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# The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, AUGUST 26, 1922

NO. 17

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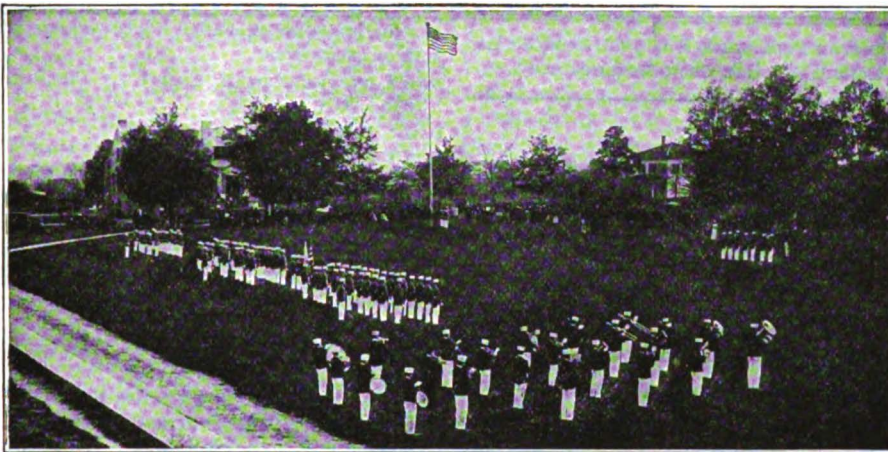
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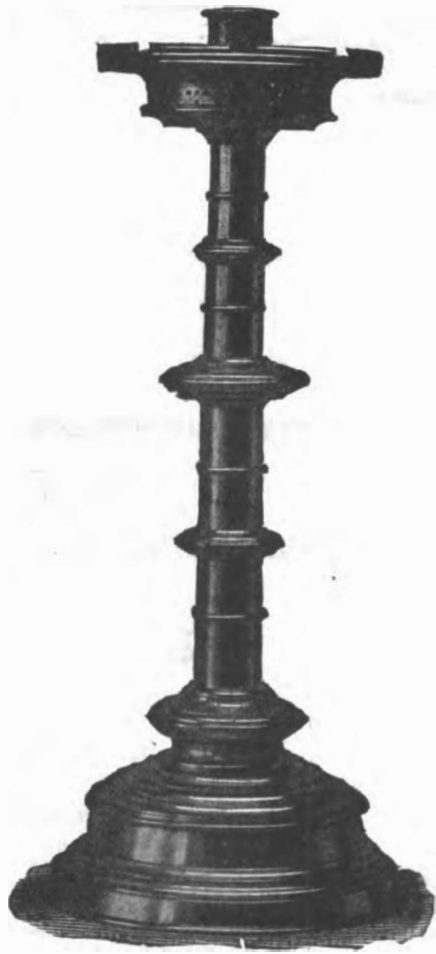
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## EDITORIALS AND COMMENTS

### The Problem of the Province

**A** CURIOUS situation has arisen. The Provincial System of the Church was created by canon in 1913, amidst many tremors and much fear. The subject had been agitated for half a century before, and the multitudes who are afraid of words fought it relentlessly in Convention after Convention. When, finally, the system was adopted, it was a very mild one indeed that was created, and every diocese was permitted to elect whether it would or would not become a part of the system. To their credit be it said that, after the system had been created, nearly every diocese at once accepted its part therein, only two holding out for a few years but afterward joining with the rest. For several years no diocese has held aloof, each is regularly represented in the Provincial Synod, and the system is a recognized part of the working machinery of the Church. To-day the cry from every part of the Church is that the Provinces are not clothed with sufficient authority, and the desire to strengthen their synods and their organization is practically universal. Moreover, it is proper to add that the sections of the Church in which there was the greatest opposition to the system twenty years ago, are those that have, perhaps, the most useful synods that have been formed. Every vestige of opposition has disappeared and we believe the feeling that the Provinces ought to be utilized more than they are extends through them all alike.

When we come to details as to what added powers should be granted to the Provinces, we find a variety of opinions. One difficulty lies in the expense, if a more elaborate organization were required. It will be remembered that for a number of years, and until about a year ago, each Province was provided with an executive secretary, selected by the synod, whose salary and travelling expenses were paid by the general Board. Eight salaries, with expenses, involved a considerable sum of money. The system was successful to some extent in arousing parishes and individuals to a greater sense of missionary responsibility; but since the executive secretaries were responsible practically to no one, and were under no direction as to their activities, it was inevitable that their value was far from uniform. Then, when the Nation-wide Campaign was planned, and it became necessary to train agents at the central office in order that it might be adequately presented throughout the Church, it was found that three or four field secretaries, in close and constant touch with the central office, could more thoroughly carry the story into and through the field than could eight executive secretaries at a distance from that office—which implied no criticism upon the exec-

utive secretaries. When that had been sufficiently shown, the executive secretaryship of the Provinces was discontinued and the duties of the secretaries were taken over by the Nation-wide Campaign Department. Thus the field work is to-day producing larger results with fewer travelling agents and therefore less expense than the previous system.

But the result has been that the Province has been disorganized. With the exception of a few provincial officers created for special purposes by individual Provinces, these have no officers except the voluntary officers and committees of the synods. And since, without officers giving their whole time to the work, no considerable provincial work can be attempted, we find the Province in the unhappy situation of being, between synods, no factor in the real work of the Church. And that is an anomaly that needs correction.

IT HAS BEEN proposed that the Province be made an intermediary between the central organization and the diocese both in establishing quotas for contributions and in making appropriations for specific work. In favor of that system is the analogy of the divisional offices of the Red Cross and the regional offices of the Federal Reserve banking system, both of which function between national and local offices.

But analysis shows differences. The divisional and regional offices of these organizations are manned from the central offices and are directly under the control of the latter in every detail. They represent the national rather than a local constituency, and are operated as branches of the national office. Moreover they are administered with no necessity to pare overhead expenses to the last degree, and the multiplication of salaried offices thus implied is not subjected to that severe criticism that is rightly given to any analogous increase of offices in the Church. If the Provinces were to be seriously utilized as factors in raising or in distributing money in the Church, there would be required in each of them a permanent executive official, one or more stenographers or clerks, an office, a telephone, an office expense account, a printing allowance, and a very considerable travelling expense account—certainly an annual expense approximating at least \$12,000 a year in each of the Provinces, with the moral certainty that it would tend to increase very materially. Those who suggest this system commonly assume that it would correspondingly decrease the cost of central administration, but that is true only to a very limited degree. The cost of administering eight provincial offices on the very modest scale stated above

would be greater than the entire administrative cost of the Nation-wide Campaign Department at the present time; and although the expense of one or two field secretaries might conceivably be saved by that system—which is doubtful—the saving would be only a small part of the total cost.

Perhaps this added cost, and these added officials, would be justified if the work would really be done better by reason of their intervention between the central office and the diocese. But would it?

So far as the establishment of quotas is concerned, it is, in the first instance, a mathematical process, and the acceptance or the correction of the quota by a diocese is a matter of adjustment once in three years that can be as easily accomplished by exchange of letters between two parties as between three; and in any event the personal intermediary would continue to be the provincial member of the Council—who is, in a way, the most important factor in the new administration. Where the provincial member is a success, we already have smooth running machinery, and the creation of new offices would not relieve the possibility of friction. It is true that there was friction during the first triennium over a number of diocesan quotas, and over the division of receipts, and it is quite possible that the friction was not relieved as expeditiously or satisfactorily as might have been; but that condition is scarcely likely to occur again, with a system actually in operation, and in any event the elaborate system of provincial organization is not needed in order to adjust what few difficulties might arise.

But would such provincial organization produce better results in the appropriations of money to objects within a Province?

If appropriations were to be treated as so much "spoil" to be distributed among hungry applicants, this might be possible. The perspective of the national office would then be this: Out of \$——of receipts, such a proportion will be devoted to foreign work, such to the first Province, such to the second, etc. There would then be a scramble among the Provinces to get as large a share as possible, and the organization of each would divide the proceeds among dioceses, and the dioceses among institutions, parishes, and missions, according to their discretion. It would be a system that would put everything on a money basis. Given so much money, what would we do with it?

But if we are to carry on the plan of a Survey and a Program, each possibility for work must be separately enumerated. Thus, student work at the University of Illinois, a particular hospital in New Mexico, a special need in Oregon, and an Indian school in the Everglades, are each treated as a unit; and the total number of units accepted as the objective of a year or a triennium becomes the Program. According to that system, bulk appropriations, whether to a Province or to a diocese, become impossible, and there would be no advantage in disbursing funds for a particular purpose through a provincial treasury when the Province would have no discretion as to the ultimate beneficiary. The question according to this system would be: Given so many things to be done, the aggregate cost of which would be so much, how much of the task will the Church actually perform?

So, IN OUR judgment, an organization of the Provinces such as would involve the officials and the expense outlined, is not required and would not be justified by the probable results. It does not follow that there is no opportunity for the greater utilization of the Provinces.

The provincial synod is, to-day, of greater value than is often reckoned. It is a clearing house of diocesan activities in missionary, educational, and social service. It is an exchange of ideas as to work that has been successfully done.

But its limitation, in this respect, is that its members are not necessarily chosen from the actual workers

in these fields within the diocese. They do not, therefore, go home with new ideas which they can translate into work on their return. This might be obviated by requiring that one each of the delegates must be chosen from the active workers in each of these several fields of work—possibly leaving the choice of one to each of the appropriate boards rather than all to the diocesan convention.

We are also failing to utilize at his full value, the provincial member of the national Council. That member does not wholly fulfil his responsibility by merely attending the stated meetings of the Presiding Bishop and Council. It is his duty so completely to study and to learn the detail of the Church's national administration, that, sitting afterward in the provincial synod, of which he should be an *ex officio* member, he could and should represent the central administration in the synod, responsive, in every detail, to any question that may arise as to relations of the Province, its dioceses and its parishes, to the national Church, and the particular bond of unity between them all. Similarly he should so thoroughly grasp the sentiment of the Province with respect to the Church's national work that he could express that sentiment adequately and regularly in the meetings of the Council. He, alone, is circulating five or six times a year between his Province and the central office of the Church, and the Church deems it so important that he should do so, that his travelling expenses for the purpose are paid from the national treasury. Nobody in the whole Church has so great an opportunity to be of service to the Church as has this provincial member of the Council; and his office should be so magnified that he would be consulted on every detail of possible appropriations within his Province at the central office, while in the provincial synod he should equally be *the* authority on everything pertaining to the Church's national and world-wide undertakings. He is the one man in the Province who is especially commissioned to know all the detail of the Church's administration.

Beyond this we perceive other opportunities for the development of the Province.

Most important of these is to establish an archbishopric at the head of each, and to utilize that archbishopric in such wise as to unloose the hands of the bishops, and to promote unity in the dioceses. To secure this we would provide (a) that where any bishop should address a mandate of any sort—be it a "godly admonition" or otherwise—to a priest of his diocese, the latter should have the right of immediate appeal to the archbishop; in which case the archbishop would have authority to confirm or to quash the mandate; and (b) that in any case of diocesan maladjustment it should be competent for the standing committee to appeal any matter from the bishop to the archbishop. So far from involving disrespect to the episcopate, this would, in 97 out of a hundred cases, free the hands of the bishops. For to-day the conscientious bishop is practically estopped from dealing with recalcitrant clergy because there is no appeal from him except through the ponderous method of an ecclesiastical trial, which is almost certain, whatever its determination in a particular case, to result in the disruption of the diocese and the distress of a particular priest and parish. Precisely as, in civil judicature, the judge who issues a mandamus seldom hears the case on a motion to amend or quash, but leaves the hearing and determination to another judge, so the mandamus or the injunction issued by a bishop, by whatever name it be called, ought invariably to be subject to review by another bishop. Few of the laity know how many have been the embarrassments to the progress of the Church during the past generation through cases of friction between bishop and priest or parish, the fault being sometimes on the one side and sometimes on the other. The mere provision of a *workable* system of appeal—which an ecclesiastical court is not—would at once put the relationship of bishop and priest on a more certainly cordial basis. To-day we

give little real authority to our bishops because one, two, or three per cent of them might possibly misuse autocratic power; for bishops, like the various Churches enumerated in the nineteenth Article of Religion, "have erred" and are liable to err again. The cure for this condition is not in tying the hands of all of them, as we so largely do to-day, but in providing, as every Church in Christendom except our own has always done, that the bishop himself shall be a man under authority. The common fear of archbishops is as foolish and unreasonable as was the fear of bishops in the eighteenth, and of provinces in the nineteenth century. Incidentally we may add that the Province of New Zealand has just elevated its premier bishop to be an archbishop, which makes the thirteenth archbishop in the Anglican Communion. As nearly all of these happen to account themselves something other than Catholic Churchmen, it seems incredible that objections to the system, among American Churchmen, can be based on partisan considerations.

Beyond this, we believe that the archbishop should take order for the consecration of bishops-elect within the Province; that confirmation of diocesan—not missionary—bishops-elect should be vested in the Provinces in place of the cumbersome and useless system that now prevails; that when real duties are ready for him, an executive secretary of the Province be created, as in the Province of New England, in which cases appropriations for a part of his support—never for all of it—might be made from the national treasury of the Church if sufficient need for it and for the officer were shown; that the Provinces should stimulate interest in the Church educational institutions within their limits much more effectively than they do; and that the synod should always be made an object lesson to the Church people of any community of the strength and effectiveness of the Church, through its services and its presentation of the missionary, the educational, and the social work of the Church. Much of the ineffectiveness of the synod is due to the fact that local interest in it is not first aroused, and a *large* audience of Churchmen desiring to be informed in the work of the Church is not assured.

Constitutional amendments are pending which will admit of the care of a vacant missionary district being reposed in the President of a Province instead of in the Presiding Bishop; and permitting a canon whereby the consent of the bishops within his Province, rather than of the House of Bishops, shall enable a bishop to resign his jurisdiction. The former of these should be ratified; the latter is more questionable.

The Province is not nearly utilized to its full extent. Much more can be made of it—without a line of legislation—than is. And the subject of greater powers—the key to which is in archbishoprics—should be considered sympathetically and with a desire for real work.

**W**E HAVE received the Report of the Joint Commission to Confer with the Authorities of the Eastern Orthodox and Old Catholic Churches, for presentation to General Convention. The most important part of the report is the proposed Concordat establishing terms of agreement between Eastern Orthodox, Old Catholic, and Anglican Churches, which at the request of the Easterns, was drawn on behalf of our Commission and presented to the others. According to the present report, the Concordat was "approved and unreservedly accepted" by the Locum Tenens of the Patriarchal Throne at Constantinople, prior to the elevation of the present Patriarch; was held by the Metropolitan and Governing Synod of Greece to be "very satisfactory"; was endorsed and signed by the Old Catholic Bishop of Switzerland with the approval of his National Council; and is under consideration by other bodies. The Joint Commission asks that the

instrument be referred to the House of Bishops "for any action that it may deem proper."

The Concordat referred to was published and discussed in THE LIVING CHURCH and other Church papers a year or more ago. It is a satisfaction to learn that it is proving acceptable in paving the way to unity with the East.

**F**ROM the (Russian) Metropolitan Platon we have received an itemized statement of receipts and expenditures for Russian Relief through the funds that have passed through his hands, an accounting for which he desires to make to those who have been contributors to these funds. His receipts have been as follows:

Russian Relief Funds	
From the Russian Embassy at Washington and from Russo-Greek Churches in the U. S. and Canada.....	\$11,750.72
From THE LIVING CHURCH FUND.....	4,515.65
From a bazaar given by Syrians in Brooklyn.....	1,000.00
From Bishop Eftimios, Brooklyn.....	1,200.00
From Bishop Manning, New York.....	200.00
From other private donations.....	427.93
Returned draft from Europe.....	100.00
	<hr/>
	\$19,194.30

The expenditures are for relief sent chiefly to orphanages and similar institutions, partly in Russia, partly in other parts of Europe in which refugees have been gathered, with small amounts to individuals. "From the institutions and private persons who were benefitted by these funds," writes the Metropolitan, "I receive many gratifying letters, to publish which is rather difficult. But in behalf of them and for myself I wish to express here to you, our American friends, my hearty thanks for your generosity, and to express my unbending hope that in the future Russian refugees will not be left without your kind assistance.

"May the Lord bless all who gave and promoted this spirit of Christian love and charity, and return them one hundredfold."

It should be added that this report does not include the amounts given for relief of Russian bishops and clergy in distress, which latter constituted a special fund administered by our Joint Commission on the Eastern Churches, etc., in coöperation with the Russo-American ecclesiastical authorities. Neither does it include contributions for Russian relief "through the American Relief Administration."

**ANSWERS TO CORRESPONDENTS**

F. W. T.—(1) Whether the funeral service for a person dying away from home is held in the place where he died or in his late place of residence is purely a question of convenience or of sentiment. Generally it is desired, if possible, that it be held in the home church.—(2) Informal prayers should be held in the place of death if the funeral is held elsewhere.—(3) "Funeral service"—not services.

**ACKNOWLEDGMENTS**

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## NOTES ON THE NEW HYMNAL

## SECOND SERIES—XXXVIII

BY THE REV. WINFRED DOUGLAS

THE TWELFTH SUNDAY AFTER TRINITY

**T**HE unifying phrase at to-day's Eucharist is "the abundance of Thy mercy". On the Fourth Sunday after Trinity, our thoughts were directed to the Christian duty and necessity of imitating the Divine mercy in our own dealings with our fellow men. Now we are bidden to contemplate and to beseech the boundless abundance of that mercy. The Collect speaks of this as "more than either we desire or deserve". We pray God to pour upon us this inexhaustible plenitude of good things, through the limitless merits and unceasing mediation of Jesus Christ. In the Epistle, St. Paul reminds us that all our sufficiency is of God, and turns our thoughts to the exceeding richness of the living spiritual ministry in which we all share. The ancient ministry of the Law, which could not give life, shone with a splendor which, transitory though it were, dazzled the eyes of Moses' faithful followers. How shall we behold the glories of that eternal ministry of righteousness which God in the abundance of His mercy pours upon us?

"Thy loveliness oppresses  
All human thought and heart.  
And none, O Peace, O Sion,  
Can sing Thee as Thou art."

The Gospel pictures our blessed Lord answering such a prayer as is to-day's Collect. The friends of the deaf and dumb man beseech His help for the sufferer. It is plain that they hoped only for some alleviation of his trouble; for when in the flood of supernatural virtue the sufferer was instantly restored to wholeness of life, they were "beyond measure astonished" at the effect of a merciful power which was itself beyond measure; and which can restore us, not alone in the needs of the body, but still more in the glorious ministration of the spirit, to hear perfectly the living Word of God, and to speak His praise with unfettered tongue.

Introit, 1—New every morning is the love

or

311—God, my King, thy might confessing  
Sequence, 97—O One with God the Father

or

196—Come, thou Holy Spirit, come  
Offertory, 337—When all thy mercies, O my God  
Communion, 322—Jesus, gentlest Saviour  
Final, 243—Saviour, source of every blessing

or

422—Now thank we all our God

Every one of these hymns speaks, in one way or another, the message of the day, as it is outlined above. No comment is necessary, since all are familiar. But this is perhaps a convenient place to call attention again to the fact that these lists are not prepared for either priest or choirmaster to adopt in any case, without study. They are prepared as exemplifying a practical method of relating the hymns to the subject of the day. But the Eucharistic scriptures are vastly rich; they may be correlated and interpreted in many another fashion than that weekly here set forth. The subject of the sermon will always present them in its own particular way; and the priest should study with exceeding care to choose such hymns as will present this particular phase of thought, and enable his congregation to express it appropriately and effectively.

The following hymns for the evening carry on the same idea.

258—Praise, my soul, the King of Heaven  
25—All praise to thee, my God, this night  
380—Breathe on me, Breath of God  
397—I look to thee in every need

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 28

**R**EAD St. James 1:19-27. Text for the day: "But be ye doers of the word, and not hearers only."

Facts to be noted:

1. The whole epistle deals with Christian conduct.
2. Hearing and receiving the Gospel of Christ must be followed by work.
3. A practical illustration (27).

The slogan of the Boy Scouts of America is "Do a good turn daily". It would be a splendid slogan for every Christian man and woman. To serve others, to help others, is a large part of religion. If we make it a rule to spend a certain amount of time in reading our Bible, and a few moments in silence and meditation, let us also make it a rule to do at least one "good turn" every day. We shall not have to look far for our opportunity. For some of us it will be a visit to a neighbor whose child is sick, or to the hospital to see a sick friend. It may be "a word in season" to one in sorrow, or providing food or clothing for the poor. Let no day pass without finding and making use of an opportunity of helping some one else. There is no occasion to dwell on the joy that comes from unselfish service.

"He that giveth himself with his alms feeds three;  
Himself, his hungry neighbor, and Me."

August 29

Read I St. Timothy 4: 14-16. Text for the day: "Neglect not the gift that is in thee."

