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The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, AUGUST 28, 1926

No. 18

To Give or to Sell

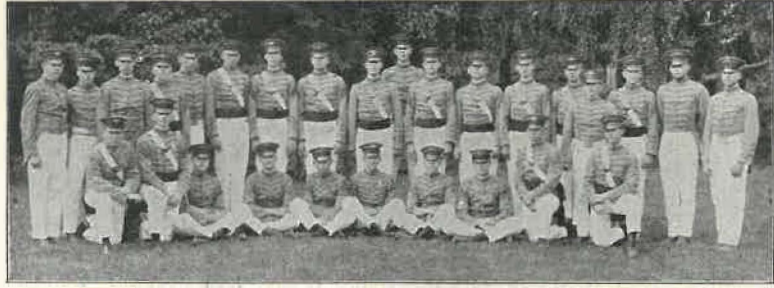
EDITORIAL

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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS

To Give or to Sell—The Great "Anon."

ACKNOWLEDGMENTS

WAS WASHINGTON A PROFANE, HARD-DRINKING, AND IRRELIGIOUS MAN?

DAILY BIBLE STUDIES

BLUE MONDAY MUSINGS

INTERNATIONALISM. By Clinton Rogers Woodruff. III.

THE CHURCH IN RURAL PLACES. By the Bishop of Central New York

OLD YORK TO NEW YORK. By Mildred P. Blakelock

STORIES OF ORGAN BLOWERS. By F. Leslie Calver

CORRESPONDENCE

The Bombay Proposals (Harry H. Cowan)—Thank You!

(Rev. Thomas LeRoy Parker)—The Great "Anon" (Rev. L. W. Rose)—The Evangelistic Campaign (Rev. Philip Davidson)—Has Modernism a Practical Value? (William H. Cox)—Synthetic Products (Rev. H. J. Leake)—Principles and Unity (Rev. Charles Mercer Hall)—Dr. Cadman Remains Firm (Arshag Mahdesian).

AROUND THE CLOCK

BOOKS OF THE DAY

LONDON LETTER

EUROPEAN LETTER

TORONTO LETTER

NEW YORK LETTER

CHICAGO LETTER

ST. LOUIS LETTER

PEOPLE who are content to dwell in dirty and ill-kept roundings are quite certain to be wanting in high spirit ideals, and in deep religious sentiment. They cannot pose be near to God either in their lives, or in their thoughts. loves order and cleanliness. Poverty can never be pleaded an excuse for dirt and disorder: for poverty ought to shun as its worst enemy.—*Rev. Henry Lowndes Drew.*

FAINTLY AND DIMLY David saw that which for us blessedly revealed in all the life of the Lord Jesus—that was come forth to help and to save him. We need to have comforting conviction wrought in us at the first dawn of new life—that God is not against us, but for us and against our sins.—*Mark Guy Pearse.*

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EDITORIALS & COMMENTS

To Give or to Sell

WE SHOULD like, when we can, to discuss real problems of real churches and see what can be done to aid in the solution of those problems.

One comes to us from a priest, newly ordained, who came as a convert to the Church from a puritan communion in which card parties and dancing are strictly forbidden. He is placed in charge of a parish of some 500 communicants in a large city. The people are of moderate means; many of them are paying for their homes. The church is largely in debt; only about one fifth of its cost has been paid. Obviously the maintenance of the parish is a serious drain upon the resources of its people. And this is what the priest finds in regard to that maintenance:

Twenty per cent of the parish income is raised by card parties and dancing.

Fifteen per cent is derived from bowling alleys operated in the parish house.

Ten per cent comes from plays.

The priest muses. He must not be governed by his early prejudices. He must look about him and be guided by the wisdom and the experience of others.

His parish would be called "moderate Catholic." Its spiritual life has been built and is being built around the altar.

On the one hand he observes that the neighboring parish of the Roman Church also has these same money-raising devices on a considerable scale, yet there also the spiritual life of the people is built up from the altar, and, apparently, a rather high standard of spirituality has been attained. On the other hand his other neighbor, the Methodist church, bans all these practices entirely, yet he finds there also a reasonable standard of spiritual values, though not built about the altar; and he also finds that the church is able to pay its bills.

Our new priest is frankly bewildered. Should religious work be financed in large measure by commercialized pleasures? Will these pleasures hurt the spiritual side of his work? Or, since they seem not to be doing spiritual injury in the overlapping Roman parish, is he simply under the sway, still, of his earlier prejudices, drawn from the belief of his former associates that card playing and dancing are sins in themselves—a belief which he once shared?

HERE, as in so many other affairs in life, the easy solution of the problem would be that of running into either of two extremes: to ban these several prac-

tices altogether as wicked, or to run them "for all they are worth," making as much profit from them as possible, and so lessening the load that rests upon the parishioners.

But unfortunately the easy solution is not the right solution of the problem. We have no right to say that these amusements are necessarily sinful; neither can we acquiesce in a policy whereby, in a commercialized form, they are made a large factor in the support of the parish.

Let us suggest two questions:

How is the neighboring Methodist church supported? If by voluntary contributions, as, happily, most Methodist churches are, are our people *giving* (not selling or buying pleasures) for church support on as liberal a scale, man for man, woman for woman, according to their means, as are the Methodists?

Unless the second of these questions can be answered in the affirmative, there can be no argument in favor of the present system in that parish. It is the duty of Church people to support the work of the Church by free will offerings. All the references in the Bible to giving, all the plans for Church support recommended by our national Church, unite to indicate that free will *giving* alone is a worthy means of Church support.

Let our young rector obtain the best advice he can from the Field department of the Church. Let him present frankly to his people the grave evil of relying on the sale of amusements for Church support. Let him arrange for group meetings of his people, preferably at the homes of some of them, at each of which he will carefully work up the sentiment for systematic giving. In all such meetings the actual budget of the parish, including its quota for diocesan and general work, should be explained in detail, item by item. If any criticism be made as to any detail of expenditure, it should be very carefully considered. The people should know just how much it costs to maintain their parish work and what is done with their money.

After that series of meetings, let a thorough every-member canvass be made, securing as large an amount in pledges as can possibly be obtained, not forgetting the separate pledge for general work—the "quota" of the parish. Generally speaking, one will be surprised at the sum total of the amounts that will be subscribed. Honest, thorough work, for which careful preparation

has been made in advance, produces results much beyond what one would suppose.

YET in a parish in which nearly half the income has been raised by these amusements, it is quite possible that the entire amount needed will not be subscribed the first year. What shall be done? Obviously the church cannot be closed while the people are being trained to give, neither can the parish be permitted to run into debt.

We should then classify the expenses of the parish in such wise that some of the more secular parts of the work would be supported by groups or guilds who would undertake to finance these definite assignments, raising money for the purpose by processes other than giving, with an absolute veto accorded the rector as to those processes.

For instance, one guild could make itself responsible for the expense of maintaining the parish house, including necessary interest cost, if any. Another could finance the purchase of coal. As to details, it is perfectly proper that bowling privileges should be sold at a profit, and the profit used for the maintenance and upkeep of the parish building. The same is true of billiard tables, of facilities for basketball and other like games, of gymnastic apparatus, and of whatever club conveniences are available. For the Church to supervise sport and see that it is kept clean is good in itself and a perfectly legitimate way to finance the activities of the building in which the sports are made available; but there ought also to be regular times when all those sports, and the conveniences of the building, are free, at least to members of the parish.

Card games for which a charge is made for the privilege of playing are not objectionable *per se*, though they require careful supervision. Prizes should be of only nominal or trivial intrinsic value. (No, to play "for a prize" is *not* gambling, as any one can readily see by careful analysis, though we shall not discuss the matter here.) But these should be reduced to a minimum. The objection to them arises not from any necessary harm in the games, but from the difficulty of excluding those who play unpleasantly and from the encouragement to what is, after all, an idle sport, which may easily tempt one to steal time for a game from time that belongs to more profitable activity. And if there are those who play for the intrinsic value of the prize, its intrinsic value should immediately be reduced so low that that motive would cease to exist. Yes, occasional—not very frequent—card games may be tolerated for the support of some of the secular part of the parish activities; but let them be reduced to a minimum, and gradually be abandoned altogether. Card playing should be distinctly a social affair, among friends, and not a means for raising money.

But we should forbid dancing for money. We view proper dancing not only as harmless but as desirable. The physical awkwardness of the Anglo-Saxon is largely the result of the Calvinistic ban upon the dance under puritan ascendancy. We should encourage our young people to dance, under proper supervision, in our parish houses, and thereby meet the common dance hall evil in the most efficacious manner. But to *sell* the right to dance is to spoil the effect of the dance under Church auspices. Rather should it be made known that money cannot buy the right to dance with our young girls and young men in the parish house, but that *character* is the essential qualification for admission. Generally speaking, we believe that dances should be in charge of a special parish organization, whose members would carefully scrutinize those

who attend, preferably giving out (not selling) tickets of admission in advance, though carefully avoiding the evil of making social position, rather than character, the qualification for receiving a ticket. We scarcely mention the necessity that chaperons be provided, who should remain during the entire length of the "party." But never, in our judgment, should dances be made money-making devices for the support of the secular part of Church activities; at most, a charge sufficient to pay actual cost, as for the rest it is all that should be tolerated.

In all these instances of selling amusement privileges for the purpose of Church finance, the problem is generally not one of the innocence or sinfulness of amusement in itself but as to its commercialization.

To provide wholesome amusements for our people under the auspices and protection of the Church is thoroughly good; but to sell the privilege of participating in such amusements, especially when the proceeds of such sale are made a large factor in supporting the church, is not only dangerous but outrageously bad.

TO MAINTAIN a church undoubtedly costs perhaps double, than it cost a few years ago. Coal is a large item of expense in our northern climate and the cost of coal has more than doubled within the past decade. The rector's salary ought to be, and frequently is—though not so generally as might be supposed—double that of a few years ago. Janitor salaries, cleaning, books, music, furnishings, all have advanced largely in cost, while the expectation upon the Church for contributions to general work has increased rightly, by leaps and bounds.

We quite recognize that this vastly increased cost—shall we say—spiritual living has resulted in problems of finance in many a parish, in which, possibly, the incomes of the people have not kept pace with the increased cost of physical living. We have no word or breath of condemnation for those good workers in so many of our guilds who, by hard, faithful work, are striving to supplement the insufficient income of the parish to pay its bills. These are to be warmly commended; not treated as though they were doing anything unworthy. They are often giving the gift of *themselves*—their strength, their time, their resourcefulness—and by what sort of reasoning would it be held that this gift is, in the sight of God, less worthy than the gift of money?

But these true givers, and all who have to do with raising the money to pay the bills of our church, must often be perplexed at the ease with which Church activity sinks into money-making devices. A true perspective, a proper proportion, is difficult to secure.

We no longer build churches from the proceeds of lotteries, as our fathers did a century and a half ago. Some of our present-day devices, however, are not higher in moral values than that. We need to scrutinize very carefully not only the moral but the social value of whatever is devised for the purpose of raising money in the Church.

Very, very desirable would it be if every cent needed for Church work could be and would be contributed by voluntary offerings. For the most part that end can be attained by following proper methods for securing subscriptions. The Church could be emancipated from any and every necessity for selling privileges or trading for money—things that always have a dangerous side, however well they be commended.

Our Field department is doing much to point out ways and means whereby this can be done. It is an error to suppose that the interest of that depart-

in the Church is confined to raising money for general purposes; it is the advisory agency of the Church on the side of raising money for every phase of the Church's work. And to treat money raising as something divorced from the spirituality of the Church is to misunderstand entirely the call to give. The gift of one's money may be made a sacramental rite; it is an oblation worthily made on our knees in the midst of the eucharistic worship; it has a share, however minor, in the eucharistic sacrifice itself.

To give, rather than to sell, is the *right* way to maintain our Lord's whole work on earth. Let us, in every parish, strive to reach that condition.

WE HAVE SMILED over the letter by the Rev. L. W. Rose entitled *The Great "Anon,"* which is printed in the Correspondence in this issue. Mr. Rose is inquiring why "Anon" cannot be permitted to write for the department of Correspondence in view of his elaborate contributions to hymnology and other literary fields. In other words, why must a man sign his name for publication when he writes for the open forum of Correspondence?

The rule has a history. The requirement was first made some twenty or more years ago. Prior to that, personal signatures were not required. An analysis of printed letters at that time showed not a few to be couched in violent or intemperate language, to which the writer did not sign his name, and left the editor with the sole responsibility for printing the letter, which was bound to be personally offensive. Unhappily such letters were sometimes written by men of very high standing in the Church, to whom it would be an embarrassment for a young and unknown editor to return a letter as being not proper to be printed. The rule was therefore adopted that, in the department of Correspondence, every contribution must appear over the actual signature of the writer. That simple requirement effectually terminated the condition.

In every time of stress in the Church, not a few desire valiantly to contend for the faith by stating in definite and explicit language what they think of some one who, perhaps, has not levelled up to the standard of Churchmanship, or of logic, or of good judgment, that might have been desired. There is a certain pleasure in writing such letters—just as there would be, to many, in writing offensive personalities in the editorial pages; for an editor always has more or less of ugly innuendo or worse with which to contend, and it is not easy to realize that silence is not only the Christian way but the sensible way to meet certain kinds of criticism. The editor of a Church paper is bound to preserve a very high standard both as to his own criticisms of others and the criticisms that others wish to make of third parties.

In our judgment, though the rule demanding personal signatures occasionally works a hardship, it has greatly raised the standard of the Correspondence columns; and if one will compare the signed Correspondence in *THE LIVING CHURCH* with the unsigned letters that are printed in various other journals, we believe he cannot fail to agree with us.

On the whole, the letters that one wishes to write and publish without his signature are pretty sure to be those that are better consigned to the waste basket.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

In memory of Thomas A. Haughton-Burke, priest\$ 100.00

WAS WASHINGTON A PROFANE, HARD-DRINKING, AND IRRELIGIOUS MAN?

A POPULAR novelist, Rupert Hughes, who contributes to the *Cosmopolitan* and the newspapers at great length, has told us recently not only "Why I Left the Church," but, basing his judgment from garbled scraps of misinformation, has told the general public much that would detract from the high esteem and reverence that is felt for the "Father of His Country." And it may be well to refute those statements.

Was he profane? It is commonly reported, and often times believed, that at the Battle of Monmouth, when Gen. Charles Lee, instead of advancing his forces ordered them to retreat, he swore a terrible oath. This is denied by both Generals Marshall and Alexander Hamilton. General Marshall was there at the battle and heard what he said. In 1776 he published this general order to his army: "The General is sorry to be informed that the foolish and wicked practice of profane swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so low and mean, without any temptations, that every man of sense and character detests and despises it."

Was he a hard drinker and gambler? Bishop Meade says, "Not only was he addicted to no kind of intemperance, scarcely ever tasting ardent spirits, or exceeding two glasses of wine, which was equal to total abstinence in our day, nor did he use tobacco in any shape, but he used his authority in the army to the utmost to put down swearing, games of chance, drinking, and irregularities of every kind." It is said that he wrote to the President of Congress: "I give in to no kind of amusements myself; consequently those about me can have none." And he issued to the army this order: "All officers, non-commissioned officers, and soldiers, are positively forbid to play at cards or other games of chance. At this time of public distress men may find enough to do in the service of their God and their country without abandoning themselves to vice and immorality."

Was he irreligious? The Rev. Lee Massey, the rector of Pohick Church, near Mt. Vernon, says: "I never knew a more constant attendant of church than Washington. His behavior in the house of God was so reverential that it produced the happiest feelings on the congregation, and greatly assisted me in my pulpit labors. Company never kept him from church. I have often been at Mt. Vernon of a Sunday morning when the breakfast table was crowded with guests. Instead of staying away from church in false compliance to them, he constantly urged them to accompany him. His diary seems to be a record of church attendance. In traveling, it was his custom to attend a church of some denomination. He was not bigoted or intolerant, but a man of broad sympathy. He naturally preferred the Episcopal Church, of which he was a member." He invariably had grace at the table, and when a clergyman was not present Washington officiated himself, even at state dinners. Of him Chief Justice John Marshall wrote: "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and was truly a devout man." And Jared Sparks, the historian, says, "He was Christian in faith and character and was habitually devout."

Now, whose testimony shall we accept? Rupert Hughes', or that of those, his contemporaries, who knew him, or those who were themselves personally acquainted with him? I prefer other than Mr. Rupert Hughes.—*St. James' Parish Notes* (Alexandria, La.).

GUILT

(A Triolet)

Because I looked afar for God
 Ah, *mea culpa*, mine the guilt.
 I missed His footprints in the sod
 Because I looked afar for God;
 I missed His message in the pod
 Of winged seed, in song-bird's lilt:
 Because I looked afar for God
 Ah, *mea culpa*, mine the guilt!

M. L. RUSSELL.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

HUMILITY

August 29. *The Thirteenth Sunday after Trinity*

HUMILITY BEFORE GOD

READ St. Luke 18:9-14.

OUR LORD makes much of humility. In fact, were we to take the number of occasions in which the word is used in the Gospels, it would seem that it, rather than hope, should rank with faith and love as the cardinal virtue. The primacy of humility is bound up with the Christian attitude to God. Apart from belief in God, it is as irrational as its critics proclaim it to be. Divorced from its theological grounds, it rightly seems a kind of low-spirited subservience. In view of God it is a reasonable self-estimate. Now the Christian belief in God involves two things: first that God is utter Goodness, Truth, Beauty, and Love, and secondly that God is the Being upon whom we are at every moment wholly dependent. We may have reached a high standard of life and conduct, be as consistently faithful to that standard as Jesus implied the Pharisee was to his, but the perfectness of God is immeasurably beyond anything implied in its fulfillment. Humility recognizes the discrepancy between man's achievement and God's demand. It counsels the wisdom of a temperate attitude in consequence. The publican with his eye upon God, with his sense of failure, had a juster estimate of his real relation to God than the easily complacent Pharisee.

August 30

GRACE AND HUMILITY

READ St. Luke 6:36-50.

WE ARE at every moment dependent upon God. What hast thou, asks the Apostle Paul, which thou hast not received? Even when we have done well we have only made the expected use of the faculties we have by nature. Our talents are endowments. This is true of our moral and spiritual nature. "By the grace of God," cries the same Apostle, "I am what I am." But, judged by God's standards, we have not done well. We have fallen short, the best with the worst of us. Yet God visits us with His mercies. "He maketh the rain to fall upon the just and on the unjust." It is this truth of the fact of grace which Jesus is insisting upon here.

August 31

THE POOR IN SPIRIT

READ St. Matthew 5:1-12

BEING poor in spirit is a very different thing from poor-spiritedness. That is a negative, fearful attitude. Poverty of spirit is positive and confident. The poor in spirit are those who have dared to be humble in the world. They are those who have not always sought the first place or been insistent upon their own share of things, or more than their share. They have made no claims for themselves. Their voices have not been heard in the streets. They have not been wise in their own conceits, or been greedy about possession. They have never posed, nor pretended. They have been simple in their demands upon life, because they are rich within. They are those who have found their strength and wealth in God. Theirs is real humility; they have something to be humble about. They are quiet with the dignity of wisdom; they are unassertive because they are the peers of kings.

September 1

THE DIGNITY OF HUMILITY

READ St. Luke 14:1-15.

SO FAR from breeding a meanness of spirit, humility gives a dignity to those who possess it. Is it not the attitude of those who are sure of themselves? Take the scholar. He need not flash his learning in your eyes; it proclaims itself. The

competent man has no need to draw attention to his achievements; they are recognizable without his self-advertising. The well-bred man will win respect without forcing it upon public attention. Back of most arrogance and all that you will find there is a sense of insecurity. The social climber and the man of the parable was just that, dare not run the risk of being unobtrusive. The really great man can be unobtrusive. He does not have to pretend. He is at home in any situation. He is not conscious of being humiliated by plain surroundings and the association of plain people.

September 2

HUMILITY IN THE PRESENCE OF GREATNESS

READ Philipians 3:8-16.

