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MILWAUKEE, WISCONSIN, AUGUST 30, 1924

No. 18

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OUR FOREIGN RELIGIOUS GROUPS

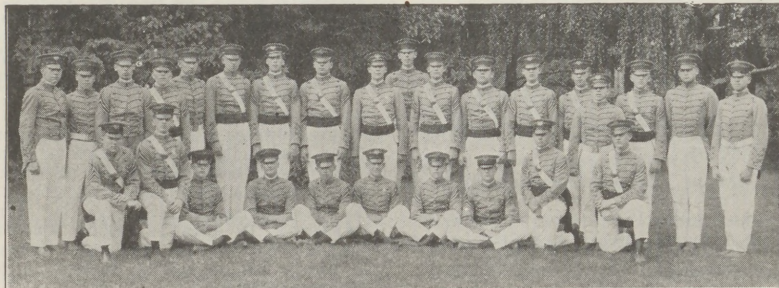
Editorial

PATRIOTIC CHRISTIANITY

By the Rev. Floyd Van Keuren

INDUSTRY

By Clinton Rogers Woodruff



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IN THESE days there are some people quite too grand to dare to be loved by their fellows. They have what they think a holy indifference to all particular affection. They would shut out of heaven particular love, and merge all in a general sort of charity. How differently did St. Augustine think and feel! And when speaking of Nebridius as in heaven, "drinking his fill of happiness without end," he adds, "and yet I cannot think he is so inebriated with it as to forget me, since Thou, Lord, art pleased to be mindful of us." Stoical apathy is not Christianity.—*H. Collins.*

THEY SOON had a new and delicious pleasure, which none but the bitterly disappointed can find: the pleasure of rousing their souls to bear pain, and of agreeing with God silently.—*Harriet Martineau.*

The Living Church

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EDITORIALS AND COMMENTS

Our Foreign Religious Groups

WHEN, at the General Convention of 1919, at the instance of a memorial presented by the Provincial Synod of Washington, a joint resolution was adopted asking the Board of Missions to create a "Bureau of Christian Americanization," few could have realized how important an addition to our official work was involved. The Nation-wide Campaign, then being organized, seized upon this suggestion as presenting one of the opportunities for new work that confronted the Church. It was difficult, from the first, to visualize what concrete work such a bureau could do, and after it had been organized under the Presiding Bishop and Council as the Department for Work Among the Foreign Born, there were not wanting those who felt it useful to refer to the work with a sneer as an illustration of the "impractical" nature of the Campaign. Yet the division, happy in the personnel that had been assigned to it, went enthusiastically to work, studying the conditions of various foreign groups, seeking acquaintances among them, and striving to act the part of Good Samaritan to each of the groups with which it came into contact.

The result has been so pronounced a success in so many different ways that the problem of foreign groups in their relation to the American Church is wholly changed. Where—let us say it frankly among ourselves—we had been content to be a clannish mutual-admiration society of Sons of Old England, tenacious of every detail in the history of the mother country, oblivious to if not contemptuous of the great masses of immigrants of the past half-century, and neither having nor desiring to have the remotest touch, as a Church, upon their religious life, we have suddenly been aroused to the fact that it is our obligation to be especially the American Church. Having, through this new division, come into sympathetic touch with a number of these groups, we have been amazed to learn how they have reacted to our friendship. To our amazement, perhaps to our embarrassment, they have taken us at our word as being the American branch of the historic Church. And, curiously enough, they have been keener than we to see the implications of that fact. Since you are the American Church, they are, in effect, responding, we, who have come to this country to be Americans, must bear some relationship to you. And friendly relationships have been established with a very considerable number of these foreign groups.

AS A FIRST STEP, this is very satisfactory. We have made friends with these groups. Their representative men have acquired the habit of mounting to the top floor of the Missions House and pouring their troubles into the sympathetic ears of the secretaries—we might better style them the diplomats—of the bureau. Where there are divisions among these foreign groups—as there are among many of them—our representatives have generally been able to preserve friendly relations with both sides, and sometimes to bring them to-

gether. The representatives of warring Balkan groups find friendly and neutral ground in this diplomatic office—a room so small that three men crowd it. Many are the consultations over topics upon which some measure of antagonism between groups has threatened new ecclesiastical wars; many the confidences from one side or the other, and sometimes both, which friendly ears have received and which have enabled friendly minds to offer intelligent counsel.

This first step is now, in several instances, leading to the second. Friendly relations are paving the way for organic relations. Unconsciously to both sides, the challenge of being the American Church is modifying both of us. We are becoming less exclusively English; they are being drawn to us because of their desire to be Americans and not foreigners. There are enough foreign groups in this country who desire to overturn their foreign allegiance and customs and would welcome an opportunity to become affiliated with the American branch of the historic Church, to swamp our pitiful one million communicants, mostly of Anglo-Saxon stock, with many millions of people of other extraction. If they all came pell mell to us at once, we should, in most dioceses, be transmuted over night into a Slavic or other non-Anglican Church, in which we of the old order would be a pitiful minority in a strange foreign environment. Here is one of the problems that grow out of the secondary phase in the movement toward unity. What would be the irony of history, if the trustees of the Anglican position in the Church in this country should, a generation or two from now, be, by a large majority, the children of Slav immigrants!

But if the political evolution of the United States is to be from Anglo-Saxon to a new cosmopolitan race called American, it is both thinkable and right that a like evolution should permeate the American branch of the historic Church. Can the ideals alike of Magna Charta and Anglican Churchmanship be safely confided to such trusteeship? God only knows. Whether we like it or not, the experiment is being worked out in the nation. Whether we like it or not, it must probably be worked out in the Church, unless we prefer to be, for all time, a foreign, because an English, Church.

Perhaps this is the way chosen by Almighty God to bring unity to His distracted Church.

IN TWO VERY SMALL movements in which organic relations have been established with foreign groups, important precedents have been established, which may, in time, come to be of far-reaching importance. It is quite probable that it will be the smaller groups first that will desire to come within the guiding influence of the American Church, after which the precedents thus established may be successfully applied to larger bodies.

Let us consider, first, the relation that has been established with the Hungarian "Reformed" group, chiefly in the Diocese of New Jersey. Several congregations, with their ministers,

have been taken under the episcopal guidance of the Bishop of that diocese. Their clergy have been ordained under the provisions of the canon law that resulted from the Concordat negotiations. A failure for the purpose chiefly intended by reason of the failure of those negotiations, the provisions of the canon have been wisely utilized by the Bishop of New Jersey in establishing an official oversight over these people. Legal difficulties are overcome by continuing their organic status as previously. They continue to administer both their property and their spiritualities, but they do so under the guidance of the Bishop. Their congregations do not become merged with ours in the diocese and are not represented in its convention; their clergy are not added to our clergy list but are subject, notwithstanding, to the jurisdiction of the Bishop. In short, there has been created the equivalent of a "Uniat Church." What is meant by that term in Roman circles has been established among us. The plans so earnestly promoted by Dr. Huntington for so many years have been transmuted into fact. What Dr. Huntington worked for has come.

Now this precedent can be repeated on the largest scale. The arrangement between the congregations and the Bishop can be duplicated, local details being worked out separately for every case, with any other foreign religious group which desires (a) to become American in place of continuing a foreign allegiance; (b) to be guided by the experience and the wisdom of the American Church; (c) to secure for itself the personal leadership of the Bishop in each locality; and (d) to promote among its people the religion of the historic Church, locally adapted to their needs and to their previous history. The success of this small movement in New Jersey will be the best sort of illustration to the world of what we mean when we say that the Episcopal Church is not seeking to absorb other Communion but rather to find a way to establish inter-communion with them.

The second precedent is that which we have made in Porto Rico, when Bishop Ferrando was received into full communion with the Church by being made Suffragan Bishop of that district. Here, it will be remembered, was a purely local and individualistic missionary work, which had achieved some considerable degree of success. Bishop Ferrando desired to find a way to insure its permanence, and, through the good offices of the Division of the Foreign Born, was able to find a way by which his work should gradually be taken over by our missionary district in Porto Rico. It was not necessary to give him deacon's or priest's orders, since he had received these from Rome, but his episcopal consecration having been that of the Reformed Episcopal Church (though he was not subject to that body), he was consecrated bishop by our bishops. A detail in that consecration against which we made protest at the time need not be considered as a factor in establishing the precedent. After that had been done, Bishop Ferrando was received into our episcopate by his election as suffragan bishop. His is therefore no longer a uniat relationship, but he is entirely within the disciplinary system of the Church. He secures his seat in the House of Bishops under the same conditions as those which apply to other suffragan bishops. The transition period between his consecration and his election as suffragan bishop extended over only a few months. In connection with so small and so purely personal a work, the continuance of a uniat relation served no good purpose, and from every point of view the full merger between his work and ours was wise; but the precedent established in the interval between consecration and election as suffragan may easily be made to apply to many foreign groups who will be willing substantially to accept the faith and practices of the historic Church and to permit their clergy to receive episcopal ordination and the consecration of their leaders as bishops. Wherever, in such cases, there were no legal difficulties nor marked variation in faith or practice, the transition to full merger should be made as brief as possible; but in connection with many fully organized bodies the uniat relationship established would necessarily be expected to continue indefinitely, or at least until the fact of complete identity with us should simplify the legal steps necessary to effect a merger. Our Swedish churches in Pennsylvania and Delaware came to us in that way. Neither should we be so impatient as to require that full merger should necessarily be contemplated in the future.

HOW CAN WE APPLY or adapt these precedents to larger foreign groups in this country?

In every instance there will be particular circumstances to be dealt with. But we can suggest some general possibilities.

The American Church has already established full inter-communion by concordat with the National Church of Czecho-Slovakia. Yet Czecho-Slavs in this country sustain no relationship to the American Church. Why?

According to the best information we can obtain, there is seething throughout the large group of Bohemian uniats in this country, the same movement which led to the repudiation of Roman supremacy and establishment of the National Church of Czecho-Slovakia. They are restless at foreign domination. They desire to be Americans and not foreigners. They wish to be Catholics but not Romans. We believe a large section of the Bohemians in this country would be glad to be organized on the uniat plan, according to the precedent of the Hungarian Reformed. To effect this it would be necessary that a sympathetic intermediary between the American Church and the Bohemians should be provided. This intermediary must be some priest who is versed in Bohemian history and language, who could translate Anglican Churchmanship to Bohemians and Bohemian Churchmanship to Anglicans, and who could establish a bond of sympathy and unity between them. We have a few such priests, though not many. What diocese, having a large and representative Bohemian population, will make the experiment of finding such a priest, of consecrating him to be a suffragan bishop, and turning him loose to see what he could do? The only risk that would be involved is the salary of the suffragan bishop, and certainly it would be possible to assign enough duties to him to earn his salary. No doubt if one diocese, having a considerable population of the sort, would take the lead, neighboring dioceses would extend to him authority to try, similarly, what he could do among the Bohemians within their own territory.

Or if the Church of Czecho-Slovakia, or perhaps some racial branch of the Greek Church, should wish to consecrate a bishop for such work in this country, as bishops of different oriental rites have already been consecrated, why should not any Anglican bishop be invited to participate in his consecration, as English bishops have—at the instance of the Lambeth Conference—assisted in a Swedish consecration? Why should not friendly and reciprocal relations between such a bishop and his people, and our own bishops in the same territory, be arranged? Might it not even be suggested that if it were agreeable to all parties concerned, such a bishop would ultimately be elected suffragan in our own diocese covering the territory, after the Ferrando precedent in Porto Rico?

But, we need scarcely say, such an ultimate arrangement would not be pressed. If our good offices were desired, three possible plans could be proposed: (a) congregations and clergy of such nature could be taken over into a uniat arrangement under our bishops similar to that established with the Hungarian Reformed in New Jersey; or (b) their separate bishops—with or without Anglican participation in their consecration—could be brought into friendly uniat relationship; or (c) these bishops could be made suffragans in our dioceses, leading either to a merger of Church organizations or to a uniat system more closely bound to us than that stated just above, following roughly the plan of separate organization of colored convocations under their suffragan bishop in several of our dioceses.

Through plans such as these, we believe the next step in promoting helpful, sympathetic relations with foreign religious groups may be taken. There are many such groups in this country; but the Slavic groups, and, of these, especially the uniat groups, would seem to us to be particularly fertile ground for our friendly offices.

As rapidly as we *think of ourselves* as the American Church, destined to carry historic Churchmanship to the whole American people and not merely to those of English traditions and descent, we shall fit ourselves for this work of Christian Americanization. The five years of experiment through our division for Work Among the Foreign Born have shown us the timeliness of policies such as we have suggested.

And we believe the experiments made in New Jersey and in Porto Rico have pointed the way to the next step in the promotion of this sympathetic work.

SOME of our contemporaries are raising the question whether Bishop Paul Jones ought not now to be assigned to a vacant missionary district, and become again a missionary bishop of the Church.

In considering the question, it should be remembered that no man has a vested right to be appointed to any given position in the Church, and that the question is to be decided in the interest solely of the Church. If Bishop Jones is the best qualified man in the Church to be made Bishop of Nevada, or of Mexico, or of any other vacant district, he should be appointed to such position. If he is not, he should not be appointed. The interest of the Church in Nevada or in Mexico or elsewhere is the paramount question; the interest of Bishop Jones is wholly subordinate.

Bishop Jones was removed from the missionary bishopric of Utah, not because of evil living nor of heresy in teaching, but because, in the judgment of the House of Bishops, he had made himself to such a degree *persona non grata* to his district that his continuance in that position no longer promoted the best interests of the Church. This condition had been reached by reason of his activities and his utterances in behalf of the extremest form of pacifism during the war. The House of Bishops did not pass upon the academic truth or untruth of his position, but solely upon the question as to the well-being of the Church in his district. From that perspective it was deemed useful that his resignation be invited and accepted, and that was the course that was pursued. Bishop Jones' former place has been lawfully vacated and has been filled. The Church owes him nothing, has no obligation to make a place for him, can give him no preference for any position that may be vacant. With some six thousand other priests and bishops, Bishop Jones is eligible to election to a missionary bishopric. Like all the rest, he has no ground for complaint if the choice falls on another. It must be remembered, also, that no sort of reflection on his character is implied if he be not elected.

We cannot, therefore, grant that the House of Bishops is under obligation to make provision for him in choosing missionary bishops. His claims must stand on their merits alone. His friends are not justified in demanding "special privilege" on his behalf.

ACKNOWLEDGEMENTS

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"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?..."

By MRS. MALLORY TAYLOR

HON. CUSTODIAN U. T. O., DIOCESE OF ATLANTA

YOU should know all about the U. T. O. But do you?
 You should be greatly interested in the U. T. O. But are you?
 You should increase in others the interest in the U. T. O. by talking or writing about it? But do you?
 You should be a great worker for the U. T. O. But are you?
 You should make it your business to explain the U. T. O. to others more ignorant than yourself. But do you?
 You should be willing to deny yourself for the U. T. O. But are you?
 You should remember your substitute in the Field. But do you?
 You should be willing to give your time liberally to the U. T. O. But are you?
 You should use your social position for the U. T. O. But do you?
 You should contribute increasingly your strength for the U. T. O. But do you?
 You should pray for the U. T. O. But do you?
 You should be able to answer any question in regard to the U. T. O. But can you?
 If you cannot, why can't you? How do you excuse your careless indolence and ignorance to God, whose work you make a pretense of doing. Don't think God judges you by the reputation you have among your fellow men. As I heard a clergyman say once, "Don't imagine you can fool God by the information you give him in your prayers." Those foolish, idle, informative prayers, how they waste God's time and patience, when we beseech Him to hear them, and what a different world this would be if we made good the things about which was given Him such gratuitous information.
 Suppose, from this time on, you use Socrates' motto, and "Be the thing that you would seem to be."

AUTHORITY

THERE IS A paradox in that verse in Saint Matthew's Gospel which speaks thus of our Lord: "For He taught them as one having authority, and not as the scribes." The teaching of the scribes was practically all based on the ancient authority of the Law of the Jewish Church. Indeed, they built up an elaborate system which governed religious observance and ordinary conduct on the base of intricate interpretations of the Law and the prophets. In contrast to this, our Master Christ spoke with a depth of conviction and a penetrating understanding which had the unmistakable note of authority, immeasurably more than the words of its great exponents. And yet they were both at one in much of the knowledge which they sought to impart.

Wherein lay the fundamental difference? Was it not that the scribes taught facts and formulae, divorced from living experience, while Jesus, the Son, spoke in the language of the action of the inner life? Much of His thought and speech were one with the immortal words of Israel's law-givers and teachers in regard to justice, love, and union with God. Many of the situations He dealt with were also the subjects of elaborate and learned expositions by the scribes and other theological writers. The same ancient principles of moral life and religious dependence, which had spoken so often in muffled tones through the accredited exponents of the Jewish religion, now lived, full of healing and light, in the Divine Utterance.

All this brings us face to face with the realization that our religion in its simplest and purest form, as it resides in the Person of Jesus Christ, does not banish authority but that it exhibits to men the indispensableness and glory of religious teaching which rests upon unshakable certitude. The life of the great principles of our Faith functioning in the individual and in society in a way that makes manifest the Eternal Love and Truth is not the destroyer but the vindicator of authority. Every Christian should be able to speak to the world in the terms, once used by the Lord, "it is written." But where? In the personal experience within and the Church's action without of the Saviour day by day; the content of which are one with the basic message of the Law and the prophets over which the scribes pored. This also is the Spirit's witness to the authority of the New Testament Faith of the Body of Christ.—*The Very Rev. Edmund Randolph Laine, Jr.*



WHERE EAST MEETS WEST

Bishop Shayler (Nebraska) with former Patriarch Meletios, starting to inspect Near East Relief work in Athens

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

August 31: Eleventh Sunday after Trinity.

READ I Corinthians 15:1-12.

Facts to be noted:

1. St. Paul asserts his fidelity to the ancient Gospel.
2. He reviews the witness for the Resurrection.

The Resurrection of Jesus was felt by the Apostles to be the central point in the Gospel, for upon it depended the certainty of their whole interpretation of the Person of Christ. Hence the witness to the Resurrection was carefully examined, weighed, and preserved. The very passage in which St. Paul reviews the witness is, in itself, the earliest and, perhaps, the best testimony we have to the fact in our written records. Note that St. Paul alludes to his preaching of the fact of the Resurrection for some time prior to the writing of this letter, which was composed at some time between the years 50 and 60 A.D. Such preaching in less than thirty years from the death of Christ could have been challenged had the facts been untrue. Witnesses of the Resurrection were alive at the time of the writing of this letter, and to their knowledge the Apostle appeals. Of most importance is the fact that the Apostle, in stating the fact of the Resurrection, speaks of belief in it as being the normal faith of the Church at a time prior to the writing of the Gospel narratives. The Resurrection belief was, therefore, not the result of later speculation, or of idealization; it existed at a time when men knew the facts of Christ and were able to prove or disprove them.

September 1.

Read St. John 5:30-end.

Facts to be noted:

1. Jesus appeals to the witness of the Baptist and of Scripture.
2. Both testify to the truth of His claims.

It has been often said recently that we cannot appeal to Scripture for verification of Christ with the same confidence as formerly. Many passages held to have a predictive value are now discovered to apply immediately to some contemporary. This is true. We may no longer trust the application of certain passages to Christ, but, in the large, the reference to Christ of the Old Testament is still true. There is always a forward reach to the old Scriptures; it looks to a divine fulfilment of its expectations in the future, and its expectations are not satisfied except in the emergence upon the scene of its national and spiritual life of a supreme character such as Jesus. Our Lord was the great student of Scripture, and He could estimate its hopes and aspirations: He believed that they found answer in Himself.

September 2.

Read St. John 6:1-15.

Facts to be noted:

1. Jesus passes over the Sea of Galilee.
2. He performs the miracle of the loaves.

The miracles of healing, which formerly were discredited in the minds of many people, have won a more general acceptance since it has been shown that, even in present experience, healing does take place under conditions at least somewhat similar to those of the Gospels. We will not say that this modern healing and the miracle are the same, but we must say that we cannot deny the healing miracles out-of-hand. In regard to the nature miracles of Christ we should be wise to have much the same reserve. They furnish an immensely difficult problem. Were it not for the fact that it was the Son of God who performed them, we might be justified in saying that they could not have taken place; but the fact that gives pause is just that it was the Son of God to whom they were attributed. We cannot say, for our experience is too limited, how far the mind and will of such a being as Jesus Christ, employing the hidden laws of God, can affect the operations of nature. It seems probable that we must abandon our older notions of material substance as being of a quality absolutely alien to mind, and hence to the influence of mind.

September 3.

Read St. John 6:15-36.

Facts to be noted:

1. Jesus is the true manna.
2. He is the Bread given from Heaven.

The miracle of the loaves was the occasion of our Lord's discourse upon the Bread of Life. In all probability the form in which this discourse is reported by the fourth evangelist is meant to recall the fulfillment of Jesus' words in the Sacrament of the Lord's Supper. It would hardly be possible for one who had lived long in the Church to avoid the association. In fact the association would be in Jesus' mind also, since He was to institute the Lord's Supper. To Jesus' hearers the associations which would be raised were those of the manna in the wilderness when God, of His bounty, had given His people food from heaven. That food perished, and in this it was like all earthly things. Christ has a life to offer which does not perish, the life that nourishes the soul. He who feeds and strengthens the inner life of man is Himself the living, enduring Bread. The manna was a type and a prediction of God's final bounty to man in sending to him His only Son.

September 4.

Read St. John 6:36-60.

Facts to be noted:

1. Jesus Christ is the Living Bread.
2. The Father has given Him from Heaven.

"Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." God spoke, and the living Word came to dwell upon earth and to tabernacle in human flesh. We have fallen into the way of speaking of Christ's development, His moral and spiritual growth, and, often, of thinking of Him as the world's choicest product, the last and most perfect expression of man's aspiration toward God. There is truth in this, but it is not the emphasis of the Scriptures. The movement of the Incarnation is from God manward. The characteristic phrase is "God sent." "God sent His Son." It is in the truth of God's sending that the inspiration of the Faith lies. He who comes, comes from the living heart of God; He brings us the strength and refreshment of God's life. Living the faith is not, therefore, listening to Christ, or, primarily, obeying Him; it is receiving Him into a union so close, so real that Jesus describes it as feeding upon Him.

September 5.

Read St. John 6:60-end.