Facts to be noted:

1. If you neglect to use your gift, you will lose it.
2. Exercise that gift and it will grow.
3. Such exercise brings salvation to yourself and to others.

God needs every man at his very best. Jesus Christ lived His life always at the very best. He was constantly enriching that life, continually storing up energy and power. The best reading and culture of His time, He made His own. Why? He answers that question when He says: "For their sakes, I sanctify Myself." The world needed His best, and the world needs your best. No man can live at his best who does not use the gifts which are given him of God. It is one of nature's laws that what we do not use, we will lose. Strap your arm to your side so that it will get no exercise and eventually it will lose its strength and its cunning. So it is with all your gifts; they cannot survive disuse. Think then, of your gifts in terms of service. Live at your best. Use that which God has given you "for their sakes".

August 30

Read II Timothy 2:1-13. Text for the day: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Facts to be noted:

1. St. Paul exhorts Timothy to perseverance in the face of all hardships.
2. The reward for loyal service is certain.
3. The penalty of denying Christ.

"Behind him lay the great Azores,  
Behind the gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said: 'Now must we pray,  
For lo, the very stars are gone:  
Speak, Admiral, what shall I say?  
What! Say, Sail on and on.'"

And Columbus sailed on, and Joaquin Miller, the author of these lines, concludes his poem with these words:

"He gained a world, he gave that world  
Its watchword: 'On and on.'"

It is in this spirit that the followers of Jesus Christ are to do their work. In the face of apparently

insurmountable hardships, in spite of every threat and discouragement, the word is "On and on" to greater victories for God, and for humanity in the name of Jesus Christ.

August 31

Read I St. Peter 4:1-11. Text for the day: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Facts to be noted:

1. Your gifts are not for your own gratification.
2. You hold them as steward for the service of others.
3. All that you do, do it in the strength of the Lord.

All that you have and are belongs to God, and should be used to increase the sum total of happiness in the world. No true prophet is given his prophecy for himself alone. No poet, painter, sculptor, or other genius is given his gift for his own gratification. Homer did not write for Homer, nor Raphael paint for Raphael. Michael Angelo was not given the ability to bring figures out of marble for his own satisfaction. These men wrote, painted, and carved for the world. Your gifts whether they be material, intellectual, or spiritual, are not given you to be used by yourself in any selfish way. They have not come to you because God loves you better than the man across the street, but in order that you may use them for the good and happiness of the folks about you.

September 1

Read I St. John 1:1-5. Text for the day: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Facts to be noted:

1. St. John actually lived with Jesus Christ.
2. Christian fellowship is bound up with fellowship with Christ.
3. Fellowship with Christ reveals God as the source of all light.

The highest type of friendship finds its basis in Jesus Christ. Between Jesus and His true friend there is always mutual confidence. The friend of Jesus brings the concerns of his life to talk them over with his great Friend and Master. Have you ever talked with a man, when you felt you must weigh every phrase and search every word for fear that he might misunderstand. How different it is in your conversation with your Lord. You come pouring out wheat and chaff knowing that He will understand everything. When you have a desire that is against duty, talk it over with Him. When you have doubt instead of perfect trust, tell Him about it. If you have been defeated, and you are afraid to talk it over with any earthly friend, you can talk it over with Him. He understands.

September 2

Read St. Luke 9:18-27. Text for the day: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

Facts to be noted:

1. Our Lord's retreat with the apostles.
2. They find in Him the Christ.
3. The condition of discipleship.

Would you learn one of the secrets of knowing Christ? It is a secret that must be discovered if Christ is to be a part of your life. The secret is summed up in the text: "Let him deny himself," and in one word, SELF-DENIAL. And the penalty of refusal? It is taught by the Master Himself. A number of people following our Lord until He led them to the heights of self-sacrifice; they turned back, and Jesus let them go. A rich young man came to Jesus. He was seeking eter-

nal life, but "Sell that thou hast, and give to the poor" was too great a sacrifice for him, and Jesus had to let him go. And Judas Iscariot; he went far with Christ but self was too strong. Judas went out, and it was night, and Jesus let him go. What is hindering you? What must you sacrifice? Give it up regardless of the cost.

## THE GOLDEN GLORY

BY WILLIAM C. ALLEN

AS I looked out of my cabin window early one morning when approaching Honolulu, I caught sight of a little boat floating easily in the arms of the sunny sea. The splendor of the tropical sun had transformed the beautiful waters into an ocean of gold. Who were the men in the tiny craft? I can not tell. Probably they were fishing folk who had toiled all night and who had caught almost nothing. Possibly they were humble workers who, from their situation, could not behold or imagine the golden glory that surrounded them.

Then I thought of how strangely like human life were their occupation and their surroundings. How many of us strive—and in God's ordering rightly strive—for the material things that must inevitably perish; how, whilst so engaged, we often fail to detect the beauty and charm of life that are all about us. We do not understand the wonderful protection that God day by day affords us. We do not comprehend the riches of His forgiveness and grace. As the mist-crowned mountains of Oahu break the force of the strong trade-winds that sweep over the heaving bosom of the great Pacific, and make a tranquil sea wherein the Hawaiian can float his little vessel, so does God often, very often, shelter us. We, too, are protected from the ravages and the perils of veritable oceans of difficulty, from dangers seen and unseen, and, like the fishermen, we are permitted to rest for a season in the golden sea of His quietness and peace.

But the simple lesson of that blue-flecked sea of gold did not close here. I thought of the imperishable future. When the voyage of life shall have almost ended, and the struggle and the weariness will have ceased, there shall remain for God's faithful children the heavenly vision of which St. John wrote, "the sea of glass mingled with fire." As the little boat I beheld outside of Honolulu harbor, that iridescent morning, rested quietly on the radiant waters, so will God finally and forever encompass us with perfect safety and encircle us within the golden glory of His love.

## INSPIRATION ARGUED IN IRELAND

THERE HAS been somewhat of a debate over the question of Inspiration in the Church of Ireland during the past spring and summer. In March a resolution was moved at a meeting of the General Committee of the Church Missionary Society, says the *Church of Ireland Gazette*, which was felt to commit the Society to a view of the nature of Inspiration upon which the Church had made no pronouncement, and upon which, as a matter of fact, opinion in the Society is divided.

The question was settled at a recent meeting of the General Committee, the *Gazette* goes on to say, by the adoption of a statement that the Society maintains an "unwavering acceptance of the Nicene Creed and of the teaching of the Thirty-nine Articles, especially in their references to Holy Scripture." The Committee will "appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the Evangelical interpretation of them, to serve on the staff of the Society either at home or abroad." It was recognized, however, that "within the above-named limitations there are certain legitimate differences of opinion."

AFTER THE recent Peking conference of the World's Student Christian Federation, a number of representatives visited Boone, and the Boone students heard speeches of fellow students from England, India, America, Germany, Holland, France, and New Zealand, and were forcibly impressed with the similarity of the problems facing the students of all countries.

## The Little Lame Boy

By the Rev. Louis Tucker

SHAKE the dust off your feet against the village, John!"

"Wait, James; not yet. Why did Yeshua name us James and John Lightning?"

"Because we act all in a flash, of course."

"There was affection and amusement in the nickname. Was there no warning?"

"Oh, well; content, John, then, content. What would you do?"

"There was a face there at a window of that last house; a weary child's face."

"Children's faces are not weary."

"This was. How can we enter?"

"Go to the door and knock, of course. The frank way is always the best way. Yeshua's messengers must do nothing secret."

"It looks deserted, James."

"So much the better. If all the grown folk are in the village, no one can cast us out. Hullo within there, little son! Where are you?"

"Hippety hop, hippety hop. Hear that little crutch."

"The child is lame, John, and the house has a stone floor."

"So have the hearts of those who own it. Listen."

"Who are you, sirs?"

"Yeshua's men—Yeshua of Nazareth—come to cure you."

"The prophet of Nazareth, who loves little children? Oh, I have heard of him; but, sirs, the door is locked."

"Come to the window, then. How old are you?"

"Seven; but Martha says I am no larger than a child of five."

"Why does she lock you in?"

"She doesn't. I locked in myself by accident, letting the latch fall. Therefore I cannot play under the fig tree."

"This Martha, John, is not so cruel as you thought!"

"Perhaps so, James. Little son, will not the latch lift if you stand on a stool?"

"No; it is stuck. But it will lift if you push the door towards me. I am not strong enough to pull it. There, 'tis done. Enter."

(A very small boy, with a lame leg and a crutch tucked under one arm, stands balanced on one foot in the doorway, trying to bow and do the honors. The house is a one-room, mud hut, bare of furniture except a clay divan at one end, with some tattered rugs on it. There is a charcoal furnace and a water-jar. Nothing else.)

"The boy is chubby, John. Martha does not stint him."

"Martha? O, Martha is a darling!"

"Is she your mother?"

"No, my Aunt. Mother and Father died in the great sickness five years ago. She nursed them and me."

"I think, John, your deduction concerning floors and hearts was hasty. What is your name, little son?"

"David; after the shepherd king, who was so strong a warrior."

"Well, David, this is James and I am John. What has become of your Aunt Martha?"

"She is gleaning. She plucks olives, picks grapes for the vintage, dries figs, and works in many ways. Summer is nice. The hard time is the winter."

"And what of you, David?"

"Oh, I plat grass into mats and know how to weave baskets, such as you both wear at your side for haversacks."

"Do you not long to run and play?"

"Of course; but Martha says it must be God's will that I cannot. The sickness left me so."

"I doubt if it be God's will, David. I doubt if any little child be sick or lame according to God's will; and 'he proof is that we have come to cure you."

"Oh, please sirs, how?"

"Is there any oil in the house?"

"No sir. We ate it all upon our bread."

"Look if there be a little, even a drop or two, in the bottom of the jar. Yes, that will do. Pour it into my hand. Now pick him up, James, crutch and all, and let us all go out under the fig tree and kneel down and pray. 'Oh Lord, my God, dear Father of us all, loose this thy little son whom Satan has bound these many years. Oh Lord, hear! Oh God, save! Oh Father, help!' Now, David, I mark the oil upon your forehead, palms, and feet, and the lame leg. Kneel and ask God to make you well and strong."

"Oh Heavenly Father, Martha says Yeshua Bar Dawid has cured so many little children. He would have cured me if he had ever come here, but she could not take me because He moved from place to place so quickly and has so many people round Him that little lame boys cannot get to Him. I think He must have thought of that because here are James and John. Please let them cure me."

"Your hands upon his head, James, covering mine. Now, pray as never we have prayed before. Now, little son, in the name of Jesus of Nazareth, rise up and walk."

"Oh, John, James, is it real?"

"Catch him, John, or he falls. Stick the crutch up in the fig tree out of the way. Now, let him walk to me, then back to you. Teach him to step out boldly. Now, David, take my hand and let us run to the corner of the house and back. There, boldly done. When you grow older, you shall outrun King David. Now, by yourself and back. Now, jump. Again. Let's see how far you can jump."

"Oh, there comes Martha!"

"Then run and meet her."

"Not so, John. I have a better plan. Let us hide behind the wall and, David, you pretend nothing has happened, and then show her. Quick, John."

"David! Oh, David!"

"What is it, Martha dear?"

"Are you safe? The children said two strangers came this way. They tried to make a speech in the village and the Rabbi said they were dangerous and ordered them out. It looked as if they turned in here."

"Yes, Martha, they did turn in here. They are James and John, Yeshua Bar Dawid's men."

"Why do you sit still? Where is your crutch? Did they steal it?"

"They cured me, Martha. Oh, I can't wait. See! Oh, James, John, help! Martha has fallen down."

"Don't be afraid. A little water will make her wake up; but now we must go quickly, John, or we cannot go at all."

"Go? If you do, who will cure little Miriam Bath Saul? And lame-backed Jonas? And Mary Neri's baby who is sick? Oh, don't go that way. Go back to the village. I mustn't leave Martha or I would take your hands and pull you."

"Then, David, we will wait a little, and you and Martha shall go with us to cure the other little children. What say you, James?"

"Content, John."

"James?"

"Yes, John."

"Don't you think your deduction about wiping off the dust of your feet against this village, that it might be more tolerable for Sodom and Gomorrah at Judgment than for these, was just a little hasty?"

"Oh, peace, John Lightning."

KEEP ON TRYING keys; after a while you will find one that will open the door into boundless opportunity.—*Christian Evangelist*.



## CONCERNING THE CONVENTIONS

### THE GENERAL CONVENTION PROGRAM

By JOHN DOHERTY RICE

ONLY a few days now. The key to the city is ready, and Portland is astir with anticipation of the opening Convention scenes. Everyone is alive to the fact that this will be the queen convention in the history of the Pacific Northwest.

During this brief period of waiting a study of the official program of the Convention will be found both occupying and informing. Its completion has been largely a matter of arranging the various parts; and from these it is convenient to make a selection covering the central features apart from the business sessions.

The Corporate Communion of bishops and deputies will be held in Trinity Church on the opening

iary will begin at 2 p. m. In the evening a reception will be given at Bishop-croft by Bishop and Mrs. Sumner for the bishops and their families.

On the morning of Thursday, the 7th, Trinity Church will be the scene of the triennial Thank-Offering and Corporate Communion of the Woman's Auxiliary. Bishop Tuttle will be celebrant, Bishop Lawrence Epistoler, and Bishop Gailor Gospeller. Bishop Sumner will again be master of ceremonies. The administrators will be Bishop Tuttle, Bishop Gailor, Bishop Lawrence, Bishop Cheshire, Bishop Lloyd, Bishop Francis, Bishop Rowe, and Bishop Brewster (Connecticut). Clergymen will serve as ushers.

At noon the Canadian deputation will be received, also other visiting bishops, including Bishop McInness of Jerusalem.

The opening mass meeting of the Woman's Auxil-



MULTNOMAH HOTEL, GENERAL CONVENTION HEADQUARTERS

day of the Convention, Wednesday, September 6th, at 7:30 a. m. Bishop Tuttle will be the celebrant, Bishop Gailor the Epistoler, and a ranking visiting bishop the Gospeller. Bishop Sumner will be master of ceremonies, assisted by Dr. A. A. Morrison, rector of Trinity, and the Ven. J. C. Black. The administrators will be Bishop Tuttle, Bishop Whitehead, Bishop Weed, Bishop Talbot, Bishop Vincent, Bishop Leonard, Bishop Nichols, and Bishop Sessums. The four lay delegates from the Diocese of Oregon will act as ushers.

At 10 o'clock the great opening service at the Auditorium will be held, consisting of Morning Prayer and sermon. The service will be taken by Dr. Alexander Mann, and Dr. Henry Anstice will read the first lesson and Dr. G. F. Nelson the second. Bishop Lines of Newark will preach the Convention sermon. Bishop Sumner will be master of ceremonies. Contributing to the inspiration of this service there will be a vested choir of 250 persons. In the procession will be included the Canadian deputation of bishops and clergy, and priests representing the Greek Church in Portland and Seattle. The offering will be for general missions.

The first business meeting of the Woman's Auxil-

iary will be held in the evening. Formerly this meeting has been held in the afternoon, but at the suggestion of the Oregon committee and Bishop Sumner the evening hour was adopted. At this meeting the amount of the triennial Thank-Offering will be announced. Bishop Lloyd will preside and the speakers will be Bishop Tuttle, Bishop Sumner, Bishop Mikell, Bishop Moulton, Dr. Wood, and Dr. Sturgis. Mr. Lewis B. Franklin will make the announcement as to the offering. The large vested choir will also participate in this service.

A pleasant social event of Thursday will be a reception for the Auxiliary delegates by Mrs. Wilson Johnston, diocesan president, and the other members of the diocesan committee. It will be held from 3 to 5 o'clock at the Multnomah Hotel.

On the evening of Friday, the 8th, the mass meeting of the Department of Social Service will be held, Bishop Lines presiding. The speakers will be Miss Mary Van Kleeck, Director of the Department of Industrial Studies of the Russell Sage Foundation; Dr. Bowie of Richmond; and the Rev. Charles N. Lathrop, Secretary of the Department.

Saturday evening, from 8:30 to 11 o'clock, a do-

cesan reception to the House of Bishops, the House of Deputies, the Woman's Auxiliary, and visitors, will be held at the Multnomah Hotel.

On Sunday, the 10th, the presentation of the Thank Offering of the Church schools will be made at the Auditorium at a mass meeting at 3 P. M. The offering will be for the work in Alaska, and Bishop Rowe will make the address. The music will be under the direction of Dean Lutkin. Great interest in this meeting is being aroused among the Church schools in Oregon, under the leadership of the Diocesan Board of Religious Education and parish committees.

Three mass meetings have been arranged for Monday evening, that of the 11th—the Nation-wide Campaign, the Department of Publicity, and the Girls' Friendly Society, the latter being held in the Unitarian church building.

Another mass meeting will be held on Tuesday, the 12th, at 3 P. M., by the Guild of St. Barnabas at the Unitarian church. It will be followed by a reception and tea at the Portland Hotel, just across the street, the Good Samaritan Hospital branch being the hostesses.

At 8 P. M., the same day, the Department of Missions mass meeting will be held at the Auditorium; and on the following evening, that of the Department of Religious Education.

Thursday, the 14th, will be a special day for the Deaconesses of the Church. A Corporate Communion will be held at St. Mark's Church at 6:30 A. M. Breakfast will be served in the parish house, followed by a conference. A complimentary luncheon will be served at the St. David's parish house at noon.

Two important events are scheduled for the evening—a young people's dinner at 6 o'clock and a Department of Missions mass meeting at 8 o'clock in the Auditorium, when the Foundation Fund will be presented to Bishop Rowe.

Two more important mass meeting have been arranged for the evening of Friday, the 15th, both at 8 o'clock—the Churchwomen's League for Patriotic Service at the First Presbyterian Church, and the Church Periodical Club at Trinity Church, where addresses will be made by Bishop Tucker of Kyoto, Bishop Burleson of South Dakota, Bishop Kinsolving of Brazil, and the Rev. William A. Thomas of Point Hope, Alaska.

A unique feature will be Civic or Rose Night at the Auditorium the evening of Saturday, the 16th. Addresses of welcome will be delivered by Governor Olcott and Mayor Baker. The "Royal Rosarians" will have charge of dedication ceremonies for a new rose created by George C. Thomas, Jr., of Philadelphia. It will be named after his mother, Mrs. George C. Thomas, widow of the great Churchman whose name is inseparable from missionary triumphs of the Church. In recognition of his achievement in creating this rose Mr. Thomas received a gold medal from the American Rose Society. On this occasion the auditorium will be a mass of roses. Bishop Thomas of Wyoming will give the principle address of the evening.

On the evening of Sunday, the 17th, a mass meeting will be held at the Auditorium in behalf of the Work among Foreign-born Americans, and at the same hour one will be held at St. Stephen's Pro-Cathedral in behalf of the Church Mission of Help.

With Bishop Brent making a brief address, the Daughters of the American Revolution will give a tea for the visiting members at 3 P. M. on Monday, the 18th. A mass meeting in behalf of the American Church Institute for Negroes will be held at the Auditorium at 8 P. M.

On Tuesday, the 19th, a Department of Religious Education mass meeting will be held, pageantry being emphasized.

The Greek Church in Portland is planning to give a dinner during the Convention for three hundred people in honor of the Presiding Bishop, the President

and Council, and the delegates. Bishop Darlington of Harrisburg and Bishop Parker of New Hampshire will preach in the Greek church on two Sundays during Convention. There are 2,000 Greek communicants in Portland.

In conclusion, an important pre-Convention meeting must not be overlooked—that of the Synod of the Province of the Pacific at St. Stephen's Pro-Cathedral. A session will be held at St. Stephen's Pro-Cathedral in the afternoon. Bishops and delegates will assemble for a dinner in the evening. The local committee on arrangements consists of the Very Rev. Horace M. Ramsay, D.D., the Rev. Thomas Jenkins, and the Rev. John G. Hatton.

## PORTLAND MATURING CONVENTION PLANS

PLANS continue to mature for the convenience of the deputies to General Convention. The Postmaster of Portland has agreed to install a complete sub-station in the auditorium building, where all mail to Convention deputies and visitors can be handled, and where, during rush hours, members of the Seaman's Institute will assist the superintendent in waiting on the public.

Tickets of admission to the opening service in the Auditorium on the morning of September 6th have been mailed to all the deputies and to all visitors who have registered in advance. The motor corps committee has completed arrangements for sight-seeing trips. Markers are to be placed on various public buildings that stand on former sites of interest to the Church. Thus the present police station stands where Trinity Church was formerly located, and where the city hall now stands is the spot where Bishop Scott had his residence and where St. Helen's Hall and St. Stephen's pro-Cathedral had their beginnings.

Plans have been made for the entertainment of visiting deaconesses in connection with General Convention. The parish house of St. Mark's Church will be largely given over to their entertainment. The commodious room on the main floor is being made over for the purpose into a living room, while the rooms on the second floor will be so equipped as to make provision for at least twenty deaconesses. If a greater number are in attendance, they will be cared for in private homes. September 14th has been designated as Deaconess Day, when special services will be held at St. Mark's Church beginning with a Corporate Communion at 7:30.

