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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JULY 28, 1923

NO. 13

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SELFISHNESS AND PROSPERITY

Editorial

THE SECOND ANGLO-CATHOLIC CONGRESS

Account of its Opening

THE FUTURE OF THE CHURCH (REUNION)

By the Rev. Francis J. Hall, D. D.

THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

*President of Saint Stephen's College
Author of "Right and Wrong after the War"*

Paper, 75 cts. Cloth, \$1.35. Postage about 10 cts.

The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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EDITORIALS AND COMMENTS

WHY is the farmer dissatisfied? Why is so remarkable a specimen of the radical forces of discontent elected to the senate from Minnesota? Why are the states of the Middle West, from Wisconsin to the Dakotas, engulfed in a radicalism that bodes anything but good to them or to the nation?

Selfishness and Prosperity The farmer is producing at or below cost, and he is paying tiptop prices for labor and for everything that he must buy. Of course this produces dissatisfaction, and he gropes blindly about in the bogs of radicalism to find a panacea; and every selfish politician has it ready at hand in the simple formula, Elect Me! It looks easy, and the farmer picks out the politician who can utter the magic words in the loudest voice, and elects Magnus Johnson. So does the little group in the senate directed by Mr. La Follette, the autocrat, receive the accession that gives it finally the balance of power and probably changes completely the legislative course of the nation. Upon such things as this do the destinies of the world depend, and of such are the turning points of history.

But let us look deeper. The farmer cannot sell his wheat at a profit because his export trade has been largely destroyed. His export trade has been largely destroyed because hungry Europe is too poor to buy his wheat. Hungry Europe is too poor to buy his wheat because Europe is in a state of social, economic, and political chaos. Europe is in a state of social, economic, and political chaos, because though America helped in the winning of the war, America afterward refused to help in the grave problems of restoring peace. America refused to help in the grave problems of restoring peace because of sheer selfishness; selfishness of politicians who would rather have personal revenge than the peace of the world; selfishness of a nation that, being rich, was counselled to hold on to its riches, preserve its isolation from the world, have nothing to do with the seething nations of Europe, and keep out of their councils. To all of this temptation, America fell.

So the farmer of Minnesota is in a starving condition because of the selfishness of American national policy during these recent few years. And the prosperous merchants of our cities are now alarmed because the farmer of Minnesota has turned the balance of power in the senate against an administration whose chief policy has been to cry Peace! Peace! when there is no peace. And the bond and stock market becomes depressed because "business" is alarmed at the growing radicalism that is all about us, and wonders what the effect of it will be upon its consolidated bank account.

And the nation fails to see that the whole trend of events has grown out of our post-war national selfishness. Because of that selfishness the farmer cannot export his wheat nor sell it at a reasonable profit. Because of that selfishness the balance of power in the senate has been changed. Because of that selfishness the stock and bond market has been depressed. Because of that selfishness business in our cities is in a critical condition, and the states that are farthest removed from the area of greatest discontent are becoming alarmed over the growth of radicalism.

Men read the Old Testament and wonder whether it is true that the fortunes of Israel continually fluctuated according to whether the nation did or did not obey the divine will. Nothing in Hebrew history illustrates that dependence more than the history of our own day and nation. When, in giving to the utmost in war, we were blessed and prospered, spiritually if not materially, America had the affection and the confidence and the leadership of the world. Now, when we have withdrawn from the leadership then obtained and are pursuing a policy of entire national selfishness, we have neither their affection nor their confidence, nor are we longer blessed, nor do we prosper, spiritually or materially. We have the gold of the world and we are poor. We have sought our own good and we have lost it. It is not the function of THE LIVING CHURCH to intrude in the field of politics. But such questions as those of affiliation with the League of Nations, as affording national help and leadership to the distracted world, as seeking to restore peace where we assisted in making war, as feeding the hungry and clothing the naked, as finding a way to prevent future wars, are primarily moral and only secondarily political questions, and on these, and such as these, the religious thought of the nation has the right to form its own conclusions and demand that politicians respect those conclusions. On such questions THE LIVING CHURCH will continue to demand that religious leaders shall lead the thought of the nation, surrendering leadership neither to politicians nor to partisan expediency. It does not concern us what political parties rise or fall; it does concern us that the Incarnation points the way not to national selfishness but to national sacrifice as a means to national service. This we shall proclaim, be the political platforms of great parties never so violently opposed to it.

And once more, the Minnesota election, almost comically illogical though it may be in securing a cure for the evils that underlie it, illustrates to the world that selfishness, be it individual or national, is bound to defeat its own ends.

Today, Belgium, and not America, is the picture of national prosperity. Why?

IN LAST week's issue of *The Congregationalist*, we find an editorial on The Problem of Dual Ordination that requires some comment. The editorial takes the form of a review of the circumstances attending the late incident wherein the Bishop of Connecticut, advised by the Bishops of Massachusetts and New York, held that the legislation of General Convention did not justify him in ordaining Professor Bainton according to the plan set forth in the Concordat. To do so, each of these bishops held, would be in contravention of the law of the Church. The recent letters of Dr. Newman Smyth and Bishop Brewster, says *The Congregationalist*, "represent a field of misunderstanding and controversy which seems to us regrettable, but which many have long regarded as inevitable."

But *The Congregationalist* is fundamentally in error as to the facts of the case when it says that "Bishop Brewster

claims that although the Concordat was adopted by the Episcopal Convention, a further canon necessary to give it effect was not adopted." Bishop Brewster's letter is susceptible of no such interpretation, nor could he at any time have conveyed such an impression, for the simple reason that the Concordat never was adopted by General Convention. We grant that, in the curious misunderstandings as to legislation after the Convention of 1919, a report went out that it had been adopted, and in spite of the denials of THE LIVING CHURCH, there were some who credited that report. "That reports conveyed to Congregationalists should have included that mis-information is obvious, but that any of them should have continued to credit that report, long after its untruth had been thoroughly established, and did not learn of their error until one of their distinguished professors had actually declared himself ready to accept ordination under the terms of an instrument which, it appears, he had not read, this seems to us a misunderstanding for which there is no excuse. And of course the Concordat, never having been accepted by the official commissions either of Churchmen or of Congregationalists, did not come before the General Convention of 1922 in any form, and the legislation of that Convention, as was prophesied at the time and as has since been held by the three distinguished bishops, was not such as to make ordination on the Concordat plan lawful. In so far as the matter is one of misunderstanding, therefore, it is inexplicable, for the facts could easily have been ascertained before Dr. Smyth and Professor Bainton had been placed in their embarrassing positions.

As to the abstract question of dual ordination, we do not hold that such ordination would be wholly inadmissible. This was not the issue on which the Concordat broke down. The principle was admitted in the Lambeth Appeal to All Christian People, but its application to conditions of unity may thus be stated: *After satisfactory terms for unity have been reached*, if there be doubts by either or both parties as to the validity of the ordination of the ministers of the other, let there be such further ordination as will enable each party to recognize the validity of the orders of the other. But the prior condition must be met first. The dual ordination contemplated is but a final step in a series of arrangements of terms for unity. To assume that the Lambeth declaration could be stretched to cover the case of giving episcopal orders to an individual in another Communion, when no prior terms of unity had been officially reached by the two ecclesiastical bodies concerned, is to deprive language, expressed with great caution, of the full measure of its value, and to assume that it means something totally different from what it affirms.

Finally, we regret exceedingly, as we have observed before, that anybody in official authority in the Church or without such authority, should have so misled distinguished Congregationalists (if any did so) as to have led them to assume that an ordination by one of our bishops could lawfully be administered according to the plan that Dr. Smyth has had in mind, which, in our opinion, is not even the plan countenanced by those who signed the Concordat. But since the question has arisen, perhaps it is as well that it should have been settled in the perfectly definite and conclusive manner in which it has been, the strongest proponents of the Concordat concurring.

From henceforth, at least, there can be no question that ordinations of the sort contemplated by Dr. Smyth cannot lawfully be performed by bishops of the Episcopal Church.

ARE we simply administering a "knock on the head" when we object to the transfer of a missionary bishop from his see to be one of several co-equal secretaries in the current unity movement in China, as the Bishop of the Philippine Islands believes?

Or was Bishop Anderson "right," if he is accurately quoted by Bishop Mosher, "when he said he thought we ought either to take some definite steps [looking toward unity] or else stop talking and passing resolutions"?

Let us think a moment.

Here is a missionary bishop whom the Church has sent to Hankow, in charge of one of the most delicate pieces of work

in our mission field. He is personally so lovable that he deserves all the encomiums that one of his fellow missionaries in China bestowed upon him in the columns of THE LIVING CHURCH two weeks ago. He has been so successful in his work that his clergy of almost contrary "views" vie with another in lauding his administration. He is abundantly *persona grata* to everybody in his jurisdiction and outside.

He is asked to resign his episcopal work in order to become a subordinate officer in a movement looking toward Christian unity in China; a movement that must be so administered as to be silent upon such fundamental matters as Baptism and the Holy Communion; that cannot give a constructive answer to such a question as "What must I do to be saved?"; that has no definite way of stating what is that Christianity that the missionaries are in China to promote; that can, at best, teach only a vague residuum, which every single Christian body would pronounce insufficient as a statement of Christianity and of Christian duty. Of this colorless institution he is not asked to be the head but only one of several co-equal secretaries.

He asked the advice of his brother bishops less than a year ago, and they advised him to remain where they had sent him. Our own missionaries in China are not a unit in bidding him change. In accepting this election, in spite of all this, he retires from his work without the permission of those who are his superior officers—the House of Bishops—and takes up his residence in the see city of a brother bishop where he has no canonical right to be and to which—we believe we are right in saying—his brother bishop has not invited him. He leaves his missionary district unsheltered and with no provision for filling his place for months to come.

Now just why should we be "knocking" the unity movement "on the head" when we express the opinion that in resigning his see in this manner, Bishop Roots has acted unwisely? Is Bishop Roots' judgment necessarily better than that of the whole House of Bishops? Is a secretaryship in a voluntary organization recently created, necessarily to be esteemed a higher form of service than that of a Bishop in the Church of God?

Or, just what are those "definite steps" that we ought to take in the interests of unity "or else stop talking and passing resolutions"? Thirty-six years have elapsed since we took the "definite step" of setting forth the Chicago-Lambeth platform; where is the religious body that accepted it? Three years have elapsed since the Lambeth Appeal was made; what Church has treated it with more than polite coldness?

All sorts of other proposals have been made by individuals, and one by one, after careful study, they have proven unacceptable. Which one, as they are related in such a volume as *Documents Bearing on the Problem of Christian Unity and Fellowship*, ought we to have accepted? Certainly neither one of our episcopal fathers mentioned is known to have given his approval to any one of them—nor could he.

There are, some things that we can sacrifice in the interest of unity and there are some that we cannot. But because we test each proposal, in turn, as it comes to us, by inquiring whether it infringes upon the things that we cannot sacrifice, and thus far have been obliged to reject each of them, as all other Christian bodies have similarly rejected the formal proposals that we have made, it does not follow that we, or they, should stop either "talking" or "passing resolutions" about the subject.

Rather must we continue, together, to delve more and more deeply into the subject, until, finally, the Holy Spirit shows us the way.

In the meantime, the worst policy that could possibly be adopted would be that we must *do* something, regardless of what it be. "We don't know where we're going but we're on the way," is not the policy of statesmen, religious or secular.

THE curious suggestion is made in this issue by an English Roman Catholic, Mr. D. Lawrence: "I have reason to believe that the present Pope would give earnest consideration to a suggestion that he invite the World Conference [on Faith and Order] to sit in Rome in 1925"; while his question, "Would it be possible to link up the World Conference with the proposed continuation of the Vatican Council?" opens up a line of thought that is certainly new.

Bishop Roots'
Resignation

World Conference
in Rome?

It was a matter of grave disappointment to many of us when the late Pope peremptorily refused to cooperate in the plans looking to a World Conference. We felt that, even on distinctly Roman grounds, he had made a mistake. Like all Catholics, of any rite, he was bound to seek every effort to promote unity, and here was an opportunity given him to have the Roman position officially and carefully laid before the Christian world, which was bound to listen sympathetically and carefully. But he refused.

Mr. Lawrence's letter seems to indicate that the present Pope would not only take an opposite view of his duty, but might invite the Conference to hold its sessions in Rome, possibly, even, in some relationship to the Vatican Council. Had the suggestion come a few years earlier, it would, no doubt, have been very carefully considered indeed. This consideration might possibly not have been wholly sympathetic. If the Conference is to be held, the place must be such that its members will not be greatly influenced by local environment. Rome could scarcely give the neutral atmosphere that is essential to a work of this character, and the physical proximity of the Vatican Council might almost certainly prove distracting.

Yet if Mr. Lawrence is well advised in his suggestion, it would seem to us that the willingness of the Vatican to reconsider its former peremptory refusal to cooperate might tactfully be made known to the World Conference authorities, who would undoubtedly be greatly pleased and would, we are confident, make every effort to give a dignified place to representatives of the Roman Catholic Church. The first Conference, if it meet with any measure of success whatever, must probably be followed by others. If a Roman Catholic deputation at the first should extend a cordial invitation for the second Conference to sit in Rome, there would seem to be little doubt that the invitation would be as cordially accepted. The effects of such representation and such an invitation might be more far-reaching than any of us could suppose today.

As to Mr. Lawrence's view that the Church of England was founded not by Henry VIII but by Elizabeth, we are bound, of course, to express our dissent, as consistently to the one allegation as to the other; yet this would not seem to us a useful occasion to discuss the matter.

HOW many of us, clergy and laymen, know our Bible? Most of us, undoubtedly, think we do, and some will, perhaps, feel indignant at having the question asked.

Such of the clergy as conduct daily morning prayer have had their knowledge tested during July. Bible Orientation. Alas, in so few of our churches is the daily office used that the test is not a very general one.

On the morning of July 5th the first lesson appointed is from the eleventh chapter of Esther; on the 7th from the 13th chapter; on the 10th from the 13th, on the 11th from the 14th, and on the 17th from the 16th chapter of the same book.

Yet reference to the Book of Esther in the Old Testament shows only ten chapters. Where are the others?

In the Apocrypha, following the Book of Judith, we have "The rest of the Chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee." In this section the tenth chapter is completed and six additional chapters are added. Among these are the chapters which the present lectionary adds to the canonical chapters of Esther and uses during July. These additional chapters, taken from the Greek of the Septuagint, should really be distributed among the canonical chapters, and their position in the lectionary accords them their proper places in the Esther narrative.

Their use in the lessons is legitimate; but we venture to say that many a clergyman was momentarily at a loss to find the place unless he had looked it up well in advance.

How many of us could have found the thirteenth chapter (for instance) of Esther quickly, without this explanation?

VICHY, in France, is patriotic and appreciative. The approach of the Fourth of July suggested to some of its inhabitants that the day be observed, as a compli-

ment, no doubt, to us who were once, if not allies, at least "associated" with them.

Independence So the celebration of the great day of American Independence was agreed upon; Day in France and it was arranged that it should take the form of a bull fight "to the death"!

Whether the bull fight actually came off, or with what result to the bull, we are as yet uninformed. Dean Beekman, of our Pro-Cathedral in Paris, wrote a letter of protest to the Mayor of the enthusiastic city. It may, or it may not, have been effective.

In any event it is interesting to reflect upon the different forms that civilization takes in different lands; and perhaps also to speculate upon the question whether the pro-American enthusiasm of Vichy could, under present day conditions, be duplicated in, we will say, Burgundy or Bordeaux. In Vichy, at least, America is popular. Vichy forever!

ANSWERS TO CORRESPONDENTS

ENQUIRER.—(1) A Pro-Cathedral is a parish church in which certain privileges have been extended to the bishop, who therefore uses it to that extent for Cathedral purposes.—(2) Through the exertions of Bishop Rowe and others the protection of Indian fisheries in Alaska was, we understand, substantially accomplished.

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NINTH SUNDAY AFTER TRINITY

Grant us, O Lord, Thy help whereby we may Forever think and do whate'er is right, Since we, when lacking Thy eternal might, Fall short in everything we do or say: But with Thy loving aid we can obey Thy holy laws, be blameless in Thy sight, And come to Thee at last as sons of light To dwell fore'er in realms of endless day.

Grant us to seek Thy holy Word, and find In Him, who brings us Thee and us to Thee, Thy will, and with it e'er the way to do It well; that, pleasing Thee in heart and mind As we can do in Him alone, we be Enfolded with Him in Thy love so true.

H. W. T.

THE CHURCH OF ENGLAND AND THE CHURCH OF ROME

TOUCHING those main parts of Christian truth wherein they [of the Church of Rome] constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ: and our hearty prayer unto God Almighty is, that being conjoined so far forth with them, they may at the length (if it be His will) so yield to frame and reform themselves, that no distraction remain in anything but that we "all may with one heart and one mouth glorify God the Father of our Lord and Saviour" whose Church we are.—HOOKER, Eccles. Pol., III, i, 10 (Circ. A. D. 1592).

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 30

READ St. Mark 3:13-21. Text for the day: "And He ordained twelve that they should be with Him and that He might send them forth to preach."

Facts to be noted:

1. Our Lord chooses and ordains the first officers of His Church.
2. Of this band, one betrayed Christ and the other denied Him.
3. Even His closest friends at times looked upon our Lord as a fanatic.

"That they should be with Him and that He might send them forth to preach." You simply cannot give what you do not possess. The individual who stands up to preach the Gospel of Christ without a personal knowledge of Christ is as "sounding brass or a tinkling cymbal." It is true that today we need an intellectual and well educated ministry; we need well-informed and well-trained Church school teachers, but intellectuality, education, and training will not go far without a personal knowledge of Christ. In the early days the people were conscious that the apostles "had been with Jesus." If each one of us whose work in life it is to teach and lead other people would spend ten or fifteen minutes each day in the nearer presence of Him in whose name we preach and teach we should soon find that our ministry would be thrice blessed.

July 31

Read St. Mark 3:22-end. Text for the day: "But he that shall blaspheme against the Holy Ghost hath never forgiveness."

Facts to be noted:

1. His enemies said, "He is possessed by the devil himself."
2. The absurdity of their charge.
3. We are all one family in Christ.

"What this sin is is not really doubtful. St. Matthew intimates that the Pharisees had come very near to committing it. St. Mark states exactly what their sin was. It lay in their malignant slander that Jesus was possessed by an unclean spirit. They regarded the spirit of holiness, which showed itself in the acts and miracles of Jesus, as diabolical. They called good evil, and evil good, having become like Satan himself, dead to every impression of true holiness, and unable to recognize it when they saw it. The sin is not a sin against the Holy Spirit considered as a divine person, but against the Spirit, as manifested in the perfect life of Christ, whose acts so evidently reflected God's own benevolence and holiness, that to ascribe them to the devil, was a sin of the most deadly character. This, and not blasphemy against Christ in general, or denial of His claims or active opposition to Him, or even putting Him to death, is the unpardonable sin."—Dummelow.

August 1

Read St. Mark 4:1-9. Text for the day: "He that hath ears to hear, let him hear."

Facts to be noted:

1. Distinguish carefully between parable, fable, allegory, and myth.
2. The whole of this parable may be applied to each individual.
3. It has been suggested that "The Parable of The Soil" would be a better title.

"The soil is the object of chief importance and emphasis—the soil and its influence upon the harvest. The fourfold division represents but one truth, viz., Other things being equal, the growth and fruitfulness of the seeds will be determined by the nature of the soil upon which they are cast. This is a simple law of nature which holds good always and everywhere; and it illustrates a higher and more important law of human life. Nay, rather, it is identical with that higher law; for law is one in all spheres. Expressing the law in terms of the spiritual life we say, The effect of truth upon the life is determined by the condition of the heart into which it falls. In other words, the character of the hearer and his state of mind determine the results of his hearing.

What a man receives from any truth that he hears depends upon what he brings to that truth."—Hubbard.

August 2

Read St. Mark 4:10-20. Text for the day: "The sower soweth the word."

Facts to be noted:

1. The wayside path was not always hard.
2. The most praiseworthy actions may be harmful if allowed to crowd out vital truth.

3. Who are the good hearers? All may be such who will.

"Do we not always think of this parable as representing four distinct persons or classes of persons? And does it not follow in our thinking that only one section can possibly apply to ourselves? . . . Ah, take heed how you hear. The whole parable was spoken to you . . . Who is the wayside hearer? Thou art the man. Have you never lost truth through inattention, or unwillingness, or want of obedience? Who is the rocky ground hearer? Thou art the man. Your grasp of truth is sometimes shallow. You receive truth many times into your mind to which you do not open your heart. Who is represented by the thorny ground? Thou art the man. Is not your life oftentimes preoccupied with other things, so that the truth you hear is choked before it comes to fruitage? Who receives seed in the good ground? Again thou art the man if thou dost choose. For such receiving is in the power of every hearer. You can attend. You can treat the truth with candor. You can obey it. And so you can make it fruitful in your life."—Hubbard.

August 3

Read St. Mark 4:21-29. Text for the day: "And unto you that hear shall more be given."

Facts to be noted:

1. The disciples of Christ are to enlighten the world by their teaching. Verses 24, 25.
2. Applicable to every department of life.
3. Spiritual life a gradual growth.

"Slow, secret, spontaneous, sure—these are the tokens of growth in Christian character which indicate its vitality. It is this element of vitality that sharply distinguishes between Christian character and all its counterfeits. This it is which differentiates between spirituality and morality. By a process of self-restraint and resolution we can build up a morality that may resemble some noble temple in its beauty and grandeur; but it will be, after all, a lifeless thing; a mechanical, limited, incomplete. The true Christly character, on the other hand, is the manifestation of the divine life in the soul, at first significant, but daily growing and developing, capable of limitless expansion, having endless possibilities of progress."—Selected.

August 4

Read St. Mark 4:30-end. Text for the day: "It is like a grain of mustard seed."

