

The State Historical Society X

# The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, AUGUST 19, 1922

NO. 16

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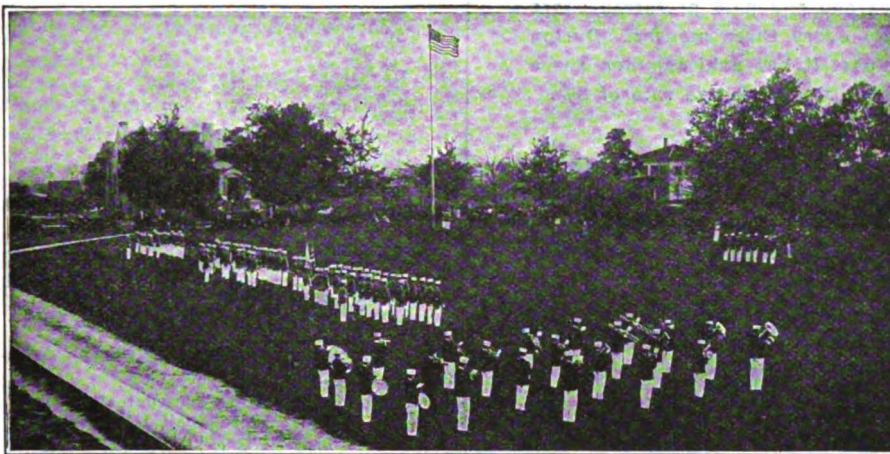
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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THE FEELING of God's sympathy, of His understanding and His forgiveness, is itself an answer to any prayer.—Kensington.

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## EDITORIALS AND COMMENTS

### Are Deaconesses in "Holy Orders"?

WE have received an advance proof of the report of the Joint Commission on Adapting the Office of Deaconess to the Present Tasks of the Church, to be presented to the coming General Convention. The Joint Commission, we find, has gone very much beyond the function that seems to be embraced within its title. It has adopted two principles, as the basis of its action, as follows:

"First, that the Commission adopt as its first principle the statement concerning the status of Deaconesses in the report of the Committee of the Lambeth Conference (The Bishop of Ely's Committee) on 'The Position of Women in the Councils and Ministrations of the Church', namely: 'the ordination of a Deaconess confers on her Holy Orders. In ordination she received the "character" of a Deaconess in the Church of God; and therefore, the status of a woman ordained to the Diaconate has the permanence which belongs to Holy Orders' (Report of the Lambeth Conference of 1920, p. 102).

"Second, that the Commission in preparing a Canon follow the lines of the Lambeth Resolution 49, reading as follows: 'The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern Diaconate of men. It should be understood that the Deaconess dedicates herself to a lifelong service, but that no vow or implied promise of celibacy should be required for admission to the Order. Nevertheless, Deaconesses who desire to do so, may legitimately pledge themselves either as members of a Community, or as individuals, to a celibate life.'

We feel bound to criticise the first of these positions. "Holy Orders" is a technical term. "It is evident unto all men diligently reading Holy Scripture and ancient Authors", says the Preface to the Ordinal, "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons". These three orders alone comprise such as are entitled to the technical term. In a lesser sense the Church has often recognized minor orders—acolytes, doorkeepers, and the like—always with a careful distinction between those and the major or "holy" orders. Indeed there have been theologians who treated the diaconate itself as one of the minor orders and as not included technically in the sacrament of "order"; but the trend of thought in the Church has been against that exclusion of the diaconate, and the enumeration of the three ranks of holy orders in the Preface to the Ordinal agrees with the best thought among Roman as among Anglican theologians.

A deaconess is not a female deacon. If she were thus to be considered, the obvious manner in which to establish her status would be, not by framing a separate office of ordination, but by declaring that there was no bar to the ordination of women to that order. We believe that few would take that position; yet the

Joint Commission assumes the fact while shrinking from its logical implication.

The authority upon which the Joint Commission relies is that of a Lambeth committee report. But the resolutions on the subject adopted by the bishops very carefully refrained from indorsing that report. By a closely divided vote (117 to 81) the Conference allowed that among the functions of deaconesses might be the reading of the daily offices in churches and also, by license of the bishop, that she might "instruct and exhort the congregation." There may conceivably be extreme cases where these functions may legitimately be employed, though they would naturally be very exceptional in any well regulated diocese, but this would not imply the recognition of the deaconess as technically in "holy orders". The same question was lately before the Lower House of the Convocation of Canterbury, and it was there decided that the office was *not* one of holy orders, while also the recommendation of its committee, that the reading of the daily offices and exhorting the congregation were among the functions of the deaconess, was negatived by the House. Thus if the American Church should accept this report of its Joint Commission and enact the recommended legislation and the proposed office for ordination of deaconesses that is submitted, it would be a direct departure from an "essential point of doctrine, discipline, or worship" of the Church of England which, according to the Preface of our Book of Common Prayer, we are "far from intending" to do.

The deaconess has proven her right to be recognized among the working forces of the Church. Our canons already give such recognition, and, if changes are needed as the result of experience, no doubt they can easily be secured. As for ordination, there is a form in the Book of Offices, adopted by the House of Bishops, and we see no reason either why the form now recommended by the Joint Commission should be substituted for it, or why it should be necessary to incorporate it within the covers of the Prayer Book.

For the rest, the order of deaconesses is able to stand on its own feet. The deaconess is not "just like" something else. She is neither an amateur deacon nor an imitation man. Her functions differ from those of the deacon as greatly as they differ from those of the organist. It is no compliment to her to class her with the lowest grade of holy orders, from which a man emerges in a year, or less if he can, and then tell her she never can advance beyond that lowest grade. The deaconess has an exceedingly dignified position, and neither a deacon nor a bishop is her "equal" within the sphere of her office. Moreover it is

not competent for General Convention to add a new grade to the threefold ministry of the Church by the enactment of a canon.

We shall hope, therefore, that the report of the Joint Commission will be courteously received, placed on file, and not be permitted to accomplish the transubstantiation of a deaconess into a deacon with less than a deacon's prerogatives.

IT is depressing to read two new controversial pamphlets relating to Prayer Book revision, written, respectively, by the Rev. George C. Foley, D.D., professor in the Philadelphia Divinity School, and the Rev. Edward McCrady, a priest in Louisiana.

Not Discussed  
On Merits.

Dr. Foley writes especially against the introduction of the *Benedictus Qui Venit* into our eucharistic office. He shows that it already appears in the Roman Missal. We grant it. He observes, thereupon, "It is impossible to discuss such a question simply on its 'merits'; we cannot forget its place, and the significance of that place, in the office whence it is derived". That we do not grant unless Dr. Foley means by those who cannot discuss the question on its merits simply a group of men whose inability so to do rests upon their own peculiar personalities and intellectual outlook, with whom—and it is not to his credit as a scholar—Dr. Foley identifies himself.

Of course, if details in Prayer Book revision cannot be discussed on their merits, it is useless to assume that we shall ever be able to be anything but slaves to prejudice, and we know of nothing more pitiful than that, or than the perfectly frank way in which Dr. Foley accepts that limitation for himself. He was not always so. For in the General Convention of 1919 he spoke and voted in favor of prayers for the departed, which, to the writer of the second of the pamphlets referred to, both of which are being sent out together in the interest of Protestant propaganda, are just as impossible as the *Benedictus*. Dr. Foley was big enough and brave enough then—when he allowed his heart and his devotional sense a place in framing his attitude—to discuss a question on its merits, and it was clear to him then that the fact that such prayers appear in the Roman Missal, just as the *Benedictus* does, did not make it "impossible" for him even to "discuss" them. Why, then, must his prejudices dominate his mind and his heart in this other matter?

Mr. McCrady's pamphlet, much more extensive, is of the same general character, and is, throughout, an appeal to anti-Roman prejudice. From first to last page there is scarcely once the pretense of discussing a question on its merits. The *Benedictus* is similarly impossible to him, and he cites Dr. Foley's pamphlet approvingly.

The pitiful thing is that these men do not know that the best thought of the Protestant world itself has passed them by. When the Presbyterian General Assembly adopted its *Book of Common Worship* in 1905, it adopted the *Benedictus* at the end of the *Sanctus*, exactly as is proposed by our own Joint Commission, except that in the Presbyterian book no distinction is made between the two, and there is not a line, not a word, to suggest that any decent Presbyterian could possibly desire to use the one without the other; while our own Joint Commission, recognizing the tender consciences of those who cannot discuss questions on their merits, separates the two in order to introduce a rubric making the use of the *Benedictus* optional only. Dr. Foley is not being asked to go as far as Presbyterians willingly go.

Has this wild venture in the use of two lines from the Roman Missal driven Presbyterians bodily into the arms of the Pope? Has the ability which these respected Christian people have shown to discuss and decide such a question on its merits, disrupted their communion?

The one comfort, in reading such pamphlets as these, is that the attitude of mind displayed therein is one which has long ceased to be representative in the Church. There could, of course, be no progress, no intellectual movement, anywhere in human thought, if it were. There could have been no Reformation if, in the sixteenth century, men considered themselves bound by those intellectual limitations against discussing questions on their merits which those who suppose themselves—wrongly, of course,—to represent the Reformation attitude of mind to-day, assume for themselves.

And as for Dr. Foley, we know that he misrepresents himself. There are times when he is not the slave of his prejudices. There are times when he can discuss questions on their merits. There are times when the expression of his own interior devotion snaps the bonds with which he thinks his mind is confined, and makes him one with myriads of others, throughout a thousand years, whose hearts have sought and found Him who comes to them especially in the Holy Eucharist, and who are not ashamed to proclaim Him blessed, though perchance some Italian peasant, unlettered and ignorant, be doing the same thing at the same time. There is a unity of the devout before the Throne of God from which not even the prejudices of the learned can exclude them.

As for the Church itself, both among its people, and as represented in General Convention, we are quite confident that the heights of eucharistic devotion which Presbyterians have reached can be approximated, in an optional manner, without stampeding very many into the sloughs of despair, at the awfulness of a question having been determined on its merits.

#### ANSWERS TO CORRESPONDENTS

E. G. M.—There are editions of the canticles with plainsong tones arranged by Canon Winfred Douglas published by H. W. Gray Co. and Batterson's *Manual of Plainsong* published by Gorham.

L. E. B.—The rubric before the *Gloria in Excelsis* admits of a hymn in place thereof, and the custom of suspending the former during the penitential seasons is widespread in this country, due to the fact that the angelic chorus in honor of the Birth of Christ is more fitting to festal than to penitential occasions. The permission to substitute another hymn is, however, peculiar to the American book.

P. H. S.—We do not recall any novel of old-time southern days that has not been on the American market. None such is among the publications of the Morehouse Publishing Co.

#### ACKNOWLEDGMENTS

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XXXXVII

BY THE REV. WINFRED DOUGLAS

THE ELEVENTH SUNDAY AFTER TRINITY

THE Collect for to-day turns our thoughts toward the need of God's grace; without which we can neither run the straight and narrow way of His commandments, nor obtain the rich treasure of His faithful promises. St. Paul, in the Epistle, reveals what is both present treasure, and promise for the future to the Christian: the Good News of Christ's sacrificial death and mighty resurrection, of which he was the last divinely chosen witness. And he declares that he obtained the treasure of this revelation, and of all the vast work which he had accomplished, not by his own effort alone, but by the free gift of God's enabling grace. In the Gospel, Jesus pictures to us the Pharisee, seeking God's promises only by his own boasted self-sufficiency, and seeking them in vain: and in lowly contrast, the Publican, trusting wholly in the Divine Mercy, and obtaining grace by humbly acknowledging his supreme need of it.

Introit, 46—Safely through another week  
Sequence, 271—We sing the glorious conquest

or

219—Christ, of all my hopes the ground  
Offertory, 133—With broken heart and contrite sigh

Communion, 149—O Lamb of God, still keep me

or

131—O Jesus! Lord most merciful  
Final, 220—My heart is resting, O my God

Hymn 46, with its reference to Sunday, to the Holy Eucharist, and, in its second stanza, to Collect, Epistle, and Gospel, seems an ideal Introit to-day. The intensely personal note in St. Paul's witness to the grace of God which was with him, makes it suitable to follow the Epistle with a hymn from the festival of his Conversion: 271 will never be more appropriately sung than here. But if any should feel otherwise, 219, one of the loveliest additions to our book, is closely related to the subject of the day. In most churches, presumably, the preacher will base his sermon on the Gospel; in that case 133, which is based upon it, will be the evident choice. In singing it, do not forget that the music is in the chorale style. Allow one additional beat at the close of the first and third lines. Observe the hold at the close of the second line for three beats. Sing at a moderate pace, so that the smooth flow of the harmonic parts may seem perfectly natural and unhurried beneath the dignity of the calm congregational melody. This is a tune which will reward frequent use. Do not allow the slightest touch of sentimentality in the manner of singing 149: the tune, though not without beauty if infrequently used, is close to the danger line. A lovely addition to our book is found in 220, here suggested as the closing hymn. It voices a mystical experience which may debar some from honestly singing the beautiful words; and we must not sing to God what we may not honestly say to Him. But if there be such, they may profitably listen at the close of to-day's Eucharist to a hymn which so exquisitely reflects its lesson.

At Evensong, any of the following hymns will be found related to the day's teaching:

531—Forward be our watchword

211—My faith looks up to thee

232—How sweet the Name of Jesus sounds

345 St. 3—O soul of man, remember well

378—Jesus, I my cross have taken

The single stanza of 345 might be sung as an unaccompanied anthem by a good choir.

THE AVERAGE man and woman is tired of the heroic, and sighs for the possible. Full well I know that Christianity adapted to business to-day would revolutionize the world and leave no social sores to appall us.—Challenge.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 21

READ II. Cor. 5:17-21. Text for the day: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Facts to be noted:

- 1. St. Paul is writing out of his own experience.
- 2. His new relationship with God came through Jesus Christ.
- 3. His work for others in the name of Christ.

"Old things are passed away; behold, all things are become new." This was St. Paul's personal experience. He had been brought up to reverence antiquity, he became an ardent reformer; he had been holding fast to old thoughts, old systems, and old beliefs, he started on a new path of progress; he was looking into the future for the coming Christ, he found and accepted the Christ who had already come. His whole life was changed, all things had become new. From a persecutor of Jesus Christ, he became His follower. Why? He had caught the vision and was not disobedient to it. Have you looked upon yourself as one in whom old things should pass away? Do you realize that there is a new life within you entirely distinct from the life of the senses or the life of the intellect? Can you say with St. Paul, "Christ liveth in me"? What are you doing for others in the name of Christ?

August 22

Read II. Cor. 9:7-15. Text for the day: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Facts to be noted:

- 1. Whatever you have to give, give it cheerfully.
- 2. God will supply you with seed in order that you may sow.
- 3. By giving, you both supply another's need and cause him to praise God because you have been faithful to your trust.

When we think of illustrations of giving, we always come to the greatest gift that ever came to the world, God's gift of His Son. "God so loved the world that He gave." Personalize the word "world", and read the text, "God so loved the people that He gave". There we have expressed the true motive of all right giving, namely, love. Every gift that God gives the world, He gives because He loves the people. Does love govern all your living? Do you love God so much that all His children share in that love? The man who gives his fortune, and the man who has nothing to give but his prayers, has the same obligation placed upon him, the obligation so to love that he will give as God gives to him.

August 23

Read Ephesians 6:13-19. Text for the day: "Stand therefore."

Facts to be noted:

- 1. Life is a constant warfare.
- 2. St. Paul names the weapons that must be used by the Christian.
- 3. From this warfare there is no discharge.

"I have drunk delight of battle with my peers  
High on the ringing walls of windy Troy."—Tennyson.

In the joy of victory the difficulties and hardships of the battle are forgotten. Even though we have many problems to meet and many battles to fight, there is no reason for any of us going through this world dull or gloomy. There is no doubt about it; life is a warfare in which battles must be fought every day, and often many times a day; but there is real joy in battle when one has courage and the weapons with which to fight. The lesson for to-day tells us just what those weapons are, and, if we have the courage to use them, there need be no fear of defeat constantly.

## August 24

Read Philippians 2:12-17. Text for the day: "For it is God which worketh in you both to will and do of His good pleasure."

Facts to be noted:

1. St. Paul is urging continued obedience.
2. God can work only through those who are obedient.
3. The worker for God is constantly sustained.

St. Paul is writing to a Church that had always been obedient, both to the truth, and to his commandments concerning Church government. Its members were obedient while he was with them, and now, in his absence, they are still obedient. This letter is to tell them that they need have no fear of anything, because God is working in them. No task is hopeless, no object beyond attainment, because man is not left alone. God is with man. God and man are so near to each other, they so belong to each other, that God plus man is the unit for accomplishing any work. Two powers are here which should never be separated. These two powers are set forth in the words: "Work" and "God works." If you try to do your work alone, you will fail; if you give up the fight, and say the task is too great, you are a slacker. If you say "God, I am willing to work: work Thou in and through me," you cannot fail.

## August 25

Read Philippians 4:9-14. Text for the day: "For I have learned, in whatsoever state I am, therewith to be content."

Facts to be noted:

1. St. Paul urges his followers to follow his example and teaching.
2. He had learned the lesson of contentment.
3. Christ Himself is the secret of St. Paul's strength.

The students in a Scottish University loved one of the old professors, a bachelor, more than any other man in the institution. They loved him for his quiet but forceful character, they loved him for his splendid lectures in the class room, and his words of encouragement in private, but above all they loved him for his bright, happy, sunny disposition. No matter what the circumstances might be, no gloom could exist where this man dwelt. What was his secret? One student determined to discover it if possible. One night he hid in the old professor's study. It was bed time. In a few minutes the old man came in, read a passage from his Bible, knelt down, prayed, and then rising to his feet he said: "On the same old terms, Lord Jesus," and went to bed. The secret of his strength and happiness was discovered.

## August 26

Read Colossians 3:14-17. Text for the day: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Facts to be noted:

1. The Christian must live on a higher plane than others.
2. Above everything else, the Christian's life must be actuated by love for God and his fellow men.
3. Christ must be the Christian's rule of speech and conduct.

A young man's health was not very good. He joined the army, and in a few months he was enjoying the very best of health. The war came to a close, the young man was discharged, and in a short time his good health seemed to leave him. Nothing seemed to help until a doctor told him to live according to the army standard as to hours, exercise, etc., and his good health would return. If we are to enjoy real peace and happiness, if we are going to find our work and recreation sources of real joy; if we are to be free from regrets and remorse; if we are to be of real service to ourselves, our fellows in the world, and to God Him-

self, then we must live according to one standard and that standard is summed up in the words of the text for the day: "Whatsoever ye do in word and deed, do all in the name of the Lord Jesus."

## THE SWINE

St. Matt. 8:32: "The whole herd of swine ran violently down a steep place into the sea, and perished in the waters".

Poor soulless brutes!—from birth to bloody end  
The wealth of filthy Gadara! Did He—  
To make one man the cleaner—did He send  
You hurtling down with demons to the sea?

Heard you the plea of devils to the Lord:—  
"If we must leave, at Thy command, this shrine,  
This human heart profaned—O speak the word;  
House us, we pray, within yon herd of swine?"

