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# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, AUGUST 18, 1923

NO. 16

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## ANGLO-CATHOLICISM

Editorial

### A DEMONSTRATION OF CHRISTIAN NURTURE MATERIAL

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By Clinton Rogers Woodruff

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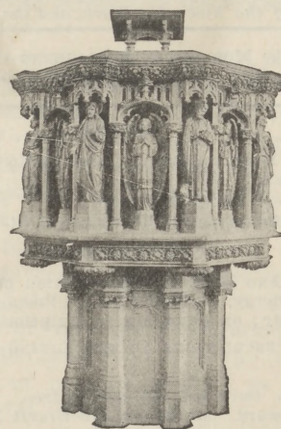
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**PRINCIPAL CONTENTS**

|                                                                                                                                                  |     |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| EDITORIALS AND COMMENTS . . . . .                                                                                                                | 499 |
| Anglo-Catholicism . . . . .                                                                                                                      |     |
| ACKNOWLEDGMENTS . . . . .                                                                                                                        | 500 |
| TWELFTH SUNDAY AFTER TRINITY (Poetry). By H. W. T. . . . .                                                                                       | 500 |
| DAILY BIBLE STUDIES . . . . .                                                                                                                    | 501 |
| BISHOP MCKIM'S THIRTIETH ANNIVERSARY. By the Rev. Yoichiro Inagaki . . . . .                                                                     | 502 |
| GENERAL SYNOD OF NIPPON SEI KO KWAI. By the Rev. Hollis Hamilton Corey . . . . .                                                                 | 503 |
| HOW CAN AMERICA BE MADE CHRISTIAN? By the Rev. J. A. Schaad . . . . .                                                                            | 503 |
| THE CALL FOR AN INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW . . . . .                                                              | 504 |
| CONFESSIONS OF A DEACON . . . . .                                                                                                                | 504 |
| A DEMONSTRATION OF CHRISTIAN NURTURE MATERIAL . . . . .                                                                                          | 505 |
| ARMY CHAPLAINS IN SUMMER TRAINING CAMPS . . . . .                                                                                                | 506 |
| UNEMPLOYMENT. By Clinton Rogers Woodruff . . . . .                                                                                               | 507 |
| THE DEVELOPMENT OF THE NATIONAL CATHEDRAL . . . . .                                                                                              | 509 |
| THE ATTRACTIVENESS OF THE CHURCH. By the Rev. C. D. Chapman . . . . .                                                                            | 509 |
| CORRESPONDENCE . . . . .                                                                                                                         | 510 |
| Personal Religion a Remedy (E. P. Bradstreet)—Religion and Stability (Harriet Storer Fisk)—Faulty Phrasing in a Hymn (Henry A. Macomb) . . . . . |     |
| LITERARY . . . . .                                                                                                                               | 512 |
| ENGLAND DISCUSSES CONGRESS CANDIDLY AND APPRECIATIVELY (London Letter) . . . . .                                                                 | 516 |
| IMPRESSIVE MEMORIAL SERVICES IN MANY NEW YORK CHURCHES (New York Letter) . . . . .                                                               | 517 |
| MASSACHUSETTS CHURCHES CROWDED FOR HARDING MEMORIAL SERVICES (Boston Letter) . . . . .                                                           | 518 |
| WASHINGTON CHURCHES PAY TRIBUTE TO THE DECEASED CHIEF MAGISTRATE (Washington Letter) . . . . .                                                   | 518 |

THE ATTITUDE of the Christian toward worldly governments should be one of participation. This for two reasons: one, that no man is safe under a bad government; the other, that crime is always in the saddle when governments are poor or feeble. Civilization trembles on the brink of the maelstrom of ruin and despair because the governments of the earth are uncertain and feeble. Given strong governments with true principles and energetic executives the disorder of the world would soon be put away. Hence one of our chief methods of participation is to select good men and able as officers and representatives.—*Christian Evangelist*.

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## EDITORIALS AND COMMENTS

### Anglo-Catholicism

THE success of the second Anglo-Catholic Congress, duplicating that of the first, three years earlier, makes this an appropriate time to stop and consider the movement that has led up to this triumphal demonstration, its present position, and its trend for the future.

The Congress itself is over. The movement that gave it existence is clearly a vital factor in the Church. Numbers are, in themselves, not a criterion of success, yet a movement that can pack one of the largest halls in the world on the hottest days of an exceptionally hot English summer, for the purpose of listening to closely reasoned papers on religious topics, certainly gives evidence of great vitality. The number of attendants is placed at sixteen thousand, but the number represented by that gathering is immeasurably greater. Yet at about the same time, twenty thousand people attended a socialist picnic in Milwaukee, and fifteen thousand a Ku Klux gathering at Racine, and in each of these cases also the number in attendance was representative of a vastly greater number outside. It must not be supposed that the Catholic Faith has conquered the world; but yet the attendance at and the interest in the Albert Hall gatherings, session after session and day after day, were a marvellous thing. No longer does anybody treat the Catholic Movement as a spent force.

In every gathering of that nature, two quite distinct factors are necessary to success: enthusiasm and vital, solid thought. The former is a greater factor than the latter in producing the immediate success of the movement, but the latter is that which must be depended upon for permanent results. If we say that the Bishop of Zanzibar, the brilliant chairman, appears to have been an element rather in producing the former than the latter desideratum, we hasten to say that without the contagious enthusiasm of his volatile nature the Congress would probably have degenerated into a series of dry-as-dust theological papers, most of them inaudible to the greater part of the audience when read. Bishop Weston's service to the cause was therefore invaluable. But in estimating the Anglo-Catholic Movement as a whole, we prefer to treat the message to the Pope as a thoughtless piece of exuberant impulse, representative only of a nature overflowing with spontaneous enthusiasm for a Catholic unity that is yet very far off; and Bishop Weston's generous assumption of the responsibility for the message, which, he said, had not been laid before the committee responsible for the Congress, necessarily suggests that chairmen might better hesitate before assuming prerogatives that have not been assigned to them.

The Anglo-Catholic movement may, however, be judged largely by the papers read and by the literature of the congress that had preceded it. Not wholly, however. The day has gone by when Catholicity consisted of ME, and whoever differed with the great ME was "no Catholic." Each speaker, undoubtedly, represented his own conception of the Anglo-Catholic position, and the very fact of differences in detail only sets in greater prominence the fact that Anglican Catholicity is not a series of established conclusions but a perspective of the Church. The Bishop of London, the president of the Congress, is well known to differ with some of his fellow

members as to the lawfulness of the office of Benediction, and Bishop Gore as to the value, perhaps, of perpetual reservation, or the edification of the use of incense, yet nobody arises glibly, nowadays, to pronounce these eminent bishops "no Catholics." No one man may be assumed to be, necessarily, the recognized mouthpiece of the movement, and the soberness with which primary questions of Christian thought crowded out secondary questions of Christian practice is among the greatest recommendations of the Congress. Anglo-Catholics have shown the world that they are not mere ritualists, while the intellectual standing of the speakers, for the most part, and the degrees attached to many of their names, show that it is a movement of learning now, as it was in the days of the great Oxford divines. One reads with simple amazement such comments as those attributed to Bishop Henson and Dean Inge—who was unable to close the doors of St. Paul's to the Congress—and wonders from what perspective the world can call these men "broad."

In the absence of opportunity, thus far, to read full reports of the papers read at the Congress, we may commend especially the perspective and, for the most part, the treatment, of the series of theological tractates beginning with *Is there a God?* and concluding with *The End of the World*, which, in fifty-two separate and brief booklets, are issued as *The Congress Books*.\* These booklets cover the whole range of the religion of the Incarnation, in faith and in practice, for which the Catholic Movement stands. Most of them consist of sixteen pages only. Occasionally there is a sentence that represents the thought of the writer only rather than the general consensus of Anglo-Catholics; but on the whole they consist of such a series of popular treatises as we have been earnestly looking for for many a day.

ONE OF THE THINGS that strike the reader of the Congress literature forcibly is that the Anglo-Catholic movement is thoroughly in touch with the thought of the day. If the term *Modernism* had not been pre-empted to denote a quite different movement, we should say that Anglo-Catholics are the modernists of the twentieth century. One observes this in the *Congress Books* already mentioned and in the reports of the

\*In the absence, apparently, of provision for supplying these booklets and the accompanying literature in the United States, the Morehouse Publishing Co., Milwaukee, has ordered a supply and will be able to fill orders in the near future. The American price of the series of *Congress Books*, 52 in number, will be about \$6.00 per set. There will be available also:

*Anglo-Catholic Aims*. A statement issued by the Congress committee. Price about 10 cts.

*The Congress Souvenir Packet*, containing a collection of papers, the opening words of the Bishop of London, the closing words of the Bishop of Zanzibar, several pictures, etc., price about 40 cts.

Orders for any of these may be sent to Morehouse Publishing Co., Milwaukee, Wis., and will be filled as soon as stock can be obtained.

papers read at the Congress. Intellectual issues are clearly met. Nowhere do we find the obscurantism that is sometimes associated with Catholicism. If ever there could be a correlation between true Fundamentalism and true Modernism, each tempered by the other, it is found in this literature.

Perhaps that is the genius of the *Anglo* in the compounded title. Catholicity, as it is interpreted by Anglo-Catholics, admits of a freedom of thought, correlated with full insistence upon the holding of fundamentals, such as Romans cannot approach. Romans and Anglicans alike admit the principle of the development of doctrine, but in fact the principle works out in almost diametrically opposite fashion in the two communions. Yet as contrasted with the "liberal" Protestant policy of throwing the whole of the Catholic Faith into the melting pot, and then extracting from the pot only that which, being without form and void, a particular human mind seems to conjure up, the Anglo-Catholic principle is poles away. The Anglo-Catholic is so sure of each of the postulates of the revealed doctrine of the Church that he welcomes all the light that Bible criticism or biology or philosophy or history can throw upon any of them. In this, no doubt, he is to be distinguished from his fathers of a generation ago, whose intense opposition to the higher criticism and nervousness as to some of the new learning in biology were not justified by their results. The Anglo-Catholic of today does not justify the taunt that he lives in the past. And, happily, the individual Anglo-Catholic is learning, if he has not already learned, the grace of humility. He is able to learn. His cocksureness as to every detail in the divine scheme of salvation has disappeared. He has learned that his single brain is not the factor around which the entire theology of the Incarnation revolves. We suspect that there are greater differences among men calling themselves Anglo-Catholics today than there were twenty-five or fifty years ago, but that is because the fundamental principles of Anglo-Catholicism are now very generally accepted throughout the Churches of the Anglican Communion, while yet men differ, and will probably continue to differ, as to the implications of those principles.

We are no longer content to justify all our practices on merely historical lines. As an illustration of the difference between two distinct conceptions, we may take the issue relating to the devotional use of the Reserved Sacrament, which received so much consideration in our own columns some months ago. "It was unknown to the early Church and is a purely Western development of a few centuries ago," maintains one school of thought. "True enough," replies another, "but I tried it and it helped me in my own spiritual life." Between these two conflicting perspectives a great intellectual gulf is fixed, and it is evident that the men of neither school wholly understand the methods of argument that are conclusive to the other. It was inevitable that when Anglo-Catholicism was a revolutionary intrusion of thought in a Church that conceived of itself as primarily Protestant, it should base its whole argument on the challenge of past ages, since it was necessary to show that nineteenth century Protestantism was an usurper in a Church whose theology and whose official practices much antedated the rise of the Protestant position. But that Anglo-Catholics would be content to live permanently in the atmosphere of Caroline divines or of Elizabethan controversialists or of thirteenth or twelfth century Latinized Catholicism, was unthinkable. Always testing new interpretations of the Faith by the canon of universality in fundamentals, the Anglo-Catholic allows no such test in the realm of devotional practices. Does it work? Is it calculated to help human souls? are the tests that, more and more, will be recognized, as the Anglo-Catholic conception of the Church prevails more and more generally in the Anglican Churches. Thus, on the one hand, we shall undoubtedly borrow more and more from Rome, where various devotional practices have been tried out, but, on the other hand, we shall, more and more, decline to accept any of these simply because "they are done" among Romans. In that happy day we shall perhaps find that in furnace-heated churches fewer priests require the protection of a beretta lest a draft blow on those spots of their heads where nature's own protection has ceased to grow, and we shall be deprived of the mumbling of a service which no priest will be ashamed to utter audibly in the hearing of God and man, but we shall have a greater wealth of devotional practices which are found to justify themselves

because they afford spiritual help to souls. Anglo-Catholic life will be the Catholicity of the ages tempered by the experience of Anglican Churchmen of the present day, and "it works" will be a better recommendation than the most conclusive demonstration that a particular practice was authorized by act of parliament in the second year of Edward VI, or that it is in strict conformity with the Baltimore Cere-  
monial.

THERE IS MUCH of the detail growing out of the Anglo-Catholic Congress that we should like to discuss, separating particular remarks of particular men from the Catholic consensus in general. If somebody remarked that the Reformation was all a mistake it is only necessary to ask whether he would like to restore the sale of indulgences, the traffic in masses for the dead, the infrequent communions, the general absence of learning, the use of a language absolutely unknown to the people, the political dominance of a foreign court, the venality of bishops, particularly of Rome, the corruption among the higher and ignorance among the lower clergy, that were so largely prevalent before that wave of reform, in mixed degrees of wisdom and righteousness, spread over western Christendom. And if somebody argues that a Papacy was instituted by divine right in Rome, and that Roman primacy is therefore a permanently and unalterably fixed institution of the Catholic Church, we can argue in reply that primacy was vested, whether by divine or by ecclesiastical arrangement, in the see situated in the *world's greatest capital*, and that in the world's greatest capital, therefore, it should be vested today. The argument for the one position is as good as the other, and neither can be proved. Observations such as these are the *impedimenta* of a movement that embraces many men and many minds and need no more distract or disturb sensitive souls than the washing away of a section of sea beach presages the destruction of a continent. Anglo-Catholics are not infallible nor does the opinion of one man commit anybody else.

Over and beyond all individualisms stands the fact that the Catholic conception of the Church is *true*. It has not yet wholly converted the Church. It is singularly unappreciated among many of the state-appointed bishops of the English Church. Its strength, in England, is undoubtedly a surprise to very many.

But it is undoubtedly the conception of the Church that has the future before it.

## ACKNOWLEDGMENTS

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## TWELFTH SUNDAY AFTER TRINITY

Almighty, everlasting God, who art  
 More ready e'er to hear than we to pray,  
 And givest more than our desires may say;  
 Pour down abundance on us, on the part  
 Of mercy, and forgive us, at the start,  
 Whate'er our conscience fears, that so the way,  
 Made plain by Thy beneficences, may  
 Bring us, through Him, to Thy eternal heart.

Thou givest what we dare not ask save through  
 Thy Son our Lord; His worthiness alone prevails:  
 But we make bold, whom He has saved, to ask  
 The Spirit's guidance in whate'er we do,  
 And His defence when evil us assails,  
 That we may well complete our holy task.

H. W. T.

The first and last word of Christianity is the unity or reconciliation of the human and the divine.—EDWARD CAIRD, *The Evolution of Religion*.

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

August 20.

