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VOL. LXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 13, 1924

No. 20

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DR. WHITE ON AMERICAN CANON LAW

Editorial

"CREEDS AND LOYALTY," A CONSTRUCTIVE CRITICISM, I.

By the Rev. C. B. Wilmer, D.D.

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By the Rev. Bernard Iddings Bell, D.D.

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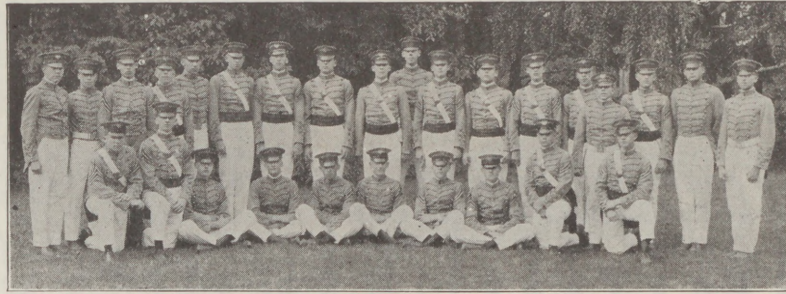
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	619
Dr. White on American Canon Law—Dr. McBee Constructive.	
ACKNOWLEDGMENTS	620
BLUE MONDAY MUSINGS. By Presbyterian Ignotus	621
DAILY BIBLE STUDIES	622
THE DEATH OF SILAS MCBEE. By John W. Wood, D.C.L.	623
CHURCH PUBLICITY, ITS VALUE AND USE	624
"CREEDS AND LOYALTY," A CONSTRUCTIVE CRITICISM. By the Rev. C. B. Wilmer, D.D.	625
A LABOR SUNDAY SERMON. By the Rev. Bernard Iddings Bell, D.D.	627
"MRS. WOODBRIDGE SAYS . . ." By the Rev. Henry S. Whitehead	629
A SONG OF GLADNESS (Poetry). By Myrtle Humphries	629
CORRESPONDENCE	630
Reservation and the Commission on the Revision of the Prayer Book (Rev. Charles H. Hibbard, D.D.)—The Case of Bishop Jones (Rev. William B. Spofford)—Should the Canon be Said Audibly? (H. L. Ringwalt)—Transportation Facilities Needed (Rev. W. M. Purce).	
LITERARY	632
BROTHERHOOD OF ST. ANDREW PLANS ANNUAL CONVENTION IN ALBANY	635
"FIERY CROSS" AND PILGRIMAGES ENGAGE ENGLISH CATHOLICS (London Letter)	636
GERMAN DELEGATES ACCEPT LONDON CONFERENCE TERMS (European Letter)	637
CANADIANS DESIRE PERMISSIVE OBLATION AND INVOCATION PRAYERS (Canadian Letter)	638
NOTABLE SERMONS BY DR. BELL IN NEW YORK CATHEDRAL (New York Letter)	639
ILLINOIS JURIST ISSUES PLEA FOR CARE OF INSANE (Chicago Letter)	639
THE SUMMER ACTIVITIES OF THE BISHOP OF WASHINGTON (Washington Letter)	640

As incense cast into the fire maketh a sweet smell by the smoke rising up to the air; right so a psalm savorily and softly sung, or said in a burning heart, giveth up a sweet smell to the Face of the Lord Jesus, and to all the court of heaven. There dare no fly rest upon the pot's brink boiling on the fire. Even so can no sinful delight rest upon a clean soul, that is all belapped and warmed in the fire of love, boiling, and blowing up psalms and prayers to Jesus. It maketh a soul familiar, and as it were hail-fellow with Jesus, and with all the angels in heaven. It yieldeth grace to Jesus, and receiveth grace again.—Walter Hilton (A.D. 1433).

The Living Church

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EDITORIALS AND COMMENTS

Dr. White on American Canon Law

MOST notable among scholarly productions of our clergy in recent years is a monumental work of more than a thousand pages in quarto size by the Rev. Edwin Augustus White, D.D., D.C.L., entitled *Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America Adopted in General Conventions, 1789-1922, Annotated, with An Exposition of the Same, and Reports of Such Cases as have arisen and been decided thereunder*. [Published by order of the House of Deputies, 1924. Edwin S. Gorham, Publisher. Price \$5.00.] It is a complete commentary, historical and expository, of the Constitution and Canons of the American Church. No more competent person to essay such a task could be found than Dr. White. A member of every General Convention since 1901, Dr. White has served as a member of the committee on canons in the House of Deputies during nearly all that time and as its chairman since 1913. A practising lawyer before entering the ministry, Dr. White has specialized in the study of canon law for many years, and his work, *American Church Law*, published a quarter century ago, has ever since been recognized as the standard authority on the subject.

When one takes up the new work for discussion in detail, he is amazed at the erudition displayed. Each provision contained in constitution or canon is traced from the earliest legislation in the American Church. An interesting light is thus thrown upon the manner in which discussion slowly crystallizes into law among us, many of the provisions of our present legal system having required more than a generation of preliminary study and discussion before they were finally carried into the law of the Church. In many cases, practice came first, and the legal recognition of the practice followed later. A study of this sort is especially helpful to those who become impatient over the long delay in securing legislation that seems desirable.

ONE DOES NOT ordinarily take a book of this nature and hastily read it through, though an educated Churchman, having some degree of familiarity with the subject, will come remarkably close to doing this. In our review we shall be able to advert only to a few of the more significant portions.

We should have welcomed, at the outset, some discussion of the long but futile attempt to prefix a Preamble to the Constitution. The opposition to the Preamble so long supported by Dr. Huntington and the failure of the movement to make a preliminary declaration as to the position of the Church must, in our judgment, be construed rather as opposition to the particular Preamble then proposed, in several forms, than to the plan itself. We believe that the change of name, when it is made, as it probably will be after the subject of revision of the Prayer Book is finished, will be, and ought to be, accompanied by a declaration which may well take the form of a Preamble to the Constitution in which the identity of the Church through this and earlier changes of name is declared, and the depen-

dence of this Church upon the Catholic Church of the ages, of which it is an integral part, is clearly set forth.

The discussion of Article I, which sets forth the provisions as to General Convention, is interesting. We could wish that Dr. White had given here a brief study of the whole subject of the laity in ecclesiastical legislation from early times, especially showing that our House of Bishops is a continuation of the upper house of the English convocations—not of the House of Lords, as is sometimes unintelligently said—our clerical house the equivalent of the lower house of convocation, and our lay house the continuation of Parliament in its ecclesiastical functions, separated wholly and rightly from Congress, which is the equivalent of Parliament on its civil and political side. Congress and the lay section of our House of Deputies have equal claim to be the American continuation of America of the British Parliament. We should like to show that our American system of ecclesiastical legislation is not a novel innovation in Church history but rather the natural outgrowth of a separation between Church and State.

The discussion of Article III, providing for consecration of bishops for foreign lands, as distinguished from foreign missionary districts, seems to us not altogether clear. Why, in 1841-44, did General Convention provide, by constitutional amendment, for the consecration of bishops chosen for foreign lands, obviously by an organized Church in such lands, when, as Dr. White observes, there was no consecration under that article for thirty years afterward, when Holly was consecrated for Haiti? Dr. White seems to confuse the purpose of this article with that of electing foreign missionary bishops, and is certainly mistaken in saying that this article "is the first reference in the Constitution to Missionary Bishops," since its language, as he quotes it (p. 43), neither uses that expression nor refers to a class of bishops whose title of missionary bishop was as assured then as now. It was in the same convention that a canon was adopted providing for election of foreign missionary bishops, under which Boone was elected for China and Southgate for Turkey, the force of which Dr. White discusses (pp. 367, 368); but it seems impossible that the amendment to the Constitution was intended to apply to the choice of what we now understand by the term *foreign missionary bishops*. The canon then adopted clearly did not depend for its authority on that article of the Constitution, which as clearly implies that the bishops for foreign lands referred to were such as would be chosen by a Church already organized in such lands, while the canon referred to bishops to be chosen by our own House of Bishops for foreign missionary districts of our own Church. We should like to suggest the following hypothesis as the explanation of this article of the Constitution:

In 1841 the House of Bishops had nominated a missionary bishop (Dr. Nicholas H. Cobbs, afterward Bishop of Alabama) for the Republic of Texas, and the House of Deputies had refused to confirm the election. It was a few days later, in the same session, that the House of Bishops tentatively adopted

the constitutional amendment providing for consecration of bishops elected by Churches in foreign lands, with which the House of Deputies speedily concurred. This seems to indicate that the failure to agree to the election of a missionary bishop for Texas was due to a feeling that the Church in that republic, which was already organized, should be permitted to choose its own bishop, and the new article of the Constitution was intended to recognize its right to do so. The article was ratified in 1844; but the movement for annexation of Texas to the United States was then the chief issue in a pending presidential campaign, Polk was elected President on that issue a few days after the sessions of General Convention, and the annexation of Texas to the United States followed in the year after. Hence the new provision of the Constitution was inoperative for its immediate purpose. It was utilized three times in later years: for the consecration of Holly for Haiti in 1874, of Riley for Mexico in 1879, and of Kinsolving for Brazil in 1899; but we submit that Dr. White is in error in ascribing the consecration of Ferrando in 1923 to the authority of this article. Porto Rico, for an organized "Church" in which Ferrando's consecration was requested, was not a "foreign land" in 1923 but American territory. Some of those who were instrumental in the Ferrando consecration spoke of it as within the "spirit" of Article III, as it was, but the only sufficient authority for the consecration was the newly amended Article VIII, in which the limitation "to minister in this Church" adopted in 1922 limited the provisions of the article to bishops and other clergy elected "to minister in this Church," and thus, by inference, left every bishop free to ordain or consecrate those who were not "to minister in this Church" without restriction from the Constitution. And herein we are impelled to recall an incident that transpired in the House of Deputies during the General Convention of 1922. The proposal to ratify the then pending amendment to Article VIII, by adding the words, "to minister in this Church," which was a Concordat measure, was opposed by a lay deputy who pointed out that under the amendment any bishop could constitutionally not only ordain a deacon or priest outside the provisions of the canons of ordination, but could also consecrate a bishop wholly outside the canonical provisions for the election and consecration of bishops. This he felt to be a dangerous and unwarranted extension of authority. His view seemed to be generally accepted in the house until, just before the vote was taken, the question was categorically asked of the learned chancellor of the Diocese of New York, who was the promoter of the measure in the House of Deputies, whether that interpretation was justified. He declared positively that it was not, and that the consecration of a bishop under that amendment was impossible. Within six months after General Convention had adjourned, such a consecration actually took place in the Cathedral church of his own diocese, under circumstances which prevented the fact from being generally known for some months afterward. The learned chancellor had given his answer in good faith, and the consecration was probably a wise act, but the lay deputy who had pointed out the possibility was shown to have been right notwithstanding.

Dr. White is mistaken in saying (p. 44) that the purpose of an amendment to Article III in 1922 to provide for the status of a bishop consecrated under that article and subsequently made a missionary bishop of this Church "is not quite clear" unless it was intended to apply to the Ferrando case, which did not arise until the following year. The purpose was to legitimize the changed status of Bishop Kinsolving who, in 1899, had been consecrated as Bishop of the foreign Church of Brazil, elected by that Church and not by the House of Bishops. In 1907 the Brazilian Church had been taken over as a missionary district of the American Church and Bishop Kinsolving was newly elected by our House of Bishops to be its missionary bishop, and as such he took his seat in the House of Bishops at its next session. This seemed to be contrary to the provision of Article III, which provided that a bishop consecrated under its provisions shall not "be entitled to vote in the House of Bishops." It was to legalize Bishop Kinsolving's election as missionary bishop and his right to sit and vote in the House of Bishops that this amendment was framed and adopted.

AND so, did space permit, we might go on, article by article and canon by canon, and discuss Dr. White's very interesting discussions. It would be interesting, in connection with a dis-

ussion of assistant or coadjutor bishops (Canon 13) to recall that the Diocese of New York technically had a bishop (Provoost) and two assistant bishops (Moore and Hobart) at the same time for more than four years, from the consecration of Hobart in 1811 until the death of Provoost in 1815. In discussing Canon 23, once, as "Canon 19," an object of great furore in the Church, we think Dr. White misconstrues the judgment of the Alabama diocesan court in the Wilkinson case. We understand that verdict to hold that the "address" by a Jewish rabbi, which was the cause of contention between the rector and his bishop, was lawful because it was given wholly apart from an occasion of formal worship, and thus did not come within the provisions of the canon. Dr. White apparently understands that a service, in which the address was given, was simply transferred from the church building to the parish house, which would have constituted an evasion and would not have justified the verdict of the court. We think that verdict was justified by the facts, which seem not adequately to have been understood by Dr. White. We may add that Dr. White's interpretation of this canon, which was once a matter of grave misunderstanding, is altogether satisfactory.

Dr. White's discussions are always interesting, his facts seldom open to dispute, his interpretations so just that they will very seldom be challenged. He has given a monumental work to the Church. His book—published at a remarkably low price for a work of such great extent—will be required, as a matter of course, by every one who is charged with duties of law making, law administration, or law interpretation in the American Church. Very gladly do we extend our felicitations to him on its publication and its intrinsic value.

WE would pen our personal tribute to Dr. Silas McBee, in addition to the thoughtful tribute so fittingly paid by Dr. John W. Wood in this issue.

Dr. McBee's great work was the *Constructive Quarterly*; that was all his own. Perhaps no other American could have gathered so great a number of representative names, from all parts of the world and of the divided Church, into the literary conference of its pages as could he. And he never forgot the intention of the magazine; it was the *Constructive*. All that is only destructive in religion he despised. Men who could only write by tearing down were not invited to contribute to its pages.

He was one of the first American Churchmen of his day to appreciate the value of a friendly understanding between the Anglican and Orthodox communions; one of the first to invite the scholars of the latter to present their views to the western world. He helped materially to dispel the foolish idea that all scholarship is confined within the western world, not to say within Protestantism. He knew that the Orientals and the Roman Catholics of Europe had constructive thought to contribute to the religious thought of the world, and he was very hospitable to them in inviting them to contribute to his pages. He had long since grown beyond Protestant narrowness before his splendid ideal for the *Constructive Quarterly* could be realized.

With his own physical decline the *Constructive* had to go. Of course it never paid its way; nothing of that sort can. When he was no longer able to see that it was financed as well as to edit it, there was none to take his place. It passed away—the child of his brain. So it was always his, from its first number to its last. And now he also has gone.

God give him rest and light, and grant that his large ideals may more and more come to full fruition in His Church on earth.

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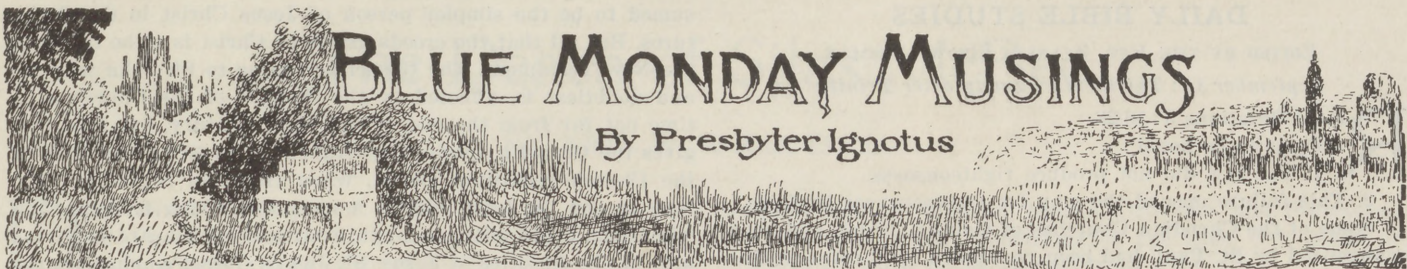
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BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONE good result of vacation is to hearten us by showing how much there is in this world for which we can be thankful. It is vastly easier to find fault than to praise, alas! and one is almost certain to discover that the habit of fault-finding has grown into a settled attitude of mind—a lamentable thing indeed! So, when he goes away from home, he is wise to look for praiseworthy things, and, having discovered them, to praise them.

THE OTHER SUNDAY I found myself in a little town where I had not set foot since I was a child. It is a pleasant, green-embowered place, stretching its drowsy length along the bank of a famous river, and with comfortable hills sheltering it on either side. The only thing notable in its history is that, after the Iroquois were driven out, "the Vermont sufferers" were planted there as its first settlers. I quite expect that all who read this page will be puzzled by that phrase. It meant nothing to me, until a special student of early American records explained it. Certain farmers in "the New Hampshire grants" held this land by patents from New York. When Ethan Allen and his Green Mountain boys had made good the refusal of Vermont to acknowledge any suzerainty in New York, those unfortunates were driven out, leaving farms and implements behind. The New York authorities, pitying their sad case, and acknowledging some responsibility for them, gave them lands as good or better, and their descendants continue established upon those reparatory acres.

NOW IT HAS BECOME a sort of proverb that the Prayer Book Church is urban rather than rural, and one finds many a country town which knows of "Episcopalians" only as a strange kind of ecclesiastical wild-fowl "just about as bad as the Catholics," and characterized by a fondness for dancing, card-playing, and theater-going. "Piscopal pious" is a phrase of scornful significance; and if in the face of such prejudices a Church mission is started, it is too likely to be familiar only with "Dearly beloved brethren" on a leaflet, and with all the really glorious portions of the Church's inheritance suppressed or obscured. Not so here.

ON THE VILLAGE GREEN the parish church, with its God's acre, its rectory, and its parish house, fills one side of the square. It is more than a century old, built in that style of wooden Gothic which witnessed to the good aspirations of its builders. Within, the pews and the windows are of the period; but the east end rejoices in an oaken screen, surmounted by a figure of Christ on the rood, and in an altar properly adorned.

IT WAS AUGUST; and the rector was taking his vacation, camping with his family on the shores of a lake fifty miles away. But when Saturday came, he motored back to keep the Lord's Day in the Lord's way with his people; and early Sunday morning found us assembled, a goodly company, for the Breaking of Bread. (I do not find any provision for the omitting of that service in August, more than in February.) There were as many men present as women, I think; and that is as it should be, of course. But if anyone makes ungracious comment upon the contrary condition, as if that were a reflection upon the Christian Pilgrim, it may be legitimate to remark that one finds a great many more men than women in state prison, and to ask what that proves, if anything.

THREE HOURS LATER, the church bell rang out its second invitation, to which we responded. As the little choir filed into their places, the cross preceding, the rector followed, with an acolyte; and I breathed a sigh of relief. We were not to be "safely brought to the beginning of this day" at eleven o'clock A.M. No, the Lord's own Service was to be celebrated a second

time, with the sermon in the only place the Prayer Book orders it. All the accessories of worship were used, saving only the one most scriptural. (I suppose they are waiting for the gift of a censor!) And the sermon was the very model of what a sermon ought to be, a clear, helpful, hopeful exposition of one phrase in the Epistle for the day, with a practical application to the needs of the congregation. The whole service was over in an hour. Thereafter, we greeted one another out in front of the church, in good apostolic fashion, the rector accomplishing much in that brief time which would have taken perhaps a dozen parish calls to do. Then we dispersed, fortified and joyful.

THERE WAS NOTHING which should have been extraordinary, but, for all that, it was a great contrast to what might have been expected. And I gathered that such was the condition prevailing throughout that fortunate diocese, far from "the troublesome belt" though it is. How things have changed for the better; and how grateful we should be!

ONE PART should be emphasized: the obligation of assembling together Sunday morning. I know of another town where the rector closed the church for August, though he sat serenely idle on the rectory veranda next door! What a remarkable idea of a holiday! There are very few churches for which supplies can not be arranged on vacation Sundays, with a little effort; and, if that proves impracticable, surely a lay reader out of the congregation can conduct Morning Prayer and find an edifying sermon to read aloud. We shall never get on until all our people are taught to acknowledge the sacred obligation of honoring the Lord's Day, to the end that they may hold all time a holy trust from the King of Eternity.

NEW ENGLAND LANES, printed here some weeks ago, has inspired the following poem, which comes to me from Holy Cross House:

THE LANES OF LIFE

The lanes of life lead, oh, so many ways!
Straight forward some, and some to left and right,
And some turn back toward misty yesterdays—
Yet every one reveals a fresh delight.

I love each rambling, mystery-hiding lane,
My feet tread eagerly the way it leads;
And though the lead be not toward worldly gain,
I still find milk and honey for my needs.

Along these lanes I hymn no solemn dirge,
Nor look ahead for signs of moil and strife,
A ceaseless spur to action is the urge
That keeps me linking up the joys of Life;

Those super-joys which daily are distilled
From effort, service, seeing duty through.
The cup of joy lacks measure, though thrice filled,
If only sordid motives mix the brew.

If, now and then, the way grows somewhat bare—
No perfumed hedges and no lark o'er head—
How less than few the days without their share
Of smiles, fine courtesies, and kind words said.

But may there yet be reason to complain,
Or cause to still one's song of gratitude?
It cannot be, for every loss and pain
Hath each its halo of beatitude.

Oh, lanes of life! lead where you will, I'm sure
The good that sweetens each new day will hold;
And while my right to service is secure
The paths I tread will still be paved with gold.

* * * * *

And so I journey on, with heart alight,
To take each turn as wisdom shows the way.
Beyond me, somewhere, waits a restful night,
And afterward another, larger day.

Holy Cross, West Park, N. Y. LINCOLN E. BROWN.
August 25.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*September 14: Thirteenth Sunday after Trinity***R**EAD Galatians 3:16-23.

Facts to be noted:

1. The law did not produce righteousness.
2. This failure opened the way for righteousness by faith.

Some of the Christian Churches of Galatia, which had been evangelized by St. Paul, had been persuaded by a conservative and reactionary Jewish party to minimize the life of faith, which he taught, and to assert the supremacy of obedience to the Law. They had abandoned, St. Paul thought, their Christian freedom, and had returned to the slavery of the letter of the law, and it was necessary for him to prove again the value of the life of faith. Its enemies asserted that righteousness by faith was a new and untried belief—one which involved disloyalty to the Law. Yet God, the Apostle pointed out, had made the covenant of faith with Abraham more than four hundred years before the giving of the Law, and the Law had never abrogated it. Again, the Law had done its work. It had declared the righteousness of God, and had sought to enforce obedience to it. It had signally failed to effect righteousness, but in its very failure it had rendered a service, for it had made plain man's need of saving grace. When a man finds that he cannot win righteousness by the obedience his own will renders, he must throw himself unreservedly upon the power and mercy of God. That is faith.