Facts to be noted:

1. Some of the disciples desert Jesus.
2. St. Peter confesses Him as Christ.

We cannot but be struck by a strange inconsistency in the character of Jesus Christ. He is perfectly humble. His whole life witnesses to that. But at the same time He is extraordinarily self-assertive. He has just been claiming that He is the Son of God from Heaven, and that men must feed upon His life to win the life of God. No wonder that some of His disciples who did not understand Him were repelled! We can only find the solution of that remarkable character by accepting Jesus for what He claimed Himself to be. His humility becomes intelligible; He need not strive or cry because He bears within Himself the consciousness of His own worth. His self-assertion becomes clear; it is the calm expression of the truth about Himself. But once we refuse to accept Jesus' self-estimate we are involved in confusion regarding Him; we are faced by the old alternative, *aut Deus, aut non bonus*.

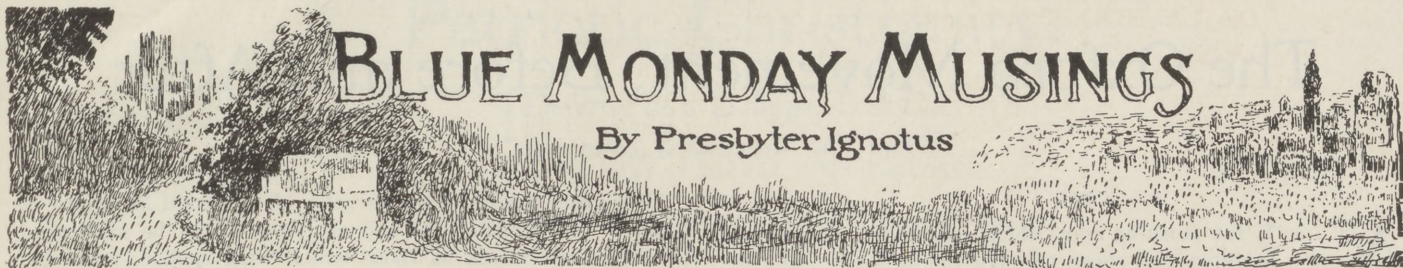
September 7.

Read St. John 7:1-14.

Facts to be noted:

1. Christ's brethren disbelieve.
2. The Jewish authorities hate Him.

The result of our Lord's preaching was to alienate many of His friends, and to antagonize the authorities. Such a result was almost inevitable. The Jew, however stringent he might be in demanding that the law be kept, was remarkably lenient in tolerating differences of opinion; his orthodoxy was one of legal practice rather than of intellectual belief. Yet there was a limit to which He could not go. Jesus claimed too much; He made Himself the center of His teaching. Curiously enough, we are told by a modern writer that "Jesus made no claims about Himself." Of this Jesus who made no claims for Himself, the Gospels, the Synoptics, or St. John, know nothing. He is the invention of a dogmatism which denies what it does not care to believe.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

YESTERDAY was Sunday. The big motor car was just packed to overflowing with children bound for the little Roman church which lies five or six miles away; but some of us had to stay at home, claiming of necessity the exemption of Sunday attendance which two miles distance or more without a conveyance gives us. It was the first time in over a year that such an omission has come to me: and after I had read my own Office and united myself in an act of spiritual communion with the faithful everywhere, I took occasion to meditate seriously upon religious conditions in American rural communities.

It has been true from the first that the Church has made most rapid progress in the cities, and that the heathen, the people on the heath, the pagan, the villagers, have been neglected in her ministrations. Whose fault is that? No one can stand more stiffly for the Faith and Order of the Catholic Church than I. But take New Sion for an example. If the villagers had waited for the Historic Church to come to them, two centuries ago, they would have been altogether without religious ministrations, even to this day. That they gather themselves together into a congregation, that the sacrament of Holy Baptism was administered, the sacrament of Holy Matrimony honored, that they met together on the first day of the week to hear God's Word read and expounded, and that they spoke often one to another of the things belonging in God's peace; surely all this is laudable and blessed, and the scorn and bitterness with which some Catholics, Roman or American, speak of such institutions, is utterly unworthy of their Christian profession. One may wish to see them learn the way of God more perfectly, but who shall doubt that, if Christ be preached at all, it is with His own Power and that He is in the midst of all who call upon Him faithfully?

To STRENGTHEN the things that remain, that are ready to die: is not that a plain duty? But extraordinary conditions call for extraordinary methods. It is utterly hopeless to think of planting feeble missions in countless decaying hill-villages like this, each with its resident missionary starving on a microscopic allowance from a diocesan board. It can't be done! The motor car has made such places easily accessible from a central point. But that central point ought not to be a parish with its own responsibilities to occupy the workers. Why should there not be a great farm in every county, with its own dairy, its own vegetables and fruits, its own chicken run, its sheep and pigs, an economically self-supporting unit, where a community of mission workers could live and work, tilling the fields throughout the season, working in God's harvest field through the whole year? It might not be profitable, so far as the money returns go, but it would be immensely valuable as creating a condition of relative independence.

ONE NATURALLY thinks of the monasteries that covered Europe with agricultural civilization, and, in the Dark Ages, were centers of light. The conditions of our time are somewhat different, and, though there is room to spare for the religious life, it does not seem essential that such rural missions should be on those lines. How many men would gladly volunteer for a fixed period, say three or five years of such service under competent direction! It would be invaluable training for subsequent independent work. Fellowship would roll away the reproach of isolation which makes the lot of the country church workers so hard at present. An opportunity for study would be afforded to all the members of the community, equal, at least, to what too many are forced to be content with at present, and the obligation to remain unmarried, while sharing the common life, would be no more burdensome than when imposed by many schools and colleges.

I READ an extraordinary letter, the other day, by a distinguished English layman, who insisted that clerical celibacy ought to be obligatory upon our clergy, because the constant uneasy affirmation of their priestly character showed that nobody took a married priest seriously! *C' est à rire!* One of the supremely good characteristics of the Anglican Communion is the leaving of that question open to the decision of the individual; and anyone who would impair that blessed freedom is no friend to righteousness, whether it be the desire to impose the yoke of marriage upon all parish clergy, after the fashion of the oldest branch of Christendom, or to require them to abstain from marriage, with Pope Gregory VII and his successors. It is entirely a matter of discipline, not of doctrine, and, as such, is left to provincial Churches to determine as seems best. Certain parts of the East have lately been reconsidering their rule against the marriage of bishops and even of allowing canonically the remarriage of widowed clergy. We are not specially concerned with that: but the spectacle of irregular unions throughout the country parts of all Latin America does not commend enforced celibacy. Meantime, I can hardly imagine Neale, or Pusey, or Keble, Crosswell, or Dix, or Nicholson, "uneasy" because they were married men.

And the sentence of St. Paul still rings out conclusively: "Have I not a right to lead about a sister, a wife, like Cephas and the other Apostles?" He did not choose to exercise that right: but he maintained it. And the condemnation of those "forbidding to marry" remains still.

BUT IT IS CLEAR that there are many fields wherein married clergy are not free to go, and which can better be cultivated by single men. I conceive, therefore, that there is nothing unreasonable in a temporary undertaking to refrain from marriage on economic and disciplinary grounds; while, of course, there is the religious vow of continence over and above, for those who are called.

Something like this has been attempted in North Carolina, Tennessee, and Kentucky; but the full plan has yet to be approved and adopted by an American bishop. Let them look over their dioceses, not with regard to the communities where the Church is established, but with an eye to regions where the services provided by the Book of Common Prayer have never been used, and the need of self-supporting Evangelism will be apparent.

THE SWEET ODORS of rain-drenched soil are rising from meadow and forest. "The smell of my son is as the smell of a field which the Lord has blessed!" so the patriarch said of Old in a poetry which modern city-dwellers find it hard to understand. I must leave my sheltered nook on New Sion common and return to "Daddy" and the household.

I NOTICED a paragraph in a well-known daily paper recently, where the "wet" headliner had illustrated his wishes, if not the facts:

"NORWAY DRY LAW IS TURNED DOWN
"CHRISTIANIA, July 17.—The Odelsting yesterday rejected the government's bill to abolish prohibition in Norway."
But perhaps he was puzzled by the negatives!

WHAT IS CALLED trouble is, after all, only a deepened gaze into life, like the sight of the darker blue, and the thickening host of stars when the long twilight is gone. We had need help each other to gaze at the blessed heavens, instead of peering into each other's eyes to find out the notes there.—
George Eliot.

The Oxford Movement, Before and After

From *The Memories of Dean Hole**

III.

AT LAST, the morning star, which announced the advent of a brighter day, shone through the darkness; and it is interesting to recall how gradually that gracious light broke upon the dreary scene.

As when some beautiful picture, which has been concealed and forgotten, removed in time of battle, lest it should be destroyed by the enemy, is found after many years, and is carefully cleansed and skilfully restored, and the eye is delighted with the successive development of color and of form, and the lifelike countenance, the historical scene, the sunny landscape, or the moonlit sea come out once more upon the canvas; so in that great revival of religion, which began in England more than half a century ago, the glorious truths of the gospel, the ancient verities of the Catholic faith, were restored to a disobedient and gainsaying people, who had forgotten or slighted them so long. They were with us in our Bibles, in our Prayer Books, in our Sacraments, and means of grace, but they were hidden from our eyes, like colors of the picture, by the dust of a long neglect.

The first agents employed in this work of restoration, the first promoters of The Oxford Movement, invited and secured, through the press and from the pulpit, the consideration of their readers and hearers, as they appealed to the Holy Scriptures, to the Prayer Book, to the ancient Fathers, and to primitive practice, in their expositions of our privileges and of our duties as members of the English Church. They reminded us, and proved to us, that this Church was no modern establishment, devised by human prudence and depending upon secular support, but that it was founded in Apostolic times, or shortly after the decease of the Apostles, by those whom they had ordained; that it was here when Augustine came to exalt and extend it; and that in later days, having, like the Church of Ephesus, lost its first love, and remembering from whence it was fallen, it had been reclaimed and reformed; that our bishops, though statesmen had the power to commend, and kings to command, their appointment, derived their dignity and power from consecration and the imposition of hands; and that our clergy, however unworthy, were royal ambassadors, entrusted with messages of pardon, and with the benedictions of peace.

They taught us, at the same time, that these privileges were worthless, unless we proved our appreciation; that it was vain, and worse than vain, to have the most excellent form of godliness on our lips, if in our lives we denied the power of it; and that they only, who receive the seed into an honest and good heart, can bring forth fruit with patience.

These soldiers were the pioneers, the advanced guard, of a victorious army, marching to the relief of a beleaguered citadel and of famished men, and they wrought a great deliverance. Ere they came, a foreigner visited this country and wrote a record of the impressions which it made upon him. After praising its scenery, valleys and hills and streams, its woods and cornfields, gardens and orchards, its wealth and industry, its great discoveries in science, its achievements in art and in arms, he goes on to say, "But most impressive, at first sight, to me was the sight, not only in cities and in towns, but in every village, of the church tower or spire, rising over the roofs and the trees, and, hard by, the pastor's peaceful home. Surely, I thought, we have here, not only a prosperous, intellectual, energetic, brave, and accomplished people, but they are devout and religious also. Imagine then my disappointment when, as I drew near, I found the graveyards were uncared for, the tombstones broken, defaced, the church doors barred and locked, and, when I obtained admission, for which I was manifestly expected to pay, I looked on desolation and decay, comfortable apartments for the rich, with cushions and carpets, bare benches for the poor; and was told that the church was only used once in the week, and that the chief shepherd resided a hundred miles from his sheep!"

How great would be his surprise of joy could he return to us now! His utterance of sad reproach would be exchanged for some such words as those which were spoken, when the first influence of this reaction was felt throughout the land, by an American Bishop, George Doane, of New Jersey. Preaching in the parish church at Leeds, he said: "Brethren, right reverend, reverend, and beloved, it is written in the records of the Older Testament, that, when the Ark of God was on its way to Zion, it rested for three months in the house of Obed-Edom, 'and it was told King David, saying, "The Lord hath blessed the house of Obed-Edom, and all that pertaineth unto him, because of the Ark of God"; and as I have gone from scene to scene of varied beauty in this the most favored land of all the world, as I have contemplated your prosperous industry, and enjoyed the hospitality of your happy, peaceful homes, and have remembered that over every sea floats the red cross of St. George, and that on the limits of your Empire the sun never sets, I have asked myself, Whence to this little island, whence to Britain, once unknown to the civilized world, this glory and this power? And the answer which has come to me instinctively is this: "The Lord hath blessed the house of Obed-Edom, and all that pertaineth unto him, because of the House of God." Yes, brethren, the power and glory of England comes from her pure and ancient Christianity. And the armament which guards her shores is the fleet which bears to distant lands her missionary zeal."

THE HIGHEST CROSS

THE following letter is taken from a recent issue of the *Boise Idaho Statesman*, and recalls a pioneer of the Church:

EDITOR, *Statesman*:

I read and clipped from your worthy paper the following news from Chicago:

"HIGHEST CROSS IS PLACED

"CHICAGO (A. P.)—The world's highest cross, emblematic of the Christian faith, Sunday was placed atop the spire of the new Chicago temple of the Methodist Episcopal First Church. Its crest is 556 feet above the street. The cross itself is 12 feet in height."

If the article had stated the highest cross on the highest church in the world, I should not have paid any attention to it, but when I noticed that a man who has made a wonderful record while he lived is ignored for deeds accomplished, I could not help but wish to enlighten your readers. The highest cross in the world stands today on the summit of Mt. McKinley in Alaska. Mt. McKinley is 24,000 feet high and is the highest mountain peak in America. Many have tried to reach its summit and failed. Only two men ever reached the top. The first white man or any other man who ever stood on the summit of Mount McKinley was Tom Loyd, ex-sheriff of Utah. He reached the summit after great hardship and risk, and planted the stars and stripes and left a record there.

The second man who made the climb was Archdeacon Stuck of the Episcopal Church, and an Alaskan missionary. He climbed Mt. McKinley, found Loyd's records, and planted a large cross to show the world that Christianity is going everywhere, no slums too low or mountains too high.

Both of these men are dead now. Where Tom Loyd is buried I could not say for sure, but I think he sleeps in Fairbanks, Alaska. Archdeacon Stuck sleeps way up in the Arctic circle. I know the spot. I have been there several times before he was buried there. He sleeps in the land he loved so well and where every man had a kind word for Archdeacon Stuck. I know both of these men, and have been with them many times. I have noticed their names are never mentioned when records of climbing mountains are given in the newspapers.

I saw the flag and I saw the cross through my field glasses, and I know the time when these men made the dangerous journey. Both were good men and I loved them both. Both are Yukon and Alaska "sourdoughs" and are known everywhere in the interior of Alaska. Most respectfully,

WILLIAM F. SCHNAHEL.

* *The Memories of Dean Hole*. London: Edward Arnold; New York: Macmillan & Co. 1892.

Patriotic Christianity

A Defense of a Defense Test Day

BY THE REV. FLOYD VAN KEUREN

Associate Rector of Trinity Church, Columbus, Ohio

OUR government has set apart September 12th as a national Defense Test Day, a revival of the old Muster Days of the post-Revolution period. Its purpose is in no sense militaristic. It is essentially anti-militaristic. It is an effort to show that we can have adequate protection without a large permanent army. The Secretary of War has said, "We have no hostile objects; our plans contemplate mobilization in our own defense." It will be an exhibition to the people of the country of exactly how well its servants in the so-called Department of War are fulfilling the duties we have given them. It is a national inspection day of the defenses of our country.

Like fire drills organized for protection against fire emergency by our fire (protection) departments, this Defense Test Day is a drill organized by our War (protection) Department against a war emergency. Its purpose is to enable every qualified person to learn his place and portion in national defense in case of emergency. The War Department, which should be called the Peace Department, is functioning as a national Department of Safety.

Certain opposition is already developing among the pacifists. Modern pacifist propaganda is generally carried on in the name of Christianity. As a matter of fact its origin is not only non-Christian, but non-religious. It comes not from Jerusalem, but from Moscow and Berlin. It is the voice not of Jesus Christ, but of Trotsky and Lenine. The Third Internationale issued definite, written instructions to its followers to join Churches, Bible classes, Christian Endeavor Societies, Epworth Leagues, and other religious organizations, and spread its pernicious pacifist doctrines, in order to weaken and bring about the downfall of organized government.

The points stressed by our pacifist societies are identical with the points sent out by the Third Internationale to be urged upon the Churches. There was to be opposition to all increase in permanent forces; to all citizen training camps; to all Reserve Officers' Training Corps in colleges; to all National Guard and organized reserves; and, finally, to all national defense of whatever kind. America should disarm completely as an example to other nations. Bolshevik Russia and Germany are the sources of the inspiration, which, through a relatively small group of treacherous leaders, is perverting many of our most idealistic citizens.

In fact, the more idealistic our citizens are, the more easily they appear to be perverted. Clergymen, educators, and some women, seem to be the readiest dupes of this pacifist propaganda. I do not question their honesty and sincerity. I am compelled to question either their judgment or their intelligence.

They oppose this Defense Test Day because they say all military force is evil and un-Christian. Obviously some military force is evil. Like money or music or beautiful women, it can be, and often is, used for vicious purposes. The Kaiser used military force to accomplish a great crime. Moral force, in the form of religion and honor and treaties and even pacifists, was unable to stop him.

Admittedly this was an indictment of the world's civilization. Admittedly we had failed, both in having permitted the growth of a criminal disease which moral medicine could not check, and in the neglect and disorganization of our moral forces. But this failure would not have excused a further failure. Because we could not check the criminal in an ideal way, we would not have been justified in not trying to check him in any way. As a last resort, the armed criminal was checked by an armed police.

It has been said that we accomplished nothing in the World War. We accomplished a great deal. We checked the growth of the German cancer. Properly used, military force is like the surgeon's knife: it cuts away disease, and protects

healthy tissue. It comes as a last resort to check and correct great evils. It cannot make the world better. But it can keep the world from getting worse. The sick old world will grow better only through such kindly forces of nature as sane education and Christ-like religion. But in the present condition of mankind these cannot get very far without forceful protection.

I believe in a war against war. A letter from a Council of Churches says: "The war to end war cannot be won with shot and shell, air planes, poison gas, and submarines." Quite true! War will end only when all peoples are truly educated and all are religious with a revelation of God through Jesus Christ. But meanwhile, in the presence of ignorance and selfishness and vice, "shot and shell, air planes, poison gas, and submarines" are useful and necessary means of protecting the mental, moral, physical, and spiritual gains which education and religion have so far made.

Defense Test Day might well be called a Peace-Making Day. Pacifism usually ends in peace-breaking. A few years ago, in my own city, in spite of good schools and churches and many pacifists, there were so many hold-ups that it was hardly safe to be on the streets at night. The police were poorly equipped and inadequate. Now, with an excellent, well-disciplined, well-equipped police, hold-ups are unfashionable. Perfect police alone cannot make a perfect city. But good police make it possible for schools and churches to carry on their constructive work. So is peace made. A decent citizen can now go to an evening Church service in safety, and not be robbed of his offertory money on the way.

Incidentally, the world might get better a great deal faster if the educators and clergymen and women in homes would devote more time to their great constructive occupations, and leave the matter of protection to those trained for it.

Another vicious dogma of the super-pacifists is the ridiculing of patriotism. I have heard that a professor at one of our state universities recently said to one of the Daughters of the American Revolution, "What your organization stands for—patriotism, love of country, respect for the flag—is all bunk." Are we going to stand for such treasonable utterances in our universities? A clergyman of our Church, who happens to be the president of a small eastern college, is reported in one of our Church papers as saying, "It is time to take the flag out of the churches. The Church cannot be national. We have enough super-patriots waving flags without the Church joining in." He adds, "I fail to find any reference to the 'virtue' of patriotism in the New Testament." I suspect that he has not read it thoughtfully.

At a student conference last year a large number of students pledged themselves never to take part in a war in defense of their country. Thoughtless women have signed a vicious and treasonable "slacker's pledge": "We pledge ourselves not to give our children, not to nurse or encourage your soldiers"—(God help us! Observe the word, *your!* They have already expatriated themselves.)—"not to knit a sock, roll a bandage, drive a truck, make a war speech, or buy a Liberty bond." I heard one of our Church clergymen recently declare publicly at a Church meeting that in the event of another war he would be a prisoner in Leavenworth, for he would oppose in every way even a war in defense of the country. Many clergy are preaching that loyalty to our country is un-Christian, and asking us to be loyal to some vague objective called international humanity.

It is indeed high time for a national Defense Test Day.

What is our country? It is the largest social unit to which we belong. Social units are pieces of machinery, laboriously created under divine guidance, by means of which men can do things otherwise impossible. The family, for example, is a social unit. Look at the power for righteousness in a good

home. Of course it carries responsibilities. Believers in free love, and others who evade home responsibilities, might well be termed "domestic internationalists." The Church is a great social unit; an instrument, a lever, by which you and I can do great things for the Kingdom of God. All social units and institutions are amplifiers of our activities. Jesus Himself used such an amplifier in His disciples. Our country is the largest amplifier, the largest tool of righteousness we have.

These God-given heritages—our social units and institutions—were not tossed to us as toys to be played with and then discarded when the whim seized us. They were laboriously earned by blood and toil and sacrifice. Pioneers, escaping from tyranny and injustice, wrought out the beginning with axe and spade and rifle, with prayer and worship. Through hardships innumerable, through sacrifice of their own lives and the lives of their loved ones, they handed on a heritage of service. The martyr, Abraham Lincoln, and all the brave men and women who have suffered and sacrificed for this country, these have bought for us, with toil and tears and blood, this precious heritage of usefulness which we call our Country.

Shall we let thoughtless visionaries or treasonable plotters undermine and wreck this priceless heritage?

I know that our country is not perfect. Yet I gladly affirm, "My Country, may she ever be right! But right or wrong, my Country!" The super-pacifist laughs at that, as at a joke; because with him loyalty has become a joke. He does not see that the loyal man says it as he says, "My Church, right or wrong!" "My home, right or wrong!" "My wife, right or wrong!"

He says it, as we say in our marriage service, "for better, for worse." It is not an endorsement of "wrong" or of "worse." But neither is it disloyal desertion—running away to a pleasanter looking country, a pleasanter looking Church, a pleasanter looking wife. It is the stern acceptance of God's challenge to make my country "right" where it is "wrong"; my home "better" where it is "worse." I must work for God *through* these social units. I must make *them* better. I cannot escape the responsibility.