HUMILITY is closely akin to reverence. Indeed there can be no spirit of reverence without humility. The man who will stand before a painting of Titian and tell you of his admiration for the stuff, and feel no sense of incongruity. The humility of the scholar or the artist lies in the feeling of inadequacy to comprehend the truth or seize the beauty he loves. It is a great thing for him. The more he knows, the more he discovers that he does not know. He is content to "follow after," if perchance he may lay hold of the outer fringe of truth or love. He confesses that there is reality that he cannot apprehend. Let a man look at Jesus' picture of God, or upon His moral greatness, till the wonder of divine goodness possesses his soul, and then ask himself whether it is possible for him to be smug. He cannot. Smugness is sheer lack of imagination. Satisfaction is a hideous irreverence. "Woe is me! for I have done nothing. Mine eyes have seen the King, the Lord of Hosts."

September 3

HUMILITY TOWARD OTHERS

READ Galatians 6:1-10.

HUMILITY is the truth about ourselves in regard to our relation to another. I dare say you remember the famous passage in Homer in which the Greek hero describes his ideal for himself: "Always to be the best and superior to other people." The first part of that ideal the first part is Christian and the second part is anti-Christian. The first part is Christian—always be the best. It is the most solemn duty of every Christian to make the best of himself in body, soul, and spirit, because he is worthy of God. God has willed to entrust to him part of the carrying out of His purpose. It is my sacred duty to make the very best of myself in every one of my various capacities, so that I may be as fit an instrument as possible for doing God's work. I will be the best therefore—the best possible—to be satisfied with no inadequacy that is removable, no limitation which may be removed—always to be the best, should be our constant aim. But "superior to other people"? No, the ambition to be better than someone else, to excel someone else, though it is ingrained traditionally into our habits of education, is, I take it, a pagan, wicked, and misleading."—*Bishop Gore*.

September 4

THE HUMILITY OF JESUS CHRIST

READ 1 St. Peter 2:13-25.

THE humility of Jesus is more appealed to by the apostle than any other of His virtues. We are to remember that it is not simply the humility of a strong man who accepts lowliness for the sake of service to men; it is the humility of the Son of God, who accepts the limitation of human life for the purpose of redemption. It is this attitude, the example of the Incarnation which has been the common motive of Christian Service, and the inspiration of Christian brotherhood. In the humility of Christ we have learned that humility is power. That we confess every time we say "I died for me," or "Christ gave His life for me."

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WALKING down a narrow street in a Canadian city the other day, I heard some children singing at their play; and it seemed as if the burden of their song was:

"Rock of Ages falling down."

Of course, I misunderstood them; some trick of hearing or enunciation misled me, as I realized immediately. And yet that sad refrain might be the actual utterance of many a writer, whether secular or quasi-ecclesiastical, who has lost all faith in the stability of the Eternal, and, not content with the ruin of his own hopes, is anxious to bring the same pall to every other house, assisting, so to speak, at a universal funeral.

Here, for instance, is a book entitled *Is It God's Word?* by Joseph Wheless, which, by a curious coincidence, is published by Wheless of New York. Starting with an absolute misconception of what well-instructed Christians believe concerning the Scriptures, this unfortunate person goes on to argue that the Bible is "Jewish fables of Yahweh," and that those who accept it are "under this strong delusion to believe priestly lies." The story of our Lord's life is made up of "idle tales," "clumsy fabrications of impossibilities palmed off upon an ignorant and credulous population"; and Christians "by their embittered religious intolerance constitute a menace to the civil and religious peace and liberties of the world." Fancy that!

In contrast to this bitter arraignment by an ignorant infidel, who has not assimilated what he has acquired, but spews out venom in a rage, I note the addresses delivered by John Haynes Holmes of New York at the Unitarian conference at the Isles of Shoals, New Hampshire, beginning with his judgment of Dr. John Roach Straton, of New York, taken as a typical "fundamentalist." Acknowledging the honesty, the sincerity, and the learning of certain "fundamentalists," he declared that "they are the surviving representatives of superstition. We can not compromise with superstition. We must trust to the processes of education, and fight for the preservation of freedom, bearing witness to what we believe is true. A free world can trust growing truth to dissipate surviving superstition."

But what is superstition? "When we show him that a thing is wrong because the canons of the higher criticism or Darwin say something else, it does not make a dent," Dr. Holmes declares, and alleges that all which is inconsistent with those "canons," is superstition. The "canons of Darwin" reminds me of Chesterton's curious hallucination possessing some men that they have read *The Origin of Species*! "We are interested in the great idea of seeking and finding God, and the most inspiring thing to the liberal is seeking Him," the speaker added—leaving one to doubt whether the seeker would know what to do if he should find Him.

"Revelation, preservation, and obedience"; in those three words Dr. Holmes sums up "fundamentalism," and says that he lives in an altogether different world. I wonder!

Then there is Prof. Dorsey, of Harvard, who declares in his new book, *Why We Behave Like Human Beings*:

"When Sir Oliver Lodge talks with 'spirits,' he does it outside a physical laboratory, and as a misguided enthusiast, and not as a physicist. To talk of or to ghosts is to talk of or to a ghost story. Thought-transference and disembodied spirits transcend all the known laws of physics, nature, and common sense."

One need hold no brief for Lodge and his theories to perceive that the real significance of this cheerless paragraph is the practical denial of the existence of spirits at all, or of spirit in general—a reduction of all that is to the crassly material which evolution, as they define it, deals with, and, so perceiving, to repudiate it *in toto*. I know that the writer speaks of "known" laws, leaving himself a loop-hole, out of which to creep, if pressed too hard. But our quarrel is with the serene assumption which Dr. Holmes makes as well, and which underlies all this sort of arrogantly ignorant assump-

tion: that we do know all we need to know of scientific laws, that there is nothing more to be learned which will increase the depth of our vision, and that anything not provided for in our diagrams simply cannot exist. One had hoped that the more recent developments of true scientific wisdom would have made even these pseudo scientists humbler in their assertions. But evidently, they have still far to go.

We Churchmen are by no means fundamentalists or modernists: we hold the revelation of God in Christ, nor admit that "the theological world was created by Paul, Augustine, and John Calvin, and the scientific world is entirely apart." All truth is God's truth; but there is no superseding truth in God's universe. If we must wait for the larger synthesis, we can do that, strong in our confidence that God cannot deny himself.

No, the Rock of Ages is not falling down. When I landed on the flying field outside Paris, it seemed to me that, as we descended, the earth was tilting dangerously out of plumb. But the misconception had its basis rather in the moving plane than in the relatively stable earth. Let one-sided men adjust themselves to the permanent things, and they will find that the eternal verities stand unshaken amid the perpetual flux of a gnosis as misleading as it was in the days of the Apostles.

WHAT A FINE SAYING this is of Traherne's, that English writer of the seventeenth century, whose writings have so marvelously been recovered after years of obscurity:

"You will never enjoy the world aright until the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars."

And this also has a suggestion of St. Francis of Assisi and of Bishop Lancelot Andrewes, not to say of Walt Whitman:

"Thou, Lord, hast made Thy servant a sociable creature, for which I praise Thy name,

"A lover of company, a delighter in equals. Replenish the inclination which Thyself hast planted.

"And give me eyes to see the beauty of that life and comfort, where-with those by their actions inspire the nations, their markets, tillage, courts of judicature, marriages, feasts and assemblies, navies, armies, priests and sabbaths, trades, and business, the voice of the bridegroom, musical instruments, the light of candles, and the grinding of mills, are comfortable, O Lord, let them not cease."

A Southern correspondent sends a list of names compiled from the vital statistics of an Alabama courthouse which equals any printed here before. Anvil, Ceola, Novella, Epsom, Various, Brub, Collie, Lugenia, Classic, Survella, Perga, Theotis, Snub, Lunacy, Delitha, Precious, Tondee, Champion; such are some of them. And from the marriage records, Hardy Turks, Willie Mae Pie, Ruffian Thomas, Pecola Raspberry, Noisy Pollard, Vanillar Gosby, Lunacy Caver, Snora Belch, Bud Po, and Ivy Shy are all really taken! Nor is there any such excuse as may be offered from the preposterous surnames taken under compulsion by the Ashkenazin in Germany some generations ago. This final curiosity may perhaps be associated with the Puritan tradition so often invoked by some to explain everything in America: O-Israel-Arise-And-Tell-The-Glories-of-Emmanuel Jones.

ADD, "Horrors of the 'ritualistic' reporter":

"Leading the bridal procession were the vested choir boys of the Church of the Advent, and one of their number, as they came in singing an old bridal hymn, carried aloft before all a gleaming crucible."

WE ARE BEGINNING to cease to talk about foreign missions, and to realize there is but one mission, as there is one world, and one God and Father of us all; one Church and one great adventure here at home and overseas. There is nothing foreign about God and nothing foreign about His Church.—*The Bishop of Winchester.*

Internationalism

By Clinton Rogers Woodruff

III.

THE WORLD-OLD PROBLEM of how men may live together is nearing solution. International comity has made great strides during the past year, while domestic harmony has entered the field of the understandable." So writes an acquaintance of many years who has made his contribution to the world's progress. On the other hand Dr. L. P. Jacks, editor of the *Hibbert Journal*, writing in *Foreign Affairs*, declares that most of the propaganda for better international relations has no effect whatever on the practice of governments. The present insistence of governments that no "sovereign rights" can be renounced seems to make international ethics impossible. Only a very low degree of morality can be reached by the "live and let live" method, and even that is impossible unless everyone concerned is on an equal basis. Dr. Jacks believes that talk of the Christian spirit in international relations is lost, unless those who advocate it are ready to answer affirmatively such questions as: "Do they realize that the introduction of the Christian spirit into international relations is impossible without the willingness of all nations to sacrifice their national interests for the sake of international interests of greater importance? Are they themselves willing that their own nation should 'die to live'? Are they prepared to go to their government with that demand, or to fight the next election on that basis?"

My correspondent thinks that men are coming to see that the cause of strife, both at home and abroad, "is the failure of governments and peoples to distinguish between individual rights and communal rights. The Communist and the Socialist, in their eagerness to conserve common rights, submerge the individual. The individualist, in his struggle for the right of self-expression, overlooks the common right. Only a social order that conserves both individual rights and common rights can bring peace and order. . . . In the United States alone eight billion dollars worth of values are created annually by the people as a whole, but are appropriated by a part of the people. . . . Until conditions are so adjusted that community-created values are fairly distributed, other reforms—no matter how good in themselves—cannot be effective. Peace depends upon justice; justice, upon understanding. Men have the will to peace. They are coming to know justice."

We cannot have a real international ethic, Dr. Jacks declares, until nations as nations acknowledge a given standard "in the same sense that the law which forbids stealing is acknowledged by individual citizens, or at least by the vast majority of them." In this sense any existing international ethic is "of the most elementary and uncertain kind and quite inadequate to give moral direction to the powerful national interests which come into collision and call for reconciliation on the field of foreign policy."

Dr. Jacks considers the methods for creating a real ethical standard for international relations. The suggestion, for a conference of experts, he rejects since "in ethical advance the formulation of principles follows rather than precedes the actions to which they refer." In regard to the assumption that an international ethic is simply an extension of domestic morality, of the "rules of conduct obtaining between individuals," Dr. Jacks says that "unless international ethics means ethics of a higher quality than that now sanctioned by law it either means nothing at all or means something that is not intrinsically worth while."

"Education will never be raised to a level adequate to the demands of the present form of civilization—it is woefully inadequate now—till international ethical action raises it. Beyond this, or perhaps included in it, lies the whole range of interests covered by science, art, philosophy, religion, and, not least, by labor, all of which at the moment participate in the moral anarchy that characterizes the political situation, and are to a very large extent the cause of it. These also will never discover the moral ideal that is to unify them, each with itself and all with one another, until they are internationally pursued. That ideal at present is known to no man; its emergence will not take place till a world-wide cooperation has re-

vealed it; but it will assuredly take place then. When it place an international ethic will be on the way."

Those who have been privileged to receive *Antioch* will recall in a recent issue the declaration that good grows only by taking chances. Should Canada or the United States proceed to take military precautions against the good will between them would decrease. Only as America shows confidence in other nations, and respect for their will, can we overcome the hatred men and nations naturally have for those who hold their motives in suspicion.

"A basket of provisions," says the editor of the *North* Christmas time, "or relief funds to Europe may be needed charity, but self-respecting people demand also evidence of mutual regard and respect. In the issue of the World (the United States has opportunity to show that it does not consider itself blessed by a peculiar quality of integrity possessed by other people. No nation today is great enough or good enough to stand alone and to flaunt in the face of the nations its suspicion of the motives of the rest of the world. America must take some chances to win the good will of the world. It will take far greater chances if it does not."

Still another view was expressed by the late Fred Dixon, written just before his death. He said, "Is the world bent on committing suicide? Yes, unless it can rid itself of fear." For looking at the world with all the attachment which many years of editorial work could secure, he felt that the great obstacle to a true internationalism was fear, the fear of ourselves and of others; that it was this which promoted war—and that war in its modern significance is practically synonymous with "suicide." For every man was willing to attempt to conform himself to an international outlook there are a hundred, he said, who are far too ready to tell the nations of the world how to conform. He saw that men wrangle fiercely over things of comparative unimportance and exhibit extreme apathy to the tremendous issues which the decision of civilized men. He felt that the very "international" had acquired a sinister significance wholly foreign to its original meaning. Seeing these things, and more, he pointed out that he who fears is controlled by things which should be his tools, that his science becomes a Frankenstein monster which will slay its inventor. He showed man can, if only he will, secure for posterity a priceless heritage—an internationalism founded on mutual esteem, with faith, and cemented with peace.

All of these views really lead to the conclusion that what the world really needs is the application of the Golden Rule which is of the very essence of brotherhood.

(THE END)

I HEAR a great many preachers in my peripatations in the country. I hear them preach, I hear them pray, and I sympathize with them. I enjoy it, and I listen to the young men with especial eagerness, for we old fellows are almost through. I find a lack of brilliance, little lack of directness. Their sermons have an intimacy and nearness that is a great gain over the sermons of the fathers. They know what is going on in the world and bring the gospel to bear upon the life of the day. They are ingenious, too, in methods of presentation that win the attention of congregations. The one lack I do sometimes feel is a lack of *resource, background*. I have the feeling that what they are pouring out of the mind Sunday morning was put in Saturday night or Friday. The stream has motion, sparkle, and swift flow, but it is shallow, and one has the feeling that when it stops it is all out. Now ultimate power has always about it the quality of inexhaustibility. Real thought always carries with it the feeling of great resource behind it. Truth gains immeasurably from a background of deep knowledge. The great man always gives the impression of containing within himself vast reservoirs of power and truth unused. It is this lack, if any, that I sometimes think I find as I listen to some preachers.—FREDERICK L. LUTHER in *Christian Century*.

The Church in Rural Places

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

HAS THE EPISCOPAL CHURCH a real mission to the people of the rural parts and small villages and towns?

I was asked recently to speak at the Cornell summer school before a conference of rural ministers. In discussing the subject of the address with several of the clergy and laity I found them frankly of the opinion that the real mission of the Episcopal Church was to city people, and that we never could win the rural population. I am quite sure that this frank expression of opinion is in line with a general belief, not always so frankly expressed, that the services of the Church are cultural in quality, and that certain social and educational advantages are necessary for an appreciation of what we have to offer, and a response to our ministrations.

If this were really so, it would be a grave accusation against the Church. Any Church which cannot appeal to simple, plain folk, but has only a cultural appeal, is not really Catholic in character or even Christian in spirit.

I very frankly replied to my friends that the trouble was not with the Church, but with themselves. I went further, and though I said it with a smile I meant it, when I added that they were not only un-Catholic and un-Christian, but, without realizing the fact, supercilious and snobbish.

THE ability of the Church to reach the rural people and small town and village folk depends entirely upon the spirit of the clergy and their real interest in people and love for pastoral service. In Church work the country suffers more today from lack of pastoral care than from any other one thing. And the curious fact is, that this is a need that is most readily supplied. Friendship is the easiest thing in the world to give and the one thing most appreciated, and pastoral service is simply friendly ministration carried into spiritual activity.

In the country or in the small town or village, the clergy have a unique opportunity to know people intimately. They have not done their duty, it seems to me, unless they know by name almost every man, woman, or child they meet in the street. They must make people understand that they are really human like other folk, that the clergy are really anxious to make people their friends and in turn to be friends to them. If they can show that religion is something that can be talked about naturally without a special pulpit intonation, they will find ready opportunity for advancing the Church and bringing to people who have been sadly neglected its special contribution to their religious life.

There have been some remarkable examples of what can be done in rural work and in villages in my own diocese of Central New York. We have three county missionaries covering in each case a rather wide territory, in addition to a general work of the Archdeacon. All three of these men are finding the country slowly but surely responsive to their teaching. All three of them report that the rural need in the country is pastoral service. All three say that in connection with this pastoral service religion must be socialized if it is to appeal to the people they serve.

There are other men working in the small places who have made a remarkable success because they also have appreciated these two needs in Church work. I have just returned from a series of visitations to the places of which these men have charge. If I seem to forget the faithful work of others, this is not actually the fact; I give details of the work of a few men because I have recently been in intimate contact with them.

A FEW weeks ago my visitations covered the field cared for by the Rev. F. C. Ransier. He has charge of four churches, one of them in the open country, two in villages of just a few hundred population, and one in a larger village of about 1000 people. He has served in these places for nine years, traveling back and forth and living half of the time at one end

of his territory and half of the time at the other end. When he took charge of the work there were two church buildings in a rather pathetic state of delapidation and two others in need of renovation and repair. There had been a procession of clergy who stayed for a short time and then departed, sometimes leaving no regrets behind them. Mr. Ransier now has four charming little churches, every one of them renovated, beautified, enlarged, or improved, each of them attractive in appearance, each with a well-kept lawn and beautiful flower beds, each a credit to the community, and all thoroughly respected where once they were regarded with indifference or somewhat scornful disfavor. There have been many confirmations, and, in particular, the work has been extended from the villages into the countryside, and people come a very considerable distance to attend the services at hours which are not always convenient, because of the fact that there are so many places to serve. The success of the work is due entirely to the fact that the clergyman in charge is untiring in pastoral calling and has made the several communities feel that he is always at the call of any one who needs his services. The growth has been steady and sure; there have been no spectacular confirmation classes, but those who have been presented have been well prepared and have remained faithful.

In Chenango County, the Rev. Oscar Meyer was formerly our county missionary. During the period of his service, three new churches were opened in small villages distant from the railroads and off the line of general motor bus travel. In one of these places 38 people were confirmed the first year. The population of the little village was made up very largely of Methodists and Baptists who were Fundamentalists of the extreme type, and represented a religion repellent to youth and wholly out of sympathy with the more thoughtful and better educated. We have a group of people now in one church who are really leaders in the community. In one of the other villages, the new congregation is made up of those who had been neglected by the Protestant churches and were regarded as quite beyond the social pale. The third work was undertaken in a different spirit. It was not on strictly Church lines and was an attempt to unite the various congregations in a community effort. Just insofar as it camouflaged the Church's faith it failed. This county work is now in charge of the Rev. H. A. Lollis, who ministers at six different points, assisted by lay readers. He is building in a constructive way upon the foundations laid by his predecessor.

Sherburne is a village in which the Rev. Mr. Meyer is now undertaking a rural work on different lines. It has a population of less than 1,200 people, is a beautiful and well kept little town, with a people refined and well educated. There is the usual number of Protestant churches, most of them having educated and capable ministers in charge. In one year there have been more than fifty baptisms in our own congregation and sixty people have been confirmed. I asked the rector how he accounted for his success in gathering such a remarkable confirmation class and he told me that more than half of them had come from the country district around the village, and that he had secured them simply because he went after them. The tendency of the average village minister is to care for his own little flock. The man who will go out on the country roads stretching in various directions from the village and make himself a friend of those in whom no one has shown any special interest, is almost sure to meet with a ready response in his work. The people in the congregation have shown a keen interest in the rector's efforts to win these people and have given them a hearty welcome. A parish house has been built which is the scene of many social activities, and a feature of the Bishop's visit was a reception for the members of the confirmation class which brought them into immediate friendly contact with the older members of the congregation.