September 15

Read St. John 9:24-end.

Facts to be noted:

1. The Pharisees oppose Jesus.
2. He accuses them of blindness.

"For judgment I am come into this world, that they that see not may see, and that they that see may become blind." This is one of our Lord's "hard sayings." What does it mean? It means that Jesus, as the revelation of the righteousness and spirituality of God, had the critical character of new truth. Every new truth tests and judges. It tests men's capacity to receive it; it judges their earnestness and sincerity in responding to it. In effect every new truth divides men into two classes, those who admit the truth and let it play upon their lives, and those who reject it and harden themselves against it. The greater the truth the more absolute will be its consequences in separating men into groups. Jesus here notes the practical working of this law. Many, whom the world judged simple and unlearned, in their simplicity accepted the truth which Jesus offered, and their eyes were opened to the things of God. The Pharisee, suspicious and prejudiced, rejected the truth of Jesus, and proved himself spiritually blind.

September 16

Read St. John 10:1-21.

Facts to be noted:

1. Jesus is the Good Shepherd.
2. He knows and cares for His sheep.

This passage is doubtless to be taken in connection with the judgment of the religious leaders which precedes. They were blind leaders, opposed to the truth, and faithless leaders of the people—"Shepherds of Israel that feed themselves." In contrast to this faithless ministry stands Jesus, the Good Shepherd. Our Lord was evidently drawing upon Ezekiel's description of Jehovah as the Shepherd, as He applied this term to Himself (see Ezekiel chapter 34), but there are certain distinctive points to be noticed. The old traditional grouping is gone. Jesus calls His sheep by name. He appeals to the individual, and each recognizes in His message something personal and appropriate to himself. Again Jesus is the door of the sheepfold. He is the means of access to the Father. He is the entrance to the security of God's household of salvation, and the door through which our confined lives pass into the greatness and the liberty of the life of God.

September 17: Ember Day

Read St. John 10:22-end.

Facts to be noted:

1. Jesus declares Himself the Son of God.
2. He is in the Father, and the Father in Him.

It is sometimes said that it would be well to get behind the Greek philosophy which produced the creeds to what is as-

sumed to be the simpler person of Jesus Christ in the Scriptures. But all that the creeds assert of Christ is to be found in the New Testament. The Gospel according to St. John may be, and doubtless is, affected by the thought of the Church at a time not far from the end of the First Century, but that fact gives the Gospel a special importance as revealing the faith of the Church regarding Christ, when tradition regarding Him was, to say the least, almost a matter of living memory, and when men could still appeal to what had been heard by living men of the Apostles of Jesus. St. John's Gospel emphasizes the unique authority of Christ. He is the Way, the Truth, and the Life. He is the Shepherd of men in a way in which others are not. What is the basis of this authority? "The Father is in Me, and I in the Father." Jesus is conscious of an essential relationship to God: He is one with the Father, and in a unique and special sense His Son.

September 18

Read St. John 11:1-18.

Facts to be noted:

1. Jesus raises Lazarus from the dead.
2. Lazarus is the friend of Jesus.

Now and then in the Gospel story, we are permitted to penetrate behind the public life of Jesus into the friendships and recreations of His private life. No man, be it Jesus even, can be constantly at work. In fact, the more one's life partakes of the nature of a public ministry, the more necessary are the life of the home and the society of friends—Jesus found a retreat at Bethany, and rest and happiness in the society of Lazarus, Martha, and Mary. "He whom Jesus loved is sick." It is refreshing to find this human touch—"He, whom Jesus loved." Even in the greatness of Jesus' love there is room for special and personal emphasis. Jesus' love is not a thing incapable of separate application, a vastness of affection in which our friendships, loves, and loyalties find no counterpart. Jesus consecrates all life. Here He consecrates friendship.

September 19: Ember Day

Read St. John 11:18-47.

Facts to be noted:

1. Jesus Christ is the resurrection and the life.
2. Those who believe in Him shall live.

The Gospel according to St. John is full of the thought of life. Jesus declared the purpose of the Incarnation to be that men might have life more abundantly. The end of their Christian faith and service is that they might gain eternal life. In one sense, eternal life, as it is used in the Gospel, is a present reality and possession; it is life transformed and enriched by Christ. But present life, however great it may become, does not exhaust Christ's purpose. Eternal life persists beyond the grave, and finds then its true perfection. In the presence of death Christ is undisturbed. He sees death as an incident, a necessary event between two phases of living, and He knows that, as He has had power to transform the present, He has power to secure the future. Christ's certainty in regard to immortality is the basis of ours. He who has never failed us as our spiritual guide, will not fail us in the future. Jesus was assured of immortality, and was confident of His power to bestow it.

September 20: Ember Day

Read St. John 11:47-end.

Facts to be noted:

1. The Pharisees take counsel against Jesus.
2. The High Priest advocates His death.

Rome watched with jealousy any disturbance in her provinces which might affect her authority. Discontent was rife in Palestine. Caiaphas might, with some show of reason, lead the people to suppose that to tolerate Jesus would be to incur suspicion of disloyalty, and his advocacy of the death of Jesus was a clever appeal to self-interest and fear. Unconsciously, and with no motive beyond an appeal to popular selfishness, Caiaphas expressed a profound truth, "It is expedient that one man die for the people, and that the whole nation perish not." It was unintentionally prophetic of the redemptive death of Jesus. There is, believes the writer of the Gospel, a virtue in a divine office independent of the character of the man who fills it. If Caiaphas was untrue to his office, yet his office led him to speak the truth despite himself; "this he spake, not of himself, but being high priest that year."

The Death of Silas McBee

BY JOHN W. WOOD, D.C.L.

DR. SILAS McBEE died at his home in Charleston, S. C., on September 3d, in his seventy-first year. He was widely known throughout the Church as one of her outstanding and most effective lay leaders.

The little town of Lincolnton, N. C., was his birth place, but his abundant energy and catholic spirit could not be satisfied with less than a world as the sphere of his service. Like so many other southern men, Dr. McBee found at Sewanee the training that fitted him for the important role he was to play in life. This training came in part from what Sewanee was and is in itself, and in part from the intimate friendship which he formed there for the Rev. Dr. Wm. Porcher DuBose. Always the ardent disciple of the great theologian, the layman, as years went on and friendship ripened, acquired in increasing measure the deep and broad philosophic grasp of the teacher, and, at times, even stimulated and aided the teacher by his loyal and constructive criticism.

No other American Churchman in the last thirty years has given himself in such a variety of ways to furthering the Kingdom of God.

Christian education, Church architecture and design, Church journalism, lay service for the extension of God's Kingdom, and Christian reunion, were the main directions in which his abundant energy and constructive capacity were expressed. His name will always be associated with Sewanee where he was successively student, commissioner of endowment, advising architect, and trustee. The Sewanee ideal of the highest education, given under Church auspices, claimed his full loyalty, and to its promotion he gave his best endeavors.

Architecture was never a profession with Mr. McBee. It was one of the ways in which his deep and reverent Churchmanship gained expression. He had no technical training in architecture, but he discovered, under the compulsion of necessity, unsuspected talents for design, and for supervising the execution of plans for church building and enrichment, especially in the sanctuary. The altar and reredos, in a number of churches, both north and south, bear witness to his ability to fuse into the woodcarvers' or window builders' craft the truest religious feeling.

Even before the period ushered in by the Brotherhood of St. Andrew, that some future Church historian may call "the Period of Renewed Lay Activity," Silas McBee had made his own and was acting upon the principle of the priesthood of the laity. It was inevitable, therefore, that once he came into contact with the Brotherhood, he should throw himself enthusiastically into its work and share in guiding its development. He became a member of its national council and for a number of years served as one of its vice presidents. So too he was a leader in the Church Students' Missionary Association and in the Laymen's Missionary Movement. He was one of the delegates from the American Church to the Pan-Anglican Congress in London in 1908 and to the World Missionary Conference in Edinburgh in 1910.

In 1896 Dr. McBee, who shortly before had removed to New York City, was asked to take the editorship of *The Churchman*. He had had no previous journalistic experience but his philosophic grasp of fundamental principles— theological, economic, political—qualified him in an exceptional degree for the important and difficult task he was asked to undertake. For sixteen years, with rare ability and steadily growing power, he directed the editorial policy of *The Churchman*. As the years went on, Dr. McBee's conviction deepened that the primary obligation of Christians of every name is to endeavor to achieve the "unity that characterizes God's action everywhere." So he became a leader in the cause of Christian reunion, as he had in so many movements in the Church. His readiness to sacrifice his own interests to secure the acceptance by others of a great ideal, had been expressed in the time he had given to visit the Mother Church in England for the furtherance of the work of the Brotherhood of St. Andrew and the Laymen's Missionary Movement. In the same spirit he visited England and the Continent to confer with theologians and

religious leaders, Anglican, Roman, Orthodox, and Protestant. The impressions and conclusions of one such visit made in 1911 are set forth in *An Eirenic Itinerary*.*

Dr. McBee's Churchmanship was the inclusive and sympathetic type, but never for a moment did he feel the need of any recognition of the Church's position by others in order to make that position more secure. In speaking, on one occasion, to the faculty and students of an Orthodox seminary in Russia he surprised his hearers by stating that

"We were so sure of our historical position that we did not seek either from the East or from the West a confirmation of the validity of our Orders in order to make us more sure. But we were coming to believe what many in all Communion were coming to believe, that our separation and isolation as historic Churches was a standing witness against the effectiveness of Catholic Christianity because our divided witness contradicted the prayer of our Lord that His disciples should unite in bearing witness to Him throughout the world."

In 1912 Dr. McBee retired from the editorship of *The Churchman*, and, the following year, established the *Constructive Quarterly*, with the purpose of creating among Christians of all names an atmosphere of mutual confidence and so producing a better understanding and a truer sense of fellowship. The *Constructive Quarterly*, though it appealed to a comparatively limited group of leaders and thinkers, has made an immense contribution to the cause of Christian reunion.

No one who was privileged to enjoy the confidence and friendship of this rare layman will ever forget his humaneness, his passion for service, his delight in sharing the best he had acquired with his friends. He had a real sense of humor, and could enjoy humor when it was expressed even at his own expense. As a traveling companion, especially abroad, he was ideal, for his mind was saturated with the history and art of the old world. He was an inspiring interpreter of beauty as expressed in architecture, painting, and sculpture. His characteristic capacity for getting to the root of every subject that came before him made him invaluable in counsel. Time after time, when puzzling questions came before the administrative bodies of movements with which he was connected, he has saved his associates from a wrong decision by his patient but thorough unfolding of all the implications of the subject. His convictions were always deep and he contended for them with cogency and vigor, but he had the kind of loyalty that made it possible for him to accept with good humor a majority decision if it went against him.

In 1919 the University of the South conferred upon him the degree of Doctor of Civil Law in recognition of his varied and important service to the Church and Nation.

*Longmans, Green and Company, New York.

CHRISTIANITY differs radically from all other religions on the face of the globe. It centers around the Person of Him who is the Son of Man and the Son of God. It is easy to impress some, who are ignorant of the literature and history of other religions, with the superficial resemblances between Christianity and certain heathen cults, but, when these facts are faced, it is to be seen that Jesus Christ stands before the world as One who, according to the Gospels, was of a unique nature and had a unique mission. There is nothing in any other religion which has any real analogy with what is represented by these three days: Palm Sunday, Good Friday, and Easter. Take the faith as the Catholic Church holds it, that the Son of God assumed humanity in the womb of the Virgin Mary, and that He suffered and died to satisfy the eternal principles of justice and to redeem mankind, and you have something in itself utterly different from the ethical religion of a Zoroaster, the pantheistic pessimism of a Buddha, and the fatalism of a Muhammed. When the Son of God knelt in the Garden of Gethsemane, on the night in which He was betrayed, and as the drops of blood rolled to the ground in His agony, while He prayed that the cup might pass from Him, there was something supernatural taking place, something you would seek in vain to find among the heathen religions.—*The Rt. Rev. Frederick Burgess, D.D.*

Church Publicity, its Value and Use

From the Report of the Committee on Publicity to the Annual Council
of the Diocese of Milwaukee

THERE are two kinds of publicity, intensive and extensive. Applied to the Church, intensive publicity means informing the Church of its work; while extensive publicity means Christian evangelism through the printed word.

A certain timidity has characterized Church people on the whole matter of Church publicity. This is probably due to the extravagant misuse of publicity methods in other fields, and the consequent anxiety lest the dignity of the Church should be ruined by cheap sensationalism. The same, however, may be said of preaching. The abuse of the modern pulpit by irresponsible preachers addicted to homiletical hysteria is one of the greatest present-day obstacles to sane religion. Yet we still preach. It is true that the Apostles made use of no printed publicity, but there is reason to believe that the only reason they did not was the absence of the necessary printing presses. St. Paul's epistles were certainly publicity documents and after two thousand years it is doubtful if any other writings can approach them in the successful accomplishment of that purpose.

The past few years have seen a notable improvement in the Church's efforts at intensive publicity. Five years ago the prevalent ignorance of Church people about the Church's work was little short of a scandal. Neither was it simply from a lack of interest on the part of the people, but more because the Church had failed to tell them what they thought they had a right to know. If the Nation-wide Campaign has done nothing else, it will have justified its existence by the educational program which it has been urging upon the Church for the past four years. Even so the surface has only been scratched. But that bit of scratching has already stimulated a happy response in many quarters and has aroused a little irritation in some others.

The value of this intensive publicity has been questioned on the grounds that the literature is free and that people will not read what they neither ask for nor pay for. Some people, of course, never read anything anyhow. There is such a thing in the Church as a well educated illiterate. Editors of Church papers will tell you that there are some people who ask for things which are supposed to be paid for and, having read them, forget to pay. Experience in the general field of publicity indicates that a reasonable proportion of free literature does receive some attention. In any case, as the executive head of our national Department of Publicity has often said, the only certainty in the whole matter is this, that people surely will not read what they don't get.

For many years the Diocese of Milwaukee has published a monthly magazine called the *Church Times*. This is as it should be. The Bishop should have an organ through which he can speak to his own people. Moreover, it tends to draw congregations together and to consolidate diocesan interest. Its value is in direct ratio to its circulation. There are approximately six thousand families in the diocese and the monthly issue of the *Church Times* is about 1,300. Drives for new subscribers are of doubtful efficacy. The interested faithful are the ones who respond. One of the chief purposes of such a paper should be to reach the lax and the wavering. To know that the bishop knocks at their mail box once a month cannot be without its effect in the long run. In the diocese of Bethlehem the problem has been solved by a printed notation at the bottom of every annual pledge card which states that "Fifty cents of this pledge is a subscription to the *Bethlehem Churchman* and *The Church at Work*." Both papers can thus be sent to a complete diocesan mailing list under second class mailing privileges.

Extensive publicity covers a variety of avenues. Any means which uses the printed word for bringing Church information to the attention of the general public is extensive publicity. It means signs, bulletin boards, announcement cards, tracts, books, newspaper notices, paid advertisements, news stories, etc. Various methods will commend themselves to

various local conditions, but there is one publicity agency which is ubiquitous and irrepresible, namely, the American newspaper. Every day you hear someone remark, "I see by the papers—." Doesn't it behoove the Church to make itself visible where both churched and unchurched people are daily seeing things? The Church is the bearer of God's "good news." The modern method of disseminating news is to place it before the people's eyes. If we believe in that Gospel, let us tell the public so by those means through which they are accustomed to being told. Some day the Church will naturally incorporate in its budget a suitable item for newspaper advertising: not to advertise special services or particular meetings, but to advertise the Christian religion.

A leading journalist, after careful investigation, has said that religious news has a more popular news value than any other specific kind of news. The Church is only beginning to understand that its work is crowded with items of real news—"human interest stuff" as the newspapers call it. When the editors learn that the Church is not trying to use their columns for propaganda purposes, and when the Church realizes that the religious interest of the press is not limited to parochial scandals and doctrinal controversies, a great benefit will have been conferred both ways. This Church has taken a long step in the right direction by placing its national news bureau in the hands of a journalist of long and wide experience, who had the confidence of the press to begin with, and who is already claiming a like confidence from the Church. We look for the day when every diocese will be blessed with a sound Churchman of journalistic experience who may be regularly employed on full or part time to render a similar service to the diocese. And this, we would add, does not apply merely to the newspapers of the larger cities. Small town local newspapers, which are read from A to Z by millions of people in villages and on farms all over the land, offer a practically untouched field for the spreading of the good news of the Kingdom of God.

A year ago the Bishop appointed a Publicity Committee for the Diocese of Milwaukee to do what it could during the year and report to this Council. A couple of months ago a brief questionnaire was sent to the clergy in order to get some idea of what publicity activities were in operation in the parishes and missions of the diocese. Replies were returned from thirty. They show that there are fourteen parish papers published in the Diocese and two weekly bulletins. Twenty-nine out of thirty run regular notices in the religious column of the local newspapers; three use paid advertisements with some regularity, and ten occasionally. Two use changeable outdoor bulletin boards. Ten have someone delegated to act as parochial publicity agent. Nine outside of Milwaukee are able to secure publication of practically all the news stories which we send them for their local papers, and five can use them occasionally (these stories are handled directly with the Milwaukee newspapers by one of the Committee). Twenty-nine out of thirty use *The Church at Work*, eighteen of these mail the copies to their congregations, five distribute them only at the church door, and six have them delivered personally by members of the parish organization.

Evidently the clergy in the Diocese of Milwaukee are not inactive in the general field of Church publicity. Out of its limited experience your Committee hesitates to offer many suggestions. We do, however, recommend strongly the value of some means of printed communication within the parish between priest and people, like a parish paper, a brief bulletin, or an occasional mimeographed letter. We urge the clergy to establish and to maintain friendly relationships with the editors of their local newspapers. We suggest that the question of some appropriation for publicity expense be laid before the vestries of the various parishes by the clergy, in devout hopefulness that they will presently outgrow the initial reluctance with which they are quite sure to greet it in the beginning.

"Creeds and Loyalty"

A Constructive Criticism

BY THE REV. C. B. WILMER, D.D.

I

CREEDS AND LOYALTY, with the sub-title, "Essays on the History, Interpretation, and Use of the Creeds,"* announces itself as "an attempt to present certain considerations, familiar to scholars, which seem to us important in the light of contemporary discussion." It has, however, a very definite purpose beyond this which may be summed up as the effort to make the use of the Creeds permissive in the worship of the Church and, specifically, to eliminate belief in the Virgin Birth as a requirement for either clergy or laity; to interpret "The resurrection of the body" as "the victory of life over death"; and to maintain, against the Dallas Pastoral on the one hand, and certain Unitarian critics on the other, the honesty and loyalty of those who recite the Creeds while putting upon them a "liberal" interpretation which goes so far as to wipe out the distinction heretofore made between "facts and theories," or, stated otherwise, carrying "interpretation" to the point of denial.

Written by seven members of the faculty of one of our theological seminaries, and dealing frankly with questions that go to the roots of the Christian faith as well as with liberty of thought and investigation, it is an arresting and challenging book, far more than any expression of opinion by individual clergymen could be, because it represents what has been and is being taught to future ministers and spiritual guides of the Church. If they are right in their position, taking it as a whole, there is something more than progressive continuity with the Church's thought of the past. There is even a violent wrench, and the Church will have to orient itself to what may be loosely called "Modernism" to an extent not hitherto allowed in the Episcopal Church or advocated by those we may call Progressive Orthodox or Liberal Catholics. The question is more than suggested whether any solid foundation is left for finding "in the Living Christ the solution of the mystery of God and man," as the authors sincerely strive to do, or only "loose stones."

It is true that we are warned in the preface against being in haste "to reach conclusions that the text does not warrant." The writers confess that their joint effort, their "first corporate volume, occasionally strikes the controversial note and lays emphasis upon the negative aspects of the problems considered," so that we are left more or less in the dark, in some instances, as to what they do believe, and why. "We hope," they say, "that at some future time and in a more positive way we may discuss other aspects of the Faith."

There is danger, therefore, of misunderstanding and doing injustice to these learned and earnest men. At the same time, it is not unfair to point out that such a book at this epoch in the Church's life and thought and at this crisis of the world's history is liable to do more harm than good. The remark has recently been made that more harm may be done to the cause of liberty (in the political realm) by those who misuse than by those who oppose liberty; and the same is true in the ecclesiastical and religious realm. These several writers do not always seem to be aware of what Socrates might call the universal implications of a particular statement; while their avowed emphasis upon negative aspects of

their problem acts like the *English* (not to say "German") put upon a billiard ball; deflecting its true angle every time it strikes the cushion. They belong, more or less unconsciously, to the pragmatist school of philosophy (if Pragmatism may be called philosophy at all) and suggest Professor Royce's classification of men whose attitude toward Truth is determined largely by their concentration on the effort to make a place for individual self-expression, or what Uncle Remus would call "elbow room," which, he said, he was "bleeged to have."

Personal liberty, in Church or State, can hardly be either intelligently or edifyingly discussed except against the background of why any Church, or any society or government at all; and the right not to believe certain things about our Lord Jesus Christ is seen in its true light only after we have paid some attention to the question, why believe anything *about* Him, and why believe *in* Him; and why a creed anyway?

Passing to particular positions, and beginning with that in which the present writer agrees, the last chapter in the book, "The Creed as a Test of Church Membership," by Professor Addison, seems quite the most satisfactory. The Church, as distinguished from a sect, is an organism, like the family; not a society composed of those who think alike on religious subjects. "The essential characteristic of Christ's group of followers appears in the fact that it was a fellowship rooted in personal relation to a living Lord. . . . Precisely the same characteristic marks the group of Christ's followers after His death. It remained a fellowship rooted in a personal relationship to a living Lord. . . . According to this scriptural ideal, the Church is to be interpreted and defined as a *living organism* growing out of the personal relation of its members to God through Christ."

From this unquestionably sound premise is correctly deduced the conclusion that "if we are wholly or primarily concerned with testing loyalty to Christ and readiness for Christian fellowship, the test must be of the simplest character. Because it is concerned with personal relationship and personal attitude, it must primarily be a test of personal faith and purpose, a test which is concerned only with that degree of belief which, as in Apostolic times, is the inevitable implication of genuine faith."

Hence we must "find a simple test of personal faith in Christ as Lord and Saviour and of sincere desire to serve Him in the body of His followers."