The pacifist, with his childish aversion to responsibilities, has the "divorce disease." He would divorce his country because forsooth it contains something imperfect, something of which he does not approve. "Incompatibility of temperament" may be accepted as ground for divorce, but it is not yet ground for secession or treason. Lincoln declared it to be unthinkable that a minority should be allowed to secede from the nation because of disagreement.

Yet these calumniators of patriotism, these peace-destroying disciples of Russo-German propaganda, these national free-lovers, would discard their responsibilities to their national home because they would like to love freely in all homes. It is time that plain words were said. It is time that pacifists—however prominent socially, however innocent in intent—were called what they are, treacherous to our country and its institutions, traitors in fact.

Jesus made an observation full of plain common sense when He said that when a strong man armed keepeth his palace his goods are in peace. The "palace" is our country. The "goods," which a strong man armed can keep in peace, are its institutions and social groups, its homes and schools and churches. These are goods which have been won at great cost—goods without which we shall be impotent to spread the Kingdom of God in the world.

So, this Defense Test Day comes to thoughtful, honest citizens with a challenge; a challenge to a patriotic Christianity. By a patriotic Christianity I mean a Christianity which recognizes, and is determined to protect and use, our country as a great instrument for God in the world. A challenge to rededicate ourselves with our baptismal dedication as "faithful soldiers" of Jesus Christ, that Prince of Peace who made the supreme sacrifice for the peace of His Kingdom. A challenge to fight and destroy this rotting cancer of peace-destroying pacifism. For peace cannot come by pacific negation or by a pernicious moral anemia which fails to protect social gains.

Not pacifists! But Christian peace-makers! For peace must be laboriously and patiently fashioned out through social institutions, education, and religion, safe-guarded by adequate police and military protection.

WHAT NOT TO READ

By H. R. S.

IF ONE should make a list of modern works of fiction which ought not to be read by persons under seventy years of age, and which, that danger mark passed, they probably would not care for, one would immediately increase the sale and library circulation of such literature! So one must treat the subject as it were anonymously, without titles or names of authors. And, alas! many of these authors are women! Can it be possible that the "freedom" of the modern woman is to lead to "license" in her literary utterances? Or is it only temporary?

Meanwhile, may I suggest that there are at least five signs of mental (or moral) aberration which determine what books ought not to be read by anyone who wishes to keep a clean mind. These are:

Lack of a religious background.

Morbid introspection.

Perverted sex-instinct.

Mountainous egotism.

Absence of the sense of humor.

These, in their various combinations and especially when all united in one abnormal mentality, will produce such books as only the alienist should read when in pursuit of his investigations into modern psychology.

In his *Journal Intime*, the French writer Amiel says: "There remains the question whether . . . the deepest thinkers—those whose hand has been boldest in drawing aside the veil and their eye keenest in fathoming the mystery beyond it—had not better, like the prophet of Ilion, have kept for Heaven, and for Heaven alone, secrets and mysteries which human language cannot truly express nor human intelligence conceive."

Is not this advice equally applicable to earthly secrets and mysteries? In a word, is it not better to carry your troubles to your Lord rather than to run the risk of corrupting your fellow beings by putting them into print?

But now, since negative advice is never wholly satisfying, let me suggest an antidote: one book that is worth reading. So well worth it that it ought to be owned, kept on your center table, and loaned to your friends. Open it at random and re-read a chapter whenever you are "tired to death" of other literature and want an uplift into regions where attractive themes, and exquisite style and delicious humor blend in our perfect whole. This book is *My Unknown Chum*, written years before the War, by an author whose quaint pen-name is "Aguecheek." Every time you read one of these essays on travels abroad, and on literature and life, you will echo the dictum of James Bryce: "Life is too short to read inferior books."

FATHER, GUIDE ME

Dear Father, guide my soul aright,
Within Thy righteous way,
That I may follow in Thy path
And never, erring, stray.
Oh! when my mind is sore perplexed,
And knows not how to turn,
Then let me hear Thy guiding voice,
For which my soul doth yearn.

Be ever dwelling in my heart
To teach me what is right,
That erring deeds I may not do,
Which others' lives may blight;
And keep me e'er from doing aught
To cause another pain;
But let me always help mankind,
Sweet happiness, to gain.

Oh! if Thy love shall be my guide,
How can I go astray,
When I am listening to Thy voice
And willing to obey?
Oh! do not let me be so weak
That I shall e'er resist
The teachings which I know are Thine,
And I have life's joy thus missed.

MARTHA SHEPARD LIPPINCOTT.

Industry

BY CLINTON ROGERS WOODRUFF

INDUSTRY revolutionized the Nineteenth Century. Will it revolutionize the Twentieth? That is a question we must ponder, but we will have to wait events before answering. Arthur E. Holt, in his thoughtful introduction to Agnes Campbell's suggestive pamphlet, *Constitutionalism in Industry*, points out that "we are faced, at the present time, with the fact that large sections of human society are in organized revolt against the social processes and organizations in which society has been organized for the task of securing a living. This spirit of revolt, which is so widespread, cannot be attributed to the depravity of the human soul. The morale of the workers in the industrial order in many places has broken down and the army is in revolt, and we must cease to look for the cause entirely in the men themselves. The question which confronts us as a people is not a negative, but a positive one. It is not a matter of fighting disloyalty so much as it is a matter of promoting loyalty."

"How can we," he asks, "do away with social unrest and substitute for it a social loyalty which will represent the enthusiastic devotion of every man to the social order of which he is a part? No social order can have the loyalty of its people to whom it denies a share in its fortune and success." "If we are to expect the loyalty of the farmer and the laboring man," he declared, "we must get rich 'with them' and not 'off of them.' The test as to whether or not a man has a share and portion in community progress is whether or not the community offers to him a chance to enjoy the enduring satisfactions of life. These satisfactions are home life, education for the children, opportunities, and the opportunity for play and for worship. This list does not exhaust the legitimate satisfactions of a man, but it suggests the major satisfactions without which a normal man cannot be happy and contented. The real cause for social discontent at the present time is to be found in the fact that these satisfactions have been the possession of a few and have not been enjoyed by the many."

Organization, Mr. Holt points out, constitutes the genius of modern industry. "To the masses of the people this organization of both capital and men has been an overhead manipulation." Industrial development in the Western world has been due to the placing of large power close to the opportunity for the exercise of initiative on the part of individuals. Men of ability have had opportunity to work out their visions, and to enlist others with them in the task. At the same time, by use of the best which modern science could offer, there has been built up a system of production, distribution, and consumption which has provided more of this world's goods for more people than ever before in human history. We need to be careful, in any advance which may be proposed, that we do not sacrifice that which has been of great value in the past, and will be in the future. Those who advocate the broadening of the basis of control in modern industry do so, not with the purpose of defeating this principle of individual initiative on the part of the few, but rather with the idea of preserving it by extending the sphere of its application. If the opportunity for the investment of will power, purpose, and intelligence releases sources of energy in one man, is it not fair to suppose that the extending of this opportunity will build the morale of all who are engaged in the army of workers?

Man desires to invest his whole personality. An order of industry which does not challenge the threefold loyalty of hand and heart and brain, which does not call for the fullest investment of a man, cannot satisfy the deepest aspiration of the human spirit. But there is an industrial warfare on here and in England, that has brought, and continues to bring, untold misery upon the people which, in the opinion of the late Glenn E. Plumb, "is to be forever ended by the establishment of industry on a basis of free coöperation, in the interest of all the people"; in short, thorough Industrial Democracy. In his posthumous work, which is designed to work out a plan for the achievement of this end, he declares: "It is obvious that, if industry is to discharge its true function

of supplying the wants of all the members of the economic community, the control of any particular industrial enterprise must conform to a unified policy for the entire industrial system. In other words, there must be a control of industry as a whole that is superior to the control of any particular part of industry. It is just as obvious that the control of industry as a whole must reside in the entire industrial community, and that the policy adopted must look to the equal rights and interests of all its members, rather than to the interests of any individual or class."

This, he unhesitatingly avers, "will require a reorganization of industry in accordance with the principles of democracy set forth in preceding chapters. The principal thing that stands in the way of such reorganization is over-development of certain economic interests, and the injection into the control of industry of certain uneconomic interests, the chief and most dangerous of which is the financial interest, supported by the capitalization of monopoly profits. But there are fundamental economic interests that must be taken into consideration in any reorganization of industry. All human activities are governed by motive, and the outward expression of motive is interest."

Whether Mr. Plumb's plan of regarding a man's job as an investment on an equal footing with capital is feasible, is an open question, but his discussion furnishes food for thought. Like so many writers on this subject he overstresses his own points and understates those of his opponents and thereby inevitably lessens the strength of his argument.

Reverting to Mr. Holt's reference about overhead manipulation, I was much interested in a pamphlet, entitled *Need for Greater Democracy in the Union*, presented to the United States Coal Commission by the Anthracite operators. The concluding paragraphs read as follows:

"Our papers on The Anthracite Coal Strike of 1922, Out-law Strikes, Union Rules and Practices Limiting Output and Impairing Efficiency, and the present paper dealing with the undemocratic conduct of union affairs, are but sections of a single picture which portray the inevitable results of irresponsible power wielded by union officials and committeemen who do not hold their positions by sanction of a fair and substantial vote of the men they purport to represent.

"Instead of these union officials and committeemen being representative of the rank and file, in whose behalf they act in negotiations with the operators, they have become rulers who arbitrarily plunge the industry into unwarranted strikes without attempting negotiations, and in violation of agreements, and who make little effort to ascertain or record the feelings and judgment of the rank and file.

"These representatives who under normal conditions should furnish the medium of collective coöperation and collective bargaining, have in fact largely become dictators, who by virtue of the manner in which they are elected, present barriers to common understanding between the operators and the rank and file.

"In order that this condition may be remedied, that common understanding and coöperation may be promoted between management and men, and that the present machinery for conference, conciliation, and arbitration may reflect truly the judgment of the rank and file, it is essential that the unfortunate political conditions now prevailing in the administration of union affairs, yield to a more democratic expression of opinion through established machinery for taking secret ballots at the collieries.

"Today there is no responsibility on the part of union representatives either to union members, the operators or the public. That is the crux of the difficulty. Responsibility must be rounded out in all these aspects to the end that contracts and the established machinery for conference may not be overthrown by the rule of industrial warfare."

This deep interest in the unions, or rather in the members of the unions, may be disingenuous, coming as it does from the counsel of the operators, but it has much in it for serious consideration. Perhaps the miners may, or already have prepared a similar brief of advice to the operators, who can hardly claim that they come into court with clean hands.

Those who are interested in Constitutionalism in Industry, as Agnes Campbell calls it in her pamphlet (published by the Congregational Society, 14 Beacon St., Boston), will find it an interesting document to study. As illustrative of what she

means by the term, I am reproducing what she says about the plan in vogue in Wm. Filene's Sons' Company of Boston. This is a retail specialty store employing about 3,000 people. The coöperative plan in operation in the Filene store puts the final decision on all matters, except business policies, in the hands of the employees. Any measure relating to store rules, working conditions, "or any other matter except policies of the business," which is vetoed by the management, may be passed over that veto by a two-thirds referendum vote of all the employees. The organization of all employees and officers of the company into the Filene Coöperative Association is an unusual feature in that it makes no distinction between employer and employee, but is based on the principle that they are co-workers.

The employees are granted a voice in the actual management of the business through the provision that four of the eleven members of the Board of Directors shall be employees of the store. They are nominated by the employees and elected by the stockholders. On the Board they have the same power as any of the other members.

No provision is made for joint meetings between the employees or their representatives and the management. This is overcome to a large degree by the practice of having any member of the management attend, at the request of the employees, any meeting of the employees and answer any questions they may wish to ask or present the management's viewpoint on any matter under consideration.

Impartial arbitration, in the technical sense of the term, is not provided for, but an arbitration board is established within the F. C. A., which has power of final decision on matters arising within its jurisdiction. Of particular interest in this connection is the fact that the management as such has no representation on this board, but, if the case of a dismissal is appealed to the board, a decision in favor of the employee constitutes an order on the store manager for reinstatement. A decision in favor of the employee in the case of an appeal regarding a wage reduction is an order for a refund.

This plan has worked well for a number of years, due in part to the splendid coöperation and vision of my long time friend, E. A. Filene, and his brother, Lincoln Filene, and to the spirit of helpfulness and coöperation with which the employees have helped to give life and vitality to the plan.

Another interesting experiment is known as The Bethlehem Plan, which has been described at length in *The Iron Age* by John Calder, a consulting engineer of Lexington, Mass., who was regarded as the logical person to undertake a survey of The Plan. He was trained in the steel industry of Scotland, and is an honor graduate of the Royal Technical College. For twenty years he managed well-known American plants, including those of the Remington Typewriter Co., and the Cadillac Motor Car Co. He acquired a national reputation in labor management, and was called to be the first manager of industrial relations of Swift & Co. with over a hundred plants. There, during several years, he developed policies, and made a marked success of employee representation, of the organization and education of foremen and executives, and of personnel service. He is now in practice as a consultant. His recent book, *Capital's Duty to the Wage Earner*, covering the whole field of industrial relations, has attracted wide attention as an illuminating contribution by a forward-looking, practical man. In beginning his article he says:

It is a truism in industry today that "the employee, like his employer and the nation, reserves the right to make his own mistakes. It has been hard for most employers in the past to accept that truth, and there are still not a few unbelievers whose wish is father to the thought. Before the war this "right" was exercised either by employees individually and inadequately, with individual consequences, or collectively through unions with destructive mass conflicts. Rarely was there any effective provision for collective representation of the whole body of employees in a plant, regardless of the external affiliations of some of them or the lack of such affiliations. Yet, though unions varied greatly in the quality of their intentions, they were in the main correct when they claimed that the greatly preponderating non-union men were practically disfranchised economically under conditions where the employer insisted upon making all of the mistakes."

In the six years since 1917, a change for the better,

greater than is generally realized, Mr. Calder tells us, has come over the industrial scene and the industrial temper. There have been many prophets true and false, and numerous interesting experiments. But there have been also genuine coöperative ventures, in a new spirit of employees and employers, which already have passed the experimental stage and the story of which "can now be told."

One of these in particular aroused Mr. Calder's interest; one of what he called the most notable and the oldest of the conference committee plans in the steel industry or in any industry; a pioneer, in fact, about which only bare outlines were known hitherto. Recently he was permitted to examine its working in his own way, to apply to it all of the tests which long practical experience could suggest, and these tests were applied impartially to officers and laborers.

The results disclosed, by close scrutiny of the Bethlehem Steel Corporation plan now at work in many plants, were so gratifying that permission was asked to have them independently recorded for the first time. The information and conclusions set down in Mr. Calder's article were for the enlightenment of that large majority of employers who still halt between two opinions, and for the encouragement of those who are moving in the matter.

Those who are interested in this expert's first-hand study can secure a reprint of the article either from the Bethlehem Company at Bethlehem, or from *The Iron Age* of New York.

It will be interesting to those who are generally and generously concerned, to read Mr. Calder's concluding words:

"Unionism has done much for the worker. It will always be on the heels of the employer who is illiberal or repressive about labor's economic status. No amount of generosity in other directions will compensate; it may even irritate. Labor has a solidarity transcending the plant. Though often exploited by its own leaders, it has honestly sought to make its own mistakes, and will continue to do so. It is seeking status, and, if it attains solidarity within the plant, as narrow self-centered unionism has not done and never can do, the occasional manifestations of that solidarity from enlightened workers need worry no one.

"President Grace does not claim, nor do employers similarly situated, that the ultimate form of employee coöperation has been reached. What has been proved in five years at Bethlehem's plants is that it is not intelligence which has to be feared, but ignorance and isolation; ignorance everywhere—in high positions and in the lowliest, about the facts of life, of the day's job and of the feelings and fancies of 'the other fellow.' To understand is to sympathize and then to act intelligently without paternalism or condescension in providing a mutually self-respecting basis of coöperation. What that basis will be ten years from now no one can predict. What it might be today is abundantly manifested. It is capitalism's move and Bethlehem has shown the way."

TRANSMUTATION

Acts 9: 1-30

The great will that I've put into learning,
All the joys of a strenuous game,
And the fight for my own recognition—
Lord, transmute these intense selfish aims
To a will just as strong, but to work in Thy name,
As Thou once didst to Saul
on his way to Damascus.

All my reasoning, wordly and subtle,
All my fancies and planning intense,
And my knowledge of Nature and men—
Lord, transmute the vain strength of my mind
Into knowledge as clear of Thy wisdom and love.
Make me blind till I see but Thy light,
As Thou once didst to Saul
on his way to Damascus.

And my love ever deep for the woman so fair,
All my longings intense, all my worshipful words,
And my passionate vows to live but for her—
Lord, transmute my devotion so strong
Into love for my God, into service to man.
Grant that the woman may lead me to Thee,
And then set me aflame with Thy infinite love,
As Thou once didst to Saul
on his way to Damascus.

VLADIMIR KARAPETOFF.

A Kyoto Fortnight

BY EDNA B. HITCHINGS

HOW can one begin to write about anything so delightful as our visit in the District of Kyoto? Of course there is the printed itinerary to go by, but that gives only dates and hours. When one has traveled for six or seven months in the Orient, one loses interest in such details.

First of all, there was the long train trip from Peking to Fusan and then a never-to-be-forgotten trip across the Straits to Shimonoki, about which the least said the better. That is one of the experiences upon which we look back with joy. We have a jumbled recollection of boards placed over portholes, fans shut off, all cracks stopped up, so that no particle of air could penetrate, and then a great heaving and bouncing and a terrible "death would be welcome" feeling for 120 miles; then, hours later, *terra firma* once more and a train to Kobe. There we got our first glimpse of Kyoto, for, standing on the platform, were Miss McGrath and Mr. Welbourn, and, like the good missionaries they are, they looked as pleased to see us as we were to see them. When we found how thoroughly they had itinerated us, we settled back in our seats and decided to have no further cares while we were in Japan.

The moment we arrived in Kyoto we were struck by the speed and expedition with which we were transferred to a taxi, all our luggage cared for and bundled off to the mission compound known as

Karasumaru Dori
Shimotachi Uri,

which is just as difficult to pronounce as it looks. It really is a terrible name for such a delightful place, and I would suggest an abbreviated form such as "Kari-dori Shimi-uri"!

When we arrived at "Kari-dori," we found that everything possible had been done for our comfort. But, our itinerary had started, and we were not allowed long to absorb the atmosphere of the mission compound. Instead, with Miss McGrath as our guide, and a very delightful guide she is, we left at 12:20 that same day for Kanasawa, arriving there at night. Here we were the guests of Miss Tetlow and, although she had a large house party, she managed to squeeze us all in and make us very comfortable. Perhaps she has learned how to accommodate many people in a small space, because she certainly has had plenty of experience so far as adapting her kindergarten to rather adverse conditions and surroundings is concerned. With a Buddhist school on either side she is trying to maintain a kindergarten in a little dark Japanese house with all the disadvantages and very few of the advantages necessary for successful work. We hope the time is not far distant when Miss Tetlow may have the kind of equipment she needs and should have.

Then there was the diocesan Woman's Auxiliary meeting, followed by a very delightful Japanese lunch where one made every effort to look unconcerned and at ease as one tried to manipulate chop sticks like a native, but the Japanese people are very kind and, while they may be laughing up their attractive kimono sleeves, they keep a calm exterior and tell you in pretty English that "you eat very well."

Part of this meeting was given over to the memory of Miss Leila Bull whose many years of service have counted for so much in Japan. How happy she must be in the knowledge that her friends are carrying on for her, and how grateful her friends must be that she went without a long illness, but simply moved on to her other home "where the Master of all good workmen shall put us to work anew."

And then came another train ride, and train traveling in Japan is so comfortable. It isn't every where that one can remove one's shoes and stretch out full length on an upholstered seat knowing that one's traveling companions, be they Japanese or American, will not disturb one's repose. This trip was to Fukuï where we spent the night with Miss Cannell and Miss Powell. Here too the Buddhist element is very strong and our missionaries are working under adverse conditions, but, nothing daunted, they go on serenely in the firm belief that they will win out in the end, and of course they will.

Back to Kyoto again we went, and to the little compound which we had come to look on as home. On May 10th there was a large reception for Miss Lindley, with an attractive program by the St. Agnes' girls and Mrs. Sonobe's Sunday school children. I think I have never seen anything more lovely than the dear old ladies who came to pay their respects to the American guests, the attractive young women in their beautiful kimonos, and the tiny tots with their beaming faces, all so artistic, so graceful, and so very gracious, even to setting aside their own customs and trying to shake our hands in true foreign style. We may forget some details of our trip, but I think we shall all long remember that afternoon on the mission compound, with its background of green trees, the blue sky above, the lawn for a stage, the children in their festive attire, the St. Agnes' girls in their severe school uniforms, the young women in their gay kimonos, and the older women in their more sombre ones. Everything looked so peaceful one wondered if there could ever be real serious differences between this beautiful country and our own dear America.

On the following Monday Miss Ambler took us in charge and we saw the Koriyama Kindergarten about which we had heard so much. There may be room for improvement here but, if there is, it is not visible to the naked eye, and one wished that all the kindergartens in China and Japan could be as well equipped.

From Koriyama we went to Nara where, as so frequently is the case, more money is needed to make possible the putting up of a very attractive church, the plans of which have already been drawn. Much could be written about the beautiful Nara Park, the shrines, the huge image of Buddha sitting on a lotus leaf and so high above the rest of the world that one feels overpowered; but this is a report of mission visitations.

The next day Mr. and Mrs. Welbourn took upon their shoulders the responsibility of entertaining and escorting the party to Tsu. Here, indeed, is a delightful spot, and the comfortable home, originally built and occupied by Dr. and Mrs. Correll, is now vacant and, therefore, makes a very attractive rendezvous for any of the Kyoto missionaries who can get away for a few days. Here we found the two dear old servants who care for the house and grounds, and take great pride in their labor of love, for it can be truly called that. The Welbourns love Japan and they have a way of making you see it through their eyes. At Tsu we saw the kindergarten and the mission buildings, the old church with its many crosses, the beautiful walks and drives, and the sea! To walk through the pines with the sea on one side and glimpses of the mountains through the trees on the other, and, just ahead, the sun setting behind the hills, well, it made one long for a portable cottage and an army cot and a long leave of absence!