Did He, too, seem your butcher? Did He will  
To wash the foul heart of the Gadarene,  
Condemning you to death, and filthy still,  
Baptized in death, yet never to be clean?

Did He who told of One that marks the fall  
Of every sparrow through its native air,  
That piteous hears the famished raven's call,  
Have for poor swine no crumb of love to spare?

As seaward down the slope ye rushed to die,  
Heard ye your keepers mourn, not your dull pain,  
Not the last tremors of your agony,  
But vanished hope of all they thought to gain?

Or, were there some who, seeing one restored,  
Before possessed of demons, filthy, bound,  
Now sitting clothed and sane before his Lord,  
All cheaply purchased by your madness found?

Yet heard ye not, poor beasts, the deeper voice  
Which makes the ground-note of Creation's story,  
Which bids all Nature, thrilled with hope, rejoice,  
As in the Cross of Christ she learns to glory?

"These, too, O Father, I, who choose the Cross,  
To share My sacrifice of Love I claim—  
Not theirs alone but Mine the seeming loss,  
That all at last may glorify Thy Name.

"Of old the tyrant's desecrating ire  
Upon Thine altar burned the flesh of swine.  
Men shuddered to behold the unholy fire.  
Now I, the Lamb, would blend their deaths with Mine.

"Upon the world's high altar, which uprears  
To Heaven its hot, red face, this sacrifice  
I lay:—all pain, all blood, though brutish, sighs, and tears,  
In unison with Mine, Redemption's price."

So in the Blood that drips to make men clean  
On Calvary's height, poor beasts, ye have your part!  
The sacrifice which saved the Gadarene  
Is one with that which flows from God's own heart.

HERBERT H. GOWEN.

ANY NUMBER of people will believe that the Ruler of the universe has something to do with an earthquake or a volcano: it is hard for us to believe that He controls the bloom of a peach tree, or the recovery of a little child.—*J. H. Ecclleston.*

THE WORLD'S NEED is for minds which forever keep their windows open toward the Light, which reach out, like the flower, for the sun. All advancement is the result of an interested mental receptivity, with the receptions translated into constructive activity.—*Anon.*

## Pre-Convention Atmosphere in Portland

By John Doherty Rice

**W**ITH the General Convention close at hand, the buzz of preparation which has been enlivening the summer months in Portland has steadied into a resonant hum. Timed many weeks ago for the grand climax, all plans and efforts have been wrought into a harmonious, interacting, now rapidly perfecting, whole. For many coöperating individuals, Convention-making activity is advancing from a part time to a full time basis. To comprehend the pre-Convention stir in Portland at the present time, however, requires first an inside, and then an outside, view.

The inside view takes us first to the diocesan headquarters. In one department a sublime example of patience is evident in the handling of requests for reservations. Some of them, coming late, refuse to recognize the limited capacity of leading hotels; hence, a problem of plus demand and minus supply. Yet every guest is assured of hospitality.

In another department the secretary's desk is almost lost to view under stacks of correspondence, while in the outer office special assistants bend to their task—one in which haste and speed must be synonymous.

In addition, an office has been opened for the Woman's Auxiliary; there, committees are almost constantly in conference. Assuming a large share of the housing problem taking in private homes, the executive committee has had its hands full, with this supplementing of its own particular tasks for the meeting of the Auxiliary. Services, flowers for the Convention, receptions, and teas in prospect, are typical subjects occupying the minds of the executive committee and sub-committees.

Incidentally, a closer inside view will disclose the prodigious labors of Bishop Sumner through many months. For two successive summers the Bishop has foregone the usual privilege of a vacation, remaining at his post to map out and develop many of the major plans for the Convention. After the large task of setting up the local organization, the Bishop has been occupied with charts, outlines, sheaves of plans, making an army of detail which he has marshalled, disciplined, and reviewed until there is not an item in the present arrangements with which he is not familiar. His daily routine of action includes trips to the Municipal Auditorium; in fact, he is filling many supervisory roles and his memory-picture of even the nooks and corners of space allotments covering the ramifications of the Convention is perfect. The Bishop and many of his co-workers have wrought to the point of great personal self-sacrifice to see that nothing shall be lacking to ensure the success of the Convention.

Nor are the possibilities of an inside view exhausted without a visit to the Municipal Auditorium; there the Convention, particularly the departments, is moving in. Boxes, bundles, and parcel-post packages for the various exhibits are streaming along—a fact that makes the pulses of Church and general public beat a little faster in anticipation of the Convention itself. One of the first consignments to arrive was material for the exhibit of the Morehouse Publishing Company.

As to the outside view, the general public is wiping its spectacles and craning its neck, ready for a materializing view of the Convention. Its interest has been heightened by the color flashes from proposed legislation given large publicity—such as the proposals to black-letter portions of the Decalogue in the Liturgy, to eliminate the "obey" and the worldly goods endowment clauses from the wedding service; not to mention the matter of birth-control. On all of these subjects the local newspapers have passed judgment, editorially. And of late the topic of birth-control has evoked newspaper symposiums. No one need ever say that the legislative part of the General Convention program lacks elements of human interest!

Also, the general public seems to have cultivated an acquaintance with some of the prominent leaders of the Church, speaking in commendatory spirit of Bishop Tuttle, Bishop Rowe, Bishop Brent, and others. Interest has also been stirred by the visits of Dr. Gibson, Dean Lathrop, and Bishop Burleson, and by the knowledge that others—bishops, clergy, and laymen—are on their way from the East by auto, stopping en route to visit scenic places. The conviction is unanimous that Oregon scenery will be far from proving an anti-climax. On this score, Oregonians absolutely refuse to be laconic.

The plans for moving pictures have also created a visible stir. While in Portland Dean Lathrop settled the details for these. The depiction of Old Testament scenes and characters will certainly not lack for an audience.

It is needless to discuss the social affairs and pleasure parties already planned; long ago it was locally recognized that such matters were purely incidental to the Convention itself. Going on, the feeling is general that there never has been a convention of any kind in the Pacific Northwest more productive of interest and benefit than the General Convention in Portland promises to be.

As to specific activities of the local organization in the last stages of planning, a few instances may suffice.

All bishops of dioceses having Church hospitals will meet in conference for the first time. Organization will probably be effected to relate definitely, and further the interests of, all such hospitals.

Another unique number on the program will be a conference of all archdeacons attending the Convention to discuss phases of their work. The usual meeting of Diocesan Secretaries is also planned; and of courses there will be the customary class, seminary, and kindred reunions.

Particular stress is laid on the preparations for laying the cornerstone of the new church of St. Michael and All Angels', Portland, by the Presiding Bishop and Bishop Sumner. This service will be held on a Sunday morning. The vicar, the Rev. T. F. Bowen, and his congregation, have planned to make this new church building a memorial to the late Bishop Scadding, third Bishop of Oregon. Bishop Tuttle's presence will be especially appropriate, because he consecrated Bishop Scadding. It is expected that many bishops will be present and vested, making this service especially impressive.

It may well be added that the Diocesan Board of Religious Education is working hard to perform its function in the Convention program. Among other matters, the Children's Service in the Auditorium, when the Birthday Offering of the children of the Church will be presented for the Alaskan work, is engaging its attention. One of the most substantial forms of diocesan enterprise in recent years, the work of religious education, has strengthened the Church schools and doubled the Lenten Offering. This rally will be addressed by Bishop Rowe.

### IN PASSING THROUGH SAN FRANCISCO

The Bishop of California asks us to say that he and the Church people of that diocese desire to be of service to all Church people passing through San Francisco going or coming from General Convention, at the Diocesan House, 1215 Sacramento Street. Information on any matters of interest to visitors may be obtained, and automobiles and guides will be furnished so far as possible.

## St. Barnabas' Free Home

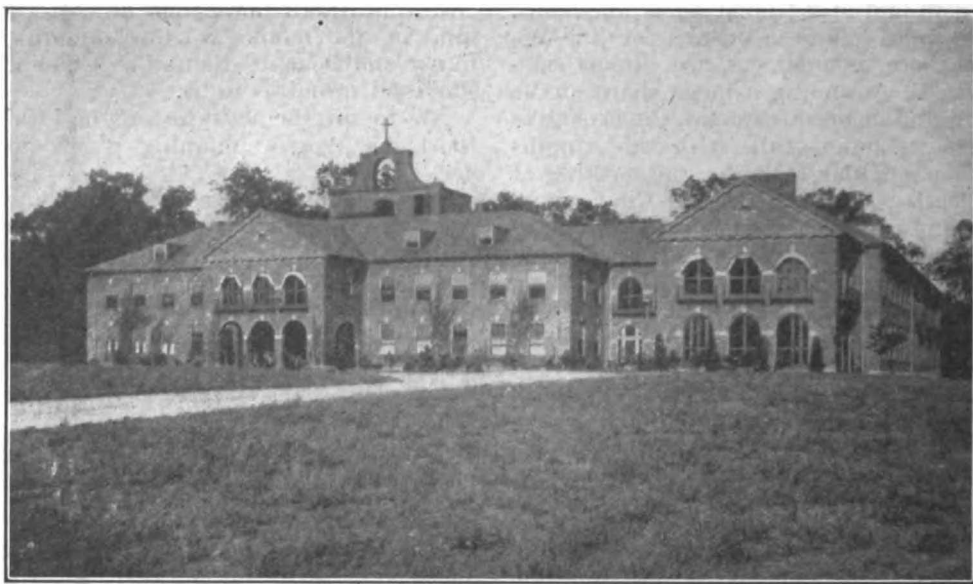
**T**HERE is, for the average man of to-day, a note scarcely credible in the experiences of Gouverneur P. Hance, S.B.B., in the foundation of St. Barnabas' Home for Incurables, near Pittsburgh, and the organization of St. Barnabas' Brotherhood for the perpetuation of, and for service in, this unique institution. His experiences read like stories from the Middle Ages; in fact they remind one, in a way, of St. Francis of Assisi and his passion for God and his fellow man.

However unreal these experiences may seem to the hard-headed man of to-day, they are, in fact, backed up by actual accomplishment. Starting with three rooms, four beds, a table, and some chairs, the Home has steadily gone forward until on June 11th a mortgage for \$85,000, covering the last indebtedness on its fire-proof building, was burned. And this was accomplished with no other resources than the grace of God, the charity of his friends—and the energy of Brother Gouverneur.

He tells the story of the early days of the Home

on, and said, 'I see that you are doing some paper hanging.' I said, 'Yes, we are trying to, but are making a failure of it'. He said, 'Well, I'm a paper hanger', and I said, 'Bless God; that is just what we are looking for'. The astonished plumber stood with his mouth and eyes wide open, as he was not in the habit of having his prayers answered quite so quickly. I told the man that he would have to hang the paper for the love of God as I had no money, explaining what I was trying to do in opening a Home. Finally he said that he would do it, and went off to get his boards and tools, and on his return he papered the three rooms. In return, God converted him, and reunited him to his family.

"I can well remember the first time that we went out to beg bread in the name of God, and the astonished look of the baker; but when we told him our story, he gave us a dozen rolls, several loaves of bread, and a dollar, so you see how we would come home rejoicing, as it is not easy to beg, even in the name of God. From that day to this we have never had to



ST. BARNABAS' HOME, NEAR PITTSBURGH, PA.

in the *Pittsburgh Church News*, from which the following is taken. "In 1900", he says, "I was Staff Captain in the Church Army, and I was ordered to open up in Pittsburgh, a Convalescent Home which had been closed for about a year. I was altogether a stranger in the city, with no influence, no money, and had not proven the need of such a home, or my ability to carry on such a work. All I could say was that I felt led of God to care for His poor, which in the abstract is very indefinite. So, realizing that I had no one but God to understand me, I naturally left myself with Him, and depended entirely upon Him.

"The first thing necessary was paint and paper. After having prayer on the subject, those who were interested, with myself, started out to beg paint and wall paper. Kerr & Snodgrass gave us the wall paper. Lawrence Paint Company gave us the paint. So we came home rejoicing.

"I had never done any wall papering, but with the help of a young man, who was converted in our Mission the night before and who was a plumber by trade, we endeavored to put on the wall paper. Finding this altogether a failure, I invited the plumber to pray with me for a paper hanger. So we went under the little stair-case, where we wouldn't be seen, and prayed, the plumber naturally thinking that I was out of my head. While we were on our knees a man came in, as it was a store front and he could see what was going

buy the daily bread for St. Barnabas' Home as it has ever been given by the good people of Pittsburgh.

"The first patient ever in St. Barnabas' Free Home was a woman who fell in drunk the night of the opening, when the Bishop was there giving his benediction. We kept her several days, and, after her conversion, she found another home. At this time we had a very strange experience, as we had the Home but no patients. We waited for a month praying for patients, and, as none came, I took myself to the hospitals as it dawned upon me suddenly how foolish it was for me to pray for things which I should look for myself. So it was that we found our first patient at the Mercy Hospital, whose name was Matthew Holmes.

"In these early days we begged all our food in the market and from mercantile houses of Pittsburgh and Allegheny, taking baskets on our arms and going from stall to stall. Credit enough cannot be given to the market people and the merchants of Pittsburgh for their treatment of us, and for the way in which they responded to our appeals for food. For three long years we begged all the food in baskets in this way. We had to work hard for our food, but we never went hungry, though we had no fancy meals. Roasts of beef and beef steak were things which we never saw, but just pieces of meat. I can remember well having at one time twelve men to feed, and nothing in the house for the next meal. We were in the Chapel with



our baskets, ready to go to market, asking God for our food, when the bell rang, and we went to the door to find a good friend who had come from Braddock with two baskets on her arm laden with good things, bringing with her the first roast of beef, and the first beef steak which was ever in the Home. She had never seen our work, but someone had told her about the Brothers who were caring for the poor on the South Side, and it is needless to say that she had been a faithful friend ever since.

"One of the beautiful things about this Home is the way in which so many of our friends have been won, simply by coming to see; and they have been faithful, many of them, until God took them home to Him. I take it that this is because the Home has never changed from its first ideal of faith, and each one realizes that God depends upon him to keep the work alive.

"At one place, in other days, the water had to be carried from a spring house quite a distance from the kitchen door. In this house, I had as many as fifteen patients at one time, but there was no lavatory, or bath, or anything of that sort, so you can imagine what this would mean in work, as I had numbers of men in this house in dying condition with cancer, etc., and I was yet alone in the work. I had a friend tell me the other day that she came to visit me at this house, and found me outside doing the washing and dictating letters to a blind man, who was then doing my typewriting. It was here that one of our patients was brought to the door dead, sitting in a carriage in his wife's arms. This was a new experience for me, but it went to prove that we received patients in any condition. This case was instrumental in starting the All Saints' Guild for the burial of the dead. I would like to say here that I have yet to find the church, or a guild in any church, that buries the dead free of charge. So we started in St. Barnabas' Home this All Saints' Guild for the purpose of burying the dead, who have none to care for their bodies.

"After a while we moved to a larger house with 14 rooms in it, and here we had our first bath-room. It was here that our first nurse was given to us by the formation of the Sewickley Auxiliary, in the latter part of the year 1906. It was here that I built my first tuberculosis pavilion, which held four patients, and was made from an old coal shed.

"In 1908 I was informed by the owner of this property that the rent would be doubled, bringing it up to \$100 a month. This amount, I made up my mind, I would pay no man for rent, as money was too hard to get. Again, we were now caring for as high as 30 patients, the larger number of whom were incurables. To be constantly repairing and renovating different properties, and to be constantly moving, was becoming too much of a hardship, almost an impossibility, so I immediately set myself to the task of finding a property which would be suitable to purchase for our work. At that time Brother Charles was working with me, and our labors were many and our efforts strenuous before we finally procured the property which we felt would be sufficient for the need.

"I will never forget my impression when I first saw it. I felt more like running away than anything else, as the building had 45 rooms, the price was \$20,000, and neither one of us had a cent in the world. I can remember saying to Brother Charles, 'I think we had better go back home, because if anyone should come and say it was ours free of debt, we could not support the number of patients it would hold.' But as faith is a very practical thing to me, I asked him what he thought of it, if he thought it would really suit our need, and, if so, we would say that we would take it. This was altogether a step taken in the dark, and I was more frightened after I had taken it than I was before; but, however, I went at it hammer and tongs, and let everyone know what I was doing, and what money we needed.

"The first payment was asked for in June. I had never asked what this first payment was to be, because I did not wish to worry over it, and, naturally, when they came to me for the money, I was a little fearful as to whether I would have the amount. They asked for \$3,000, and I had it to the very cent and no more, so you see God answered prayer for us once again. By the time that we opened, which was in October, we had paid \$11,000 on the property, and had a mortgage for \$9,000. On Thanksgiving Day, 1910, with much praise and thanksgiving, we destroyed our mortgage.

"Although the public hears little about the Brotherhood of St. Barnabas, if it were not for my vocation to such a brotherhood, and for the vocation of those who have followed me, there would be no such work as St. Barnabas' Home in existence for the caring for the suffering poor. It is the Brotherhood which keeps alive the Home, and not the reverse, as, through faith in prayer, the Brothers raise the money to support the Home and, although they manage the work, they do a large portion of the work themselves. Through our lives as Brothers we are able to save practically the entire cost of the management, as we receive no salaries, and even our clothing is largely sent in on the wagon; being unmarried men, we have no family ties, and can give our undivided attention to the work which we have in hand; and, being under Obedience, we act as one man, which is the greatest strength of all. So you can see that the Brothers show by their vocation that religion is not a theory, but a life. They have entered an order of young men devoutly disposed, in all human weakness endeavoring to do what they can to serve God, and to provide for the needs of the suffering poor. You can readily see that in providing such a management for this Home and similar works, we are providing the most efficient form of management that could be asked for."

In a recent letter, Brother Gouverneur says: "At the present time we care for eighty-five patients. It costs some \$31,000 a year to run the Home, and, so far, we have been able to close each year with our current expenses paid; yet I have never gone to any one to ask for money.

"Our greatest need is for Brothers. We would be glad to welcome any young man who wishes to give his life to God and His poor. When a man has neither the education nor the ability for the priesthood, there seems to us to be no other calling wherein he could have more years of usefulness than in St. Barnabas' Brotherhood. Our order is more an active than a contemplative one. We say three offices a day, and, when possible, have a daily celebration; the Blessed Sacrament is reserved for our poor sick. It is a very happy life indeed for those who are called to look after God's poor."

Besides the Home near Pittsburgh, that ministers to men broken in this great industrial center, the Brotherhood maintains a rest house near Erie, Pa., which, however, since "the call has come to use this house for the building up of a similar work to that of the Home", is being converted into a hospital, and patients are being accepted there.

#### LISTEN TO THE VOICE

SOME ONE has said that "prayer is conversation with God". If this is true, then, as in any conversation, you must listen as well as talk. And more and more as you listen you will, in the silence, realize a response. For, as Tennyson so strikingly says:

"Closer is He than breathing,  
Nearer than hands and feet."