**R**EAD St. Mark 8: 22-end. Text for the day: "I see men as trees walking."

Facts to be noted:

1. This miracle is peculiar to St. Mark (22-26).
2. St. Peter's confession.
3. The cost of discipleship.

The blind man's sight in this case was not restored the moment our Lord's hand touched him. Christ came to him the second time before the vision was clear. It was only then that he began to see clearly. . . . Spiritual life and power are not matters of a moment. The spiritual life is constantly deepening and spiritual power continues to grow day by day for those who keep themselves in touch with our Lord. There are times in the life of every one when everything that has to do with the spiritual seems dark and hazy. We all lose, at times, the sense of reality. Nothing seems sure or certain and the joy and happiness go out of our religion. Then we bring ourselves back to Christ. We give Him another opportunity of touching our eyes, and then we begin to see again and, as the days go on, the vision clears, and our sight is again restored. At least so it seems to me. The great thing is not to be discouraged or to give up in those days of darkness, but to know that as we have seen once, so shall we see again and with even clearer vision than before.

August 21.

Read St. Mark 9: 1-13. Text for the day: "And He was transfigured before them."

Facts to be noted:

1. The Transfiguration probably took place on Mt. Hermon near Caesarea Philippi.
2. Transfigured: "The glory of the Godhead burst through the veil of the flesh."
3. A confirmation of St. Peter's confession (7).

Life has to be lived in the valley. It is in the valley that we meet our difficulties; it is in the valley that we meet the obstacles that must be overcome; it is in the valley that we have to live with people; it is in the valley that we find ourselves only too often idle and give the enemy a chance to tempt us; it is in the valley that life becomes deadly and monotonous at times, and brings with it that subtle temptation, "what's the use?" Life is lived in the valley. But God has provided that those who are willing to go with our Lord shall have such mountain-top experiences as came to Peter, James, and John. Christ is revealed to such in all His wonder and glory, and the vision that is given on the mountain-top is the power that sustains the faithful as he journeys through the valley. That mountain-top experience may come at an early Communion service; it may come in the quiet of some quiet place, it may come on some day of terrible sorrow, but to the faithful and the trusting it always comes.

August 22.

Read St. Mark 9: 14-20. Text for the day: "Why could not we cast him out?"

Facts to be noted:

1. Christ descends from the mount to resume His work.
2. The scribes had tried to undermine our Lord's influence, during His absence.
3. Lunatic; epileptic.

How the text for the day does echo our own personal experience. We try to overcome coldness in our own lives, and we fail; there is a bad temper or a mean disposition that insists on spoiling life; we try to overcome them, and time and time and again back they come to mar the happiness of some otherwise bright and lovely day; there is that temptation that is always lurking near and that, in spite of our desires, we yield to even though we make a struggle to overcome it: but only too often it gets the better of us; there is that selfishness of which we are only too conscious but that will inject itself into almost everything we do and say and for some reason we simply cannot overcome. So it is that we find ourselves at every turn of our lives saying with the disciples, "Why cannot we cast that spirit out?" And there is just one answer, and it is our Lord's, "O faithless generation . . . . This kind can come forth by nothing but by prayer and fasting."

August 23.

Read St. Mark 9: 30-37. Text for the day: "If any man desire to be first, the same shall be the last of all, and the servant of all."

Facts to be noted:

1. Our Lord's dislike of publicity.
2. The desire of the disciples for the chief place in the kingdom.
3. Our Lord's idea of true greatness.

Just imagine Peter, and James, and John, and Matthew, and the rest of the apostles arguing as to which of them had the right to the highest position in the kingdom! It doesn't seem possible. But they did argue, and they were ambitious for position, and they were rebuked by our Lord, who taught them the true idea of greatness. He taught them the lesson of service as the key to greatness. I remember a splendid young woman saying one time: "I am going to give up trying to be pleasant and nice to every one. All my life I have always tried hard to help others and to be kind and friendly, but no one ever seems to appreciate it." That young woman didn't realize that, of all the girls in the group to which she belonged, she was the most popular and the most beloved. In the estimation of all her friends she was the "greatest." And that is the only kind of greatness that is worth the name.

August 24.

Read St. Mark 9: 38-end. Text for the day: "For he that is not against us is on our part."

Facts to be noted:

1. The disciples were jealous of their position as apostles of Christ.
2. "The worm stands for the moral corruption and degradation that follow upon a long course of wilful sin."
3. "Every believer shall be 'salted,' i. e. purified and prepared for eternity by the 'fire' of discipline."

Drummond says: "The apostles report that a private Christian, who had not been called to the apostolic office ("he followeth not with us," St. Luke) and had received no definite commission from Christ to work miracles, as the apostles had (3:15), was nevertheless casting out devils in Christ's name. Jealous for the privileges of their newly acquired office, they forbade him, but Christ says that they ought to have welcomed his help." It is a very curious fact, and one that is to be regretted, that in spite of the high calling of all Christian people, whether laity or clergy, one finds jealousies and bickerings that are so unworthy of Christians, it is almost impossible to understand how they can be allowed to exist; yet we find this very state of things existing everywhere. To remember the purpose for which we are working and eliminate every thought of self and self-advancement is one secret of successful and happy Christian work.

August 25.

Read St. Mark 10: 1-12. Text for the day: "What therefore God hath joined together, let no man put asunder."

Facts to be noted:

1. At this time there was a controversy as to the grounds for divorce between two of the Jewish schools of thought.
2. Christ was asked to decide the point debated by the two schools.
3. His decision, as given in the lesson for today, could hardly be clearer.

Divorce among the Romans was very common, and was granted in many instances for trivial causes. Among the Jews it was not difficult to obtain a divorce. The reasons were often just as trivial as among the Romans. For instance Rabbi Akiba (a Hillelite) contended: "If a man sees a woman handsomer than his own wife, he may put his wife away, because it is said, 'If she find not favor in his eyes.'" When Christ came He was very definite on the subject. In St. Mark's Gospel, it seems that He refuses the right to divorce for any cause whatever. In another place divorce is allowed on the grounds of adultery only. There is no mistaking our Lord's teaching, and it is hard to understand why so many Christian people feel that they have a perfect right to overrule this teaching of Christ. When the Church refuses to remarry those who have been divorced contrary to the teaching of our Lord, she is simply following His commands. The question of marriage and divorce is not one of private opinion. The individual priest of the Church has no alternative but to follow the teaching and canons of the Church.

## BISHOP McKIM'S THIRTIETH ANNIVERSARY

BY THE

REV. YOICHIRO INAGAKI

IN Christ Church, Sendai, on the morning of June 14th, the Rt. Rev. John McKim, D.D., offered the Holy Eucharist at the altar in connection with the opening service of a special session of the Diocesan Council of the Missionary District of Tohoku of the Nippon Sei Ko Kwai. The day chosen was most significant, for it was the thirtieth anniversary of Bishop McKim's consecration to the episcopate.

Thirty years ago on this day, in St. Thomas' Church, New York, the Bishop was consecrated the Bishop of Yedo (Tokyo) to succeed the Rt. Rev. C. M. Williams, D.D., the first missionary bishop in the Japanese Church, after fourteen years' laborious and fruitful work as a pioneer missionary. During these years Bishop McKim opened missionary works in fourteen different places, Osaka being his headquarters. Among others Koriyama, Obama, Sakurai, Matsuyama, Kamiichi, Otsu, Sakai, Tsu, Ueno, and Kuwana, owe to him the first Christian message preached to them.

These thirty years have seen the most wonderful progress in the national affairs in Japan. No less marvelous has been the development of the national Church during this period. There was no church throughout the whole Tohoku district, and but three Christians\* at Fukushima when he began his episcopal functions. Today Tohoku is an independent Missionary District, having been separated from the Missionary District of North Tokyo a few years ago. But the contrast is more striking when we compare the present condition of the Church with that of the time of his first arrival in the country. There was then no native priest nor native clergy except three students who were under the care of Bishop Williams. There were only five American missionaries resident. Today there are over one hundred clergymen, most of them being natives, and over fifty lay male and female missionaries, together with the equal number of native catechists connected with the American mission in the Nippon Sei Ko Kwai, not to mention other missions in the Church.

It is needless to say that many educational and philanthropic organizations, which have proved to be great values to the missionary work of the Church, have been successfully carried out under Bishop McKim's care. Numerous substantial church edifices have been built by his efforts. Several nice lots are ready for churches to be built in the future. Many prominent native clergymen have been attracted to the Church by his encouragement.

Since the passing away of Bishops Williams, Bull (English), and Bickersteth (English), Bishop McKim has been the senior Bishop of the Church in Japan and thereby the chairman of the Synod. Besides, he is the only surviving member who has been attending the Synod ever since its memorable first session, when the Nippon Sei Ko Kwai was formally organized in Osaka in 1887.

Bishop McKim has been enthusiastic for the native episcopate and has lost no opportunity in encouraging the Church people for the realization of their aspirations. It is therefore a great satisfaction to him to see that dioceses for two native bishops one for Tokyo and the other for Osaka, have been created at the Synod held in Tokyo last May. It will be the crowning event in his long missionary life in Japan to lay on his hands as chief consecrator on the native bishops-elect in December.

On the eve of the creation of the Diocese of Tokyo, and in view of the thirtieth anniversary of Bishop McKim's consecration to the episcopate, the Standing Committees of the Missionary Districts of North Tokyo and Tohoku met in Tokyo and decided to set up permanently a charity bed in St. Luke's International Hospital to be called the "Bishop Mc-

Kim Charity Bed" as a token of grateful appreciation of his long and untiring service. The bed will speak eloquently to posterity of a missionary hero who had gladly given his life to a country and her people for the sake of our Lord and His Church.

It is therefore most fitting for the Diocesan Council of the Missionary District of Tohoku to pass unanimously the following resolution:

"At a special meeting of the Diocesan Council of Missionary District of Tohoku held in Sendai on the 14th day of June, 1923, being the thirtieth anniversary of the Rt. Rev. John McKim, D.D., as Missionary Bishop of Tokyo, it was moved to tender him the hearty congratulation of the District, to give thanks to Almighty God for the Bishop's assiduous labors during many years for the development of the missionary work of the Japanese Church, and to pray for continued blessing, protection, and guidance of the Bishop, and to express the hope that

he may be spared for many years to be our chief pastor" (translation).

\* It was most touching to hear the words of congratulation to the Bishop at the reception given in his honor in the evening of the same day at the parish building, by one of these three Christians, Mr. Yoshiharu Kase, who was confirmed by him thirty years ago.



COUNCIL OF THE DISTRICT OF TOHOKU

## A PRAYER

SET FORTH BY THE

RT. REV. JOHN N. McCORMICK, D.D.,  
BISHOP OF WESTERN MICHIGAN

ALMIGHTY and everliving God, who hast been pleased to take unto Thyself the soul of Thy servant, the President of the United States, we humbly bow before Thy sovereign will and we yield Thee high praise and hearty thanks for the good example of a kindly, just, and honorable life and for diligent public service in behalf of all the people of our land and country. To Thy gracious care and keeping we commit him, humbly beseeching Thee that, being cleansed and purified through Thy mercy, Thou wilt grant him eternal rest and let light perpetual shine upon him.

Look with pity, we beseech Thee, upon the sorrows of Thy people, and especially vouchsafe to sustain and comfort Thy daughter who has been deprived of the companion of her life. Draw graciously near to her, we pray Thee, and follow her with Thy goodness and mercy.

And now, O Lord, our Governor, whose glory is in all the world, we commend this nation to Thy merciful care that, being guided by Thy providence, we may dwell secure in Thy peace. Grant to the new President of the United States, and to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness and make them ever mindful of their calling to serve the people in Thy fear.

Hear us, O Lord, in this our time of national mourning and supplication. As Thou hast been with us in other hours of darkness and distress, so be with us now; and grant that, following the good example of our founders and preservers, we may bequeath to those who follow us a nation in which peace and happiness, truth and justice, religion and piety, may be established for all generations.

All this we beg through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, now and forever. Amen.

THE HEART has reasons which the reason does not know. Our search for God is due to the Divine initiative.—*Pascal*.

I GREW WEARY of sinning before God grew weary of forgiving my sin.—*St. Theresa*.



THE GENERAL SYNOD OF THE NIPPON SEI KO KWAI

## The General Synod of the Nippon Sei Ko Kwai

By the Rev. Hollis Hamilton Corey

THE accompanying illustration is a picture of the general Synod of the Nippon Sei Ko Kwai (Japanese Holy Catholic Church) held recently in the city of Tokyo. This synod is memorable in that it formally set apart the first two independent Japanese dioceses, those of Tokyo and Osaka.

In the center of the picture will be recognized the Rt. Rev. John McKim, D.D., Bishop of Tokyo, the presiding bishop, with skull cap and pectoral cross. To Bishop McKim's right are the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, a visitor, the Rt. Rev. M. N. Trollope, D.D., Bishop of Corea, also a visitor, and the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. To Bishop McKim's left are the Rt. Rev. Hugh J. Foss, D.D., Bishop of Osaka, who has recently resigned, the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, who has also recently resigned, and the Rt. Rev. H. J. Hamilton, D.D., the Canadian Bishop of Nagoya. Sitting next to Bishop Hamilton, on the left, is the Rev. Sakunoshin Motoda, Ph.D., D.D., Bishop-elect of Tokyo; while the Rev. Yonetaro Naide, Bishop-elect of Osaka, is the third man standing, from the right.

The fourth man from the left, standing on the ground in the front row, is the Rev. Y. Inagaki, professor at the Central Theological Seminary in Tokyo, and well known at the General Theological Seminary in New York. The foreigners, other than the Bishops, all of them delegates elected by Japanese congregations, are the Rev. W. P. Buncombe, a veteran C.M.S.

missionary of Tokyo, sitting, the second man from the left in the row with the bishops; the Rev. J. J. Chapman, President of the Bishop of Kyoto's Council of Advice, the fifth man from Bishop Heaslett; the Rev. C. S. Reifsnider, LL.D., President of St. Paul's University, Tokyo, the first man standing in the left in the second row, to the left of the man with a hat; the Rev. R. D. M. Shaw, S. P. G., professor at the Central Theological Seminary in Tokyo, standing directly above Bishop Foss; the Rev. Gordon J. Walsh, C.M.S., pastor at Hakodate, just above Mr. Shaw, to the left; the Rev. Gordon J. Shaw, C. M. S., of Osaka, examining chaplain to the Bishop of Osaka, at the very back, third man from Mr. Walsh; the Rev. S. H. Nicholls, missionary priest at Aomori, next to Mr. Mann, on the right; the Rev. J. G. Waller, Canadian missionary priest at Nagano, fourth man from the right of the row, next to the back; and the Rev. W. F. Madeley, missionary priest at Sendai, second from Mr. Waller, on the right.

Directly in front of Mr. Nicholls, wearing a black beard, is the Rev. S. Yamada, priest-vicar of St. Andrew's Cathedral, Tokyo. During the Russo-Japanese War, he was taken prisoner and was held at Petrograd until the end of the war. On his return some of his non-Christian friends did not receive him well because they thought that he should have committed *hara kiri* when he first found himself a prisoner of war. He has lived to be a very valuable priest of the Church.

## How can America be Made Christian

By the Rev. J. A. Schaad

HOW, but by Christian Evangelism, can America ever be made Christian? Pulpit oratory will never do it. Even devout scholarship has not done it. Nor do modern publicity and sensational methods offer much of real promise.