Facts to be noted:

1. This parable foretells the growth of the kingdom.
2. Nature is subject to God's holy will.
3. The miracle is also a parable setting forth Christ as the giver of peace.

"Would you know the real value of life? Learn the significance of little things. God does not give us trees full grown. He gives us the seed, and every seed is the repository of infinite possibilities. As a little temptation may betray the soul and by gradual development lead at last to monstrous sin and the complete wreckage of character, so a minute seed of good, carefully nourished and cultivated, may spring up and bring forth fruit unto everlasting life. A cup of cold water in the spirit and name of Jesus Christ may awaken the dormant life in the human heart and become the source of a transformed power."—Selected.

"ONE LORD, ONE FAITH, ONE BAPTISM."

CHRISTIANS, therefore, are not they which call not Him their Master Lord (Hooker, *Eccles. Pol.* III, i, 4). But our naming of Jesus Christ the Lord is not enough to prove us Christians, unless we also embrace the faith, which Christ hath published unto the world (*ibid.* 5). Now although we know the Christian faith and allow of it, yet in this respect we are but entering; entered we are not into the visible Church before our admittance by the door of Baptism (*ibid.* 6).



BLUE MONDAY MUSINGS

By Presbyter Ignotus

IF there is anything which proves the Kantian doctrine that time is only a mode of human thinking, it is a pleasant ocean voyage on a liner. After the bustle of the start, day follows day almost imperceptibly. The soft-voiced steward enters with the morning's cup of orange juice; breakfast, broth, luncheon, tea, dinner succeed one another, day by day; there are the long lazy hours on deck, stretched in a deck-chair, thinking of nothing at all, or reading literature that is next to nothing; then comes the evening, spent in one's cozy cabin, larger than some hotel bed-rooms and far more luxurious; and finally, the salt-water bath, and bed. There is a charming society, if you want it; or you can be as solitary as you please. A storm might offer variety, if you are a bad sailor; but this June crossing on the *Samaria* (fresh from her maiden trip around the world) was as undisturbed as the frog-pond. Where does the Cunard Company get all its courteous functionaries? From Captain to the junior "buttons," all are gently mannered, obliging, friendly, with the desire to serve. (I wish I could say that of all other lines.)

It seemed only a day or two after we left Boston Light that we landed in Liverpool, though I suppose it must have been longer; at any rate, it was all too soon. Customs held us up for five minutes, not more; and by eight o'clock I was off for Chester, the first stop for so many American travelers. Nor do they ill, who find that quaint walled city the very epitome of what they seek in England: history from remotest times, the romance of mediaeval days, the Church ever renewing her perpetual youth. A young friend of mine, whose home faces Moel Vamma, thinks Alaska must be wonderful, and is astonished that I count Chester worthy a second glance! How little we value what is familiar! Just to walk around the walls of Chester is worth journeying three thousand miles if one has open eyes that see the vision.

Fortunately, all of Chester's glories are not in the past; and one who has the happiness of knowing the city of today is convinced that it is much alive. The Cathedral has waked up to its full responsibility; witness the recent Conference of Catholic Priests, held there in preparation for the Anglo-Catholic Congress. Every chapel in the splendid old building has its altar, every altar its Mass; and the whole of the edifice is open to worshippers and visitors freely without gratuities or exactions. Would that all were alike.

Excavations in the Dean's garden are in progress, and various Roman relics have been unearthed, even in this late period. The refectory, too, has been restored, and furnishes a hall where six hundred can gather.

The Bishop's palace, a vast unwieldy building altogether unsuitable for modern conditions, has been sold to the Y. M. C. A., who are remodeling it for their purpose; and the Bishop has taken possession of the deanery, the Dean contenting himself with one of the houses set apart for canons. Bishop and Dean are in perfect accord as to the changes in the Cathedral itself; and in consequence various old gentlemen write to the secular paper saying that "the Reformation is in danger, and the Establishment is tottering." God grant it.

CRICCIETH, though it has many better claims to renown, is chiefly thought of as the home of David Lloyd George, sometime Prime Minister of the British Empire. There it was that he spent his boyhood in the humble cottage of his cobbler-uncle at Llanystumdwy; and now the pretentious modern villa Brynawelon attests his present greatness. Of late he has been here very little; indeed, a big St. Bernard is the only member of the family in residence. But the loyal Welsh still talk of "Our Davy" with enthusiastic ad-

miration, putting him with Tudor and Glendower, even though England and Scotland are "fed up" with Coalition governments and have left him leader of a tiny remnant.

But Criccieth has existed as a flourishing town for almost a thousand years; and, though much has changed in that time, the essential features of the outlook remain unaltered. Tremadoc Bay is here cleft by a rocky peninsula, grass-grown and precipitous. Surmounting that is the ruin of a castle which goes far back into Welsh history, before ever a Plantagenet King played his merry trick upon the Welsh chieftains. The place is one which would naturally suggest a fortification to man before the age of gunpowder; and from earliest days it has been set apart as such. Now the two Norman towers stand out, with part of the curtain wall and fragments of other structures, all unroofed, hung with a tapestry of vines and carpeted with velvet turf. Near by, a similar rocky summit, the Dinas, invites the lightning. And, round about, the town straggles; a tiny place, not two thousand people out of season, but with half as many more when all the lodgings are taken. There is little that is old in the village; the ancient parish church of St. Katharine where all the services are in Welsh is almost the only rival to the Castle. But round about are relics of every age back to neolithic man.

I write within the Castle walls, on a clear, bright, warm day, and look out from time to time across the water to where Harlech lifts its storied towers, seven miles away as the sea-gull flies, though twice as far by road. Once upon a time a dyke held back the sea, and all was grass-green where now salt water ripples. But one day, while all the men were making hay in the summer sun, the women and children watching from the hills, a mighty tidal wave swept the dyke away, and every man was drowned. In memory of that catastrophe, the place was called Criccieth, which means "the shrieking of the women." The dyke was rebuilt, however, and a festival marked its restoration when the people marched ceremonially across to Harlech in token of the sea's defeat. But generations later, it gave away once more. A hundred years ago, part was redeemed and the thriving town of Port Madoc built thereon; and during the Great War, German prisoners were employed in draining and reclaiming yet more.

Westward lies Pwllheli; north of that, Nevin stretches round its crescent-shaped beach, the high cliffs protecting it; and, a little way beyond Chwillog, the three-pronged mountain of Yrefl bears on its summit an ancient fortified British camp, with more than a hundred rude stone huts in an enclosure. "The house of the giants," it is called; "Tre's Ceiri."

For desolate grandeur following pastoral beauty the drive to Bettws-y-Coed is unsurpassed; though when one reaches the end of the journey he finds a quiet little town snuggled in a peaceful valley, with only a twelve-hundred-years old church to give it special character. (Marriages and burials are held there, all other services being performed in the splendid new church.)

The road goes through Tremadoc, an ancient village reminding one that Madoc, Prince of Wales, is said to have sailed southwest until he discovered America, far in advance of Leif Ericsson. Then it reaches the pass of Aberglaslyn, picturesquely beautiful, and winds on to Bedd-gellert, a famous fishing center, but yet more widely known because of the ancient legend of a faithful dog, slaying the wolf and then slain in error by the father whose child it guarded. All is peaceful, pastoral, lovely. Then, suddenly, the road plunges into desolation. There is scarcely a house to be seen; the hills rise bare and forbidding, two or three thousand feet, precipices of rock and tiny pistylls marking their sides. For miles and miles, all is as it was in the days of Arthur, save for the good white road before us. Then comes Capel Curig, a smug little village where artists gather; and presently the Royal Oak offers its hospitality at the foot of the long hill into Bettws.

Returning, one has another sort of a desolation, besides

vast treeless hills, lonely and barren; for the road passes through a very abominable place called Blaenau Festiniog, the great slate-quarrying town of North Wales. Huge heaps of broken slate overtower the roofs; not one beautiful thing appears; the green is wholly blotted out from the hills, and there are swarms of chapels, each uglier than the other; Siloh, Soar, Berea, Moriah, Ebenezer, Pisgah. Happily, one gets out of that black horror speedily; and thereafter the road winds through the exquisite Vale of Maentwrog, and down to the sea.

Criccieth had a fair yesterday. The streets were crowded with country-folk from far up among the hills, all chattering Welsh. Cheap-jacks lined the way, offering every kind of wares; the horse-copers and cattle-merchants had possession of the village green. What a marvel the vitality of the Welsh language is. Scores of these country people have no other speech, and respond "*Dim Saesneg*" to any approaches in English. Gaelic is dying; Manx is almost extinct; the attempted revival of Irish is a vain thing. But here in wild Wales they talk, as they think, in the tongue of their remote forefathers, allowing the language of the conquering Saxons, if at all, only as a concession. All the schools teach English as a foreign tongue; and one walks along the streets sensing a perpetual conspiracy. Welsh sounds uncouth when spoken; but it has the notes of something unearthly in beauty when they sing it. Last Sunday evening, in the long bright twilight of these northern climes, the village choir assembled, at half after nine, on the parade, down beneath the Castle. Young men and maidens, old men and children, Churchmen, Dissenters, all together, without books or instruments, they made melody unto the Lord; Aberystwyth, Ton-y-Botel, all the sweetly familiar Welsh tunes rang out, with others not known to Saxon ears; and when the perfect harmonies were hushed into silence, there was at least one auditor who felt heaven nearer.

THE CHURCH OF WALES

BY THE REV. I. M. MERLINJONES

THE oldest Christian Church, with a continuous existence, which has always maintained the Catholic faith, is the Church of Wales, from two to ten years older than the Church of Rome. After several centuries of dependence on the Province of Canterbury it was freed in 1920, and is now free and independent, constituting a Province of its own. The Church of Wales at once set up housekeeping and lost no time in creating the new Diocese of Mynwy (Monmouth), with the Right Reverend C. A. H. Green, D.D., Bishop, which was completed in 1921. Now she has created another Diocese to be known as Abertawe ac Aberhonddu (Swansea and Brecon) and is about electing a bishop. The election will take place the end of July or the first week in August, most likely the latter date. His Grace, the Archbishop of Wales, the Most Rev. Alfred George Edwards, D.D., has set forth the following prayer, which he asks to be used during July (May not we in America use it in our private devotions?):

ALMIGHTY God, the Giver of all goodness, graciously look, we beseech Thee, on Thy Church, and so direct, with Thy heavenly wisdom, those who have been appointed to select a Bishop for the See of Swansea and Brecon, that it may have a faithful Shepherd to feed Thy flock, and to prepare an acceptable people unto Thee: through Jesus Christ, Thy Only Son, our Lord. Amen.

The election of bishops differs somewhat in the Church of Wales from what it is in this country. In the Province of Wales a Bishop is elected by the Electoral College. Its members number 41, consisting of the Archbishop and the Welsh Bishops, together with 18 priests and 18 laymen, representing the five Welsh Sees.

O MERCIFUL Lord, who hast made of one blood, and hast redeemed by one ransom, all nations of men; grant that we may not only seek our own things but also the things of others; that this mind may be in all of us, which was in the Lord Jesus, that we may live as brethren, be pitiful and courteous, and endeavor heartily and vigorously to keep the unity of the spirit in the bond of peace; and that the God of grace, mercy, and peace may be with us all. Amen.—*Thomas à Kempis.*

UNIQUE PILGRIMAGE TO THE HOLY LAND

THE desire to visit the Holy Land is almost universal among Christians. For centuries we know that pilgrimages from different parts of the world were made by many thousands of people, moved by a strong spiritual impulse and a desire to see the country where Christ was born, lived, and gave His life to save us from eternal death.

An unusual opportunity is now offered for the first time to the Christians of America to make a pilgrimage to Jerusalem, as a result of good understanding between His Beatitude, the Patriarch of Jerusalem, acting through his representative in America, Archbishop Panteleimon, and various prominent Americans.

The Holy Land Pilgrim and Tourist Society of America, 350 West 87th Street, New York City, has been entrusted to take care of the practical side of the cruises. A ship with accommodation for about 1,500 passengers will sail on October 10, 1923, from New York to Jaffa (Port of Jerusalem) and back to New York in fifty days with stops at the Azores, Lisbon, Alexandria, Jaffa, Beyrouth, Smyrna, Piraeus, and Naples.

Prices will be very moderate so as to bring the voyage within popular reach. The whole cruise on a large, comfortable boat, to various Mediterranean ports, and four days' stop at Jerusalem, with sightseeing in and around Jerusalem, will cost \$295 and up.

While in Jerusalem the pilgrims will be received in a special session by the Patriarch who will confer on them a souvenir in memory of their visit. All this will put them in a very advantageous position for visiting the Holy Places.

In connection with cruises to the Holy Land, Archbishop Panteleimon has received the following letter from Bishop Gailor, President of the National Council:

"His Grace Panteleimon Athanassiades, New York City.

"Your Grace,

"As representative of the National Council of the American Episcopal Church I beg to express my profound interest in your plan of a special tour in October to the Holy Land, and I hope that many of our clergy and people will avail themselves of this unique opportunity.

"The fact that enhances the value of the tour is that it is initiated and arranged by the representative of the Patriarchate of Jerusalem and that the tourists will be special guests of the Patriarchate.

"This should bring our people to a closer understanding of your most ancient Church, 'The Mother of all Churches,' which, through the centuries, has stood as the faithful guardian of the places hallowed by the life of Our Blessed Lord.

"Faithfully yours

"THOMAS F. GAILOR

"President of the National Council."

IF!

If I had but the nerve to believe!

Just simply believe

That one could achieve

The things under the sun

That Jesus wants done—

If I had but the nerve to believe!

If I had but the nerve just to try!

Bravely venture and try

What the Power from on high

Could do with just me

From my poor self set free—

If I had but the nerve just to try!

Then my eyes would no longer be dim

For I should see Him

With cup filled to the brim,

And each set of sun

Would see golden deeds done,

For I should see—I should see Him!

FREDERICK W. NEVE

CRITICISM

DON'T MIND CRITICISM. If it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it.—*The Archbishop of Brisbane.*

The Second Anglo-Catholic Congress

The Living Church News Bureau }
 London, July 13, 1923 }

THE second great Anglo-Catholic Congress in London opened last Tuesday morning with a Solemn Eucharist at St. Paul's Cathedral. Although the service was timed for 11:30, as early as nine o'clock people had begun to assemble, and from ten o'clock on an incessant stream poured up the steps of the Cathedral—a stream with more picturesque variety of costume than an English crowd usually presents. There were monks in their habits; sisters of mercy; deaconesses; clergy of all sorts and kinds, wearing almost every known form of clerical dress. And the laity were equally various: old men and maidens, young men and elderly women, well-dressed and poorly dressed—all were there; only children were absent. The doors were opened at eleven, and a quarter of an hour after, the whole of the vast Cathedral was filled.

Under the dome and in the eastern part of the choir sat the robed clergy, and these thousand or more priests made an imposing array. The high altar had on it a red frontal (since the service was the Mass of the Holy Spirit), and the two candles on the altar and those in the standard candlesticks before it were lighted, as is the Cathedral use for all solemn Celebrations.

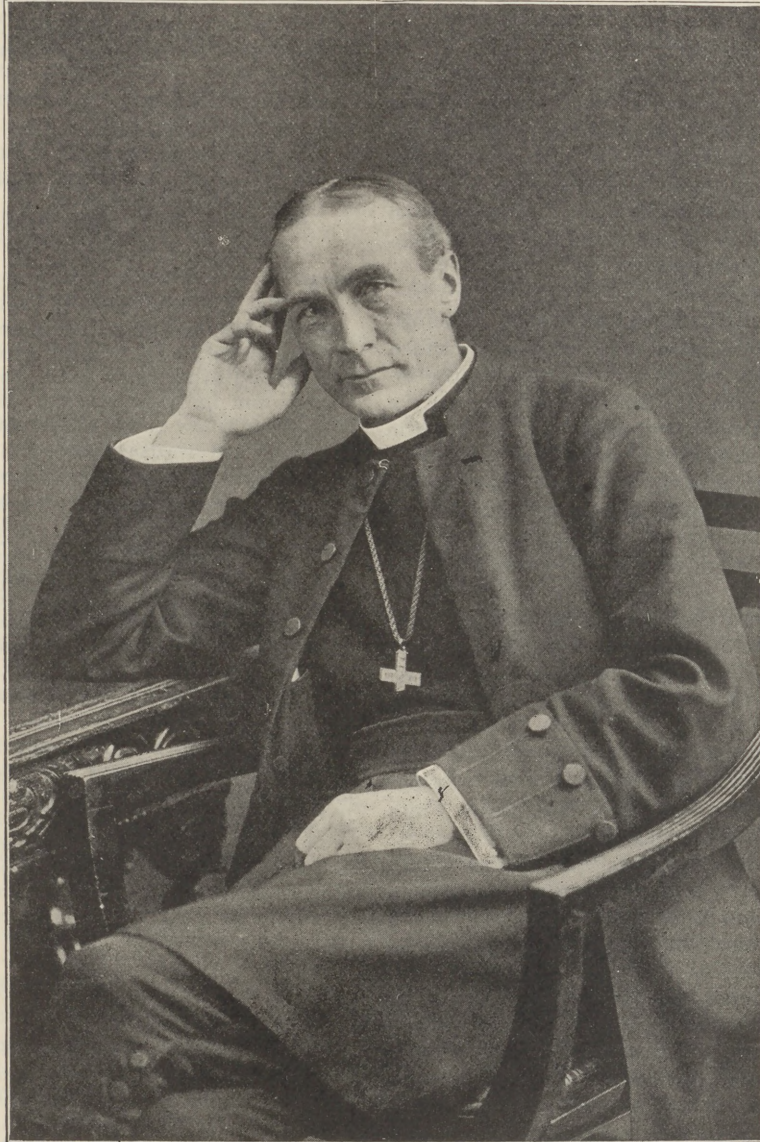
At 11:20 a procession of bishops with their chaplains came slowly up the Cathedral from the north-west chapel. Among them were the Bishops of Nassau, Thetford, Woolwich, St. Andrew's, Zanzibar, and Bishop Mounsey. At the end of the procession came the Metropolitan Eulogie, Chief Bishop of all Russians in Western Europe. Immediately preceding him were the Greek Archimandrite Pagonis, and another Eastern priest. The Metropolitan wore his mitre, the diamonds of which flashed brilliantly in the sunshine.

When the bishops were seated in the sanctuary, the procession of the Cathedral body entered. First came the choir, then the prebendaries of St. Paul's; next came the Bishops of Kensington and Stepney, each in cope and mitre, and, after them, the Bishop of Willesden (who took the place of the Bishop of London, who was obliged to attend the National Assembly).

Minor-Canon McCheane was the Celebrant, the Epistoler was Minor-Canon Streeten, and the Gospeller Minor-Canon Couchman. The music of the service was sung to Palestrina's *Aeterna Christi Munera*, the introit was Come, Holy Ghost, Our Souls Inspire, to the familiar plainsong melody, and it was joined in, as were all the hymns, whole-heartedly by the immense congregation. Immediately after the Consecration, and before the *Agnus Dei*, the hymn, *O Salutaris Hostia*, was sung; and, after the Blessing, For All the Saints, to Dr.

Vaughan Williams' fine tune. The Bishop of Willesden gave the Absolution and pronounced the Blessing. The sermon, by the Rev. Arthur Montford, the chairman of the Congress Committee, was brief, but wonderfully striking, direct, and spiritual.

In unhappy contrast to the uplifting scene within the Cathedral, there were some disturbing incidents outside in St. Paul's Churchyard, where a small band of Kensitites made themselves conspicuous by an attempt to hold a "protest meeting." This was, however, promptly dispersed by the police, who do not allow any persons, however pronounced their Protestantism may be, to interfere with the traffic in London.



THE BISHOP OF LONDON

THE ALBERT HALL was crowded at the opening session in the afternoon. The Bishop of London managed to tear himself away from the National Assembly, and took the chair, supported by the Bishop of Zanzibar, the Metropolitan Eulogie, and many well-known ecclesiastics. The Bishop's presidential address was worthy of the occasion, but it is not possible to give more than the briefest of summaries.

His first point was that the Anglo-Catholic movement was out for truth, and not primarily for ceremonial at all. The truth is what the world is waiting for, and it is for the lack of it that humanity is so sore stricken today. The Bishop said that the Church of England has its own particular position, and bears its own special witness, and is perfectly justified in carrying out Pope Gregory's advice to St. Augustine, that it might be allowed to have ways and customs of its own; but the fact remains that it is historically a part of the holy Catholic Church. Therefore old customs of the Church, always so far as they teach no doctrine rejected at the Reformation, are valued, as we value the old colors of regiments, which we hang in our cathedrals with reverence and honor.

The Bishop proceeded: "We must recognize that the Church of England has some special principles of its own, as opposed to Rome; one is in its reverence for Holy Scripture, although a late ultimatum from the Pope leads me to hope that Rome, too, now sees its past errors. . . . You will never alter the temperament of the Church of England. To try to make her Italian or Spanish or French is merely to kick against the goad. We shall never persecute—it is not in our blood; we shall never have an Inquisition; we shall never be absolutely rigid and clear-cut. We have too much regard for liberty, and prefer a certain haziness of horizon to a sharp delimitation which would hurry or overpress the delicate explorations of souls seeking truth."

In concluding a powerful speech, Bishop Ingram said: "And so I welcome here, from all over the world, this great

The Future of the Church (Reunion)

A Paper Read at the Anglo-Catholic Congress, July, 1923

By the Rev. Francis J. Hall, D.D.

Professor of Dogmatic Theology in General Theological Seminary, New York.

IN THIS paper I am taking the standpoint of the great Catholic Church. That Church was built by Christ Himself, and is an original part of the Christian system, not a product of voluntary organization; and from the outset the Lord willed to add to it such as were being saved. To those thus united in one, the Eucharist was the God-given sacrament of unity.