In Oneida County there is a small mission field in charge

of the Rev. G. H. MacNish. Cleveland is a little village of 550 people which was once the scene of a prosperous industry, having several glass factories. These were removed and the village was steadily falling in population. Young people who could do so left as soon as possible to find work elsewhere. Shortly after his arrival in the village, Mr. MacNish met two of these young people who were about to leave for the city because there was no work for them in the village. They were candle makers. The rector promptly organized a corporation, secured an old factory site, interested a number of people in becoming stockholders, became vice president of the incorporated factory, and now has a prosperous work with a small group of workers who have made the factory a financial success, and are contented and happy in their work. Very soon he realized that the Church needed a center for social activity. There was little money with which to build a parish house, but he secured a barn back of the church which was well built after the fashion of a former generation. This was made over for a parish house. He and his men did all the carpenter work and some of his friends contributed money, while others gave their services to make the place artistically attractive. It is now in constant use. He set up the first radio machine the village had seen, and the younger people gathered every evening to listen to concerts from distant places. Now there are numerous radio sets in the homes in the village and this feature of the work is not so unique an attraction as it was some years ago. Next the rector and his men laid out a tennis court near the parish house, which is now in constant use. His latest venture is the formation of a golf club, which is used by many of the men of Cleveland and neighboring villages. He has also organized a small Board of Trade for the village, of which he is one of the officers. The church has been renovated and improved and there is always a good congregation present. It is an attractive building, one of the many small gothic churches built by the elder Upjohn. Six miles away is the village of Constantia, where there is a colonial church, the second oldest building in the diocese. It had been abandoned and was in a disreputable condition. He has raised money among former residents and from their descendants to restore this church and there are now a group of interested people who have real pride in their church building and are regular in their attendance at the services. The rector is the friend of every one in the community and in the neighboring countryside.

In the village of New Berlin, with less than 1100 people, there is one of the most beautiful church buildings in the whole diocese, with a stone church and parish house and, as a recent addition, a beautiful stone rectory. The Rev. Dr. Gifford has been rector for some years. The church has always had an influential congregation, but since Dr. Gifford's arrival the members of the congregation have been interested in democratizing the parish. As in all such villages, there were many people with no Church connections of any sort. The rector turned his evening service into an instruction class and for months taught in the simplest way the Church's faith and explained its practice. There were lectures on the Prayer Book, on the Church's customs and ways, on the Creeds, the history of the Church, etc. An effort was made to secure the attendance of all who were unchurched and the result was a confirmation class of ninety-nine people, most of them being adults. Subsequent classes have necessarily been smaller, but seventy more people have been confirmed there in recent years.

Members of the congregation were interested in taking the rector about by automobile to call on country people nearby, and these have been added as a part of the congregational growth. Now he has a car of his own, but the people of the parish are still interested in helping in the work.

Just over the border, in the Diocese of Albany, is the village of Unadilla. Here, also, there was a parish which had an honorable history that attracted the leading people of the place. Archdeacon Yale Lyon has truly democratized the parish, and it is a center of activity for work in all the surrounding country. His own bishops can testify to the value of his work.

Across the border at the other end of the diocese, in Western New York, Bishop Brent is concentrating county work in charge of men in the stronger parishes, and under such men as the Rev. Mr. Hale equally splendid work is under way.

All of this work is ample proof that our Church can appeal to people of every class and temperament. Several things are vitally necessary: first, there is the supreme need of frugal pastoral service; second, there is a call for socializing work of the parishes and bringing the people together frequently as possible in friendly work and intercourse; third, there is the need of community service, rendered not for the sake of building up the Church, but as a part of the Church's contribution to the community itself, with the result that when people learn that the Church is interested in them and their life, they find it a worthwhile enterprise and will gladly identify themselves with its work; fourth, there is the need of steady teaching about the Church and its way that people come to appreciate the dignity, beauty, and pressiveness of its services, its spirit of worship, its sacramental system, and, by contrast with the crudities of many Protestant methods, its real spiritual appeal. It has been found that in every case where due emphasis has been placed on the service of Holy Communion, the congregations steadily grow in reverence and in the spirit of worship. The service itself soon makes an appeal, is found to be simple enough to be followed easily and made truly congregational in character.

Above all else, the Church has a special appeal because of its real liberality, especially in the matter of amusement, recreation, and social life. Protestantism in the country is often severe in type, censorious in opinion, impatient with youth, jealous in its denominationalism, with a ministry over-anxious to regulate other people's morals and standardize their brains, and at the same time giving very little teaching as to the simple essential facts and truths of the Christian religion. It is my own experience that a simple teaching of the facts of Christianity and the sympathetic presentation of our family ways almost always meets with a ready response.

Of course there are difficulties. Small places are often full of prejudices, local congregations are jealous, and religious ignorance is sometimes appalling. I doubt whether these conditions are more pronounced in the small places than in the cities; they are merely more in evidence because more readily observed. The country is sound at heart, and country folk are far more responsive, though less ready in the expression of feeling, than the people of the cities. The smallness of the work, the slowness of progress, and the discouragement from constant removals sometimes dishearten the clergy. They are apt to feel that somewhere else the outlook will be brighter and they leave before the actual fruits of their labor begin to appear, but the man who will stay long enough and work patiently enough will find a joy of service and a friendliness of life which he sadly misses in the larger communities. Those whose work is in city parishes will testify that the shifting character of the population presents problems from removal quite as serious as in the small places, and discouragement from the changing character of neighborhoods even more serious. The real problem is that of tying up converts to parishes into which they are constantly removing. The city man who will not only care for his people while they stay with him, but make every effort to see that they continue to work when they go elsewhere, will have the satisfaction of knowing that he is strengthening the whole Church and not merely his own little parish.

Our city parishes have grown largely through the influence of good Church people who have come from the small towns. This flow of life will cease unless the small places are cared for. The towns have been growing at the expense of the villages and the villages are growing at the expense of the country. The future of the village church is problematical unless it reaches out into the nearby country, and the man who is building up such a work is strengthening the village work and through it the town church and the city congregation.

I have never been able to understand the priest who does not believe in pastoral visiting. It means that he does not care for people, and if he does not like them, why in the world would he ever go into the ministry to help them? Or it means somehow he considers that the bare fact of his ordination will bring people to him for counsel and guidance when they have the need. He is forgetful that people must know and trust him in friendly intercourse before they will ever open their hearts to him as a priest. In his Yale lectures on preaching

(Continued on page 604)

Old York to New York

By Mildred P. Blakelock

A Yorkshire Churchwoman

(Illustrated by K. P. Blakelock)

I SUPPOSE that the name New York must have been given originally by a Yorkshireman, so perhaps the readers of THE LIVING CHURCH may be interested in hearing a little of the county of York from which no doubt many of their ancestors sprang, though owing to the two facts of the Yorkshireman's love of his county, and the number of "openings" of various kinds in that county, Yorkshiremen have never been very great at emigration.

To hear of the Church history of the country of our ancestors, and the work done for it in former days, undoubtedly increases our interest in our Church work in modern times, and, perhaps, Americans may be especially interested in Yorkshire because it is a well-known up-to-date manufacturing part of England, famous for its works and collieries as well as its ancient churches, castles, and towns, and so the "broad-acred shire of York" unites old and new history in a rather unusual manner.

I remember that this fact first struck me as I rushed into York, which is one of the oldest towns in England, in a modern express train to attend a christening in the beautiful old Minster. The grand old building with its historical associations, the Dean, at that time a very old man, and the officiating clergyman, who had been fifty years rector of a Yorkshire parish, contrasted with the young choir boys who sang the baptismal hymn, and as I presented my Yorkshire godson to be christened at the old font, I seemed to realize the continuity of the Church as I had never done before, though I always feel proud of being a Yorkshire Churchwoman.

There are so many beautiful old churches in the county besides the historical ruins; and more interesting traditions than I have space to tell in this short article. York dates from ancient British days and has her history and old buildings most carefully preserved, and the manufacturing town of Shef-



BEAUCHIEF ABBEY, NEAR SHEFFIELD



THE CATHEDRAL, SHEFFIELD

field, best known in America, probably, for steel and iron works, silver plating, and collieries, owes the origin of her manufactories to a camp of legionaries in the time of the Roman Emperor Adrian. The parish church was originally built in the reign of Henry I, and it may be interesting to American Churchmen to trace how the Church has kept pace with the spiritual requirements of a steadily increasing manufacturing town. There are ruins of the large influential Abbey of Beauchief, and many records of Church history and customs preserved by the Archaeological Society which are enlightening as to how Church work was done in very old times. I have been reading some old letters and clerical diaries written by my great-grandfather and my great-great grandfather, who were both clergymen in Sheffield during the eighteenth century, which give much information about the Church work of that date. Both seemed to rely greatly on the help of the laity, and many of the principal manufacturers were church wardens, as were also the country gentlemen in the more country neighborhoods.

That the manufacturers in the towns considered themselves very highly educated and up-to-date is shown by one of my great-great-grandfather's sermons which begins, "In these days of advanced education and rapid traveling." As he lived before the best days of stage coaches even, we can't think much of his opinion about "rapid traveling," but as he was a "wangler" at Cambridge, perhaps he knew more about education. I believe that those people who belonged to the "educated classes" at all in those days were very well educated. At any rate it seemed necessary to appoint especially good preachers to the parish church in those days so that the manufacturers of Sheffield should hear good sermons. The interest shown in the Church by the laity is described in an account of the master cutler of Sheffield of the generation

before that date, who "always walked to church on Sundays arm-in-arm with his wife, their twelve children walking two-and-two in front of them and his twelve apprentices behind them."

In 1785 Sunday schools were first introduced into Sheffield, and were remarkably successful and well-managed for certainly more than a hundred years, and, no doubt, still keep up their reputation. Sheffield is now a diocese, and the parish church of SS. Peter and Paul became the Cathedral church in 1913.

Had I space I could describe the churches and their work in various parts of Yorkshire, for as well as the manufacturing towns there are the country villages, the moorland districts (in the middle of which is one of the oldest churches in England), the seaside places such as Whitby, Ripon Cathedral, and Beverly Minster, and the lovely abbeys, Bolton and Fountains. And every part of Yorkshire has its special ways, and customs, and individuality. In most parts the voices are remarkably good, and the clergy rarely have any difficulty in getting good choirs. Most people love singing, and the musical societies of Yorkshire are quite renowned; and though the manufacturing neighborhoods are very "up-to-date," some of the villages are very "old world" still and keep up many quaint customs.

Yorkshire people are generally very fond of their old churches. They are also very "house-proud" and their cottages are beautifully clean; and the old custom of sweeping the village street on Saturdays (which still exists in some parts) gives a very peaceful air to a Yorkshire village on Sundays. Their hospitality and love of horses are proverbial and they have a strong sense of humor. But I should think an American would find the Yorkshire dialect rather difficult to understand.

STORIES OF ORGAN BLOWERS

BY F. LESLIE CALVER

ONE result of the evolution of the modern organ, which is usually blown either by hydraulic pressure or electricity, is the gradual extinction of the organ-blower. While this is, from a mechanical point of view, a gain, in some respects it is to be regretted.

The organ blower's readiness at repartee is traditional, as the following anecdotes (which are either new or will bear retelling) testify.

* * *

An organist once had to go into the highways and hedges and compel a wind manufacturer to come in. The man took his place. The usual instructions were given. No wind came. A hasty visit from the not too well-tempered clavier player. "Why don't you blow?" "Oh," was the reply, "I was waiting for you to start, sir!"

Another organist was deputizing for a brother musician who was away on holiday. At the conclusion of his first service on the occasion in question, when about to close up the organ, he was approached by the blower with the remark:

"We managed very well, didn't we, sir?"

"What do you mean?" exclaimed the organist, feeling nettled, "that I managed very well, I suppose?"

The blower walked slowly away.

After the next service, while the concluding voluntary was being peeled forth, somehow or other the wind in the bellows gave out, naturally spoiling the entire piece.

This time, as the player was closing up the instrument, a sadder and wiser man, the blower gently murmured in his ear: "We did not manage quite so well then, did we, sir?"

THE AMOUNT OF WIND REQUIRED

Another *locum tenens* is alleged to have had an even more vexing experience at a country church. Although himself a good player, he was doing duty for a friend who was rather a poor performer. He elected to play as a concluding voluntary Handel's Hallelujah Chorus. It so happened that the regular organist was fond of playing a simplified and shortened arrangement of this masterpiece. His substitute was approaching the climax, where occur those thrilling chords on the words, "King of Kings and Lord of Lords," when he was exasperated beyond measure to feel the wind gradually oozing out of the organ. Glancing up at the mirror in front of him, he was

amazed to see therein reflected the stolid features of a blower, who was calmly standing behind him buttoning up his overcoat, and evidently preparing to leave the church. Then the organ gave an expiring groan—and *ceased!* There was nothing for it but to jump off the organ stool and re-strate hotly with the delinquent. The only answer to be obtained was: "Do you suppose, sir, that I don't know how much wind is wanted for the Hallelujah Chorus?"

SOME WORSE THAN YOU!

At a church near London a well-known organist has a large number of pupils. Most of them practise, at various times, on the church organ; and as his services are so often necessary to the wind manufacturer there has come to look upon himself rather an important personage, and no mean musical critic. One afternoon a somewhat vain player had been practising. As he was leaving the church, he remarked to the blower, hoping to draw a compliment from the old fellow:

"Well, Jock, I hope you have not been too worried by playing today?"

"It's all right, sir," was the reply, "I gets lots of queer noises on my organ. Some's worse than you!"

WESTMINSTER ABBEY STORY

Even organists occupying the most exalted positions sometimes enjoy a joke with their blower. One day Sir Fred Bridge, the late organist of Westminster Abbey, with a twinkle in his eye, observed to his blower: "X, you are a clever fellow. You can do many things. But play the organ you cannot play." "No sir," was the swift, laughing response, "neither can you if I didn't blow it!"

ONLY YOU PLAYING!

A pupil was officiating at the organ at a children's service in connection with Harvest Festival. During the singing of a hymn, the children were presenting their offerings of flowers and fruit, to be subsequently devoted to benevolent purposes. The blower could not resist the temptation to steal a glance at this attractive scene; so, after filling the bellows with an extra lusty turn of the handle, he temporarily left his post and leaned over the top of the organ loft, thus securing a view of the proceedings. But alas! he lingered too long, with the result that the wind in the organ gave out, of course causing a dead halt.

"I'm sorry, sir," afterwards explained the wind martyr to the aggrieved player, with embarrassing candor, "I wanted to look at the children awful bad, and I thought it didn't matter riskin' it, as it was only you a-playin'."

RATS, MICE, AND BEES

There are times when organist and blower are faced with a common enemy to music. Rats and mice have been known to encompass their downfall, and even bees have made an attempt to transform the organ pipes into a home. In this last case it is not difficult to imagine the utter rout of both organist and blower in face of an attack from an angry swarm. But more insidious than these is the fungus growth of "dry-rot," which may do damage to the extent of thousands of dollars in a few weeks.

THE CHURCH IN RURAL PLACES

(Continued from page 601)

Mr. George Wharton Pepper has a remarkable chapter on "Revelation Through Contact." He says:

"Our Lord first emptied Himself of His privilege in order to share our life. To the end that the minister's call may be compelling, he must also lose himself in the life of his people. He must become one of them an acceptable friend. If he is to reveal Christ to his people, this can come about not merely by pondering in solitude but through such pastoral service as will make his life a tranche of the Incarnation."

Our Lord "loved folks." The only way in which our people can share in the glory of His, will be by catching His spirit. "It means little to assert that Christianity is a social religion unless the minister of Christ shares the life of his fellow citizens. In season and out he must strive to make them realize that his life is at their disposal. If he does this, not officiously but because it is the method of the Incarnation, he will find the happiness of knowing that he is being used as a medium of revelation."

CORRESPONDENCE

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

THE BOMBAY PROPOSALS

To the Editor of *The Living Church*:

I HAVE READ the letter of the Bishop of Bombay, and your editorial commenting on it, and believe you are over-cautious. For one thing you misunderstand the attitude of dissenters as to the powers of their ministers. They not only believe them every whit the equal of our own priests in authority but also to possess all the powers of our bishops. In discussing re-union, the assumption that the ministers of the denominations are of a lower order than our own, will never get us anywhere.

Their ministerial standing from our viewpoint is of course irregular and unlawful but it cannot be denied that God has used them as a channel for His grace.

Of course, the men who are ordained after the union is accomplished must be ordained priests. But why worry about foisting priests upon people who are not asking for priests? We are doing it every day in this American Church. Go into any average parish and listen for the word priest. You will never hear it. Ask about the priest, and watch the look of astonishment on the listener's face. The average Episcopalian does not ask for a priest, does not want one, and does not know that he has one. He speaks of "our minister" and to him the priest is nothing more.

The plan of the Bishop of Bombay is irregular, certainly, but what is the regular way in which to absorb a large body of dissenters into the Church? It has never been done. There are no precedents. It is necessary to make one. Perhaps this plan is the best plan. Perhaps South India can show the way to England and America. God knows we never have found it. Is it not rather presumptuous for us to try to lead?

And a brief half century will cure the strife of four centuries, and answer His prayer that "they may be one."

Granted it is an adventure, who may win who does not chance? And if God the Holy Ghost leads the venture it cannot fail.

HARRY H. COWAN.

Nampa, Idaho.

[We would point out to our correspondent that the Prayer Book uses the term *priest* in ordaining as in connection with priestly offices, so that the Church's intention of making priests in ordination is beyond question. It is equally the intention of Protestant bodies *not* to make priests in ordaining ministers. Shall the Church, then, make priests surreptitiously while only claiming to be giving "episcopal ordination"? Or will those other bodies agree that henceforth they are to have priests for ministers? Obviously there ought to be agreement one way or the other.—EDITOR L. C.]

THANK YOU!

To the Editor of *The Living Church*:

I WAS INTERESTED in reading the letter of the Bishop of Bombay on Proposals for Unity in India, and your editorial on the same, as contained in *THE LIVING CHURCH* of August 7th.

I want to congratulate you on your sane and clear putting of the question of Church union, in that editorial.

You have put the question rightly—put the matter straight. It seems to me to be the only sane conclusion to which any Catholic could come; no matter how anxious any of us may be to see that sublime consummation—Church union.

I might add, that I think that that issue of August 7th is, on the whole, a remarkably interesting one. There are so many good things in it. (Rev.) THOMAS LEROY PARKER.

St. John's Rectory,
Ionia, Mich., August 14th.

THE GREAT "ANON"

To the Editor of *The Living Church*:

"A CAT MAY LOOK AT A KING." I don't know who first said it, but it was published by "Anon" in 1652.

"Anon" has written ever so many worthwhile books, pamphlets, poems, prayers, hymns, etc. I have in my library quite a number of Anthologies and I find in them various and sundry masterpieces credited to "Anon." In *The World's Great Religious Poetry* I find all these coming under the head

of "Anon": *Adeste Fideles; Te Deum Laudamus; Gloria in Excelsis; O Mother Dear, Jerusalem; De Profundis; How Firm a Foundation; Jerusalem, My Happy Home*, etc. Some of the most valuable Books in the Bible were written by "Anon." The world's indebtedness to "Anon" is simply incalculable and immeasurable.

But it seems that the editors of Church papers have it in for "Anon." They don't like him (or her) as the case may be. All communications to the editor in the way of correspondence or in "The Open (?) Forum," etc., are rigorously excluded if signed by "Anon." I have often wondered why. Perhaps I have no right to wonder, but ever so long ago "Anon" said that "A cat may look at a King"! So an obscure parson in the backwoods may take a casual glance at these Royal Editors on their exalted Tripods! Why their prejudice against "Anon"?

There must be some good reason for it. I can very well understand why editors should be unwilling to be held responsible for the opinions expressed by some of their correspondents. I occasionally read things in the Church papers that even "Anon," with all of his inclusiveness, would not vouch for. But why all letters addressed to the editor should be signed by the actual name of the writer, well, I don't see why!

Here on my table is a newspaper which has the largest circulation in the Southland. Its print paper costs a million dollars a year, its postage and expressage averages \$12,000 a month. I don't know how many editors it has, though I have been reading it for twenty years. I have never heard but the name of one mentioned. There are many editorials, of course, but they all seem to be written by our old friend "Anon." They are often very personal, very caustic, and, semi-occasionally, one-sided and unfair. For "Anon" will get this way at times, being human.

