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VOL. LXXI

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No. 21

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MOBILIZATION FOR PEACE

Editorial

BETTER INDUSTRIAL RELATIONS

By Clinton Rogers Woodruff

THE SOLE CHRISTIAN NATION IN THE EAST

By the Rev. Henry H. Spoer, Ph.D.

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THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

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

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

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

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MISSIONARY work is no enterprise of pity in which we, of the smug and self-satisfied West, take a superior religion like a red apple on a long fish pole and hand it to poor, miserable, degraded heathen. The best definition of missionary work that I know is found in the Book of the Revelation, where the writer is speaking of the New Jerusalem: "They shall bring the glory and the honor of the nations into it." Missionary work is just that, bringing the glory and the honor of the nations into the Kingdom of God.—P. W. HARRISON, *The Charm of the Arab*, in the *International Review of Missions* for July.

The Living Church

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EDITORIALS AND COMMENTS

Mobilization for Peace

DEFENSE DAY has come and gone. Whether it served a good purpose, whether it was worth while, whether it promoted the cause of preparedness for defense and for repelling war, are not very clear.

A national perspective as to war and peace seems greatly to be desired. A great deal of what is currently written on the subject is full of fallacies. The Christian minority of the nation seems especially at sea. Christian leaders are quoted as saying a good deal that is foolish, while politicians quite generally have abandoned any attempt to provide a substitute for war. Apparently these latter expect to go on, as all nations have gone since history began, making war from time to time, and then, when a war should be over, making a peace that should provide no sort of expectation of permanence. We should be more enthusiastic over the recent Defense Day if our government had recently shown any sort of perspective as to those things which promote peace between peoples and nations.

As to the attitude of much of the Christian minority of America, it is quite explainable. All organized Christianity sought to bring the United States into the League of Nations, and to make that League a compelling force for peace. They failed; politicians won. There are undoubtedly individual Christians who believe that politicians were right and organized Christianity wrong, but the fact as to the respective attitudes is beyond question. The rest of the world is honestly trying to make the League all that Christian America wished it to be, and Great Britain has assumed the world leadership that the United States refused to assume. Men may honestly differ as to whether the attempt will be a success, but at least those of them who are not politicians cannot fail to respect the nations for making the attempt, while many of us of the Christian minority in America are deeply chagrined that our nation refuses to help. And to a large extent that chagrin is taking the form of saying, from Christian pulpits and Christian conventions and through the Christian press, All right; have your wars if you will, since you will do nothing to prevent wars by providing a substitute for war, but count us out. There will be no blessings upon your next wars from Christian Churches, no giving of Christian sons to military service, no voluntary assistance in making your wars, from the Christian minority of America. We doubt whether the politicians realize how deeply the Christian minority of America resents their failure at least to try to find a substitute for war, nor how widespread is this spirit of Pacifism which serves notice upon the government, You cannot force us into your next war!

Probably at no time in American history has the Christian sentiment of the land been so directly at issue with a government policy as in its attitude today toward world peace and possible war.

And if Pacifism is a menace to America, as it may be, the responsibility must be assumed by the politicians who refused to assist in seeking to create a world-wide substitute for war.

BUT IS THIS PACIFISM, which is the direct result of the failure of the United States to enter the League of Nations at least experimentally, and to throw its moral influence into the solution of problems that have grown out of the war, to be commended?

Pacifism says war is a sin. We would say rather that war is a result of sin, and, in many cases, a method of carrying a sinful purpose into effect.

Pacifism says that whoever participates in war, sins. We would say rather that whatever nation makes war through the pursuit of a sinful purpose, sins; and, since "guilt is personal," whoever, in the counsels of a nation, is *particeps criminis* in that sinful purpose, whether or not he is a party to the actual making of war, sins.

Pacifism says that the "Churches" ought to serve notice on the government that they will not countenance another war. We would say, rather, that the "Churches" are bound to throw their influence in time of peace, toward the creation of a substitute for war; when war seems imminent, are bound to express a judgment on the moral issue involved and to say whether a declaration of war would seem to be justified in pursuance of that moral issue (leaving the question of *policy* to the government, as not within the rightful purview of the Church); and when war comes, are bound to assist, according to the measure of their ability, if they deem the nation right on the moral issue. In the event that the moral issue seems not to justify the war, the Church should say so positively and frankly, but is not justified in forbidding its sons to respond to the call of the nation for military or other service, nor in any acts that might impede the government in making war. The Church is bound to advise on the question of morals but not on the question of expediency. The Church may not put upon the individual the onus of determining whether the war is justified, as though his individual attitude toward carrying on the war were to be determined by his opinion on the subject. That question is to be determined rather by the nation, and the individual is bound to the service of the nation, be the nation right or wrong. Nevertheless every individual is bound to make every effort, as is the Church corporately, to secure the nation against a wrong decision.

Let us cite a recent example of the Church acting righteously in the manner we have described.

At our own General Convention of 1922, a joint resolution was adopted expressing "profound sympathy" for "our suffering brethren in Eastern lands," and adding: "We are hoping that all available military, naval, and diplomatic resources may be used to stop these unspeakable atrocities" (Journal, pp. 344, 165). That resolution undoubtedly implied that *on the moral issue*, the United States would be justified in making war for the protection, and in the defense, of those persecuted Christians of the Near East who were suffering so intensely at the hand of the Turk. The question of expediency, of government policy, was for Congress, and not for General Convention, to determine. Where is the Pacifist who will say that

it would have been *morally wrong* for the United States to make war for that purpose? Who is willing to say that a strong nation is not morally at liberty to intervene for the protection of the weak?

But if it would have been morally defensible—we are not speaking of expediency—for the United States to have intervened, by war if necessary, for the protection of persecuted Christians in the Near East, the whole edifice of Pacifism crumbles to the ground. What was sinful in that case was the persecution of Christians; not a possible intervention by war to compel the cessation of that persecution. Moreover, if any nation had sprung to the defense of those persecuted people, that nation would, technically, have been the aggressor, and the Turk would have had the advantage of being on the defensive. But would the Turk have been morally in the right?

Again, is it justifiable for a strong nation to agree to serve as protector of a weak nation? And if it is, is it right for the strong nation to back up that agreement in the event that a third party threatens the liberties or the safety of the weak nation?

It seems difficult to think that even a Pacifist could answer the former question in the negative, or could deny the right—even the duty—of the strong nation to back up its protectorate by force if the need should arise. Yet what does this involve?

Let us revert to the beginning of the late war. Whatever secondary causes there may have been through jealousies or infamies or blunders of other nations, it is beyond question that the primary, the immediate cause of the war was the absolutely indefensible ultimatum of Austria upon Serbia. Now Russia had long been the recognized protector of Serbia. She had seen Bosnia and Herzegovina swallowed up not many years before, with only a feeble protest. Should she have stood by and seen Serbia also reduced to the same fate? Or ought she never to have consented to be the protector of a small nation at all? In the latter event, what security has any small nation against a covetous larger nation? Is all the world, then, to submit to the brute force of the covetous strong nation?

As the ultimatum of Austria to Serbia inevitably and intentionally produced war, so the invasion by Germany of Belgium inevitably made it a world war. Great Britain had solemnly agreed with Germany and other nations to guarantee the independence and neutrality of Belgium. Was that an immoral agreement? But when one of the guaranteeing nations violated its solemn word, would Great Britain have been warranted in breaking hers? Was she not acting in accord with the highest morality when she endured all that she was called upon to endure, in order that she might fulfil her pledged word to Belgium?

These three concrete examples that we have suggested, test the validity of a Pacifism that assumes to be based on Christian grounds. The immoral character of such Pacifism clearly appears when the test is made. It is not Christian; it is distinctly, defiantly anti-Christian in its violation of fundamental morals and of the revealed will of God. It is the negation of the admonition to bear one another's burdens and so fulfil the law of Christ. It is a denial of the right—not to say the duty—of the strong to protect the weak. It is a principle that would enable the most selfish or barbarous nation to assume the ascendancy of the world. In the last analysis, robbed of all its pretty phrases, Pacifism is a colossal national selfishness. It is absolutely unworthy of any one who calls himself a Christian.

BUT THIS does not mean that Christians should tolerate war. War is the most horrible, the most hateful, the most abnormal way to settle differences between nations. Every sort of effort must be made to provide a better way for such solution. For nations will inevitably go to war, as they have always done, unless and until a better way is provided for them to solve their differences, or unless and until the superior force of the collective world admonishes them not to do it. The Turk would not have driven the oppressed Armenians into exile, dishonor, or death, if a united world, ready to back up its word by force, warned him not to. Neither would Austria have oppressed Serbia or Germany have invaded Belgium, if a united world had bade them halt.

Some day, we trust, nations will do right because the fear

and the love of God will constrain them. We do not need to go back beyond a single decade to learn that that consideration does not invariably dominate them now. Until it does, until no nation remains in which Christian morality is not the impelling force in its international relations, we must have either war or some adequate substitute for war. That is why THE LIVING CHURCH so earnestly pressed the American people to collaborate with the world in creating such a substitute. That is why all of us are bound, because we are Christians, to find a way by which nations may be compelled to observe moral decencies in their relations with other nations when their own principles do not impel them to do so voluntarily. If in all the universe there is anything worse than war, it is a Pacifism that ties the hands of decent nations and prevents these from compelling the others to maintain world peace.

America can no longer lead in the attempt to create a substitute for war, since the world has advanced beyond her. She, almost alone in the world, is uninterested. Perhaps our sufferings in the war were not great enough to impel us to make the attempt. When the angel of death has touched as many American families as it touched those of England and France and Italy, we also will be interested. Alas for us that we are not, anyhow!

In the meantime we could wish that the Christian minority that hates war might not largely run off on an impossible and illogical and unchristian tangent, as some of it seems to be doing. We could wish that some American perspectives might be changed. We should like our war and navy departments to be combined in a peace department, and to have it charged specifically with the duty of promoting peace in the nation and in the world, with an army and a navy and a reserve corps and a national guard thoroughly trained to be agents in enforcing that end; with the understanding that their services would never be called into play except as a last resort, when everything else had failed, but that if they were ever needed in the cause of righteousness they would be ready, with the most perfect training that could be given. Two cabinet positions would not be needed for the purpose, and subordinates to the secretary of peace, removed from politics, would be charged, under him, with keeping army and navy in perfect condition and ready for possible action, as branches of the peace department of the nation. And always, and constantly, we would have the Church impress upon the nation the crime of refusing to aid in creating a world substitute for war.

In this way the American people could be mobilized for peace. But all of us alike must be trained in a right perspective before this can be feasible.

THE Loeb-Leopold case is now over, and the judge who so painstakingly heard the case has pronounced the sentence of the law upon the two offenders. As society has settled upon this mode of procedure, it must acquiesce in the sentence of the court, and see that its directions are carried out.

The Loeb-Leopold Case It seems, however, that the judge has injected something new into American jurisprudence. The English Common Law, we understand, was the reflection of the mind and will of the people through its judiciary and, when a court enunciated a principle, it became a part of the body of this governing law. In the present case the judge declined to award the supreme penalty because of the youth of the accused, although he stated that it was a "crime of singular atrocity" for which there were no "mitigating circumstances." Therefore, if he is right, the legislature of the State of Illinois, and those of the other states of the American union, should specify that the death penalty shall never be awarded to a minor. Otherwise we are not administering our laws equally. After the disposition of this case, any more severe punishment becomes definitely unjust and wrong. The people should accept, as a definite statement of their sense of justice, that no minor should hang—seeing that these boys did not hang—and they should make it universal and certain in application. Yet it so happens that at this identical time another nineteen-year-old murderer is confined in a Cook county jail awaiting execution, for which he has already been sentenced, for killing a policeman. Was his crime greater than that of these other criminals? Or why should one judge take the law as he finds it, and another modify it for

a cause that the law itself does not recognize as a mitigating circumstance?

Another point brought out by the notorious case is the purpose of punishment. Undoubtedly the accused boys deserve punishment. We feel that punishment as retaliation is no longer worthy of us as human beings, and that hanging is unnecessarily brutal and barbarous. We would desire a punishment of reformation, if we could feel sure that reformation could be effected. We feel certain that society must be protected by the segregation of these criminals, who seem to have forfeited all right to participation therein.

But there are so many "human" elements to enter into the execution of the laws, that there seems to be necessary another safeguard in our present codes. The legislatures should enact that the execution of no sentence shall be terminated or interfered with, unless the prisoner can, in an open court, by due process of law, show good cause, as affecting his probable guilt in the matter. He should prove either innocence or mitigating circumstances, before the sentence can be altered, and a possibility of pardon should not be permitted to depend upon the whim of any one of a long line of future governors. If he be really reformed and penitent for his misdeeds, state's prison itself gives him ample opportunity to achieve possible sainthood, and the risk of turning him loose upon society need not be incurred. Actual life imprisonment does not prevent Almighty God from exercising His right of pardoning.

Looked at from another angle, from which the civil law cannot regard it, the whole case becomes more and more pitiful. It is, of course, impossible to go into every aspect of the case: but we may recommend to our fellow Christians that they bespeak the ministration of the Holy Spirit to all concerned.

ANSWERS TO CORRESPONDENTS

ENQUIRER.—There is no standard salary for a deaconess. It must be made a matter of agreement in each instance.

M. C.—The fact that there is no provision in our American canons for the transfer of the bishop of a diocese to another diocese, while there are provisions relating to other forms of transfer, has generally led to the opinion that such a transfer would be unlawful, and the House of Bishops would probably not allow it; but there have been those who have held the contrary view.

ACKNOWLEDGMENTS

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A TENTH CENTURY BLESSING

(A Paraphrase)

Christ be with thee to defend thee,
 To refresh thee be within.
 All around thee to preserve thee
 (Body well, and soul from sin),
 Christ before thee so to guide thee,
 And behind to justify:
 Christ above thee stands to bless thee,
 Glory be to God on high.

LUCY A. K. ADEE.

PRAYING FOR YOUR NEIGHBORS

A RECTOR, WHO BELIEVED in his own ministry of prayer conceived the idea of having all the members of his congregation help him quite definitely in praying for each other. To each one, after a preparatory statement and a sermon on intercession, he gave a card containing the name of the person to whom it was given, three or four brief prayers, printed, and the names of three members of the congregation. These names were confidential. In each case no one knew them but the rector and the owner of the card. Each one knew that his own name had been assigned to three others, a spur to mutual faithfulness, though he did not know who the others were.

It took a considerable amount of careful thought and work to assign the names. As a rule women prayed for women, men for men, and children for children. The specially devoted communicants were assigned names of indifferent or inactive members. Sometimes a best friend's name was assigned. Various motives determined the choice. The rector did not call for volunteers, which would have brought out only the most devoted, but laid upon all a share of the priest's responsibility to pray for his flock by name. Only one person declined.

"Really," says the rector, "the appeal was unanswerable, if you professed at all to believe in the Church. One might have all sorts of excuses for not doing Church work and for not coming to Church, but none for not saying his prayers!" He suggests the use of the idea through Advent or Lent, or throughout the year with perhaps a quarterly change of the names assigned. "It is an effort to assign the names, but worth it."

PROGRESS IN RELIGION

PROGRESS IN RELIGION has a very real connection with the sacramental principles of the Church. Let us take for consideration the great central Sacrament, that of the Supper of the Lord, or the Holy Communion, or the Eucharist. It has been the means throughout the ages of joining religious experience with historic fact. Perhaps in no part of the Catholic Church has it had such freedom to accomplish this as in our Apostolic and Scriptural branch.

We are enabled to press forward towards the goal which is set before us by having a Living Christ as our Living Guide. The Holy Communion fits us for progress in that we receive of the life of a Christ who is accomplishing and understanding today in the same manner and with the same authority that He did in the days that men beheld Him in the substance of our flesh face to face. The Lord's Supper is continually telling us that the fact of God in Christ feeding His faithful ones is not dependent upon time but that time is made glorious by those who in it depend upon the Present Christ. It ever proclaims from our altars the Christ that is, as well as the Christ that was.

There can be no real progression in religion which looks back to One who once was mighty for a few years in an Eastern country and who only lives in dim memory. Progression in religion needs the constant touch of One who is alive with succor and inspiration for living men and women. So the historic facts about the Master and the Saviour, that is, His love, His life, His sacrifice, His words, and His vision, are ever communicated to our souls as sustenance through that point of contact which has been called the Sacramental Mystery of Faith. Like prayer, it is a primary factor in religious growth because it is a channel of grace to wayfaring souls.

So you see that the Eucharist is a source of creative instilment through what it gives to our souls, not only of memory and of love and of the divine and precious oblation of the very inmost things of the God-life, but also of the power of a contact with the Christ of this year of 1924, who lives to redeem, to save, and to fill us, as He did first in Baptism with all the fullness of His Divine Manhood. Without such a contact, progress in religion must necessarily be sometimes slow and more often so very lonely.—*Very Rev. Edmund Randolph Laine, Jr.*

THE GOOD SAMARITAN did not leave the poor wounded man to die by the wayside because at Jerusalem and Jericho there were many poor and helpless sufferers for whom he could do nothing. No; he did what his hand found to do, and, while he blessed others, he was himself yet, more blessed. Never mind the man with five talents, or the man with two talents; you and I have received but one: we are bidden to put out the money to the exchangers; and just now an opportunity is provided for us. Let everyone do something. Let there be not one to shirk his duty.—*F. C. Woodhouse.*

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*September 21: Fourteenth Sunday after Trinity. St. Matthew***R**EAD Galatians 5:16-23.

Facts to be noted:

1. The Christian is under the power of the Spirit.
2. Christian character is the work of the Spirit.

In contrast to the character achieved with such difficulty by obedience to the external law, St. Paul sets the character which is the result of the presence and work of the Spirit of God within the individual. The law emphasizes obedience; it cannot control the spirit with which that obedience is rendered. The Spirit of God makes righteousness a loyalty which is willingly given. When a man has the Holy Spirit, he feels that he stands in a new and loving relationship to God; he is God's son, and God is his Father. He no longer merely obeys, but he obeys gladly. He makes his life the tribute of love. Hence his service to God gains a new freedom. He does not ask how much he ought to do, or how far he must go; it is sufficient for him that he is pleasing his Father. He is no longer content simply to refrain from breaking the law; he is carried on by the power of the inner Spirit to positive and generous virtues and actions such as the Apostle here names as fruits of the Spirit.

September 22

Read St. John 12:1-20.

Facts to be noted:

1. Jesus proclaims Himself as King.
2. He is honored by the people.

Jesus did not immediately proclaim Himself as the Messianic King. The reason for this is probably that to have done so would have been to invite misunderstanding. The people looked forward to a Messiah who should be a national leader, and who should lead the victorious forces of Israel to war against Rome. Jesus must first make men see, by His teaching and character, that He would never be their King in this sense. Now, when He is treading the road to the Cross, and when the danger of creating a false conception of His purpose is passed, He can declare Himself, and this He does by a literal fulfillment of the prophecy of Zechariah 9:9. Had our Lord, besides the intention to declare Himself King, the purpose of throwing into relief Zechariah's words "Just, and having salvation, lowly" as describing the true nature of Kingship? It is greater to serve than to rule, to save than to destroy. He, who was the King of the world, was riding to Jerusalem to die upon the Cross for the salvation of men.

September 23

Read St. John 12:29-37.

Facts to be noted:

1. Jesus predicts His death.
2. By His death He will draw all men unto Him.

Let us leave aside the question of how Christ has effected the reconciliation of men to Himself by His death upon the Cross, and look, for the present, upon the power of the Cross to draw men to Christ. His words have received abundant fulfillment at all times and among all classes of men. There is a magnetism in the Cross; it exercises a power over the minds and imaginations of men. No man can look at the spectacle of the Cross without being touched. Its outstretched victim touches the conscience, and stirs the heart. What is the power of the Cross? First, that a Divine purpose is being worked out upon it for the salvation of men. It is God's great appeal to men. It strikes home because God intends that it shall. But there is also, in the Cross, the appeal of love and character at their greatest. We may not believe in Christ, but we cannot deny that there was love and devotion, self-sacrifice, courage, and faith, such as the world has never seen again.

September 24

Read St. John 12:37-end.

Facts to be noted:

1. Jesus is the light of the world.
2. He reveals the Father.

There are moments, when faced by perplexity or doubt, when some suffering has come upon us, and when we do not know which way to turn, that life seems very dark. We ask whether there is any light that we can safely follow; we reflect that men's most confident beliefs about the ultimate facts of life are, after all, but their opinions. In such moods and

difficulties our resource is Christ. Christ knew. He came from God, and He revealed the mind and will of God. "Even as the Father said unto Me, so I speak." He is the "light that shineth in darkness." Of course, to find this comfort in Christ we must hold the Catholic faith that He is God incarnate. To think less of Christ is to lack the assurance that we have the truth, or can ever have it. What the Catholic faith does for us is to give us the confidence that, whatever the difficulties and the darkness of life's road, we know the spirit in which it should be trodden, and the end to which it leads, because God has spoken to us directly in Jesus Christ.

September 25

Read St. John 13:1-18.