An interesting section of the Auditorium is that devoted to the rooms of the Oregon Historical Society, which many will wish to visit. Mr. George Himes, the state custodian, is said to be a walking encyclopedia of Oregon history. Among the exhibit is a printing press which the Church school children of Massachusetts gave to the Missionary District of Oregon in 1867, and which, in honor of the then Bishop of Massachusetts, was called the Griswold Press. It was transported around Cape Horn. Upon that press was printed the first issue of the *Oregon Churchman* and, later, the first daily paper to be issued in Portland.

## JOINT COMMISSION ON WOMAN'S WORK

DURING the past three years, the Joint Commission on Woman's Work in the Church has been considering these questions:

Shall a National House of Churchwomen be established as part of the legislative authority of the Episcopal Church? As an alternative proposition, shall the forthcoming General Convention of the Church at Portland, Oregon, remove the bar to the eligibility of women to membership in the House of Deputies? Shall the Convention give assent to the general principle affirmed by the Lambeth Conference that, "Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms"?

A partial report of the Joint Commission on Women's Work in the Church, which has considered these questions, made public August 24th, declares that "a very decided weight of the opinion that has come to the Commission, does not favor the establishment of a National House of Churchwomen"; and that, on the other questions, "In many quarters the clergy and the laity, including the womanhood of the laity, have not as yet made up their minds but are awaiting light upon the matter before expressing an opinion".

Accordingly, a final meeting of the Commission has been called for "an early day" during the Portland Convention at which full consideration will be given to the answers to a questionnaire which has been sent to the Bishops and other clergy, and the laity, men and women alike, and on these points a further, and more formal, referendum on these questions will be considered and acted upon.

The Commission's partial report embodies some of the general principles upon which it has agreed in approaching its task.

"The Commission is strongly impressed," it is declared, "with the need of a generally clear conviction upon the question which is no less than one of National Church franchise, and so of the same nationwide need of voicing as in the nation's constitutional enactment of the franchise of womanhood."

Biblical, as well as general historical, references are made in the report to the part woman has played in affairs in the past, and the Commission declares that "such considerations dictate a primary recognition of, and reckoning with, rather than a conscious or unconscious obliteration of, the sex line in any lasting progressive measures for womanhood in legislation. What does seem to have been fixed is equality in every respect. What seems to be equally fixed is that identity of sphere does not, necessarily, nor by nature, follow from such equality. Reciprocal interchange of rights and responsibilities in every particular is by no means clear as a workable axiom. Sound, progressive measures cannot ignore ineradicable facts. And the tenor of Scripture is manifest when, on the one hand, we have the declaration of Galatians 3:28, 'There is neither male nor female', and so spiritual equality; while on the other hand there remains what has been called 'the unchangeable law of species', fixed in the pointed references of our Lord in St. Mark 10:6, 'From the beginning of creation God made them male and female'. Everywhere in Scripture it is taken as a matter of course that there is the 'man fashion' and the 'woman fashion' to be duly regarded.

"But, while clarifying this principle of equality without identity, this Commission does not try to anticipate just where it will lead us in its application to the question of admission of womanhood into full legislative powers. There has been, and no doubt there will be, widely differing views as to that. Granted equality, will such admission disregard non-identity of sphere and confuse matters? Or will it accrue to the advantage of our legislation to have just that new angle of influence and progress that devout womanhood can give? That any legislation in the matter must find some harmonizing of such opposite standpoints is plain, if we recall Resolution 46 of the Lambeth Conference cited in the questionnaire of the Commission, and note how strongly dissent from it has been evoked in some of the very answers that have come to the Commission."

#### BROTHERHOOD CONVENTION PROGRAM

ALL arrangements for the great convention of the Brotherhood of St. Andrew, to be held in Seattle August 30th to September 3d, are now completed. Apart from the many conferences that are so valuable a feature of every Brotherhood convention, the notable events are the public meetings on Wednesday, Thursday, and Friday nights, at which various speakers

will present the Brotherhood story to the large audiences that may be assembled. On the first of these evenings, after addresses of welcome and response, Bishop Lloyd will be the principal speaker, his subject being The Brotherhood of St. Andrew—Looking Backward and Forward. Thursday night is called Anglican Night, the English and Canadian visitors being the guests of honor. Mr. George A. King, President of the Brotherhood in England, and the Bishop of New Westminster, are the speakers. Friday night is Alaska Night, when Bishop Rowe is the principal speaker and "Johnny Fred", a young Alaskan Indian who is a candidate for orders will appear. Prior to each of these evening meetings there will be a half hour given to hymn singing under the direction of Canon Winfred Douglas. On Saturday night will be the service of preparation for the Corporate Communion, the Rev. George Craig Stewart, of Evanston, Ill., being the leader. The Corporate Communion will be held early on Sunday morning. The addresses in all our churches in Seattle at the eleven o'clock service will be on the general subject, The Church and the Boy, various visitors being the speakers. There will be a public mass meeting in the Masonic Temple in the afternoon when Mr. King and Bishop Gailor will be the speakers, while the usual closing service on Sunday night will be in charge of Mr. Courtenay Barber of Chicago, and the address will be given by Bishop Lloyd.

Among other special events will be the opening half hour on each of the mornings of the Convention with a devotional address given by the Rev. Dr. C. B. Wilmer, of Atlanta.

The Junior Convention parallels the other during the same period of time and several of the evening meetings will be in the Junior Convention tent. Dr. Floyd W. Tomkins, Dr. George Craig Stewart, and the Bishop of New Westminster, are among the principal speakers to the Juniors. The preparations for the Corporate Communion on Saturday night will be made at a camp fire meeting.

Among special trips planned in connection with the Convention is one to the Yellowstone Park, the itinerary for which begins in Chicago on the morning of Thursday, August 24th. Two days are spent in the Yellowstone and the delegation will be due in Seattle on Wednesday, August 30th. Arrangements are in charge of Mr. Courtenay Barber, 617 People's Gas Building, Chicago.

THE *Northwestern* prides itself on the character of its contributions. Some of our correspondents, who are just discovering their powers, may be deceived by certain publishing houses of questionable standing who make the practice of scanning the weekly publications for the names of new writers. Time and again have letters come to this office addressed to the author of some poem or contribution in prose with the request, "Please forward". The scheme is this: The letter announces to the budding author that the publishers have read his lines and, in their judgment, much literary ability is revealed in them. Would the author kindly submit sufficient copy for a volume, which they would be only too glad to pass upon and publish? The author, having quite a number of poems completed and in the making, feels flattered, of course, and, after an exchange of letters, forwards his precious work, which is immediately passed upon with favor. Then comes the arrangement of terms. The author must agree to take a sufficient number of copies to cover the expense of publication. He is assured that they can be easily disposed of. The dream of authorship overcomes him, and, at no little sacrifice, he meets the needed guarantee. The little volume of poems is at last born; a box full is shipped to the author, which he has the pleasure of presenting to his friends for years to come, thus fulfilling the prophecy of the publishers that they can be disposed of easily. If aspiring writers are well fixed financially, no particular harm is done; but if it requires sacrifice to meet the condition, our advice is that the offer be dismissed from mind, for the output of such publishers has but little standing and opens no pathway to fame.—*Northwestern Christian Advocate*.

## A PAIR OF HELPFUL BOOKS

BY H. M. P.

TWO books which, used in close company with the Bible, have helped me greatly in understanding the real story of our Lord's life are *The Life of Christ* by Dean Farrar, and Dr. Slattery's *The Master of the World, a Study of Christ*. Neither is new in date, but neither will ever be anything but new and fresh and vital to the student of Christ's life on earth. Farrar gives the valuable and picturesque background of the story, gained by an extended stay in Palestine; while Dr. Slattery gives the personality of our Lord as revealed in Scripture with a forceful application to the life of the present-day reader.

Dean Farrar's Preface should be read first as it presents a clear understanding of the author's aim. The brief—but concise and fruitful—Preface of Dr. Slattery's volume does the same. These earliest prefatory words of the two men fill one with the happy certainty that the great presentation is in the hands of two Christ-like teachers. The task of presenting the personality is, says Dr. Slattery, "illusive like all great tasks. It is obviously beyond any man's skill. But it is most worth while of all undertakings. . . . Rather would a man fail at such high business, if honestly his best, than do anything else superbly well."

I adopted the following plan as a good one, my object being to learn as much as possible concerning the real Christ of the Bible:

First, the account of the Nativity, in St. Matthew's and St. Luke's gospels. Then the wonderfully beautiful and interesting first chapter in Dean Farrar's book which brings one at once to the place of the "shepherds abiding in the field", to that little chapel, now bare and neglected, known as the Chapel of the Angel to the Shepherds, or the Chapel of the Herald Angel, on the traditional site of the great message of good-will: "and the stars, the feeding sheep, and the light and sound in the darkness and stillness, and the rapture of faithful hearts, combine to furnish us with a picture painted in the colors of heaven."

I think that reading and re-reading the last pages of Farrar's first chapter not only impresses a vivid and probably truthful representation of the Nativity, but also the hushed atmosphere of the Virgin, the centre of so much interest, who could not lightly speak of the wonderful revelation vouchsafed to her, but "kept all these things and pondered them in her heart."

St. Matthew's story of the Presentation, of the Visit of Wise Men and the Flight into Egypt, naturally precedes the reading of Farrar's chapters 2, 3, and 4.

The story of the Boyhood, which Farrar tells in the three succeeding chapters, is rarely beautiful and convincing. Here at Nazareth and its vicinity the author lived long enough to enter fully into the actual conditions and the physical environment of the early and later years of our Lord. One might almost say that the ordinary traveller understands the life at Nazareth better, as translated for him by this author, than from his own observation, for the Dean saw all this with clear and understanding eyes. And the picture of the sweet mother, the simple daily living, the childish freedom, the pretty costumes of the lads in their bright, many-colored sashes, as they gathered flowers, played on the hillsides, or sang the majestic hymns of the old Hebrew worship, is rarely delightful.

Now turn to Dr. Slattery's book and read carefully the sections in Part II on Our Lord's Obedience, In Nazareth; To those who did not understand Him; and To God's Commands. Follow this with His Preparation for His work in chapter V.

And here it may be well to say that, while Dean Farrar's book contains no references by chapter and verse to the location of the Bible narratives alluded to, Dr. Slattery's footnotes amply supply this deficiency besides giving many valuable references to the opinions of the latest modern critics.

One might go on with each event of our Lord's life, turning from Farrar's setting of the Temptation, for instance, to Dr. Slattery's chapter on Christ's Conquest of Temptation, including sections on the Greatness of the Temptations, Their Extent, and the Risk of Yielding.

Or take Farrar's study of The Household of Bethany, in portions of his three chapters, 45, 47, and 48: and with them Dr. Slattery's Sympathy with Sorrow, in chapter III of the Second part: and, in the chapter on His Gladness, the section on The Demand of Christ's Humanity; and in the chapter on His Beauty, the section on Christ's Gentleness.

Following another plan, seeking a special light on special need, perhaps in a time of sickness or sorrow, when the heavens seem black, select Dr. Slattery's chapter on Our Lord's Compassion, with his first section, His Compassion for Sickness; then Dean Farrar's chapter 41, The Man born Blind; and the beautiful story of the Syro-phenician woman in Chapter 34. With Dr. Slattery's third section in this chapter on Compassion, the Compassion for Sorrow, read Farrar's story of Jesus at Nain, in chapter 20: and of Jairus' daughter in chapter 25.

If trusted friends are failing, or those to whom we have given great affection render coldness or indifference in return, there is comfort in Dr. Slattery's chapter on Christ's Forgiveness, especially in the section on forgiveness of personal injury from the twelve disciples, His chosen friends, using the Bible references in the footnotes; and in the chapter on His Loneliness. With this read Farrar's chapter 59, on The Denials and Repentance of St. Peter.

If one is entirely discouraged concerning his own spiritual progress, read Dr. Slattery's chapter on Christ's Transforming Power, especially as illustrated in the lives of His disciples, and with it, Farrar's chapter 18, on The Twelve and the Sermon on the Mount.

The great Passion Week is so rich and full in the lessons of both volumes that the reader seems to have gone, step by step, with our Lord, from Bethany and Jerusalem, from the Upper Chamber, through Gethsemane to Calvary, and to have stood at the foot of the three crosses.

Countless other readings might be mentioned, similar to these and readily suggested to the Christian student. The story may well close with Dr. Slattery's chapter IV in Part First, on The Immediate Christ of To-day; and Dean Farrar's last wonderful chapter on The Resurrection. The closing paragraphs of each of these two books, eloquent and inspiring beyond ordinary description, furnish spiritual food for a long and glad season.

## A CLERGYMAN'S TASK

THE FOLLOWING is a clipping from the *Boston Transcript* and may be worth considering:

"Few tasks are more difficult than those that the average Protestant clergyman is called upon to perform in these days. If he is a man of courage, firm convictions, and actuated by a conscientious purpose to proclaim the truth as he sees it, he sooner or later discovers that he has given serious offence to this or that member of his congregation. If he adopts the other course and seeks to please all, he runs counter to his own sense of independence, pleases nobody, and often is blamed for not being more outspoken. If some occasion fires him with religious enthusiasm or great patriotic fervor and he delivers a sermon that thrills his hearers, disappointment is expressed if he is not always able to acquit himself in the same brilliant manner.

"Little or no allowance is made for the cares and perplexities that affect his physical and mental state. If his preaching is commonly accepted as good, fault is likely to be found with the way he discharges his pastoral duties. If he is esteemed as a good pastor, then he may find himself criticized for his pulpit deliverances. If he tries to be broad, he is too catholic; if he takes exceptions to certain tendencies of the times, then he is too narrow. If he starts out with the undivided support and professed love of his parishioners, it may not be long before he finds that seeds of discord have been sown and the promise of a fruitful ministry eventually brought to naught.

"Such is not the fate of all Protestant clergymen, but it is the fate of altogether too many of them. If part of the fault may be theirs, a far greater part belongs to those who constitute the Church. Too many may find it more interesting to work against the pastor than to work for him, but it is not for such things that churches exist. It all tends to diminish their influence, and to increase the number of those who scoff at religious institutions as failing of their mission."—*All Saints' Curate*.

# Work For and Among Children, Especially in Connecticut

By Clinton Rogers Woodruff

THE Very Rev. William P. Ladd, D.D., the scholarly and courageous head of the Berkeley Divinity School, is likewise the head of the Connecticut Child Welfare Commission authorized by the Connecticut legislature in 1919. The subject of study first taken up included a comparison of the laws of that state with those of six or eight of the more advanced ones, showing the different methods of procedure in the handling of different phases of child welfare. An outline of the entire field of child welfare was prepared as a general guide. A special study was conducted with reference to the handling of dependent and neglected children over the age of four, which involved a study of the working of the County Home system and of various private child-caring agencies. To base its recommendations on positive data, the commission planned to make a study of a percentage of the cases of children who had passed through the various institutions of the state: a study of the juvenile delinquent situation with special reference to juvenile courts and the probation system; and an investigation into the question of health and health education in the public schools and street trading.

In personnel the commission was fairly representative of the public, consisting of lawyers, business men, clergymen, doctors, social workers, and educational leaders.

In his letter transmitting the report of 1920 Dean Ladd said:

"It is safe to say that no such thorough survey of conditions bearing on the welfare of children has ever before been undertaken by any state in the Union. Connecticut has in this respect set up a standard which is likely to have a widespread influence for good. And we have no doubt that the amount appropriated will be saved to the taxpayers of the state many times over in the check which the body of facts we have assembled may offer to hasty legislation, and the guidance it will furnish toward wise administrative and legislative measures in the field of child welfare in the years to come.

"A careful study of our own Connecticut problems has the manifest advantage that it points the way to legislative action suited to the habits and temper of our people. A goal desired by all may be attainable by more ways than one, and in matters of social betterment the slow and sure way is often in the end the best and quickest. Sweeping changes and novel expedients which might approve themselves in newer parts of the country might be unmistakably out of place in Connecticut. Our conviction has been strong that changes in the laws of the state ought to be made without any unnecessary disturbance of existing conditions or any violent break with the past. We believe our report will show how it is possible to build the new strongly and well upon the old."

Certain general principles were concisely set forth as being essential in child welfare work. These were declared to be the recognition of the home as the most satisfactory environment for a normal child; the duty of the state to take action in the interests of the child when the home care fails to come up to the established and recognized standards; approval by the state of experienced and competent child-caring agencies only; administration of child-care by local officials and agencies wherever possible.

The report proceeds to show that there is a common violation of these principles. A large portion is devoted to an analysis of the conditions existing in the state, which the commission declares are capable of great improvement. A large number of instances and cases are cited to illustrate this point.

It has been found that the expedient of removing children from their homes is all too readily adopted, and that adequate investigation of these cases is lacking. It is declared further, that very little effort is made to restore homes from which children have been removed, to make them fit for the return of the children, certainly a most important fact. The statement is made that "children are institutionalized to a deplorable degree", an all too common practice these days, and that the cases of child-

ren are not analyzed sufficiently to establish an adequate understanding for properly dealing with them.

With respect to delinquent children it is brought out that the laws of the state have not yet removed such children from criminal procedure. In these cases the commission finds that very often there is also inadequate investigation. It is also stated that children are in some cases detained in town lockups.

A juvenile court to be closely coordinated with the proposed bureau of child welfare was urged, the state to be divided into fifty-four juvenile court districts. The commission declared that one of the chief problems, after recognizing the imperative need of such a court, was to strike upon some scheme which while financially feasible would at the same time meet with the local traditions of the state. The plan for a new court was discarded as too costly, and because it would involve either long delays or long distances of travel. A plan for standardizing procedure in all courts now exercising jurisdiction was regarded as impracticable. It was finally concluded to make use of existing court machinery, which could be utilized for this purpose. The plan calls for the establishment of a new court under a separate jurisdiction, of which the judges of the forty-one city, police, town, and borough courts, and of thirteen selected probate courts, shall also be judges. The juvenile court is to be entirely different and under different procedure, but the judges and officers will be concurrently officers of other existing courts. It is so arranged that under the act the officers of these juvenile courts shall receive no additional remuneration for cases arising within their present jurisdiction.

For the better care of handicapped children a special division of education and standards under the state board of education is proposed. It is planned to provide for the supervision of the education of children in state institutions and to provide state aid for special classes for defective children in the public schools.

Proposed legislation on children born out of wedlock includes the elimination of the word "bastard" from the statutes; for a specific declaration of paternity; for privacy of records and of hearings. It would establish standards for the care of such children and would lay down certain minimum requirements for their support by the parents. Complete supervision of their interests by local officials is another feature of this legislation. The direct responsibility of the father for support and care is duly emphasized.

Recommendations on adoption call for a period of residence in the home prior to the granting of petitions on adoption; for the investigation of such cases, and allows the possibility of annulment.

Concerning this excellent work the distinguished Bishop of Connecticut in his diocesan address said:

"The child is the nation's most precious asset and a most vital interest of civilization. This is a matter in which since the war there is an awakening interest in all the great countries of the world and in many of the States of the Union. In Connecticut the child-welfare movement is at a critical and interesting stage of development. One year ago the legislature passed an act creating a commission whose purpose should be to study 'the entire question of child welfare' in 'this and other states and countries,' and particularly to investigate the laws and practice 'relating to dependent, neglected, defective, and delinquent children,' and to present to the next session of the General Assembly 'a proposed code of laws, which shall include a revision of the provisions of the general statutes relating to children.' By this act Connecticut inaugurated a child-welfare movement such as has never before been undertaken by any state. A prominent social reformer of another state recently said 'the eyes of all child-welfare workers are turned toward Connecticut.' Upon this commission are several of our Church members and its chairman is Dean Ladd. I ask our people to inform themselves regarding the condition of neglected, defective, and delinquent children, and to give to the commission any information and their interest and cordial co-

operation. The clergy can undoubtedly do much to secure the public interest which may bring the labors of this commission to a fruitful end.

"Our Social Service Commission, is, of course, cooperating in the child-welfare movement. Moreover, along with its activities in teaching and lecturing, it has been carrying on a very interesting investigation into the conditions prevailing in the almshouses of the state. They have found conditions in some of these almshouses, among the poor and aged, which cannot be other than distressing and disturbing to humane and Christian-minded people. The commission is sure that something can be done, with the cooperation of our Church people, to ameliorate conditions, and they propose to continue their efforts and their further investigations. I trust they may have in their praiseworthy work the assistance and support of the clergy and people at large."

One of the interesting incidents or supporting reports was that of Miss Julia C. Corcoran, a factory inspector, who, in speaking of day nurseries said:

"I would like to ask when you would consider a day nursery not a day nursery? I would consider it not a day nursery when it is a room in a factory set apart for the care of the children of the working mothers. And I think that public sentiment should get back of the movement for mothers' pensions. I have investigated a great many cases of what were supposed to be worthy widows who have their housework to do, and of course their housework is neglected. During the war I pleaded with many men and women who wanted to put money into day nurseries, to put the money into these different families and keep the mother at home. In looking up the family budgets, we found in many cases the income was ample to keep the mothers at home. But the pressure for these war workers was so great, and is still so great, that now we have our industrial day nurseries supported by our manufacturers; and I am afraid they have come to stay—and I am afraid that is what the manufacturers want."