Now this great newspaper has an Open Forum which is what it says it is. Anybody can write for it about any and all subjects, and if the real name and address of the writer is known to the editor, and if the communication is deemed worth while, it is published, or, rather, it is printed. All printed things are not published! And if the editor for any reason, good and sufficient or otherwise, doesn't care for said letter, he slides it into the ever convenient waste-paper basket and the transaction is closed. The decisions of the Supreme Court cannot be reversed.

But our Church papers, it seems, cannot pursue this policy. They say that "Anon" is not to be trusted. He is a coward. He will not come out into the open and declare himself. He at times makes covert and unfair attacks upon the bishops and the other clergy, as well as the right honorable laity. Yes, this is all true; but what about the waste-basket? The wise editor will always reserve the right to exercise discretion as to what shall go into the waste-basket!

Mr. Editor, there is a good deal I would like to say on the affirmative and constructive side of this subject, but I refrain. Our general Church papers are having a hard time to make ends meet. Perhaps it would help to make the indifferently different if they would treat "Anon" differently.

Greenwood, Miss.

Yours truly,

(Rev.) L. W. ROSE.

THE EVANGELISTIC CAMPAIGN

To the Editor of *The Living Church*:

BISHOP BRATTON of Mississippi has appointed a committee, of which I am a member, to arrange plans for the Church's Evangelistic Campaign this coming winter. The plan which this committee will consider will be that of covering every parish and mission in the diocese within a period between January first and the middle of February with mission services of from five to eight days in length. The diocesan clergy, according to this plan, will largely be used to conduct these missions, with the assistance of such key men as can be assigned from the national committee. Our two bishops would necessarily be our principal missionaries. In a letter received from Bishop Green upon this subject, is the statement: "My own conviction is growing that our people need an edu-

cational campaign, They need to know the Church, the Sacraments, the Ground of Belief."

His views are my own. I have been afraid that our Church might fall into the trap of making this a campaign for increased membership. It should be, above all things and almost exclusively, a campaign for the intensification of the spiritual life and the Church activities among our members. Increased membership will naturally follow a spiritual revival.

Our committee will doubtless be called together to work out these plans early in the fall.

Sincerely,
St. James' Rectory, (Rev.) PHILIP DAVIDSON.
Greenville, Miss., Aug. 16.

HAS MODERNISM A PRACTICAL VALUE?

To the Editor of *The Living Church* :

I WOULD LIKE to ask one or two questions of those competent to answer :

Has the so-called "Modern Gospel" any contribution to make to the solution of the great spiritual and social problems of the day? Does it render any assistance in bringing souls to God?

I would like those splendid young men of the Church Army to tell us what use, if any, they find for Modernist teaching in their efforts to evangelize the great masses of the unchurched. I would also like a word or two from the priests who do such heroic work in the public institutions of our country, as to the efficacy of Modernist teaching in their contact with souls.

Is Modernism, Mr. Editor, a working religious system, so superior to the old that it is more efficacious in building up the Kingdom of the Eternal God, or is it entirely (as I suspect) theoretical and speculative?

If the former, please let us know more---yea, much more---of it. If the latter, for Heaven's sake let those who now espouse such a fanciful affair discard it as an anachronism, cast it into the limbo of things forgotten and unregretted, and proceed to return to what have been and are the real teachings of Holy Church throughout the ages.

Very sincerely,
Orange, N. J. WILLIAM H. COX.

SYNTHETIC PRODUCTS

To the Editor of *The Living Church* :

IF ONE EVER buys synthetic honey, he never does so again. It is made of inorganic matter. It does not compare with most inferior honey from the bee.

Synthesis in Church matters seems to be the present conception of many others aligned with the Bishop of Bombay. In Canada, after bitter and unchristian controversy, the Methodists, Presbyterians, and Congregationalists have amalgamated. A robust minority of Presbyterians continue, replenishing their ministry from Scotland. Our blessed Lord said, "I am the Vine, ye are the branches." If a branch of a vine be cut off it must die. After committing suicide there is now no Methodist Church in Canada. Is this the fate awaiting the Bishop of the Diocese of the Church of England in Bombay?

(Rev.) H. J. LEAKE.
St. Bartholomew's Church,
St. Petersburg, Fla.

PRINCIPLES AND UNITY

To the Editor of *The Living Church* :

YOUR EDITORIAL in your issue of August 21st deserves the praise of your readers. Neither Bishop Headlam nor the Rev. Dr. Henry Davies has eyes to see our position. In the minds of many, very little consideration is given to the principle involved in the distinction made between *supremacy* and *primacy*, which, ultimately, is the *crux* of the Roman question, so far as the Anglican communion is concerned. I am one of those who believe that, beyond dispute, Rome has a primacy of honor; but with equal vehemence reject the Vatican claim of *supremacy*. And I agree with the Bishop of Pretoria, who says that "nothing but either a hunger for religious security at any price, or a despair of the capacity of the Gospel to survive criticism and inquiry, or both together, can lead men from without to surrender to Rome" (*Church Times*, November 21, 1924).

1. We are not prepared to concede a supremacy *divina Providentia*, nor yet, as Bishop Gore has said, the claim of the Pope to occupy a position to the whole episcopate, such as no other bishop can lay claim to.

2. Then, there are the Eastern Churches. There can be reunion without them.

3. The coming World Conference may do much to some of our unhappy divisions. It will bring together 1000 men of many minds. The idea of "mystical unity" is being more prevalent. The effort toward *Unity* may help realize that *Uniformity* is not at all necessary. One can hardly expect uniformity even with the reunion of 320,000,000 under the Roman obedience (Bishop Brent's figures), the millions of Oriental and Anglican Catholics, to say nothing of nearly 200,000,000 Protestants.

4. Bishop Brent has declared himself as being entirely averse to pan-Protestantism (see *LIVING CHURCH*, March 1926). We look to him as well as to our other representatives at Lausanne or elsewhere, to preserve what Bishop King Lincoln called "the exact truth." We are jealous with a just jealousy for our Catholic heritage; not for any peculiarity of national Churches. Bishop Weston, of Zanzibar, said "The present movement in favor of a federation of Christian communities, with a mutual sharing in one another's ministry of preaching, is an attempt to rob our self-consciousness of its flavor of sin." And Bishop Hough, of Woolwich (probably no knowledge of our own peculiar difficulties: the notorious Canon XIX or present day liberties taken under the supposed protection of Canon XX) thought it well to say:

"I deprecate most strongly the interchange of pulpits this time between the priests of the Church and the ministers of Free Churches. Such a practice will not promote the union for which we pray, but will inevitably hinder it. It is folly to act now as if reunion had been secured. Much preliminary work needs yet to be done, and we should avert any action which tends to confuse the issue or create suspicion and resentment" (Bishop Hough, *Church Times*, Oct 16, 1925).

5. The Bishop Suffragan of Woolwich said further, in his Congress sermon, following the lead of Archbishop King at the last Lambeth Conference:

"If all other obstacles were removed, and true and acceptable terms were arranged for the English Church to reunite with the Church of Rome, but still the Roman Church could not accept Orders, although I am absolutely convinced of their validity, I would accept conditional ordination at the hands of a Roman bishop to remove scruples and enable me to minister to all members of the reunited Church. And we have a right to ask the ministers of the Free Church to make a like sacrifice. It would be a sacrifice, but worth it for the sake of a reunited Christendom, and I believe would be in accordance with the heart and will of our Lord Jesus Christ" (Bishop W. W. Hough, Suffragan of Woolwich; see *Church Times*, October 16, 1925).

6. Let us ponder our relation toward Rome and Protestantism with these words of Bishop Weston before us:

"Two duties, then, lie upon every Catholic conscience. In the first place, we must be loyal to the apostolic principle of interdependence within the Church. The Catholic episcopate shrines this principle for us, so far as the Church's ministry is concerned. We must resist to the end the Roman claims, that demand for the Bishop of Rome a relation to the Christian flock that Peter never held: a relation entirely irreconcilable with the apostolic fellowship. And we must equally resist that spurious spirit of independence which bids us officially recognize those ministries which, by their very existence, proclaim themselves independent of the vast course of episcopal Christians, past and present. It is our duty to speak the truth in love; and, so speaking, to go all possible lengths to make a true unity practicable" (*The Revelation of Eternal Love*, p. 160).

(Rev.) CHARLES MERCER HALL
Trinity Church, Bridgeport, August 20th.

DR. CADMAN REMAINS FIRM

To the Editor of *The Living Church* :

THE NEW YORK *Times* has recently reported that Bishop Charles H. Brent, of the Diocese of Western New York, and Dr. S. Parkes Cadman, President of the Federal Council of Churches, who formerly opposed the ratification of the Lausanne Treaty, have now changed their attitude.

I have not been able to communicate with Bishop Brent as he is still sojourning in Europe; but Dr. Cadman, in reply to my inquiries, writes: "I have not changed my views on the Lausanne Treaty."

ARSHAG MAHDESIAN,
Editor of *The New Armenia*.
New York, N. Y., August 20th.

THERE IS but one way of proving the apostolicity of the Church; we must go forth as a Church and do the works of the Apostles. There is but one way of proving her Catholicity: we must bring her treasure to men of all races and nationalities, and classes. There is but one way of proving her sanctity; we must demonstrate her power to produce saints in the twentieth century.—*E. Herman*.

AROUND THE CLOCK

By Evelyn A. Cummins

PROFESSOR GEORGE A. COE, of Columbia, has recently had some things to say on the disillusionment of man, and this before the Yale convocation of Congregational churches in the Taylor lecture course:

"We are distracted, ethically upset, and the sense of disillusionment has come with respect to our own worth," he said. "Tacitly, irrational desires are taken to be the dominant forces in society. We rely upon force and cunning and we grow skeptical of the value of the common man. We are afraid to use our freedom, and we will not let others use the liberties which we have guaranteed to them and a world-wide caution paralyzes us."

Dr. Coe said the World War was only a minor cause of the present spirit of disillusionment, as is also the theory of evolution. Then he had some things to say of behaviorism and psycho-analysis, and put the problem squarely up to the Churches.

"Extreme behaviorism denies the existence of specifically human motivation altogether, and psycho-analysis makes the inmost or conscious part of us a scene of cruel and unscrupulous jealousy, lying, hatred, and callous revenges. Fiction and the drama have promptly exploited such conceptions.

"Christianity, not so long ago, held, as our so-called realists of many kinds hold, that the heart of man is desperately wicked; that it is selfish, sensual, self-deceived. But now that popular thought turns in the same direction the Churches bestir themselves to assert the natural mobility of man. Behold, then, the Church's problem; her faith in God requires her at this time of depression to say some heartening word concerning him who was created in the image of God."

IN an editorial on pastors and congregations the *Independent* has this to say of our times and religion. It is a relief, perhaps, to get something like this, rather than the usual plaintive queries as to what ails the Church. This is straight to the point and frank.

"It may very well be true that city congregations have come to demand something more from their pastors than the cut-and-dried repetitions of homiletic platitudes, but we believe that such a demand, rather than a dead acceptance of formulas, is a healthy sign of a living interest. Men and women, both in city blocks and on country farms, are eagerly seeking for a reasonable assurance of the vitality of revealed religion. They are profoundly interested in religion—all talk of empty pews and religious inertia to the contrary. If we publish in this magazine an editorial or an article dealing with religion, we receive three times as many letters from our subscribers as we do concerning an editorial or article dealing with any other subject—even with prohibition. It is, of course, true that many congregations are deeply dissatisfied with the milk and water fed them from the pulpit. That, we feel, is not so much the fault of the congregations as it is of the clergy. In intellect, intelligence, understanding, education, and character, the American clergy has not of late years maintained the relative ascendancy over the average population which it certainly enjoyed in times past. Often, indeed, the clergyman is a person below, rather than above, the average intelligence of his congregation. . . .

"The earnest man, the holy and humble man of heart, the honest, intelligent Christian, commands an audience as large as or larger than he ever did."

THE Bishop of Salisbury has recently said that there is an awakening of conscience with regard to the position of the Church, and that the Church is called upon to be true to herself and to the creative work that has been given her to do. He said there are four great factors to be dealt with: the rise of racial self-consciousness; the rise of European methods of commerce and industry; the interchange of thought; and the mingling of populations. He said that the recoil against the white races is apparent in certain parts of the world. China is convinced that there is no such thing as a disinterested white man. In India the recoil is mainly religious. India is scandalized by the materialism of the West. The Bishop said that the only way to convince India that we are not materialistic is to send enough people to live a real Christian life there.

SOME hitherto unpublished letters of Samuel Pepys which have been in the possession of members of his family have recently been brought before the public. Some of the letters which passed between Pepys and John Evelyn have also been published.

Mr. Evelyn mourns his separation from Mr. Pepys on

December 10, 1701, when Pepys had made his departure from what Evelyn called "this smoaky, obstreperous city."

"There were nothing which could extenuate my losse and this dark eclipse, did not that selfe-love which renders us sorry for the decease and absence of those we most dearely loved (infinitely hapier in a better world) come into and alleviate my drooping spirits; that (whilst I mourne your absence here) you are at Clapham, injoying better health, a purer aer, noble retreat, and (what's above all) are intirely your owne, and in your selfe (and with those you worthily value for their virtue and accomplishments) in a state of blisse as greate as any person who (as you do) knows how to make a just and true estimate of things we call hapie (and to distinguish images from substances) can, I think, desire or wish for on this side Heaven."

Says Pepys at one time, "I am not idle, for who can be that has so much of past and to come to think on as I have?" Evelyn reminds his friend of their increasing years, "Pray, remember what o'clock it is with you and me." And, "The scantiness," writes Evelyn, "mutability, and little satisfaction of the things of this world, after all our researches in request of something we think worth the pains, but are indeed the images only of what we pursue, warn me . . . that there is another and a better state of things which concern us, and for which I pray Almighty God to prepare us both."

DR. BADE, of the School of Religion in the University of California, is in charge of an archaeological expedition which is excavating what is supposed to be the city of Mizpah, where Samuel judged the Children of Israel and which, after the destruction of Jerusalem, became the capital of Judea. The first excavation disclosed an enormous city wall much stronger than had been supposed. Dean Bade said it altered all preconceived notions of the strength of the fortified cities of Palestine. The wall is sixteen feet thick. The expedition has also excavated a cistern of solid limestone which, it is thought, may be the cistern into which Ishmael is said to have thrown the body of Yedaliah after slaying him. Dr. Bade discovered a figure of the Goddess of the Moon with bobbed hair. This may be, we presume, one of the earliest and best examples of a permanent wave.

INOTE that the charming young daughter of an Ohio priest chose for her graduation thesis (with distinction, be it noted) the same subject recently mentioned here, *i.e.*, the slanderous notion that the children of the clergy are peculiarly bad, and showed conclusively that "preachers' sons" contribute vastly more than their share to the fame and success of the world. One "preacher's daughter" has evidently begun well: more power to her!

GK. CHESTERTON recently said in the *London News*, "I am very glad that our fashionable fiction seems to be full of a return to paganism, for it may possibly be the first step of a return to Christianity. Neo-pagans have sometimes forgotten, when they set out to do every thing that the old pagans did, that the final thing the old pagans did was to get christened."

SIR HERBERT TREE when playing "Iago" was once so horribly nervous that he said to Lady Benson, who was playing with him, "Why do we choose a calling that causes us such unutterable agony?"

No worse, though, than having to write a sermon as well as preach it, or than having to make a political speech.

DR. HOLMES, who was then eighty-six years of age, was met one morning by a friend who said to him, "Good morning, Dr. Holmes, how are you today?" Dr. Holmes answered, "Thank you, my house is tottering, but I am very well myself." A wonderful spirit, that.

DID you know that the twenty-first verse of the seventh chapter of Ezra contains all letters of the alphabet except the letter "j"?

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

MOST STUDENTS of Christian history find it difficult to avoid a feeling of impatience when presented with the theory that no such person as Jesus Christ ever walked on this earth at all. So drastic a re-writing of well-documented tradition seems to be a *reductio ad absurdum* of historical study and unworthy of serious refutation. Nevertheless, the advancement of this theory, in various forms, by such writers as J. M. Robertson, Arthur Drews, Salomon Reinach, and P. L. Couchoud cannot be simply ignored. A parish priest may come across it any day leavening the lump of disbelief among his flock, and may reasonably be expected to have some ground for denying it to be the last and best of the assured results of modern study. We may therefore be thankful to M. Maurice Goguel for his careful examination and refutation of it in *Jesus the Nazarene, Myth or History* (Appleton. \$3.00), and to Mr. Frederick Stephens for his English translation. It is interesting, by the way, to watch Mr. Stephens getting under way with his work. The first few pages are "translation English," and one's heart sinks. Then, suddenly, he gets into his stride, and one forgets for the rest of the book that one is reading a translation at all, except for the curious fact that for some reason or other Mr. Stephens retains the French word *souvenirs* for what are not "souvenirs" in the English sense at all, but "memories."

THE CARE with which M. Goguel has done his work may be illustrated by his method of dealing with the scanty references to Our Lord in contemporary literature. He is not content with pointing out the *a priori* improbability of serious attention being drawn to what must have appeared as the activities of a local revivalist among the Jews in a remote province of the Roman Empire, but discusses each reference on its own merits. It may be noted that he wrote before the recent discovery of new evidence concerning Josephus' knowledge of Christ; but as he discounts the passage in the *Antiquities* as a Christian interpolation, his case cannot be weakened by any decision that scholars may reach as to the value of that evidence, and may, indeed, be strengthened. With regard to the general *a priori* argument, I wonder that he does not refer to a story by his compatriot, Anatole France, which I remember reading some years back, though I forget in what volume of that author's writings. It describes an imaginary conversation in Rome between Pontius Pilate and an old friend. Both are now old men, and his friend reminds Pilate of a visit he had paid him in Palestine during his procuratorship. He speaks of his infatuation for a dancing girl, whom he lost sight of because she left him and went off after a traveling religious teacher called Jesus of Nazareth, whom Pilate afterwards executed. "Jesus?" says Pilate meditatively, "of Nazareth, you say . . . No, I can't remember."

M. GOGUEL himself approaches the New Testament from the position of what is commonly called "advanced" criticism. This, of course, strengthens his main argument; it is clear that he does not defend the historicity of Jesus Christ from any motive other than the desire of discovering historical truth. But the result is that many things in his book may come with something of a shock to readers whose minds have not been "toughened" in this respect by such teaching as is now given in our seminaries. The cure for such a shock is further shocks of the same nature. Take, for example, along with M. Goguel's book, Dr. E. F. Scott's *The First Age of Christianity* (Macmillan. \$1.50). No one is better qualified than Dr. Scott to write a lucid and popular account of the beginning of Christianity as viewed by modern critical scholarship, and he has done his task superlatively well. Although he can say, and say truly, that critical enquiry "in its large result has been constructive," and that "we can now accept, not merely

by an act of faith but on the ground of strict historical evidence, the essential facts concerning the life of Christ," Scott would be the first to recognize how much room there is still for difference of opinion in the interpretation of the evidence. Witness, for example, such differences between Goguel and M. Goguel as those concerning the Davidic descent of Jesus and the entry into Jerusalem on Palm Sunday.

IT IS DIFFICULT to avoid the impression that historical criticism today leaves the origin of Christianity in the air, and will continue to do so until it faces squarely the theological and philosophical questions of the supernatural and the incarnation. That St. Paul was not the inventor of Christianity, that his religion was sacramental (listen to M. Goguel: "Baptism and Communion, then, occupy in the Pauline system exactly the same place as faith. Like it, they are the means through which the mystical union is attained . . . On the other hand, we are forced to suppose that the mystical union attained by faith and that attained through the sacraments are only two aspects of the same fact"); that something corresponding to the Resurrection gave rise to the Christian Faith—these are some of the facts now widely held. But what of our Lord Himself? The utmost that can be said is that He is present in a form which is not incompatible with the Catholic doctrine of His Passion if one chooses to read that into the picture. Well, this is something to be thankful for; and the conclusion grows upon me that to do so is the inevitable conclusion of the work already done by such critics as M. Goguel and Dr. Scott, unless the gap between "the religion of Jesus" and "the religion about Jesus" is to leave the existence of the latter as the greatest and most absurd miracle in history. It is interesting that one of the grounds on which M. Couchoud was to deny the existence of Jesus Christ altogether is that it is inconceivable that in less than a single generation a man should be deified, and this within the territory of Jewish monotheism."