Facts to be noted:

1. Christ washes the disciples' feet.
2. He teaches by His act the greatness of humility.

How much our Lord makes of humility! As we read the Gospels we are constantly being brought face to face with it. And yet we suspect humility. That is because we do not understand it. We think it something low-spirited and mean. We think we gain greatness by asserting ourselves. Is it really true? Take the case of our relationship to God. What keeps us from God? We are thinking too much of ourselves, too little of Him. We are not humble enough to see that God is a great deal more worth thinking about. "Humility is a right estimate of ourselves in the presence of God." Or, take our relationship to others. What makes us great here? Our usefulness and our influence, certainly. We can never be of use unless we are willing to serve, and we can never serve well unless we can forget ourselves. True service is willingness to give, not the endeavor to gain. Our influence will never be great unless men are assured that we are real. Humility is being real; it is the decision to deal with men on the basis of what we are rather than to gain credit for being what we are not.

September 26

Read St. John 13:18-end.

Facts to be noted:

1. Jesus predicts His betrayal.
2. He gives His disciples the new commandment of love.

What was the motive which led Judas to betray his Master? He was covetous, as his acceptance of money to betray Jesus shows. Yet covetousness, such as this, is so obvious and gross a fault that Jesus could hardly have accepted Judas as a disciple had it been simply greed of money alone. Judas was ambitious. It is probable that he threw in his lot with Jesus because he believed that He would proclaim Himself the Messianic King in a way in which many at the time anticipated that He would rule, with all the accompaniments, power, and glory of earthly kingship. In this kingdom Judas aspired to have a place. An immediate follower of Jesus might expect to be preferred, and to be given an important office. Doubtless Judas, as he saw the direction matters were taking, felt his ambition thwarted; he was being robbed of what he desired. His covetousness, balked of its higher aim, sought other satisfaction. He accepted the money which the authorities offered him because it was, at least, some return of the sacrifice he had made for Jesus, and it was easier to take because it afforded him the sense of retaliation for the personal injury which he felt he had received.

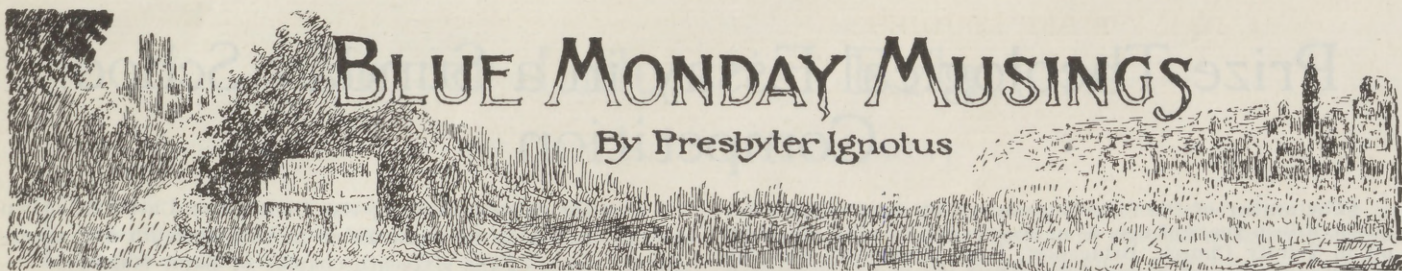
September 27

Read St. John 14:1-15.

Facts to be noted:

1. Jesus goes to prepare a place for His disciples.
2. He declares Himself the Way, the Truth, and the Life.

We can enter imaginatively into the dismay of the disciples as Jesus made clear to them the certainty and the immediacy of His death. It must have seemed to them, as they thought of His leaving them, to be the end to all their hopes. From this despondency Jesus aroused them. He placed His death against the background of God's purpose for men. That purpose was to give them, as the Gospel according to St. John is always making clear, eternal life of a kind greater than could be lived here. Jesus was dying to open the way to that fuller life. "I go to prepare a place for you." The way to gain that life was still to follow and to believe in Him. "I am the Way"—the path which leads to God and the life God has in store; "the Truth"—the eternal Word of God revealing God's great purposes for men; "and the Life"—the very life of God, to possess which fully means that we have gained eternal life.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

HENRY and I have been motoring round the country in that region which has the Adirondacks for one side; though here, in this hyperborean region, men speak of "the South Woods," instead of "the North Woods" as they are more commonly called elsewhere. To those familiar with Colorado, British Columbia, Alaska, or Switzerland, even Tahawus seems like a little hill; but the thunder-smitten crowns, the precipitous evergreen-clad slopes, the silver lakes and amber-colored rivers, and the broad green valleys which stretch between the blue mountains, have a charm equal, though different.

It is extraordinary how recent is the settlement of all that country. I have been looking over *The History of the Adirondacks*, by Donaldson; and there is scarcely a reference which goes back as far as the War of Independence. The Iroquois, though they hunted there, made no settlement, even of their temporary character. And the many-vowelled Indian names which have been applied to places lately occupied, are literary rather than aboriginal, I gather.

THAT REMINDS ME of a story showing how local traditions are sometimes made to order. (If details are inaccurate, pardon a faulty memory.) Some years ago, there was a real estate development somewhere near Buffalo; and the crafty agents were desirous of tagging it with a sonorous Indian name. One day they found an ancient Tuscarora, wandering about his ancestral acres—now no longer his, alas!—and besought him to tell them what his people used to call that fair expanse, now subdivided into building lots. "Indian can't tell; too hungry to remember." They fed him to repletion and renewed their question. "Indian can't tell; too thirsty." This was before the 18th Amendment; and the law against giving liquor to the wards of the Nation was forgotten. When he had drunk copiously, they sought an answer again but still the excuse came, "Indian too poor." So they put a ten dollar bill into his empty pocket, and waited breathlessly. "You want know what Tuscaroras call this place? Well, *Ne-qua*." They seized upon his reply; and before the work was over the new addition was well advertised; "that beautiful region known to the red man by the melodious name of *Ne-qua*." Whereupon, some one acquainted with the Iroquois dialects laughed as he recognized in the old Tuscarora's answer the simple equivalent of "I don't know."

THE TALE OF the John Brown Tract (not to be confused with John Brown of Osawatimie) is practically the first appearance of the Adirondacks proper in history. Thereafter, the first part of the Nineteenth Century has records, scanty and obscure indeed, with occasional tales of hunters and fishermen, until "Adirondack" Murray continued the literary exploitation begun by Emerson and his fellows. Since then, matters have gone on apace; and now the "camps" of millionaires and the summer hotels frequented by fashion vie with pilgrimages of motor-tourists who flock along the state highways from every corner of the Union.

WITH ALL THIS, however, one is saddened by the number of abandoned farms and deserted houses; even the villages which have almost ceased to be. Barns have fallen in, chimneys have ceased to smoke, school-houses are boarded up, clearings are rapidly returning to the wild. Except in certain favored spots, men are giving up the endeavor to wrest a living out of the soil, and are content either to seek more fertile fields or to "hire out" to the wealthy owner of pleasure estates. I suppose it is economically necessary; but it is none the less lamentable. Fields of oats, corn, and ambrosial buckwheat testify as to what can be raised under the shelter of the mountains; but doubtless the summer visitor is a more profitable crop.

SARANAC and Lake Placid are developments that seem almost incongruous. In place of the bleak little isolated village where Robert Louis Stevenson spent one memorable winter fighting tuberculosis, back in 1887, there is a large, hustling town, with all the suburban accessories which people nowadays love—or hate. "T. B." is still the chief industry, so to speak; and the sanitarium where Dr. Trudeau did his magnificent work is the principal institution of the town. Nursing-hands abound, and there are streets of pleasant villas where whole families are gathered to assist one of their number in fighting for health. But the business streets are unpleasantly crowded with motors running to and fro; "branch shops" offer all the vanities of the metropolis; and Jewish money-makers are almost as common, in proportion, as on Broadway. Lake Placid, too, has become a fashionable resort where one can live as expensively as he desires, with all the comforts of a club to choke him. The really wise man will hasten therefrom to the comparative isolation of the country side, rejoicing even in motor-cars because they will bear him away so swiftly.

I SHALL NOT soon forget our exit by the northern gateway, along the road through the woods, past Meacham Lake and Lake Titus, as the sun was setting. Mile after mile we ran between forest walls of ancient trees which showed no trace of the lumberman's toil. Glimpses of serene waters showed in the moonlight, lonely and lovely. When we came out of the woods, in the pale green of the sunset's after-radiance, log-cabins in little clearings dotted the road for miles, until at last we sighted the majestic St. Lawrence sweeping northeast, and came down triumphantly into Malone.

ONE DAY we crossed the St. Lawrence to Aultville, and went up to Brockville for lunch. The ferry is a big scow, pushed across the stream by a saucy little power-boat, such as "boot-leggers" use, it is said. Once fairly over, the road runs along the river, with superb views of its jade-green expanse, passing Chrysler's Farm, where an American land force suffered defeat in the War of 1812. It was fortunate for America that she did not have to rely altogether upon untrained citizen soldiers, and that her navy more than made up for their lack of skill and impatience of discipline.

Through Prescott we passed, seeing on our left that ancient hostelry whose bad fame is preserved in William Black's *Green Pastures and Piccadilly*, where the dreary bus-rider moans on the midnight air. "All aboard for Daniels!" (I wonder whether anyone reads William Black nowadays, and, if not, why not. His clean, windswept pages would not, I fear, make much appeal to people nourished on midnight cabarets, with the atmosphere of synthetic gin and cigarettes; but they are wholesome and invigorating and interesting, too.)

THERE ARE MANY fine old houses along the highway, one in special, some miles above Prescott, apparently a reproduction of a French manor-house of the Sixteenth Century, wings, arched entrances, courts, and all. Brockville exults in its splendid mansions; and we amused ourselves selecting one from the many, which should have the privilege of entertaining us at luncheon. But we weakened, after all, when it came to the test, and went instead to the fine old Revere House, whose name at least is American enough for the most ultra-patriotic. Speaking of names, Brockville commemorates that British soldier of 1812, Sir Isaac Brock, to whose fame a chapel is dedicated in the ancient parish church of Peterfort in the island of Guernsey.

WHAT AN EXTRAORDINARY development of commercial hospitality that is, which has opened so many houses along the road to wandering motorists! "Tourists accommodated"; the

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Prize Theological Essay in a Sunday School Competition

[The author of the following essay, Edward Franklin Ferguson, fifteen years of age, is an acolyte and Sunday school pupil in Trinity Church, Bridgeport, Conn. The essay was submitted in an annual contest for the best theological essay written by a pupil of that school. The rector, the Rev. Henry S. Whitehead, assures us that it is the result of the student's own research with no assistance or correction from the rector or anyone else. A slight confusion of names easily detected would, very likely, have been corrected by the author himself if he had had the advantage of revising his essay in the proof, such as is generally given to authors; but it has seemed better to print it as written and submitted in the contest, rather than in any censored or revised form. The Editor of THE LIVING CHURCH tenders congratulations to the author and also to his Sunday school and instructors on the excellence of his work.—EDITOR L. C.]

THE HOLY TRINITY

BY EDWARD FRANKLIN FERGUSON

THE Blessed Trinity is the name used to signify the principal doctrine of the Catholic religion—the truth that in the unity of the Godhead, there are three Persons—the Father, the Son, and the Holy Spirit. Thus, in the words of the Athanasian Creed:

"The Father is God; the Son is God; and the Holy Spirit is God; and yet there are not three Gods, but one God."

This, the Church teaches, is the revelation regarding God's nature, which Jesus Christ, the Son of God, came upon the earth to deliver to the world.

The first time that the Three Divine Persons were denoted under one term was in A.D. 180 by Theophilus of Antioch. He speaks of "The Trinity of God, His Word, and His Wisdom." Shortly afterwards it appears in its Latin form of *trinitas*; and by the next century is in general use. The first creed in which it appears is that of Gregory Thaumaturgus, a pupil of Origen, which was written between 260-270 A.D.:

"The Father has never been without the Son, nor the Son without the Holy Spirit; and this same Trinity is immutable and unalterable forever."

It is natural that a doctrine so mysterious should cause some doubt on the part of some people. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, then the rejection of the doctrine follows as a necessary result.

For this reason it has no place in the Liberal Protestantism of today. The opponents of the doctrine argue that the doctrine, as professed by the Church, is not contained in the New Testament, but that it was started in the Second Century and regarded as a religious doctrine in the Fourth Century. In order to disapprove this assertion it is necessary to furnish evidence. There are two reliable sources of evidence: (1) from the Scripture, and (2) from tradition.

It has been learned from the stories of the evangelists that Christ only made the great truth known to the Twelve step by step. First He taught them to recognize in Himself, the Eternal Son of God. When His ministry was nearing its end, He promised that the Father would send another Divine Person, the Holy Spirit, in His place. Finally after His resurrection, He revealed the doctrine to them as is shown in the nineteenth verse twenty-eighth chapter of Saint Matthew, in which He says:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

The force of this passage is distinctive. That "the Father" and "the Son" are distinct Persons is shown in the phrases themselves. The mention of the Holy Ghost in the same series, the names being connected with each other by the conjunction "and," is evidence that there is a Third Person coördinate with the Father and the Son. This evidence excludes altogether the supposition that the Apostles thought of the Holy Spirit as God "viewed in His action on us creatures" and not as a distinct person.

Moreover the use of the singular of "name" instead of the plural shows that these Three Persons are that One all-powerful God in whom the Apostles believed.

Another episode showing the Divinity of Christ is shown in the confession of Saint Peter in the sixteenth and seventeenth verses of the sixteenth chapter of Saint Matthew:

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona, Flesh and blood have not revealed it unto thee but my Father which is in Heaven."

Again before Caiphas, He not merely declares Himself to be Messiah, but in reply to a second and distinct question, affirms His claim to be the Son of God. He is instantly declared, by the high priest, to be guilty of blasphemy, an offense which could not have been attached to His claim to be simply Messias.

St. John's testimony expresses more plainly than the Gospel of Saint Matthew the Divinity of Christ. This express purpose of this Gospel is to establish the Divinity of Jesus Christ. In the thirtieth verse, tenth chapter of St. John, are these words: "I and my Father are one."

The Anti-Trinitarians lay great stress upon the passage which contains these words, "My Father is greater than I." They say that this is evidence that Saint John did not believe in the equality of the Father and the Son. The doctrine of the Incarnation states that in regard to His human nature the Son should be less than the Father. No argument against the Catholic doctrine can, therefore, be drawn from this text.

In other books of the New Testament numerous passages show clearly the belief of the Apostolic Church in the Divinity of the Three Persons. In certain texts the coördination of the Father, Son, and Holy Ghost leaves no possible doubt as to the meaning of the writer.

Thus in II Corinthians, the twelfth chapter and the fourteenth verse:

"The Grace of the Father, the love of God, and the communion of the Holy Ghost, be with you all."

The Trinitarian doctrine is expressly taught or implied in passages of the New Testament too numerous to count.

Now I will try to show by a few examples, that the doctrine of the Holy Trinity has from the earliest times been taught by the Catholic Church and professed by its members. First we may notice the baptismal sacrament which all agree to be very old. It has been shown that the words which Christ spoke to the Apostles commanding them to go forth into the world baptizing all people "in the name of the Father and of the Son and of the Holy Ghost," clearly express the Godhead of the Three Persons as well as their distinction.

(2) The use of praising prayers is also an ancient custom of the Catholic Church, which shows the Divinity of the Three Persons. The one now in common use is, "Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end. Amen."

From Denis of Alexandria we get: "To God the Father, and to His Son, Jesus Christ, with the Holy Spirit, be honor, and glory forever and ever, Amen." St. Basil tells us that it was an ancient custom among the early Christians when they lit the evening lamp, to give thanks to God with this prayer:

"We praise the Father and the Son and the Holy Spirit of God."

All the early writers of the Church, among them being Justin, Anthenagoras, Clement of Alexandria, and Gregory of Thaumaturgus, in his creed, were strong believers of the Trinitarian doctrine and tried by word and writing to make others believe it also.

The attitude of the early Church against unbelievers in the doctrine shows that the Trinitarian doctrine has long been in existence. In the year of 200 A.D., a man by the name of Moetus began preaching against the doctrine. He was arrested and banished from the country. In 210 A.D. Sabellian of Calistus started to preach against the doctrine. He was arrested and exiled because of his unbelief.

The doctrine of the Trinity is one of the mysteries of theol-

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Better Industrial Relations

BY CLINTON ROGERS WOODRUFF

THERE has been an encouraging amount of real consideration given to the improvement of the relations of employers and employees, not only by their own organizations, but by public spirited bodies that represent the great third party to every such relationship, the public. Not long since the Merchants' Association of New York adopted a report on industrial relations, the open shop, and related subjects, which abounded in helpful suggestions and recommendations.

Present industrial relations make the time peculiarly opportune, the Association said, for "employers to take a forward step in the matter of industrial relations. If they will, they can now achieve real progress without having their motives questioned on the grounds of expediency. *Your committee believes that it is time to abandon the methods of opposition and strife and to set up the machinery of friendly intercourse and coöperation between employers and employees.*" (The italics are mine.)

In this connection, the matter of the "open shop" should be carefully considered, it declared—and it must be borne in mind that this is a body, a big body of business men saying this:

"As the misuse of this term has tended in some quarters to arouse suspicion and distrust, especially as to the status of labor unions, and has perhaps thereby delayed the establishment of peaceful industrial conditions. Your committee believes that the establishment or operation of an open shop should not in any way affect the employee's right to join or not to join a labor union or any other organization seeking by lawful means to promote the interests of industrial workers. By a true 'open shop' is meant an establishment in which employees are engaged irrespective of their affiliation or non-affiliation with a labor union or any other lawful organization. By a true 'closed shop' is understood an establishment in which persons who are not members of a labor union are excluded from employment."

The Association's committee deplored the disposition on the part of some employers, who are using the term "open shop," to work toward a condition of the closed non-union shop by discriminating against union men. It likewise regrets that the operation of the closed union shop frequently results in restriction of output and limitation of available labor supply. Both of these tendencies are subversive of individual rights, detrimental to sound labor relationships, and in many cases economically inefficient and wasteful. The committee believes that it would be most unfortunate if employers used their present advantage only to abuse it—merely to penalize labor for its misuse of power or to fortify themselves for another test of strength. Such a policy would mean a return to the methods which are largely responsible for present unsatisfactory conditions. Employers should utilize their present position to lay the foundations of permanent industrial stability. These pregnant comments should be most carefully pondered by all charged with direct responsibilities in the premises.

Another interesting contribution to this difficult and at times most distressing subject is to be found in a recent book entitled *The Morality of the Strike*, by the Rev. Donald A. McLean, published by P. J. Kenedy & Sons, of New York, in which Father McLean tells us that the origin of the strike may be traced back far beyond the beginning of the present industrial systems, indeed back to remote antiquity. It is with the modern strike, however, that he deals and this thoughtfully, and thoroughly.

The strike is the toiler's most powerful weapon—has he a moral right to use it? Has law, following Kansas and Nebraska, the right to prohibit its use? How will its use or prohibition affect our economic turmoil? These are the questions, with all their implications, which Father McLean faces and answers from the point of view of a trained Roman Catholic student. While abounding in historical references, the book is primarily a study of applied morality. As the Rev. Professor John A. Ryan points out, in his laudatory introduction, a large proportion of employers and employees either ignore entirely or inadequately estimate the moral side of strikes. This book faces them fairly, squarely, and deliberately.

He discusses the question of the intrinsic morality of the strike and then of its relations to the end or object, and then of its relation to the means employed to enforce the demands. He also discusses, with acumen and penetration, the sympathetic and the general strike and then that pressing question of the present day, the morality of state action in relation to strike prevention.

Our author holds that, since a strike is nowhere declared to be intrinsically immoral by Roman Catholic teachers, the question of its morality depends upon the concrete conditions accompanying a given strike. No strike can be morally justified which violates a just contract which has been freely entered into by both parties and whose terms have been honestly fulfilled by the employer. If, however, the exigencies of their economic position have forced the workers into a contract which was unjust to themselves, it is not inevitably binding in a moral sense. Freedom of contract really begins only when there is something like equality of bargaining power. In the case, however, of a strike which violates a contract, the burden of proof is clearly on the workers to show that the contract was either originally unjust or has become invalid for subsequent reasons.

Father McLean holds, concerning the morality of the strike as affected by the objectives sought, that there can be no question about the justice of striking for a living wage. He points out that a strike may be wholly justified in order to secure a wage about the minimum level, provided it does not demand 100 per cent of the product—which, in his opinion, of course, would be unjust. Not only better wages, but also more wholesome working conditions and shorter hours may be just occasions for a strike. A strike for union recognition may be wholly ethical since the union affords, in his opinion, the workers the only opportunity of safeguarding their rights, but the strike is so serious a weapon in its consequences to the public that it ought not to be used except when the cause is clearly great enough to be commensurate with the probable ills. The abolition of the institution of private property, or the destruction of the existing authority of the state, are never just grounds for strikes.

Sympathetic strikes are declared to have more justification than the public generally accords to them. If there were no bond whatever between two employers, the employees of one would have no valid ground for going on a strike out of sympathy with the employees of another; but as a matter of fact, few of the larger industrial corporations are completely independent, in any true sense, as they are united in combinations or associations of various kinds for the purpose of assisting each other and for resisting the demands of labor; so there may be good moral grounds for a sympathetic strike. To extend it, however, to a general strike is unwarranted because of the tremendous peril for the public which it involves. So also the "political" strike is in general condemned as being subversive of constitutional provisions.

