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The Living Church

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VOL. LXIX

MILWAUKEE, WISCONSIN, AUGUST 11, 1923

NO. 15

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HOW NOT TO SAY IT

Editorial

THE ANGLO-CATHOLIC CONGRESS

The Conclusion. By George Parsons

An Impression. By Presbyter Ignotus

A DEMONSTRATION OF CHRISTIAN NURTURE MATERIAL

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RELIGION WILL meet us, not on the level of our weakest moments, but on the level of our strongest. It will give us power rather than satisfaction; courage to face danger rather than safeguards against it; inspiration rather than explanation. Whatever satisfaction it brings will come through power; whatever safeguards, through courage; whatever explanation through inspiration. It will not teach us to see no evil in the world; but immensely increase our resources for dealing with evil when seen.—*The Rev. L. P. Jacks.*

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VOL. LXIX

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EDITORIALS AND COMMENTS

How Not to Say It

ANGLICAN Churchmen are supposed to recognize that there are subjects on which, in a sense, we agree to disagree; if not always because we are enamored of that system, at least because either we believe it to be better than a split into two or more hostile Communion, or because we cannot help ourselves. Be the explanation, therefore, what it may, the condition is one that is commonly accepted, whether with a smile or a frown.

It would therefore seem at least useful for each of us to refrain from undue denunciation of the other party. To show that he is wrong is, undoubtedly, our privilege, as it is his also to show that we are wrong. To maintain that there are limits beyond which this good- or bad-natured toleration is intolerable, and to seek to define those limits, is also both natural and right; few Anglicans maintain that "the sky is the limit" in official teaching of individual vagaries; few desire such to be the case.

Such being the case, one wonders at the foolish things that distinguished and devout Churchmen can say.

Here, for instance, we find the London correspondent of the *Boston Transcript* quoting the retired Bishop of Manchester, Dr. Knox, as saying: "The counter-Reformation party are determined to restore the Mass. Protestant England will not consent to its restoration in the national Church."

Now if any educated Churchman of our day, not to say a Bishop, ever made such a remark, he was obviously talking from his prejudices and not from his learning. The statement involves one of that dangerous class of half-truths, or terms incorrectly used, that do so much harm because they are so difficult to detect.

It may or may not be useful to use the term Mass; that is a matter of etymology or perhaps of opinion. It may or may not be useful to adorn the service with marked ceremonial; as to that also, people differ. It may or may not be useful to render the service in the language of the people; two great Communion differ as to that. But that in their essential features the (Latin) Mass and the (Anglican) Holy Communion are one and the same thing, the "lowest" Evangelical who has an education knows as well as the extremest "ritualist." If this were not true, where was the Holy Communion before 1548? Was a new sacrament intruded into the Church of England at that time? One could not better play into the hands of Rome than by avowing such a position, and everybody knows that in fact the service termed the Mass in the old Latin missals, described as "commonly called the Mass" in the English Prayer Book of 1549, and as the Holy Communion in later Anglican Prayer Books, is, throughout, the same service. Indeed the plainest Anglican service and the most elaborate rendering in Latin are much more alike than any Anglican is to any Orthodox Greek rendering of the Liturgy, yet nobody complains that the latter is essentially different from our Holy Communion.

Of course we know that in sixteenth and seventeenth century popular language, "the Mass" meant the Roman form and "the Communion" the English form of service. With some real justification, English Churchmen were, for two centuries, afraid of the whole Roman system being restored among them, as Queen Mary did, and King James II tried to do. "The Mass" was a rough and ready popular term applied to the Latin as distinguished from the English service and system. Nobody was deceived by it. It was a colloquial term, comparable with such present-day expressions as "the bar" for the body of lawyers and "the bench" for judges. But today no school of thought in Anglican Christendom is trying to substitute the Latin for the English language nor to restore the authority of the Pope and the Curia. When, therefore, an educated man speaks of a party or school as "determined to restore the Mass" he is either talking nonsense, using the term accurately, or he is deliberately seeking to revive the bitter animosities that were understandable when the changing whim of a King could restore Papal domination, as it cannot now. In the accurate sense, as Bishop Knox perfectly well knows, "the Mass" could not be restored because it never was ousted from the English Church, and never could be unless the Church ceased to be a Church; and in the popular sense of three centuries ago it would be a deliberate untruth. In any event, whatever Bishop Knox may have meant—and we quote his words (if they are his) only because we have an occasional specimen of the same sort of disturber of the peace in this country—he knew that he was using a grossly inaccurate expression, was appealing to men's passions and not their judgment, and was doing what was in his power, be it much or little, to obstruct the reign of good feeling that is so much to be desired among Churchmen.

Of course a secular paper, prone to seize on the sensational, takes such a foolish expression from a man who ought to know better, assumes that it means all that it implies, and concludes, as does the correspondent of the *Transcript*, that the English Church is on the verge of disintegration. As well might one assume that war with Japan will open tomorrow whenever he reads one of Mr. Hearst's editorials. Exaggeration in dangerous issues that affect men's judgment is the work of irresponsibles, but it sometimes has very dangerous results; as the public learned, for instance, after the assassination of President McKinley. All a remark such as that attributed to Bishop Knox really proves is that a bishop can be as irresponsible in his utterances as the editor of a yellow journal, but also that if a bishop plays with latent prejudices and causes these to flare up into new suspicions and hatreds and disunity, God and man are likely to hold him responsible for it. "A service not easily distinguishable from the Mass is performed as the principal Sunday service in a large number of English churches," the Bishop is reported as saying, "and the bishops are taking no action to prevent it."

He is right. Speaking accurately, that service, whether rendered with the baldest ceremonial or with the most elaborate, not only "is not easily distinguishable," but is absolutely indistinguishable from the Mass, as Bishop Knox perfectly well knows, because it *is* the Mass. He may not like the word; nobody asks him to use it. He may not like the ceremonial; he can find churches that are free from it. He may not like the spirit of reverence; he is at liberty to disregard it. He may, in short, criticise every single detail in the rendering of the service, and he will be listened to with respect; but when he simply plays upon men's prejudices and passions, and incites disunity, as in the sentences quoted, he is doing a despicable thing. He is distinctly violating his consecration promise to "maintain and set forward . . . quietness, love, and peace among all men"; and he cannot claim in rebuttal that he is doing this in fulfilment of the second part of the same promise—for it is right that the two parts should be construed together, each dependent upon the other—"and such as be unquiet, disobedient, and crimonous, within your diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the ordinance of this realm," for a resigned bishop has no diocese and no authority to "correct" or "punish," whether by God's Word or by the law of his Church or nation.

Now WHY do educated men say such foolish things, that can do no conceivable good and can result only in inflaming partisanship and divisions?

If this were but the hasty utterance of a retired ecclesiastic across the sea, who had passed the measure of his three score years and ten and perhaps could not be held strictly accountable for the utterances of his old age, we should not think of noticing it; neither, probably, should we do so if circulation had not already been given to the remark in this country.

But every little while we hear its equivalent rendered by somebody in this country. It is generally better to pay no attention to it; certainly we never seek controversy with men who substitute appeals to prejudice for appeals to judgment. And thus the harm done by such language is not easily set forth.

Nobody, in the whole Anglican Communion, is trying now to do what Queen Mary Tudor and King James II tried to do in England during the sixteenth and seventeenth centuries respectively, and what all English Churchmen feared might be done throughout those centuries: to restore papal domination over Church and realm, or over either of them.

Nobody, in the whole Anglican Communion, is trying to supersede the English by the Latin language.

With all the controversies and individual vagaries that we have had in the last hundred years, it is rather remarkable that we have had entire unanimity on these two points that were constantly kept in the foreground during the controversies of two and three hundred years ago.

Such being the case, the whole controversial language of those days is unfitting today. One can talk about the Mass without being understood to refer to the version of it set forth in the Roman Missal. One may like it or not, but the word is thoroughly entrenched again in the English language as referring to the *institution* "ordained by Christ Himself," whether its *expression* be that of the formularies of the Anglican Churches or of any others. Its use is intended as a mark of unity; and this we can say the better because our readers may have observed that it is not an expression common to our editorials.

We contrast Bishop Knox's foolish words with that letter from the late Bishop of Chelmsford to the secretary of the Anglo-Catholic Congress which we reprinted last week. Like Bishop Knox, the Bishop of Chelmsford called himself a "convinced Evangelical." Which bishop, in his utterances, best interprets his evangel? Which gives us confidence in his religious character? Of which have we occasion to be proud as a successor of the apostles?

Less than two weeks after the date of his letter, the Bishop of Chelmsford passed to his rest. Who would not rather pass into the quiet shades of the hidden world with this sweet utterance of peace upon his lips, than with the appeal to prejudice that is credited to the other bishop, much his senior in years?

We greatly deplore thoughtless, senseless appeals to prejudice. They give color to the idea that the Church is on the verge of disintegration. If they should be persisted in, they might easily provoke that result.

Discussion, criticism, even controversy, are useful and, in an age of keen thinking, are inevitable, alike in Church as in State. But these do not justify the direct appeal to deep prejudices.

NOT only as loyal citizens of the United States, whose proud political duty it is to support and honor the Chief Executive of our nation, THE LIVING CHURCH, with all faithful Churchmen, mourns the sudden death of President Harding. It could not well be otherwise, for we are

accustomed to pray regularly and *ex animo* that he be so replenished with the grace of the Holy Spirit that he may always incline to God's will and walk in His way, and that we and all the people, duly considering whose authority he bore, may faithfully and obediently honor him, "in Thee, and for Thee, according to Thy blessed Word and ordinance." It is of course true that we pray for the officer; but religion is such that we cannot well divorce the abstract idea from the concrete personality. God cannot be thought of as giving grace to an idea: and so we have been commending, and do now equally commend, Warren Gamaliel Harding, President of the United States, to the love and direction of our heavenly Father.

President Harding's term of office came at one of the most difficult periods of American history, during the reconstruction period after the great war. He took the great weight of office that finally crushed him, as it had crushed his predecessor, and maintained it with dignity and honor. However any may differ with his policies, we believe that there is none who can say that Mr. Harding did not endeavor to be President of the whole nation, or that he did not use all of his power in the interest of the entire country, as he saw it.

He has gone now, we trust, to the place of rest and refreshment, into the presence of the Supreme Governor of the universe. May he find continued grace and mercy there!

IT IS a fortunate omen that one of the few public utterances of President Coolidge's—his complete first inaugural as president of the Massachusetts Senate—should be:

"We need a broader, firmer, deeper faith in the people, a faith that men desire to do right, that the commonwealth is founded upon a righteousness which will endure, a consecrated faith that the final approval of the people is given not to demagogues slavishly pandering to their selfishness, merchandising with the clamor of the hour, but to statesmen ministering to their welfare, representing their deep, silent, abiding convictions."

And in offering our support to Calvin Coolidge, called suddenly to the exercise of an office potentially the greatest on earth, it would be well to consider these words seriously and to make the regime of the new president the time for a return to that sanity of purpose and of intention that should characterize us of America, especially during these perilous days.

But there has been much tampering with the minds and confidence of the people of the United States by men who should be guides and leaders. There are more now than ever before of "demagogues slavishly pandering to their selfishness, merchandising with the clamor of the hour," both reactionaries and radicals, who have kept us from our duties to the world, and to our people. These men cannot last much longer. The inherent stability of the American people is such that they will soon turn to "statesmen ministering to their welfare, representing their deep, silent, abiding convictions."

The Church is of her nature intent upon righteousness whether it be in the individual man or in the whole body politic. It dare not preach a half gospel. Let us strive therefore, with the help of the Holy Spirit, to join with the new president in making all things right in our beloved country and in all its relationships with the world. We are sure that he would ask no better support than this, and we feel that we should gladly give it to him.

TWO weeks ago, *The Churchman* stated editorially that information had come to it that "in one large middle western city several of our clergy are members of the [Ku Klux] Klan" and that "some of the clergy in that city are convinced that the bishop of their diocese is a member."

Published, as *THE LIVING CHURCH* is, in the heart of the Middle West, we can only say that no information of this sort, or even suspicion of it, has ever come to our ears. As we think of the bishops, especially, from Ohio to Nebraska—for Middle West is a very inclusive term—we cannot think of one concerning whom the suggestion does not seem incredible; and as we call to mind the middle western cities, from Cleveland to Omaha, we are completely mystified as to which can be referred to.

The Churchman may, of course, have information in the matter that we do not possess, and it is proverbially impossible to be positive in making a negative assertion. All we can say is, that if there really are such clergy, not to say such a bishop, in the Middle West, it seems strange to us that no rumor of the fact has ever come to us, and we have not even suspicion as to the identity of the city, the clergy, or the bishop referred to. With *The Churchman*, "we had hoped that the Episcopal Church had no representatives in the membership of the Ku Klux Klan," and with it, also, "it is quite impossible for us to believe that [the report] is true."

IN THE acknowledgments printed in this issue is a sum of \$37.00 from the Leper colony maintained at Kusatsu, Japan, for the relief of Russian sufferers in Constantinople. We recognize this as the third contribution from the same people for different forms of world amelioration.

How much that offering means only God knows. We, at home in America, can scarcely picture the every-day life of members of a Leper colony in Japan. We do know that they are desperately poor and that their outlook upon the great outside world must be very limited. What makes them give, of their penury, for a cause that must seem very, very far removed from the circumstances of their own life? What, but the grace of God, and the sympathy that suffering has for suffering?

Our American Church has helped to carry brightness into this Leper colony at Kusatsu. Beside the regular work of missionaries, clerical and lay, it is regularly visited by Bishop McKim. Each Churchman who contributes to the Nation-wide work of the Church has an infinitesimal share in that visitation of lepers. And this sympathetic response from them helps to bring their own condition and needs more powerfully to us.

Perhaps God is using those lepers, and their generosity, to incite us in this favored land to a greater sympathy with the sufferings and the needs of the world, and to redoubled activity looking toward the relief of suffering.

ACKNOWLEDGMENTS

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ELEVENTH SUNDAY AFTER TRINITY

O God, who showest Thine almighty power
 Chiefly in showing mercy, grant, we pray,
 Such measures of Thy mercy that we may,
 By walking in Thy Law, redeem the hour,
 And in obedience claim the heavenly dower
 Which, by Thy gracious promises, doth stay
 For them that seek to ascend the heavenly way
 And dwell fore'er in Thy celestial bower.

To us, forlorn, below, Thy pity send,
 And, errant from Thee, of Thy mercy give
 Thy grace that to Thy Law we may return
 And, seeking our old course of sin to end,
 May in a state of holiness so live
 That we Thy heavenly joys may ever learn.

H. W. T.

FAIRNESS TO COLLEGE PREACHERS

By WILLIAM A. EDDY, A.B., Ph.D.

HAVING been connected with one of our Eastern universities for a total of seven years (not all of them as an undergraduate), I have had ample time to observe the opportunity which confronts the college teacher today. The chance to influence and inspire students has, of course, always existed; my theme is rather the increased possibilities due to the consistent and whole-hearted support which the College preacher receives from the university which invites him to its chapel platform.

It is obvious that a visiting clergyman would have small chance for achievement were the officers and faculty of the institution to which he goes, out of sympathy with him and his message. So far as I have been able to observe, this is, fortunately, not the case. Great care is taken that no course nor lecture contain views contradictory to the Christian message proclaimed on Sundays. History teachers make it clear that Church quarrels and schisms were over trifling issues, and that nothing religious matters much except the fact that Christianity and Islam and psychoanalysis are much the same. The visiting preacher is thus insured of an audience unprejudiced and unformed. He may well be grateful for this; it marks the passing of persecutions; he may preach in an outspoken manner without danger of assault by irate bigots.

Especially is this true regarding that cause of a thousand controversies—the Bible. Now no two Bible scholars agree exactly in their Scriptural views. A preacher addressing a large body of intelligent Bible students would be sure to run afoul of many opinions which would block his influence. To prevent this predicament the college authorities in many places have removed the Bible from their lists in English classics, until it is now literally true (at least in the institution I have in mind) that it is possible to obtain the Ph.D. degree in English Literature without having read the New Testament. This has happened to my certain knowledge, otherwise I would be incredulous myself. The candidate is expected to know the essays of Walter Pater, but not the Epistles of the Apostle Paul; he must know that Ruskin's style is primarily the result of his familiarity with the Bible, but he may leave that familiarity wholly to Ruskin. I have been present at several Ph.D. examinations—the final, comprehensive test of the candidate's knowledge of the field of English literature—and never once was a question involving knowledge of the Scriptures asked. One must infer that, in some cases at least, this was because the examiners would be at a loss to know what to ask.

I pass over the many signs of encouragement which the visiting preacher receives (such as the delicacy which the local professors show in absenting themselves from his services to give him free rein) to comment, in conclusion, on the unequalled concentration of his opportunity. It is a well-known fact that what is heard frequently becomes commonplace. What is a platitude but a once witty epigram, which by too much currency, has had its luster effaced? Too much religion, we are told, reacts unfavorably on the pupil. Consequently, six days a week for four years are devoted to hard, grueling drill in the arts and sciences, wherein it matters not so much for the soul's health if the student grow weary and bored. But religion is not thus kicked about the college workshop. The preacher has the coveted honor of telling his college audiences what they have not suspected for six days; that life is a mockery but for the assurance of God's love, a defeat but for the cross, and a waste of time and breath but for the privilege of ministering to others. The central and most vital truths of life are thus rendered fresh and invigorating by the rarity of their pronouncement. The college preacher has been accorded the most strategic, though completely isolated, hour of the college week for accomplishing what used to be daily routine of study and instruction, namely, the attempt to answer the question, "What is your life?"

And the curious part of it all is this. Those same professors who ignore Christianity in their teaching, have made chapel attendance compulsory. That much of an endorsement they give to the visiting preacher, but neither he, nor the students, is deceived. Is it fair to expect an outsider to stem in a weekly service the tide of religious indifference which his hosts have swelled throughout the week? That is one of the questions which even a squirming professor should be compelled to sit still and answer.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 13.

READ St. Mark 6:30-44. Text for the day: "And they did all eat, and were filled."

Facts to be noted:

1. Our Lord takes His disciples away from the crowd for rest and spiritual refreshment.
2. The eager crowd is not to be denied.
3. Our Lord's compassion. He feeds the multitude.

The multitudes that followed Christ into the wilderness were hungry and Christ fed them. How? He took the small amount of bread and the few fish that they had, and in His own way multiplied them until there was more than enough for every individual present. In dealing with this miracle we are concerned with the fact and the lesson to be learned. We too find ourselves very hungry at times; hungry for friendship that will not fail; hungry for a faith and confidence upon which we can rely without the slightest fear. How shall we have that hunger satisfied? Simply take our Lord at His own word. Make a simple experiment. Without asking why or how, just bring your little faith and trust to Him, and you will soon find, if you are sincere, that He will multiply that faith until you have a staff upon which to lean that will never break. You want to do some thing great for Christ and His Church. You feel that your little bit is too little? Just bring that little bit of service, no matter how small, dedicate it to Him, and trust Him to make it great.

August 14.

Read St. Mark 6:45-end. Text for the day: "Be of good cheer: It is I; be not afraid."

Facts to be noted:

1. The people were anxious to take Christ and make Him a king.
2. Our Lord reassures His disciples.
3. The crowds meet Him on the other side of the lake.

The disciples were having a bad time of it. The waves were boisterous, and the winds were against them, and their strength was failing. Christ appeared, and the wind ceased. Their troubles were at an end. In good time they reached the shore. What a great thing it would be for us if we could always hear the voice of Christ when we are in the midst of real dangers and difficulties. He is always with us, and He is constantly saying to us: "It is I: be not afraid." I wonder if we might not read these words this way: "I am here: be not afraid." I remember a woman telling me of an experience of hers. She was about to undergo a very severe operation, and she was very much afraid of the outcome, and was greatly afraid of even going under the anaesthetic. Suddenly she thought of our Lord and His promises. She thought of Him as being there with her in the hospital. In a few moments she was calm and quiet; her fear left her and the operation was successful. "I am here: be not afraid."

August 15.

Read St. Mark 7:1-13. "This people honoreth Me with their lips, but their heart is far from Me."

Facts to be noted:

1. Christ exposes the hypocrisy of His enemies.
2. He rejects the rabbinical traditions about the law.
3. Corban originally meant a sacrifice or gift to God. In New Testament times it was a mere word of vowing, without implying sacrifice of God.

"The bowl runs, as the bias inclines it; the ship moves as the rudder steers it; and the mind thinks according to the predominancy of vice or virtue in it. The heart of man is like the spring of a clock, which causes the wheels to move right or wrong, well or ill. If the heart is once set forward to God all the members will follow after. The heart is the great work-house where all sin is wrought before it is exposed to view. It is the mint where evil thoughts are coined before they become current coin or actions. It is the forge where all our evil works as well as words are hammered out. There is no sin but is dressed in the withdrawing room of the heart before it appears on the stage of life. It is vain to go about an holy life till the heart be made holy. The pulse of the hand beats well according to the state of the heart. . . . There is no way

to stop the issue of sin but by drying up the matter that feeds it"—*Swinnoek*, 1673.