We are apt to think of God as "way off up there" and to strain our thoughts up and up to try to reach Him. But, really, He is right here, all around us, above and beneath and beside us, holding us, just as a father holds up his baby in his loving arms. And if we pray and wait and believe, we shall get our response. I know this, in a measure, from experience, and know it more and more as I go on trying to "listen to the Voice of God in the silence of my soul."—H. R. S.

## THE CHALICE AT HOLY COMMUNION

BY THE BISHOP OF PITTSBURGH

IT IS indeed unfortunate that this most delicate matter should be thrust into public notice. I am persuaded that thousands of communicants outside of our large cities have not been, and are not now, apprehensive of the "Common Cup." But conspicuous parishes have made the subject common talk, and thus the prejudice has been fostered.

(1) In the Lambeth Conference of 1908, report was made, "after careful study, with the advice of the highest authorities", concluding with the words: "It would be unwise to recognize and encourage by a change an alarm which should be met by the exercise of *common sense*".

(2) In our General Convention of 1913 the House of Bishops "accepted as the judgment of that House" a Report in which occur the following paragraphs [Journal p. 131].

"We are bound to stress the point that laws regulative of water vessels which convey infection do not apply to the use of a vessel containing any alcoholic liquid. . . Boards of Health have taken no action, as far as we know, upon glasses at soda fountains, beer mugs, vessels used at picnics, not to mention spoons, forks, cups, and saucers in public eating places, which are among the most successful vehicles for the carrying of microbes from one individual to another.

"It is well known that the presence of alcohol in the contents of our Communion Cups acts to a great extent as a prophylactic. Of the twenty or more sterilizing fluids in use . . . experts are agreed that alcohol is the most effective. The twenty per cent of alcohol in the wine of our ordinary use for the purpose, or ten or fifteen per cent, after dilution . . . is in itself sufficient to neutralize the effect of the light contact of the lips to the Chalice.

"It is interesting in this connection to keep in mind that the clergy of the Anglican Communion, who habitually drain the Communion Cup, after common use, are singularly, if not completely, free from the consequences of an infected vessel."

To this may be added the comment that, after centuries of the use of a Common Chalice, there has never yet been traced to its use *one single authoritative case* of infection. Our Lord is certainly able to guard His own Sacrament, and has so guarded it. "If they drink of any deadly drink, it shall not hurt them", is a traditional promise which may well be pleaded if any one fears the Communion Chalice. Surely the Holy Grail contains no poison.

(3) It seems self-evident that every communicant of this Church has an *inalienable right* to receive the Sacrament "as the Lord hath *commanded*, and as this Church hath received the same according to the *commandments* of God". No bishop or priest has any right to withhold the partaking of the wine of Communion from any one of his parishioners.

Therefore, whatever method any clergyman may feel justified in using in deference to the prejudice referred to, there should still be opportunity given at early Communion, or on saints' days, for those who prefer to render literal obedience to our Lord's command, "Drink *ye all* of this". This is the method at St. Bartholomew's Church, New York, where Communion in one kind has been adopted for the *large* Communion at midday on the first Sunday, but *not* at the early service every Sunday.

In another parish of which I have knowledge, those who come to the rail *before* the choir, are ministered to by the method of Intinction, and those *following* the choir are they who wish to continue the method to which they have been accustomed. To receive the Cup into the hands and return it untasted, seems to me fearfully irreverent. To defy and disobey the command of the Lord and of His Priest, in the very act of communicating, is to my mind to dismiss all assurance of a benefit. "Non-communicating attendance" may have some ground for hope of blessing, but this refusal of the Cup is certainly to be deprecated as a disobedience.

(4) Another point to be stressed is that whereas it requires two successive General Conventions to alter the Prayer Book, this matter has necessitated alterations of the language of the Prayer Book, in prayers and rubrics, which a noted bishop and numerous priests have advised and used, and no one seems to object!

Certainly serious thought should be given to the whole subject. Our Communion Service has become in some quarters inconsistent with itself. It must needs be *recast* if new methods are to prevail:

*e. g.* "Rightly and duly administer thy holy Sacraments"; "Before we presume to eat of that Bread and drink of that Cup"; "So to eat . . . and to drink his blood"; "Drink ye all of this"; "May worthily receive the most precious Body and Blood"; "As oft as ye shall drink it"; "That we receiving them"; "Partakers of his most blessed Body and Blood"; "Drink this in remembrance that Christ's Blood was shed for thee"; "The spiritual food of the most precious Body and Blood", etc; "Duly received these holy mysteries."

## THE ADMINISTRATION OF THE CUP IN THE HOLY COMMUNION

BY THE BISHOP OF VERMONT

THE following is the substance of a letter written by the Bishop of Vermont to a clergyman (of another diocese) who asked him several questions about the use of the Cup in the Sacrament of our Lord's Body and Blood.

1. *Are medical authorities agreed as to the danger of infection?*

(a) At the Lambeth Conference in 1908 the Bishops were assured by the highest medical authority in England that the danger of infection from receiving Holy Communion in the ordinary way was infinitesimal—less than in travelling in a cab.

(b) Clergymen are reckoned "good risks" by Insurance Companies: this would not be the case if they were constantly and specially exposed to danger from this cause.

(c) For eighteen years I ministered to a large congregation in Boston, of rich and poor, white and black, of varying degrees of cleanliness and good living, with hundreds of communicants. The priests always carefully consumed what remained in the chalice, and drank the ablutions, without ever a thought of danger, and there was never in any of the staff, before, during, or after my day, any symptom of infection. This is the common experience.

2. *What if the Board of Health undertook to regulate the mode of administration?*

(a) I should deny their right to interfere in such a matter, and should encourage the clergy to go on as usual, offering myself for prosecution as responsible for the resistance.

(b) I should regard any such action by a Health Board as tending to spread panic, which should be by all means avoided.

3. *Might the Church alter its mode of administration?*

(a) The Church has no power to alter our Lord's Institution of the Sacrament: He said "Drink ye all of this."

(b) Any regulation, not violating the Institution, that the Church deliberately made in constitutional fashion, should of course be obeyed. But very careful rules are laid down as to alterations in the Prayer Book, for which (even to change a phrase or add a prayer) the action of two successive General Conventions is required. It is plain that in such an important matter no individual priest or bishop has the right to make changes on his own responsibility.

4. *What plan, if any change were made, would you prefer, that of the Roman Catholics, the Easterns, or the Protestant bodies?*

(a) Roman Catholics withhold the Cup from the

lay people, which is a grievous transgression of our Lord's Institution. The doctrine of "Concomitance," that we receive our Lord wholly, or all that He intends to give, under either species of Bread or Wine, is a rationalistic inference, full of danger.

(b) Easterns, I believe, administer the Bread and Wine together in a spoon. This must be far more dangerous than our ordinary mode.

(c) The "individual cups" used in many Protestant congregations destroy the symbolism of the One Cup—as little separate wafers destroy the symbolism of the "One Bread" (I Cor. 10:16). And it is a very awkward arrangement.

#### 5. *What about Intinction?*

(a) The plan recommended by some of dipping the wafer in the Cup and then putting it in the communicant's hand, is either (1) shockingly irreverent, if the wafer is still moist; or (2) if (as is claimed) it is wholly dried, there is no obedience to the command "Drink".

(b) In particular cases or situations of emergency, I should advise dipping the wafer in the cup and then placing it on the tongue of the communicant, combining the words of administration, "The Body and the Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life". But I do not feel that I have authority to sanction any such custom for general use. Necessity knows no law. But the Scripture and primitive rule is plain. The restoration of the Chalice was as important a gain from the Reformation as the Open Bible.

I should myself, in any church where I found one of those new-fangled customs prevailing, insist on receiving in the prescribed Prayer-Book fashion, and I advise any persons who ask my counsel to do the same.

### WHY SUFFERING?

BY THE REV. THOMAS F. OPIE

POSSIBLY ever since man has been a sentient and thinking being, the mystery of suffering has been an unsolved problem. Because of suffering, in an otherwise good and orderly world, thousands deny either the goodness or the existence of God, or both.

It is hard to understand why a God with the heart of a Father allows suffering, especially on a wholesale and universal basis. It is still harder to believe that the All-Father sends suffering as direct punishment, or as a spiritual corrective. Millions deny the latter and contend that man brings suffering upon himself by his folly and sin, by disregarding or violating laws of decency, health, and good sense. This is probably true, despite the fact that the "corrective" theory has what might appear to be a fairly good Biblical basis as its origin.

But we dismiss the "mystery" of suffering as being beyond the reach of human philosophy. The "ministry" of suffering is a more profitable theme and its discussion need not end in nothingness!

No man ever suffered patiently and with good grace, who was not made the better in character, I dare say. Suffering has proved to millions the furnace which has burned away the dross. There is no pure gold that has never seen heat. The ore must remain "alloyed," coarse, gross, and mixed with dross, but for the white heat of the furnace. It seems to be so in the realm of human character. But why? God only knows.

For every soul that has been broken, crushed, and damned by suffering, there have probably been scores that have been sweetened, strengthened, softened, transformed by the same process! Tell me how you bear affliction, reverses, pain, vicissitudes, and I will tell you the tone of your character, the color of your soul!

Two men lie in adjoining wards at the hospital.

One leans on God, prays to God, communes with God, accepting with ready grace and with becoming patience the experience of pain. The other denies God, possibly curses Him at His face—grows irritable, irascible, tense, and rebellious. He grows impatient, sour, and morose. It is left to common sense and pure reason as to which is the gainer and which the loser. And yet, they say, there is no "reason" in religion, only blind "faith"! Thou foolish one, how reasonest thou?

### HUMAN ORCHIDS

BY WILLIAM C. ALLEN

A FRIEND recently presented my wife with a beautiful orchid. Its curious form was symmetrical, its texture was exquisite, its markings were chaste, its colors harmonious. It had no roots—no visible means of support—it had simply grown upon a tree. It was epiphytic rather than parasitic because, whilst clinging to the branch of a tree, it actually subsisted upon the air.

There are some persons like the orchid. They are compelled to cleave to others whether they want to or not. I do not refer to those who willingly or weakly stick to other people, and who do not try to help themselves. I speak of the men, or women, or children, who, because of lack of good physical or mental equipment, or because of hereditary feebleness over which they have no control, or because of cruel circumstances of business or social environment, have been obliged to lean on others more favored than themselves. The invalid for long and weary years, the sufferer from malignant pain, the financially shattered man or woman, may, like the orchid, become an involuntary dependent on the superior strength of some one else.

These invalids, these "shut-ins," these folks with worn bodies and tired minds, these men and women of crushed ambitions and exhausted powers, may—if you please—be considered parasites, but they are God's children. How undauntedly some of them accept their ungracious situations. How beautiful may become their apparently wasted careers, how symmetrical the pattern of their lives, how warmly they can color the thought of compassionate beholders. Some even live joyous lives within their narrow limitations. Some maintain a pure faith behind the walls that circumscribe but shelter them. Some find their refuge and solace in the affection and solicitude of sympathetic relations and friends. Such can become the interpreters of the gladness of Jesus to the rest of us.

Our Royal Christ makes use of you and me in upholding others. To some extent, in some way, in all our intricate relationships, we are—whether we would have it so or not—exceedingly dependent upon one another. God sometimes asks us to become like the grand old tree or little bush, and sustain the human orchids that He has placed within our care. The obligation rests upon us—we become orchid bearers in His name. Our reward here and hereafter is assured us: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!"

### "TO KNOW THE LOVE OF GOD WHICH PASSETH KNOWLEDGE"

Incomprehensible, yet still revealed  
To him whose strength is greatest when he faints.  
Infinite heights, unfathomed depths, shall yield  
Their limitations to His weakest saints.

CHARLES R. BURKE.

WE CAN HAVE NO grace or spiritual supply without asking; and whatever we think of ourselves, or say to God, we cannot act without felt want, and real desire. Of those that do pray how few pray from their own sense, or any particular knowledge of their own circumstances.—*Thomas Adam.*

LIFE estimated by discontent may be a desert: life measured by gratitude may be a garden.—*Anon.*

## International Relationships

By Clinton Rogers Woodruff

WE have witnessed, yea, we have participated in the supremely tragic episode of war, but our deeper concern is in the continuing life of nations and the development of civilization. . . . Our obligations in effecting European tranquility because of war's (involvements) are not less impelling than our part in the war itself. This restoration must be wrought before the human procession can go onward again."

So declared President Harding in a recent address and thereby emphasized the duty of America and of Americans to take an intelligent interest, nay more, an intelligent and active part in World affairs. We are no longer a nation apart. We can no longer maintain a position of "splendid isolation". We are a member of the family of nations even though we may remain without the League of Nations. Our position, our history, our resources make us inevitably a part of the family. We can no more evade our obligations in this behalf than one can honorably evade his obligations as a member of a human family.

Our President's words are as wise as they are sound, and the same can be said of the endorsement given them by the Chamber of Commerce of the United States, which most earnestly urges that all Americans unite with him in securing without unnecessary delay a sound solution of the problems involved. World restoration, it declares, will be influenced to an important degree by the settlement of the relationship of the United States to the nations of Europe. It is equally clear that the effective return of our domestic prosperity largely depends upon this settlement.

"We believe," it says, "that the clear definition and positive declaration by the United States of its policy concerning the establishment and maintenance of world peace, and of order and understanding in the commercial intercourse of nations, is of greater importance than any other problem now confronting our country and the world. We therefore urge that our national policy in this respect be fixed with all possible speed consistent with just recognition of our obligation, of the necessary safeguards to our institutions and interests, and especially of the rights of American nationals abroad."

President Harding's plan for a great International Conference on the Limitation of Armaments was not only an occasion for rejoicing, but afforded an unparalleled opportunity for world service. The ultimate beneficial results of the Conference will depend in no small degree on the preparedness of our own nation to take an intelligent and unselfish place among the nations. We need to recognize that armaments, which have been growing even greater and more destructive, are but external symptoms of a deep-seated mental and moral, international disease. The Washington Conference, with its study of the problems of the Pacific and of the Far East, provided the press, and especially the religious press, of the country with an extraordinary opportunity for educating our people as to the principles of a righteous world-order and as to the problems and the right solution of our own relations with Japan and China.

One of the chief problems of world-order to-day is to develop in each nation a sense of natural responsibility for international justice and fair dealing. The time has come when millions of American citizens need to feel a personal responsibility for our international relations. Citizens who possess this international conscience need to find ways of holding their national legislative and administrative representatives to moral and practical accountability for their international acts.

If it is true, as was pointed out in a recent issue of the *Constitutional Review*, that the saving of the world from future destructive wars, and perhaps even the preservation of civilization, depends upon the English-speaking

nations, something more than a mere friendly feeling between them is needed for that purpose. Their *entente* has not yet progressed beyond the formation of societies, including representatives of Great Britain, Canada, the United States, and sometimes Australia, which meet about once a year at the banquet table and listen to speeches full of warmth and sympathetic interest. This is what William M. Coleman, writing under the above title in the *English-Speaking World* for December, 1919, not inaptly calls the "dinner stage". He proposes an actual and corporate federation of the peoples more or less derived from Anglo-Saxon stock and using the common tongue. The mutual respect and appreciation of the ultimate unity of their ideals and political institutions which makes such a suggestion even remotely possible began long ago, he thinks, and has of late very greatly increased.

As far back as 1898, Joseph Chamberlain declared that "there is hardly any length to which the British people would not go in response to American advances, and that they would not shrink even from an alliance *contra mundum*, if the need should ever arise, in defense of the ideals of the Anglo-Saxon race—of humanity, justice, freedom, and equality of opportunity." There was no noticeable answer, however, to this suggestion. Canada showed some cordiality to the abstract idea, but at that time disclosed very little love for the United States. America, just emerging from the Spanish War, had not yet perceived that destiny had cast her for a role as a world power. The times, however, have been changing and national self-consciousness with them. The English-speaking races have come to a better understanding of each other and to a stronger mutual sympathy. As Mr. Coleman points out, "the comradeship in arms during the Great War swept away the last remnants of the rancor handed down from past generations." I am not so sure of this myself, but I believe with him that, whether for weal or woe, "the future of the English-speaking people lies upon the North American continent, for upon this vast expanse, stretching from the Rio Grande to the Polar Sea, 500,000,000 English-speaking men will at no far distant date find their home, most of whom will from natural causes be located within the present boundaries of the United States. Even now more than sixty per cent. of all white English speaking people live in the United States. There is therefore no possible reason why Americans should not cooperate with their British, Australian, and Canadian kinsmen to whatever extent may be mutually agreeable. On the contrary, there is an obvious duty, an impelling racial obligation, resting upon the Americans, particularly in view of the comparatively fortunate position in which they have been left at the close of the Great War, to maintain and extend the interests of English-speaking people wherever they may be found."

A somewhat similar suggestion was made by Darwin P. Kingsley, the president of the New York Life Insurance Co., at a New England Society dinner. He said on that occasion: "I believe the experiences of the last five years teach us that true progress toward the realization of that aspiration must come through natural growth. It is not likely to come from a purely artificial structure, which later on may collapse with dreadful results. I would build solidly in the Anglo-Saxon fashion. I would create between these nations neither a League nor an Alliance—both of which are purely artificial in character—but a Federation patterned after our Federal Union. I would create a new and a nobler citizenship, an Anglo-Saxon citizenship, a citizenship of the English-speaking world. I would have you create that citizenship by a further use of the sovereignty that rests under your hats, the sovereignty that rules the State of New York, that created the Federal Union 132 years ago. I would have all English-speaking people do that together. I would create a new

government representing that citizenship which shall act directly on all its sovereign citizens just as our Federal Government does.

"If that would be a super-government, then our Federal Government is a super-government also. It would put no man over you; it would put you over no man. It would end the cleavage that divides and weakens the English-speaking world. That division and its consequent differences constitute to my mind a peril which involves the possible destruction of Anglo-Saxon civilization. We like to say, and most Englishmen admit it, that the Anglo-Saxon world was divided by the acts of a mad German King and a group of stupid English Ministers.

"As anything less than Federation will not serve, it was not possible for our fathers to solve their problem in 1787 through any of their instrumentalities of government. In its sovereignty the smallest State was as big as the largest; Delaware was as great as Virginia. No State would yield an iota to any other. So they tried other devices. They formed a Confederation in which the units were the sovereign states acting as sovereignties. In other words they formed a League of Nations. This was a failure, and the Continental Congress which spoke for that Confederation finally became a joke. The thirteen States held themselves severally to be free, independent, and sovereign, and the citizens of the States finally decided that the only possible process by which they could preserve their independence, settle their differences, avoid war, establish justice, and provide for the common defense was by the creation of a common government, through a new and higher exercise of the sovereignty not of the state but of the individual. They therefore created the Federal Union. That was not a super-government. It was a tremendous experiment. It had never been done before. But it worked. The Thirteen States remained intact; they really surrendered nothing. They simply ceased trying to render a service for which they were not qualified. The time had come, in other words, when sovereign citizens needed a service which the States as States could not furnish. Through the Federal Government the citizens simply took possession of a sphere into which the States as States could not enter without confusion and disaster."