This suggestive book, although definitely and avowedly written from the Roman Catholic viewpoint (and, in passing, it is to be noted that some of the most helpful contributions on social and industrial problems are now coming from Roman Catholic pens), is of profound interest to all who are seeking guidance through the intricate maze of modern conditions. It is particularly helpful in its discussion of the Kansas effort to abolish strikes by an act of the Legislature through the establishment of Industrial Courts, an effort that has finally been declared unconstitutional by the United States Supreme Court. In Father McLean's opinion, for a state to forbid strikes, is clearly unjust unless other opportunities by which the rights of the workers could be secured are provided. Compulsory arbitration would be subject to political influence, in his judgment, and there is reason to fear that the point of view of organized labor would not always get impartial consideration. The state should, however, provide tribunals for investigation and conciliation, and might well enact legislation forbidding strikes until after attempts at arbitration have been made.

The real solution of the problem of the strike, he believes, is to be found in legislation which will protect the rights of the workers, and more especially in a progressive development of democratic relations in industry, with a sharing of control and of profits.

Speaking of Roman Catholic contributions to the discussion of the problems of better industrial relations, we must not omit *The Church and Labor*, by John A. Ryan and Joseph Husslein, published by the Macmillan Co., of New York. It is a careful, scholarly compilation of all the most important documents upon the labor question issued in recent times by popes or cardinals, and by various Episcopal (Roman) bodies in four different countries, preceded by two extensive studies upon Ozanam and Bishop von Ketteler, denominated the two "great precursors of modern Christian Democracy." This is contributed by Father Husslein, himself one of the most thoughtful students of economics and social questions in the Roman Communion. This is designed to show that the Roman Catholic social teachings of today are the doctrines held by these two predecessors of Pope Leo XIII in the social field. "Ozanam and Ketteler," says Professor Ryan in his preface, "are competent and convincing witnesses to the continuity of Catholic social principles. They bear witness that Pope Leo, Pope Pius, Pope Benedict, and the bishops of France, Ireland, Germany, and the United States invented no arbitrary or makeshift doctrines to fit new social conditions."

In one way it may be said that this really important volume does for Roman Catholicism what *The Church and Industrial Reconstruction*, published by the Association Press of New York, has undertaken to do for Protestantism, but in much more formal and, I think, much more effective fashion. There is a much larger body of official Roman Catholic pronouncements on industrial questions than the Protestant Churches have produced, and the compilers have brought them together with an absence of unnecessary annotation and commentary.

There are eight documents of Sovereign Pontiffs and four pronouncements of different cardinals upon the labor question, besides four joint pastorals from the bishops of various countries together with the American bishops' *Program on Social Reconstruction*. In addition, there are two selections from the writings of Dr. Ryan, one upon the living wage, and another dealing with the reconciliation of capital and labor. The Roman Catholic classic in this field is the Encyclical of Leo XIII on the Condition of the Working Classes, *Rerum Novarum*, promulgated on May 15, 1891. It is presented in its entirety; also the Program of Social Reconstruction, prepared in 1919 by the National Catholic Welfare Council, and signed by four Roman bishops. This latter document has been regarded as a statement of the official Roman Catholic position. The memorial on behalf of the Knights of Columbus presented by Cardinal Gibbons to the Holy See is of current as well as historical interest.

Father Husslein's *A Catholic Social Platform*, is the final document. It is practically a resumé of the entire volume and intended to outline a complete social program for Roman Catholics. A brief list of books completes this volume, which should find its place upon the bookshelf of every student of social problems for frequent reference and consultation. It is the first of a series of volumes to be issued by the National Catholic Welfare Council.

As a recent Protestant reviewer of this volume for the Inter-Church Federation says:

"The reader of this volume is impressed with the strength of the Roman Catholic position, and the ecclesiastical security of these exponents of the social gospel when they champion the right of labor to organize and to a living wage and when they proclaim the limitations of the rights of private property."

Our Canadian brethren through their Council for Social Service of the Church of England in Canada have been making some interesting contributions towards better industrial relationships, which are entitled to thoughtful attention. Under the head, For The Consideration of Employers, the Council says:

"The recognition of the principle of Human Brotherhood requires that every effort should be made to prevent the laying off of employees, except when absolutely necessary; that, when some reduction is inevitable, every effort should be made to provide part time employment, that when the working staff is reduced, care should be taken to retain, as far as possible, those whose unemployment is likely to cause the greatest distress to dependents, and to give special consideration to those

who fought our battles and in many instances did so at great sacrifice, both of health and resources."

Under the head, For The Consideration of Those Employed, it says:

"The same principle of Human Brotherhood requires that all who are employed in the labor of industry should always seek to regard this labor not only as a means of livelihood, but as service to God and for the community. Moreover, the permanent success of the industry in which they are engaged, and from which the means of living, both for themselves and their families, is secured, depends on faithful and adequate service upon the part of employees, as well as upon the investment of the necessary capital, careful management, and the existence of an adequate market for the output. The Christian workman will always consider the interest of his less fortunate and less skilled fellow workman as well as his own."

And under the head, For The Consideration of The Community, it declares:

"The principle of Human Brotherhood suggests both to organizations and individuals that, in times of unemployment they should arrange for grants towards the employment of Welcome and Welfare Workers in the large centers, and that the Committee on the Department of Welcome and Welfare should draw up and submit to the next meeting of the Executive a plan for the carrying out of this proposal, including the names of places at which it is felt such workers should be located, the terms upon which grants should be made, and suggestions for Diocesan Councils for Social Service as to the carrying on and oversight of the work."

On the subject of Unemployment, the Merchants' Association has some equally pertinent comments:

"To this end, one of the most important questions to be considered is that of unemployment. Your committee is convinced that *the question of unemployment, and the bitterness and discontent that it engenders, are a serious bar to the establishment of better industrial relations.*" (The italics are mine.)

While unemployment is very much in evidence during the periods of business depression, it is not peculiar to any special period. It is to an extent inherent in our present industrial practice. The specialization of modern industry has compelled workers to become specialists, and has thereby limited their opportunity for employment. This frequently means, for instance, that, when a man loses his job, he loses his only opportunity for work in his community. The committee is confident that, if the restraints upon production which result from the fear of unemployment—the fear of "using up the job"—were removed in times of high labor demand by an adequate provision against unemployment, the cost of such provision would, in most cases, be offset by the resulting increased production and other advantages to be gained.

Although unemployment is one of the conspicuous ailments at this time, it is, of course, not responsible, the Association declared, for all industrial unrest. "A fundamental cause is the misunderstanding, suspicion, and distrust that arise because of the lack of personal contact between management and labor. *The return to a closer relationship between the parties to industry is essential to its peaceful and efficient operation.* Surely wise words to be well pondered!

"How can this be accomplished?" The committee believed that much may be achieved through plans of employee representation, whereby the representatives of management and of the employees come together in frequent conference for the consideration of matters of mutual interest. The machinery of employee representation, as thus constituted and equipped, provides a channel of expression and responsible consultation on all matters in any plant which affect the employees in their relations with their employers, and enables them, as well, to accept a more definite responsibility in connection with the successful working out of all problems relating to production and efficiency.

THE HAPPINESS OF MINISTERING

ONCE A REAL Christian, the world did not vanish before my eyes: it rather assumed nobler proportions as I myself did. Instead of a mere empty fleeting theater of ambition, I began to see therein a noble sufferer needing help; a mighty misfortune resulting from all sorrows of ages past and to come; and I could imagine nothing comparable to the happiness of ministering to it, under the eye of God with the help of the Cross and the Gospel of Christ.—*Lacordaire.*

The Sole Christian Nation in the East

BY THE REV. H. HENRY SPOER, Ph.D.

"THE ABYSSINIANS have been a Christian nation for more than a thousand years. They possess the Holy Scriptures and are well versed in them. They are free from the ordinary vices of oriental people. They are a fair and manly race. They have a legitimate claim upon the sympathy of the Christian nations. Although the light of their Church shines but dimly, it still lives, and it has been preserved in spite of numberless invasions by their Mohammedan neighbors, while no other Christian Church came to their help."

THESE words of General Gordon are as true now as when he wrote them over forty years ago, and still no Christian country comes to the help of Abyssinia. On the contrary, Christian kingdoms of Europe have lately robbed her of a considerable amount of territory, including her coast line, so that, more than ever, she is open to the assaults of her Mohammedan neighbors with whom she has struggled ever since the rise of Islam. She is now surrounded on all sides by alien peoples.

The isolation which made her a refuge for Eastern Christians when their countries were overwhelmed by the Arabs no longer exists. She is now only "a magnificent ruin, yet still capable of restoration, a withered and venerable tree with many decaying branches, but still sending out green shoots," and those of us who know the Near East and the fashion in which its peoples have been used as pawns upon the chess-board of European politics, cannot but look on with painful conjecture as to what will be the ultimate fate of a kingdom which has the strongest possible claim upon the sympathies of the Christian world.

Abyssinia, the only Christian kingdom in Africa, has always merited the admiration and support of those who have not been called upon to endure hardships as have they. Time was when she benefited by her obscure position, but now that she has been forced to the front as a source of profit to other nations who are pressing upon her, her very existence as the only remaining ancient kingdom in the East with a Church which has a history of nearly sixteen hundred years, is threatened with extinction by Mohammedanism and Paganism.

In all ages her Christianity has had to hold its own against the two other monotheistic religions, Judaism and Islam. The tradition of the descent of the Abyssinian kings from Solomon through the Queen of Sheba is well known, and it is a tribute to the force of Abyssinia's Christianity that the faith of the Jews of the country—the Felashas, or Black Jews—has a Christian tinge, even to the extent of having accepted Christian asceticism in introducing an Order of Monks, the only Jewish Order of Monks in existence; while that of the Christians recalls the ceremonial of the Jews.

The force of Islam in Abyssinia has always been of a kind especially threatening to Christianity, and, now that Mohammedans have taken up the propaganda spirit, is perhaps more so here than anywhere else; far more, for example, than in India. Africa is fast becoming a Mohammedan continent, and those to whom it has fallen prey are not like the educated Moslems of India, Turkey, or Egypt, who have at least a high ethical and moral standard. The Mohammedan missionaries in Abyssinia come largely from the ignorant and fanatical tribes of Northern Africa. Their religion is debased; they are themselves ignorant of any high teaching, and merely impose low Semitic formulae upon existing pagan practices, often by the power of the sword.

The success of Mohammedan propaganda among the Christians is as yet insignificant. The Christians number about two-thirds of a population of about four or five million, and it is among the remainder—Moslems and Pagans—that Mohammedan influence is making tremendous strides. In India, the necessity for Christian teaching is different in kind, and is already met by many teachers of the admirable and efficient Cambridge University Mission. Moreover, the country is in British hands, and the work is carried on by those who have political as well as religious interests in the country. India is not a land of which it could be said, "No Christian Church came to their help."

The Forward Movement of our Church has brought about, among other results, the formation of the Foreign-born Americans Division. This is, in itself, a recognition of the fact that the Church owes a great debt to the East. In the East not only was our faith founded and organized, but it was kept alive through ages of struggle and martyrdom of which the West knows nothing. Something of this debt we may, in a measure, repay now that the march of History seems to be putting into our hands the torch which these Eastern lands have kept alive so long. In their hour of darkness, or at least gloom, we may bring them help moral, spiritual, and material.

It is one of the many mysteries of Providence that all the old Christian Churches of the East should have perished. The mother of all—Byzantium—was betrayed to her death by the Western Church in 1452 and her present representatives are divided and weakened—and, as we have seen, in some of her branches, threatened anew. After resisting enemies, Pagan and Mohammedan, the ancient Churches of Assyria and Abyssinia are threatened today with death from inanition.

The Abyssinian Church is but little younger than that of Byzantium, having received her Christianity from the Copts of Egypt. In their remote mountainous country near the equator the Abyssinians were cut off from the rest of the world when the rising Arab power brought Islam to Egypt. Faithful to their own religion, which, as a result of isolation, has retained much of the naiveté and simplicity of its earlier days, defending themselves heroically and again and again losing territory to the superior forces of their enemies, they have never wavered in their firm allegiance to Jesus Christ.

The Abyssinians are people of fine stature, of grace and dignity of deportment, gentle in manner, and possessed of many virtues. In spite of considerable intelligence their life is extremely primitive—reading and writing being almost unknown, although education has been nominally compulsory since 1907. They know little of handiwork, a fact which makes them the more dependent upon the Mohammedan trader, whose very utility is part of his propaganda in a country where, except for Roman missions in the portions now occupied by Italy, it is only sporadically that other Christian Churches have come to their help.

Since the days of the Mahdi the aggressions of Islam have increased from year to year. There is a general movement of the Mohammedans of Northern Africa southwards, carrying with them the degraded form of Islam which appeals to the carnal appetites of the African pagan races, accompanied, as it is, by superficial advantages of a rude civilization, thus further isolating and enfeebling a Christian people whose strength was once such that it is said that the land contains even today over six thousand churches. A scientific observer has said of their rock-hewn temples, "these marvellous works of sculpture, not of architecture, are a type of Abyssinian Christianity itself. Firm, as if rock-hewn, stand the primitive formularies of the Church, yet scantily dowered with light" (H. W. J. Thiersch, *Abyssinia*, page 23).

That the light should not shine more brightly among these people should not surprise us when we consider their sufferings, their isolation, and the deprivations they have lately endured. We should rather marvel at the good which remains.

To the progress southwards of Mohammedan influence, Christian Abyssinia is the main obstacle. She is a country of great natural wealth, having a splendid climate, and, in her weakness, offers every temptation to stronger powers, to take possession of her.

Why should not our Church take upon herself the privilege of coming to the help of the Abyssinians? We have no mission dealing directly with any Mohammedan people, and here we have an opportunity for effort, positive and negative, to bring the light of the Gospel to the Mohammedans and Pagans by whom she is surrounded, and to prevent the extinction of the ancient Church.

Abyssinia, with the help of an educational mission, might again count as a political factor in Africa, and be made the

center of an aggressive Christianity. She might once more hold up the torch of truth among surrounding peoples. Is it utopian to think of her becoming, as it were, a bridgehead between north and south Africa, calling a halt to the spread of Mohammedanism, contesting the ground already lost by the spread of Islam, establishing outposts along the paths of the traders from East to West—shall we say between Abyssinia and Liberia, where we have a flourishing mission, which is doing its share in meeting the Mohammedan dangers at their own end of the line?

As in Christianity, so in Islam, there is, in the mind of the people, a higher and lower interpretation and exhibition of religion. The Mohammedans who surround Abyssinia hold often to the lowest form. Nevertheless, their success in propaganda has been based upon such material advantages as it has been in their power to bring. May we not, by strengthening the Christian Abyssinians along intellectual and mechanical, as well as moral lines, following the example set by Bishop Gobat in that country about seventy-five years ago, create a counter influence, fortifying thereby the position of the Abyssinian Christians in their struggle against Mohammedanism? Work such as this is worthy of the efforts of the best men in our Church. It would be a Forward Movement indeed. It would, like our own work for the foreign-born in this country, be a response to the command; "Strengthen the Churches."

Here is a Church awaiting our coming, needing all the help we can offer, that she may be strengthened in endurance, strengthened to fight against evil, strengthened in all of the good that she already possesses, and in which she has set us a marvellous example of loyalty in her many centuries of fight in the past and her continued struggle against fearful odds.

In works such as this we should assuredly have our reward. Our Church needs "more life," and life is a force which multiplies by generous division on behalf of others. We are looking for "more light" and assuredly we ourselves shall gain in the kindling anew of an expiring torch.

Such a Forward Movement is one which our Church cannot afford to overlook.

IN MANUS TUAS, DOMINE!

Into Thy hands, O Lord! When day is breaking,
The unknown hours I consecrate to Thee:
Give me the grace, from this my glad awaking,
To live and suffer, pray and work, for Thee.
Into Thy hands, O Lord! With Thee beside me,
Fearless I tread upon life's anxious road,
Knowing full well that, whatso'er betide me,
Thou wilt protect me, and wilt share my load.
Into Thy hands, O Lord! To Thy dear keeping,
The quiet hours of darkness I commend;
Keep me in safety waking, guard me sleeping,
Until the perfect day which knows no end.

ETHEL MILLER.

AN ADDITION TO THE CHURCH'S VOCABULARY

IN A REPORT of the condition of the First Baptist Church, Wichita, Kansas, which claims a total membership of almost two thousand, this sentence jumped out: "In addition to this there is a list of five hundred names that are carried on the passive membership list." Passive membership! We thank the Baptists of Wichita for that term. Other Churches may have discovered it for themselves, but it is time that it was coming into general use. The annual outpouring of statistics, with their annual squabble as to whether the Unitarians are fairly represented or not; whether the Catholics have padded their returns or not; whether the Baptists have o'ertopped the Methodists or not, would be much improved if a clear enumeration could be made of the "passive" membership. If we could be shown how large a portion of those impressive totals is "passive" we might not be so ready to wrangle about the size of any of it. And if only the same system could be applied to these interminable statements of the religious affiliations of members of congress! Who should declare that the conduct of the nation's affairs is not what it should be? Have we not umpty-tump Presbyterians, ufty-wiff Disciples, and wippty-tip Episcopalians in the seats of the mighty? Perhaps; but how many of them are "passive"? Passive membership! Let's recognize it; then list it; then get rid of it.—*Christian Century*.

SICKNESS AND THE SACRAMENTS

REV. W. P. McCUNE, Ph.D., in *Parish Notes*

IT IS always a temptation at this time to print a homily on the neglect of religion in summer. Let us resist, however, this one year, and, taking it for granted that all parishioners will say their prayers, go to Mass, and make their confessions and communions just as faithfully during the season of Trinity as during Lent and Easter, choose another topic—not religion in summer, but religion in sickness.

Here again we assume that our readers are not among those who look upon a priest as one who is to be called in, along with the undertaker, when all is over, or perhaps just before the end. In sickness one of the first thoughts will be to let him know. They will not wait for some one else to tell him, or to do so themselves when they are well again, with a reproachful, "And you never came near me." They will realize that the shepherd is not endowed with any mysterious sixth sense which makes him instantly aware of sickness in his flock. They will send for him when they need him, as they send for a physician. They will not be afraid of troubling him. A little thought will convince them that a priest is not nearly so likely to be troubled by such calls as by others, because he knows that in answering them he is doing what he is commissioned to do, what no one else can do, and what is worth doing. They will take it for granted that he is glad to come and pray with them and give them God's blessing and the sacraments of His Church. They will understand that if those things are necessary in health they are much more so in sickness. They will wish to be strengthened and sustained in body and soul by the grace of penance and Holy Communion and, if need be, Holy Unction.

But good people who know all this and act upon it are sometimes embarrassed, and, to be quite frank, sometimes embarrass a priest, by their ignorance of certain details which it is the purpose of this instruction to make clear. It is a rule that a priest carrying the Blessed Sacrament shall not speak to any one unless it is absolutely necessary. When, therefore, you are expecting him to bring you the Sacrament, do not begin conversation until you have made your communion. When he enters the room, kneel, if you can, and, in any case, remember that you are in our Lord's presence, and be as silent and reverent as though you were in Church, before the tabernacle. Tell others in the house to do the same, and explain to them why. A good plan is to let the priest speak the first word. The same rule may be followed in chance encounters with him, particularly in the early morning. If you see him then, hurrying along with a bag in his hand, it is not unlikely that he is carrying the Sacrament, and, if he does not speak to you, or, speaking, does not encourage conversation, that is the reason.

There is one more thing not always understood. No elaborate preparations are necessary for communion of the sick. Nothing need be provided except a table, with a clean cloth upon it, and a glass of water. The priest brings everything else. If you have a crucifix and candles of your own and prefer to use them, tell him so. But it is not necessary, for he will have them ready.

THE ORIGIN OF THE SURPLICE

WITH REFERENCE to the discussion on Prayer Book Revision at the late Diocesan Conference, Miss Anderson-Morshead, of Harpenden, writes to say that some objections to Eucharistic vestments might be removed if people were reminded of their origin. She says, "I believe most objections are based not on legality . . . but on their supposed Romish origin. Might I, as a student of Church History (and formerly a diocesan lecturer on that subject), remind them that the vestments came from the East and were adopted by all the Western Churches?" Rome did not devise them. "But there is one garment invented by Rome, and that is the surplice. When St. Boniface was converting Germany, he wrote to the Pope complaining, 1, that his clergy felt cold in their usual every-day garb; and, 2, it was difficult to convey their dignified vestments in the rough travelling of those days. The Pope very sagaciously ordered that their cassocks should be thickly lined with fur, and he devised a simple linen garment, which he permitted them to use instead of the Eucharistic vestments in that cold climate. The only Romish vestment we can give up is the surplice. Very few people who declaim against Roman vestments realize this."—*St. Alban's Diocesan Gazette*.

"Creeds and Loyalty"

A Constructive Criticism (Concluded)

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

II.

THE SCRIPTURES, THE CREEDS, AND THE CHURCH

ACCORDING to Professor Nash, "the creeds are the creations of the Church"; according to Professor Hatch, "the authority of the Bible is primary, and whatever authority the creeds have in our Church is secondary and derivative." The writings of the New Testament, however, are at the same time declared to be "the products of the Christian movement, brought into its existence by its vitality and power." In other words, the authority of the Church is derived from the authority of the Bible, and the Bible is the product of the Church. It is difficult to see in this anything but the old arguing in a circle, like a cat chasing its tail.

But be that as it may, the interpreter of the Bible is the individual. That conclusion is reached by the following steps: The dogmatic and moral theology of the medieval Church was built on "the twofold norm of truth, Sacred Scripture and Tradition."