Then came a visit to the Ise Temple, and those who have seen it will resent another's attempt at description, and those who haven't can never imagine its beauty. In the first place, it is absolutely spotless. Mr. Welbourn assured us that even the river had been swept daily and we were perfectly willing to believe him. Not a scrap of paper, not a fallen leaf, is to be seen anywhere, and then to walk through those extensive grounds, under those towering cryptomeria trees, to go to the river bank and see the people cleansing their hands and faces preparatory to kneeling before the shrine to make their petitions, to join them as they enter the outside court—it is all very awe inspiring, and one understands a little the appeal that temples of this kind must make to the people who have been trained to worship at them. On our way back to the train we called on the Japanese pastor and his wife, who have a tiny and very attractive Japanese house into which is built an equally tiny but equally attractive chapel. I never get over the fascination of leaving my shoes at the door, bowing my way into a Japanese house, and sitting (for a minute or two) on the backs of my heels, and I always wonder whether a little rubber has not been interjected into the heels of the Japanese that they can sit on them so long. After tea had been served and we had brushed our foreheads on the floor in what

we thought was very good Japanese style, we were rather non-plussed to be informed by one member of the party that we looked like baby camels. However, nothing daunted, we tried it all over again in the next place, only remembering to keep as much of our anatomy as possible below a six foot rule!

Then we went back to the mission compound again and a few days later were given over to seeing things in Kyoto. St. Agnes' School, in spite of its crowded condition and its great need of new buildings, is so well managed and disciplined that it is a great joy to visit it. Here again we fell in love with the Japanese girls who were so sweet and gracious. Then came Miss Disbrow's kindergartens, a trip out to St. Mary's Church, to St. John's Church and kindergarten, to Miss Neely's attractive little house for a tea party given in honor of Miss Lindley, and then back to our itinerary.

On May 16th we went to Osaka where, under the guidance of Miss Hayashi, we saw the Widely Loving Society, about which we have heard so much, and took pictures of the tiny tots as they bowed their little bodies almost to the ground when they saw their foreign guests. One would like to devote a whole chapter to the little orphans and the fine work Miss Hayashi and Mr. and Mrs. Kobashi are doing here. Next on the list was the new St. Barnabas' Hospital where things are progressing rapidly now and where Dr. Southworth and his staff are waiting impatiently for the time to come when they can open the doors of the hospital and start its missionary career. Our trip to Osaka included visits to St. John's Church and orphanage, an Auxiliary meeting, visits to Christ Church and St. Paul's, and a visit to Miss Bull's grave so that Miss Lindley might place a wreath there. We felt that Miss Hayashi has put a great deal of time and thought into her preparations for, although we saw every thing she wanted us to see, we had no feeling of being rushed or overworked.

One of the last events was the conference with all the foreign women workers in the Diocese, where everyone discussed everything and everybody, and we all felt better for the experience. This was followed by a gorgeous luncheon in the part foreign, part Japanese, house in which Miss Etta McGrath and Miss Edith Foote live. Last, but by no means least, there was a wonderful *gyunabe* at a little tea house, where we left our shoes at the door and our dignity as well, and settled ourselves on the floor in front of tiny electric stoves and watched more experienced hands transfer all sorts of queer looking foods from queer little trays, that looked like a cross between a muffin stand and a mid-Victorian chest, into the little pan on top of the little stove. Soon the air was permeated with the most delicious odor and, finally, the closely watched mixture was pronounced "done" and we passed on our bowls to be filled. Those who do not like *gyunabe* are indeed unfortunate.

I have said nothing about the many Auxiliary meetings and services and Miss Lindley's impressive addresses, leaving that part of the program to someone less prejudiced than I. Kyoto is lovely, its people are fascinating, and our missionary friends are ideal. We leave it with a great deal of regret but we have deposited a great deal of love in every corner of it and, some day when we have learned a little more Japanese, we hope to be able to express our appreciation much more fluently than we can do now in our limited vocabulary, but at least we do our best, *ari gato gozaimus*.

A FLOWER has something of life, of freshness, and a beauty, which makes it a companion, and speaks to us in a Divine language. It is the image of a thought from God, as the verse is the image of a poet's thought. A flower has life, and a most graceful life; a life which is the symbol of candor, innocence, and modesty. The expanding of a flower under the first rays of the sun teaches us sweetly there is another Sun, whose light should expand our hearts. From the flowers that love to grow under the shade we learn lessons of humility and a hidden life; and when by their flagging and drooping heads they seem to ask for water to renew their dried-up life, they teach us to solicit also for the true dew of souls. Finally, when they fade and fail, they give us a signal, and remind us how our lives, too, will soon pass away.—*Monseigneur Landriot*.

THERE IS a pleasure in seeing good done, whoever does it; and the experience of the heart when all is pleasant and happy, is a joy in God's goodness.—*Bishop Steere*.

"SOMETHIN' NEW!"

PROFESSOR COLLIER COBB, chief of the department of geology in the University of North Carolina, quite naturally in the pursuit of investigations in his own special line, ranges widely through the great mountain region in the western part of his state, and consequently knows the Appalachian mountaineer as few other men do. The story of experiences in that region which he most enjoys telling is this:

One summer morning on his way into the mountains Professor Cobb got off the train at a junction point to get breakfast in a primitive restaurant kept by a typical mountaineer. He found on the station platform a group of university students bound for the wilds on some summer outing. Joyously seizing the professor, they insisted on his joining them at breakfast, and soon the group was crowded around the biggest table that the little restaurant afforded.

Then, more soberly, one of the boys said: "This is just like a family party at home; professor, won't you say a blessing for us, just like one of our fathers would do at home?"

And, of course, Dr. Cobb was glad to say grace.

As the boys passed out of the building, each laid his half dollar on the proprietor's counter. The professor came last and laid down his half dollar, too. But the old man behind the counter pushed it back.

"I never charge preachers nuthin'."

"But," protested Dr. Cobb, "I'm no preacher. What made you think I was?"

"Why," said the proprietor, "didn't I see you saying a prayer for them boys over there?"

"I don't have to be a preacher to say a blessing at table, do I?" rejoined the teacher. "I say a blessing always at my own table at home and these boys know it. I'm their teacher and we were just like father and sons together."

"What are you then," asked the mystified mountaineer, "if you ain't no preacher?"

"I am a geologist," answered the suspected stranger with a touch of dignity.

The answer was a vigorous push that sent the coin back to the professor's edge of the counter:

"I don't charge them nuthin' nuther."

The university man, however, wouldn't touch it. He went out telling the restaurant keeper to put the half dollar into the collection the next time he attended church.

The sequel was told Dr. Cobb the next day by one of the boys who chanced again to cross his path.

"Say," said the student, "you ought to have heard what that old fellow in the resaurant said about you after you went away. I heard him talking to some old cronies while I waited for the next train."

And this was the speech of the mountain man as the student repeated:

"These Episcopalians are sure a queer set. They useter have nuthin' but preachers 'round here—they call 'em rectors. But not so long ago they took one of them rectors and made him what they call an archdeacon. Then a little while after that they sent off somewhere and got another man they calls a bishop. But now they've got somethin' new—somethin' betwixt an archdeacon and a bishop; they was one of 'em in here this mornin'—and they call this kind a geologist."

—*The Continent*.

THE VALUE OF SMALL COLLEGES

A STRIKING EDITORIAL in the *Saturday Evening Post* of July 19th, sets out the value of the small college. While unstinted praise is given to big benefactors who give millions to great universities, attention is called to the small college as a field of investment for men and women able to give a hundred thousand dollars. There are hundreds of such benefactors in the United States whose potentialities have never been developed along the line of helping the worthy small college. It would be a fine thing for the small colleges to get together on some plan of keeping such colleges before the public in order that potential benefactors may be educated to the immeasurable value to humanity of the schools that must help the undergraduate to find himself and develop his personal powers by an honest course of study in liberal arts in a Christian atmosphere before he goes out into the big, cruel world to shift for himself or up to a university to pursue his technical studies in preparation for one of the professions.

—*The Baptist*.

UNTO HIS GLORY even those things are done which we naturally perform, and not only that morally and spiritually we do. For by every effort, proceeding from the most concealed instincts of nature, His power is made manifest.

—*Hooker*.



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 EUCHARISTIC PRESENCE

To the Editor of the Living Church:

IN YOUR EDITORIAL entitled Reservation in English Legislation this week, the following sentences occur:

"That the Church from its lowest to its highest strata believes in adoration of our Lord present in the sacrament is clear from the fact that everywhere we kneel to receive the sacred gifts. The posture is prescribed by rubric in both the American and the English Prayer Books and is universally observed among us."

By way of comment on these statements, may I be permitted to quote the final rubric at the end of the Communion service in the English Prayer Book which is as follows:

"Whereas it is ordained in this office for the Administration of the Lord's Supper that the communicants should receive the same kneeling (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers and for the avoiding of such profanation and disorder as might otherwise ensue); yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared that thereby no adoration is intended or ought to be done either unto the Sacramental Bread and Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

Thus while the posture of kneeling at the Communion is prescribed by one rubric in the Office in the English Prayer Book, another rubric (quoted above) explicitly states the reason for such posture and declares in the very strongest terms that no adoration of Christ in the Sacrament is intended or ought to be done.

So that the further statement in your editorial that the question of the lawfulness of adoration was settled by the universal acquiescence in the requirement to kneel is shown to be very far from the truth. Let it be emphasized that kneeling implies no adoration of the Sacrament.

Since even at this late day some in the Church are either out of ignorance or infirmity or out of malice and obstinacy misconstruing the posture of kneeling, it is greatly to be deplored that the rubric quoted does not appear in our own Prayer Book in order that idolatrous practices might be clearly discerned wherever introduced or practised in this Church and so that the pure doctrine of Christ might be better safeguarded against all such as would deprave or corrupt it in our own day.

Church of the Holy Spirit,
Cleveland, Ohio, August 16.

E. L. WILLIAMS.

[If our correspondent will refer to such very "moderate" commentators on the English Prayer Book as Blunt or Alfred Barry, he will discover that the historical meaning of the "Black Rubric" which he has quoted is quite different from what he supposes. If, in the Holy Eucharist, or at any other time or place, any one "adores" anything or any person whatsoever, other than our Lord Jesus Christ, he is undoubtedly guilty of idolatry, and is under the condemnation of the Church. No Catholic theologian anywhere holds that "the natural Body and Blood of our Saviour Christ" are present in the Holy Eucharist. The repudiation of that proposition in the English Prayer Book is echoed at least as strongly in the very careful and elaborate article on "Eucharist" in the [Roman] *Catholic Encyclopedia*. Denying that "the Eucharistic body of Christ is identical with the natural Body He had in Palestine and now has in heaven," it states that "a true, though accidental, distinction between the sacramental, and the natural conditions of Christ's Body must be vigorously maintained" (v. 577). Further, discussing various theories as to the nature of the sacramental Presence, it affirms the statement that "Christ with His natural dimensions reigns in heaven, whence He does not depart, and at the same time dwells with His Sacramental Presence in numberless places throughout the world"; but denies the proposition that "Christ's Body were present in its natural mode of existence both in heaven and on earth" (page 584). The philosophy underlying the Black Rubric is identical with that which leads, in the Articles, to the denial of

Transubstantiation (which must always be understood as referring to a pre-Tridentine and popular interpretation that was current when the Articles were drawn). Most of us feel today, however, that the whole attempt to define the mode of the Real Presence philosophically is unfortunate, being content to leave the matter as a mystery, believing but not defining; and that feeling undoubtedly animated our fathers who framed the first American Prayer Book when they dropped the Black Rubric altogether, not because it was indefensible, but because it easily lent itself to misunderstanding, and because the exact definition, couched in negative terms, served no good purpose in days so remote from those in which the rubric was framed.—EDITOR L. C.]

CLERGY MARRIED AND UNMARRIED

To the Editor of The Living Church:

AS NO ONE HAS REPLIED to many assertions recently made favoring the celibacy of the clergy, may I be permitted to do so.

First, as financial support is the argument used most prominently, may I say that in my twenty-five years, most of which was in the mission field, and part of it as archdeacon, I remember only two single priests who were willing to live on the small salaries the married men uncomplainingly accepted. I am sure the bishops could testify to the same condition. Now this does not imply a greater sanctity of the married men, for the credit may be due to the wives who so carefully manage the home, keeping things in repair and acting as buffers for the troubles of their husband-priests.

"It is not good for man to be alone," was carried out by the Blessed Master who sent His disciples in twos on their journey. There is nothing so discouraging as for a priest to be, as is so often the case, so far from a brother priest that he cannot see one except at conventions. The wife, if she be, as is generally the case, a true deaconess, can receive his confidences, encourage him, and with him kneel before the Throne of Grace.

Had the Master desired only single men, why did He choose St. Peter, and why did He not tell them to do otherwise? The passages from St. Paul apply to the laity as well as to the clergy; in fact, they are written to the whole congregation, and are not found in the Pastoral Epistles. In these to both SS. Timothy and Titus, they are told that the deacons and presbyters, or bishops, are to be the husbands of one wife. St. Paul asks in I Corinthians 9: "Have we not power to lead about a sister, a wife, as the other Apostles, and as the brethren of the Lord, and Cephas?"

We have no record as to how many of the Apostles were married, but we do know St. Peter was, and the traditions of his death tell of his exhortation to his wife as she was being led away to martyrdom a day or so before his own.

Allowing that the "sister" is the modern Roman custom of housekeeper, will those arguing for cheapness say that this system is cheaper than a wife and children? If so, give a few examples to compare with the average clergyman's household.

As to marriage after ordination, the usual argument falls down when it is seen that St. Paul's rule to SS. Timothy and Titus would not, in the early Church, permit an unmarried man to occupy the position of parish priest, which is the rule of the Greek, or Eastern, Church to this day. It was also the usual thing in the Western Church, until the Thirteenth Century, when the Papacy found the monastic orders more useful in extending and enforcing its usurpations. The Church of England simply returned to Catholic practice when she allowed her clergy that liberty, as they might best serve the Master. A voluntary single life is quite different from that which the Apostles call "the forbidding to marry."

Was St. Peter, and the other Apostles with wives, less saintly than St. Paul who felt that such work to which he was called required or made it impossible, or at least inconvenient, "to lead about a wife." It would be particularly hard on the wife and impossible with children.

Who of us has not heard a Roman priest say: "I envy you the joy of your little ones."

In conclusion, celibacy of the clergy is neither Catholic, nor economical.

WM. H. HAUPT.

Chariton, Ia.

THE SUPREME COURT AND THE VOLSTEAD ACT

To the Editor of The Living Church:

PRESBYTER IGNOTUS will be glad to be corrected as to the decisions of the Supreme Court by an old and experienced Counsellor of that Court. The definition of what percentage of alcohol will make a beverage intoxicating was never "established by the Supreme Court." On the contrary, that Court held in *Rupert v. Caffey*, 251 U. S. 264, 298, 305, and in the National Prohibition Cases (253 v. S. 350) that it was for Congress to make the definition, and that the Court could not make it. In those cases it was admitted on the record that the beer in question was *not intoxicating*. But the Court held the definition made by Congress was controlling on the Court.

What the advocates of real temperance are trying to accomplish is to change the definition so as to permit the manufacture and sale of light wine and beer, which are not in fact intoxicating. Section 29 of the Volstead Act allows a person to manufacture "non-intoxicating cider and fruit juices exclusively for use in his home." We are trying to extend this permission so that the man in the country who makes cider or other fruit juice which is not in fact intoxicating can sell it to others. We think the use of such liquids as beverages is beneficial, and we object to an arbitrary definition which prevents their use lawfully, and, in fact, encourages the smuggling and unlawful trade in strong liquors.

We do not propose to restore the saloon. We do ask that persons who want a moderate stimulant may be able to buy it openly, under proper regulation, and upon the payment of proper taxes.

EVERETT P. WHEELER.

New Hamburg, N. Y.

August 19.

MORAL SUASION AND FORCE

To the Editor of The Living Church:

RECENT CORRESPONDENT, under the caption The Churches and Caesar, deploras any effort made by the Federal Council of the Churches of Christ in America to influence legislation for the good of humanity, whether to prevent war, enforce the Volstead and Sunday Laws, or return the Bible to the public schools, etc., etc.

Not noticing any reply, may I be permitted to ask whether times have changed? "Caesar" is no longer a tyrant outside the Church. In a democracy, Caesar is the majority, of which the Christian may or may not be a part. If he expresses himself, uses moral suasion, and musters his forces in favor of such issues as are raised by the Federal Council of the Churches of Christ, he may secure a majority and preserve America as a Christian country.

On the other hand, should the bootlegger and the munition manufacturer and the Jew who wishes to trade on Sunday and the Romanist who fears unrestricted Bible teaching, be allowed to influence more votes than the ideal Christian (and you may be sure that he *will* try) then Caesar will sell alcohol as a beverage to poison fellow citizens, for gold; Caesar will start a war in order to sell powder and shot; Caesar will destroy all Sunday legislation, and Bibles will become as scarce as in pre-Reformation days.

But it will be because the silent, faithless Christian has not dared to try to convert Caesar (the majority) before Caesar got him on his back and made him deny Christ.

Some Christians feel that it is murder to kill a fellow being in war as well as in peace, but the draft comes and he is forced to do it. War comes, and a Christian government, for the first time in history, closes the churches to prevent the spread of influenza. War comes and many of our best mechanics, artisans, surgeons, poets, business men, and ministers die for their country, thus depriving the rest of their countrymen of their services. War comes under the flag of the Red Cross and ends for some countries, at least, under the red flag of anarchy, assassination, and extermination. Of what use is war? Ought the Church to say anything about it?

In the Name of the White Comrade, according to the philosophy of the Man of Nazareth, let us place no obstacle in the way of those moved by the Holy Ghost to arouse public sentiment against the common enemies of Christianity and the flagrant evils of the day.

True, Church and State must be kept separate, but the Church has a right in time of peace to work for peace at home and through her missionaries, the messengers of the Prince of Peace abroad.

Is not Christ's method of moral suasion applicable to nations as well as to individuals?

"If thy brother sin against thee, go and show him his fault between thee and him alone," etc., "THEN take two," etc.; THEN "tell it to the Church." St. Matthew 18:15.

Elbert Hubbard started on the *Lusitania* to go to Germany to rebuke the Kaiser. I would like someone to ask the Kaiser, if that is the reason he sank the *Lusitania*. Had President Roosevelt rebuked the Kaiser for mustering a great army in times of peace instead of complimenting him with the words "With such an army I could conquer the world"; perhaps things might have been different. "Great oaks from little acorns grow." What is Christ's philosophy?

Suppose the one who uses moral suasion (and rebukes as the prophet did of old) loses his life; suppose a second and a third lose their lives until a dozen have been killed; what then? a dozen parties have been formed who will remove the tyrant from power. Better that a few should die in times of peace, than allow immunity to some man to wreck the world.

No one should refuse to defend his country, but had I space I could prove that preparedness like that of Serbia and Austria *occasioned* the world's war, while the *cause* of it was Gabriello Princep's bullet.

If, in times of peace, Christians will organize for peace, using moral suasion even at the risk of losing their lives, then will force and the need of force become more and more a thing of the past. The example of James Anderson Burns in dealing with the family feuds of Oneida, Kentucky, may well be followed by nations; as also the example of General Scott in going among hostile Indians and talking things over, before the tomahawking began.

Christ's moral suasion and Christ's philosophy is better than force.

If the Churches do not "labor for peace," who will?

DAVID C. HUNTINGTON.

MODERNISM AND MODERNNESS

To the Editor of The Living Church:

I AM A VERY GREAT admirer of THE LIVING CHURCH. I am sure Mr. Paul Benrimo is right, however, in his letter published August 9th by you, discriminating definitely between the term "Modernism" and those of "Modern-ness" or "Modernity." Nor does the reply that the "meaning of words is to be deduced from their common usage" set you right. By the same reasoning the term "Catholic" all over the U. S. A. would refer practically exclusively to the Roman Communion or to the Roman and Greek and Russian. Mere "common usage" does not justify as the *correct* usage, *e. g.* "you was" in the singular for "you were"; or other such "common" (*i. e.* INCORRECT) usage. "Modernism" has, in the minds of many, come to mean a rejection of the old and an adoption of the new, just because it is new.

We have many in the Episcopal Church who are "Catholic" in believing all the old, and "Modern" in assimilating all the new. Yet they are not willing to be termed "Modernists" (nor "Fundamentalists" either, as you have most correctly maintained). Such men or women might be called "Modern Catholics" or "Catholic Modern Churchmen." And these people are the ones who think straight. They are old and new in their thinking. They are not partisans; nor yet are they sectional, provincial, or cliqueish!

WYTHE LEIGH KINSOLVING.

Richmond, Va., Aug. 11th.

LORD COKE'S ALLEGED UTTERANCE

To the Editor of The Living Church:

AMONG ALL WRITERS asserting that Pope Pius IV or V offered to sanction the English Liturgy—Blunt, Daniel, Treat, Littledale, Courayer, Gee, Camden, Twisden, Lane, Grafton, Huntington—not one claims having first-hand authority, never having seen or read the so-called Charge, nor even stating where inspection might be had; simply, rumor was afloat and contagion in the air: therefore, some sort of respectable authority must be alleged. This is by no means uncommon. Burden of proof must rest assuredly upon the above named authors, not upon their challenger; yet we willingly bear a part. With striking unanimity they all agree in naming that noted jurist, Sir Edward Coke, as authority for their statement. As Speaker of the House of Commons, Attorney General, Chief Justice; as prosecutor of Sir Walter Raleigh and of the Gunpowder plotters; as the author of *The Institutes*; as framer of the Petition of Rights, his fame was universal. He could disgrace himself by brutality of language, but surely he was too much the jurist to make unsupported statements. If, therefore, Coke is taken from the ken of these writers, how staggering is their dilemma.

When the much venerated Pope Leo XIII, in his fulmination against the English Church in 1894, when he declared "its priests no priests, its sacraments no sacraments," had cited in support the Bull of the said Pius IV, in which he gave instructions to Cardinal Pole, it was to no mere mythical volume to which he made reference. Yet, even then, this

eminent pontiff "put his foot in it," actually made him and his experts ridiculous, the English Archbishops needing only to reply, "We have to inform your Holiness that you are quoting from an imperfect copy of the Bull of Pope Pius IV, its original being in your own Vatican library, all copies in general circulation being defective."