Speaking for myself, there is room to say only that, after forty years in the ministry, I am satisfied not only of the logical soundness of that position and of its scripturalness—it ought not to be made harder to get into the Episcopal Church, or into the Church, than it is to get into heaven and be "saved"—but of its practical value in better and more spiritual lives in the Church, and that without jostling the creeds in the least out of their true position. From the days of the "Damnatory Clauses of the Athanasian Creed" down to the present moment, the Church has been weakened by the fundamental fallacy of confounding belief in certain theological and even metaphysical propositions *about* Christ with faith *in* Christ, and even substituting one for the other. And I would that we might one and all concentrate on that one needed reform apart from theological positions which seem to jeopardize the faith and are going to make it exceedingly difficult to bring back sensible and scriptural terms of communion.

Professor Addison deserves also the highest commendation, if I may presume so to say, for avoiding what seems to me the cheapest fad of current fancy, miscalled "thought," viz., the idea that tests of belief for the clergyman and for lay communion must be the same. Not only is the real place and value of a creed thus lost sight of, but the teaching office of the Church is ignored and implicitly denied. In seeking simpler terms for lay communion and liberty of thought for

**Creeds and Loyalty: Essays on the History, Interpretation, and Use of the Creeds.* By Seven Members of the Faculty of the Episcopal Theological School, Cambridge, Massachusetts. Contents: The History of the Apostles' and Nicene Creeds, by James Arthur Muller, Professor of Church History; Liturgies and Creeds, by Henry Bradford Washburn, Dean and Professor of Church History; The Scriptures and the Apostles' Creed, with Special Reference to the Birth of Christ, by William Henry Paine Hatch, Professor of the Literature and Interpretation of the New Testament; The Virgin Birth and Belief in Christ, by Angus Dun, Assistant Professor of Systematic Divinity. The Resurrection of the Body, by Samuel McComb, Professor of Homiletics and Pastoral Theology; Honesty and the Creeds, by Norman Burdett Nash, Assistant Professor of the Literature and Interpretation of the New Testament; the Creed as a Test of Church Membership, by James Thayer Addison, Assistant Professor of the History of Religion and Missions. New York: The Macmillan Co.

the individual clergyman, Professor Addison has not forgotten that the Church has rights and also duties.

"As an *ecclesia docens* it is responsible for developing and imparting Christian truth. Hence arises the essential importance of theology and doctrine in the life of the institution and in the lives of all its members. No word that has been so far said implies for a moment that a Church without dogma and doctrine and standards of belief is either possible or desirable."

One regrets, however, that Professor Addison felt obliged to content himself with so slight a treatment of the "nature and value of the Creed." It is tantalizing to read that "the Church as well as the individual must love God with the mind; and no fully rounded Christian life, corporate or single, can permit the activity of the emotions or the will to exclude the claims of the intellect," and then to find, instead of any development of this precious germ, that he proceeds, according to the negative purpose of the whole book, to warn, for his climax, against letting the Creed "stand between a follower of Christ and the fellowship of His Church."

And one regrets this all the more that the other chapters of the volume before us by no means supply what is here lacking.

Professor Addison's distinction between faith and belief; specifically, between the "personal trust" that bound the disciples to the Lord and the "common belief" concerning Him, is, of course, sound and important. But was "the personal trust the source of the belief"? How is it possible that any amount of personal trust could be "the source of the definite belief—a doctrine, if we chose to call it so—that Jesus is the Christ, the crucified, risen, and ascended Lord"? My personal trust in anybody would logically lead me to accept his declarations concerning himself; it could not possibly be itself the "source" of any definite doctrine concerning such person.

And with this analysis Scripture agrees.

Whether we are tracing the history of the Christian Creed or are seeking the reason for having a creed at all, there is just one place to go back to and start from. And it is the serious defect of this volume that nowhere is this done. Professor Miller's "History of the Apostles' and Nicene Creeds" takes us back, through the baptismal confession, "I believe in the Father and in the Son and in the Holy Ghost," to "I believe that Jesus is the Son of God," for which the authority is found in I St. John 4:14 and 5:5 and the interpolated verse of Acts 8:37; and this "may have been preceded by the simple statement, I believe that Jesus is the Lord" (see I Cor. 12:3 and Romans 10:9). "This was perhaps the first Christian Creed." But, with all respect, it wasn't. The first Christian Creed and the germ of positive, doctrinal statement out of which all subsequent Christology grew, was Peter's Confession: "Thou art the Christ." And the following points are to be noted.

(1.) "Personal trust" was not the "source" of this conviction, whether or not we accept St. Matthew's addition. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

(2.) Professor Nash's contention, "The Creeds are the creation of the Church," is definitely eliminated, so far as this basic creedal statement is concerned; likewise his assertion that "the clearest definition of the supreme qualification for membership in the Church, in the words of our Lord, is this: Whosoever shall do the will of God, the same is my brother and sister and mother." That is putting the cart before the horse.

(3.) When our Lord asked, "Who do men say that I am?" and followed it with "Who say ye that I am?" He was not only dealing with a definite proposition concerning Himself, a proposition which their personal trust in Him up to that time prepared them to accept, but of which it was in no wise "the source." He was also, by implication, teaching the true "nature and value of a creed," its "proper place and use." A creed is *not* "a profession of loyalty to God in Christ and of a whole-hearted commitment of our lives to the will of God as revealed by our Lord" (Professor Nash). It is rather a statement which furnishes definite information concerning Christ, and which is, at the same time, an *intellectual warrant for such commitment of our lives to Him*. If we are asked to believe on the Lord Jesus Christ, we reply, if we are intelligent, as the once blind man did, by asking,

"Who is He, that I may believe on Him?" The Creed answers that question.

As the Epistle to the Hebrews says, "He that cometh to God must" (*must*, as an intellectual necessity) "believe, first, that He is, and, secondly, that He is a rewarder of them that diligently seek Him."

It is quite true, and generally overlooked by the orthodox, that if a person will not accept the Church's account of Christ we must go back and begin by presenting the human Christ (that ought to be done anyway), and any one who wants to line up with the followers of Christ should be joyfully accepted for membership, and the Creed should be presented as the Church's description of the Christ to whom we are asked to be loyal; but, on the other hand, it sheds darkness and not light to say that "the creeds are a profession of loyalty," etc.

THE CHURCH AND THE CREEDS

It is, therefore, the duty of the Church, through her doctrinal statements and through an educated clergy, to guard "the faith," in its objective sense, in order that there may continue to be a Christ in whom it is reasonable to commit ourselves for time and eternity.

But to say that "the creeds are the creation of the Church" confuses two very different elements in, say, the Nicene Creed.

"Being of one substance with the Father," for example, is a philosophical statement "created by the Church" in accordance with the prevailing philosophy and terminology of that day. There is no *a priori* reason why a different and better statement should not be put forth by the Church of this age, provided anybody can "create" it.

On the other hand, that Jesus Christ is the "only-begotten Son of God" was *not* the creation of the Church, but a divine revelation and part of that truth which itself helped to create the Church.

When Professor Nash says that "the Church is the creation of Christ," he omits, unhistorically and unscripturally, to tell us in what manner and by what divinely revealed truth Christ created the Church. He omits the Creedal element and so begs the whole question.

St. Matthew, as is well known of course, adds to St. Mark's story, this: "I say also unto thee that thou art Peter and upon this rock I will build my Church," etc. And whether "this rock" means Peter or the proposition that Jesus was the Christ, the Son of the living God, the upshot is the same in one respect: the rock is Christ Himself; and the stone could only be Peter as one holding faith in Jesus as the Christ and the Son of the living God. (See I St. Peter 2:4-8.)

And if it be said that this is an "uncritical use of our sources," in other words, that all this represents a later and ecclesiastical addition to the genuine and unadulterated teaching of our Lord, the answer is that anyway it correctly represents what actually happened. The Church *was* built, not on an undefined Jesus of Nazareth, but on Jesus as the Christ and the Son of the Living God. The Church did not "create" that, but was, on the contrary, created by that; that, and the Holy Spirit coming to those who combined personal trust with belief in Jesus as so far defined.

THE CREED AND CHURCH MEMBERSHIP

The true relation of Church and Creed is also lost when it is said that Church membership is based on doing the will of God. The Church is based on *truth*, in order to character, not on character in order to truth. Unquestionably the Church exists for the purpose of developing the higher than merely human fellowship—"Whosoever doeth the will of My Father who is in heaven." But that is end and not means.

To make goodness the condition of entrance into the Church not only wipes out infant baptism and the whole educational theory and practice of our Church, it lands us once more in pharisaism. It would lead to the corruption of both religion and morals.

[Concluded next week.]

THIS LIGHT was higher than I, because it made me; and I was lower than it, because made by it. He who knows the truth knows the light, and he who knows that light knows eternity. Love knows that light, for it is God Himself, the eternal truth, true love, and lovely eternity.—*St. Augustine*.

A Labor Sunday Sermon

Delivered at the Cathedral of St. John the Divine, August 31, 1924

BY THE REV. BERNARD IDDINGS BELL, D.D.,

President of St. Stephen's College

IT HAS become a quite general custom for preachers to speak on the Sunday next preceding Labor Day about the message of Jesus Christ to men in connection with their industrial relationships with one another. In this, the chief church of the Diocese, it seems altogether fitting that this general custom should be followed. What are some of the things which Jesus has to say to men about their common labor in getting the means for living? It ought to be obvious that He has something to say, that His Church has rightly and properly to utter for Him something of importance. The world rightly demands such utterance. A religion which might purport to deal with man's real problems and, for fear or ignorance, might say nothing about the basic facts of man's endeavor, his search for bread and lodging and the means toward making life happy and decent, that search without which nothing else in life is possible, would be a religion beneath contempt. It is not only wicked, it is silly, to say that the Church ought to be concerned with individual morals and not with social problems. No man lives alone. At least half of ethics has to do with man's relationship with man in the common labor that concerns them all. Consequently, we turn rightly to Jesus and ask our Master and our God what is His will about men's living together industrially.

When we do this, we are perhaps a little startled to find how little Jesus seems to have been concerned with the solution of particular problems of industry. There were social difficulties when and where His words were uttered. There was slavery, and an abominable system of double taxation, Jewish and Roman; there were grave abuses in banking and interest-taking. There were many problems, different from ours in detail, but not essentially different, facing all among whom He moved. But it is very hard to find even indirect reference to them in the Gospels. This has led some people to believe that Jesus was not concerned with such problems at all. The real explanation is, however, that He realized that men and women cannot solve social problems piecemeal. The many social difficulties of the world can only be removed by those who have adopted an attitude toward life, as a whole, different from the attitude which produces those difficulties. His whole concern was in leading men to a conception of their own lives which would enable them to see themselves as children of the supreme Spiritual Reality, children of God, and therefore properly brothers and sisters, bound in a fraternity of mutual helpfulness. He felt that the instant a man sees the whole brotherhood and the One God over and through them all, that instant he will be a man capable of facing social problems sanely, with some hope of helping toward real solutions. Jesus gave His whole attention to that. He talked it, and He lived it, and He bore witness to it even unto death. It is His central theme, without which it is impossible that He be understood at all. Sometimes He phrased it in language recalling earlier teachings. His so-called "golden rule" is reminiscent of other prophets: "Do unto others as ye would they should do unto you." But He carried the thought deeper, and put it more profoundly when He said, "He who wills to save for himself his own life, shall lose it; but he who wills to lose his life, for My sake and the brethren, he shall find it." All Christian morals is summed up briefly in that sentence. St. Paul echoes often the same thought. In variant language he keeps saying, in his letters, that no man is an individual sufficient to himself. It is the whole body of humanity that counts. A man comes to himself only when he realizes that in Christ we are all one body, and severally members one of another. And it is the business of Holy Church to keep saying this over and over again, and emphatically. A man or a woman who makes himself or herself the center of his or her little world, regarding himself or herself as entitled to good things individually, regarding others as persons to be used for his or her personal happiness, pro-

ducers of wealth that he or she may enjoy it, ministers to his or her personal pleasures, that man or that woman is condemned of the God who is above and through all, in rebellion against the Most High, on the high road to hell. A society composed of such self-seekers is in rebellion against the Eternal, inspired of the devil, sure to perish.

In this, as in other ages, the Church is called upon to point out that, as things are at present going in the world, our social order is given over to a belief in the rightness of just such damnable selfishness as this of which we are speaking. Because that is so, we are in a condition of industrial unrest and near-war. "Grab all you can, nicely and politely if possible, but grab. If you can get a good deal of this world's goods with little labor, and buy with it your immunity from toil, and your fun, happy are you." That is the wisdom of the present day. Beneath the thin veneer of pretty sentiment, hidden beneath our pretensions to culture and artistic appreciation, and all the rest of the higger-muggery with which we seek to hide from ourselves our real motives, that is the plain, cold, bald, cynical philosophy of life held by the vast majority of persons today. Some grab it more frankly than others. Them we call "bounders," and the "new-rich," and other nasty names, which often mean merely that the rest of us do the job more neatly, possibly more hypocritically. I know that there are numbers of people who refuse to follow this philosophy of self-seeking, this philosophy which Mr. Arthur Machen aptly calls "the philosophy of the sty"; but it is, nevertheless, the current philosophy. "Me for me," it says; "I am concerned with the welfare of others only as that welfare does not interfere with what I wish to get for, and do for, myself. But always, me for me." Now, it is the business of the Church to declare, in God's name, that no social problems are ever going to be solved on that basis.

Of course, the most obvious place to look, when one begins to hate this sty-philosophy, is at the rich of this world, at the people who have the most. That is natural. They are most in the limelight. Their palaces are on the most conspicuous sites. They shine before us. Their doings are in the daily papers. The mills of the world work hard, men sweat in the daily grind. These people get a larger share than others of the produce. These are the privileged. They, more than others, are exempt from toil. The people at large have been looking at them quite a while, asking themselves what these, the wealthy of the world, are living for. In the overwhelming number of cases the answer comes plainly enough. They are living for themselves. In the language of the street, they live high. Gorgeous homes they have, well away from the noise and the muck of Twentieth Century factory life; they surround themselves with beauty and peace; they expend huge sums on mere amusement, attempting to prevent boredom. Increasingly, as those who first gained the wealth die and their children and children's children inherit it, they work less and less and depend more and more merely upon the labor of others contributed to them in the shape of rents and interest. As yet in America they have remained personally rather decent, although the decadence, which has always destroyed aristocracies, whether of blood or of wealth, begins to appear among them, a sort of moral dry-rot. Increasingly there are more and more people who honestly, and quite without covetousness, have concluded that the privileged, as a class, with, of course, many brilliant exceptions, is less and less worth supporting in luxury.

It is not that people hate the wealthy by any law of nature. Especially in America, most of us dearly love to admire the wealthy and the mighty ones of society. But, more and more, people just can't do it. It is not that the rich are wicked, or cruel, or especially unjust. For a large part they are getting so confoundedly self-centered that a good many people just can't think of them as our fathers did, to be respected and

supported because they have great possessions, regardless of what they are and do.

Now, Jesus neither flattered nor hated the wealthy and the privileged. He pitied them. It is hard, He said, for a wealthy man to enter the Kingdom of Heaven. Everything about him makes deterioration of personality, destruction of worth by self-centeredness, a terribly easy thing. "You are a mighty good sort," He said to the rich young man, when He looked on him and loved him: "There's only one thing you need, namely, to give away this money in which you put your trust and come help Me bring life to the world." He made the great refusal, but it was not Jesus' fault. The Church in every age is patient with the rich. It keeps hoping that they will not make the great refusal. It tries to make them rediscover the great brotherhood of mankind, and serve it and the common Lord of all. Sometimes it has succeeded better in doing this, sometimes worse. Frankly, it isn't doing it very well just now. The rich don't listen to the Church with any seriousness. It is true that we get them to give away a great deal of money to education, to social service, to beauty, to humanity, to God; but for every one so reached by the Church there are scores who pay no attention whatever, and it is a rare thing when the Church gets a rich man to give away enough so that he has to sacrifice any of his pet pleasures or indulgences to do it.

Meanwhile there are large numbers of people who are not as patient with the rich as is the Church. For the last fifty years and more there have been larger and larger numbers of people who have demanded that the present arrangement, by which a tiny fraction of the community owns most of its wealth, gets as fat rents and dividends as possible, and lives off the rest of the world, must stop and a new deal must be inaugurated. To ignore this growing demand is to confess one's self no citizen of the Twentieth Century. This is the central asking back of the socialist movements which are at present in political control of Great Britain, France, and Germany. In wild extremity, savage and doctrinaire, it is back of Bolshevism. In increasing degree, it is back of organized labor. In its early days, organized labor largely involved only a demand for the remedying of intolerable abuses to mankind, a protest against the sweating of men, women, and children, a combat against hours and wages and working conditions which made of the masses of the people mere wealth-grubbers for the few, rather than human beings of self-respect. Its great cry then was, "A fair day's pay for a fair day's work." But it soon began to demand more sweeping things than that. It soon began to say that the world belonged to people who did things, made things, and that, no matter how entrenched he was by law and custom, nobody had a right to anything unless by brain or brawn or the enjoyment of capital he himself had earned, he was contributing service to the commonweal.

However mistaken and even absurd in detail these people may have been in their demands, or may still be in this day when they grow rapidly in numbers and influence, the essential social common sense of their position is attested by all history, and their idealism is in agreement with the teaching of every great religious prophet that the world has ever known. There must be no parasites on the brotherhood. "If a man will not work," says the Holy Bible, "neither let him eat."

But the trouble with the workers today is that they, too, have been faithless to this high social vision. The trouble with most socialists, most labor people, and most radicals generally, is that they are not seeking to substitute service to the commonwealth for the lure of loot, but merely more generally to distribute the loot. There is little moral choice between a selfish man who has a lot and works very little and a selfish man who wishes above all things that he might have a lot and work very little. The remedy for plutocracy is not plutocracy. We have said that the old slogan of labor was "A fair day's pay for a fair day's work." The only decent slogan for labor would be, "Commonweal instead of private gain." The altogether too common slogan of the moment in labor circles is, "All we can grab in return for the least work we can get by with." And, as long as labor has, avowedly or beneath the surface, that idea, the Church of the Living God can only look on selfish labor and on selfish capital and say, "A plague on both your houses."

The Church has always known, knows now perfectly well, that, only as wealthy people live for the community which gave them wealth, can they continue to enjoy their wealth.

All the laws, all the force that can be mobilized, will not now, any more than in the past, keep long in power or peace any group of people if it ceases to be socially concerned and centers its thought and activity upon itself. But the Church is not in the least interested in helping, actively or passively, some other group of greedy self-seekers to replace the present ones in power and privilege.

Once I sat with one of the greatest labor leaders in the present world, in a certain European capital. I was marvelling that capital and labor got along with one another so much better in Germany than in America. "I know both countries," he said, "and I know why that is. Your American capitalists put their profits first whenever they think of industry, and your labor organizations over there put wages first when they think of industry; and there is no common purpose which can unite them. But in Germany both capitalists and laborers put the Fatherland first, its common productiveness first, and regard their class interests as dependent upon that common productiveness. Those class interests vary, but you see they have the common denominator, all right. That is why, given fifty years of peace, German industry will wipe American industry off the commercial map of the world."

Thank God, there are a goodly number, I believe a growing number, of people who see that the commonweal is greater than any private gain or privilege. I know some outstanding rich men who see it, great souls who shame or ought to shame the silly self-seekers who think the way to stop the social unrest which threatens them is to sit smug on the porches of their country houses and curse the naughty agitators, as they sip their after-dinner coffee; great labor people, too, who struggle valiantly against the pettiness and mere greed all about them among their own friends. Now, it is for the strengthening of these that the Church chiefly prays, not only on Labor Sunday, but week by week, and day by day, for it is they who know that we are all members of a whole greater than any of us, it is they who have envisioned the brotherhood, it is they who alone have the secret of social solutions, it is they who industrially understand and seek to do the will of Jesus our most glorious God.

THE SACRAMENTAL PRESENCE

ON THE EVE of His departure, the Blessed Master comforted His sorrowing disciples by telling them that He was not leaving them, but on the contrary He would be with them to the end of days. Yet they witnessed His Ascension very soon after. The explanation of this apparent contradiction would be made clear to them when the Divine Illuminator came in accordance with His own promise. But, before His physical body faded from their vision, He had taken them apart and solemnly instituted a rite that was thenceforth to serve as a pledge and assurance of the fulfilment of His promise. He took of the unleavened bread and of the wine mingled with water, before Him, consecrated them, and declared them to be His Body and His Blood. What the Creator declares a thing to be, that it is. But His natural, carnal, and physical Body was then confronting them. He did not propose to communicate that to them. He did indeed convey to them His sacred Humanity, but it was the glorified Humanity, not subject to natural laws and conditions. Of course we all believe that the Divine Nature of Christ, as God, is everywhere present. But we do find it difficult, apart from an illuminated faith, to believe that the human nature of Christ—Body, Mind, and Spirit—is really present amongst us. The pledge and assurance of that Presence is the Sacrament ordained and instituted by Himself for that purpose. The mysterious light over the Mercy Seat in the Temple perpetually assured the Israelite that God was among His people. The Blessed Sacrament is forever the pledge and assurance of the Real Presence of Incarnate God with His dear ones. From and after the solemn words of Consecration, which God's priest utters in obedience to the Divine command, the abiding, effective Deity, God the Holy Ghost, unites the words and acts of the earthly priest to those of the Great High Priest, and Christ is present to receive the homage of, and to communicate Himself to, His loved ones. So the Sacramental Presence is the Church's chief treasure. So, on millions of Christian Altars that Presence rests. Where the red light burns, we know that the special manifestation of that Presence is there for our sakes. So we kneel in humble awe, worship and adore, and lay before Him our sorrows, our joys, our penitence, and soul's desires. So heaven opens for us even here, and anticipates the glory of the final consummation. Let us then learn to seize and prize our marvellous blessing.—Rev. A. G. E. Jenner.

"Mrs. Woodbridge Says . . ."

BY THE REV. HENRY S. WHITEHEAD

MRS. WOODBRIDGE is the rector's wife; and as curates are only rarely made bishops (except in England, where somebody responsible, probably the Prime Minister, or other Jew, Baptist, or Presbyterian, picks out the best of the curates who are really cutting swathes and making their elders and superiors in general look pretty much like cold treacle—the English word for honest molasses—and sends them out to colonial sees with the worst possible climates).

Mrs. Woodbridge from time to time becomes a bishop's wife; a kind of she-bishop.