Then came the Protestant Reformers of the Sixteenth Century, who "recognized an essential difference between Scripture and tradition," and rejected the latter in favor of the Bible as the sole authority, the latter to be individualistically interpreted; and with this position "our Church is in complete accord"; this latter conclusion being arrived at by failing to quote from the Ordination service, "as this Church hath received the same," and concentrating on the promise "to teach nothing as necessary to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scripture."

Inasmuch, however, as Professor Hatch is careful to tell us that when he speaks of the Bible "he is not thinking of it as an infallible authority in matters of faith, nor even as a collection of canonical books," and "the question of the inspiration of the Scriptures need not be raised," it would not seem to matter much whether the Church is the interpreter of the Bible, as Catholics think (somewhat variously understood), or the individual, as Protestants think. Having first landed us in the Protestant camp, our author proceeds to knock the bottom out of Protestantism!

THE BIBLE AND THE WORD OF GOD

The partly true proposition that "the creeds are the creations of the Church" is the inevitable nemesis overtaking those Churchmen who have so long reiterated the unanalyzed half truth that "the Church was before the Bible." Verily "extremes meet"! The whole situation, past and present, reminds one of Professor Pupin's Serbian figure of "a goose wandering in a fog," in that great book with an inadequate title, *From Immigrant to Inventor*.

The Church *was* before the Bible, but it was *not* before the *Word of God*. On the contrary, the Church was itself brought into being *through* the Word of God, divinely revealed truth, and through the Holy Spirit, the Spirit of truth (*Vide* I St. Peter 1: 22-25).

That was the actual genesis of the Church, according to the New Testament, which, as history, we will all concede, "is our ultimate authority in the matter." Now the Church certainly did not and could not create the truth by which it was itself brought into being; and that truth, according to that same New Testament—not everything in the New Testament, but *that* truth—was the divinely revealed Word of God, received by faith.

And this has the express authority of our Lord Jesus Christ Himself. The way out of the fog and the justification and limitations of "criticism" alike seem to be furnished by our Lord in the Parable of the Sower; where human nature and conditions of time and place all seem covered by the soil; while there is, yet, what rationalistic criticism refuses to acknowledge, the "seed," the divinely implanted Word of

God. "The question of the inspiration of the Scriptures" *must* be raised—raised and answered. And Christ's answer, it would seem, may be expressed in the proposition that "The Bible *contains* the *Word of God*." If it does not, there would seem to be small room for Creeds and Loyalty.

In the next place, and with special reference to the Virgin Birth, a doctrine which ought always to be stated in its true and full form as "conceived by the Holy Spirit; born of the Virgin Mary," there is room only to point out the unsatisfactory manner of Professor Hatch's treatment.

THE VIRGIN BIRTH

A full and not a partial reading of the Fathers, especially Ignatius, whom our author quotes in part, proves beyond any question that it is simply not enough to say, as so many writers are fond of repeating over and over again today, that "the fact to be emphasized by the orthodox was not that Jesus was born of a *Virgin*, but that he was *really* born." To be sure, "so far as the controversy with the Docetists was concerned, it was the fact, and not the manner, of the birth that mattered"; but that is not the whole story. Ignatius had something else to do besides answering the Docetists and he is just as emphatic in asserting, in the proper connection, that our Lord was "conceived by the Holy Spirit" and in showing the vast importance of that truth, as he was in asserting the reality of the birth against the Docetists. Any "attempt to present considerations familiar to scholars" ought not to leave that out. Speaking historically and from an evolutionary point of view, it may fairly be questioned whether the Church of the Post-Apostolic age would have arrived at and maintained the faith as we all have it today in our Lord Jesus Christ as Son of God and Son of Man, without belief in "conceived by the Holy Spirit, born of the Virgin Mary."

The discussion of the Virgin Birth from the standpoint of the Scriptures is equally unsatisfactory. The methods, as in dealing with the Fathers, is to present one side, half of the truth, and omit the rest; to bring out, what is, indeed, "familiar to scholars" and belongs to the elements of N. T. study, viz., that the "earliest gospel," that of St. Mark, does not mention the Virgin Birth, nor does St. Paul or St. John; and to fail to bring out, what is equally "familiar to scholars," viz., that revelation in both Testaments is fragmentary and progressive; is, in effect, though of course not in intention, to mislead the ignorant. To say that the New Testament contradicts itself on doctrinal points is as irrelevant as it would be to say that the later Monotheism of the O. T. contradicts the earlier Henotheism, and the believer may take his choice. It is the primary office of the biblical theologian to gather together different angles of truth, and, if it can be done, fuse them into one consistent whole, as it is the business of historical exegesis to show the relation of each fragment of truth to the particular period of its revelation.

There is in this volume not only no attempt to do either one of these things, but there is a very obvious effort to do the contrary, even using doubtful methods to reach a desired conclusion.

For instance, to set over against the plain teaching of the first and third gospels concerning the birth of our Lord, the question of the ignorant and hostile crowd, "Is not this Jesus, the son of Joseph, whose father and mother we know?" as of equal authority, is on a par with quoting "Skin for skin, yea, all that man hath will he give for his life," as Biblical teaching. That is in the Bible, truly, but it was the devil that said it!

On the other hand, too little respect, perhaps, is paid to the crowd who asked: "Whence hath this man (the 'carpenter's son') this wisdom and these mighty works?" That question is worth pondering. What's the answer?

Again an illuminating instance of the misuse of a fact is the manner in which the absence of preëxistence or of Incar-

nation in Matthew and Luke is handled. Instead of seeing in this a complete refutation of the critical theory that these Birth stories were invented or imagined for the purpose of boosting the theology of a later time, the belief in Jesus as having preëxisted "in the form of God," etc., and to that extent an evidence of their genuineness and truth rather than of the contrary, Professors Hatch and Dun regard the two ideas—a Christ who was thus born and a preëxistent Christ who became Incarnate—as mutually exclusive.

That is at least a great intellectual advance over the popular position that "it does not matter." No one who has ever heard of the laws of nature or of cause and effect could consistently maintain that whether our Lord was or was not "conceived by the Holy Spirit," the results would be the same.

Besides, it greatly clarifies the issue.

It is undoubtedly true, as an historical fact, as stated by Professor Dun, that the "interpretation of Christ's nature" as the Messiah who "was a new creation of God's own Spirit . . . in the measure that it implied that the whole being of Christ began with the action of the Holy Spirit, was abandoned by the Church at an early date." But to argue the incompatibility of the Infancy stories with the later doctrine of the Incarnation is unwarrantably to *assume*, contrary to all analogy of Scripture, that these stories are not true unless they be interpreted so as to contradict all truth not mentioned. And if the Church by subsequent reflection did not abandon those stories but worked them into the *method* of Incarnation, there will be some who will look on that as due to the promised guidance of the Spirit of Truth, a factor ignored throughout the volume, though possibly implicit in Professor Addison's chapter.

Professor Hatch's chapter on "The Scripture and the Apostles' Creed" is followed by that of Professor Dun on "The Virgin Birth and Belief in Christ," in which the question of the logical and vital connection is more closely grappled with.

It cannot be said that Professor Dun gives any positive or constructive treatment of the subject. On the contrary, he contents himself with refuting arguments on the other side, and seems to have been caught in the hoary fallacy that we have refuted a proposition when we have answered arguments, good or bad, used in its support.

That there is a vital connection between the sinlessness of our Lord and "conceived by the Holy Spirit, born of the Virgin Mary," has long been the deep-rooted conviction of the Christian Church. But was it necessary to state the doctrine of inherited "original sin" so as to include the idea of "guilt"; or in the form: "His was an utterly pure humanity. Therefore, it could not have come from the love of a husband and wife for one another"?

No intelligent and progressive orthodox man today believes in "original sin" as defined by Professor Dun. It does not follow, however, that there is no such thing as heredity, which makes it certain that every human being is going to sin. The real question at issue is whether or not it is true that "That which is born of the flesh is flesh; that which is born of the Spirit is spirit," and therefore: "Ye must be born anew (or from above)." It is no reflection upon the marriage state (unless one chooses so to consider it, and rationalists do) to say that no "love of husband and wife for one another" has so far superseded the limitations of unregenerated human nature. By implication, Professor Dun sets aside not only the spiritual generation of our Lord, but the spiritual regeneration of the Christian.

To believe that our Lord, in His Human Nature, was "conceived by the Holy Spirit," may be and by some modern theologians is interpreted so as not to "make His moral life unreal" any more than believing in the necessity of regeneration makes spiritual life unreal in the regenerate.

To believe that our Lord was "conceived by the Holy Spirit" can be said to "isolate Him from the moral situation of mankind" only to the extent that the Christ we are to follow is a spiritual-human Christ. The analogy between our Lord's spiritual-human conceiving and our own regeneration, as suggested in the collect for Christmas Day, has not lost its appositeness or value.

Professor Dun is quite right in tracing objections to the Virgin Birth to the scientific spirit, narrowly interpreted; but it is disappointing to find a Christian professor not pointing out that this same spirit rejects a good deal besides which

he and the rest of us regard as essential to life, and failing to furnish some reasons for resisting what parades itself as science and is really disguised materialism or sheer naturalism. The scientist who rejects "conceived by the Holy Spirit, born of the Virgin Mary" on the ground that human beings do not come into the world that way, will hardly fail to point out that the Incarnation of God in Christ is also quite out of the ordinary; and some quite respectable religious persons may be found who inform us that a sinless being is also contrary to human experience.

It is doubtless owing to the frankly expressed negative purpose of this volume that its writers nowhere discuss the Holy Spirit in relation to the Life of our Lord or to the Christian faith. But that factor omitted, it is not possible to land anywhere except in the rationalistic camp.

There is also an entire absence of any recognition of the truly modern study of the consciousness of our Lord and of the relation between human consciousness and the Divine Spirit, especially the consciousness of Sonship. Nor is the important distinction, which is coming more and more clearly into the consciousness of the thinking Church, noted between the miraculous and the spiritual.

Granted, for instance, that "it is idle to find in the reply of the child Jesus" (i. e., "Wist ye not that I must be about My Father's business?") a "reference to the miraculous birth," it does not necessarily follow that there may not be a very vital objective and implicit relation between the filial consciousness of that Boy and His having been, not miraculously born, but spiritually conceived.

One remark (Professor Dun) is deserving of deep consideration, viz., that the Virgin Birth "is an event which will be believed or doubted or disbelieved according to the whole view of things with which the evidence is approached." It would be difficult to assign to it a position of higher importance. From that point of view it is seen to be a touchstone of one's mental attitude toward the universe (*Vide* St. Luke 2:34, 35). How far Professor Dun stands his own test may be questioned.

THE RESURRECTION OF THE BODY

Professor McComb's contribution on this topic is truly admirable and an illustration of interpretation which is not denial. I do not remember to have read a better statement in as many words (or as few) than: "When we recite the words, 'I believe in the resurrection of the body,' we do not affirm that the flesh we commit to the grave will ever see the light of day again, but we do affirm that the spirit which thus casts aside the 'muddy vesture of decay' will survive in the fulness of its powers, clad in a new garment, a suitable medium for self-expression and manifold activity."

One could only wish that Professor McComb might have brought out more clearly that this new life begins here in those who yield themselves here and now to the transforming influence of the Spirit of the Risen and Ascended Christ, and that such will "rise" hereafter because they are already "alive," and not into the possession of life just then begun and attached as an external reward for a certain kind of good life in this world (*Vide* Romans 8:11). Personally I would like to have his assistance in urging this upon the Commission on P. B. Revision.

A point for further investigation is whether the spiritual conception of our Lord and His Resurrection Body may not be related.

FACTS AND THEORIES

The question of "Honesty and the Creeds" I have preferred to leave untouched. Personally I stand, with DuBose and the Bishop of Bloemfontein, for a large amount of liberty of thought within the Church, holding that it is better to have men think erroneously than not to think at all, and being sure that wrong thought can be met only with right thought. But one must take serious exception to Professor Nash's position that "the distinction between 'facts' and 'theories' is not helpful." It is not only the distinction on which is based the whole theory of our Church (by general agreement) as to permanence and progress and the (theoretical) limitations of liberty of thought, but is fundamental, as I see it, to the Christianity as an historical religion and the union of fact and truth. The Incarnation is involved as certainly in "conceived by the Holy Spirit, born of the Virgin Mary." To say

that "the stake of religion is ever in the interpretation and not in the fact itself," is to deny in principle "the Word made flesh." And "conceived by the Holy Spirit, born of the Virgin Mary" has no more to fear from "the realm of biology" than the Incarnation itself or the historicity of Christ from the realm of history. The whole idea of testing the realities of one kingdom by those of the kingdom below is fallacious, and even destructive of the regenerating power of the Christian religion.

BLUE MONDAY MUSINGS

(Continued from page 657)

sign appears before mansions and humble little farm-houses where one wonders what can be offered without turning the family out of doors. "Acomodated," alas! the word too often is spelled; and one never has time to stop and call the attention of the advertisers to the blunder. Still, I should far rather try my luck at one of those places than at the average country hotel, or that still greater abomination, the imitation of a city hostelry where they dance till morning.

BUT I FEEL myself getting warm as I recall wakeful nights spent in such places. Perhaps I had better pause.

PRIZE THEOLOGICAL ESSAY IN A SUNDAY SCHOOL COMPETITION

(Continued from page 656)

ogy. The definition of the word "mystery" as used in theology is defined by the Vatican Council as this: "A truth incapable of being discovered except from the Divine Revelation, and when discovered, is hidden by a veil of faith and a kind of darkness." The Vatican Council made a list of these mysteries and among them was the Trinitarian Doctrine. The selection was based upon these words spoken by Christ, "No one knoweth the Son, but the Father." The Holy Fathers present us with many passages affirming the mystery of the doctrine.

The doctrine of the Trinity is taught in the Bible, has been taught in the Christian Church since its beginning; and still in the world today, there are many, many people who do not believe in the Trinity.

THE RIGHT TO BE CALLED EDUCATED

RECENTLY there has come to light in France the brain of Voltaire. After his death, a century and a half ago, it was embalmed and placed in a crystal urn. The object was carefully preserved, but generally forgotten. Its recent recovery has attracted some, but not wide, attention. Such an object is not an adequate reminder of a great mind and an exceedingly interesting personality. That is to be found in the literary monuments which Voltaire left behind him.

This illustrates present encouraging tendencies in education. The purpose of education is not merely to equip and exalt the mind or any other single faculty, but to bring the whole personality under the influence of wholesome, inspiring, and practical suggestion. The purpose has not been accomplished when one has acquired a certain amount of knowledge or learnt to do one or two things well. But it is achieved when one is willing to put the best that he has and the best that he is into what he does. Then he has won the right to be called educated.—*The Ascension Herald*.

WE ADHERED to these men [Manichaean teachers] on no other ground than this—that they promised by pure and simple reason to bring their disciples to God, discarding all peremptory authority, and to liberate them from error. For what else made me reject for almost nine years continuously the religion my parents had instilled into me as a child? What else made me a follower and diligent "hearer" of this sect, than their assertion that we Catholics are terrorized by superstition and that faith is thrust upon us before any reason is given; whereas they bind none to believe except upon the truth's being examined and made clear? By such promises who would not have been inveigled? Especially the mind of a young man, desirous to know the truth, and already, through disputation with clever persons in the schools, grown proud and talkative: just such a one, indeed as they found me: contemning religion as an old wives' fable and eager to apprehend and drink in the very truth which they so confidently promised.—*St. Augustine*.

THE CLERGYMAN AND THE ORGANIST

BY JOHN COXHEAD

ORGANIST, CHOIRMASTER, AND INSTRUCTOR OF MUSIC AT AMHERST COLLEGE; FORMER ASSISTANT TO DR. T. TERTIUS NOBLE

THE age-long and vexed question of the professional relationship between a clergyman and his organist is as much alive today as it has been at any time in the immediate or distant past.

No one, I imagine, would attempt to contend that one side or the other was absolutely right; and that there should exist "sides," sometimes exceedingly bitter ones, is indeed quite a deplorable fact, deplorable because, in a moment of contemplation, it is clearly manifest that the point of view of a good organist and musician is equally important as the point of view of his rector in seeking to impregnate the congregation with the spirit of lofty exaltation. Such a sublime spirit can only approach reality when the authorities of the church, ecclesiastical and musical, work together harmoniously.

Granting therefore, that the organist is capable, and, at the same time, a good musician, with some experience in choir training work, it appears to be reasonable that he should be given a reasonably free hand in his field to develop and broaden his choral resources as his standards and ideals direct.

It is here that the clergyman often needlessly interferes and, many times through utter ignorance, exasperates.

In regard to hymns, the ecclesiastical taste is apt to be inartistic. Hymns that the people know and, so to speak, "wallow" in, are generally, though not invariably, poor specimens in this branch of the art of music. It is incredible that so many ministers lack understanding of fine and great art in Church hymns. Numerous organists do not, and as many rectors do. Perhaps clergymen should be obliged to take a course of study that would enable them to acquire such proficient insight into fine and effective hymn writing that, when any poor, vulgar composition is put before them, they would unhesitatingly consign it to the scrap heap. Numbers of hymns now in use should not be tolerated. Their music is always unspeakable and their words are as bad, and more often worse. This also refers, in general, to anthems. Vitally important it is that the trained and accomplished organist's and musician's judgment be not ruthlessly cast aside as negligible. Under existing and present circumstances, how is the love of the people for high art to be sparkled into a fervent reality by such procedure?

Only the very best of the art of music should be allowed to exist in a service where the praise of the Almighty is sincerely conducted. The rector should adequately realize this, and remain in his field, to allow his organist to remain freely, nay, happily, in his. The miserably bitter dispute of "sides" will then fade into the realms of the contemptuous and obnoxious; and the congregation, under two leaderships, will be in one spirit of a true and lofty exaltation. The beautiful of God will be the more easily understood and felt. By "two leaderships" I do not mean that the rector should not be the sole head of the church, but I do mean that, because he is the sole head of his church—and he rightly should be—he should, through competent study, possess proficient insight into the many kinds of great art in Church music. Then he would distinctly know when to interfere profitably with the work of his organist, should he really think it fit for him to do so. He would also, I fancy, realize the importance of choosing hymns, the music of which is beautiful; especially would he be careful to select gems of hymn writing to precede his well developed Sunday sermons. If the sermon is to be excellent, why should not the rest of the service be just as excellent? It is one celebration of great importance, no matter from what angle it is approached. May the time be not very far off when a sincere centripetal movement for these two first branches of the Church will be a realization. Then we can experience more keenly the beautiful of God. This attribute of the Almighty, so sorely needed by all men of our materialistic age, can rest upon firmer ground in the Church if intelligently supported.

I have, throughout, thought of the organist as not being subjected to the wayward whims of a choirmaster, but as being himself the choirmaster. I am convinced that the organist must be in full command of his field, if this oneness of sublime spirit is to be experienced even lightly.



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.

ROMAN PRACTICES IN THE CHURCH

[CONDENSED]

To the Editor of *The Living Church*:

IN ANSWER TO THE ARTICLE on Romanizing, in this week's issue of *THE LIVING CHURCH*, by Fr. Arthur Johnston, one might say, to use his logic, that such a thing as Romanizing is absolutely impossible. But is it? We all know, certainly, that it is a very easy matter for a Protestant Churchman to advance that claim, when such things as candles, vestments, incense, etc., are introduced into a parish, but such a man is either a determined Protestant, or else ignorant of Catholic Church history, or perhaps both. If he is merely ignorant along these lines, it is possible to show him how those things came into disuse, and, if he is at all reasonable, he will pull into line, or at least stop complaining. But, if he be a determined Protestant, he will probably reject them just the same, and it is then a matter for the pastor to decide whether to drop the advance for the time, or simply to ignore the man, and proceed. In such a case, the pastor has every argument in the world to back him.

But for a priest now to say that Benediction is being assailed in the same manner, giving the impression that it is not Roman, is stretching the point considerably. For it is Roman, and no student of Church history can deny it. Roman authorities themselves admit that Benediction is decidedly modern, and that it was instituted in South America by the Jesuits less than two centuries ago. The practice may, perhaps, be all right in some very few parishes, where the Real Presence is indeed a very real thing to the people, but to use such a service in a parish where less than one quarter of the congregation know enough about the Real Presence to genuflect or bow to the Tabernacle (in one case the writer recalls that there was no Tabernacle and only two lights, the Sacrament being reserved in the sacristy, and carried to the altar in a monstrance), is perfectly absurd and meaningless, except, perhaps, to the priest and acolytes, as the people sit in the pews and wonder what it is all about.

The writer of this letter is not an old man, set in his ways, nor yet a boy, but a man in his early thirties, a Catholic always, and connected with one of the most advanced parishes in this Diocese, but, like many other laymen, he is not entirely ignorant of Church history, a fact, it seems, many times overlooked by our clergy.

Calvary Church, Chicago, CALVIN F. THOMPSON.
September 3, 1924.

FASCISM IN THE CHURCH OF ITALY

To the Editor of *The Living Church*:

IT WOULD BE USELESS, as well as undignified, to carry on a discussion at this distance with Mr. Palmer on the subject of Fascism in Italy. But I do ask you to allow me to remind Mr. Palmer that my letter, to which he takes exception, was written on the subject of the recent Italian elections—not the murder of Matteoti, which had not occurred at the time I wrote, nor the Corfu affair, which is by now ancient history; and incidentally Italy's part in it was upheld by the League of Nations. And, I ask you, how could anyone know that when Mr. Palmer said South Tyrol, he meant the Alt' Adige, which is quite another matter, and a place of which I know nothing and therefore cannot speak?