This is really but an exemplification of the idea underlying the British Empire and which was so admirably expressed at the Imperial Conference in London by Lloyd George when he said, "The British Empire is a saving fact in a very distracted world. It is the most hopeful experiment in human organization which the world has yet seen. It is based not on force, but on good will and a common understanding. Liberty is its binding principle. Where that principle has not hitherto been applied it is gradually being introduced into the structure. It is our duty here to present the ideals of this great association of peoples in willing loyalty to one sovereign, to take counsel together with the progress and welfare of all, and to keep our strength, both moral and material, a united power for justice, liberty, and peace."

While on this subject of international relations, especially those between English-speaking people, it is appropriate to refer to the splendid services of the late Lord Bryce, better and more familiarly known among us as James Bryce. He was one of the big factors in bringing England and America closer to each other and to a better understanding. Last August he came to Williams College to deliver at the Institute of Politics a series of lectures on international relations. The purpose of this Institute appealed to him. He saw in it more than a meeting place for the study and exchange of ideas. He felt that it was held at a critical time in world affairs and that what was said and done there would be heard and considered by thinking men and women everywhere. So he came and delivered that remarkable series of lectures in which he made a survey—an inventory of the international relations of the world as left by the World War, the Peace Treaty, the League of Nations, the ambitions of statesmen, and the aspirations of peoples.

This new international world Lord Bryce illuminated

from history and explained with a wealth of facts, plainly spoken in Bryce fashion, yet clearly intended to remove misunderstandings and to lay the foundation for peace. These lectures have been published by the Macmillan Co., under the title *International Relations*. The preparation of this book for publication was one of the last literary labors of Lord Bryce. It is a worthy monument to a great man. It is a substantial contribution to a pressing problem.

Bryce begins his characteristically scholarly book by discussing the earlier relations of tribes and states to one another; then devotes a chapter to the Great War and considers its effects upon the world; treats of non-political influences upon international relations; examines the causes of war, deals briefly with diplomacy and international law; takes up popular control of foreign policy, and has something to say about that always difficult and delicate question, the morality of states; reviews methods for settling controversies between nations, and concludes with "other possible methods for averting war." As the *New York Times* has said, "by the time the last page is reached the reader is familiar with the political philosophy of one of the acutest minds of nearly one hundred years."

At the very beginning, Bryce maintains and it is a point to be stressed—"that every independent political community is by virtue of its independence in a state of nature toward other communities"—that is to say, the nation is not like the individual, who is governed by, and must obey, the law in his own country, or pay the penalty prescribed for lawlessness or disobedience. "The prospect of improving the relations of States and peoples to one another depends ultimately," we are told, "upon the possibility of improving human nature itself."

Under the heading: "Other Possible Methods for Averting War", he concludes (a) alliances, offensive and defensive, or defensive only; rights between States inherent in such alliances (b) a super-state of federation of the World (c) a combination of civilized states formed for the purpose of preventing war; essential requisites for such a combination; organs needed for its effective action; lessons which the Great War has taught; what the United States might effect for the world; the need for a sense of World Citizenship; responsibility and power of every member of a democracy. From this outline it will be seen that he touches upon some of the points already touched upon in the earlier part of this article and it is needless to say that he does so with authority and distinction.

Some conception of the distinguished student's views may be gathered from his preface (written December 22, 1921), almost his last work:

"These lectures do not attempt to deal with the more intricate branches of the large subject covered by the term *International Relations*. They are directed to a practical aim which is at this moment much in the minds of thoughtful men everywhere. Painfully struck by the fact that while the economic relations between nations have been growing closer, and the personal intercourse between their members far more frequent, political friendliness between States has not increased, such men have been asked why ill feeling continues still so rife. Why is it that before the clouds of the Great War have vanished from the sky, new clouds are rising over the horizon? What can be done to avert the dangers that are threatening the peace of mankind? This book is intended to supply some materials for answering the questions aforesaid by throwing upon them the light of history. History is the best—indeed the only—guide to a comprehension of the facts as they stand, and to a sound judgment of the various means that have been suggested for replacing suspicions and enmities by the co-operation of States in many things, and by their good will in all."

May we one and all be guided by his lofty spirit, his real humanity, his ripened scholarship, his devotion to the true interest of mankind.

THE DEEPEST adversity is solitude of soul.—Anon.

## PRAYERS FOR THE SICK

BY THE REV. HENRY B. WILSON

IT is safe to say that the outstanding hope in the minds of the majority of the delegates to the General Convention to be held in Portland in September, is that the revision of the Prayer Book will be given first place and that the Convention will not adjourn until the more important of the recommendations of the commission are adopted. Foremost in importance are those which have to do with the prayers for the sick. According to the Commission, the present office for the Visitation of the Sick is to be dropped and in its place another office, built upon entirely different lines, theologically as well as educationally, is offered. The prayers are entirely new and much more hopeful. While they do not equal in beauty and clarity some of the prayers now in regular use in the Church among many of the clergy who teach our Lord's healing power, they are, in the main, satisfactory, and mark a great step toward the truth of the Gospel as taught by the Master.

While there is, as there rightly should be, provision and suggestion for the cleansing of the mind and soul of the patient, and confession of sins if the conscience is troubled, there is not one single trace to be found of the unfortunate theology which links sickness and disaster with the hand of a punishing God, and which is the predominating theme in the present office.

When I published my first criticism of the Visitation office and other prayers for the sick, I was severely assailed by many of the well-known scholars and theologians of the Church for my "unwarranted attack" upon the Prayer Book. In some quarters I was denounced as a heretic, in others as a Christian Scientist, and in still others as an ultra-radical who would ruthlessly remove "the Sacrament of Suffering" from the Church. The past ten years have wrought a wondrous change. Those who were among my bitterest opponents are now numbered among the members of the Society of the Nazarene and are devotedly advancing the Ministry of Healing. Furthermore, every blemish in the Prayer Book, pointed out in articles and books as opposed to the teaching and practice of Jesus, and as dishonoring the character of God as a loving Father, is removed from the present proposed revision. This extensive revision affects not only the office, but the prayers found elsewhere "for the sick" and for "those under affliction." In the first, the conditional clause, "or else give him grace", is to be dropped, as a weak and wavering makeshift, utterly destructive of faith.

In the prayer for the afflicted ones these cruelly objectionable phrases are also to be eliminated. God is no longer to be told that in "His wisdom He has seen fit to visit them with trouble and bring distress upon them." Nor is He further to be asked to "sanctify His Fatherly correction" to them, and to endue their souls "with resignation to His blessed will." The amended prayer contains all that is hopeful and helpful, without this Hebraic conception of God.

That one prayer constitutes the blackest spot in the Prayer Book to-day. It contains a theology that has driven thousands of our Church people into Christian Science, and thousands of others out of the Church into despair, because it has so completely misrepresented the character of God. That theology, of course, colored all the instruction of Church teachers on the subject of sickness and disaster and it is going to take a long time to overcome the influence of this godly (?) instruction of centuries.

The loss the Church has sustained through this theology, by departing members, is not the least of her present weaknesses. There are many unchurched people, strongly desiring a Church home and the fellowship of common worship, who refuse our invitations to come to us simply because of our teaching in this respect. I have had many such experiences and have reports of others from all over the country.

It is easy to support oneself with generalities like

this, so I wish to offer extracts from a letter, received but a few days ago from a university man, which presents the subject in concrete form. It is typical of many. He tells of departing from the denomination in which he was reared, because the theology did not coincide with his belief, and of his looking elsewhere. He continues:

"Lack of what I believed true Christianity to be, kept me from becoming an Episcopalian. None of the other Churches came within a thousand miles of satisfying me, however, so I have been attending the Episcopal Church and practising a sort of Christianized Christian Science in private. Then came this heaven-sent friend with the leaflets of the Society of the Nazarene, and I realized I had been shown that which I have sought all these years.

"This friend has shown me the Light and the Way, via your Society, and I'm going to show others. The first thing I am going to do is join the Church that has ever been *The Church* to me but which I could not fully accept on account of my belief in the doctrine of healing. Your Society now removes that doubt, and now I must satisfy myself completely that there is perfect belief in my heart, that I can be forgiven for my own sins and omissions, and then to work at His work. God bless you people for what you have done for just me alone."

To tell an anxious seeker that healing may be obtained in the Church and then to be confronted with references to the official book of the Church which, through certain prayers, refutes the statement, makes no provision for such ministry, and seems actually opposed to the teaching of Jesus, is often my embarrassing position and requires long and involved explanations. Such at once partake of the character of controversy and are not conducive to conversion. People are looking for "glad tidings" and "good news", and a Church which stands before the world as a "bearer of the Gospel" should have nothing in her official book that would discredit her position. We cannot hand our Prayer Book of to-day to a convert without a word of apology for certain parts and a warning regarding other parts.

It will be a glorious day for the disciples of the Master, everywhere, when the present book is replaced by the Revision now offered.

## THE TRUE LIGHT

Around us on all sides the conflict wages  
To turn our weary souls from Thee,  
But even though the stormy tempest rages,  
Thy guiding light forever do I see.

Thou art the soul's true light, O blessed Jesus;  
Without Thee all is dark and drear,  
O keep us by Thy power from ills that hurt us,  
And to Thy Presence bid us each draw near.

O hide us in Thy presence, dearest Saviour,  
Until for us life's conflict is no more;  
Then, still our light, O be Thou ever nearer,  
To guide our souls unto th' eternal shore.

Safe there within Thy mighty keeping,  
Forever in Thy Presence shall we rest;  
And with Thy wondrous light about us shining,  
We'll serve Thee in Thy kingdom ever blest.

ELLA M. AYLESBURY.

As soon as St. Peter said, "Lord, Thou knowest that I love Thee", he was given something to do.—*Anon.*

THERE IS NO law so scientific as the law that, if with all our hearts we truly seek God along the ways that are accessible to us, we shall ever surely find Him.—*Herman.*



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## THE DELAY AS TO A CONCORDAT

To the Editor of the Living Church:

YOUR observations in your editorial of August 12th, with reference to the delay in the Report of the Commission on the so-called Concordat, are both timely and pertinent. The Church may justly feel disappointed, to say the least, over the delay. The Commission itself is even more disappointed. For the delay has been due neither to unwillingness or indifference about reporting, but to a set of untoward circumstances which have greatly hampered the progress of the work.

After several previous meetings, there was held on December 1st, 1921, a joint session of the two Commissions, at which substantial agreement was reached on almost the whole set of revised proposals (Preamble and Canon). It looked as if the whole matter would be concluded and the result given to the Church then. But owing to one or two new amendments then proposed, and also to the lateness of the hour, the joint session adjourned without formally concluding its work, which was then turned over to a joint committee of six to report to a later session of the two Commissions.

Effort after effort was made to get a meeting of that committee. But ultimately, owing to the death of two of its members, and the absence of others in Europe and Asia, this proved impossible. Repeated, vigorous efforts were then made in the spring and early summer to get another joint session of the two commissions, but without success. This was partly due to the fact that the Congregational Commission had, within the triennium, been merged with another Commission and its personnel also largely changed.

Consequently, at a meeting of our own commission late in the summer, a report was decided on. This has had to be formulated more or less by correspondence. But it is hoped and expected that it can be given to the Church press within the next few days.

These few words of explanation seem due not only to the Church and its press but also to the members of our own Commission.

Cincinnati, Aug. 13.

BOYD VINCENT.  
Chairman.

## "YET IN MY FLESH SHALL I SEE GOD"

To the Editor of the Living Church:

READING Father Stewart's review of the Revision Committee's work on the Burial office, I notice that he and they, in regard to the well known passage from the Book of Job, seem to accept the so-called critical translation. There is considerably more to be said for the traditional translation than either Father Stewart or the Revision Committee suggest. Mother Eva Mary, in her *Spiritual Studies in the Book of Job*, recently issued, has a full discussion of the passage, and to my mind, completely proves the traditional interpretation.

The key of the passage is the Hebrew proposition *Min*. The so-called critics translate it *without*: "Without my flesh I shall see God". *Min*, however, does not mean *without*, but *from*. The strict literal translation of the passage is: "From my flesh I shall see God."

Now I ran across, not long ago, an exactly parallel passage in Caesar's Commentaries, which I have not so far seen quoted.

And since I have mentioned Caesar, allow me to say in passing that in these days of revisions and reforms, it is high time, to my mind, that this book were reformed out of the education of Christian children. It is a hopelessly uninteresting record of the butchery of Gauls. Caesar never had a real battle but once, when his men were taken by surprise; and the whole work is a tedious and repulsive record of how his better trained soldiers butchered the half trained savages. There is nothing uplifting in it; rather the reverse. Even the Romans could not stand that passage where he says, "the women and children ran in all directions and Caesar sent the cavalry to pursue them", to cut them down. Cato blamed Caesar for this bloody deed on the floor of the senate. If there were no other Latin literature to be had, our children might be required to plod through these bloody pages; but there is a great Christian Latin literature that is worth while.

But to return. There was a certain chief named Orgetorix that made a disturbance, and the Helvetians arrested him. Then Caesar says: "According to their custom the Helvetians compelled Orgetorix to plead his cause *out of chains*". Now, on the principles of the higher critics, we must say that the Helvetians compelled Orgetorix to plead his cause *without chains*. But every school boy knows that what the Helvetians did was to compel Orgetorix to plead his cause *in chains*. Exactly a parallel reasoning applies to the Book of Job.

It is an instance of what is very common in literature; that a strict *literal* translation does not make sense, and we have to make an *idiomatic* translation, to give the exact sense, but not the exact words.

I have no question therefore that the traditional translation of this passage is an entirely correct, and the *only* correct, translation: "Yet *in* my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another".

The translation is proved anyway. The preposition *Min* will not bear any other meaning; but the mention of *eyes* in the next line clinches it; because, if he did not have flesh, he would not have *eyes*.

The writer ventures to hope that some of the traditional translations and interpretations may remain in the Prayer Book and not be revised out of it altogether. In fact, I think, to some people, the Prayer Book is pretty good as it is.

Duluth College School,  
Duluth, Minn., August 9.

EDWIN D. WEED.

## "THE CHURCH OF IRELAND"

To the Editor of The Living Church:

FOR timely article as above, in issue August 5th, many are indeed most grateful. Clear as exposition of every problem in much prized Galbraith's Euclid, is the Rev. J. E. H. Galbraith's exposure of masquerading in Ireland of religionists of absolutely modern origin, as the original, the ancient Catholic Church, of that land. Many who should know better partake of such delusion. But, taken in hand as one would any transaction in real estate, its absurdity is but too apparent; thus:

In the city of Armagh are two Archbishops, one representing the Church of Ireland, with title of Primate of all Ireland; the other, the head of the Roman Church in Ireland. It is allowed by all that about the year 432, Chieftain Dave gave to St. Patrick, first Archbishop of Armagh, certain lands for religious purposes, so used to present time. Suppose for said land we desire Abstract of Title or, which any reliable trust company would grant, guaranteed certificate—guaranteed title against all assailants. Being still used as originally intended—present structure being 18th thereon—the corporation holding it must be that in direct succession to St. Patrick, there never having been any dispossession.

The better to understand the problem before us, we must have in mind the fourth Nicene Canon requiring for consecration of any Bishop, *consent* of Bishops of Province, approval of proceedings by Archbishop, with *tactical consecration by at least three Bishops*.

Suppose we first examine claim of Archbishop of Armagh representing Roman Communion; demanding list of predecessors with dates of succession we find dubious statements, with abrupt stop at Richard Creagh, the beginning of their line, their *first* Archbishop of Armagh! And this in the days when Presbyterianism and Lutheranism were having *their start*, in time of Queen Elizabeth, but when Loftus, as Primate of All Ireland, Archbishop of Armagh, rightly administered the affairs of the Church of Ireland—our sister in the true faith. This Creagh is thus seen as one of the most pestiferous of intruders, for, says Palmer, ii, p. 567:

"The regular and ancient succession of Bishops from St. Patrick had descended continually upon the Church of Ireland to the present day."

Says Percival, p. 236:

"The Bishops and clergy of the Roman Church in Ireland derive their orders not from the Irish Church, but from Spain and Italy."

How false in every particular this masquerading of certain religionists in Ireland as the only true, ancient Church of that land, is but too manifest from the very confession of this so-called Archbishop of Armagh: This Richard Creagh states—*Original Letters*, Shirley, p. 173: that on "March, 1564-5, he was charged upon the *Pope's curse not to refuse* the Archbisshopprike of Armagh, and he was consecrated by Tomelinus and another Bishope in the *Pope's chapel*, and so came from Rome."

See also p. 177:

"I was commanded under payn of cursyng to take the Archbisshopprike."

No longer should there be waste of sympathy on such deceivers.

National City, Calif., Aug. 8.

W.M. BOLLARD.

### INEQUALITIES OF WEALTH

To the Editor of the *Living Church*:

**I**N your issue of the 5th, there is an interesting article from the Rev. Mr. Scratchley. Most of it is very helpful, but there is one sentence which seems to me harmful. I quote: "An economic system which produces the striking and excessive inequalities of wealth which characterize our present society is not one that is compatible with the spirit of Christianity".

If your contributor will read the third chapter of Macaulay's *History of England*, he will find that the inequalities of wealth in Europe were far greater three hundred years ago than they were when Macaulay wrote. If he will study the income tax returns in this country, he will find that the small incomes are increasing and the great incomes diminishing. Any history of Rome will tell him that the inequalities of wealth in Rome under the empire were far greater than they are in America to-day.

These inequalities do not proceed from any economic system, but from the fact that it pleased the Lord to give men different powers. Some men are captains of industry and organize successfully great productive enterprises. The large majority of men have not this gift. They have others which are just as important in the social scale. The Bible tells the rich man to thank the Lord, "for it is He that giveth thee power to get wealth". It teaches him that his wealth should be considered as a trust to be used for the glory of God and the good of his fellow men. Clearly the duty of each member is summed up in the 12th chapter of the Epistle to the Romans. Each one has a gift and must use it aptly. St. Paul repeats this instruction in the 12th chapter of the First Epistle to the Corinthians. There was a rich city very like New York. St. Paul does not say that the inequality of wealth that prevailed there is incompatible with the spirit of Christianity.

Such teaching does harm, because it guides the energy of the faithful in the wrong direction. If, instead of trying to change the economic system, every believer would follow the counsels of St. Paul in the chapters referred to, we would have a real brotherhood. The rich would respect the poor and the poor the rich. They would be mutually helpful. Lenine and Trotsky in Russia tried the other plan. Their practice was based upon the theory mentioned in the sentence which I quote. They destroyed the economic system of Russia and taught and practised covetousness and envy. The result is misery.

New York, August 7.

EVERETT P. WHEELER.

### GENESIS OF THE SUMMER CONFERENCES

To the Editor of the *Living Church*:

**W**RITING on the subject of Summer Conferences in your issue for August 12th, the Rev. Robert S. Chalmers states that the entire Church must record her gratitude to Wellesley and Sewanee for the ideal of a great summer conference for Church workers. I give full credit to Wellesley and Sewanee and to all others who have helped, but fairness requires much credit elsewhere than to those named.

The first Summer Conference for Church Workers was held at Richfield Springs in 1904, and the credit for the ideal belongs to the American Church Missionary Society. In that Society Bishop Darlington of Harrisburg, and the Rev. A. B. Kinsolving of Baltimore, the Rev. J. Thompson Cole of Philadelphia, and the late J. Hull Browning, were leaders and made the ideal over into reality.