So, in our contention with these many eminent authors, we may take the liberty of informing them that the notable jurist, whom they venture to quote, never stated as alleged, nor anything approaching thereto, nothing countenancing any such statement being anywhere over his signature, but that, on the contrary, *he is found to have disavowed the said statement.*

The question indeed is interesting when it is seen that the most learned theologian of his time in England, Dr. Littledale, and the most eminent scholar in Europe, Dr. Döllinger, president of the University of Munich, lifelong intimates, and both originally among those asserting the above dictum, both, after fullest investigation, and after weighing evidence from every quarter, most positively and emphatically ranged themselves in the negative. So, likewise did the learned rector of Grace Church, New York City, the Rev. Dr. Huntington, whose work on the Prayer Book is widely in use. So has that great non-partisan corporation, The Society for Promoting Christian Knowledge, by its incurring the expense of the sixth edition of Dr. Littledale's well-known work, *Plain Reasons, for the sole purpose of the omission of what Coke is found to have repudiated.* Was the like ever known that such expense would be incurred for the removal of one solitary blunder? Hence it comes that we enjoy the forty-seventh thousand, the last in the author's lifetime—1892.

It was in May, 1882, that this learned author favored this present writer with his findings and his purpose, which, five years later, he effected. Consequently the *Church Eclectic* over the signature of the undersigned, contained details of the well-nigh marvellous efforts for absolute accuracy, which should give to the *Plain Reasons* such unrivalled standing among controversial works. Even before its being perfected, Dr. Döllinger, under whom Cardinals and Archbishops have been pupils, said of it: "I consider it excellent of its kind, and a model of fairness in controversy." It supplies the last word. There can be no mistaking the conclusions of that most learned theologian in England, and of that most eminent scholar on the continent. All power for research they indeed had at command, and every criticism they duly weighed.

National City, Calif.

WILLIAM BOLLARD.

A PRAYER FOR WEDDING ANNIVERSARIES

To the Editor of *The Living Church*:

NOW THAT THE DIVORCE EVIL is increasing so rapidly, would it not be well if the married members of the Church, and those of other Communions, if they will, use the following prayer, or one like it, with the same intention?

Almighty and everlasting God, the giver of all good gifts; We Thy servants who, in the past, were joined together in Holy Matrimony, do desire to give thanks unto Thee, on this our anniversary, for all Thy blessings bestowed upon us; and we pray Thee that Thou wilt grant unto us, in this world, such gifts and graces as may seem well in Thy sight, and, in the world to come, life everlasting: This we ask in the Name of Him who, with Thee and the Holy Ghost is one God, world without end. Amen.

With slight changes the above could be used at other times than at a wedding anniversary.

The home is the unit of the American republic; yes, of the world. When the home is looked upon lightly, then the nation will commence to see the beginning of its downfall.

Before it is too late, let America come to its senses.

Peekskill, N. Y.

THOMAS J. POWERS, JR.

August 1st.

ROMANIZING

To the Editor of *The Living Church*:

DURING THE LAST NINETY YEARS it has been customary on the part of critics to hurl the epithet of "Romanizer" at those who were trying to restore Catholic faith and practice to the Anglican Communion. The particular practices thus described have varied at different periods. At one time it was altar flowers, at another colored stoles, and so on, all of which are now universal. Nowadays it is Benediction and other like practices and beliefs.

I have no doubt that the great majority of those now indulging in this sport would welcome reunion with the Eastern Churches. Their motives might be various, ranging from a real love for Christ, to a desire to have another missile to throw at the Pope. As is well known, the Orthodox insist on dogmatic

uniformity before entering into full communion with us. A point to be kept in mind is that before this dogmatic conformity with the East can be realized *we must be "Romanized" to a far greater extent than we are at present.*

For instance, the Assumption of the Blessed Virgin is often called a Roman invention by those who do not know that the doctrine of Our Lady's bodily Assumption is held just as firmly in the East as in Western Churches. This doctrine finds expression in their ritual. The *sticheron* for Vespers of the Feast says: "O marvel wonderful! The Source of life is laid in the grave, and the tomb becometh the ladder unto heaven" (*Hapgood's Service Book*, page 263). Again in the *Kontakion* for the same feast: "The tomb and death have not been able to hold the Birth Giver of God" (*op. cit.* page 265).

No one who has any knowledge at all of the Eastern Churches can be ignorant of the prominence there given to the Invocation of Saints. Some twenty years ago a committee of Orthodox theologians examined the Prayer Book to decide whether it could be used by Anglican congregations going over to the Orthodox Church. They reported that: "Into all the services in general, prayers must be inserted addressed to the Blessed Mother of God, to Angels and Saints, with the glorification and invocation of them" (*Alcuin Club Tracts*, No. 12). Yet an Anglican who practises invocation or burns a candle before a statue is a "Romanizer"!

"To mention the primacy of the Bishop of Rome is 'Romanizing' of the worst kind. No one guilty of this heresy should be tolerated in decent society." So say the critics. Yet what says the East? Let us hear Anthony of Kiev, well known as one of the most conservative of Eastern theologians, the last person on earth to be a Romanizer. Quite recently he uttered the following statement, admitting the primacy of the pope *de jure ecclesiastico*, "which would certainly be restored on his return to Orthodoxy and which would probably invest him with such authority in the Ecumenical Church as had never hitherto been assigned to him." The italics are mine. Of course questions of infallibility are quite apart.

Transubstantiation may never have been formally accepted in the East, yet I am unable to find any essential difference between East and West on this subject. St. Chrysostom speaks of touching the flesh of Christ with the tongue. If a modern Anglican said such a thing he would be convicted of "Romanizing" without delay. It may be argued that this Church has repudiated transubstantiation in its present form. This is at best doubtful, but if so, in view of the practical consensus of East and West, it may be that this Church is mistaken. The germ of Benediction is found in the Eastern Liturgy, which absolves those who practise it from charges of "Romanizing."

One hesitates to mention the Immaculate Conception, which is the target for so much abuse. Yet every Catholic, East and West, admits the freedom from sin of Blessed Mary. Is it really such an enormity to say that this freedom was bestowed on December 8th instead of on September 8th? I wonder how many Anglicans have ever read the original decree of 1854.

Savanna, Ill. August 14.

A. E. JOHNSTONE.

"FATHER WOODBRIDGE"

To the Editor of *The Living Church*:

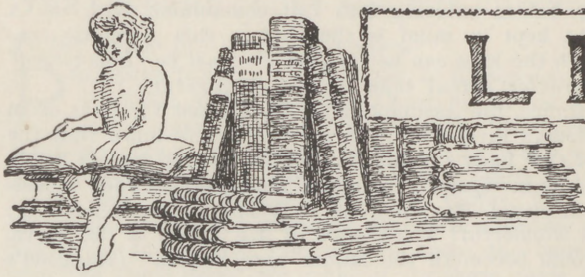
WHAT A PITY such people as "Father Woodbridge" exist! However, Fr. Whitehead seems to have overlooked some possibilities. For instance, what of the "Father Woodbridge" who officiates in his successor's parish during the latter's absence and deliberately acts contrary to the new rector's methods and policy, without his knowledge or permission? Again there is sometimes a "Mrs. Woodbridge" who returns and sympathizes with her husband's old parishioners and prophesies that the new man "will not last."

Fortunately, it also does happen that both Father and Mrs. Woodbridge fail to accomplish anything by their methods save to create a bad odor around themselves amongst parishioners who have learned loyalty to their new rector.

It may not always be quite desirable for a priest to disassociate himself from a former parish so completely as Fr. Whitehead advocates, but at least it is certain that no priest, who is a true Christian gentleman, will have associations with an old parish unless he is willing to back up his successor in every way.

F. J. BARWELL-WALKER.

IT MATTERS little where we are, for God is everywhere, and His dear Son sends His Holy Spirit and His Church into every part of the world; and as everwhere we have free access to heaven, so too our Lord and His saints can and will help us whithersoever we may be. But it does matter very considerably that we be wheresoever God wills us to be.—*De Condren.*



LITERARY

STUDDERT-KENNEDY'S POEMS

The Sorrows of God, and other Poems. By G. A. Studdert-Kennedy, M.C., C.F., author of *The Wicket Gate*, *I Believe, Lies!*, etc. New York: George H. Doran Co. \$1.75.

The ascetic restraint and self-repression of the author, apparent to all who have heard him, are much less apparent to those who read him. The tremendous tension and extraordinary emotions of most of this verse was part of the vivid pulsing experiences of the War, fixed permanently in these moving words. These poems are reprints of many written under fire. The War and its havoc on the souls of men run throughout the book. Poignancy, excruciating agony of soul, depths of horror, and the piercing immediacy of God—all these are shown to the reader, who sees the soul of the writer, with his difficulties and doubts, his pangs of struggle, and his triumphant faith, laid bare before him. The last fifty pages are dialect poems, of which one, *The Sorrows of God* (pages 121 to 126), gives the title to the volume.

Any choice of these moving lines would be merely arbitrary. Subject to this acknowledged limitation, the reviewer would say that he finds *At the Eucharist* (pages 66 to 68) particularly fine. There is none of the reticence of failure to face facts or problems; there is a robust, if battle-scarred, faith, which has been through storms and struggles. There is no sign of mawkish sentimentality in the overpowering stream of tense emotion, pierced by vivid faith, and propelled by ardent love.

Here are two brief poems, which are characteristic:

TEMPTATION

"Pray! Have I prayed? When I'm worn with all my praying!
When I've bored the blessed angels with my battery of prayer!
It's the proper thing to say—but it's only saying, saying,
And I cannot get to Jesus for the glory of her hair" (page 27).

GOOD FRIDAY FALLS ON LADY DAY

"And has our Lady lost her place?
Does her white star burn dim?
Nay, she has lowly veiled her face
Because of Him.

"Men give to her the jewelled crown,
And robe with brodered rim,
But fain is she to cast them down
Because of Him.

"She claims no crown from Christ apart,
Who gave God life and limb;
She only claims a broken heart
Because of Him" (page 116).

RECENT BOOKS

Cures. By James J. Walsh, M.D. New York: D. Appleton & Co.

The word "cure" originally meant care, as every good Churchman knows. It has come, however, to mean, as Dr. Walsh points out, "a method or course of remedial treatment successful in restoring a sick person to health." The physician undertakes to cure people in the original, or perhaps we would be justified in saying in the Churchly, sense. There are, on the other hand, any number of healers "who promise a 'cure' in the second sense." Of these this wise and witty physician and publicist tells us we have had an immense number and all but a very few of them have failed. This book deals with those that have failed. Dr. Walsh herein reviews the history of the varied panaceas for human ills which the public have grasped at in the past and which win so many adherents at present. As old as human nature is this search for the remedy or the treatment that will alleviate human ills; and Dr. Walsh's entertaining and illuminating style of writing and his medical knowledge are allied in an amazing and, one is justified in saying, an amusing record of the world's credulity. His viewpoint is one of fairness and impartiality as the readers of *THE LIVING CHURCH* are well aware.

This book is so sensible, so well written, that it can be heartily commended. It is for the lay reader, who will find it easy and helpful reading.

C. R. W.

The Christian Crusade, a Study in the Supreme Purpose of Life. By C. J. Cadoux. London: J. M. Dent & Sons. \$1.50.

That it is everybody's object in life to extend the Kingdom of God is the theme of this book. Personal influence, love for our fellows, these are our strong weapons against sin, misery, and man's inhumanity to man. The Church is ably defended against those who urge in her despite that she has not solved the social problem. But the author—and here evidently his inmost heart speaks—laments her age-long error in supporting war. He believes, and in his chapter on the Sunday school explains why, that it is wrong to attract boys by forming them into "Brigades," Boy Scouts, etc. This is simply to give the Army a priceless training ground and to sacrifice "a fundamental item in Christian ethics, the absolute rejection of war." (Perhaps it is easier to say these things in England than in America!) For such organizations the author would substitute the direct Christian influence of teacher upon child.

One other point may be mentioned: that is a plea for the reading in Church of devotional literature other than the Bible. *The Christian Crusade* is a book written with deep sincerity and in excellent English. Whether it proves convincing or not will depend upon the mental bias of the reader.

H. M.

The Doctrine of Intention. By R. Ll. Langford-James, D.D. London: S. P. C. K. New York: The Macmillan Co. \$1.40.

One of the moot points in theology is the exact definition and interpretation of *intention*. After a preliminary clearing of the ground, Dr. Langford-James presents the three views: that which denies the necessity of any specific intention on the part of the minister, that which maintains "that the exterior acts of the minister are sufficient evidence of his intention," and that which includes as necessary "the interior intention of the minister" (pages 26-27). The author expounds each briefly, and in his conclusion lets us know "that he obviously ranges himself with Catharinus and against Bellarmine and the majority of modern Roman Catholic School writers" (page 77). One of the great merits of this compressed handbook is that it gives Catharinus to English readers, and, in an appendix (pages 79-86), presents the Latin text of his important tractate. On page 60, by a slight error, the opening quotation marks of the excerpt from Dr. Ryder have been omitted. The small volume is useful and original, and its writer has done a great service to Anglican theology.

Christianity In Its Modern Expression. By George Burman Foster. New York: The Macmillan Co. \$3.75.

George Burman Foster died in December, 1918. This book consists of the outlines of his lectures in Dogmatics and Ethics at the University of Chicago, augmented from certain of the more pointed extemporaneous comments which have been gleaned from students' note books, and the whole arranged by the Professor of Theology at Yale. A good deal of Biblical criticism and systematic theological thought in both the ranks of Orthodoxy and Liberal Protestantism since Dr. Foster's day has modified considerably some of the problems with which he grappled. One notes that but three pages are devoted to the subject of the Church, and none at all to the sacraments. The ethical section, however, is full and of the highest excellence. Its systematic development alone makes the book valuable for all varieties of Christians.

H.

The Wonder of Lourdes: What it Is and What it Means. By John Oxenham. New York: Longmans, Green & Co. 90 cents.

This small, impressionistic book gives the reflections and experience of one who describes himself as a "Protestant, a Free Churchman," who has "no leanings whatsoever to the Church of Rome" (page 59). The sixteen illustrations, many of which are of ancient vintage (judging by the fashions of dress in vogue among the people shown), add much to the graphic character of the contents. The author's own estimate of Lourdes is expressed in these words: "For myself, I believe Lourdes to be a genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it" (page 62).

Church Kalendar



AUGUST

31. Eleventh Sunday after Trinity.

SEPTEMBER

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
21. Fourteenth Sunday after Trinity. St. Matthew, Evang.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Tuesday.

APPOINTMENTS ACCEPTED

BAKER, Rev. WILLIAM, rector of Grace Church, Pontiac, Ill.; to be rector of the Church of the Good Shepherd, Momence, Ill., September 1st.

BULL, Rev. H. D., rector of Calvary Church, Fletcher, N. C.; to be rector of Prince George Church, Winyah, Georgetown, S. C., September 1st.

COLES, Rev. C. E., rector of Holy Trinity Church, Pueblo, Colo.; to be Archdeacon of the District of Salina.

O'MALLEY, Rev. H. R. A., rector of St. Stephen's Church, Denver, Colo.; to be Dean of St. John's Cathedral, Albuquerque, N. M.

SHOEMAKER, Rev. CARL I., rector of St. Paul's Church, Sidney, N. Y.; to be rector of the Church of the Annunciation, Philadelphia, Pa., September 1st, with residence at 2112 North Twelfth St.

WHITE, Rev. HOWARD D., rector of Holy Cross Church, Jersey City, N. J.; to be rector of the Church of the Annunciation, Glendale, L. I., September 1st, with address at 2767 Central Ave.

SUMMER ACTIVITIES

BARBER, Rev. R. Y., rector of Grace Church, Chanute, Kansas; in charge of Christ Church, Woodlawn Ave., Chicago, Ill., during July and August.

WALKER, Rev. JOSEPH R., rector of St. Stephen's Church, Indianola, Miss.; at All Saints' Church, Mobile, Ala., during July and August.

WHITE, Rev. HOWARD D.; in charge of St. Paul's Church, Riverside, Conn., during July and August.

NEW ADDRESS

VAN DEERLIN, Rev. E. J. H.; from 584 Fourth St., San Bernardino, Calif., to 4954 Melrose Ave., Los Angeles, Calif.

MARRIED

MCCORMICK-SMITH—Married at noon, on Wednesday, August 20th, in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, the Rev. AUGUSTINE MCCORMICK, D.D., to Miss HELEN SMITH, the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and father of the groom, officiating.

DIED

GRAHAM—Died at Sanford, Maine, August 16, 1924, suddenly, RICHARD RATHBORNE GRAHAM, M.A., rector of Christ Church, Norwich, Conn., in his sixty-fifth year; beloved husband of Isabel Homer Pegram.

MEMORIALS

Mrs. W. W. Ellsworth

Entered into rest on August 11, 1924, LEAH LOUISE VON WETTERBERG, beloved wife of the Rev. Wolcott Webster ELLSWORTH, rector of St. John's Church, Johnstown, New York.

Mrs. Ellsworth is survived by her husband, her daughter, Louise, her sister, Mrs. John Alden Degen, of Chestnut Hill, Mass., and her brother, Mr. Edouard von Wettberg, of Fairfield, Conn.

Devoted throughout her life to our Lord and His Church, Mrs. Ellsworth lived her religion always and had the happy faculty of making others see its sincerity and beauty. By her life and example she helped many others to take the same joy in the Church. Mrs. Ellsworth was married just after her husband took his first parish, and, for nearly thirty years, she was his most earnest and effective assistant in his parochial work. Most

of this work has been done in Johnstown, where for years she has been known and loved not only in her own parish, but by people of all denominations, all classes, and all ages.

In organized parochial work Mrs. Ellsworth was active in the Church school, where she taught for years in the Rector's Aid Society, from its inauguration, and in the Woman's Auxiliary. In extra-parochial work her interest and enthusiasm, and her marked executive ability made her a valued member of the Church School Service League, the Church Mission of Help, and the American Red Cross. She was particularly active in the Red Cross during the World War. She was for many years a member of the Society of the Companions of the Holy Cross.

She is a loss not only to her family but to the entire community. She will be remembered throughout the lives of all who knew her for the beauty and purity of her character.

J. A. D.

Ethel Heath-Neide

In loving memory of ETHEL HEATH-NEIDE. Entered into life eternal, September 1, 1919. "Grant her eternal rest, O Lord."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

RECTOR WANTED: ST. JOHN'S CHURCH, Mankato, Minnesota. New church, Educational center. Correspondence solicited. R. E. BROWN, Senior Warden, Mankato.

MISCELLANEOUS

WANTED TWO PRACTICAL NURSES WHO can also assist elderly couple with household work. Comfortable home. Address C. H. B-276, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, UNMARRIED, UNIVERSITY AND seminary graduate, fourteen years' experience, available September 1st for parish or long-term *locum tenency*. Excellent testimonials from Bishops and vestries. Address G-247, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A YOUNG WOMAN WITH FOUR YEARS' experience in the foreign mission field would like a post in the home field from early September. Address D-266, care of LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION desires engagement. College-trained in Religious Education. Experienced Church School worker, teacher and Pageantry director. Finest recommendations. Address B-274, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED BUSINESS woman wishes responsible position as Institutional Matron. Address, Mrs. DRUMMOND, 513 Dempster Street, Evanston, Ill.

EFFICIENT AND PROMPT SERVICE IN typing and revising manuscripts by a Church woman and professional. Rates reasonable on application. Address D. BIGNALL STOTT, 1561 Birchwood Avenue, Chicago, Ill.

EXPERIENCED ORGANIST AND CHOIRMASTER desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGANIST and Choirmaster. Philadelphia ten years, desires change. Address T-270, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, MUS. BAC. Oberlin, Recitalist. Sound Churchman. Splendid testimonials. Resigning position after three years. Address OBERLIN-267, care LIVING CHURCH, Milwaukee, Wis.

REFINED AND CULTURED WOMAN would like position as chaperon and companion to young girl or elderly lady. Would travel. Best of references. Address H-273, care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHIC-SECRETARY. CHURCH woman of education, refinement, and an A1 stenographer, with a knowledge of book-keeping, desires permanent employment by the hour or part-time. Box 2, 70 West 88th Street, New York City.

WANTED: POSITION BY CAPABLE woman, secretary or managing housekeeper, experienced. Address J-275, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION AS ORGANIST AND Choirmaster. Diocese of Fond du Lac, or Milwaukee. LAY-READER-277, care THE LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set 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 Street, London, W. 1, and Oxford, England.

ALTAR GUILDS. PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

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

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write 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.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Calendars, etc. M. ZARA, P. O., Germantown, Pa.

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

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

A DAY OF RETREAT FOR THE CLERGY, under the auspices of the Brotherhood of the Way of the Cross, will be held at the Church of St. John the Evangelist, Boston, Tuesday, September 23d, beginning with the celebration of the Holy Communion at eight o'clock. Those intending to be present should notify the conductor, the Rev. SPENCE BURTON, S.S.J.E., 33 Bowdoin St., Boston, Mass.

HOLY CROSS, WEST PARK, N. Y. A Retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, the Rev. FRANK GAVIN, Th.D. Address **THE GUESTMASTER.**

TAYLOR HALL, RACINE COLLEGE, RACINE, Wisconsin. A Retreat for Deaconesses and Lay Women will be held, D. V., October 6 to 9, 1924 (Monday evening to Friday morning). Conductor, the Rev. Charles S. Hutchinson, D.D. For further information communicate with **MRS. GEORGE BILLER.**

TWO GREAT CONVENTIONS IN ONE

For all men For all boys
of the Church. of the Church
15 years of
age or over.

THE THIRTY-NINTH ANNUAL CONVENTION

**THE BROTHERHOOD OF ST. ANDREW
IN THE UNITED STATES**

Wednesday Evening to Sunday Evening
October 8 to 12, 1924
Albany, N. Y.

The registration fee is \$2.00 for Seniors,
\$1.00 for Juniors.

The first step is to register yourself, then register someone else. Bring a room-mate at least. Better organize a party from your parish. Plan to include this delightful trip in your vacation. The trip alone is worth while. Add to it the splendid inspiration and spiritual growth that are bound to come from and through the Convention, and you have surely sufficient reason for coming to this Convention, even at the expense of something else.