August 16.

Read St. Mark 7:14-23. Text for the day: "For from within, out of the heart of men proceed evil thoughts . . ."

Facts to be noted:

1. The real enemies of life are within.
2. "Keep thy heart with all diligence."
3. Analyze this list carefully (vv. 21, 22).

"Beware of evils in the buddings of desire. Whoever allow themselves to indulge in evil imaginations or thoughts are preparing themselves to commit the crimes they fancy. Desires are the seed of deeds. Working in the dark, and all the more dangerous, their progress, like a miner's, is silent and unseen, they sap the walls of virtue; and thus the man of God is overthrown by temptations that otherwise had broken on him as breaks the mountain billow on a front of rocks. May not the bad thoughts and fancies, that do their work secretly and unsuspected within the recesses of the heart, account for those sudden falls and sins on the part of good men as David, that neither they nor others would have ever dreamt of? The mischief is due less to temptation than to what preceded it—and prepared for it"—*Guthrie*.

August 17.

Read St. Mark 7:24-30. Text for the day: "And she answered and said unto Him, 'Yes, Lord: yet the dogs under the table eat of the children's crumbs.'"

Facts to be noted:

1. Our Lord's fame had spread far beyond Galilee.
2. This woman belonged to a race especially objectionable to the Jew.
3. Her persistent faith wins its reward.

"We may observe that we have three ascending degrees of faith, manifesting itself in the breaking through of hindrances which would keep from Christ, in the paralytic (St. Mark 2:4), the blind men at Jericho (St. Mark 10:48), and this woman of Canaan. The paralytic broke through the outward hindrances of things merely external; blind Bartimaeus, through the hindrances opposed by his fellow men; and this woman more heroically than all, through apparent hindrances even from Christ Himself. These in their seeming weakness were the three mighty ones, not of David, but of David's Son that broke through the hosts of the enemy until they could draw living water from the wells of salvation"—*Trench*.

August 17.

Read St. Luke 18:9-14. Text for the day: "God be merciful to me a sinner."

Facts to be noted:

1. Men are contrasted.
2. Prayers are contrasted.
3. Results are contrasted.

"On his way to Sweden the celebrated Grotius was overtaken by mortal sickness, and when the clergyman reminded him of his sins on the one hand, and on the other, not of his services and world-wide reputation, but the grace of God in Christ Jesus, with a reference to the publican, 'I am a publican,' replied Grotius, and then expired. Rowland Hill remarked, 'People talk about looking back upon a well-spent life. I look up to Him who spent His life gloriously to redeem the life of my precious soul; and there alone I dare to look. I thank God who has kept me from grosser sins of the world; but there is not a prayer more suitable to my dying lips than that of the publican, "God be merciful to me a sinner."' Dr. Woods, of Andover, the night before he died, replied to a friend who asked if he should pray with him: "There is no prayer that meets my case but that of the publican, 'God be merciful to me a sinner.'" And this was the favorite passage of our great patriarch, Bishop Tuttle. How humble are the great!"—*Selected*.

WHATEVER ELSE the history of the last three centuries has shown, it has at least demonstrated the abject futility of merely national Churches, and we may add that the Papal States of the Ultramontanes has done no better. The Church stands for a higher principle of association than the group or the race, and when it fails to be true to that principle it is a mere encumbrance to progress.—O. C. QUICK, *Liberalism, Modernism, and Tradition*.

Conclusion of the Anglo-Catholic Congress

By George Parsons

London, July 23.

THE SECOND Anglo-Catholic Congress in London, upon which so much prayer, thought, and self-sacrifice have been expended, is now a thing of the past. It was in some ways different from the first Congress, of 1920, as all great things must be which have passed the stage of being novelties. It revealed one or two weaknesses which call for careful consideration and amendment when the third Congress is planned some years hence. In particular, it was shown that the ideal of the Congress paper has not yet been clearly defined; in some instances certain prominent factors in the point of view represented by the official leaders are far from being common ground among the general body of Catholic-minded Churchmen. But what has been heard counts for less than the spirit and temper of a vast assembly of earnest Christians, at one upon fundamental things and in their desire that the truth, which is the substance and joy of their lives, shall be made known to the people of England.

All who were present will remember with fraternal affection those eminent bishops and priests of the American Church who brought their message of inspiration and encouragement. Nor will they be unmindful of those to whose immense labors the success of the Congress is due especially to its hard-working secretary, the Rev. H. A. Wilson.

The concluding day of the Congress was at the Albert Hall (Thursday) and was occupied by papers by Bishop Chandler, formerly Bishop of Bloemfontein, on *The Spirit of Life*, followed by Fr. Frere, C.R., on *The Home of the Spirit* (the Church). In the course of this paper Fr. Frere had occasion to refer to the breach between the West which is Papal and the West which is not Papal. The position, he said, was not to be glossed over by politeness, or by messages such as he understood the Congress had sent the other day to the Pope. "As one who yields to nobody in desiring to see reunion," declared Fr. Frere, "I cannot but feel that messages of that sort do more harm than good, because they are bound to be misunderstood both here and there."

This was the first and only time during the Congress that any divergence of opinion was shown, and the Bishop of Zanzibar explained his own position in the matter, taking the entire responsibility for the advice given to the Congress. His justification was that they sent greetings to the King and the Archbishop of Canterbury, and "we sent greetings to those in the hierarchy of the Catholic Church [the Patriarch of Constantinople and the Pope], to whom, were the Church anything like true to its ideals, we should owe some measure of obedience."

In the evening the paper on Reunion, by Dr. Francis J. Hall, of New York, was read by the Bishop of Nassau. Dr. Hall, who received a hearty ovation from the Congress, was suffering from loss of voice, and sat by while his paper was being read. I cannot attempt to summarize this statesmanlike paper, but a noteworthy point was Dr. Hall's insistence upon the value of Anglo-Catholic propaganda for the cause of reunion. "Our first duty is to Catholicize ourselves; failing that, we shall never make any impression upon the problem before us." [The paper has been printed in full in *THE LIVING CHURCH*.]

In his closing address, the Bishop of Zanzibar besought his hearers to bring the spirit of Bethlehem to bear upon the problems which confronted the Catholic Church, and to tackle them in the power of the Incarnation. He made an earnest appeal to the priests there assembled for greater austerity and unworldliness of life; and a call to the laity conscientiously to fulfil their Catholic duties. Then followed a few words of exhortation, with the Blessing, and the Congress was over.

The thanksgiving service in connection with the Congress was held at St. Martin's-in-the-Fields on Friday evening. Promptly at 7:30 the procession, headed by a large crucifix, issued from Suffolk Street and turned into Pall Mall East. By the crucifix were two thurifers and taperers, and behind, walking four abreast, nearly one thousand priests, vested in cassock and surplice, with birettas on their heads. After

the priests, preceded by another crucifix, came the Abbot of Pershore and some fifteen bishops in copes and mitres. The bishops from America and the Dominions walked in order of consecration, and each was attended by deacons of honor. Among them were the Bishops of Accra, Guiana, Milwaukee, Nassau, and Zanzibar; also Mgr. Eulogie, attended by the priests Timothieff and Basilowsky, and the proto-deacon Theokrilloff. At the rear were the Bishops of St. Albans and Peterborough, and finally the Bishop of London, preceded by his chaplain carrying the pastoral staff.

The church was crowded, and an overflow service was held in the great courtyard which surrounds the church, presided over by the Bishop of Nassau. The preacher inside the church was the Bishop of St. Albans, who said that those identified with the Anglo-Catholic movement no longer looked upon the Church of England as merely to be barely tolerated, but saw in it a great heritage which they desired to serve loyally as a living part of the whole Catholic Church.

A solemn *Te Deum*, with incense, was sung at the close of the service.

An eminent American Churchman, who was present at the Congress, thus expressed himself in the *Church Times*:

"Perhaps the most hopeful note, for the future of the movement, was the linking together of the social duty of Christians in this present world with the powerful dynamic of the Catholic religion. If Anglo-Catholics everywhere can be imbued with a strong passion for social righteousness as well as intense devotion to Jesus in His Church and Sacraments, it will not take long to convert England—and, later on, America—to the faith of our fathers."

On the Friday morning, after Congress, the Bishop of Zanzibar presented a scheme to the sixty members of the Anglo-Catholic Congress Council. The scheme was adopted by the Council, subject to certain modifications, and was afterwards endorsed by a meeting of the two hundred members of the committee itself which was held the same morning. The proposals were as follows:

That the President of the Anglo-Catholic Congress Committee be the Rev. Prebendary H. F. B. Mackay.

That there be four chairmen and four secretaries representative of the South, the Midlands, the North, and Wales, and such other areas as may subsequently be defined;

That a Board of Missions be founded, with a secretary, to which each area shall elect one priest;

That the Executive Committee consist of the President and the four chairmen until a suitable scheme of areas be defined, when each area shall elect one priest and one layman to the same.

It is thought that the organization as proposed by the Bishop of Zanzibar will thus be enabled to carry out the work which has been entrusted to the committee as a result of the congresses and conventions of the last three years.

Meanwhile, the Congress movement is being put on a more or less permanent basis by the process of legal incorporation. Its principal responsibility will be the administration of the £28,000 given and promised for the work of evangelization. Some of the officials who have borne the main burden up to now (notably Fr. Wilson, the secretary) are giving place to others.

THERE IS NO TIE whose breaking brings more pain than the tie which binds those who have worked together through long years, in hope and fear, in cloud and sunshine, in honor and dishonor, in evil report and good report, loyal to a common faith, strengthened by a common grace, in the Name of our Blessed Lord, for the doing of His will, and for the coming of His Kingdom. True it is that He, whose we are, and whom we serve, is the same yesterday, today, and forever. Service of Him, fellowship with Him, beginning here, is perfected in Paradise and Heaven. But the eternity of our fellowship and service does but make the earthly time of it so much the more privileged and precious. Each moment of faith and service vouchsafed us here on earth, is transfigured by the very air and atmosphere of Heaven: has in it something of the joy and glory of that other world so close to this, where God is all in all, where we shall know as we are known.—*The Rt. Rev. P. M. Rhineland, D.D.*

An Impression of the Anglo Catholic Congress

By Presbyter Ignotus

THE second Anglo-Catholic Congress closed its sessions last night; and now, looking back over its three days, I must attempt to sum up the impressions received.

It was a success, overwhelmingly. In such heat as London has never known before, the Albert Hall was crowded three times daily; and there were overflow meetings at Queen's Hall and elsewhere. From the opening service at St. Paul's to the final meeting of the Congress proper, Thursday night, the reverent enthusiasm was extraordinary. And the determination was plain to convert that into action, not to let it evaporate into clouds. If ever it was believed that Englishmen are necessarily cold and impassive, the Americans present at the Anglo-Catholic Congress can refute that error. When, at the very end, an English priest proposed three cheers for the Bishop of Zanzibar, they were given with an overwhelming passion of energy, old and young alike joining; and the outburst of enthusiastic applause at telling points in the various papers and addresses was most encouraging. Albert Hall holds sixteen thousand, Queen's Hall three thousand. No one was admitted to either without a ticket of membership; and there were multitudes standing outside waiting for a chance to get in. It seemed as if everywhere in London the round badges were in evidence. Dean Inge has evidently need of a sober second thought before he pronounces the Catholic Revival "a spent force."

It was no small thing to have the Congress begin in St. Paul's. Here let me tell the story as it was told to me. Someone asked the Dean of St. Paul's for the use of the Cathedral on that occasion, and was curtly refused. He mentioned that refusal to one of the Canons, who said, "We have heard nothing of that in the Chapter. Let us see what the votes will say." Whereupon, the matter being brought up at a Chapter meeting, the Dean was outvoted, and had to save his face as best he could.

An hour before the service began, every bit of available space was packed; a great mass of vested clergy filled the area under the dome; the north transept was crowded with Sisters; and all the approaches were blocked with people. The Mass was Palestrina's *Aeterna Christi Munera*, an unfortunate selection, for it spoke neither of antiquity, as ancient plain-song would have done, nor of any typically English contribution, like a mass of Stainer or Bairstow or Stanford. And I was rather surprised to observe the amount of sentimental "expressions" given to the *Our Father* and to other parts of the service. There are a dozen choirs in American parish churches which would have made a better musical showing. But the great thing was that St. Paul's opened its doors hospitably; and one does not wonder that Mr. Kensit, Jr., raged furiously. That he was arrested for disturbing the peace, outside the Cathedral, is an interesting sidelight and shows changed conditions.

The Bishop of London delivered the presidential address at the opening session of the Congress; and nothing could have been more affectionate of sympathetic. He put himself absolutely at one with his hearers; and the welcome he received made plain their understanding of his attitude. There were other bishops in abundance: Milwaukee, Salisbury, St. Aibans, Monmouth, Nassau, to name no others; but, above all, the Chairman, the Bishop of Zanzibar, whose courage, tact, sincerity, and plain-dealing, have so endeared him to Catholics.

They do not forget how he alone, in the face of "statesmanlike" compromisers, witnessed for our Lord against the subtle denials of Bishop Hensley Henson, nor how valiant he has been as champion of the ever-blessed Theotokos. Splendid in appearance, with a voice marvellously resonant and sweet, and knowing how to rouse his auditors or to calm them, he was ideal as a presiding officer. The "boy-bishop," too, was received with unflinching enthusiasm; I mean the Bishop of Nassau, Roscow Shedden. Under forty, he looks like a radiant, rather mischievous undergraduate who is masquerading in episcopal purple; but his magnificent voice rang out like a trumpet as he read Prof. F. J. Hall's inspiring and stimulating paper on Reunion.

There was a goodly number of Americans on the platform, or in the hall. I saw Dr. Larrabee, Fr. Stoskopf, Fr. W. O. Baker, Fr. Fleming, Mr. Haley Fiske, Mrs. Myles Standish, Fr. Huntington, President Bell, and many more. Fr. Huntington's address was very well received, though some (both English and Americans) thought his illustration of sin as involving the race singularly unfortunate. Much as we may desire American participation in the League of Nations, it is scarcely fair to reckon our abstinence from that participation a stigma upon the whole people; and Englishmen do not set us the example of doing penance for their national shortcomings when addressing American audiences. Prof. Hall's paper on Reunion was brilliantly successful. Owing to his deafness, he gave it over to the Bishop of Nassau to read for him; and every point came out with clearness and eloquence.

The subjects, on the whole, were very well treated; but the program was rather scrappy, so far as unity was concerned, and one felt lack of convention in the mode of treatment. Quite the most charming presence was that of the Rev. K. E. Kirk, of Trinity, Oxford, who spoke with crystalline clearness on God Made Man, and whose voice and enunciation were a delight. Canon Lacey's paper on Confession was historical and lucid; "Woodbine Willy" bore a needed witness to the obligation of seeing Christ in the slums and the slum-dwellers: Bishop Gore, on The Prophets, showed that the Church of England had a true prophet in him; and the Bishop of Salisbury was magnificent in his translation of the whole Congress into terms of Missionary Duty.

Doubtless your English correspondent will summarize the subject-matter of all the various addresses. What I am chiefly concerned with is the general impression.

In the first place, people were agreed about the essential things. There was no balancing of contrary opinions with an impression of neutrality such as Church Congresses give, but a whole-hearted accord, whether in the recitation of the opening devotion, the *Veni Creator*, the *Our Father*, and the *Hail Mary*, in the mighty shout of the Apostles' Creed, or in the hymns.

Then they were conscious of their strength:

"We were strong in one another, we were stronger far in her.
The Church that cannot be destroyed, the Church that cannot err."

The great Crucifix that rose up back of the platform told more eloquently than words could do in whose Name they were assembled; and, whatever differences of opinion arose, they were all subordinated to that august Figure's teaching. There were differences: as, for instance, where Fr. Frere said frankly that telegrams to the Pope did not advance Reunion, but were misunderstood on all sides. But there was the same Spirit, however great the diversities.

Very little was said about ceremonial, or the old matters of dispute; they were taken for granted. I do not think the Ornaments Rubric was mentioned! But £28,000 was given or pledged for the next triennium, which was of more consequence than the question whether silk chalice-veils were allowable.

The garden-party was a lamentable failure: provisions fell far short, and everyone was hot and uncomfortable. But the great concluding function in St. Martin's-in-the-Fields, and outside in the churchyard, was wonderfully successful. The crowd filled the streets all round the church and sang hymns lustily, until at last the procession came out, the Bishops leading; then all fell on their knees for the blessings which the Bishops scattered.

It was decided not to attempt another general Congress until the Centennial of the Oxford Movement in 1933, but instead to multiply local conferences. And this is doubtless wise.

THE CHRISTIAN RELIGION is a living organism, subject to the law of growth and development, and every step in its progress is the logical consequence of what is gone before.—
Dr. Foakes Jackson.

A Demonstration of Christian Nurture Material

THAT the Christian Nurture Series is easily adaptable to the smaller Church schools is demonstrated by two recent exhibits of the expressional work connected therewith. One is the Lenten work of the Church school of St. Andrew's Church, Madison, Wis., and the other is the display that has been elaborated by the research division of the Educational Department of the Morehouse Publishing Co., and that is on display in their rooms at 1801 Fond du Lac Ave., Milwaukee.

The staff of St. Andrew's school wished to do three things: to express manually the work that the children had been learning intellectually, to provide an attraction to bring the children to the Lenten services, and to conform to the Church's program of making a special study of Liberia. For well-known pedagogical reasons, this required objective expression as well as subjective impression, and the school's staff resolved upon a thorough-going experiment in expressional work.

The program of Lenten study was based on Course Six of

tained for them, cut out figures from paper and colored them, made trees from green cloth and brown twine wound around sticks, and moulded smaller articles, such as calabashes, etc., out of plasticine. The groundwork for this scene covered an area of ten feet by three, and was made of paper pulp, which, when dry, was colored, the lakes being made with a mirror surface. The effect was very realistic, and this exhibit received the prize for the best general exhibit.

The junior girls made individual note books. These books included a map of Africa on the outside cover page, showing the menace of Mohammedanism, and other maps showing the mission stations and hospitals in Liberia itself. In addition to pictures noting the achievements and aspirations of the Church in the republic, a complete history of the Church there was written as dictated by the teacher.

The senior boys as a group made relief maps of plasticine, putty, and paper pulp, and as individuals or classes made



DISPLAY OF EXPRESSIONAL WORK, ST. ANDREW'S CHURCH SCHOOL, MADISON, WIS.

the Christian Nurture Series, supplemented with whatever other material could be found. This, it was discovered in the beginning, was discouragingly limited, both as to literature and as to suggestions from Church authorities. The rector, the Rev. N. C. Kimball, however, got into touch with the Morehouse Publishing Co., and was enabled to obtain models and cut-outs that the research division had discovered and assembled.

The school was divided into five departments for the purpose of this study: primary, junior boys, junior girls, senior boys, and senior girls. In the first of these divisions there were models and pictures for the very young children to cut out and color. After the children were told the story of the lesson, the material was made into a poster. The posters were of a general nature, portraying the life of the people of Liberia, the educational work among them, and the need for industrial training. Particular aspects of the Church's teaching, preaching, and healing mission were symbolized in posters headed "Go Teach," "Go Preach," and "Go Heal."

The junior boys undertook to make a model Liberian village. They made the houses from bristol board from models ob-

separate exhibits. The exhibit that won the prize was a miniature African village that illustrated somewhat of the life of the people. Among these individual exhibits were panels containing the flag, stamps, and maps of the country. Another panel contained a map of Africa, a map of Liberia showing the work of the Church, and a relief map of the republic and its environs.

The senior girls did, perhaps, the most detailed work in making a relief map of a section of the country in Liberia. This map, made from paper pulp, was carried out with the greatest detail, showing valleys, lakes, mountains, and rivers. Huts were made to scale according to the models supplied, and were covered with pieces of straw to represent thatching. The trees were made of weeds and twigs colored, and the corduroy roads and pontoon bridges of small sticks of wood. Any description of this work is inadequate, as only the work itself could show its full educational value. The girls also made a large flat map of Liberia and pasted in pictures or drawings illustrating the work being done by the Church.

In addition to the expressional work of the classes and
(Continued on page 479)

Two Poems

By the Rev. Louis Tucker, D.D.

REST

Look you! He made it so and it is good,
 Good with the good of war and not of peace.
 Was it for naught those others never could
 But call Him God of Battles? Strife, release
 Are His, and work-in-war. Rest may be sweet
 But better war until the last defeat.
 Defeat! We were not meant for victory.