When I spoke of the Church supporting Fascism, I did not mean the Pope, but the innumerable parish priests all over the country, who urged their people to vote the Fascist ticket, because of its three fold cry of *per Dio, per l'Italia, per il re*, and the thousands of Catholics who so voted, rather than risk a return to those nightmare times, when their priests were murdered at the altars, and their churches desecrated.

The Pope did make an appeal to all Italians to leave off violence and live in peace together; an appeal that mentioned no party, and did not speak officially for the Church any more than did the various appeals issued by the Pope during the war, urging all countries to try to live in peace together.

As for Matteoti, no Fascisti worthy of the name has hesi-

tated to condemn that crime, and justice is being done. And why should a party be condemned for the crimes of its members, even important members? To come nearer home, are we condemning to death the Republican party because certain of its high officials are guilty of crimes in the field of oil?

And if one must measure a party's work by the number of crimes charged to it, is Matteoti so great as to have completely overshadowed Berta and Prino and the many other Fascisti, dead in their struggle to save Italy from what Matteoti and his party stand for?

A few minutes' careful reading of the leading Italian newspapers—independent, not Fascisti—ought to convince Mr. Palmer that Italy does not agree with his point of view of "Satan driving out Satan," and of the necessity of choosing between Machiavelli and Christ. As for my "position" on the subject, this is neither the time nor the place to discuss it.

Paris, August 21.

HELENA PAUL JONES.

[The discussion of this subject is now at an end.—EDITOR L. C.]

MISSIONARY DISTRICTS FOR GROUPS

To the Editor of *The Living Church*:

IN READING BISHOP BURLESON'S book, *Our Church and our Country*, I was struck with the following paragraph:

"Shall the negro work be done under white bishops in the regular diocese, or under negro suffragans in the regular dioceses, or by a negro missionary bishop working among his own people throughout several dioceses? All these methods have been proposed, but upon none can the southern bishops agree. When they are able to settle upon a *uniform policy*, the Church is prepared to help it out."

The above is written in a kindly and sympathetic spirit. However, the Bishop does not seem to appreciate the real situation at all. Negroes do not desire any "uniform policy." A "uniform policy" is a "jim-crow policy." We cannot accept such a policy. In order to escape "jim-crow" treatment, and, at the same time, render peace, good-will, and coöperation between the races, negro Churchmen insist that there be no "uniform policy," but, that the National Church provide an alternative plan, *not for negroes*, but for any people who may find such alternative plan more efficient for their purposes than the regular diocesan plan. Such plan would easily apply to Italians, Germans, or a body of Methodists, who might like to enter the Church, and, at the same time, maintain their organized existence. This would be no "uniform policy," for all negroes would not adopt it. It could only be employed by the diocesan bishops, who favored it, taking the initiative; and they would scarcely take such initiative without being requested by the colored clergy and congregations desiring it. At the same time, the colored clergy and colored congregations within the same area, *who did not desire it*, would not be included therein. *This is liberty; this is freedom.*

This is what the colored people want. They do not want any "uniform policy" applied to them because of race. They want the liberty of the choice of the instrumentality that they are persuaded will prove most effective in their several communities. Given this liberty, it is reasonably certain, in any given section, that more than ninety per cent of them would voluntarily elect to be associated together in a Missionary District, because such an arrangement would more effectively accomplish the aim in view, rather than association in the diocesan scheme. But it would not be "jim-crow," being rather election on the part of those who desired the same. And the "alternative plan" urged is neither sectional or racial. It would work as readily in New York as in South Carolina. And, although the bulk of our colored communicants would be comprehended in Missionary Districts, yet there would be colored clergy and colored congregations included in all of the various modes of administration. It could not justly be said that our people were excluded from any on account of race. It would be altogether unnecessary for any diocesan convention, in its constitution, to use the word white or colored; since no clergyman, or congregation, could be in more than one diocese or district.

GEORGE F. BRAGG, JR.

Baltimore, Md., September 3.

ON TRANSLATIONS OF THE BIBLE

To the Editor of *The Living Church* :

RECENTLY, AT Evensong in one of our churches, in place of the sermon, a paper was read by a layman on Where We Got our Bible, meaning the English Bible. The paper, while lengthy, was interesting, and showed some serious purpose, and a sort of careful preparation; but, withal, left the impression of unbalance, since the main portion of it seemed to deal not so much with the interesting facts of the historical development of our English translation, but rather to be given over to haranguing the Church because, in the earlier days, whenever somebody got an idea he wanted to translate the Bible into the vulgar tongue, the Church took the defensive, and "persecuted" the innovator. It is high time we ceased this purposeless criticism of the Church of bygone days, and try to see, if possible, the other side to the questions which come up, like the above.

Let us imagine ourselves in the place of the orthodox Churchman of the later Middle Ages. We feel a very deep and sincere love and devotion toward the authorized Latin version of the Scriptures, as well as toward the Hebrew and Greek originals. We feel that the Word of God is a sacred matter and is best expressed through the medium of these ancient, classic tongues. We feel, in other words, very much as the majority of English-speaking Christians feel today toward the authorized version of good King James.

Now suppose someone comes along and starts to translate the Bible into the vulgar tongue; say, for instance, the lingo spoken in Britain, being a combination of Celtic, Teutonic, Latin, and Norman words, a jumble of sounds which must have been more horrible at that time than the present-day New Yorkese, as so cleverly parodied in a current periodical. Of course we hold up our hands in holy horror at the proposed desecration; and we have a good deal of right on our side. We "persecute" the perpetrator according to the approved methods of the day: just as, when someone tries to transcribe the Bible into the ordinary speech of the public press, we of the Twentieth Century cry anathema! And, while it is no longer the fashion to draw and quarter people for such offenses, we have no indication that human nature is so far improved that it would not be done, were it allowable.

I believe that the Bible should, by all means, be translated into the language of the people, so that everyone might have free access thereto. (It is interesting to remind ourselves, in this connection, that many translations were made centuries before Wyclif or Tyndale, into numerous Eastern tongues and, so far as I know, without persecution or even objection on the part of the Church.) I believe, however, that such translations should be made under proper auspices, to minimize the possibility of false and dangerous interpretations. The proper auspices must remain in the hands of the same Church which, in the first place, assembled the Books which compose the Word of God, as represented in the land of whatever language that Word is to be translated.

For an individual man to take upon himself the translation of the Bible into the common speech of the day, save under such conditions as warranted John Eliot in his Indian Bible, is after the manner of a desecration of holy things. Let him tell the stories from the Bible in colloquial language in the pulpit and class-room, if he will: but let him not presume to set forth such a version as being an adequate substitute for that which the Church hath "appointed to be read."

There is no reason to think that English is a permanent language: and, as the classic tongues have passed out of practical, or at least common, use, so shall the English tongue some day pass out, and a new language shall be spoken in the earth, and a new translation of the Word must then be made. But, for the present, there is no real call for a slangy or colloquial Bible. We are still sufficiently near the glorious Elizabethan period to understand (with the aid of an occasional foot-note) the language of the King James Version; and I see no real progress in the labors of those who would vulgarize the Scriptures.

WILLIAM S. BAILEY.

THE RURAL PROBLEM IN CONNECTICUT

[CONDENSED]

To the Editor of *The Living Church* :

THE RECTOR OF TRINITY CHURCH, Bridgeport, labors interestingly, prompted by your able editorial of August 2d, concerning the Rural Problem. You viewed America in the large and the general tendency, as in apostolic days, to plant the Church in centers. Your critic in your issue of August 16th, cites conditions in his diocese as refuting your general impression. He gives imposing statistics as to the communicant strength in rural parishes and missions. Exceptions test the rule. Fr. Whitehead seems to prove that in

no one diocese your rule fails. He will pardon me, now that he has so carefully placed anew his diocese "on the map," a further word.

Your editorial, implying that an important source of increase to our cities urges increased attention to the rural field, strikingly reminds one of the forceful arguments used by Connecticut's great lay defendant of rural churches, the Hon. Burton Mansfield.

As to centers: several towns in which the Church is feeble were commercial centers when the Church came to them. Huntington and Woodbury are examples. Times have changed and populations since the town of Wyoming, Pennsylvania, was reckoned as part of Litchfield County, Connecticut.

Without thought of criticism, one starts at seeing Fr. Whitehead write of Torrington as a "mushroom town." In the years which have seen his own city increase six hundred per cent, Torrington has grown seven hundred per cent. Its schools, hospitals, banks, armory, churches, and standing among business men at large, seems indicative of something unlike the towns to which the term "mushroom" is conventionally applied.

He opens the article, in which Fr. Whitehead would correct a "false impression," by naming three cities of his diocese, as he says, in the order of their size. He heads the list with his own city and emphasizes its bigness by stating its population as being 140,000. So painstaking a statistician oddly places this at 12,000 fewer than does the *Connecticut Annual*. Nevertheless, since New Haven colony and Connecticut united, that city has been the largest, and presumably every schoolboy knows this. To those statistically minded, the statement your correspondent made as to the relative size of his own city would almost make one cautious as to accepting the statements which follow in his contribution.

JOSEPH GRISWOLD.

Waterford, Conn., September 5th.

THE REVISED CHRISTIAN NURTURE SERIES

To the Editor of *The Living Church* :

IN THESE DAYS, when we are so often told how far behind other Christian bodies we are in this or that line of work, it is a pleasure and a duty to say a word of commendation for our national Department of Religious Education for their production of the Christian Nurture Series, particularly the recent revision. If the operation of week-day religious instruction in this town is typical, the Christian Nurture Series is superior to most of the systems of instruction in the other religious bodies.

Also, the Department is to be congratulated for their courage in publishing the new course, *Our Bible*, in which the Rev. Drs. Mercer and Easton "have placed their best gifts at our disposal." This manual should have wide use and deep study:

1. Among the clergy. In the seminaries Biblical Criticism is often piecemeal and merely negative. In this manual the criticism is so correlated and so constructive that one is quite unconscious of the merely negative or destructive.

2. Among the laity, old and young. It will put at rest the Fundamentalist controversy, so far as our own people are concerned. More than that, it will give a truer appreciation and deeper understanding of the Scriptures. Our young people, especially, should be instructed with this course that they may have a spiritually constructive view of *Our Bible*.

Let us respond to the Department's fine efforts by diligent use of their productions.

WALTER H. STOWE.

Willmar, Minn., September 11th.

LATE SURVIVAL OF A SAYING OF CHRIST IN ARABIA

To the Editor of *The Living Church* :

I HAVE SELDOM been more astonished, in a quiet way, than I was the other day in reading Charles M. Doughty's *Travels in Arabia Deserta* (1923, II, 132). Abdullah, a petty tyrant, and chief of the soldiery of Medina, threatening the inhabitants of Kheybar, said: "[The Turkish military authority] is like a stone, whereupon, if any one fall, he will be broken, but upon whom the Dowla shall fall, he shall be broken in pieces. I speak to you as a friend, the Dowla has a mouth gaping wide."

Compare St. Matthew 21:44: "He that falleth on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder: into pieces so small as to be winnowed."

The Arabian citation is undated, but is apparently within the present century, if not within the last decade. It may be a saying of great antiquity, applied by our Lord to Himself as the corner-stone.

RICHARD H. THORNTON.

Church Kalendar



SEPTEMBER

21. Fourteenth Sunday after Trinity. St. Matthew, Evang.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Tuesday.

APPOINTMENTS ACCEPTED

CARHARDT, Rev. EDMUND H., rector of Grace Church, Allentown, Pa.; to be rector of Zion Church, Rome, N. Y., November 1st.

CONE, Rev. H. D., of Windsor, Vt.; to supply St. Paul's Church, Clinton, N. C., for several months.

DANIELS, Rev. HENRY H., of Trinity Church, Thermopolis, Wyoming; to be superintendent of city missionary work, St. Louis, Mo., early in November.

DOWIE, Rev. ALEXANDER J. G., rector of the Church of the Holy Spirit, Gallup, N. M.; to be rector of Calvary Church, Tamaqua, Pa.

FEILD, Rev. J. F. W., rector of Trinity Church, Fredericksburg, Va.; to be rector of Grace Church, Kingston, Pa.

HAINES, Rev. ELWOOD L., missionary to Liberia; to be rector of Trinity Church, Bethlehem, Pa., October 1st.

HARRIS, Rev. HERBERT V., rector of Trinity Church, Nevada City, and of Emmanuel Church, Grass Valley, Calif.; to be rector of Trinity Church, Los Angeles, and in charge of Student work at University of California, Southern Branch. Residence after October 1st, 632 N. Berendo St.

PAGE, Rev. W. J., rector of Christ Church Parish, Harford Co., Md., with residence at Forest Hill; to be rector of the Church of the Holy Apostles, St. Clair, Pa., September 21st.

PARDO, Rev. C. O.; to the Church of the Advent, Williamston, N. C.

ROSEBORO, Rev. FRANCIS B., assistant at Christ Church, New Haven, Conn., and chaplain to Church Students at Yale University; to be curate at Trinity Church, Bridgeport, Conn.

SALMOND, Rev. H. C., rector of St. Peter's Church, Nashville, Tenn.; to be rector of Christ Church, South Pittsburg, Tenn.

SHIERS, Rev. WINFIELD, rector of Nottoway Parish, Franklin, Va.; to be priest in charge of All Saints' Church, Pleasant Ridge, and St. Mark's Church, Oakley, Cincinnati, Ohio.

SOWERBUTTS, Rev. CROMPTON, rector of the Church of the Transfiguration, Derry, N. H.; to be rector of St. Michael's Church, North Fond du Lac, Wis., October 5th.

NEW ADDRESS

HARRINGTON, Rev. FRANK P.; from 87 Commercial Ave., New Brunswick, N. J., to 712½ Main St., Riverton, N. J.

MEMMINGER, Rev. WILLIS WILKINSON, rector of All Saints' Church, Atlanta, Ga.; to 168 Peachtree Circle, Atlanta, Ga.

MITCHELL, Rev. WALTER, D.D., Stephens City, Va.; to 544 West State St., Trenton, N. J.

ORDINATIONS

PRIEST

WESTERN NEBRASKA—The Rt. Rev. George Allen Beecher, D.D., Bishop of the District, advanced to the priesthood the Rev. CARLETON DAY LATHROP, in the Church of Our Saviour, North Platte, Nebraska, on the Feast of the Transfiguration, August 6, 1924. The candidate was presented by the Rev. John M. Bates, and the sermon was preached by the Very Rev. R. V. Hinkle, Dean of St. Mark's Pro-Cathedral, Hastings. A number of clergymen were present and assisting.

MARRIED

HEYES-THOMPSON—Married in St. James' Church, Sault Ste. Marie, Michigan, September 9, 1924, ETHEL HEATH THOMPSON, to the Rev. ARTHUR R. P. HEYES, of Detour, Michigan, the Rev. Robert F. McDowell officiating. The marriage service was followed by a nuptial celebration of the Holy Communion.

DIED

CHASE—Entered into life eternal suddenly September 12, 1924, at 259 Ridge Ave., Winnetka, Ill., ANNIE MATTHEWS, beloved wife of the Rev. March CHASE, former rector of Trinity Church, Mineral Point, Wis.

CLOSE—Entered into life eternal in the early morning of August 12, 1924, at the Brooklyn Hospital, MARY RUTH, the daughter of the late George Conklin CLOSE, and Elizabeth Mary Peck. A native of Brooklyn, at the time of her death and for nearly all of her sixty-four years she resided in the old Close home. She was the last of her family, a devout Christian, and a sincere Church woman.

CROWE—Died, on August 9, 1924, at Sieling Sanatorium, Baltimore, Md., Miss E. H. CROWE, for more than forty years the principal of St. Luke's Hall, Baltimore, Md.

The funeral service was held in St. Luke's Church, on Monday, August 11th, and the interment was at Fayetteville, N. C., on Tuesday.

"Let her works praise her in the Gates."

LITTELL—Died at her home in Yonkers, N. Y., on September 8, 1924, HELEN A., widow of the Rev. Thomas Gardner Littell, D.D., of Wilmington, Del., daughter of Samuel Maxwell Harrington, Chancellor of Delaware, and mother of the Rev. John Stockton Littell, D.D., the Rev. S. Harrington Littell, of Hankow, China, Elton G. Littell, Helen A. Littell, and Mary Morris Littell.

NELSON—Died, on September 10, 1924, EDWARD HOLDEN, beloved husband of PAULINE WELLES NELSON, at his residence, 309 17th St., Brooklyn, N. Y.

Eternal rest grant unto him O Lord, and may light perpetual shine upon him.

WEBBE—Died, at Warwick, N. Y., September 8, 1924, Rev. WILLIAM NAYLOR WEBBE, rector emeritus of Emmanuel Church, Great River, N. Y.

MEMORIALS

Robert Hallowell Gardiner

At a meeting of the Business Committee of the Continuation Committee of the World Conference on Faith and Order held in New York City on September 3, 1924, the following action was unanimously taken:

"RESOLVED: that the Committee bear testimony to their irreparable loss sustained in the removal from visible presence of ROBERT HALLOWELL GARDINER, General Secretary of the Continuation Committee. It was Mr. Gardiner who took the first step toward putting into practical effect the proposal made during the Triennial Convention of the Episcopal Church in 1910 for a World Conference on Faith and Order. From the beginning he regarded the movement seriously, and stooped his shoulders to a major share of the responsibility involved. From then, until the morning of June 15th, when he closed his eyes in his last rest, his labor was wise, continuous, and self-effacing. This faithful champion of Christ has left a trail of blessing behind him. We, his associates and friends, register our thanksgiving to God for our privilege of fellowship with him and renew our allegiance to the cause for which he gave his life.

"RESOLVED: that a copy of this minute be sent to his family and to the Church press."

Rt. Rev. Cortlandt Whitehead, D.D.

In loving and grateful memory of CORTLANDT WHITEHEAD, D.D., S.T.D., Second Bishop of Pittsburgh. Entered into life eternal September 18, 1922.

FINANCIAL

Virginia Mountain Missions

Your help is asked because greatly needed in aid of the construction of three stone chapels and two stone workers homes.

Good lumber is high and scarce, while stone abounds everywhere in the mountains, and, when combined with metal roofs, largely reduces life and property risks, and greatly minimizes insurance and upkeep expenses.

There is great need of constructive activity in helping to mould the character of the people of this great region.

Questions answered and information gladly given.

ARCHDEACON F. W. NEVE,
IVY DEPOT, VA.

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THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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POSITIONS OFFERED

MISCELLANEOUS

A YOUNG CHURCHWOMAN IN GOOD health, to assist in the Altar Bread Department at St. Margaret's Convent. All living expenses and moderate compensation. Apply by letter to the REV. MOTHER SUPERIOR, St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass.

A N 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.

ORGANIST-CHOIRMASTER WANTED BY Christ Cathedral, Salina, Kansas. Not large salary, but splendid opportunity for a young man to get experience and make a reputation. Twenty-five active choristers now. Good organizer especially desired. Immediate. Address DEAN VICTOR HOAG.

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

POSITIONS WANTED

CLERICAL

A MARRIED MISSIONARY CLERGYMAN, age 36, married, with small family, seeks a missionary field or rural parish in the South. Can assume duties at once. State particulars and requirements in first letter. Address RURAL PARSON-275, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES PARISH, with rectory, town or suburb preferred. Address Lux-273, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, ELDERLY—WANTS CHURCH work after September. Good at Church music. Will accept a small salary. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

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

CATHEDRAL TRAINED ORGANIST AND choirmaster desires change of position. Endorsed by best authorities. Address CHURCHMAN-223, 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. Hall, Burlington, Vermont. Address K. J.-271, care of LIVING CHURCH, Milwaukee, Wis.

LADY, EXPERIENCED IN SIMILAR work, will assist in light household duties and care and training of children. Only small salary required. Address M-274, care LIVING CHURCH, Milwaukee, Wis.

MR. RAYMOND NOLD, MUSICAL DIRECTOR, Church of St. Mary the Virgin, New York, is prepared to accept the direction of an additional choir in the metropolitan district. Address 145 West 46th Street.

ORGANIST AND CHOIRMASTER DESIRES position in Chicago or commuting distance to Chicago. Churchman. Experienced in both boy choirs and mixed choirs. Best of references. B-272, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST, EXPERIENCED, DESIRES position within commuting distance of New York. Moderate salary. Address M-281, 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 Outline 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.

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

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

PARISH AND CHURCH

ALTA R 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 subscription, \$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.

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

UNLEAVENED BREAD AND INCENSE

ALTA R 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.

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

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

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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.

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

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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.

Washington, D. C.

KERN INN: ACCOMMODATIONS OF A first class hotel at about one half the cost. Very quiet, but down town, near the White House. Garage on premises. Telephone, Franklin 1142. Address: Mrs. EDITH KINGMAN KERN, 1912 Gee St., Northwest.

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. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

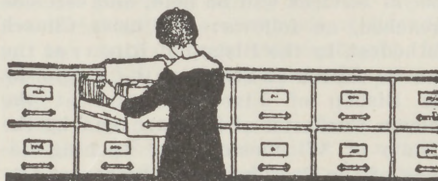
St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:09 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis

4th Ave. So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

INFORMATION



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.

BOOKS RECEIVED

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

D. Appleton & Co. 35 West 32nd St., New York, N. Y.

Human Relations in the Light of Christ. By H. C. Carter, M.A., author of *Our Father*.

Carnegie Foundation.
Harcourt Brace & Co. 383 Madison Ave., New York, agents.

The American Public Library and the Diffusion of Knowledge. By William S. Learned.