If there is still a need for the married mothers to enter industry, Miss Corcoran urged, a visiting housekeeper should be employed to cook their food and keep their homes in order; the mothers must not be obliged to go home and do their housework. "I am very much opposed," she said, "to the industrial nursery, although I am afraid it has come to stay, unless you work to secure mothers' pensions or state aid for widows; and even then there may be day nurseries, because there may be women who will not accept the pension, but will go out to work." In Connecticut provision for such state aid for widowed mothers who can give good care to their children became a law at the 1919 session of the Legislature.

There is one form of work among children in Connecticut that deserves attention in this connection. It is that of the Diocesan Bureau of Social Service (Roman Catholic) with headquarters in Hartford. It was formed to promote the systematic organization of social work in the Roman Catholic Church and to serve as a center to bring into unison the work of all Roman Catholic agencies.

An important phase of its work is carried on through its Child Welfare Department. Every case of a dependent or neglected child is carefully investigated by a personal visit made to the home. Relatives, the pastor, the teacher, and other persons interested are interviewed. Finally a plan for the child's welfare is determined upon, and the child after a physical and a mental examination, when the case warrants it, is placed in a good foster home, or in a Roman Catholic institution. Children thus placed in foster and boarding homes, are visited at intervals by agents of the bureau and by volunteer friendly visitors.

Before children are placed in them all foster and boarding homes are investigated by personal visits. Only children who are physically and mentally sound are placed in foster homes. The diocesan director speaks at the different churches throughout the diocese, and makes an appeal for good Catholic foster and boarding homes, and one of the agents of the bureau visits the various Roman Catholic churches throughout the diocese, going to a different one each Sunday, and interviews families who are interested in taking children. Later this interview is

followed up by a visit to the home, and an investigation. When it is considered desirable, an agent of the bureau or some interested person chosen by the bureau assumes the guardianship of a dependent child. It has been the policy to delay giving children in adoption as long as possible so as to protect the foster parents as well as the child.

There are three Roman Catholic institutions in the diocese caring for dependent children: St. Francis' Orphan Asylum, New Haven, which has at the present time 455 children; St. John's School, Deep River, which cares for the boys between the ages of six and ten, and now has 72 children. St. Agnes' Home, West Hartford, is the only institution in the state which cares only for children under four years of age, and at present has 208 children. Since the opening of the institution in 1914, St. Agnes' Home has cared for 1,300 children. The Home also has limited accommodations for the care of unmarried mothers, and since its opening has afforded protection to 328 girls. The diocesan bureau works in close cooperation with these various institutions, investigating cases and helping to find homes for the placeable children.

This Bureau of Social Service has eight, full-time, paid visitors, beside a large corps of volunteer visitors who are being trained in social service through study clubs and various committees. These volunteers act as friendly visitors to dependent children in family homes and also take an interest in Roman Catholic children and young girls who are brought before the juvenile court.

Connecticut has a Child Welfare Association which has definitely reached the conclusion of practically all thoughtful workers for children that the more nearly normal family life can be reproduced, the greater the probability of bringing up healthy, happy children. This principle of child care is extending to reform schools, institutions for feeble-minded and insane, as well as to orphan asylums. Wherever the institution is able to carry the increased burden of building and supervision the cottage system is taking the place of the congregate building, and efforts are made to reproduce as far as possible wholesome home conditions. There are, moreover, a surprising number of real homes where a child or children are wanted, the foster parents carrying the whole burden of clothing and maintenance; and still more where good home care will be given if a small cash allowance is made to help out in the cost of maintaining a child. Public and private child caring organizations agree as to the desirability of this method of placing out. Massachusetts, for instance, no longer maintains any state institution for even temporary care, but places out all dependent children in families, paying a small weekly allowance to help defray their expenses, and keeping a careful oversight of their welfare through visiting agents.

This whole Connecticut movement is significant in many directions. It represents an intelligent, progressive effort to cope with a serious situation. It illustrates the sort of practical work Churchmen are doing as representatives of the Church and of the community. It shows how to go about dealing with practical conditions and how to deal with long standing abuses and how to coordinate existing inactivity and agencies.

While on this subject of children I thought it would be interesting to quote from a recent report of the Newark Commission on Social Service which has given a very considerable amount of practical attention to children and their welfare. It said:

"The well known conditions developing among children, which if neglected result in subnormality, are defective vision, and hearing, and affections of the teeth, mouth, and throat, orthopedic conditions, and acquired or inherited disease. A comparatively small per cent of these children receive proper attention through the competency of parents. From all standpoints it is to the interest of society to secure better attention for these children than now obtains. In an exceedingly small number of places, school children receive excellent attention in these particulars. In the majority of instances no attention whatever is paid to them, except as to contagious diseases.

(Continued on page 584)

### JUDGE NOT

Judge not our brother! Judge him not,  
If on his record there's a blot,  
Remember, when of him men speak,  
That in his place we might be weak,  
And that, since life on earth began,  
Christ was the only perfect man.

Judge not our sister! Do not judge,  
If on her record there's a smudge,  
'Tis human for us all to err,  
And let us not be harsh with her,  
Commend in her what there is good,  
Condone her weaker womanhood.

Judge not! Be always kind and just,  
Since mortal flesh is frail as dust,  
And, if we ne'er do what is wrong,  
Thank God that keeps us pure and strong.  
Judge not—lest we mistaken be,—  
For human faults have charity!

CHARLES NEVERS HOLMES.

### OUR CHINESE MISSIONS IN CALIFORNIA

BY THE REV. D. A. SANFORD

**I**N the last Sunday in May, the writer visited missions to the Chinese, in San Francisco and Oakland.

After crossing San Francisco Bay by ferry, a street car, going up a steep hill, soon brought me to our Chinese mission at 966 Clay street San Francisco. At the Sunday school over sixty were in attendance.

The mission room was well filled, all were Chinese, the clergyman, the Rev. D. G. C. Wu, the teachers, and others. Many of the younger people and children understand English quite well. The services and the singing were in Chinese. Such familiar hymns as "All hail the power of Jesus' Name" were sung in Chinese, but the same hymn was announced in English. Evidently some of the younger people understand English better than Chinese,

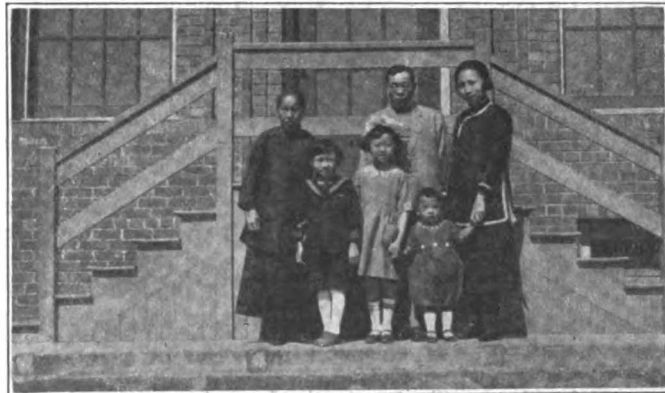
and they sang the same hymn in English, while others sang in Chinese. The classes in Sunday school were taught in Chinese: but the writer was asked to take a class of boys who understand English quite well. At the service of Holy Communion, in the Chinese language, all present, except the writer, were Chinese. Twenty-two lay people received the Holy Communion. Everything was reverently conducted. A small recess, with an altar, properly lighted, but curtained off for other occasions, served as a chancel. Conversation with many of the people showed that they understand English well. Many had been born and educated in America, or had lived here a long time.

Going to Oakland, in the afternoon, the writer accompanied this Chinese clergyman of the Church, and visited the mission in Oakland, at 320 Sixth Street. Over forty were in attendance at the Sunday school and about the same number at the Church service. In this place, three white persons were giving their assistance, at the organ and as teachers.

This Chinese priest had already been at Oakland for an early celebration of Holy Communion and later he would return to San Francisco for a service at night. Two Sunday schools, two celebrations of Holy Communion, and two other Church services, constitute the work of this diligent priest of the Church. Evidently the work at these missions is excellent in character. In addition to Sunday services, week-day instruction is given to children. The manner and conversation of the Chinese people whom the writer met showed that they were imbued with the true spirit of

the gospel, and that they were real and earnest Christian people.

In 1854-5, a brief, ineffective work among Chinese in California had birth, and died. Some years later, there was "a small appropriation to the Chinese in California". In 1886, the California branch of the Woman's Auxiliary petitioned for a training school for missionaries to be established in the Chinese quarter of San Francisco. But the Board "did not deem



THE REV. DANIEL G. C. WU, HIS MOTHER, HIS WIFE, AND CHILDREN.

it expedient". Later, it was suggested "that this work might be left to California Christians and Church-folk".

Time passed along for a dozen years or more, without any marked progress on the part of the Church among the Chinese in California.

To Deaconess Emma B. Drant belongs the credit of establishing our missionary work among the Chinese people in California. She had previously been in Honolulu, and there had acquired some knowledge of Chinese people and of their language. She presented the matter to Bishop Nichols and obtained his approval for starting the work. She gathered the children and such others as she could get, and gave instruction in sewing and in school studies. Night schools were opened. In time, funds were raised for her work, and a suitable building erected. Under her skillful guidance the work was successful. The "True Sunshine" mission was established. In both San Francisco and Oakland, she laid excellent foundations.

In time, a Chinese clergyman was secured for the work, in the person of the Rev. Daniel G. C. Wu (formerly known by the name Ng). He was ordained priest in 1913, and married the same year. He has three children. Together with his mother, they now live at the mission buildings for Chinese in San Francisco. Largely through the efforts of this diligent and faithful Chinese priest of the Church, the present results have been obtained.

In addition to our work among the Chinese, seven other Christian bodies now have their missions among the Chinese in Oakland and San Francisco. Our own work, in both of these cities, with a population of some 16,000 Chinese people, is most certainly a good and effective work. A few hundred people are reached. There is room for great enlargement.

### FOR A CROWN OF THORNS

THE GARDENER in the great Trinity Church Cemetery, which surrounds the Chapel of the Intercession in New York, has a treasured shrub which is none other than a thorn bush from the Holy Land of the same kind as that from which the Crown of Thorns was made. When the Rev. R. L. Harding's play, "The Upper Room," was given at the Chapel, the gardener, who will not let any living soul touch his thorn bush, gave enough branches from it to fashion a crown of thorns, which is one of the properties used in the play.

ALL THE REVELATIONS are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.  
—J. Brerley.



REV. D. G. C. WU

## Bishop Johnson's Warning

**B**ISHOP Johnson, of Colorado, in his annual address to the council, sounded a clarion call to duty for the members of the Church in regard to vice conditions and the wave of lust which is sweeping over the country, especially among the younger generation.

The council asked that at least the first part of the Bishop's address be circulated as widely as possible among Church people, in the diocesan paper, and elsewhere. It is as follows:

"It is extremely difficult, I know, for the members of this council to realize that nearly all of the characteristic features of our modern civilization had their origin in conferences of Churchmen. Not only our schools, universities, and hospitals originated from such assemblies, but also our lodges, conventions, and such political institutions as make for personal liberty, had their beginnings in groups of men who were animated by the love of Christ.

"In the Roman Empire no one cared for these things except that despised body of Christians who derived their light from the dynamo of Pentecost and their energy from the Holy Ghost. To-day, in the face of appalling disasters and reckless discontent, the one institution which persists in cultivating the fruits of the Spirit is the Holy Catholic Church, which as a vital force has ever been rejected by men but chosen of God to be a light to lighten the Gentiles.

"It has been said that Nero fiddled while Rome was burning, and now respectable Americans joke of the things for which Christ died, and treat lightly the fact that youthful innocence is being destroyed by those fires of passion which when religion is quiescent have nothing to check their destructiveness. Men to-day are well groomed, clean shaven, and alert; but without greater moral earnestness than they now possess, they are not going to save their children from the fires of Moloch. We cannot quench the rising tide of evil passion that is consuming all that is best in America, because men are content to do business and to play golf.

"The next generation will be what their homes make them to be, and their homes will be forces for righteousness only when those who are responsible for those homes have a real submission to God's will. I know of no substitute for parents in whom God is revered and Christ is beloved. Yet the men of Colorado are far more interested in hog cholera or the price of sugar beets than they are in that carnival of crime which surrounds youth to-day to such a degree that it is almost impossible to protect them from its ravages.

"The sins of youth are caused by the negligence of adults, and the Church is the only force that can train youth by arousing the enthusiasm of men for its mission. It is a significant fact that lodges, dinner clubs, societies for civic betterment, and agencies for restraining human passions, were never so prolific as now, but it is also significant that the Church of Jesus Christ is sadly lacking in enthusiastic forces who are willing to pledge their money, their time, and their services for the cause of Christ. And I submit that this multitude of organizations is failing to do the one thing needful, as the Church has done and can do it, when the Church can command the services of men to carry out her program.

"After all alibis are in and all excuses filed, it still remains true that the Church is the one institution that has time and again implanted reverence and earnestness in youth, and that the same latent forces of God's Holy Spirit can be invoked again whenever men will bring their gifts of faith and love to the feet of Jesus Christ, and it is also true that the work of the Church is unique in that no other institution can take its place for the work that it has been given to do.

"Man may not invent a substitute for God's plan of redeeming the earth. It seems to me that the transferred interest from the work of the Church to lodge, club, and educational institution, has left out of youth the one thing

needful to give it the highest motive. Time was when adults provided a real atmosphere in Church and Home! Time is when youth has no springtime, but leaps from the nursery to the full round of adult experience. And this is so because non-religious adults cannot surround youth with inspiring enthusiasms. Men criticize the Church for failing to teach the young, but the Church is not a mechanical substitute for human effort, and it will always function inadequately in its task of leading the young just so long as men have not confidence in it sufficient for them to invest their time, their talents, and their money generously. It is the one thing needed to-day to humanize a very mechanical age. So long as men have too little faith to make these offerings to God, the Church will have too little force to spiritualize youth.

"I know that men expect the Church to do its work first in order to justify its claims; but God expects men to do their duty first as members of the Church before it will realize its mission. The times do not need more laws, more policemen, or more interesting societies; the times need more men who have the spirit of Christ. When children find the realities of sacrifice in adults, they will see visions. I plead for homes which breathe the atmosphere of kindly service, Christian virtues, and godly reverence. Give me a community of working Christians and I will show you a community of lovable young folk. Isolated Christian homes are not powerful enough to create an antidote for the hordes of children who to-day are coming out of utterly godless homes. It is not enough to be neutral in our influence. It is only positive Christian character that can produce a social force for righteousness. Any failure of the Church in any community is not due to a mythical something of which we are the victims; we are the cause of the failure and no one else."

### WORK FOR AND AMONG CHILDREN

(Continued from page 582)

"Agitation on the subject has already awakened wide interest, and has resulted in the institution of partial measures of improvement, especially in places where the weight is periodically observed, and errors of nutrition corrected. In no place is adequate provision made for feeble-minded children, though the laws of New Jersey make it mandatory upon boards of education to place all feeble-minded children in special classes. In Jersey City in 1917 there were 11 classes for feeble-minded children, thus providing for 165, while there are probably more than 800 in the school population. This is due largely to the difficulty of obtaining teachers for this class, though the inadequacy of state provision for them is recognized by all students of the subject, and its importance is recognized by all."

The mental and physical condition of the children is the chief factor in the development of the race, and upon it depends the efficiency and happiness of coming generations. There are those who assert our present civilization is doomed because of increasing degeneracy. In the face of these facts we are neglecting the welfare of an enormous number of children, with the further fact before us that in at least 90 per cent of the cases, the condition of the child is easily recognizable, and readily correctible. The importance of this subject to the Churchman does not here require discussion.

The Federal Department of Labor has issued a most valuable pamphlet entitled *State Commission for the Study and Revision of Child Labor Laws* which can be had at the Child Bureau, Washington. It gives a clear idea of the present status of the movement in this behalf and the essential facts of the various commissions and movements that have been undertaken in the various states.

### TRANSPORTATION TRIALS

PERHAPS THE BISHOP OF NEW MEXICO would accept a new airplane as a gift. It takes four days to go by train from his see city, Albuquerque, to the Navajo mission at Farmington. And for the missionary to go from Farmington to convocation in El Paso takes five days.





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.

### ONLY ONE "CHURCH ARMY"

To the Editor of the Living Church:

MR. Flemkey, hailing now, I think, from Yale, Oklahoma, seems to be inaugurating a "Church Army". The old, well established, and most useful organization, the "Church Army" of our Mother Church of England (Rev. T. W. Thirlwall, secretary, 55 Bryanston St., Marble Arch, London, W. 1.) asks me to give notice that Mr. Flemkey and his "Army" have no authority from and no connection whatsoever with "The Church Army".

Thanking you for publishing this notice for me, I am

Faithfully yours,  
DANL. S. TUTTLE  
Presiding Bishop.

### AS SEEN BY A PACIFIST

To the Editor of the Living Church:

I DO not know whether I qualify as an orthodox pacifist or not, but I am enough of a pacifist to resent and protest against your sneering reference to Jane Addams and pacifism, and your evasive and abusive answer to Bishop Jones.

You fail entirely to meet his challenge to explain the failure of force in our dealings with the Turk. You entirely ignore the point which he so clearly makes that the whole trouble with the Turk to-day is their reaction against centuries of attempts to mingle Christianity and militarism. The Great War itself, which you seem to blame on the pacifists by some strange bit of logic, was entirely due to this attempt to serve God and Mammon, to carry the Cross on one shoulder and the sword on the other.

Inasmuch as the "war to end war" has utterly and absolutely failed to end war, but has left us all madly preparing for the next, and inasmuch as it failed of every other declared object for which it was fought, it seems obvious that the pacifists have a strong case for at least a respectful hearing. You assume that Germany would not have gone to war and there would have been no bloodshed if she had known that England and America would fight. Diplomatic documents seem to discredit this assumption. At best she would have simply delayed until she was even better prepared. There was only one safe way to prevent bloodshed and that was for nobody to fight. The war was caused because the jingo element predominated in every nation. As Mr. Britling says, "This thing was done neither by devils nor fools, but by the weak acquiescence of the clever, by a crime that was no man's crime but the natural outcome of the ineffectiveness, the blind motives, and muddleheadedness of all mankind".

If Germany had been positive that no one would fight her, the Junker element could not have mustered a corporal's guard for the expedition into Belgium. The worst that would have happened under passive resistance could not have compared to the horrors that actually transpired. The one thing that seems certain is that under modern conditions it is not possible for force to overcome force unless we intend to annihilate the world. It would at least be an interesting experiment for those people who call themselves Christians to try Christ's way of loving forgiveness. Of course it will be misunderstood by many. Even the editor of THE LIVING CHURCH thinks it means "puerile weakness"; but if anybody really thinks there is anything puerile or weak in pacifism, let him only proclaim himself a pacifist to a bloodthirsty world and take the consequences. Bishop Jones has been crucified, although you imply that he would not be willing thus to suffer, and tragic consequences have been borne by thousands in the name of Christ, the Prince of Peace.

The time has come for Christians to serve notice to the world that as far as they are concerned there will be no more war, that any nation which intends to make war for any cause will do so without the help or support of one single real Christian.

I sympathize with your call for a League of Nations, and I don't believe any pacifist objects to a police force, even an international force, to put down disorderly conduct; but pending the establishment of such a force, no nation has a right to arm itself and to go forth to kill, to make itself judge and jury, and give itself the verdict in every cause, and call upon its

citizens to spill their blood in the enforcement of it.

If pacifism is not the proper interpretation of Christianity, perhaps you will explain how it is possible to love your enemy while you are in the act of running him through with a bayonet; why it is necessary sedulously to cultivate hate during war; and how we can let our enemy know that poison gas is a little message of brotherly love to him.

St. Mary's City, Md., Aug. 12.

C. W. WHITMORE.

### IN DEFENSE OF DR. MCGARVEY

To the Editor of the Living Church:

I AM sure that your sense of justice will permit of the suspension of your rule not to allow those who are not members of the Episcopal Church to use your columns. On two occasions lately you have referred to the "victims of panic" who left the Episcopal Church in 1908. Mgr. McGarvey has authorized me to reply to your criticism. He does not care to do so himself. You will, of course, understand why. You have in no uncertain terms brought his sincerity into question on numerous occasions.

Your contention is that anterior to the Richmond Convention there was a conspiracy, centered in Philadelphia, under the leadership of Mgr. McGarvey; the object of which was to seize upon some legislation of General Convention as a nominal excuse for a movement to Rome. In this conspiracy you are confident that seven men, i. e., those who eventually left the Diocese of Pennsylvania, were involved. Possibly, there were others in the West, but of this you are not so sure. These men threw the Episcopal Church into a panic which resulted in a large number of conversions to Rome.