In view of Father Frere's important paper, I need not spend time in describing the nature of this Church, except to remind you that it is united with its divine Founder so closely and vitally as to be called His Body and the fulness of Him. Moreover, its future continuance, its indefectibility, and its final victory over evil both without and within, are assured by the indwelling of the Spirit of light and life and by the Lord's promise that the gates of Hades shall not prevail against it. None the less, its earthly members are not yet perfected, and many evils are exploited in its midst, including that of schism.

1. THE NEED OF REUNION

This evil has become very acute, and the Spirit is impelling many to labor earnestly for its removal. The tremendous need of this is clear, for Christian divisions confuse the Church's message and reduce its persuasiveness; they cause much overlapping and waste of Christian resources; and, most sadly of all, they reduce the Christian brotherhood to a congeries of mutually isolated sects, necessarily fatal to the richness of faith and practice, and to the fulness of spiritual life and love, which Christ provided for in His Church.

That the Lord wills Christian unity is too plain to be denied. But such unity means far more than the interdenominational comity and coöperation in which many earnest souls would acquiesce. It means one mind and one body. Division is itself treated in the New Testament as contrary to the will of God.

The life of grace, of which the Church is God's appointed sphere and medium, is social; and mutual union in one sacramental life. Eucharistic worship, and spiritual discipline, is its appointed form as well as the condition of its fulness. Therefore, if we would truly promote Christian unity, we must promote the corporate reunion of all Christians.

II. OUR IDEA OF REUNION

The reunion in which we are interested is the ending of denominations by the united allegiance of all Christians to the ancient Catholic Church; a common acceptance of its primitive faith, ministry, eucharistic worship, and sacramental discipline; and a renewal between Catholic bodies of full intercommunion and coördination in ecumenical concerns. To us the reunion problem has world-wide scope; and the value of each lesser reunion or scheme depends upon its being somehow helpful to the cause of full Catholic reunion, and upon its not being pushed at the cost of either betraying or obscuring any integral element of the Catholic faith and order.

Catholic reunion does *not* mean the building of a new Catholic Church, endowed with the treasures of the several existing denominations. It means a return of all to loyal obedience to the ancient, but living, Catholic Church, and a healing of the wounds which schism has inflicted on that Church. All denominational good things were originally committed by Christ to the universal Church, and only in its Catholic atmosphere can each of them be cherished without one-sided caricature, and without driving other vital things out of sight.

III. APPLICATIONS

(a) In applying these principles to reunion with Nonconformists, we have to remember that the Anglicans are not free from blame for their separation, and that, because of the earnest efforts of Nonconformists to serve the Lord

Christ, God has visibly blessed them. We cannot, indeed, regard their enjoyment of God's blessing as evidence that Nonconformity as such fulfills the purpose of Christ.

As to "home reunion", as Englishmen call it, we are probably agreed that friendliness and mutual conferences, with perfectly frank but very patient discussion of differences, are for the present our proper methods of progress. We are at the educational stage; and, although some progress has been made, a long task is still before us. The main body of Nonconformists has not become vitally interested. The pace, therefore, should not be forced, and such schemes as occasional open communion, the interchange of pulpits, and the like, are "flickering expedients" that upset, rather than unify. Reunion, if it is to abide and be in accord with the will of Christ, must be preceded by clear mutual understanding and real agreement in accepting the Faith and Order of Christ's Catholic Church.

We may hope that gradually Protestants will cease to think that our attitude is inconsistent with sincere desire for reunion with them. But we desire the real thing, and are convinced that old wounds cannot safely be sewn up until all foreign matter has been removed. We also hope that they will come to see that our position is neither partisan, peculiar, nor out of date. We stand for the Anglican inheritance, and for the Reformation appeal to antiquity. More than this, the essentials of our position are still retained by somewhat more than two-thirds of living Christians. Finally, we have with us multitudes that no man can number of those who have gone before, but who are still within the great Church of Christ.

In the light of abiding ecumenical perspectives, Protestants will some day cease to imagine that Christ's will for Christian reunion can be fulfilled on any other basis than that of historical Christianity—the ancient Catholic system. Sincere love of truth is working among them, and we may count on their reconsidering in their purity those elements of this system, the corruptions of which provoked the sixteenth century revolt. For example, patient students cannot forever hold that a sacerdotal ministry necessarily hinders the free access of souls to God—surely not if it really comes from Christ. Finally, Protestants will in due time see that we are not interested in condemning their past, but in wholesome reunion. Saving denominational faces will no longer worry us when we once unite to save the face of the universal Church of Christ and to release its spiritual power. And when all unite in doing this, past abuses will fade away before a Pentecost of light and grace. True reunion can hardly fail incidentally to enlist all Christians for an effectual completion of the reformation.

(b) In reckoning with the Orthodox Eastern Churches, we find solid grounds of encouragement. We sympathize deeply with Eastern Christians in their present distress, while thanking God for the attainment by thousands among them of the glorious martyr's crown. Much correspondence and conference has been carried on between us during the past sixty years, and American Churchmen have had a larger share in this than is generally known among you.

Results are emerging. Several Eastern Churches have acknowledged the validity of Anglican Orders, and we seem to be gradually entering into relations which fall little short of intercommunion. The work of removing misapprehensions is not finished, and we ought not to be too sanguine. But the fundamental accord between us is sufficient to justify formal reunion whenever the time is ripe. God speed the day of that happy consummation.

IV. OBSTACLES TO REUNION WITH THE PAPAL SEE

I now come to the problem of reunion with the Papal See, a subject demanding special attention. Right here I must pay respectful tribute to a truly great English layman, the

saintly and royal hearted Viscount Halifax. May God richly bless his closing days on earth, and reward him for his untiring and self-effacing devotion to the great Catholic Church and to its Anglican province! I would share his vision of reunion, and would reëcho his noble plea for reunion with the Papal See and with the vast number of believers in communion with it.

We may not rightly ignore the obstacles to such reunion, and perhaps much time will be required for their removal. But it shows lack of faith in the Holy Spirit to think that effort in this direction is useless. The situation continually changes, and there is evidence for those who have eyes to see that the conditions, both Roman and Anglican, which now prevent reunion are slowly but surely being outgrown. Human accretions cannot forever abide; and, being human, the present obstacles to reunion in this direction will surely pass away. Needless to say, if the present Roman terms of reunion represent the divine will, the sooner we find it out the better. In any case, reunion with Rome left out is plainly not a truly Catholic reunion.

We must view the obstacles in proper perspectives. Some of them, for example, Rome's repudiation of Anglican Orders, and the opinions and practices which, according to Anglicans, are wrongly imposed on Christian consciences by the Papal See, are grave. Unless we are wrong, we may not repudiate our Orders, and may not bind ourselves to accept as necessary the opinions and practices referred to. But these matters are all involved in the more central difficulty of papal claims; and when this difficulty is rightly met, all other things can be settled.

(a) But an obstacle on our own side should be mentioned. I refer to the considerable lack of Catholic convictions among us and of sacramental discipline. That the Prayer Book commits us to the Catholic system, rather than the Protestant, is shown by the fact that renewed conformity to it has invariably worked for a revival of Catholic belief and practice; and the Prayer Book declares the official mind and law of the Anglican Communion. But our discipline is lax, and anti-Catholic views and practices are freely exploited among us. We can explain this evil by reasons which leave the Catholic claim of this Church untouched; but until the general state of opinion and practice among us is more visibly Catholic, we shall have difficulty in persuading papal authorities to take our position seriously. Clearly the Anglo-Catholic propaganda is a vital part of our Labor for Catholic reunion.

(b) Turning to the papal claim, we should distinguish between the ancient and modern elements in it. It is the Vatican position, gradually developed through centuries, and finally defined in 1870, that constitutes the main barrier to reunion on the Roman side. Moreover, the removal of this barrier does not necessarily require a formal repudiation of the Vatican Council, and we ought not to require Rome's humiliation as the price of reunion. It will suffice if Rome outgrows the objectionable elements of Vaticanism and reinterprets its terms by action that will securely establish Catholic liberties.

Whether we accept or reject the claim that Christ formally instituted a permanent papal primacy committed to the Roman See, we have to face the evidence of Christian history that such primacy is a providential instrument of divine ordering. Moreover, when the Church is reunited, some visible center of unity and of ecumenical business such as the Papal See affords will be needed for efficiency and for safeguarding Catholic unity.

We can grant this, and the probability that a permanent governmental primacy over the entire Church militant has in effect been divinely committed to the Roman See. What then interferes with submission to that See? Simply this, that the providential primacy of Rome has been enlarged by claims which subject the Church to an unprimitive and unrestrained autocracy—one which has no divine warrant, and which displaces instead of safeguarding truly Catholic government. It gives to Italian provincialism a supremacy which has deprived the Church at large of an effective part in ecumenical affairs; and it has led to the imposition on Christian consciences of opinions and practices which are neither primitive nor consistent with the liberty wherewith Christ has made us free.

But these accretions do not inhere in the papal primacy itself, which can survive and function after their removal.

Their removal is certainly needed, for they have gradually converted papal government into an autocracy fatal to Catholic liberties. Such a reformation will surely come in time, for Christ has not forsaken His Church. And I believe that the process of outgrowing Vaticanism, a necessary antecedent of this reformation, has already begun.

V. THE PAPAL SEE IN THE UNITED CHURCH

Can we describe in advance the position which the Roman See will occupy in the reunited Church? We cannot in detail, and to advocate particular arrangements with regard to the matter is hopelessly premature. None the less, it seems clear that certain requirements ought to be met, and that when their nature has once been generally recognized, they can be met satisfactorily.

(a) On the one hand, what is true in papal claims will have to be acknowledged, and a primacy will have to be accepted which will be sufficiently effective to preserve the Church's visible unity.

(b) On the other hand, papal authority will have to be brought within such constitutionally safeguarded limits as will adequately protect Catholic liberties from autocratic interference.

The Catholic liberties referred to should include the unhampered local election of bishops and metropolitans, and such national and provincial autonomy everywhere as is consistent with Catholic unity and with the preservation of the ancient Catholic faith and order; the freedom and supreme legislative authority of ecumenical councils, and their right to determine the orthodoxy and binding force of papal definitions and decretals.

We cannot predict by what specific arrangements the requirements of safe and wholesome reunion will be met. Presumably the measures taken will consist largely of adjustments of existing institutions. It would be possible, if such a method were thought best, to dethrone Italian provincialism by making the Cardinalate an elective body, its members being freely chosen by the several territorial Churches throughout the world, and forming a truly representative and cosmopolitan college for curial purposes. The freedom of ecumenical councils could be fortified by the requirement that they should meet at stated intervals. If some such adjustments were agreed to, the Papal See would still possess important executive powers, but would not be able to impose decretals and dogmatic definitions independently of the freely expressed consent of the Church. Papal autocracy would be ended.

Of course neither these nor any other provisions for securing and guarding Catholic reunion can become practical questions until existing mutual misunderstandings and discordances have been removed; and they cannot be removed, apparently, except by much patient interchange of views, conducted with freedom from previous recriminations and bitterness. I say "apparently", because I do not forget the possibilities of divine providence—of cataclysmic upsets of the world, calculated to put our problem in a new context, and to drive all really sincere believers into one fold. The resourcefulness of the Spirit in this matter is greater than we can imagine.

The vision of a reunited Catholic Church is glorious, and not to be forgotten. But it imposes obligation, not less imperative because requiring patience in a frequent deferring of hope that maketh the heart sick. We must constantly resort to prayer.

THE CHURCH does not exist *primarily* that everybody on this earth may dwell in a sanitary home, and have sufficient food and clothing, and be given the same chance for education and amusement as everybody else; and then after some seventy years of comfortable existence may go down into the dust where all the previous generations of mankind indistinguishably lie.

That is not what Jesus Christ came to reveal; that is not what He established His Church to tell; that is not the Christian Gospel.

Let us then, dear brothers, be loyal to our commission; let us go steadily on, teaching the old Creed, celebrating the old Sacraments, maintaining and setting forward quietness, peace and love among all Christian people and specially among those committed to our charge—thus, by the grace of God, fulfilling our ordination vows.—*Rt. Rev. Cameron Mann.*

LEON

BY THE REV. GEORGE S. PINE.

EIGHTEEN hours nearer the beaten track than Santiago de Compostela lies the once "proud capital of a Kingdom that stretched from the Atlantic Ocean to the Rhone,"—León, unattractive and uninteresting, except for its transcendently beautiful cathedral, the old collegiate Romanesque Church of San Isidore, and well preserved Roman walls.

The cathedral is worth a troublesome journey to see, poetry in stone, as near as any building can be, illuminated by gloriously colored windows, unsurpassed by any other windows in Spain, and excelling in the use of red and green even the windows of Chartres. The largest windows are in the clerestory all around the church, giving to the Gothic almost a perpendicular effect. It is hard to recall any such clerestory windows elsewhere. The first impression without the cathedral, from its many flying buttresses, its façade and transepts made light and graceful by traceried gables rising above the building proper, its sculptured portals, all in yellowish stone, is one of warmth, and this impression is deepened within by the lofty nave, and aisles lighted by windows aflame with color. The cove, though intrusive, has at the west end glass doors allowing an uninterrupted view of the high altar, unusual in Spanish cathedrals, which is needed here because the cathedral is not very long. The high altar has a fine retable, more impressive than at some other places. The portals, though well sculptured, for beauty of execution as well as for arrangement, seem second rate, in remembrance of the Portico de la Gloria of Santiago de Compostela. The cloisters, where Renaissance mingles strangely with Gothic, have some mural paintings done before 1470 that are interesting. There is no detail anywhere to mar the general beauty of the building. One likes to think of it as a whole rather than in any of its parts, though it is impossible to get a picture of either the outside or the interior that is satisfactory.

The other special object of interest in the otherwise uninteresting town is the collegiate Church of San Isidore, reminding one in its Romanesque structure of Santiago de Compostela, but not kept in the order that it should be, though in charge of Augustinians who would seem to have time enough on their hands to sweep and clean and put things straight. Above the altar is the silver tomb of the saint, and wound about it a finely painted retable. There is an ornamented cloister in contrast with the simplicity of the church, and, in a shut in part of it, a Pantheon where the early kings were buried.

A strange thing about León is that it does not seem to have inherited any of the sense of beauty prevalent in the age that produced San Isidore and the gem of a cathedral. One wonders what effect the outward evidence of an artistic feeling of one generation really has on the generations that come afterwards. Not even when coupled with religion does it seem to be assured of an active futurity.

WHO ELSE ARE OURS?

TEXT for a missionary meditation: A small daughter of California, completing her prayers the other night, having remembered family, servants, and friends, looked up to ask, "And who else are ours?"

It was another Californian, one of Mr. Hoover's small children, who, in asking a blessing at the table one noon, gave thanks for "all this graciousness and lunch"!—*National Council Service.*

CHRISTIAN EVANGELISM

BY THE REV. J. A. SCHAAD.

TO many people the word "Evangelism" means only some form of mass meeting under the direction of a specialist, or a periodical preaching mission, or at the least something connected with preaching and the pulpit. But the term has a broader and more inclusive meaning than that, for it includes the laity.

Also, many persons recoil from the use of the word, "Evangelism," in any sense, because of the abuses of it which have now brought the whole subject and practice into a large measure of disrepute in some quarters. But it should be remembered that the abuse of a thing proves nothing against the right use of it.

Perhaps the most that it is necessary for us to do, to restore this needful New Testament practice to its rightful place in our Church program today, will be to wash the face of the word "Evangelism," so that its true meaning and beauty may be seen again. For when we realize that it does not mean the highly sensationalized, emotionalized, and commercialized thing to which it has been reduced, we shall wish to include it in our personal and parochial programs.

The evangel of Christmas is the story of a divine Person who came to earth as Saviour of men. "Gospel" means, again, the God-story. And the purpose of evangelism is so wonderfully portrayed in our *Benedictus* in the words, "To give knowledge of salvation, unto His people, for the remission of sins, through the tender mercy of our God; whereby the Day-spring from on high hath visited us." Christian Evangelism is therefore the telling of the story of Christ in such a way as to win men as disciples, and for their salvation.

Our Lord put it in this simple manner: "Ye shall be a witness unto Me." Now a witness is one who gives his testimony at a time when it will best serve a given case. But he must speak from personal knowledge. Hearsay evidence is neither admissible nor effective. So our first duty, as Christians, is to secure first-

hand knowledge of our Lord, through personal experience with Him in prayer, sacrament, and service. Then comes the telling of His love and presence and power unto others, in the perfectly natural way in which we would talk of other things with our friends. That is Christian Evangelism, as our Lord expects *all* of His disciples to practice it in their daily lives.

Failure to recognize the supreme place of evangelism in the program of both organized Christianity and of the individual Christian life, is to confess to a nebulous idea about the true nature of the Christian Church.

And the place where we are to give the evangelistic witness for Christ is "at Jerusalem" as well as in Japan: That is, at home in person as well as abroad by proxy. Here is the great opportunity for those who say they "do not believe in foreign missions."

Christian evangelism is home missionary work. We all believe in that, do we not? The time to begin is now. The place—wherever we are.



LEON
Interior of the Cathedral.

OLORD, who hast given us today for our repentance but no certainty of tomorrow for our delay; forgive us our sins against fellowship and truth, and quicken us by Thy Holy Spirit to share in the coming of Thy kingdom through the spread of a knowledge of Thee and the conquest of misunderstanding, injustice, and strife; for Thy Name's sake. Amen.

From *A Book of Social Prayers and Devotions*, issued by the National Council.

A New Menace in Palestine

PALESTINE, the Holy Land, the scene of the human ministrations of the Saviour, has suffered many vicissitudes and hardships throughout its long history. Fought over by warring armies from the first century, through the days of the Crusades, down to the triumphant sweep of Allenby's forces only five years ago; subject at times to famine and starvation; for many years ground under the ruthless heel of the Mohammedan, this little bit of land which contains the most holy shrines in the Christian faith, has known its share of the vicissitudes of life. And now a new danger faces, not the land itself, but that part of it which is directly concerned with the maintenance of such places as the Holy Sepulchre, the Mount of Olives, Bethlehem, Nazareth, and all the other places which have been hallowed by the presence of the Lord. The new danger which menaces these shrines is the fear of poverty.

Since the rediscovery and establishment of the sacred shrines in the reign of the Emperor Constantine, they have been cared for and maintained by the Patriarch of Jerusalem with the Brotherhood of the Holy Sepulchre, an organization which has grown up around him and of which he is the head. The Patriarchate of Jerusalem is one of the most venerable institutions in Christendom, being based on the Bishopric of Jerusalem which dates back to James, the "Lord's brother," in the days of the apostles. It is one of the four great Patriarchates of the Eastern Orthodox Church, which makes the Patriarch one of the leaders of that Church. Its importance to the Christian faith may be judged from the wording of a recent British report which alludes to the Patriarchate of Jerusalem as the "Mother of All Churches."

For over 1700 years the Patriarchate has, with various vicissitudes and interruptions, been the guardian, or at least the principal guardian, of the Holy Places, to which pilgrims and worshippers from all parts of the Christian world have constantly resorted. The Patriarch, with the Brotherhood of the Holy Sepulchre, has guarded and taken care of these shrines and has maintained them open at all times for pilgrims from every country. Nor have the activities of the Patriarchate been limited to this care and the conduct of the required religious services. It has operated and maintained schools, hospitals, monasteries, a theological seminary, and other institutions for the instruction of students and the relief of suffering. It has ministered to the religious needs of a Christian population of about 65,000 in Palestine.

Before the war, the works of the Patriarchate were supported partly from the rents of lands that it holds in Palestine and adjacent places, partly from lands which it held in Russia, and partly from the offerings of those who came there to worship. Most of the pilgrims who came were Russians, and it is estimated that, in 1914, about 64 per cent of the income of the Patriarchate came from Russian sources.

When the war broke out, no more Russian pilgrims came. And when the Russian Revolution threw that country into a turmoil and established Sovietism, the lands which the Patriarchate held in Russia ceased to be a source of revenue. So, as a direct result of the war and the revolution, the Patriarchate has lost almost three-quarters of its income.

Simultaneously, the expenses of its work were increased and it became necessary to extend the scope of its ministrations. During the war, the Patriarchate dispensed relief not only to the local population but also to refugees from every land without regard to creed. To carry on all this work, the Patriarchate found it necessary to borrow extensively. Even then, it was unable to maintain all its work and was forced to forego much of its ordinary philanthropic work for the more pressing demands of war relief. Nor has it been able since the war to resume these activities because of the curtailment of so large a proportion of its income. The money with which the Patriarchate carried on its good works was borrowed from various sources; banks, merchants, professional money lenders, and others. The securities given were various, but, in the aggregate, they constitute a mortgage on the land which the Patriarchate holds in Palestine and from the income of which it pays its running expenses.

When the British took over the government of Palestine

under the mandate, the High Commissioner appointed a commission to inquire into the affairs of the Patriarchate and to recommend measures looking toward the liquidation of the debt. The commission investigated and reported, the basic measure that it recommended being the appointment of a commission to administer the affairs of the Patriarchate and to take active steps toward lifting the debt. This commission was appointed and is now functioning under the chairmanship of J. B. Barron.

The commission, however, has been able to make little headway toward paying off the debts. Most of the income is taken up in interest charges and for the running expenses of the Patriarchate and the little that has been paid is practically negligible.

A special moratorium for the Patriarchate was declared and this is still in force but will expire in the near future. Upon its expiration, the creditors will be legally entitled to realize on their securities, which means that the lands of the Patriarchate will have to be sold to meet the indebtedness. This will take away practically the entire income of the Patriarchate and will mark the dwindling to almost nothing of one of the most venerable institutions of the Christian Church, and it cannot help but have a crushing effect on the Patriarchate's stewardship of the Sacred Places. Without the necessary funds, these shrines cannot be given the care and maintained in the dignity which their sacred associations demand.