Probably most sane people who think would agree that it is highly desirable to make America Christian. Americans usually get what they want. Here is something well worth wanting. How shall we go about getting it?

The statistical showing for the past ten years, as to the aggressive gains of Christianity upon the population in America, are not prophetic of the early Christianizing of our people. I write from memory, which may need correction; but all of the Churches together made an increase of only about 3 per cent of their own membership, which is barely keeping pace with the growth in our population.

Assuming that our Church made this rate of gain, we American Christians are still far behind the members of our own congregations in foreign mission fields. Their rate of increase for last year was 13 per cent! They excelled us in the ratio of four to one. Why? And how? The answer is simple. Their pulpits and pews voice a more definitely evangelistic note than do ours here in America. Time for us to think this over. Is it not?

Following are some recent figures which show conclusively that a restoration of lay evangelism to the program of a parish is not only possible but also practical and profitable. The plan was to select a group of Church members, give them carefully prepared lists of adult names, and then send them out by twos with a view to securing their prospects as members of their particular Churches. There was no publicity. No public "revival" was in progress. Everything was done decently and in order, *by laymen*.

57 workers secured 132 new members in one week.  
70 workers secured 192 new members in one week  
120 workers secured 261 new members in one week.  
100 workers secured 532 new members in six weeks.  
400 workers secured 1194 new members in three weeks.

(This last was an interdenominational movement.)

Little expense was attached to these campaigns for Christ. The results exceeded these of the often-hectic methods of more public and professional campaigns. And—here is the important thing—these people were all brought into the actual membership of some form of organized Christianity where spiritual nurture was at least available to them, and where they could give expression to their conversion in Christian worship and service.

This is how, if ever, America will be made Christian.

## THE CALL FOR AN INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

**T**HE Brotherhood of St. Andrew in the United States, in loving remembrance of him who on St. Andrew's Day, 1883, established the first Chapter of the Order, and in thankfulness to God for four decades of unintermittent life as a Brotherhood, hereby issues, through its Executive Committee, this official Call, to all members of the Brotherhood in this and other lands, and to all Churchmen and older boys everywhere, to unite as one body in an International Convention at the University of Chicago in the City of Chicago during the five days, Wednesday to Sunday, September 19 to 23, 1923.

The Councils of the Brotherhoods in other lands—England, Canada, the West Indies, New Zealand—and leaders of the Brotherhood living in Scotland, Ireland, Australia, Japan, China, and other fields where the Anglican Church is represented in its parishes and mission stations—all these have heartily approved the plan for this fourth International Convention. These representatives join with us in bespeaking the interest and attendance of their members and other Churchmen, that the bonds of fraternal love uniting all our Brotherhood may be strengthened, news of our work made known, suggestions exchanged, and especially that we may offer our united prayers that God will continue to bless our endeavors wherever made.

The Brotherhood desires to make it known that this is to be a gathering of all men and older boys of the Anglican Communion in all lands. Let us bring together a finely representative number of those both of and not of the Brotherhood, who try to follow in their daily lives the example of St. Andrew in bringing his brother to Christ. And may the numbers include other men and youths of the Church who earnestly desire to learn of these endeavors. To all these the Brotherhood—jointly in all lands—extends a cordial invitation to be present, on equal terms, in Chicago.

We ask the bishops, clergy, and laity throughout the Anglican Communion to remember our joint gathering in their prayers, and to encourage their men and older boys to attend, to the end that the bonds of international fellowship and brotherhood may be strengthened throughout the Anglican Communion.

Edward H. Bonsall  
Courtenay Barber

Walter Kidde  
B. F. Finney

Warren Hires Turner  
Robert E. Anderson

G. Frank Shelby  
*Executive Committee.*

## Confessions of a Deacon

**T**HEY come out of the retrospect of a diaconate now past. They speak from a genuine heart-seaching. They eschew anything like a falsetto note. They, of course, should carry no identification of name. They appear to be in no wise sensation-mongering. They attempt to reveal an introspection of intimate personal experience only in its bearing upon the prescribed ideals and possibilities of the office of a deacon. They do not try to cover many deep probings of the personality itself aside from the exercise of the office. And to avoid any semblance of a diaconate tinged with self-pity at the time, it may be added that its lines fell in happy places of high standards and traditions, and that the consciousness and commendation at the time were by no means lacking in tokens of what seemed to pass muster as "sufficient success." Indeed there was an exhilaration about the busy stir and round of new sacred atmospherings and deference to the young deacon that sometimes used to whisper to me in terms applied to infancy itself—was it not suggestive of "a heaven that lies round about" the infancy of the ministry? So far as I knew myself then and my diaconate, there is no "mulligrubs" in the back of the heart of these confessions.

Prefacing them then with these words of *apologia*, I utter them between the column lines of THE LIVING CHURCH as in a confessional box, first because they now to me enhance the spiritual genius and opportunity of the deacon's office so far beyond any conception of it, during my year in it; and next to express out of a humbled sense of my short-sightedness in it, to raise the question whether our current carry-on of the diaconate is always as full-visioned as it might be, either in its momentum for the individual candidate or in the ensphering of the office of a deacon itself. Note some current discussions of its practical efficiency or of its spiritual content for the rapprochement upon "Faith and Order" for Church Unity.

As it dawns upon me now, my own missing of the fuller

vision was chiefly in the failure to put first and foremost that I was in the initial stage and tryout of a Holy Office. If only at the outset I could have fallen upon such a book as that of Abbé Dubois dealing so sanely with holiness to the Lord, what a boon it would have been, as it has been later. Not that there was lacking from "diligently reading Holy Scripture and ancient authors," as well as from the ordination office for deacons now and then, blessed and sustaining glimpses of that vision, and longings and self-reproaches stimulated by it. But the *elan* of a gallopy curacy with morning-to-night absorptions, choir offices, greetings in the market place, popularities among the people, sometimes the flatterers—not much as yet of busy mockers and no critical gnashing of teeth!—and all the rest, does not tend to keep in mind such aspirations as that of Keble:

"Chiefly ye should lift your gaze  
Above the world's uncertain haze."

"Modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline: that they, having always the testimony of a good conscience and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church," so the prayer phrases the real criteria of a deacon's success. I can pick out constancy in ministration as a fairly well defined aim and urge. Ambition and routine helped to move on that line as one of least resistance. Dreams, too, of some rectorship to come kept one wise as to the importance of the credential of a "worker" in the "call" quest of vestries. To be fair to my experience, I believe that all the other points covered in the prayer had more or less depth of appreciation and a sort of cumulative attempt at their realization. I like to think that some determining spiritual progress and true ap-

(Continued on page 511)



## A Demonstration of Christian Nurture Material

HAVING learned that the smaller schools were experiencing difficulty in the proper presentation of the lessons of the Christian Nurture Series, the research division of the Educational Department of the Morehouse Publishing Company set to work to discover and to assemble material for expressional work and the objective side of the lessons generally, having especial consideration for the smaller schools of limited means.

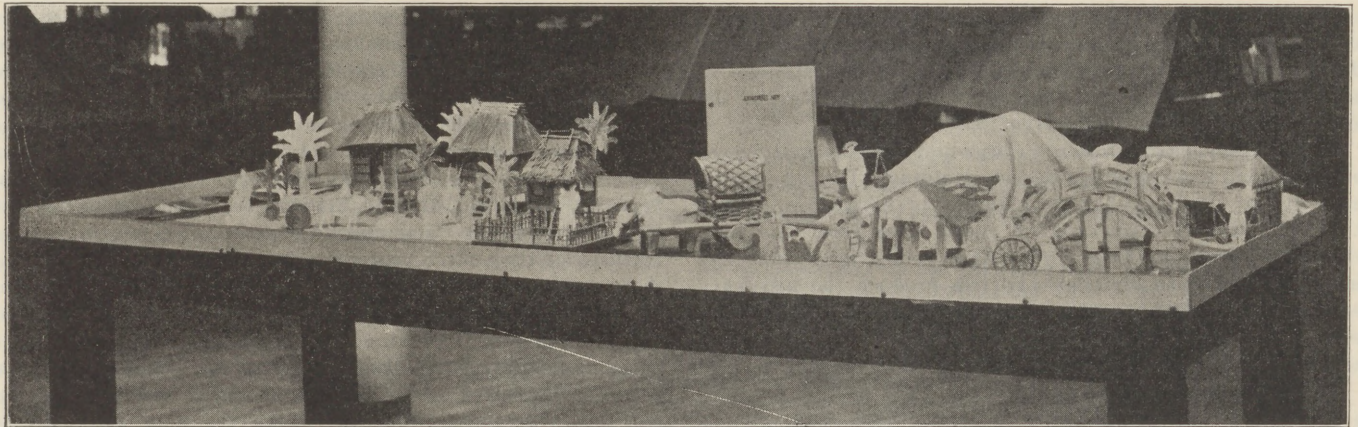
The principle involved in this is given by Dr. W. W. Smith in his *Religious Education*. He says: "In all education of the modern type, it is recognized today that 'means of self-expression' are necessary. The student young or old, must *do* in order to understand. The object must precede the symbol. The concrete must anticipate the abstract. The true education says that doing must come before learning, that we understand by our reconstructing, or at least representing, what we are to learn by rule and principle later. Education thus, secular and religious alike, is meeting in self-expression the wants and cravings and desires of the pupil." Dr. Smith then recommends certain material as the "means of self-expression," and it was this material which the research division set

nished for the course, it shows by comparison how well the research division has caught the idea in elaborating the material at hand, and how practical the materials are for this course.

There is also shown prominently the Deaconess Lane Chart of the Christian Year illuminated in colors, and hand-made reproductions of the charts suggested in the Teachers Manual of Course Six. Attendance charts and materials are also on view.

A full collection of maps, as called for by the Series, has also been assembled, some from various sources, and some having been drawn by the department's artists. Another activity of the research department has been the provision of the pictures used by the Christian Nurture Series. Hundreds of pictures have been located, and cuts have been made of them for printing on the presses of the Morehouse Publishing Company.

In the exhibit may be seen the Cross and Crown System for increasing the attendance of the Church school, from the first celluloid pin to the bar for the eleventh year of consecutive attendance. A member of the department is always ready to demonstrate it. There are also crosses, medals, pins,



PART OF THE CHRISTIAN NURTURE SERIES EXHIBIT OF THE MOREHOUSE PUBLISHING CO.

out to find. And the department has been able to find many more things than Dr. Smith mentioned, and has provided it, not merely for sale, but more especially as a suggestion as to how the required end may be accomplished.

The material gathered by the department has been made up and arranged to simulate, as nearly as possible, actual school conditions. The various articles were cut out, colored with crayons, and mounted in groups much as an actual Church school class would do it. Then they were placed on display in the showrooms of the Morehouse Publishing Co.

Primary teachers know the value of busy-work to their children, and in the display of the primary courses are posters that have been made by pictures clipped, in some cases from illustrated magazines, in other cases from regular cut-out material, and mounted on sheets of cardboard. Other cut-outs have been found to illustrate lessons throughout the series, parables and stories have been illustrated, representations of the furniture of the Temple have been found, and many another thing for the eye-gate. Prominent in the display is a cardboard church building used in Courses B and One, and the Church furniture, altar, lectern, pulpit, prayer desk, and font for Course Five. The various materials are found to be especially helpful in teaching the Lenten and Christmas stories. Their use is, in fact, unlimited throughout the series.

Very prominent in the exhibit of the Morehouse Publishing Company is the elaboration of the material used in Course Six. There are shown on the tables the Eskimo, Indian, African, Japanese, and Philippine villages. The material has all been carefully selected, cut out, colored, and grouped in a most natural and instructive manner. In the exhibit of the Philippine village, along with the cut-outs furnished with the course, there is also shown a miniature Philippine hut, and a carabao and cart modelled from wood, that had been made in the Philippines and sent to the Morehouse Publishing Company. While this is not of the regular material fur-

of gold, silver, and other materials, for awards, embracing the membership of the school from the Font Roll onward.

While the Book Store may be regarded as a separate department, yet it is near the display of the Educational Department, and the literature of the Church school may readily be examined by visitors to the display. Especial attention should be called to a table on which have been assembled a number of Bible stories and other books for children, also the work of the research division. There is on display, too, a complete line of promotion certificates, selected because of their especial fitness for Church purposes.

The department, in elaborating this exhibit, has kept in mind especially the smaller schools, such as cannot afford sand tables, black-boards, and like apparatus, and has made the exhibit such as the most modest school could duplicate. One of the points for investigation was, Could the Christian Nurture expressional material be adapted to the small school? And the exhibit is a demonstration that it can easily be so adapted.

This exhibit of the Morehouse Publishing Co. is designed to be permanent, and will be augmented and increased from time to time, as fresh materials are gathered. Any person interested in this work may be assured of a hearty welcome and a personal demonstration by a member of the Educational Department.

### A PRAYER FOR STRENGTH

THE Lord grant us strength and endurance, gentleness and patience that, having waited for the consolation of Israel, we may rejoice in that great day when the redeemed of the Lord shall come to Zion with songs and with everlasting joy. Amen.

From *A Book of Social Prayers and Devotions*, issued by the National Council.

## Army Chaplains in Summer Training Camps

THE summer season, which is a period of relaxation for the majority of people in the business world, is for the Army a period of intensive work in the various Summer Training Camps. This period of training affords the chaplain a splendid opportunity to demonstrate the importance of the work of his department in its proper relation to the general scheme of things military. It is important that the civilian clergy and the lay members of all Christian bodies should have knowledge of, and lend their moral support to, the work of the Chaplains' Corps. The following account of what is being done at Camp Custer, Mich., is written with the idea of presenting to the members of the Church, in concrete form, what is being accomplished, and what is being attempted, in the way of increasing the efficiency of the Chaplains' Department.

By the terms of the National Defense Act the Army at present consists of three component parts, the Regular Army, the Reserve Corps, and the National Guard. The Regular Army is made up of professional soldiers, whose chief function is the training of the volunteers. From June 15th to Sept. 1st, this training takes the form of out-of-door work in Summer Camps. The volunteer soldiers come to these camps in different groups. First, in June, come the young men who are studying military science as a part of their college course. These young men are candidates for future commissions in the Officers' Reserve Corps. They are not yet members of the Corps, but are fitting themselves to become such.

In July the Officers' Reserve Corps and the National Guard come for their period of out-of-door training. During August the Citizens' Military Training Camp is in session. This C. M. T. Camp is composed of young men from the high school and from business life. Any young man who has passed his sixteenth birthday and can produce the necessary certificate as to his moral character, is eligible. This group receive a month's training without cost to themselves, but take no obligation as to future military services.

Thus thousands of young men in these various groups, in addition to the officers and men of the Regular Army, are ministered to by Army Chaplains during the summer training season. At Camp Custer, which is a typical camp, the work is carried on as follows: Two Regular Army Chaplains are on duty, Chaplain C. P. Futcher, Methodist, and Chaplain H. R. Fell of the Church. Chaplain Fell celebrates the Holy Communion every Sunday at an early hour. At a later hour a short general service is held, at which the chaplains alternate in making the address. On weekdays the usual ministrations to men in the hospital and other routine forms of chaplain's work are carried on. But, in addition to their ordinary work, the chaplains in these camps have a place on the training schedule for the delivery of lectures on Citizenship and on Character Building. These are two distinct courses of lectures, and are given to each of the groups of younger men.