At least, not yet. Who knows all phase of fight
 Must danger know, and death, or how else be
 In all points perfect, or eternally
 Rest, knowing all? War worn and keen of sight
 The veterans He gathers to His rest
 Knowing life's worst; and, surely, He knows best.
 Therefore He gives us space before release
 To earn His perfect rest and perfect peace,

Which here means strife to the last gasping breath
 Still striving, still defeated, still at war.
 Battle in fear of death and unto death
 And into death. Danger not waited for
 But met, and met in vain; pain never past,
 Uttermost toil, and failure at the last.

And all met bravely danger, failure, death,
 War and defeat-in-war, and bitter pains
 Endured and won through, while unstirred remains
 The man's soul as a still lake, without breath
 Of ruffling wind, though outer storms sweep high
 Within strong mountains, mirrors the clear sky.

To fight all evil, falling unafraid,
 Still fighting, 'tis for that He put us here,
 We were not meant to win. This world was made
 To die in, fighting fiercely without fear,
 And those who used it best, when it was past
 Fell, conquered, fighting stubborn to the last.

But over all the battle-ground was shed
 The unimagined glory of His love.
 He took their failures, once that they were dead,
 And made them Victory: and so above
 All else their prize. They faced defeat and died
 In His great tasks; and firm their works abide.

Look you, the world was, and it is, most good;
 But not for peace. So why, then, seek for peace?
 'Tis as the Maker made, who, if He would,
 Could have wrought otherwise; and we, who see,
 Shrink, true, but understand. Yet since there be
 Many who see not and who seek release
 Fleeing from war, and cry, and do not know
 The Word and Vision, nor perceive the glow,
 Nor hear the great Voice, see the plain straight way,
 Find out the Secret, nor employ the Day,
 The Seers must bear witness: not from choice,
 But from the heavy burden on us laid
 To tell that He has altered not, but stayed
 As ever, God of Battles, and most clear
 To all men so stands close and plain and near
 Calling their loyalty. Who serve aright
 Stubbornly fighting perish in the fight.
 Rest comes at last; but comes—beyond the night.

THE CHILD

Lucifer, chief of powers of the air,
 Old, very evil, and exceeding wise,
 That Prince unprincipled with sombre eyes
 Opposing the Divine, who still doth dare
 Visits to earth and—father of all lies—
 Rejoiced and now still more rejoices there.
 Lo, once for change, the world he loved to roam,
 But now, because he finds himself at home.
 And as a man plucks flowers on a plain
 Or grassy meadow, so he gathered souls,
 Leaving the bodies living; rarely tolls
 The death-bell for a soul by Satan slain,
 For the man's outer husk lives on. Where rolls
 The Rhine he picked a pastor, near the Seine
 He snapped a King; then, seeking wider scope,
 Beside the banks of Tiber plucked a Pope.
 With Queens and courtezans and pious dames
 Gained by the right temptations and in right
 Proportions added; all that caught his sight
 Were at his will and for his native flames
 Were won half-willingly, with effort slight;
 Nor e'er that day came failure to his aims
 Till, as he turned to go, his glance with wild
 Triumph ablaze fell on a little child.
 He tempted it and failed. Used greater force
 Of strong temptation and yet gained it not.
 A third time tried in vain, and then with hot
 Anger ablaze all enginery of hoarse
 Strong-whispered lies as might have changed the lot
 Of an Archangel used; but still the course
 Of laughing play the child pursued through all
 Nor knew that he had tempted it at all.

Whereon the Devil, with his deep and keen
 And almost perfect knowledge of mankind
 Watched the child's parents and with quiet mind
 Spake to himself soliloquy serene.
 "Some twenty years from now I scarce shall find
 Any more ready for my will between
 The east and west, though, while still undefiled
 Hell has small power o'er this or any child."
 So, some months later, on a holiday,
 Like to the first from graver business snatched,
 Satan to watch for progress sought the thatched
 Small cottage as he happened by that way
 And, finding the gate wide and door unlatched,
 Went in and paused before a corpse that lay
 A little claycold image on the bed
 Before a mother wailing for her dead.
 And, as he paused, a whisper of bright wings
 And a soft light showed where that angel stayed
 His swift-returning flight whom God had made
 The child's strong guardian. To where there sings
 Heaven's choir of children he had just conveyed
 The little unstained soul; and, lo, he brings
 God's benison of peace to her who wept;
 For the wan mother, wearied, turned and slept.
 Then said the Great Accuser, "Why was this?"
 Then said the Angel, "Since He willed it so.
 For it was very truth the child might grow
 Into thy reach and power and meet amiss
 Thy vast temptations, steady, strong, and slow;
 So now, while pure and fit for perfect bliss,
 Unstained by lust or hate or greed of pelf,
 God called the little lad unto Himself."

The Twelve Hour Shift in Industry*

By Clinton Rogers Woodruff

HOW long should a man work in each twenty-four hours, and how long can he work efficiently? These are two questions modern industry must face and answer. While the 8-hour movement has made great headway, it is by no means universal. At the present time in the United States there are, or were until quite recently, upwards of 40 "continuous" industries, that is industries where operations continue 24 hours a day and several days, or even years, in succession. It is estimated that these employ from 500,000 to 1,000,000 wage earners on shift work with 1,500,000 to 3,000,000 dependents. So we have a problem of huge proportions, involving the welfare not only of those immediately concerned, but of the communities of which they form a part and of the nation as well. For no considerable part of a community or a nation can suffer or work under adverse conditions or for too long at a stretch without every part feeling the effect. President Harding in his introduction to *The Twelve Hour Shift in Industry* unhesitatingly declared that it had seemed to him for a long time that "the 12-hour day and the type of worker it produces have outlived their usefulness and their part in American life in the interests of good citizenship, of good business and of economic stability." He further expressed the view that "the old order of the 12-hour day must give way to a better and wiser form of organization of the productive forces of the nation, so that proper family life and citizenship may be enjoyed suitably by all our people."

That the problem is a pressing one is indicated by the attention being given to it. Under a grant from the Charles M. Cabot Fund, a Committee from the Federated Engineering Societies of the country was appointed to study and consider "Work Periods in Continuous Industries." This whole area was investigated, two years being devoted to the work. The task of ascertaining the extent of the 12-hour shift in industries other than iron and steel, and the experience of those manufacturers who had changed from two-shift to three-shift operation was assigned to Dr. Horace Drury, a recognized expert in industrial economics. The task of studying the technical aspects of changing from two-shift to three-shift operation in the iron and steel industry was assigned to Bradley Stoughton, a well known metallurgical engineer. The committee itself formulated the general survey and conclusions. These conclusions, altho set forth with the restraint of scientific calm, are definite and unmistakable. Morris L. Cooke, of Philadelphia, was in charge of the investigation to determine the progress made in the steel industry in changing from the two-shift day. This committee reported that, as to the 40 continuous industries, other than iron and steel, it appears that although 12-hour plants are still commop, yet the total number of employees in 8-hour shifts is now considerably larger than those in 12-hour shifts.

In the case of an overwhelming majority of plants that have changed from two to three-shift operations, no technical difficulties have been encountered. The seeming disadvantage of having three men instead of two responsible for a given product has been overcome by standardizing procedure and equalizing control through precision instruments. The effect of the shorter day on the quantity and quality of production has been satisfactory where good management and coöperation of labor have been secured. Absenteeism and labor turnover have been reduced in a marked degree; but there is little evidence to show that personal injuries to workmen have been lessened. In changing to the shorter day, hourly wage rates have been commonly increased from 20 to 25 per cent, the character of the adjustment varying with existing economic conditions and the special circumstances of the plant. The evidence is conclusive that the extra leisure time of the men under the shorter working day is used to good advantage,

whether in gardening, truck farming, and doing odd jobs, or in recreation and family or social life. On the whole, although there is a natural divergence of opinion as to the advantages and disadvantages of the three-shift operation, the most positive statements are in its favor. A few plants have reverted to the two-shift operation after trial of the three-shift system. But the weight of evidence shows that when a plant changes to three-shift operation it is very unlikely that it will revert to the former operation. The Committee also reports that the evidence shows an improvement in quality of production following the reduction in the length of shifts.

It is in and around the steel industry, however, that the battle rages most vigorously and bitterly. It presents the outstanding example of the condition to which President Harding refers. During the last three years a number of inquiries have been made into labor conditions in the steel industry, an outstanding result of which was the discovery that large numbers of the workers are employed for twelve hours during the day.

In March, 1921, Mr. Gary announced that the Steel Corporation had appointed a committee on the 12-hour day, whose public report could be expected "in thirty days or a little more." In September, 1921, no announcement had been forthcoming and the committee was understood to have ceased work on the matter. In the spring of 1922 the President of the United States called upon the heads of the industry to make every effort possible to remedy this condition whose unfortunate social consequences are apparent. Certain of the "independent" steel companies have already adopted the three-shift, 8-hour system, but in the United States Steel Corporation, which represents perhaps 40 per cent of the steel production in the United States, the long day still obtains for large numbers of workers.

In response to the President's earnest solicitation, the Iron and Steel Institute appointed a committee of May 26, 1922, to consider whether measures might be devised to do away with the long working day. On December 23, 1922, Judge Gary stated that the elimination of the 12-hour day did not appear practicable. However, on January 15, 1923 he said to the presidents of the subsidiary companies of the Corporation: "As you know from previous utterances, I have been and am very much worried over the 12-hour day question. With you I am looking for a solution. I am glad that we have materially reduced the number of men on duty for twelve hours per day. Whatever you can do further to decrease the numbers, I trust will be done, and without unnecessary delay." He also said that his opposition to the long day was "not because I think it necessarily harmful, but largely for the reason that there is more or less public sentiment against it." On May 25, 1923, the report of the Committee appointed in 1922 by the American Iron and Steel Institute was presented by Judge Gary, its Chairman, before a meeting of the Institute held in New York.

Stressing the situation in the Steel Industry the Research Department of the Federal Council of Churches has issued its bulletin whose appearance was heralded by a statement from its director, the Rev. F. E. Johnson (our own Church is represented in this Department) who declared that the entrance of the Churches once again into the 12-hour day controversy means that they have been forced to take seriously the statement made by Judge Gary, the acknowledged leader of the steel industry in America, that he is less concerned over the 12-hour day itself than over what the public thinks about it. "We feel it our duty," Mr. Johnson said, "to keep the public informed about conditions in the industry until the public demands that they be changed. Apparently the manufacturers responsible for the recent report issued by the American Iron and Steel Institute are not impressed with the weight of public opinion on this subject. It was assumed that the appointment of an investigating committee a year ago meant that the industry was about to yield to the urgent request of the President of the United States. It now appears that this action was only a gesture. We do not accept the Iron and Steel In-

**The Twelve Hour Shift in Industry.* By the Committee on Work Periods in Continuous Industry of the Federated American Engineering Societies. New York: E. P. Dutton & Co.

The Twelve Hour Day in the Steel Industry. Bulletin No. 3. Issued by the Research Department of the Federated Council of Churches. New York.)

stitute's estimate of the public conscience on the 12-hour day. We believe the public has a strong conviction about it when brought face to face with the facts."

"I anticipate," Mr. Johnson said further, "that it will be once more asserted that Churchmen as such are not qualified for reporting on industrial problems and disputes. Yet the fact is that we are driven to the attempt by the prevalence of misleading propaganda on all sides of a controversy like this When economists and public accountants miss the mark so widely, Churchmen are not likely to take very seriously the admonition to keep away from economic questions. The fact remains that the pronouncements of Churchmen on the steel industry have been remarkably accurate, as compared with the absurdly misleading documents which the industry has circulated in its own defense."

"No line can be drawn between technical questions and moral questions. If industry objects that we Churchmen are invading a technical realm when we discuss engineering problems, we must reply that when industry employs men twelve hours a day it is committing a moral trespass and challenges the Churches in their own field."

This pamphlet, Mr. Johnson assures the public, is not the result of swivel-chair investigation. It is a collection of data from trained investigators. It represents an effort on the part of a Church group to furnish the public with facts which the public has been encouraged to hope the steel industry would itself furnish. When the manuscript was essentially complete, it was presented to a high official of the United States Steel Corporation with the request that any inaccuracies be pointed out and that a statement of the manufacturer's side of the controversy be prepared for inclusion in the published document. The request was courteously received, but it was insisted that criticism would be submitted by the Corporation only if it were to be printed without comment and without opportunity for conference with the Steel Corporation officials on disputed points. This was a condition which the Research Department could not accept and there was no conference.

Briefly stated, the problem of the 12-hour day is one of providing three shifts of men to do the work now done in continuous operations by two shifts. It means more men and it means higher average wage rates, but the Steel Institute's estimate that the three-shift system will mean an increase in cost of 15 per cent is not supported by the facts according to the Department. Experience shows that, in general, men so greatly appreciate the added leisure that they will compromise on wages.

A major difficulty in the way of installing three shifts would be overcome, according to the report, if the steel industry as a whole would improve its labor policy. The provision of some method of conference and agreement and orderly negotiation over wages, hours, and conditions of work, would go far toward bringing about the cooperation necessary to a successful demonstration. So say competent engineers and so the experience of the Colorado Fuel & Iron Company proves. "We hold no brief," Mr. Johnson says, "for any particular type of collective bargaining machinery, but we are 100 per cent against a régime in which the men have no voice. The data recorded in our bulletin are not complete since we do not know how many men are at the present time working twelve hours a day in the steel industry. The report of the American Iron and Steel Institute, given out on May 25th, while claiming credit for past efforts towards reduction in the number of 12-hour men, was strangely silent as to the present tendency in the industry. The Institute's extraordinary defence of the 12-hour day is very disquieting. Is it possible that with the revival of business the Steel Corporation has abandoned all pretense at reducing the number of 12-hour workers? The public is forced to the conclusion that, as has been pointed out before, any considerable reduction in the number of 12-hour men waits on a lessened demand for steel."

In striking and interesting contrast to the Iron and Steel Institute's conclusions, or perhaps it would be more accurate to say arguments, is the experience of the Colorado Fuel and Iron Co. of which J. F. Welborn is president and in which John D. Rockefeller, Jr., has a large interest. In a letter to the Department he said: "I am glad to send you a statement of the results of the change from a 12-hour to an 8-hour working shift at the Steel Plant of the Colorado Fuel and Iron Company. The change was made November 1, 1918, the

hourly, tonnage and piece rates being increased 10 per cent when the working shift was reduced from twelve to eight hours. Our rates prior to November 1, 1918, had always been on the same basis as the steel industry generally paid in the East.

"The changes both in working hours and basic rates were arranged at conferences between officials of the company and representatives of the employees and followed numerous requests by employees that the 12-hour work shift be eliminated. The immediate results from the standpoint of production per man-hour and of labor cost per unit of output were satisfactory, and where conditions have been comparable it has been evident that we have lost nothing either in producing cost or output by reason of the change.

"Recent careful analyses of operating results between various 12 and 8-hour work periods have been made and show these results to be even more satisfactory than we had realized before. The trend of production per man-hour, with unimportant exceptions, has been upward since the adoption of the 8-hour day; and in every department of our steel manufacturing operations, from blast furnace to the wire mill, our production per man-hour is now greater than it was when all of these activities were operating on the 12-hour shift. Comparing these results of the last few months with periods of similar production when basic rates were 10 per cent lower than current rates and the working time 12 hours per day, we find that almost without exception our labor cost per ton is lower than in the earlier periods.

"A factor of added interest is the fact that with almost capacity operations at our steel plant during the last few months and employing over six thousand men, we have experienced no shortage of labor. Our operating officials have frequently expressed the belief that this condition is due, in large part at least, to adoption of the 8-hour shift."

That is a striking statement of facts, by a hard-headed business man, which the Steel Institute will have difficulty in explaining away.

On the moral side of the question where the Churches have an unquestioned right to speak with authority the National (Roman) Catholic Welfare Council and the Jewish Rabbis along with the Federal Council have issued a joint statement to the effect that they are "warranted in declaring with stern insistence that this morally indefensible régime of the 12-hour day must come to an end. In their statement they said:

"The public demand, in response to which the committee was appointed, is set aside as a 'sentiment' which was 'not created or endorsed by the workmen themselves.' The testimony of competent investigators, including eminent engineering societies, is ignored, and the conclusion is put forth without supporting data that the 12-hour day 'has not of itself been an injury to the employees, physically, mentally, or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion that: 'A 12-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men.'

"Objection to the long day because of its effect on the family life of the 12-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument, which will be bitterly resented by the millions of home-loving workmen in America.

"The Steel Institute's Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee's contention is chiefly significant as showing that workmen, whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative."

(Note) Since this article was written President Gary of the United States Steel Corporation has announced that as soon as possible the 12-hour day will be eliminated in that or-

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Peter Wray Again

By Alfred Newberry

WELL I have my answer in dramatic form. I was talking to you last week about who is going to do the speaking. Do you remember? I tried to put you in a hole. I spoke from my own experience when I said that the rector cannot do it alone. To be sure, every time he preaches the religion of Jesus Christ and His Church, he is preaching the Church's work. But what I mean is that he has to cover so many things that he cannot pile on the facts. One pithy sermon will illuminate those facts for a long time, but first the facts must be there. And I said we cannot depend on the missionary to do it because there aren't enough of him to go around.

"My answer is what I call 'the relay man.' The missionary is the first-hand man. He can talk about the more romantic aspects of the Church's Mission from first-hand experience. He has been there and we always get a little thrill anyway out of just looking at him. If he is an eloquent speaker we may be inspired. But even if he is a poor speaker he has done some good because he has humanized the subject for us by his presence.

"But there are a lot of heresies connected with the first-hand speaker. One of them is that it is up to him to arouse interest in that whole work of Church extension of which his field is a part. Now that is wrong. He performs the service of telling you about it. He tries to make it vivid. He tries to make it real. He makes up the deficiencies in your imagination. It is the Spirit of God, in the teaching office of the Church, in the communion of prayer, in worship, and in sacrament, that moves over the face of these pictures in your mind and they become transfigured. You recognize your neighbor and his need for God, and you want, you must want, to take the knowledge of God through Jesus Christ, to him. In filling your mind with those pictures, the missionary is a great aid.

"Another heresy is that having once heard a missionary from, let us say, China, you must not have another one for a long time. To be sure if it is possible to ring all the changes you should do it. But underlying this idea is the feeling that our people will get tired of hearing so much about China.

"And it is true. They will get tired of hearing about China, just as at some time or other they get tired of everything. They get tired of hearing that they must go to church, and they get tired of having their Christian duty preached to them. They get tired of doing good works, and I fear they sometimes get tired of trying to have faith.

"But the Church must not get tired of presenting all these things. The Church must never be weary in well-doing. Coming down to our application, we must put China and every other field of the Church's work before our people persistently and insistently until they know it as well as they know the politics of the day—though I have my doubts as to how well they know that. But you see my point. We are creating a fire and we have to have fuel and a lot of it.

"The missionary usually brings good fuel and the parish priest can supply a timely match and start a fire; but more fuel is needed, because the missionary comes seldom, and to some places he has never been at all.

"Now, here is my solution. The other day I saw Tom Higgins learning to make an address on the work of the Church. Tom is a devoted member of a parish not far from here and is the salt of the earth. He is not a speaker. There is only one kind of meeting at which he ever says much, with the result that at every other meeting he gets red in the face and begins by saying, 'Worthy Chairman.' He is a foreman in the local factory and he doesn't always give English grammar a fair show. But that's neither here nor there. The point is that he is a good Churchman and men know that he is good stuff all the way through. His rector got him fired with this idea, and since Tom couldn't make a speech of his own, the rector was teaching him one. He enjoyed it. He was as pleased as a small child, when he had been taught to breathe properly so that the last word in a sentence was as strong as the first. You could see pride written all over his face when he learned to tell a funny story in such a way that

it was actually funny. He was learning a short address on a missionary field, and the rector plans to put him through all the organizations in the parish with that address. Tom is a man, a real man. He will say that speech sincerely. He will have added to the consciousness of all the people in that parish that the Church's Task is the greatest task that any man can envisage.

"The rector started with Tom for a certain reason. There are others in the parish better qualified than Tom, in education, polish, and intelligence. They can hardly excuse themselves if Tom can do it. They perhaps won't need to be taught a speech.

"And this sort of thing has a snowball effect. Tom will be picking up new facts about his special field all the time, from the newspaper, from the magazines, and from Church literature. His eye will light with a proprietary air on anything that mentions his field. And he will have the pride that every workman has in his job. He will be improving his speech, picking up new stories, perfecting his delivery. It will be easier to teach him a new speech. He will talk more freely at Church meetings. And he will, perforce, be an example in interest in the Church's whole work.