THE SITUATION seems parallel to that in another field. The idea of God is unpopular among many philosophers, psychologists, and scientists; and for want of it, everything is in the air. It is realized that the categories of mathematical physics are inadequate for such studies as biology, psychology, and sociology; and so we are left to contemplate purposive processes which do not express the purpose of anyone. For those who can understand it, Dr. A. N. Whitehead's *Science and Modern World* (Macmillan. \$3.00) is most illuminating. An easier and a fascinating work (of which we hope to publish a more detailed review shortly) is A. N. Wieman's *Religious Experience and Scientific Method* (Macmillan. \$2.25). It is well worth reading. Meanwhile attention may be drawn to three popular lectures by Dr. W. R. Matthews, Dean of King's College, London, published under the title of *God and Evolution* (Longmans. \$1.20). They are popular in the best sense of the word, that is to say that while there is no attempt to "water down" to a supposedly popular level, they presuppose no previous study of the problems discussed, and should be easily understood by any reader of average education.

A VERY DIFFERENT approach to the New Testament from that mentioned above is that of Dr. John A. Hutton in *As at First* (Doran. \$1.25). Here are sermons, and excellent sermons. The London City Temple is following its tradition of discovering Congregational preachers with the minds of Catholic Churchmen, for whom the Church is "the home of sinners and the training ground of saints." A special welcome may be given to his conception of Epaphroditus as representing a man in whom the gambling instinct is consecrated to God and finds its outlet in His service.

Church Kalendar



AUGUST

29. Thirteenth Sunday after Trinity.
31. Tuesday.

SEPTEMBER

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

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

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FOURTEENTH TRINITY

St. George's Church, Utica, N. Y.
St. John's Church, Portsmouth, N. H.
Grace Church, Hartford, Conn.

APPOINTMENTS ACCEPTED

BROOK, Rev. ARTHUR HERBERT, formerly rector of the Church of the Covenant, Junction City, Kans.; to be priest-in-charge of Christ Church, Bastrop, La.; St. Andrew's, Mer Rouge, La.; and Redeemer, Oak Ridge, La. New address, Bastrop, La. July 20, 1926.

DAKIN, Rev. WALTER EDWIN, formerly rector of Christ Church, Bay St. Louis, Miss.; to be rector of St. George's Church, Clarksdale, Miss. New address, 106 Sharkey Ave. September 1, 1926.

EVANS, Rev. JOHN G., formerly rector of St. Mark's Church, Havre, Mont.; to be rector of St. Stephen's Church, Escanaba, Mich. September 1, 1926.

HARMON, Rev. J. P., formerly rector of St. John's Church, Grand Bassa, Africa; to be missionary at All Saints' Church, Cavana River District, Cape Palmas, Liberia, W. Africa. July 15, 1926.

MAJOR, Rev. GEORGE A., of Chicago, Ill.; to be assistant priest of St. Mark's Church, Johnstown, Pa. September 11, 1926.

RAYNER, Rev. JOHN HENRY, formerly priest-in-charge of St. Peter's, Warroad, Minn.; to be priest-in-charge of St. Luke's, Hot Springs, So. Dak., and Trinity, Buffalo Gap. New address, Hot Springs, So. Dak. September 1, 1926.

RUTLEDGE, Rev. BEECHER M., formerly assistant at St. Stephen's Church, Olean, New York; to be rector of St. Mark's Church, Erie, Pa. September 15, 1926.

SMITH, Rev. DONALD G., formerly rector of St. Stephen's Church, Paynesville, and St. Paul's, Glenwood; to be rector of Church of Our Saviour, Little Falls, Grace Church, Royalton, and Union Chapel, Rice. New address, Little Falls, Minn. September 1, 1926.

STAMBAUGH, Rev. BELVO Z., formerly rector of Christ Church, Adrian, Mich.; to be rector of the Church of Our Saviour, Akron, Ohio. October 1, 1926.

RESIGNATION

NIES, Ven. WILLIAM E., as Archdeacon of American Churches in Europe, and rector of the Church of the Ascension, Munich, Bavaria, Germany; because of age. August 1, 1926.

NEW ADDRESS

TWINEM, Rev. LEO LEONARD, formerly of Farmingdale, L. I.; 5 Bullard Place, Flushing, L. I., N. Y., July 1, 1926.

SUMMER ADDRESSES

MOLONY, Rev. C. HELY, rector of Christ Church, St. Joseph, Missouri, sailed on August 7th for Dublin, Ireland. He expects to return the last week in September.

VAIL, Rev. SIDNEY L., rector of Church of the Annunciation, New Orleans, La.; Sewanee, Tenn., August 15 to September 15, 1926.

WILCOX, Rev. REGINALD N., rector of St. Luke's, Church, Jamestown, N. Y.; St. Paul's Cathedral, Buffalo, N. Y., August 3 to September 3, 1926.

ORDINATIONS

DEACONS

PITTSBURGH—On Sunday, July 4th, at St. Stephen's Church, Wilkensburg, Pa., BENSON HEALE HARVEY was ordained deacon by the Bishop of Pittsburgh. The candidate was presented by the Rev. Wm. Porkess, rector of the parish, and the sermon preached by Bishop Overs, late of Liberia. Mr. Harvey will take up missionary work in the Philippines.

On July 18th, at St. James' Church, Pittsburgh, Mr. A. K. FENTON was ordered deacon by Bishop Mann. The candidate was presented by the Rev. Dr. Tucker, rector of the parish, and the preacher was the Rev. W. F. Bayle of Monessen. Mr. Fenton becomes curate at St. John's Church, Pittsburgh.

BORN

RHEA—The Rev. and Mrs. FRANK A. RHEA announce the birth of a daughter, at Hotel Dieu, Beaumont, Texas, Tuesday, August 17, 1926.

DIED

KNOLLMEYER—Entered into Paradise July 27th, ISIDORA JOSEPHINE WOODS KNOLLMEYER, wife of the Rev. G. Everett KNOLLMEYER, rector of St. Peter's Church, Milford, Conn. Funeral services were conducted on Friday, August 30th, by the Rt. Rev. E. C. Acheson, D.D., assisted by the Rev. Francis H. Hine. Interment in New Haven, Conn.

MONTGOMERY—On August 12, 1926, MARY WHITE, daughter of the late Thomas Harrison and Anna Morton MONTGOMERY. Burial office and interment at St. James the Less, Falls of Schuylkill, Philadelphia, August 14th.

STRONG—Entered into rest on August 17, 1926, GEORGE WALTER, son of the late John J. and Rebecca Brower-STRONG. Services and burial at St. Timothy's Church, Roxborough, Philadelphia, Pa.

MEMORIAL

Ethel Heath Neide

In loving memory of ETHEL HEATH NEIDE. Departed this life, September 1, 1919.
"Give her eternal rest, O Lord."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

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

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

MISCELLANEOUS

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

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

WANTED—UNENCUMBERED WIDOW OF good education to assist mother in raising family of three girls, ages three to nine. Must be good cook and capable of taking complete charge when parents are traveling. Good salary and congenial unpretentious home. Maid and laundress kept. Mrs. Weschcke, 1090 Cherokee Ave., St. Paul, Minn.

POSITIONS WANTED

CLERICAL

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

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

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

MISCELLANEOUS

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

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

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

WANTED—POSITION AS CHURCH organist by young man graduate of Oberlin Conservatory. Is associate member of A. G. O. O., and studied with Liebert. Address J. S., Box 86, Morral, Ohio.

WANTED—POSITION AS PARISH SECRETARY or parish clerk. Typist, stenographer, and experienced in keeping of records. References. Address: MRS. FLORENCE S. LAIRD, 406 So. Wilson Avenue, Alhambra, Calif.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

VESTMENTS

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

CHURCH EMBROIDERIES; ALTAR HANGINGS, 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 **HINNERS ORGAN COMPANY**, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

APPEAL TO LOVERS OF MOTHER JULIANA

MOTHER JULIANA'S CHURCH, Norwich, England, is in sore need of financial help. The most ancient church in Norwich, Mother Juliana's Anchorage was attached to this church and here she received and wrote "The Revelations of Divine Love." The church is in a slum. Please help. We should like to build a chapel on the site of the cell and restore the church to the beauty of holiness. Please send a donation, however small. Cheques should be made payable to the Rector or Churchwarden, St. Juliana's, Norwich. **P. J. RAYBOULD**, rector.

STAINED GLASS

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

MAGAZINE

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

RELIGIOUS

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

BOARDING

Atlantic City

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

Cragmoor, New York

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

Los Angeles

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

New York City

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

HEALTH RESORT

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

HOUSE OF REST

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

VISIT PHILADELPHIA THROUGH YOUR CHURCH

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

FOR SALE

FOR SALE: EXPOSITOR'S BIBLE, 26 vols., \$15. Ten Epochs Church History, 10 vols., \$5.00. Ruskin's Works, 14 vol., \$4.00. World's Best History, 31 vol., \$14. Address **W-658**, LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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

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

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

CHURCH SERVICES

District of Columbia

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 Intercession at 8:00.

New York City

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sunday Service: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.

Daily Services 7:30 and 10:00 A.M.; 5:00 P.M.

(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector

Sundays: 8 and 11 A.M.

RADIO BROADCASTS

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

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

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

BOOKS RECEIVED

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

Archdeacon Scott. Quebec, P. Q.

In *Sun and Shade*. A book of Verse. By Canon Frederick George Scott, C.M.G., D.S.O. Price 50 cts. Postage 2 cts.

The Century Co. 353 Fourth Ave., New York City.

Community Drama. Suggestions for a Community-wide Program of Dramatic Activities. Prepared by the Playground and Recreation Association of America. Price \$2.

Dorrance & Co. 931 Drexel Building, Philadelphia, Pa.

The Phenomena of the Bible. By George A. Greene, M.D. Price \$1.75.

Ginn & Co. 15 Ashburton Place, Boston, *Tales of Pioneers and Kings*. With Illustrative Material from English and American Literature. By Newton Marshall D.D.

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

A Century of Anglican Theology: And Lectures. By Clement C. J. Webb, Hon. LL.D., Fellow of Oriol College, late Fellow of Magdalen College, Ox. Oriol professor of the Philosophy of Christian Religion in the University of Oxford. Price \$1.25.

Religion and Natural Law. Hulsean Lect. By C. F. Russell, M.A., headmaster King Edward VI School, Southam; formerly Fellow of Pembroke College Cambridge. Price \$1.25.

The Sword of Goliath. By the Rt. Arthur F. Winnington Ingram, D.D., Bishop of London. Price \$1.40.

Twenty-Five Years as Bishop of London. Charles Herbert. Price \$1.

University of Chicago Press. 5750 Ellis Chicago, Ill.

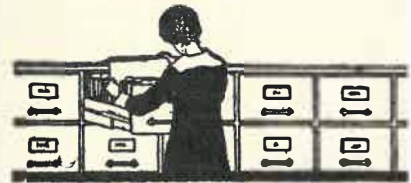
A Summer Program for the Church. By Miles H. Krumbine, pastor of the First Lutheran Church, Buffalo, N. Y. formerly pastor of the First Lutheran Church, Dayton, Ohio. Price \$1.50.

PAMPHLETS

From the Author.

The Settlement Primer. By Mary King Simkhovitch, headworker, Green House, New York.

INFORMATION BUREAU



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

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

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

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

CHINESE LIBRARY FOUNDATION IN MASSACHUSETTS

BOSTON, MASS.—Miss Mary Elizabeth Wood, founder of the library in Boston University, Wuchang, China, will be in Wood's Hole, Massachusetts, through arrangements made by the Rev. James I. Croft, rector of the Church of the Messiah on August 26th. Mrs. Murray Crane will give a tea for Miss Wood, and the latter will have opportunity of presenting her work of the Library School of Boston University in training librarians for all China. Mrs. Frederick R. Cunningham, one of the Board of Councillors of the Boston Library School and chairman of the Boston Committee for the Promotion of Library Development in China, is actively interested in helping to arrange the schedule of Miss Wood's engagements in New England. Miss Wood has been attending the Institute of Politics in Williamstown, Mass., where she joined the round table conference "China and the Powers," in order to determine how China now stands in the family of nations.

Hereford Cathedral Celebrates Anniversary of Great Antiquity

Twelve Hundred and Fifty Years
Since the Foundation of the See
—Suffragan Bishop Appointed
for Lewes

The Living Church News Bureau
London, August 13, 1926

THE CELEBRATIONS CONNECTED WITH the 1,250th anniversary of the foundation of the see of Hereford began with a large congregation assembled at the Cathedral. Parts of the service, which took the form of Evensong, were according to the ancient Hereford use. The processional hymn was "Now Thank We All Our God," and the special anthem was "Blessed Be the God and Father," written in 1833, when the composer, S. S. Wesley, was organist of Hereford Cathedral. The Bishop, at the altar, recited the appointed commemorations, and afterward pronounced the Blessing.

The Archbishop of Canterbury, the Archbishop of Wales, and the bishops of all the adjoining dioceses attended the thanksgiving service on the following day (Saturday). After prayer, the Bishop of Hereford passed to his place before the altar, and, addressing the congregation, said:

"Good people, we are met here to give thanks to Almighty God for that twelve centuries and a half ago His Holy Church was established in this place, to the laud and glory of His Holy Name and for the salvation of souls through faith in Him. Let us, therefore, with glad hearts give thanks to God, remembering those who heretofore notably served Him in this place."

Then thanks were given for the life and work of Putta, sixth Bishop of Rochester, "who when his diocese was ravaged by the cruel heathen, came hither, making known the faith of Christ;" for "Robert de Losinga, Bishop of Hereford, who first began to build this present Cathedral church;" for "the manifold charity and devotion of St. Thomas of Cantilupe;" for the piety, learning, and foresight of John Stanbury, Bishop of Hereford, who counselled the foundation of the College of the Blessed Virgin at Eton beside Windsor;" for "John Skyp, Bishop of Hereford, who provided for the worship of God in the English tongue;" for "John Harley and Herbert Croft, Bishops of Hereford," and many others.

After the psalm, "Great is the Lord," the Dean of Hereford read the Lesson, "Now let us praise famous men." The hymn, "Thy Hand, O God, has Guided," was sung, and the Bishop of Durham (Dr. Hensley Henson), who was formerly Bishop of Hereford, preached a fine sermon which traced the growth of English Christianity from the seventh to the twentieth century. Referring to the famous names in the long line of the bishops—a line which might, as is the case with Hereford, span the whole course of our national history—Dr. Henson said that these were the heritage of the local Church, and gave a dignity to local Churchmanship.

Following the sermon, the hymn, "All People That on Earth do Dwell," was sung, and then was chanted the *Te Deum*. The Archbishop of Canterbury, from the altar, repeated the words, "Thy God hath sent

forth strength for thee," and after a short prayer pronounced the Blessing.

NEW SUFFRAGAN BISHOP APPOINTED

The Ven. Thomas William Cook, Archdeacon of Hastings and vicar of Holy Trinity, Hastings, has been appointed to the Suffragan Bishopric of Lewes, vacant by the resignation of the Rt. Rev. Henry Kemble Southwell. The new Bishop is in his sixtieth year.

Not long ago, Archdeacon Cook presided at united meetings of Anglican and Free Church ministers, when reunion was discussed, and he subsequently wrote: "Frankly, I am not at all convinced that the way to ultimate reunion lies through argument and historical appeal. Of course, both these methods must be used. But the coming together for the purpose of stating our mutual position, and the encouraging and maintaining of 'fraternal' relations, are leading on to the dawn of the day for which all men of good-will are praying, when the tattered robe shall be once more of a piece. We must have plenty of faith and patience."

TO COMMEMORATE BISHOP ANDREWES

The Chapter of Southwark Cathedral has arranged to commemorate next month the tercentenary of the death of Bishop Lancelot Andrewes, formerly Bishop of Winchester, and the Mayor and Corporation of Southwark have accepted an invitation to be present at the ceremony. Bishop Andrewes died at Winchester House, Southwark, on September 25, 1626. His body was originally interred in the Lady-Chapel of St. Saviour's Church, now the Cathedral of the See of Southwark. A few years ago the coffin was removed from a position behind the high altar of the cathedral to a more prominent site on the right of the choir.

The tercentenary will also be observed at the City church of St. Giles, Cripplegate (of which Bishop Andrewes was vicar for seventeen years), by a service at noon on Saturday, September 25th, when the Lord Mayor, the Sheriffs, and the Councillors of Cripplegate Ward will attend in state.

CLOSE OF Y. M. C. A. CONFERENCE

The Y. M. C. A. World Conference closed at Helsingfors on Friday last, after a most profitable week. The outstanding feature of the conference was the manner in which international and inter-racial problems have forced their way to the front in groups composed entirely of boys.

Among the suggestions made were the calling of an international conference of boys on these matters, and a proposal that the International Labor Office be approached regarding a universal summer holiday for working boys.

The resolutions passed at the final session reveal a certain caution, and hardly deal with questions of war and economics raised by the younger members of the conference. They emphasize the necessity of arresting the attention of youth today by the vital Christian message, and of affording satisfying answers to perplexities, and also state that the output of literature should be strengthened, and that arrangements should be made for the preparation of the basic manuscripts to

meet specific needs and for securing the copyright of boys' books, in order to make them available in all countries.

The conference drew attention to the duty of parents to give sex instruction, and a strong resolution was passed which called for a program for the Y. M. C. A. to deal with the problem of race relations, and for the extension of inter-racial groups for studying the friction between races such as those organized in South Africa and in the southern states of America. The necessity of restricting the harm done inter-racially through the cinema, press, theatre, and schools, was mentioned.

The extension of work in new fields, such as Indo-China, Siam, Persia, and West and Central Africa, was urged, and arrangements were made for holding a special Boys' Workers' Conference in the Far East in 1928.

CLERGY PENSIONS MEASURE

The Clergy Pensions Measure has passed into law without a division in either House (Lords or Commons), and almost without debate. Although, as I have already pointed out, there have been many criticisms of the measure, it is now realized by a majority of the clergy that it is, as it stands, the best that can be devised. Its passage into law, however, should suggest to the laity that it is their business, systematically and as a matter of obligation, to come to the help of their parish priests. The Dilapidation Act, the Tithe Act, and now the Pensions Act, must mean in many cases serious loss of income, and it is to be hoped that response will be made to an appeal from the chairman of the Central Board of Finance (Lord Grey). He says: "In our view, it is the duty of the Central Board of Finance and the Diocesan Boards of Finance to attempt to make such provision as shall ensure that no clergyman is called upon to make an unreasonable sacrifice in order to comply with the financial requirements of the measure. An opportunity is therefore provided for generous Churchmen to assist in making the burden as light as possible by contributions to either of the above-mentioned bodies."

The Central Board of Finance has already received two donations of £5,500 and £5,000 respectively, which may be applied to this purpose; and there can be no doubt that this form of help is very efficient at the present time for promoting the religious well-being of the poorer parishes.

CANTERBURY STONES FOR VICTORIA (B. C.) CATHEDRAL

A letter of thanks has been received by the Canadian Government Merchant Marine, in London, for the safe conveyance of five ancient stones, forwarded by the authorities of Canterbury Cathedral and carried free of charge to the Bishop of (British) Columbia for incorporation in the new Christ Church Cathedral at Victoria. The stones were first used in building the abbey church of the monastery of Saint Augustine between A. D. 597 and A. D. 605. Later they were built into Canterbury Cathedral itself. The Cathedral of Christ Church, British Columbia, in which they will now be incorporated, will have two towers, rising to a height of 135 feet, and joined by an arch 85 feet high. A central tower will rise 185 feet above the level of the nave floor and will be visible from all over the city and far out at sea. The cornerstone of the new

Cathedral will be laid in September by the Bishop of London.

CANON TATLOW RECTOR OF CITY CHURCH

Canon Tissington Tatlow, general secretary of the Student Christian Movement, has just been inducted to the city rectory of All Hallows', Lombard Street.