In answer, I would draw your attention to the letter of Bishop Garland which seems to be the only positive evidence that you offer as proof of a conspiracy. Would real conspirators who wished to make Canon 19 appear to be the cause of their conversion, be so foolish as to go out of their way to tell Bishop Whitaker that it was long anterior to the Richmond Convention that they began to be concerned about their position as clergymen of the Episcopal Church? Is your case reasonable?

There may have been a panic, but a conspiracy is a gratuitous suggestion. Who caused the panic? Who started the "priest and prophet" theory? Who was responsible for the Shanghai fuss? Who defended Modernism and jeered at the Papal condemnation of it? Did Fr. McGarvey flood the papers with inflammatory letters? I can find that he wrote two in 1907. One was a review in the *May Lamp* in defence of Anglican Orders, when the "conspiracy" must have been well afoot! There is another letter to THE LIVING CHURCH of Nov. 2, 1907. It contains no reference to the "Open Pulpit". How did Fr. McGarvey propagate his "conspiracy"? Can you refer to a single letter that he wrote prior to March, 1908? Can you refer to any sermon that he preached? Your case is founded on rumor. It was, indeed, rumored that he was going to Rome. You told this to Fr. Fay. He brought the report to Nashotah. We were horrified. The *ordinandi* at Nashotah were even interrogated as to their loyalty to the Church if Fr. McGarvey went to Rome. Why this rumor? Surely it was born of the sense of insecurity? The air was so charged with apprehension in the fall of 1907 that it needed no conspiracy to make men suspect that anything might happen. Remember that the McGarvey tract was not published until March. By that time the exodus had begun.

There were two Romeward movements in 1907. So far you are right. Neither was centered in Philadelphia. One was afterwards known as the Anglo-Roman Union. It was a practical application of the theories that the *Lamp* had been teaching for at least five years. It was opposed to individual secessions to Rome. Mgr. McGarvey was not associated with this in any way. There was another "movement". It was very widespread although it never got further than "talk". It was an idea of an Anglican Union. I suppose that it also was a result of reading the trenchant articles in the *Lamp*. Some have said that at least fifty men had promised to go to Rome and "demand terms". I know many of these men. All those who are living are still Anglicans. I am unable to

tell you who was its leader, if it had a leader. I do know that I have heard Fr. McGarvey criticised for refusing to express any interest in the matter. He was known to be worried, but he kept absolutely silent. To all inquiries he always replied that he had nothing to say.

Now allow me to be more personal. I was the Warden of the Western Conference of the C. S. S. S. In 1907 Father McGarvey visited us twice. He was at the Nashotah commencement. Later he gave a retreat to the C. S. S. S., which was held at Nashotah in August. On neither occasion did he say a single word to me of going to Rome. There are men in the Episcopal Church at this moment who were at that retreat, the most wonderful that I have ever made. They will tell you that not a word of disloyalty to the Episcopal Church was said. I did broach the question of my unrest to Fr. McGarvey. He quoted from the writings of Pareira a passage that seemed to apply to our Anglican difficulties. At Christmas, after I had offered to resign from Nashotah, I went to Philadelphia to see Fr. McGarvey. Bishop Webb suggested the visit. He was there also! Evidently he knew nothing of the Conspiracy! Was I there to be hustled off to Rome? Bishop Webb knew that I was on the very edge of departure. He hoped that I would be able to stay until the end of the term. I left in February against the advice of both him and Fr. McGarvey. It is hardly possible to believe that Bishop Webb was unaware of the situation at St. Elizabeth's. He did know that every one was worried, but he was hoping that every thing would quiet down. One thing is certain. His presence at the Community House disposes of all suggestions of a "conspiracy".

Bishop Whitaker's reply to Fr. McGarvey's letter of resignation ought to satisfy those who place any reliance on Bishop Garland's aspersions. I quote the salient passage:

"In one respect I believe I do heartily sympathize with you, and this is in your desire to do the will of God. In this I have confidence in you that you are sincere, and I join my prayers with yours that He may make you know what is His will concerning you."

As to your remarks on Canon 19. On looking backwards I find that Mgr. McGarvey has proved himself to be a true prophet. How you can find an occasion for self-congratulation when you admit that the sop that was thrown to the Modernists in 1907 has failed to satisfy them, is beyond my ken. I know that you always claimed that the Richmond legislation was restrictive. But I feel that the truth was expressed by a certain Bishop when he tried to explain what was looked upon as a betrayal: "I did it to save something worse". The "worse" comes swiftly. Mgr. McGarvey called it a "principle of death", i. e., the definite official acceptance of sectarianism. Since Richmond we have had "Kikuyu", "Foundations", "Dr. Sanday", "Bishop Henson", "Lambeth" (with its giving of the Eucharist to heretics), "the Cambridge Convention." The "Catholic" movement goes on, but it is more Roman every day. Those worthy people who in the day of my extreme youth when I was a server at All Saints', Clifton, were interested in the Sarum Rite and the "English Rite", are now dabbling in Socialism, or the female priest craze. Puller and Lacey have parted since they fought for Anglican orders at Rome. The panic is over for a time. When it starts again you will find that its real cause is the inevitable drift of the Oxford Movement towards Rome, which the "principle of death" will accelerate—or else completely destroy.

St. Joan of Arc Rectory,  
Philadelphia, August 8.

EDWARD HAWKS.

[We are very gladly suspending our general rule limiting the privilege of Correspondence to men in communion with the Episcopal Church for the purpose of inserting this letter from one close to Dr. McGarvey, giving his view of the circumstances attending his secession to Rome in 1908. EDITOR L. C.]

#### PRAYERS FOR THE DEPARTED AMONG THE JEWS

To the Editor of the Living Church:

IN the present discussions of the revision of the Prayer Book the subject of the Prayers for the Dead assumes naturally great importance. I have, however, never seen mentioned the fact that our Blessed Saviour and the Holy Apostles prayed for their dead, as is the sacred custom in the Jewish Church to this day. It is not the priest who prays for the dead but the relations. You often see a young man standing in the corner of the synagogue with his face to the wall, praying for his deceased father. The first disciples kept strictly to the ordinances of the temple and the holy writers never voice any objection to that custom, to which the people were most tenderly attached. What that

simple and natural act of devotion developed into in the Roman Church is, of course, an altogether different subject.

The study of the orthodox Jewish Church would shed a flood of light on many points of doctrine and practice in our own Church.

Rector St. Timothy's, McKee's Rocks, Pa. F. RUGE.

#### THE BENEDICTUS QUI VENIT

To the Editor of the Living Church:

THE latest edition of The Prayer Book Papers is out, accompanied by a folder by Dr. Foley, on the *Benedictus Qui Venit*. How little light these papers give the searcher for truth! How concerned they are that the Church stop short of giving any definition of the Faith, and how anxious they are lest the supernatural be mentioned in any of our formularies!

Why should the Church hesitate to emphasize the Nicene Creed, to set forth an office for instruction, or to permit the use of prayers for the dead, unless she no longer believes the Creed, has nothing to teach, and has no more assurance than the heathen in regard to the future state?

Dr. Foley's pamphlet on the *Benedictus Qui Venit* cites numerous reasons against its use. First among them is that it is not primitive. Perhaps not, but it is scriptural. Then he goes on to object to its theological implications. While one tries to follow him, the words of St. Matthew plead for a hearing: "For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord."

How can we see Christ, except through the eye of faith? Perhaps if there were less attempt to put out the eye of faith by controversies such as these, the Church would have less difficulty in carrying out her program, not only of the N. W. C., but that of our Lord Himself.

Respectfully yours.

Racine, Wis., Aug. 16.

L. H. MATHEUS.

#### PRAYER BOOK REVISION

To the Editor of the Living Church:

AFTER reading and reflecting on your fine editorial of August 19th, apropos the pamphlets recently published in opposition to Prayer Book revision, permit me to add one or two thoughts.

Why is it that Churchmen, who certainly are just as sincere in their love for the venerable communion to which we all belong as those who favor liturgical reform, do not really consider the proposed changes more on their merits? Why worry one bit as to what Rome or Geneva may be doing when giving this matter of restoring certain ancient parts to the Communion Service reasonable consideration? The emphasis that seems to be placed on the idea of sacrifice worries some, and yet it should not if they keep in mind the keynote, the very mainspring of Christianity, namely, the principle of Sacrifice.

The ancient religion of the Israelites was a revealed religion, established by God Himself as an authoritative witness of His divine truths. Furthermore it was a religion of Sacrifice both as regards its services and its demands made on the children of Israel. Though Christ removed the obligations of the ceremonial law of the Jews, yet He did not change the principle underlying it: In fact he emphasized the principle of sacrifice more than ever, before by His self-denials in life, and, above all, by means of His sacred Passion. Almost His last formal act before His Sacrifice on the Cross was the institution of the Memorial of Himself, the sacrament of the Eucharist. Now, was there any memory of Him more important than His Immortal Sacrifice? Is not the theme of Christ Crucified the theme of all themes, if we would teach the very essence of Christianity, whether by means of the formal sermon, or through the services of the Church? The thought of sacrifice is the one great power of Christianity.

This much Rome has remained faithful to, no matter what our feelings may be as regards other teachings and practices of the Latin Church. Because of this, one can see her reward if one stand outside any of her churches on a Sunday morning. It is her fidelity to the Communion service which is the source of her strength. If we are as faithful to it, we shall likewise see our reward. Why? Because by it we are all reminded of the Sacrifice of Christ in this service. We cannot forget it. It becomes a part of our lives, so that there will be among us this unique fidelity to the for its existence. If Rome has exaggerated the nature of this Church. We too will be stirred to sacrifice time and money.

just as they do. In the days of the early Christian martyrs this idea of sacrifice was pushed to its logical conclusion. Those who would remove the idea of sacrifice in the least degree from Christianity might as well give up the struggle for its existence. If Rome has exaggerated the nature of this memorial in the Divine Liturgy, that does not mean that we will. Let us then bring more to the front the service which is unique in its teaching power as regards sacrifice, and which has proven itself to be *the Christian* service. If then the additions proposed, such as the *Benedictus qui venit* and the *Agnus Dei*, about which some are so fearful, aid in bringing to the minds of the faithful the Sacrifice on Calvary, and the consequent sacrifices we should make of ourselves, our souls and bodies, then forget what Rome does, and think more of Him who is so worthy of our remembrance. No forward movements will be of any real value unless we get the vision of how "blessed is He that cometh in the name of the Lord". How beautiful during the memorial of what He did for us, are, then, the words of the *Benedictus qui venit*. Nay, they lead us on, after reciting at least mentally with the priest at the altar, "Although we are unworthy through our manifold sins to offer unto Thee any sacrifice", to express this unworthiness most perfectly in the words of the *Agnus Dei*: O Lamb of God that takest away the sins of the world, have mercy upon us; grant us Thy Peace.

St. Mark's Rectory, FRANK M. MARCHANT  
Orchard Park, N. Y., Aug. 20, 1922.

### THE "COMMON PEOPLE"

To the Editor of *The Living Church*:

THE letter of Mr. J. N. McCullough, in your issue of August 12th, taking exception to your editorial on the Herrin, Ill., affair, contains one serious, though common, misinterpretation of one passage in St. Mark's Gospel to which he refers with triumphant confidence. I mean St. Mark 12:37 where the English translations say, "the common people heard Him gladly", and Mr. McCullough interprets "common people" as meaning a particular class or strata in society. The Gospel itself gives no support whatever to the idea that our Lord and His teaching appealed to one class of people more than to another. There was no "class gospel" then nor now.

If he will read St. Mark's Gospel in the Greek, he will find that this phrase (πολις οχλος πολλος εχλος) occurs many times, I have found it in twenty different places. And only once, in 12:37, is it translated "common people". In all other places it is rendered "much people", or a great multitude of people. A rapid reading of St. Mark even in English, with its frequent recurring phrase, "much people", will be sufficient to enable one almost to hear the tramping of the crowds that followed Him. It was this crowd, made up of people of every rank and strata of society, that in one single verse is rendered "common people". The Revised Version, however, while retaining the misleading translation, guards against any misconception by giving, in the margin, the correct literal translation, "the great multitude heard Him gladly". The only contrast drawn in the Gospel is that between the official Scribes and the great body of people as a whole.

I have no objection to the phrase "common people," if it is properly understood, as being somewhat analogous to the phrase, "common prayer"; but I do object to anyone trying to make out our Lord as One who appealed only to a certain class. That crowd of so-called "common people" contained a Nicodemus, a Joseph of Arimathea, who may have been even "a merchant of a banker; some who were in high position at Herod's court, the household of Mary and Martha who, to-day, would be classed as capitalists, and other similar persons. And the Church to-day, Mr. McCullough to the contrary notwithstanding, is composed of people drawn from all ranks and classes of society, while some others in all classes are indifferent or hostile to the Church. The Gospel and the Church, like our Lord, appeal to all people of good will, and satisfy their needs, regardless of class. It never has appealed, and it never will appeal, to people whose dominant desire is the possession of material things and sensual pleasures.

Athens, Ga., August 14.

A. G. RICHARDS.

Big things are crowding us to-day, and only little souls desire to have no part in them.—*Christian Evangelist*.

The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it disregarded the words of its Founder.—*Max Muller*.

### ATTACHMENT TO MORNING PRAYER

THOSE OF US who believe that the sacramental act of worship which was instituted by our Saviour on the night of His betrayal should be the chief act of worship for all Christians on every Lord's Day, are often perplexed that anyone should display a preference for Morning Prayer. It passes our comprehension that one who professes to love the Lord Jesus should be content to express one's worship and adoration Sunday after Sunday through Cranmer's somewhat clumsy adaptation of the Breviary offices of matins, prime, and lauds, rather than through the divinely ordained eucharistic memorial of the sacrifice of the Cross.

Yet the fact remains that there are such people in the Church. Some of them are devotedly attached to Morning Prayer. When the Holy Eucharist is substituted for it, they feel deeply aggrieved, as if their most sacred rights had been trampled upon. We recently heard an intelligent Churchwoman say of her rector, after he had established the late Eucharist as the chief parochial act of worship every Sunday, that he had been guilty of offending Christ's little ones, and that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." We did not ask her how obeying the precept of Christ could offend those who professed to believe in Christ, as she was too angry to converse intelligently. Her state of mind, however, was fairly representative of a certain type of Protestant Episcopalians.

What is the explanation of this fanatical preference for Morning Prayer? It may be traced, no doubt, to several causes. The most obvious cause is long-established custom: "the memory of man goeth not to the contrary." Where it has for generations been a family tradition to attend Morning Prayer and Litany on Sunday, with the variation of Holy Communion on the first Sunday in the month, one naturally resents having such a tradition upset. Along with this tradition has often gone the conviction that the Communion is too sacred an ordinance to be observed every Sunday. Too great familiarity might breed contempt for these holy rites. It is like the excessive reverence of Scotch Presbyterians for the Lord's Supper on the rare occasions when they partake thereof.

In answer, it must be insisted that both of these sentiments are exaggerated. It is possible to make too much of tradition, —especially when the tradition is mistaken. Our Lord condemned the Pharisees for making the Commandments of God of none effect through their traditions. It is also possible to be too reverent, as when reverence keeps us away from our Lord. We may be sure that He would rather have us come into His presence every Sunday fully sensible of our own unworthiness, than once a month trusting in our own righteousness. If for no other reason, it gives Him more abundant opportunity to do something for our souls.—*Editorial from the American Church Monthly*.

MANY OF US act as if the Church was something quite apart from the men and women and children who make its membership; whereas the Church is in respect to influence, work, and the reproduction of the Spirit and Mind of the Lord Jesus, largely what we make it. Instead of asking what the trouble is with the Church, we ought to ask what the trouble is with ourselves, our conduct, our lives, our regard for the principles of the Gospel. The improvement of ourselves in character, manner of life, devotion to the Christ and His Church, is what we ought to be thinking about, rather than the improvement of the Church. The Church of which we happily think in a personal way is a great deal better than we are, and deserves our love and devotion instead of our criticism and fault-finding.—*Newark Churchman*.

AT THE WASHINGTON PARK COMMUNITY CHURCH, Denver, upon a recent Sunday night, every person in the congregation received a small envelope containing a piece of new silver money and carrying these words:

"I AM 25 CENTS.

"I'm too small to buy a quart of oil.

"I'm too small to buy one-half pound of candy.

"I'm too small to buy a ticket to a good show.

"I'm too small to buy a box of undetectable rouge—

"BUT

"Most people think I'm terribly big when I come to the Church."

The pastor, the Rev. James H. Lewis, then preached a sermon on "Silas Marner," in which he attacked miserliness.

And that night, when the collection baskets were brought to the altar, they showed very few quarters and many, many bills—ranging from one to twenty dollars. That hint was a good investment.—*Christian Statesman*.



## FOR CHILDREN

## SOCIAL WORK

*Social Work.* By Edward T. Devine, New York: Macmillan Co.

Dr. Devine has a well established reputation as an authority in the field of social endeavor, which he maintains in this present volume. One of his strong recommendations is the absence of a didactic, professional attitude and style; so many recent writers offend in these directions that it is refreshing to have a man who really knows and discusses difficult problems with simplicity and open-mindedness. Not that Dr. Devine is lacking in convictions. He has them in plenty, but he has reasons for them which he is prepared to discuss. A second strong recommendation (and he is entitled to many) is his recognition and emphasis of the place of religion. He has no carping criticism for the greatest of social agencies—organized religion. He believes that "the churches are the best of all agencies for accomplishing those disciplinary and remedial and consolatory tasks which poverty, illness, and crime present. They are in fact everywhere engaged in performing those tasks. Social workers who ignore this are blind to their most obvious and powerful allies. The spiritual resources of religion are simply indispensable in social work". Would that more of our social workers, both within and without the Church, appreciated this fact!

His views on two big problems which bear a close relationship, mothers' pensions and our treatment of the disabled soldier, are particularly pertinent. In his consideration of the first he gives his approval as compared with "inadequate, perfunctory, and demoralizing public out-door relief on the one hand, and class-conscious superior private charity on the other". He urges, however, that what is really needed is not a pension, but social insurance. He properly deploras the "incredible inefficiency of administration" that has made our treatment of disabled soldiers "a national disgrace". He anticipates that the experience of the war will yet result in new and scientific methods of rehabilitating the disabled. In his discussion of mental disability, he outlines a social ideal: "When individuals seek to be useful and happy rather than rich and powerful; when industry is judged by the function which it performs rather than the profits which it earns; when waste is systematically prevented and cities are intelligently planned; when, in short, society becomes rational and human relations moral, the number of insane, of suicides, of the nervously disturbed, will be appreciably less." Would that Americans could grasp and make concrete this great ideal!

The book abounds in helpfulness and suggestiveness and is strongly commended to our social service commissions and workers.

CLINTON ROGERS WOODRUFF.

PERHAPS from a certain general, technical point of view, Arthur C. Holden's *Settlement Idea* may be regarded as a helpful contribution to the study of the modern social settlements. Its failure, however, to recognize, much less to give due credit to, the work which the Christian Church is doing along these lines, deprives its treatment of comprehensiveness and thoroughness. There is no mention of the work done by such well known institutions as that connected with St. Bartholomew's Church of New York or St. Martha's House of Philadelphia, to mention only two of a long list in our own Church, and to mention the lengthening list of those fostered and carried on by other Christian bodies. Nor is there any reference to the leadership of active Christian men and women in this movement such as Robert A. Woods, Mrs. Simkhovitch, Ellen Starr Gates, again to mention only a few out of many. It is true that Mr. Holden believes that there is "no institution, not even excepting the Church, where the essential elemental Christian spirit is so dominant as in the settlement". Moreover he writes as a Christian. But like so many writers on social topics, he overlooks the truly great contribution which organized Christianity is making to the solution of difficult social problems. The book suffers for want of an index although there is a copious table of contents.

(New York: The Macmillan Co.)

THE SHORTEST line known on this earth from God's will to a child's life is through a father's or a mother's heart. —Anon.

HENDRIK WILLEM VAN LOON has solved the problem of making history interesting to young people, and to adults too, for that matter. In *The Story of Mankind* we have a vivid, striking summary of history, beginning with prehistoric men and coming down the ages to the Great War. The history of man, he tells us, is the record of a hungry creature in search of food. "Wherever food was plentiful, thither has man traveled to make his home"; and in this altogether charming and delightful volume we have the stirring account of man's search for food from ancient Egypt to the modern world which, by reason of modern inventions, is smaller than any of the smallest ancient countries. Dr. Van Loon tells us that the origin of this book is due to the fact that as a child he suffered from an exceedingly bad method of history teaching in his native land (Holland). There is now no further need for any child of the present day so to suffer, for this book affords the key to a real understanding of the history of man on this planet. It is as vastly superior to Wells' history in grasp, force, and insight, as it is in style and detail and spirit. He has caught the spirit of the ages and conveyed it to his pages by word and picture; for the book literally abounds in pictures, on the principle, as Alice said, of "What is the use of a book without pictures?" It is gratifying to note that printing after printing has been called for in this story of the endless and fascinating charm of human development. [New York: Boni & Liveright].