Then she has a truly wonderful time, in her enlarged sphere of usefulness; you see she can have a hand in all the affairs of the diocese; and what could be more delightful?

But let us hasten to make a correction; to narrow things down somewhat; lest inadvertently, in our eagerness to tell all about Mrs. Woodbridge, we do an injustice to other ladies. We should have said that Mrs. Woodbridge is a certain kind of rector's wife. That is, to be as exact as possible, she is a certain kind of a wife that can be found married to a rector, not so much the wife of a certain kind of rector; there is a distinction, though that last phrase has a bit of meaning in it, too. Probably it takes a Woodbridge to get a Mrs. Woodbridge and land her in the very center of a nice little place where she can interfere to her heart's content, and get away with it.

Bless her, there are so many things that she can do—and does! It's really hard to know where to begin.

She thinks her husband—his first name is Gerald; it was one of the things that made her decide to marry him in the first place—that and his possibilities, properly trimmed, trained, pruned, and directed—is very much of a person; and she always calls him "Mr. Woodbridge," in a tone which indicates to a listening world that he is a person to be reckoned with.

She writes up the special services for the newspapers. That is one reason why so few men care to attend St. Melisande's. You see, she does those articles the way some more useful women do chintz curtains and chair covers. The result shows a dear little feminine touch which Mrs. Woodbridge gives also to the rectory and to the way the dear little acolytes' hair is brushed, and to the pleasant little lacy what-nots on Mr. Woodbridge's stoles and things. People—men sometimes—glance through those delicately descriptive articles in the newspapers from Mrs. Woodbridge's facile pen, and the ruder ones snort and gather the impression that St. Melisande's is perpetually decked out and garnished with rows and rows and rows of blue and pink baby-ribbon.

She always goes to hear the newest curate begin his Confirmation instructions and is careful to see that just the right pitch is given to them. One has to be so careful with these curates. They are so disloyal, not only to the Prayer Book, but, what is really shocking, to Mr. Woodbridge. You'd hardly believe how many disloyalties she has unearthed. They leave out the Creed at Mass on weekdays, sometimes, and she has to remind them that Mr. Woodbridge never, never does that, and, of course, they are at St. Melisande's at all to carry out his teaching and his ways, because he works so hard he cannot possibly do all the work himself. A lot of those raw boys miss the idea and have to be set right. It would really surprise you!

She cannot—she simply CANNOT—understand why the people at The Church of the Heavenly Anthem, Mr. Woodbridge's last charge, can possibly have permitted the vestry to call that dreadful Mr. Glucose, the present rector. It is, frankly, incredible; she says so, and she should know. The six ladies of the Heavenly Anthem congregation up there at Dinghurst with whom she associated on terms of almost complete equality—socially, my dear, it was a terrific place—are pretty well of the same opinion about Glucose. They see now, clearly, and wonder how they could have missed seeing it at first, since she made it clear, that he is a person of no family—with that name!—and, of course, no background. And after Mr. Woodbridge—well, he simply falls down hard—that's all, with all

these vulgar people whom he has persuaded to come to church.

She opens all or most of Mr. Woodbridge's mail. She has always done this, at first playfully when they were first married, so that he didn't like to say anything, and then, the custom being established, she went right on doing it, and he doesn't like to say anything now, he has let it go on so long. So she knows at least everything that he knows, even before he does. She tells him the choice bits out of his morning's mail while he is eating the substantial late breakfast which is one of the pleasantest features of St. Melisande's rectory, and this saves him, really, a great deal of trouble.

She knows, too, all the ins and outs of the people in the parish; their affairs, business, interrelations, complications, eccentricities, likes and dislikes, preoccupations, avocations, misdoings, shortcomings, predilections, absurdities, envyings, strifes, fastings, abilities, dispositions, thoughts, words, and deeds. This gives her a great advantage in living the busy life of a lady-rector.

She has some lovely old chasubles which form the tasteful table-covers in the rectory drawing-room, while in the hall there is space for her two copes. They look marvellous there.

She made, too, with her own fair hands, Mr. Woodbridge's Master's Hood, out of some lovely silk that she bought on Fifth Avenue, and it makes him look to be the most important personage in the diocese. It is a beauty, and a monument to her good taste. It is hemstitched, too.

She loves to tell her lady friends in and out of the parish list, how hard Mr. Woodbridge works, with details based on her really very exact knowledge of the parish people.

She has broken in no less than three deaconesses, one of whom she liked and who stayed on for three years and had a beautiful time before she married Mr. Vitamine of the First National Bank and had to take off—what does a deaconess call that thing she wears on her head?—the black thing, not the ruching. I don't know.

And when Mr. Woodbridge became Bishop of Carbon, she picked out his rochet (very sheer, she said it was), and his chimere, and his ring, and his pectoral cross, and the lovely scalloped black Canterbury scarf which he still wears with such dignity under the white stole that she made for him, the lovely long one with the beautiful long yellow fringe.

And when the Rev. Mr. Hydrate, of South Anthracite, wrote in to Bishop Woodbridge to say that he had eleven candidates ready for Confirmation, she wrote back and told him: "I thought you knew that we do not commonly confirm in August."*

*Old, old. But how true!

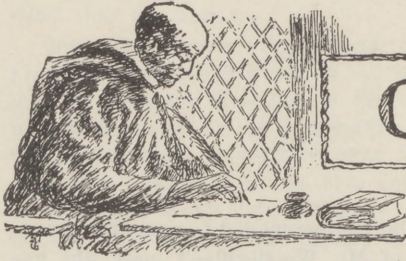
A SONG OF GLADNESS

I know a garden where roses bloom
And lilies are fair to see,
Where fragrant pines their incense bring,
Where butterflies poise on golden wing,
And poppies their scarlet banners fling:
Out in the garden of God today
The Sun shines radiantly.

I know a King of gentle mien
Whose grace brings peace to me:
A King whose brow is crowned with light,
A King in garments dazzling white,
His voice dispels my spirit's night:
Oh, He walks in a garden where pansies bloom,
Where lilies are fair to see!

MYRTLE HUMPHRIES.

THE WAY to be comfortable is to make others so; the way to make others so is to appear to love them; the way to appear to love them is to love them in reality.—*Paillettes d' Or.*



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.

RESERVATION AND THE COMMISSION ON THE REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

ONE OF THE FUNCTIONS of the Commission on the Revision of the Prayer Book is to consider difficult and delicate questions likely to come before the General Convention, and to advise the Church about them in advance, so that the chosen delegates may become well informed of contemplated changes and be saved from ill considered and hasty legislation. To this end the Commission was ready with a recommendation as to Reservation in their report made to the Conventions of 1913 and 1919. In 1922, however, it reversed its policy and made no recommendation, and there is good reason for saying that, unless some action is taken at its coming meeting in September, it will go before the Convention in 1925 with nothing to present on this subject. If this is so, it is much to be deplored, for it will leave the Church without guidance and counsel over an issue that is sure to come up and is of prime importance.

The failure to consider this subject, and to formulate a plan of action for submission to the Church, cannot be due to a lack of leading and assistance from authorized sources, for the House of Bishops in 1919 appointed a committee of its members made up of five of the leading bishops, two of them, the Bishop of Vermont and the lamented Bishop of California, men of great distinction as scholars and theologians, to study and report on this question, which they did unanimously in 1922, and this report is before the Church. This committee was constrained to report as the result of an exhaustive examination that "the practice of reserving the sacrament—even for the sick—is at present not sanctioned by the law of this Church"; and they reminded the Church that the House of Bishops had twice declared that "the reservation of the sacrament of our Lord's Body and Blood for purposes of worship, the exposition or benediction of the Blessed Sacrament, and the carrying of the Sacrament in Procession are wholly unlawful." In view, however, of practical considerations, and the fact that Reservation for the Sick is a primitive and Catholic custom, they recommended that "the rubrics be revised to permit of the Reservation of the Sacrament for the Sick, with whatever safeguards of Episcopal regulation may be deemed necessary."

The commission is also most fortunate in having before it a recent expression of the mind of the House of Clergy of the Church of England on this matter officially put forth in the Church Assembly. By overwhelming majorities they decided, first, that "the communion of the sick and others who could not be present at the celebration in church" is the only purpose for which the Sacrament should be reserved; second, that the extra-liturgical use of the Reserved Sacrament for purposes of worship, and the modern Roman *cultus*, should have no recognition; third, they refused to allow to any individual bishop the right to override their clearly expressed intention, and by resolution demanded that the rules and regulations governing reservation for the sick and absent should be framed by bodies representing officially the whole Church of England.

It would seem that, as advisers to the Church, only one of three courses is open to this commission:

First, to confess frankly and generously that a mistake was made by the radical reformers of 1552 which has remained uncorrected since, and to remedy this by restoring primitive and Catholic Reservation for the sick and others unavoidably absent from the Church service, and for these only, under strict and necessary regulations and safeguards against using for other purposes the Sacrament thus reserved; these directions to be set forth by an authority representing the whole Church, and to be written in clear and unequivocal language into the rubrics of the Prayer Book where bishop, priest, and layman alike can find them and appeal to them as the final law on this subject.

Second, to provide for Reservation for the sick and absent by a general rubric without stating any restrictions, the rubric also delegating to the individual bishop the sole supervision of the question of regulations covering the Reservation. This was proposed quite lately in the House of Clergy in England and rejected, because it was felt that such a plan would leave the

way open for the use of the Reserved Sacrament for purposes not recognized by the Church or Catholic tradition, and would lead to confusion and disorder by reason of varying and even conflicting regulations and uses in different dioceses.

Third, to ignore the subject altogether and make no recommendation to the Church and Convention. This would leave both without the benefit resulting from the study and consideration which some of the best minds of the Church in the commission have given to the question, and this at a time when it is so sorely needed. Such a course would only tend to perpetuate the intolerable lawlessness and confusion which exist at present.

The whole problem on its legislative side is a very difficult and delicate one. We would speak of this distinguished commission with becoming respect and courtesy, and it may well be that the current impression that it will make no reference to Reservation in its next report is a mistaken one. We know, however, that there are influences at work to prevent any action being taken. It is part of a movement that is impatient of any restrictions upon Reservation, and reveals a policy which is so revolutionary as to fill the rest of the Church with dismay.

A new school has arisen which has taken the law into its own hands, and the Church papers freely report what is being done. We read of "Eucharistic Processions" with the Reserved Sacrament carried under a canopy; of "Exposition," "Benediction," "Devotions" before, and "Visits" to, the Sacrament; of services of "Adoration," in fact, of all that goes to make up what is called "the Religion of the Tabernacle," which things belong to the counter reformation and are Tridentine, that is, modern, Roman. And this new departure goes on apparently unhindered by authority, which has so far taken no cognizance of it.

To give these practices a standing or lodgment would be for the Church "quite definitely to abandon her appeal to what is universal or primitive, and to lose her position as one of possible mediation between East and West, between Catholic and Protestant." "If we accept a purely Roman development which involves the great central part of Christian worship, we give up our witness to a Catholicity which is non-Roman," and our appeal to the undivided Church which knew no *cultus* of the Reserved Sacrament, but knew only its use for the sick.

On the other hand, a grievous mistake was made when the reformed Church of England failed to provide officially for Reservation for the sick, because it contradicts its appeal to what is primitive and Catholic. Reservation for this purpose, as has been truly said, was a part of the common law of the Church. "It is this mistake which has helped to play into the hands of the Roman *cultus* and to spread the movement for it." To attempt to forbid Reservation for the sick has been found disastrous because it cannot be justified, and this should be remembered by our evangelical friends and those who oppose it because of their just fear of the *cultus*. The only effective way of dealing with the matter is to provide for Reservation for the communion of the sick explicitly in the Prayer Book, but under such wise and stringent regulations as to make the *cultus* impossible for loyal men. There was no *cultus* in the ancient Church. There never has been in the Eastern Church, and the Sacrament has been reserved for the sick in the Scottish Church since 1718, where this provision has been carried out in good faith.

CHARLES H. HIBBARD.

Pasadena, California.

THE CASE OF BISHOP JONES

To the Editor of *The Living Church*:

IN VIEW OF THE EDITORIAL in the issue of *THE LIVING CHURCH* for August 30th, in regard to Bishop Paul Jones, I hope you will allow me a bit of space in your correspondence columns, particularly if you had *The Witness* in mind when you referred to "our contemporaries."

First, may I clear up a point in regard to *The Witness*, with which I am connected? In the strict sense of the term, *The Witness* has no editorial policy. Each of the several editors of the paper is free to have printed in *The Witness* anything whatsoever, providing his name is signed to it, and providing

it is loyal to the Church. The article dealing with Bishop Jones was signed by myself, and I am alone responsible for the opinion expressed therein. In fact, I haven't the slightest idea as to the feelings of Bishop Johnson, our editor-in-chief, or of any of our associate editors, on the Jones matter. Bishop Johnson might very likely disagree with me on the subject. Yet he gladly grants me the freedom of expression that he himself enjoys. I make this explanation since it is obvious that *Witness* writers can enjoy this cherished freedom only by keeping it clear in the minds of Church folks that individuals alone are responsible for ideas expressed in its pages, and not the paper. As Bishop Johnson puts it: "It is only people that have opinions; papers can't have them." Hence *The Witness'* policy, or lack of policy, if you prefer. Like the Church, we glory in the freedom of opinion that is allowed.

Your contention that the question of the election of Paul Jones to jurisdiction of a diocese should be decided in the interest solely of the Church surely will receive the approbation of most Churchmen. The interest of the Church is paramount; the interest of Paul Jones not only subordinate but, to my mind, unimportant. I tried to make that clear in my article in *The Witness*. If I was thinking of Paul Jones I would have said nothing. Repeatedly he has asked me to write nothing about his case. He is happy in the work that he is doing for the Fellowship of Reconciliation, and would accept jurisdiction of a diocese only because of his steadfast loyalty to the Church. But whenever he has said this to me, I have replied that his wishes did not matter, since it is the Church that I am thinking of and not Paul Jones.

During the mad days of war, the House of Bishops became excited over the opinions of Paul Jones. The State, prosecuting the war, was apparently unconcerned about them. When he saw the embarrassment of the bishops he, practising the non-resistance that he preaches, resigned. He has continued to practise it. I know him rather intimately and I have yet to hear him utter a word of complaint about the treatment he received. More than that, he has vigorously opposed any effort in his behalf. Still more than that, he is supremely loyal to the Church.

Many of us today feel that Paul Jones was right in remaining true to his conscience, and that the bishops, due to war madness, erred in allowing themselves to become the keepers of their brother's conscience. Because the interest of the Church is paramount, and that of Paul Jones subordinate, we hope that the House of Bishops will avail itself of the first opportunity to right the matter.

WILLIAM B. SPOFFORD.

Chicago, Illinois.

SHOULD THE CANON BE SAID AUDIBLY?

To the Editor of *The Living Church*:

DR. RICHARD FREDERICK LITLEDALE'S little book, *Against Joining the Church of Rome*, published in 1880, tenth thousand, revised and enlarged, under the heading, *Divine Service in a Dead Language*, page 84 (fifty-seventh thousand, pages 87 and 88), says:

"XXXIV. Once more, the Church of Rome is in plain contradiction both to the letter and spirit of Holy Scripture, by conducting the most important parts of Divine Service in a dead language. The words of St. Paul on this topic are so pertinent that it is desirable to cite them in full:

"If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it, then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the learned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding that I might teach others also, than ten thousand words in an unknown tongue" (I Cor. xiv. 14-19).

"Now, the references to the 'giving of thanks' (*εὐχαριστία*), and to the response 'Amen,' show plainly that the Apostle is here speaking of the (Mass or) Holy Eucharist, and is insisting on the necessity of its being celebrated in the vulgar tongue, that the people may know when and how to make the responses. And Cardinal Bona, following St. Thomas Aquinas, affirms this (*Rev. Liturg.* I v. 4). But it is precisely the Mass which Roman canon law forbids being translated from Latin for public use into any other language, so that it has become necessary to employ the mechanical signal of a bell at certain points of the rite, to warn the congregation of that which they cannot, for the most part, learn from the words of the celebrant.

"It may be freely admitted that no great harm was meant or worked by this system when it first began, which was after the inroad of the barbarians into the Roman Empire, when the new Christian converts were found to be speaking a great variety of dialects, none of which had any literature, and all liable to incessant changes, whereas Latin was more or less generally understood. The fault was in not meeting the change

of circumstances, when Latin dropped out of popular use and the new languages of Europe took final shape; and it is only too plain that the motive at work then was the desire to keep more power in the hands of the clergy.

"... The most ancient Christian records are in Greek; the Epistle of St. Paul to the Roman Church itself is in Greek; and the *Kyrie Eleison*, with other Greek words still embedded in the Missal, attest that the Mass of the Roman Church was once said in Greek, too. Accordingly, the Latin translation, now held as sacred, must have been made with the intention of obeying St. Paul's precept, when Greek began to fall into disuse in Rome, and the bulk of the Christian people began to speak Latin.

"... Nor is the usage without serious practical mischief. In the first place, it has made the act of the congregation at Mass largely mechanical and unintelligent, especially where, as the rule is in all Roman Catholic countries, the great bulk of those present are totally unlettered. Next, even for those somewhat better instructed, it has resulted in the very general employment of private and unofficial books of devotion, which are used at Mass, instead of the Missal itself, so that there is no attempt of the congregation to join directly in the lay portions of the office; and these books are usually far below the level of the Missal in tone and doctrine, so that the people are never lifted up to the ancient standard. Lastly, the unknown tongue puts an ignorant congregation wholly at the mercy of an infidel celebrant, who can substitute any other matter he pleases for the words he is supposed to be reciting."

The writer is an Anglo-Catholic layman and he thought it would be helpful to other laymen to have their attention brought to the writing of a man such as Dr. Littledale, who has always been held in high opinion and who, in his day and generation, was a man of recognized ability. He lived at the time of the Tractarian Movement, in which the writer took and assumed full responsibility for what was then considered extreme views. They were days of doubtfulness as to who would desert the ranks.

Laymen should take a deep and personal interest in such subjects and matters as the present one. They should inform themselves as to the merits or opinions held by different writers, and try to arrive at an intelligent conclusion after proper consideration, or ask the help and guidance from the clergy.

H. L. RINGWALT.

TRANSPORTATION FACILITIES NEEDED

To the Editor of *The Living Church*:

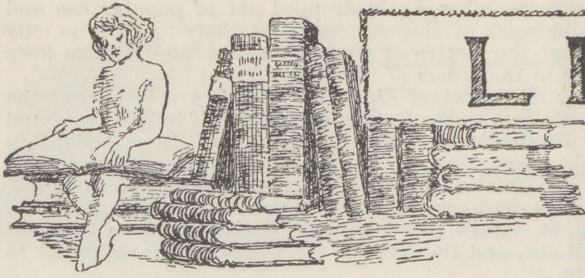
THERE IS A GREAT deal being written and spoken in these days about the failure of the Church to make good in rural communities, and of all that has been written I have never seen anything about the real reason for this failure. I wish to give a concrete instance. Here in Nevada, a state of magnificent distances and of small population, the Church has a truly remarkable opportunity if it will take advantage of it.

In this district, fourteen miles from Ely, is a smelter town, and there are some Church people living there. In Ruth, the copper camp, seven miles away, is a population of 2,500 and some Church people among them. Then in Hamilton, forty-seven miles away, there are a number of Church people. Hamilton was at one time a bustling mining camp of 20,000 people and we had a Church building there. The silver mine gave out, and at about the same time the church was blown down. The mining industry is being revived and, at present, there are several mining companies opening up new properties. There is no church of any kind there and we ought to take advantage of it and be the first on the ground; but there is no railroad connection and it can only be reached by automobile. At Cherry Creek, about thirty miles north, there are a few Church people and, between here and there, there are several ranches but no church of any kind, except at McGill, a smelter town, fourteen miles from here. There, the Methodists have built a church and the minister from here goes there. There is also a Greek church but no priest.

Now, what is needed is an automobile to make these places, and to look after the Church people and to try to reach those who are not members of any religious body—and these are in the majority. The failure of the Church, under such conditions, is because the men in the field are not provided with the means of reaching the people. Of course it is true that Sunday services could not be held in these places, but week-night services, with an early celebration of the Holy Eucharist the next morning could, provided the means was at hand to reach these points. The harvest is ready, the reaper is on the ground, but he has no means of reaping. If the Church will furnish the means of reaching these outlying points, much can be done. If the Church does not furnish the means, nothing can be done, and then people will write letters to the Church papers about the failure of the Church to make good in scattered communities.

W. M. PURCE.

Ely, Nevada, September 2.



LITERARY

LIBERALISM, MODERNISM, AND TRADITION

Liberalism, Modernism, and Tradition. The Bishop Paddock Lectures for 1922. By the Rev. Oliver Chase Quick, Canon of Newcastle. New York: Longmans, Green & Co.

Canon Quick intends these lectures to contain suggestions "towards the construction of a modern orthodox Christology." While he does not hesitate to criticize the three schools of thought implied in his title, he seeks a common ground on which all may stand without loss to any of what is real. This he has done very successfully. A significant sentence is: "The life of Jesus is the supremely characteristic act of the universal activity of God in manhood" (page 148). Another is: "We must be loyal to the sacramental gospel in the Resurrection. There is not, nor ever can be, any other hope for mankind" (page 151).

The Origin of Magic and Religion. By W. J. Perry, M. A., Reader in Comparative Religion in the University of Manchester. New York: E. P. Dutton & Co. \$2.50.

The whole province of comparative religion is a newly discovered territory, in which pioneers have not yet charted out any complete maps. This work is an attempt to construct a system of theory and interpretation which will make intelligible and rational some of the vast stores of data which have come to light. The author betrays a great indebtedness to Elliot Smith's studies and shows himself to be conversant with much of the modern literature of the subject. One of his contentions is that of the "great process of filiation of culture. . . . There is no particle of evidence, from any part of the world outside the ancient East, that suggest that a fundamental element of culture . . . has been independently invented. In every case the community has derived the element of culture from some other community" (page 100). He makes much of the "Givers of Life" (*cf.* chapters VIII and I to III), which phase of the whole problem has especial interest to students of Christian sacramental ideas, and would turn us to early Sumer and Egypt for the source and origin of religious myths. He combats earnestly the "doctrine of the similarity of 'the working of the human mind'" which "simply explains nothing at all." "It seems certain," he writes, "that we have to look for the inspiration of exceptional men for all the ideas that have come into currency" (page 182). The author also repudiates the theory of psycho-neuroses as accounting for the origin of religious ideas (pages 183 ff.). In his one-page appendix, he makes an illuminating comment on the connection between the change of the initiate's name (in "mystery religions") and the notion of rebirth. "The novice secured immortality by virtue of the fact that he was someone else" (page 201). There are five pages (195-199) of notes, which offer a fairly adequate bibliography. This work is to be regarded as a pioneer investigation, courageous, daring, and bold in the hypotheses it advances, and subject to subsequent scientific verification or disproof in the light of further knowledge and study. It is an original and valuable contribution to the study of comparative religion, for we are still in the stage of experimental cartography.