This is one of the threatened churches scheduled for demolition by the Bishop of London's Commission. It was built by Wren after the old church had been damaged beyond repair in the Great Fire, and stands in the heart of the banking quarter. It is stated that a very large sum has been offered for the site. The church is a pre-Conquest foundation. A

charter dated 1053 is extant describing a grant by a citizen named Brihtmaer "at Gerschereche" (Gracechurch) to Archbishop Stigand and the monastery of Christ Church, Canterbury, and the Dean and Chapter of Canterbury are still the patrons of the benefice. The church has been recently reconconditioned. United with the benefice are the parishes of St. Benet Gracechurch, the church of which was rebuilt by Wren and pulled down in 1867; St. Leonard, Eastcheap, which had a church not renewed after the Great Fire; and St. Dionis Backchurch, for which Wren rebuilt a church that was taken down in 1878.

GEORGE PARSONS.

Archbishop of Canterbury Sends Friendly Reply to New Patriarch of Alexandria

A Greek in England—A Balkan Conference—The "Semaine Sociale" at Le Havre

The European News Bureau
London, August 8, 1926

THE ARCHBISHOP OF CANTERBURY HAS sent the following friendly reply to the new Patriarch of Alexandria in answer to Meletios' letter, which was printed in my last despatch:

"To His Beatitude the Lord Meletios, Patriarch and Pope of Alexandria, and Ecumenical Judge, grace and peace from God the Father and our Lord Jesus Christ.

"It is with the highest satisfaction that I have received the important letter which Your Beatitude was good enough to write to me in connection with your enthronement in the great historic See—the Chair of St. Mark.

"With a full heart, I pray the Lord of all the Churches that you may be sustained day by day with all the strength and wisdom that are needed for the carrying forward of the duties of so great an office. Your Beatitude has been called thereto at a time of anxiety and difficulty in the life of the world.

"We cherish in England the recollection of the visit paid to us by your Venerated predecessor, the Lord Photios, and of the part which he took in our solemn commemorative service in Westminster Abbey, as well as the counsel he gave to us both in England and in Scandinavia in connection with all that promotes the unity of the Churches of Christ upon earth. Your Beatitude has been called to succeed him, and we thank God that you will bring to the task now laid upon you the ripe experience and the varied knowledge with which a life of high responsibility, and even adventure, has endowed you, for the good, not of your own flock alone, but of the Churches of Christ with which you are associated in fraternal bonds of love and concord.

"Pray rest assured, my dear brother, that our prayers will be joined with your own in Alexandria, that under the guidance of the Divine Spirit the Kingdom of our Lord and Master may be enlarged and faith in His Gospel deepened in all lands wherewith we have to do in our daily life and work.

"I have the honor to remain,

"Your Beatitude's faithful brother
and servant in our Lord Jesus Christ,
"(Signed) RANDALL CANTUAR."

A GREEK IN ENGLAND

One of the most important of the theological professors of the University of Athens has recently been visiting England, Dr. Androutsos, and, in company with Canon Douglas, visited Oxford, where he conferred with certain eminent divines, Dr. Kidd, Dr. Darwell Stone, and Dr. Leighton Pullan. He declared himself fully satisfied with this interchange of opinion, and his visit bodes well for Anglo-Orthodox friendship. His *Validity of Anglican Ordinations* formed the basis of their acceptance by Constantinople in 1922.

A BALKAN CONFERENCE

Goodwill, the English organ of the World Alliance for Promoting International Friendship through the Churches, prints in its July issue an article by Sir Wiloughby Dickinson about a conference of Balkan Churchmen. This took place at Athens last March. Four delegates from each of the following states were present, most of whom were Orthodox: Greece, Jugo-Slavia, Roumania, and Bulgaria. The principal item upon the program was a discussion on "the necessity and usefulness of a common agreement amongst the Balkan States for the peace of the Christian nations." Professor Alivisatos in the opening paper hoped that the Locarno agreements could be applied in a similar manner to the Balkan nations. These nations were bound together by common ties of kinship, but especially by the ties of membership of the Orthodox Church. A series of proposals were put forward by Mr. Bogdan on behalf of the Roumanian council. These included the calling together of theological conferences, the establishment of an inter-Orthodox alliance in connection with the League of Nations, the exchange of professorships between the different Balkan universities, and the founding of scholarships. The following two resolutions were then put to the conference and passed:

"1. This Conference of the World Alliance, held in Athens on March 25th to the 30th, 1926, in the desire to see cordial relations established between the Balkan peoples, expresses the wish that these nations should proceed actively, and by all religious, social, economic, and political methods, towards a peaceful settlement; working with goodwill, in the Christian spirit and with the traditional generosity of the Orthodox Christian peoples, executing loyally their reciprocal obligations, and so creating an atmosphere of confidence, solidarity, and justice by which the peaceful development of the Balkan countries will be assured; and that, in order to avoid eventual misunderstandings and conflicts between the Balkan peoples, the National Councils of the World Alliance, in their respective countries, should enter constantly into direct relations with one another for the purpose of facilitating common action.

"2. The proposals presented by the Roumanian Council regarding the methods of teaching a common understanding between the Balkan peoples, having been brought to its attention, this conference urges the National Councils in the Balkan countries to examine these proposals more closely in order that they may be considered at the next conference."

"THE SEMAINE SOCIALE" AT LE HAVRE

My readers have probably heard of the C. O. P. E. C. conference that took place at Birmingham some two years ago to discuss social problems from the Christian point of view, and it is interesting to note

that French Roman Catholics have every year in August a similar conference to discuss important social subjects of the day. These "social weeks" are held in different towns year by year. Three years ago, for instance, it was held at Grenobles when the subject for discussion was a problem ever present in France, Birth Control. This week the *semaine sociale* is being held at Le Havre, and the subject that of world peace and international relationships. I know full well how keenly followed any conference to do with world peace is in America, and it will be more than interesting to see the line of thought Roman Catholics will take on this subject. I hope to give something more on it in my next letter; at the moment of writing, the conference has still two days to run.

C. H. PALMER

CONFERENCE ON SOCIAL JUSTICE

SOUTH BYFIELD, MASS.—The fourth annual conference of the Committee on Social Justice, of the Companions of the Holy Cross, was held at Adelynrood, South Byfield, Mass., August 13th to the 16th. The opening paper was a thoughtful one by Miss Edith M. Williams, on Rent and Housing, the discussion bringing out that this serious problem can only be successfully dealt with by community action. Mrs. Irving Bruce, chairman of the conference, gave a paper on the Sacrament of the Eucharist, and the Use of Wealth, showing how the expenditure of money may be linked with our highest spiritual experiences. Mr. Lawrence gave a brief report of work toward Social Justice undertaken by different churches during the year. This was followed by a talk from an English companion, Miss Eva M. Macnaghten, member of the Independent Labor Party and of the Industrial Christian Fellowship, on the Bishops' Plan for the settlement of the English coal strike, stressing the drawing together of the Church and Labor in a deeper fellowship.

On Saturday morning, Miss Anthony's paper on Capital and Investments evoked much earnest discussion, at which Miss Sophie Brown, County Commissioner of New Haven County, Connecticut, gave a paper on Prison Problems as Seen in a County Jail. Discussion brought out conditions in other states showing that reform and education are gradually taking the place of merely punitive measures. Mrs. Wittmann, of New Jersey, described encouraging changes in her own state.

The evening session was notable for a symposium on Social Justice under the guidance of Miss Vida Scudder. There was a spirited discussion of definite steps to be given by various companions on what Social Justice really is, and how it may be achieved. The chief point emphasized was the raising of Social Justice to the high level of transcendent love.

The Rev. C. L. Adams, of New Canaan, Conn., in meditations on Sunday brought out that in attaining Social Justice we may look to the method of Jesus Christ in the work for the salvation of the world. First, in the presentation of Himself as altogether lovely and attractive to men, showing God as Love. Second, in the teaching of the Kingdom, organizing the Church as the instrument for His continual presentation to the world. Third, in the work of the Church, the Body of Christ, is to achieve social salvation through love to the uttermost, as shown in the sacrificial passion of our Lord. Thus ended an inspiring conference attended by more than fifty people.

Canada Warmly Welcomes the Bishop of London

Quebec, Montreal, Ottawa, and Toronto in Turn Do Him Honor—Not Permitted Fully to Perform Marriage of His Niece

The Living Church News Bureau }
Toronto, August 21, 1926 }

ON THIS, HIS THIRD VISIT TO CANADA, the Bishop of London is once again winning all hearts within and without the Anglican communion by his unaffected simplicity, his intensely human touch, and his unflinching fund of humor. He is accompanied by his chaplain, the Rev. H. C. Thomas, and by Mr. Ormond Blyth, whose time and wealth have both been devoted to Church and benevolent work, especially among the blind, in the capital city of the Empire.

During his passage on the C. P. R. liner *Metagama* the Bishop frequently visited the steerage and, as he put it, "as the Bishop of London had been for a thousand years Bishop of the High Seas," he baptized a Russian baby.

On landing at Quebec he was given an enthusiastic welcome and preached at the Cathedral of the Holy Trinity, where, at the request of the Bishop of Quebec, he wore his cope and mitre. He then visited the delightful summer home of the Bishop of Quebec at Tadoussac. Throughout his stay in Canada, which will include a visit to the prairies and British Columbia, the Canadian National Railways has placed the private car of its president, Sir Henry Thornton, at the disposal of the Bishop and his party. This will add materially to the Bishop's comfort during his many and long railway trips throughout this vast dominion.

Leaving Quebec, the Bishop visited Montreal, where he was enthusiastically welcomed by the Bishop and leading Churchmen. He then proceeded to Ottawa, the capital of Canada, where he preached on Sunday last at the Cathedral and addressed a mass meeting on Monday on Empire Settlement. He also gave an address on Monday at the celebration of the hundredth anniversary of the city, finding also time for a game of golf with Sir Robert Borden, Sir George Perley, and others.

On Tuesday his private car brought him to Toronto, where he and his party are the guests of Mr. G. B. Woods, honorary treasurer of the Council for Social Service and one of the delegation sent by that Council last year to England to discuss British migration to Canada with leaders of Church and State in England. On Wednesday he was the guest of Mayor Foster and the City Council at a delightful luncheon at the Royal Canadian Yacht Club. The rest of the day he spent in visiting his nieces and some old friends in the city. Among these latter he counted an elderly woman who had been his faithful cook for many years, first at Stepney and then at Fulham Palace.

On Thursday he was the guest of honor at a luncheon given by the Empire and Canadian Clubs at the King Edward Hotel, where he delivered an inspiring address on the Bonds of Empire, which he described as being as fine as gossamer and yet strong as steel cables. He was not over here, he declared, to plead the

cause of loyalty in Canada. If there was one country in the world loyal to the Empire it was this Dominion, yet did any of us, English or Canadian, he wondered, realize to the full all for which the Union Jack stood? It was a flag standing for liberty, justice, and white purity of home life, which marked that something which had made the old land great and that something which was going to make her sister nations equally great. The Empire, he believed, had been founded upon sacrifice in the first place, and the graves in France today formed a red cord never to be broken, which obliterated any danger, if there ever had been any danger, of Canada slipping from it. He was anxious to keep in Canada, British stock. He realized the necessity for filling the open spaces by every possible means, but appealed to Canadians to guard against allowing foreign population to outnumber their own people. That was why he was so enthusiastic about the work of the Church of England Council of Empire Settlement, established last year on his motion by the National Assembly.

In the afternoon Mr. and Mrs. G. B. Woods and Mr. and Mrs. H. H. Williams held a garden party in the quadrangle of University College, to which the clergy and their wives and representative citizens were invited. Music was provided by the band of the Royal Canadian Rifles, the Commander of which, Captain Hayward, the Bishop enthusiastically recognized as an old Londoner. Those present included the Bishops of Toronto and Mid-Japan, and Bishop Lucas, late of Mackenzie River, the Right Honorable Arthur Henderson, and other members of the British parliamentary party now in Canada on their way to Australia. In the evening Mr. G. B. Woods held a private dinner party at the National Club in the Bishop's honor.

He spent the day yesterday at the Lambton Golf Club, where he was made honorary president of the Toronto Walking Club, and where he found as his lockerman a pleased settler in Canada who delighted the Bishop by making a substantial contribution to hospital work in London.

Last evening Convocation Hall of the University of Toronto was packed for an enthusiastic mass meeting on Empire Settlement, held under the auspices of the Council for Social Service of the Church of England in Canada. The Hon. G. Howard Ferguson, Premier of Ontario, presided, and with him on the platform were the Bishops of Toronto and Ottawa, Bishop Lucas, the Mayor of Toronto, the Rev. Dr. Cody, chairman of the Board of Governors of the University, Dean Broughall, of the Diocese of Niagara, Canon Vernon, General Secretary of the Council for Social Service, Canon Guold, General Secretary of the Missionary Society, Dr. Hiltz, General Secretary of the General Board of Religious Education, Canon Banyes-Reed, Rural Dean of Toronto, G. B. Woods, Honorary Treasurer of the Council for Social Service, members of the executive committee of the Council for Social Service, representative clergy and laity, and representatives of the Woman's Auxiliary, the Girls' Friendly Society, and the Brotherhood of St. Andrew, this latter

organization splendidly managing the ushering. Dr. Moore, organist of the University, kindly played selections and the hymns.

Premier Ferguson in his opening address told of the fine work being done by the Province to promote British settlement, especially of high school boys. Then followed the Canadian hymn:

"From ocean unto ocean
Our land shall own Thee Lord,
And, filled with true devotion,
Obey Thy sovereign word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains,
To Thee shall tribute yield."

The Bishop of Toronto offered the opening prayers while the vast audience reverently stood. He then introduced the distinguished visitor, reading also a letter of regret at unavoidable absence from the Metropolitan of the Province, the Archbishop of Algoma.

The Bishop of London, who was most enthusiastically received, delivered a telling address on Empire Settlement, pointing out its vital importance, emphasizing the need of the human touch, describing the formation of the Church of England Council of Empire Settlement in the Motherland, and heartily commending the good work being done in Canada by the Council for Social Service for the welcome and welfare of the newcomers.

A hearty vote of thanks was moved in a ringing speech by Canon Cody and seconded by Dean Broughall, of Hamilton. The National Anthem was then sung including the Canadian verse incorporated in it in the Canadian Book of Common Praise, the hymn book of the Church of England in Canada:

"Our loved Dominion bless
With peace and happiness
From shore to shore;
And let our Empire be
United, loyal, free,
True to herself and Thee
For evermore."

The meeting then closed with the blessing of the distinguished visitor.

Today the Bishop officiates at the marriage of his niece, Miss Grace Winnington-Ingram, to Captain Cascadus, at the Church of the Redeemer. On his arrival the Bishop had been considerably amused to find that according to the marriage law of the Province of Ontario, doubtless framed to restrain peripatetic preachers from anywhere and nowhere, marriages in Ontario could not be performed by clergymen not resident in Canada, and thus, although created by the King, Prelate of the Order of the British Empire, he could not officiate at the marriage of his own niece in a Canadian Province within the Empire. After much deliberation by officials of State and Church this difficulty has been happily got over by arranging that the Rev. R. A. Armstrong, rector of the church, will also repeat the essential parts of the service, thus representing the province and observing its law, while the Bishop will perform the full service of the Church for his beloved niece and her bridegroom.

On Sunday the Bishop will preach at the Church of the Redeemer and at St. Simon's and will visit the Hospital for Sick Children. On Monday he motors to Hamilton where he will preach at the Cathedral in the evening, afterward going on to see Niagara Falls. On Tuesday he goes to visit his elder brother, who has been farming for fifty years in Ontario, and many nephews and nieces.

Imposing New Church at Bronxville Nearing Completion

Will Be One of the Finest Suburban Churches in New York—
"Brides' Altar" Being Installed at Transfiguration

The Living Church News Bureau
New York, August 21, 1926

THE NEW CHRIST CHURCH AT BRONXVILLE is nearly ready for occupancy. It is planned now to have the dedication of it about October 1st. That event will mark the completion of one of the most beautiful churches in the Diocese of New York. Bronxville is one of the rapidly growing cities in Westchester county; a community of fine homes built by those who value the charm of the countryside and who appreciate the convenient commuting distance into New York. Under the direction of the Rev. Dr. Charles W. Robinson, rector of Christ Church, this parish, now numbering some nine hundred communicants, is bringing to a successful completion this pretentious building program.

The architects of this unique and very attractive church are the Bertram G. Goodhue Associates, the Messrs. Mayers, Murray, and Philip, who are, as the firm name indicates, continuing the policy and work of a deceased eminent designer.

The new Christ Church is constructed of local stone, some of it quarried on the site. It is a fairly large building and will seat about 600 people. Chairs are to be used instead of pews. There is an open timber roof manifesting a considerable amount of color, an effect to be desired particularly on account of the fact that the interior walls of the church are all of stone in place of the usual decorated plaster. In the designing and coloring of the ceiling the architects had the cooperation of the Rev. Dr. Milo H. Gates, vicar of Intercession Chapel and an authority on ecclesiastical architecture.

A Lady chapel adjoins the nave of the church and is planned to seat about forty. A gallery at the rear provides additional space for chairs. One of the unusual features of the church is its stone floor; that of the chancel and sanctuary is of tile, slate, and marble. Beneath the church is a very spacious room for Sunday school and other purposes; it has the feature of an echo organ. The east window has been constructed by using the same window from the old church with new glass added. With the aid of carved frames, the lower part of the window acts as a reredos to the high altar.

This new building, which, when completed, will be a marked addition to the number of exceptionally beautiful churches in this diocese, has a conspicuous location in Bronxville. It occupies a portion of the same piece of property on which the old Christ Church is built and faces the popular Gramatan Inn. This is a gratifying instance of the Church keeping pace with the growth and development of an important outlying portion of the metropolitan area.

THE "BRIDES' ALTAR" AT THE CHURCH OF THE TRANSFIGURATION

There is being installed at the present time in the chantry of the Church of the Transfiguration a new altar which is to have the distinctive title of the "Brides' Altar." The altar, triptych, and rail will

constitute a memorial to the late Rev. George Clarke Houghton, D.D., second rector of the parish, who died in 1923. The most unique feature about the memorial is that the cost of the altar itself will be met by the voluntary contributions from many of the brides married in this very popular church. A large proportion of the weddings at "the Little Church" take place in the chantry, where this altar will stand.

The altar is made of Italian Botticino marble with an inlay in French marble of a deeper cream tone, known as Tavernelle. The retable is of Convent Sienna marble. The tabernacle door is gilded and jewelled.

Above the altar is a triptych of carved wood in a warm gray fumed finish, richly decorated in color and gold. The central panel contains, at the bottom, an ancient wood-carving originally in a Scotch monastery and which formed the reredos of the former chantry altar. Above the carving is a painting on wood depicting the betrothal of the Blessed Virgin and St. Joseph. It is the work of the artist who designed the altar and triptych, Mr. E. B. Herrick. He is a member of the firm of architects, Calvert, Herrick, and Riedinger, of New York, who are responsible for the completed work. The central panel is surrounded by a carved border of roses, a symbol of our Lord and especially appropriate on a "Brides' Altar." In niches on either side of this panel are figures of the four evangelists. The entire triptych is surrounded by a pierced frieze of Ascension lilies. On the outer doors, painted in colors and gold, are adoring angels. The altar is to stand on a floor of tessellated pattern in various colored marbles producing the effect of a rug.

While the altar itself is the gift of many brides, the triptych has been given by parishioners and friends of the late Dr. Houghton. The new altar rail comes from a well-known theatrical manager, Mr. Edward F. Albee, who is a member of the Advisory Council of the Episcopal Actors' Guild. The Church of the Transfiguration is sometimes referred to as "the Actors' Church;" at any rate, the national headquarters of their guild is there, many of them attend the Church's services, and not a few are married there. Hence, Mr. Albee's gift is peculiarly appropriate.

The work of installing the new altar and triptych is moving rapidly toward completion; they will be dedicated early this fall.

LOCAL SERVICE IN MEMORY OF THE REV. JOHN ACWORTH

Tomorrow morning (Sunday, August 22d), a memorial service will be held at the Church of the Heavenly Rest, East 89th Street, for the Rev. John Acworth, who passed away on Wednesday, at San Jose, California. The notice of his death appears elsewhere in this issue. The service will be conducted by the rector of that church, the Rev. Dr. Henry Darling-ton, who was spending his vacation in the Adirondacks.