To meet this situation, the American Committee on Preservation of the Sacred Places in the Holy Land has been formed for the purpose of raising sufficient funds to pay off the debt and allow the Patriarchate to carry on the guardianship which it has exercised over seventeen centuries. The committee is under the joint chairmanship of the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rev. Charles S. Macfarland, General Secretary of the Federal Council of Churches.

The committee is in close cooperation with Archbishop Panteleimon Athanassiades of Jerusalem, who was commissioned by the Patriarch of Jerusalem to come to this country to enlist the aid of American Christians in the work. The aims of the committee are, first, to secure an extension of the moratorium, if possible and, second, to enlist the aid of the Christians in this country and elsewhere to pay off the debt and put the Patriarchate back on a self-sustaining basis. Headquarters have been established in the United Charities Building at Fourth Avenue and 22d Street, New York, and work will shortly be begun on a nation-wide effort to raise the fund.

THE DAY OF OUR LORD

All day foregathered on the azure sea,
Like floating isles, prodigious banks of cloud,
And, hurrying to safety, men allowed
A desolating storm would surely be.
Not so; a freshening rain upon the lea,
And welcome showers fell on fields new-plowed.
Their fears forgot and gratitude ayowed,
Men looked o'erhead and laughed in jollity.

So was it when the Lord Messiah came.
His day foretold was pictured full of gloom,
With vengeance hung in heavy clouds above.
Instead—the poor, the blind, the deaf, the lame,
Rejoiced; His presence brightened e'en the tomb;
And fearfulness was swallowed up of love.

EDWARD HENRY ECKEL

SURELY as the sword which is made fiery doth not only cut by reason of the sharpness which simply it hath, but also burn by means of that heat which it hath from fire, so there is no doubt but the Deity of Christ hath enabled that nature which it took of man to do more than man in this world hath power to comprehend.—HOOKER, *Eccles. Pol.*, V, liv, 6.

The Fundamentalist and Education

By the Rev. H. P. Scratchley

THE Fundamentalist is in many respects a survival of the past; he is a present-day literalist; he stands for a belief in the inspired *letter* of Divine Revelation rather than in the *spirit*. To him the teaching of Genesis in its verbal form is on the same plane as that of the Fourth Gospel. He acknowledges no progression in revelation, no progressive knowledge by men able to receive it from the prophets. The Bible, and this in its English translation, is completely, exactly, and in its exact phraseology, the word of God. No teaching of science, however well substantiated, is received by him if it contradicts the exact and definite verbal teaching of the Old Testament.

We have known him as an individual and we have either ignored him or ridiculed him as our inclinations were. Lately he has appeared in large numbers and has had influence enough to cause state legislatures to pass laws. Like many reactionaries he is frightened by theories of science which deny the first chapter of Genesis, and by denials of the "fundamentals" in Christian pulpits. This fright usually takes the form of more or less ignorant attacks on evolution in which he summons to his aid the civil authorities. His language is intemperate and extremely inaccurate; he puts his reliance in premises which are at best half-truths and draws therefrom illogical conclusions. Generally speaking, he is not trained in modern thought and ignorant of scientific methods. His whole mental attitude towards life can well be described as "half-baked." Combined with the above is fervent zeal which manifests itself in emotional religion. He is undoubtedly zealous for God, but his standards of truth and his test of the evidence of its existence are of another age, just as his conception of the character of God is Hebraistic not Christian, the God of Sinai rather than the God of St. John.

All this can be admitted; more can even be said in derogation of the Fundamentalist without entirely invalidating his contention. Behind all the literalness of his belief, behind all the follies of his attacks, and behind all the ignorance he displays, there is an error which he half sees and against which he blindly contends. It is devotion to spiritual things that moves him to fight! The real object of his attack is the materialism of modern education from the kindergarten to the post-graduate school, not the outward presentation of it, as he foolishly imagines. His error is in the literal acceptance of the scientific teachings of the Old Testament. His folly is attacking the Darwinian theory of evolution in its popular materialistic forms, which seem to be the only forms known by him. He fails to realize that materialism and the materialistic philosophy of the universe are older than Darwin. It was characteristic of the English philosophers and the French Encyclopedists of the eighteenth century. Moreover, it is not inherent in Darwin's theory; it is perfectly possible to hold that there is no essential conflict between science *per se* and religion *per se*. Evolution may be taught as the method by which God works in the universe or it may, as is more usually the case, be taught as the result of the working of purely innate natural forces working either within the animal of themselves or used by the animal in some way, producing by action and interaction permanent variations. In the one case we have a spiritual interpretation while in the other the material.

What the Fundamentalist sees in modern education and in modern thought is this materialistic background. He sees the shelving of God from the training of the young. He is conscious of the practical ignoring of God in American life, whether political, industrial, social, or educational. He feels that his children are taught in the schools, biology, physiology, physiography, and history, the four phases of life in which God plays a part, without a single mention of God in text book or by the teacher. I venture to assert with an experience of nearly forty years as teacher that in no text-book on any of these subjects is it intimated that life came from a living God, that man was created by a creating God, that the universe is from, and depends upon the will of, this

God, and that God is an immanent God, guiding the destinies of men. Is it a wonder then that the Fundamentalist, with his deep consciousness of the reality of God and His supremacy over all His universe, is alarmed at the conflict between the religion taught and practised in his home, and the teachings of the schools and colleges? In the one is a religious atmosphere and a religious content, whatever we may think of it, while in the other is an atmosphere and a content without God.

One hesitates for a word to describe this condition in American education. It is much easier to determine its cause. Ungodly will not describe it, for this bears a positive connotation equally with atheistic, implying as it does a positive antagonistic rejection of God as well as an absence of God from life. Godless is equally inadequate, for it implies an immoral condition, a rejection of God's moral laws, arising, it may be, from a denial, of God's existence, but most often from a refusal to live according to God's will. In American education and life neither of these conditions can be rightly predicated. God is not rejected nor wilfully disobeyed. If the authors of our textbooks and the teachers in our schools were called upon to testify, they would unhesitatingly affirm their belief in a God of some kind or other. What is lacking is a positive, formative belief in God, which moulds their lives in thought and action. Moderns do not deny God so much as they ignore Him. One can search vainly for a reference to God as the guiding principle in education, in industrial strife, in national or international affairs, or in society. One must coin a word to describe fitly such a condition; it may be described by some such word as *non-theistic* (barbarism though it be); a condition in which God is officially acknowledged, a God *fainéant* as it were, but practically of no value. We acknowledge His existence for a few hours on one day in a week, but we do not let Him mould our thoughts and lives.

Moved by this the Fundamentalist fights, ignorantly it may be, and unsuccessfully, because he perceives the disrespect to God inherent in it. He is wrong in the object of his attack and clumsy in the use of his weapons. But who can say that he is entirely wrong in attacking this state of things? How long can a nation remain Christian when God is omitted from all its life, or from four-fifths of it, and this at an age when habits of life are formed? Can a people continue to acknowledge God and to obey Him when He does not enter into their lives save for a few hours? The individual is a unit; all that he thinks and does, unites to make him what he is; his thoughts and actions are resultants of many causes. If God is omitted from his education, save for a few hours of poor and perfunctory training, God will not figure much in his life.

In the *Current History Magazine* for March, 1923, Dr. Charles W. Eliot writes: "All thinking people see that the free schools of the country have not been so conducted as to make American democracy safe. The children and youth have not been adequately trained either physically or *morally* [the italics are not in the original]; they have been left ignorant of subjects essential to the proper discharge of their duties toward family, community, and nation...." "Doubtless the most important of all improvements in the public schools is the introduction of sound instruction in the principles and aims of universal ethics."

Ethics, however, must have a religious foundation. Man's relation to the universe and to his fellowmen, which is ethics, must be based upon his philosophy of life, his concept of the eternal realities, which is his religion. Without a positive belief in a God who demands from man a life conformable to a standard of conduct, there can not be binding universal ethics. Whenever in the history of nations there has been decline in religion, there has been also a decline in ethics.

Moreover, modern psychology is teaching us that the subconscious in man is more powerful than the conscious in determining conduct, and that the subconscious is the resultant of all those influences which have acted on the man from

birth. Nothing is without effect, and the more an idea is thought or an act done, the more this influences the man. Hence the great value of repetition in word and deed; hence also the great value of atmosphere and environment. What the child learns in early life, the life he leads, the environment in which he grows up—all leave a permanent impression upon his character and influence his thoughts and actions through his subconsciousness. If this be true, how, then, can a belief in God be a permanent guiding part of him when this God is not an everpresent part of his education, when he is taught facts which deal with life and the universe without the slightest intimation that God exists or has any concern in the affairs of men? The modern American child is likely to go through his education without hearing God's name or without hearing the slightest acknowledgment that God is in His Universe. This education without God is the most important thing in his life throughout his formative period. It is taught him "line upon line, precept upon precept"; parents and teachers combine to force it upon him for many hours a day; his scholastic career depends upon his acquisition of it. Consequently, whether he realizes it or not, it becomes an essential part of his subconsciousness, the background of his actions. In all this, God is omitted and ignored. God comes to him educationally only in the Sunday school, through the teaching and training from his parents, and from Church services. No insistence compels him to learn, no advancement in the school life depends upon his knowing. How much of a part can the idea of God play in his life?

Dr. Eliot intimates that the safety of a democratic nation depends largely upon the citizens being educated ethically. He is right, but ethical training necessitates a training in a belief and acknowledgment of God, an education in God and with God. This is what is lacking in modern education, and, because not in education, not in modern life. The Fundamentalists perceive this, and in his ignorant alarm, strives to correct it. He errs because he, with his literal acceptance of the Hebraistic ideals embodied in the Old Testament, relies upon compulsion, the external, rather than upon persuasive love, the internal. He is really impatient with God, who moves the world through the slow development of moral character in men, who is ever leading men from truth to truth, or rather from one conception of truth to a fuller one.

But because he so ignorantly fights, with such clumsy weapons, on the wrong terrain, shall we be content with this state of things? Is there nothing to be done? The Roman Catholic and the Lutheran are right in contending that their children shall be educated in a religious atmosphere, and that the fundamentally important thing in all education shall be God. We, however, are handicapped by our poverty (of ideals) from having parochial schools. What can be done?

First, since there is and can be no essential conflict between science and religion, and since it is neither wise nor safe to allow all teachers to supplement textbooks, parents can supplement the teaching of the *facts* of science by teaching God's relation to these. This involves a knowledge of God on the part of the parent and of the relation of God to these facts. It also implies an adequate conception of God and His universe, not a blind dogmatic acceptance of certain things and an equally dogmatic rejection of other things. Parenthood implies an obligation to train children.

Second, since atmosphere and personal influence create in a child a subconsciousness, and since there is no more formative atmosphere than that of the home, and since no influence is greater on the child than that of parents, it is necessary that our homes be religious and our people be godfearing men and women. God must in Christian homes be the guiding principle of all life; all our actions in whatsoever sphere of life must be based upon a real and consistent belief in, and an acceptance of, God and the Lord Christ. God must be on our lips and in our lives. There must enter into the child's life a constant repetition of a personal realization of an ever present God.

Third, we as Christians can endeavor to have in our schools a course of training in ethics based upon an acknowledgment of God. This will be difficult to obtain since Americans have not only a divided Christianity but also an antagonistic one.

Fourth, when the period in education comes when the intellectual part of the youth will ask for a rational justification

of a belief in God, both parents and clergy must be ready to give the reason for their faith; not any reason, but one that is sane, clear, positive, and true to life in general. This implies that we have it.

SAINT JAMES

Fisherman by Jewry's sea,
Thine own lesson teach to me.
Round thee in abundance stood
What the world pronounceth good.
Every natural need was met,
Hired servants drew the net.
Zebedee, thy father, willed
All thy wants should be fulfilled.
But, upon the Master's call,
Thou didst rise and leave it all.
Rise to follow as He said,
Who thy soul's true secret read.
And what was that secret need
That Christ's eye did in thee read?
Was it that human sin has set
Wants in man, by earth unmet?
Was it that naught that gold can grant
Satisfies the spirit's want?
Was it that no man's soul can rest,
Till one Saviour is confessed?
Thou didst leave what seemed a store,
To gain treasures vastly more.
Rich—thy soul was all unfed;
Poor—thou didst eat Jesus' Bread.
Ba. gain wise, earth's goods to leave,
Heavenly riches to receive!
James, may I thy lesson learn,
True wealth win; the false wealth spurn!

CARROLL LUND BATES

THE CATHOLIC HOME

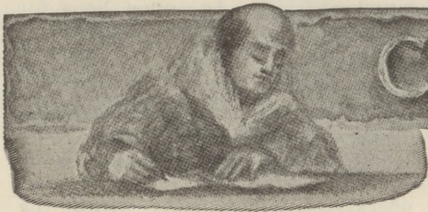
"THE CHURCH STRESSES the fact that the home is a divine institution that no human authority can disrupt; that there is a divine authority exercised by parents over their children; that children are the blessing of God; that the atmosphere of the home should be Christian; that joy and peace should prevail there; that there should be mutual consideration for all in the home, children loving and respecting their parents, parents, on the other hand, solicitous to have their children happy and contented, enjoying the blessing of health, developing intellectually according to the gifts bestowed upon them by God, growing in spiritual knowledge to appreciate life—not merely life in the passing of earthly years, but life in the fulness and bliss of eternity, for which every human soul was created."—*Bishop McNicholas.*

RENDER UNTO Caesar the things that are Caesar's. Christianity demands that we render a loyal citizenship to the government. And we must hold our country true to its preachments and its promises, as far as in us lies. We owe it to America not only to hold high the red, white, and blue, and to stand for sacrifice, purity, and loyalty—but we also owe it to America to banish the yellow of disloyalty and meanness, and the red of anarchy and nihilism.

Since the Government guarantees us life, liberty, and the pursuit of happiness, and is our champion and sponsor from birth to death, in matters of pure food, sanitation, public health, education, birth, and burial, it follows that the Government has just claims to our allegiance, our loyalty, and our best citizenship. The highest type of self-preservation is that which preserves intact the integrity and honor of one's native land. The people are the state!

Render unto God the things that are God's. We owe it to God, no less than to country, to help create a national soul. The heart and life of the nation must throb with mercy and justice and real democracy of legislation and equality of opportunity. The nation must be sensitive to the things of the spirit—touched and tintured with the spirit, the compassion, the justice, the love of Christ. Every Christian citizen owes it to God, and to humanity, that we be alive to the highest impulses of the human race, responsive to the heart of God—having the universal mind, the world outlook, and a heart that throbs for humanity everywhere. This is good religion. It is good patriotism. It is good citizenship.

—Rev. T. F. Opie.



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 RESIGNATION OF BISHOP ROOTS

To the Editor of *The Living Church*:

IT IS unfortunate, I think, that you have taken the stand you have on the matter of Bishop Roots' resignation. There are two things that seem not to have been given adequate consideration.

The Christian Church has for some few centuries been working on a policy of exclusion until she has become reduced to a minimum of efficiency; first she divided into sects, then she went on until it began to look as though each individual who cared for a Church would be one himself, while the great majority of Christian people were beginning to say frankly that they did not belong to any Church or care to belong to one. This attitude worried the Church until, in 1886, at Chicago, our own branch took a stand against it. The succeeding Lambeth Conference took it up. From that day to this there has been scarcely an important meeting in which the restoration of the Church to her former unity and consequent position of leadership has not been discussed. Resolutions have been passed, action is constantly being recommended; but just so soon as some one does act, there are those who discover a departure from something to which we are accustomed, or who see the introduction of a method that was not in vogue in the early days of Christianity and so has no claim to be justified.

Now, Mr. Editor, the things to which we are accustomed have been the ones on which the Church has run into disaster; we want to depart from them as rapidly as we may. And also, when the Church was young and virile, she tried constantly to find new methods that would keep open her approach to the life of the people to whom she was making an appeal; there was not too much desire to justify the present by the past. From 1886 to 1923 is a matter of 37 years; 37 years of vocal aspiration, and always a knock on the head for any one who attempts to act. Bishop Anderson, speaking in the House of Bishops, was right when he said he thought we ought either to take some definite steps or else stop talking and passing resolutions. Really, would it not be better to put something into motion and to meet the difficulties when they actually arise? Oftentimes most of the anticipated difficulties do not appear at all when we get into action; one feels that we might before now have made appreciable progress if we had not waited to think up some plan that seemed entirely free of all difficulties. Bishop Roots is in a position where he may probably make a great contribution to the cause of Christian unity throughout the world.

Then again, your position does not seem to allow sufficient weight to conditions in China. In spite of the fact that our mission there is a strong one, we are not the largest or the strongest, nor are we a very large part of the non-Roman community. All the other Christian Chinese are resenting the idea of being unable to form one Church merely because the Church throughout Europe got mixed up in politics back in the Middle Ages. The Romanists, of course, will stand alone. All others are getting together as fast as they can, and nothing we can do or say will stop them. Now, then, the question is: Shall we try to keep the Protestant movement working on lines that make it possible for us to have a share in it, hoping it will lead to the wider unity later on, or shall we stand on one side and let it develop, with no showing whatsoever of the things that we hold valuable? Shall Chinese Christianity be a three-sided affair—1. Pan-Protestant, 2. Protestant Episcopal, 3. Roman? It will be precisely this if the present tendency of the Chinese Christians is offered no guidance; only, I think one may say with assurance that the Protestant Episcopal would not long retain its identity but would be carried over into the Protestant group, and in that case carry little or nothing with it that we hold as our peculiar deposit.

I don't know what will come out of Bishop Roots' new position, nor do I think the Bishop himself knows. No one can know. But I do know: that we need someone who can keep before the Chinese Christians some of those things that we hold to be essential; that no one can do this better than Bishop Roots; that no one is more acceptable to the Chinese or less apt to forget the things which we hold as of value and which we particularly wish to have taken into account.

So, I am glad that the Bishop is willing to make experiment, and to take away from us the reproach of always resolving, but never taking action. It may seem for a time that he is leading us into difficult situations. But unless some one leads us into the consideration of these now, the time will come before long when we shall stumble into situations that are far more difficult. The simple fact is this: if the Christian Church is to have her unity restored, it is necessary for her to meet facts; to act in unison, and to overcome the difficulties that arise from such action. We shall never get anywhere if we halt or side-step because of difficulties that exist only in dreams; or if we permit to overcome us the very difficulties that we set out to overcome.

GOUVERNEUR FRANK MOSHER.

Manila, P. I., June 5, 1923. Bishop of the Philippine Islands.

UNITY FROM A ROMAN VIEWPOINT

To the Editor of *The Living Church*:

W AY I have the privilege of speaking to your readers concerning a matter which must be of supreme interest to many of them—Catholic unity? The Rev. S. C. Hughson, O.H.C., contributed to the *Holy Cross Magazine* of November, 1922, an article entitled "The Anglican Church and Henry VIII." It seems to me, a Catholic of the Roman Rite, that Father Hughson has made one or two statements which want development and precision.

For instance, on page 300, he mentions "The Roman Catholic gibe that Henry VIII founded the Anglican Church." It would be interesting and instructive to know one or more Roman Catholics who seriously maintain such an opinion. Is it not true that Henry's schismatic Church ended on November 30, 1554, when Cardinal Pole restored to the Pope spiritual supremacy among the English? Mr. C. G. Bayne in his *Anglo-Roman Relations* (second volume of the Oxford Historical and Literary Studies, Clarendon Press, Oxford, 1913) deals with this very point.

Father Hughson continues: "The English Church repudiated the Pope's claim to universal authority in 1534. If the Anglican Church was founded by Henry, this was the year in which he must have founded it. Clement VII, who was Pope at the time, did not make the slightest effort to withdraw Catholics from the Church of England . . . He made no protest whatever . . . He excommunicated no one . . . Clement died a few months later . . . Henry died in full communion with the Church of Rome . . . Thirteen years before, a threat had been made, but no word of excommunication had ever been pronounced against him." But how is one to reconcile all this with the facts that Clement VII died September 25, 1534; that Henry's schism did not exist before November 3, 1534; and with Professor Gairdner who writes (*History of the English Church in the 16th century from Henry VIII to Mary*, page 142):

"The Pope could not but reply to these insults to public morality [Anne Boleyn's coronation] and the contempt they showed for the authority of the Holy See. In July [1533] he pronounced Henry excommunicated and his divorce and remarriage null, but still allowed him till the end of September to make his peace by putting away Anne and taking back Katharine before sentence could be openly declared."

Was it not Queen Elizabeth, who, on May 8, 1559, founded the Church of England? If so, what had Henry VIII or any papal pontiff to do with the origin and jurisdiction of the modern *Ecclesia Anglicana*? The Power of the Keys is fundamentally bound up with Christian unity.

We in England are tremendously interested in the World Conference on Faith and Order and hope much for the success of an effort so characteristically American. Would it be possible to link up the World Conference with the proposed continuation of the Vatican Council? Despite the gloomy conviction of our friend, the Rev. Dr. Barton, I have reason to believe that the present Pope would give earnest consideration to a suggestion that he invite the World Conference to sit in Rome in 1925. It would not be the first time that a Pope Pius had invited dissidents to attend a general council. Catholics of every rite—Roman, Byzantine, Armenian, Coptic, Chaldean, Maronite, Syriac, and Ethiopic—are much

more interested in Christian unity than readers of THE LIVING CHURCH may have guessed. The Roman Popes have authorized and blessed numerous leagues of good-will and prayer, instituted precisely to secure the Divine object of the World Conference on Faith and Order.

Consider for example, the words of Monseigneur Pierre Batiffol in *Blackfriars* of June, 1923:

" . . . Let us not fear to express our regret that Roman Catholicism has, in the course of so many centuries, had so many losses. How much richer and more attractive it would be if it still included the Africa of Augustine, so soon destroyed, the East which separated from it, and England that the Reformation led astray. It has had to defend itself alone against schisms, alone against Protestantism, alone against Modernism. It has thus taken up an attitude of defence, concentration, and of severity, which its isolation forced upon it.