Columbia University.
Longmans, Green & Co. 55 Fifth Ave., N. Y., agents.

The Humane Movement in the United States 1910-1922. By William J. Schultz.

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

Hawaii: The Rainbow Land. By Katherine Pope. With numerous illustrations. Price \$3.00 net. Postage extra.

The Little Alpine Musician. By Johanna Spyri, author of *Heidi*. Translated by Helen B. Dole. Illustrated in color. Price \$1.50 net. Postage extra.

Stories from Dickens. By J. Walker McSpadden, author of *Robin Hood and His Merry Outlaws, Stories from Great Operas*, etc. Illustrated in colors. Price \$2.50 net. Postage extra.

PAMPHLETS

Department of Welfare, Commonwealth of Pennsylvania, Harrisburg, Pa.

Handbook of State Institutions.

The Program of the English Church Congress Announced

Conference of Modern Churchmen —Protests Division of London— Conference at Murren

The Living Church News Bureau }
London, Aug. 29, 1924 }

THE PROGRAM OF THE FIFTY-NINTH Church Congress, which will be held at Oxford from Tuesday, September 30th, to Friday, October 3d, has just been issued. The Ecclesiastical Art Exhibition, particulars of which I have already sent to you, will be opened by the Bishop of Oxford on the preceding Saturday, September 27th.

An official reception will be given by the civic authorities and the Free Churches at the Town Hall at ten o'clock on Tuesday morning; and at half-past eleven special services will be held, and sermons preached, as follows: at Christ Church Cathedral, by the Bishop of Ripon; at the famous church of St. Mary the Virgin, by the Bishop of Liverpool; and at the Solemn Eucharist at St. Barnabas' by the Bishop of Winchester. The opening address of the President (the Bishop of Oxford) will be delivered in the Town Hall at three o'clock, and repeated at the Sheldonian at five o'clock. At the opening session in the Town Hall in the evening there will be a discussion on Problems of Today, led by Dr. Cyril Norwood, Headmaster of Marlborough College, who will deal with The Problem of Intelligent Faith. The Rev. H. R. L. Sheppard, vicar of St. Martin-in-the-Fields, London, will speak on The Problem of Public Worship, and the Bishop of Woolwich on The Problem of Christian Conduct.

On Wednesday, October 1st, the general subject for discussion will be Youth and the Church, under the following heads: What Youth Asks of the Church, What the Church Asks of Youth, and What the Church Offers to Youth. Among the speakers will be the Rev. T. W. Pym, head of the Cambridge House, Camberwell, and the Rev. C. S. Woodward, vicar of St. Peter's, Cranley Gardens, London. Both of these are eminently qualified to speak on this subject. The discussions at other sectional meetings will be upon The Church and Village Life, and The Hope for Tomorrow. Additional meetings have also been fixed—in the Sheldonian, where the Rev. C. S. Gillett, Fellow and Dean of Peterhouse, Cambridge, will be the speaker; and in the Town Hall, where the Rev. Victor Brook, of Lincoln College, Oxford, will speak on Children and the Church.

On Thursday, October 2nd, the subjects will be The Appeal of the Faith—Reaffirmation and Restatement, Unity and Liberty in Worship, and The Christian of Tomorrow. The Rev. W. R. Matthews, Dean of King's College, London, will be among the speakers at the morning meeting; and Sir Michael Sadler, Master of University College, Oxford, will open the debate at the evening meeting.

At the concluding session on Friday, The Church of Tomorrow will be the subject, and the Bishop of Peterborough, the Rev. Tissington Tatlow, secretary of the Student Christian Movement, Lord Hugh Cecil, the Rev. R. O. Hall, missionary secretary of the Student Christian Movement, the Dean of Canterbury, and Canon Guy

Rogers, vicar of West Ham, will be the speakers.

In addition to the special services at some eighteen Oxford churches on the Sunday before the Congress, September 28th, there will be meetings in the afternoon and evening, for men in the Town Hall; for elder girls in the Assembly Room; and for boys in the Town Hall. On Monday afternoon (St. Michael's Day), a meeting for women will be held in the Town Hall, followed by the Mayor's reception in the evening. On the final evening, October 3d, there will be a public open meeting in the Town Hall, the Bishop of Oxford presiding, and addresses will be given on Christians and the Peace of the World by the Rev. Dr. R. C. Gillie and Canon Guy Rogers.

It only remains to add that the Oxford Diocesan banner, which is intended for use not only at the Congress but at diocesan festivals and on other occasions, has been presented by the women of the Diocese, the Queen being among the subscribers. It has been worked in the Embroidery School at St. Mary's Home, Wantage, from the design of Mr. H. S. Rogers, and is composed of five panels of silk brocade, alternately murrey and white, representing the black and silver of the arms of the Diocese.

CONFERENCE OF MODERN CHURCHMEN

The Conference of Modern Churchmen opened its annual session at Oxford on Monday last, and the inaugural address was delivered by the Dean of St. Paul's in the playhouse opposite Somerville College.

Dean Inge said the conflict between science and religion was still a long way from being reconciled. It was the open sore which poisoned the spiritual life of the civilized world. It was difficult for a man to accept orthodox Christianity, as the Churches presented it to him, without treachery to his scientific conscience. The injury thus inflicted upon religion could hardly be measured. Intellectual honesty was, to a large extent, strained out of the Church, and public opinion within did not reflect either the best knowledge or the most candid temper of the community. The Modern Churchmen's society existed to deal with this lamentable state of things. It was a big problem for them to solve, but they might do something towards its solution. The statement that science observed facts without valuing them was untrue. The world, as known to science, was just as much a kingdom of values as the world known to religion. There would be no treaty between religion and science to leave each other alone. The world as known to science, was, no doubt, appearance, not reality. This meant that, as judged by absolute values, it was defective, and did not account for all the relevant facts. If, however, they tried to construct a religion without reference to what they knew of the behavior of nature, or in contradiction of what they knew of that behavior, their religion would be fatally impoverished or distorted. If idealism without science was mutilated, science without idealism was involved in insoluble difficulties.

Touching upon miracles, Dean Inge said that it was no part of the program of liberal Christianity to destroy the belief in miracles, but the standard of ortho-

doxy adapted to the supposed mental caliber of the majority ought not to be imposed on everybody.

Referring to the question of immortality, he said individual survival in time was a necessary dogma of religion, but whatever was of value in God's sight was safe for evermore, though in the world of time and place it had finished its course. Modern Churchmen had no slogan except the duty of whole-hearted devotion to truth and a desire to find it. The heresy of today would be the orthodoxy of tomorrow. The new desire for mutual understanding between science and religion, the weakening of old dogmatisms on both sides, were most happy features of our generation. How impossible such a meeting as that would have been a hundred or even fifty years ago! It was not the Church only which had learned salutary lessons. Their conference would not attract such large numbers as the Anglo-Catholic Congress, nor as the Church Congress, but he would be much disappointed if those who attended it did not go away with hearts full of thankfulness that theologians and scientists were at last able to meet without the slightest reserve and with a good hope of being able to work together in the service of God and truth.

PROTESTS DIVISION OF LONDON

The Rev. E. L. Macassey, vicar of East Grinstead, was the preacher at Westminster Abbey last Sunday morning, and made a protest against the proposed division of the Diocese of London. He said that multitudes were not crowding the parish churches in the London Diocese today. The Church was torn with factions, and, instead of making disciples of all nations, the Church seemed content to manufacture a platoon of well-drilled Pharisees for home service only. Sixteen years' work in hard parishes in the Diocese of London had convinced him that the preaching of this gospel of joy reaps an immediate harvest. People travel miles to hear it. London needed the gospel desperately, but instead of all the clergy in the diocese following their bishop in preaching it, a restless and factious minority is seeking the division, and therefore destruction, of the Diocese of London. "That diocese" he said, "unlike the recently divided diocese of Winchester, is an Imperial asset. The press of the Empire should see to it that the present Bishop of London is supported in his determination to hand over intact the great inheritance he received from Bishop Creighton. This matter concerns the whole Empire, and not only a semi-private body such as the London Diocesan Conference. London split is London spoiled. It is therefore fitting that from Westminster Abbey, the Empire's premier pulpit, prayers should be bidden for the Bishop of London that he may be strengthened to resist this act of irreparable vandalism. I call on the secular press to defend the diocese from clerical enemies in its own household."

Mr. Macassey, prior to his appointment to East Grinstead, had done good service at Twickenham and Harrow, and was for three years vicar of the busy parish of St. Peter's, Hammersmith.

CONFERENCE AT MURREN

A conference of the Churches is to be held at Murren, in Switzerland, in the fortnight beginning tomorrow, August 30th, the subject being Our Common Evangel.

Nearly one hundred representatives of the Churches have accepted the invita-

tion of Sir Henry Lunn to spend a fortnight at Mürren to discuss this problem. Among the speakers will be the Provost of Trinity College, Dublin, Dr. Bernard; the Bishops of Winchester, Chichester, Peterborough, Chelmsford, Plymouth, and Edinburgh; the Archbishop of Upsala (Primate of Sweden); Bishop Nikolai, of the Orthodox Church of Serbia; Bishop Ravasz, of Hungary; Professor Adolph Deissmann, Dr. Julius Richer, of the Lutheran Church of Germany; Dr. Scott Lidgett, Dr. T. R. Glover, Dr. Carnegie Simpson, Mrs. Cadbury, and Sir Donald Maclean.

BISHOP TALBOT IN PARIS

Dr. Ethelbert Talbot, the Presiding Bishop of the American Church, was the preacher last Sunday morning in Holy Trinity Church, Paris, the recently-constituted Pro-Cathedral for Americans in Europe. The Dean, in welcoming the Bishop, mentioned that he had been his Dean in the Diocese of Bethlehem, Pennsylvania, and was still under him in that capacity, for the European congregations of the American Church were now placed under the Presiding Bishop as their diocesan. Dr. Talbot, in his sermon, said that the old method of appointing the Presiding

Bishop was abolished; he would henceforth be elected by the House of Bishops, and not for life, as it was desirable that he should be young and vigorous.

There was a crowded congregation at the service.

FAMOUS TOMBS

A committee of the "Free Churches" has undertaken the repair of Dr. Isaac Watts' altar tomb in Bunhill Fields, the famous cemetery of the Nonconformists, lying off the City Road, London. In Bunhill Fields also are the tombs of John Bunyan and Susannah Wesley, the mother of John Wesley. It is but fitting that the Free Churches should look after Isaac Watts' tomb, for his was a name of power among them, and even today the hymn books of all denominations are heavily in his debt. It is an irony of fame that so many people should remember "How doth the little busy bee" who do not know Watts as the author of "O God, our help in ages past," or "Jesus shall reign where'er the sun." His hymns, published in the first decades of the Eighteenth Century, had an enormous popularity, and even a hundred years ago sold at the rate of fifty thousand copies a year.

GEORGE PARSONS.

person. As the gift of the Sunday school a handsome tea wagon of mahogany was presented.

NEW PRESIDENT OF KING'S COLLEGE

The Rev. Arthur H. Moore, M.A., rector of St. John's, P.Q., of the Diocese of Montreal, has been appointed President of King's College, Halifax, in succession to Dr. Boyle, who resigned last May. The new President was born at Kingsey, Que., in 1869; educated at St. Francis College School, Richmond, Que., and Bishop's College, Lennoxville, where he took his B.A. in 1893, and M.A. in 1900, after a very distinguished career, evidenced by many scholarships and prizes. He was for several years president of the Alumni Association of his *alma mater*, and for the past ten years has been a Governor of the University.

From 1895 to 1902, he was rector of Sawyerville, P.Q.; rector of Stanstead, P.Q., from 1902 to 1911, and of St. John's since that date; being also rural dean of Iberville, in 1919 and 1920. As a member of the Executive Committee of the Diocese of Montreal, and a member of the Provincial and General Synods of Canada, he has many times demonstrated his business abilities and his breadth of outlook.

The new president has been closely identified with journalism for a number of years. Some ten years ago, he established *The Montreal Churchman*, the official organ of the Diocese of Montreal. He has been for the past five years the editor of the *St. John's News*, which he conducts with conspicuous success. His standing in the Canadian Weekly Newspapers Association, of over five hundred members, is evidenced by his election to the responsible position of director of the Association and chairman of its editorial committee. He accompanied the members of the Association on their recent trip to England. The Rev. Mr. Moore was selected as a lecturer in the School of Journalism in the University of Toronto in 1922. In addition to his journalistic work he has found opportunity to write and publish several books of an historical character.

From 1908 to 1911, he served as School Commissioner at Stanstead, and was chairman of the Board; and from 1913 to 1916, a School Commissioner at St. John's, P.Q.

MISCELLANEOUS NEWS ITEMS

The special meeting of the Synod of the Diocese of Nova Scotia, to be called for the purpose of electing a Coadjutor Bishop, has been postponed to November.

The Rev. Professor S. H. Price, M.A., Ph.D., of Columbia University, is making a short visit in Halifax. Professor Price was formerly curate of St. Paul's Church, Halifax.

Among those who received the Master's Degree at the Convocation after the Summer Quarter at the University of Chicago, is the Rev. George Anderson Wells, Warden of St. John's College, Winnipeg. The Rev. Mr. Wells has been at Chicago during the past three summers and graduated in Parochial Theology, majoring in Religious Education. The subject of his thesis is *The Effect of War upon the Religion of the Soldier*.

A religious census made by the assessment department shows that the Anglican communion is the largest in the city of Hamilton. The Presbyterian is second, Methodist third, and Roman Catholic fourth.

Subject of Voluntary Clergy Elicits Attention in Canada

Memorial Hall at Victoria—New President of King's College—Miscellaneous News Items

The Living Church News Bureau (Toronto, Sept. 8, 1924)

CONSIDERABLE INTEREST IS BEING taken in Canada in the subject of voluntary clergy, largely as a result of a visit to the Dominion of the Rev. Roland Allen, author of *Voluntary Clergy*, which has recently been published by the S. P. C. K. The Rev. Mr. Allen has advocated the plan as a solution of the problem of providing the ministry of the sacraments in the scattered districts of the Canadian West. The Rt. Rev. Dr. Doull, Bishop of Kootenay in British Columbia, intends to bring up the matter at the forthcoming meeting of the House of Bishops. He has written the following letter to the *Canadian Churchman*:

"Sir: May I state to your readers that it is my intention to bring before the House of Bishops at their meeting in September the subject of Voluntary Clergy upon which there has been a great deal of discussion in the *Canadian Churchman*.

"The matter is one of vital importance; especially to us in the West where, under our present system, spiritual starvation is, and must continue to be, the lot of very many faithful members of Christ's Body, the Church.

"I would therefore ask the members of the Church throughout Canada to pray very earnestly that God will help me to bring this subject to the notice of the Episcopate in such a manner as may secure for it a sympathetic reception, and that under His Divine guidance wisdom may be poured upon us, enabling us to know what things we ought to do and bestowing upon us grace and power faithfully and with courage to fulfil the same."

MEMORIAL HALL AT VICTORIA

Much thought and study have been given to the planning of the various parts of the Memorial Cathedral Hall, now nearing completion at Victoria, B. C. When the building is completed, the Church in Victoria will possess one of the most up-to-date buildings in Western Canada for the conduct of Church work, particularly in providing for the religious education of the young along modern educational lines. Additional interest is afforded by the fact that the Memorial Hall may be used as a Diocesan demonstration school and training center for improved methods in Sunday School work and religious training. If this is made possible, it will be the first institution of the kind established by the Anglican Church in Canada. Already several gifts have been made towards the purchase of equipment and furniture, which is necessary if the work proposed is to be begun shortly after the building is opened.

The Memorial Hall will make a worthy center for the administration headquarters of the Church in the mother Diocese of British Columbia and for the numerous activities of the Cathedral parish.

CANON ARMSTRONG REMOVES TO TORONTO

The Rev. Canon Armstrong, for seventeen years rector of Trinity Church, St. John, N.B., entered upon his new duties last Sunday at the Church of the Redeemer, Toronto.

The congregation of Trinity Church, St. John, tendered a farewell reception to Canon Armstrong, who had won for himself a place of warm affection in the hearts of his people.

A purse of gold and an address of appreciation was presented Canon Armstrong on behalf of the corporation and congregation. With the purse and address there was given a large framed photograph of the interior of the church showing the beautiful east window, each panel of which depicts some scriptural scene or

Noted Preachers in Boston Close Summer Vacation Period

Apathy Concerning the Quota— General News Notes

The Living Church News Bureau }
Boston, Sept. 15, 1924 }

MOST OF THE MASSACHUSETTS CLERGY have returned from their vacations, and officiated yesterday at their parish churches. The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, preached in the morning at the Church of St. John the Evangelist. At Christ Church, the Old North Church, the Rev. William H. Dewart gave an interesting historical address on the 294th anniversary of the founding of Boston in Boston's oldest church building. Bishop Longley, of Iowa, was the preacher at Trinity Church at the special morning service for thirty-third degree Masons.

As usual this past summer, the largest congregations at both morning as well as evening services were at the Cathedral where the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, has been the preacher. This was the last of Dr. Sullivan's Sundays at the Cathedral for the summer. In the morning his subject was Especially Peter; and in the evening, Would You Live Your Life Over Again?

In addition to these two regular Sun-

day services, Dr. Sullivan preached at the special memorial service for the British Naval and Military Veterans' Association. As chaplain of this veterans' organization, the rector of Trinity Church, Newton Centre, is most affectionately revered by the thousands of British subjects around Boston.

APATHY CONCERNING THE QUOTA

At this time the prospects are not very encouraging for increased gifts this year toward Massachusetts' quota for the general work of the Church and also for the Diocese. A good deal of apathy is in the air. Eight months of the twelve have passed, and less than one-fourth of the quotas have been paid. Now that pastor and people have returned from their vacations, the pledges will be more generously met. But no one seriously assumes that the full quota can possibly be met.

GENERAL NEWS NOTES

The dedication of the carillon at St. Stephen's Church, Cohasset, will take place on September 23d, at 10:30 A.M. Many of the diocesan clergy are expected at this service.

The monthly missionary meeting of the women of the Diocese will be held at the Cathedral this Wednesday.

RALPH M. HARPER.

A notice on the bulletin board announces that services will be resumed in the fall.

Repairs and renovation are well under way at St. Clement's Church. St. Luke's Chapel will be reopened for services at the late Eucharist on September 14th, after extensive improvements, including a new lighting system, the repainting of the interior, and the laying of a new floor. Services have been held without interruption (and without decline in the usual summer attendance) in St. Luke's Hall. The sanctuary and choir of the Church of St. Mary the Virgin are still filled with scaffolding and work goes on in the chantry chapel of Our Lady of Pity.

The Committee in charge of the *Diocesan Bulletin*, a very useful and interesting monthly paper, are planning to make the fall issues of increased interest and value. They have written to all the diocesan clergy asking them to send news items of their various cures.

THOMAS J. WILLIAMS.

TO ENLARGE GALAHAD CHAPEL

THE CHAPEL at Camp O-At-Ka, East Sebago, Maine, the official camp of the Order of Sir Galahad, has proven so necessary in the life of the camp and of the vacationists who come to the vicinity of this camp, that means to enlarge it are being considered. It has become not merely a camp institution but a community religious center, and not only are the customary services of the Church administered, but also other ministrations. There have been, during the past summer, two marriages, a baptism, a confirmation, and a funeral. The chapel was built as a memorial to a Councillor of the Order, Mr. Frederick William Gentleman, who died in 1918.

From a Congregationalist, who has been a frequent worshipper at the chapel, has come, entirely unsolicited, the work of enlargement to the extent of \$2,000 or more if needed. This offer has been accepted, and the work will be undertaken, so that at the opening of the camp next year the chapel will be able to extend even a wider welcome than has been its privilege heretofore.

TAYLOR HALL, RACINE, WIS.

THE FOLLOWING SCHEDULE has been planned for Taylor Hall during October and the first part of November:

On October 4th and 5th, a retreat for young women in business or college, the conductor being the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wis. It is desired that those attending the retreat will come on Friday evening and remain until Sunday.

On October 6th to the 9th, a retreat for deaconesses and laywomen, the conductor to be the Very Rev. Charles H. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee.

On October 25th and 26th, a conference for laymen, the leaders of which are to be announced later. The topics for discussion are: The Layman's Place in Parish Life; as a Man, as a Father, as a Communicant, as a Worker, and as a Worshipper.

On November 4th to the 6th, a retreat for priests, the conductor of which will be the Rev. McVeigh Harrison, O. H. C.

For detailed information and registration, communicate with Mrs. George Bille, Taylor Hall.

New York Plans Meeting of the House of Bishops

Order of the Holy Cross—Liberal Bequests—General News Notes

The Living Church News Bureau }
New York, Sept. 12, 1924 }

PLANS ARE BEING PERFECTED FOR THE meeting of the House of Bishops in this city next month. The opening service, on October 8th, will be held in the Cathedral. About one hundred bishops are expected to be in attendance. The clergy of the diocese will be invited to take part in the procession, and their congregations will be invited to attend the service. After luncheon in the undercroft of the Synod Hall, the bishops will assemble for their first meeting in the Synod Hall itself. Arrangements are not yet completed for their subsequent meetings.