"Imagine something like that done in the Church on any large scale. The Liberty Loan organization did it, and by a spasmodic burst of speed covered a nation of one hundred million people. Speakers were used in that who couldn't make a speech of their own. They were given a speech to learn. And equal intelligence, equal devotion, are to be found in the Church. We have not begun to use the lay power in the Church. Practically every parish in this Church can enlist one man in such service, many can get a dozen. Some can provide leaders who in diocesan or city centers polish off the potential speakers.

"Let somebody at the Church Missions House in New York see to it that material is available. They already supply packets of articles, stories, pictures, and so forth, on the different fields. That service could be expanded. They could supply speeches, in full and in outline. They could get up some simple instructions for the beginning speaker. And they could supply somebody who would go to a diocesan center and give a little training to selected men. The diocesan office could set up similar work. At any rate the material is available, the Church is full of the men. All that is wanting is for somebody to bring the two together.

"Then we would have a situation that would be a sort of pyramid. A lot of lay informational speakers pounding away throughout the year at the parish, through every organization in it, telling what the Church is doing and what lies before the Church waiting to be done. On top of that, the rector comes with periodical teaching on the mission (not the missions) of the Church, and the apex would be the address from the man who has been there, the missionary, whether he be from China or from the Bowery.

"Humanly speaking, that's all that can be done. Somewhere, somewhen, somehow, in worship, or prayer, or sacrament, God speaks to the individual member of the Church and a flood of light is let in on the accumulated facts. He sees his obligation and opportunity, and rises to it.

"Picture to yourself anywhere from a thousand to five thousand laymen in this work more or less able to talk on the different aspects of the world's need of Christ and His Church. Remember that each one of these men must have become pretty well committed to enthusiasm for the cause which he speaks of. Remember that he is going to be a radiating point for information in many other ways than as a public speaker. His knowledge and his activity are going to influence his contacts with his fellow men in the shop, at the club, and in the home social gatherings. If the effort did nothing more than influence the speakers, it would be valuable. But several thousand laymen talking in the Church must have a greater effect than that. Leaders in the Church, everywhere, are expressing the conviction that our people have the devotion, have the talents, have the means, to do the Church's work on a scale

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Roman Catholic Missions in China

By the Rev. Albert S. Cooper

THE FIRST thing that strikes the casual observer when considering the work of the Roman Catholic Church in China is its great diversity. Following the course of China's great waterway, the Yangtze River, we meet at Shanghai, Nanking, and Wuhu, French Jesuits; in Chekiang and Kiangsi are French Lazarists, while in Hankow and Wuchang the majority of the clergy are Italian Franciscans. In Ichang there are Belgian Franciscans associating with themselves some confreres from Holland. In Hunan there are Spanish Augustinians. Back in Szechuan we would find a distinctly new variety of missionary. All those that we have seen in the Yangtze valley belong to one or another of the religious orders of the Church, whereas in Szechuan the fathers are of the Paris Foreign Mission (*Missions-Etrangères de Paris*). To put it more concisely, a part of the mission work of the Roman Church in China is entrusted to religious orders founded not primarily with a mission motive, and a part to missionary societies founded for the one purpose of the propagation of the faith in foreign parts.

In the first class are the Jesuits in Kiangsu, Anhwei and Southeast Chihli; the Lazarists, who have five vicariates in Chihli and five in the provinces of Kiangsi and Chekiang; the Franciscans (best of all the missionaries throughout the centuries) who have two vicariates in Shensi, all Shansi, most of Shantung, where they are German Franciscans, the southern part of Hunan, and all of Hupeh; the Augustinians having only the one vicariate in Northern Hunan; the Dominicans, like the Augustinians also Spanish, who have two vicariates in Fukien.

Of the second kind, societies founded primarily for the foreign mission: the Society of Foreign Missions established in Paris have missions in Tibet, Szechuan, Kweichow, Yunnan, Kwangsi, and Kwangtung; the Milan Seminary for Foreign Missions maintains two vicariates in Honan and one in Hongkong; the Steyl Society of Foreign Missions are working in southern Shantung; the Scheat Society of Foreign Missions has thirty-two priests in Kansu and Mongolia; the Foreign Missions Society of Sts. Peter and Paul of Rome have one vicariate in Southern Shensi; the Foreign Missions Society of Parma maintain a vicariate in Western Honan and quite recently the Maynooth Mission in Ireland has begun work in Hupeh under an Italian Franciscan bishop. In addition to all these divisions of the field, there has recently been allotted to the Salesians a district within the vicariate of Kwangtung and one within the Diocese of Macao, and to the first society of American Roman Catholics to undertake work in China, four prefectural cities in Western Kwangtung.

So much for the division of the field among the various orders and societies. There are assisting them a vast number of lay orders both of men and women, for the most part foreigners, but also including more and more Chinese. Some orders and societies have been established exclusively for the Chinese.

All this variety and diversity however is gathered up "under the supreme direction of the Pope, and also under the general supervision of the Sacred Congregation for the Propagation of the Faith at Rome, since its foundation by Gregory XV in 1622. This important Congregation has been described as corresponding pretty much, in the Roman Catholic Church, to the colonial office in the British Empire, and its head, the Prefect of Propaganda, to the secretary of state for the colonies. It holds supreme control over all the foreign missions in heathen countries, and also over large and important parts of the Church in Christian countries whose governments are not Roman Catholic.

On the field there is an apparent diversity, amounting to a spirit of rivalry, between the various orders and societies. They have no common councils, nor publications reviewing the field as a whole. So it is difficult or impossible for an outsider to get much particular and comparative information. But there is an official unity centering in the headship of the Pope. And, in addition to this, is a deep, underlying,

spiritual unity that makes them brethren, though of different nationality and belonging to orders of distinctively differing types. There is something in the discipline and life of the Roman Church that tempers human nature and renders the individual more able to adapt himself or herself to others though vastly different in many respects. For instance there is a body of American priests working in Kwangtung under a French bishop. And in many a convent sisters will be found living peaceably together, French, Chinese, Spanish, English, and what else.

Of the lay orders for men, working in China, there are only two, both engaged in school work, for the most part primary and middle schools, preparing for the Jesuit college in Shanghai, Aurora College. The Marists are working in this way in most of the big centers, Peking, Shanghai, Tientsin, Hankow, Canton, and Chungking. The lay orders of women are numerous, and in all the larger centers they may be found conducting hospitals, asylums, orphanages, schools, and industrial work. Besides the lay orders for men and women which are composed primarily of foreigners and are under the supervision of foreign superiors, there are indigenous orders composed entirely of Chinese. These are of varying types in the different vicariates, founded for various purposes, and building up the Church's ministry in ways that seem adapted to local needs. Those for women are the most numerous and there are in orders of this sort some thousand Chinese women.

In addition to these orders working actively among the Chinese there are in Peking, Shanghai, and Chungking, enclosed communities who spend their time in labor and prayer. Outside of Peking, on the hills, there is a house of the Cistercian or Trappist order. The priests of this order number twenty-one; eleven foreigners of mixed nationality and ten Chinese. There are also twenty-three choir or lay monks and forty-seven novitiates, most of which two latter classes must be Chinese. In Stevenson's *Travels with a Donkey* there is a most delightful account of his visit to a similar monastery.

In Shanghai, and quite recently in Chungking, there are enclosed sisters of the Carmelite order, an order of extremely strict observance, maintaining a very ascetic life and prolonged prayer.

Whatever our prejudices may be, we cannot but acknowledge the high heroism of this human endeavor, and thank God that here in materialistic China there is such a living epistle of other-worldliness.

The Roman Church has made the most notable progress in Chihli. In the vicariate of Peking in the year 1917 there was reported an increase of over 16,000, and there is one Roman Catholic for every 20 men. Over the whole of China the annual increase is said to be 50,000. The annual increase of all the so-called Protestant missions is not half this, and yet the number of workers is nearly the same. In 1917 the number of ordained men is put at, foreign 1,245, Chinese 846. The Roman Church reported 1,432 European priests and 865 native.

These brief figures naturally lead us to a consideration of methods. The outstanding differences of methods between the mission work of the Roman Church and other missions in China are the following: emphasis on educational work on the part of Protestant missions and a corresponding lack of emphasis on the part of the Roman Church; selection and training of a native clergy; training of converts and Church members; methods of preparation.

There is practically no educational work undertaken by the Roman Church. The only schools which have been universally established are the 'prayer schools,' in which the Christian children learn the catechism, the sacred formulae, and some usual Chinese characters; normal schools for the training of catechists and Christians of high rank, and seminaries for the education of the native clergy are also to be encountered everywhere. In both the elementary and normal schools pagan pupils are frequently admitted. But these are not so much

schools of secular learning as of religious instruction. However, the Jesuits in Shanghai and the Marists also in Shanghai and in Peking, Chungking, Hankow, Tientsin, and Canton have large schools of both Christian and heathen students. The schools conducted by the Marists are graded according to the University of Cambridge, of which the pupils take the examination.

In Shanghai there has, within the last few years, been established by the Jesuits a university for men, called Aurora, and one at Sicawei for women, called The Morning Star. Even so, the schools established by the Roman Catholics do not begin to compare either in number or in distribution with those established by other missions. But the emphasis and care put upon the selection and training of a native priesthood are very great. The Protestant missions as a whole have rather neglected this important side of the evangelization of China, and although lately there has been an increasing realization of this great and necessary provision, it will be well for us to consider the care with which postulants are chosen and trained by the Roman Church. I shall quote from a Roman writer: "It (the priesthood) can only be recruited in Christian families whose belief has persisted through two or three generations. They alone have acquired those deep-rooted habits of faith, piety, and moral discipline which lay fast hold upon a child in his tenderest years and render him competent to hear the call of God. In countries which have been but recently laid open to the Gospel, we cannot expect before a certain number of years have elapsed, that there will be any priestly vocation." However we may differ from this statement we cannot but acknowledge the painstaking care and the deep wisdom in this method of selection.

All of the older established vicariates have their own seminaries to which the youth are sent while they are still very young. They begin the study of Latin which they are required to learn thoroughly. A newly arrived father from Europe is always able to confer with his Chinese colleague through the use of Latin. The seminarist follows the same course in preparation for orders as is customary in Europe, and he is being prepared with a definite aim for the priesthood, for a period of fifteen or twenty years. Of course this long period of training serves to weed out the faint-hearted, and the number of those who continue to the end is relatively small. Those who turn aside in this way either become catechists or lay brothers, or serve the mission in some other way. One has only slightly to know the Chinese fathers of the Roman mission to see in them sterling character and real worth.

I am going to quote again as to the reception and training of converts: "It goes without saying that, amidst the multitudes craving admission to the Church, there are very mixed elements, and motives of the widest variety. Hence arises the necessity for the most searching tests before baptism can be vouchsafed, unless we would expose the sacrament to manifold profanation. These tests constitute what is called the 'catechumenate.' Each mission (vicariate) observes its own methods as regards this point of capital importance, since upon its success depends the cohesion of these young Christian communities. Even in one and the same mission the methods vary, according to the social conditions, the degree of education, and the manners and customs of the people.

"Admission is generally refused, except, of course, when there is danger of death, to an isolated individual, or even to a family which, after baptism, would relapse into purely pagan surroundings, with great risk of being led astray. When, therefore, the heathen pray for permission to 'study religion' they are requested to bring with them a certain number of persons from their village and when a nucleus of five or six families has been gotten together, a catechist, specially trained for his delicate task in one of the normal schools of the missions, comes and takes up his abode in the village in question. There he teaches the children, and in the evening, when the day's work is done, he repeats prayers and catechism for hours together with the aspirants for baptism. It is a condition that, before being inscribed on the register for catechumens, the candidate must have caused to disappear from his dwelling all ancestral tablets and grotesque *pusahs*, and have substituted for them a crucifix and pious images.

"As soon as some of his pupils appear to him to have sufficient knowledge of the first principles of religion and the 'ten

prayers' (*Pater, Ave, Credo, Confiteor*, the Commandments; acts of faith, hope, charity, and contrition; and the sign of the cross), the catechist presents them to the missionary. The latter satisfies himself as to the correctness of the report made to him and subsequently admits such as have satisfied him to a *close catechumenate*, a veritable retreat serving to prepare the candidates not only for baptism but also for first communion.

"For several weeks the candidates live thus, far from their native village and close to the church in which they daily hear Mass; the men are boarded in the boys' school, and the women in the girls' school, and when it is within their means, are required to make some slight payment. Every day these candidates are three or four times catechised by the priest, or his aids, and they are likewise daily subjected to an examination which enables the father to judge the progress their instruction has made, and their state of soul. The rest of the day is spent in chanting those beautiful prayers so dear to us Christians.

"As soon as some of the candidates have satisfied the requirements, they are admitted to Baptism, and then to their first Communion; they receive the scapulary and return to their native villages, full of happiness, the outward signs of which are deeply touching. They almost always become bearers of light to those among whom they live, and take pride in bringing numerous families to the missionary."

So far as I can observe, Roman missionaries are taking no greater advantage of China's political weakness than others. The converts of all missions alike have done far more harm to the cause of Christ than those responsible, i. e. the foreigners themselves, in interfering in lawsuits and seeking the protection of the foreign mission. The great mistake was made at the beginning, when Christian missionaries should have repudiated the protection of the various governments. Happily with China's growing strength and better administration the atmosphere is clearing and Christian propagation of all kinds will be the easier because the Christian appeal will be on its own merits, alone.

As to the methods used, I am able only to add what I have observed in addition to what has already been said about schools, training of clergy, and training of candidates for baptism. As you may know, the Roman Catholics conduct no active propaganda among the heathen, of the tract selling, street chapel preaching kind. If I wished to characterize their work directed towards the heathen I should describe it by what we call "personal work." They deal very much with individuals and through individuals.

One or two years ago I was in Patung and I met a young man belonging to a rich, prominent family there. He had been abroad as a student and was full of ideals for his countrymen. He had, in his own name, posted up all over the town exhortations to the people to believe in God and to ally themselves with the *Tien Chu T'ang*. In a place that had been exceedingly difficult and where Roman missionaries had been persecuted, some fifty families had allied themselves with the Church and were under instruction. Now the mission there is well established from this beginning.

As a final word on this subject, I want to tell you about a service I attended in the cathedral here. It was the Bishop's fiftieth anniversary of his ordination to the priesthood. There were three visiting bishops and many priests. The church was crowded. I was unable to find a seat and was standing in a side aisle when one of the fathers called me and arranged a seat for me near the altar rail. The service was long and complex, High Mass, Confirmation, and Sermon. But with all the crowds and the length of the service there was quiet and devotion, a note of reverence that one would like to see in all church gatherings. Intelligent, reverent worship! And I came away with a happy feeling, not at all of having seen a splendid ceremonial, but of having seen a church full of reverent, intelligent worshippers. Rich and poor, learned and unlearned, wise and simple, old and young, all had a part, following the service with understanding and devotion. Just before the service, poor, rough workmen came away from the confessional with shining, happy faces, small tots received their first communions with reverence and attention far beyond their years.

This is no small achievement and I thank God for it.



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.

A NEW WAY WITH THE NEW TESTAMENT

To the Editor of *The Living Church*:

I HAVE been so much interested in a new way of approach to the New Testament that I think it may be worth suggesting to others. Baldly put, the idea is to arrange the several books in the order in which they were written, and then to read them in the reverse order, the latest first. Perhaps I can best suggest the effect on me of following that backward path by comparing it to the impressions of some lover of landscape who, setting out from some high hillside lodge, finding no upward path, had turned his steps valleywards and passed through changing scenes over open country into a narrowing vale till he found himself at last in a sort of Dantesque *silva oscura*, where the straight course was no longer clear, and then had determined to retrace his steps, reviewing always old scenes but seeing each from a new point of view, getting a wider and a clearer vision with each step in his ascent, until, when at last he came to the place whence he set out, he felt better prepared to discern how the still unmarked course must lie that should guide upward and onward to the hilltop by the use of his now better instructed constructive imagination.

The idea of a chronological arrangement of the canonical materials for the study of Christian origins is of course nothing new. Several arrangements have been printed for the convenience of readers. The New Testament in Everyman's Library offers one of the more conservative of them. Even a cursory reading shows that the writings are not of one time or mood and that they represent changing points of view. Any attempt at arrangement has to reckon at the outset, however, with the probability that large masses of earlier material may be embedded in later work and that copyists, incautious or over zealous for the faith, may have introduced changes or additions that will betray lack of harmony with their setting. Hence there has not been and is not likely to be any general agreement among scholars as to the order, and still less as to the dating, of the books. Critical temperament counts for a great deal even among minds quite emancipated from tradition. Those who read Greek currently will give weight to matters of style, language, and rhetorical coincidence that are obscured by the uniform beauty and dignity of our English translation. Those familiar from other studies with the religious, social, and political writers, manners, and history of time will accord less weight than others to assertions and traditions of authorship. Some will be moved by the wish to find a steady progression in doctrine and Church organization, others by the idea of a faith once delivered. Each new arrangement alters the composition of the picture. I have tried many. The working hypothesis that seems to me best to fit these old "tracts of the times" is based in a general way on the studies of Jackson and Lake among Churchmen, on Pfeiderer's *Primitive Christianity* and the still incomplete *Ursprung und Anfänge* of Eduard Meyer and Alfred Loisy's later writings.

St. Paul's Letters are, of course, the starting point for all, though there seem to me traces of a second-century editorial hand in almost all of them, and in some there has been such large adaptation of first century ideas to second century demands that Pauline thought has become so submerged that they belong rather to the later period. With this in mind I put first I Thessalonians, then I Corinthians, II Corinthians 10-13, II Corinthians 1-9, Galatians, Romans, Philemon, reckoning all these as of the time of Nero. Revelation I leave where Ignatius put it, at the end of the reign of Domitian. Gospels of Mark and Luke were already in existence, but what we have under those names belongs I think to Trajan's time, followed closely by Acts, and at some little interval by Matthew, Hebrews, and II Thessalonians. Conditions under Hadrian seem to me to accord better with I Peter, II Timothy, Titus, Ephesians, Colossians, II and III John, and, lastly, at the earliest, the Fourth Gospel, which might as naturally find a place with I John, I Timothy, Jude, and James in the days of Antonius Pius. Closing the canon is II Peter which seems hardly to antedate Marcus Aurelius.

So I picture the unrolling and rerolling of the early Christian panorama. If, with many acute critics, one inclines to earlier datings, perspective and details will be changed,

but the crucial and cardinal principle will not be affected at all. That principle, the basis of intelligent study, is that each writing shall be interpreted by the occasion, controversy, or crisis, whatever it may have been, of Jewish or Gnostic debate, of propagandist opportunity, of political exigency, that is supposed to have evoked it, as well as by the charge that lay on the leaders of the young Church to build up such organization and discipline as was essential for the safeguarding, at whatever incidental cost, of the new truth as their minds developed to an ever fuller comprehension of it.

That in writings set forth in the stress of controversy, zeal for orthodoxy should have yielded place to some products of the universal human instinct of myth-making and legend, was natural. No new teaching has ever eluded it. It was as inevitable that supposed ratifications and supplementings of Galilean and Judean traditions should have found and kept a foothold in our canon. Our treasure is in earthen vessels. But how much more appealing, how much more palpitating with vital interest, become, for instance, the early part of Acts, or the unquestionable Pauline letters, when regarded from this point of view, than they were to us when we looked on them awesomely as enshrining the final words of Old Testament exegesis or of ecclesiological research. If our preachers would use more freely the results or even the guesses of scholarly discrimination in the treatment of sources whose very defects are full of instruction, we laymen in the pews would get, perhaps a less detailed, but surely a less confused, a clearer, and, I think, a nobler conception of the spirit, thought, and work of St. Paul, and might, perhaps, even come nearer to the core of our Lord's own teaching.

567 West 113th St.
New York, N. Y.

BENJAMIN W. WELLS.

THE SEVENTEENTH CENTURY CHURCH

To the Editor of *The Living Church*:

ATTENTION is here drawn to a curious paragraph in the Preface to the American Prayer Book. "A commission for a review (of the Book then in use) was issued in the year 1689, but this great and good work miscarried at that time." If language means anything, this means that the framers of the American Prayer Book thought the projected work "great and good," and wished it had not miscarried.

The proposed review was linked with the Earl of Nottingham's Comprehension Bill. The two things were bound to hang or fall together. The plan was to include the Dissenters in the Church, and to purge the Book of all that might offend them. There was no intention of taking in Baptists or Fifth-Monarchy-men or Quakers.

According to this scheme, children would still be baptized, but without the sign of the Cross, if the parents objected; the ring in marriage would be used or not used, according to circumstances; extempore praying would be permitted; and those who preferred to receive the communion sitting would have been communicated in their pews. And the Prayer Book would have been more grievously mauled than it has been by the "R. E.'s," for Dull Dog Patrick would have turned the Collects into a mass of verbosity.