The Virgin Birth. By the Rev. Frederic Palmer, D.D. New York: The Macmillan Co.

Dr. Palmer is disappointing in this little book. Issued at the height of the Modernist controversy, one would think that it would have been a scholarly presentation of the Modernist position. But it is very evidently a piece of special pleading, and not too skilfully done, at that. While he grasps at everything that ingenuity can apply to his thesis, he neglects the possible arguments that might controvert his position. The pamphlet—for it is hardly more than that—appears to have been hastily written, for the purpose of controversy, and lacks evidence of the time and study that it should have had.

A Century of Anglican Theology, and Other Lectures. By the Rev. Clement C. J. Webb, LL.D. New York: D. Appleton & Co.

Together with the title lectures, there is a series of three on

Morality and Religion, and still another lecture on Theology as the Science of Religious Experience, in this book. The lectures are all thoughtful and well considered, and must be read with attention: there is, in fact, a tendency to intellectualism through them all. Unfortunately, poor proof reading takes away much of the pleasure of the book.

Life of Jesus. By Ernest Renan. Translation revised from the twenty-third French edition. Boston: Little, Brown & Co. \$2.50 net.

This reprint, gotten out, it would appear, on the popularity of Papini's *Life of Christ*, will be most useful, it seems to this writer, as showing the mind and temper of certain "free thinkers" of the Nineteenth Century, and it can be used by those of the present time who desire to be "liberal." Otherwise the book calls for no further comment.

THE BIBLE

Down Through the Ages: the Story of the King James Bible. By Frank E. Gaebel. New York: The Macmillan Co. \$1.00.

It is not particularly easy to make a readable condensation of a large subject; but it has been done here with fair success. The author hopes that his book may stimulate some readers to a further study of the Word of God, and it should certainly have that effect. He gives the facts in the history of the Bible (not without some animus against the Church), then there are two final chapters on its place in literature and its supremacy as a guide to faith and morals.

It is in the latter discussion that the author becomes categorical, and therefore a bit irritating. After making the statement that martyrs have died with the words of the Bible on their lips, he demands, "Who but delirious actors have died quoting from any other?" This somehow compels a smile. But it is with the following that we disagree: "Without this book, existence would be hideous darkness for the Christian . . . The Bible is no book of cryptic utterances . . . there is a key whereby all may attain to the proper knowledge of its message." That key is a "right" spiritual discernment, which comes to every one who reads and studies the Bible. Unfortunately for this too simple explanation, there is the obvious fact that the interpretation of the Bible by individuals has been responsible for the many divisions of the Protestant world. There is no mention whatever here of the Church as teacher and interpreter of the Word.

H. M.

Israel before Christ: an Account of Social and Religious Development in the Old Testament. By A. W. F. Blunt, B.D., Vicar of St. Werburgh's, Derby. London: Oxford University Press. \$1.

This brief volume, dealing in a simple way with some of the assured results of critical study in the sources of Israel's history, forms one of The World's Manuals, which are designed in part "to make provision for the great body of general readers who are sufficiently alive to the value of the reading to welcome authoritative and scholarly work." It is admirably illustrated and equipped with chronological tables and maps. Each page contains copious biblical references, by which the student can check up and interpret the material dealt with in the body of the text. The author has done a solid and useful work for us, and the book should prove extremely useful, especially to those who would have a general introduction to the religious and political history of Israel.

Letting Down the Nets. Being Volume II of the Story of the Confraternity of the Divine Love and Order of St. Elizabeth of Hungary. 1918-1923. London: C. D. L. Publication Department, 94 Redcliffe Gardens, S. W. 10. American price about \$2.00.

This little book continues a narrative of an English devotional society, the first volume of which was published some five years ago, and of a religious order of women, that of St. Elizabeth, which has developed from it, the first mother of the order having been installed in 1921. It is interesting not only for its story of local work well done but also as constituting another chapter in the growing literature relating to the sisterhoods of the Anglican Communion.

Church Kalendar



SEPTEMBER

- 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

BRUCE, Rev. EDWARD M., of Altadena, Calif.; to be chaplain at the Bishop's School for Girls, La Jolla, with address at 7234 La Jolla Boulevard, September 15th.

HALDEMAN, Rev. TOM, of the Denver, Colo., Associate Mission; to be rector of Christ Church, Chattanooga, Tenn., September 21st.

HAUBERT, Rev. AUSTIN A. H., rector of St. Mark's Church, Chester, Ill.; to Christ Church, Las Vegas, Nevada, the first of September.

KENNEDY, Rev. CHARLES E., assistant at St. Luke's Church, Evanston, Ill.; to Christ Church, South Amboy, New Jersey.

MARRIED

MUSSON-KUEHL—Married, at 10 A.M., on Tuesday, September 2d, in Christ Church, Moline, Illinois, ARTHUR STOWELL MUSSON, to GRACE IDABELLE KUEHL, the Rev. A. G. Musson, father of the groom, officiating.

WILLIAMS-BOON—Married on Saturday, August 30, 1924, in the Church of the Epiphany, Seattle, Washington, ENSIGN JACK B. WILLIAMS, U. S. N., U. S. S. *Oklahoma*, formerly of Paris, Texas, to MISS LOURIA B. BOON, daughter of the Rev. and Mrs. Harold G. Hennessy, the father of the bride officiating.

DIED

ALDRICH—In loving memory of one who loved the House of the Lord, Mrs. JAMES HERMAN ALDRICH, who entered into rest August 10, 1924, after a long illness in her home in New York City.
May her soul rest in peace.

MCBEE—Died, at Ashley Hall, Charleston, S. C., September 3, 1924, SILAS MCBEE, D.C.L., of New York and Great Neck, Long Island. The funeral was at Sewanee, Tenn., September 5th.

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

MISCELLANEOUS

I NEED, IN A SMALL INSTITUTION FOR unfortunate girls, a lady who can teach sewing, must be able to cut out children's garments, maids' dresses and aprons, and direct the making of same. Must be an Episcopalian, middle aged, very firm, but kind. Salary fifty dollars a month with single room, board and laundry. Apply HOUSE OF MERCY, Klinge Rd., and Rosemont Ave., N. W., Washington, D. C.

WANTED: A PARISH ORGANIST AND choirmaster. Address Rev. PAUL ROBERTS, St. Michael's Cathedral, Boise, Idaho.

WANTED: ORGANIST FOR ST. JOHN'S Church, Wausau, Wis. Mixed choir. Excellent opportunity in the city for teacher of piano and organ. Address Rev. WILLIAM C. WAY, Wausau, Wis.

AN OPPORTUNITY OFFERED, TO A worthy young Churchman, to obtain an education at Valparaiso University at minimum expense. Write the Rev. FATHER GRIFFITH, St. Andrew's Mission House, Valparaiso, Ind., for particulars.

POSITIONS WANTED

CLERICAL

RECTOR DESIRES CHARGE. TWENTY years' service; ten of them in one parish, five in another, present parish for five years. Highest references. Address-S-279, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A MATURE WOMAN WITH OVER TEN years' experience in the Missionary Field would like to teach in missionary school or among children in a Home. Address E-265, care LIVING CHURCH, Milwaukee, Wis.

COMPANION TO ELDERLY LADY BY daughter of clergyman—experienced in house management, secretarial work. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address K. J-271, care of LIVING CHURCH, Milwaukee, Wis.

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

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

WOULD LIKE POSITION IN A HOME as companion, assistant housekeeper, or chaperone for young girls. References exchanged. (Miss) ELLA LEE HODGES, Riverview, Md.

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

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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.

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.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afeld, Sacristy Talks, The Minor Saints, Traveller's Guide to Mass, The Blessed Sacrament Novena, Editorials and Book Review. Annual subscriptions, \$1. Discount to rectors for orders in quantity. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

CHRISTMAS CARDS

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

LADIES—THE DEMAND FOR CHRISTMAS cards is growing greater every year. Send in your order now for my Christmas Card Novelty Gift Book. Last year I ran short of sample books and was obliged to disappoint a great many; orders should come in early. Easy way to raise money for your Guild as I allow 40% on all cards sold. For particulars write Mrs. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

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.

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

TWO GREAT CONVENTIONS IN ONE

For all men of the Church. For all boys 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.

RETREATS

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.

MISCELLANEOUS

AUSTRALIAN ANGLO-CATHOLIC YOUTH 20 years of age would like to correspond with American about same age. Altar server. W. LEA SCARLETT, 144 Cavendish Street, Stanmore, Sydney, New South Wales.

WANTED: A TRAINED NURSE WOULD like to board a boy of from six to nine years. Nice home, 20 miles north of Philadelphia. \$15.00 a week. MISS AGNES PHILLIPS, Feasterville, Pa.

HEALTH RESORT

New Jersey

ST. 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.

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.

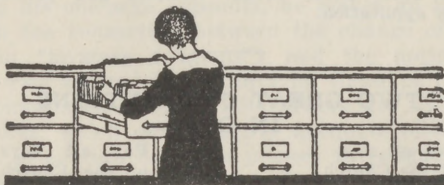
New York

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.

FOR RENT

FOR RENT BY THE YEAR. UNFURNISHED two story bungalow, eight rooms, two baths, electric light. Delightful all year climate, sunshine and pure mountain air. All Church privileges. Rent \$35 per month. MRS. FRANCIS HINCKS, 1742 North Park Ave., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

AN INCREASE of about three hundred per cent in the subscription list of the California diocesan paper has resulted from adopting the plan of enlisting subscribers for that paper and *The Church at Work* through the Every Member Catechist.

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.

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

46 Q. Street, N. W.
Sunday: 7:00 A.M., Mass for Communion
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

BOOKS RECEIVED

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

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

Chinese Fairy Tales. By Norman Hinsdale Pitman. Illustrated. Price \$1.60 net. Postage extra.

Heroes of the Sea. By Chelsea Fraser, author of *Heroes of the Wilds, Work-a-day Heroes*, etc. Illustrated. Price \$1.75 net. Postage extra.

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

Springs in the Desert: Studies in the Psalms. By Rev. J. H. Jowett, D.D., author of *The Friend on the Road, The Eagle Life, The Preacher, Thirsting for the Springs*, etc. Price \$1.50 net.

The Bible Story. By William Canton, author of *The Bible and the Anglo-Saxon People*, etc. Illustrated.

The Methodist Book Concern. 150 Fifth
Ave., New York, N. Y.

One Hundred and One Hymn Stories. By Carl F. Price.

Parish Publishers. Oakdale and Crosby
Sts., Akron, Ohio.

The A-A Method for the Cumulative Endowment of Churches. By George Parkin Atwater, D.D. (Kenyon), Litt.D. (University of Akron), rector of the Church of Our Saviour, Akron, Ohio.

THE CHURCH IN SHANGHAI

PRESENT CONDITIONS of civil war around Shanghai, China, draw attention especially to the institutions and parishes of the Missionary District of Shanghai, which constitutes the Diocese of Shanghai in the Chinese Church.

There are about twenty-eight parishes or mission stations, their communicant membership varying in number from little groups of fifteen or twenty to larger congregations of 200 and 300. The Church of Our Saviour in Hongkew was founded in 1845; Grace Church, Shanghai, in 1848.

The outstanding institution is perhaps St. John's University, with its fine record of training young Chinese men for leadership, through its schools of arts and sciences and through its theological, medical, and engineering schools and departments. Chinese history and literature are taught by Chinese scholars. A library, athletics, publications, and a loyal body of alumni are other features that make this a university of excellent standing.

Secondary schools are too numerous for separate description. Most of them, probably all, are crowded. Many have long years of history behind them. Their reputations have been built up by our faithful missionaries of former years and are sustained and added to by those of the present time. The leading school for girls is

St. Mary's Hall, Shanghai. Among other familiar names are Chants Academy, Soochow Academy, Epiphany School, Soochow, St. Mark's, Wushih, Mahan and St. Faith's, Yangchow. There is also the Church Training School for Bible Women, in Soochow.

St. Luke's and St. Elizabeth's Hospitals, in Shanghai, St. Andrew's in Wushih, and the Church Hospital in Changshu are important and interesting institutions, good hospitals, stations for intensely practical social service, training schools for Chinese nurses, and centers of regular evangelistic teaching and preaching.

One who does not share the conventional distaste for statistics, which frequently only betrays a faulty imagination, may find interest in some of the figures for the Shanghai District, as given in *The Living Church Annual*. That the diocese is becoming really Chinese in character may be seen from the fact that the foreign clergy number seventeen priests and two deacons, while there are twenty-two Chinese priests and eight Chinese deacons, with three Chinese candidates for orders, forty-one Chinese catechists and assistants, and twenty-six Bible women. The ratio is even better in the other missionary professions; as Chinese physicians and teachers considerably outnumber the foreigners. There are also nineteen students and seventy-three nurses, about half of the latter being men.

There are over 6,000 baptized persons on the rolls, and 3,004 communicants, an increase of 599 communicants since the last yearly report.

EXHIBITION OF CHURCH ARTS

THE CHURCH ART COMMISSION of the Diocese of Colorado wishes publicly to express sincere gratitude to all those who have given generous interest and assistance to the Exhibition of Church Architecture and the Allied Arts, through photographs and original designs, which is being shown at Chappell House, Denver, Colo., until September 12th. The contributions, the loans, the letters of appreciation of what it is hoped this exhibition may do, and the letters of good wishes are all cordially appreciated.

Among those whose assistance has been gratefully received should be mentioned, the Bishops of Connecticut, Chicago, Colorado, Texas, South Dakota, Arizona, Pittsburgh, Mississippi, Georgia, North Carolina, East Carolina, New Hampshire, and the Bishop Coadjutor of Massachusetts; architects, Messrs. Frohman, Robb, and Little, and Cram and Ferguson, of Boston, Day and Klauder, of Philadelphia, Wilfred Edwards Anthony, of New York, Hewitt and Brown, of Minneapolis, MacLaren and Hetherington, of Colorado Springs, Benedict, Hoyt, Fisher, and Fisher, Manning and Varian of Denver; craftsmen and artists, Messrs. D'Ascenzo, of Philadelphia, and Connick, of Boston, who sent stained glass designs, Oscar Bach, of New York, and Victor S. Pearlman, of Chicago, who sent lighting fixture designs, Ernst F. Detterer, of Chicago, examples of fine printing, H. W. Rubin, of Minneapolis, and Albert B. Olson, of Denver, mural decorations; the Denver artists, Messrs. John E. Thompson, Robert Garrison, the sculptor, Charles M. Kassler, Clark Blickensderfer, photographer, and above all the art director, George William Eggers, whose invaluable help and encouragement made the undertaking possible.

The arranging of the circuit for this travelling exhibition is in charge of the Rev. Neil E. Stanley, 1956 Grant Street, Denver, Colo.

Brotherhood of St. Andrew Plans Annual Convention in Albany

Program of Practical Purposes— The Convention Speakers—The Junior Convention

The Living Church News Bureau }
Albany, N. Y., Sept. 1, 1924 }

THE ANNUAL GATHERING OF CHURCH men and Church boys, under the auspices of the Brotherhood of St. Andrew, will take place this year at Albany, New York, on October 8th to the 12th. Leaders of the Church, clerical and lay, will bring contributions of practical helpfulness, experiences, and methods found fruitful in the cause of the Kingdom.

PROGRAM OF PRACTICAL PURPOSES

The program has been constructed with the average man particularly in mind. He will have more opportunities than usual to ask his questions and to take part in the discussion of the work that holds for him the largest interest. The Discussion Conference plan is to be used, an innovation in Brotherhood Conventions. The Convention will divide itself into three parts each morning. Each part will be led by an experienced man and each part will discuss a vital and compelling subject. The three discussion groups will consider The Individual Christian at Work, The Senior Chapter at Work, and The Brotherhood's New Junior Plan.

Prominent speakers at the Convention are: The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany; the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany; the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento; the Rt. Rev. James E. Freeman, D.D., Bishop of Washington; the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina; the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth; Mr. John W. Wood, D.C.L., Executive Secretary, Department of Missions, National Council; Mr. G. Warfield Hobbs, Editor of *The Spirit of Missions*; Mr. John L. Alexander, Director of the Leadership Training Division, American Youth Foundation; the Rev. W. H. Owen, rector of the Church of the Holy Trinity, Harlem, New York; Mr. George A. Ballachey, of the Brotherhood National Council; the Rev. Duncan M. Genns, rector of St. Thomas' Church, Brooklyn; the Rev. H. H. Hart, D.D., Russell Sage Foundation, New York; the Rev. Thomas Burgess, in charge of the Church's work among the foreign born; the Rev. Charles D. Broughton, rector of the Church of the Ascension, Buffalo; the Rev. H. P. A. Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore, Md.; the Rev. P. T. Edrop, assistant at Emmanuel Church, Boston; the Rev. James A. Mitchell, rector of All Hallows' Church, Snow Hill, Md.; and others. The Brotherhood secretaries who are scheduled to lead discussion groups and participate in the program are Mr. John H. Frizzell, Mr. Leon C. Palmer, Mr. Francis A. Williams, Mr. S. Mendelson Meehan. An important discussion is to be led by Mr. H. Lawrence Choate, Director of St. Paul's Chapter, Chicago, and a member of the Brotherhood National Council.

As the House of Bishops will be in session in New York City just about the time of the Convention, it is expected that an unusual number of the bishops of the

Church will visit the Convention, particularly over the week-end.

THE CONVENTION SPEAKERS

The Convention will open with a banquet for seniors, to be held at the Ten Eyck Hotel, Mr. Courtenay Barber, of Chicago, toastmaster, and one for juniors, to be held at the parish house of St. Paul's Church, Mr. Francis A. Williams in charge. Speakers at the senior dinner will be Bishops Nelson and Oldham, Mr. John L. Alexander, whose topic will be The Future Leadership of the Church, and Bishop Freeman, who will speak on First Things First in America.

The subjects assigned to Convention speakers indicate the strongly practical purpose of the gathering, and its certain helpfulness to men who attend. The Progress of the Kingdom, is a topic to be discussed by three speakers, Through Organization and Use of Personal Influence, Through Religious Education, and Through Development and Use of Spiritual Resources. Brotherhood activities are discussed under the heads, Organization and Work of Local and Diocesan Assemblies, Work Among Men and Boys in Rural Parishes, Bible Classes, Workers with Boys Twelve to Fifteen Years Old. Printers' Ink and Evangelism, discussed by Mr. Hobbs, Editorial Secretary of the Department of Publicity of the National Council of the Church, is certain to be interesting and illuminating. Conference of the Clergy, Work Among the Foreign Born, The Value of a Boy, Am I My Brother's Keeper, I Can Do All Things Through Christ, are high lights from the Provisional Program being distributed by the Brotherhood.

THE JUNIOR CONVENTION

The Convention of Church Boys, which runs concurrently with the Senior Convention, will have its headquarters in the Guild Hall of All Saints' Cathedral, and boys in attendance will live on the top floor of the Hotel Wellington. The Junior Program is in charge of Mr. Francis A. Williams, Brotherhood Secretary in charge of Junior Work, and it is believed that it is the best conceived program ever offered the older boys of the Church. Not only are the subjects admirably chosen and phrased in a language appealing to boys, but the speakers are men who are without question apostles to boys. The Chaplain of the Junior Convention is the Rev. William H. Owen, and leading speakers are Mr. John L. Alexander, Mr. C. Lawson Willard, the Rev. P. T. Edrop, the Rev. James A. Mitchell, Mr. Forrest A. Brown, Mr. Clarence W. Brickman, Jr., and others.

THE CORPORATE COMMUNION

The great annual corporate communion, always a feature of Brotherhood conventions, will be held in All Saints' Cathedral, on Sunday, October 12th, at 7:30 A.M., Bishop Nelson being the celebrant.

At the eleven o'clock service, Brotherhood workers, laymen of the Church, will be the speakers in our churches in Albany, Troy, and Schenectady.

It is announced that the principal meetings and services of the Convention will be broadcast by radio, through Station WGY, of Schenectady.

ARRANGEMENTS IN ALBANY

A visit to the Convention will be a delightful experience, as well as one of spiritual strengthening. The arrangements provide convenient and economical accommodations for visitors, and Albany is a beautiful and interesting city, one which most men and boys desire to visit. Visitors will be accommodated at the Hotel Wellington, at unusually modest rates, meals will be served in St. Paul's parish house, through the coöperation of Archdeacon Brooks, business sessions of the Convention will be held in the Westminster Presbyterian Church, and the religious services of the Convention will be held in All Saints' Cathedral.

A GENERAL INVITATION

The Brotherhood is urging that men and boys of the Church, whether members of the Brotherhood of St. Andrew or not, arrange to make a Spiritual Pilgrimage to Albany in October, for the purpose of meeting men who are outstanding workers in the Church, of hearing their messages, of contributing their own experiences for the benefit of others, and of renewing their inspiration and consecration for the work of leading men to Christ.

It is particularly urged that men who intend to come to Albany signify their intention promptly, that accommodations may be made for them. Registration cards are obtainable from the officers of Brotherhood Chapters everywhere, from the Brotherhood National Office, at 202 South Nineteenth Street, Philadelphia, and from the Chairman of the Registration Committee, Mr. George S. Clerk, 226 Broadway, Albany, N. Y.

WHOLE FAMILY IN DEAF MUTE WORK

MISS OLIVE A. WHILDIN, one of the daughters of the Rev. Oliver J. Whildin, the Church's Missionary to the Deaf, has been appointed a special teacher of the deaf in the Baltimore Public Schools by the Board of Education of that city.

Miss Whildin is qualified for the important and newly created position not alone by reason of a lifelong association with the deaf, but also by a five years' thorough course of normal training in the best methods of educating the deaf. It is interesting to note that her duties require her to inspect all the schools of the city, to provide medical attention for children who show early signs of losing their hearing, to arrange for instrumental aids for the partially deaf, and to furnish instruction in speech and lip reading to all who cannot hear, in order to enable them to read their teachers' lips and thus to keep abreast of the normal children in their class studies.