The chaplains have nothing whatever to do with the purely recreational program other than to manifest that general interest which the civilian pastor would naturally take in the social activities of his young people. Their work is exclusively religious in the broad sense of the term, and is considered to be of sufficient importance to occupy their entire time and energy. This is significant of the changed status of the chaplain, brought about by the experience gained in the late war, and through the interest manifested by the various religious bodies in the chaplains' affairs, as evidenced by such conferences as that held recently, under the auspices of the War Department, at Washington. Bulletins setting forth the findings of this Conference were sent to all Army Posts. The reaction to these bulletins was immediate. At Camp Custer the relations between chaplains and those in command are most cordial. Yet, even at this camp, where conditions approach the ideal, the receipt of this bulletin was the deciding factor in determining that a certain detail, on the border line between religious and morale work, should be cared for by some one other than a chaplain. This is a concrete illustration of the effect of such expressions of the religious sentiments of the nation in guiding both chaplains and other officers as to what constitutes the proper and most useful sphere of activity for those who hold the positions

of religious specialists on the commanding officer's staff.

From the point of view of the religious organizations of the nation, the outstanding feature of this summer's training schedule is the fact that, for the first time, a number of chaplains of the Officers' Reserve Corps have been ordered to active duty as students under the same conditions as officers of the line, medical officers, and others. This is a recognition of the importance of the chaplain's office which has long been sought. Chaplains Futcher and Fell were ordered to prepare a training schedule and were detailed as instructors. This schedule, as is customary with all such schedules, passed under the eyes of various officers, before reaching the Commanding Officer and being formally approved. This scrutiny of the schedule was a source of information to these officers, and gave them quite a new idea as to the variety and importance of the chaplain's duties. If this were the only effect of the preparation of such a schedule it would be abundantly worth while. Eleven Reserve Corps Chaplains are taking the course at Camp Custer. They represent six or seven religious bodies. None of the Church clergy, however, are among the number. They are enthusiastic as to the value of the course, and have expressed the opinion that many other chaplains would have been glad to come, even at their own expense, had they known what the course would be like. Space forbids the publication of the complete schedule, but amongst the subjects discussed are the following: Organization of the Chaplains' Corps, The Chaplains' School, The Chaplains and Morale, The Guard House and the Hospital, Conduct of Funerals, The Chaplains and Welfare Societies, Religious Services, First Aid in War, Relation of Chaplain to Recreation Officer, Local Community Cooperation, etc. One of the features of the course was a dinner and conference at a lake resort near the camp. This conference was attended by the chaplains, local clergymen from Battle Creek and Kalamazoo, and a representative of the Red Cross. Each had his contribution to make to the discussion, and the civilian clergy expressed themselves as having gotten a new vision of the opportunities and responsibilities connected with the office of chaplain. Chaplain Fell presided. The Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, and Headquarters Chaplain O. R. C., 85th Division, made the opening address, an echo from the larger conference held recently in Washington. Brigadier General George Van Horn Moseley, the Camp Commander, was present, and spoke of the importance of the chaplains' work and the need for cooperation on the part of the Churches.

From the standpoint of the Church, this summer training, especially the training of chaplains, offers a unique opportunity for the explanation of our position as it concerns the great Protestant denominations on the one hand, and the Roman Church on the other. The statement of our principles inevitably comes out in connection with discussions regarding the administration of sacraments to the sick in hospitals and the necessary provision for celebrations of the Holy Communion on Sundays, regardless of what other services may be held.

At Camp Custer, which is in the Diocese of Western Michigan, the Church is fortunate in being represented by Bishop McCormick who, because of his experience in the late war, and his position in the Officers' Reserve Corps, is peculiarly fitted to back up the chaplains in their work. He has already made two visits to the camp this summer, and expects to come again. His first visit extended over a period of three days as a guest of General Moseley. The Corps Area Commander was here at the same time. The Bishop was introduced by our chaplain as his spiritual Corps Area Commandant, to whom he had to report, and was affectionately adopted as such by the Camp, being referred to as "Our Bishop." On the occasion of this visit he celebrated the Holy Communion in the Chaplains' Tent at an early hour Sunday morning. Later in the day he addressed the men at a general service in the Liberty Theater. On the following Monday he met the young men of the Reserve Officers Training Corps and many of their parents, who had been invited to spend this day with their sons in camp.

(Continued on page 511)

## Unemployment\*

By Clinton Rogers Woodruff

OUR Canadian brethren have emphasized in their social service publications the fact that unemployment results from recurrent business depressions, and our American workers are beginning to see the connection and to consider whether such unemployment can be reduced or prevented. In 1921, Herbert Hoover presided over a conference called by the President to consider this problem, out of which has come a report of significance and value. It contains ten recommendations of a most practical character. In his foreword Secretary Hoover declares that he is confident that it represents a distinct step forward in economic thought and offers constructive suggestions that should make for progress. "The report does not suggest panaceas or economic revolution," he says, "but seeks to drive home the fact that the enlargement of judgment in individual business men as to the trend of business and consequent widened vision as to approaching dangers will greatly contribute to stability, and that the necessary information upon which such judgments can be based must be systematically recruited and distributed."

His experts, of whom Miss Mary Van Kleeck is one, set to work to discover "some way to mitigate the extreme fluctuations in trade and industrial activity responsible for the recurrent periods of enforced idleness on the part of so many wage-earners." Three of their recommendations have to do with fact-finding, two with credit control, one with control of expansion in business. The seventh calls for the regulation of government construction work so as "to level the cycle," and "what is recommended for the Government is also suggested as desirable for public utilities." The committee's last two recommendations are for unemployment reserve funds to be created out of wage-earners' savings and for a national system of employment bureaus. We are told that: "The committee does not submit this series of recommendations as a panacea for the evils of unemployment. It only hopes that those who are responsible for the nation's industrial practices and policies will be stimulated by these suggestions to study the problem with a view to its constructive solution. To this end it submits as a sort of appendix to its report several series of questions addressed respectively to business men, bankers, managers of public utilities, wage-earners, engineers, and citizens' organizations, and asks for their discussion by those who desire to cooperate with it in a program of study and experiment."

Quite the most significant thing about the report is the fact that it is issued at a time when unemployment is far from being a pressing problem and the further fact that it is being generally and thoughtfully considered. This committee, after analyzing the various economic phenomena of the periodic business boom and the resultant depression, concludes that preventive measures must lie in handling of business in "boom" times, because depressions are due to over-expansion, inflation, loss of efficiency, waste and extravagance in the boom periods. Therefore the first point of attack on the problem must be more informed action by individual business men in periods of rising markets in order that excessive expansion may be prevented and the extent of the decline thereby reduced. Special stress is laid upon the necessity of better general understanding of "the business cycle."

The methods of reducing the extent of the decline lie in the building up of governmental and public utility construction in times of depression, the use of unemployment funds, and the expansion of Federal, State, and farm employment bureaus; the better control of credit against over-expansion and speculation through individual banks, and the guidance of business itself by danger signals of over-expansion, all of which are fundamental.

Before banks, business men, and others, can take constructive action in the enlightened conduct of business in this

relation there must be recruited and constantly disseminated the fundamental information on which the trends in business can be properly adjudged by each individual business man, and, therefore, it strongly recommends the recruiting of enlarged and more systematic statistical information by the Department of Commerce and its wider dissemination.

A former president of the Chamber of Commerce of the United States and a member of the President's Commission sometime since expressed the opinion that every community has a responsibility to the nation to organize to meet the question of unemployment, and the nation can only bring its help to bear when the cities and states are organized so as to make their help effective. "Business," said Mr. Defrees, "has a very great responsibility in the situation. It furnishes employment. Business men in the communities should take the lead in cooperating with public officials in the creation of emergency committees and in working out constructive community programs for relieving unemployment in their vicinities. The situation cannot be met without proper organization. It is primarily a community problem. The local business man, through his business organization and individually, should make every effort to meet the situation in this city. The (then) existing unemployment presents a real problem which must have immediate attention."

In England where the unemployment problem has been far more acute than in our own country this policy of governmental cooperation has been carried to a great extreme, to so great an extreme that not long ago the *Municipal Journal* (London) uttered the following word of caution:

"It is magnificent to aid the unfortunate unemployed, and the nation is pouring out millions for their benefit. In some districts, however, the unemployed are being spoiled and are becoming audacious. Various local authorities which rushed in to grant concessions in the way of free baths and providing the men with rest rooms and meeting halls have since had to withdraw these concessions because of their abuse. Even some "Labor" councils have revolted against the behavior of some of the unemployed whom they favored and cultivated.

"One borough council has this week reported a decrease in the funds raised from local people for the unemployed, and explained it away by referring to other charitable calls. We are inclined to think that the public is tiring of the communistic claims and fads of the rougher section of the unemployed.

"At Liverpool a proposal was actually made that the city council should provide annual holidays with pay to men engaged on relief schemes. Naturally, the council refused; but the request indicates that there, are some people who would make heroes of men because they are unemployed. There must be a limit on the levy which those who work can pay for the support of the unemployed."

All of which shows that unemployment is a problem of human nature as well as of economics. Not long since *The Survey* asked, "What would happen to the body and mind of America if all factory workers should spend a part of the year on a farm and all farmers spent part of the year in a factory? What would be the effect upon the needle workers if the clothing factories of New York and Chicago and Rochester were moved into the country, owned their own farms and so organized production that the 'slack season by pants' came at the time for planting or harvest? What if the steel mills of Pittsburgh were surrounded by great truck gardens? What if the coal operators of Pennsylvania, Ohio, Indiana, Illinois, took steps to coordinate the work of the mines with the work of neighboring farms?" If such an arrangement could be worked out it would go a long way toward helping to solve some of the problems of seasonal employment which are so vexing and so disturbing.

Experiments in this direction, we are told by *The Survey*, are being carried forward on a considerable scale in Germany by mining companies, brass and steel corporations. Great swamps have been reclaimed for the purpose, barren wastes brought under the plow. Thousands of workers are getting a better and more varied diet and are spending the slack season in the fields instead of the city tenements. Farmers formerly dependent upon casual migratory labor are being supplied with dependable help at planting and harvesting time.

\**The Burden of Unemployment.* By Philip Klein. New York: Russell Sage Foundation.

*Unemployment and Our Revenue Problem.* By John Sturgis Codman. New York: B. W. Huebsch.

*Business Cycles and Unemployment.* Report and Recommendations of a Committee of the President's Conference on Unemployment. 1923.)

According to the reports, the physical and moral, no less than their economic, advantages are noteworthy. A few years ago, the same authority tells us, garment manufacturers of New York were contemplating an exodus from the city to the open country of Long Island. "It seems a pity," it says, "in the light of the German experiment, that their plan was not put into effect." In a number of our coal fields especially in Illinois and Iowa there is a certain amount of shifting between mine and farm. But this shifting is unsystematized and therefore not nearly so fruitful as it might be. The possibilities of an interchange between farm and factory are great about the mill towns of New England and the South, and of Michigan, Illinois, and Wisconsin.

According to the report prepared for the American Economic Association by H. G. Moulton, unemployment in Germany during the greater part of 1922 was at an "almost unprecedentedly low ebb." The merchant fleet is being restored; much of the plant and equipment has been kept up or even extended. The yield in agriculture, however, was low. France and Great Britain are in marked contrast, he tells us. The former has had little unemployment, production has been relatively good, restoration of the devastated areas has gone forward steadily. On the other hand, Great Britain recovered but little during 1922 from the depression of 1921. Unemployment continued high and the industrial output very low. Germany has maintained a relatively high production record by financial methods "beyond the economic pale." She has subsidized shipbuilding, coal production, and housing, and stimulated industry by currency inflation. "No German business man, however, knows whether or not he is making profits; it is impossible any longer to compute day-to-day earnings in foreign values with any degree of accuracy; and, even if one could, by the time the computation was finished it would have become obsolete. When the price of a meal can increase 10 per cent between the first and second courses, it is clear that price indexes are rather difficult to keep pace with. It is not surprising that the national motto of Germany has become: 'Save, and you are lost; spend freely, speculate, or buy foreign currencies, and you win.' No class in society can under present circumstances make provision for old age or effect savings for the rainy day." Dr Moulton says further: "It seems a bit paradoxical, to say the least, that England and Czecho-Slovakia, the two countries that have followed the advice of the experts and are hence soundest financially, are in the worst situation, economically speaking." As to actual resources, Europe has the same land area as before the war; soil fertility is not greatly reduced and much of the devastated area has been restored. Effective man-power, however, has deteriorated. Some populations have been reduced, chronic undernourishment has taken its toll in vitality. Also there is a general insistence on a shorter work-day without any increase in rate of output. So far as management is concerned—*entrepreneurship*—resources appear to be undiminished. While capital goods have been reduced, Dr. Moulton believes that if equal energy were applied to their replacement as was given to war production, a few years would suffice for their restoration.

The contrast between the economic and financial situation in France and Great Britain is illuminating. France has kept her plant working at the expense of her budget and has made a good economic showing, but a very serious national financial showing. Great Britain, on the other hand, has pursued a very conservative financial policy, but has done it at the cost of continued unemployment and slow economic recovery. Returning to France, Dr. Moulton concludes that by 1925 France's budget, with accruing deficits, will amount to about 34 billion francs—18 billions, interest on domestic debt; 5 billions, pensions; 5 billions, military; about 6 billions for general administrative purposes. The *per capita* tax burden is roughly double that of the United States, including federal, state, and local taxes.

Great Britain is devoting approximately 30 per cent of the national income to public expenditures. The British policy emphasizes finance as against economics. The savable surplus which formerly went to well-to-do classes and was invested, is now largely diverted to the Treasury and used mostly for non-constructive purposes—military establishments, pensions, doles, and relief. Thus while the Government finances are sound, this condition has been maintained by declining to use public funds to further economic enterprises, and by the

absorption of the surplus which normally goes into new developments. Dr. Moulton considers that Great Britain is very near to the point of living on her capital, if not actually doing so.

Superficially considered, the situation in neutral countries which had experienced great trade development during the war, might be assumed to be very wholesome. Nevertheless, the neutrals have suffered because of what has happened to the general economic organization. Spain's new industries are unable to function because of a collapse of the market. Even in that country the Government budget "presents a sorry picture." Switzerland has been hit hard by the collapse of the market for her special commodities—tangible luxuries and intangible scenery which attracts tourists.

Generalizing, Dr. Moulton makes the following comment: "The notion that somewhere down underneath the surface of things the people are at work like beavers in reconstructing the foundations of the economic edifice and that good old human nature may be relied upon to achieve the economic salvation of Europe, regardless of financial ills or of the policies of politicians, is based on assumptions that were applicable in the age of Crusoe, and even under the primitive rural conditions obtaining only a few generations ago in the United States; but they have little pertinence in the interdependent economic organization of today. The individual business man with his land, labor, and capital goods, is today in the fell clutch of economic circumstances, over which as an individual he has practically no control. The individual is no longer the master of his own economic destiny. I am not distressed, you will observe, over the nature of man; it is the nature of the economic system with which we have to deal."

To those who are interested in the economic phases of this most difficult and complex problem, a comparison study of this report by a trained economist for an economic body with the report of the President's Committee composed of hard-headed business and social workers, would prove highly profitable.