ORDER OF THE HOLY CROSS

At the recent meeting of the Chapter of the Order of the Holy Cross, in addition to the reelection of Father Huntington as Superior, already noted by this letter, the *Holy Cross Magazine* for September reports the election of Father Anderson as Assistant Superior and Father Hughson as Master of Novices. Two retreats for clergy are announced, one for priests, of a general character, to be conducted by the Rev. Frank Gavin, Th.D., professor of Ecclesiastical History at the General Theological Seminary, beginning Monday evening, September 15th, and closing on the morning of Friday following, and a special retreat for the Society of the Oblates of Mt. Calvary, to be held later in the month.

LIBERAL BEQUESTS

The *Times*, of September 12th, notes the bequest of \$25,000 to St. Thomas' Church, Mamaroneck, a suburb of New York, by Mrs. Henrietta Olive Littleton, of Taylor's Point, Mamaroneck. In addition to bequests to two churches in Virginia, her native state, Mrs. Littleton left \$100,000 to the International Committee of the Y. M. C. A., to be applied to the establishment and maintenance in Mamaroneck of a branch of the Y. M. C. A. The National Board of the Y. W. C. A. receives the sum of \$50,000, for the purpose of establishing and maintaining a branch of that organization in the village.

GENERAL NEWS NOTES

The Bishop of the Diocese will return from his vacation at the end of this month. The Very Rev. Dean of the Cathedral is expected home on September 13th, and will preach in the Cathedral in the afternoon of Sunday, September 14th.

On September 28th, at four o'clock, the annual service for the Gold Star Mothers of the Twenty-seventh Division will be held in the Cathedral, as a memorial to their sons.

The special preacher at Trinity Church, during September, is the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina.

The summer schedule of services continues in most of the New York churches until the first Sunday in October. The past summer witnessed fewer closed churches than ever. Among these is the Church of the Ascension, which heretofore has had at least a Sunday Eucharist.

Non-Attendance Exercises Chicago Church Authorities

An Immigrant Problem—Miss Cooper's Visit—Defence Day

The Living Church News Bureau |
Chicago, Sept. 12, 1924 |

THE CHICAGO CHURCH FEDERATION, OF the Protestant Churches in and near Chicago, is undertaking, this fall, a campaign for Prayer and Church Attendance, to be continued until Easter. The campaign has been instituted at the request of the secretaries of the Commission on Evangelism after their first annual retreat at Northfield, Mass., last June, when it was the unanimous decision to enter unitedly upon a program of increasing Church attendance. The Commission asked that the Campaign be nation wide.

The Chicago Federation in announcing its entrance into the campaign says:

"Sunday observance and church attendance, which hitherto have always been marks of good Church membership, are not so now. All through our churches of almost every communion, the decrease in church attendance is the sad feature of nearly all reports and statistics. Whatever the cause or causes; automobile, movies, radio, recreation sports, 'God's out of doors,' or what, certain it is that our people are not attending church, and the children and young people of our own families and Church members, are, in too many cases, growing up to be a generation of habitual non-church goers. Both for them and for the Church of tomorrow this is a tragic and ominous fact."

Some of our own large, old-established churches have been losing their congregations steadily for years. Partly for this reason, the attendances at their services are small. People have moved out by thousands to the suburbs and have built churches there, but these, with few exceptions are not large buildings, many of them being quite insufficient to accommodate the numbers on their communicant list, should they all attend at one time. And the complaint of the suburban churches, with few notable exceptions, is that church attendance is small. In the rural districts the farmers are not attending church as they did. On great feasts, and on certain occasions, the churches are well filled, as we expect them to be; but the fact is that, in this particular section of the Mid-West, we must be frank and take into consideration the efforts of other Christian bodies, and try to better a serious condition.

AN IMMIGRANT PROBLEM

The work at Holy Trinity, Stockyards, "back of the Yards" as it is called, where "dear old Father Kinney" labored for so many years, is being carried on under the care of Rev. Neil E. Annable, priest in charge. Speaking of this district and his work there, Fr. Annable says, "It is a place of small homes and two-flat buildings, a large proportion of them being occupied by their owners. Over one half are Roman Irish. The remainder are Northern Irish, English, and Scotch. These non-Romanists are served by Holy Trinity and the Methodist Church. But many of these are unchurched, particularly former members of the Church of England, who are quite indifferent to the Church except on special occasions, such as baptisms, burials, and weddings. Then they expect the Church to serve them. A special effort is

being made by Holy Trinity to reach the children of these families."

Fr. Annable's experience with these unchurched English and Irish Church folk is not exceptional. Following the clan instinct, they get together when they come to Chicago and to the rural districts. A distressingly large number of them bring the tradition of the Church of the Motherland, but little else. The Church at home supported them and they were willing dependents; and when they come here and find conditions reversed, all but the faithful few refuse to support the Church, and so practically unchurch themselves. They are a distinct problem, as many a priest can tell.

The regular communicants of Holy Trinity are very loyal to their church. There is a progressive and efficient finance committee, and there is no parish debt. Better quarters are needed for the children and young people, and it has been decided to build a parish house, or to buy the property next door to the church for that purpose.

MISS COOPER'S VISIT

Miss Mabel Lee Cooper, of the National Department of Religious Education, is to visit this Diocese for a series of conference to begin September 26th and to end October 3d. The conferences will be held both in and around the city, and outside, in the Fox River District, and at Rockford. These conferences are the beginning of a valuable program that the diocesan Department of Religious Education has put out for this working year. The next number will be the opening of diocesan Normal Schools to be held at St. James' Church, Chicago, on Monday evenings, and at St. Mark's Church, Glen Ellyn, on Tuesday evenings. The schools will run for a period of ten weeks instead of for five, as formerly, the winter term being eliminated.

Because of the revision of the Christian Nurture Series material, Miss Vera Noyes, the supervisor of Religious Education in this Diocese, will conduct group conferences at headquarters, Miss Noyes will hold similar conferences outside the city by appointment.

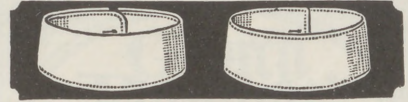
DEFENSE DAY

Many of Church clergymen took part in the local observance of Defense Day. One of the most impressive ceremonies of the day was held by the Chicago Historical Society, on the North Side, where a bronze tablet was unveiled commemorating the names of the gold star sons of the members of the Society. It is a long and honorable list, many of them being sons of the third and fourth generation of Chicago's pioneers. Their names and their pictures will be placed beside those of earlier American heroes which now adorn the Society's rooms. Among the names on the tablet is that of Charles Patrick, the son of the Bishop of Chicago.

H. B. GWYN.

WRITES a visitor to Japan: "If you could see little Japanese children in a one-room settlement church, mission, and playground all combined, with their little faces, and their funny little feet, led by their earnest leader, singing, 'What a friend we have in Jesus,' and see the handicaps of the workers, you would start a lecture tour all your own!"

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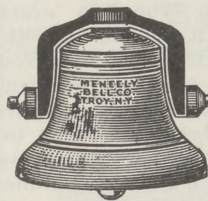
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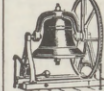
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The Bishop of Washington Visits Southern Maryland

Chaplains Brent and Freeman

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

LAST WEEK, THE BISHOP OF WASHINGTON visited Southern Maryland in the interest of the work among the colored people. For a number of years the diocese received a small grant from the general Church for colored work but, during the last years of Bishop Harding's life, the grant was relinquished and the Diocese has been conducting the work since then as a mission of the Diocese.

There are two colored chapels in Prince George's County, Md., and one in the adjacent county of St. Mary, all served by the same priest, the Rev. J. E. G. Small. During the past year or two, the work has been languishing, and, at its spring meeting, the Archdeaconry of Southern Maryland appointed a committee to stimulate progress. The Bishop's visit will do much to arouse the colored people to take advantage of their opportunities.

The Bishop visited St. Paul's Parish in Prince George's County. On Saturday evening an open air supper under the trees at St. Paul's Church, Baden, celebrated the fifth anniversary of the installation of the Rev. Charles E. Crusoe as rector. St. Paul's Parish is one of the original thirty-one parishes into which the colony of Maryland was divided, and St. Paul's

Church dates from the early part of the Eighteenth Century. At present, the village of Aquasco is the most important settlement within the parish, and St. Mary's Chapel at Aquasco has surpassed the parish church in importance. The parish hall at Aquasco was burned two years ago, and the hall at Baden is generally used for public gatherings.

CHAPLAINS BRENT AND FREEMAN

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, was "mobilized" as Chief of Chaplains at the War Department in Washington on Defense Day, September 12th. Bishop Brent was Chief of Chaplains for the American Expeditionary Force during the late war.

Chaplain Brent was assisted in the performance of his duties on Defense Day by a number of prominent local clergymen who are members of the Officers Reserve Corps, prominent among them being Bishop Freeman. Bishop Brent accompanied by Bishop Freeman, both in the chaplain's uniform, reported at the War Department and later made an official visit to General Pershing to congratulate him on his birthday.

The Bishops reviewed the Defense Day procession from the presidential stand erected in the rear of the White House, and the Bishop of Washington pronounced the invocation at the ceremonies which followed the parade.

A GREAT VISITATION

A VISITATION of all the churches in the Diocese of Newark by the bishops, with a company of clergymen and laymen, is planned for October as a part of the observance of the fiftieth anniversary of the Diocese. The purpose is to gather, in every parish or mission church, as many of the people as can be brought together, to plead with them for a remembrance of the Diocese and of the work of their own parishes. An hour will be given in each church to the service and instruction, and a program has been prepared and distributed assigning an hour to every church, beginning with September 30th, and ending November 10th. Neighborhood dinners are appointed for twelve central places where representatives of the parishes of the districts may be brought together. One of the bishops is expected to be at each service, with the Canons missioner, the archdeacons, lay officers, members of the Diocesan Commissions, and others, making up groups for different places, about one hundred and fifty appointments.

In the plan of visitation distributed, the dates of the formation of the churches are given with other information. It is purposed to have a service of thanksgiving with a sermon by the Presiding Bishop, in Grace Church, Newark, where the Diocese was organized, on November 13th, and it is planned also to broadcast the service to all the parishes on Sunday evening, November 16th. Thought will be had for the preparation for the campaign for the work of the General Church.

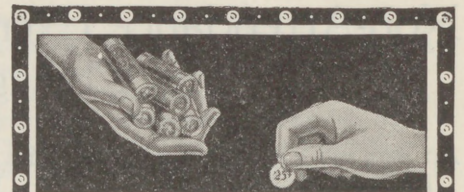
With remembrance of the fifty years of the life of the Diocese, the purpose will be to stir up the life of all the parishes, for the building up of the congregations, the increasing of the number of communicants, and the bringing back of the negli-

gent, the extension of the ministry of the Church by services in new towns and in new places. All the churches in debt have been urged to mark the anniversary of the Diocese by diminishing or removing their debts, and parishes not in debt are urged to give a helping hand to mission churches, or diocesan undertakings. A history of the establishment and a record of each church is to be written, to be read to the congregation with a copy of each to be preserved in the Diocesan House. So it is hoped to make the fiftieth anniversary a commemoration of the work done under Bishop Odenheimer, Bishop Starkey, and the present bishops, and also to stir up the Diocese to new life and activity.

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**AMERICAN PRIEST GIVEN
GREEK DECORATION**

THE REV. LOUIS A. PARKER, curate of St. Agnes' Chapel, Trinity Parish, New York City, has been awarded the silver cross of the Knights of the Order of George I of Greece by His Hellenic Majesty in recognition of his services in the work of the relief of the refugees in Greece in 1923.

The late war found the Rev. Mr. Parker a deacon of the Church, having been admitted to that order in 1916. At the beginning of the war he promptly enlisted as a private, and served through the war, being promoted to the grade of sergeant-in-chief in France. After the Armistice he returned to the United States and took Trinity Church, Victoria, Tex., receiving priest's orders in 1921.

In September of that year, however, he had an opportunity to take up relief work in southern Russia, which he very promptly accepted. He remained in that



REV. LOUIS A. PARKER

section, going to the most famine stricken areas of Georgia and Armenia, until the spring of 1923. Then he was asked by the Greek Government to take charge of the refugee work on the Princess Islands in the Sea of Marmora, where he won the commendation of the Ecumenical Patriarch, Meletios IV. While at his post he was stricken with the typhus fever. He was carried to the American Hospital at Stamboul, and managed to recover.

The diploma accompanying the decoration reads as follows:

"George II, King of the Hellenes. "We are awarding to Lord Louis Parker, American Priest, the Silver Cross of the Knights of Our Order of George I, and we deliver to him as a credential, this Diploma, signed by us and countersigned by our Minister of Foreign Affairs. In Athens, the 23d of November, of the year of Salvation, 1923.

(Signed) GEORGE II.
Seal of "Col. S. Gonatas,
Kingdom of Greece. "Minister of Foreign Affairs."

The decoration is a silver Greek cross, enameled in white and red, about two inches high and an inch and three-quarters across, surmounted with the royal crown of Greece. Circling the cross is the laurel wreath of victory. Covering the crossing in the center is a circle of red and white with the royal crown surrounded by this motto in Greek, "My power is the love of my people." The whole is suspended on a band of red ribbon and is to be worn around the neck with full dress uniform or with evening clothes.

The insignia for the decoration to be worn with field service uniform is a red bar, for civilian suit it is a rosette to be worn in the lapel of the coat.

OLD BARN CLUB CONFERENCES

THE FOURTH ANNUAL fall conference of the clergy and laity of the Diocese of Southern Ohio will be held at the Old Barn Club, south of Dayton, from September 24th to the 28th. The clergymen meet from the 24th to the 26th, and the laymen from the 26th to the 28th. The results in Southern Ohio demonstrate that this method of reaching the laymen has done more to win their interest and support of the Church's Program than any other method so far tried.

The interest of the clergy in the plan is expressed in the fact that not more than three of the active clergy have absented themselves from the meeting in any one year, and then only because of emergencies over which they had no control.

A notable list of speakers has been secured for both series of conferences.

BISHOP OLDHAM ON PEACE

AS THE SPECIAL SPEAKER at the open air service of the National Cathedral, Mount St. Alban, Washington, the Rt. Rev. Dr. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, on Sunday afternoon, September 7th, said that he was constrained to choose as his subject, Peace on Earth. The Bishop said that, under the shadow of the Peace Cross, and in these times and circumstances, this was the only theme that seemed appropriate, and he made a strong appeal for the Church to take a more active interest in the cause of World Peace.

Bishop Oldham spoke of the inconsistency of praying daily that God's will may be done "on earth as it is in heaven," when there is no earnest and aggressive work for the accomplishment of His Kingdom, which is peace. He deplored the fact that the horrors of the World War are already being forgotten, and that the generation coming up really knows almost nothing of the ghastly spectacle of war revealed by that conflict. Bishop Oldham expressed the belief that all sane men want peace. "They want it," he said, "in the lukewarm way that many Christians want heaven—if it doesn't cost them too much trouble or involve too many risks. They do not want it passionately. There is no order, no faith, no determination, no enthusiasm in their desire. They do not want peace as the lover wants his sweetheart, or the administrator the success of his plans, or the army officer the taking of a position. In all these cases the wish is followed up by definite and determined action such as will insure the end desired. Whenever the majority of mankind want peace in that spirit, they will have it."

In conclusion, Bishop Oldham's remarks centered around the much abused slogan, "America First!" He said:

"'America First' is just now a very popular motto, and to it I subscribe with all my heart.

"America First—not merely in matters material, but in the things of the spirit.

"America First—not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

"America First—not merely in the calm assertion of rights, but in the glad assumption of duties.

"America First—not flaunting her strength as a giant, but bending in help-

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"America First—not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

"America First—not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

"Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, 'America First!'"

FIVE NATIONS REPRESENTED.

AT A SERVICE on the morning of the Seventh Sunday after Trinity, August 3d, in All Saints' Church, Shanghai, China, there were representatives of five nations in the congregation of six persons, China, Belgium, Russia, England, and America. The Rev. C. F. Macrae, who is the chaplain of St. Luke's Hospital of the American Church Mission in Shanghai, is also priest in charge of All Saints' Church.

RECTOR OF PORTER MILITARY ACADEMY

CANON GORDON M. REESE, of Christ Church Cathedral, St. Louis, Mo., has accepted a call to become rector of the Porter Military Academy, Charleston, S. C., one of the oldest Church schools for boys in the South. He will not assume his new duties until November 1st, remaining at the Cathedral to assist in the Bishop Tuttle Memorial campaign which will be held October 12th to the 30th. He is the organizer of the Young People's Service League, which he began when assistant rector at Trinity Church, Houston, Texas, and now has spread so that there are branches in many dioceses.

NEW PROFESSORS AT KENYON COLLEGE

AMONG THE new names on the faculty of Kenyon College, Gambier, Ohio, are the following: Walter H. Coolidge, Ph.D., Kenyon 1912, Professor of Chemistry; Robert S. Radford, Ph.D., late of the University of Tennessee, Professor of Greek; and W. Ray Ashford, of Harvard, assistant in the Department of Romance Languages. The college opens its work for the year on September 17th.

PITTSBURGH RELIGIOUS EDUCATION

THE ANNUAL DINNER and meeting of the clergy, superintendents, and members of the Department of Religious Education of the Diocese of Pittsburgh was held at the Church of the Redeemer, Pittsburgh, Wednesday evening, September 10th. The Rev. Robert N. Meade, D.D., rector of the Church, presided.

Among reports made was that of Mrs. Thomas J. Bigham, chairman of the Children's Committee, that called attention to the three courses which are to be given in the Church Normal School of the Diocese of Pittsburgh during the coming winter. These courses will deal with Church Doctrine, The Bible in the Making, and The Prayer Book. These courses are to be supplemented with monthly "coaching classes" in certain parishes of the Dio-

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case, and it is furthermore hoped that the Normal School may be able to conduct some extension work outside the limits of the city proper.

The Rev. Dr. Meade called attention to the fact that, during the past ten years, communicants in the Diocese of Pittsburgh had increased thirty-two per cent, but that Church school enrollment had increased only three per cent. He also deplored the fact that, while the amount spent on various Church enterprises in that period had increased about one hundred per cent, the amount spent on religious education has remained practically unchanged. During the past ten years, furthermore, the number of teachers and officers in the Church schools of the Diocese has increased only seven-tenths of one per cent.

Announcement was made that at the Conneaut Conference in 1925 it was planned to have the New York Symphony Orchestra present for an entire week, and that, among other attractions, the entire *Messiah* would be produced jointly by the orchestra and local talent. A large pageant is also planned as a feature of the Conference.

A BISHOP'S INTENSIVE WORK

THE RT. REV. G. G. BENNETT, D.D., Bishop of Duluth, is determined that his diocese shall show a marked improvement in its giving to the Church's Program. To this end he has arranged a series of conferences on the subject with the vestries and women's organizations of every parish and mission in the Diocese. This work will engage practically all of his time between now and December 31st.

Speaking in St. Paul's Church, Duluth, on September 10th, to more than a hundred women of that parish, he made an earnest plea for the Church's Mission, gave a thorough explanation of the Church's plans and methods, and, in the course of his address, ventured the suggestion that some part of the funds of every woman's guild might well be devoted each year to the Church's Program, thus linking up what is preëminently a parochial organization with the Church's world-wide work.

After his address to the men, in the evening, a committee was formed to secure the full quota for the Church's Program in the parish, and as much more as can be raised, and to assist Bishop Bennett in reaching a like result throughout the diocese.

A FULL ENROLLMENT

THE YEATES SCHOOL, Lancaster, Pa., one of the oldest Church schools in America, reopened Wednesday, September 10th, with a full enrollment. Beginning with this year the school will admit girls as well as boys, as, during the summer, the school has been reorganized, with Mrs. Sumner Brown in charge.

During the year there will be special visitors to the school, among them being the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the American Church, the Hon. Gifford Pinchot, Governor of Pennsylvania, all of whom are members of the Board of Trustees, Major Lynn Adams, of the Pennsylvania State Constabulary, Miss Katherine Mayo, and Mrs. Gardiner, widow of the late Dr. Frederick Gardiner, a former headmaster of the school.

BISHOP FRANCIS' SILVER JUBILEE FUND

THE LAYMEN of the Diocese of Indianapolis have organized a league for the purpose of raising a fund to be known as the Bishop Francis Silver Jubilee Fund, and to be used towards the endowment of the Diocese.

The Rt. Rev. Joseph Marshall Francis was consecrated Bishop of Indianapolis in St. Paul's Church, Evansville, Ind., on St. Matthew's Day, September 21, 1899; and, as the movement for this purpose was begun but a short time before the actual anniversary, it is proposed to make the organization permanent, until the entire Diocese has been thoroughly canvassed.

INDIANA CHURCH CONSECRATED

ON SUNDAY, SEPTEMBER 7th, the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, consecrated the completed edifice of St. John's Church, Bedford, Ind., in observance of the twentieth anniversary of the first permanent organization of the Church in that city. The consecration sermon was preached by the Rev. Wm. Burrows, of Bloomington. The Rev. William Crossman Otte, aged eighty-two years, vicar of the church from 1906 to 1917, and Honorary Canon of All Saints' Cathedral in Indianapolis, was present, and acted as celebrant at the early service, reading Morning Prayer in the Consecration service.

Following this service, more than 150 persons took dinner at the Greystone Hotel, after which there were introductions and felicitations from a number of former members of the church, and the clergy. Canon Otte was unanimously elected rector emeritus, and Mr. George E. Lary, warden emeritus, in recognition of his

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twenty years' service as committee chairman and warden.

In the evening the Bishop confirmed the largest class ever presented in this church, consisting of fifteen men, women, and young people. The total attendance, the number of communions, and the interest manifested throughout the day marked the highest point ever reached in the history of the parish.