A younger sister, Miss Mabel Whildin, is also engaged in teaching the deaf, in the preparatory school of Gallaudet College for the Deaf, Washington, D. C. Being experts not only in speech and lip reading, but also in the use of the language of signs as applied to conversation and public speaking, the Rev. Mr. Whildin and Mrs. Whildin, also, who is greatly interested in the social and humane sides of the mission, find the frequent and practical aid of their daughters, as advisers and interpreters, invaluable to them and very much appreciated by the silent people. It is somewhat unusual to find all the members of a family so thoroughly interested in the Church and educational work among the deaf in this country.

“Fiery Cross” and Pilgrimages Engage English Catholics

To Promote the Faith—Church
Army Evangelists—Criticises
Educational Policies

The Living Church News Bureau }
London, Aug. 22, 1924 }

THE “FIERY CROSS” HAS, DURING THE past week, been stationed in the Isle of Wight, where the scenes were of a different character from those witnessed recently in Brighton. In the Isle of Wight, Catholicism has not yet obtained much of a hold, and may, indeed, be said to be fighting for life. By the operation of Protestant trusts controlling the patronages of livings, priests of Catholic tendencies have been practically excluded from some areas altogether, while throughout the island Protestantism of the usual dull and unintellectual type seems to be the accepted religion. The coming of the Fiery Cross therefore meant the linking together in a happy fellowship of devotion of scattered outposts of the Faith rather than demonstrations of large numbers of Catholics.

The first station day was allotted to St. Alban's, Ventnor, where the beautiful new church, consecrated last year, is a witness of a period of forty years of patient effort, and, it may be hoped, marks the beginning of a time of expansion and growth. From St. Alban's, the Cross passed to Holy Trinity, Ventnor, and St. Saviour's, Shanklin, and thence to the little village church of Whitwell. After passing to three other villages, Niton, Chale, and Brightstone, it reached Yarmouth, the western outpost of the island. From thence it will return tomorrow (Saturday) to Ryde, where the two centers of Catholic endeavor, St. Michael's (Swanmore), and All Saints', are planning great things.

The Pilgrimage Association appointed by the Council of the Anglo-Catholic Congress is arranging a series of pilgrimages for 1925-'26, details of which will shortly be forthcoming. They will include a pilgrimage to the shrine of St. Thomas at Canterbury during the octave of the Translation of the saint in July next, the Dean of Canterbury having promised to receive the pilgrims. If sufficient support is forthcoming, other such pilgrimages—to Glastonbury, for example—will be organized. In this connection, it may be added that the vicar of Glastonbury has arranged that any religious pilgrims accompanied by a priest may, on Sundays, have the use of the little chapel of St. Patrick, within the old Abbey's ruined walls. This little chapel only holds about thirty people, but would be an ideal spot to celebrate a Mass for pilgrims.

A scheme of lectures on the Holy Land is being drawn up by the Pilgrimage Association, and over forty of those who took part in the recent Anglo-Catholic pilgrimage to Palestine have promised to lecture in their own areas and elsewhere. Lantern slides are being prepared, and it is hoped to have everything in readiness so that the lectures may commence in October.

TO PROMOTE THE FAITH

A new venture, which will undoubtedly lead to good results, is being considered by the English Church Union. A Literature Committee has presented a comprehensive report advocating various projects

of literary work of a scholarly character for the defence and promotion of the Catholic Faith. The support and interest of a number of scholars of recognized standing have been enlisted; and an extensive program of publication has been prepared, including various apologetic manuals, a one-volume Bible commentary, and a book of essays on Anglo-Catholic lines. Lectures, classes, and study circles are also warmly advocated. An interesting new departure is the proposal that the avenues offered by the Student Christian Movement for reaching the younger men and women in our colleges should be welcomed and made use of. The report, which owes much to the encouragement of the president and other officers of the E.C.U., has been referred to local branches for endorsement, and from all accounts has been received with enthusiasm. If the policy outlined be adopted, the Union should soon rank, both in fact and in public estimation, as a learned society interested in the study of the Faith in its relation to modern thought and modern life.

CHURCH ARMY EVANGELISTS

There are at present no fewer than nine columns of Church Army evangelists out upon their pilgrimages. From Edinburgh to Southend, and from Morecambe Bay to Cromer, they are conspicuous figures in country lanes and crowded holiday resorts. Instead of the habits of pilgrims of olden times, the modern “friars” wear khaki.

The Rev. R. Halton, the candidates' secretary of the Church Army, who has been on many pilgrimages, in an interview with a press representative, said:

“I recently spent ten days with thirty-five trainees of the Training College on a pilgrimage through Hertfordshire. During the whole of the time our total expenditure was £3. Each man carried two blankets, we slept on floors of school rooms, or anywhere we could find, the people fed us, and we addressed scores of open-air gatherings. Throughout the pilgrimage we stopped at every war memorial and held a short service. Nowhere did we find that the Army's work during the war had been forgotten. Just as the friars of old in their wanderings reached the masses of the people, so we go out to reach the man in the street. The clergy and the people welcome us; we are given more food than we can eat. We could have beds to sleep in, but refuse all such offers. The rich and poor alike never cease to show sympathy with our work. We believe that aggressive Christianity means more evangelists.”

A party of Church Army Crusaders, which left Coventry on Whitsun Monday, June 9th, is due to reach its destination at Edinburgh tomorrow (Saturday). The journey of about three hundred and fifty miles has been made entirely on foot. The party recently walked through three miles of water to Holy Island, off the Northumberland coast, and preached on the spot on which St. Aidan is said to have preached 1,300 years ago. They were obliged to return to the mainland the same evening in order to be in time to march to Berwick the next morning. Owing to the state of the tide, the return journey was not begun until after 10 P.M. The depth of the water (in some places more than knee-deep) and the darkness of the night made walking slow, and the men

did not reach their tent on the mainland until midnight.

CRITICIZES EDUCATIONAL POLICIES

The Bishop of Gloucester (Dr. Headlam), who leaves England on September 13th for his long-deferred visit to the United States, recently passed some severe strictures on the work of the local education authority. His lordship has since discussed the matter with some of the leading Churchmen who are on the education committee, and, having their assurance that voluntary schools are, in their opinion, treated with justness and fairness, he has publicly withdrawn what he said. But, in doing so, he definitely expresses his opinion that the policy of making all schools uniform and reducing the possibility of variation of management is in itself detrimental to education. The only way of securing fairness in educational matters is, he holds, to arrange that religious education should be given in all schools, so far as possible, in accordance with the wishes of the parents, full protection being given to minorities, and that the local managers of every school, whether it be Church or Nonconformist or Roman Catholic or representative of the locality, should have control over the type of teacher which is appointed. Dr. Headlam adds that if, as it is held, it is desirable that there should be greater control exercised over the arrangement of schools in the country, it should be accompanied by a modification of the Education Act enabling Churchmen to secure the teaching they desire, even under more public management.

VICAR OF HOMERTON

The Rev. Clarence May is well known throughout London as a preacher of marked power and ability. Ordained in 1910, he served as curate at St. James', Bethnal Green, for four years, and at St. Anne's, Soho, until 1918, when he offered his services as a temporary chaplain to the Forces. Soon after the armistice he became assistant priest at St. Thomas', Regent Street, and for the last five years has done excellent work in the organization of open-air services and “Processions of Witness” in the district around Soho, Trafalgar Square, and the Strand. He has been singularly successful in attracting men, and though his methods are entirely unconventional, his fervor and sincerity are unmistakable.

The Bishop of London has now appointed him vicar of Homerton, an unlovely region in the East End of London. Fr. May will need all his enthusiasm in his new parish, but is undoubtedly the right man for an uphill task. His previous experience in the near-by parish of Bethnal Green will stand him in good stead, and the Homerton working-folk may be relied upon to give him a warm-hearted welcome.

WORK OF EX-SERVICE MEN

It may not be generally known that the beautiful altar frontal which has been presented to Goldsborough Church, Yorkshire, by Princess Mary, Viscountess Lascelles, and which was used for the first time on the Queen's visit last Sunday, is the work of crippled ex-service men. These men have been trained by the Disabled Soldiers' Embroidery Industry of the Friends of the Poor, and are none of them strong enough to undertake Government training, which necessitates at least thirty hours a week in the workshop. The remarkable efficiency attained by these good fellows is shown in altar frontals they have made for the private chapel in Buck-

ingham Palace and for St. David's Cathedral in Wales. They find in the work a real solace, and that it has a favorable result on their health may be judged by the fact that one man, who was subject to nocturnal nervous attacks, finds that half an hour at embroidery before turning in ensures a good night.

LONDON'S LORD MAYOR

The election of London's next Lord Mayor will take place at the Guildhall on the 29th of September, and the matter this year is of rather more than only London interest. The senior alderman, who is next in rotation to serve, is Sir Alfred Louis Bower, who became a Common Councillor in 1896, was sheriff in 1912-13, and attained aldermanic rank in 1918. The point of peculiar interest is this. Sir Alfred is a member of the Roman Communion, as are also the two sheriffs-elect, Alderman Barthrope, and Mr. Harold Downer. Should Sir Alfred become Lord Mayor, as seems almost certain, a situation will have been created which is absolutely without precedent since the Reformation. There have been several Roman Lord Mayors in recent years, and also several sheriffs of the same faith, but it has never before happened that the three chief offices of the city of London have been filled at the same time by Romanists. It will be rather interesting to

hear what the out-and-out members of the Protestant Alliance will have to say about it.

ST. PAUL'S CATHEDRAL

The Royal Fine Arts Commission, which was recently instructed to enquire into the aesthetic problems connected with the proposed St. Paul's Bridge over the Thames at London, has just issued its report.

Regarding the safety of St. Paul's Cathedral as "by far the most vital of the many difficult problems raised by the proposal," the Commission points out that the piers supporting the dome are in a precarious condition, and serious fears are entertained for the safety of the dome itself.

The Dean and Chapter have had to appeal for £170,000 to carry out urgent work to maintain the building, and after several years' work are satisfied that their obligations are by no means attained.

To intensify existing dangers by adding a fresh source of vibration at the eastern end of the Cathedral—along which the proposed bridge road would run—causes the Commission such grave apprehension that they "earnestly beg immediate attention may be given to this serious aspect of the problem. Further shaking of the Cathedral may lead to a catastrophe."

GEORGE PARSONS.

Protestant pastor were allowed to make bellicose speeches against the Republic, which does not say much for their Christianity. Some think that, if Bavaria will not come to heel, she should be expelled from the Reich. The danger of this is that she would probably make some sort of alliance and union with Austria, and the possibility of a big Roman Catholic South German power is alarming to those who see the harm of too much political power wielded by the Vatican.

Many people pin their faith to a "new Germany" of which there is a good deal of talk going about at the moment, chiefly concerning the *Jugendbewegung*. It is stated that there is a desire to get back to the Germany of Goethe and to the Liberalism of pre-1849. But the *Jugendbewegung* is not very new; it is really the old *Wandervögel* dished up under a new name. This movement was harmless enough to start with. It began shortly before the war, and was a movement for a freer and an open air life. But, after a while, it began to throw off all self-restraint and, from a movement that originated in a laudable attempt to escape the stuffy atmosphere of the German school room, has arisen a rather unpleasant notion that all discipline must be thrown to the winds; and the sight of young men and girls, promiscuously touring the countryside and camping out on mountain tops together, is not entirely a pleasant one. Further, I have invariably found that the "militaristic" spirit is not confined to the parade ground; it is noticeable among cultivated people who still believe that it is necessary to disseminate German *Kunst* among the rest of Europe and to proclaim that only Germany can appreciate Shakespeare.

THE VELEHRAD CONFERENCE

I mentioned, in my last letter, the fact of a conference that took place at Velehrad in Czecho-Slovakia at the beginning of August. The subject was the reunion of Rome and the East. From this point of view it was a dismal failure. Velehrad is a monastery that has, for a long time, been a center of propaganda of Rome as against the Eastern Church, and this conference simply was a means of letting off Roman steam, which did little harm to anyone. A number of Orthodox theologians were asked, but refused to come. M. Bulgakoff indeed implied in his letter of refusal that the Orthodox Church could not accept the Papal claims, and that the matter had better end there. The cause of reunion has not been in the least advanced. But it might have been if the promoters of the Conference had acted in the spirit of Cardinal Mercier in promoting the Malines conversations. As it was, the chief mover of the Conference was Father d'Herbigny, who hates the rapprochement between Canterbury and the East, and also the conversations between Anglicans and Romanists. The papers were confined to Father d'Herbigny himself and other leaders of Roman missions to the Orthodox. A reliable source states that Father d'Herbigny had intended to deal with the question of Anglicanism in a paper, but that a high authority at Rome prevented it, as this was the province of Cardinal Mercier. As it was, Father d'Herbigny had to content himself with saying how much the Holy Father had done to relieve the conditions of the suffering Russians, which showed that the Vicar of Christ had his Russian children in mind even though they were not cognizant of his paternity.

Father Verchovsky, a convert to the

German Delegates Accept London Conference Terms

German Nationalism—The Velehrad Conference—The Cegetistes

The Living Church European Bureau (London, Eng., Aug. 22, 1924)

THE GREATEST FOREIGN EVENT OF THIS week is the acceptance by the German delegates of the terms of the London Conference, and these delegates have returned to Berlin, where the terms must be ratified by the Reichstag. It would be indeed a great mercy to a distracted Europe if the question of reparations and French security could be settled once and for all. Germany has agreed to put into force the recommendations of the Dawes report and, in return, France is to evacuate the Ruhr before the end of one year. As an earnest that they mean business, the French have already evacuated the towns and railway junctions of the *Offenburg Besetzgebiet* (Offenburg and Appenweier). These two places, as well as Kehl, on the Baden side of the Rhine, opposite Strasburg, are not physically connected with the rest of the occupied territory, but form a little piece of occupied country all to themselves; but they are of distinct importance to the French, who were able to control the main line of railway on the right bank of the Rhine, running from Frankfort to the Swiss frontier at Basel. Kehl has been occupied since the armistice, and will continue to be so, but the rest, including the railway line, was only occupied in January, 1923, when the French went into the Ruhr.

Will M. Heriot succeed in obtaining the necessary ratification of the arrangement made between the Allies and Germany? By the time these lines appear in print, this will be known. At the time of writing it is speculative, but opinion inclines to the fact that he will. But he has opponents and it will not be surprising if

there be opposition. It is said that some French economists are beginning to wonder whether the Dawes report will really help France, and whether it will not be too much of a good thing if Germany be set on her feet again.

Looking at it from the Christian point of view, it is sincerely to be hoped that a speedy solution will be found, and, if the decisions of the London Conference do not come to anything, it seems as if there would only be a future of chaos and anarchy throughout Europe. As I have said in previous letters, the real crux lies in the attitude of the German Nationalists and the sincerity of German business men.

GERMAN NATIONALISM

It is a bit unfortunate that, just at this time, General Ludendorff should have chosen to review a band of his rowdies outside the *Deutsches Nationaltheater* at Weimar, where the republican constitution was signed in 1918, as a protest against this constitution. This parade attacked the Berlin government for assenting to the French evacuation of the Ruhr within a year. They declared it should have been done at once, and accused their superiors of pusillanimity. However, it is comforting to think that the German Fascisti are extremely weakened, owing to internal dissensions, while the republicans are some two million strong. But Catholic Bavaria will always prove a difficulty to the more reasonable Germany. Berlin has never been able to bring her to heel. The Bavarian government refused to sanction the 10th of August, celebrated elsewhere in the Reich, in commemoration of the setting up of the Republican Constitution in 1918, as a public holiday. And, at Stuttgart, the capital of the neighboring state of Wurttemberg, at an official commemoration of those who had fallen in the war, both a Catholic priest and a

Canadians Desire Permissive Oblation and Invocation Prayers

Uniates, spoke of the different types of Russian emigrant, who, he said, were not hostile to the Roman Church, but merely knew nothing about it. The Uniat ritual does not differ a whit from the Orthodox, and he seemed to think that, if Russians once understood the position of the Latins, they would accept the Pope. He warned the Conference that there should be no suspicion of Latinization in work among Russians, because nothing so much hurt Russian national pride. It is indeed astonishing that Rome has had to give way on matters of ritual and even of celibacy of the priesthood where the East is concerned. She realizes the difficulty that she has in holding these people.

A Mass was celebrated at the Conference according to the Glagolite rite, which should be of interest to liturgiologists. This means that the Mass was celebrated in the old Slavonic tongue, but the ritual was of the ordinary Latin rite.

The government of Czecho-Slovakia was represented at the Conference by Dr. Roztocil of the foreign ministry, but the question of the new Czech National Church, and that of preaching to the multitudinous Protestant sects in the new republic, was conveniently left on one side. Apropos of the National Church I understand that M. Farsky is shortly to visit America.

THE CEGETISTES

A "Cégétiste" is a member of the French *Confédération générale de travail*, the big amalgamation of trades unions, more conveniently known as the C. G. T. The school teachers of this group are a great danger to France and, at a recent conference held at Lyons, have demanded "emancipated" schools. They complain that the already laicised schools are not in fact truly lay enough for them. They also say that history should not be taught, for the existing text-books are saturated with the "clerical spirit." These poor, vain creatures talk of things of which they have no knowledge. They might read with advantage a little book recently published by the Abbé Jacquot, parish priest of Audincourt near Montbelliard. It is an account of how he interfered in a strike at the Pugeot motor works, and how he earned the respect both of the Protestant masters and the more moderate of the strikers. At the conclusion of the book the Curé of Audincourt gives a few reflections on the evil results of extreme socialism such as that advocated by the C. G. T. and shows that the only hope lies in the Christian trades unions, and a Christian and moderate solution of industrial disputes. Where the lay teaching of the socialist schools is leading is obvious. If France be wise, she will take heed where she is treading.

NOTRE DAME IN PARIS

Americans who have visited Paris will be interested to know that there is a discussion as to whether spires shall be added to the western tower of Notre Dame. There is hardly a voice to be raised in favor of the project. M. Roland Dorgelès indeed asks very pertinently, "Should we allow a canvas by Rubens, with one corner left sketchy, to be finished by Monsieur X., an official painter?"

C. H. PALMER.

A SYRIAN in a Connecticut town, working ninety-six hours a week in a brass foundry, on learning that the town needed more police protection at night, offered his services one night a week free, "because," he said, "I love this town."

Further Hymn Book Revision— International Friendship Alliance —Serbian Decoration for Bishop's Wife

The Living Church News Bureau }
Toronto, Aug. 30, 1924 }

THE RESOLUTION TO BE MOVED AT THE General Synod by the Very Rev. Dean Shreve, of Quebec, in favor of authorizing for permissive use the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration, is as follows:

"That whereas, the Scottish Branch of the Church has long enjoyed the use of the ancient order of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion;

"And whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order;

"And whereas, the Mother Church in England is moving on the work of revision, along the same lines of improvement of the office;

"And whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other;

"And whereas, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery;

"Therefore, be it resolved, that the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer."

FURTHER HYMN BOOK REVISION

Another interesting resolution to be brought before the General Synod is the following to be moved by Magistrate James Edmund Jones, who was the indefatigable secretary of the hymnal committee which produced the present Canadian Book of Common Praise:

"That, the Upper House concurring, a Joint Committee of both Houses be appointed, consisting of not less than nine members, of whom one-third shall be from the Upper House, one-third from the clerical, and one-third from the lay members of the Lower House, to enquire and report what hymns and tunes, if any, in the Book of Common Praise are seldom, if ever, used; and any other information necessary and useful in case of any future action which this Synod may think to be necessary in regard to omissions, substitutions, additions, or alterations, in any new edition, in case a revision should in the future be decided upon."

INTERNATIONAL FRIENDSHIP ALLIANCE THROUGH THE CHURCHES

The following memorial has been sent to the General Synod by the Synod of the Diocese of Toronto:

"That, realizing the great importance of the work of the World Alliance for Promoting International Friendship through the Churches as supplementing the work of the League of Nations in the promotion of World Peace, this Synod memorializes the General Synod to make it a part of the work of the Council for Social Service of the General Synod to coöperate with the work of the World Alliance by

promoting an interest in the work of the Alliance throughout the Church in Canada and in such other ways as may best advance the interests of World Peace."

SERBIAN DECORATION FOR BISHOP'S WIFE

Mrs. De Pencier, wife of the Bishop of New Westminster, has been presented with the Serbian Red Cross medal of the White Eagle, of the first-class, in recognition of services rendered by her during war time, on behalf of the Serbian relief fund.

The presentation was made recently at the See House, New Westminster, by Stephen Raymer, on behalf of Captain A. V. Seferovitch, consul-general for the Kingdom of Serbs, Croats, and Slovenes for the Dominion of Canada, at Montreal.

MISCELLANEOUS NEWS ITEMS

The congregation of St. Alban's Church, Hamilton, Ont., took part in the very interesting ceremony of turning the first sod preparatory to beginning work on the permanent church. It is planned at this time to build just part of the basement of the future church, cover it with a temporary roof, and use that as a place of worship for about three hundred people until the rest of the building can be undertaken.

On Tuesday, August 12th, the cornerstone of the new St. Paul's Church, Osgoode Station, Ont., was laid by the Rev. D'A. T. Clayton, rector of Smith's Falls, who formerly was rector of the parish of Manotick for fifteen years.

The Rev. Canon Simpson, of Calgary, Alberta, is arranging to commence a six weeks' tour in the Diocese of Saskatchewan on October 26th. This visit it is hoped will help to make the work of the General Board of Religious Education more effective.

The first confirmation for many years was held at the old Islington Mission, White Dog Reserve, Diocese of Keewatin, when twenty-one candidates prepared by the Rev. M. Sanderson, mostly married persons, were presented to the Bishop.

AMERICAN GUILD OF HEALTH

THE REV. FRANKLYN COLE SHERMAN, President of the American Guild of Health, has returned from the summer in Europe, where he spent his time studying the work of the parent organization, The Guild of Health, in London. He attended the annual Conference of the English Guild of Health, which was held at St. Margaret's Hall at Oxford.

The fall work of the American Guild of Health is being opened with a two weeks' session of The Cleveland School of Applied Religion, the teaching organ of the Guild. This School is used by Mr. Sherman as a means of making the Christian religion practical in the daily life. Special stress is laid on the true relation of the spiritual life to mental and physical health. Lectures are given on both the spiritual and scientific aspects of the subject of Religion and Health. The work of the school is not confined to Cleveland, as classes have been organized in various cities. The session of the school usually covers a period of two weeks.