What chance of success had this mad scheme? Apparently a good deal. William of Orange conformed to the English Church; but his heart was set on statesmanship, not on religion, and he left the Church affairs largely in the hands of his Queen. She was a pious Churchwoman, without much intelligence; and she accepted the guidance of Burnet and Tillotson. Burnet, who had taken an active part in the Revolution, was rewarded with the bishopric of Salisbury. He was a man of ability, but a loose theologian. Tillotson was a good-natured plodder, with meager ability, and when Sancroft was deposed, he was made Archbishop. Powerful influence therefore was enlisted for the scheme. But it all fell through, and Macaulay remarks that its promoters learned to be thankful that it did fall through; for (see end of ch. xiv) thousands of Churchmen would have been shocked, had they seen clergymen without surplices carrying the chalice and the paten up and down the aisle to seated communicants; and heard long-winded prayings and dropsical collects. And what would have happened? They

would have flocked to the assemblies of the non-jurors, where the service was not mutilated.

The history of the 17th century, a period of startling vicissitudes, does not receive adequate treatment in our Seminaries. Every clergyman ought to have it at his fingers' ends.

RICHARD H. THORNTON

A MODERN PROBLEM

To the Editor of *The Living Church*:

IN ALL the troubles of our times it would seem that sufficient attention has not been paid to one source that is world old. If we look back from the earliest records in the Bible down to the emigrant statistics of the U. S. A., we find that it is the shifting of population that lies at the root of most wars that the world has known. The record of the Jews in transit shows that they were of old as bad mixers as they are today wherever they have gone. The Roman Empire was wrecked, and furious wars waged when the Nordic exodus took place. Then after a prolonged interval came the shift of population from the Eastern to the Western hemisphere. Save Indian wars and the Revolution, it was accomplished without the earlier bloodshed. The incoming millions, unlike the Jews, proved to be good mixers. We call our land the melting pot, and we hope it may be. But at the same time we must not close our eyes to the fact that as of old the shifting of population is always accompanied by strife, which it is hoped the better sense of our age and civilization may settle without resort to the primitive plan of knocking the man who disagrees with you on the head with a club, or a big Bertha. We are watching with interest a minor shift of population arranged for at Lausanne. But we surely have a far more important problem of shifting here at home.

The Roman Empire did not offer the Nordic quarter-sections of land, or he might have come in and gone to farming rather than following the plan of the Jew when he overran the "promised land." We adopted the quarter-section plan, certainly an advance in civilization, but it has raised for us a problem, viz., the Farmer. He came and covered the whole land. Our civilization is such that he is not satisfied to live on his land and off of it without a Ford and other frills, consequently he has to produce those frills for himself and has made his land yield many times beyond his needs for existence. All praise be to him for doing so. But just here comes in the world-age trouble of shift of population. He has been able to do this in excess of the ability of the world to absorb his output. In other words the Farmer is the problem of the day; the country, even the world, can consume only about half of what he is able and desirous to produce.

Every one in any other business knows what that means. The problem, then, is, "Will the Farmer be content with half, or will half the farmers recognize that the shift of population has produced a condition that obliges him to seek other occupation even at the sacrifice of his quarter-section which he got as a gift?"

W. C. HALL.

ETHICAL

To the Editor of *The Living Church*:

YOUR inquiry "What is the Matter with the Church?"—Why not begin at the beginning to look for the answer? What can be expected from a Church the very name of which is a false pretense? When a Catholic Church travels under the name "Protestant," how can its adherents be expected to be ethical? Let us give it its proper name, and see if it does not prosper to the limit!

SAMUEL ARMSTRONG HAMILTON

Huntingdon, Pa., July 30.

THE POPE AND THE WORLD CONFERENCE

To the Editor of *The Living Church*:

MAY I qualify your statement: "the late Pope peremptorily refused to cooperate in the plans looking to a World Conference"?

He expressed the keenest interest in the plan and commended it, and asked to be kept informed in regard to its progress. But he felt unable to accept the invitation, though the desire had been expressed that he might be the convener. When I asked if he meant that he was unwilling to have the position of the Roman Catholic Church presented at a Conference where practically all the rest of Christendom would be represented, he replied that any enquiries would be answered.

I think that it is no breach of confidence to add that on withdrawing from the interview the Cardinal who acted as our interpreter explained to me that it was considered that an acceptance at that time would be misunderstood by the public, but that when the time came for the Conference, the Roman Church would undoubtedly be represented.

I did not do so, but might have asked him if that was his interpretation of the Pope's reply that they would answer any enquiries. The United States has more recently given a precedent for unofficial observers at a Conference on World affairs.

The Pope's most cordial good wishes and interest in the World Conference could hardly be interpreted as a peremptory refusal.

The coincidence that 1925 will be the sixteen hundredth anniversary of Nicea, that it is hoped to hold the World Conference that year, that the Pope has taken steps to reassemble the Vatican Council, and that the Patriarch and Synod of Constantinople have taken action to assemble a World Council of all Christians, is certainly of interest to us all.

B. TALBOT ROGERS

A DEMONSTRATION OF CHRISTIAN NURTURE MATERIAL

(Continued from page 473)

school as a whole, each child was asked to write an essay on Liberia and the Church work done there. The paper that received the award showed a surprising amount of originality and study.

The net result of this program was that the children's interest was maintained during the entire period, and that they had gained vivid, personal, and intimate knowledge of the field under consideration. One class voted to pack a box of supplies for the Liberian children. The children, as they bring in their birthday offerings, have now a feeling of greater definiteness for their giving than ever before.

The experiment of St. Andrew's School is regarded by its staff as having brought perfectly satisfactory results. It was valuable in instructing the children, it maintained their interest, and it has furthermore shown that the small school may handle the Christian Nurture Series expressional work well and at a moderate cost.

THE TWELVE HOUR SHIFT IN INDUSTRY

(Continued from page 476)

ganization. On the announcement of this fact President Harding made the following statement:

"It is very gratifying, therefore, to announce an important step in such progress. I have received a joint communication from the large majority of steel manufacturers in which they have undertaken to abolish the 12-hour day at the earliest moment that additional labor required shall be available.

"I wish to congratulate the steel industry on this important step. It will heal a sore in American industrial life which has been the cause of infinite struggle and bitterness for more than a generation, and it marks an accomplishment from industry itself, a responsibility from employer to employé.

"That gives us faith in rightful solutions of the many tangled problems that are the concomitant of the rapid growth of America. It is an example that I trust the few other continuous processes in industry which still maintain the 12-hour shift may rapidly follow. I should be proud indeed if my Administration was marked by the final passing of the 12-hour day in American industry."

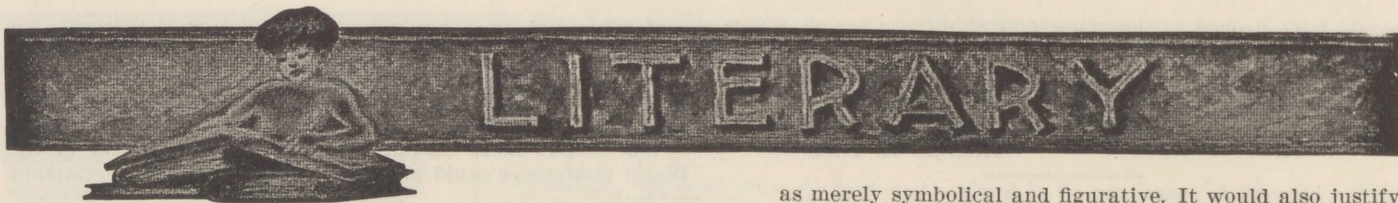
PETER WRAY AGAIN

(Continued from page 477)

that will more adequately show forth our profession of allegiance to Jesus Christ. What is needed, they say, is education, a lot of it, thoroughly, persistently given. When it is seen in all its compelling power what the Church means to the world, there will not be lacking the spirit of love and service which will enable the Church to perform her great service to her Lord and to mankind."

Of course it will take some work to do this. But isn't it worth much more work than that?

IT MAY interest our readers to learn that the new [American] Presiding Bishop—a post which corresponds roughly to our Primacy—is an Irishman. . . . He is now the oldest living Bishop in the American Episcopate, as well as senior by consecration. This is a remarkable record. It illustrates a fact which we have on previous occasions thought well to emphasize. We are apt at times to be downcast because we of the Church of Ireland see so little of the fruits of our labors, and because our numbers in the South and West are diminishing. But if the harvest be not reaped within our own fields, none the less it is being reaped elsewhere. And we have reason to feel proud that one of our sons at this moment is Presiding Bishop of the Church in the United States.—*Church of Ireland Gazette.*



COMMUNISM AND CHRISTIANISM

Communism and Christianity. By Bishop William Montgomery Brown, D.D. New Edition.

This book purports to be a popular exposition of the Communist Socialism of Karl Marx, Engels, Lenin, etc., and it is dedicated "to the proletariat from whom Dr. and Mrs. Brown sprung, and to whom they owe their wealth, leisure, and opportunities."

It is important, because many thousand copies (the title page says 125,000) have been distributed in the United States and Europe; and it is interesting, because (1), it is a bitter denunciation of private ownership of property, by a man who admits that he enjoys capitalistic wealth, leisure, and opportunities; and (2), it is an effort to show that the Christian Religion is a comical falsehood, by a man who circulates pictures of himself in Episcopal robes, and calls himself "A member of the House of Bishops of the Protestant Episcopal Church, and a Bishop of the countries belonging to the Bolsheviks and the infidels."

Some of the impressions produced on the mind by reading the book are:

- (1) Dr. Brown, although strenuous in his repeated avowal of independence of thought, seems to get all his ideas from anti-Christian writers, and enters upon a labored mathematical calculation to prove that a majority of professional scientists share his disbelief in God and immortality.
- (2) Dr. Brown is emphatic in his assertions, but does not attempt to prove them; for example: The Christian Apostles are myths and not historical personages, page 90. Jesus is the sun-myth, written by the owning, master class, page 91. He inclines to the belief that there never was such a man as Jesus, and there is no record of anything He ever did or said, page 106, 154. He denies the existence of a personal God and a future life. "Death ends all of consciousness," page 118. He says on page 129, that "no spirit, divine, human, or otherwise, is a personality"; but on page 115 he says that "the god, nature, rises into personality in myself."
- (3) Dr. Brown speaks reverently of "Nature" and defines it as his god, the matter-force of the physical world. He does not discuss the question whether there is such a thing as matter apart from energy or force, nor the question whether the word "force" does not imply "will." He speaks freely about the "Universe," and seems sure that the whole Universe is known to him by his experience on this earth.
- (4) Dr. Brown says that he stands for "Atheistic Rationalism" (p. 197), and yet he declares that he is "a praying Christian," and that "he goes to the Lord's Supper every month"; but when he kneels and prays, he prays to "a real divinity within my heart, the better self" (p. 147). He does not say how he knows that this "self" is the "better self," nor explain how he can have this selfhood without having a soul.
- (5) Dr. Brown admits (p. 148) that he is an "honest man," but he remains in the Christian Church because none of his brother clergymen believe literally all the system of teaching which he, Dr. Brown, formulates as, in his opinion, a necessary part of the Christian religion.

This is quite consistent with Dr. Brown's ethical standard, which he describes on p. 113, viz: "in the physical realm of life he tries to live with reference to the law of nature, and in the moral realm of life, tries to live with reference to a truth—which is that law humanely interpreted by himself in accordance with his own experience, observation, investigation, and reason."

Finally, Dr. Brown seems to deny that there is any difference in the kind of truths which we use our human language to express. Because some religious truth by its very nature has to be expressed symbolically, therefore, he argues, every fact in religious history may be honorably regarded as figurative and unreal. This kind of reasoning would justify a man who interpreted "Sabbath" in the Fourth Commandment as "one day in seven" and applicable to the Christian Sunday, in interpreting "steal" and "murder" and "adultery" in the other commandments

as merely symbolical and figurative. It would also justify the disingenuous argument that, because the Church has always warned her people that the word "hell" in the Creed means simply the place of the dead or place of departed spirits, therefore all the other statements in the Creed may be taken in a figurative and unreal sense.

The review of Dr. Brown's book does not undertake the tremendous task of giving an elaborate defense of the Christian religion and Church in reply to Dr. Brown.

This is a free country, and the man who says, "I have no soul, no conscience, no spiritual nature, and I do not believe in any personal God or immortality," has a right to his opinion.

But, when this man uses his official relation to the Church in order to get people to buy his book, and, with elephantine or simian humor, prints a woodcut specially designed to ridicule the bishops who, with brotherly consideration, asked for a personal interview with him, we cannot help wondering at his mental processes and his code of manners.

POLITICAL MATTERS

THOMAS H. DICKINSON, in his new volume *The United States and The League*, has written a strong and, to me, a convincing argument on behalf of American adhesion to the League of Nations. Some of it may not prove interesting reading to isolationists and the "bitter enders," but to those Americans who see their duty and see it clearly, who believe with the martyred President McKinley that "no nation can longer be indifferent to any other," and that "the period of aloofness is past," will be helped and reestablished in their beliefs by this concisely and forcefully written little book. Its author feels strongly that the League of Nations and its success or failure is probably the most important question at present before the world, and that on its proper solution may depend the entire future progress of the human race. (New York: E. P. Dutton & Co.)

C. R. W.

CHARLES A. BEARD has a well established reputation as a thoughtful student of public affairs, which he has exercised to admirable advantage in *Cross Currents in Europe Today*. Originally delivered as lectures at Dartmouth College, the book deals with secret diplomacy and the secret revelation since the war, and the sundry and serious problems growing out of peace, the Russian and agricultural revolutions, socialism and the labor movement. The volume is not a thesis. Dr. Beard assures us, but "a collection of notes pertinent to the great case of Mankind vs. Chaos." In his opening on the document revealed by the looted Pandora boxes of the archives of Belgium, Russia, Austria, and Germany. These have been used again and again by interested parties, but from them Professor Beard "weaves a connected story that develops itself with all the remorseless finality of a Greek tragedy." His "Conclusions" are interesting, profoundly so, even if not conclusive. In taking leave of his subject he says, "With Bossuet, the good Bishop, I say 'All those who are engaged in the work of Government are subject to a higher power. They always do more or less than they intend and their counsels have never failed to produce unforeseen effects. They are not the masters of the turn given to affairs by the ages past. Neither can they foresee the course the future will take. Far less can they force.' Still, who would not rather have the heritage of Athens than the legacy of Caesar?" (Boston: Marshall Jones Co.)

C. R. W.

Economic Problems of Democracy is the title of the lectures delivered by the former President of Yale, Arthur T. Hadley, on the Foundation of the Sir George Watson Chair of American History, Literature, and Institutions. The titles of his several lectures show their scope and purport. They are: Democracies Old and New, Economic Freedom, Industrial Combination, Collective Bargaining in Politics, National Animosity, Class Consciousness, and Public Opinion. (New York: The Macmillan Co.)

ARCHDALE A. KING discusses at length the question of the marriage of the clergy in *Celibacy of the Clergy* (London: Society of SS. Peter and Paul, price 2/6 net), and comes to the decision that celibacy is, in the Anglican Communion, to be regarded as a vocation.

Church Kalendar



AUGUST

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

APPOINTMENTS ACCEPTED

MILLAR, Rev. DONALD, staff of the New York Episcopal City Mission; curate, Trinity Church, New York City.

MUNDAY, Rev. WILFRED A., rector St. Paul's Church, Grand Rapids, Mich.; Anthony, Kansas, after Sept. 1st.

SMITH, CLAUDIUS F., Missioner, Diocese of Southwestern Virginia; rector Christ Church, Intermont parish, Big Stone Gap, Va., Sept. 1st.

SPAULDING, Ven. CHARLES E., Archdeacon of Marquette; rector Church of the Advent, Kennett Square, Pa., Sept. 1st.

NEW PERMANENT ADDRESSES

SLIDELL, Rev. JAMES; 301 Center St., White-water, Wis.

FORSTER, Rev. A. HAIRE; 3122 Monroe St. Chicago, Ill.

SUMMER ACTIVITIES

REESE, Rt. Rev. F.F., D.D., Bishop of Georgia, and Mrs. Reese; Gloucester, Mass., during August.

DEAN, Rev. ELLIS B.; in charge of St. Mary's Church, Rockford, Mass., for the summer.

GAVIN, Rev. FRANK, Th.D.; apartment No. 3, 125 E. 24th St., New York City, from August 6th to Sept. 8th.

GOVE, Rev. CURTIS CARLOS, rector emeritus St. Michael's Church, Oakfield, N. Y.; supplying the Church of the Epiphany, Rochester, N. Y.

JENNINGS, Rev. JEFFREY, Ph.D., rector Grace Church, Pittsburgh, Pa.; in charge of St. John's Church, Far Rockaway, N. Y., during August. Address, 1284 Central Ave.

MCCAUSLAND, Rev. HAROLD, rector of Trinity parish, Bay City, Mich.; Sutton West, Ontario, Canada, for two months.

MCCLELLAN, Rev. CLARENCE S., Jr., rector St. Andrew's Church, Canton, N. C.; at "The Martin," Highlands, N. C., during August.

MORRISON, Rev. WILLIAM H.; in charge Zion Church, Wappengers Falls, N. Y., during August.

ORDINATIONS

PRIESTS

MARQUETTE—On Tuesday, July 24th, 1923, at St. Mark's Church, Crystal Falls, Mich., the Rev. THOMAS FOSTER was advanced to the priesthood by the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette.

The candidate was presented by the Rev. William Poyseor, and the sermon was preached by the Rev. George S. Southworth, Dean of St. Paul's Cathedral, Marquette.

DEGREE CONFERRED

HAMPDEN-SIDNEY—D.D. upon the Rev. LYTTLETON E. HUBBARD, rector of St. John's Church, Elizabeth, N. J.

DIED

CURTISS—STILES JUDSON CURTISS, second son of Harlow C. and Ethel Mann Curtiss of Buffalo entered into rest on August 1st, at the age of 19. Always a loyal child of the Church he bore with Christian cheerfulness a long painful illness, due to an injury at Princeton where he was an undergraduate. The communion he received on the 4th day of July which proved to be his Viaticum was a God-sent happiness. We pray, with confidence for a royal response, for this pure-hearted boy. Eternal Rest grant unto him, O Lord and let Light Perpetual shine upon him. After a Requiem in the early morning of August 4th, his mortal remains were laid to rest.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

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

MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED BY Catholic parish. Good organ and fair salary. Otherwise a difficult position. Reference must convey real information. Address RECTOR-944, care LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN, SEPT. 1ST, TO SUPER-intend kitchen, and teach girls cooking, in children's home, country, under Sisters of the Episcopal Church. References. Apply to THE SISTER-IN-CHARGE, St. Marguerite's Home, Ralston, Morris Co., New Jersey.

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

WANTED—WOMAN TO TAKE CHARGE of culinary department boys' Church school, middle west. Woman with boy of school age acceptable. Address Box-939, care LIVING CHURCH, Milwaukee, Wis.

WANTED A TEACHER FOR KINDER-GARTEN and 1st Grade in Church Institution on Long Island. Must be able to play piano. Prefer teacher who would be willing to also play for Church Services. Apply, KINDERGARTEN, 948, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY WANTED TO MANAGE general arrangements at Sunday Services at All Saints' Church, 292 Henry St., Manhattan. Paid two dollars per service. Write Rector.

POSITIONS WANTED

CLERICAL

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

PRIEST, UNMARRIED, COLLEGE AND seminary graduate, available October 1st. Thoroughly experienced, and with the highest recommendations. Address E-942, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, COL-lege and seminary graduate, with wide and varied experience, and highly recommended, at liberty October 1st. Address G-943, care LIVING CHURCH, Milwaukee, Wis.

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

RECTOR DESIRES CHANGE; CITY AND town experience; energetic, reliable; good reader, preacher, and organizer; musical, organist and choir-trainer; indefatigable parish visitor; best references. Address S-914, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A WOMAN WHO HAS TRAVELED WISHES to go to Europe with another woman, as companion, to arrange and manage details of trip. No salary expected if expenses are paid. Address D-949, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PIANO TEACHER. CHURCH woman, desires position in school. Best modern Methods and Harmony. Experience in playing for church services. References. Address F-947, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER—AMERICAN-European trained specialist, desires advancement. Highest credentials. Address CHOIR ORGAN MASTER-941, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER IN southern city of three hundred thousand, desires similar post in east where his work will have more scope and influence. Available August 15th. References from past and present position. Address COMPOSER-945, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, AT LIB-erty after Sept. 1st, desires position in New York City or vicinity. Good trainer of boys' voices. Excellent record and references. Address C. B. CLARK, 67 W. 12th St., N. Y.

