WESTERN NEW YORK**—In St. Clement's Church, Buffalo, the Rev. William S. Salisbury, rector, on Sunday, July 26th, there was dedicated a beautiful baptismal shell, the gift of Mrs. Arthur Rumball, of Muswell Hill, London, Eng., in memory of her husband, Lawrance Arthur James Rumball. The inscription on the sterling silver cross, which forms the handle, reads: "To the glory of God and in loving memory of Lawrance Arthur James Rumball. 1892-1925. R.I.P."

ARCHDEACON DRANE'S  
WINTER TRIP

**NEW YORK, N. Y.**—Archdeacon Drane returned to Nenana, Alaska, in April after a wonderful journey of more than three months with dogs, covering nearly 2,000 miles. The Archdeacon says:

"In spite of one of the severest winters in years, I squeezed through with men and dogs, keeping in good shape. I was fortunate enough to be where I could lay over when the coldest weather prevailed. And Providence so favored me, that I would slip out of one bad zone into a milder region, just at the right time. I saw frozen feet, and heard of others. There

were dogs to drop dead in the harness and plenty to have frozen feet and hands, but, with only slight freezing of toes, some of my dogs, I made it around.

"Naturally I cannot claim for myself any heroism or glory, such as was claimed by the Nenana to Nome serum run. It is true I was out nearly every day they were, and I encountered both heat and cold. But the difference was that I did not have to rush through, and I had a point of saving the dogs, as there were still a thousand miles or more ahead of us on the trip.

"When one has had a severe winter, we have just had, or indeed when traveling through the dead of winter, the part of Alaska that has the coldest weather of the country, it is a matter of satisfaction that a schedule can be made. As I meet the mail carriers on my way and see them going through 'in spite of hell,' I often think of the inscription in large letters over the main Post Office in New York City, which I quote from an old book, 'Neither heat nor cold, nor rain, nor snow, nor wind, nor any other element, from the swift completion of their appointed rounds.' This is true of the mail carriers of the interior of Alaska.

"Some day I want to write an account on those unsung but often abused mail carriers of the interior of Alaska, the dog-drawn mail carriers. The trouble is that they grow calloused to the worst of the country, and the chances are I would get most of the things most worth mentioning about experiences they meet. Archdeacon Drane enclosed with this letter an Easter offering from the people and missionaries at St. Mary's, Nenana, amounting to \$145.83.

UNHOLY TEMPERS are always unkind to unkind tempers.—*John Wesley.*

## Dependable Investments

## An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain a maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

**Peabody, Houghteling & Co.**

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago  
38 Wall Street, New York

## A BOOK FOR MEN

Among the books recommended by the Committee on Adult Education of the National Council for us in men's classes or groups for 1925-26, the first on the list is

## THE FAITH BY WHICH WE LIVE

By BISHOP FISKE

It is a volume of 334 pages, published at the unusually reasonable price of 75 cts., for paper covered edition, and \$1.50 for the regular cloth bound edition. Postage about 15 cts., additional.

## STRONGLY RECOMMENDED

By ST. ANDREW'S CROSS: "To those eager for book laymen will read this is strongly recommended."

THE LIVING CHURCH: "Bishop Fiske has the power of filling religious truth with the fire of his own reaction to it and so making faith warm and living."

## FOR CONFIRMATION CLASSES

it is especially useful. A rector writes:

"I bought twenty copies of the book for use in my class and to lend to possible candidates, with the result that we had a class of 52 as against 28 last year, and of these 22 were men."

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave.

Milwaukee, Wis.