The clergy generally are urged to call to the attention of the men and boys of their parishes the advantage of attendance, and to make an earnest effort to assure that their parishes are represented.

Registration cards may be had from the National Office, 202 S. 19th Street, Philadelphia, Pa.

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.**

TRAVEL COMPANIONSHIP

LADY RETURNING TO ORIENT IN November, would chaperone young girl or take charge of semi-invalid to Japan or China. Experienced traveler. Highest personal and social references. Address **TRAVELER-278,** care **LIVING CHURCH, Milwaukee, Wis.**

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMEN.**

Los Angeles

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

New York

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.**

HEALTH RESORT

New Jersey

S. T. ANDREW'S REST, WOODCLIFF LAKE, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private Rooms \$10 to \$15.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Daily Services: Holy Communion 7:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

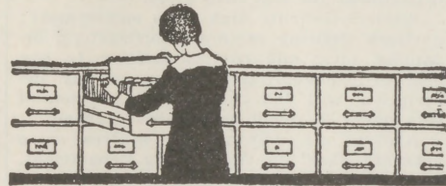
Christ Church—The Peace Church— Portsmouth, New Hampshire

Rev. CHARLES LE V. BRINE, M.A., D.C.L.,
Rector
Services at the Usual Hours
All Church Privileges

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

46 Q Street, N. W.
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermons
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursdays at 9:30.
Friday, Evensong and Intercession at 8:00.

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.**

BOOKS RECEIVED

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

Duffield and Co. New York, N. Y.

The Shameless Innocent. By Maxwell Laurie. Price \$2 net.

A Bishop Out of Residence. By Victor L. Whitechurch. Price \$2 net.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Proceedings of C. O. P. E. C. Being a Report of the Meetings of the Conference on Christian Politics, Economics, and Citizenship, held in Birmingham, April 5-12, 1924. Price \$1.25.

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

The Greatest Service in the World. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. Price \$1.40.

The Mediator of Life. By the Rev. T. H. Passmore, M.A., author of *Our Sorrowful Mysteries, and Other Sermons; Friends Out of Sight, etc.* Price \$1.40.

The Protestant Guards. 928 Woodward Building, Washington, D. C.

Alien Rome. By Bertrand M. Tipple. Price \$2.

PAPER-COVERED BOOKS

Barnum & Flagg Co. 442 Third St., San Bernardino, Calif.

The Odes of Horace. Englished by William Hathorn Mills, M.A.

BULLETINS

Hobart College, Geneva, N. Y.

Journalism: An Instrument of Civilization. By Herbert Bayard Swope, L.H.D., Executive Editor of the *New York World.* Phi Beta Kappa Address, Commencement Day, June 16, 1924. Vol. XXII. June, 1924. No. 9.

ALASKAN MAIL LOST

TEN TONS OF WINTER MAIL, for points along the Koyukuk River, Alaska, were on a barge which turned completely over, dumping mail and freight into the river. Our missionaries at St. John's in the Wilderness, Allakaket, learned that they were listed for fifty-two sacks. They received forty-five, and twenty-three of these were soaked. They are most anxious their friends should know this reason for any lack of acknowledgment of gifts that may have been sent to them.

Deaconess Thayer of St. John's in the Wilderness, writes, under date of June 20th:

"The mail received four days ago was the first since the middle of April, and was the accumulation of books, magazines, parcels, and papers, from last fall. The Auxiliary boxes were also among the mail received. The friends of this mission, as well as Miss Hill's personal friends and my own, may wonder at the delay in our answering and acknowledging their kind gifts.

"The barge loaded with ten tons of mail for this river left Nulato in good shape, pushed by a gasoline scow. We had had little snow all winter, and no rain during spring, and the river was low; but early in June this upper part of the river had several heavy rains and rose several feet. The rise caught the barge suddenly as it left the dead water and turned it completely over, dumping mail and freight into the water. The passengers were on the scow, so were not thrown into the water. Crew and passengers worked hard for three hours righting the barge and saving as much of the mail and freight as they could. . . . What the missing sacks contained we have no way of knowing, and some of the parcels, boxes, and books received are so damaged by the water that the senders' names are not legible.

"Miss Hill and I have been drying all the articles and trying hard to make out the names of the senders. For the benefit of those who are waiting I think some word is necessary, and thought a notice in our Church papers would meet their eyes and thus allay their wonderings.

"We are so far away, and accidents may happen here word of which may never reach outside unless through some organization, for there are no newspapers up in this vast wilderness."

English Church Assembly Considers Reform in Episcopal Appointments

**Bishop of Travancore and Cochin—
A Parliamentary Privilege—
Clergyman Heads Guild**

The Living Church News Bureau }
London, Aug. 15, 1924 }

THERE HAS NOT BEEN NEARLY THE amount of excitement that was anticipated concerning the appointment of Canon Barnes to the Bishopric of Birmingham, and Anglo-Catholics are evidently prepared to make the best of a bad business. The Prime Minister, as I happen to know, has received many remonstrances, both from private individuals and Church societies, but he shows no disposition to reconsider the matter. The hard fact remains that a bishop may, in present circumstances, be appointed by a statesman entirely out of touch with the needs of the Church or the wishes of Church people.

One unfortunate result of Dr. Barnes' selection is the effect it may have on Churches of the West and the East with whom we are praying and striving for reunion at the present time. The ecclesiastics of the Eastern Orthodox Church who keep in touch with all that concerns the Anglican Communion must be bewildered and disheartened when they read that a man with Dr. Barnes' opinions has been appointed to one of the most important of English bishoprics. And the opinion of our Roman brethren, which cannot be disregarded by thoughtful Churchmen, finds its expression in the following extract from the *Tablet*, the leading Roman Catholic journal in this country: "Quite apart from Papalism, the Church of England's faith, order, and worship are such as to make corporate reunion with the Catholic Church unthinkable. The appointment of Canon Barnes to the Anglican see of Birmingham clinches our argument."

Meanwhile, as is now generally known, a committee of the Church Assembly is considering the question of the selection of bishops, with the intention, after consultation with the highest ecclesiastical authorities, of making recommendations for reform which, if they are approved by the Assembly, will be submitted to Parliament. Whatever may be the plan of election or selection finally submitted to the Assembly, it must be an improvement on the present situation, which leaves the Church helpless in the hands of a Prime Minister who may be a Nonconformist, a Unitarian, a Jew, or even an atheist. It is surely possible, even without disestablishment, for the Church, and not the State, to be responsible for high ecclesiastical preferment.

BISHOP OF TRAVANCORE AND COCHIN

The Archbishop of Canterbury has appointed the Rev. E. A. L. Moore to succeed Dr. Hope Gill as Bishop of Travancore and Cochin, South India. Mr. Moore was educated at Marlborough, and was a scholar of Oriol College, Oxford, taking his M.A. degree in 1916. He was ordained deacon in 1894 and priest in 1895. After holding a curacy at Aston, a suburb of Birmingham, he became a missionary of the Church Missionary Society, and for the last twenty-eight years has done valued and varied service in three dioceses in South India. His first term of work in India was spent in the Madras Divinity

College; he became vice-principal of the C.M.S. College, Cottayam, in the Diocese of Travancore, in 1902; and later returned for another period of work to the Madras Divinity College. In 1915 Mr. Moore became a superintending missionary in the Diocese of Tinnevely, and was appointed in the following year examining chaplain to the Bishop of Tinnevely.

A PARLIAMENTARY PRIVILEGE

The claim of Mr. Ian Macpherson, a former Chief Secretary of Ireland, to exercise the privilege of a Member of Parliament to have his infant son baptized in the Crypt chapel of the House of Commons, is still the subject of negotiations between Mr. Macpherson and the authorities of the Palace of Westminster. Difficulties arose in consequence of the refusal of the Speaker's chaplain to allow the minister selected by Mr. Macpherson (Dr. Fleming, of St. Columba's, Pont Street, Presbyterian Church of Scotland) to conduct the baptismal service in the Crypt chapel, on the ground that only clergymen of the Church of England could officiate at services in Anglican churches. The worthy chaplain is no doubt right in his general contention, but it is open to question whether an exception might not have been made in the case of baptism, which is perfectly valid even if administered by a layman, provided that water and the essential form of words be used.

However, since the subject was raised in Parliament early in March, Mr. Macpherson has been in communication with the Lord Great Chancellor, who controls the Palace of Westminster, and proposals are now under consideration which it is hoped will satisfy Mr. Macpherson and other M.P.'s who consider that the Crypt chapel, maintained as it is out of public funds, ought not to be reserved for the exclusive use of a particular creed. Meanwhile, Mr. Macpherson's infant son is six months old, and has not yet been baptized. So that, for the sake of the little innocent, a speedy decision on the matter is highly to be desired.

CLERGYMAN HEADS GUILD

It is quite unusual for a clergyman to be elected as the head of one of the City of London trade guilds, though the duties of such an office nowadays are not of a technical character. It is interesting, therefore, to record the fact that the new Master of the Worshipful Company of Pewterers is the Rev. D. A. Townend, the rector of Belbroughton, Worcestershire. The Pewterers' is one of the oldest of the City companies. So long ago as 1348 its forbears were functioning to protect the trade of London against "the multitudes of tin which was untrue and decayable, the defaults not being perceptible until it comes to melting." The Pewterers had power to visit markets and fairs throughout England, and to seize and condemn base pewter ware, brass goods, and false scales. The country pewterers were long in a state of revolt against this authority. These powers are no longer exercised, and the new Master will find his chief duties concerned with the charities and technical education schemes which his Guild has in hand.

RELIEF OF ROMAN CATHOLICS

A bill is to be presented to Parliament next session to provide "for the further

relief of His Majesty's Roman Catholic subjects." It is what is known as a "private measure"; introduced by Mr. Blundell, and supported by Mr. Hope, Mr. Edward Wood, Sir Joseph Nall, Mr. Masterman, Major Dudgeon, Mr. Buchanan, and Mr. Charleton.

The memorandum to the measure states that it leaves undisturbed the provisions of the Bill of Rights and the Act of Settlement, which preserve the succession of the Crown in the Protestant line, and does not entitle a Roman Catholic to present to a benefice of the Church of England. It proposes to repeal an Act of 1549 which forbids books of Roman Catholic ritual "ever to be kept in this realm," and section II of the Catholic Relief Act, 1791, which excludes from the benefit of the Act "any priest who officiates in any place of worship with a bell and steeple, or at any funeral or exercises the rites of the Roman Catholic religion or wears the habits of his order not within a Roman Catholic church or private house."

Besides the removal of the above disabilities, the present Bill proposes the repeal of the Religious Houses Act, 1559, which characterizes religious orders as "superstitious," any disposition or trust for the benefit of such orders being liable to be declared void as a "superstitious use"; and the repeal of an Act of 1715, which characterizes property given to any abbey or convent as given for a "popish or superstitious use," any such gifts being liable therefore to be declared void.

The repeal is also proposed of section 17 of the Act of 1791, which provides that nothing in the Act shall make it lawful to establish a society of persons professing the Roman Catholic religion, and that all uses, trusts, and dispositions which would have been deemed superstitious and unlawful before June 24, 1791, shall continue to be so deemed.

MERTON ABBEY CHURCH

For the first time since the Dissolution of the Monasteries, in the reign of Henry VIII, it is possible to stand on the floor of what was once the great Abbey Church of Merton, in Surrey. Most of the stones were carted to Ewell, as records show, to build the palace of Non-such; the rest served as a quarry for the neighborhood. One ancient doorway is standing in the precincts, which was probably the entrance to a guest house, and a very fine, deeply-cut Norman arch in alignment with the porch is still preserved. Beyond these and the concrete foundations not a stone remains. For hundreds of years cattle have grazed on the grass which grew over the site, and completely concealed it.

Two or three years ago it came to the knowledge of Colonel Bidder, of Mitcham, that two skeletons had been found at Merton. If they were those of priors of the monastery, in accordance with custom, the burial place would be the choir of the Abbey Church. Starting on this assumption, Colonel Bidder investigated the ground, and very soon found the east wall of the choir. He then successively located the positions of the north walls of the chancel, transept, and nave, from which he was able accurately to reconstruct a plan of the Abbey. A portion of the floor of the nave has been exposed; it is of Reigate stone, cut into regular rectangular patterns, and is extremely friable.

The whole of the north wall happens to lie in ground belonging to a local factory, whose public-spirited owners have permitted these investigations to be made. A public road, unmade, runs right across

the site of the Abbey from east to west, and it has not been possible to expose the foundations lying under the road. The south side has been built on by the Brighton Railway Co., Merton Abbey Station being on the site of the south transept and chapter house. Local associations are considering what steps to take in order to preserve this site, or the greater part of it, for the public.

Merton Abbey was a Cistercian foundation of great importance and affluence. It

owned properties in every part of the country. The famous "Statutes of Merton" were promulgated there. At least one neighboring town, Sutton, derived its name from being situated south of the Abbey. The great Roman road, "Stane Street," which ran direct from Chichester Camp to the Thames at London Bridge, crossed the Wandle at this very point, the river being then a much wider and deeper stream than it is today.

GEORGE PARSONS.

A Woman Elected Delegate to Canadian General Synod

Naval Commander Becomes Missionary—An Indian Lay Reader

The Living Church News Bureau }
Toronto, Aug. 18, 1924 }

FOR THE FIRST TIME, ONE OF THE CANADIAN dioceses, that of Caledonia, has elected a woman delegate to the General Synod of the Church of England in Canada. The clerical secretary of the Synod, the Ven. Archdeacon Ingles, has notified Archbishop Du Vernet that the appointment cannot be accepted. To this the Archbishop has written as follows:

"My Dear Archdeacon: While personally not anxious about the matter, it is due to the next session of the Synod of the Diocese of Caledonia that you should give the exact words of the Constitution of the General Synod upon which you have acted in refusing to accept as a delegate to the General Synod our woman delegate, duly elected according to the rules and constitution of the Synod of the Diocese of Caledonia. (See Constitution of General Synod, Section 3: 'Lay delegates shall be chosen by the several diocesan synods according to such rules as they may adopt.'—Page 533, 1921.)

"As time goes on more diocesan synods in Canada will, like us, have women lay delegates, and the right of each diocesan synod to elect its representatives to the General Synod from its lawful membership is very vital.

"Yours faithfully,
"F. H. DU VERNET,
"Archbishop of Caledonia."

NAVAL COMMANDER BECOMES MISSIONARY

Commander O. T. Hodgson, R. N., who, in the early days of Prince Rupert, was on H. M. S. *Egeria* surveying the waters of that region, arrived in Prince Rupert and left for Wrangell. While there, Commander Hodgson had an interview with Archbishop Du Vernet and received his license as a missionary in charge of the Upper Stikine Mission, to take effect when the Rev. F. P. Thorman and family leave for England. Commander Hodgson has been retired since the war and has been residing at Alberni with his brother.

AN INDIAN LAY READER

The mission work among the Anglican Indians on the Cape Croker Reserve took an important step recently. During several years past, in the summer months only, service has been held on alternate Sundays by an Indian catechist from the Saugeen Reserve some forty miles away. Feeling that this allowed little room for expansion, the Cape Croker Indians recently sent a request to the Bishop of Huron for the licensing of one of their own number. In accordance with this request,

the Bishop granted a license to Mr. Thomas Solomon, a graduate of the Shingwauk Home, as lay reader on the Reserve, and gave the supervision of the work to the rector of Wiarton, the Rev. A. W. Geddes.

Review of Year's Work of Sisters of St. Mary in Chicago

Young People's House Party—St. Luke's Anniversary Echo

The Living Church News Bureau }
Chicago, Aug. 23, 1924 }

FOR THREE YEARS THE SISTERS OF ST. MARY have carried on an auxiliary work at Elmhurst, at the beautiful old Bryan homestead. From eighteen to thirty of the younger children were cared for during the year. The property was given the Sisters under certain conditions, one of which was that it should not be sold. The Church people of Elmhurst and the nearby towns have been interested in the new work, and the Masons and members of the Eastern Star have been very generous in gifts and in providing entertainments for the children. But the operating expenses were too heavy and, after careful consideration, it was finally decided to give the work up. Three insurmountable difficulties made this imperative—the lack of funds, the lack of Sisters, and the bitter opposition of the political factions of the town. The Hon. John Barton Payne, from whom the estate was received, kindly consented to take back the property. In the annual report of St. Mary's Home there is this comment on the Elmhurst work: "On the whole, but little spiritual work can be done with so young a group of children. Twenty-four were baptized and all were taught simple prayers and hymns. All were mothered and surrounded with conditions that would make for healthy growth and a child's real heritage, a happy heart and a well cared for body. There is no question as to the need of an institution for the care of very young children, and we believe that, if it is meant for the Sisters of St. Mary to establish and make permanent such a work, undoubtedly in its day it will become a reality."

The death of the beloved Superior, Sister Mariana, was a serious loss to the Home and to the Church in this Diocese. Two other sisters, both exceptional women, died during the year, Sister Francesca, who had labored for eighteen years

AN OXFORD MOVEMENT LEADER

MRS. W. A. J. BELL, a parishioner of St. Andrew's Church, Denver, is editing for publication the correspondence of her grandfather, the Rt. Rev. Walter Kerr Hamilton, Bishop of Salisbury, who died in 1869. He was the first among the leaders of the Oxford Movement to become a Bishop, and among his letters are many, hitherto unpublished, which will be of the greatest interest to Church people, from such men of the Movement as Dr. Pusey, John Keble, John Henry Newman, Dr. Liddon, and Dean Church.

There are other letters of more general interest, from statesmen and men of letters, such as Dr. Arnold of Rugby, Matthew Arnold, Mr. Justice Coleridge, Mr. Gladstone, Lord Brougham, and Sidney Herbert.

Some of the letters from Dr. Pusey are to be printed in the next issue of *The Messenger Quarterly*, the new Church periodical published at Sterling, Colo.

Mrs. Bell is the author of a *History of The Papacy*. Her father, Canon Ottley, was rector of Hawarden.

at the Home, and Sister Janet, who, for fifteen years, was Superior of the work at the Mission House. "Her passionate love for souls and for the poor manifested itself in an untiring service," the report reads.

During the year 172 children were cared for by the Chicago Home, 142 being entirely free, 110 paying from \$5 a month to \$4 a week, and twenty paying the regular rate of \$7 a week. About one-third of the children were clothed by the Home. The average number in residence was one hundred. The actual cost of keeping a child for the year, provided all clothing is furnished by the parents, is \$250. The cost for one child a day is 71 cents, of which 22 cents is for food.

As a memorial to Sister Mariana the Home chapel has been beautifully redecorated, the woodwork and furniture darkened, and the altar prepared for a new tabernacle and reredos.

YOUNG PEOPLE'S HOUSE PARTY

The Young People of the Diocese of Chicago have announced a most attractive program for their religious house party, which is to be held at Taylor Hall, Racine, August 29th to the 31st. On Friday afternoon addresses on the purpose of the conference will be made by the Rev. C. L. Street, Mrs. George Biller, and Mr. James Rex, Jr., president of the diocesan Young People's Society. This will be followed by an address on Knowledge by the Rev. Campbell Gray. A sunset service will be held at seven o'clock, with an address on Worship by the Rev. Karl L. Tiedemann, O.H.C., chaplain of the conference.

On Saturday there will be a celebration of the Holy Communion at 7:30 A.M. The Rev. W. B. Spofford, Managing Editor of *The Witness*, will give an address on Service at 9:15. At 10:30 an address, with a discussion on Knowledge will be given by the Rev. Campbell Gray. The other addresses during the day will be on Organization by Mr. Austin Pardue, National Corresponding Secretary of the Young People's Movement; on Fellowship, by Mrs. George Biller, who will act as hostess

for the conference; on Service, by the Rev. Mr. Spofford; and on Worship by the chaplain. The chaplain will also conduct the service of preparation for the corporate communion of Sunday. At the later service on Sunday, Fr. Tiedemann will preach. In the afternoon, after an address by Mr. Pardue on Organization, there will be an open forum for impressions of the conference. This gathering is the first of its kind held by the young people of this Diocese, and will help greatly to advance this valuable work.

ST. LUKE'S ANNIVERSARY ECHO

Here is an interesting extract from the minutes of the annual meeting of the Board of Trustees of Northwestern University:

GEORGE CRAIG STEWART

Attention was called to the celebration of the twentieth anniversary of Dr. George Craig Stewart as rector of Saint Luke's Parish. The following resolution was offered:

RESOLVED, that the Board of Trustees of Northwestern University views with pride and felicitates Dr. George Craig Stewart upon the twenty years of service he has rendered to Saint Luke's Parish and to Evanston; that it values highly his work as one of its members; and that this appreciation be expressed to him.

This resolution was adopted by the Board of Trustees, all rising.

H. B. GYWN.

ACCEPTS FLORIDA EPISCOPATE

THE STANDING COMMITTEE of the Diocese of Florida announces that the Rev. Frank Alexander Juhon, rector of Christ Church, Greenville, S. C., has formally accepted the election to be Bishop of the Diocese of Florida, subject to the approval of the Bishops and Standing Committees. The canonical testimonials and request for his consecration have been sent to all the Standing Committees, and they have been requested, on account of the urgent need of Florida, to act as promptly as possible on its application.

BISHOP FISKE'S CONDITION

THE FOLLOWING official statement with regard to the condition of the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, was given out at the Diocesan office at Utica, N. Y., August 20th.

The latest reports from Bishop Fiske, who has been in the Union Memorial Hospital, Baltimore, since early in May, give little hope of his early return to the Diocese.

The Bishop's progress has been delayed by a series of complications. In the first place the operation for which he entered the hospital proved more serious than was expected. Then, a week after the operation, he contracted a blood infection from bacteria, known as the *staphylococcus albus*. This is usually one of the least harmful of the *coccus* family, but of late it has appeared in malignant form, notably in the case of young Calvin Coolidge, whose death was caused by this infection.