The following year the work of the Society was turned over to the official Board of Missions, save only the conference, and

a Seabury Society of New York was hastily brought into existence to take charge of that. Then a layman came to the rescue and made it possible for the Society to proceed. He was Prof. John A. Ely, now Dean of St. John's University, Shanghai. The conferences were continued at Smith College, Northampton, St. Faith's School, Poughkeepsie, and then, the Seabury Society still in charge, were established in the Episcopal Theological School at Cambridge.

Here were the first summer conferences in the Church. When the A. C. M. S. began, the official Board, through its executives, strongly favored Silver Bay, a denominational institution, and not a little hard work was required to build up a Church conference against such odds. It was done, however, and to Bishop Darlington and Mr. Ely belong the credit for the ideal in its original form. From the Society's initiative the present conferences have grown.

Upon the suggestion of Dr. Kinsolving, I think it was, visits were made to Northfield and Silver Bay. It was found that their programs, while probably suited to a denominational conference, left much to be desired in a Church one. Accordingly the first Cambridge conference, in charge of the Seabury Society, introduced a program that was far more up to date than any other. That program has been, with very minor changes, continued in all of the Summer conferences in the Church that have grown from this first one. After fifteen years the program is sadly in need of being again brought up to date. Very important work is omitted entirely, the economy of the studies is altogether outgrown, and is improved upon to-day even in department stores and Federal Reserve banks, and for the most part the work of Church laymen is ignored. Save as laymen play the part of ministers, or respond to appeals of the Mission Boards, they are quite left out. That is, the greatest problems which men, and men only, must solve for the Church, are not touched upon.

I do not blame the Toledo rector for his mistake. The A. C. M. S. was laid away on the shelf, and rightly so, and hence nobody has kept the Church alive to the great service it rendered in this and many other ways.

New York, August 11.

EUGENE M. CAMP.

### AS SEEN BY A CHURCHWOMAN

To the Editor of the *Living Church*:

**Q**UAY a plain woman give her view of Mr. Hibbard's proposal to General Convention, for a minimum pledge of five cents weekly from all the baptized and ten cents weekly from all communicants in the Church? A proposal to which THE LIVING CHURCH calls special attention.

My first thought was, they have forgotten it was the "Head of the Church" who said, "The poor ye have always with you."

Mr. Hibbard says we should make and pay the pledge as we do a just tax for living in a civilized country. But where is the country that taxes children for being born in it? This is what is proposed for the Church to do. How many would be "born anew"—if taxed for it? Probably, to Mr. Hibbard and many in the Church, the tax would be nothing; to a laboring man with half a dozen children or more, it might be grinding. Then there are working women, widows with children, that sometimes go hungry because there is no money to buy bread; children in orphan asylums and institutions; must these be taxed?

And the old men and old women in homes for the aged and the poor houses; must they be taxed for receiving the "Bread of Life"?

Pardon me if I say the illustrations of how money would flow into the Church from the pledge made me think of "Get-rich-quick Wallingford."

Why do the business men of the Church try to make a theological virtue of the pledge system anyhow—usurping the place of faith? Is the pledge system an improvement upon the Master's command: "If thou hast much, give plenteously; if thou hast little, do thy diligence to give of that little", or the Old Testament way of a tenth?

Are not Christians in "honor bound" to pay and do as much as God's chosen people of the first dispensation, and if so, why can't the Church say so?

And now, before closing, I would like to thank you for the editorials on Prayer Book Revision, and express the hope that General Convention will rise to the occasion and do something real. Would that the stand-patters could take the account of the man with ten talents and the man with one talent, to heart.

Galena, Md., August 9.

FRANCES E. WALLIS.



### THE "ANGLICAN MISSAL"

To the Editor of the Living Church:

THE review, in your issue for August 12th, of the *Anglican Missal*, published by the Society of SS. Peter and Paul, contains a number of errors which are likely to prejudice those who have not seen the book, and which I am sure you will be glad to correct.

Your reviewer complains that the small size of the volume (six and one-half by four inches) makes it appear absurd on the altar. He evidently possessed the pocket size volume published for the use of the laity. The altar edition is nine by six inches. He complains of the flimsiness of the paper, which makes the pages difficult to turn. The paper used is what is known as "Oxford India", such as is commonly employed for the best Bibles and Prayer Books of portable size. He also complains of the lack of markers and tabs. These, of course, are supplied, when ordered, with all copies of the altar edition of the Missal. He complains also of the unpleasing color of the binding. As a matter of fact the cloth bound edition comes in various different colors to suit the taste of the purchaser, or in leather, if that is preferred. The altar edition is provided in red cloth or in black or red leather, and on either the thin, Oxford India, or on heavier paper. For those who wish an even larger Missal than the present nine by six inch altar edition the Society is preparing a folio volume.

Respectfully,

New York, August 11.

HENRY K. PIERCE.

### "DIRECTORY OF ANGLO-CATHOLIC PARISHES"

To the Editor of the Living Church:

IN a *Directory of Anglo-Catholic Parishes in the United States and Canada* lately published by the Churchmen's Alliance, there are several errors of sufficient consequence that the Executive Committee of the Alliance has recalled, as far as possible, all copies so far distributed.

The compilation of the *Directory* was entrusted to a very small committee, and some parts of the pamphlet were never seen by members of the Executive Committee, which desires to disavow responsibility for the errors therein contained. It is asked that all who have copies of the *Directory* return them to the Secretary at 126 Claremont Avenue, New York. If they have bought them their money will be refunded. A corrected edition of the *Directory* will be issued later.

August 3.

FRANCES GRANDIN.

Secretary of The Churchmen's Alliance.

### A NEW MAGAZINE

To the Editor of the Living Church:

WILL I make use of your space to draw the notice of the clergy and Catholic laity to a new venture on behalf of the Faith? We expect to launch in September a new monthly devoted to the exposition of the faith from the standpoint of Anglo-Catholicism. The magazine is intended especially for persons whose educational standards are not high, and its aim is to teach the Faith simply and interestingly. Financially it will be *profitless*, and consequently we hope to be able after a short time to issue it at the cost of postage alone.

I will be grateful to clergy who will write me personally about it. It is a call from Macedonia—"Come over and help us."

St. John's Rectory,

Port Arthur, Ont., Aug. 2.

ERIC MONTIZAMBERT.

### THE DIOCESE DEFINED

A GROUP of Church school girls of foreign parentage were endeavoring to solve the mysteries of the Chart of the Five Fields of Service.

WORLD, they understood.

NATION, some applied to New Jersey, some to Garfield, some to Bergen county. These answers not proving satisfactory, one girl suggested the United States, after much thought. The term, "My Country," however, they understood.

DIOCESE, they thought meant those who die of a disease.

COMMUNITY, they joyfully asserted, means the people who go to the "Holy Communion."

PARISH, was apparently without meaning, until explained.

Do we not all take children's knowledge too much for granted? And further, are we always tactful in disguising our inward mirth at such innocent mistakes?—*The Newark Churchman*.

### CHILDREN OF WAGE-EARNING MOTHERS

GAINFUL EMPLOYMENT of mothers of young children frequently means that the children receive inadequate care during the day, or no care at all, according to a report entitled, "Children of Wage-Earning Mothers, A Study of a Selected Group in Chicago", just made public by the U. S. Department of Labor through the Children's Bureau. Other conditions found include retarded school progress of the children, over-fatigue and ill-health of the mothers—with consequent loss to the children—and in some instances over-work by children who had the responsibility for household tasks beyond their strength.

The report presents the results of a study of 843 families of working mothers, in which were 2,066 children under the age of fourteen years. The group included families known to the Chicago United Charities and to the day nurseries, and included also a special group of 212 colored families. It was found that the problem of the employment of mothers had to do with both normal and broken families. Where the father was a member of the family group and worked regularly his earnings were, in the great majority of cases, inadequate for the family support.

The forty-five day nurseries in Chicago at the time of the study did not maintain uniformly high standards with respect to sanitation and child care and training; many of them had not provided adequately for the care and training of the older children. Only two nurseries, with a capacity of twenty each, were available to colored children. Of the 1,328 children who were not cared for in day nurseries, at least a fourth were left with no provision for their care aside from that made in the schools.

The school-attendance records of a group of 724 children were obtained, and these compared unfavorably with the attendance of all the children enrolled in nine selected schools in workers' neighborhoods. A large amount of retardation was found among the children of wage-earning mothers, over one-third of whom were below the standard grade for their age.

The report emphasizes the skill in planning and management shown by many of the women in carrying the triple burden of wage-earner, housekeeper, and mother, and states that a large proportion were doing their housework without assistance. More than half of 380 mothers whose household arrangements were known, were doing all the washing and the cooking; the mothers in general showed a tendency to sacrifice themselves in order to save the children from tasks too heavy for their years.

Measures for reducing the necessity for wage earning by mothers of young children, the report states, include improved economic conditions that will make the father's earnings more adequate; training of mothers in household management and the care of children; preserving the normal family group through movements for the prevention of accident and the promotion of health; and providing substitutes for the father's support, when he is dead or incapacitated, by means of mothers' pensions and aid from social agencies. Special protection needed by children of wage-earning mothers, the report points out, includes more adequate provision, through the nurseries or through the schools, for the care of school children outside school hours; higher standards of sanitation and care on the part of the nurseries; and the protection of the mother from over-fatigue and ill health. "Case-work agencies, which include in their plans for certain families under care the gainful employment of the mother", the report states, "clearly have the responsibility for making such arrangements that the mother will not have to carry, in addition to full-time employment, all the burden of household management".

### A BROMLEY BRIDE

BRIDES-TO-BE in Liberia send to the United States for their trousseaux: at least one bride does, a Bromley School girl who writes of her wedding to take place in November. A Connecticut Auxiliary is sending her a dress and a veil with a silvery wreath. Her letter said,

"I am expected to be married, and ask you please to assist me in my wedding . . . (a word that could not be read, perhaps "vesture" or "whiteness"). I have no one, so I am asking you for help . . . I love Bromley. I am willing to stay here all my days. I am going, yet I shall do my part to the heathen outside. Pray for me."

GOD HAS revealed Himself chiefly through personality, which is the highest range of life we know.—*Rev. R. C. Gullie*.



### SOCIOLOGICAL

*The Economics of Welfare.* By A. C. Pigou. The Macmillan Co.

This is truly a monumental book not only physically (it contains 976 pages) but scientifically. Its thesis, concisely stated, is that the economic welfare of a community is likely to be greater: (1) the larger is the average volume of the national dividend; (2) the larger is the average share of the national dividend that accrues to the poor; (3) the less variable are the *annual* volume of the national dividend and the *annual* share that accrues to the poor. This sounds like a comparatively simple thesis, but students will recognize at once that it comprehends many and big themes, such as desires and satisfactions, marginal social net products, hindrances to equality of returns due to imperfect knowledge as well as to imperfect divisibility of the units in terms of which transactions are conducted, and divergencies between marginal social net products and marginal trade net product, to mention only a few of the subjects with which our distinguished author deals. In passing it is to be noted that he is professor of political economy at Cambridge (England) and the successor of Professor Marshall, himself a distinguished contributor to the literature of economics.

After discussing welfare and the national dividend, he studies certain of the principal influences by which the average volume of the national dividend is affected, considering, among other topics, the distribution of production resources in general among different places and occupations and the various problems connected with the organization of labor. Another part is devoted to a discussion of the relation between the national dividend and Government finance.

Professor Pigou admits that his book is a difficult one, but he does not admit, for evidently he does not realize, that his treatment is not only "severe", to use his own expression, but that at times it approaches delphic obscurity. He declares with force that the "plain man" who, in physics and chemistry, knows that he does not know, has still to attain to that first antechamber of knowledge in the matter of economics. Truly the subject is a difficult one, and Professor Pigou has not made it one whit easier! At the same time those who have the patience and courage to tackle any one of the parts of this laborious and painstaking work will be amply repaid, if in no other way than by an appreciation of the difficulty of problems which all too many publicists and speakers, not to mention preachers, seek to settle in a single statement or preachment. This whole subject of welfare is a big one, difficult, many-sided, complex, and he who seeks to settle it offhand increases rather than diminishes its inherent difficulty.

C. R. W.

*Pensions and the Principles of Their Evaluation.* By Llewellyn J. Llewellyn, M. B. (London) and A. Bassett Jones. St. Louis: C. V. Mosby Co.

In these days of increasing pensions, clerical and lay, of proposed bonuses and of workmen's compensation, it is most important to have at hand a careful, scientific treatise on the subject. This we have in this volume, which makes a distinct "constructive contribution to the industrial medical problem" of the day. The claim of the authors that it "is written from a distinctly human point of view and is careful and exact in its methods" is abundantly justified. It is a book that should promptly find a place in all libraries where those most interested will be able to have ready access to it. Although of English origin, the principles are fundamental and the discussion broad and careful. The most interesting portion to the general reader is the historical introduction.

IN THEIR *Introduction to the Science of Sociology*, Robert E. Park and Ernest W. Burgess (both of the faculty of the University of Chicago) have given us a new and valuable text book in sociology which will be found of great help to all in-

terested in this great field of learning and endeavor. It is a textbook and a book of reading combined, based on the belief that concrete material affords a clearer understanding of the principles of sociology than has been possible with past methods of presentation. The experience of the Department of Sociology in the University of Chicago for the last three years, during which this method has been tried out and the material compiled, is said to have demonstrated its superior value. The book consists of a collection of readings selected to define and illustrate the concepts and principles of sociology. The first two parts of each chapter are intended to raise questions rather than to answer them. The last two, on the other hand, outline or suggest problems for further study. The material is not taken from textbooks. At the end of each chapter are extensive bibliographies which have been selected mainly to exhibit the recognized points of view with regard to the questions raised, and to suggest the practical problems that grow out of, and are related to, the subject of the chapter as a whole. The advantage of placing the selected readings in the student's hand is obvious. He has them ready for use and is not dependent upon library equipment, which in some schools is wholly inadequate. Furthermore, read in connection with the introductions, such selections stimulate individual thought and class discussion. "It is a library in itself." [Chicago: The University of Chicago Press].

DR. CLARENCE E. RAINWATER is abundantly qualified to discuss *The Play Movement in the United States*, and he has justified this confidence in the book just issued by the University of Chicago Press under that title. In the words of the author, "It is the first attempt to produce a complete and authentic report of the structure and concept of function of that movement." It comprises more than a description of sand gardens or playgrounds for children, since the term "play" is used to embrace most of the activities occurring in social and community centers, in community music, drama, and pageantry, and in community service and organization. This study is more than a composite of the statements of previous writers on the subject. It is an attempt to reconstruct a view of the events in question based upon primary rather than secondary sources, such as pictures, programs, published reports, and personal experiences and observations of the writer. He describes with fulness of detail and information the various stages, the transition, and the trend of the movement. While it is a study of community recreation, it is of value to the Church worker who believes in the helpfulness of play in his or her work.

C. R. W.

*Community Organization* is the title of Professor Joseph K. Hart's most helpful contribution to the discussion of that over-used and most abused term, "community." One would think at first blush it had to do with the technique, but it is a real addition to the literature of what Dr. Devine most appropriately calls in his introduction, "social thinking". It approaches our social problems from the standpoint of the community as a whole, and makes a most fitting initial volume of the Social Welfare series published by the Macmillan Company, and edited by that veteran social leader, Dr. Edward T. Devine. All of our established institutions come under our author's observation, though he makes no attempt to predict an ultimate social organization. He contends that these problems cannot be solved by any group of individuals, that they belong to the community itself.

*The Soul of an Immigrant* is one of those immigrant autobiographies that help us to see and understand, if we are ready to see and understand, the immigrant problem. We have encouraged the alien to come and be one of us. A book like this shows how we treat him after he accepts our invitation. The author is Constantine M. Panunzio, a young Italian born clergyman, whose experience gives us an insight into the influences at work in the immigrant communities, and whose book is a splendid document in the study of Americanization. [New York: Macmillan Co. \$2.]

C. R. W.

# Church Kalendar



AUGUST

1. Tuesday.
6. Transfiguration.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew, Apostle.
27. Eleventh Sunday after Trinity.
31. Thursday.

## Personal Mention

THE address of the Rev. HARRISON B. CHILD, lately of St. Stephen's Church, Boston, Mass., is Medfield, Mass.

THE address of the Rev. JOHN DOWS HILLS, D.D., has been changed to Epiphany Rectory, Avalon, Pa.

THE Rev. JOHN HOWARD LEVER, formerly Social Service Superintendent of the Diocese of Michigan, has accepted a call to become rector of the Memorial Church of the Advocate, Philadelphia, Pa., to take effect October 1st. His address will be 2120 North 18th St.

THE Rev. CHARLES EVERETT MCCOY has accepted the rectorship of Trinity Church, Williamsport, Pa., and expects to go into residence October 1st.

THE Rev. ALLEN N. MCEVOY conducted his first services as the first rector of the Church of the Ascension, Detroit, Mich., on the Feast of the Transfiguration. His residence is No. 2011 Central Ave.

THE Rev. W. V. MUELLER has accepted a call to the rectorship of the Church of the Heavenly Rest, Springfield, Ohio.

THE Rev. A. F. RANDALL, who recently resigned the rectorship of Trinity Church, Los Angeles, Calif., will continue to work as volunteer chaplain of the Los Angeles County Hospital, as he has been doing during the past six years.

THE Rev. MILWARD W. RIKER has resigned the rectorship of St. Paul's parish, Henderson, Ky., and has accepted the rectorship of Christ Church parish, Walton, New York, where he is in residence.

THE Rev. GEORGE FLOYD ROGERS, rector of St. John's Church, Lynchburg, Va., has accepted a call to St. Peter's Church, Charlotte, N. C. in succession to the Rev. E. A. Penick, Jr., B.D., Bishop Coadjutor-elect of North Carolina.

THE Rev. FULLER SWIFT, rector of St. Clement's Church, El Paso, Tex., the Rev. GEORGE DALAND, curate-organist, and the Rev. LEROY LANE, assistant minister of the same Church, have all resigned their cures. The Rev. Mr. Swift goes to the Diocese of Quincy, where he becomes archdeacon, the Rev. Mr. Daland to Washington, D. C., and the Rev. Mr. Lane to Denver, Colo.

## SUMMER ACTIVITIES

THE Rev. H. P. ALMON ABBOTT, D.D., rector of Grace and St. Peter's Church, Baltimore, Md., is in charge, for the third consecutive season, of St. Andrew's-by the Sea, Hyannisport, Mass.

THE Rev. GEORGE BACKHURST, rector of All Saints' Church, Brooklyn, Mich., is in charge of the Church of the Good Shepherd, Lexington, Mich., during the month of August.

THE Rev. CAMPBELL GRAY, rector of St. Paul's, Peoria, Ill., left August 13th with Mrs. Gray for a trip through the Canadian Rockies on to Juneau, Alaska, for a short visit, returning to Portland in time for the General Convention. They expect to return to Peoria by the first of October.