C. R. W.

THREE OF THE animal stories ever popular with little children are *Blueberry Bear's New Home*, by J. L. Sherard, *The Story of Bobby Coon*, by C. N. Bourgholtzer (Thomas Y. Crowell Co.), and *Shaggo, the Mighty Buffalo*, by Richard Barnum, (Barse & Hopkins, Newark and New York). The first of these is the sequel to another about the same hero, and should be read with delight by those who already have made the acquaintance of the "Blueberry Bear". The second introduces a new hero and an enticing woodsy touch that should be very interesting to small readers. The last mentioned is from a series of animal stories, and is about a buffalo's experience in the Yellowstone National Park, and, later, in a circus, that ought to appeal to younger children.

Two books for rather older children, published by the Thomas Y. Crowell Co., are *Welsh Fairy Tales*, by William Elliot Griffis, and *A Treasury of Indian Tales*, by Clara Kern Bayliss. From ten to fourteen the child apparently cannot get enough of fairy stories, whether of the weird Celtic imagery, as is the first of these, or of the American Indians, as is the latter.

Two more books of this kind are *The Golden Fleecce*, and *The Boy Apprenticed to an Enchanter*, both by Padraic Colum, and both issued by the Macmillan Co. The first of these is, of course, the never old tale of the Greek Mythology, and is told in inimitable style and beautiful English. The second is a little volume of Irish tales told with the imagination and poetic feeling of a son of Erin.

## MISCELLANEOUS

*The Joy of Living.* By Sidney Gowing. N. Y. and London: G. P. Putnam's Sons.

A story that can be read when one is incapable of serious thought. It will take its readers out of themselves and cheer them up. Beginning with a perfectly innocent lark, having scandal-provoking possibilities of serious nature, the book leads us through a complicated, although easily followed, series of absurd situations, incidental to prevention of the scandal, and "they were happy ever after". There are plenty of thrills, but the harrowing element is absent; and continual movement carries the reader along easily to joyous and mirth-provoking solutions of seemingly baffling problems. We commend the story with emphasis.

A NEW ADDITION to the tracts by the Rev. T. Tracy Walsh is one entitled *Sunday Observance*. It discriminates carefully between Sunday and the Sabbath, shows the historic attitude of the Church toward the day, and gives excellent practical suggestions as to its observance to-day.

[For sale by Morehouse Publishing Company, Milwaukee, Wis. Price 5 cts.]

# Church Calendar



AUGUST

- 1. Tuesday.
- 8. 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 Rev. CHAS. H. ASHBY, formerly rector of the Church of the Good Shepherd, Raleigh, N. C., assumed his duties as rector of the Church of the Good Shepherd, Riverside, Jacksonville, Fla., on August 15th.

THE present address of the Rev. ELMAR J. BAILEY is 147 N. Dithridge St., Pittsburgh, Pa.

THE Rev. CHARLES C. CARVER may now be addressed at 315 Whalley Ave., New Haven, Conn.

THE address of Deaconess S. CHRISTABEL CORBETT is Apt. E, Review Bldg., Spokane, Wash.

THE address of the Rev. P. C. DAITO has been changed to 74 Hisakata Cho Kolshikawa, Tokyo, Japan.

THE Rev. JOHN M. FRANCIS has resigned the rectorship of St. Paul's Church, Marshalltown, Iowa, and has accepted a call to the rectorship of St. Clement's Memorial Church, St. Paul, Minn. His address after Sept. 1st will be 945 Ashland Ave., St. Paul, Minn.

THE address of the Rev. AUSTIN A. H. HOUBERT, Litt.D., has been changed from 1625 W. Jackson Boulevard, Chicago, Ill., to 1515 W. Monroe St., in care of the West Side Department of the Y. M. C. A.

THE Rev. ALFRED LEE JONES has resigned the rectorship of All Hallows' Parish, Snow Hill, Md., and will leave about the last of September to enter upon a post graduate course at the University of Pennsylvania.

THE Rev. A. S. KEAN has left the United States to go to Boone University, Wuchang, China.

THE present address of the Rev. Professor MAX KELLNER, of the Episcopal Divinity School, is 3 Concord Ave., Cambridge, Mass.

THE present address of the Rev. FLAVEL S. LUTHER, Ph.D., is 129 North Hill Ave., Pasadena, Calif.

THE Rev. HUGH E. MONTGOMERY, has accepted the rectorship of St. John's Church, Stockton, Calif., and his address is Hotel Stockton.

THE address of the Rev. NORMAN B. NASH is 6 Phillips Place, Cambridge, Mass.

THE Rev. JAS. K. SATTERWHITE, rector of St. Phillip's (colored) Church, Jacksonville, Fla., has accepted a call to the chaplaincy of the Okolona Normal and Industrial School (colored), Okolona, Miss., and will assume his duties there September 1st.

THE address of the Rev. WILLIAM REESE SCOTT, Chaplain U. S. A., is now Fort Myer, Virginia.

THE Rev. H. B. THOMAS has resigned St. Mary's parish, Whitechapel, Denton, and Greensboro, Md., and entered upon new duties at Westfield, Pa., on Sunday, August 13th.

## SUMMER ACTIVITIES

THE Rev. FREDERIC J. BATE, rector of All Saints' University Church, Austin, Texas. Is in charge of St. Andrew's Church, Fort Worth, Texas, this summer.

CARDS to Cincinnati friends from ARCHDEACON and Mrs. DODSHON show that they are motoring through France, and have visited the famous Cote d'Azur and the French Colonial Exposition at Marseilles.

DEACONESS EMMA DRANT, in charge of work among women in the Cincinnati City Mission, is spending a month's vacation at Ashbury Park, N. J. She is stopping at Ruth Hall, the well known school for girls, whose principal,

Miss Emily Spooner, was formerly identified with educational work in Cincinnati.

THE Rev. A. E. DUNHAM of Starke, Florida, is in charge of St. Mark's Church, Syracuse, N. Y., during August.

THE Rev. GEORGE WOODWARD LAMB, rector of the Church of the Advent, Hatboro, Pa., is in charge of the August services at the Church of the Holy Apostles, Philadelphia, of which parish the Rev. George H. Toop, D.D., is rector.

THE Ven. D. CHARLES WHITE, Archdeacon of Ogdensburg, and the Very Rev. Richmond Shreve, D.D., Dean of Quebec, officiated at the Chapel of St. John's by the Lake, Upper Chateaugay, N. Y., during August.

## ORDINATION

DEACON

ALASKA.—On the Sixth Sunday after Trinity, July 23d, Mr. JOHN BOYD BENTLEY, of Hampton, Va., was ordained to the diaconate by the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, at Christ Church, Anvik. Morning Prayer was read by the Rev. Henry H. Chapman. The candidate was presented by the Rev. John W. Chapman, D.D., who also read the Litany. The epistle was read by the Rev. Arthur Wright, and the Gospel by the newly ordained deacon.

The Rev. Mr. Bentley was educated at the College of William and Mary, where he held the Randolph scholarship. He is a veteran of the World War, having enlisted as a private, and reached the rank of captain in the Field Artillery. After a year of study at Virginia Theological Seminary, he was appointed by the Board of Missions as lay assistant at Anvik, and proceeded to Alaska in the summer of 1921, accompanied by Mrs. Bentley. He entered upon his duties with enthusiasm, and has given most efficient and whole-hearted service. He will continue at Anvik for another year.

## MARRIED

BENEDICT SEYMOUR—August 12, 1922 in St. Luke's Church, Fair Haven, Vermont, by the Rev. Morgan Ashley, A. PALMER BENEDICT and HELEN SEYMOUR, daughter of Dr. and Mrs. Edwin B. Clift.

## DIED

BARBER.—Died, at Seattle, Wash., July 11th, WILLIAM PANCOAST, son of Susan Chetwood, and the late William Pancoast BARBER.

PLUM.—Entered into rest at Mt. Desert, Maine, August 10th, the Rev. HARRY CLARK PLUM, priest, principal of St. Faith's School, Saratoga Springs, N. Y. The funeral services were held at St. Faith's Chapel, August 13th, and the interment in St. Faith's consecrated plot in Greenridge Cemetery, Saratoga, N. Y.

## MEMORIAL

ETHEL HEATH NEIDE

In loving memory of ETHEL HEATH NEIDE who entered life eternal Sept. 1, 1919. "Let light perpetual shine upon her."

JOHN ALEXANDER MONTGOMERY

Entered into life eternal on July 28, 1922, at Bay Head, New Jersey, JOHN ALEXANDER MONTGOMERY.

May he rest in peace and may light perpetual 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 RICHEY, 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 TRICKER, 123 Lafayette Avenue, Niles, Ohio.

THERE ARE PLACES ON THE STAFF of St. Clement's Church, Philadelphia, for two unmarried priests, to be filled by November 1st. Correspondence with the RECTOR at 2013 Appletree Street, is invited.

MISCELLANEOUS

WANTED FOR HEAD TEACHER IN Church School for girls, an active Church-woman who can teach Geometry, Latin, and first-year Greek. Good stipend. Address the WARDEN, Helen Dunlap Mem. School, Winslow, Arkansas.

WANTED, A TEACHER FOR BEGINNING Latin classes and gymnastic and recreation work; also a teacher for intermediate grades. Address PRINCIPLE, Brownell Hall, Omaha.

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: 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.

WANTED A PRIEST OR LAYMAN TO teach Latin-History in a boarding school. Address HEADMASTER, St. Albans, Sycamore, Illinois.

WANTED A BOY OF HIGH SCHOOL AGE capable of playing small pipe organ in a boarding school. Part scholarship offered in payment for services. Apply HEADMASTER, St. Alban's, Sycamore, Illinois.

DEACONESS WANTED—IN MIDWESTERN city, growing parish. Big field, general parochial work. Answer with reference and experience. Address Progressive 719 care LIVING CHURCH, Milwaukee, Wis.

## 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.

**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.

**WANTED POSITION: HOUSE-MOTHER** or Matron in Institution or School. Gentle woman age 45, widow, unincumbered. Christian, thorough business experience, finest reference as to character and ability. Address OLIVE P. HAWLEY, Room 305, Chamber of Commerce, Brooklyn, N. Y.

**YOUNG MARRIED MAN, COMMUNICANT,** wishes position as Sexton in or near Greater New York. Will offer services as athletic director among young people, wife as social worker. Highest references. Address M-720 care LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD AND INCENSE

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

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

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). ST. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

## 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.

**MADONNAS AND SUBJECTS ON THE** Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

## 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.

## RETREATS

**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.

**ST. PETER'S HOUSE, RIPON, WIS. A** Retreat for clergy and candidates, conducted by the Order of the Holy Cross, will begin Tuesday evening, September 19th, and end Friday morning, September 22d. Address GUESTMASTER.

## 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.

## EDUCATIONAL

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

## RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

## BOARDING

## ATLANTIC CITY

**SOUTHLAND REMOVED TO 111 SO. BOS-** ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMEN.

**THE AIMAN, 3605 PACIFIC AVENUE,** attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodation, open all the year.

## LOS ANGELES

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

**A FEW GUESTS CAN BE ACCOMMO-** dated, with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 per week.

## NEW YORK

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

**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

## FOR RENT—NEW YORK

**FURNISHED BEDROOMS AND USE OF** quiet home to select gentlemen, in modern apartment of New York clergyman, living alone. Address P-718 care LIVING CHURCH, Milwaukee, Wis.

## FLORIDA—FOR SALE

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

## THE SEATTLE CONVENTION

Brotherhood of St. Andrew in the United States. The Thirty-Seventh Annual National Gathering of Laity, Clergy, and Bishops of the Church.

## SEATTLE, WASHINGTON

August and September, Thirtieth to Third. The Brotherhood Convention's Theme: "The Church and the Boy". This is Our Responsibility. Its Personnel: Leaders Who Will Make You Think. Thinkers Who Will Help You to Lead. Laymen, Rectors, Bishops. Its Setting: In Time, a Week Earlier than the General Convention. In Place, at the Center of the "Charmed Land". Features New and Old: Quiet Hours. Practical Conferences. Spiritual Services. Brotherhood Fellowship. Stirring Mass Meetings. The Annual Corporate Communion. And—A Boys' Parallel Convention. A PILGRIMAGE WITH A PURPOSE, COMBINING A HOLIDAY AND A CHURCHMAN'S ASSEMBLY. 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. SHAGLE, 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.]

*The Macmillan Company.* New York, N. Y.  
*Labor & Democracy.* By William L. Huggins.

*Commission on the Church and Social Service*  
*Federal Council of the Churches of Christ*  
*in America.* New York, N. Y.

*The Motion Picture Problem.* By the Rev. Charles N. Lathrop.

*From the Author.*

*The Meaning of Christian Healing.* By George F. Weld, Santa Barbara, Calif.

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

*Justifiable Individualism.* By Frank Wilson Blackmar, Professor of Sociology in the University of Kansas. Price \$1.00 net. Postage extra.

*Barse & Hopkins.* New York, N. Y.

*The Story of Robert Fulton.* By Inez N. McFee.

*Fleming H. Revell Company.* New York, N. Y.

*Religion and the Future Life. The Development of the Belief in Life and Death.* By Authorities in the History of Religions. Edited by E. Hershey Sneath, Ph.D., LL.D. Price \$3.00.

*Oxford University Press.* New York, N. Y.

*In many Pulpits with Dr. O. I. Scofield.* By C. G. Trumbull. Price \$2.50.

**PAMPHLETS**

*Bureau of Information and Supply.* 1217 Sacramento St., San Francisco, Calif.

*What Every One Should Know Before Coming to Confirmation.* By the Rev. Geo. Wolfe Shinn, D.D., Rector of Grace Church, Newton, Mass.

*The Episcopal Church. Confirmation Instructions in Outline.* By Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor of California.

*From the Author.*

*The Religious Basis of Business.* By the Rev. John H. Egar, D.D.

**ALASKA DELEGATES**

THE DELEGATES from the Missionary Jurisdiction of Alaska to the General Convention are the Very Rev. Charles E. Rice, Dean of Holy Trinity Cathedral, Juneau, and Mr. Frank Foster, of Cordova.

**RUSSIAN CHURCH CRUCIFIED  
UPON BOLSHEVIST GOLGOTHA**

*The Church Association versus the E. C. U.—Large Bequest to S. P. G.—The Safety of St. Paul's*

The Living Church News Bureau }  
London, August 4, 1922 }

THE International Red Cross at Geneva has received a telegram from the Soviet Red Cross at Moscow stating that the Patriarch Tikhon and his clergy are safe in a convent at Moscow. The judgment passed on them has now been confirmed by the Supreme Court at Moscow. If it is carried out, the Patriarch and his followers—who include many intellectual women—will either be executed or sent to the Siberian mines.

The current number of the *Christian East* has a long article by Professor Nikolai Glubokovsky on the Patriarch and Clergy of the Russian Church under the Bolsheviks. Communism, he says, aims definitely at the extermination of the Christian religion, and its fierce hatred is directed primarily against the episcopate, which has already produced so many martyrs. The Bolshevik system does not attack the rank and file of the clergy—they are too many to be attacked—but it persecutes the abler and more energetic, suppressing them by every means in its power. Archbishops and bishops are imprisoned upon the slightest pretext, and their administration of their dioceses restricted. If a diocesan bishop contrives to avoid prison he lives under continual surveillance, inclusive of domiciliary arrest; he is spied upon in his house and in church. If he is less fortunate he is imprisoned, perhaps condemned to death and deprived even of the last sacraments, and his body is refused burial beside his predecessors. It is impossible for proper records to be kept, or the existing documents of the Church to be preserved, and the Russian Church is unable to maintain any sort of regular communication with her sisters in the Orthodox East. The essential administration of the Church lapses through the impossibility of travelling in freedom, and the sessions of synods and councils are made impossible. Yet the Church is in the main faithful. For a very large number of Russians the Patriarch Tikhon is the leader of Russia, and to him all eyes are turned. "The Orthodox Church of Russia," Dr. Glubokovsky says in conclusion, "is truly being crucified upon a Golgotha of Bolshevik making, and there is none to answer or help."

**THE CHURCH ASSOCIATION VERSUS  
THE E. C. U.**

With the idea, apparently, of mitigating the effect of the "Declaration of Faith" drawn up by the E. C. U., which it is intended to present to the Ecumenical Patriarch and the Holy Synod of Constantinople, the Church Association has addressed a long statement to the Patriarch. The Council of the Church Association say that, as the Declaration is seriously misleading, both in what it states and in what it suppresses, they venture to point out that "no individual members of the Church of England—not even our Archbishops and Bishops—have any right to issue authoritative declarations of the

faith of the Church, for this is already set forth in the Thirty-nine Articles and the Prayer Book, not one word of which can be altered except by the authority of Parliament." Thus it is stated that even the Nicene Creed is binding on the clergy mainly because "it is guaranteed and imposed by Article VIII., and not at all because it has intrinsic authority". The Declaration to be presented, the Council adds, is being promoted "mainly by a body called the English Church Union, founded sixty years ago to foster and protect a movement which had then lately arisen for bringing back into the Church of England Romish errors and superstitions rejected at the Reformation."

The Patriarch will no doubt give to this document the consideration which it deserves. Probably he is well informed as to the status of the Church Association, and will rightly judge how little it represents the true feeling of Church people.

**LARGE BEQUEST TO S. P. G.**

The Society for the Propagation of the Gospel estimates that under the will of the late Mr. Herbert Henry Wills, of Bristol, it will receive £21,000, and that the dioceses of Calcutta, Corea, Chota Nagpur, Lebombo, Grafton, and Algoma, all connected with the Society, will each get £7,000 from the same source, as also will "that excellent place of training for the mission field," St. Augustine's, Canterbury. The basis of these figures is the calculation that a two-hundredth part of the residue of Mr. Wills's estate will be worth about £7,000. "We shall all," the Society says, "note the largeness of heart of the donor, and his desire to give help to God's work where it is most needed." These benefactions, coming at a time when most missionary societies are heavily handicapped, not so much by the falling-off of income as by the greatly increased cost of living and the loss on exchange in India and the East, will be an immense relief to the treasurers at home as well as to those in the mission-field, by whom the benefactor will be remembered at the altar not only in England but in many a humble mission station throughout the world.

**THE SAFETY OF ST. PAUL'S.**

The uneasiness which undoubtedly exists in many quarters regarding the safety of St. Paul's Cathedral does not appear to be shared by some of the clergy officiating there. In an endeavour to secure an expert opinion on the question of the state of the fabric, a press representative was informed that a "commission was sitting on the matter," and consequently the subject was more or less *sub judice*. A statement, however, was made by a prominent member of the staff of the Cathedral, who said that the danger, if it did exist—and he doubted it—was considerably exaggerated. The clergy were disinclined to discuss the question, but Canon Newbolt, upon being pressed whether he thought St. Paul's was in danger, replied, "Not a bit of it," and Canon Simpson, the canon-in-residence, contented himself with an apt analogy. "If I have rheumatism in my leg," he said, "it is a danger to my life, but my life is not in danger. That's what I think of St. Paul's."

With all respect for the opinions of

Canon Newbolt and Canon Simpson, if they are correctly reported, it may be said that they do not coincide with the views of those eminent professional men who have made a thorough examination of the structure. It would be a thousand pities if a false sense of security should diminish the flow of subscriptions to the fund for placing the fabric of the mother-church of the metropolis in a thoroughly sound condition.

#### CANTERBURY CHURCH HOUSE

At a meeting of the Council of the Corporation of the Church House held last week, the Archbishop of Canterbury presiding, it was decided to make considerable alterations in the Great Hall. The alterations will be undertaken immediately, and it is hoped that arrangements will be made for an opening before the next meeting of the National Assembly.

The Archbishop, presiding at the annual meeting of the Corporation of the Church House, said he hoped that the new stimulus to Church work by the creation of the National Assembly and Parochial Church Councils would lead people to recognize the necessity of making the Church House worthy of its calling as a center of Church life. He said there must be an increase in the number of members. The exact relation of the National Assembly to the Church House was a matter for consideration, as it was felt that the control of the building should ultimately form a part of the work of the National Assembly.

#### A SUCCESSFUL "HYMN SERVICE"

A special "Hymn Service", held in response to the scheme of the Dean of York for encouraging congregational hymn-singing, took place in the nave of York Minster last Saturday afternoon. Twenty-one city and country parishes had practised the hymns selected in accordance with the scheme, and the event proved a very successful effort, which it is hoped will be the precursor of many more on an extended scale. Before the service, which was a shortened form of Evensong, began, the Dean, Dr. W. Foxley Norris, extended a welcome to all present at the experiment. The six selected hymns, which had been chosen for their appropriateness for general and for special occasions, were all included in the service, which began with "Come, let us join our cheerful songs," *Nativity*. In place of the Psalms, the hymn, "God moves in a mysterious way", *London New*, was sung, and instead of the *Magnificat*, "How bright these glorious spirits shine", *Ballerma*; "And now, O Father, mindful of the love" by Orlando Gibbons, from the *English Hymnal* took the place of the *Nunc Dimittis*. Before the singing of the two hymns chosen in place of an anthem: "Blessed city, heavenly Salem. *Plainsong Mode I.*, and "The sun is sinking fast", *St. Columba*, the Dean informed the congregation that he had never heard such congregational singing in the Minster since he had been there, and he expressed the hope that the congregations represented would take part in such future services in the Minster.