Mr. Klein's book is to be commended to the practical worker because it seeks to answer such questions as, How should central unemployment committees be organized? What was the success of Mayor's committees? What is the task of social agencies during hard times? How can we, then, deal with the influx of the homeless? What are the relative merits at such times of real work, made work, temporary or odd jobs, and straight relief? Where does employment service fit in?

Mr. Codman's book deals with underlying questions rather than immediate or pressing ones. He, too, refers to Robinson Crusoe. If that book were being written today, Defoe, he observes, would have to describe Crusoe's first step on reaching shore as that of looking for a job and "his despair in finding himself alone, with no hope of an employer, would be vividly portrayed. . . . . ." But, as there were no title deeds drawn up for the island and the "no trespassing" signs were not yet posted, Crusoe proceeded to find a livelihood by the exploitation of the land and natural opportunities of the place wherein he found himself. In this simple way the reader is led up to an understanding of Mr. Codman's underlying thesis; which is, that the source of our industrial evils may all be traced to a faulty system of land tenure and the lack of organized control by the community at large over natural resources. Involuntary unemployment is dealt with particularly because the author regards it as the "outstanding symptom of economic disorder in our modern civilization." All economic disorder arises from the same root cause, he believes, and the method of analysis applied to one evil will apply to another.

Private property, as such, is not criticized. The point that Mr. Codman raises is that this universal institution is inexpedient when the rights of the public are not protected against monopoly. The connection between the nation's revenue problem and unemployment is evident in that every modern government is forced to tax industry when it does not collect the revenues due for monopolistic privileges. The benefits which accrue to the owner of lands are entirely dependent on the industry which is applied to that or contiguous land. Land cannot produce benefits without the expenditure of productive energy on somebody's part. Therefore, tax-

(Continued on page 511)

### THE DEVELOPMENT OF THE NATIONAL CATHEDRAL

THE foundation of the National Cathedral in Washington has been completed. This fact appears rather bare and uninteresting until one begins an examination of the structure and finds that a vast underground city has been built. A labyrinth of passages and rooms as interesting as any of the Pharaohs' tombs is hidden in the concrete mass that has been pouring into forms for more than a year. It is not of particular significance that 9,000,000 pounds of cement, 10,000 tons of sand, 18,000 tons of gravel, and ten carloads of lumber, not to include the structural steel that reinforces the mass, has been consumed in building. It is, however, interesting to know that two big chapels, a series of crypts, processional passages, store rooms, heating rooms, and work rooms will be underneath the floor of the Cathedral, and that these will be a combination of the finest and most impressive underground chambers to be found in England and France.

Those who are familiar with Bethlehem Chapel, located under the apse of the Cathedral, will also be interested in the Chapel of the Resurrection to be located in the crypt of the south transept, which will be used as a mortuary chapel. Many Washingtonians have been especially grieved at the necessity of attending the final ceremonies for their departed in the back rooms of undertaking establishments. In the future these ceremonies can take place amid the beautiful surroundings of the Cathedral. This chapel, designed by Frohman, Robb & Little of Boston, will be an impressive example of Norman architecture, and will be entered through a Norman ante-chapel beneath the western aisle of the south transept.

The crypts directly beneath the north transept will be used for burial purposes. In the solemn simplicity of their architecture they will recall the crypts of the Abbey of Mount St. Michael. The crypts beneath the aisle of the nave will be used for processional passages. These will be Norman and western Gothic in style, with stone ceilings carried on massive cylindrical and octagonal columns.

The work on the construction of the choir is well under way. The great walls, arches, and vaulting, are as honest and massive as those of typical mediaeval cathedrals. A real cathedral under course of construction is a memorable sight. Those who most appreciate this sight are visitors from Europe. When the choir is completed, the workmen hope to start the building of the rest of the Cathedral in one operation. That will take money, but special efforts are being made to insure the raising of the money so that the entire Cathedral can be completed in five years.

#### THE CATHEDRAL SPIRIT

Some day the story of the craftsmen at work on the Cathedral will be told and there will be revealed a spirit of workmanship, a lesson of reverence, and a picture of devotion to an ideal that will both inspire and humble the rest of us, no matter what our contribution to the job of cathedral building may be.

The workmen's story will tell how the workmen have bought the flags that fly at the peak of the apse, an American flag for workdays, a church flag for Sundays, flags that last a month and then are in tatters because of the heavy winds. The story will tell of the electric star that was erected last Christmas, an appropriate symbol, over the Bethlehem Chapel. The story will tell of the superintendent, the foremen, and the workmen, and why they feel they are enjoying a great privilege to work on the National Cathedral.

Into this story will be woven the traditions of masonry—free masonry—a tradition that Dr. James E. Freeman, the

Bishop-elect, will carry on along with other great traditions of the Christian religion.

There are those who do not fully appreciate the privilege that Washingtonians have of viewing the progress of the Cathedral building. "I saw it building," will be a statement bringing great satisfaction to an individual ten years hence. The Bible contains more references to the building of Solomon's temple than to the view of the completed structure or the services held therein. The American people will have centuries in which to admire the completed structure, but only a brief span of time to revel in the building of the

National Cathedral. The building operation is truly one of the great sights of the National Capital. Washingtonians do not fully appreciate it.

Sometimes it seems as though more interest is displayed in the National Cathedral at Mount St. Alban by people of other countries than by Americans. The Canon of Canterbury, Dr. Bickersteth, who delivered the sermon at the open-air services at the Cathedral on July 1st, is one of those who has told us how magnificent the Cathedral and its site are. A feeling is rising that it is time to tell the world about the National Cathedral instead of having all the telling done by visitors to this shrine.



AEROPLANE VIEW OF FOUNDATIONS OF THE NATIONAL CATHEDRAL

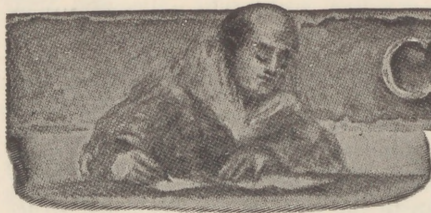
### THE ATTRACTIVENESS OF THE CHURCH

BY THE REV. C. D. CHAPMAN.

THE Church is for the people—it is the people's society, irrespective of age, sex, or conditions. It is not a society for the idle rich alone, or for the poor alone. It is not simply for educated folks, nor is it exclusively for the ignorant. It is for all the people. That is why it is called "Catholic," for "Catholic" means for all the people of all times and races and conditions. Wherever an effort is made to render the Church exclusive, that effort is contrary to the most fundamental principles. Shut out the poor, shut out the ignorant, shut out anybody on account of his race or country, and there comes the rebuking voice of the Creed, "I believe in the Holy Catholic Church."

Now, it is this inclusive spirit of the Church which helps to constitute its attractiveness. If men only understood it, how they would love and revere an organization which puts up no barrier against any one by reason of his poverty or his ignorance, or of any of the accidental circumstances which surround him. The Church regards him as a child of God because of his humanity, and wants him to become conscious of his relationship to God in the realm of grace. It shows him how he may be adopted into the redeemed family of God and so, by adoption, be declared in an especial sense, a Child of God. It teaches any man and every man that there is a new meaning to the word "Father" as we think of God's relationship to those who come into the membership of this society. It teaches him the new meaning of "brother," as the term is applied to each one of those who join the brotherhood of which Christ Himself is the Elder Brother.

BUT HAS GOD no other way of speaking to men and making known His will, but through science and the Bible? Yes, He speaks to us in current history, by His gracious providences; He speaks to us in every triumph of right over wrong; in every noble impulse that prompts us to an unselfish act; in every answered prayer; in the steady progress of Christianity; in the deep wells of human sympathy from which help is drawn for the world's needs; in those intimate personal experiences which come to every earnest soul that seeks to know God and to come into vital touch with Him; in the lifting of burdens from heavy hearts, when we have gone to Him in trouble.—THE EDITOR EMERITUS in the *Christian Evangelist*.



## CORRESPONDENCE

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

### PERSONAL RELIGION A REMEDY

To the Editor of the Living Church:

I HAVE carefully read the various letters in this department of your excellent paper as to what is the matter with the Church? It makes one think of what Elihu had to say as to Job's friends when they ceased their scolding of that good man. Not that the writer is young—he is not—but because your many correspondents, like Job's friends, don't seem to understand the root of the evil in question. It also reminds one of the efforts of raw recruits at a rifle range, who hit all around the bull's eye, but never hit it squarely.

Dan Rice, half a century ago, had a wonderful circus. He was a truly good man in spite of the handicap of his business, and he would deliver a sort of a sermon to his tented audience before the wonderful blind white horse, trained to act the part of a statue, was brought in on a platform by many strong men. He would say, "Men and women, I want to say a word to you before the show begins. You are a bad lot most of you and you well know it. You ought to reform yourselves at once. You men will lie, and swear, and cheat in your business, and go to the limit of safety as against the law, just to gain a little more money. You lie to your wives and your children, and even to your God. And you women are not much better; with your tattling and your tale-bearing, and the concealment of your well planned deviltries. The thing you need to do is to reform yourselves, take a new start and be honest and decent and God fearing; and begin now. Pray for forgiveness. The show will now proceed." That unique preacher in the wilderness was on the right track, for he tried to reach the hearts of the people and that is just what the Church needs now.

For over thirty years the trend has been away from the truth taught in the Bible and by the Church; to minimize religion and to glorify man and schemes of purely human quality. Human and philanthropic beings are all right, but they are secondary to the higher and the religious life. They have been advanced to the first place, and that is a fatal mistake.

The teachings of Confucius, Socrates, Plato, and Marcus Aurelius are placed on a par with those of Jesus Christ. Personal religion, family prayer, and table grace, are almost unknown, while old time personal talks on religion are practically far back in the past, and in many places the clergy receive as little consideration, as in the days of Dean Swift, when the vicar was a standing joke with the well-to-do.

The jazz movement has infected all classes, and with its preposterous claims, has started the people off on a wild and universal stampede as to almost everything carrying with it even many good Church people.

Vast numbers try to satisfy their cravings for happiness by attendance at the picture shows, dances, ball games, etc., but these, although usually very well in themselves as occasional recreations, have just swept the great masses clear off their feet and have caused them to neglect far more important duties to themselves and their Church.

And so we come to the correct answer to the query, What is the matter with the Church? for the pews are empty, the subscriptions to missionary and other peremptory uses grow smaller and smaller, and the Church progresses backward rapidly.

The remedy is for every Christian man and woman to follow the advice of Mr. Rice and see whether he is speeding, and give his attention to mending his ways, to pray sincerely for Divine guidance, and to study carefully his relations to his God. We are told on the highest authority that where the treasure is, there is the heart also. There never was a time when the good old Greek maxim, "Know thyself," was so applicable as the present.

The average person, in this country at least, knows in his heart what is his duty to his God and to himself. But all need the help that a truly good man or woman can give them to enable them to apply to their own selves the saving grace that is the vital element in the religion of Jesus Christ.

Here is where the clergy can, and should, do a great work, and where all Christian people can, and should, cooperate.

Resume the well-nigh discarded plan of much personal visitation by the clergyman upon all members of his flock, rich and poor alike, and once more adopt the plan of looking after all new arrivals in the parish, and making them welcome at church.

Effort in this direction is infinitely better than studying over knotty problems in ancient history and dry-as-dust theories as to ritual, qualities of Churchmanship, and other such things in which so many of the clergymen indulge, either in their chancels, or in the columns of your paper.

One has only to go into any of our American churches on a Sunday to see the result of present conditions. And it is no better abroad, The writer, a few years ago, attended Morning Prayer in the splendid Gloucester Cathedral in southern England. It will seat three thousand people.

The Lord Mayor and his staff were in their places; they HAVE to be under that system. The fine choir and leaders were on hand, as well as the priest in charge and his assistants. The congregation in the pews numbered nine souls: What is the matter over there? Probably about the same as here.

E. P. BRADSTREET.

Cincinnati, Aug. 4.

### RELIGION AND STABILITY

To the Editor of the Living Church:

THE recent editorial in THE LIVING CHURCH concerning the "horizontal division of Christendom" might well be extended to government. It might be said that, in the future, vital division would occur, not vertically between nations, but horizontally between strict and loose views of what constitutes national and international life. Even to those who lost kindred in the late war (as I did) there seemed to be an unreality in the causes and nature of the war that made it more like horrors of a play cruelly magnified, than a matter of the life and death of the world. We had been trained to a fictitious patriotism, a theatrical patriotism of tourneying nations, that was petty in the face of a more real struggle upon which we were certainly entering. Is not the struggle in Russia indicative of a struggle wider and wider spread through all nations, cutting them into two world-wide, not yet clearly defined hostile camps? May not the patriotism of the future lie in the endeavor to maintain orderly government against internal forces of ruin?

The dependence of government on the Church is scarcely referred to in literature seen by the ordinary person, and yet to a Catholic mind it seems inevitable. The inner characteristic of the Church has always been order joined with democracy: the so-called "socialism" of the mediaeval Church flourished because such liberty as it involved went hand in hand with reverence. Why should it not have been so? The error in modern Socialism is surely not its community spirit, but its divorcement from religion. Then is it not natural and right in our time that the Church should consciously foster free Christian government, as the Russian Church in this her darkest hour continues to endeavor to do? What other source of stable government can possibly be imagined than reverence for God in some kind of delegated authority? Perhaps this principle of authority, which we recognize in the Church, may be for secular affairs the one needful thing; yet so distasteful is the notion that half the world revolts at it, and what might be a reflection of divine wisdom is broken into spreading anarchy.

This of course is speculation; but as regards the practical bearing on every-day life, it cannot be idle to suppose that women as well as men must be responsible for what happens in the next years. If careless life and unregulated thought make a kind of advance attack on the communities in which we live, the humblest of us may have our share in doing something. We may at least bear witness to our religious and moral convictions by continuing to exercise disciplined thought and patience. We may practise what we would wish to preach, humility under God, and obedience. Perhaps we may go even farther and show our desire to be "new women," true servants of our country and our God, by definitely undertaking

the Religious Life. This would be difficult for many, for some impossible, but the positive value of one person so dedicated to righteous obedience, would be—is—incalculable. The old fashion of regarding the Religious Life as a way of escape is perhaps not now to be reckoned with: far from that, it would be the principal way of advance. For everyone there has come a time of personal action. In matters of life and conscience there are no "mass movements." Even women have to fight hand to hand.

HARRIET STORER FISK.

Kent's Hill, Maine, August 3.

**FAULTY PHRASING IN A HYMN**

To the Editor of the Living Church:

**W**E sang one of our most beautiful hymns, both words and music, in church today, For All the Saints, and I was once more struck with the faulty phrasing of the second, the fourth, and the fifth stanzas, which should be varied in the music so as to bring out the meaning of the words in the last lines, viz.:

St. 2. "Thou in the darkness drear, the one true light"

St. 4. "Yet all are one in Thee, for all are Thine."

St. 5. "And hearts are brave again, and arms are strong."

It is a pity to spoil such good music by singing:

"Thou, in the darkness drear, the one true light,"

Yet all are one in Thee, for all are Thine.

"And hearts are brave a gain, and arms are strong."

Cannot something be done about it.?

Merchantville, N. J. Aug 5.

HENRY A. MACOMB.

**CONFESSIONS OF A DEACON**

(Continued from page 504)

prenticeship for my after ministry was effected, all said and done.