"Is it God's intention that it should renew its youth? It is possible such a thing might be brought about by its becoming more open in mind and heart, but equally well by the separated Churches, which up to now have shut themselves up distrustfully in their hereditary hostility, putting off their distrust . . ."

Are historical facts merely relative and subjective?
Cambridge, England, June 26, 1923. D. LAWRENCE.

WHAT IS WRONG IN THE CHURCH?

To the Editor of The Living Church:

WHAT is the way, it would seem, to put it. The Church as a divine institution cannot be wrong. The wrong is with most of us who, though members of the Church, are not in love and harmony with Catholic ways as set forth in our Prayer Book.

The Holy Eucharist is not, in probably a majority of our parishes, made the essential and chief act of worship every Lord's Day. Yet there it is in the Prayer Book for every Sunday and Holy Day, as in all parts of the Catholic Church.

Most of our clergy are handicapped in feeling that they cannot have Eucharistic worship without someone beside the celebrant to receive Communion. If all who desire to make their Communion would come fasting, according to Catholic custom, at a first Eucharist, and then at a second, all, adults and children, come for worship, we would be fulfilling an essential. By passing from the Prayer for the Church Militant to the *Sursum Corda*, omitting the Prayer of Humble Access, and using the rest of the service, the great act of worship is accomplished. The Service may be choral if practicable. A short sermon, or, perhaps better, an instruction, would follow the Creed. All could be done within an hour. The essentials of liturgical worship would be complied with. Immediately after this service the Church school would be held. As all had attended the Eucharistic worship no other service would be held, unless a hymn and collect should be used to close the school with.

Just a few other hindrances, or wrongs, may be mentioned. The tithe, or proportionate giving, not used by many. Pastoral counsel largely neglected. Prayers for the dead little used. Let us be true to our Prayer Book, and to what it implies.

W. H. TOMLINS.

To the Editor of The Living Church:

WHILE I imagine the time has arrived for closing the discussion on What is the Matter with the Church? nevertheless I would like to add a definite conviction based on experience.

Your correspondents have urged eloquently the worth of faith, the essential value of prayer; they plead for more of the Gospel, and this is as it should be. But, I would add, the real test of faith is work, and that work which is efficient must be organized and systematic. It is my personal conviction that our shortcomings in this matter are due very largely to very real neglect of our opportunities. We have manifested our faith but we have ignored the means by which faith may best be made productive.

Consider, if you will, the manner in which the business men in thousands of communities are accustomed to raise money for any worthy purpose—how systematically and enthusiastically they handled five Liberty Loan Campaigns, and innumerable Red Cross, Community Fund, and Hospital drives. They got results because they were business men and they employed business methods. If we fail it is because we have not learned from them.

If the Church is to command the support of business men it must make businesslike appeal to them by the methods which it employs in its financing and other operations. If it needs money, it must employ the ways of raising it which

business men have proved to be correct. It cannot hope for success, nor will it deserve to succeed if it trusts only to cottage prayer meetings and distribution of tracts.

What the Church needs, not only for the Nation-wide Program and the Every Member Canvasses for parish support, but also for its efforts to broaden its usefulness, is more businesslike methods, more efficient system in publicity and solicitation. The responsibility rests with the clergy, but the planning and the actual operations fall properly within the province of the business men of the Church.

They are working enthusiastically, faithfully, and with productive efficiency, for other worthy causes. When the National Council enlists their active support in the cause of the Church, the greatest of the Church's problems will be solved.
Cleveland, Ohio, July 17th. W. E. MORISON.

To the Editor of The Living Church:

THE current discussion in your columns of What Is the Matter with the Church is very interesting, and while its tone is disheartening, I cannot but think it will serve a good purpose.

Mr. Campbell, of Erie, Pa., touches a vital point. Whenever people do not come to church it is the custom to bemoan and bewail their indifference and neglect alike of duty and privilege. Has it not been sufficiently demonstrated that this method is futile? Why not approach the problem from the opposite direction? Why not assume that the people themselves have some idea of what is for their spiritual good? Perhaps we may then get some light as to why so many truly religious people are not keen about going to church. The most common criticism is that the Church and its services are too much a thing apart from life. This most clergymen deny, and declare the Church Program to be the most practical thing in the world. Even if this is true, if men are unconvinced, it might as well be not true.

Most men chiefly devote their efforts and energies to making a living; to provide for their families, educate their children, lay something aside for the future, pay their debts, meet their obligations to society, including church dues, and to do something worth while in some line of useful endeavor. *Nearly all the good there is in the world grows out of such lives.* No amount of preaching can change the conditions under which the mass of men will always, because they must, live. We could not all be drones or dreamers, and no one would wish it so. It seems to me that the average man going to church for inspiration and comfort is easily made to feel that the Church takes little account of his daily life, emphasizing something else, which we vaguely refer to as "the higher life." We pray God's blessing on the labors of the husbandman. Why not on the husbandman himself?

I have before me a pamphlet from the National Honesty Bureau, an organization to promote, and especially among the young, just plain common honesty. They solicit and expect help and encouragement from Chambers of Commerce, Rotarians, corporations, and Credit Associations. Recently I attended a meeting of the local bank clearing house at which a group of high-minded men and women made a statement with reference to our State penitentiaries. From time to time there have been investigations of the prison system revealing the most appalling and tragic failure of our civilization. The last Legislature authorized a survey by a private association, which is seeking to enlist public interest and sympathy, through clearing houses, luncheon clubs, and fraternal orders. Movements similar to these are under way all over the country. Most of them will fail for lack of moral support. Is it fair to ask where the Church stands with reference to these matters? Could any project, no matter how fine, how truly Christian, count on the whole-hearted solid backing of the Churches? Is it unfair to say that it could not?

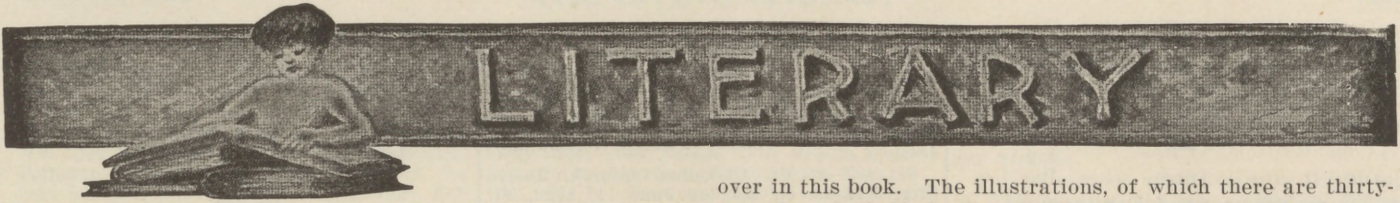
The habitually devoted assume the Church's influence and power for good in the community, but until the light so shines that men can see your good works, many will continue to wonder whether perfunctory attendance on uninteresting church services is important.

I would like to tell you what I think about the pending revision of the Prayer Book, but it would make this letter too long, besides I might be excommunicated.

In writing this letter, a thought I have in mind is that it may be read by some old boyhood chums. Among the college mates of forty years ago are a half dozen distinguished bishops of our Church. I have bragged more about that than anything else in life. They will probably take issue with me; they always did, and I know that beneath the unruffled and beruffed exterior, the fine old fighting spirit still survives. So come on boys, excuse me, I meant to say bishops, put on the gloves, I've felt your blows before. What boots it if the bout be a little rough, just so it's fair and friendly?

Austin, Texas.

WALTER BREMOND.



FICTION

Madam Claire. By Susan Ertz. New York: D. Appleton & Co. \$2.

It is sweet as a posy from an old-fashioned garden, this story of Madame Claire. Who is she? A very lovable old lady of seventy-eight, living quietly in a small hotel in London. Age cannot touch her to blight or wither. Rather it is like the kindly sun of late afternoon, that deepens the glow on the cheek of a peach and warms the heart to kindly deeds. She is a diplomat in her way, is Madame Claire, and through her sanctified common sense she smooths out the tangles in the lives of her children and grandchildren. Incidentally, old lady though she is, she finds the completion of her own romance.

Danger. By Ernest Poole. New York: The Macmillan Co. \$2.

One of the after-war dangers was the vast number of unexploded shells lurking in unsuspected places. The Maude Brewer of the story strikes one as being just that. She will not realize that the war is over. She insists on coddling the men whom she is trying to help. She wants them to remember the dark days of the past, instead of looking forward to the peaceful ones of tomorrow. She's a new type of vampire. Is there an allegory back of the story? Is Maude, with her misguided efforts in the interest of humanity, but the personification of a spirit loose in the world? The author will please explain.

Time is Whispering. By Elizabeth Robins. New York: Harper & Brothers. \$2.

It is a long time since this author has given us anything so good as this. The story is of England and principally of two people, scarred by the wounds of time, who, in the October of their lives, find each other. Sir Henry Ellerton, back in England after long years of service in India, trying to settle down as a country gentleman, has not had much reason to love women. When he finds that one of his minor estates has been leased to a woman, he is inclined to be very angry. But Judith Lathom, the interloper at his gates, is not an ordinary woman. And at last into her strong, capable hands he commits his happiness. Profoundly moving and beautiful is the tale.

JUVENILE

The Sahara Hunters. By Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

The shifting sands of the desert and those mysterious Black-Veiled Men, the Touaregs, furnish background for this latest story of Dr. Rolt-Wheeler's. A boy, who is half-American, is captured by them and succeeds in bringing this strange, hostile people into friendly relations with civilization. The information is accurate, and the story, as usual, is one of intense interest.

The Boy Astronomer. By A. Frederick Collins, F.R.A.S. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Rare is the boy or girl who not interested in the stars, and who does not puzzle grown-ups with questions about the sky at night that they can not answer. There is a wealth of information on the subject, but it is so dry and technical that few people have the patience to wade through it. This is the field which Mr. Collins enters, and makes so attractive. His book, with its simple diagrams, and its stories of mythology so closely connected with the constellations, tells the things that a reasoning child wants to know in a thoroughly interesting manner.

MISCELLANEOUS

Redeeming Old Homes. By Amelia Leavitt Hill. New York: Henry Holt & Company.

There is no more fascinating subject in all architecture than the transformation of a house that has seen better days into something new and livable. It appeals to the bargain hunting instinct that most of us possess, and makes us long to experiment in brick and stone and timber, to throw out a porch here, pull down a partition there, until the hidden beauties are revealed. If you know of an old house that can be picked up for a song you will find helpful advice on how to make it

over in this book. The illustrations, of which there are thirty-one, show both "before" and "after" views and prove that an old house can be made comfortable and homey at a small expense.

Jay's Treaty: A Study in Commerce and Diplomacy. By Samuel C. Bemis. New York: The Macmillan Company.

This volume has a twofold significance. It is an admirable piece of historical writing and it is the result of a praiseworthy and patriotic effort "to encourage investigation into the origins, the achievements, and the problems of the United States; to interpret and perpetuate the American principle of liberty, popular sovereignty, and government by consent; to promote American solidarity and to exalt the American ideal." For this book was awarded the \$3,000 prize offered by the Knights of Columbus to promote the ends just cited.

We have as a result of this competition a real addition to our knowledge of the early formulation and development of American nationality. As Dr. Gaillard Hunt says in his laudatory and suggestive introduction, vital national questions entered into the negotiation of Jay's treaty. The surrender by the British of the frontier posts affected our relations with the Indian population on our Northern border; the boundary question involved the extent of the Republic; the navigation regulations bore directly upon occupations in which much American capital was invested and in which thousands of Americans earned their living; to define contraband affected large groups of producers. European international relations, British internal politics, American politics, the strength and adaptability of the American Government, were all involved in the events leading up to the negotiation of the treaty, in the negotiation itself, in the ratification, and in the enforcement of the treaty.

Not only is the work so carefully written as to command the respect of historical students, it is so well written as to engage the attention of the general reader. Those who are interested in our early history as a nation will find here a storehouse of information that will help in understanding the far-reaching effects of the Federalist victory involved in the ratification of the treaty by exactly the necessary two thirds vote in the United States Senate. One of the striking things to my mind is the publication of Jay's draft of the treaty with the parts which found their way into the final form duly underscored. This demonstrates in conclusive fashion how effectively Chief Justice Jay conducted his diplomatic mission. So well has Dr. Bemis, who is professor of history at Whitman College (Oregon) done his work that he merits Dr. Hunt's formal eulogium "The result is a historical monograph which is not only a credit to American scholarship but a notable contribution to American history."

C. R. W.

A Friend at Court. By Leon Stern and Elizabeth Stern. New York: The Macmillan Co., \$2.00.

A string of miniatures strung upon the silver chain of romance are these stories from actual life. Mary Ellen Wright, Probation Officer of the tribunal that Roosevelt was pleased to call "the brotherly court of Philadelphia," is the leading figure. Into her deft, understanding hands come these colorful threads of human life, so knotted and tangled, so intermingled with woe that only a saint could unravel them. And that is just what Mary Ellen is, a modern, twentieth century saint, quite as worthy a halo as any of the blessed ones of the past. Social Service workers, which includes all of us who love our fellow men and want to help them, will profit by reading this book.

A Little Book of Prayers for Seamen, compiled by the Rev. G. Preston Tonge (S.P.C.K.), is, in reality, a Rule of Life of a very definite character. With a few changes of figure, it should prove attractive to Catholics in other walks of life. [The Macmillan Co., American Agents.]

AN EDITION of the Service for the Holy Communion according to the Prayer Book of 1549, in paper covers, has been issued by the Cambridge University Press in England, James Pott & Company, agents, New York. Price 20 cts.

EMINENTLY WORTH giving to the newly confirmed is *Helps to the Christian Life*, by the Rev. T. W. Gilbert, B.D. (Longmans, Green & Co.) It would be more valuable for this country if it were adapted to the American Use.

Church Kalendar



JULY

29. Ninth Sunday after Trinity.
31. Tuesday.

AUGUST

5. Tenth Sunday after Trinity.
6. Transfiguration.
12. Eleventh Sunday after Trinity.
19. Twelfth Sunday after Trinity.
24. St. Bartholomew, Apostle.
26. Thirteenth Sunday after Trinity.
31. Friday.

APPOINTMENTS ACCEPTED

DANDRIDGE, Rev. EDMUND P., late St. Paul's, Petersburg, Va.; Christ Church, Nashville, Tenn., after September 15th.

HINE, Rev. H. FRANCIS, late vicar of All Saints' Chapel, Trinity parish, New Haven, Conn.; Christ Church, Stratford.

NORTON, Rev. GEORGE E., of St. Michael and All Angels', St. Louis; St. Paul's, Rochester, N. Y. (W. N. Y.) after September 1st.

OGILBY, Rev. HENRY McF. B., late of the Good Shepherd, Watertown, Mass.; Church of Our Saviour, Brookline, Mass.

PIPES, Rev. E. J., in charge of Franklin and Highlands, N. C. (W. N. C.).

REED, Rev. PEMBROKE W., late rector of Church of the Holy Communion, Buffalo; Church of Our Saviour, Baltimore, Md.

SIMMOND, the Rev. R. A' COURT, Church of Our Saviour and St. John's, Sellwood, Portland, Ore.; Diocesan Office, 11 Ainsworth Building, Portland.

WEBSTER, Rev. W. W., late missionary in charge of Christ Church, Dublin, and St. Luke's, Hawkinsville, Ga.; St. Andrew's, Douglas, Ga., October 1st.

RESIGNATION

HALE, Rev. S. W., as assistant, Calvary Church, Tarboro, N. C., will return to General Theological Seminary, New York, to complete his course, which was not finished on account of war-work in Europe.

NEW PERMANENT ADDRESS

REGISTRAR of the Diocese of Chicago, formerly 2720 Washington Blvd., Chicago; Diocesan Headquarters, Le Moine Bldg., 180 North Wabash Ave., Chicago.

SUMMER ACTIVITIES

BAXTER, Rev. RICHARD W., Bayonne, N. J.; chaplain, C. M. T. C. Camp Dix, Md.

CODY, Rev. C. R., St. Paul's, Monroe, N. C.; St. Stephen's, New York City.

COOPER, the Rev. PLACIDUS M., St. John's, Henry, Ill.; Grace Church, Sheboygan, Wis.

CORNISH, Rev. J. J. vicar of Christ Church, Valdosta, Ga.; Christ Church, Savannah, Ga., during August.

DAUP, Rev. WILLIAM W., editor *The Texas Churchman*, Bay City, Tex.; 1017 West Jefferson St., Fort Wayne, Ind., until Sept. 1st.

FOSTER, Rev. Prof. THEODORE B.; Grace Church, Chicago. Address, 63 East Division St.

HILTON, Rev. GEORGE, rector of the Church of Our Saviour, Plainville, Conn.; St. Andrew's, Thompsonville, Conn., during August. Address, P. O. Thompsonville, Conn.

HOOVER, Rev. HOMER L., Lawton, Okla.; chaplain, O. R. C., Fort Sill, Okla.

JAMISON, Ven. JOSEPH C., Archdeacon of Oklahoma; St. Paul's Cathedral, Oklahoma City, Okla., during July and August.

JONES, Rt. Rev. PAUL, Resigned; Holy Trinity, Brooklyn, N. Y.

MCFETRIDGE, Rev. ROBERT J., Philadelphia; St. Paul's, Rochester, N. Y.

OHL, Rev. JOHN WALLIS, Christ Church, Dallas, Texas; care Club House Hotel, Monte Ne, Arkansas, during August.

PROBST, Rev. JACOB, Trinity, East New York; Holy Trinity, Roslyn, L. I., during August.

SHANNONHOUSE, Rev. R. G., missionary in charge of St. Matthew's, Fitzgerald, and St. John's, Moultrie, Ga.; Good Shepherd, Augusta, Ga.

WHITE, Ven. D. CHARLES, Diocese of Albany; St. John's Chapel, Upper Chateaugay Lake, P. O. Merrill, N. Y. (St. John's parish, Ogdensburg), during August.

WHITE, Rev. ROBB, Jr., rector of St. Thomas', Thomasville, Ga.; Christ Church, Savannah, Ga., for July.

ORDINATIONS

DEACONS

OKLAHOMA—Mr. HERBERT BROOKE MORRIS, a native of Oklahoma, was ordained to the diaconate, by Bishop Thurston, on Tuesday, July 3d in St. Thomas' Church, Pawhuska.

SALINA—At St. Cornelius' Church, Dodge City, Kansas, on Monday June 11, 1923, St. Barnabas Day, GEORGE DONALD PIERCE was ordained to the diaconate by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina. The candidate was presented by the Rev. R. M. Botting. The Rev. Chester Hill also assisted at the service. Mr. Pierce will continue in charge of the mission at Scott City, Kansas.

DEGREE CONFERRED

SHORTER COLLEGE, Little Rock.—D.D., upon the Rev. EGERTON E. HALL, rector of St. Andrew's Church, Lexington, Ky.

BIRTH

BAXTER—The Rev. and Mrs. CHARLES W. BAXTER of Valley City, N. D., announce the birth of a son, JAMES OTIS BAXTER, on July 14th, 1923.

DIED

BARNETT—On July 16th, there entered into rest the spirit of LEILAH TILLOTSON BARNETT, wife of the Hon. W. H. Barnett, of Fargo, and sister of the late Rev. Cyrus O. Tillotson, pioneer priest in the northwest, and rector for 25 years of Calvary Church, Santa Cruz, Calif. Mrs. Barnett was for over 40 years a faithful member and tireless worker in Gethsemane Cathedral congregation in Fargo; she was the first Branch Secretary of the Girls' Friendly Society in Fargo, and until within a few weeks of her death, worked and gave her interest and service in that organization.

Rest eternal grant unto her, O Lord, and may Light perpetual shine upon her!

GAVIN—LAURA BURNS, beloved wife of W. J. GAVIN, M.D., and mother of the Rev. Frank Gavin, Th.D., died on Monday, July 16th, fortified by the sacraments of the Church. Sung Mass of Requiem at Saint Luke's Church, Cincinnati, July 17th at 11 o'clock. Interment at Greensburg, Indiana.

Jesu, Mercy.

TOOF—at Trenton, N. J., July 2, 1923, ELIZABETH FOX TOOF.

"Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered."

MEMORIAL

Rev. Stephen Herbert Green

In loving memory of STEPHEN HERBERT GREEN, priest, entered into life eternal on St. James' Day, 1919.

Grant him eternal rest.

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.

Clement Liddon Stott

In ever loving memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., whom God called to the higher life on July 26th, 1910.

Lord, all pitying—Jesu blest
Grant him Thy eternal rest.

POSITIONS OFFERED

CLERICAL

WANTED, CATHOLIC PRIEST, COLLEGE graduate to supply, July, August, and September. Apply giving references and state terms. Address B-907, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CATHOLIC PRIEST TO TEACH English in Church school and assist in parish work. Address B-908, care LIVING CHURCH, Milwaukee, Wis.

WANTED—IN A MID-WEST SUBURBAN parish, a curate, to take charge of Church school and assist in parish work. Address W-922, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED, AT ST. ALBAN'S, SYCAMORE, Illinois, a senior master, preferably one who has been educated in the east. The salary offered will be a good one for the right man. The work covers the supervision of the scholastic work at St. Alban's. Apply to the HEADMASTER, Sycamore, Ill., or room 515-180 North Wabash Ave., Chicago, on Wednesdays.

WANTED—A CHURCHWOMAN AS INSTRUCTOR in History. College Degree required. Address M. G. 928, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PARISH WANTED OCTOBER 1ST. BY capable Priest with successful record. Or will accept long-term locum tenency. Unmarried; city experience. Address R-919, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES WORK, PERMANENT or supply, in East. Address B-930, care LIVING CHURCH, Milwaukee, Wis.