THE Rev. GOMER B. MATTHEWS, rector of Trinity Memorial Church, Warren, Pa., is taking the services for the month of August at the Church of St. James the Apostle, Montreal, Canada.

THE Rev. W. T. ROBERTS of Virginia, is supplying at St. John's Church, Knoxville, Tenn., during Dr. Whitaker's absence in August and September.

THE Rev. CHARLES EDWARD WILLIAMS of St. Paul's Church, Chicago, is in charge of the summer services in Provincetown, Mass., for the month of August.

THE Rev. Dr. and Mrs. WALTER C. WHITAKER, of St. John's Church, Knoxville, Tenn., are spending August in the Canadian Rockies and Alaska prior to going to General Convention.

## ORDINATIONS

### DEACON

EAST CAROLINA.—Mr. CHARLES EDWARD WILLIAMS was ordained deacon in Christ Church, Creswell, N. C., on August 6th, by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The candidate was presented by the Rev. R. B. Drane, D.D., rector of St. Paul's Church, Edenton. The Rev. J. N. Rynum, of Belhaven, read the Epistle. The sermon was preached by Bishop Darst. During the period of his diaconate, Mr. Williams will serve as minister in charge of Christ Church, Creswell, and St. Andrew's mission, Columbia.

### PRIESTS

COLORADO.—At St. Mark's Church, Denver, Colorado, on Tuesday, August 8th, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor, advanced to the priesthood the Rev. ERIC A. C. SMITH. The Holy Eucharist was celebrated by the Bishop of the Diocese and the sermon preached by Bishop Ingley. The candidate was presented by the Rev. E. C. Johnson.

The musical parts of the service were rendered by a choir of priests under the direction of the Rev. G. A. C. Lehman, and the litany was sung by the Rev. Don Fenn.

Father Smith has been placed in charge of the missions at Delta and Paonia, Colorado.

SOUTH DAKOTA.—The Rev. PHILIP JAMES JENSEN was ordained to the priesthood in Emmanuel Church, Rapid City, by the Rt. Rev. William P. Remington, D.D., Suffragan Bishop of South Dakota, on the Feast of the Transfiguration. Mr. Jensen was presented by the Rev. Clyde B. Blakeslee, general missionary of the Central Deanery, and the sermon was preached by the Rev. C. E. Coles, Ph.D., rector of Trinity Church, Pierre. The Rev. Levi Rouillard, recently ordained priest at the Niobrara Convocation, was present and assisted in the laying on of hands at the ordination.

## DIED

DOORIS.—Entered into rest at her home in London, Ohio, July 20th, 1922, MARGARET, the fourth daughter of the late John and Margaret Johnston DOORIS, and sister to the late Rev. John A. Dooris, of St. Louis, Mo.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her. Amen.

DUNBAR.—Died suddenly at his home in Houston, Tex., July 16th, 1922, RICHARD FIELD DUNBAR, aged sixty-seven years. Mr. Dunbar was a native of Adams county, Miss.

PEABODY.—On August 7, 1922, at Washington, D. C., ARTHUR HERBERT PEABODY, beloved husband of Alyce LaDain Peabody, died, aged 47 years. Beside his widow, he is survived by a son, Herbert, and three brothers. A requiem was sung in St. James' Church, August 11th, the Rev. James W. Clark, officiating. Interment was in Calvary Cemetery.

Grant him eternal rest, O Lord, and may light eternal shine upon him.

## 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 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.

## 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 advertisement inserted in this department for less than 25 cents.

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, CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried, Stipend \$1,200 and rooms. Address Rev. ALBAN RICHY, D.D., 2020 Tatnall St.

A VACANCY HAS OCCURRED IN OUR PARISH of St. Luke's, Niles, Ohio. We desire an active rector, salary to commence \$1,500 and rectory. All applications, addressed Mr. EDGAR THICKER, 123 Lafayette Avenue, Niles, Ohio.

### MISCELLANEOUS

GRADUATE NURSE, LOYAL CHURCH—woman, for Church Hospital in Michigan. Work will be largely in operating room. Excellent future for right person. M-713, care 2720 Washington Blvd., Chicago, Ill.

YOUNG GENTLEWOMAN OF GOOD FAMILY, desires to hear from an elderly lady who is in need of a real companion. Highest references. Address K. W. 710, care LIVING CHURCH, Milwaukee, Wis.

WANTED. ORGANIST AND CHOIRMASTER capable of training boys' choir. Opening for right man as music teacher in two private schools. Take charge October first. Address Box 527, Warrenton, Virginia.

WANTED: CHURCHWOMAN AS ASSISTANT principal Ivinson Hall. Head of academic department, familiar with High School subjects and conversational French. Address Box 17, Laramie, Wyoming.

WANTED: A YOUNG CHURCH GIRL, TO teach the Grammar grades; \$40 a month, and home. Apply to the SISTER IN CHARGE, St. Marguerite's Home, Ralston, Morris Co., New Jersey.

## POSITIONS WANTED

### CLERICAL

CHURCH SUPPLY WORK WANTED FOR August, or a permanency. Address Rev. PERCY DIX, Latrobe, Pa.

ITALIAN CLERGYMAN SPEAKING ENGLISH desires position where he can serve in either or both languages. Best references. SMITH, 281 Fourth Avenue, New York City.

CLERGYMAN WILLING TO SERVE SMALL parish where he can get partial support from secular work. Best references in both lines. Address M-716, care LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**COLLEGE GRADUATE DESIRES POSITION** as Oral English and Dramatic teacher in a Church school, for September, Good references. Address D-576, care LIVING CHURCH, Milwaukee, Wis.

**CHOIRMASTER AND ORGANIST WOULD** like change to better position. Experienced Churchman, coach, accompanist, recitalist. Pupil G. E. Stubbs, New York. Address A. 714 care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS WISHES POSITION NEAR** New York City. Can be interviewed at General Convention. Address Box-715, LIVING CHURCH, Milwaukee, Wis.

**GENTLEMAN F. A. G. O. DESIRES POSITION** of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

**INSTITUTIONAL EXECUTIVE OPEN TO** position in the fall. New York City preferred. Ten years in welfare work. Churchwoman. Address Z-500, The LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND BOY CHOIRMASTER,** specialist of ability with American and European education and excellent credentials desires an immediate appointment. Address Director-711, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHMAN, 38, MARRIED, WILLING** worker, handy with all tools, wishes sexton's position. Best references. Address M-717, care LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD AND INCENSE

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

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

## PARISH AND CHURCH

**AUSTIN ORGANS. WORLD FAMED EXPERTS** chose Austin to build the larger of the two massive organs in Eastman Conservatory, and to rebuild and greatly enlarge the instrument in Cincinnati Music Hall. There are over one hundred four manual Austins in use. Yet the construction of smaller instruments employs materials as fine and insures solidity as great as in the case of great giants of tone. AUSTIN ORGAN CO., 180 Woodland St., Hartford, Conn.

**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. Orders also taken for painting of miniature portraits from photographs.

**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. Full list and self-measurement forms free. A. R. MOWBRAY, & Co., Ltd., 28 Margaret St., London, W. 1., and Oxford, England.

**CLERICAL COLLARS 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 department so that further delays will be avoided. Reduced prices — Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric (Roman style only), 4 for \$1.00. CENTRAL SUPPLY Co., Wheaton, Ill.

**CATHEDRAL STUDIO-ENGLISH CHURCH** embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St. Chevy Chase, Washington, D. C., Tel. Cleve. 25.

## RETREATS

**ANNUAL PRIESTS' FELLOWSHIP RETREAT** will be held at Kent School, Kent, Conn., beginning evening of September 11th and closing Friday morning the 15th. Father Whittemore, O.H.C. will conduct the Retreat. All candidates and clergy welcome. Notify Father Sill, O.H.C., Kent, Conn.

**HOLY CROSS, WEST PARK, N. Y. THE** yearly Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

## APPEAL

**THE Rev. B. W. GAITHER, of Eagle, Alaska,** makes an urgent request for altar dossals for the altar at St. Paul's white Church, at Eagle. The dossals should be six feet, two inches, by three feet, eight inches. Any parish or mission having suitable dossals will confer a great favor upon the missionary and his congregation by communicating with the Rev. E. J. RANDALL, 180 N. Wabash Ave., Chicago.

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

## HOSPITAL—NEW JERSEY

**ST ANDREW'S REST, WOODCLIFF** Lake, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to October 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10-\$20 a week.

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

## NEW YORK

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**THE ROBERTS HOUSE, 151-159 EAST** 36th Street, New York City. A boarding home for young unmarried Protestant women who are self-supporting and who earn small salaries. Room and meals \$9.00 per week. A new house with all modern conveniences. LADIES' CHRISTIAN UNION INC. ORGANIZED 1858

## FLORIDA—FOR SALE

**FARMETTE, CLERGYMAN'S PLEASANT** income home, Dr. Blanchet, Olga.

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August and September, Thirtieth to Third. The Brotherhood Convention's Theme: "The Church and the Boy". This is Our Responsibility.  
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For information address: Brotherhood of St. Andrew, Church House, 202 South 19th Street, Philadelphia, Pa.

## INFORMATION BUREAU



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

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 production, 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 Avenue and 111th Street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M., (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway  
REV. NATHAN A. SEAGLE, D.D., rector  
Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street  
REV. NORMAN HUTTON, S.T.D., rector.  
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway  
(Summer schedule of services.)  
Sundays: 7:30, 10, 11 A. M.  
Week-days: 7:00 A. M.

## BOOKS RECEIVED

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

Thomas Y. Crowell Company. 426 West Broadway, New York, N. Y.

A Treasury of Eskimo Tales. By Clara K. Bayliss, author of A Treasury of Indian Tales, Old Man Coyote, etc. Illustrated in color by George Carlson. Price 75 cts. net. Postage extra.

Our Foreign-Born Citizens. What they have

done for America. By Annie E. S. Beard. Price \$2.00 net. Postage extra.

*Trim.* The Little Strawberry Girl. By Johanna Spyri, author of *Heidi*. Translated by Helen R. Dole. Illustrated in color by George Carlson. Price 75 cts., net. Postage extra.

*Bobby Coon, Detective.* By Crawford N. Bourholtzer, author of *The Story of Bobby Coon*. Illustrated in color by George Carlson. Price 75 cts., net. Postage extra.

*Korean Fairy Tales.* By William Elliot Griffiths, author of *Korea: Within and Without, Korea: The Hermit Nation*, and of *Japanese, Dutch, Swiss, and Welsh Fairy Tales*. Illustrated in color. Price \$1.60 net. Postage extra.

*Four and Twenty Minds.* Essays by Giovanni Papini. Selected and translated by Ernest Hatch Wilkins. Price \$2.50 net. Postage extra.

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

*Further Adventures of Lad.* By Albert Payson Terhune, author of *Lad, A Dog; Bruce*, etc. Price \$2.00 net.

*The Breaking Point.* By Mary Roberts Rinehart. Price \$2.00 net.

*Cathedral and University and Other Sermons.* By Handley C. G. Moule, D.D., Bishop of Durham. Price \$1.50 net.

**A. C. McClurg & Co.** Chicago, Ill.

*Race Decadence.* By William S. Sadler, M.D.

**Longmans, Green & Co.** New York, N. Y.

*The Relation of British Policy to the Declaration of the Monroe Doctrine.* By Leonard Axel Lawson, Ph.D., Columbia University.

BULLETINS

*Union Theological Seminary.* New York, N. Y.

*Union Theological Seminary Bulletin.* Commencement Number. May 14-16, 1922.

*Department of Publicity.* 281 Fourth Ave., New York City.

*Report of Income and Expenditures for 1921.* With Comparative Figures for 1919 and 1920. Issued by the Department of Finance.

PAMPHLETS

*League of Nations News Bureau.* 2702 Woolworth Bldg., New York, N. Y.

*Epidemic Control in Europe and the League of Nations.* By Wickliffe Rose. Reprinted from the Review of Reviews.

*Society of SS. Peter & Paul, Ltd.* 32 George St., Hanover Square, London, England.

*The Canterbury Almanac & The Lambeth Diary.* Price one copy 12 cts.

FLYING SQUADRONS IN SOUTH DAKOTA

PLANS HAVE ALREADY been made to organize flying squadrons to go to every strategic center in South Dakota during October, and to present the new program of the Church as determined by the General Convention in Portland. Both bishops are to serve on them, and they will be accompanied by one clergyman, a layman, and a lay woman. In this way the whole district will receive the inspiration and the impetus of the Church's new program, and the missionary work, should go forward at a time when all plans for the new Church year are being made. Meetings will be held in each one of the deaneries, and then at strategic points. One of the objectives of the campaign will be the greater use of laymen in the work and service of the Church, and the development of the group system upon which great emphasis will be laid.

ENGLISH PRIMATE TO PREACH BEFORE LEAGUE OF NATIONS

Ancient Chapel Rededicated—Deprecate Sale of Seats—Church Educational Leader Dies

The Living Church News Bureau }  
London, July 28, 1922 }

IN connection with the opening session of the third assembly of the League of Nations at Geneva on September 4th, an invitation has been issued by the authorities of the Cathedral at Geneva to the Archbishop of Canterbury to preach an inaugural sermon there on the Sunday preceding, September 3d. The invitation has been accepted, to the great satisfaction of all concerned. A correspondent to the *Times* comments as follows: "That the Primate of all England should have been invited to preach in this time-honored Cathedral, to a congregation drawn from an assembly representative of fifty-one nations, must impress the imagination of all religious people, and profoundly affect the Christian conscience of the English speaking world. The Archbishop's clarion call may be trusted to awaken the Christians of all countries to support the League of Nations, and so to apply the principles of Christianity to the affairs of a disordered world."

The energy of the venerable primate is amazing indeed. When it is remembered how great is the amount of work he has got through during the last ten months, presiding at Convocations, the National Assembly, and other gatherings, in addition to the many social and political functions which make demands of his time, one may be pardoned for forgetting that his Grace is approaching his eightieth year. Well—after Geneva will come a well-deserved rest, and after a short sojourn on the continent, Dr. Davidson will most probably spend his holiday once more in his beloved Scottish highlands.

ANCIENT CHAPEL REDEDICATED

Last week, the Bishop of Southwell dedicated, as a war memorial, the restored Lady-chapel of Worksop Priory, in Nottinghamshire. The chapel, which is of great beauty, was founded by Lady Maud de Furnival, a great-granddaughter of the founder of the priory, and was, indeed, set up by Lady Maud as a war memorial for the entombment of the remains of her son Thomas, who died fighting the Saracens before Damietta. In 1238. The building of the chapel was also a votive offering for the preservation of Lady Maud's other son, Gerard, who fought in the same crusade, but survived and brought his brother Thomas' body back to England. In the reign of Henry VIII., the Chapel suffered severely in the general spoliation of sacred buildings; not only were its treasures pillaged, but even the coffins desecrated, and the bodies within them tumbled promiscuously together. The work of restoring this wonderfully interesting chapel has been done by the famous architect, Mr. Harold Breakspear, the cost being met by general subscription. Among the new features is a stone altar of pre-reformation pattern-free, that is to say, of the cutting or arceding commonly seen nowadays.

DEPRECATE SALE OF SEATS

The council of the Incorporated Free and Open Church Association are naturally opposed to choir festivals as at present organized, and, at their last meeting, placed on record the deep regret with which they learned that, at the forthcoming Gloucester musical festival, seats in the Cathedral will be offered for sale, and a House of God will be soon more, to all intents and purposes, used as a concert hall. In the opinion of the council, the Dean and Chapter, in sanctioning these arrangements, are setting a most lamentable example to the custodians of other notable churches in their own diocese and throughout England, and are causing much pain and regret to numberless Church people. Perhaps the rating authorities will follow the recent example of their colleagues at York, and make application for part of the proceeds as entertainment tax.

CHURCH EDUCATIONAL LEADER DIES

The death of the Rev. H. A. Lester, following a seizure last Sunday evening in the pulpit of St. James', Messwell Hill, removes from the Diocese of London a priest whom it will be difficult to replace. For the past twelve years, Mr. Lester had been director of the Bishop of London's Sunday School Council, and was well equipped for this work by his long experience as vice-principal of the Warrington Training College for day school teachers. On coming to London he set to work to raise the standard of Sunday school teaching to something more nearly approaching that of the day schools. It was a formidable task, but Mr. Lester succeeded in arousing the enthusiasm of the teachers, with the result that properly organized training schemes were launched and methods inaugurated that brought into the Sunday schools some of the fruits of modern educational knowledge. Mr. Lester also published lesson outlines and handbooks for teachers, which were adopted subsequently in many other dioceses; indeed, it is not too much to claim that, in respect of its Sunday school methods the Diocese of London has been taken as a model by a number of provincial dioceses.

THE REVISED TABLES OF LESSONS

The Ecclesiastical Committee appointed by both Houses of Parliament to consider measures passed by the National Assembly of the Church of England recommend that the revised tables of lessons measure shall be allowed to become law. The committee add the following remarks to recommendation: "The measure does not cancel the old lectionary, which will still retain its place in the Prayer Book. It provides, however, a new and independent lectionary, which is exhibited as a schedule to the measure, and may be followed at the discretion of the minister of the parish as an alternative to the Prayer Book lectionary. The measure requires that, when the new lectionary has once been adopted in any church, it shall be followed until at least the end of the ecclesiastical year. No infringement of the constitutional rights of His Majesty's subjects is involved in the proposals of the measure, which have received the approval

of the Convocations of Canterbury and York."

#### THE ECCLESIASTICAL PATRONAGE QUESTION

It is stated, on the authority of the *Church Times* that the advisory committee which was established to assist the Prime Minister in regard to the ecclesiastical patronage of the Crown is no longer consulted. It has not been summoned since an important change in Mr. Lloyd George's staff of secretaries. "This is not surprising," says the *Church Times*, "but it is none the less to be greatly regretted, as it is notorious that the ignorance of the Church's needs, which prevails at Downing street, is profound.

Moreover, the opportunity to intrigue is constantly afforded, not only in regard to vacancies that have occurred, but in regard to those that may be expected. And it would seem that reasonable recommendations, as in the recent case of the See of Coventry, are in the nature of happy accidents rather than of sound judgment. At a time when new Bishoprics are contemplated, it is important that this matter should be kept in mind, with a view to any action that may be found possible.

"If the warning not to put trust in Princes is wise, much wiser is the warning not to put trust in politicians."

GEORGE PARSONS.

## WEST INDIAN SYNOD MEETS IN NEW YORK

### *Bishop Paddock's Illness—Legacy to Church Institutions—Girls' Friendly Society Offices*

The Living Church News Bureau }  
New York, August 12, 1922 }

THE Rt. Rev. T. F. Gailor, D.D., President of the Executive Council of the American Church, has invited the Provincial Synod of the West Indies to hold its sessions in the Church Missions House, 281 Fourth Avenue. The permission of the Bishop of New York was secured to hold the meeting of the synod in this city, because New York is a more convenient center for the various bishops than any one place in their own province. The Archbishop of the West Indies, the Most Rev. Edward Hutson, D.D., Bishop of Antigua, who will preside, was elected archbishop about twelve months ago. Other bishops attending are the Rt. Rev. Dr. de Carteret, Bishop of Jamaica, with his assistant, Bishop Bentley; the Bishop of Honduras, Dr. Dunn, with his assistant, Bishop Jackson; Dr. Shedden, Bishop of Nassau; and the Bishop of Guiana, Dr. Parry. The Bishops of Barbadoes and Trinidad will not be able to attend.