CHURCH FURNACE, GIFT OF WASHINGTON IRVING, REPLACED AT TARRYTOWN

At Christ Church, Tarrytown, where the distinguished writer, Washington Irving, was once a warden, there is now being

removed a heating furnace which was gift to the parish. That was back 1850. It is believed that these seventy years of usage make it the oldest heating apparatus of its type in the United States today.

In Christ Church may be seen Irving pew, and without there is the grown from a cutting given to Mr. Irving by Sir Walter Scott, which now covers much of the walls of this interesting house of worship.

SUNDAY PREACHERS

Bishop McCormick at the Cathedral, Bishop Frederick Johnson at St. Tholomew's, Bishop Hulse at the Incarnation, Dean Gateson at St. Thomas', continue their preaching engagements tomorrow. At old Trinity, the preacher the Rev. F. S. Fleming, D.D., rector of the Church of the Atonement, Chicago. On next Sunday, the 29th, the Rev. Mercer, of Toronto, will preach at Trinity Church at eleven.

HARRISON ROCKWELL

CLERGY HOUSE BLESSED IN DENVER

DENVER, COLO.—The new clergy house of St. Andrew's Church, Denver, was blessed by the Bishop of the Diocese on Sunday afternoon, August 15th. The day began with eight Masses (many of them by visiting priests who had been attending summer school at Evergreen), and eleven there was a Solemn High Mass. The afternoon ceremony began with a procession around the outside of the building sprinkling holy water, and reciting appropriate prayers. First came Bishop Johnson, vested in a cope, attended by the Rev. Neil Stanley and the Rev. T. J. Halman as deacons of honor; then the Rev. J. W. Hudston, assistant priest of the parish, and the acolytes, followed by a large number of visiting clergy, and almost the entire congregation. After as many as possible entered the house, others standing outside the windows, the procession passed through the various rooms.

The blessing was followed by a social hour, and tea was served, poured by Mrs. Irving P. Johnson and Mrs. Fred Ingley. Bishop Ingley was prevented by other engagements from taking part in the service, but his train reached Denver in time to allow him to attend the tea and inspect the house.

The new house, which was designed by a Denver architect, J. B. Benedict, to harmonize with the church, is in the Flemish gothic style, built of faced brick, with stone facings and a tile roof. The ground floor contains a vestibule, consulting room, common-room, refectory, kitchen and other offices, and housekeeper's room and bath. The common-room, which occupies almost the entire front of the building, and is lit by a row of casement windows with leaded panes, has a bay window and a large fireplace. The principal furniture of the refectory is a very beautiful oak table, designed and built locally with long benches to match.

The second story contains four bedrooms, two bath rooms, and a storeroom. The walls are of rough white plaster, and the woodwork of oak. The house is attached to the church at one point, does not communicate with it as yet, and the present church consists only of a nave and a temporary chancel, and has only one door. The cost of the new clergy house is about \$20,000.

Fifty Million Dollars Annually for Social Agencies in Chicago

Elaborate Survey Made by Council of Social Agencies—Serbian Monastery to Be Erected Near the City

The Living Church News Bureau/
Chicago, August 20, 1926

ACCORDING TO THE RECENT CITY-WIDE survey, there are three hundred social agencies in Chicago, spending here approximately \$50,000,000 a year in social and philanthropic work. Some of these have a religious or Church connection; many have not. These three hundred agencies are irrespective of many large and active reform bodies, that have been particularly busy since the passing of the Volstead Act. About half of this sum comes from appropriations made by various cities, counties, and state governmental bodies. The other half is raised privately.

Most of this money, an amount equal to the general running expenses of the Chicago city government, exclusive of special funds, is, of course, spent on charities and other social activities.

SOCIAL AGENCIES

The major portion of social work in Chicago, according to the Council of Social Agencies, which made this city-wide survey, is done by thirty-eight general welfare agencies, 241 general health agencies, 110 hospitals, 73 dispensaries, fifty-eight infant welfare centers, thirty-four agencies for family relief and rehabilitation, 148 child-caring agencies, seventy boarding clubs and hotels, twenty-nine employment and vocational guidance agencies, sixty homes and emergency shelters for adults, forty-nine summer camps, and sixty agencies for civic, legal, and protective work.

The permanent holdings of these three hundred agencies amount to \$83,346,972.

A SERBIAN MONASTERY

Lake County, and particularly Libertyville, the gateway of the lake country, is becoming a center of notable religious institutions. All know of the famous Roman Catholic Seminary, St. Mary's-by-the-lake, at Mundelein, just a mile away. Our own St. Mary's summer home is in Libertyville, on the banks of the Desplaines River, and just over the river another mile north are the buildings of St. Sava's. It is now planned to build nearby a large Serbian Monastery, St. Sava's, according to the announcement of Bishop Mardary Uskokovich, head of the Serbian Orthodox Church in the United States and Canada. The site for the monastery has been purchased by representatives of the Serbian bishop, and steps will soon be taken for the construction of the buildings. Not only will the monastery, as planned, be one of the largest in this section of the country, but it is expected that it will serve as headquarters of the Serbian Church in America.

Bishop Mardary Uskokovich, formerly archimandrite in charge of the Serbian Church in the United States, was consecrated bishop in Belgrade in June, and returned to Chicago at the end of July, where he was welcomed by a large delegation of Serbian clergy and laymen.

YOUNG PEOPLE'S SOCIETY

The Young People's Association of the Diocese of Chicago is preparing for its third annual conference, at Taylor Hall, Racine, September 2d to 6th. An interesting program has been announced, to be given by the faculty: the Rev. George Craig Stewart, D.D., chaplain of the conference; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, Wis.; the Rev. Austin Pardue, director of Lawrence Hall; University of Chicago, and Mr. James W. Rex, Jr., president of the Young People's Association.

Fresh Air Camp Maintained

by St. Louis Parish

Church of the Holy Communion Maintains Excellent Work—Large New Organ Planned for Christ Church Cathedral

The Living Church News Bureau/
St. Louis, August 21, 1926

AN OASIS FOR POOR MOTHERS AND THEIR children during the hot weather in St. Louis is Camp Huldina, the summer outing farm of the Church of the Holy Communion. It is located about twenty miles from the city on high bluffs, and has been filled to capacity all summer. Not only are families of the thickly congested, poor boarding house district adjacent to the church entertained there, but a number of organizations not connected with the Church have been permitted to bring their members for week periods.

The camp has been developed by the Rev. E. S. White, rector of this parish, and Mrs. M. R. Renard and Deaconess Alice, who are directly in charge, to a high point of comfort and efficiency, and now it is considered one of the best camps in the state. The annual retreat for Churchwomen of the diocese will be held at Camp Huldina September 13th to 16th, and the conductor will be the Rev. Harwood Sturtevant of Racine, Wisconsin. Later next month there will be a two-day conference for clergy of the diocese at the camp, led by the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council.

NEW ORGAN FOR THE CATHEDRAL

Christ Church Cathedral, St. Louis, is to have a magnificent new organ which will cost in the neighborhood of \$40,000. A contract has been placed with the Skinner Organ Company of Chicago, and the greater part of the money has already been raised through gifts of members of the Cathedral to a committee headed by Mrs. Harvey G. Mudd. The old Cathedral organ, which is a Roosevelt, installed about forty years ago, has almost collapsed, greatly curtailing the musical programs of the Cathedral which have for many years been of great community interest. Located as the Cathedral is in the heart of downtown business St. Louis,

NEWS NOTES

The Catholic Club held its August meeting on the 17th, at diocesan headquarters. The address of the evening was made by the Rev. Fr. Neely, of Calvary Church, Chicago, on The Prayer Book and Sanity.

The Rev. Paul R. R. Reinhardt is spending the greater part of the summer in making a survey of rural conditions in the diocese from the Church and religious standpoint. He will make his report to the Bishop and Council later.

The peace committee of the social service department of the diocese will hold a mass meeting on Armistice Day, at St. James' Church, Chicago. The speaker will be Professor James P. Shotwell, director of the economic section of the Carnegie Foundation for the Establishment of International Peace. He was historical adviser to President Wilson at the Paris Peace Conference. H. B. GWYN.

the free noonday organ recitals of Arthur Davis, Cathedral organist, have been sources of inspiration to many business men and women during their luncheon hours. The first free public oratorios in St. Louis were inaugurated many years ago at the Cathedral, and the musical programs have also been important factors in many community and patriotic mass meetings held in the Cathedral.

GENEROUS GIFTS TO ST. LUKE'S HOSPITAL

St. Luke's Hospital, St. Louis, has had a splendid gift from Edward Mallinckrodt, president of the board of directors, in a generous sum with which to erect a new clinic building in connection with the hospital. It will greatly enrich the work of the physicians and specialists connected with the hospital, and is one of the many forward innovations planned by the Rev. Rufus D. S. Putney, superintendent of St. Luke's.

At the same time, the Rev. Mr. Putney announced that money had been given, by a donor who wished to remain unknown, for a duplex cottage at the George Warren Brown Farm for Convalescents, which is owned and operated by St. Luke's Hospital. At the time of the death of George Warren Brown, St. Louis shoe magnate, four years ago, Mrs. Brown gave their handsome country estate, with big house, and 130 acres of wooded land, and an annual sum for the upkeep of the grounds, to the hospital. The new cottage will include sleeping porch, bedroom, bath, and living room at either side of the double building.

NEWS NOTES

Many of his old friends were glad to welcome the Rev. Killian A. Stimpson, former rector of St. John's Church, St. Louis, who returned to that city recently for a brief visit. After a number of years of splendid, constructive parish work in St. Louis, Mr. Stimpson went to Holy Trinity Cathedral, Paris, where he had charge of St. Luke's Chapel and also of the United States Students and Artists' Club. He has been in Paris for three years, but in the early fall he will go to Florence, Italy, at the request of Bishop Brent, to take charge of the American church there.

St. Louis Churchmen have been sad-

dened by the departure last week of the Rev. Henry Watson Mizner and Mrs. Mizner, who for thirty years have been active in many good works in that city. He was for twenty-five years rector of St. Stephen's mission, in a poor district of the city, which he built up to be an independent Parish. He was a devoted friend of the late Bishop Tuttle and aided him in many projects, and also served on many diocesan committees. After a stay in the East, Rev. Mr. Mizner and his family will go to Boca Raton, Florida, where a brother is to build a family memorial church. Before leaving St. Louis, the Rev. Mr. Mizner officiated at the funeral of the mother of the Rev. Dr. Carroll M. Davis in Christ Church Cathedral. This was in fulfillment of the oft repeated wish of Mrs. Davis, who was 93 years old at the time of her death, August 12th.

HATTIE GOODING.

BOYS OF SAGADA MISSION

SAGADA, P. I.—At the boys' school in the Sagada, P. I., mission it is customary to have the boys attend to the work about the place. They prepare and cook the food, keep house and grounds clean, and repair fences. In their spare time



BOYS OF 'SAGADA MISSION

they act as office boys, help in the printing office, and assist the carpenter and plumber, and for this extra work the Rev. Wilson Macdonald, in charge of the school, pays them a small monthly sum. The payroll for the month amounts to 10.60 pesos, about \$5.30 United States gold equivalent. When it came time for the annual offering this year for the Church's apportionment, its use and purpose was explained to the boys, and each day at prayer time a small box was placed on a table beside Fr. Macdonald, in which the boys placed whatever they desired to give as their share of the apportionment. At the end of the month when the box was opened it was found that the boys' total offering was 6.14 pesos (\$3.07). From boys whose combined earnings amounted to only 10.60 pesos, every centavo represented a real sacrifice. With such a spirit it is no wonder that the Sagada apportionment was immediately overpaid more than 600 per cent.

DIOCESAN OFFICES MOVED

GRAND RAPIDS, MICH.—After September 1st the offices of the Diocese of Western Michigan will be moved to the Grand Rapids Trust Company Building, Grand Rapids, Mich. This includes the business addresses of Bishop McCormick and Archdeacon Vercoe.

CENTENNIAL CELEBRATION IN BRITISH HONDURAS

BELIZE, BRITISH HONDURAS—A solemn sung Eucharist at five o'clock in the morning, at which more than 400 persons made their communion and the Bishop preached a notable historical sermon, was the outstanding feature of the centennial observance of the consecration of St. John's Cathedral in the see city of British Honduras on Tuesday, July 20th. The commemoration day was also the anniversary of the laying of the foundation stone in 1812.

The notable celebration extended over nine days. It began on the evening of Saturday, July 17th, with a service of preparation, and on the Sunday following, with other services, there was a choral Eucharist at which there was a formal re-dedication of the sacred edifice and of its congregation. The Litany was sung in procession at the outset, the Bishop, rector, and choir passing from the altar to the west door, then round the church and up the center. The prayers of re-dedication were said by the Bishop, and the Eucharist was sung by Archdeacon Hogbin, the rector of the Cathedral parish. A pleasant mark of fraternal interest in the Cathed-

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colony. Its history may almost be said to be synonymous with the history of the colony during the past century. Among the archives of the Cathedral is the parish register, dating from 1794. Work of the Anglican Church goes back still further, the beginning being traced to 1777, when the work was carried on largely by chaplains in the British army.

In honor of the centenary it had been determined to restore the building and improve its surroundings, so far as funds would allow, and this work had been carried out to a considerable degree before the services mentioned. The tower is being completed in memory of the late Bishop Holmes. The total cost of the proposed work was estimated at \$6,000. An appeal was made for this amount last spring, but to what extent it has been raised is not stated.

The Bishop of British Honduras, the Rt. Rev. E. A. Dunn, D.D., has been in the United States a number of times and is recognized as "one of ourselves" in everything except canonical allegiance and American citizenship.

STRENGTH OF THE CHURCH IN THE CAPITAL

WASHINGTON, D. C.—The Journal of the Convention of the Diocese of Washington is now in the hands of the clergy and parishes of the diocese. It contains, as is usual, the reports for the previous year, and from these a statistical picture of the diocese may be drawn.

The reports show that there were 38,698 members of the Church enrolled in the parochial life of the diocese, of whom 30,291 were in Washington or in the bordering suburban parishes. There were 24,936 communicants among these members, with 19,560 in the metropolitan district: but this, it should be understood, does not, by any means, represent the strength of the Church in the city of Washington, because of the number of semi-permanent residents, who do not transfer to Washington parishes. Of this situation the report of the Committee on the State of the Church said: "Experience has shown that the flux and flow of residence in this capital city subjects a permanent list of communicants to more stress and strain than is incident to most dioceses." The increase over the diocese in the number of communicants is three and one-half per cent, which is about the rate of increase for the entire United States.

CITY VERSUS COUNTRY

With the increase of communicants, it is of interest to note that there was a decrease of members by the number of 1,371. This decrease was entirely within the urban district, for there was a large increase in membership in the rural parts of the diocese, just as there was a decrease in the number of communicants therein. This illustrates the part played by the rural parishes in a diocese that contains a large city and a number of country parishes. It seems that the country parishes baptize and present for confirmation young men and women who flock to the city as soon as they come to maturity. It is understood that removals have so crippled some of these cradle-parishes that it is becoming almost impossible for them to finance themselves.

MINISTRATIONS

To serve the Church in the diocese there were 110 clergymen, of whom thirty-two were listed as non-parochial. This marks a real advance over the previous

year, for, while 113 were then listed, fifty-six were non-parochial. Baptisms numbered 1,238, and confirmations 1,377, an advance in both ministrations over the previous year. The clergy of the diocese conducted 10,416 religious services, of which 7,445 were celebrations of the Holy Eucharist. This gives nearly two celebrations a week for each active clergyman; or, to approach it from another angle, something over one and a half celebrations a week for each of the eighty-seven congregations in the diocese. Six congregations, however, report 2,158 celebrations during the year's time. The figures indi-

cate, though, that there are forty-six congregations with at least a weekly celebration: the other forty-one are mainly small mission stations with only the part-time services of a priest.

SUNDAY SCHOOLS

The number of pupils in the Sunday schools of the diocese increased, in the year, from 8,763 to 9,136, or by 373. On the other hand there was a decrease, during the same period, from 1,383 to 1,146 in the number of teachers and officers. The Committee on the State of the Church remarked that all of these figures should

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

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

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

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

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

"What is meant by the Spiritual Body?"

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be slightly increased, as complete returns were not made in all instances, owing to vacancies in the parish and mission.

FINANCIAL MATTERS

The receipts of the diocese in 1925 were \$804,590.23, or \$7,490.83 more than the total expenditures. For the year before, the receipts were \$729,004.46, with a credit balance of \$4,185.39. The total expenditures during 1925 were \$667,144.25 for parochial purposes; \$33,748.24 for diocesan purposes; and \$67,544.57 for National Church purposes. Each item marks a substantial advance on the previous year. The advance in payments for special parochial purposes seems to be pretty well covered by payments on the principals of indebtedness, permanent improvements, additions to endowment funds, and similar matters.

ON REPORTING MEMBERS

An interesting portion of the report of the Committee on the State of the Church concerns the gathering and reporting the number of Church members, and is as follows:

"Our Church should make every effort to see that the full membership of each parish is sought and recorded, so that the total membership of the Church in the United States may become a matter of official record. [The approaching U. S. Census] is taken on the basis of baptized membership, so far as our recording is concerned, and the clergy are asked to remember, when official blanks are sent to them by the Census Bureau, that upon their accuracy and care in enumerating and reporting the standing of each parish will be based the total enrollment of the Protestant Episcopal Church for official purposes. This is a matter of great importance, as congressional influence and the number of chaplains appointed from our Church are affected by it."

NEW YORK CITY MISSION'S FRESH AIR WORK

NEW YORK CITY—On Thursday, August 19th, the season's fourth party of three hundred underweight and anaemic mothers and children will go from the Grand Central Station by special train to the big vacation home known as Sarah Schermerhorn Fresh Air and Convalescent House, maintained by the New York Protestant Episcopal Mission Society at Milford, Connecticut, on Long Island Sound.

Last year a total of 1486 mothers and children enjoyed vacation periods of two weeks or longer on the Schermerhorn estate. This year the census will be slightly lower, since the occurrence of a fire at Schermerhorn House late in the winter occasioned the necessity for much rebuilding, and a slightly lower enrollment for the July parties. Now, however, the full capacity is in readiness.

In rebuilding, a good many new and unusual features have been added which conspire to make the City Mission's fresh-air plant one of the most complete in this vicinity.

Standing high on a grassy knoll, which slopes down to a private beach on Long Island Sound, the main dormitory, in its reconstructed form, presents a gracious exterior when viewed from the Sound or from passing trolley cars. Three generous gables align with a fourth which forms the nave of the chapel. Wide verandas hung with striped awnings, and some of them glassed-in for feeding porches and sleeping chambers, add interest to the exterior. Just now there are roses blooming about the wide porch steps and in the hedges skirting the lawn.

These glassed-in porches and the new porch dormitory, in the interest of fire protection, have been added to take the place of the sleeping quarters formerly provided on the third floor. Dormitories are of course retained on the second floor. The third floor has been given over completely to linen rooms and latest bathing and plumbing arrangements, including special baby baths and showers for mothers. The main building now houses approximately 150 women and children, and includes the large lounge and administration rooms for the entire estate.

To the left of the main house stands one of the most attractive vacation cottages to be found anywhere in recreational institutions. Designed for the use of girls in their teens, this cottage has just been remodeled to provide sleeping porches for forty girls. Behind this cottage is a dormitory hut where an additional forty girls who share the community privileges of the cottages have their sleeping quarters.

To the rear of the garden is the big farmhouse where new sleeping porches have likewise been constructed for mothers and babies.

Further to the rear, about three hundred yards away, Camp Bleeker, for young boys from five to ten years of age, is conducted under a City Mission camp director. Approximately three hundred people are accommodated on the Schermerhorn estate at one time, of which about one hundred are small boys enrolled at Camp Bleeker.

For the care and supervision of these vacationers, Miss Winifred Thomas has for the past three years acted as headworker and executive officer for the City Mission Society. She has a head recreational worker and three assistants who conduct hikes, beach parties, and organize theatricals and teach swimming to mothers and children. A staff of nurses and assistants will be on duty and, not the least in importance, two experienced cooks with a staff of helpers.