RECTOR LARGE CITY PARISH DESIRES change to town. Parish with rectory, only small stipend required. Address CITY RECTOR-924, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF NORTHERN PARISH DESIRES to make a change to the South and would like to communicate with Vestry in Maryland, Virginia, or Carolina. Good organizer and extemporaneous preacher, age 42. Married, but without family. Address P. C. 935, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERT GREGORIANIST (R. C.) CHOIR trainer, boy voice specialist, and recognized authority in Church Music, seeks position as Musical Director. New York preferred but attractive work and attractive salary might be an inducement to go elsewhere. Reference permitted to Very Rev. Canon Winfred Douglas. Address G-934, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, NOW EMPLOYED, desires change, man of wide experience with both Boy and Adult choirs. Highest credentials as to thorough musicianship and character. Address O. C. 849, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, NOW engaged, desires position in middle west, modern organ, good choir, essential to living salary, field for teacher and choral director. References, Bishops, Priests, and Laymen. Address COMMUNICANT-921, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER — DESIRES position. Young, unmarried man. Has had experience in training boys. Recitalist. Address, H. H. 541 West 124th Street, New York. Apartment 15.

ORGANIST-CHOIRMASTER DESIRES change, wide experience boy and adult choirs. Recitalist. American and English diplomas, excellent testimonials. Address Teacher-933, care LIVING CHURCH, Milwaukee, Wis.

REFINED WIDOW (35), REFERENCES and connections exceptional, desires position as companion or nursery governess in cultured family. Address Olive-936, care LIVING CHURCH, Milwaukee, Wis.

SEMINARY STUDENT DESIRES LAY reading, tutoring or other work, between August 6th and September 15th. Address H-929, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSITION as social secretary or companion, chaperon or matron in boarding school for boys or girls, house mother in orphanage. References given and required. Address H-932, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, COLLEGE GRADUATE, experienced in Church work, desires position in connection with Catholic parish. Address M-931, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS—AS A RESULT OF A year's contracts, new Austin organs will be erected in thirty-one states, bringing the number of Austins in constant use up to 1,200. The big Eastman organ at Rochester brought two other large Rochester contracts within a month. AUSTIN ORGAN Co., 180 Woodland St., Hartford, Conn.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London W. 1, and Oxford, England.

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.

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

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

RETREATS

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York, beginning Monday night, September 17th, ending Friday morning, September 21st. Conductor the Rev. Dr. McCune. No charge. Notify GUESTMASTER.

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, Gibsonia, Pa.

MISCELLANEOUS

RECTORS OF THE EAST AND MIDDLE west! The Church League for Industrial Democracy will supply a priest without charge any Sunday it is necessary for you to be away from your parish. For details address Rev. F. B. BARNETT, Wrightstown, Pa. Rev. W. B. SPOFFORD, 6140 Cottage Grove, Ave., Chicago, Ill. Rev. A. M. FARR, Whippany, N. J.

EDUCATIONAL

CAMP STANMERE. SAFE PLACE FOR boys, choir outings, retreats for men. Moderate charges. Rev. J. ATWOOD STANSFIELD, Stoughton, Mass.

SANITARIUM

ST. JOHN'S SANITARIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent. Albuquerque, New Mexico. Send for our new booklet.

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ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10-20 a week.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

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SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, summer season.

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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 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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BOARD—\$8.00 to \$12.00 A WEEK—ALL year home of rest for women desiring sacramental life of Church. Permanently, or short periods. House connected with church, storms not preventing attendance at daily Eucharist and other services. Good food, pleasant grounds. Address SISTER IN CHARGE, Christ Church Cloisters, Portsmouth, New Hampshire.

New Jersey

RUTH HALL, 508 FIRST AVE., ASBURY Park, N. J. Rooms for the summer for those desiring quiet resting place—June 15th to Labor Day. Terms moderate. Address RUTH HALL, 508 First Ave., Asbury Park, N. J.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

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ATTRACTIVE HOMESTEAD ON MILL Creek. Quiet, beautiful shade, bigness, simplicity, comfort, combined. Fine place to rest in and recuperate. \$25 per week. Miss C. E. GRISWOLD, R. F. D. 5-14, Jefferson, Ohio.

Pennsylvania

RESTMORE, MONTROSE, PA. 2,000 feet altitude. Large shady grounds; home table and garden. No mosquitoes. Terms, \$18.00 and up. Leaflet.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation THE CHAPTER Appeals to Churchmen throughout the country for gifts large and small, to continue the

work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

NOTICE

A GREAT GATHERING of CHURCHMEN

The International Convention of the Brotherhood of St. Andrew is an unparalleled opportunity for men to meet for consideration of the vital things in the life of the Church.

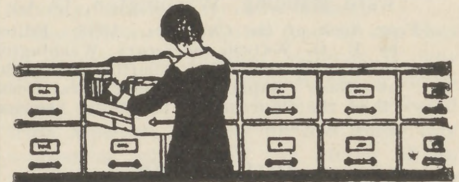
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

A kind of vacation that refreshes and builds worth-while.

Chicago, September 19-23, 1923

For particulars address: Brotherhood of St. Andrew, Room 515, 180 No. Wabash Ave., Chicago, Ill.

INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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

In writing this department kindly enclose stamp for reply. Address Information Bureau THE LIVING CHURCH, Milwaukee, Wis.

Church Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street. Sundays: 8, 10, 11 A.M., 4 P.M. Week days: 7:30 A.M., 5 P.M.

Church of the Incarnation

Madison Ave. and 35th Street. Rev. H. PERCY SILVER, S.T.D., Rector. Sundays: 8, 11 A.M., 4 P.M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway. SUMMER SCHEDULE OF SERVICES. Sundays: 7:30, 10:00, and 11:00 A.M. Daily Service: 7:30 A.M.

BOOKS RECEIVED

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

The American Viewpoint Society. A department of Boni & Liveright, Inc. New York, N. Y.

We and our Work. By Joseph French Johnson.

The Atlantic Monthly Press. Boston, Mass.

Steel. By Charles Rumford Walker.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Constitution of the United States: Its Sources and its Application. By Thomas James Norton.

Oxford University Press. American Branch. 35 West 32nd St., New York, N. Y.

The Political System of British India. By E. A. Horne.

Boni & Liveright. New York, N. Y.

These United States. By Ernest Gruening.

The Century Co. New York, N. Y.

Non-Violent Coercion. By Clarence Marsh Case.

The Federal Council of the Churches of Christ in America. 105 East 22nd St., New York City, and 937 Woodward Building, Washington, D. C.

Year Book of the Churches. 1923. Edited by E. O. Watson, secretary Washington Office and General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America. \$1.50 in cloth.

BULLETINS

Gunston Hall. 1906 Florida Avenue and 1836 S St., Washington, D. C.

Gunston Hall. A Resident and Day School for Girls and Young Women. 1906 Florida Avenue and 1836 S Street, Washington, D. C. Established in 1892. 1923-1924. Mrs. Beverley R. Mason, principal.

Research Department. Federal Council of the Churches of Christ in America. 105 E. 22nd St., New York, N. Y.

The Twelve Hour Day in The Steel Industry. Its social consequences and the practicability of its abolition. June, 1923. Bulletin No. 3.

RELIGIOUS EDUCATION
IN WASHINGTON

THE NEXT meeting of the Commission on Religious Education of the Province of Washington will be held in connection with the Synod which convenes in Washington, D. C., in November.

But the members of the Commission are not entirely idle during the interval. The Commission at its last meeting outlined a mass of work to be done during the summer and saw to it that every member of the Commission had something to do.

The Ven. Howard W. Diller, of the Diocese of Bethlehem, Executive Officer of the Commission, and the Rev. Edwin R. Carter, D.D., of Southern Virginia, are largely responsible for the arrangement of the work. Archdeacon Diller, with the assistance of the Rev. James Lawrence Ware, Educational Field Secretary of the Province, is to prepare and have printed a pamphlet setting forth the activities of the Commission since the last meeting of the Synod, two years ago. These activities touch every phase of Religious Education from the Church school, through college and seminary, and on into the ministry.

Dr. Carter, besides serving on the faculty of the Virginia Summer School, is Dean of the Faculty for the Provincial

Summer School for Colored Workers, which opened in Lawrenceville, Va., on July 9th. His task is to prepare for a provincial post-graduate summer school to be held in 1924 to give to graduates of the elementary schools of Religious Education an advanced course to prepare them to be leaders in Training Classes, Normal Schools, and Summer Schools.

Mr. Harvey H. Smith, of Pittsburgh will work out a comprehensive scheme to use selected parishes in the Province as experimental stations for trying out various plans for the reërection of the family altar.

The Rev. C. P. Sparling, of Maryland, will arrange to hold in the fall or winter, possibly in connection with the Synod, a Provincial Congress of Young People. Several of the dioceses have already organized their young people and Mr. Sparling hopes to effect a provincial organization.

The Rev. Karl M. Block and Commander C. T. Jewell, in addition to their other duties on the Commission, will work out a plan for enlarging the Commission and for rearranging the functions of its committees so that the large work now being accomplished will be better divided among the members.

The Rev. J. L. Ware, besides conducting an intensive campaign in some selected locality to secure better methods and greater attention to the Church schools, will also take steps to foster the Home Department, to promote the use of "Education Sunday," and to encourage giving by children to the cause of Missions.

The Rev. Canon W. L. DeVries, D.D., whose interest in work among students is so well known, will direct his attention particularly to the Normal Schools of the Province.

GREAT ENTHUSIASM AT
PRINCETON SUMMER SCHOOL

THE SUMMER SCHOOL for Church Workers of the Province of New York and New Jersey was held at Princeton Seminary, Princeton, N. J., from July 2d to July 13th. Approximately 300 were enrolled, representing 21 dioceses.

The president and pastor of the school was the Rt. Rev. David L. Ferris, D.D. The special officers of the school were: The Rev. Canon Charles S. Lewis, acting dean and chairman of Curriculum Committee, the Rev. Howard H. Hassinger, executive officer, the Rev. Canon S. Glover Dunseath, chairman of recreation, Miss Clarice Lambright, leader of Young Women, the Rev. Robert Keating Smith, leader of Young Men, Mrs. D'Arcy Stephen, resident nurse. Mrs. H. W. Leigh acted as official hostess for the school, serving tea on the lawn at four o'clock every afternoon. Miss S. Priest was another active member of the hostess committee. Mrs. Gerald H. Lewis carried the responsibility of the office and business management.

The courses offered covered a wide scope of Church work, Miss Sarah W. Ashhurst gave a course on Principles of Teaching, in which about 60 were enrolled. A class in Discussion Methods was conducted by Mrs. Charles E. Hutchison. A certificate for one of the above courses is required for a diploma. The Rev. Canon Lewis was the head of the Department of Religious Education.

The head of the Department of Missions and Church Extension was Mrs. Hutchison. Under this department Miss Marguerite Ogden conducted a discussion group on the mission book for the year,

Creative Forces in Japan. Interest was increased by the presence of Mrs. Andrews, just returned from 25 years in the mission field in Tokyo. Another lecture course was entitled Racial Points of View; during the first week, Deaconess Newell told of conditions in Mexico, the attitude of the people there toward the Church, and the attitude of the Church toward Mexico. Deaconess Newell is the head of Hooker School in Mexico. The second week the Rev. Robert Keating Smith gave a very similar course on Czechoslovakia, including the million of that nationality in this country. Miss Grace Lindley carried on a young people's course on The Why and How of Missions.

The Department of Christian Social Service was under the direction of Rev. Canon S. Glover Dunseath. Mr. Lewis B. Franklin, Vice-President of the National Council, was the head of the General Department.

The day began with a celebration of the Holy Communion at 7:15, in Trinity Church. Mornings were given over to two study periods of one and one quarter hours each, with a quarter hour interval between. At noon the pastor held intercessions for missions, and for friends of members of the school who were sick or in error, as requests were sent in to him. Directly following Intercessions, the Bible classes met. The Rev. T. A. Conover conducted the class for the older group; the Rev. Stanley Brown-Serman, that for the younger group. In both classes the development of the idea of God among the Jewish people was brought through the work and teachings of the great Old Testament characters. Practically everyone in the school attended one or the other of these classes.

The afternoons were spent largely in organized recreation. Baseball games were held; a mixed-doubles tennis tournament brought much interest, and a miniature silver cup was presented to each of the partners of the winning couple. Trips were made through Princeton University. On Saturday, July 7th, practically the entire school went on a straw ride to Washington's Headquarters at Rocky Hill. On Thursday, July 12th, a biblical play for children was given under the direction of Mrs. Hobbs.

In the evenings several parties brought much enthusiasm. A get-together party the second night, a dance for the young people at Trinity parish house, and a mystery party for those who did not dance given at the gymnasium the same night; an auction of articles from the various mission fields, and other informal meetings, afforded fun for all.

At seven-thirty every evening, the Rev. Louis Tucker, D.D., gave a half hour of story telling. One and all, young and old, were enthralled by the imagination and power of these stories based on the familiar incidents of the life of Jesus as told in the Gospels. Following this, at eight o'clock, Bishop Ferris conducted a Sunset Service.

COME TO STAY

FROM FUKUI, JAPAN, Miss Grace Denton writes to the Maine diocesan paper: "We are general evangelistic workers in this station, which is a city of over 60,000, seven and a half hours from Kyoto." She says the days are "brim full from seven to eleven, Sundays included. The work with the women and students is fascinating, and is big with opportunities. . . . This is a strong center of Buddhism, but Christianity has come to stay."

English Prayer Book Revision Strikes Snag in House of Clergy

Chairman Rules Out All Books
Except "N. A. 84"—Bishop Chavasse Resigns

The Living Church News Bureau
London, July 6, 1923

THE Houses of Clergy and Laity meeting separately have had a crowded week, but there is apparently no prospect of completing in this session their work on the revision stage of the Prayer Book Measure. The debates have revealed the existence of three groups of more or less equal strength. The middle group seems disposed to support the Anglo-Catholic group in matters of liturgical enrichment, but to vote with the Evangelical or Low Church group in all that tends to give more power to the laity in connection with the services of the Church.

I shall not attempt to summarize the details of the debates, which were on familiar lines. At the first session of the House of Clergy, on Monday, the Chairman, the Dean of Westminster, made the important ruling that a Book undiscussed by Convocation or Assembly cannot be made an alternative to "N. A. 84" (the suggested Prayer Book which has been put forth officially), though any number of amendments extracted from the "Green" (the E. C. U. Book, that is,) or other Book can be moved. It was, he said, his disagreeable duty to declare the E. C. U. Book, or any other "option," to be out of order. The chairman's ruling, which caused much consternation, was supported by the Dean of York.

This unexpected pronouncement, given doubtless after consultation with the two Archbishops, causes the collapse of a great many hopes, and the widely-signed undertaking to abide loyally by the E. C. U. scheme seems to fall to the ground entirely. "N. A. 84" holds the field officially, as having received the "general approval" of all three Houses. As regards the House of Clergy, this stage was hurried through in a quarter of an hour, by a thin House, under a good deal of misapprehension. It was freely stated at the time that "general approval" was quite compatible with "general disapproval." It had been widely understood, in the light of certain official utterances, that the whole subject of revision was likely to be indefinitely postponed. The moral of the matter would appear to be the unwisdom of trusting to "understandings."

All that supporters of the Green, or Grey, or any other Book, can now do is to endeavor to interweave portions of their respective schemes with "N. A. 84" by way of amendment. It complicates the matter, that the Chairman of the House of Laity has, up to the present, given no parallel ruling to the one given in the House of Clergy.

Bishop of Liverpool Resigns

THE BISHOP of Liverpool, Dr. Chavasse, has placed his resignation in the hands of the Archbishop of York, to take effect from October 1st. The Bishop states that, at the age of 77, he cannot adequately carry on the work of a diocese so populous, so important, and with such great possibilities as that of Liverpool.

Bishop Chavasse had a distinguished scholastic career. Born in 1846, the son

of an eminent Birmingham surgeon, he commenced his education in that city, and afterwards went to Oxford, where he graduated—his college being Corpus Christi. He began his ministerial work in Lancashire, being, on his ordination in 1870 by Bishop Fraser, appointed to the curacy of St. Paul's, Preston. He was afterwards vicar of a London parish and rector of St. Peters-le-Bailey, Oxford. He was consecrated Bishop, at York Minster some 23 years ago, and enthroned at St. Peter's—now demolished, but at that time Liverpool's pro-Cathedral. The present Cathedral scheme was adopted after Bishop Chavasse had guided the diocese to it, as he did especially in his marvellous address to his Diocesan Conference on October 23, 1900.

Dr. Gamble Supports Sunday Recreation

THE ADVOCATES of Sunday recreation have received striking support from Dr. Gamble, Dean of Exeter, and formerly Canon of Westminster. The Dean protests against the assumption that the Puritan view of Sunday is binding on all Christian people. "I have always contended," he says, "that observance of Sunday must depend on our views of what Sunday is. The Puritans regarded Sunday as a Jewish Sabbath transferred to another day in the week, and governed by the Fourth Commandment. This view is not in accordance with history. Sunday has no connection with the Jewish Sabbath, which for Christians is abolished, and is simply a holy day of the Church, commemorative of the Resurrection, and always observed by special acts of worship. It stands on the same level as Christmas Day or Ascension Day, and only differs from them in being older and more universally observed. What I would insist upon is that Sunday ought to be primarily observed as a time of worship; but history shows quite clearly that great liberty has always prevailed with regard to the manner in which the rest of the day may or should be spent."

The Rev. G. Napier Whittingham, vicar of St. Silas the Martyr, Kentish Town, makes the very shrewd point, on the same subject, that the sanctity of the English Sunday is not nearly so much upset by games on Sunday afternoons and evenings as by amusements of all kinds on Saturday nights. He attributes the poor attendance at churches in London on Sunday mornings to the fact that people are completely tired out after spending Saturday nights at the "pictures" or other amusements which keep them up till a late hour. "The Jewish religion," he says, "understands this thoroughly, for their Sabbath begins on Friday at 6 P.M., and closes on Saturday, at the same hour, and we shall never revert to the real sanctity of Sunday so long as people are amusing themselves up to the late hours of Saturday night."

Memorial to Dr. Page

LAST TUESDAY afternoon, the eve of Independence Day, the English and American peoples, in the persons of chosen representatives, gathered together within the walls of Westminster Abbey to do honor to Dr. Walter Hines Page, who during his lifetime never ceased his efforts for the promotion of an ever-increasing association between the two greatest nations of the world. It is sin-

gularly appropriate that Dr. Page's memorial tablet, which was unveiled by Viscount Grey, should be placed hard by that of his distinguished compatriot, the late Mr. James Russell Lowell. The latter was a man whose ideas were very much the same as those of Dr. Page. His personal charm and his literary ability made him *persona grata* wherever he went. When he died, in 1891, he had the satisfaction of knowing that the relations between England and America, as a result mainly of his own untiring efforts, had improved to an extent beyond belief.

Rumors from Russia

NEWS COMES slowly from Russia, and needs to be read with a certain amount of caution. That something of the first importance has happened at Moscow is clear enough, but what that something is remains obscure. At the beginning of last week there were rumors that the Patriarch Tikhon was dead. Then telegrams arrived from the border States to the effect that he had been released from prison, after pledging himself to refrain from future political action. And, finally, Reuter's correspondent wires that he has visited the Patriarch in the Dorskoi Monastery, an hour's journey from Moscow, where he celebrated the Liturgy last Sunday, assisted by two bishops.

Meanwhile, it is quite true to say that no Russian in London believes it possible that the Patriarch signed a document couched in the phrases circulated from Moscow, or that he has made any concession other than the giving of an undertaking to refrain from hostility to the Soviet Government.

Anniversary of London Priest

IN A DEPRESSING courtyard, dignified with the name of St. Agatha's Playground, in the heart of the squalid streets abutting on the London Docks, a large company assembled last Saturday afternoon to do honor to the Rev. L. S. Wainwright, veteran vicar of St. Peter's, London Docks, on the completion of 50 years of devoted work in the East End. Fr. Wainwright became one of Fr. Lowder's curates at St. Peter's in 1873, and in 1884 was appointed vicar after the death of the Rev. A. H. Mackonochie.

At the hands of the Bishop of London a presentation was made to Fr. Wainwright by the clergy and parishioners of St. Peter's and a large number of his admirers outside the parish, the gifts being a gold watch and a check for £1,000, accompanied by an illuminated address.

Fr. Pollock, assistant priest at St. Peter's, said that the subscriptions to the fund had come from all quarters, from rich and poor; they had ranged from a penny to £100, given by a lady who did not desire her name mentioned. Fr. Pollock read an extract from a letter received from the King, as follows: "The record of the Rev. L. S. Wainwright is not unknown to the King. His self-sacrificing and devoted services to the spiritual and bodily needs of the people amongst whom his life has been spent are deeply interesting to His Majesty."

General News Notes

THE CITY living of St. Andrew-by-the-Wardrobe, in Queen Victoria Street, is in the gift of the parishioners, and they have elected as their new rector the Rev. J. R. Sankey, who has been for some years past working in the parish as assistant priest. Fr. Sankey has done a remarkable work in the City through the League of Help, of which he is the

founder and director. Arising out of the League are some forty organizations, all directed to the purpose of uniting the laity in prayer and service by enabling them to use their gifts and abilities to the advancement of the Christian religion. By his preferment Fr. Sankey will find his opportunities enlarged, and that not least by the possession of a commodious rectory.

There will be special preachers at High Mass in some twenty London churches on Sunday next in connection with the Anglo-Catholic Congress, although the official opening service is not until Tuesday morning, at St. Paul's Cathedral. The

preacher at St. Paul's will be the Rev. Arthur Montford, vicar of the Church of the Ascension, Lavender Hill. High Mass will also be sung on Tuesday, at the same hour, at St. Alban's, Holborn, St. Augustine's, Queen's Gate, St. John the Baptist's, Holland Park, and St. Saviour's, Ealing, with special preachers. At St. Alban's, Holborn, the sermon will be by the Rev. Fr. J. O. S. Huntington, Superior of the Order of the Holy Cross, West Park.

I note also that the Bishop of Milwaukee is to preach at St. John the Divine, Kennington, at High Mass next Sunday.