The American Guild of Health has permanent headquarters in the Ulmer Building in Cleveland.

Notable Sermons by Dr. Bell in the New York Cathedral

Memorial to Dr. Mottet—Death of Dr. McBee—General News Notes

The Living Church News Bureau |
New York, Sept. 5, 1924 |

THE SERMONS OF THE REV. BERNARD Iddings Bell, D.D., President of St. Stephen's College, Annandale-on-Hudson, N. Y., who has been special preacher at the Cathedral of St. John the Divine during the month of August, have attracted deserved attention. Even the *New York Times* found space for a recent sermon on The Passing of Mrs. Grundy, which noted, not unsympathetically, the change in the attitude of young people to what is merely convention, rather than morality. Dr. Bell has the gift of combining sound orthodoxy and devout loyalty to Catholic ideals of faith and life with a live appreciation of the point of view of the young man and woman of the present day. He may be compared in this respect very favorably with the Rt. Rev. Walter Carey, Bishop of Bloemfontein, who, both at Pusey House, Oxford, and later in the Navy, exercised such a beneficent influence over the young manhood of England. Dr. Bell's Labor Day sermon will be found on another page of this issue of THE LIVING CHURCH.

MEMORIAL TO DR. MOTTET

A pamphlet has been issued by the Parish of the Holy Communion, giving a description and architect's drawing of the new community house, to be erected on the church property at Twentieth Street and Sixth Avenue. To quote the above-mentioned description:

"The community house is planned in commemoration of the fiftieth anniversary of the Rev. Henry Mottet, D.D., as rector of this church.

"The house will be an eight story brownstone building of Gothic architecture, to harmonize with the simple and artistic lines of the church and rectory. It will be erected on the ground where now stands the old parish house, with the main entrance through an open court on Sixth Avenue.

"The plans include a spacious auditorium where motion pictures, dramatics, weekly dances, and community gatherings of all kinds may be held; a gymnasium equipped for the use of both men and women, a swimming pool and showers, club rooms, social rooms, a social hall, a restaurant where home cooked meals will be served at all hours during the day and evening, and three apartments for the resident workers."

It is suggested that those, who desire to contribute to the forwarding of this work, may send their offerings to Mr. Benjamin Swan Young, Treasurer, 47 West 20th Street, New York City.

DEATH OF DR. SILAS MCBEE

Word was received on September 3d, at the Church Missions House, of the death of Dr. Silas McBee, founder and editor of the *Constructive Quarterly*, and from 1896 to 1912, editor of *The Churchman*. Dr. McBee's death occurred on September 3d at his home in Charleston, S. C. The *Times* says of Dr. McBee, in its issue of September 4th: "He was known throughout the English-speaking world because of his work for Church unity. He was one of the most prominent laymen in the Episcopal Church."

GENERAL NEWS NOTES

The renovation of the interior of St. Luke's Chapel, Trinity Parish, in Hudson Street, Greenwich Village, is almost complete, and the church will be opened for services at the Choral Eucharist on Sunday morning, September 14th. On the last Sunday in August the new altar, designed by Geissler, in the stone chapel recently erected at St. Luke's Camp, at West Cornwall, Connecticut, was blessed by the Rev. Edward H. Schlueter, vicar of St. Luke's.

The Very Rev. Frederic C. Meredith, Dean of the Cathedral of St. Luke, Ancon, Canal Zone, will preach at St. Peter's Church, Peekskill, on Sunday morning, September 7th. Dean Meredith will tell of the work of Father Staunton and his associates at Sagada and of other mission-work in the mountain provinces of the Philippines.

News has been received from Alpine, Texas, of the death at that place, of the Rev. Robert Stockton Dod, a retired priest of the Diocese of New York, who in early

life was associated with the Rev. James O. S. Huntington in the beginnings of the Order of the Holy Cross, Fr. Dod was a devoted worker among the poor of the East Side, but his health broke down and he was unable to go in the religious life, being compelled before profession to withdraw. He lived for many years in retirement at Alpine, in southwest Texas, where his death occurred on August 27th.

The Rev. Carroll M. Davis, priest in charge of Calvary Church, since the resignation of Dr. Sedgwick, has returned from a vacation spent in teaching in the various summer-schools and conferences in Colorado and South Dakota, and on Sunday last, August 31st, resumed his work at Calvary Church.

The Rev. Thomas S. Cline, D.D., the new rector of St. Peter's Church, West 20th Street, and Professor of Pastoral Theology in the General Theological Seminary, will take charge of St. Peter's on September 15th. The rectory is being renovated and enlarged in preparation for his coming, and the church is being cleaned and a new heating-plant is being installed. During the summer months, the Rev. Edward Jermy, sometime Archdeacon of Michigan, has been in charge.

THOMAS J. WILLIAMS.

Illinois Jurist Issues Plea for Care of Insane

The Grenfell Mission—Dr. Waters Honored—Death of Dr. Chew

The Living Church News Bureau |
Chicago, Sept. 6, 1924 |

PART OF THE WORK OF THE CITY MISSION, in any large center, is among the insane and mentally diseased. In Chicago the City Mission's staff ministers regularly to the patients at Dunning and at the Psychopathic Hospital. As every worker, priest or layman, knows the work is particularly sad, but none is more needed or better appreciated by the patients themselves, by their relatives, and by the authorities in the asylums, detention homes, and hospitals.

County Judge G. VanKeuren, of Perry County, has recently been visiting in Chicago, where he presided as county judge at a number of insanity hearings at the Psychopathic Hospital. These are held there for two days each week now, because of the steady increase in the number of cases. He has just made a public statement from the chambers of the County Court, emphasizing the importance of the problem of the insane, and appealing for the coöperation of the County judges throughout the state to initiate a campaign to secure the proper treatment and care of the mentally ill.

Speaking of the gravity of the present problem of mental disease, Judge VanKeuren says:

"The attitude of most of the people towards the insane and mentally ill is wrong. Too many would shut them in, or look upon them with fear, and shrink from them. That must not be the attitude. We must realize that the insane are to have the same sympathy and the same solicitous attention as patients with other ailments. Institutions for the insane should be places where cures could be effected by scientific methods and under the best conditions. Our state institutions for the insane are overcrowded. The county court of Cook County is a veritable clearing house for insane cases, in which,

if the people of Chicago and of the state should inquire, they will find the greatest and noblest work that is left undone. What is done deserves the commendation, but what is left undone deserves the highest condemnation because of the ignorance and inattention of the general public and the public officials. There is a direct relationship between certain kinds of crimes and mental diseases. A decrease of mental disease would cut down crime, and would save the people much money. We are doing wonderful things in public works, are passing all kinds of beneficial legislation, making progress in various branches of science, and, all this time, the insane are neglected and ignored, and are growing in alarming numbers in the county and state. I feel that every county judge and every other official in Illinois must be made acquainted with the fact that we must begin to make proper hospital provisions for the insane and for the mentally sick. We must do it on a comprehensive basis, and must expend all the money necessary, for that is more important than the building of great structures and permanent monuments. If we do not do something without delay, the number of such cases will continue to grow, and the damage to the general community cannot be fully estimated or appreciated."

THE GRENFELL MISSION

The late W. R. Stirling, of Chicago and Lake Forest, was known throughout the American Church as having a real passion for missions. In 1911 Mr. Stirling, and Mr. Fowler, with their families, visited Indian Harbor and Northwest River, Labrador, where the Grenfell hospital and missions are established. They were much impressed by the work there among the Indians, Eskimos, and half breeds. The efforts of the Grenfell missionaries to relieve the abject poverty and demoralization of the growing number of half breeds particularly affected the party, and Miss Dorothy Stirling and Miss Fowler not only helped out in the field work but, on their return to Chicago, organized an auxiliary to the work. As a result Miss Stirling became the manager of the large clothing store of the mission at the Grenfell head-

quarters at St. Anthony, Newfoundland; and Miss Fowler is head of the orphanage of St. Anthony. The missions at Indian Harbor and Northwest River are completely equipped with housing supplies and medical instruments. Under arrangements made with the Newfoundland government by Miss Stirling large supplies of clothing, housing articles, and medical equipment are imported from the United States and other countries free of duty. Miss Stirling is now at Indian Harbor initiating several improvements there and at stations of the Grenfell mission along Hamilton Inlet. The hospital and other functions of the Grenfell authorities at Indian Harbor and the larger establishment, that is being erected for a winter residence, at Northwest River, are largely the result of the Chicago guild.

The present chief of the Grenfell hospital and missions is Dr. Harry Paddon, a native of Surrey, England, and a graduate of Oxford and the University Hospital. He came there in 1912 and has done a most efficient work. His predecessor was Dr. A. W. Wakefield, a member of the first Mt. Everest, expedition. The primary purpose of the Grenfell missions, as defined by Dr. Paddon, is Christian service for a good and hard working people who had been sinking slowly into demoralization and decay. The organized churches are attending well to the spiritual needs of the people and include missions of the Church of England, of the Roman Church, the Methodist, and the Moravian Lutherans. Since 1770 when Richard Cartwright brought many white immigrants to Labrador, the natives have been plagued with the white man's social diseases. This, and promiscuity, have made serious inroads upon the native people. Even as late as two years ago, forty per cent of the Eskimos in Labrador were wiped out by influenza, and many more would have died except for the work of the Moravian fathers.

DR. WATERS HONORED

The Rev. Dr. W. O. Waters, rector of Grace Church, Chicago, was unanimously elected elder general of the General Society of Mayflower Descendants, which held its triennial congress at Plymouth, Mass., this week. His selection was regarded at the congress as a recognition of the growth of the society in the Midwest. An effort was made at this congress to hold the next congress in Chicago, but this was found to be in contravention to a rule of the society that meetings should be held in Plymouth. However, it is expected that the delegates will consider the proposal to hold a special meeting in Chicago to bring the society as a whole into closer touch with the many members in this region.

DEATH OF DR. CHEW

The diocese has lost one of its valued laymen by the death of Dr. John H. Chew. For more than thirty years Dr. Chew has been active in the Church's work here. He came to the city from the beautiful old town of Naperville, just eight miles east of Aurora, where the Church had, at one time, one of her strongest rural parishes, St. John's numbering well over 200 communicants. Dr. Chew is still affectionately remembered there for what he did for St. John's. He is one of the many strong men who have moved to Chicago from outlying places to do conspicuous work for the diocese. He was one of the founders of St. Chrysostom's Parish, and has been senior warden there since 1901, for many years he has served as a member of the Standing Committee, as a delegate to the

Church's conventions, as a member of the Board of Trustees of the Western Theological Seminary, and in other capacities. As a leading physician he was for many years president of the Chicago Polyclinic and the Henrotin Hospitals. In keeping with his happy and gentle disposition, Dr. Chew had a quiet and peaceful death receiving his Communion shortly before he died. His funeral was at St. Chrysostom's Church. He was buried at his old home in Calvert County, Maryland.

FR. KENNEDY RETURNS EAST

The Rev. Charles E. Kennedy, who has done valuable work as assistant at St. Luke's Church, Evanston, has accepted a call to Christ Church, South Amboy, New Jersey. Fr. Kennedy did particularly notable work among the young people of Evanston, both in his parish and among the students at Northwestern University. He will be greatly missed. The call to South Amboy was unanimous, and it is interesting to note that Fr. Kennedy is returning to the diocese in which he was a postulant and a candidate for Holy Orders, and in which he was ordained by Bishop Matthews on Ascension Day 1920.

H. B. GWYN.

CHURCH SITUATION IN SHANGHAI

THE FOLLOWING CABLE DISPATCH WAS received by the Department of Missions, September 3d, in response to a dispatch to the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, requesting information as to the safety of missionaries in the Chinese war zone. The dispatch to Bishop Graves directed him to spare no expense in assuring the safety of all missionaries in the territory where the fighting is going on. Dr. C. M. Lee, mentioned in the dispatch as in charge of the Red Cross Hospital at Wushih, is the Director of St. Anthony's Hospital at that point. Bishop Graves' dispatch, which was dated September 4th, is as follows:

"There is no cause for anxiety at present. No need extra expenses. Missionaries at their stations helping Chinese men, women, and children. Dr. C. M. Lee is in charge of Red Cross Hospital at Wushih. St. John's University and St. Mary's Hall opening as usual. Some schools postponed temporarily. Send me missionaries according to plan.

"(Signed) BISHOP GRAVES."

A TWENTY-FIFTH ANNIVERSARY

THE TWENTY-FIFTH anniversary of the association of the Rev. George J. G. Kromer with the Church of the Guardian Angel, a chapel of the parish of St. Michael and All Angels, Baltimore, Md., is to be celebrated October 12th. The curate has asked that every family, or members of families to whom he has ministered, be present at this service.

The Rev. Mr. Kromer began his work on October 11th, 1899, at which time there were about thirty persons connected with the church. In the twenty-five years a handsome church and parish house have been built, and at present there are over 1,200 souls under the care of the church, with 421 communicants. The offerings the first year were \$50, while today the church is nearly self-supporting.

At the midday service on October 12th, the Rt. Rev. J. G. Murray, D.D., Bishop of the Diocese, will preach, and, at the evening service, the Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland. An offering of \$1,500 has been asked.

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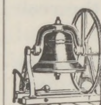
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The Summer Activities of the Bishop of Washington

Vicar of Trinity Diocesan Church
—The Bishop's Chaplain—Society
of the Nazarene

The Living Church News Bureau }
Washington, Sept. 5, 1924 }

THE BISHOP OF WASHINGTON RETURNED from his vacation last Friday. The summer months spent away from his diocese have been a holiday in name only. He has, as usual with him during the summer, conducted the services on Sunday at the Chapel of the Redeemer, Sorrento, Maine. In addition he has visited, for two or three days, each the summer colonies at York Harbor, Lenox, Newport, and Southampton, at each of which places he has spoken at several meetings in the interest of the National Cathedral. It is of such consequence for the nation that the National Cathedral be recognized as a national witness to Christ and to Christian ideals, that the Bishop feels it important that the matter should be brought before cosmopolitan audiences whenever possible.

VICAR OF TRINITY DIOCESAN CHURCH

Last Sunday, the Bishop instituted as vicar of Trinity Diocesan Church the Rev. Raymond L. Wolven, formerly an assistant at Trinity. When Bishop Freeman became rector of Epiphany Parish, Washington, he chose Mr. Wolven as his assistant. When Dr. Freeman was elevated to the episcopate, Mr. Wolven became priest in charge of Epiphany Parish and retained that position until September 1st. The Rev. Ze Barney T. Phillips, D.D., the present rector of Epiphany, will take up his duties on September 21st.

PHILADELPHIA TO EMPHASIZE
RELIGIOUS EDUCATION

IN THE LAST Diocesan Convention, strong emphasis on Religious Education was given by the Bishop in his annual address, as well as by speeches from the floor following the presentation of the report of the Department of Religious Education of the Executive Council.

The Commission on Teacher Training is arranging for an enlarged Church Normal School which will commence its fifth year on October 9th, the sessions being held in the Church House.

The first semester of the School will occupy ten weeks, and, according to present plans, each session will consist of four groups of classes.

To meet a demand for late afternoon classes, courses on Methods and Materials for Kindergarten (Unit 14); Methods and Materials for Primary (Unit 15) and How to Use the Catechism and Prayer Book (Unit 10) will be given at five o'clock. A simple supper will be served at six, followed by classes on Principles of Teaching (Unit 2), Methods and Materials for Grammar Grades (Unit 18), Church School Ideals (Unit 6), The Bible, Church Doctrine, and Church History, from 6:40 to 7:30. P.M.

A third group of subjects will be taught from 7:40 to 8:30, including Child Psychology (Unit 1); How to Teach Church History (Unit 11); How to Train the Devotional Life (Unit 7); The Prayer Book, and Acts and Epistles, and The Life of Christ.

Trinity Church, which is situated in a locality once a fashionable residential center, but now inhabited largely by foreigners, gave up its status as an individual parish three years ago and came under the jurisdiction of the Bishop as a social service center, its vicar at that time being the executive secretary of the Diocesan Board of Social Service. With the advent of Mr. Wolven, this function of Trinity Church ceases and it becomes once more a place for neighborhood worship.

THE BISHOP'S CHAPLAIN

Another innovation in diocesan affairs has been consummated by the Bishop in appointing the Rev. Calvert E. Buck as his chaplain. Mr. Buck will have an office in the Bishop's House and will serve as his executive in the handling of missionary and other business of the diocese. Mr. Buck was recently ordained to the priesthood and has not yet accepted a call to any parish work.

SOCIETY OF THE NAZARENE

Preparations are continuing actively for the annual Conference Mission of the Society of the Nazarene, which will be held in Trinity Diocesan Church for five days beginning September 14th, under the direction of the Rev. A. J. Gaynor Banks, director of the society. Each morning there will be conferences led by speakers experienced in the work of the society. In the evenings there will be healing missions conducted by the rector and other leaders. There are several branches of the society in Washington and a large attendance not only from this diocese but from other places is expected.

The evening will close with a general Lecture Course from 8:40 to 9:30.

The School is being arranged to give approximately equal attention to "Content" courses as to "Method" courses, and to furnish opportunity to those teachers who desire to obtain credits under the newly-formed National Accredited Teachers' Association.

In addition, a class on Training for Leadership (Unit 28) will be held on Thursday mornings in the Church House, and several parochial classes for the training of teachers will be given throughout the Diocese.

ASSOCIATE SECRETARIES OF
THE FIELD DEPARTMENT

THE FIELD DEPARTMENT of the National Council has recently inaugurated a plan for supplementing its full-time staff by securing the part-time services of clergy and laity in various parts of the country.

The attempt has been to secure a few men in each Province who would be on call to fill many engagements which the Department otherwise could not meet, owing to its very limited full-time staff.

The clergy selected are among those who have demonstrated in their parish life their understanding and ability to carry out the plans for fulfilling the Church's Program. The laymen have likewise demonstrated a zeal and an equipment for furthering the Church's mission.

All of these men are regularly elected secretaries of the National Council, with the title of Associate Secretary, to serve

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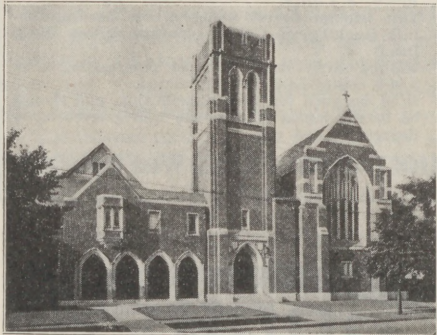
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until December 31, 1925. In the case of the clergy, the arrangement has been made with the formal consent of their vestries, whereby the clergymen are released for the work of the National Council for a total of two weeks to a month in the course of a year. The parishes concerned continue to pay the salaries of the men during this service, and the vestries have deemed it a privilege thus to share their rectors with the General Church as a further contribution towards the extension of the Kingdom.

Because of the assistance and coöperation thus rendered, the Field Department will be able this fall to serve the Church more largely and to give intensive training in more dioceses than ever before.

A BUFFALO CENTENARY

GRACE CHURCH, Buffalo, N. Y., is preparing to celebrate its hundredth anniversary in October. The parish was organized in 1824 as "Grace Church in Black Rock." At that time it was an outlying section of



GRACE CHURCH, BUFFALO

Buffalo, but is now fast becoming a "down town" section. Beginning in a humble way, the parish has grown until at the present time it embraces some seven hundred families, who worship in a handsome Gothic edifice. This building was erected during the rectorship of the present Bishop of Erie, the Rt. Rev. John C. Ward, D.D.

The centennial observances begin October 6th and culminate in two great services on the 12th, in which all living clergymen formerly associated with the parish, together with the Bishop of the Diocese, and the clergy of Buffalo, will participate.

The committee on arrangements is very desirous of hearing from former members and other friends of the parish whose present whereabouts is unknown to them. The rector of the parish, the Rev. John N. Borton, will greatly appreciate any word of greeting, together with any historical data that may be of interest to the present parishioners. His address is the Rector, 609 Richmond Ave., Buffalo, N. Y.

CHRISTIAN PRAYER AT SUN DANCE

DURING THE PROGRESS of the Sun Dance, held by the Arapahoe Indians on the Wind River reservation in Wyoming, Chief Yellow Calf, a catechist of St. Michael's Mission at Ethete, called upon the Rev. Royal H. Balcom, superintendent of the Mission, to open the ceremonies with prayer. Mr. Balcom's prayer in English was translated by the interpreter into Arapahoe, and made a deep impression upon the assembled tribesmen. Last winter was a hard one for the Indians and this year's crops being abundant, the dance was held as an expression of thanksgiving to the Creator.

OBSERVANCE OF ST. MICHAEL'S DAY

IN RESPONSE to the announcement from the Washington headquarters of the Anglo-Catholic Congress that Mass would be offered for the intention of a blessing on the Anglo-Catholic World Year of Prayer in 1925 in many parishes on the Feast of St. Michael and All Angels, and, where practicable, processions would be held preceding the Mass, letters have been received from the following churches which will observe this day: Trinity Church, Bristol, R. I.; St. James' Church, Cleveland, Ohio; St. Andrew's Church, Waverly, Iowa; St. John's Church, Shawano, Wis.; Trinity Church, Everett, Wash.; St. Paul's Church, Marinette, Wis.; St. James' Church, Skaneateles, N. Y.; Calvary Church, Burnt Hills, N. Y.; Christ Church, Arden, N. C.; Grace Church, Louisville, Kentucky; St. James' Church, Long Branch, N. J.; Church of the Good Shepherd, Quincy, Ill.; and Christ Church, Ontario, Calif.

AN ITALIAN CELEBRATION

THE ANNUAL FESTIVAL of St. Mary's Italian Church, Wind Gap, Pa., was held August 23d to the 25th, in the spirit of a typical Italian *fiesta*. The religious program began with Vespers on Saturday night, and there was a solemn High Mass the next morning, the Rev. Joseph Anastasi being celebrant, with the Rev. F. C. Capozzi, rector of the parish, as deacon, the Rev. Brother George, of St. George's Monastery, as sub-deacon, and Robert G. Lees, acolyte. There was an open-air procession with a statue of St. Mary and the Holy Child, and, on return to the church, the service of Benediction.

During the services, and at other times during the *fiesta* the band played. Fireworks were set off at the Consecration, which was also signalled by the ringing of the church bell. During the three days of the celebration the church was open for the devotions of the faithful.