For days the Bishop's life hung by a mere thread. Then his naturally strong constitution conquered the infection, only to have it followed by a virulent case of toxemia. He was then so ill that the physicians called into consultation some of the best known men in the profession, and kept in constant touch with the Rockefeller Institute. For two nights the

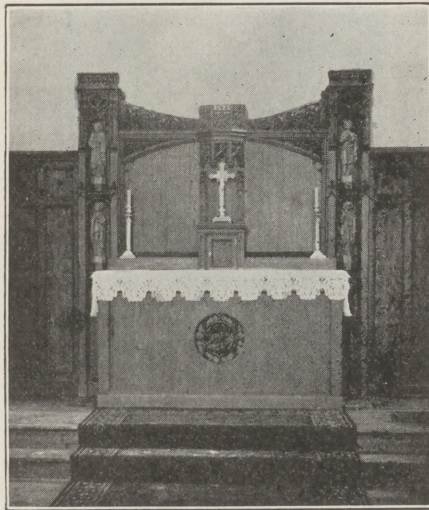
doctors gave up all hope, but eventually the Bishop pulled through.

Meanwhile, he was suffering from secondary pneumonia and pleurisy, with an attack of phlebitis. Eventually the turning point came, but once more there was setback after setback due to severe abscesses occasioned by hypodermic injections, etc.

Now the Bishop is suffering from a renewal of the phlebitis. The doctors hold out little hope of his being out of the hospital before the middle of October.

THE SEWANEE SUMMER TRAINING SCHOOL

THE SEWANEE SUMMER TRAINING SCHOOL, with a total registration of 423, has recently closed what has been, in many respects, the most successful session in its history. Owing to the fact that the enrollment last year was larger than could be housed comfortably, the experiment of a double session, lasting



THE NEW ALTAR IN THE LADY CHAPEL OF THE CATHEDRAL OF ST. JOHN, QUINCY, ILL.

four weeks, from July 24th to August 21st, was made this year.

The Young People's Division, under the leadership of the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas, was the first to be in session, and was quartered in the buildings of the Sewanee Military Academy. This provided comfortable quarters for the 203 young people in attendance, and gave that degree of isolation from other activities in Sewanee that is so important a factor in this type of work.

The young people's mornings were divided into four periods, the first and last of which were given to the consideration of Young People's Service League matters. The afternoons were devoted chiefly to recreational affairs, and the evenings to conferences and other things of interest.

On August 1st and 2d there was held a Young People's Convention, which was attended by delegates representing most of the Diocese of the Province of Sewanee, and at which there was organized a Provincial Federation of Young People's Service Leagues. This convention also passed a resolution in favor of the formation of a national organization of young people. The convention favored the title, The Young People's Service League, rather than The Young People's Fellowship.

The Adult Division began its work on August 7th, under the immediate leadership of the Rev. Gardiner L. Tucker, D.D. Thirty-one courses, of ten hours each, were offered by the Department of Religious Education, and they included most of the standard Teacher Training Units now available, and all of the fourteen courses of the Christian Nurture Series.

The Department of Social Service, the Rev. H. H. Lumpkin, dean, The Department of Missions, Dr. John W. Wood, dean, and The School of the Prophets, the Rev. J. A. Schaad, dean, also gave courses of interest to various attendants.

The Rev. Mercer Logan, D.D., director since the founding of the school, was assisted, this year, by the Rev. Prentiss A. Pugh, and the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, who acted as chaplain. There was a daily Celebration of the Holy Communion, as well as daily noon-day services and daily vespers.

On account of the growth of the school, and its enlarged plans for the future, the board of managers has reorganized its three divisions, and elected the following officers for the ensuing year: President, the Rev. Mercer Logan, D.D.; Executive Secretary, Miss Gladys M. Fry; and Treasurer, Mr. F. H. G. Fry. The Young People's Division is to meet from July 23d to August 6th next year, and has, for its Director and Chaplain, the Rt. Rev. C. S. Quin, D.D. The Adult Division is to meet from August 6th to the 20th, and has, as officers, the following: Director and Chaplain, the Rev. W. M. Green, D.D.; Dean of the Department of Religious Education, the Rev. G. L. Tucker, D.D.; Dean of the Social Service Department, the Rev. H. W. Starr, Ph.D.; Dean of the Department of Missions, the Rev. W. J. Loaring Clark, D.D.; and Chairman of Conferences on Women's Work, Mrs. W. J. Loaring Clark. The School of the Prophets is to meet from August 6th to the 20th, and has, as Director and Chaplain, the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi.

A NOVEL INTERNATIONAL CONFERENCE

MR. MORTIMER MATTHEWS calls "the Llewellyn Beach Idea" the "taking of the Church to the sea-shore." Llewellyn Beach is the community of a dozen Church families who have built summer cottages in a cove of St. Joseph's Island, near the Canadian Soo, with a woodland chapel as the center. The name of the community is the given name of its founder, Arthur Llewellyn Williams, the late Bishop of Nebraska. During some of the twenty-one summers of its existence there have been resident here, Bishops Williams, Wise, Sage, Griswold, and Maxon, the Rev. Luther Pardee, the Rev. Dr. W. H. Du Bose of Sewanee, Tenn., the Rev. D. A. McGregor and the Rev. Harry Lee Smith, both of Chicago, the Rev. Dr. Erle H. Merriman, of Montague, Mr. Mortimer Matthews, of Cincinnati, Mr. Frank D. Hoag, of Chicago, and many other clerical and lay visitors besides the members of the families of the cottagers.

This community numbers this year more than fifty souls, and the central interest of all is represented in the Chapel of the Intercession. St. Joseph's Island being Canadian soil, it was natural that the rector of the nearest parish should confer with Bishop Griswold, the present head of

the community, with reference to securing at Llewellyn Beach a conference of such neighboring clergy, Canadian and American, as could be readily reached and without overtaxing the hospitality of the cottagers. The result was the gathering on Tuesday and Wednesday, August 19th and 20th, of twenty-one clergymen, including Archbishop Thorneloe, of Algoma, Bishops Griswold and Maxon, Dean De Witt of Chicago, Archdeacon Gillmore, of Algoma, a missionary for over forty years on Canadian soil, and others.

On Tuesday night a social hour was spent at Bishop Maxon's cottage. On Wednesday morning the Holy Communion was celebrated by the Archbishop at seven-thirty o'clock. At ten o'clock a conference session was held, presided over by Dean Balfour. Addresses were made by the Rev. B. P. Fuller on the work of the Canadian Church among the Indians; by Archdeacon Gillmore, on Reminiscences of Forty Years; by Dean De Witt, on Preaching; by Bishop Maxon, on Preaching and Evangelism.

At one o'clock dinner was served to the whole body of clergy and laity at the cottage of Mrs. Warner. At this time Bishop Griswold expressed the debt of the American Church to the Church of Canada, concluding with a merited appreciation of Archbishop Thorneloe. To this the Archbishop replied with great modesty, stressing the note of the oneness of the work of all Christian Churches and the joy of contributing what one may to the particular need of another. The Rev. Richard Heynes then told of the origin of this conference and the joy of working among the hills of Canada. Mr. Mortimer Matthews concluded the dinner speeches by speaking of the Llewellyn Beach Idea, and expressing the hope that other similar groups might be formed in various parts of the country, where religion and recreation, worship and fraternity, might be at once enjoyed and fostered.

The remainder of the day was enjoyed in cruises on St. Mary's River. In the evening a huge bonfire was lighted about which gathered, in song and conversation, the habitants of the Beach.

Most of the guests remained over night, and left by automobiles on Thursday morning.

Quo bono? The carrying across an invisible line the spirit of Christian fraternity in a common work, and the exchange of instructing and instructive experiences. Had there been no other profit in the conference, the brief association with the Bishop of Algoma would have been sufficient compensation for the effort expended. Bishop Griswold's gracious presence permeated the conference. Everyone who came into contact with him was warmed by his friendliness.

A MISSION SCHOOL COMMENDED

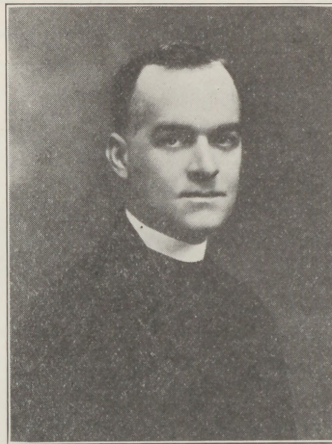
ONE OF THE American mothers in San Pedro de Macoris, Dominican Republic, sends to the Department of Missions a little unsolicited advertising for the mission school at Macoris. Her son has been a pupil there for some time, and, in saying that they are "more than satisfied with the results," she believes she is "voicing the sentiment of every parent who has been fortunate enough to have children in that school." The missionary teacher is not only an excellent teacher but "an excellent influence in the community, and beloved by children and parents of both colors."

FIELD SECRETARY ON PACIFIC COAST

THE REV. MIDDLETON S. BARNWELL takes office on September 1st as a General Secretary of the Field Department of the National Council. He is to work on the Pacific Coast in conjunction with the Provincial Field Department recently created by the Province of the Pacific.

Mr. Barnwell is the son of the Rev. Stephen E. Barnwell, and was born in Kentucky. After graduating from the Virginia Theological Seminary in 1909, he served in Kentucky, Maryland, and Massachusetts. His wife was formerly Miss Margaret Lighthall, of Syracuse, N. Y.

Since 1912 Mr. Barnwell has been rector of the Church of the Advent, Birmingham, Ala., during which time the parish has grown from the strongest in Alabama to one of the foremost parishes in the South, both in numbers and influence.



THE REV. MIDDLETON S. BARNWELL,
General Secretary, Field Department,
National Council

Its income for current expenses has increased from \$4,500 to nearly \$20,000 a year. Twelve years ago the parish was making no pledges for the Church's Mission; today it is giving \$10,000 a year. Mr. Barnwell has given much time and strong leadership in diocesan affairs, aiding largely in the marked advance which the Diocese of Alabama has made in the Church's Program.

It is safe to say the Church has no rector more beloved by his people. Mr. Barnwell makes no small sacrifice, financially and otherwise, in accepting his new post in the Field Department. His parish and his bishop relinquish him with deep regret but with loyal acknowledgment of the greater claim of the general Church.

PREPARING FOR GENERAL CONVENTION

COMMITTEES in Louisiana, and especially in New Orleans, are working on the local problems that must be solved in arranging for the General Convention to be held in New Orleans in October, 1925. The diocesan executive committee is composed as follows: The Rt. Rev. Davis Sessums, D.D., honorary president; Warren Kearny, general chairman; George A. Wiegand, vice-chairman; George H. Terriberly, secretary; the Rev. A. R. Berkeley, chairman committee on ministerial supply; the Rev. Matthew Brewster, D.D.; T. J. Bartlette, chairman committee on registration; the Rev. Robert S. Coupland, D.D., chairman committee on service; the Rev. J. Dirickson Cummins,

chairman committee on hotels; the Rev. A. R. Edbrooke, chairman committee on entertainment; F. H. G. Fry, chairman committee on convention halls; W. H. Hendren, chairman committee on reception; Jeff D. Hardin, chairman committee on transportation; Orloff Lake, chairman committee on luncheons; Richardson Leverich, chairman committee on music; the Rev. James M. Owens, E. G. Palmer, L. M. Pool, chairman committee on finances; Clem G. Hearsey, chairman committee on publicity; the Rev. W. S. Slack, A. C. Symmes, the Rev. G. L. Tucker, D.D., Charles Uhlhorn, and A. A. Wilson are the committee.

ST. MARY'S, FARIBAULT, BURNS

DURING A SEVERE electric storm early Tuesday morning, August 5th, the main building of St. Mary's Hall, Faribault, Minn., was struck by lightning and entirely destroyed by fire. Although the building burned slowly, it was impossible to save any of the furnishings above the first floor. The new gymnasium, practically completed, was saved.

Arrangements have been completed by the authorities of the school whereby Seabury Hall and Johnston Hall, two large buildings of the Seabury Divinity School, will be turned over to St. Mary's Hall for the school years of 1924-25. Johnston hall will be used for recitation rooms and library purposes, while Seabury Hall will contain offices, the dining room, and other living accommodations. The work of the Seabury Divinity School is to be conducted elsewhere, temporarily.

While the loss of the building is regarded as a heavy blow to the school, the authorities of St. Mary's are confident of the continued support of patrons, former pupils, and friends. Plans for rebuilding are already being considered. There is to be no interruption in the school work. Thursday, September 18th, has been decided upon as the date of opening.

RESTORATION AT LORAIN, OHIO

ON SUNDAY, August 3d, the Rt. Rev. Frank DuMoulin, D.D., Bishop Coadjutor of Ohio, officiated at the first service in the Church of the Redeemer, Lorain, Ohio, following the restoration of the building made necessary by the tornado of June 28th. On that day, in five minutes' time, property to the value of \$35,000,000 was totally destroyed, seventy-two persons were killed, and several hundred were injured.

The Council of the Diocese of Ohio acted immediately in response to the need of the parish and sent \$10,000 for the purpose of the reconstruction of the church. This, with contributions from others, enabled the rector and the people of the parish to begin immediate reconstruction.

The roof of the church had been blown off, the windows of the nave had been smashed, the pews and furnishings on one side of the interior were ruined, and the rectory was damaged. By the time of the service on August 3d the work of restoration had progressed sufficiently to allow a congregation to assemble in the building.

The service was a celebration of the Holy Communion as an act of thanksgiving to God for having spared the people of the parish from an even worse fate.

ANOTHER FIRE

FIRE HAS DESTROYED the dormitory and school building of the girls' school at Anvik, Alaska. The building was old and worn, but it provided shelter for women missionaries and girls, and contained necessary equipment and furnishings.

In less than a year, since the overwhelming conflagration in Tokyo, there have been had fires in Berkeley, California, at the DuBose School in Tennessee, the Patterson School, at Legerwood, N. C., and the school at Anvik, not to mention the tornado that destroyed six chapels in South Dakota, and floods that caused great loss to parishes in Ohio and Indiana.

EPHPHATA DAY

THE REV. OLIVER J. WHILDIN, Missionary to the Deaf, Baltimore, Md., is arranging for his annual celebration of *Ephphatha* Day, which comes on the Twelfth Sunday after Trinity, September 6th. Similar celebrations are being arranged by other missionaries of the Church, also.

The gospel for the Twelfth Sunday after Trinity relates the miracle of the healing of the deaf and dumb young man of Decapolis by our Saviour and is very properly regarded as the Magna Charta which led to the establishment of schools, churches, homes, associations, and other beneficent institutions for educating and promoting the welfare of the deaf. The first School for the Deaf in the United States was founded in Hartford, Conn., in 1815; the first Church Mission for the Deaf in New York City in 1856; the first Home for the Aged and Infirm Deaf in Poughkeepsie, N. Y., in 1870. The first ordination of a deaf man took place in Philadelphia, Pa., in 1876, and the first Bible class was started in Baltimore, Md., in 1859.

At the present time there are more than one hundred and twenty schools for the deaf in the United States, one college for their higher education, several churches, several hundred missions, and half a dozen homes for their aged and infirm. It is worthy of mention, and indeed a cause for congratulation, that the Church has, from the very beginning, assumed an active and advanced leadership in all these movements for the welfare of the deaf.

ENDEAVORS TO RESTORE CHURCH PUBLISHING SOCIETY

TWO OF OUR senior missionaries in Japan now find themselves cheerfully guarding and tending a shrine of Hachiman, the god of war. They are the Rev. Dr. Irvine H. Correll and his wife, of the Church Publishing Society.

Word comes from them that they are unable to keep up with and to reply to all the inquiries received from their friends regarding the losses of the Church Publishing Society and the present state of their work. Naturally Dr. Correll is more than occupied in efforts to make a beginning at reestablishing the work built up through the fifty years he has been in Japan. Mrs. Correll is only now recovering from a long illness.

They are making the most of their present living quarters and office, combined, in an old and very tiny partly remodeled house, formerly the dwelling of some priests whose property is not yet entirely removed. Hence the shrine.

The earthquake and fire losses of the Church Publishing Society have, of course,

crippled its work beyond immediate recovery, unless it should receive unforeseen and generous financial aid. The Society consists of the Bishops of the Japanese Church, with Dr. Correll as secretary. The Japanese Prayer Books and Hymnals and Psalters, which we, in our parishes at home take so much as a matter of course that we are scarcely conscious of them, are provided for the Japanese Church through the agency of this Society. Many of these Japanese books were burned when the Tokyo churches burned, and the reserve supply for other cities and towns was burned in the stockroom of the Publishing Society. Furthermore, the plates for reprinting them were likewise destroyed.

Personal losses shared with all the missionaries must have been exceptionally hard for the Corrells, for they had just completed fifty years in Japan. There was a library of several thousand volumes, for instance, and there were diaries and manuscripts, and valuable gifts.

The Society acts as agent in Japan for Church publishers, American and English. The stock of simple religious books in English, which it distributes, was wholly destroyed.

One has only to reflect a moment on one's own dependence upon printed words, and on the value of the Prayer Book and other Church books, to realize the importance of such work as the Church Publishing Society does in lands where Christianity is new.

RETREAT AT RACINE COLLEGE

THERE WILL be a retreat for young business and college women in Taylor Hall, Racine College, Racine, Wis., on Saturday, October 4th. It is desired that those who will attend will make a point of coming on Friday afternoon, October 3d, to remain until Sunday afternoon, October 5th. The conductor of the retreat, is to be the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine.

For further information, communicate with Mrs. George Biller, Taylor Hall, Racine College.

A NEW YOUNG PEOPLE'S MOVEMENT IN GREECE

IT HAS LONG been felt by wise and sincere Orthodox Churchmen that a definite method must needs be made to deal with the problems of the younger generation in the Greek Orthodox Church. One of the foremost men in the van of this movement was the late Rev. Markos Tsaktanis, a parish priest of Athens, whose energetic personality and keen powers of analysis gave him a position of great importance in the organized attempt to present Orthodox Christianity in terms of modern life and conditions. There is a Federation of Orthodox Christian Unions which oversees and assists the various local branches of this needed work. This past year it has brought out a journal in the form of a kind of home paper, dedicated to this propaganda. The motto and title of this publication is the *New Creature* (cf. Galatians, 6:15), and its animating purpose is suggested in the text of Revelation 21:5, "Behold, I make all things new."

The *New Creature* (which may as well be translated "New Creation") is addressed to the Christian education of the young and of the Greek family. A sample issue of the magazine (that of July 20th) contains such articles as the following:

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANEY, D.D., Editor

September, 1924. Vol. XVI, No. 1
Subs. \$3.00. Single Copies, 25 cts.

EDITORIAL COMMENT:

The Mission of the Episcopal Church—Original Sin and Psychology—What's Wrong with Marriage?—Obstacles to Reunion with Rome—Three Women—Results of Healing Missions.
The Catholic Church in France, C. H. PALMER.
The Priest as Judge and Director, J. G. H. BARRY.
The Confessions of a High Churchman, EUREKA.
What Has Modernism to Do with Religion? ELIZABETH E. BARKER.
The Hell-Kaiser, JOHN FRANCIS BENEDICT.
The Gift of the Spirit through the Church, FREDERICK O. MUSSER.
Book Reviews.
Books Received.

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A clear and concise exegesis of "My yoke is easy [literally "sweet"] and My burden is light." (St. Matthew 11:30) illustrated with homely examples and practical conclusions; an essay on St. Paul and Married People, by the Rev. Angelos K. Nesiotis, President of the Orthodox Christian Unions of Greece; brief notes on The Religious Foundation of the State, by a lawyer, Mr. M. Dallos, on Prayer, by a missionary priest named Ezekiel Papadopoulos, on The Means of Salvation, by Brother Ambrose, on the New Man, by Prof. Pallis; a letter by the late Fr. Marikos Tsaktanis; and two continued stories, one of which is a translation from the English of David Burrell. The last page gives an account of the young Women's Association meeting, held on June 29th and 30th, illustrated with an excellent group picture, and some notes on the progress of the work in Crete. Fr. Tsaktanis' sudden death has imposed upon the movement which he established, the sacred duty of continuing his work in his spirit as a living memorial to him.

LARGE TYPE BIBLES FOR HOSPITALS

IN RESPONSE to many requests, the New York Bible Society has just published a large type edition of the Gospels of Sts. Matthew, Mark, Luke, and John, bound separately, for use of patients in hospitals. The report has often come to the Society that the portions of the Bible circulated in hospitals have been of such small type that those confined in sick beds read them with difficulty, but the expense of issuing large type Scriptures has been so great that the Society has not previously attempted to publish the same. By careful management an edition of 150,000 of these volumes has been issued and they are now available at the remarkably low price of three cents per copy. This edition for the hospitals follows several other large Bible editions published by the Society, totaling a million books. These have been in English, Bohemian, French, German, Greek, Italian, Norwegian, Russian, Swedish, and Yiddish.

The Society is located in its own Bible House, No. 5 East 48th Street, where contributions for circulating the Scriptures in many languages may be sent.

STATUS OF AMERICAN PROTESTANTISM

AT A CONFERENCE held in New York City, August 22d, by the Federal Council of Churches on the topic of evangelism, one speaker devoted himself to the matter of the treatment of the absentee member. According to a recent survey, out of 7,000 pastors and 19,900 churches in a certain Communion, there were nearly 300 pastors, representing about 1,000 churches, which did not report a single addition to the membership on the profession of faith. Some of these were parishes having a membership of from 500 to 600.

A survey of some 800 village and rural churches in the same Communion revealed the fact that sixty-five per cent of the membership is inactive. Only twenty per cent were making any perceptible growth. The speaker maintained that similar conditions exist among practically every Protestant body. Three chief causes were suggested as a partial explanation of these facts: first, the manner of reception of new members, often without any preparation, in a perfunctory way makes

no impression on the person received; second, neglect, the new member is not made to feel that he may be of service to the Church, and he experiences no real fellowship; third, the unattractiveness of much of the worship. Under this heading was the suggestion that perhaps there was too much preaching. A further consideration was the importance of pastors encouraging the transfer of members from the former to the new parish in the case of removals.

In this connection, it is also of interest to note some of the facts given in the annual report of the Congregationalists, which is just off the press. A loss of 110 churches with an increase of 3,322 members is reported. All financial figures as to property values, annual budgets and offerings to missions show an increase. The annual salary of their ministers, exclusive of free house rent, is shown to be \$1.854.

BACKYARD PLAYGROUND ASSOCIATION

IN THE ISSUE of THE LIVING CHURCH for August 9th, there was an account of the playgrounds of the New York City Mission, which help to keep the city children well and happy during the hot summer months.

It is a matter of further interest that these playgrounds were equipped with swings, slides, and other apparatus, through the cooperation of the Backyard Playground Association which, for twenty years, has sustained home playgrounds in different parts of the tenement district.