But the diaconate was exposed to environment and influences which were far from congenial to the making of modesty and humility dominant types of "a ready will to observe all spiritual discipline." And this seems to me not to have been a thing local or peculiar to my happy surroundings, but to be characteristic of the diaconate as it actually works out in many modern phases of its activities—I am not concerned here with its cloistered life. Pride and worldliness and the opposite of not "setting much by himself" are apt to be especial temptations to the young deacon who finds himself made much of as a surpliced chancel public figure and a man of new importance in a congregation or community, not to speak of his more sacred implications. It causes a smile as I write, to recall the little vanities of the ordination vestments and of the "swinging out" of the collar effect of the new clerical suit with its prim rectangular dip as self-conscious a decoration for the throat as ever soldier's jewel for the breast.

What is no smiling matter, however, is the memory of the subtlety of the miasma of pride and worldliness which crept in to minimize the opportunity, and blight, rather than foster, the tender plants of modesty and humility, which are of the very vitality of the office in itself, and in its right propagation for "the higher ministries." Conventionalities suppressed outward manifestations of this, perhaps, in what may be called the automatic advancement and time limit of the "inferior office" biding the time. But the baneful touch of egoism was there, as in cocksureness of opinion, reminding one of Dean Swift's advice to a young clergyman "to give the heathen philosophers some quarter." There was the smack of satisfaction in rendering the service—"the congregation is taking notice what an excellent reader I am." There was something like the experience of the preacher who said that, as he was preaching, the devil was all the while whispering to him what a fine sermon it was. In listening to others there was betimes a lurking smugness. "I could give him points on sermonizing." There were apt to be symptoms of pique at fancied slights or being made to feel the position as a deacon. In a word, pride was potent and pervading through month after month of the year that ought to have primarily brought it under the observation and treatment of "all spiritual discipline." Indeed, I cannot be sure that at the end of the probation period offered by the diaconate I was not less modest and less humble than at the beginning. The very temptations to egoism inherent in the probation period that might have been turned to a learning to

resist, and strength of discipline, by the grace of God, for the glory of His name and the edification of His Church, made me miss much of a vital preparatory point of the office, which is "perfecting holiness." Though the seven deacons, including St. Stephen, were to serve tables, their prime credential was that they were men accredited among other traits as being "full of the Holy Ghost."

If I unbosom such a mistake of my life, it is with a penitence that I believe finds forgiveness and peace in my reevaluation of the priceless privileges of the diaconate and my constant pleading that I may overcome the results of the missed opportunities in the ministry that has followed. And in these days when the ministry is "under fire," perhaps others may be feeling a longing for a ringing recall to Pentecostal premonitions for making the office of a deacon instinct for a "major study" of holiness for those who are to enter it. Others, too, may lament practical tendencies to make it a "way station" for railroading men into the priesthood instead of in the economy of the Church a novitiate for spiritual test and attainment. And the laity will not be slow to perceive that following the provisions for marks of worthy candidates for Orders, the diaconate can be made a veritable try-out period for holiness in Orders as well as for Holy Orders; that it can provide the very source of supply to interpret to vestries and congregations what they mean when they say above all other abilities let us try to get "a godly man." And if the light that is in the diaconate be darkness, how great is that darkness!

**ARMY CHAPLAINS IN SUMMER TRAINING**

(Continued from page 506)

The Bishop's second visit was for the purpose of establishing a point of contact with the members of the Officers Reserve Corps and particularly with the chaplains. He opened their conference with local clergy at Gull Lake, and met the chaplains for a special conference regarding their own peculiar problems at Camp the following morning. He plans to come again in August, during the session of the Citizens' Military Training Camp. His active interest and recognized position as a spiritual leader in the camp are sources of strength, not only to our own chaplains, but to all the chaplains on duty at this place, and to the Corps as a whole. Our clergymen at Battle Creek and Kalamazoo, the Rev. Wm. G. Studwell and the Rev. J. H. Bishop, have also shown such active interest that they are turned to naturally as leaders when local coöperation is sought.

A knowledge of these facts may encourage some of the brethren who are wondering what is wrong with the Church. There is nothing wrong with her in the Army. She occupies a strategic position. The attention of such of our clergy as served in the Chaplains' Corps during the late war is called to the fact that until Nov. 11, 1923, any officer of the late emergency forces can be commissioned in the Officers' Reserve Corps without examination. It is important that our Church be well represented in this Corps. Its officers will be assigned as rapidly as possible to definite organizations and be called automatically for service in the event of need.

**UNEMPLOYMENT**

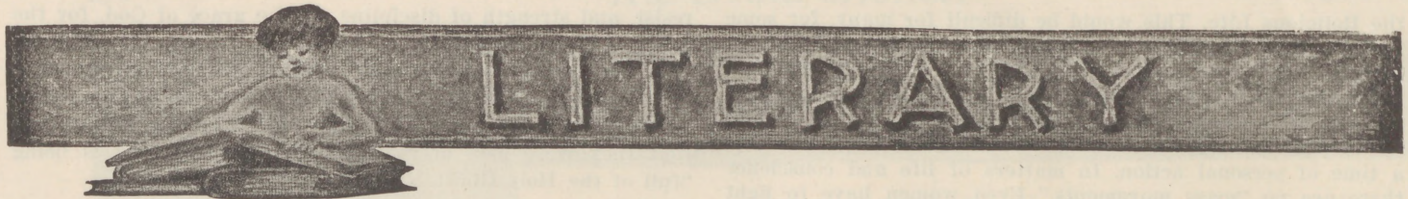
(Continued from page 508)

ation should fall heaviest not on the party who is doing the work which produces the wealth, but on the one who is doing nothing but merely receive the benefits of other men's labor.

The encouraging feature of all these discussions is that they are being made at this time when America is not suffering from the pinch of unemployment. As Mr. Klein wisely points out, the time element enters into the success or failure of every social undertaking and that the right time to prepare for a recurrence of industrial depression and distress is on the very first day of the return of prosperity.

Will our social workers who are so vitally and directly concerned in the unemployment problem, heed this service?

THE PERSON OF CHRIST will ever remain an unsolved mystery to thought, but He will ever be the only Saviour of humanity, and He will still satisfy all who seek God in humility. The believer must be content with seeing in a glass darkly until the Saviour is seen face to face.—*The Church of Ireland Gazette.*



### THE LIFE OF CHRIST

*The Life and Teaching of Jesus the Christ.* By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. New York: Oxford University Press, American Branch, \$4.50.

This is the best life of Christ which has appeared for many years past. The particular problem to which it is addressed is the "general credibility of the traditional account of the life and work of our Lord" (p. v). Bishop Headlam devotes one chapter to the point of view in studying the sources, and practically one half of the book to the background of our Lord's character, mind, and work. His consideration of our Lord's ministry is embraced under the topics: The Galilean Ministry, The New Teachings, The Kingdom of God, The Crisis of the Ministry, and The Messiah. The book is so rich in the fruits of ripe scholarship, and original in thoughtful interpretation, that it is extremely difficult to convey, in the compass of a brief note, the impression of the weight, depth, and insight of its portrayal of our Lord. It is so lacking in technicalities that the untrained student can use it with profit, and so thorough and authoritative that no scholar can profitably lay it to one side.

*The Earliest Sources for the Life of Jesus.* By F. Crawford Burkitt, D.D. New York: E. P. Dutton & Co., \$1.75.

This is the second edition of Professor Burkitt's "Sources," and contains few alterations from the first edition. It has long been the best manual for the use of students who are for the first time being introduced to the synoptic problem. No small merit of Professor Burkitt's work lies in the felicity and charm of his style, which never loses in clarity or skill in presenting the author's thought with a rare and distinctive charm. Particularly useful is the bibliography, illuminated with the writer's comments on the several books. The Epilogue is a real addition to the text.

### RES BRITANNICA

THERE IS some excellent historical work being done by post-graduate students in clearing up dark and obscure spots and in throwing additional light on what have been considered settled questions. Professor Randolph Greenfield Adams has made such a contribution to the *Political Ideas of the American Revolution*. He calls it a contribution to international law. He admits it is a chapter of Britannic imperial history and confesses it might be regarded as a fragment of the history of the United States. It is equally interesting however we regard it. It is not intended as a popular history, but it is the stuff out of which popular histories grow. Moreover it helps to understand some of our present problems.

In *The Political System of British India*, E. A. Horne, of the Indian Educational Service, has given a clear and satisfactory account of the government of that vast empire in the East. After a general survey which is most comprehensive, we have a discussion of the political and constitutional development from 1773 to 1912, then of what Mr. Horne calls the "gestation of the reforms," and then an intelligent and helpful description of the "reformed constitution," as the present one is called. (New York: Oxford University Press.)

*The British in Iowa*, by Jacob Van der Zee, is the title of an interesting contribution to the studies of the State Historical Society of Iowa, edited by Dr. Benjamin F. Shambaugh. It tells of the earlier British immigration to Iowa and of the more recent English invasion of Northwestern Iowa in the eighties of the last century. Not the least interesting chapter is that dealing with English Church life, telling of the founding of Grace Church, later named St. George's, at Le Mars, and of sundry missions, although it is marred by the frequent references to "Rev." Colston, "Rev." Cunningham, without further prefix or designation. It must be confessed that the English seem to have left curiously little impression, partly due to the fact that many of them sold out and went home!

### CHANGE AND PROGRESS

THERE IS a general assumption that because our Federal Constitution is a written one, it is, therefore, an unchanging one except so far as the amendments adopted from time to time either add to or control rights and privileges. But like most general assumptions, this is without adequate foundation, as Charles W. Pierson clearly and succinctly points out in his little volume, *Our Changing Constitution*. In this he discloses the extent of recent federal encroachment upon state power. The vigor of state governments is declared by him as a necessary element to a successful working of our American system of government. In his judgment the present tendency toward centralized control cannot go on indefinitely, and legislation in the nature of police regulation (except in so far as it affects commerce or foreign relations) is the province of the states and not of the national government. Holding such views it is almost unnecessary to add that he is not a believer in the 18th Amendment, which, in his judgement, represents "a breaking down of the principle of local self-government." (Garden City, New York: Doubleday, Page & Co.)

C. R. W.

ARE WE making progress? Is there any such thing as progress? Are phrases like "progressive human activity," a common human society, working together for the conquest of nature and the improvement of life," mere canting phrases? These are among the questions which Robert Shafer discusses with a wealth of illustrations in his *Progress and Science*. He views and answers these questions from the standpoint of one who believes that the concept of social progress—far from doing what to the popular mind it at present seems to do—really empties the individual's life of all meaning and value. He declares without qualifications that "it spells self-deception if we allow ourselves to suppose that progress under any circumstances can mean anything directly to us." Frankly skeptical he takes up the contributions of many recent writers and subjects them to a searching criticism, some of it well-founded; some of it of very doubtful value because he seems to be as desirous of establishing his thesis that "the dogma of social progress is a mischief-making force which increases none of the values of life; indeed, it distracts us from life's realities to send us chasing an *ignis fatuus*," as they are bent on establishing theirs. At the same time Shafer's book makes one pause and think, think twice sometimes about some of the loose writings of the present day in which catch phrases and words are used very much as some salesmen use words, to conceal rather than reveal the facts of the case. (New Haven: The Yale University Press.)

PROFESSOR ACHILLE VIALATE's lectures on *Economic Imperialism and International Relations* during the last fifty years, delivered at Williams College, have been published in book form under that title. His argument is that America cannot escape the inevitable consequences of the war, and that she must assume an active part in the recuperation of the devastated and backward countries before, what he believes to be, the impending crash. He writes with the characteristic pessimistic French attitude and of course from the French point of view. He does hope that economic internationalism will supplant imperialism—so did the former Kaiser for that matter, with disastrous results however. Perhaps, as Professor Viallate expresses the hope, the terrible lessons of the war will not be lost. (New York: The Macmillan Co. for the Williams College Institute of Politics.)

### MODERNISM

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

Canon Quick finds in the world of religious thought of today Liberal Protestants, Catholic and Evolutionary Modernists, and Traditionalists, and he endeavors in these lectures to reconcile their varying positions. He subjects them all to constructive criticism, in order to build from their positive and enduring elements a system acceptable to all. The result is a book that will incite to close and diligent thinking, and should be valued by the student of present-day religious thought.



# Church Kalendar



## AUGUST

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

### APPOINTMENTS ACCEPTED

**BONYNGE**, Rev. FRANK WILLIAM; to the cure of St. Mary's Church, Franklin, and of Holy Trinity Church, Patterson, La., with residence in Franklin.

**GRIFFITH**, Rev. MORGAN, lately in charge of the Church of the Annunciation, Philadelphia, Pa.; to the cure of the chapel of St. Michael and All Angels, Philadelphia. Address, 609 N. 43d St.

**LENNIE-SMITH**, Rev. WALTER; to the cure of Epiphany Church, Opelousas, and of St. John's Church, Washington, La.

**LONG**, Rev. ROBERT J., late rector of St. James', South Bend, Ind.; to be priest in charge at North Platte, Neb. [Western Neb.].

**MILLER**, Rev. L. T., rector Christ Church, Rouses Point, N. Y.; to be rector of St. Mark's Church, Worcester, Mass., Sept. 1st.

**NUGENT**, Rev. LEIGHTON H., for the past two years assistant rector of St. Peter's Church, and vicar of Epiphany chapel, St. Louis, Mo.; to be rector of St. John's Church, Tower Grove Park, St. Louis, Mo. Address St. John's Rectory, after Oct. 1st.

### SUMMER ACTIVITIES

**DODSHON**, Ven. J. H., Archdeacon of Southern Ohio, and Mrs. Dodshon; Hotel Traymore, Atlantic City, until Sept. 1st.

**SIMPSON**, Rev. M. J., of St. Luke's Church, South Glastonbury, Conn.; supplying at the Church of the Good Shepherd, Buffalo, N. Y., during the month of August.

**WEEKS**, Rev. DUNCAN, rector St. James', Goshen, Ind.; at St. Luke's, Lebanon, Pa., until Sept. 1st.

**WOODSON**, Rev. CHARLES E., rector Christ Church, Vicksburg, Miss.; in charge Calvary Church, New York City, until Sept. 2d.

### ORDINATIONS

#### DEACON

**NORTHERN INDIANA**—On the Feast of the Transfiguration, in All Saints' Chapel Bishopcroft, Lake Wawasee, the Rt. Rev. John Hazen White, D.D., Bishop of the Diocese, ordained to the diaconate **ALBERT LINNELLE SCHROCK**. The service was with full ceremonial. The candidate was presented by the Ven. Howard Russell White, Archdeacon of the Diocese, and the sermon was preached by the Rev. Lewis C. Rogers, President of the Standing Committee. The Rev. Walter J. Lockton said Morning Prayer, and the Rev. William John Cordick sang the Litany. The Rev. Dr. A. Worger-Slade acted as deacon at the Solemn Mass, the Rev. Edgar T. Pancoast, sub-deacon, the Rev. Casius H. Hunt, the Bishop's chaplain; the Rev. Edwin E. Smith, master of ceremonies; Dr. George F. Hitchcock, crucifier. The music was furnished by a choir from South Bend, under the direction of Dr. Thomas Walsh. Following the service the entire congregation were the guests of the Bishop at luncheon.