The singing of the large congregation in unison was very effective indeed. They kept well together, and the heartiness which distinguished the singing produced quite an uplifting effect, there being an obvious understanding of the words and real feeling in the expression.

A few more such services should effect a welcome improvement in congregational

singing, and it may be hoped that the fine example of the authorities of York Minster will be followed by many other Cathedrals or central churches.

#### AN INTERESTING ANNOUNCEMENT

An announcement appeared in the *Times* of Tuesday last that the Rev. Prebendary S. G. Ponsonby, rector of Stoke-Damerel, Devonport, and the Rev. Canon Masterman, rector of St. Mary-le-Bow, City of London, are about to exchange benefices. No official intimation has yet appeared, but there is little doubt that the announcement is correct. It is the arrangement, which I foreshadowed some weeks ago, which has to do with the Bishop of Exeter's scheme of a suffragan-bishop of Plymouth, and which has aroused so much criticism in the diocese, and particularly in Plymouth itself, where Churchmen would welcome and support a separate see. Both the livings of Stoke-Damerel and St. Mary-le-Bow are of considerable value, and it may be presumed that Canon Masterman will be

the priest selected by the Crown for the new suffragan-bishopric.

#### WIRELESS SERMON IN ENGLAND

On Sunday last, an experiment which may lead to important developments in connection with pulpit discourses was tried. A temporary wireless aerial, constructed by means of clothes props on the roof of a London church, received what was stated to be the first "broadcast" sermon. The Peckham Christian Union organized the innovation, and the sermon of the President of the Union, Dr. J. Boon, spoken into a microphone at the Burdette Aerial Works at Blackheath, was received at Christ Church, Peckham. The sermon was heard by "listeners-in" within a radius of 100 miles from Blackheath. At Christ Church a receiving set was installed and fixed to a table in front of the pulpit rails, and the words were heard with remarkable clearness all over the building. The church was filled to overflowing.

GEORGE PARSONS.

## NOTABLE MISSIONARY SERVICE AT ST. LUKE'S, NEW YORK

### Visiting Preachers—Bequest of Eminent Churchman—Opportunities to Play Threatened

The Living Church News Bureau  
New York, August 18, 1922

ANOTHER link has been forged binding St. Luke's chapel, Hudson street, with the development of the religious life in the American Church. In this historic building, as was pointed out during its recent centennial anniversary, the Rev. Oliver S. Prescott, the first priest of the American Church to take the vows of Religion, was professed in 1847 by Bishop Ives (himself the founder of a Monastic Community for men). In 1866, Sister Agnes, the third to join the Community of St. Mary, was professed at St. Luke's, the three sisters meeting later in the vestry room, now the Chapel of the Blessed Mother and St. John, for their first Chapter, at which Sister Harriet was elected the first Superior. Early in the present year, the Rev. Herbert Hawkins, O.H.C., ready to sail for Africa to "blaze the trail" for the Holy Cross Liberian Mission, celebrated his last Eucharist in America in this chapel. And it was here on Saturday morning, August 12, 1922, that Bishop Overs celebrated the Holy Eucharist and administered Holy Communion to the Rev. Father Campbell, O.H.C., the newly appointed Superior of the Liberian mission, at one time curate at St. Luke's, and to Mr. Harold Manly, of St. Alban's Vt., who sailed at noon to join Father Hawkins in Liberia. Although Saturday is a busy day for most people, many persons from St. Luke's and elsewhere who are interested in this missionary venture, were present to assist at the Holy Sacrifice and to make their Communion for the workers and their work. The Order of the Holy Cross was represented by Father Allen and Father Anderson. The Bishop made a brief address after the Creed. The offering was for Bishop Overs' work.

#### VISITING PREACHERS

Besides Bishop Partridge, of Western Missouri, who is preaching at the Cathedral, and others mentioned before, visiting

preachers in New York during August are the Rev. Wilbur L. Caswell, of Mamaronck, N. Y., at St. Thomas' Church; the Rev. Charles H. Duncan, of Poughkeepsie, at St. Margaret's, the Bronx; the Rev. W. H. Garth, of St. Mark's, Islip, L. I., at St. Bartholomew's; the Rev. Herbert Glover, of St. Stephen's, Brooklyn, at the Church of the Heavenly Rest; the Rev. Lucian F. Sennett, of Howe, Indiana, at Trinity Chapel; the Rev. T. J. Shannon, of Tomkins' Cove, N. Y., at St. Andrew's Harlem; the Rev. William Way, of Charleston, S. C., at Holy Trinity, Harlem; and the Rev. Duncan H. Weeks, of Goshen, Indiana, at St. Luke's Chapel. The assistant clergy are in charge at Calvary Church, St. Ignatius', St. Mary the Virgin, and St. Paul's Chapel.

#### BEQUESTS OF EMINENT CHURCHMAN

By the provisions of the will of the late Francis Lynde Stetson, Churchman and lawyer, who died December 5, 1920, Williams College receives \$1,056,227. Religious and philanthropic institutions receiving bequests are the following: The Church Pension Fund, \$25,000; the Cathedral of St. John the Divine, and Mr. Stetson's own parish, the Church of the Incarnation, each \$25,000; the Diocesan Missionary and Church Extension Society, and the New York Protestant Episcopal City Mission Society, \$25,000, each; Trinity Church, Plattsburg, N. Y., \$10,000. St. Luke's Hospital and the New York Lying-in Hospital receive \$25,000 each; The Champlain Valley Hospital, \$10,000; the Y. M. C. A., and the East-Side Settlement, \$25,000 each.

#### OPPORTUNITIES TO PLAY THREATENED

"An appeal is being sent out by the Parks and Playgrounds Association for necessary funds to carry on its work," says the *New York Times*, of August 15th. "If money is not obtained before the end of the week it may be necessary to shut down the work which gives opportunity to play to thousands of little children who otherwise have only the crowded, dangerous streets. The association equips the different playgrounds of the city and furnishes supervisors of play. One of the important things it has done this summer has been to furnish a new playground ad-



joining the Children's Court in East Twenty-second street.

"At the Henry Street Settlement last night it was said that early in the season the association feared it would not be able to provide playground assistants for the settlement playground."

Mr. George Gordon Battle, a vestryman of the Church of the Ascension, Fifth Avenue at Tenth Street, is president of the Association.

#### HISTORIC ASSOCIATIONS OF NEW YORK CHURCH

Few churches in New York are richer

in associations with great men of the Catholic movement than the Church of Corpus Christi, W. 69th St., near Amsterdam Ave. The altar at which the late Dr. F. C. Ewer, brave Confessor and learned doctor, founder of St. Ignatius' Church, used to celebrate the Holy Mysteries when he was rector of Christ Church, is now the high altar at Corpus Christi Church. The altar on which the saintly and courageous founder of the Church of St. Mary, the Virgin, Thomas McKee Brown, first reserved the Blessed Sacrament, is the Lady Altar.

Church Club, Mr. James L. Houghteling, Jr., St. Chrysostom's Church. One or two clergymen have also expressed their intention of going.

The gathering is not to be a retreat, but a conference. The addresses will be followed by brief discussions. Provision will be made for plenty of free time between the conferences.

The conference leader is the Assembly chaplain, the Rev. Frederick C. Grant, D.D., rector of Trinity Church, Chicago. Every man in the diocese, and every man in earnest about the realities of religion, whether a member of the Brotherhood of St. Andrew or not, is invited to attend this conference on Religion, says the announcement just sent out.

The cost is \$10 for everything, of which \$2.00 is payable in advance, as registration fee. Those who wish to attend are requested to notify Mr. J. F. Stevens, 150 N. Desplaines Street, Chicago.

#### SUMMER WORK AT THE PROVIDENCE DAY NURSERY

Miss Kate Sturges Benton, recording secretary of the Board of Directors of the Providence Day Nursery and House of Happiness, a large vacation school, account of some of the activities of this diocesan institution on the South side of Chicago. The children of this institution seem to be as keenly interested in dramatics as the children and younger people of the West Side institution, Chase House, Miss Benton writes:

"Many organizations are inactive during the summer, not so the Providence Day Nursery and House of Happiness. We have about sixty-five little ones every day in the Nursery, and in the House of Happiness, a large vacation school, where from 110 to 135 children are registered. These children are being taught how to sew, and have made doll's clothes, baby garments, and aprons. Some are making baskets and, in the manual training class, benches and toy animals. Time is given for rest and play as well.

"Mr. Shaw, our boys' Director, has won the liking and respect of all the boys, big and little, influencing for good even the 'Alley Gang,' a turbulent group that were formerly the terror of the neighborhood. When we gave the play *David and Goliath* in the spring, a member of this 'Alley Gang' was one of the Sons of Jesse, and really an addition to the little troupe of Happiness Players.

"A group of our girls, who wish to organize a camp of Camp Fire Girls, are preparing a little play to be given in August."

#### LAY FOLKS DO WILLING SERVICE

Away out on the South Side the people of two of the Church's missions have been keeping their summer holiday by working with their hands to improve the property and premises of their churches. At St. Edmond's, the Rev. G. A. Mac Whorter, priest in charge, the members of the finance committee planned certain improvements which they largely executed themselves. Saturday dinners were served at the Church by the thoughtful wives of the hungry vestrymen.

It is interesting to note that similar willing service was done by both men and women at St. Elizabeth's, the Rev. E. V. Griswold, priest in charge. The woman's guild helped by serving refreshments.

#### ST. PETER'S KEEPS FEAST DAY

It may be said that many or most parishes observe their patronal festival, but few keep the feast day. Most par-

## A CHURCH SERVICE IN YIDDISH IN PHILADELPHIA MISSION

### Festival Service at Transfiguration—Church School Service League—Annual Sunday School Institute

The Living Church News Bureau } Philadelphia, August 6, 1922 }

AT THE Hebrew Christian Synagogue in Philadelphia, on Sunday, August 6th, the Rev. John L. Zacker conducted a special service in Yiddish, assisted by Mr. John Solomon, a Yiddish expert, who recently joined the Diocesan Jewish Missionary Staff. The Synagogue had a splendid attendance, and much curiosity was aroused, due, primarily, to the fact that two adult Jews embraced Christianity and openly declared their faith by receiving Holy Baptism. The candidates live in a Jewish neighborhood, and fully realize the persecution which would follow this solemn step. Nevertheless, they already manifest a spirit of missionary zeal which expresses itself in an endeavour to secure Hebrew friends for the Christian Synagogue.

During instruction, previous to baptism, they were bluntly informed as to what would follow an open confession of Jesus Christ. A Jew who enters the Church is termed by his race an apostate, a renegade, as entirely unworthy. He is excommunicated, despised, looked upon as a traitor and a menace. He is thrown out of the Synagogue, and then, unhappily, is not always cordially received by Churchmen.

#### FESTIVAL SERVICE AT TRANSGURATION

Commemorating the Feast of the Transfiguration, a special service was held on Sunday, August 6th, at the Church of the Transfiguration, 34th St., and Wood-

land Avenue, Philadelphia. The Rev. John R. Hart, Jr., priest in charge of the church, and student-pastor at the University of Pennsylvania, officiated, the sermon being preached by the Rev. H. de Wolf de Mauriac, of East Aurora, N. Y. A large number, mostly summer students at the University, attended the service.

#### CHURCH SCHOOL SERVICE LEAGUE

The C. S. S. L. of this diocese is about to issue to the "Leaders of Boys and Girls of the Diocese of Pennsylvania" a brief but attractive folder of suggestions for work in parish branches of the League.

The pages contain statements answering the questions: What is the C. S. S. L.? What can Boys and Girls Do? What can Boys and Girls Make? There are courses of Missionary stories given, and a list of Christmas Boxes for which the Diocesan League is responsible, including a thousand gifts to the Rosebud Indian Reservation, and boxes to colored missions in Liberia, Virginia, Georgia, Tennessee, North Carolina, and Florida.

The folder contains information concerning the Diocesan office of the League, where someone is in constant attendance to be of service to inquirers.

Announcement is also made of a Corporate Communion for C. S. S. L. leaders and members on Sunday, October 1st.

#### ANNUAL SUNDAY SCHOOL INSTITUTE

Plans are well under way for the Diocesan Sunday School Institute to be held on the third Monday in October in St. James' Parish House, Philadelphia. Sectional Conferences and exhibits of materials are to be expected. Among the speakers already engaged are the Rev. W. E. Gardner, D.D., and the Rev. Robert S. Chalmers, D.D.

FREDERICK E. SEYMOUR.

## RELIGIOUS CONFERENCE FOR CHICAGO MEN

### Summer Work at Providence Day Nursery—Lay Folks Do Willing Service—St. Peter's Keeps Feast Day

The Living Church News Bureau } Chicago, August 19, 1922 }

A WEEK end conference for men is to be held at St. Alban's School, Sycamore, Ill., from September second to the fourth, under the auspices of the Chicago Local Assembly of the Brother-

hood of St. Andrew. The subject of the conference is A Man's Religion, and will be discussed under the following heads: 1, The Uniqueness of Christianity; 2, The Christian Faith; 3, The Christian Hope; and 4, The Christian Life.

This conference is exciting wide interest. Already a number of prominent laymen have registered to attend; among them are Mr. Wm. F. Pelham, member of the Bishop and Council, Mr. J. A. Coyner director of the Church Club, Mr. C. S. Elkington, director of the

ishes observe the day with special emphasis on the Holy Communion in the morning, while but few keep feast to the end of the day, having their people, old and young, come together for a happy reunion. The old English tradition shows us how this keeping of the feast began and ended in the Church. Apparently St. Peter's Church, Chicago, knows and follows this old practice. The Rev. H. L. Bowen, the rector, says:

"The patronal festival was very well observed. Nearly three hundred people attended either the seven o'clock or the ten o'clock service. At the late service the girls' choir sang with the regular choir. The sermon was by the Rev. William L. Essex, the rector of Trinity Church, Rock Island.

"Eighty children were in attendance at the children's party in the afternoon. In the evening, a large number of people enjoyed a few numbers of vaudeville and dancing."

The house committee of St. Peter's has been busy arranging for the complete re-wiring of the church during the summer. This greatly needed improvement has been made possible by the generosity of Mrs. Gertrude W. Dennison who has donated to the church the beautiful Gothic lamps, now being specially made for St. Peter's. Indirect lighting will be employed in the side aisles of the church, and new lamps will be placed in the chancel and the vestibule. By the first of September the work will be completed.

H. B. GWYN.

## OPEN AIR SERVICES IN WASHINGTON

### Churchman's League Meetings— Trinity's Work With Children —Young People's Work

The Living Church News Bureau }  
Washington, August 16, 1922 }

IN view of the fact that Washington is not nearly so hot in the summer, as seems to be the general opinion, and that all summer long there is a constant and large stream of visitors to the National Capital, it seems a pity that so many churches close their doors for the night service. This decrease in the opportunities for worship, however, is offset by the increasingly large number of open air services. Many of the churches have transferred their night service from within the building to the yard outside, and, where that yard is too small, the city authorities are most indulgent in allowing congregations to obstruct the sidewalks and even the streets. The many beautiful government parks afford opportunities to the Y. M. C. A. and other religious organizations that hold services and do good missionary work among the nominally Christian. As has been the custom for a long time, the Salvation Army, and a number of similar agencies, choose strategic street corners for services that attract the passers by.

The afternoon service at the Peace Cross of the National Cathedral has become a prominent feature; this summer local priests are being invited to preach, rather than those from other dioceses. Even the Masons, on the splendid site of ground they have just purchased from the National Women's Foundation, are having religious services in the afternoon of the Sundays in August and September; among the preachers, so far, have been Chaplain Muir, of the United States Senate and the Rev. D. R. Covell of Trinity Diocesan Church.

#### CHURCHMAN'S LEAGUE MEETINGS

The Churchman's League has arranged for its three meetings of the coming year. The assembly hall of the Cosmos Club will be the place of meeting. On October 25th, there are to be addresses on the General Convention by Bishop Harding, Dr. C. Ernest Smith, Dr. James E. Freeman, Dr. Robert Talbot, Dr. W. L. De Vries, and the chancellor of the diocese, Mr. Arthur S. Browne. At the midwinter session, on January 30th, it is hoped that

the Rt. Rev. Henry St. George Tucker, Bishop of Kyoto, will be the speaker. At the final meeting on April 30th the Rev. Dr. C. Ernest Smith will deliver his lecture on "Outlines of Church History" and the annual election of officers will take place.

#### TRINITY'S WORK WITH CHILDREN

So greatly has the children's work of Trinity Community House appealed to Washington as a whole, that the Masons, who are over 35,000 strong here, have undertaken to help finance this important activity. Recently the deputy of the Scottish Rite sent out a strong letter of endorsement and appeal to the 3,500 Scottish Rite Masons in this jurisdiction.

The letter speaks of it as "a magnificent charity...of civic value immeasurable, and of value in moral welfare beyond computation...It is a real constructive work which will accomplish untold good." It is said that this is the first time the mailing list of that body has ever been used for an outside organization.

#### YOUNG PEOPLE'S WORK

During the month of August, when the adult choir is away on vacation, a group of the children from Trinity Community House presented themselves as a volunteer children's choir to substitute for the regular singers. On their first appearance the thirty or so earnest youngsters created quite an impression.

The Young People's Society of Epiphany Church has planned a series of meetings at which the proposed changes in the Prayer Book will be presented and opportunity for discussion afforded. The society has invited the general public to these discussion meetings.

#### DEATH OF THE REV. H. C. PLUM

THE REV. HARRY CLARKE PLUM died suddenly August 10th at Hull's Cave, Mt. Desert, Maine, where he had gone to recuperate from a long illness. The Rev. Mr. Plum was born in the year 1871. He was ordered priest in 1902 by Bishop Vinton, for Bishop Doane. The next year he went to the district of Salina, where he remained for six years, and where he served as secretary of the Sunday School Commission, and as examining chaplain. In 1909 he returned to the state of New York, and in 1912 became rector and principal of St. Faith's School, which was to be his life's work.

During his incumbency of St. Faith's School, Mr. Plum increased greatly the number of pupils, enlarged and improved the buildings, and built Shackelford Hall. Under his administration the school rose in scholastic rank, and in 1918 became an authorized school of the Synod of New York and New Jersey, an official recommendation granted only after the highest requirements have been met.

The funeral service was said in St. Faith's Chapel, August 13th, by the Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, assisted by a large gathering of clergy and laity.

#### CLASS WORK FOR LAY DEPUTIES

AN INTERESTING PLAN is made for nine informal meetings for lay deputies to General Convention for the discussion of some basic aspects of the Church's Mission. These will be held from 9:00 to 9:55 daily (being the hour immediately prior to the opening of the House of Deputies) on nine days beginning September 7th. The Labor Temple, at which they will be held, is two blocks from the Auditorium. The leader of the discussions is Dr. W. C. Sturgis, Educational Secretary of the Department of Missions.

#### LAKE GENEVA MISSIONARY CONFERENCE

THE LAKE GENEVA MISSIONARY Conference was held on the beautiful Y. M. C. A. camp grounds at Lake Geneva, Wisconsin, from July 28th to August 7th. On these grounds there is held each season a series of conferences, and these are carried on after a well-ordered plan so that the machinery connected with the routine of the day works effectively and silently.

The total attendance at the Conference this year was smaller than usual, being about 225 people. The numerous Church conferences that are held have naturally cut into the attendance at Lake Geneva.

A well selected faculty had courses on The Trend of the Races, taking up the racial problem in the United States, *Building with India*, and other text books on missionary work in India. Dr. W. D. Schermerhorn conducted very interesting and helpful Bible study periods. On the faculty, the Episcopal Church was represented by Mrs. Charles W. Scott, who had a class on The Church and the Negro, and the Rev. Edwin J. Randall, who had a class on The Trend of the Races.

#### BISHOP SERVES ON ADVISORY BOARD

BISHOP GAILOR has been called by the Governor of Tennessee to serve on an Advisory Board of the Coal Commission to deal with the present emergency.

#### THE CONVENTION OF THE GREEK ORTHODOX CHURCH

THE SECOND ANNUAL CONVENTION of the Greek Orthodox Church in America was held in the Church of Holy Trinity, 153 East 72d Street New York, August 8th to 11th.

Many representatives of the clergy and laity from all over the country were present. For the first time in the annals of the Greek Orthodox Church, lay members took an active part in disposing of

the vital questions touching upon the future of the Orthodox Church. The church is gradually asserting its position as a self-governing body.

The Most Reverend Archbishop Alexander, of North and South America, read the Patriarchal and Synodical Tome of March 1, 1922, restoring the Greek Churches in the Diaspora, including those in America, to the spiritual supervision and jurisdiction of the Ecumenical Patriarchate.