This association is also working in conjunction with the Children's Aid Society, the Churchwomen's League for Patriotic Service, and the National Civic Federation, and is influencing the wellbeing of 10,000 children annually.

The equipment at St. Cyprian's (colored) Church, San Salvatore (Italian), St. Barnabas House, and God's Providence House, was a gift from the Association and the City Mission, as was also a portion of the apparatus at St. Augustine's Chapel. The headquarters of the Association are at 312 East Thirty-first St.

REVENUE CUTTER "BEAR" RETIRED

BISHOP ROWE left Seattle early in July for Point Hope, via Nome, and, on arriving at Nome, found that the old revenue cutter, the *Bear*, had been caught in the ice and badly damaged. She managed to limp back to Nome, and has been retired. The *Bear*, for a full generation, has been the only messenger and burden bearer from the United States government to the scattered Eskimo and few missionaries along the Bering Sea and Arctic Coast. It was the *Bear* that went down along the Siberian peninsula rescuing American fur traders marooned by Soviet activities.

This accident has meant that no passengers could be carried into the Arctic this summer. Bishop Rowe has reluctantly given up his triennial visitation to Point Hope and has turned back to the Yukon. He is making his way up the river, stopping at Anvik, Tanana, possibly Stephen's Village, and Fort Yukon, Circle, and Eagle, then returning to Tanana. He will visit the missions on the Tanana River and probably come out by rail through Nenana, Fairbanks, Anchorage, and Seward.

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NAZARENE CONFERENCE-MISSION

THE PROGRAM of the annual Conference-Mission of the Society of the Nazarene, which is to be held at Trinity Diocesan Church, Washington, D. C., from September 14th to the 19th, has recently been issued.

The general topic of the Conference-Mission is The Place of Healing in the Life of the Church. The list of subjects to be discussed includes the Divine Source of Healing, the Divine Channels of Healing, the Agencies of Healing, Coöperation in Healing, Parochial Missions of Healing and their three-fold purpose, and The Society of the Nazarene.

The evangelistic services, each night except Friday, will have addresses from the Director of the Society and from other active members.

A TRAVELLING OBJECT LESSON

THE WOMAN'S AUXILIARY of the Williamsport Archdeaconry of the Diocese of Harrisburg are planning A Travelling Object Lesson, which will be staged at Pennsylvania State College, on Wednesday, October 1st. The women will be taken in motor cars to see the different buildings of this college, and the scope of the work the Church does there will be made plain. That they may have a basis of comparison, the women will then be taken to see the plants of the various religious bodies at work there, and their plans will be explained.

A visit to the State College will impress the women with the existing equipment of this, one of the largest colleges in America, and its opportunities for further growth. They will also realize what the various religious bodies think of the importance of the work there by the splendid buildings they have provided. They will also appreciate the handicaps under which the Church works with her students.

St. Andrew's has an exceptionally able and acceptable chaplain, the Rev. Edward M. Frear. The Church there has a good site, a good rectory, and one room (the basement of the church building as originally planned). The remarkable growth of the college has made the original plan impracticable, and economy now calls for a plan that shall provide for future growth.

At present there are about 300 students in the regular and the summer sessions who are members of the Church. The new Building Committee, of which Bishop Talbot is the chairman, will study the probable growth of the college, and the proportion of Church students, and will determine the necessary program.

The responsibility and privilege of providing for the work at Pennsylvania State College belongs rightly to the Church at large, and particularly to the five dioceses of the State of Pennsylvania.

On Tuesday evening, July 22d, St. Andrew's gave its annual parish party for the summer school students. The guests filled the rectory to capacity. St. Margaret's Parish Guild provided bountifully for the occasion.

On Sunday, August 3d, a farewell service was held in St. Andrew's Church for David Henry Porterfield, who is leaving for St. John's University, Shanghai, China, where he has been appointed by the Department of Missions of the National Council. Mr. Porterfield assisted the chaplain, the Rev. Edward M. Frear,

at the celebration of the Holy Communion, and gave a brief address on his prospective work. The Rev. Mr. Frear, in his address, reminded the congregation of the honor it has in having a member go into the mission field, and congratulated Mr. Porterfield on his opportunity for a life of extensive usefulness, wishing him God-speed in the name of the parish.

"LAMB'S CREEK DAY"

AT THE OBSERVANCE of "Lamb's Creek Day" at the old colonial Church at Lamb's Creek, King George Co., Va., on the first Sunday in August, the offer of Mrs. R. H. Johnson to assist in restoring the chancel of this old church was accepted by the Lamb's Creek Association. A committee was appointed to make arrangements for the carrying out of a project of placing a cross on the church, of erecting a tablet on the wall, and for furnishing the chancel with a cross for the altar.

In commenting upon the attention shown this old edifice, for which there is, at present, no congregation, a Virginia clergyman says:

"We are sometimes asked why these old churches, in long-empty parishes, are kept open and in repair; but those who attend such gatherings as this seem to feel the peculiar spirit of peace and brotherly love which presides over them, and to carry that spirit away into their far scattered homes. They seem to enjoy the communion with those who have worshipped there and have gone before, and for whom these days of worship are a tribute and a remembrance. And, above all, they seem to be glad to help hold open the doors for the unflinching hope of the future.

"Today there is no congregation there, but yesterday there was, and tomorrow there may be, God willing."

THE SEMINARY AT SEWANEE

THE THEOLOGICAL SCHOOL of the University of the South at Sewanee, Tenn., is looking forward with great interest to the coming year. Already there is a large number of prospective students on its lists, most of them with the college degrees of B.A. or M.A. The University will open on Thursday, September 18th. Dean Wells has given up his proposed trip to China and Japan, and will remain at Sewanee.

Professor Osborne, who has had such success as Chaplain of the University, has found himself obliged to resign the Professorship of Dogmatic Theology which he has held with marked ability for the last five years, in order to devote all his time to his chaplaincy.

The School is peculiarly fortunate in being able, after many efforts, to secure the services of the Rev. C. B. Wilmer, D.D., who has been rector of St. Luke's Church, Atlanta, Ga., for twenty-four years. In the early history of the School, from 1876 to 1887, Dr. George T. Wilmer held the same position of Professor of Theology at Sewanee, which his son will now hold. Dr. Wilmer has held many high offices of diocesan and national as well as of municipal importance. He is a man of deep and broad and strong convictions, characterized by courage, sincerity, and originality. A recent editorial, in the *Atlanta Journal*, thus speaks of him:

"He is a Liberal, for his mind stands ever hospitable to truth; and a Conservative, for he holds fast that which is good. If his were the prevalent temper in this day of clashing theologic clans, there would be neither Modernists nor Fundamentalists, but only Christians, travelling

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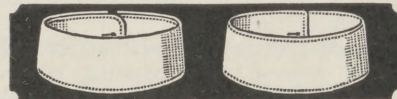
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An enlarged list of courses will be presented in the coming year, and Sewanee is prepared to meet the problems of the day with sound learning and earnest spiritual enthusiasm in fitting her students to take an influential place in the Church and in the Nation, as they have done in the past.

VISIT HOOKER SCHOOL

DEACONESS NEWELL is entertaining this summer, at the Hooker School, Mexico City, the Rev. Charles H. Boynton, of the General Seminary, Mrs. Boynton, and Miss Cornelia Howell, of Newark, N. J. Mrs. Boynton is representing the Woman's Auxiliary, and has brought to the Auxiliary in Mexico a greeting from the National Committee. This has been translated into Spanish, and a copy has been sent to the various branches. Every opportunity has been given them to see something of the missionary work in Mexico, and they have made several trips into the country, being hospitably entertained by the people.

Miss Newell has been assisting at the school during the absence of Miss Ruth Osgood, a member of the faculty, who is attending the Summer School at Columbia University, New York.

A fourth guest has been Miss Florence L. Newbold, Extension Secretary of the Girls' Friendly Society. Miss Newbold is to give a course of instruction to the older girls of the school.

Deaconess Newell hopes that Churchmen and women, when visiting Mexico, will call at the Hooker School, not only to see the work the Church is doing among Mexican girls, but also to enable her and them to express the interest they have in their friends in the United States.

MISSIONARY TO THE DEAF HONORED

AT THE thirty-eighth convention of the Pennsylvania Society for the Advancement of the Deaf, held in Trinity Parish Hall, Williamsport, Pa., August 14th to the 16th, the Rev. Franklin Charles Smielau, one of the Church's rapidly increasing number of missionaries to the deaf, was presented with a testimonial purse of \$400 in gold. Over three hundred deaf people were present at the convention.

This tribute to the Rev. Mr. Smielau was by no means of sudden or spontaneous growth, but the cumulative outpouring of many years of sincere appreciation on the part of his deaf parishioners and friends. Since his ordination to the ministry, over twenty-five years ago, the Rev. Mr. Smielau has been a forceful and beneficent leader in all movements for the social, moral, and spiritual advancement of the deaf, not alone in the state of Pennsylvania, but also throughout the entire nation. Through his energetic efforts, the Pennsylvania Home for the Aged and Infirm Deaf has been made self-supporting, new men have been brought into the ministry of the Church, new societies and missions of the deaf have been organized, and old ones endowed with a new lease of life, the right of the deaf to operate automobiles has been recognized by legis-

lative enactment in many states, and their educational, social, and industrial interests have been promoted in many ways.

TWO WINDOWS BLESSED

ON SUNDAY, August 17th, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, blessed two windows in St. James' Church, Laconia, N. H., one to the memory of the Rev. Lucius Waterman, D.D., who founded the mission and built the church over thirty years ago, and the other to the memory of the Rev. James C. Flanders, who died as rector of the parish early last year. The service of dedication was planned and carried out by the Rev. John A. Chapin, the present rector of the parish. Bishop Webb preached the sermon.

The windows, which represent the Apostles St. John and St. James, are from the studio of Charles J. Connick, of Boston, and were provided by many subscriptions made in grateful memory of the two devoted parish priests.

ARCHDEACON WEBBER IN ASIA

LETTERS from the Ven. Percy C. Webber, well known missionary who has spent the last several years abroad, state that during the past winter he gave some four months to work in the Diocese of Singapore by special request of the Bishop. He opened new stations for service, in one place holding the first service in the English language that had ever been held there. He presented for confirmation twenty-five Indians, principally men and boys, and baptized seven Hindus. With others whom he had baptized in 1920, these make a total of seventeen adults and eight children.

On the festival of the Transfiguration, Archdeacon Webber celebrated Holy Communion in St. George's Cathedral, Jerusalem, at 7:30 A. M., a previous celebration at 6:45 having been held by the Rev. Charles T. Bridgeman, the representative of the American Church in Jerusalem. By direction of the late Bishop

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Blyth, the American service for the Feast of the Transfiguration is always held in St. George's Cathedral on that day. Archdeacon Webber contributed the cost of installing an American canon's stall in the Cathedral several years ago, as a result of which this gracious rule was made; and has now presented a handsomely inscribed copy of the Altar Service according to the American use to St. George's Cathedral as a memorial to his mother and to her friend, Mrs. Elizabeth H. Arnot.

NEW YORK PREACHERS

A REVISED LIST of preachers at the Cathedral of St. John the Divine, New York City, announces that, on the two remaining Sundays in August, the preacher, morning and afternoon, will be the Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, instead of the Dean as previously announced.

The Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, preached at St. Thomas' Church August 24th.

FR. BICKERSTETH IN QUEBEC

THE BISHOP OF QUEBEC, the Rt. Rev. L. W. Williams, D.D., has arranged for a diocesan retreat to be held at Lennoxville, Quebec, Canada, from September 8th to the 11th. The conductor is to be the Rev. Cyril Bickersteth, of the Community of the Resurrection, Mirfield, England. Those who wish to attend this retreat have been asked to notify the Retreat Secretary, Church House, 36 Garden St., Quebec.

A PRE-REVOLUTIONARY CEMETERY

THERE IS A quaint little churchyard and burial ground, lying back from the river at Coxestown and Estherton, just north of Harrisburg, Pa., which dates back at least 170 years, and is still held in the name of the Archbishop of Canterbury.

The Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, has investigated its history, has acquired the ancient records and seals, and has also obtained a lease of it for 999 years, preferring the long time lease in order to preserve the historical connection.

As far as it has been possible to learn, there is only one other such burial ground (in Virginia), the title of which is still vested in the Archbishop of Canterbury; all others, to the number of 400 or 500, having been deeded to various dioceses in this country.

Trees in the cemetery are believed to be almost two hundred years old, and one particularly level sward is said to be the site of the original log mission house. The first missionary was the Rev. Thomas Barton, whose great-great-grandson, Frederick Barton, is a devout Churchman, and who holds a lay reader's license from Bishop Darlington to officiate in St. Chrysostom's Mission, New Market, near Harrisburg. The Rev. Thomas Barton also had charge of St. Deiniol-Bangor Church, Churchtown, and St. John's Church, Campass, Pa., and other missions in Pennsylvania. From 1759 to 1777 he was rector of St. James', Lancaster, from which place he moved to New York.

DR. GRANT ACCEPTS BEXLEY HALL

THE REV. DR. FREDERICK C. GRANT, rector of Trinity Church, Chicago, Ill., has accepted the election to the Deanship of Bexley Hall, and will come into residence at Gambier about September 10th. The nomination of Dr. Grant was made unanimously by the Standing Committee of the Theological School and was unanimously confirmed by the executive committee of the Board of Trustees of Kenyon College. The Trustees feel great satisfaction in the election and acceptance of Dr. Grant, being convinced that he possesses not only scholarship but qualities of spiritual leadership and personality that are essential for the guidance and the development of a great school of theology. With Dr. Grant as Dean, the relationship between the collegiate and the theological schools of Kenyon College will be close and the number of Kenyon graduates entering the ministry should steadily increase. In addition to his teaching at Bexley Hall, Dr. Grant will offer an elective for upper classmen in college on The Beginnings of Christianity.

DEATH OF

REV. RICHARD R. GRAHAM

THE REV. RICHARD RATHBORNE GRAHAM, rector of Christ Church, Norwich, Conn., died suddenly at Sanford, Maine, Saturday, August 16th.

The Rev. Mr. Graham was born in the city of Dublin, Ireland, in 1860. In 1882 he took the degree of B. A. from the University of Dublin, graduating in Divinity in 1884, and receiving his M. A. in 1887. He was ordained to the diaconate and the priesthood by Irish bishops, in 1883 and 1884.

The Rev. Mr. Graham's first work was in Ireland. On coming to the United States, he became assistant at St. George's Church, New York City, and was successively priest in charge of St. Paul's Church, Poughkeepsie, N. Y., rector of the Church of the Good Shepherd, Columbus, Ohio, Director of the Associate Mission of Cincinnati, Ohio, and rector of St. Paul's Church, Wickford, R. I. In 1912 he became rector of Christ Church, Norwich, Conn.

THE SUMMER SCHOOLS

"A STERN COLD GENTLEMAN with a long gray beard, who sat behind a desk and reluctantly wrote out checks to missionaries," is a portrait of what a missionary at the Wellesley Conference was delighted to find that Mr. Franklin, the national treasurer, was *not*. Another summer conference portrait of national interest came from the Bethlehem Diocesan School: "The very youngest and most energetic member of the conference is the Bishop of the Diocese of Bethlehem, who is also the Presiding Bishop of the Church in the United States, the Most Rev. Ethelbert Talbot, D.D. He was present at every early celebration, attended the lectures and classes both morning and evening, and he was also one of the ringleaders in the gaiety of the very young people. The entire school formed a huge circle, one evening at sunset, out on the glorious lawn, and danced merrily around Bishop Talbot, singing at the top of their lungs to the tune of 'Here we go round the mulberry bush,' that he is not only the 'first of all' but 'the best of all' and that they loved him 'most of all.'"

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NEWS IN BRIEF

HARRISBURG—The meeting of the Woman's Auxiliary of the Northern Archdeaconry of the Diocese of Harrisburg was held in Christ Church, Coudersport, on July 24th. The principal speaker was the Rev. George B. Van Waters, rector of St. Paul's Parish, Wellsboro, who also celebrated the Holy Communion. Mrs. A. H. Drinkwater, of Williamsport, told of the various phases of the work of the Auxiliary.—When the new rector of St. John's Parish, Huntington, Pa., the Rev. Francis B. Creamer, entered the parish, he was accorded a most cordial reception, and a "donation party." William F. Hillier, the lay reader of the parish, who had faithfully read the services during the vacancy, was also surprised by the gift of a beautifully upholstered easy chair and reading lamp.

MILWAUKEE—The new building for St. John's Home, Milwaukee, is sufficiently near to completion so that a few of the rooms can be used and several members of the "family" are being transferred to them, though the opening of the entire building is at least a month distant. The house and lot immediately in the rear of the home, facing on Marshall Street, and adjoining the Deanery, have been purchased for the institution. The house will continue, for the present, to be rented as an investment on behalf of the endowment fund, and the vacant space between the house and the Deanery will be utilized as a yard and garden for the family of St. John's Home.

NEW MEXICO—The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, was a visitor in East Las Vegas, N. M., Sunday, August 10th, en route to his home in Sioux Falls, S. D. Bishop Roberts' father served the parish of St. Paul's in 1890. It was while rector of St. Paul's that the father of Bishop Roberts passed on. Bishop Roberts held the Morning Prayer service, renewed acquaintances, and left shortly after noon for his home.—The ninth annual Synod meeting of the Province of the Southwest will be held October 21st to the 23d at El Paso, Tex.—The Deanery of El Paso met recently and passed several important resolutions for the consideration of the Bishop and Council.—The ordination to the priesthood of the Rev. D. J. Williams has been set for September 14th at Roswell, N. M.

NEW YORK—The announcement is made of the birth of a daughter, Kathryn Hoffman, on August 21st, at Pittsfield, by Dr. and Mrs. J. H. Randolph Ray. Dr. Ray is the rector of the Church of the Transfiguration. Mrs. Ray was Miss Mary Elmendorf Watson, daughter of Mrs. J. Henry Watson, of 225 West Eighty-sixth Street.

NORTHERN INDIANA—On the Tenth Sunday after Trinity, the rector of St. Alban's Church, Indiana Harbor, the Rev. Cassius H. Hunt, blessed the first stained glass window to be placed in the church. It was designed by William Horatio Day, the architect of the building, and was made by Henderson Bros., of New York City.

OHIO—The Rev. Prof. A. Ruge, who, in addition to college duty at Bluffton, has had charge of Grace Church, Defiance, is leaving this work to begin service at St. Mark's Church, Sidney.

WESTERN MICHIGAN—Archdeacon L. R. Vercoe, Federal Square Building, Grand Rapids, Mich., has been appointed director of publicity for the Diocese.

CHURCH BOARDING AND DAY SCHOOLS

A REVISED LIST of Church boarding and day schools is to appear in September as Bulletin 47 (No. 30 revised) of the National Council's series. The Bulletins are sent to the parochial clergy. Copies may be obtained free from the Department of Religious Education, 281 Fourth Avenue, New York. One of our missionaries in Latin America, by the judicious use of a single copy of this list, when it first appeared, succeeded in sending four American boys to Church schools.

STUDY BOOKS ON CHINA

THERE ARE NOW four study books on China for Divisions II to VI of the Church School Service League: ages 4 to 7, *China Primary Picture Stories*, 50 cents; ages 8 to 11, *"Mook,"* 40 cents (teaching programs, 15 cents); ages 12

to 14, *Forward March* (revised) 35 cents (teaching programs, 20 cents, pictures, 10 cents); ages 15 and over, *China's Real Revolution*, 50 cents (teaching programs, 20 cents, pictures, 10 cents). There may also be had a postcard painting book, *Children of China*, 60 cents, and a set of "cut-outs," the model of a Chinese street, *Shopping in China*, 50 cents. Any of these may be ordered from the Bookstore, 281 Fourth Avenue, New York.

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TOOTHACHES IN CHINA

THE NEWLY ACQUIRED dentist and dental equipment at St. James' Hospital, Anking, are working overtime. Dr. Fellows writes of every known adventure, difficulty, and achievement that can be imagined in connection with dentistry in an anti-dental land. Mere cleaning cannot be done without long persuasion that the teeth themselves are not being removed. Lectures, propaganda, preventive examinations, extractions, treatments, fill the days. The department is slowly on the way to being self-supporting in spite of extremely low fees, the record in this respect being a woman who had eight roots extracted for 23 cents Mex.!

COLLEGE STUDENTS from Kenyon, Ohio State, Ohio Wesleyan, Wellesley, Hillsdale, Miami, Western Reserve, the Universities of Cincinnati and Akron, Lake Erie College, and Oberlin, who were assembled at the Gambier Summer Conference, passed and sent to the Department of Religious Education a resolution expressing their "appreciation of the value of student work done by the Church," and added, "in view of the very great need for further work of this sort we respectfully urge that no reduction be made in the appropriation set for that purpose."

IN ONE of the parish papers the rector appeals for books about the Church, to be placed in the public library. Many city libraries have books of this character, but it might be well if our clergy investigated the local libraries, and made an effort to have proper books about the Church supplied.

INFORMATION likely to be of help to members of provincial or diocesan social service departments is to be printed occasionally in the form of a little four-page leaflet called *Bits*, distributed to those specially interested, or to be had on request from the National Department of Christian Social Service, 281 Fourth Avenue, New York.

WORD COMES from time to time of parishes in which the "Prayer to be used at the Meetings of Convention," on page 37 of the Prayer Book, is regularly used, with the necessary adaptation of a word or two, on the Sundays preceding the meetings of the National Council.

The next meeting of the Council is on February 20th.

SEVEN JAPANESE were ordained to the diaconate by Bishop McKim in Kyoto on St. John Baptist's Day.

BECAUSE OF the constant danger from man-eating lions in the country about Malindi in Nyasaland, the bishop has told the people to say in the Litany, "From plague, pestilence, famine, and wild beasts, good Lord, deliver us."

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regrets that it can not, for lack of room, consider more applications for entrance this autumn. The full enrollment has been accepted. A new dormitory will be ready in February and a few more men can be taken, therefore, at the beginning of the second semester.

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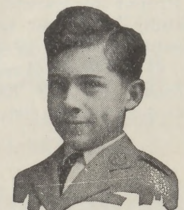
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The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came 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.

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

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THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

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The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface, by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

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The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

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Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the Diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (used in that part of the book) and that of the American Book. The Communion Service is the American text.

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