GEORGE PARSONS.

Summer in Canadian Church Marked by Diocesan Synods

Saskatoon Deanery Plans Close Co-operation with Greek Church —Jubilee of Dr. Forsyth

The Living Church News Bureau }
Toronto, July 20, 1923 }

AT THE Synod of Rupert's Land held at Winnipeg, the Primate in his charge outlined a scheme for the restoration and enlargement of St. John's Cathedral as a memorial to the late Archbishop Machray, at a cost of about \$80,000. The proposal was heartily endorsed by the Synod.

The first four days of November were set apart for the study of the mission and work of the Holy Spirit. The minimum stipend for married clergy was fixed at \$1500 with a house. The peacher at the synod service was Dean Owen of Hamilton.

In his charge to the Synod of the Diocese of Kootenay, Bishop Doull urged more careful preparation for confirmation. He pointed out that reverence for holy things is elemental and fundamental, and that no real progress can be made without a spirit of reverence and a strong desire for worship on the part of Church people.

The Provincial Synod of Rupert's Land is to meet at Saskatoon from September 11th to 13th. One general luncheon will be held at a central place on Tuesday noon, and the three representative visitors to be invited to speak will be the Mayor of the City, the President of the University, and the President of the Ministerial Association. At the missionary mass meeting on Wednesday evening, one of the speakers will be the Bishop of Yukon, Dr. Stringer.

Meeting of Saskatoon Deanery

THE DEANERY OF SASKATOON held an interesting meeting at Elstow. The Rev. C. H. Maddocks gave a helpful paper on Parochial Problems. The Rev. T. W. Kirkbride introduced the subject of Our Relation to the Greek Orthodox Church. He showed the importance of this matter from the fact of the acceptance of Anglican Orders by the Greek Orthodox Church, and that there was a large number of their members in the deanery and Diocese, who were receiving no ministrations whatever from their own Church, and that in some cases their dead had been buried with no minister to officiate. The Rev. Canon Smith led the discussion and showed the position from the city point of view. The discussion showed that there was a great opportunity for the Anglican Church to do something in the way of ministering to these people.

In the evening the missionary meeting was addressed by the Rev. R. H. A. Haslam on the work in India.

Jubilee of Archdeacon Forsyth

ON JULY 10th, the Ven. Archdeacon Forsyth, D.C.L., celebrated the fiftieth anniversary of his arrival in Chatham, New Brunswick, to take charge of the Church of St. Mary. The day was marked by special services, in which members of the Rural Deanery of Chatham took part. At eight o'clock there was a celebration of the Holy Communion. At half past seven in the evening, a service of commemoration was held at St. Mary's, which was thronged with the citizens of Chatham. There was a large attendance also of the clergy of the deanery. At the close of the service a reception was held

“Little Church Around the Corner” to Celebrate 75th Anniversary

Amplifiers Placed in New York Cathedral—Altar Guild Performs Varied Work

The Living Church News Bureau }
New York, July 21, 1923 }

THE Church of the Transfiguration—the Little Church Around the Corner—will celebrate its 75th anniversary on Sunday, October 7th. The entire year will be devoted to the realization of the plans contemplated by the parish. It is hoped during 1924 to secure the endowment of the choir school as a memorial of the Rev. Dr. George Clarke Houghton, its former rector. Mr. Helfenstein, the present organist and musical director, is already recruiting his choir. The rectory is being reconstructed and redecorated. Dr. and Mrs. Ray intend to keep open house every Sunday evening, following the Vesper service. Special attention will be paid to the needs of the theatrical profession whose members have close and cordial relations with the parish. The Rev. Walter E. Bentley, executive secretary of the Actors' Church Alliance, is to be attached to the clerical staff and will be host to the professional visitors in the rooms over the chantry now used by the Church school. The choir will have quarters in the parish house.

Amplifiers Installed in Cathedral

AMPLIFIERS have been installed in the lectern and pulpit of the Cathedral, so that now hearers in every quarter of the church can hear words spoken from

at the rectory when an address was presented on behalf of the congregation by the senior warden, the Hon. J. P. Burchill.

General News Notes

THE DIOCESAN Women's Cathedral League of All Saints' Cathedral, Halifax, N. S., are making arrangements to erect a memorial to the Very Rev. Dean Crawford and the Rev. Canon Hind. The memorial will take the form of a carved oak reredos in the Cathedral, costing about \$12,000.

The Bishop of Montreal presented the prizes at the recent closing exercises of St. Helen's School, Dunham, P. Q. The Rev. W. H. Davidson, of Montreal, preached at the closing service held in All Saints' Church, and urged coöperation of parents in making it easier for the girls to be true to their Church, their homes, and themselves.

Dean Llwyd, of All Saints' Cathedral, Halifax, has been asked to address the International Convention of the Brotherhood of St. Andrew, which is to be held in Chicago in September.

St. John's, Lunenburg, N. S., will celebrate its 170th anniversary with special services from July 26th to July 30th. At this historic celebration, the Royal Navy will be represented by ships from the Atlantic Squadron, and a parade service at the church has been arranged for the morning of July 29th.

The Corporation of All Saints' Cottage Hospital at Springhill, N. S., which was founded by the late Canon Wilson, proposes to build this summer a maternity wing. Fifty-eight babies were born in the Cottage Hospital in 1922.

either place. Some difficulty exists as to the suitability of equipping the high altar with this mechanical device. A switchboard with a skilled operator will control the apparatus so as to preserve a suitable quality of sound.

New York Altar Guild

THE NEW YORK ALTAR GUILD fulfills a quiet but very necessary function in our diocesan life. It does much more than supply beautiful and useful adornments and accessories for the service of the sanctuary. Where necessary it builds churches and chapels. In its latest report there are pictures of two already built and of one under construction. The cost of these buildings runs into many thousands of dollars. In its routine work it has spent about \$10,000 in aid of churches and institutions in almost every country where our Church carries on its work. In our own country its work has not been confined to New York, but extended to Colorado, Michigan, Texas, Florida, Massachusetts, Virginia, Pennsylvania, Maryland, Vermont, and Nebraska. It has helped finance the education of divinity students, buy Christmas presents for institutions, help Easter festivals, provide parish visitors, give sick benefits to the disabled, and furnish rectories. This varied work calls for help as well as recognition and the Guild is very anxious to have its membership increased by representatives in every parish in the diocese.

General News Notes

THE VERY REV. CYRIL W. EMMET, dean of University College, Oxford, is now

acting as special preacher at St. Bartholomew's Church, in the absence of the rector, the Rev. Dr. Leighton Parks. On Sunday, July 15th, he preached his first sermon on The Significance of Christ Today.

[NOTE: a notice of Dr. Emmet's sudden death is printed elsewhere in this issue.]

The Rev. Dr. W. Russell Bowie has gone to Castine, Maine, for his vacation. He will not return until some time in September when the rectory will have been renovated and redecorated. The Rev. Phillips E. Osgood, of St. Mark's, Minneapolis, is in charge, at present. The usual noontday services are being conducted by the Rev. Stanley Brown-Serman, the

Rev. Frederick A. Wright, the Rev. Eliot White, and the Rev. Sidney T. Cooke.

The Rev. Raymond C. Knox, chaplain of Columbia University, preached on The Bible and Evolution in St. Paul's Chapel, on Sunday afternoon last before the members of the Summer School now in session.

The Rev. Dr. Gates, of the Intercession Chapel, preached at St. Thomas' Church last Sunday morning.

The second week of the healing clinic at St. Mark's-in-the-Bouwerie saw hundreds of people in attendance. Many cases of curious phobias and multiple personality were treated, some of them successfully.

FREDERIC B. HODGINS.

MISSION WORK IN OKLAHOMA

PLATT NATIONAL PARK, at Sulphur, Okla., is reputed to have the second largest attendance of visitors during the summer of any National Park. St. Luke's Church is having a service every Sunday morning for those people who desire to attend. This is one of the older mission stations of the District, but its work is not by any means finished. Efforts are made every week to let every one in town know of the service the following Sunday morning. This year, the Bishop has asked Mr. Spencer, the new Executive Secretary, to conduct these services. Mr. Spencer is also taking the evening service at St. Mary's Church, Pauls Valley, another promising Mission Station.

WEEK-END CONFERENCE IN PENNSYLVANIA

A WEEK-END Religious Conference for Laymen was conducted at Camp Bon-sall on Big Elk Creek, near Oxford, Chester County, Pennsylvania, on July 14th and 15th, under the joint auspices of the Pennsylvania Diocesan Assembly, the Maryland Diocesan Assembly, and the Wilmington Local Assembly of the Brotherhood of St. Andrew.

On Saturday afternoon a conference was held on Chapter Building. A corporate communion was celebrated early on Sunday morning, followed by breakfast, Morning Service, and dinner.

The afternoon was devoted to Conferences on Everyday Questions of Faith, and A Broad View of Religious Education, while, as opportunity afforded, the following subjects were presented for informal discussion by those present: Religion in the Home, Church Publicity, and The Parish Group System.

St. George's Mission, Chicago, Ministers to Foreign Children

Chicago Rector Urges Revival of Family Worship—Diocese Has Many Parish Papers

The Living Church News Bureau / Chicago, July 19, 1923

ONE of the most recent of our Church's missions in Chicago is St. George's, an outgrowth of the Church of Our Saviour (the Rev. F. L. Gratiot, rector), situated on the same street as the mother church, but ten blocks further west. Like other missions in this diocese, St. George's began its work and services in an undertaker's chapel. It began as a Church school at 1503 Fullerton Avenue, for many children who lived too far away from the parish church, and for many others of foreign parentage who lived in that neighborhood. Since November, 1921, weekly sessions of the school have been held, and on April 10th of this year new quarters were opened at 1704 Fullerton Ave., a building which is occupied by the Russians as a school for children during the week. The school has a complete equipment, including an altar, church furniture, ornaments, etc. The parents of the children are Russians, Serbians, Germans, Scandinavians, and Lithuanians. About 50 per cent are of Russian parentage. When the school opened, many of the children did not even know the Lord's Prayer. The work was like teaching a child the A B C's. Now, however, says the superintendent, Mr. H. Foster Whitney, many know not only the Lord's Prayer, but the Creed, some of the psalms, and other parts of the Church's services. The foreign-born parents, in this locality, as elsewhere, are a distinct puzzle and problem. Almost all of them have been members of the Church of their native land, but here for various reasons they have forsaken their old religion, and in a religious census would be classed as "not identified." To these people the American Church should, as at St. George's, make an appeal through the children of the Church school.

The Family Altar

IN THE FIRST REISSUE of *The Parish Monthly*, of the Church of Our Saviour, Chicago, the rector and editor, the Rev. F. L. Gratiot, deplores the lamentable lack in our homes today of family worship. He aptly says that the basis of many a man's morality and religion is the instruction and inspiration at the "family altar." Mr. Gratiot urges the revival of family worship among his

people, and to encourage its use and practice, announces that each month there will be printed in *The Parish Monthly* Bible selections for daily reading, as well as suggested prayers for family use. The employment of the parish paper in this instance suggests to us that probably in no other diocese of the American Church are there so many local papers. Nearly every parish and mission has its monthly magazine, containing not only local news and items, but also many standard articles, and paragraphs of instruction, devotion, and the like. Some of them are large and attractive publications, like *The Visitor*, of St. Luke's, Evanston, *The Lion of St. Mark*, Evanston, *The Christ Church Chronicle*, Winnetka, and the *Kalendar of the Church of The Redeemer*; but most of them are modest organs issued by publishing companies of Chicago, which supply the paper in large quantities for the privilege of the income from local advertisements.

Chicago Priests on the C. B. S.

TWO CHICAGO priests have recently been elected to offices in the American branch of the Confraternity of the Blessed Sacrament. At the annual Conference held at St. Mark's Church, Philadelphia, on June 7th, the Rev. H. R. Neely, of Calvary Church, was elected secretary general, and the Rev. Wm. A. Grier, who was born in Chicago, and brought up at St. Mark's, was elected treasurer general. Mr. Grier is now assistant at St. Edward-the-Martyr, New York City. At the Conference Mr. Neely read a paper on The Acceptable Sacrifice of the Altar.

H. B. GWYN.

INDIANS HOLD PICNIC

THE ANNUAL PICNIC of the Cattaraugus Indians was held on their Reservation at Irving, N. Y., on June 14th. The day opened with Confirmation by Bishop D. L. Ferris, when six persons were confirmed. An interesting fact is that one of the six to be confirmed came from the pagan end of the Reservation. This is the first time in all the years that work has been carried on among the Cattaraugus Indians that one from the pagan end has been confirmed, for there the Seneca tongue is still used, and the Indians still bear a grievance against the white man for taking their land.

The feature of the day was the admission of several white persons into the Band of Turtles. Among those so honored were the Rev. and Mrs. Alfred S. Priddis of Buffalo, who have been working among the Indians for some time.

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Bishop of Kyoto Discusses Japanese Affairs in Capital

Praises Establishment in Japan
of Independent Church—Other
Washington News

The Living Church News Bureau }
Washington, July 19, 1923 }

THE Rt. Rev. Henry St. George Tucker, D.D., Bishop of Kyoto, has recently returned from Japan, and his first public appearance was at Trinity Diocesan Church last Sunday morning, when he came up from Richmond for the purpose of confirming the third class of candidates that has been confirmed from Trinity since May.

The Bishop's sermon dealt with the religious situation and opportunity in Japan, and during his discourse he said that modern civilization in Japan has been accompanied by a decay of the ancient religions; Shintoism and Buddhism. A similar development was taking place in India and China, he said. Christianity has won a remarkable victory in Japan in gaining the allegiance of responsible individuals, and now the country is ripe for the wholesale adoption of Christianity.

Bishop Tucker said that he looked upon the establishment of an independent Christian Church in Japan as being not only the greatest achievement of Christianity in Nippon but also one of the greatest achievements in the history of the Church. He said more than 150 Japanese had been ordained to our ministry, and that of the 300,000 Christians in Japan, from thirty to forty thousand were members of our Church.

"The leaders in educational, social, and political affairs are largely Christians," he declared, "in so far as they have any definite religious convictions, but the Church has not yet reached the masses to any great extent because of the difficulty of making them understand the Christian religion. It is a highly significant fact, however, that while Japan has not fully adopted Christianity, she has accepted the Christian principles as the ideal ones for the guide of conduct."

"The fact that so many leaders are Christians has made the Christian Church in Japan a powerful influence in the development of the Nation."

"When the missionaries were first introduced in Japan a law was enacted providing a death penalty for any Japanese who accepted Christianity, because it was thought that Christianity destroyed patriotism. During the first years, therefore, of her 60 years of service, the Church in Japan worked along educational, benevolent, and charitable lines rather than on the basis of conversion to Christianity."

The Bishop said there is need for American clergymen in Japan in order to advise in the extension of Christianity and to maintain the relationships between Eastern and Western civilizations that are so vital to continued success and peace among nations.

An interesting announcement was made relative to the confirmation class of 56 persons, considerably more than half of whom were adults, in that the roster contained the names of nine prominent Shriners, four persons professionally engaged in prison work, a chief probation officer and his wife, three actors, a doctor of dentistry, a doctor of

veterinary medicine, a doctor of osteopathy, a prominent lawyer, an inmate of the Walter Reed Army Hospital, an Armenian, a Chinese, and an inmate of a correctional institution. The last was a young woman who was given leave of absence from the institution in which she was serving a sentence and permitted to go to the church and return unescorted.

General News Notes

THE REV. HAROLD V. O. LOUNSBURY is to be the assistant on October 1st to the Rev. Herbert Scott Smith, D.D., rector of St. Margaret's Church. Mr. Lounsbury is a native of Washington and a graduate of St. Alban's School for Boys. He received his degree of B.A. from St. Stephen's College and later graduated from the Virginia Theological Seminary. He was ordained deacon June 11, 1922, by Bishop Harding, and just recently was ordained priest at the Bethlehem Chapel by Bishop Davenport. He has served for a year in Holy Trinity Parish, Prince Georges County, Maryland, being in direct charge of St. James' Chapel, Bowie.

Some days ago the Rev. James Kirkpatrick, rector of St. John's Church, Bethesda, Maryland, sailed to spend several months in Ireland, his native land. Today the Rev. Dr. George Fiske Dudley, rector of St. Stephen's Church and president of the Standing Committee, sails for England.

ENGLISH PRIEST DIES IN NEW YORK

A NEW YORK TELEGRAM states that the Rev. Cyril William Emmet, Dean of University College, Oxford, who was in New York as special summer preacher at St. Bartholomew's Church, died on Sunday, July 22d, at St. Luke's Hospital, of pneumonia. His wife and his brother, the Rev. Arthur G. Emmet, rector at Dunnville, Ontario, Canada, were with him at the end.

Dean Emmet was a priest of much ability and distinction, having been select preacher at Oxford, 1918-20, and at Cambridge, 1920, and the author of a number of volumes of theology. He was an examining chaplain to the Bishop of Oxford.

DANISH BISHOP VISITS MAINE CATHEDRAL

THE RT. REV. DR. HARALD OSTENFELD, Bishop of Seeland and Primus of Denmark, visited the Danish Lutheran congregations in Portland, Me., and vicinity on Sunday, July 8th, and having been offered by Dean Laine the use of St. Luke's Cathedral for the afternoon of that day, held a service there which was attended by over eleven hundred Danish people. Bishop Ostensfeld preached a sermon, Dean Laine made an address, and a choral service was conducted by the Danish Lutheran pastors of the congregations thus represented. In his sermon the Bishop paid a warm tribute to Anglicans for their efforts to reestablish the visible unity of the Catholic Church. On the following Sunday morning, Archbishop Panteleimon Athanassiades of the Patriarchate of Jerusalem, preached in the Cathedral in behalf of the care of the holy places in Jerusalem, presided at the choral Celebration at 11:45, said the clos-

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ing prayers, and gave the Benediction. The Cathedral was filled to its capacity, and a very generous offering was made for the cause for which the Archbishop spoke.

HOLD SERVICE FOR RETURNING MISSIONARIES

THE UNITY and diversity of the Church's Mission were illustrated in a recent farewell service for missionaries when Haiti, Japan, Liberia, two Chinese districts, Porto Rico, and the Philippines, were represented in the chapel at Church Missions House, New York.

Bishop Carson conducted the service. Dr. Teusler of Tokyo was present. Miss Seaman was returning to Cape Palmas, the Rev. A. M. Sherman to Boone Divinity School, Wuchang, Deaconess Stewart to Hankow, Mrs. Worrall to St. Luke's Hospital, Porto Rico, Miss Bremer to St. Faith's School, Yangchow.

Miss Marion Carter of Buffalo, N. Y., was going out for a business position at the Sagada Mission; Miss Ann Mundelein of Manchester, N. H., for evangelistic work in Hankow, and Miss Helen Wilson of Montclair, N. J., to teach music at St. Mary's Hall, Shanghai.

OLDEST AMERICAN PARISH CELEBRATES ANNIVERSARY

SUNDAY, July 15th, was appropriately observed by the congregation of St. John's Church, Hampton, Va., as the three hundred and thirteenth anniversary of the founding of the parish in which St. John's Church stands, the oldest continuous parish in the American Church. The holding of services dates back to the earliest visit of the first settlers in Virginia. Old Point Comfort was visited by Sir Christopher Newport and his followers before they moved on to hold the first service in Jamestown. The Indian village of Kecoughtan then stood on the present site of the city of Hampton.

It was not until July 19, 1610, that Sir Thomas Gates and the Rev. William Mease, the first rector of the parish, with a body of English settlers took up permanent residence in Hampton, and annually on the Sunday nearest this date, the anniversary of the first regular service in the parish is observed. This was probably not the first act of public worship in this community however, as on April 30, 1607, a small company of Englishmen landed here, and during 1608 John Smith visited the Indian village of Kecoughtan twice for food and for supplies. When the hardships in Jamestown, but both to the location and the lack of food became too great to be endured, the first settlers abandoned their homes there and came to Hampton, which is actually the first permanent English speaking settlement in America. Although Jamestown will always be a national shrine, the life of the Church there was but for a brief period, and to St. John's Church, Hampton, goes the distinction of being the oldest continuous parish in the American Church.

To observe this event, a special service was held at 5 o'clock Sunday afternoon, July 15th, on the site of the first church in the parish, which was erected in 1620. St. John's Church, Hampton, the present church, is the third in the Parish and was erected in 1727. A second church was built at Pembroke, on the outskirts of Hampton, in 1667. In the cemeteries surrounding these churches

are buried some of the first English visitors to Virginia. In the midst of the foundations of the first church stands a stone cross erected as a memorial to the first rectors of the parish by the Daughters of the American Revolution, and it is at the foot of the cross that the annual service is held.

The service was conducted by the Rev. Chas. E. McAllister, rector of St. John's, assisted by the Rev. Keith Lee, of St. Paul's Church, Newport News, and the Rev. A. S. Freeze of Emmanuel Church, Phoebus. The address was made by Mr. McAllister. Music was furnished by St. John's choir, accompanied by a detachment of the Coast Artillery Band at Fortress Monroe.

BISHOP TUCKER CELEBRATES 50TH ANNIVERSARY

THE 50TH ANNIVERSARY of the ordination of the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, was celebrated recently in St. Paul's Church, Norfolk.

Bishop Tucker was ordained deacon in 1873, and was sent to Warsaw, Richmond County, Virginia where he remained until he came to St. Paul's Church, Norfolk, from which church he was elected bishop coadjutor.

Bishop Gailor was the preacher at the service. Holy Communion was celebrated by Bishop Tucker, assisted by the Rt. Rev. A. C. Thomson, Bishop Coadjutor of Southern Virginia, the Rev. Herbert N. Tucker and the Rev. R. Bland Tucker, sons of the Bishop of Southern Virginia.