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

TEACHER, CLERGYMAN IN ORDERS, wishes teaching opportunity. Pupils have passed highest examinations at St. Paul's and Winchester, Eng. Latin, Greek, and College preparatory work. Skilled in teaching pupils how to study. Capable of taking charge of discipline in a boarding school. M.A., L.L.B., 949, care LIVING CHURCH, Milwaukee, Wis.

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

WANTED BY DEACONESS, EXPERI-enced executive, missionary position of responsibility; parish, institution, or settlement. West or Southwest preferred. Address MODERATE CHURCHWOMAN-937, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

VESTMENTS

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

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

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

RETREATS

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

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

MISCELLANEOUS

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

EDUCATIONAL

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

SANITARIUM

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

HOSPITAL—NEW JERSEY

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

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

BOARDING

Atlantic City

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

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

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

New Hampshire

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

New Jersey

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

New York

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

Pennsylvania

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER

Appeals to Churchmen throughout the country for gifts large and small, to continue the work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

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

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

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

NOTICE

A GREAT GATHERING of CHURCHMEN

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

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

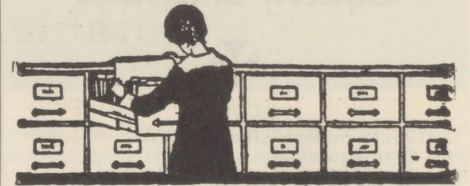
A kind of vacation that refreshes and builds worth-while.

Chicago, September 19-23, 1923

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

URGENTLY NEEDED for important work in St. Luke's Hospital, Tokyo—a good electric sewing machine. Further information from the Department of Missions, 281 Fourth Avenue, New York. Present equipment consists of a small hand machine, difficult to work, which belongs to one of the nurses.—National Council Service.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

BOOKS RECEIVED

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

Henry Holt and Company. New York, New York.

Four Famous New Yorkers. By DeAlva Stanwood Alexander.

Public Library of New York. New York, N. Y.

History of New York Public Library. By Harry Miller Lydenberg.

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

Christianity and Psychology. By F. R. Barry, M.A., D.S.O. Price \$1.50 net.

The Macmillan Company. 66-5th Ave., New York, N. Y.

Causes and Cures for the Social Unrest. By Ross L. Finney.

PAMPHLETS RECEIVED

Wilber Hanf. 1724 Arch Street, Philadelphia, Pa.

For the Faith No. 7. The Great Revolt Against Rationalism in the Protestant Church. By Clarence Edward Macartney.

The Late Bishop of Chelmsford Notable Figure in England

Concerning Episcopal Appointments—Meletios on Mt. Athos—Church Lads' Brigade

The Living Church News Bureau (London, July 13, 1923)

BY THE death of the Bishop of Chelmsford, at the early age of 61, which took place at a London nursing home last Saturday, the Church of England loses one of its most remarkable and best known personalities. The Bishop had been suffering for some weeks from appendicitis, for which he underwent an operation on July 9th, the day on which the Anglo-Catholic Congress opened. Dr. Watts-Ditchfield was the first Bishop of Chelmsford, and was chosen to organize the new bishopric by Mr. Asquith in 1914, chiefly because of his wonderful work in the East End of London. As that congested area of the metropolis formed part of the Chelmsford diocese it seemed fitting that Dr. Watts-Ditchfield should continue to minister to its needs with the greater authority of episcopal dignity.

An Evangelical Churchman, he was always moderate in his views, anxious to conform strictly to Church order, but ever seeking to give practical expression to his ideals and to develop the larger life of the Church.

For many years Bishop Watts-Ditchfield exhibited the greatest interest in the Church of England Men's Society, and a little over twelve months ago he succeeded the Archbishop of York as its chairman. The deepest regret has been manifested in C. E. M. S. circles by his death. The following resolution was adopted at a meeting of the Council on Wednesday last:

"The Council of the C. E. M. S. desires to place on record their deep sense of the great loss the Society has sustained in the death of their beloved Chairman, John Edwin, first Bishop of Chelmsford, who, by his unique gifts of wise counsel and inspiring leadership, has for so many years, and especially during the past twelve months as Chairman, helped forward the work of the Society."

Concerning Episcopal Appointments

IT MAY BE ADDED that the vacancy on the Episcopal bench occasioned by the death of the Bishop of Chelmsford will be the first that the present Prime Minister (Mr. Stanley Baldwin) will be called upon to fill. The late Bishop recently established a Synod in his diocese, and without pledging himself in any way it would be within the power of the Prime Minister to ask that Synod to submit to him the names of three men any one of whom they would like to see Bishop of their diocese. To assist them in their choice Mr. Baldwin might send the names of any men for consideration whom he had thought of himself, and might ask the Archbishop of Canterbury to do the same. The Prime Minister would still make the choice for presentation to the King, and the voice of the Church would find its expression in the selection of a suitable successor to so notable a man as Dr. Watts-Ditchfield.

Meletios on Mt. Athos

AFTER A two days' journey over hilly country, made mostly on muleback, the Patriarch Meletios IV, has reached the Monastery of Mylopotamus, Mount Athos,

where he has been allotted the same cubicle once occupied by the late Patriarch Joachim III. His Holiness landed at Daphni on the night of July 12th, reaching the village of Karyai the following day. Thence he travelled to Iviron monastery, where a solemn thanksgiving service was held, the Patriarch wearing his archepiscopal robes. Addressing the prelates, his Holiness declared that he intends to spend the remainder of his life at Mylopotamus.

Church Lads' Brigade

THE GOOD WORK done in the past 32 years by the Church Lads' Brigade has recently been extended to a new field. With the blessing of the Archbishop of Canterbury and the Archbishop of Cape Town, it has undertaken work among the colored boys of the Cape Peninsula. These boys are the outcome of mixed marriages of white and black. Their white blood makes them feel superior to the Africans, and their black blood has

labelled them inferior to the whites. Consequently, they have been much neglected, and, as a result, furnish a big proportion of petty criminals. The Church Lads' Brigade has for some time been assisting these boys, but its work is now to be consolidated by the appointment of a whole-time officer in South Africa, and by a committee at the Cape.

General News Notes

TWO OTHER ECCLESIASTICS have passed to their eternal rest during the past week. Dr. Turner, Suffragan-Bishop of Islington since 1898, died on Saturday, July 14th, aged 81; and Prebendary Webb-Peploe, for many years vicar of St. Paul's, Onslow Square, and a much respected leader of the Evangelical school in the Church of England, died in London yesterday (Thursday), at the age of 85.

LAST SATURDAY, July 14th, was the ninetieth anniversary of the preaching by John Keble of the Assize sermon on National Apostasy, from which the beginning of the Oxford Movement is dated. This year is the centenary of the election of Dr. Pusey to a Fellowship at Oriol College. GEORGE PARSONS.

Nova Scotia Universities Finally Decide to Federate

Archbishop of Caledonia on Religion —Church Service Corps for Boys —St. Aidan's Sunday School Van

The Living Church News Bureau (Toronto, Aug. 2, 1923)

THE definite and final decision to federate the University of King's College, Windsor, Nova Scotia, with the University of Dalhousie, Halifax, has just been reached, and when the autumn term opens for King's, it will do so in Halifax, the see city of the Diocese of Nova Scotia. The Archbishop of Nova Scotia presided, and the Bishop of Fredericton and a representative gathering of King's College governors attended the meeting of the board held on July 27th at the Church of England Institute, Halifax, at which this decision was reached.

The terms of federation were substantially the proposals submitted by the King's Board to Dalhousie. The Dalhousie governors considered these proposals at a meeting on July 11th, and adopted the majority of them without a change. Minor amendments, chiefly in phraseology, were made to the rest, and they were formally communicated to King's on July 13th. Subsequently a conference was held between the negotiating committees and an understanding was reached.

The Dalhousie Board requested the King's Board to give its decision as early as possible.

The discussion was exceedingly keen, and the project was thoroughly debated. When the vote was taken it stood sixteen for federation and eight against. Immediately it was known that the decision was for the federation of King's with Dalhousie, those who had been opposing it offered their whole-hearted service and sympathy behind the new conditions with renewed energy and faith in their college.

When Dalhousie University reopens in September, there will be the hundred and more students of King's College, the

oldest college in the British Empire outside of Great Britain, taking up their academic course in the federated university. Until buildings are erected to accommodate the King's students, it is possible that Birchdale will be given over to men, and Marlborough Hall, on South Park Street, to whom the women attending King's.

While no official announcement of the terms under which the federation is effected has yet been made, it is assumed that King's College will be given a portion of the Studley campus on which to erect her own buildings.

In the proposed federation it was stated that King's holds and administers all its present funds and endowments and any additions to be made thereto. The College also retains its corporate entity with its desired form of government and its name, but shall hold its degree-conferring powers in abeyance. King's will also retain full control of its faculty of Divinity and of its Arts course in the first years, and also control of all scholarships and prizes. The name of King's College will appear on the B.A. and B.Sc. diplomas granted by the University of Dalhousie if the student has been enrolled at King's College.

The decision thus reached closes an effort to secure federation between King's and Dalhousie which has revived at varying periods for many years. It is hoped that it may lead ultimately to the federation of all the universities of the Maritime Provinces.

The Archbishop of Caledonia on Religion

IN THE COURSE of his charge to the Synod of the Diocese of Caledonia, Archbishop Duvernet said:

"In our methods of religion, while we should be very slow to abandon customs hallowed by centuries of use, yet where these customs are steadily losing their hold it is wise to carefully modify them to better adapt them to present conditions. There is nothing sacred about the hours of eleven and seven for Church ser-

vices. In northern latitudes we must study what is best, not be slaves to Church fashion. While the craze for brevity may be carried too far, I am convinced that there is too much reading and speaking in our Church services, and not enough time allowed for quiet meditation. Concentration of mind is necessary to efficacy in prayer, Shakespeare taught us this when he made the King of Denmark say:

'My words fly up, my thoughts remain below,
Words without thoughts never to heaven go.'

"We are so constituted that we cannot concentrate our minds for very long at a stretch. The time is coming when we shall have 'the optimal pause' interspersed at intervals throughout the services. 'Be still and know that I am God.'

"As to preaching, it is appalling to think of the amount of oratorical effort that is apparently wasted every Sunday throughout the country because a better use is not made of the supreme law of the subconscious mind, whereby an idea on the surface of the mind is made an energy in the depths of the soul. While we should earnestly pray that the Spirit of God may so graft the words which we have heard with our ears inwardly in our hearts, as to bring forth the fruit of good living, we should at the same time understand the psychological process whereby this is done.

"There is much to discourage us in this western country in the way of apparent indifference to religion, but this indifference has largely to do with the externals of religion. The men of the West want reality in religion, and wherever they find this they respect it. There is more scientific reading and deep thinking done among the prospectors, the miners, the loggers, the fishermen, and the settlers of this wild, rugged mountainous country than is done among the fashionable congregations of eastern cities. And so, even in regard to this missionary diocese, with its trying problems of scattered missions and inadequate support, I do not hesitate to say that the outlook for spiritual religion is full of promise and bright with hope. The Spirit of Christ will yet conquer the world."

A Church Service Corps for Boys

A SERIES of seven Anglican Boys' Camps are being held in the Diocese of Saskatchewan under the leadership of the Rev. Arthur Minchin, of St. George's College, Prince Albert. The Bishop of Saskatchewan suggested that a Church Service Corps should be formed for the boys of Saskatchewan, to clear away the snow, cut the firewood, keep the church grounds in order, clean the windows, and generally make the church look as though it was cared for. Weekly meetings will be arranged for on the lines suggested by the G. B. R. E. leaflets for Anglican boys. It is doubtful whether any of the lads had seriously thought of entering the ministry, but they were unanimous that they could light the fires and do the work round the parish church at home and they were equally emphatic that another camp must be held next year and double the number of boys would come.

St. Aidan's Sunday School Van

AT THE INVITATION of Bishop Gray, Miss Eva Hasell arrived in Edmonton bringing with her \$1,422, which had been given by 24,000 children in the Sunday schools in Newcastle, Northumberland, England, to buy a Sunday School Mis-

sion caravan and equipment for the Diocese. The equipment for the van was given by the Newcastle children, and Miss Hasell, making a total for van and equipment of \$1,447.27. The van was dedicated to St. Aidan, at the Cathedral by the Bishop of Edmonton.

At the close of the service the dismissal prayers were said, and the Bishop asked for God's blessing on Miss Hasell's work in the van this summer, and also on Mrs. Chadwick's work, who is accompanying her until Miss Pittman, a trained teacher from Toronto, arrives. Their work is to enroll rural children in the "Sunday school by post," hold services, visit public schools and homes, take the names of children not baptized, and arrange for the clergy to baptize them.

Branch of "Toc H" for Winnipeg

THE REV. H. CAWLEY, rector of St. Alban's, Winnipeg, Man., had an interview with the Prince of Wales on July 12th in London. Mr. Cawley is visiting England in the interests of the Canadian

branches of "Toc H." It has been decided to establish the Canadian headquarters of "Toc H" in Winnipeg. This will be known as Mark 1, Canada.

Miscellaneous News Items

THE BISHOP OF ONTARIO has appointed Rev. Louis F. Barber, rector of Mary Magdalene Church, Picton, to be rector of Christ Church, Gananoque, Ont., to succeed Rev. R. W. Spencer, who goes to Camden, East, Ont.

THE REV. C. B. PRICE, of the Diocese of Columbia, has concluded a visit to the Canadian Dioceses of Mid-Japan and Honan, and is doing temporary duty as chaplain in a tea plantation district in Ceylon.

THE REV. DR. BLAGRAVE, of Peterborough, Ont., was elected and installed as Grand Chaplain of the Grand Lodge of Ontario, A. F. & A. M., on July 19th.

CANON SHATFORD, of Montreal, dedicated the Ypres Memorial in Belgium, which was unveiled by the Duke of Connaught on July 8th.

Notable American Priests Preach Before Anglo-Catholic Congress

The Church School in Summer— Intercession for President Harding— Summer Camps and Homes

The Living Church News Bureau }
New York, Aug. 6, 1923 }

OF THE New York Clergy attending the recent Anglo-Catholic Congress in London, several were preachers in London Churches before, during, and after the Congress. The sermon of the Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, on *The World's Need of Christ*, preached in St. Matthew's, Westminster, on Congress Sunday, July 8th, is published in full in the *Church Times* of July 13th, on the Anglo-Catholic Pulpit page. The Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, was the preacher at the overflow service at St. Alban's, Holborn, July 10th, and was special preacher at the High Mass on the octave of the patronal festival of St. Giles the Martyr, Kentish Town. On July 22d, at this same church, the special preacher at High Mass was the Rev. Professor Francis J. Hall, of the General Theological Seminary, who also preached at the overflow service in connection with the Congress on July 12th, at St. Magnus the Martyr's. At St. Mary the Virgin's, Graham St., Sloane Square, the preacher on Sunday morning, July 15, was the Rev. Selden P. Delany, associate rector of the Church of St. Mary the Virgin, New York City.

Of the American Churchmen attending the Congress, the *Church Times* mentions especially Mr. Haley Fiske, of New York, who occupied a seat on the platform at the opening meeting in Albert Hall.

The Church School in Summer

THE WISDOM of suspending altogether the work among children and young people during the summer months is certainly open to question. Even in well-to-do congregations, where most of the families go away for week-ends, if not for the summer, there are always children who are left in town. The poorer parishes and missions, while fresh-air homes provide vacations for all who care to go, these outings, to be available for all,

must be limited to a few weeks for each child, so that there are always quite a number of children resident at any given time in every given parish or district. The problem of such cases presents no difficulty in churches where a children's Eucharist is maintained, as, for example, at Trinity Church and St. Luke's chapel. Class instruction is suspended from June to October, but the children's Eucharist, with a brief instruction, forms part of the summer schedule. The attendance fully justifies the policy.

Intercession for President Harding

ON THE AFTERNOON of July 31st, a special service of intercession was held in the chapel of the Church Missions House by the Rev. Arthur R. Gray, D.D., of the Department of Missions, representing the President of the National Council of the Church.

Summer Camps and Homes

THE VARIOUS fresh air homes of the New York parishes and of the City Mission Society afforded welcome relief from the intense heat of a few weeks ago to hundreds of city children. Members of Trinity Church maintain as usual the Seaside Home at Great River, L. I., under the supervision of the Sisters of St. Margaret. While supported by private gifts, donations, subscriptions, and special offerings, and not by the Corporation of Trinity Church, the hospitality of the Seaside Home is extended to the younger boys and to girls of all ages from all the chapels of the parish. Older boys of the parish are provided for by the summer camps of individual chapels, as St. Luke's farm at West Cornwall, Conn., and the Intercession's summer camp.

The Church of St. Mary the Virgin maintains a summer home at Keyport, N. J., for women and children of the congregation. St. James' Church, Madison, Ave., and Calvary Church, not to mention others, also maintain summer homes for their people.

Summer Activities at Grace Church

DURING the rector's absence in Maine, the Rev. Loyal Graham is in charge at Grace Church, Broadway and East 10th St. With the exception of the four o'clock

Sunday Evensong and midday services on Mondays and Saturdays, the full schedule of Sunday and weekday services is carried on through the summer, including the Conference and Intercessions for the Sick on Tuesday afternoons. The midday preaching on Wednesdays and Fridays, of a distinctly evangelistic character, is conducted from the outdoor pulpit in Huntington Close by a visiting preacher.

On the Sundays in August the preacher is the Rev. Charles Clingman, rector of Trinity Church, Houston, Texas. During the vacation of the boys of the choir, the music of the services is rendered by a choir of adults.

Among its numerous outdoor activities, Grace Church maintains a Men's Outdoor Lunch Club during the hot months. The club lunches in a garden instead of a stuffy indoor restaurant.

Most of the young people of the parish, especially from the Chapel in East 14th St., are away at one of Grace Church's fresh-air camps, while there is a summer Industrial School at Grace Chapel, East 14th St., for children who are not on vacation at Grace House in the Fields, New Canaan, Conn., or the Boys' Camp, Bear Mountain.

Improvements in a Bronx Church

AT THE CHURCH OF THE HOLY FAITH, in the Bronx, the Rev. Clifford S. Gregg, rector, extensive interior improvements are being made under the direction of Mr. Wilfred E. Anthony, the architect, who recently achieved such remarkable results in the transformation of the interior of St. Luke's chapel, Trinity parish.

Special Preachers

AT THE CATHEDRAL, the preacher at the 11 and the 4 o'clock Sunday services is the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

At Trinity Church, the special preacher

is the Rev. S. A. B. Mercer, D.D., of Bexley Hall, Gambier, Ohio.

The Rev. Raymond C. Knox, chaplain of Columbia University, is in charge at St. Thomas' Church, Fifth Avenue and 53d St., where the Very Rev. Duncan H. Browne, Dean of the Cathedral of St. John in the Wilderness, Denver, Colo., is preaching August 5th and 12th.

At St. Bartholomew's Church, Park Avenue and East 50th St., the Rev. Henry Lubeck, LL.D., will be preacher during August in place of the Rev. Cyril Emmett, whose sudden death was reported in THE LIVING CHURCH.

At the Church of the Heavenly Rest, Fifth Avenue above 45th St., the Rev. Francis Coffin, of Kingston, N. C., is preaching during the absence of the rector in Europe.

The rector, the Rev. J. H. Randolph Ray, has been preaching during the summer at the Church of the Transfiguration. His assistant during the summer months is the Rev. James T. Carney, of Toledo, Ohio.

While most of the above churches maintain an afternoon or evening service throughout the summer, there are no sermons at these services. Grace Church and the Cathedral are exceptions.

General News Notes

DEAN DUNCAN H. BROWNE, of St. John's Cathedral, Denver, Colo., was the preacher at St. Thomas' last Sunday morning.

BISHOP LLOYD preached at St. Bartholomew's last Sunday morning.

THE REV. CHARLES H. DUNCAN is in charge of the services at the Church of St. Matthew and St. Timothy.

THE RT. REV. PAUL JONES preaching at Holy Trinity Brooklyn, last Sunday on The Blasphemy of War, denounced war as sinful and un-Christian and said that neither heroism or notability can ever justify it.

Must Substitute Law for War Says Philadelphia Preacher

New Policy for Lenten Offering

The Living Church News Bureau }
Philadelphia, Aug. 1, 1923 }

THE last open-air service on the Parkway, was held last Sunday afternoon, the speaker being the Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy.

Observing the suggestion that emphasis should be placed on the establishment of Law in place of War, Mr. Cline who was a chaplain in the First Division, spoke of the necessity of the United States participating in the World Court, and said that Americans should unite in a movement which would assume equal momentum to the enthusiasm displayed during the late war. "It is true," he said, "that the World Court will not prevent war, but it is the next step in the elimination of the cause of war. The moment we recognize the World Court, we are committed to the principle that law must be substituted for war, between nations. To preach isolation today is a pathetic anachronism. The 'entanglement' bugaboo is a man of straw. The world must be organized for peace and America must help for her own sake, as well as for the sake of humanity."