SUCCESSFUL BOYS' CAMP

A SUCCESSFUL BOYS' CAMP has been conducted this summer by the Men's Club of Grace Church, Jamaica, Long Island. This is not the first year that this parish has had a camp, but this season property was purchased at Miller's Place, fifty-three miles from Jamaica, on the north shore of Long Island, thus establishing a permanent site for the camp. On this property the men themselves erected a fine building with a kitchen, dining and recreation rooms, and screened porches, making dormitories large enough to accommodate forty boys.

The camp is situated on a bluff overlooking the Long Island Sound, so that the boys can enjoy all the water sports as well as all kinds of ball and out-door games. Rainy days are provided for by an open fireplace, plenty of books, games, magazines, music, and complete radio equipment.

The rector of the parish, the Rev. Rockland T. Homans, was chaplain of the camp, which he formally opened and dedicated on July 6th, in the presence of over a hundred members and friends of Grace Parish. The camp was managed by a Board of Directors appointed by the Men's Club, and was self-supporting, although the fee charged was but \$8 per week or less. It was under the personal supervision of Mr. John Kershaw, who is the

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leader of the young people's activities of Grace Parish.

About one hundred boys between the ages of seven and fifteen years visited the camp this summer, their length of stay ranging from two weeks to the entire season of ten weeks.

The camp closed September 6th. The men have already made extensive plans for improving and enlarging both the property and the building for the summer of 1925.

RECTORS OF CHRIST CHURCH, CHATTANOOGA

THE REV. WILLIAM CLENDENIN ROBERTSON, in resigning the rectorship of Christ Church, Chattanooga, to accept an appointment as the first curate of the Church of the Advent, Boston, Mass., closes a pastorate of twenty-three and a half years, during which Christ Church has grown from a handful of communicants worshipping in a hired hall, to a strong self-supporting parish with a property conservatively valued at over \$100,000, consisting of church and parish house in one of the most desirable corner locations in the city.

The Rev. Tom J. Haldeman, who has been a member of the Associate Mission in charge of St. Andrew's Church, Denver, Colo., has been called by the vestry, and has accepted the rectorship of Christ Church. It is expected that Fr. Haldeman will be in residence about the middle of September. An interesting announcement in connection with his coming is that he is to be married soon and will begin his work at Christ Church during the honeymoon.

RELATIONS BETWEEN GREEKS AND RUSSIANS IN CONSTANTINOPLE

THE FOLLOWING official statement from the Holy Synod of the Ecumenical Patriarch of Constantinople has been received through the Greek Archdiocese of North and South America:

"For some time the Ecumenical Patriarchate has become the target of part of the Russian refugee press in foreign countries. The cause of this offensive is to be found in the ecclesiastical and canonical measure duly taken by the Patriarchate, having forbidden to the two Russian Archbishops, residing in Constantinople, Archbishop Anastasius of Kishinev, and Archbishop Alexander of North America, to mix in politics while holding services in the churches of the jurisdiction of the Archdiocese of Constantinople, mentioning in the divine services Tsars and Grand Dukes, and going on with other expressions of a political nature, also to perform various anticanonical acts, like ordinations of priests, monks, issuing of divorces, and so on, without the knowledge or sanction of the Archbishop of Constantinople, thus tending to form an autocephalous Russian Church in the very see of the Ecumenical Patriarchate.

"After the Ecumenical Patriarchate insisted upon the necessity of putting a stop to these evidently anticanonical acts, one of the above mentioned Archbishops hastened to comply with the suggestions of the Ecumenical Patriarchate, and the other departed from Constantinople. Nevertheless, the calumnious war of the Russian refugee press against the Patriarchate continues, up to the present time, with great violence.

"As regards the statements attributed to the representative of the Ecumenical Patriarchate in Moscow, they have been entirely distorted, inasmuch as the Ecumenical Patriarchate has neither suspended nor deposed His Beatitude, the Patriarch of Moscow, Tikhon, whose

name, up to this moment, is mentioned in the holy diptychs, nor has it deposed or brought to trial any other Russian prelate, nor has ever thought to transfer its see to Russia, or has ever made such propositions or come into such negotiations.

"The above for the sake of truth.

"In the Patriarchate, July 29, 1924.

"Office of the Holy Synod of the Ecumenical Patriarchate."

RECEIVED A CAR

ON HIS RETURN from a summer abroad, the Rev. James Mills, rector of St. Paul's Church, Duluth, Minn., was presented with an Overland sedan, the gift of his congregation. The car will be a great asset in calling upon the people, for Duluth is "twenty miles long, a mile high, and a mile wide." St. Paul's is the oldest parish in the city, and its members live in every section, and beyond the city limits.

A CLERGYMAN HONORED

CHURCHMEN of Sioux City, Iowa, gathered at St. Paul's Church, Sunday, August 30th, to pay a tribute of respect to its rector, the Rev. Edmund H. Gaynor, on the completion of the 35th year of his service to the church. During this time the Rev. Mr. Gaynor has never been absent from a Sunday service.

The Hon. Stewart Gilman, mayor of the city, made an address, in which he spoke of the Rev. Mr. Gaynor's past life and of his work in the city of his adoption. He closed by presenting him an automobile. Mr. Abbott Thorndike, a prominent Church worker of the city, welcomed Mr. Gaynor to the celebration, which had been arranged during his vacation, and read a telegram of appreciation from the Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese.

When Mr. Gaynor went to Sioux City, St. Paul's was a mission church with thirty-two members. Now there are more than 250.

TO PRONOUNCE BENEDICTION

THE REV. DR. MURRAY BARTLETT, President of Hobart College, has accepted an invitation to pronounce the benediction at the First Division memorial dedication exercises in Washington, D. C., on October 4th. Dr. Bartlett served as a chaplain with the First Division from February, 1918, until the Armistice, when he was transferred to the Division Headquarters, to which he was attached until March, 1919. He was wounded in action, cited by General Pershing for bravery under fire, awarded the Croix de Guerre, made a Chevalier of the Legion of Honor, and awarded the Distinguished Service Cross. He is at present a Chaplain in the Officers' Reserve Corps, with the rank of Major.

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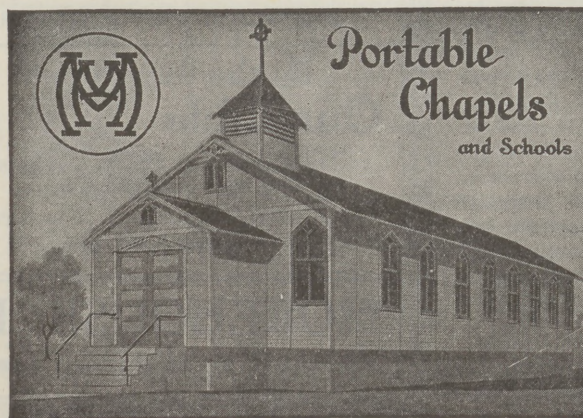
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CHRISTIAN CONSCIENCE AND MODERN AMUSEMENTS

ONE OF THE FEATURES of the Summer Training School for Church Workers, held at Sewanee, Tenn., during the past summer, was the consideration and discussion of the modern attitude towards amusements. The clergymen and the Church women present considered it, each class separately, the one in three sessions and the other in two. A joint committee was appointed that brought in a preamble and resolutions, which were adopted by a joint conference of both clergymen and Church women.

The preamble reviewed the status of affairs, and the difficulties of the present day, and called attention to the fact that the Commission of the National Council on the Church Service League had "undertaken to study the whole question of the moral problems of our social life."

The resolution urged the Commission "to be diligent in its study of the problem, fearless and fair in its findings, *specific* as well as constructive in its recommendations, and prompt in fulfilling the task set before it." The clergy were called upon to preach social righteousness, as well as other matters of moral significance, and parents were admonished to assist in bringing about "an increase of Christian virtue, expressed in regular worship of almighty God, in loyal obedience to law, in active exercise of the godly will, and in personal virtue."

VALLE CRUCIS SUMMER SCHOOL

THE NOTE OF ADVENTURE in Christian missions and in Christian education appeared in the Valle Crucis School for Religious Education, held August 23d to the 29th, under the direction of the Department of Education in the Diocese of Western North Carolina.

There were fifty-four registrations at this first venture of a summer school in this Diocese. They represented four of the Carolina dioceses. Nineteen of the clergy of these dioceses and the Bishop of Western North Carolina were present. The attendance of the mountain people at the evening sessions filled the large assembly hall six successive evenings. The need for early provision for the new chapel of the Mission school was apparent. The Rev. J. Preston Burke, rector of the Valle Crucis School, the able principal, Miss Bouldin, and other members of the staff, showed many courtesies.

The faculty included the Rev. Homer W. Starr, Ph.D., of Charleston S. C., who taught the Devotional Life of the Church; the Rev. Robert E. Gribbin, of Winston-Salem, who taught the course on Our Bible; Miss Mabel Lee Cooper, who taught Christian Nurture; the Rev. A. W. Farnum, of Hendersonville, N. C., who taught The Church School Service League; and Mr. Wm. E. Leidt, of New York, who taught The Church at Work. A special address by the Rev. Willis G. Clark was given on Confirmation and the Congregation.

There was abundant recreation in the mountain region, three thousand feet above the sea, and special musical programs included the singing of old mountain ballads by members of the mission school. Many felt that this was the first step towards a summer school for the united dioceses of the Carolinas.

WORK FOR GOD is never wasted, never lost.—F. C. Woodhouse.

NEW BOOKS

By Bishop Gailor

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By THOMAS F. GAILOR, Bishop of Tennessee, President of the National Council. Cloth, \$1.00. Postage about 10 cts.

This consists of a series of popular lectures delivered first at Trinity Chapel, New York, last Lent, and afterward in Nashville and in Memphis. The subjects are: The Catholic Church, The Holy Scriptures, The Creed of the Church, The Teaching of the Church, The Sacramental System. The book consists of just the sort of popular reading that is needed today.

By Bishop Anderson

Religion and Morality

Holy Week Addresses, 1924

By the Rt. Rev. C. P. ANDERSON, D.D., Bishop of Chicago. Paper, 50 cts. Cloth, \$1.00. Postage about 8 cts.

Bishop Anderson's Holy Week theater Addresses are an institution in Chicago and are in such wide demand that they are published in attractive book form. Intended especially for men, they convey the lesson to everybody that the world needs. The subjects are as follows: Religion—Morality—Sex Morality—Sin—Spiritual Power. *Read the book!*

By Bishop Walpole

The Greatest Service in the World

By the Rt. Rev. G. H. S. WALPOLE, D.D., Bishop of Edinburgh. Cloth, \$1.40. Postage about 10 cts.

This remarkable plea for enlistment of the best young men of the Church in Holy Orders is prefixed by the following account of the circumstances under which the author was led to apply for the work of the Ministry:

"My father, after an adventurous life in distant parts of the world, entered the Army. Having served for some years, he married and took Holy Orders. The life of command necessary to the soldier was ill-suited to the work of the ministry, and was made more difficult, as from the very first he threw himself into the Catholic movement, then widely unpopular. He loved to tell of the part he played as preacher in the riots of St. George's in the East, and of the boosing his sermon met with. But the opposition in his own parish to the ceremonial he felt to be necessary, with the unfriendliness it created in the neighborhood, led him to feel that the Church of England was hopelessly Protestant and her ministry a hard and unlovely profession. So he determined that none of his sons should share his own bitter experience. It was, therefore, with pained disappointment that he learned, when I was about to leave school, that I wished to take Holy Orders. He had put me down to enter Coopers Hill College with a view to India, and all my preparation at school had turned in that direction. I had given up classics, and was putting all my strength into mathematics. And his choice was at that time my own. I was looking forward with eagerness to the wide field of extraordinary interest and usefulness that India offered. But something intervened. What it was I cannot say. For clear as I had been in my intention to enter the Indian Civil Service, I became equally clear that it was my duty to become a clergyman. Of its life I knew very little except that which I saw revealed in my father's experience, and that was not inviting. The hostility to what I thought beautiful and helpful—we were alone in the use of vestments and incense—and the widespread indifference on the part of farmers and villagers to religion made the task unwelcome. And I had no wish to run counter to my father's proposals. But the more I thought of it the more loudly the call sounded. At last I told my father of my thoughts. He was, however, resolutely opposed. He presented endless difficulties, and it seemed as though I should be obliged to dismiss it. Then I enlisted in my cause two priests who happened to be staying at the seaside place where we were taking holiday. Being friends of my father, and sharing his Catholic views, they were able to talk freely and to more purpose. My father gave way, and I went to Trinity College, Cambridge, instead of Coopers Hill, and then to the romantic life of the beginnings of the new Cornish Diocese where Bishop Benson ordained me deacon and priest."

By Rev. T. H. Passmore

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AGED CHURCHWOMAN DIES

Mrs. ALMIRA GRIMSHAW, of Pittsfield, Ill., the widow of the Hon. William Grimshaw, some time chancellor of the undivided Diocese of Illinois, died at her home August 27th, aged eighty-three years.

At the time of her death she was one of but two or three in the Diocese of Quincy, if not in the State of Illinois, who personally remembered Bishop Philander Chase. It was the Bishop's custom to stay at the home of her late husband on the occasion of his visits to Pittsfield.

DEATH OF DR. JOHN WILLIAMS

THE REV. JOHN WILLIAMS, D.D., retired, senior priest of the Diocese of Nebraska, died at his residence, 4804 Dodge Street, Omaha, Friday night, August 15th, in the ninetieth year of his age. The body lay in state in St. Barnabas' Church, of which he had been rector for thirty-seven years, from Saturday afternoon until the hour set for the funeral Monday morning.

The funeral was held from St. Barnabas' Church at nine o'clock Monday morning, August 18th, the Rev. Lloyd B. Holsapple, rector, officiating, the Rt. Rev. E. V. Shayler, D.D., Bishop of the Diocese, being in the chancel and pronouncing the blessing. Bishop Shayler had said a requiem at eight o'clock, the Rev. John Albert Williams, at seven-thirty, and the Rev. James Noble, at seven o'clock. The church was filled with people from all walks of life and from various Communion. The service was the regular burial office with requiem Eucharist, simple music, and no flowers or address. The pallbearers were the Rev. Messrs. William A. Mulligan, S. Mills Hayes, James Noble, John Albert Williams, Wilbur S. Leete, George L. Freebern, D. J. Gallagher, and Bernard Schulte, D.D. Interment was in Prospect Hill Cemetery.

The Rev. John Williams was born at Tralee, County Kerry, Ireland, June 21, 1835, son of John Williams and Elisabeth Somers. As a youth of sixteen he came with his father to Lynn, Mass., where the family subsequently settled. He learned the trade of a machinist, at which he worked for some years. Obeying the call to the ministry, he entered the Seabury Divinity School at Faribault, Minn., from which he was graduated in 1868. He was ordained deacon and priest the same year by Bishop Whipple, and became rector of St. Luke's, Hastings, Minn., where he served until 1877, when he became rector of St. Barnabas', Omaha. He was rector of St. Barnabas' until 1914, a period of thirty-seven years, when he resigned in his eighty-first year, being succeeded by the Rev. Lloyd B. Holsapple. During his rectorate he was easily Omaha's foremost and most outstanding citizen. Father Williams rendered conspicuous service to the Church in the Diocese and Nation. He served the Diocese for years as president of the Standing Committee, as chairman of other important committees, as examining chaplain, and as deputy to ten General Conventions, where his ability was recognized by appointments to important committees of the House of Deputies. He rendered conspicuous service to the community during strike and labor troubles, and the tornado of some years ago. The leading dailies and weeklies of the city, including *The True Voice*, a Roman Catholic publication, published editorials upon his death. He is survived by his widow and four sons, William J., and Edward R., of New York, and Lyman, and Leslie, of Omaha.

**DEATH OF
REV. ALBERT E. HEARD**

THE REV. ALBERT E. HEARD, who was ordained to the perpetual diaconate by Bishop Doane in 1896, died at his home in Oak Park, Ill., August 23d, after a long illness. He had exercised his ministry as assistant at Christ Church, Hudson, N. Y., and at Grace Church, Oak Park.

**DEATH OF
REV. CHARLES W. TYLER**

THE REV. CHARLES W. TYLER, rector of St. John's Church, Haverhill, Mass., died suddenly on the veranda of his rectory shortly before four o'clock, Saturday, August 30th, of a heart attack.

The Rev. Mr. Tyler was born in Tedbury, Gloucestershire, England, September 2, 1864. He came as a motherless boy with his father to Johnston, Ohio, and received his education from the public schools in that city, and from the Northern Illinois College. He was awarded the degree of Bachelor of Divinity from Nashotah House in 1892.

Mr. Tyler was ordained to the diaconate

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Society

References

in 1890 by Bishop Knickerbacker, and to the priesthood the following year by Bishop Pierce. His first work was in Guthrie, Okla., where he began Trinity Parish, and built the church. In 1894, he was called to Grace Church, Clinton, Iowa, where he made substantial improvements to the church building. From there he went to Trinity Church, New Castle, Pa., where he erected a stone church at a cost of \$65,000. He went to St. John's Church, Haverhill, in 1905, at which time it was listed as in the cure of Trinity Church, with sixty-seven communicants. Now there are 196. During Mr. Tyler's rectorship the parish has erected a parish house and a rectory.

The funeral service was held in St. John's Church, September 3d, the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of the Diocese, officiating.

**DEATH OF
REV. V. R. STOVER, M.D.**

THE REV. VERNE RICORD STOVER, M.D., a retired priest of the Diocese of Arkansas, died very suddenly near Eureka Springs, Arkansas, August 31st.

Dr. Stover was born in Marengo, Iowa, in 1878. His family moved to Arkansas, where he was educated and entered business life. Dr. Stover graduated from the University of Little Rock as Bachelor of Science and from the University of Arkansas with the degree of Doctor of Medicine. He became the superintendent of the City Hospital of Little Rock, after which he went as a missionary to China under Bishop Huntington at Wuchang in 1913. There his health gave way under an attack of Asiatic cholera, causing him to return home in 1914. At this time, he went to the University of the South to prepare for the holy ministry, and was ordained deacon in 1915 and priest in 1916 by Bishop Winchester. He first served as the rector of St. John's Church, Camden.

Upon the breaking out of the war, Dr.

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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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Stover volunteered as Medical Inspector of the Base Hospital at Camp Pike, where he rendered most valuable service as physician and clergyman. After the war, he was called to the rectorship of St. Paul's Church, Batesville, where he endeared himself to the congregation and became one of the useful men of the Diocese.

About two years ago, his health again gave way, and he was compelled to resign his parish. A prolonged sojourn at Hot Springs, Arkansas, seemed to restore him to ordinary health, when Bishop Winchester placed him in the rectory at Eureka Springs to give an occasional service without any responsibility of duty resting on him. He apparently improved steadily, and his sudden death, as the result of high blood pressure and heart trouble, came as a shock to his many friends.

As a layman, Dr. Stover had been a valuable member of the Chapter at Trinity Cathedral, Little Rock, where his ordination to the ministry took place. He was the National Chaplain of the Chi Beta Chi fraternity, a medical fraternity, which position he had held since his ordination.

Dr. Stover married Miss Jennie Lumpkin, of Little Rock, who was a trained nurse, and who has been of invaluable assistance to him in his medical and ministerial life. He is survived by his wife and two daughters, his mother, who is in very feeble health, and a brother, Dr. A. R. Stover.

The funeral took place in Eureka Springs and was conducted by the Rev. Clarence P. Parker, rector of St. Paul's, Fayetteville, on September 1st.

DEATH OF THE VEN. DeB. WADDELL

THE VEN. DEB. WADDELL, a retired priest of the Diocese of Mississippi, and for many years Archdeacon of East Mississippi, died at the home of his daughter, Mrs. George B. Neville, in Meridian, Miss., September 1st.

Archdeacon Waddell was made deacon in 1869 and priest in 1873 by Bishop Wilmer, of Alabama. For the first eighteen years of his ministry he did missionary work in the Diocese of Alabama, becoming rector of Grace Church, Sheffield, and St. John's Church, Tusculumbia, in 1887. In 1891 he became rector of the Church of the Mediator, Meridian, Miss., and in 1911 was made Archdeacon of East Mississippi.

The funeral was from St. Paul's Church, Meridian, September 4th, the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of the Diocese, and a number of the clergymen of the Diocese officiating.

NEWS IN BRIEF

ARKANSAS—The Rev. John Boden, rector of Christ Church, Little Rock, who has, for the past six weeks, been ill with typhoid fever, is now convalescent. His Bishop, the Diocese of Arkansas, and the City of Little Rock, after great anxiety, now feel deeply grateful for his recovery. During his illness, the many expressions of interest, which came to him, not only from the people of his own parish, but from those of other religious bodies, Jewish people, and the colored population of Little Rock, were a source of deep gratification to him.—The Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop for the Negro Work of the Province of the Southwest, will celebrate the sixth anniversary of his consecration to the episcopate on the Feast of St. Michael and All Angels, September 29th, in Christ Church, Forrest City. The chief service of the day is to be a choral celebration of the Holy Eucharist. There is to be a reception to the Bishop in the evening.

FOND DU LAC—The Rev. P. O. Keicher has resigned as rector of All Saints' Church, at Appleton, and has accepted the position of Executive for the Valley Council of the

Brotherhood of St. Andrew, with work in Appleton, Neenah-Menasha, Little Chute, Kaukauna, and Kimberly. He will also be editor of the new Diocesan paper, *The Diocese of Fond du Lac*, with offices at 225 Insurance Building, Appleton, and will do such special work as the Bishop may assign to him.

LONG ISLAND—At the recent election of officers of the Board of Religious Education of the Diocese, the Rev. Charles H. Ricker, rector of Christ Church, Manhasset, was elected Chairman of the Board for the coming year.

NEW YORK—The Rev. J. Holmes McGuinness, D.D., after a service of twenty-nine years, has resigned St. John's Church, Arden, but retains the parish at Chester, where he has his residence.

NEVADA—Bishop Hunting gives a banner to the Sunday school that had the largest per capita Lenten offering and this year the banner was won by St. Bartholomew's school, Ely. Even though there has been no rector for a year, the Sunday school was kept up regularly. For a town of 3,000 St. Bartholomew's school is remarkably large, having about sixty pupils on its rolls. The banner has just been received and displayed to the school.

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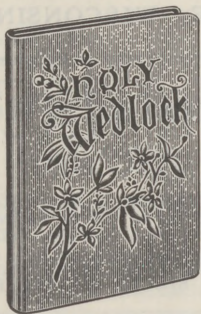
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