The opening service of the Synod, a corporate Communion of the Bishops, will be held in the Church of St. Mary-the-Virgin, at 8:30 o'clock on the morning of Wednesday, August 23rd, instead of on August 20th, as originally announced. This change has been necessitated by the

delay in the arrival of the Most Reverend Archbishop.

Mr. Haley Fiske has most kindly placed offices in the Metropolitan Life Insurance Building at the disposal of the bishops during their stay in New York. Any communications should be addressed to the Bishops at 1 Madison Avenue.

#### BISHOP PADDOCK'S ILLNESS

The Rt. Rev. Robert Lewis Paddock, D.D., missionary Bishop of Eastern Oregon, who is seriously ill in a New York hospital, is well remembered in this city for his courageous attacks on vice and his controversy with a notorious political boss on the subject. Bishop Paddock did memorable work under the Rt. Rev. Henry C. Potter, D.D., at the old pro-Cathedral on Stanton Street, on the lower east side, and was later rector of the Church of the Holy Apostles in a difficult field in the west side tenement district.

#### LEGACY TO CHURCH INSTITUTIONS

Among the beneficiaries of the will of the late Mary Oakley, are three Church institutions, The Church Mission of Help, and the House of Rest for Consumptives, which receive \$5,000 each, and the Home for Old Men and Aged Couples, which is to receive the amount of \$7,500 "or upward".

#### GIRLS' FRIENDLY SOCIETY OFFICES

The New York diocesan organization of the Girls' Friendly Society has leased the first floor in the building at 131 East Forty-fifth Street, to be occupied as executive offices and club rooms.

## A WASHINGTON EXPERIMENT IN SOCIAL SERVICE WORK

### *Other Rural Social Service—Missionary to Japan—Clergyman's Widow Dies*

The Living Church News Bureau }  
Washington, August 12, 1922 }

AN interesting, helpful, and successful experiment in diocesan fellowship and social service was recently undertaken by some of the members of the Diocesan Board of Social Service. The Rev. Messrs. H. H. D. Sterrett, president, James Kirkpatrick, vice president, Thom Williamson, of the sub-committees on publicity and rural work, and

David Ransom Covell, executive secretary of the board, motored to three of the country parishes of Southern Maryland, speaking at meetings, previously arranged, on the following topics: The Church's Idea of Religion. Practical Hints on Rural Social Service. What Happens to Some Country Persons who Come to the City, and Diocesan Fellowship and Unity.

The places visited were Oakley, Leonardtown, and St. Mary's City, where splendid meetings and discussions were held and the visiting clergy royally entertained. A motion picture showing was part of the program at Oakley, where the parish hall was used. The other meet-

ings were held in the church buildings, and were preceded by the Holy Communion.

The arrangement calls for an exchange this winter when the country clergy are to occupy the city pulpits.

The Rev. Clarence Whitmore, of St. Mary's City, chairman of the sub-committee on Rural Work of the Board of Social Service, arranged the itinerary and planned the meetings.

It is felt that a real gain in diocesan fellowship was made, and that a foundation has been laid for a sturdy social service work in this territory where the American Church had its early start.

#### OTHER RURAL SOCIAL SERVICE

One of the finest types of rural social service work is found in Montgomery County, Maryland. Two of our clergy have been very prominent in "The Social Service League of Montgomery County", the organization which is responsible for the work. The Rev. James Kirkpatrick, rector of St. John's Church, Bethesda, has been president and is now first vice president, while the Rev. Thomas D. Windiate, rector of Christ Church, Kensington, has just been elected president.

#### MISSIONARY TO JAPAN

At St. Paul's Church, Rock Creek, the rector, the Rev. Joseph Fletcher, had special prayers and services last Sunday in honor of Miss Margaret R. Paine, the first communicant of this historic parish to enter the ranks of missionaries to foreign countries. Miss Paine is well known in Washington as a member of an old Church family and was prominent in church, musical, and Overseas League circles. She will leave shortly for Japan where she will become a member of the faculty of St. Agnes' School at Kyoto.

#### CLERGYMAN'S WIDOW DIES

Mrs. Mary Allen Griffith, widow of the Rev. Samuel H. Griffith, has just passed away. Funeral services will be held this morning at the Church of the Epiphany, and the body will be interred in Druid Ridge Cemetery, Baltimore, to-morrow afternoon. The husband of the deceased was active in the Church's ministry at Pittsburgh, and died about twenty years ago. Mrs. Griffith was very active in Church affairs and was identified with many charities. She gave three sons to the ministry; Charles Coleman Griffith (deceased), formerly rector of the Church of the Ascension, Baltimore, Md; G. Berkeley Griffith, former rector of the Church of Peace, Baltimore; and H. Allen Griffith, Secretary of the Diocesan Convention of the Diocese of Washington, Chaplain of the Soldiers' Home, and Vicar of St. Matthew's Chapel of Washington Parish.

#### MEMORIALS FOR BISHOP'S CHAPEL

As a memorial to her daughter, the late Miss Mabel Murray, the gift of an altar, a bishop's chair, a sanctuary rail, and three windows have been made to the Chapel of the Annunciation, by Mrs. Susan E. Murray. This is the Bishop's private chapel, and is located in the episcopal residence. The former furnishings, now replaced by the present splendid gifts, came from the former residence of the Bishop on Massachusetts Avenue, and have been lent to the City Missions Society as equipment for the work at the Home for the Aged and Infirm at Blue Plains.

### PRIEST KILLED IN RAILROAD ACCIDENT

CHURCHMEN of Missouri were greatly shocked at the death of the Rev. V. O. Penley, rector of Trinity Church, DeSoto, Mo., who was one of the victims of the awful wreck on the Missouri Pacific Railroad at Sulphur Springs, Mo., on Saturday, August 5th, when 34 were killed and over 130 badly injured. Mr. Penley was on his way to St. Louis to officiate at St. Philip's Church during August in the absence of the rector, the Rev. Rufus D. S. Putney.

The Rev. Mr. Penley was born in England in 1862, the son of an English clergyman. He was trained for orders in the Western Theological Seminary, from which he took the degree of S.T.B. He was ordered priest in 1895, and spent his entire ministry in Colorado until 1914 when he went to De Soto, Mo. He was married.

The funeral was held August 8th, at De Soto, and was conducted by the Rev. J. Courtney Jones, of Emmanuel Church, Webster Groves, Mo.

### HARRISBURG COMMITTEE ON STUDENT AFFILIATION

TO AID IN THE WORK of conserving the college youth for the Church, the Department of Religious Education of the Diocese of Harrisburg has appointed a Committee on Student Affiliations. The duty of this committee is to give information concerning Church students in attendance at the various schools and colleges to the chaplains assigned to such institution or, in case there is no chaplain, to the rector of the nearest parish.

The committee desires information concerning two groups of students: first, those residing in the Diocese of Harrisburg and leaving home to attend schools or colleges either in the diocese or elsewhere; second, those residing outside the diocese attending schools or colleges within the diocese. Any one knowing of such students is requested to send full information to the secretary of the committee, Prof. Elton D. Walker, State College, Pa. Please give the student's full name, home address, and parish, and the name and address of the school or college. This information is desired as promptly as possible so that it may be sent to the rectors concerned before the opening of the fall term.

### CHRISTIAN SOCIAL SERVICE WORK IN KENTUCKY

THE SOCIAL SERVICE Committee of this diocese—working along a plan of systematic, coöperative organization, through a social service representative from every congregation (white and colored) in the diocese—has, this summer, suggested a splendid plan for constructive work in Louisville and its immediate vicinity, where there are twenty-one parishes and missions. The committee has, this year—the third of its organization—concentrated the major part of its recreational program with the city and county institutions; early in the spring two members of the committee, in charge of this part of the committee's general plan of work, sent a questionnaire to the superintendent of these institutions, asking: "What social service activities are being brought to your institution from the outside, by

whom, and when? What would you like to have done by the Church?"

The responses were surprisingly prompt. Each congregation, through its social service representative, was appointed (through the offer of its representative) to assume this responsibility as regards one institution; in one or two instances—such as the City Home for the Aged and Infirm (where about 290 old men and women live)—four congregations undertook the program. At this Home a garden-party was planned, with the best of ice cream and home-made cakes, and a small gift for each member of the Home's family; also, the band of twenty-eight pieces was offered by the Jefferson County Children's Home and taken out—the first time in many years that a band had been heard by the old people. A similar program was planned for the County Poor House, fourteen miles from Louisville.

In this way, every city and county institution is now being made a part of the Church's coöperative program for Christian Service; the plan is working well because it is systematic, just as, for two years, such a plan has been used monthly whereby each congregation in Louisville has one special month for the diocesan institutions—our boys' and girls' Orphanages and the Home of the Innocents (for children under 6 years of age). At the Morton Church Home and Infirmary, a boarding home for elderly gentlefolk—not truly diocesan, but established by a Churchman and managed by such a Board of Trustees—the Church has asked the privilege of having each rector hold a twilight service Sunday evening, and of having his choir furnish the music for such service. A retired clergyman who lives at the Home, has morning and evening service every day; but the additional twilight Sunday service once a month has brought such a new spirit of kindness and good fellowship among rectors, congregations, and the Church Home, that the plan has proven the Christian spirit back of it.

Another part of the committee's plan, this year, has been two classes held at the two colored churches in Louisville for the training of colored girls over 16 to be good nurses for small children; but this was done wholly through the generous coöperation of the Public Health Nurses' Association of the city, which gave the service of two of its best nurses for one hour each week, the class continuing ten weeks. So valuable was the simple training given that many older colored women asked to attend the classes. The two nurse-teachers became so enthusiastic over the interest shown, that, in order to carry the older women a little further in the fundamental principles of home nursing, the course was continued several weeks.

The Committee uses the bulletin plan for all out-in-the-diocese congregations; and there, also, is urging the same monthly Churchly coöperation with city and county institutions—especially all homes for the old and alone, and for orphaned children; this program includes a religious service at each, at least once a month.

### SOCIAL SERVICE CLASSES AT PORTSMOUTH

DAILY SOCIAL SERVICE classes will be held at the General Convention at Portland, under the auspices of the Department of Christian Social Service, in the

rooms assigned to the Department in the Labor Temple.

There will be a daily discussion group on The Relation of the Parish to Industrial Problems, led by Miss Mary van Kleeck, Director of the Department of Industrial Studies, Russell Sage Foundation, New York City.

Normal classes in The Method of the Discussion Group as Applied to Social Service will also be held, with full opportunity for conference. These classes are intended to train leaders for parish groups. The Rev. Charles K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, and the Rev. Charles N. Lathrop, Executive Secretary of the National Department of Christian Social Service, will be in charge of them.

Classes will be organized at other times, as the demand for them warrants.

### INVITATIONS FOR 1925

THE CITIES of Philadelphia, Providence, and New Orleans each desire to entertain the General Convention in 1925. Each will send a delegation to Portland to urge that the Convention be held in its respective city at the time of the next regular meeting.

### HENRY FORD A CHURCHMAN

AN ARTICLE in *Zion's Herald*, entitled Henry Ford's Religious Views, written by Albert Sidney Gregg, begins with the following information:

"Henry Ford is now a member of St. Paul's Cathedral, Detroit, where he attends services with his family. His father, William Ford, was warden of the Protestant Episcopal Church at Dearborn, Mich., in which Henry was confirmed. As a boy, Mr. Ford went to Sunday school and learned the Catechism. As a man, he is a reader of the Bible. There is a Bible in nearly every room in his splendid home at Dearborn, and it is noteworthy that they are not covered with dust or cobwebs."

### MISSIONARY'S WIDOW GIVES TO MISSIONS

THE RT. REV. F. R. GRAVES, D.D., Bishop of Shanghai, reports that Mrs. Elliot M. Thomson, widow of Archdeacon Thomson, has given 1,000 taels—about \$700—for the endowment of St. Luke's Hospital, Shanghai. She has also given 1,000 taels for the building fund of St. Mary's Hall; 500 taels to St. Elizabeth's Hospital, Shanghai, and 400 taels for the building fund of the new All Saints' Church, Shanghai.

Archdeacon Thomson went to China in 1859, and for nearly sixty years was one of the Church's most faithful representatives. In the dark days of the Civil War, when supplies both of men and of money were at a minimum, Archdeacon Thomson carried on the work in China almost single handed. Those were the days when the China Mission almost failed. It was Archdeacon Thomson alone who prevented its falling.

There was no bishop in the field at that time. Bishop Boone had died in 1864, and Bishop Williams was not consecrated until 1865. It was Archdeacon Thomson who, in the latter sixties, conceived the plan of establishing St. Luke's Hospital and carried his vision through to a fine reality.

### ALASKA FISHERIES PRACTICALLY FAILURE

"FISHING practically a failure. Must have at least \$500 worth of food supplies to relieve certain destitution among Indians next winter."

This telegram received by the Department of Missions from the Rev. John W. Chapman, D.D., of Anvik, Alaska, is the first reply the Department has had to its request, sent in June, for information with regard to the fish run this summer. Dr. Chapman does not say whether the fish shortage is due to natural causes or to continued operation of the cannery interests. In view of the action of the Department of Commerce last winter in declining to modify the restrictive regulations designed to protect the Indians' fish supply, it is fair to assume that a diminished run of salmon, rather than the cannery, is responsible for the present emergency. Anvik, on the lower Yukon, within 500 miles of the mouth, naturally feels the shortage first. It seems certain therefore, that similar reports will be received later from our missionaries on the upper Yukon, the Tanana and the Koyukuk. The Department of Missions will take pleasure in forwarding to Bishop Rowe the gifts of those who desire to help him meet this situation.

### DELEGATES FROM WYOMING

THE DELEGATES to General Convention from Wyoming are the Very Rev. David W. Thornberry, of Laramie, and the Hon. T. S. Taliaferro, Jr., of Rock Springs. The alternate the Rev. Henry H. Daniels, of Thermopolis.

### RECONSIDERATION OF DIVORCE LEGISLATION URGED

THE BISHOPS and clerical and lay deputies to the General Convention have each received a letter from the Sanctity of Marriage Association petitioning them to make uncanonical the remarriage of any divorced person under any circumstances during the life of the other party to the divorce. The President of the Sanctity of Marriage Association is the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, Trinity parish, New York City.

### THE OREGON SUMMER CONFERENCE

THE OREGON Summer Conference, the first of its kind in Oregon, was held from July 14th to July 21st, at Gladstone Park, which is well equipped with buildings and tents for such gatherings, being the annual Chautauqua meeting place. The open air Symposium hall was used as a chapel, and nothing in the way of stained glass windows could equal the beauty and dignity of the giant fir and pine trees by which it is surrounded.

Every day began with a celebration of the Holy Communion. The Rev. Wm. E. Couper, of Marshfield, was chaplain of the conference. The faculty consisted of the Rev. Dr. Horace Ramsey, Dean of the pro-Cathedral, Portland, who gave a course of lectures on the New Testament; the Rev. Dr. Herbert Powell, of San Francisco, who lectured upon The Development of the Notion of God in the Old Testament; Archdeacon Black and the Rev. Thos. Jenkins, who held classes on Parish Organization and Leadership; and Archdeacon Severance, of Spokane, who pre-

sented the Christian Nurture Series. The Morehouse Publishing Co.'s Christian Nurture material was of great assistance to the lecturer.

Mrs. Thomas Kirby, Diocesan Educational Secretary of the Woman's Auxiliary, led the Mission Study class on The Church's Mission. The Rev. Wm. Weston's lectures on Opportunities for Social Service Among Seamen; Prof. Coleman's on Loggers and Lumbermen; the Rev. Mr. Handsaker's on The Armenian Question; Canon Bliss' on The Narcotic Evil, were well received.

The missionary conference, on Auxiliary Day, was one of great interest, and was led by Mrs. Wilson Johnston, Diocesan President of the Woman's Auxiliary. Prof. Remer, of St. John's University, Shanghai, and Mrs. Remer, gave talks on the problems in China.

The newest feature of the conference was the daily session for children every morning, conducted by Mrs. Edmund True Simpson, of Corvallis.

The dramatization of Bible stories was most cleverly and enthusiastically carried out at these times. All attending the conference enjoyed the big bonfire and watermelon feast provided by Mr. and Mrs. Weston, the night before the conference ended, and the candlelight carollers' parade.

It was decided that the Conference be an annual event hereafter. There were 160 registrations, and plans for next year are already begun.

### GENERAL RECEIPTS DECREASE

THE TREASURER of national funds in the Church reports that contributions continue to decrease on an alarming scale. The total receipts on the quota in July were \$21,346.77 less than in July of last year, and the total to July 31st is \$139,907.42 behind last year. A month ago fifty-eight dioceses reported decreases as compared with last year, and the number is now increased to sixty-two. The only province that shows increase in contributions as compared with last year is the eighth, though there are scattering dioceses in each of the other provinces, except that of New England, that have made such increase.

### ANNIVERSARY OF BIBLE REVISION COMMITTEE

NOTICE is given that the fiftieth anniversary of the American Bible Revision Committee, occurs on October 4th, the date in 1872 when the first formal meeting of the American scholars who gave to the world the American Standard Bible, took place at 40 Bible House, New York City. A committee has been formed under the chairmanship of Graham Patterson, publisher of the *Christian Herald*, to provide for the celebration of the anniversary.

### SOCIETY FOR HOME STUDY OF HOLY SCRIPTURE

THE ALUMNAE and friends of the Society for the Home Study of Holy Scripture are planning to meet for luncheon or dinner some time during the General Convention in Portland, to discuss plans for the future of their work. In order to have some idea how many members and other friends of the society will be in Portland at this time, they are asked to register at the Church Service League headquarters, Room 2 on the second floor

of the Auditorium, on Tuesday, Wednesday, or Thursday, September 5th, 6th, or 7th. Notices will then be sent to them of the time and place of the meeting.

### NEWCOMERS TO SOUTH DAKOTA

THE MISSIONARY DISTRICT of South Dakota has recently received a number of splendid men for service in the district. Of these, the Rev. Philip James Jensen, recently ordained to the priesthood, has had a wonderful experience.

Mr. Jensen is a World War veteran, and was a Captain in the famous Black Watch. He volunteered from Newfoundland, and was severely wounded at the battle of Ypres. After a hospital experience of over a year, he came back to Canada where he served as a recruiting officer until the armistice, after which he assisted the Canadian government in hospital and rehabilitation work. He came out to the Black Hills to visit his brother, the Rev. Jens Jensen, then in Custer Sanatorium making a brave fight against tuberculosis which he contracted in Gallipoli after a fearful experience in that campaign. After a visit to Bishop Remington, Philip Jensen decided, as the culmination of his war service and a very deep spiritual call, to study for the ministry. Bishop Remington sent him to the Virginia Seminary where he spent two years in preparation. He finished his studies with such credit, and was esteemed so highly by his professors and the students of both the Seminary and the Episcopal High School, where he had charge of the work among the boys, that he found no difficulty either in passing his examinations or in being advanced rapidly from the diaconate to the priesthood. He was ordained deacon by Bishop Burleson, last summer, in Emmanuel Church, Rapid City. Mr. Jensen was recently married to Miss Kathleen Harrington Halliday at Guelph, Ontario, and has already begun his ministry in the Black Hills where he is at present serving Spearfish and Sturgis.