The choir of the Church of the Good Shepherd, Kensington, under the direction

of Mr. Frank H. Longshore, has led the singing at these Sunday afternoon services, the arrangements for which have been made by the Brotherhood of St. Andrew.

New Policy for Lenten Offering

AT A MEETING of the teachers of the Chapel of the Mediator, West Philadelphia, a most important decision was made affecting the future Lenten Offerings of the school. In order to avoid the great rush of the last few weeks in Lent, when so many activities are crowded in, making it more or less burdensome, it was decided to begin early in the fall the effort to raise the Lenten Offering. One of the things definitely decided was that the entire offering of the school on the first Sunday in every month should be for missions, and held in reserve until the presentation of the Lenten Offering should take place. Envelopes are to be placed in the sets given out to the children for this purpose, taking the place of the usual envelope for that day.

On the Sunday preceding, or the last Sunday in every month, missionary instruction will be given in different ways, in the hope that it will stimulate the interest of all for missions.

Apart from any possible financial ad-

vantage, this should have considerable influence on the lives of the children in their whole attitude towards the church and its missionary work. They will learn at an early age to give generously for that purpose. Unquestionably this will result in a more liberal spirit of giving towards the support of their own church, as they grow older.

This action was taken for the next year only, that it may be observed as an experiment. FREDERICK E. SEYMOUR.

SOLEMN REQUIEMS FOR PRESIDENT HARDING

AMONG OTHER SOLEMNITIES observed by the Church on the day of the funeral of the late President Harding, a solemn high Mass of requiem will be said in the Church of the Transfiguration, New York City. A requiem Mass will be said Friday, August 10th, in All Saints' Cathedral, Milwaukee, Wis.

Prayers were offered for the repose of the soul of the late president at the Cathedral of St. John the Divine, New York City, August 3d, and on the same day a requiem was said in St. Luke's chapel, Trinity Parish, New York. Memorial services are to be held on the day of burial in the Cathedral and in Trinity Church.

The rector of St. Paul's Church, Marion, Ohio, the Rev. I. Frederic Jones, said a requiem for the repose of the soul of the late President Harding on Friday, Aug. 3d. St. Paul's Church stands immediately east of the *Star* building, and it was in the shadow of this house of worship that the president worked for so many years, and built the *Star* from its modest beginnings to its present state of excellence.

AN EXPERIMENT

NEARLY EVERY PARISH and mission in the Diocese of Chicago has a monthly magazine or paper, and, all together, they have a wide circulation among Church people.

At St. Paul's-by-the-Lake, Rogers Park, the Rev. H. W. Hyde, rector, an experiment is about to be made, beginning with September, when four congregations in that community will publish a common paper monthly, in which half of the contents will be of common interest and the other half will be given over to the local news of each congregation.

The Churches concerned are St. Paul's, the Presbyterian Church, the Methodist Church, and the Congregational Church. The name suggested for the publication is *The Hyde Park Christian*.

The board of editors will be composed of representatives from each congregation, who will prepare and edit the matter that is common to all, and will also supervise the business part of the publication. In each congregation there will also be an editor responsible for the local news.

PRIEST RECEIVES CARNEGIE MEDAL

IN RECOGNITION of his bravery in having saved a number of choir boys from drowning last year when they were bathing in the Atlantic and were seized by the undertow, the Rev. Kenneth D. Martin, rector of Trinity Church, Cranford, N. J., has recently received the Carnegie Silver Medal, and an award of \$1,000.

The Rev. Mr. Martin sailed recently for Europe to spend several months abroad.

DANISH PRIMUS VISITS BROOKLYN

THE RT. REV. HAROLD OSTENFELD, primus of the Church of Denmark, held two services in Brooklyn during his stay in America. On July 15th, he addressed a congregation of 1,000 people at Bethlehem Church, and the following Tuesday he spoke again in the Danish Church of Our Saviour on the eve of his departure for home. On this occasion the Rev. Dr. G. A. Carstensen, of Manhattan, the Rev. Dr. T. J. Lacey of Brooklyn, were in the sanctuary with him. Bishop Ostensfeld spent an hour with Bishop Lloyd at the Cathedral and expressed great interest in the Church.

DIocese OF GEORGIA TO HAVE OFFICIAL ORGAN

AT A MEETING of the Publicity Department of the Diocese of Georgia, held in St. Paul's Parish House, Augusta, July 24th, it was definitely decided to begin the publication of a diocesan paper, beginning January of next year, provided the Executive Council will subsidize it at the next meeting of the Council to be held in November. The paper will be called *The Diocese of Georgia*, will have eight pages, and will have ten issues during the year. The Rev. G. Sherwood Whitney, rector of St. Paul's, Augusta, will be assistant editor in chief; the Rev. E. M. Parkman, Vicar of Christ Church, Augusta, will be assistant editor; Miss Edith D. Johnston, Diocesan Publicity Director, will be news editor, and Mr. Marion G. Ridgely Jr., a member of the Young People's Service League, of the Church of Good Shepherd, Augusta, will be business manager. The paper will be published in Augusta, and all of the members of the staff are residents of that city with the exception of the news editor. The paper will be mailed to every Church family in the Diocese, and, on the next pledge cards for the every member canvass, subscribers will be given the opportunity to authorize part of their pledge to be used as a subscription to the diocesan paper. Two pages of advertisements will help to finance the project, which has already received the endorsement of the Diocesan Convention.

YOUNG PEOPLE'S SOCIETY ORGANIZED

AT ST. JOHN'S CHURCH, Wytheville, Va., the Rev. Devall L. Gwathmey, rector, a Young People's Society was organized on the evening of Sunday, July 22d. There were seventeen present at this meeting, officers were elected, and much interest and enthusiasm shown. The organization of this society is a direct result of the interest aroused among the young people of the parish who attended the Young People's Conference during the session of the Diocesan Summer School at Lynchburg last June.

THE WORK OF THE BROTHERHOOD OF ST. ANDREW

THE NEWARK Diocesan Assembly of the Brotherhood of St. Andrew, announces that a Publicity Committee has been organized. The announcement defines the purpose of the Committee to be. To publish notices and have printed if possible from time to time, bits of news relating to Chapters and Assembly, thereby advertising the Brotherhood to the Diocese.

Calvary Church, at Rochester, Minn., has a slogan: "The door of Calvary Epis-

copal Church is always open." This forms the display line of a card handed to hotel guests in Rochester, by Brotherhood of St. Andrew workers. The card bears a picture of the very attractive Church building, an announcement of the time of services, and an invitation to attend. On the back is a map of a section of the city, showing location of the Church, the district being outlined with lines forming a cross.

It is announced that Mr. John D. Alexander, Field Secretary of the Brotherhood of St. Andrew, will be in New England after October, conducting organization and extension work for about six months. His work will start in Connecticut, Rhode Island, Western Massachusetts, and Massachusetts, being visited in turn. Mr. Alexander still has a few open dates for visits and addresses.

Brotherhood of St. Andrew Field Secretary Edward A. Shields will work in the Diocese of Kentucky during October. The Brotherhood plan for a Church Attendance Campaign will be used throughout the Diocese at that time, and Mr. Shields will assist in the campaign. Later he goes to Michigan for a period of extension work.

CONDITIONS IN THE VIRGIN ISLANDS

THE FOLLOWING LETTER speaks eloquently for itself. It was written by a former resident of St. Croix, in the Virgin Islands, on her return from a recent visit to St. Croix.

The Virgin Islands are our newest and least familiar responsibilities. The efforts put forth by our Church members there are all the more appealing since, as stated in *The Story of the Program*, they are struggling to maintain self-support and have no "askings" of the general Church.

A large majority of the people are negroes. St. Croix is, among other things, a place where parish visiting means a constant climbing up and down steep hills, and where the rectory garden must sometimes dry up because drinking water is at a premium. The letter refers especially to St. Paul's, Frederiksted:

"They are deeply religious, sacrificing people who for generations have been devoted to their Church and have given freely of their labor for its maintenance. They have, it is true, fine church buildings, but these were built a century ago and at a time when St. Croix and her people were happy and prosperous.

"Today as I look at the people who go there to pray that prosperity may return where now sadness, want, and hunger are stamped on every man, woman, and child, I wonder how St. Paul's exists at all. The time of the wealthy planters is past, and of the well-to-do. The people have neither money nor homes, but such as they are and such as they have they bring to their Church.

"Bad social conditions exist because the boys and girls are not protected. The Church needs a house of refuge, a Church home. St. Paul's could easily find such a house were the money available. All the other parishes have such places, but all the other Churches are under their respective mission boards. . . . Why not send two missionary women to look into the needs? The rector is deeply interested, but he has no help, and nowhere to get any. There is scarcely one member of that parish who has enough money to live on.

"The rector gives all he can of his own, and he and his wife give all their time to helping the poor and the sick and the hungry. The people love him, but there

he is—able in most cases to do but very little.

"The automobile owned by the parish is an old Ford and refuses to go. Cannot you see that in some way he is given a new car? It is no use to say the people of the parish must do it for these people need bread, need work, need clothes, need often a drink of water. I wish I could present the destitution, but I can only plead for them, especially for protection for their young women, and a fund to give bread and clothing. A few barrels of old clothes sent to the rectory during the year, an auto, and some devoted missionary women; all these would further the work of the Kingdom here on earth."

Another recent visitor to the Virgin Islands writes:

"This morning, after many frantic attempts on his part with the help of a negro man to crank it, the car was finally abandoned just outside the apothecary's, and when I was going back from dinner it was being pushed up the hill by the rector and his wife and two others. I felt so ashamed to be a member of a congregation who would allow their minister and his wife to have to push the parish car up the hill.

"I also learned a lesson in perseverance, for in about half an hour after it was pushed up he came tearing down the hill in it as usual. I know one thing, were I he, I would have run it into the sea long ere this."

PREACHING MISSIONS IN SOUTHWESTERN VIRGINIA

THE REV. DAVID H. LEWIS, rector of St. Paul's Church, Salem, Va., is conducting a Mission in St. Luke's Church, Pedlar Mills, Amherst County, the Rev. J. R. Ellis, rector, from July 30th to August 12th.

From Pedlar Mills, Mr. Lewis will go to Massie's Mill, in Nelson County, and conduct a Mission in Grace Church, the Rev. Frank Mezick, rector, from August 13th to 19th.

The Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, is expected to conduct a Mission in St. Paul's Church, Salem, beginning Sunday, September 16th, and continuing through Sunday the 23d.

A Mission is to be conducted at St. Barnabas', Piney, Va., in Wythe parish, from August 24th to 30th, inclusive, by the Rev. Francis H. Craighill of Rocky Mount, N. C.

CONFIRMATIONS IN CHINA

THE *Newsletter* of the Missionary District of Shanghai announces that the Bishop of the District administered Confirmation to 280 persons between May 27th and June 24th. This is nearly fifty more than the number of confirmations reported in the last copy of the *Living Church Annual* for the entire preceding year, and is more than ten per cent of the total number of communicants reported for the District. Projected visitations, it was said, would increase the number to 300.

ANGLICAN THEOLOGICAL REVIEW

THE ADDRESS of the Editorial Department of the *Anglican Theological Review*, after August 1st, will be Trinity College, Toronto, Ontario, Canada. All books for review and exchange periodicals should be sent to Toronto.

ST. ANDREW'S, CANTON, N. C.

THE FIRST SERVICES in the new St. Andrew's Church, Canton, N. C., were held Sunday July 22d, the day being given over to a general religious festival. There was an early Celebration, a festival for the Church school, and the preacher at the later service was the Rev. A. J. Gayner Banks, D.D., Director of the Society of the Nazarene. At the close of the service, Dr. Banks blessed two altar vases in memory of the late Rev. Henry B. Wilson, founder of the Society. In the afternoon the sacrament of Baptism was administered, and later a service for the Knights of Pythias was held, at which the "Dokay" Band, of Asheville, took part. It is estimated that 1,200 persons attended the services during the day.

The new church is built of native stone, and has a most picturesque situation in the western North Carolina mountain scenery.

SEMI-CENTENNIAL OF NEBRASKA PARISH

FIFTY YEARS is a long period in the lifetime of a Nebraska parish, and the semi-centennial celebration of the organization of Christ Church, Beatrice which was held in June, was an event of much greater diocesan and local importance than would be a like anniversary in an eastern parish.

A detailed history of the parish has been published and beautifully bound, consisting of ninety-three pages, illustrated with full page portraits of Bishop Clarkson, Bishop Worthington, Bishop Williams, Bishop Saylor, the Rev. William A. Mulligan, present rector, the permanent stone church building, the rectory, and the present wardens and vestrymen. This history is prepared and donated without expense to the parish by two of the original founders, with free distribution to the Church families in the parish. It shows that, notwithstanding the trials and hardships endured, the parish record enumerates the individual names of 369 men, women, and children on the rolls. It also shows property owned by the parish, the value of which is safely estimated at \$100,000 or more, clear of incumbrance. The beautiful church building is shown in this connection. Only two other cities in the diocese, Omaha, the see city, and Lincoln, the state capital, present any such activity in Church work. This is accounted for by the fact that the leaders have stayed with it from the first. Mr. J. E. Smith, one of the original founders, served first as junior warden, is now senior warden, elected as such in 1878, and re-elected at each annual parish meeting since that date, a period of forty-five years.

On Sunday, June 10th, the anniversary celebration began with a corporate communion at 7:30 in the morning, followed at 11 o'clock by an anniversary service with sermon by the Rev. Charles H. Smith, D.D., who has been continuously rector of St. James' Church, Buffalo, New York, for more than forty-seven years. Dr. Smith is a brother of the senior warden and of Mr. S. C. Smith, one of the vestrymen of the parish. In the evening Bishop Shaylor administered confirmation and preached a powerful sermon.

On Monday morning at 7:30 another corporate communion was celebrated. The remainder of that day was given up to social activity, until 6:30 in the evening, when a banquet was spread for one hundred and fifty guests. The toast-master called on different individuals for re-

sponses to the following toasts: "Looking Backward," "Looking Forward," "Looking Around," "Looking On," "Looking In," "Looking up," and "On Duty Every Day."

The first response was by Mr. S. C. Smith, who, after proceeding with his own remarks, read a congratulatory letter from Mr. J. E. Smith, senior warden, temporarily absent in California. The second response was given by Mr. J. E. C. Fischer, the third by Dr. James C. Tucker, the fourth by Bishop Beecher, of Western Nebraska, the fifth was an original poem by Mr. John S. Hedelund, of Omaha, who had expected to be present but was detained and the poem was read by the Rev. William A. Mulligan. The sixth response was by the rector and the seventh by the Rev. Charles H. Smith, D.D., of Buffalo.

SOCIETY OF ORIENTAL RESEARCH

THE ADDRESS of the *Journal of the Society of Oriental Research*, and all matters concerning it, will be, after Sept. 1st, Trinity College, Toronto, Ontario, Canada.

BUILDING AT ST. MARY'S, PARK RIDGE, ILL.

GROUND WAS broken recently for the \$60,000 parish house for St. Mary's Church, Park Ridge, Ill., and the concrete foundations have been laid. It is expected that the superstructure will be well under way by the middle of August.

It was found necessary, on adoption of the plans for the parish house, to secure additional on Prospect St., and sixty feet additional was secured for \$7,800. This gives St. Mary's a total frontage of 200 feet, insuring plenty of building space, and a generous setting for the entire property.

GRACE CHURCH YEAR BOOK

THE INTRODUCTION of the *Year Book* of Grace Church, New York City, is written by the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, in which he says that, though he is no longer rector of the parish, the vestry had asked him to write the introduction because of the fact that he was rector for so much of the year 1922, the year covered by the book. The present rector, Dr. Bowie, adds a letter to his new parishioners.

Bishop Slattery's introduction shows the deep and careful knowledge of the great parish that he could have gained only by careful and unintermitting pastoral care. Among other things was an appreciative notice of the Rev. William Austin Smith, D.D., late Editor of *The Churchman*, who was accustomed to attend Grace Church. Several large amounts are noted as transferred to the funds of the parish, and a number of beautiful memorials are acknowledged. The amount given for the work of the Church outside of the parish is \$51,026.67; less than in previous years, but said to be the largest sum given by any parish for this purpose in the Diocese of New York. In addition, \$12,850.32 was given in specials.

An especially grateful feature of this *Year Book* is that it devotes itself to its purpose, the record of a great metropolitan parish, without undue elaboration and expense. The activities of the parish are told fully, but briefly, and there is not the feeling that a great deal of money has been wasted unnecessarily on paper that could have gone to a better object."

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DIRECTOR F. OF L. DEPARTMENT OF EDUCATION

THE REV. RICHARD W. HOGUE, recently Executive Secretary of the Church League for Industrial Democracy, has been appointed Director of the Department of Education of the Pennsylvania State Federation of Labor. The Rev. Mr. Hogue has been prominent in sociological work for several years. In 1914 he resigned the Church of the Ascension, Baltimore, to conduct the Baltimore Open Forum, and became director of the personnel service department of the Prisoners' Aid of Maryland. He was one of the organizers of the Labor College of Maryland.

During his residence in Philadelphia, while Executive Secretary of the Church League, he was delegate to the Central Labor Union, and chairman of the Young Democracy Open Forum. After resigning as secretary of the Church League, Mr. Hogue organized the Railway Shopmen's National Relief and Defence Committee, to which he has devoted his time for the several months.

BECOMES CHAPLAIN TO SISTERHOOD

THE REV. FRANK E. AITKINS has resigned the rectorship of Trinity Church, Bridgeport, Connecticut, and assumed his new work as chaplain of the Community of St. Mary at Peekskill, New York. During a rectorship of five years at Bridgeport, Father Aitkins has opened a mission, St. Mark's, for colored people, which has about seventy-five communicants, and which worships in Trinity Chapel; has nourished the work at the Italian mission, which now has its own beautiful church building; has reorganized the Church school, introducing the Christian Nurture Series, and registering an increase of about 400 per cent in attendance; has established a ward of the Confraternity of the Blessed Sacrament, with thirty-three associates; and has developed the spiritual life of the parish in marked degree.

At a farewell reception tendered the rector he was presented with a purse of about \$500, together with \$100 in gold from the mission of the Nativity and was similarly remembered by St. Mark's mission. A series of appropriate resolutions suitably inscribed in a leather bound book were presented by the senior warden after the morning service of July 29th.

THE REDUCTIO AD ABSURDUM OF MERE RATIONALISM

EYES HAVE THEY but they see not: ears have they but they hear not: noses have they but they mark their horizon—these rationalists who think life can be weighed in scales, measured by yard-sticks, reduced in mathematic equation. The most precious and permanent values in life "break through and escape" between the meshes of the prosaic. They are not seen or heard except by the passionate few who have been anointed with vision, who see in a flash the meaning and apprehend what words can never convey. In his *Hieroglyphics*, Arthur Machen gives us the following delectable satire of an examination paper prepared by a dry-as-dust professor of the scientific-historical school.

"1. Explain in rational terms The Quest of the Holy Grail. State whether in your opinion such a vessel ever existed, and if you think it did not, justify your plea-

sure in reading the account of the search for it.

"2. Explain logically your delight in color. State in terms that Voltaire could have understood, the meaning of that phrase, The beauty of line.

"3. What do you mean by the word 'music'? Give the rational explanation of Bach's Fugues, showing them to be (1) true as biology and (2) useful as applied mechanics.

"4. Estimate the value of Westminster Abbey in the avoirdupois measure.

"5. 'The light that never was on land or sea.' What light?

"6. 'Faery lands forlorn.' Draw a map of the district in question—putting in principal towns, and naming exports.

"7. Show that 'Heaven lies about us in our infancy' must mean that wholesome maternal influences surround us in our childhood."—G. S. in (Evanston) *Visitor*.

TO GO TO KANSAS CITY

THE VERY REV. CHARLES R. TYNER, who for several years has been dean of St. Mark's Pro-Cathedral, Hastings, Neb.,



THE VERY REV. CHARLES R. TYNER

has accepted a call to become rector of St. George's Church, Kansas City, Mo., the largest congregation in Kansas City and in the Diocese of Western Missouri.

The Rev. Mr. Tyner is one of three brothers in the ministry of the American Church, another being the Rev. Frederick D. Tyner, of Minneapolis, Minn., who is familiar to all readers of THE LIVING CHURCH, as editor of the Daily Bible Studies that appear each week, and who recently declined the archdiaconate of Minnesota. Another brother is the Rev. George St. George Tyner, rector of Grace Church, Winfield, Kansas.

MIDSUMMER ACOLYTES' FESTIVAL

THE MIDSUMMER acolytes' festival of the Servers' Guild of the Archdeaconary of Hartford, in the Diocese of Connecticut was held on the afternoon of Sunday, July 29th, in Grace Church, Hartford. There were fifty clergymen and servers in attendance, representing a dozen different parishes, some coming from a distance.