The Rev. Mr. Schrock will return to Nashville House in the autumn, at the same time serving as Assistant at St. Mark's Church, Milwaukee, the Rev. E. Reginald Williams, rector.

#### PRIESTS

**ATLANTA**—The Rev. EDWARD N. MCKINLEY was advanced to the priesthood in the Church of the Mediator, Washington, Ga., on June 24, 1923, by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta. The candidate was presented by the Rev. Hiram K. Douglass, of Columbia, Tenn., and the Very Rev. Thomas H. Johnston, D.Litt., Dean of St. Philip's Cathedral, Atlanta, preached the sermon. Mr. McKinley will remain in charge of the Church of the Mediator, Washington, where he resides, and the missions at Greensboro and Elberton, Ga.

**HAITI**—The first ordination to the priesthood in the District of Haiti since April,

1919, took place on Whitsunday last, at which time, the Rev. ELISSAINT SAINT-VIL, deacon since 1917, was ordained by the Rt. Rev. H. R. Carson, D.D., Bishop of the District. The Rev. Dr. Pierre Jones preached the sermon and also presented the candidate, the Rev. David Macombe assisting in the laying on of hands.

### DIED

**MYER**—Entered into rest on July 31st, at his late residence, Baltimore, Md., WILLIAM BRADFORD MYER, husband of Marietta Swindell and son of the late James and Sarah Bradford Myer, a devout communicant of St. Luke's Church, Baltimore, for forty-five years, and a member of the vestry for twenty-eight years.

Requiem was held in St. Luke's Church, Baltimore, August 3d. The celebrant was the Rev. Wm. B. P. Harrison, assistant rector of St. Luke's Church, assisted by Rev. Chas. W. Coit, former rector.

Rest eternal grant him O Lord, and let light perpetual shine upon him.

**THOMPSON**—There passed away quietly after a brief illness on Thursday, August 2d, MARGARET C. THOMPSON, widow of the late T. F. Thompson, of Saginaw, Mich., at Higgins Lake, Mich., her summer residence. The funeral was held from St. Paul's Parish Church, Saginaw, Mich., on Saturday, August 4th. On that day an early Celebration was made by the rector of the parish, the burial office being said later in the day. Burial was at the family vault in Saginaw. Mrs. Thompson is survived by two daughters, Mrs. Leonard Wheeler, of Troy, Ohio, and Mrs. Oak Throckmorton, of Wichita, Kansas, and by one son, T. F. Thompson, of Florida. Mrs. Thompson was a loyal child of God and of His Church, a lifelong member of St. Paul's parish, where her many acts of beneficence will ever make her name to be cherished within its walls. May she rest in peace.

**SISTER ANNIE MARGARET**—Entered into rest Aug. 4, 1923, at St. Margaret's Convent, South Duxbury, Mass., Sister ANNIE MARGARET, for forty-one years a sister of the Society of St. Margaret, Boston, Mass.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

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

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

**WANTED SEPTEMBER FIRST; A PRI-**mary teacher for a mission school. Address B-951 care LIVING CHURCH, Milwaukee, Wis.

**WANTED; ORGANIST AND CHOIR-**master by Christ Church (Episcopal) Savannah, Ga. Full information given. Application should be sent to CHARLES ELLIS, Chairman, 124 East Bay Street, Savannah, Ga. Stating experience, together with reference.

#### MISCELLANEOUS

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

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

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

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

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

### POSITIONS WANTED

#### CLERICAL

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

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

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

**PRIEST WITH TWENTY YEARS OF GEN-**eral experience, desires larger sphere of work in parish, with opportunities for constructive work and growth. Tactful, successful in community and social work, preaches without notes, highest references. Address SHEPHERD-940, care LIVING CHURCH, Milwaukee, Wis.

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

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

**YOUNG MARRIED PRIEST, LOCUM TEN-**ens several months of large city church, desires parish October 1st. References from Bishop and vestry. Address D-954, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

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

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

**A** CHURCHMAN, EXPERIENCED, AS nurse, companion to invalid or elderly lady, institutional work, desires a position of trust. References given and required. Address E. H. N.-952, THE LIVING CHURCH, Milwaukee, Wis.

**E** NGLISH CATHEDRAL TRAINED ORGANIST and choirmaster, desires change from large city. Diocesan references. T.-953, care LIVING CHURCH, Milwaukee, Wis.

**M** OTH ER'S HELPER—KINDERGARTNER, desires position in home where maid is kept. Address R-950, care LIVING CHURCH, Milwaukee, Wis.

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

**O** R GANIST-CHOIRMASTER DESIRES change, wide experience boy and adult choirs. Rectalist. American and English diplomas, excellent testimonials. Address TEACHER-933, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

**T** EACHER, CLERGYMAN IN ORDERS, wishes teaching opportunity. Pupils have passed highest examinations at St. Paul's and Winchester, Eng., Latin, Greek, and College preparatory work. Skilled in teaching pupils how to study. Capable of taking charge of discipline in a boarding school. M.A., L.L.B., 949, care LIVING CHURCH, Milwaukee, Wis.

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

**W** ANTED BY DEACONESS, EXPERIENCED executive, missionary position of responsibility; parish, institution, or settlement. West or Southwest preferred. Address MODERATE CHURCHWOMAN-937, care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

**A** USTIN ORGANS—FOR HIGHEST QUALITY of tone and of construction Austin organs stand preëminent in the world. Testimony of organ repairers is that no organs stand the test of use like Austins, or require less expense for maintenance. An Austin guarantee means something. AUSTIN ORGAN Co., Hartford, Conn.

**O** R GAN—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.

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

#### VESTMENTS

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

**C** ATHEDRAL STUDIO-ENGLISH CHURCH Embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 up. Burse and veil, \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

**C** HURCH 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.

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

#### UNLEAVENED BREAD INCENSE

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

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

**P** R IESTS' HOSTS :—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

#### RETREATS

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

**T** HE REV. C. C. EDMUNDS, D.D., WILL conduct a retreat for priests under the auspices of the Priests' Fellowship of the Diocese of Connecticut. The retreat will be held at Kent School, Kent, Conn., and will begin on Sept. 10th, and end on the morning of Sept. 14th. Address FATHER SILL, Kent, Conn.

#### MISCELLANEOUS

**A** NY PARISH NOT USING CHURCH MISSION Hymnal? 150 are needed in growing mission. Please write to Rev. L. R. ANSCHUTZ, 400 Clement Ave., Charlotte, N. C.

**W** ANTED—OLD HYMNALS—A SMALL mission would like to purchase a dozen copies of Hutchins' Hymnal. Address FATHER JENNER, 561 Preble St., South Portland, Maine.

#### EDUCATIONAL

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

#### HOSPITAL

##### New Jersey

**S** T. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10.00 a week.

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#### CAUTION

**E** NGLE—Caution is suggested in connection with a man calling himself ALBERT ENGLE, representing himself to be a member of the Grand Army of the Republic, a Mason, and the father of my wife, Mrs. H. R. Ziegler. He tells of having lost everything in the forest fires in New Mexico and that his wife was burned to death; sometimes of loss by floods. With him is his supposed son-in-law, a woman, and two children, travelling in an auto. Last heard of in Salina, Colorado.

(Rev.) HARRY RUDY ZIEGLER.

Rector, Epiphany Church, Calvert, Texas.

#### APPEALS

##### Washington Cathedral

A Witness for Christ in the Capital of the Nation

##### THE CHAPTER

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

Chartered under the Act of Congress.

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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The Protestant Episcopal Cathedral Foundation of the District of Columbia.

#### NOTICE

##### A GREAT GATHERING OF CHURCHMEN

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

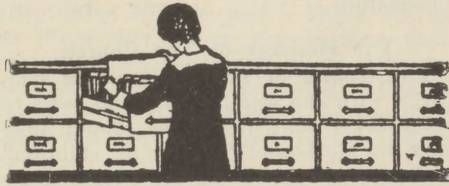
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

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

Chicago, September 19-23, 1923

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

INFORMATION BUREAU



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

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

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

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

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

BOOKS RECEIVED

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

BOOKS RECEIVED

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

*Jack Gregory.* By Warren Lee Goss. Price \$1.75 Net.

*Robin Hood and His Merry Outlaws.* By J. Walker McSpadden. Price \$2.50 Net.

*Nature's Craftsmen.* By Inez N. McFee. Price \$1.75 Net.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

*Greek Religious Thought from Homer to the Age of Alexander.* By F. M. Cornford, M.A. Price \$2.00 Net.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

*Horny Hands and Hampered Elbows.* By Whiting Williams.

A UNITED STATES CENSUS Report for 1920 lists 12,834 girls fifteen years of age, and 1,600 boys of the same age, as married in 1920.—*National Council Service.*

THE ARCHBISHOP OF CANTERBURY ON THE LEAGUE

ON JUNE 12th, at the first meeting of the British Council of the World Alliance for Promoting International Friendship through the Churches, held in London, the Archbishop of Canterbury linked the aim of the World Alliance with the League of Nations as follows:

"The League of Nations is growing into a firmly set body amongst men. Help—that is what we are for—help to breathe into it a living soul. It is not ours to handle politically, or even by arbitrament, those great issues. It is ours to foster the spirit which shall make them be handled Christianly, that so the fruit of the Spirit, the fruit of the God-implanted spirit may be love, joy, peace. It is ours to make that public opinion so powerful on Christ's side that the monstrous arbitrament of war shall not be used again."

CHICAGO BROTHERHOOD ACTIVITIES

THE CHICAGO DIOCESAN ASSEMBLY of the Brotherhood of St. Andrew, never takes a vacation. As hosts for the coming International Convention in September the Chicago officers and men have been for some time continuously busy in preparation. The Convention is, however, only one of many objectives for the year, according to the program announced by Mr. William F. Pelham, president of the Assembly, to the members of the Brotherhood. Other objectives included active council meetings to be held the last Monday of each month at the Central Y. M. C. A. cafe, at which it is desired to have at least one representative of each chapter present.

Four Assembly meetings, open to all who are interested in the Brotherhood, are to be held in September, December, March, and June. The annual gathering of boys at Camp Houghteling is another number on this splendid program. The Week-end Religious Conference at St. Alban's School, Sycamore, which proved so inspiring this year, will be held again. In addition, the national objectives will be emphasized: the corporate communion on the third Sunday in the month, the church attendance campaign, the corporate communion in Advent, Men's Bible or Mission Study Classes, and Family Worship.

NEW HAMPSHIRE CHURCH CONSECRATED

THE NEW CHURCH for All Saints' parish, Peterborough, N. H., was consecrated by the Rt. Rev. E. M. Parker, D.D., Bishop of New Hampshire, on Sunday, August 5th. The church is the gift of Mrs. William H. Schofield, as a memorial to members of her family, and is of early English Gothic style, constructed of a creamy native granite. Ralph Adams Cram is the architect.

The exterior of the church is simple and unadorned, and is suggestive of Ifley Church, near Oxford, England. The interior, however, is very beautiful, with glowing color, and rich wood carving. The windows, following closely the ideas of the Thirteenth Century, are the work of Charles J. Connick, of Boston. The wood carving is the work of the well-known I. Kirchmeyer, of Cambridge, who, though retired, undertook this example of his art, which includes a reredos that will be covered with colors and gold. The high

altar is of Tavernelle marble from Italy, and is a memorial to Mrs. Schofield's son, who was killed in Italy during the war. Beneath the altar is a crypt in which three members of Mrs. Schofield's family are buried.

The interior of the church is enriched by treasures brought from Europe, which include a bronze crucifix by Nicholas of Bologna, a Sicilian processional crucifix, ancient French Gothic stalls, Italian cloths for dossals, and Spanish copes, chasubles, and dalmatics.

The peal of bells, by Gillett and Johnston, of Croydon, England, is the gift of Mrs. Schofield's three children, in memory of their father, Mrs. Schofield's first husband, Charles P. Cheney.

At the early celebration the high altar was blessed, the rector of the parish, the Rev. A. J. Holley, being the celebrant. At the consecration service the Bishop of the Diocese was celebrant, assisted by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, who also preached the sermon. The Rev. Arthur Ketchum, a former rector, was also present, and celebrated the Holy Communion the next day, the Feast of the Transfiguration. On the afternoon of the Saturday before the consecration, Mr. Cram, the architect of the church, spoke in the church on architecture, after which, at a tea on the lawn, Mr. Connick, whose firm had made the windows, gave a talk on stained glass.

CHURCH CONSECRATED AT EUNICE, LA.

ON SUNDAY, June 17th, the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, consecrated St. Timothy's Church, Eunice, La. Archdeacon E. N. Bullock and the Rev. J. T. McCaa were present and assisted in the service. Mr. T. A. Chisholm, secretary of the Mission Committee, read the certificate of payment of all indebtednesses, and the request to consecrate the building.

There are only a few members of the Church in Eunice, but they are very enthusiastic about the work and progress of the Church in this city in the rice fields of Louisiana. The Rev. J. T. McCaa will resume regular services in the near future.

SOCIETY OF THE NAZARENE

THE ARRANGEMENT whereby the Society of the Nazarene was to establish temporary quarters at Trinity Church, Asheville, North Carolina, has been changed, and instead, a house has been secured in the residence section of that city which will be used as a home for the Director and as offices for the Society until the new Memorial Nazarene House is built. The address of the Society until further notice will be 189 Pearson Drive, Asheville, N. C. More than \$12,000 has been contributed and pledged towards the erection of the permanent Nazarene House, though only one appeal has so far been issued to members and friends of the Society, the Rev. H. B. Wilson. The carry out the present plans.

The Director of the Society, the Rev. A. J. Gayner Banks, preached at the opening service of the new stone church of St. Andrew's-on-the-Hill, Canton, N. C., at which service four brass altar vases were dedicated in memory of the founder of the Society, the Rev. H. B. Wilson. The service was conducted by the rector, the Rev. C. S. McClellan and Mrs. Wilson, the wife of the founder, was present.

The vases were given by the members of the Asheville Nazarene Guild.

## England Discusses Congress Candidly and Appreciatively

Dr. David Bishop of Liverpool—  
The Heritage of the Church—The  
Telegram to the Pope

The Living Church News Bureau  
London, July 28, 1923

IT is interesting to read the comments upon the recent Anglo-Catholic Congress in those religious newspapers which look at it from an outside or detached point of view. The *Record* discerns a lack of that keenness of spirit and resoluteness of purpose which are at once discernable in the great meetings of the C. M. S. or the S. P. G., and asks whether there is enough of substance in this movement to give it permanence. The *Christian World* sees in it a demonstration in force of the Catholic party, which is recovering its old militant spirit. The *Methodist Times* more truly discerns the ideal of the Congress, and says that with its aim, as expressed in its publications, all Christians must sympathize, and asks the people called Methodists to pray for a blessing on the Congress. The *Methodist Times* sees also in the Anglo-Catholic movement the "livest" section of the Christian Church in Great Britain at the present time, and says "it is making a successful appeal to the intellect and the emotions, and its claims are vindicated by the devoted service of its adherents." The *Church Family Newspaper*, which, as a rule, treads warily, concedes that "at least it is no longer possible for any other section of the Church to disparage these people, or to talk as if they had no right to be here." The *Tablet* (Roman Catholic) grieves that "goodly hosts should wander in the stony desert and mistake its sparse groves and fitful fountains for the Promised Land which is so near" and goes on to say, "With the delusions of those who believe that they have the priesthood and the fullness of sacramental life, when they have nothing of the kind, we must, as theologians, be unsparing; but as men we can be kind." But what about the Eastern Orthodox Church? There are theologians there, unbiased, who have decided that the Anglican Church possesses realities and not shadows.