An anniversary year book has been published, containing over twenty pictures of individuals and of the church building, together with a perspective drawing of the proposed buildings, as well as much information of interest and importance. The Church organization was begun with eight communicants, and \$34.85 was spent the first year. There is now a communicant list of 135, and last year's finances totalled \$6,757.29, of which nearly one-fifth was for missions and benevolences. The Rev. Harry R. Hole is the present rector.

EAST CAROLINA'S FALL PROGRAM

ANNOUNCEMENT OF THE fall program for the Diocese of East Carolina has been made from the office of the Executive Secretary, the Rev. W. R. Noe. The program contemplates a through parochial and diocesan preparation for the Every Member Canvass on St. Andrew's Day. From October 16th to the 31st there is to be group discussion of the Church's Program, using the text books suggested by the National Council. From October 21st to November 17th district conferences will be held in twelve central places, with addresses and conferences by diocesan leaders. Intensive Week will be November 23d to the 29th.

GOVERNOR CONDUCTS SERVICES

THE GOVERNOR of Connecticut, the Hon. Charles A. Templeton, has recently been licensed to be a lay reader, and conducted his first service as such in Christ Church, Bethlehem, on Sunday, August 24th. Governor Templeton had, in his boyhood, contemplated study for holy orders, but circumstances had prevented, and he is therefore illustrating the opportunity for service as a good layman.

At his initial service Governor Templeton spoke on the collect of the day, concluding with: "The big things of life come from helping some one else. Some people go to church but forget the giving, and so miss a lot of the joy of life. Do something that will benefit some one else."

NEW SAN ANTONIO CHURCH

THE FIRST SERVICE was held in the recently completed Church of St. John, San Antonio, Texas, Sunday, September 7th, being conducted by the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, the Rt. Rev. J. S. Johnston, D.D., former Bishop of the Diocese, and the Rev. Jay Scott Budlong, rector of the parish. The rector of the parish was the celebrant at the Holy Communion, with the two Bishops assisting. Bishop Capers was the preacher. The church was designed to hold 200 persons; but 268 were present, of whom 200 made their communions.

During the service Bishop Capers blessed the altar, with its furnishings, and the furniture of the chancel and sanctuary, as well as the baptismal font, the gift of the children of the Church school. Among other memorials blessed were six brass

office lights given by the Parish Aid Society in memory of Mrs. Elizabeth Ann Davis, who, herself, gave the land where the new church stands; and a brass processional cross, given by Mrs. Louise Foote, in memory of her husband.

With the completion of the new church, at a cost of approximately \$10,000, the parish has property valued at at least \$35,000.

PRIEST MAKES PRESENTATION ADDRESS

DURING THE SUMMER MONTHS there has been a series of popular concerts on the Mall in Central Park, New York City, given by an orchestra of sixty pieces under the direction of Edwin Franko Goldman. A feature of the final concert, given before an audience estimated at from fifty thousand to sixty thousand people, was an address of appreciation by the Rev. Horace E. Clute, of St. James' Church, who spoke after the conclusion of the first section of the program and presented the conductor with a silver replica of the bandstand with all the names of the musicians inscribed, a silver traveling clock, and a basket of flowers, all from admirers of the concerts. The speech was punctuated by cheers and cries of friendship and approval.

The proximity of St. James' Church to the park made the rector of the parish an appropriate agent to express the appreciation of those many thousands of people who delighted in listening to the orchestra on summer evenings.

MATERIAL FOR EVERY MEMBER CANVASS

NEW LITERATURE for general use in connection with the fall Every Member Canvass is confined, this year to two issues of *The Church at Work* and to a reprint of Chapter IV of the Rev. Mr. Gill's book, *My Father's Business*. Leaflets used in previous years are still available.

The first of the two fall issues of *The Church at Work* is to be ready early in October. This is to contain in shortened form the little-book, *My Father's Business*, written by the Rev. J. M. B. Gill which, although only recently published, has already received enthusiastic notice. It is a popular book for every Church member and is reprinted in *The Church at Work* in the hope that it may be of the widest possible usefulness.

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The Confessions of a High Churchman, EUREKA.
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the idea of Chapter IV of this book. The chapter has been reprinted in attractive form as Leaflet 2115, for separate free distribution. It is possible by means of a proper use of this leaflet to put in the hands of every Church family a really interesting discussion of what the Church should mean to every person, and, more especially, what every person should mean to the Church.

In the second fall issue of *The Church at Work*, to be ready early in November for distribution well in advance of the Canvass on December 7th, another new book is to be partly reprinted, *Evangelism in the Church*, by the Rev. J. A. Schaad, a book which is being eagerly welcomed on all sides as the first of its kind to emphasize the place and the character of evangelism in and through the Church.

A SUMMER OUTING CHURCH

MEN OF THE PARISH of the Church of the Holy Communion, St. Louis, Mo., of which the Rev. E. S. White is rector, devoted their week-ends and vacation periods during the summer to building a rustic chapel at the Church outing farm, Camp Huldina. It is located on the top of a high hill with a beautiful view, and over the altar was placed a plate glass window, with the inscription at the top: "I will lift up mine eyes unto the hills." The chapel will seat a hundred, and is used twice daily during the summer season. The camp has a capacity of sixty guests, and poor mothers with their children from the congested districts of St. Louis are among those who benefit by it.

BAPTISM OF GREAT GRAND-CHILDREN

REFERRING to the report, in THE LIVING CHURCH, of the baptism of a great-grandchild by the Rev. E. J. H. Van Derlin, the Rev. W. C. Knowles, rector of St. James' Church, Ponsett, Conn., informs THE LIVING CHURCH that he baptized a great grandson in All Saints' Church, Ivoryton, Conn., on June 20th, and a great grand-daughter on July 24th.

The Rev. S. J. French states that he recently baptized his great grand-daughter, Mary Jean, the daughter of John and Edna Hill, in the Church of the Redeemer, Sayre, Pa., of which he was at one time rector.

AGED PRIEST HONORED

THE BISHOP OF WESTERN NEW YORK, the Rt. Rev. C. H. Brent, D.D., and the clergy of Buffalo, attended a service at St. James' Church, Buffalo, September 10th, in honor of the eightieth birthday of its rector, the Rev. Charles H. Smith, D.D. On the following day the Buffalo Clericus presented Dr. Smith with a handsome Book of Remembrance. He was also the recipient of a purse of \$250, a Prayer Book, and a travelling bag, from the congregations which he had founded.

Dr. Smith was ordained deacon in 1873 and priest in 1874 by Bishop Coxe. His diaconate was served at a mission called St. Peter's, and on receiving priest's orders he became rector of St. James' Church, which position he holds at the present time. In the fifty-one years of his ministry he organized the Churches of St. Thomas, St. Matthew, St. Peter, St. Bartholomew, St. Jude, St. Simon, St. Stephen, the Epiphany, and the Holy Communion, all in Buffalo. All of these but two have become independent parishes with their own clergymen and church buildings.

VIRGINIA SEMINARY'S OLDEST ALUMNUS

THE REV. ALFRED L. ELWYN, of New York City, whose death was recorded recently in THE LIVING CHURCH, was, at the time of his death, the oldest living alumnus of the Virginia Theological Seminary, being a graduate of the class of 1856. The Rt. Rev. J. H. D. Wingfield, D.D., the pioneer Bishop of Northern California, consecrated to that District in 1874, and who died in 1898, was also a member of this class.

MOTORISTS' ROADSIDE SERVICE

ACTING ON THE THEORY that, if you cannot get automobile owners to go to church on Sundays, you can at least take the church to them, the Rev. William C. Heilman, rector of St. Andrew's Parish, Harrisburg, Pa., conducted a service on Sunday afternoon, August 24th, in a grove which surrounds a tea room on the Gettysburg Pike, a highway used by thousands of motorists every fair Sunday. The grove is about a mile south of York Springs.

The success of the experiment, as measured by the number of machines that stopped in the grove for the service, is shown by the fact that about ninety cars were there. It is estimated that there was an average of five persons in each car, which made the attendance run to about 450 persons, which was regarded as a very fair attendance considering it was the first Sunday such a service was held there.

The Rev. Mr. Heilman's sermon lasted exactly twenty minutes, the preacher expounding the theory that "gas and oil are to a motorist what religion is to life."

ANKING CATHEDRAL SCHOOL

THE YOUNG PEOPLE'S LEAGUE of the Diocese of Newark has pledged a gift of \$400 as a designated offering for Priority No. 81 in the General Church Program. Priority No. 81 looks to the construction of new buildings for the Cathedral School for Boys at Anking, China. They are imperatively needed, if one of the most successful educational enterprises in the China Mission is to continue to go forward.

The Cathedral School at Anking dates back to the year of the foundation of the Chinese Republic; unlike which, however, its progress has been ever onward and upward. Primarily intended as a choir school for Holy Saviour Cathedral in Bishop Huntington's district, its growth from the start has been so constant and rapid that it long ago passed beyond the stage of its initial purpose; and it is today the largest school in the District of Anking, excluding the two Church universities, with an enrollment of upwards of 400 youths, nearly all of them Christians, and an average waiting list of as many more. Not only do the Chinese Government schools fail to keep pace with the educational demands of the people, but, by preference, our Christian schools are selected because of their discipline and efficiency.

The function of the Cathedral School in the educational system of Anking is most important, since it is the natural focus of most of the fourteen out-station primary schools, and takes the boys through four years' preparation for St. Paul's and the other high schools of the Mission. Then, too, in another very essen-

tial respect, the school is a vital part of the Church's work. An unusually large number of its graduates eventually pass into the service of the Mission.

Still one more factor of high import in connection with the Cathedral School is that it is managed and directed by the Rev. C. C. Yen, graduate of Boone Uni-

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versity and holder of the M.A. degree from Teachers' College, Columbia University, and an accomplished educator and Christian gentleman. It means something to the Church people of America that under the administration of Mr. Yen the school has been made not only self-supporting, save for his own salary, but that, in addition, he has been putting away \$500 a year toward the construction of the badly needed new buildings.

The present plant of the school is not only utterly inadequate, but is, in plain language, rotting away. It lacks accommodations for its present needs, to say nothing of the future, it lacks facilities for the proper education of the boys who are the future hope of China, and, what is equally to the point, it is encroaching seriously upon accommodations needed for the purely evangelistic work of the Church. There is no greater need in the China Mission today than these new buildings for the Cathedral School.

Mr. Yen illustrates a point in which the Home Church is especially interested. The Chinese Christians are helping themselves. He isn't asking us in America to do it all. What with the money he has saved out of the school returns, and a contribution of \$200 from the Governor of the Province, and a promise of \$1,000 more from provincial educational funds, and promises from other personal sources, Mr. Yen has in sight about \$8,000 of the \$15,000 needed to construct these new buildings. The Young People's League of Newark has started the ball rolling to make up the balance.

A NEW BOOK ON EVANGELISM

THE NATIONAL COUNCIL has recently published a book by the Rev. J. A. Schaad, entitled *Evangelism in the Church*, wherein he has gathered together his experience and conclusions based on his work for two years as a General Missioner of the Church. This book has met with a most favorable reception and is a distinct contribution to the neglected subject of Evangelism, particularly lay Evangelism. It is of a piece with the service which Mr. Schaad has rendered to the whole Church generally in helping to restore a proper sense of New Testament Evangelism in the Church and in training clergy in various parts of the Church for the conduct of parochial missions. Mr. Schaad will continue to make his contribution along these lines as rector of St. Paul's Church, Augusta, Ga., to which parish he has recently accepted a call.

In returning to parish life, Mr. Schaad will continue his membership on the National Council's Commission on Preaching Missions, and will continue to assist in the work of that Commission as far as his parish duties permit.

ENGLISH CHURCHES IN EUROPE

IN CONNECTION with the American churches in Europe, it is interesting to know the extent of the work of the English Church there. There are two Anglican dioceses, those of Northern and Central Europe, and of Gibraltar. In this area the S. P. G. has about twenty chaplaincies that are permanent, and 280 that are seasonal. There are fifty-nine churches. Work is carried on for British students at French universities, especially at Grenoble and Tours. The churches in Germany are not yet all reopened. Of Berlin, Frankfort, and Baden Baden, a report says, "No words can describe the extreme difficulty

experienced by the chaplains in these places to meet the necessary expense of keeping these churches open." The S. P. G. report about the European work in general says that the provision for chaplains in places frequented by tourists is the least important part of the work. It is primarily for "the thousands of sick and suffering members of the Church who are ordered to the continent in hope of recovering their health, and who should, while there, receive the fullest consolation and support that spiritual ministrations alone can give them."

DEATH OF REV. WILLIAM N. WEBBE

THE REV. WILLIAM NAYLOR WEBBE, rector emeritus of Emmanuel Church, Great River, N. Y., died at his home in Warwick, N. Y., September 8th.

The Rev. Mr. Webbe was a graduate of Columbia University, and received orders from the Rt. Rev. C. F. Robertson, D.D., second Bishop of Missouri. His first work was at Mexico and Louisiana, Missouri, in 1872 and 1873, whence he went to Grace Church, St. Louis. In 1874 he went to St. Paul's Church, Evansville, Ind., and in 1879 to Ft. Wayne.

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From 1888 to 1891 he was at St. John's Church, Pittsburgh, and from 1891 to 1894 at St. John's Church, Rochester, N. Y. For the next thirteen years he was rector of Grace Church, Lyons, N. Y., and in 1907 took his last charge, becoming rector emeritus in 1922. He was seventy-six years of age at the time of his death.

Mr. Webbe was the son of the Rev. William T. Webbe, D.D., and brother of Sister Gertrude, O.S.M.

NEWS IN BRIEF

BETHLEHEM—The executive committee of the diocesan Church Home and Orphanage at Jonestown have taken measures to provide better bathing facilities for the forty children in the Home. The clergy of the Diocese are to be asked to get more of the Church orphans of the Diocese into this home.

CHICAGO—Mr. Clarence W. Brickman, a former field secretary of the Brotherhood of St. Andrew, became, September 15th, assistant head master of St. Alban's School, Sycamore. He will have charge of the music department of the school.

EAST CAROLINA—Dates have been set for the fall meetings of the two East Carolina Conventions. The Convocation of Edenton is to meet with St. George's Church, Hyde County, on October 21st, and 22d; and the Convocation of Wilmington is to have its session at Holy Innocents, Seven Springs, on October 27th, and 28th. It is interesting to note that both Conventions are to meet in rural parishes. This will be the first meeting of the Convocation of Wilmington in several years.—The Rev. E. S. Willett, recently selected the Field Secretary for Colored Work in East Carolina, has been actively at work, getting in touch with all of the congregations, and making a survey of the field with a view to extension work. He recently conducted a Preaching Mission in St. Mary's, Belhaven, with good results.—A number of Preaching Missions are to be held in East Carolina this fall. The Rev. W. R. Noe has just closed a very successful one at Holy Innocents, Seven Springs. He is to preach Missions at Sunbury, Beaufort, and St. John's, Pitt County, in October. Mr. Noe is one of the most effective missionaries in the Diocese. He combines the evangelistic appeal with a presentation of the whole program of the Church.—Group picnics have come to be very popular in East Carolina during the summer, as being an effective combination of recreation, inspiration, and instruction. Such picnics were held at Seven Springs, Windsor, and Hillcrest, near Kinston. They have been all-day affairs, with several neighboring churches coming together. Speakers have been imported for the occasion.—"Virginia Dare Day," which has come to be quite an event in East Carolina, was celebrated this year on August 19th. Virginia Dare, the first white child born and baptized in North America, was born on the 18th, but as this day fell on Monday this year, and as the place of the celebration is difficult of access, the celebration was on Tuesday, at old Fort Raleigh, Roanoke Island. The Hon. J. W. Bailey was the chief speaker. The Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, is president of the Association. The Rev. R. B. Drane, of Edenton, who has been the moving spirit of the celebration for many years, resigned as president this year.—The Rev. George F. Hill, rector of Christ Church, Elizabeth City, stayed at home and worked this summer instead of taking a vacation. He helped to organize and equip an institution for the care of homeless and underprivileged children, and is chairman of the Board of Directors.—The marriage of the Ven. F. B. Drane, Archdeacon of the Yukon, and Miss Rebecca Wood, of Edenton, took place at Seattle, Wash., this month. Miss Wood went out to Seattle to meet Mr. Drane, and was accompanied by several members of her family. Archdeacon Drane is a son of the Rev. R. B. Drane, D.D., of Edenton.—At the opening session of the North Carolina House of Representatives in August the invocation was made by the Rev. John Hartley, rector of St. Mary's Church, Kinston, Mr. J. G. Dawson, Speaker of the House, is a member of St. Mary's Church.

MILWAUKEE—Mr. Humphrey C. Dixon, a field secretary of the Brotherhood of St. Andrew, is in the Diocese for the purpose of the organization of junior advanced chapters of the Brotherhood. There are at present three junior chapters in the Diocese in good standing, at St. John's Church, Delafield, and at St. John's Church and at St. Paul's Church, MILWAUKEE. Probationary chapters have been organized at the Cathedral and at St. Andrew's Church, Milwaukee. It is hoped to have a junior diocesan assembly by the first of the coming year.

MISSOURI—Two Missions are planned for St. Louis, the first of which will be October 12th to 19th at the Church of the Ascension. This will be conducted by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio. The other mission will be at the Church of the Holy Communion early in

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December, and will be conducted by the Rev. Frederic S. Fleming, rector of the Church of the Atonement, Chicago.

NEBRASKA—Under the leadership of Mrs. Philip Potter, the Church Service League is now represented in every parish and mission in the Diocese. Mrs. Potter is also President of the Omaha Woman's Club.—The Rev. Canon Marsh, who has been spending the summer in England has returned to the Diocese to become one of the general missionaries of the Diocese, with headquarters in Omaha.—The Very Rev. Stephen McGinley, of Trinity Cathedral has returned to Omaha from his vacation spent in New London, Conn., and Suffern, N. Y. The services during July and August were conducted by the Rev. Ralph F. Blanning, rector of the Church of the Good Shepherd, Omaha.—A sterling silver ciborium was blessed at a recent service in the Church of the Good Shepherd, Omaha, by Rev. Mr. Blanning, rector of the parish, as a memorial to Mrs. Ann Tompssett, for many years a faithful communicant of the parish.

NEW MEXICO—On Sunday, August 24th, the Rev. J. T. Schieffelin, D.D., of St. Paul's Memorial Church, East Las Vegas, opened preliminary services at St. Michael's Church, Tucumcari, preparatory to a Mission which he preached beginning August 31st.—On Sunday, September 14th, the ordination by Bishop Howden, of the Rev. D. J. Williams to the priesthood will take place at Roswell. On September 22d, Bishop Howden will hold a conference with the clergy of the Missionary District of North Texas. On September 28th the Bishop will visit Tucumcari for confirmation.—Preparations are going on for the annual meeting of the Synod of the Province of the Southwest to be held in El Paso, Texas, September 21st to the 23d, at St. Clement's Church.

NORTH CAROLINA—The Rev. Warren W. Way, rector of Saint Mary's School, Raleigh, N. C., received the degree of Master of Arts, at the August Convocation of the University of Chicago.

PENNSYLVANIA—The Rev. Carl I. Shoemaker was recently instituted rector of the Church of the Ascension, Philadelphia, by the Rev. James M. Niblo, acting for the Bishop of the Diocese. The Rev. Mr. Shoemaker is a graduate of the General Theological Seminary, of New York, and, before accepting this parish, had been associated with St. Andrew's School, Sewanee, Tenn., with St. Mary's Church, Asheville, N. C., with St. Michael's Church, Philadelphia, and was rector of St. Paul's Church, Sidney, N. Y. He succeeds the Rev. Daniel I. Odell, who had been rector of the parish for thirty-one years.

SOUTHERN OHIO—The Rev. Canon Otte, rector emeritus of St. John's Church, Bedford Ind., and priest in charge of All Saints' Mission, Pleasant Ridge, Cincinnati, a growing residential suburb, where he is resident, is to have the assistance of the Rev. Winfield Shiers, lately of Franklin, Va., who will also have charge of St. Mark's Church, Oakley. The Rev. Mr. Shiers is a graduate of William and Mary College, and of the Virginia Seminary.—St. Stephen's Church, Winton Place, Cincinnati, has been completely redecorated inside during the summer, by the gift of a member of the congregation.—A revival of interest in the training of children's voices and in the children's choruses is permitting several churches in the Diocese to resume vested male choirs, which had to be discontinued for a time, because of several reasons.

SOUTHWESTERN VIRGINIA—A very successful and very helpful Mission was held by the Rev. W. A. R. Goodwin, D.D., of the College of William and Mary, Williamsburg, Va., at St. Barnabas' Church, Piney, near Ivanhoe in Wythe County, August 28th to the 31st, inclusive. The Mission was very well attended, especially by people living in the community, and, at the concluding service, there were a great many people from Wytheville also.

WESTERN MICHIGAN—The Rev. F. O. Grannis, late rector and now rector emeritus of St. Paul's Memorial Church, St. Joseph, Mich., has been spending the summer in Columbus, Ohio, where he has had vacation charge of St. Andrew's Mission. He has also occasionally supplied other parishes, notably the Church of the Good Shepherd, which was his first parish, and of which he was rector for more than eleven years.

The Story of the Program ought to be read by every Church person. . . . It should be a ready reference in every Church home.—*The Minnesota Missionary.*

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"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 booning 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."

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