After a business session, solemn Vespers was sung, with a sermon by the Rev. John Rosebaugh, Director of Religious Education of the Diocese of Connecticut. The benediction was pronounced by the Rev. Neofitos Leventopoulos, rector of the Greek Orthodox Church in New Britain, Conn.

The next meeting of the guild will be on the night of All Saints' Day in Christ Church Cathedral, Hartford, Conn.

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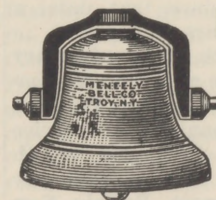
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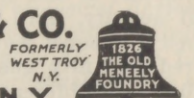
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MARRIAGE OF BISHOP BABCOCK

THE RT. REV. SAMUEL G. BABCOCK, D.D., Suffragan Bishop of Massachusetts, and Miss Mary Kent Davey, director of the North End Settlement House of Christ Church, Boston, were married in the historic old North Church, Monday Aug. 6th.

SERVICE CHAPEL IN BROOKLYN

THE CHURCH OF THE REDEEMER, Brooklyn, is soon to erect a chapel, to be known as St. Thomas' chapel, on the north porch of its church building. This chapel will be kept open at all times for worship, prayer, and meditation, and it is the intention of the rector and authorities of the parish to provide a daily celebration of the Holy Communion in this chapel.

A PRIESTS' CONVENTION FOR PHILADELPHIA

A MEETING was recently held in New York City of priests from thirteen dioceses for the purpose of considering ways and means of extending and stimulating the faith and work of the Church along Catholic lines. About thirty-five clergy were present from the Dioceses of Western New York, Central New York, Albany, New York, Long Island, Massachusetts, Rhode Island, Connecticut, New Jersey, Newark, Pennsylvania, Harrisburg, and Erie. Among these were official representatives of the Clerical Union, the Priests' Fellowship, and several clerical organizations local to certain of the above mentioned dioceses.

The Rev. Dr. McComas, of Trinity parish, New York City, presided, and the Rev. Frank Damrosch, of Western New York, acted as secretary. After a long discussion, in the course of which much light was thrown upon the needs of organization among the Catholic clergy, it was decided to hold a Priests' Convention in Philadelphia, on April 28-29, 1924.

An executive committee, consisting of one member from each unit represented at the meeting, with the Rev. Dr. Edmunds of the General Theological Seminary as chairman, was appointed, as were sub-committees on speakers and subjects, and on publicity, Dr. Edmunds being the chairman of the former, and Father Hughson, O.H.C., of the latter. The Rev. Dr. Vernon, of St. Mark's, Philadelphia, was appointed to undertake the organization of the necessary local committees in Philadelphia which will make the preparation for carrying out the programme of the Convention.

Owing to the great distances that would otherwise be involved, it was decided to make this Priests' Convention a meeting primarily for the clergy of the eastern dioceses, although those from more distant parts of the country will be welcomed when they are able to come. Entertainment will be provided without charge by the Church people of Philadelphia, and the finance committee hopes to be in a position to defray the railroad expenses of priests who register beforehand as members of the Convention, when the distance travelled is not too great.

Much of the preliminary work of organization has already been done by the Philadelphia local committees, and with the fall the active campaign on wider lines will be inaugurated.

If this Convention should prove to be the success which at this stage it seems to promise, it is hoped that other like gatherings will be organized in other parts of the country.

MEMORIAL SERVICE FOR COLORED WARDEN

FRIENDS, both white and colored, gathered at St. Mary's mission Augusta, Ga., on the afternoon of St. James' Day, July 25th, to hold a memorial service for a colored man, the late James Blair, senior warden, lay-reader, and general support of this mission for a long period. The Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese, held the service, assisted by white priests, the Rev. Jackson H. Harris, priest in charge, and the Rev. E. N. McKinley, of Washington, Ga., while the music was rendered by a negro organist and negro vested choir. Two memorials were dedicated by Bishop Reese, one a pair of altar candleabra given by the Georgia Railroad Bank of Augusta where Blair was messenger for many years, and the other an alms bason presented by white and colored friends of the community in memory of a humble Christian worker.

Bishop Reese's address was eloquent and very beautiful. He spoke tenderly of Blair, calling him his friend, and said he felt himself a better man for having known him. In this touching tribute to this humble negro and patient follower of our blessed Lord, the Bishop dwelt especially upon his faithfulness to every duty in life. Fidelity, the Bishop said, was the key-note of his character, wherever he was found, whether in the Church he loved so well, or in the bank which he served with unswerving devotion, and the Bishop besought the congregation of St. Mary's, who had known him so long, to

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follow earnestly in his footsteps that they might catch the blessing of the example of his life. At the funeral service of Blair held in the spring, the pall-bearers were the young white clerks in the bank.

DEATH OF REV. F. C. STEVENS

THE REV. FREDERICK CONSTANTINE STEVENS, rector of St. Mark's Church, Adelphi St., Brooklyn, and voluntary chaplain at the Cumberland St. Hospital, died at St. John's Hospital on July 31st, after an illness of several weeks.

He was a graduate of Monmouth College and of the General Theological Seminary. Bishop Fawcett ordained him both to the diaconate and to the priesthood. His first work was at St. Luke's Mission, Wyoming, Ill. Returning to the East, Mr. Stevens was priest in charge of St. Simon's Mission, Brooklyn, and of St. Alban's, Mission, Carnarsie. In 1921 he became rector of St. Mark's. He is survived by his wife and one daughter.

The funeral was from St. Mark's Church, Bishop Burgess, assisted by several of the clergy, officiating.

DEATH OF DR. LUCIUS WATERMAN

THE REV. LUCIUS WATERMAN, D.D., senior priest of the Diocese of New Hampshire, died suddenly Thursday, July 26th, in Washington D. C., where he was visiting his son, Henry Waterman, a chemist in the Department of Agriculture.

Dr. Waterman was born in Providence, R. I., in 1851, the son of the Rev. H. Henry Waterman and Eliza Irene Harris. He was graduated from Trinity College with very high standing, which College later conferred upon him the degree of Doctor of Divinity. His theological education was taken at Berkeley Divinity School. He was ordered deacon in 1876 by Bishop Williams, of Connecticut, and priest the following year by Bishop Niles, of New Hampshire.

Dr. Waterman held in succession the following charges: minister of Trinity Chapel, New Haven, Conn.; rector of St. Mary's Church, East Providence, R. I.; assistant at Christ Church, Detroit, Mich.; rector of Trinity Church, Tilton, N. H.; professor of Ecclesiastical History at the Seabury Divinity School, Fairbault, Minn.; missionary in Dutchess Co., New York; priest in charge of All Saints' Church, Littleton, N. H., priest in charge of St. James' Church, Lavonia, N. H., which was founded by him, and which owes its church building to his self-sacrificing devotion; rector of St. Luke's Church, Charleston, N. H.; and he closed the list of his pastorates with the rectorship of St. Thomas' Church, Hanover, N. H., where he was from 1904 to 1919. The Doctor was a deputy to the General Convention since 1895, a member of the Standing Committee of the Diocese of New Hampshire since 1902, and its president since 1907. He was married 1884, to Abbie J. Cate, of Northfield, N. H., who survives him, as does his son Henry.

Dr. Waterman was a ripe scholar of very wide range in the ancient languages, patristics, and Church history. Among his published works are the following: *The Post Apostolic Age*, *Tables of Episcopal Descent*, *God's Balance of Faith and Freedom*, being the Page Lectures, and *The Primitive Tradition of the Eucharistic Body and Blood*, being the Paddock Lectures. He preached many occasional sermons and delivered many lectures. He but

recently gave a course of lectures at the Albany Summer School for Clergy.

Besides his scholarship and unflinching devotion to the Church, Dr. Waterman had a charm of conversation and a ready wit which made him welcome in any group which was favored by his presence.

The funeral service was held in Trinity Church, Tilton, on Monday, July 30th. There was a celebration of the Holy Communion with the Bishop of the Diocese as celebrant, and with many of the surrounding clergy present. The burial office was said in the afternoon, at which many members of the Masonic order were present.

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ple were set in emotion when they attended the services.

3. The 18th century in England. The bishops were very cold intellectually. They loved an easy time hunting foxes. The clergy were treated like coolies (i.e. sometimes they were sent to eat with the servants in the kitchen).

4. The non-jurors were the Jacobine clergy. They had apathy against the lower Churchmen. Seabury introduced the conjury ideas into America.

5. Acts were passed to prohibit the wearing the "Pie" of the bishops. (Probably a confusion with *maggie*.)

6. The Reformation on the continent was a whole sale of Catholicism.

7. Berengar of Tours. I know all about him, but now lost trace.

8. Pippin tried to kick the king out.

9. Trouble came up again, for the anti-Henry IV party got agitated.

10. Some of the leaders were Luitprand of the Lombards, who came with his army to attack Rome, but was made a monk by the tactful diplomacy of the pope.

11. The Gauls were in the nowadays Germany.

12. Chivalry inculcated reference for women, because our Lord was born of St. Mary, who was a female.

13. In the 14th century many, many people began to meditate. Some of them had to get out of society in order to have leisure to meditate, so this was contrary to Christ's teaching.

14. St. Catherine of Sienna was but a young lady, but she could free the Babylonish Captivity in the Papacy.

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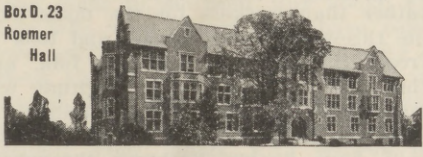
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FLAG ETIQUETTE

THERE WAS HELD in Washington, during June 14th and 15th, under the auspices of the American Legion, a National Flag Conference at which a paper on "Army Flag Rules in Civilian Life" was read by Capt. George M. Chandler in which he said:

"A question often asked is, 'Now that the war is over, is it proper to display the flag in the church?' and the answer is 'Why not? What rule do you follow with respect to your mother's picture? Do you put that away during certain periods? Yes; it is quite as proper to display the flag in church in time of peace as in time of war.' 'And how shall it be displayed in the nave, transept, and chancel?' The same general rules hold for display; it goes to the honor point, to the congregation's right in the nave with the service flag or the state flag or the diocesan flag on the left wall; similarly in the two transepts, that is, in the right transept the national flag will be displayed from the wall nearest the chancel, and in the left transept, from the wall nearest the nave; in the chancel, the stars and stripes will be on the right, or gospel side of the altar, and the other flag on the left or epistle side. I use the church nomenclature as an architect would do, as the terms are specific, and quite generally understood."

Subsequently, at this Convention, a Civilian Code was adopted from which the following paragraph is taken:

"When the flag is displayed in church, it should be from a staff placed on the congregation's right as it faces the clergyman, with service flag, state flag, or other flag on the left wall. If in the chancel, the flag of the United States should be placed on the clergyman's right as he faces the congregation."

As the Diocese of Washington at the last annual convention in February last adopted an official flag for the Diocese, this information becomes of pertinent interest.—MARCUS BENJAMIN, in the *Church Militant in the Diocese of Washington*.

THE AUSTRALIAN CHRISTIAN HEALING MISSION

THE FOLLOWING PAPER was especially written by the Rt. Rev. George M. Long, D.D., Bishop of Bathurst, Australia, for the *Sidney Daily Telegraph*, a leading Australian newspaper, and was published by the *Daily Telegraph* in its issue of May 17th:

"These notes are written from the point of view of one who is convinced that the power of God was working in the Australian Healing Mission, and are written for those who accept the Christian faith that prayer is heard and answered, and that all things are possible with God."

"My own acceptance of the claims for the revival of healing ministry in the Church has slowly passed in the past few years through the stages of resistance, doubt, and inquiry, to frank and open recognition."

"I had felt the full force of every objection that has been raised long before such were raised in our midst. Ultimately it was the cautious investigation over a period of years of the work and phenomena of Christian healing in all parts of the world that compelled me to revise and then recast my preconceptions and my misconceptions."

"But it is necessary for one to work right through the whole period of preparation in order to comprehend a heal-

ing mission. It is essentially one of those experiences that must be approached from the inside in order to be understood and assessed."

"The first fact that impressed one was the manner in which the people rose to the call for prayer."

"I have had ample experience of missions of various kinds, and of the long period of preliminary organizing that is demanded."

"In this case nothing of the kind was required. As soon as people understood what was asked of them, they flocked to prayer. Week by week our services of prayer in the Bathurst Cathedral grew until the people crowded out the cathedral in every part. There were no attractions. The service is of the simplest form. There were no great addresses; no stirring music. The people just wanted to get upon their knees and pray. A great deal of the praying was done in the silence of a great throng of a thousand people. It was almost incredible that so many people could keep such breathless silences."

"The next remarkable fact was the uprush of sympathy and tenderness in the whole community. The task of organizing was immense, but the difficulty, even so, was to find tasks for the workers rather than workers for the tasks. People threw open their homes and took in freely the sick and impotent folk, and the same spirit of loving solicitude was manifested by almost all the keepers of hotels in Bathurst to their great honor."

"I have known Bathurst throughout some stirring times, but never before have I witnessed such an outpouring of love and sympathy, self-sacrifice, and service. I do not think our city was ever so deserving of honor as during the past week. Men and women were often on duty from six of one morning until three of the next morning, without yielding to fatigue or slackening in their sympathetic service."

"The services of the mission have often been described. They are unaffectedly simple, and devoid of all that is spectacular. The missionary, Mr. Hickson, has a great gift of quiet, simple speech readily understood by the plain folk. I was impressed by his steady poise, and his amazing capacity for work. He is quiet, calm, confident, and controlled. He moves from task to task without haste, yet with bewildering rapidity. The least sign of emotionalism he crushes instantly. He will not have sensation, nor the working up of emotion. You catch his sharp command, 'Be quiet, woman!' as a patient indulges in some obviously forced expression. Yet he has an infinite gift of sympathy which moves out yearningly to those in need. He is sure of his mission. He is sure of God. These two sureties leave him unmoved and untroubled by other things."

"It is impossible for anyone to work hard and swiftly hour upon hour, day after day, with this man, as I have done, among the most distressing scenes, without realizing that you are in the presence of a man of quite exceptional strength and goodness. Yet, withal he is so robust, so sane, so steady, so scornful of humbug, and possessed of a charming and saving sense of humor. There can hardly be another man today whose life has been so filled with thrilling human incidents in every country of the world, yet he remains modest, unassuming, approachable, and unpretentious."

"What of the results of the mission! 'It is readily understandable that



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sympathetic people should fear a great and crushing disappointment to fall upon many who have had no immediate manifestation of healing. The fear was natural, but experience in every part of the world has proved that it is groundless. This was once again demonstrated in our experience. The sick receive an amazing spiritual uplift. One demonstration of this was given, when a large party of them spontaneously broke into the singing of the Doxology upon their departure from Bathurst. Those who had not yet received evidence of physical healing, sang it as joyfully and fervently as the others.

"Everyone remarked upon the buoyancy and cheer of the patients after their participation in the mission. Apart from spiritual blessings, there was the wonderful joy to them of feeling the wide sympathy of everyone for their sufferings. For years these had been locked away in loneliness and secret depression now they were brought out into the radiance and love of their fellow men. It was an unforgettable experience. The spectacle of the mass of suffering in most terrible forms was heart-rending. Nothing but a strong restraint of compassionate love could carry one on though the ministering to them without an emotional breakdown.

"What of physical healings!

"Numbers of our patients came from long distances, and the pressure of numbers was so great that they had to be got away by the first trains, in order to make room for others. We were all much too busy to attempt to gather 'results,' even if we had desired to do so; but even in those crowded moments scores of patients came to tell and reveal their healings.

"I cite now but a few of such cases, and I write words of truth and soberness. After one has been through such great experiences, one cites cases with much reluctance. We have seen the answers of God given to prayer in manifest and unmistakable ways, and these become a holy experience which one shrinks from appearing to parade or display. The tears of joy streaming down the faces of mothers as they clasp recovered children in their arms give one memories sacred and unforgettable. We are sure of Him in whom we have believed. We are sure of the things we have seen and heard, and that security sufficeth us. Those who have prayed, and those who have received healings, have a divine experience in common. God and the spirit world have come very near to them.

"But I have been asked to write of these things, and, perhaps, it should be done. I have looked into the eyes, that were badly crossed, of a lad, and so weak in sight, that he could barely see by the aid of thick lenses. I have seen that boy two hours later with eyes perfectly straight, and discarding glasses. As someone asks him can he really see now, he breaks out joyfully, 'Oh, there's mummy!' as he sees his mother coming to him across the Cathedral lawn.

"In two other cases I know of children's eyes becoming straight and normal.

"I have seen a child that has not walked for eight years walk quite steadily along the Cathedral path to its father and mother.

"The last person upon whom we laid hands on Wednesday morning was blind in the left eye, and as she passed through the vestry the sight returned in full.

"On Tuesday morning the first man upon whom we laid hands looked to be at the door of death. He was so weak the night before that it was impossible to take him to the private house to which he had been assigned. For years he has been bed-ridden. Two hours later he was dressed and walking about, and doing physical exercises to show his recovered powers. He walked to the Cathedral in the afternoon to return thanks.

"Here is a woman of thirty years who has never walked in her life, walking from the car to the railway platform, and stepping up strongly into the carriage.

"Here is another woman of some thirty years, who, on the evidence of rector and relatives, has never spoken in her life. To her has come the full gift of language. It is incredible, perhaps, but it is true. A doubting friend rushes up and says 'Can you really speak?' and is transfixed with wonder upon receiving the amazing answer, 'No, not much.'

"Two who were almost blind were quietly reading the newspapers on the following day.

"A preliminary analysis of just a portion of the cases that have been reported and investigated is as follows: Two totally blind persons have recovered sufficient sight to see their way about. Fifteen who were almost blind have recovered normal eyesight, in the majority of cases, and the remainder are greatly improved. Two dumb people speak well. Three others have received power to articulate. Four others with serious impediments in speech are practically normal.

"Of twenty-six investigated cases of paralysis, partial paralysis, infantile paralysis, rheumatoid arthritis, and neuritis, eighteen are apparently quite well, and the others are vastly improved. Many suffering from St. Vitus' Dance, epilepsy, and mental disorders, are reported as being free from their former distresses.

"These instances are but a few of the many who passed rapidly away to distant homes, hundreds of miles away.

"It will take many months to gather together anything approaching a complete record. We have already abundant evidence that the greater number of healings are taking place gradually, and the effect of the mission on the physical side will be a progressive one, over a long period.

"In two cases patients reported to me before the mission that medical men had said to them that the profession could do nothing for them, and their only hope lay in Christian healing. Both were cripples, and both were walking about firmly and well before the second day of the mission had passed. One old man had been coming for weeks to our preparation services. His left hand was always filled with pain. He had no control in it whatever. Medical men had told him he could never hope to use the hand again. As I stepped out of the Cathedral on the first day, he gripped me with that hand, and it would be hard to say how many hundreds in Bathurst he has not shaken hands with since.

"Instances could be multiplied manifold, and it would be false to the spirit of the mission if we did not close with the testimony that far beyond all physical healings is the wonderful quickening of spiritual perception, and the revival of a living faith in God and Jesus Christ which arises in and through the Healing Mission."



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MAGAZINES

HIEROS SYNDESMOS (Athens, Greece).—This excellent publication, edited for the benefit of the clergy of Athens, has recently given out some important and valuable numbers. Numbers 8-9 (March 23d, April 2d, 1923) contain the account of the Consecration of the new Metropolitan of Athens, His Grace Chrysostom Papadopoulos, and his address upon enthronement. The next issue (number 10, *a.c.*), contains two articles of merit; Days of Testing by an anonymous writer who signs himself "K.K.," and the address, on his enthronement, of the Metropolitan of Corinth. In the next combined issue (numbers 11-12) the editorial ventilates the long felt need for a council of theologians, to be called to consider and deal with some of the present-day pressing problems of modern Orthodoxy. One of the gracious acts upon the organization of the University Faculty on April 24th (O. S.), was the unanimous voting of the status of "honorary professor" in the University upon the new Metropolitan of Athens. The issue of June 15th makes a departure in the style of publication of this valuable ecclesiastical journal. Numbers 13-14 contain two matters of importance: a letter from the clergy of the Roumanian Orthodox Church to that of Greece, and a significant and scholarly essay upon Monasticism in the East by the Abbot of the Monastery at Pentele, Ignatius Giannakopoulos. The whole tone of the recent numbers of the *Hieros Syndesmos* brings sharply to the reader's mind the fact that the clergy and prelates of the Greek Orthodox Church are both alert to and aware of modern difficulties and problems, and are making every effort, consistent with wisdom and far-sighted judgment, to deal with them.

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