The procession, which was composed of 40 clergy of the diocese and six bishops and lay members of the executive committee of the diocese, formed in the parish house and marched across Old St. Paul's cemetery yard into the church. In the chancel besides Bishop Tucker were his two sons; Bishops Gailor, Brown of Virginia, Cheshire of North Carolina, Jett of Southwestern Virginia, Thomson; the Rev. J. Cleveland Hall, president of the Standing Committee, and the Rev. W. A. Brown, secretary of the Council.

CHURCH LEAGUE ACTIVITIES

The Church League for Industrial Democracy has been particularly active during recent months. Practically all of the Summer Conferences invited League speakers to present the program of the organization. The Rev. Francis T. Brown lectured on the work of the League at the Wellesley Conference, while Bishop Benjamin Brewster gave the course at the Hillsdale Conference on the Social Gospel. Bishop Brewster is a vice-president of the C. L. I. D. The western field secretary, the Rev. W. B. Spofford, gave a course at the Lake Wawasee Conference, and also lectured at the Racine, Gambier, and Hillsdale Conferences. The Rev. Richard Hogue, until recently the executive secretary of the organization, gave a course on Industrial Democracy at the Albany Summer Conference. The Rev. Albert Larr, the eastern field secretary, has been busy attending the summer conferences and in filling speaking engagements in parishes throughout the eastern states. During the past two months the two field secretaries have addressed groups in 28 centers, located in ten states. The groups include parishes, Y. M. C. A. classes, college groups, seminary groups, labor organizations, and Church Summer Conferences.

THE AMERICAN CHURCH MONTHLY

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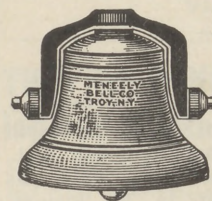
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BROTHERHOOD CAMP CLOSES

CAMP TUTTLE, conducted by the Brotherhood of St. Andrew for older Church boys, closed its third successful year July 14th. The camp was held this year at Ha Ha Tonka, a beauty spot in the heart of the Ozark Mountains, near Lebanon, Mo. Delegates came from St. Louis, Kansas City, and smaller cities in Missouri and Arkansas.

The Rt. Rev. S. C. Partridge, Bishop of Western Missouri, was present for a day and night. He delivered two inspiring addresses, one in the rustic out-door chapel, the other beside the camp fire, with a large number of mountain people present.

The conferences each morning, dealing with Leadership Among Boys, were led by the Rev. L. A. C. Pitcaithley, rector of St. Mark's Parish, Kansas City, Mo., the Rev. C. A. G. Heiligsted, rector of St. John's Parish, Parsons, Kansas, and John D. Alexander, field secretary of the Brotherhood. The Rev. Mr. Pitcaithley also acted as Chaplain, and Mr. L. S. Crawford of St. Mary's Parish, Kansas City, Mo., was business manager.

CHURCH ORGANISTS TO MEET

ORGANISTS and Church musicians will find the forthcoming convention of the National Association of Organists at Rochester, N. Y., of interest. It will be held in the Eastman School of Music on August 28th to 30th, inclusive. As in previous years the subjects of the papers touch on every phase of the profession. Among those reading papers are Professor Hamilton C. Macdougall of Wellesley College, Dr. Harold W. Thompson of Albany, Herbert S. Sammond, H. Augustine Smith, of Boston University, and Dr. Healey Willan of Toronto. The latter will also play one of the recitals. Other recitals will be given by T. Tertius Noble, President of the Association, whose position as a composer of Church music and as organist of St. Thomas' Church, New York, has made his name so widely known, S. Wesley Sears of St. James' Church, Philadelphia, and others. Those desiring further particulars may obtain them by writing to W. I. Nevins, Secretary, 173 Madison Avenue, New York. The sessions are open to the general public.

PENINSULA SUMMER SCHOOL

ONE HUNDRED SIXTY FOUR persons attended the fifth session of the Peninsula Summer School at Rehoboth Beach, Del., June 24th to 29th inclusive. This was the largest enrollment in its history. Sixteen dioceses were represented, Delaware sending 100, Easton, 27; Washington, 17; Maryland, 2; West Virginia, 2; others coming from Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, and Louisiana. Among them were two bishops, Davenport of Easton, and Cook of Delaware, and 26 other clergy.

The mornings, after an early celebration of the Holy Communion, were devoted to lectures, and the afternoons to recreation. At five o'clock each afternoon a devotional address was given by the Rev. Edgar Jones, rector of St. Thomas' Church, Newark, Del., who has recently accepted the deanship of St. Paul's Cathedral, Cincinnati. On one of the evenings, Mrs. A. S. Phelps, of Plainfield, N. J., who represents the Woman's Auxiliary on the Commission of the Church Service League, told of the new

plans of that Commission. On another evening Dr. L. N. Caley, of Philadelphia, gave an illustrated lecture on The Cathedrals of England. Mrs. Ruan, of Petersburg, Va., conducted daily conferences for the Girl's Friendly Society.

The Rev. Charles E. McAllister, rector of St. John's Church, Hampton, Va., gave courses on Child Psychology and The Life of Our Lord. The Rev. Franklin J. Clark, secretary of the National Council, lectured on The Field of Work and the Plan of the National Council. The Rev. Karl M. Block, rector of St. John's Church, Roanoke, Va., gave a course on The Young People's Movement; Dr. Caley gave an Exposition of the Epistle to the Romans; Miss Charlotte E. Forsyth, Executive Secretary of the Department of Religious Education in the Diocese of Pittsburgh, gave a course on The Teaching of Junior grades; Miss Mildred H. Fish, Director of Education in Trinity Parish, Syracuse, N. Y., presented Methods of Work in the Church School Service League; the Rev. George B. Gilbert, of Middletown, Conn., handled The Problem of Rural Work; and the Rev. J. M. Hunter, rector of St. Luke's Church, East Greenwich, Rhode Island, gave several lectures on Week-day Religious Education and conducted a discussion of the proposed World Conference on Faith and Order.

The Rev. Thomas G. Hill, as president, and the Rev. Percy L. Donaghay, as secretary, who together founded this school five years ago, have asked that it now be placed more directly under the control of the Dioceses of Easton and Delaware, and the departments of religious education of those dioceses will therefore appoint the future members of the board of management, it being understood that the bishops of the two dioceses will be members, and that at least one woman from each diocese will be appointed.

ST. PAUL'S SCHOOL APPEALS FOR FUNDS

THE VEN. James S. Russell, D.D., principal of the St. Paul Normal and Industrial School (colored), of the Diocese of Southern Virginia, is undertaking at the request of the board of trustees, to obtain gifts for the school from friends of the Church's work among the colored people. The needs of the school are \$25,000 additional for maintenance, \$35,000 for completion of the girls' dormitory, \$40,000 for balance needed on the trades building and \$15,000 for the equipment of the trades building.

Bishops Tucker and Thomson, in a letter commending the work of St. Paul's say in part:

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CHURCH DRAMA AT SEWANEE

IT IS ANNOUNCED that the course in pageantry, now entitled Practical Church Drama, to be given under the Department of Religious Education at the Sewanee Summer Training School, will be for the second time, under the direction of the Rev. Clarence Parker, assisted by Mrs. Parker. The course will consist of ten lectures on drama in the presentation of religious truth, with a number of specimen productions to be prepared by the students to illustrate dramatic method in connection with the Christian Nurture courses. Members of the classes and others will also present publicly two major dramatic productions during the school. In important respects the course in Practical Church Drama is enlarged and strengthened, while the strong features of last year's work are retained. As before, both of the major offerings in religious drama have been especially prepared for use at the Sewanee Training School.

COLORED CONVOCATION IN VIRGINIA

THE FOURTEENTH annual Convocation of the Colored Missionary Jurisdiction of the Diocese of Virginia was held at St. Andrew's Church, Upright, Essex County, the Rev. John H. Scott, rector, July 10th to 12th. All of the colored clergy in active work in the Diocese were present and lay delegates from each congregation, Church school, and the Women's Auxiliary.

The opening service was held on the morning of the 10th, by the Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese, after which the business sessions were held. Reports were made the Dean, the Board of Religious Education and the Executive Committee of the Convocation.

The Convocational meeting of the Woman's Auxiliary was held on Thursday morning, conducted by Miss Louisa T. Davis diocesan president of the Woman's Auxiliary. Reports were made by each branch, and pledges made for the coming year. Every colored congregation in the diocese has a branch of the Woman's Auxiliary.

The afternoon session was devoted to the Convocational Sunday School Institute, under the leadership of Mrs. Edward Ellis, of Charlottesville. Addresses were made by Mrs. Ellis, the Rev. J. L. Taylor, the Rev. A. N. B. Boyd, and the Rev. Edward Ellis.

VIRGINIA MISSION TO BE REVIVED

THE MISSION SUNDAY SCHOOL which was established at the Varina District High School in Henrico County in March, 1922, has proven so successful that steps are now being taken to establish a Mission Congregation under the canons of the Diocese. At a meeting of the congregation held on July 8th, a committee was appointed to secure the necessary

consent from the vestries of the other congregations in Henrico parish.

The new church will be named Varina Church, thereby reviving the name of the old Varina Church which stood in this locality from 1660 until about 1720. The present congregation has funds in hand with which to purchase a tract of five acres, and hopes soon to be able to start upon the erection of a building. The work has been conducted under the charge of Mr. J. Herbert Mercer, of Richmond, one of the lay readers working under the direction of the executive secretary of the Diocesan Missionary Society.

DEATH OF MRS. CHARLES E. McILVAINE

MRS. CLEMENTINA LEE McILVAINE, for many years a beloved leader among the women of Delaware, died on the evening of July 14th at the home of her daughter, Mrs. Emily McIlvaine Higgins, at Delaware City.

Mrs. McIlvaine was the daughter of the Rt. Rev. Alfred Lee, first Bishop of Delaware, and Julia White, of Hartford, Conn. She was married in 1868 to the Rev. Charles E. McIlvaine, son of the second Bishop of Ohio. She is survived by three children, Mrs. Murray Stewart, of Wilmington, Mrs. Henry R. Higgins, of Delaware City, Charles Lee McIlvaine, of Buffalo, N. Y., and by a brother, Alfred Lee, of Germantown, Pa. She was for many years the president of the Woman's Auxiliary of the Diocese, and at

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the time of her death was its honorary president. She was connected with many religious and social organizations of the state.

The funeral service was conducted in St. Andrew's Church, Wilmington, by the Rt. Rev. Philip Cook, Bishop of Delaware, assisted by the Rev. Edward H. Ford, the Rev. Joseph H. Earp, and the Rev. Robert Bell. Interment was in the cemetery of Old Swedes Church, Wilmington.

AN EASTER CUSTOM

IN EASTERN EUROPE it is the custom for all Christians on Easter morning to greet one another with the cry of "Christ is risen," to which the glad reply at once is made, "Yes, Christ is risen indeed." To a weary, disillusioned world it may seem idle to attempt to recapture the overwhelming joy of the Easter Resurrection. Yet a moment's reflection should convince us that to reclaim that holy joy is to the world of today its only certain hope of resurrection. In the spring of the year our dead hopes and endeavours must be forgotten and with a new resolve after a season of penitence let us go forward in the light of the revelation of God's redeeming power, with whom all things are possible and in whom all things work together for good to them that love Him.—*The Scottish Chronicle*.

INDIANS UP IN YUKON ARE TRUE "VICTORIANS"

DISCOVERY of a species of mountain sheep with red stripes on their backs and with straight horns has disclosed that the Indians in the village of Musroikuk, 150 miles north of Fort Yukon, though now in American territory, still regard Queen Victoria as their ruler.

Archdeacon McDonald, pioneer missionary of the Church of England in the Yukon and MacKenzie valleys, translated the Bible for these Indians in 1864 and taught them to pray for the health and happiness of Queen Victoria. The late Hudson Stuck, Archdeacon of the Yukon in the American Church, tried to persuade them that the boundary line between Alaska and Canada had shifted and that they owed allegiance to the great father at Washington. They did not seem to understand.

When the new kind of goat was discovered the Indians planned to attest their loyalty by sending a specimen to the Rt. Rev. I. O. Stringer, Anglican Bishop of the Yukon. When informed that Peter T. Rowe, Bishop of Alaska in the American Church, was their ecclesiastical head, they decided to send the goats to both prelates.—*Milwaukee Journal*.

SAMUEL FERGUSON OF LIBERIA

THE INDUSTRY of some of the Church's native priests in foreign lands was illustrated by the Rev. Samuel D. Ferguson, of Harper, Liberia, whose death occurred last winter. He received his education and industrial training at Epiphany Hall, and worked there for some time as a teacher.

He was for a while Inspector of Public Works in Harper. He served in the state militia. He was secretary of a special commission investigating a dispute raised against the government by a tribal king. He was decorated by President Barclay for his services, and also by President

Howard. He issued a Handbook of Liberia to satisfy numerous appeals for information in regard to that country. After his ordination he was in charge of St. James', Hoffman, for eleven years, and was then at St. Mark's, Harper, for the remaining twelve years of his life. For twenty years he was secretary of the Liberian Convocation of the Church. He was a member of the Council of Advice, and registrar of the Missionary District.

RELIGION IN INDIA

AS REGARDS religion in India, the statistics of the recent government census have not yet been published. We have, however, had access to reliable information, and the outlook from the missionary point of view is encouraging. In Hinduism there has been an actual decrease in numbers during the last ten years. Mohammedanism has increased by some

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2 per cent, Buddhism by 8 per cent, while Christianity has increased by over 22 per cent.—*Delhi* (organ of the Cambridge Mission to Delhi).

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Some of the figures are as follows, in millions: Jains, 1; Christians, 4.7; Animists, 9.7; Buddhists, 11.5; Moslems, 68.7; Hindus, 216.7 (in 1911, 217.5).

From *The East and the West* we learn that the number of Christians revealed by the census is, for the first time, less than the number reported by the missionary societies. The census was unfortunately taken when there was even greater unrest than usual throughout India, and attempts were made to wreck it and to have fewer Christians reported.

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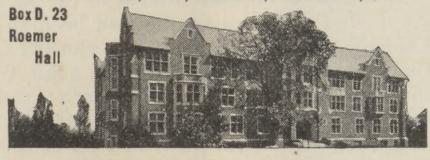
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GIFTS AND MEMORIALS

ST. JOHN'S CHURCH, Henry, Ill. (the Rev. Placidus M. Cooper, priest in charge,) has received a handsome sanctuary lamp and a fine Gothic monstrance, the gift of Mr. and Mrs. Walter B. Duke, communicants of the parish.

THE CHURCH CHARITY FOUNDATION, Diocese of Long Island, has received for the Endowment Fund, \$100 from the estate of Mary Davenport and \$300 from that of Martha M. Morrell. St. Paul's Parish, Brooklyn, has given a room in the proposed new St. John's Hospital, to be known as St. Paul's Room. A room in the Home for the Blind has been furnished by Miss Ireland, in memory of her mother.

In the absence on vacation of the chaplain of the Foundation, the Rev. George D. Graeff, the Rev. Frank S. Ballentine is in charge.

NEWS IN BRIEF

CHICAGO—The Rev. Charles T. Stout recently commemorated the fiftieth anniversary of his ordination. He was graduated from Kenyon College in 1870, a Phi Beta Kappa and member of the Alpha Delta Phi fraternity. He was ordained deacon in Christ Church, Burlington, Iowa, August 20, 1871, by Bishop Lee, and priest in Trinity Cathedral, June 29, 1873, by the same bishop. In both cases he was presented by his father, the late Rev. Charles B. Stout.

GEORGIA—Completion of the church building at Moultrie, Ga., known as Priority No. 42, is being consummated very slowly. The roof is now being put on at a cost of \$1,500, with barely enough money to pay for it. Three thousand five hundred dollars more is needed. The vicar, the Rev. R. G. Shannonhouse, has been promised \$100 from a layman, provided 34 other men give a like sum. There are little more than 25 faithful members in this wide-awake little city in southwest Georgia, and the community at large has helped in raising the amount already expended on the erection of the building to its present state.—During the enforced absence of the rector, the Rev. Williams T. Dakin, of St. John's Church, Savannah, Ga., who is ill, and is at Asheville, N. C., and of the Rev. W. A. Jonnard, assistant rector, who is engaged in field work of the Province of Sewanee, the Bishop of the Diocese has preached for three Sundays at St. John's.

IOWA—The Rev. Harry Sherman Longley, Jr., son of Bishop and Mrs. Longley, has been appointed student pastor by Bishop Morrison, for Iowa State University, at Iowa City. There has been no regular work by a student pastor for a year, at which time the Rev. Paul B. James accepted the student work at Seattle for the University of Washington. While Mr. James was at Iowa City, more than a half dozen students offered themselves for the ministry, one of whom is now holding a Rhodes Scholarship at Oxford. This important student work will be resumed by Mr. Longley and will be carried on in connection with Trinity Parish, Iowa City, of which he will be rector.—Camp Morrison, the Brotherhood camp located near Waterloo, opened July 23d with nearly 50 boys. Clarence W. Brickman, Jr. is camp director, and Humphrey C. Dixon, assistant camp director. The Rev. J. N. Mackenzie, rector of St. John's Parish, Cedar Rapids will be chaplain of the camp.

LONG ISLAND—Work is going forward upon the new chancel of the Church of the Good Shepherd, Brooklyn, which it is expected will be completed in the autumn. The services this summer are held in the Parish Hall.

MILWAUKEE—On Sunday, July 1st, the Rev. D. A. Schaefer, rector of the Church of the Holy Communion, Lake Geneva, celebrated the twenty-fifth anniversary of his admission to Holy Orders. He invited his parishioners and friends to join with him in the mid-day Eucharist. A large congregation responded to his invitation, and made the service one of great joy.

NORTH CAROLINA—The first Brotherhood camp for boys in North Carolina was opened July 16th, near Little Switzerland. The camp is called Camp Finney, in honor of the Vice-Chancellor of Sewanee, who for many years was a secretary of the Brotherhood of St. Andrew. The Rt. Rev. Edwin A. Penick is the chaplain of the camp. About 50 boys are in attendance.—From July 16th to 27th, a conference of welfare workers is being held at the University of North Carolina, Chapel Hill. One of the speakers is the Rev. G. Floyd Rogers, rector of St. Peter's, Charlotte, who will speak on The Boy Problem. Several of the clergy of the Diocese will attend the conference.

OKLAHOMA—Grace Church School, Muskogee, presented the sum of \$415 as its Lenten Offering for Missions, this year. This was the largest offering of any of the schools of the District. The rector is the Rev. H. J. Llywd.

OREGON—A vacation bible school, conducted at St. David's, Portland, proved a great success, and the plan will be tried again next year on a larger scale.—A fine processional cross has been presented to St. Andrew's Church, Portland, by a society of of younger girls of the Church School. Recent gifts also include two sets of altar hangings, a myrtle wood alms basin, and a lectern bible, all coming from within the parish.—The Portland churches united in a service commemorating the ninetieth anniversary of the birth of the Oxford Movement, held at St. Stephen's Pro-Cathedral the evening of Sunday, July 15th. The sermon, which dealt with the history and achievements of the Movement, was preached by the Very Rev. H. M. Ramsey, D.D. Hymns written by Dr. John Keble were sung by the choir and congregation.—By means of a dollar-per-communicant plan the sum of \$750 was raised in the Diocese to apply on the Nationwide Program deficit.

PENNSYLVANIA—Bishop Garland turned the first spadeful of earth last Saturday afternoon at "the breaking of ground" for the new parish house for St. Barnabas' Church, Germantown. Addresses were made by the rector, the Rev. E. Sydnor Thomas, the Rev. John H. Chapman, Dean of the Germantown Convocation and rector of St. Paul's Church, Chestnut Hill; the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, representing the Executive Council, and the Ven. Dr. Phillips, Archdeacon for Colored Work. The parish building, when completed, will contain an auditorium, gymnasium, shower baths, and all other equipment of an up-to-date parish house. It will be constructed of Chestnut Hill stone, at a contract cost of \$35,000. It is expected to be finished in February.

TENNESSEE—The vestry of St. Paul's Church, Chattanooga, has instructed its treasurer to remit one fourth of its entire annual quota for the Church's program at the beginning of each quarter of the year, even if he has to borrow from the bank to do so.

ARCHDEACON CELEBRATES ANNIVERSARY

THE SIXTEENTH anniversary of the Ven. F. T. Eastment as rector of St. Paul's Parish, Philipsburg, Pa., was celebrated on July 1st. It was in the nature of a reception, and was largely attended by the parishioners and the townspeople generally. A program of speeches and music was given, the Hon. P. F. Womelsdorff presiding.

Bishop Darlington, the first speaker of the evening, spoke very highly of the archdeacon, and alluded to the fact that during his ministry he had been instrumental in building three churches. Other speakers were the Rev. Dr. John T. Scott, of the Presbyterian Church; the Rev. Clifford Bucy, minister of the Church of Christ; the Rev. L. Pee, of the Lutheran Church; the Rev. Charles F. Kulp, of the Baptist Church; the Rev. J. H. Bridgum, of the United Brethren Church; the Rev. R. P. Miller, formerly a Presbyterian minister at Philipsburg, and now Superintendent of the Huntington Presbytery; the Rev. Fr. Stephen McGarvy, rector of St. Peter's Roman Catholic Church; the Rev. C. S. Brown, rector of St. Lawrence's Church, Osceola Mills, and the Rev. Fr. Andrew Didick, pastor of the Russian Orthodox parishes at Osceola Mills and Chester Hill.

The visiting clergy congratulated Mr. Eastment and his parish on the happy event, dwelling both on his service as a clergyman, and upon his worth as an active citizen who is keenly interested in his community. Archdeacon Eastment graciously responded. The speeches were followed with a musical program. Before the close the archdeacon was presented with a purse of gold contributed by the congregation.

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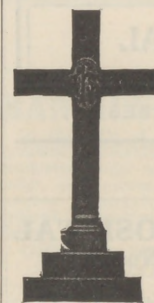
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