The Rev. Sidney W. Creasy is driving out in his car to South Dakota in order to become missionary in charge of Emmanuel Church, Rapid City. Mr. Creasy has been assisting Dr. Richardson at the pro-Cathedral church of St. Mary's, in Philadelphia. He also is a graduate of the Virginia Seminary and is no stranger to the work in the west, having served under Bishop Funsten, in the district of Boise, for over ten years. Mr. Creasy will become dean of the Black Hills Deanery.

The Rev. George H. Richardson, formerly rector of the Church of the Advent, Indianapolis, has accepted the call to become missionary in charge of the Church of All Angels, Spearfish, where there is a large normal school and a great work to be done among students. He will take up his new duties on the first Sunday in September. He follows Dean A. B. Cash who served the Church in Spearfish for about twelve years. Mr. Richardson will also have charge of the work in Sturgis.

The Rev. Leonard Wolcott, assistant at Grace Church, Oak Park, Ill., has accepted the call of the Bishop of South Dakota and will take up his duties on September 30th as a missionary serving Belle Fourche, Fruitdale, Vale, and Newell. This is right in the midst of good farming country in the Belle Fourche irrigated district and is a splendid challenge to any young man for missionary work.

Mr. Sam Sayre, a recent graduate of



St. Stephen's College, and entering the General Seminary next fall, has taken duty in Dupree, South Dakota this summer. Dupree is a small town in a ranching and farming section and Mr. Sayre is doing pioneer work for the Church. A small parish hall holding fifty people is all the equipment in Dupree, and yet the people appreciate the services so much that there is sure to be a fine mission station there some day. Irwin Baldwin, a recent student of Greeley, Colorado, is living at present at St. Elizabeth's School, Wakpala, but when Mr. Sayre leaves for the General Seminary, he will be put in charge of the work at Dupree.

**BISHOP PADDOCK NOT UNDER CHARGES**

STATEMENTS HAVING appeared in the newspapers of New York and other parts of the country to the effect that the Rt. Rev. Robert L. Paddock, D.D., Missionary Bishop of Eastern Oregon, was ill in New York as a result of shock following charges of disloyalty to the Church, the following statement was made by Dr. John W. Wood, Secretary of the Department of Missions:

"There is absolutely no truth in the statement issued from New York, August 5th, that the Rt. Rev. Robert L. Paddock, D.D., Bishop of Eastern Oregon, appeared before the Presiding Bishop and Council to answer charges of disloyalty. Such a statement does Bishop Paddock great injustice. I knew him when he was a theological student studying for the ministry, and have been intimately associated with him for more than 25 years. No one who knows Robert Paddock would think for a moment of accusing him of disloyalty to the Church. Last February Bishop Paddock came to New York on his own initiative and said he would like to make a statement to the meeting of the Department of Missions with regard to the work of the District of Eastern Oregon under the methods he had felt it wise to follow. This he did on February 7th. After hearing Bishop Paddock's statement, the Department of Missions adopted a resolution expressing its deep interest in the development of the work in Eastern Oregon and its hope that Bishop Paddock's plans for providing self-support would work out successfully."

**MEMORIALS AND GIFTS**

RECENTLY St. Andrew's Church, Greenville, S. C., the Rev. Alex R. Mitchell, rector, received a pair of cut glass cruets with silver stoppers given by Mr. and Mrs. J. B. Bengard as a memorial to their son Harry Montague Bengard. Two members of the choir presented the church with a Prayer Book and Hymnal for use in the chancel. These were all received and blessed by the rector.

AT GRACE CHURCH (Purgatory Mountain) near Buchanan, Virginia, on Sunday, July 23d, a window in memory of the late Edward Dillon was dedicated by Archdeacon A. Vaughan Colston, assisted by the Rev. Churchill J. Gibson, of Lexington. The window was given by friends in the congregation in recognition not only of Mr. Dillon's long and active service to the Church, but because of the deep affection in which he was held. After the service, members of the American Legion placed a banner of their colors beside the window "in memory of a patriot, citizen, and friend".

A TRANSEPT WINDOW in St. Margaret's Chapel, Belfast, Maine, the Rev. R. A. Parrock, LL.D., priest in charge, erected in memory of Mrs. Abby Knight McLean, of Washington, D.C., was dedicated on the Feast of the Transfiguration. The window is in three parts, and depicts the life of St. Margaret. The central panel contains a figure of the saint trampling on the dragon; the left panel shows her as a girl keeping her nurse's sheep, and the right depicts her, cast into prison by the prefect of Antioch, overcoming the devil by the display of the cross. The window is the work of J. Powell & Sons, London, England.

ON THE FEAST of the Transfiguration at the eleven o'clock Celebration, two Eucharist lights were blessed in Christ Church Cathedral, Louisville, Ky., by the Dean, the Very Rev. R. L. McCready, Litt.D. These two candlesticks are the gift of Mr. Theodore C. Snively in memory of his parents, the Rev. William A. Snively, D.D., and Ella Pirtle Snively. They are of solid lacquered brass, 28 inches in height, perpendicular Gothic in style. The work was executed by the Gorham Co., of New York.

**NEWS IN BRIEF**

ASHEVILLE.—At a recent meeting of the Convocation of Morgantown, attention was called to the fact that the recent Bulletin No. 30, issued by the Presiding Bishop and Council, had made no mention of the educational work of that district. There are four schools in the district, Christ School, Arden; the Appalachian Industrial School, at Penland; the Valle Crucis School, and the Patterson School, located between Lenoir and Blowing Rock.

CONNECTICUT.—Acolyte Guild members from the Churches of Hartford, West Hartford, Farmington, Plainville, and New Britain, visited Grace Church, Stafford Springs, on Thursday evening, August 10th. Special service of choral Evensong was sung, the Rev. C. E. Roberts, of Farmington officiating. The Rev. John Wilkins, rector of Stafford Springs, made an address of welcome, and spoke of the increasing

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use of laymen as assistants in public worship. Mr. Arthur J. Meibourne, lay reader at Stafford Springs, read the lessons; W. W. Wright, M.D., of West Hartford, acted as thurifer, and Mr. H. B. Moore of New Britain played the organ. The men and boys of the Hartford Archdeaconry Servers' Guild come together at different churches in turn for special services every few months. The next meeting will be a banquet and festal Evensong at Christ Church Cathedral, Hartford, on the evening of All Saints' Day.

DULUTH.—The parish house for St. James' mission, in South Hibbing, is expected to be completed in a few weeks. The building is entirely modern and will be fully equipped for social and community work. It is the first unit in the equipment planned for this new mission recently organized by the Bishop in the new section of Hibbing. Captain Good, of the class of 1922 at Seabury Divinity School, has had charge of the mission since its organization.

LOS ANGELES.—Church services are being held as usual this summer at New-Beach, where quite a colony of California clergy spend their holidays. The leader of the group is the Bishop of San Joaquin. Although quite without organization, the congregation is known as "The Church of the Transfiguration."—The annual camp of the boy choir of St. James' Church, South Pasadena, was held at Avalon, Catalina Island, early in August. This is probably the only camp of Church boys held out in the Pacific Ocean.—The Nation-wide Campaign Committee of the diocese is planning a special issue of *The Los Angeles Churchman and Church Messenger* for October. Copies will be sent to every family in the diocese.—The Bishop in Jerusalem, Dr. McInnes, is expected to visit the diocese the first week in October.

MAINE.—The twentieth anniversary of the consecration of St. Cuthbert's Chapel, MacMahan Island, was celebrated on the Feast of the Transfiguration by a service, at which the Rev. George S. Pine, of Providence, R. I., was the special preacher. This is a summer chapel popular among Church people on the Maine coast, and increases in popularity from year to year. At the anniversary services an offering of over \$100 was made for diocesan missions.

MISSOURI.—Father Karl Tiedemann, of the Order of the Holy Cross will conduct the annual retreat for Churchwomen at St. Stephens-in-the-Hills, near St. Louis, Mo., from October 2d to 5th. The retreat, which is arranged by the deaconesses of the Diocese of Missouri, is later this year, in order to accommodate a number of women who will attend the General Convention.

MONTANA.—A commodious rectory has just been completed for Calvary mission. Roundup, and the Rev. C. A. Kopp and family have moved into it.—At Calvary mission, Red Lodge, a rectory has been secured for the Rev. Robert C. Ten Broeck and family.—Mrs. Thos. E. Dickey, the wife of the Rev. Thos. E. Dickey, of Kallspel, entered into rest on the 29th of July.

QUINCY.—The Rev. A. G. Musson, alternate deputy, rector of Christ Church, Moline, has been appointed deputy to the General Convention, to take the place of the Rev. F. L. Carrington.

SOUTHWESTERN VIRGINIA.—The laymen of Wythe parish, Wytheville, have organized a Laymen's League.—The Rev. Luther G. H. Williams, of St. Thomas' Church, Abingdon, has been distressingly ill for some time, but is now thought to be improving.

SOUTHWESTERN VIRGINIA.—The congregation of Christ Church, Marion, has recently installed new electric fixtures in the church and has greatly renovated and improved its interior. In the absence of a regular rector, this church is being served by the Rev. Claudius F. Smith, diocesan missionary.—The people of Emmanuel Church, Madison Heights, have put down some much needed concrete sidewalks around the church and, in addition, have subscribed \$200 for the purpose of improving the interior. Emmanuel Church has been without a rector since the death of the Rev. Thomas Howell, in October 1921; the congregation, however, is faithful and makes every effort to keep the church open as regularly as possible.

SOUTHERN VIRGINIA.—The report of the Ven. James S. Russell, D.D., Archdeacon for Work among Colored People, shows that there are among the colored people in the diocese, fifteen active clergymen, ten lay readers, thirty churches and missions, with two parishes, 2,400 communicants, and 2,000 Sunday School pupils. During the year there have been 199 confirmations, and \$15,000 has been raised in money.

TENNESSEE.—The Bishop of Tennessee desires that notice be given of the fact that, acting under the first proviso of Canon 35, section I, he has suspended the Rev. Samuel Evans, presbyter, from the ministry of the Church for six months, for causes not affecting his moral character.

UTAH.—The church buildings at Randlett and Whiterocks have been redecorated, and new chancels added. These are the centers of a very important and successful Indian work.—Speakers of wide reputation will address the second summer conference held by the Board of Religious Education at Rowland Hall, Salt Lake City, from August 28th to September 2d. The conference is in charge of the Rev. H. E. Henriques.—It is expected that Bishop Tuttle and Bishop McInnes, of Jerusalem, will visit Salt Lake City on their return trip from the General Convention. This event will be a most happy one for the Church people of this western metropolis.—Four young men are on the Bishop's list as probably offering themselves for the Church's ministry: this will make a total of twelve candidates on Utah's roll.

VIRGINIA.—The Rev. E. B. Niver, who, from the early part of the war, served with the Marines at Quantico, Va., as reserve chaplain, has been made a permanent navy chaplain with the rank of Commander.

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WASHINGTON. — The Rev. James E. Freeman, D.D., rector of the Church of the Epiphany, Washington, has just been commissioned chaplain, with the rank of Major, in the Officers' Reserve Corps.

**THE ATTITUDE OF THE ORIENT TOWARD CHRISTIANITY**

MR. FRED B. SMITH, who is recently from the Far East, states that the conceptions of the religion of Christ in the United States and in the Far East, were widely different. The average Mohammedan regards Christianity, he said, as a religion of war and bloodshed. The Moslems, who freely advocate the sword, accuse Christians of insincerity in professing a love of peace, while waging the bloodiest wars in all history. In India, a distinguished native Christian advised him not to use the word "Christianity" in his addresses in that country. "You can preach Christ," said this Oriental, "but you cannot preach Christianity. It is here regarded as the name of a western religion which has failed."

"I could multiply similar illustrations," said Mr. Smith, "from China and Japan. Hindus, Mohammedans, and Bud-dists are filling the Far East with descriptions of western Christianity as a war-loving and war-promoting organization. The East says, 'Christianity, a cannon-ball, a submarine, and a gas bomb go together'. The West says, 'Christ is the Prince of Peace, and the Christian Church is the instrument to make that doctrine effective throughout the world!' But the cold fact is that, thus far, Christian teaching has not produced that result even in nations where it has held a preponderance of the people. Passing peace resolutions does not remove this impression. I believe that the Great War has set back by many years what might have been the progress of Christianity in China and India.

"The Christian Church is the only organization with the world contacts which make possible a common binder for preserving peace. If the Church fails in its new opportunity, more and worse wars are coming. The stage setting is perfect for more outbreaks. Only the Christian Gospel of brotherhood can furnish the moral and spiritual foundation that will make peace really possible."

**SECURING RESULTS IN A PARISH**

THE PARISH OF THE HOLY COMMUNION, Charleston, S. C., with 330 communicants, numbers 195 proportionate givers and 93 intercessors enrolled as a part of the centennial celebration. This is so large a proportion of workers in comparison with the communicant roll that some account of the method prevailing in the parish may be of interest to others.

It appears that last fall the rector, the Rev. Homer W. Starr, after explaining the Church's program to the congregation, called upon the various organizations within it through the parochial Council for full cooperation in carrying out the purpose of the Church. Each week attention was called to the special theme of the week, when announcements were made from the chancel and in the Church school, and a sermon on the appropriate subject was preached. The parish membership having already been divided into the group system under the leadership of captains was easily available when

work was required. Through the groups, request was made for the distribution of special literature bearing upon the matter of intercessors and proportionate givers and for the creation of groups into prayer circles. Daily intercessions were held during Lent in each of the Charleston churches in turn, one week in each group. Cards were distributed at these services and in the groups and were afterwards placed in the offertory basin at services.

In Stewardship week, following a special sermon on that subject, a meeting of the congregation under the auspices of the group captains was held in the parish hall, at which the principle was fully explained and discussed. It was then not difficult for the matter to be brought to a climax. In addition to the inspiration given by the rector, the chairman of group captains, Mr. Thomas H. Hazellurst, who is also treasurer of the parish, and who personally attended the meetings of the captains for conference and instruction and directed the details of their work, has been a large factor in securing the results.

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days in the fact that there are fifty-two of them every year. Therefore, on Sunday go to church.

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good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even towards those excessively foolish young men who regard church going as a soft performance. I advocate a man's joining in Church work for the sake of showing his faith by his works.—*Theodore Roosevelt.*

**RELIGION: A RISING TIDE**

(An Editorial from the Minneapolis *Sunday Tribune*).

STATISTICS recently compiled by Dr. Walter Laidlaw, special agent of the Federal Census bureau, indicate that the Church is entrenching itself more and more firmly in this country. The assertion is so commonly made that, in this materialistic day and age, the grip of the church is waning that many people have come to believe it. The facts, as unearthed by Dr. Laidlaw, show that exactly the contrary is the case.

Here, for example, are some interesting bits of intelligence:

1. The gain in the church going population of the country, from 1906 to 1916, was greater than the gain in the total population. In 1906, when the population of the country was 86,646,370, the church-going population was 35,068,058, or 40.4 per cent. In 1916, when the population of the country was 101,464,014, the church-going population was 41,926,854, or 41.3 per cent. Here we see clearly that the church going population is increasing a trifle faster than the total population.

2. The investment in Church property in the United States reached, in 1916, the total of \$1,676,609,582. To-day it must be close to two billions.

3. In 1916 alone America expended \$328,809,999 for religious work at home and abroad. The number of religious organizations employing these funds was 227,487.

4. The membership of religious bodies, on December 31, 1921, was 46,069,500, an increase of a trifle more than four million in five years. It is believed that to-day the church going population of the United States represents 42 per cent of the total population.

Dr. Laidlaw thinks that the most remarkable point associated with this steady growth is to be found in the fact that it is wholly uncoerced. When Church and state were separated, it was freely predicted that the Church, as an institution, would fall. Many believed that it required the state, as a pillar, to rest upon.

**A BISHOP AND AN AUTOMOBILE**

Notes from Bishop Remington's Diary.

APRIL 24. Dr. Ashley, Mrs. Remington, and I started with "Mato" for Hot Springs at 8:30 a. m. The sky was overclouded and it began to rain and snow as we drove through the state park. We had fairly good roads, however, until we got to Smithwick. From there on, for forty miles, we wallowed in solid gumbo. It was the hardest trip I have ever made in South Dakota. We had to fight the mud every inch of the way, the gumbo being caked up solidly to the rear mud guards until it was impossible for the wheels to turn. I had to get out and claw the mud out from between the spokes, and from between the wheel and the mud guard. Seven miles west of Oglala we got stuck in a ditch on the side of the graded road, so that it was

impossible to get out. We decided to make camp for the night. Dr. Ashley curled up on the front seat with his head against the wheel, Mrs. Remington on the back seat, and I on the suitcases between. We put the side curtains down because it was raining and we spent a rather dreary night, though every one tried to be as cheerful as possible under the circumstances.

April 25. Shortly after dawn we got up, I made a little fire in the rain and we cooked some coffee and bacon. Dr. Ashley found a house and an Indian by the name of Felix Standing Bull, who came with a team and pulled us out of the gumbo.

April 26. We started early to go to Martin, but managed to get mired down in a lake 8 miles east of the Pine Ridge Agency. Mr. Roy Smith, the road commissioner for South Dakota was following us in his Buick, which was fortunate, for in spite of four horses, much hard work jacking up the car, and getting the two teams to try to pull, it was impossible to move the car. The horses could not get any footing, and when finally we had to give it up in despair, Mr. Smith very kindly took us all back to the school where we went to bed pretty tired. This trip is certainly full of grief!

April 27. Still raining, but there are

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signs of its letting up a bit. Mr. Tidwell, the agent on the Pine Ridge, sent out his caterpillar tractor in the afternoon and pulled "Mato" out of the mud-hole after just one grunt.—*South Dakota Churchman.*

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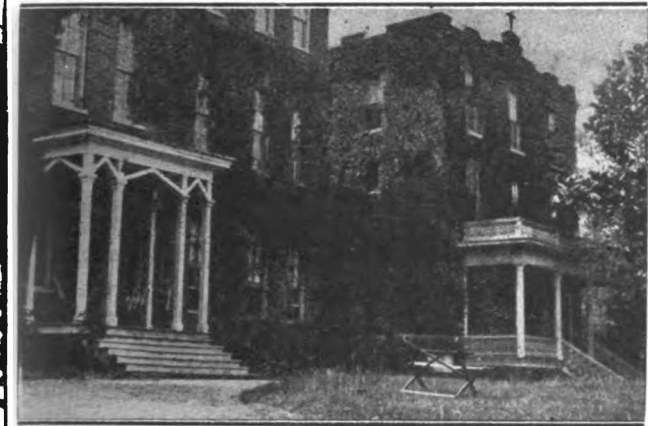
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