He also read the Patriarchal Encyclical by which the Archdiocese of North and South America is officially recognized as one of the Metropolises of the Ecumenical Throne, being fifteenth in order. The Archdiocese is subdivided into four bishoprics, those of New York, Chicago, Boston, and San Francisco. He announced, moreover, that the former Bishop of Rodostolou, the Most Reverend Alexander, had been elected by a canonical vote of the Great Church of Christ at Constantinople, Archbishop of North and South America.

A telegram was sent to His Holiness the Ecumenical Patriarch Meletios IV, expressing the thanks of the Convention for his constant care and providence for the good of the Greek Church in America.

The election of the other bishops was postponed to the next Convention.

The relations of the Greek Orthodox Church with the other Churches of America were extensively discussed and a resolution passed to express the gratitude of the Orthodox Church to all religious organizations in America and also to the Archbishop of Canterbury, for their interest in the cause of the oppressed Christians of the East. A message of sympathy was sent to the Russian Archbishop for the persecutions the Church of Russia is facing under the Bolshevik regime.

Means were provided for the functioning of the Greek Seminary of Saint Athanasius at Astoria, L. I., and the new Constitution of the Greek Orthodox Church in America was adopted.

LAY DEPUTIES FROM NEW YORK

THE RT. REV. W. T. MANNING, D.D., Bishop of New York, has appointed Mr. George Zabriskie as deputy to the General Convention in place of Mr. R. Fulton Cutting; and Mr. Samuel Thorne Jr. in place of Judge Vernon M. Davis.

SUMMER WORK IN CINCINNATI

Two DOZEN friends of the Cincinnati City Mission made it possible for that organization to do two special pieces of work this summer. In the most crowded portion of the city a vacation Bible school was organized. With the hearty coöperation of the rector, the Rev. E. C. Bogges, the parish hall and other rooms of St. Luke's Church in the West End were put to use, and sixty children were soon enrolled. Deaconess Fracker was in charge, assisted by Miss Dorothy Mayer, kindergarten, and Miss Eloise Mayer, in charge of music and hand work. Several of the clergy visited the school and made short talks to the children.

From the funds provided by these friends, a portable organ was purchased for use at the Rockhill Sanatorium on Indian Hill, near the eastern boundary of the city. By its use, the Sunday evening services for tubercular ex-service men were held out of doors, instead of in

one of the wards, so that not only those present and able to walk, but also the patients confined to their beds, could hear the address, the prayers, and the music. These services are held by Canon Reade, the superintendent of the City Mission, assisted by the Rev. Ian Robertson, rector of the Hartwell parish.

The balance remaining in the fund will be used to further the work at Rockhill Sanatorium. Its location, on the top of a hill so steep that even the most powerful auto has to take it in "low", makes it a point of some difficulty to reach. New hymn books, containing popular hymns and well printed, are the greatest need there at present.

BROADCASTING THE GOSPEL

THE ENTIRE morning service at St. Paul's Cathedral, Boston, was recently broadcasted by radio, through the courtesy of Mr. John Shepard. It is stated that 15,000 homes were equipped with receiving instruments to listen in on this service, and some interesting notes concerning it are received from the Rev. E. T. Sullivan.

"By Tuesday morning," he says, "when these words are being written, about 100 messages, letters, and reports had been received in regard to the broadcasting of the morning service. They expressed interest, commendation, and gratitude. Many expressed the wish that the evening services also might be sent out by radio. That has not been arranged as yet.

"Interesting stories have come in to us. The firemen in one of the city engine houses set up an amateur apparatus, and, gathered in a room, they heard the entire service. An ocean liner coming up the bay got in tune and they report that they got all the service. A number of letters came from shut-ins and invalids; one came from a sanatorium. A telegram from Yarmouth, Nova Scotia reads: 'Your Sunday morning service came in very clear. Could follow it all.'

"One letter reads: 'Here in Charles Street Jail, behind the bars of steel, we worshipped with you, silent participants in the service in St. Paul's Cathedral. I heard some of the boys quietly humming "All Hail the Power of Jesus' Name; Crown Him Lord of All," when you were singing it... Thank you for bringing the Light of the World into this solitude this day.'

"Messages came in from almost every town in Greater Boston, and also from Maine, New Hampshire, Rhode Island, and Connecticut."

CONSECRATION OF DR. SLATTERY

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor elect of Massachusetts, as follows:

Time, Tuesday, Oct. 31, 1922.  
Place, Trinity Church, Boston, Mass.

Consecrators: Rt. Rev. Dr. Lawrence, Bishop of Massachusetts (presiding), Rt. Rev. Dr. Tucker, Bishop of Southern Virginia, Rt. Rev. Dr. Babcock, Suffragan Bishop of Massachusetts.

Preacher: Rt. Rev. Dr. Lawrence, Bishop of Massachusetts.

Presenters: Rt. Rev. Dr. Lines, Bishop of Newark. Rt. Rev. Dr. Manning, Bishop of New York.

Attending Presbyters: Rev. Wm. Austin Smith, D.D., Rev. H. P. Nichols, D.D.

Master of Ceremonies: Very Rev. Henry B. Washburn, D.D.

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## CANON AULT NATURALIZED

THE REV. CANON Wm. Ault, of St. Andrew's Cathedral, Honolulu, although he has preached and taught Christian Americanism for the past twenty-five years, was unable to become an American citizen. Recently, the cause of his inability having been removed, he became a full fledged American citizen in the Federal Court at Honolulu, on Saturday, June 24th.

## AN IMPORTANT HOUSING CAMPAIGN

MR. HALEY FISKE, leader among Churchmen, and president of the Metropolitan Life Insurance Co., of New York City, began, by turning over the first spadeful of earth, the \$5,000,000 home building campaign inaugurated by his company.

One of the points of interest was brought out in the address of the little girl who handed Mr. Fiske the spade. She said:

"The children of New York want me to thank you ever so much for these beautiful homes. Now we needn't be shut up any more in the dark old tenements where we haven't any place to play; but we will come here to live in sunshine and see the wonderful garden and the flowers all day. We hope that every little child in New York may have a home as fine as these."

Mr. Fiske said, in speaking of the object of the campaign:

"We are about to try the experiment of furnishing homes that will rent for the sum of \$9 a room. These will be homes for the workers. We did not take up this work of our own accord, but were brought into it through legislation. We are endeavoring to keep the trust imposed upon us. We have the plans and we expect to spend \$5,000,000 in the effort. Our success will depend upon the assistance we get from the labor unions and from the building material men. Labor leaders are here to-day to assure us of their cooperation. Our company is now negotiating with the material men."

State Senator Charles Lockwood explained the work accomplished by his committee to relieve the housing shortage. John Gill of the Bricklayers' Union, representing labor, said:

"The workingmen will do their part in this undertaking. Labor will speak in the only language in which it can speak, and that is 'deliver the goods'. If the labor unions are given even half a chance, they make good. They have never been called upon in vain in a crisis. They have been called upon to help solve the housing shortage, and they will do their part."

## MEMORIAL CHURCH ON GERRY ESTATE

THE REV. G. ASHTON OLDHAM, D.D., Bishop Coadjutor elect of the Diocese of Albany, laid the corner stone on St. James' day, July 25th, of St. James' Church, on the Gerry estate, Lake Delaware, Delhi, N. Y.

Miss Angelica L. Gerry, daughter of Commodore Gerry, proposes to erect to the memory of her grandfather, Robert Livingston, and her mother, Louisa M. Gerry, a group of buildings comprising a church with a chapel attached, a parish house, and a rectory: and 'it was as a beginning of this work that the corner stone was laid.

The architect is Mr. Ralph Adams Cram, of Cram & Ferguson, New York, and the buildings will be erected by Jacobs & Young, who are also at work on the Cathedral of St. John the Divine, New York. The situation of the church and attendant buildings is said to be very beautiful.

## FISH SHORTAGE ON THE TANANA

THE REV. ROBERT G. TATUM, missionary in charge of Tanana Valley mission, writing from Nenana on July 26th, reports a great shortage of fish on the Tanana, due largely to natural causes. Great suffering among the Indians next winter seems inevitable.

## MEMORIALS AND GIFTS

THE WILL of the late Mrs. Charles Ridgely Hay provides for a legacy of \$500 to her parish church, St. Paul's, Springfield, Ill., and \$200 to the Orphanage of The Holy Child, Springfield.

AT CHRIST CHURCH, Alameda, Calif., on Sunday, August 13th, was held a special service for the dedication of five large, and five small windows, the gift of Mr. C. F. Michaels.

Two in the chancel, Christ the Good Shepherd, in memory of his mother, Louisa White Michaels, and Christ Knocking at the Door, in memory of his father, Henry Michaels, are companion windows to the central picture of Christ Blessing Children, placed several years ago in memory of a sister, Alice Michaels. Three windows at the west end of the nave represent St. Michael and the Angels, commemorating the founding of the parish on St. Michael and All Angels' Day, fifty years ago.

After the blessing of each window a hymn was sung appropriate to the subject, and the rector brought out in his sermon the value of such memorials to the worshippers, "That as God's sunshine passes through these windows and blazes symbols of His mighty love, we may thankfully receive the teaching thus displayed, and be inspired to holier living."

## NEWS IN BRIEF

ALBANY.—On Sunday, and Monday, August 20th, and 21st, Christ Church, Port Henry, incorporated August 19th, 1872, celebrated its golden jubilee. At the Sunday Celebration of the Holy Communion, the celebrant was the Rev. William S. Silliman, rector. The preacher was the Rev. Charles E. Cragg, rector of St. John's Church, Huntington, L. I.

DALLAS.—The Rev. Edward Henry Eckel, rector of St. Andrew's Church, Fort Worth, Tex., is in Sewanee, Tenn., where he will give one of the courses on the Christian Nurture Series in the Summer Training School for Church Workers.

EASTON.—The Rt. Rev. Geo. W. Davenport, D.D., Bishop of the Diocese, reopened on Sunday, August 6th, the historic Church of St. Martin, Worcester parish. This is one of the oldest churches on the Eastern Shore, and has been closed for several years. A large congregation was present, filling the church, and a generous offering was made for the upkeep of this ancient edifice, which will be opened from time to time for occasional services.

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Editors

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Contents of the September number

THE PROGRESS OF THE CATHOLIC MOVEMENT, by the Rev. Dr. C. C. Edmunds of the General Seminary, New York.

A CATHOLIC IN A PROTESTANT EPISCOPAL PARISH, by the Rev. Dr. F. S. Penfold of St. Stephen's Parish, Providence, R. I.

A PAGE OF INSTRUCTION, edited by the Rev. Dr. F. L. Vernon of St. Mark's Parish, Philadelphia.

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**FLORIDA.**—The Girls' Friendly House of the Diocese of Florida is at Pablo Beach, near Jacksonville, instead of at Palm Beach, as previously stated.

**HARRISBURG.**—The Rev. G. J. Fercken, D.D., a priest of the Church, is the only minister of religion devoting his whole time unofficially to the Mont Alto Sanatorium for the Treatment of Tuberculosis, said to be the largest of its kind in the world, and accommodating 1,600 patients at a time. Dr. Fercken's work has been commended very highly by the Sanatorium authorities, and is as highly appreciated by discharged patients of all classes.

**LOS ANGELES.**—Bids have just been called for the erection of the new parish house of St. Paul's Pro-Cathedral, Los Angeles. The building will be a large one, housing the various diocesan offices, as well as providing room for the activities of a large parish. The main auditorium alone will seat one thousand persons. It is hoped that the building may be finished in time for the Diocesan Convention in January.—The entire household of the Church Home for Children, Garvanza, has just returned from a seaside outing of five weeks at the Bishop's School for Girls, La Jolla.—Diocesan receipts for the Nation-wide Campaign totaled \$27,135.26 on August 1st, an increase of \$1,450 over the same date last year.—The diocese has lost a well known Churchman in the death, on August 6th, at Coronado, of Rear Admiral Uriel Sebree, U. S. N. retired. Services were held at Christ Church, Coronado, on the 8th. Interment will take place at Arlington National Cemetery.—Bids have been asked for the erection of a new dormitory at Harvard School, Los Angeles, the diocesan school for boys. This is the second step in the new construction program of the school, a dining hall having only recently been completed. The architecture for the dormitory and other projected buildings is distinctly a product of Southern California, being a modification of Italian and Spanish traditions. The permanent chapel, St. Saviour's, was built in this style several years ago.

**MAINE.**—The fortieth anniversary of the founding of Grace Church, Robbinston, was observed August 12th, by a celebration of the Holy Communion by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, and by a festival service in the afternoon, at which an historical address by Miss Mahala Steenstra was read, and an address made by the Bishop. After the service, the congregation met the Bishop at a reception at the summer residence of Prof. and Mrs. Simkhovitch. While not officially connected with the diocese, this church is used by the Church people of the vicinity, and has furthermore gained the good will of the entire community, as it is making use of its opportunity for leadership and service in a small center.

**MARYLAND.**—The Brotherhood of St. Andrew of Christ Church parish, Port Republic, Maryland, has presented their rector, the Rev. Joseph E. Williams, with a new Ford car, with all modern improvement, together with a purse to guarantee its upkeep. This is the second car of this type they have presented him within the past three years.

**MASSACHUSETTS.**—The Rev. Wm. H. P. Hatch, Ph.D., D.D., professor of the Literature and Interpretation of the New Testament in the Episcopal Theological

School, at Cambridge, is to be professor for the year in the American School of Archaeology in Jerusalem.

**PENNSYLVANIA.**—The report of the Social Service Department to the Executive Council of the Diocese, submitted by Mr. Clinton Rogers Woodruff, Chairman, calls attention especially to the inauguration and development of plans for the erection of a community house at Morrisville, Pa., as a part of the work of the parish of the Incarnation. The report speaks also of study classes on social topics conducted by the Rev. Chas. N. Lathrop, the problem of unemployment, and the need of a whole-time secretary for the department.

**MISSOURI.**—Five congregations in Mexico, Missouri, joined in union services on the last three Sunday evenings of July, and the first two of August. The services were held on the lawn of the Court House. Boxes and nail kegs with boards across them, and a few folding chairs, were used for seating the people. The congregations averaged over a thousand each night. A minister and the choir of one church had charge each evening, the other ministers present helping with the service by offering prayers, and reading the Scripture lesson. St. Paul's Church, the Rev. George E. Wharton, rector, had charge of the service on the evening of July 29th.

**SPRINGFIELD.**—The journal of the last synod (1922) has just been published and gives statistics which show increase in the progress of the diocese during the past year.—The United Thank Offering in the diocese has an interesting history. At the General Convention in New York, in 1913, the offering was \$330; in St. Louis, in 1916, the amount was doubled, \$660; in Detroit, in 1919, it had grown to \$1,325, and this year there will be placed on the altar, at the presentation in Portland, the sum of \$2,780.

**NOT A DOORBELL BROTHERHOOD**

THERE IS ABROAD in the Church not a little misapprehension regarding the true function of the Brotherhood. It is not, and it never was intended to be, a canvassing organization. We confess that we are not in sympathy with those who proclaim what we may term a "door-bell Brotherhood." It is true there are times when a special house-to-house canvass of the parish or community is desirable, and we trust the Brotherhood always rises to those opportunities for service.

But if we place before men in too emphatic a way the merely mechanical or organization side of the Church's work they are liable, unless well grounded in the principles on which the Brotherhood is founded, to be led astray into a labyrinth of mechanical detail that confuses for them the issue and retards their appreciation of the Brotherhood's real values.

We are not at all sure that rectors are justified in pinning the Brotherhood down to the one simple and difficult work of making calls on men. Many a Chapter of the Brotherhood has met with final dissolution because too much emphasis has been laid upon "this one thing", and too little upon the place the Brotherhood and its plans should have in the natural church, home and vocational life of the member.

How many times have we heard rectors lament the fact that the members of the Chapter, having started out resolutely to make calls upon men in their

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homes, boarding houses or hotels, have made a good work of it in the beginning, but that they gradually gave it up, the consequence being that the Chapter petered out!

True, the Chapter should not have given up so easily, but it was hardly the fault of its members. There are occasionally men so imbued with the desire for finding personal work that they will go on indefinitely in discovering their opportunities for it in the several weekly visits they have set for themselves. Where men of earnestness and tact and perseverance will do this there is to be found no better or more fruitful form of personal work. But let us repeat that men who will continue this form of work unceasingly are rare indeed.

Personal work has more abundant fields than that of the friendly call, good as that is. There is the Sunday School, the Men's club, the business office or the shop, the street, the rescue mission, the lay reading occasion. Tactfully used the center aisle of the church is a good field, where the usher is a member of the Brotherhood. Much is done by our men in the jail, the almshouse, the old men's home—yes, a myriad of places, wherever men are to be found.

The main question is, What kind of spirit governs a Brotherhood man's attitude toward the general work of his parish? Taking the Sunday School as an example, is he as a teacher anxious mainly to have a number of seats filled with boys, or is he honestly concerned with the home lives, the temptations, the aspirations and the religious life of his boys, and knowing them in their homes?

Let us free ourselves of the belts and shafting and pistons and levers of too much organization and get down to

primal principles of life and conduct. All these outward things are means of self-expression of the life that is within one. If we are reasonably well adapted to making calls on men, and if we have the perseverance to keep it up after the novelty has been rubbed off and a few fail-

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...res have risen up to hinder us, then let us thank God that he is leading us into the very finest fields of personal service. But let us not leave the Brotherhood if we are not that kind before we try its rules along the other lanes of our natural living and working—St. Andrew's Cross.

ONE TO SIXTY

THE DENVER Post has an article showing that half as many divorces are granted in the city of Denver alone, with its 256,000 population, as in England and Wales combined, with nearly thirty-nine millions of people.

In 1921, Denver had 1070 cases of divorce, or one to every 239 of the population.

Probably Denver is in far better condition than many of the other cities of the country, if we are to judge by newspaper accounts. But even this record is a harrowing one, when we take into consideration the widespread consequences of each average divorce case.

One divorce for each 239 of the population would necessarily mean—if we count man and wife and two children as the average family—one divorce per annum to each sixty families.

Denver does not seem to desire the reputation which attaches to the granting of these divorces. Her newspapers are talking right out in meeting upon the subject.

Without going into the miserable de-

tails which have been placed upon the front pages of newspapers during the past few weeks, one may call attention to the fact that public sentiment must have been chloroformed, or else public appetite must have been stimulated so that

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there is no longer any general horror, no matter how outrageous the evil which is exposed in some of these sensational cases.

There are two remedies which should be applied. The first is that society itself shall resume its appreciation of the higher standards which once prevailed; and to this end Church and press and all other agencies ought to unite. And the other is the adoption of a constitutional amendment under which Congress can pass uniform marriage and divorce laws, putting upon reckless marriage and easy divorce all the restraints which wise statutes can effectuate.

For the constitutional amendment all the preliminary work has been done. The National Reform Association has secured the introduction of a resolution for the amendment to grant such power to Congress; a hearing has been had before the sub-committee of the Senate; and our legislative superintendent at Washington, Miss Laura Rooke Church, is tabulating and filing with the committee all the petitions which flow in from every part of the land.

CONTEND EARNESTLY FOR THE FAITH

RESPECT FOR HER traditions has always been a chief note of the Church, and the great safeguard of her Catholicity. In this she is governed not merely by principles of human conservatism, but by a sense of Divine responsibility. Knowing herself to have no earthly origin, the result of mutual consent, but to have been created and raised up by God for this very purpose—to bear witness to Christ—she has always felt herself bound, as the first of her duties, to deliver, from age to age, the revelation made to her at the outset unimpaired and unadulterated. Voluntary societies, such as the sects, are under no such obligations. To modify the doctrines of their founders is in them no crime. But in the Church it would be the gravest of all crimes. She believes that her Founder was Himself 'the Truth'. She knows that He imparted to her, once for all, 'the Spirit of Truth'. It is her conviction that in the first burst of His inspiration He opened to the first generation of believers, the Apostles and those next to them, the entire wealth of truth, in the form in which they could apprehend it and set it forth. Through those illuminated teachers she received the truth as a sacred trust for the benefit of humanity to the furthest shores and to the latest posterity. 'Keep the deposit' is the solemn injunction of the departing Apostles. 'Contend earnestly for the faith once for all delivered to the saints' repeat their immediate associates who shared their inspiration. 'Let no innovation be made upon the received tradition' is the response of the Roman chair in the third century. 'Let the ancient customs hold good' echoes the Nicene Council in the fourth. To this test everything is brought. It is in accordance with the historical belief and practice of the Church. If not, it stands for self-condemned. By this test the Nicene Fathers rejected Arius. By this test the controversies of modern times must be settled. No new-fangled inventions are to be joined with that sacred heirloom."—*Canon Mason.*

As THE earth needs the sun, as the flower needs the sun, so the soul needs God.—*Stanton.*

It is truth that makes inspiration, not inspiration that makes truth.—*Anon.*

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