"There is still much to be done," according to Miss Thomas, "before the vacation home will be fully restored since the recent catastrophe. Newer and stronger construction has supplanted the old. Bright paint and new plumbing have added their bits. Complete systems of fire signals, exits, and ventilation have been installed. New linens, blankets, and many little garments for small vacationers have come from generous parishes. But there is still need of bright cretonne for vivid curtains and gay pillows. We have only a few new draperies as yet; and these are important, especially to the convalescents for whom this house is open throughout the year. Blues and yellows are best, we find, for attractive draperies."

Gifts and supplies may be sent direct to Miss Thomas, headworker, Sarah Schermerhorn House, Milford, Connecticut. Contributions to the Fresh Air Fund should be made through Harry P. Robbins, New York Protestant Episcopal City Mission Society, 38 Bleeker Street, New York City.

PITTSBURGH B. S. A.

PITTSBURGH, PA.—At the annual meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, the following officers were elected: President, Robert J. Rogers; Vice-president, John Langley; Secretary, W. A. Cornelius, Jr.; Treasurer, William Glass. The Chaplain elected was the Rev. Edward D. Kizer, of the Church of the Atonement, Carnegie.

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COLORED CONVOCATION OF WESTERN NORTH CAROLINA

RUTHERFORDTON, N. C.—A year ago, the colored Churches of the Diocese of Western North Carolina organized the Colored Convocation of the Diocese, at a meeting held in St. Matthias' Church, Asheville, when matters pertaining to the colored work were discussed. The second annual convocation of the colored parishes was held on August 8th, 9th, and 10th of this year at St. Gabriel's Church, Rutherfordton, which is under the spiritual care of the rector of St. Francis' Memorial Church, the Rev. Kenneth Ives Rice. Every colored parish was represented by more than one delegate, with the exception of one. The convocation began on Saturday night with a service preparatory to the corporate Communion, which was conducted by Archdeacon T. J. Kennedy, who has charge of the colored work in the diocese, while the priest in charge gave the meditation. The corporate Communion was celebrated by the Archdeacon and the festival Eucharist was sung by Father Rice, with Archdeacon Kennedy as deacon and a candidate for holy orders as subdeacon. Bishop Delany missed his train connection on Saturday afternoon and didn't arrive until Sunday noon.

At the business session which followed the sung Eucharist it was decided to start a movement to increase the capacity of the enrolment of the School of the Good Shepherd, a boarding school for colored children started two years ago in Tryon, N. C. The school can now accommodate thirty boarding pupils, and it is hoped that the capacity will be doubled.

Following the business session the women of St. Gabriel's Church served a dinner to more than three hundred people under the direction of Miss Amy Padon Row, the parish worker at St. Francis' Church, who has recently started her work in Rutherfordton. Many of the members of the parish church were guests at the dinner.

Sunday afternoon, a service was held at St. Andrew's Chapel on the Francis Coxe plantation at Green River, and at night another service was held at St. Gabriel's Church, when Bishop Delany preached and administered Confirmation to a class presented by the priest in charge.

The convocation of 1927 will be held next August at the School of the Good Shepherd, Tryon.

EDUCATIONAL CONFERENCE AT SEWANEE

SEWANEE, TENN.—Nine dioceses of the Province of Sewanee were represented by their diocesan chairmen or other leaders in Religious Education at the fourth annual session of the Southern Conference on Religious Education, held at the University of the South, Sewanee, Tenn., August 10th, 11th. Two other Provinces were also represented.

The Conference organized by electing the Rev. Gardiner L. Tucker, Provincial Field Secretary, as chairman, and Leon C. Palmer as secretary. Reports from the various dioceses were made and the agenda of the Conference was taken up. A spirit of optimism and enthusiasm pervaded all sessions. Nearly every diocese reported progress in one or more lines of diocesan work in religious education, and several showed marked gains over previous years. A large proportion reported having adopted the Provincial

Standard of Excellence for the Church school, issued by the Department last year. Substantial growth in the young people's conference movement was reported, especially in the Carolinas. Several cities have introduced or are planning to introduce weekday religious instruction

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September, 1926 Vol. XX, No. 1
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F. J. Foakes-Jackson

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in cooperation with the public schools. Florida reported approximately ninety-five per cent of the Church schools using Christian Nurture. A report from the National Department of Religious Education was read, showing that the Province of Sewanee led the entire Church in the number of diploma teachers, and that approximately one-fourth of all N.A.T.A. credits that have been issued have been in this Province. Tennessee leads with 260 credits, while Louisiana with 169 stands second, and Georgia with 146 is third.

The chairman stated that the young people of the Province have changed the title of their provincial organization to "Young People's Service League of the Province of Sewanee," adopting an official badge, and have undertaken to raise, by their own work, \$1,000 for the Provincial Department of Religious Education before October 31st. The organization of the Southern Federation of Episcopal Educational Institutions, with the Rev. Warren W. Way of St. Mary's, Raleigh, N. C., as president, was also reported.

Many expressions of appreciation of the work done by the Provincial Department of Religious Education were made by the delegates, and there was evident a strong desire to continue and if possible enlarge the work and budget of the Department. Resolutions were adopted expressing the conviction that the employment of three additional provincial field workers, one for the Y.P.S.L., one for the college students, and one for the Service Program of the Church school, is essential for the proper development of religious education in this Province. Upon the conclusion of the formal two days' program, it was voted to continue informal sessions each afternoon during the Sewanee Summer Training School, and to hold the next annual meeting at approximately the same date next year.

PRESBYTERIAN MINISTER RECEIVED

OLEAN, N. Y.—A former Presbyterian minister, Mr. Royal E. MacGowan, who is now studying for holy orders in the Church, has become assistant at St. Stephen's Church, Olean, in succession to the Rev. B. M. Rutledge, who has accepted a call to the rectorship of St. Mark's Church, Erie, Pa. Mr. MacGowan is a graduate of Amherst College and Auburn Seminary, and did post-graduate work at Harvard. He has been pastor of Presbyterian churches at Andover, N. Y., and Coudersport, Pa. He will study for holy orders while at Olean, under the Rev. C. C. Bentley.

TO SPECIALIZE IN TRAINING FOR RURAL MINISTRY

FARIBAULT, MINN.—Seabury Divinity School and Carleton College, which are affiliated institutions, are to specialize in training for rural ministry. This plan has been adopted on recommendation of a committee consisting of the Bishops of Duluth, South Dakota, and Coadjutor of Iowa, who had been appointed to consider the future of Seabury. In their report they recognize the need of specialization for the work of the ministry, and suggest that problems of rural life especially demand consideration. On their recommendation, it has been determined to build up at Seabury a strong department for the presentation and consideration of this work, and for the training of men for the domestic

mission field. Carleton College offers courses in social psychology, rural psychology, and social idealism in the New Testament, which will be utilized in connection with the plan, and training will be given in domestic missionary methods by missionaries in the field. Students will also receive practical training by being placed in charge of mission stations in southern Minnesota during the school year under the direction of the Archdeacon of Minnesota, while during the summer vacation as many as possible will take similar work in the western missionary districts.

MILWAUKEE DIOCESAN CONFERENCE

MILWAUKEE, WIS.—Among the successful plans annually adopted in this diocese for increasing interest in the program of the Church has, for several years, been a conference of clergy and vestrymen in the early fall, at which the parishes have been very satisfactorily represented, as a rule, and in which the story of what the Church is doing, can do, and ought to do has been forcibly given by carefully selected speakers. Such a conference is to be held this year at St. Paul's Church, Watertown, on Thursday, October 7th. Among the topics to be discussed are the following: the New Diocese (to be erected in Northern Wisconsin), by the Ven. Milo B. Goodall; Neglected Opportunities in Milwaukee, by Mr. Carl B. Rix; A Vestry Meeting at the Church of the Heavenly Rest, by the Rev. Frank E. Wilson, S.T.D.; A Message from the National Council, by the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, Ill.; A Resolution, by Mr. Chas. F. Smith; A Discussion of Campaign Methods, by the Ven. William Dawson; and The Sign of the Cross, by Mr. Ben Scovel.

TRAINING INSTITUTE AT ROANOKE, VA.

ROANOKE, VA.—Before the Rev. G. Otis Mead, rector of Christ Church, Roanoke, left for his vacation during the months of August and September, he made initial plans for the holding of an Institute for Church Workers and Sunday School Teachers, to be conducted during his absence by the Rev. J. C. Wagner of Petersburg, who is taking care of Mr. Mead's parish. Mr. Wagner is now completing the plans for the institute as follows:

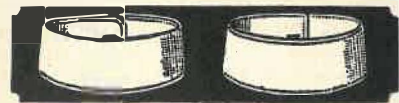
The hours will be from 7:30 to 9:30 p.m., and the dates from September 7th to 17th, 1926. Mr. Wagner will be the dean, and will teach courses on the Bible and The Teacher, and will give general lectures on Church work. Miss Virginia Page will teach the course on The Pupil, and Miss Edna Wiggington will conduct a coaching class in Primary and Junior Sunday School Work and Child Psychology.

Church workers and others interested from St. John's and St. Peter's, Roanoke, and St. Paul's, Salem, will be heartily welcomed to all of the classes and lectures.

BRAZIL MISSION INSPECTED

NEW YORK CITY—Returning from a visit to the Church's Mission in Brazil, Dr. John W. Wood, secretary of the Department of Missions, arrived in New York on the S. S. *Western World*, August 17th. After October 1st, Dr. Wood will be ready to accept invitations for Sundays and week days to speak on the important work the Church is doing in Brazil.

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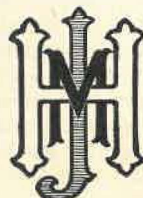
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**PREACHING MISSION
IN SEATTLE**

SEATTLE, WASH.—A preaching mission will be held in St. Michael's Mission Church (the Rev. John A. Staunton, rector) during the eight days ending with the feast of St. Michael and All Angels, September 29th. The missionary will be the Rev. Fr. Palmer, S.S.J.E., rector of the Church of the Advent, San Francisco. He will be assisted by one or more others of the Cowley Fathers.

RETREATS AT NATIONAL CENTER

RACINE, WIS.—Two retreats, to be held at Taylor Hall, the National Center, are planned for November. Beginning Tuesday evening, November 2nd, and extending to the following Friday morning, there will be a retreat for women, conducted by the Rev. Dr. Charles H. Young of Howe School, Indiana. In the week following, beginning Monday evening, November 8th, and extending to Thursday morning, November 11th, there will be a retreat for priests, conducted by the Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York City. Reservations for either of these may be made by addressing Mrs. George Biller, Taylor Hall, Racine, Wis.

**FIFTY YEARS OF THE AMERICAN
CHURCH IN ROME**

There has just been published by the rector of St. Paul's American Church in Rome, Italy, the Rev. Walter Lowrie, a handsomely illustrated volume commemorative of the fiftieth anniversary of the consecration of that very notable church, in which is given the history of our work in Rome that led to the building and consecration of so magnificent an edifice a half century ago. The illustrations and descriptive chapters show the beauties of a church notable even among the churches of the city of Rome. With that edifice the name of Robert J. Nevin, rector of the parish at the time of its building, will ever be associated, the raising of the great sum of money needed for its erection having been entirely under his auspices. Of the decorative work, including the beautiful mosaics, much was done under the immediate direction of Sir Edward Burne-Jones. This new volume will be welcomed especially by those very many American Churchmen who have at some time had the privilege of visiting the center of American Churchmanship in the city of Rome.

**PREACHED IN SEVENTEENTH
CENTURY CHURCH**

RICHMOND, VA.—Spending his vacation in the very interesting country written about by Joseph Hergesheimer in that unpleasant book *Balisand*, in Gloucester Co., the Rev. G. MacLaren Brydon preached on an August Sunday in the old Ware Church built in 1690 and celebrated Holy Communion with a set of Communion vessels given to the parish by Augustine Warner, ancestor of George Washington, about 1670 or perhaps earlier. The parish itself dates from before 1651, and one of the earliest rectors was Alexander Murray, 1652-1672, or thereabouts, who was with King Charles I at the battle of Worcester, and who fled to Virginia after the King was beheaded.

BISHOP BRENT IN ENGLAND

LUCERNE—Much of Bishop Brent's time since his return to England from the continent has been occupied in matters pertaining to Faith and Order and Life and Work, spending two days with the Bishop of Bombay in preparation for the very important meeting of the Continuation Committee which meets in Berne, Switzerland, the last of August.

He has also been in communication with the Archbishop of Canterbury and the Bishop of Gibraltar, going over the whole situation of our American churches in Europe, this being one of the most important parts of his work, the significance of which very few of our people at home realize or quite understand.

On Sunday, August 13th, the Bishop preached at Rochester Cathedral, being the first occasion on which a Bishop of the diocese in which Rochester, New York, is situated has visited Rochester, England, officially. In his sermon the Bishop took occasion to try to strengthen the bond which unites England and America, which was greatly appreciated by Dean Storrs of Rochester Cathedral, who plans to come to Rochester, New York, next year.

**CHRISTIAN MISSIONS
IN AFRICA**

NEW YORK CITY—The Rev. Herbert A. Donovan sailed for Belgium, August 20th, to represent the American Church at the first World's Conference on Christian Missions in Africa to be held at Le Zante, September 14th to 21st. Following this he will sail for Africa to resume charge of his work in Liberia. His address will be as heretofore, St. John's School, Cape Mount, Liberia.

THEY WHO believe that their work helps forward what is dear to God's heart, may well do with their might what they find to do, and not to be too careful to keep on the safe side in doing it. The honor is more than the danger.—*Alexander MacLaren*.

A SEVEN-MILE sled ride at 25 below zero took a North Dakota missionary to an Indian service recently, thinking she might be the only one there, but she found forty people.

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

JOHN ACWORTH, PRIEST

NEW YORK CITY—The Rev. John Acworth, assistant minister at the Church of the Heavenly Rest and Beloved Disciple, this city, is dead at San José, Calif., as the result of injuries suffered in a street accident there in June. Mr. Acworth was crossing the street with his sister when they were run down by a trolley car. His sister died of her injuries, and Mr. Acworth had been confined to a hospital since then. He had gone to California on his vacation to visit relatives. The funeral service and burial were at San José.

Mr. Acworth was born in England, September 30, 1858, and studied for the priesthood at Nashotah Theological Seminary. He was ordained deacon in 1890 by Bishop Kip and priest in 1902 by Bishop Nichols. From 1892 to 1894 he was in charge of St. Paul's Church, Satilas, Calif., and in the latter year became rector of the Church of the Beloved Disciple, New York City. When that congregation was merged with the Church of the Heavenly Rest he remained as assistant minister.

GOUVERNEUR

MORRIS WILKINS, PRIEST

UPPER MONTCLAIR, N. J.—The death of the Rev. Mr. Wilkins in his seventy-ninth year ends a long life, and the long ministry of a man widely known and well loved by a great company of friends. His ministry was largely spent in Connecticut, in the old colonial parishes of Newtown and Litchfield. He was for a few years in New York City. The closing years of his active ministry were in the Diocese of Newark, at Ridgefield Park and Phillipsburgh. After giving up the full care of a parish he took temporary work in many parishes, desiring to the end to be on duty. He was a friendly man and had many friends. He died August 11th, at Upper Montclair, and the funeral service was in St. James' Church, the Rev. R. W. Trenbath, rector, and the burial at Hartford.

EDMUND JAMES McLEAN

DENVER, COLO.—Edmund James McLean entered into life everlasting August 2d at St. Luke's Hospital, Denver, at the age of 72. Funeral services were conducted by the Rt. Rev. Frederick Ingly, D.D., and the Rev. Andrew Stowe, rector of St. Mark's Church. St. Mark's had been the parish church of Mr. and Mrs. McLean for over twenty-five years. Mrs. McLean is the youngest daughter of the late Rev. William T. Webbe, D.D. Her two sisters, Sister Gertrude, of the Sisterhood of St. Mary, and Mrs. R. J. Palen, of Santa Fe, New Mexico, were with her. The committal was in Fairmont Cemetery, Denver, and was in accordance of the Masonic ritual, Mr. McLean having been a devoted member of that fraternity.

ELLA ANTOINETTE KIRKLAND

JEFFERSON, WIS.—On the morning of July 2d, the soul of Ella Antoinette Kirkland of Jefferson, Wis., passed from this life to the calm and peace of Paradise. On July 4th a Solemn Requiem Mass was offered for the repose of her soul at nine o'clock A.M., at which service Father

Parkerson paid tribute to the life of Mrs. Kirkland, both in the church and in the community. At two o'clock in the afternoon, in the little church she loved so well, the Burial Office was said by Father Parkerson, assisted by Canon St. George, of Nashotah, and Father Berger, of Watertown, the committal being in Greenwood Cemetery.

Mrs. Kirkland was born in the town of Aztalan, October 23, 1854, the daughter of Ira W. and Antoinette Brayton Bird. She was married to Robert Barr Kirkland, April 13, 1873. He preceded her in death on December 31, 1921. Most of her life was spent in Jefferson, where she was loved by everyone who knew her; her home was always a home to the priests of the Church. Mrs. Kirkland leaves two children, Ira Bird Kirkland, of Chicago, and Jessie Louise Cornish, of Sturgeon Bay, Wis.; six grandchildren, and three great grandchildren; one sister, Janet Bird, of Jefferson, and one brother, Ralph Bird, of Milwaukee. Mrs. Kirkland had the simple, trusting faith of a little child. She loved her Mother Church with great devotion, was one of the founders of St. Mary's mission, Jefferson, and has always been a most faithful and diligent communicant at its altar. A firm believer in prayer and in the grace of the Sacraments, she was an active member of St. Mary's Guild and an associate of the Community of the Sisters of St. Mary.

NEWS IN BRIEF

LOUISIANA—The Silver Cup, the most prized trophy of the Young People's Service League in this diocese, offered at Camp Tucker for the best year's record of service, was won by the chapter at Grace Church, Monroe, the Rev. E. F. Hayward, rector.—The Rev. Nicholas Rightor, rector of Mt. Olivet Church, Algiers (a suburb of New Orleans), celebrated his fifth anniversary on August 15th. Under Mr. Rightor's administration, the parish has grown from 370 communicants to 600.—The Rev. Arthur H. Brook, formerly of Junction City, Kans., has accepted a call to become priest-in-charge of our Church work in Morehouse parish, and has taken up residence at Bastrop, La.—Recently the Bishop of the diocese, the Rt. Rev. Davis Sessums, D.D., consecrated the Church of the Holy Communion, at Plaquemine, assisted by the priest-in-charge, the Rev. Roland J. Moncre.—The new Grace Church, Lake Providence, the Rev. Edward McCrady, D.D., rector, is now in process of building and will be completed by the early fall, as will also the new St. James' Church, Alexandria.—The Rev. Horace N. Aldrich recently completed his first year's work as general missionary in this diocese. Mr. Aldrich's energetic and consecrated leadership has produced an enviable record for the year, and has done much for the advancement of rural work in this diocese.—The Church of the Annunciation, New Orleans, has purchased additional property, increasing the total holdings to 180 feet by 162 feet. On this property so far has been built only the Brown Memorial parish house, with a temporary chapel; but the congregation and the rector, the Rev. Sidney L. Vail, are busy on plans for the erection in the next few years of the Percival Memorial Church, which as planned will cost about \$100,000.

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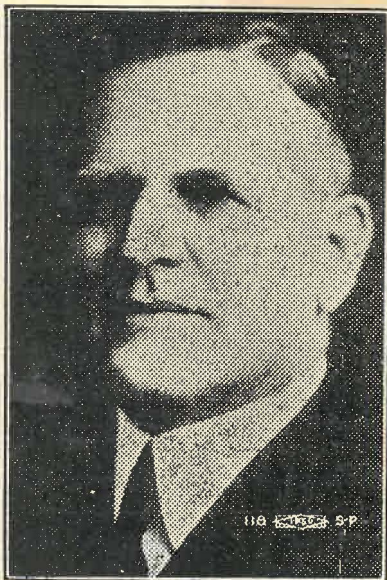
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REPUBLICAN TICKET

NOT RADICAL

NOT REACTIONARY

TRULY PROGRESSIVE