And this is what Dr. Hensley Henson, the Bishop of Durham, has to say about the Congress. Discussing, in the *British Weekly*, the three questions: What is the precise importance of the Anglo-Catholic Congress? What is its proper significance? and What is its logical consequence? his Lordship observes that demonstrations mean comparatively little in modern London, but the significance of the Congress is perhaps greater than its members suggest. He then proceeds:

"On any showing, the Anglo-Catholic movement of which the Congress was the almost triumphant exposition, implies the definite repudiation of the established religious system of the country, and the categorical claim to present in the parishes, with the name and authority of the Church of England, the very version of Christianity which the Church of England, in its authorized standards, definitely disallows. . . .

"No thoughtful man can fail to see that the whole Reformation Settlement is in the melting pot. The revision of the

Prayer Book is only the first step. It must be followed by a revision of the Thirty-nine Articles and a reconstruction of the legal system. No part of the established constitution of the National Church can escape a drastic rehandling. . . . Obviously, however, the Anglo-Catholics cannot stop short with a repudiation of the national system. . . . Rome is the inevitable goal of such 'Anglo-Catholicism' as acclaimed by the Bishop of Zanzibar in the Albert Hall. The telegram to the Pope was, perhaps, a confession of this necessity.

"Discussions on reunion are futile until the character of the Church of England has been again disclosed. . . . At present, as the Anglo-Catholic Congress has proved, the subscriptions of the English clergy give no trustworthy indication of their beliefs, and provide no security for their practice. . . . That will be taught in one parish which will be untaught in the next. This is not a generous tolerance, but an immoral indifference to truth."

The Bishop of Durham's lucubrations will probably result only in good for the Anglo-Catholic cause. The very fact that he is antagonistic to the movement is inclining people, otherwise unconcerned, to learn more about it. And the spectacle of Dr. Hensley Henson, of all people, lecturing the clergy upon the subject of faithfulness to their ordination vows is highly interesting, to say the least.

Of all Free Church appreciations of Anglo-Catholicism, that by a writer in this week's *Christian World* is perhaps the most noteworthy. "We must put aside at once," he says, "the crude idea that Anglo-Catholicism is preparing a surrender to the Pope. . . . To say that it has treachery up its sleeve is to miss the real strength of the movement. Nor is 'ritual' the essential point; the movement is profoundly evangelistic, it holds fast to a Gospel of Redemption which it believes passionately, and makes great sacrifices to proclaim." The writer adds the following impressive note: "In a little country church before a crucifix I found not long ago one of the most tender and heart-searching prayers to Christ that ever the heart could express." He has, of course, some criticisms to offer, but they are made in the same Christian spirit as the foregoing.

### Dr. David Bishop of Liverpool

IT IS OFFICIALLY announced this morning (Friday) that the King has pleased to approve the appointment of the Rt. Rev. Albert Augustus David, Bishop of St. Edmundsbury and Ipswich, to the Bishopric of Liverpool, vacant by the resignation of Dr. Chavasse. Dr. David, who was 56 last May, has not been very long in the Suffolk diocese, having been appointed to St. Edmundsbury and Ipswich in June, 1921, on the death of Dr. Hodgson. It will be remembered that Dr. David was headmaster of Rugby for eleven years (1910-1921), where he enhanced the great traditions of Arnold, especially during the searching years of the war. Towards the end of his headmastership he accepted the offices of honorary canon and chancellor of the new Coventry Cathedral. His translation to Liverpool leaves two bishoprics in East

Anglia to be filled—St. Edmundsbury and Chelmsford.

### The Heritage of The Church

THE BISHOP OF LONDON is not in sympathy with the small group who seem to be anxious that the Pope should take back to his bosom "his erring children" at any price, and who are prepared almost to apologize for the Church of England—if such persons there be. In a sermon at St. Mary's, Primrose Hill, last Sunday, Dr. Ingram spoke as follows:

"We believe we have in our Church a goodly heritage. We love the Church of England because she is a true branch of the Catholic Church. . . . There is no greater mistake than thinking that what Rome does not do is therefore wrong. It is demonstrable that on many points Rome went wrong, and is wrong today, though, thank God, she is thoroughly sound in the great truths of the Incarnation of the Son of God. . . . We must beware in our restoration to a place of honor of the Blessed Virgin that we do not let her, in the minds of the uneducated, take the place of what the popular hymn, sung so often last week, calls "her Saviour and her Son." . . . So again, with the absurd historical claim for the Bishop of Rome to be the universal bishop.

. . . Long may the Church of England discard so un-Scriptural and unhistorical a claim. The 108th Bishop of London, however personally insignificant, has a claim to be obeyed throughout his diocese. The Bishop of Rome has no claim to be heard here at all. . . . It is as true today as ever that the Bishop of Rome has no jurisdiction in this realm of England. . . . So again (and I have reasons for saying this with special emphasis), withholding of the chalice from the laity is a gross wrong to them. We are right and Rome is wrong. There is a small band, we are told, called the Band of Hope, who are trying to teach people to receive only in one kind. . . . Let Rome in this and other matters come back to old customs and old truths, and we will treat with her."

### The Telegram to the Pope

THE TELEGRAM sent to the Pope from the Anglo-Catholic Congress has raised so much discussion that the Bishop of Zanzibar, as chairman of the Congress, considers that a few words of explanation are called for. In today's issue of the *Church Times* Dr. Weston writes: "The message sent was a deliberate attempt to fulfil God's command that, as far as it lies in us, we should follow peace with all men; and seek peace and ensue it. For myself, I have always believed and taught that no Anglo-Catholic can rightly make submission to the present claim of the Roman see. But the Bishop of Rome is the premier Bishop of Christendom, and it is our duty to make ready for the day when the way shall be opened for reunion with him. We must humbly and zealously seek the peace of Jerusalem. The Lambeth Conference of 1920, therefore, sent its plea for unity to the Pope through Cardinal Bourne; and it seemed the right and proper thing for us, as Christian men and women, who believe ardently in the essential unity of the Church, to send greetings to the Holy Father, telling him of our prayer 'that the day of peace may quickly break.'"

### Plymouth Church Congress

WE HAVE no sooner done with one Congress than the program of another appears. This week has been issued the list

of subjects and speakers at the forthcoming Church Congress at Plymouth (September 25th to 28th). There are to be three services on the opening day, namely, at St. Andrew's, Charles Church, and St. Peter's, the last being a Choral Eucharist. The preachers at the first two are the Bishop of Oxford and the Bishop of Bristol respectively. The general subject of the Congress will be "Our Lord Jesus Christ and Modern Life." I shall give the programme in full later on, but will only say now that among the speakers will be the two Presidents (the Bishop of Exeter and the Bishop of Truro), the Bishop of Woolwich, the Bishop of Salisbury, Dr. Cyril Norwood, Canon de Candole, Lord Hugh Cecil, Mr. John Lee, and Dr. Garfield Williams. The Bishop of Zanzibar had accepted the invitation of the Committee to preach at St. Peter's, but has since cancelled the engagement, as he finds it necessary to return to his diocese before the Congress begins.

#### Memorial to Archbishop Longley

NEARLY FIFTY YEARS have elapsed since the death of Archbishop Longley, but hitherto there has been no memorial of his Primacy either at Canterbury Cathedral or at Lambeth Palace. This reproach has now been removed, and on the eve of St. James' Day (last Tuesday) the Archbishop of Canterbury dedicated a small

tablet of bronze in the chapel at Lambeth Palace, to the memory of his predecessor, Charles Thomas Longley, under whose presidency the first Lambeth Conference was held in 1867. In his address, Dr. Davidson pointed out how suitable it was that the historic chapel should contain a memorial to Archbishop Longley, whose ripe experience, deeply religious spirit, and loveableness of character had largely enabled the first Conference, to an extent which had been hardly expected, to meet and surmount the difficulties and perplexities with which it had been faced.

#### Gilbert White's Church Needs Repair

THE ANCIENT parish church of Selborne, in Hampshire, the home of Gilbert White, the naturalist, is in urgent need of repair. Practically the whole of the roof must be stripped and replaced, if the building is to be kept weatherproof. The belfry and organ also require attention. The local Church Council have already undertaken the most urgent work at a cost of about £70, but to complete the repairs is beyond the means of the parishioners. It is thought that many people in and beyond the county of Hampshire will be interested in the upkeep of this beautiful old church with which the family of Gilbert White was so closely associated, and a fund has been opened for this purpose. GEORGE PARSONS.

## Impressive Memorial Services in many New York Churches

### The Soul Clinic at St. Mark's— Cathedral Preachers — Further Beautification of St. Mary's

The Living Church News Bureau }  
New York, Aug. 11, 1923 }

THE Bishop of New York issued a letter to his clergy requesting that services for President Harding be held in all the churches of the Diocese on Friday, August 10th, the day of national mourning appointed by proclamation of President Coolidge. Other ecclesiastical leaders who authorized special services in memory of the late President were the Archbishops of the Roman and of the Orthodox Churches, respectively. The votive mass "For Any Necessity" was used in the Roman Churches; and in the Cathedral of St. Nicholas, in East 97th Street, the Divine Liturgy was offered on Friday morning for the soul of President Harding.

Many of the Church clergy held memorial services on Wednesday, the day of the funeral in Washington, as well as on Friday. Notable among such services were the choral masses of requiem offered in the Church of the Transfiguration, and in St. Paul's chapel, Trinity parish. The "Little Church around the Corner" was crowded with representatives of the dramatic profession, members of the parish, and hundreds of others, who came to join in this solemn act of prayer for our late President. After the Gospel, Mr. Cyril Maude read the well known passage from Ecclesiasticus, "Let us now praise famous men," which was followed by a brief eulogy by Mr. E. H. Sothorn. After the Mass, the celebrant offered the special prayers set forth by the Bishop. The choral requiem at St. Paul's chapel, at which the vicar, Dr. McComas, delivered a eulogy was attended by such crowds that President Washington's pew was

thrown open to worshippers.

Though no special service had been planned for Wednesday at Trinity Church, such crowds filled and overflowed the church that the Rev. Henry Scott Miller, curate-in-charge, and the assistant organist, extemporized a service of hymns and special prayers, in addition to the reading of the Litany. Some 2,500 people attended this service.

At Grace Church, Broadway and East 10th St., the chimes played Lead Kindly Light as part of the memorial service held there. Requiems were celebrated in the chapel of the Intercession, and in St. Luke's chapel, Trinity parish.

On Friday there was a requiem Eucharist in the Cathedral at 8 o'clock, and a memorial service with an address by Bishop Manning, at midday. In Trinity Church, at the same hour, a vast throng again filled and overflowed the church at the memorial service conducted by the rector, assisted by the clergy of the parish church. The clergy of the various chapels who were in town, were present in vestments. The order of service followed the lines of the memorial for King Edward VII held in Trinity Church after his death. The rector made a brief address, bidding the congregation to prayer for our new President, our country, the bereaved family of our late executive, and for our departed leader himself. At the same hour the Litany for the Dead was sung in St. Paul's chapel, with an address by Dr. McComas. The church was crowded.

Requiems were celebrated in the churches of St. Mary the Virgin, St. Matthew and St. Timothy, the Transfiguration, St. Ignatius, and St. Thomas; in Grace Church, and St. Luke's chapel, Trinity parish. At St. Thomas' there was a memorial musical service at three o'clock, the hour of the interment at Marion, Ohio. Memorial services were

held in St. George's Church, St. Bartholomew's, and in the chapel of the Intercession, Trinity parish. At the latter, several military and civic bodies, including the American Legion, were represented.

#### The Soul Clinic at St. Mark's

THE NEW YORK *Times* in its issue of August 6th, makes the following comment on the so-called "soul clinic" being held in the church of St. Mark-in-the-Bouwerie: "One of the city's best trained and most experienced psychotherapists—some of them prefer that name to psychoanalyst—was asked the other day why it was that patients flocked by scores and almost by hundreds to the 'soul clinic' recently started in connection with the Church of St. Mark's-in-the-Bouwerie, while there was no such thronging to the offices of practitioners at least as competent to deal with phobias, obsessions, and compulsions as are the physicians and clergymen who are conducting the new enterprise.

"The answer was prompt, and the essential part of it was: 'The treatments given at the "soul clinic" are free. That, more than the advertising it gets, accounts for its vogue. The stories told there have long been familiar to us, for we have heard them, with many others of the same sort, and the successful treatment of the conditions they reveal has become a recognized part of regular medicine.'

"This is a theory deserving of the public's consideration, and while the doctor questioned probably did not ascribe sufficient importance to the large amount of free publicity which the St. Mark's clinic has received from the New York and other papers, there hardly can be any doubt that free treatment, given under auspices believed to be good and known to be respectable, does explain in considerable part the size of the St. Mark's clientele.

"That the professional psychotherapists view askance this invasion by the clergy of a field in which at best they can be only auxiliaries is not surprising. To be worthy of trust, the practitioner of psychoanalysis must have had a full medical training on which to superimpose this work as a specialty. To get that training takes much time and not a little money, and work cannot be done for nothing by doctors who have no rentfree quarters and must pay all of their bills out of the proceeds of their practice."

#### Cathedral Preachers

THE MORNING and afternoon preacher at the Cathedral on August 12th was the Rt. Rev. Sydney C. Partridge, D.D., of West Missouri. Bishop Partridge will be the preacher on August 19th. On the two remaining Sundays of the month, the Bishop of Western Michigan, the Rt. Rev. J. Newton McCormick, D.D., will preach.

#### Further Beautification of St. Mary's

SOMEONE has called the Church of St. Mary the Virgin "the Cathedral of the Catholic movement in America." One vital characteristic of the old Cathedrals of Europe certainly distinguishes St. Mary's, and the process of constant beautification and enrichment, which makes any church a living thing, instead of a pile of stone and wood and glass. Each year sees some new gift or memorial worked into the material fabric, not only adding to its outward beauty, but breathing into the church an atmosphere of living devotion. Last year witnessed the painting of the beautiful altar-piece,

described at the time in THE LIVING CHURCH and the dedication of a gorgeous font-cover. This summer, the sanctuary is being further enriched by three mural

paintings, in the spaces between the points of the arches behind the high altar, and on the sills of the windows high above in the apse.

## Massachusetts Churches Crowded for Harding Memorial Services

Lessons of the Observance—St. Stephen's Church

The Living Church News Bureau }  
Boston, Aug. 13, 1923 }

MASSACHUSETTS churches were crowded to the doors last Friday to render final honors to Warren Gamaliel Harding. The daily papers were unanimous in saying that never before in the memory of our people have the churches been so crowded and the surging crowds outside, unable to get in, so reverent. The city streets and the leading boulevards around greater Boston were practically clear of traffic. This welcomed quiet was almost uncanny.

Many parish priests returned from their vacations, just to conduct the service. In some instances the summer supply took charge. The Rev. Frederick Grant, of Chicago, officiated at the service and gave the address at Grace Church, Newton. At Cohasset, a memorial service was held in the morning. The service was in charge of the rector, the Rev. Charles Chase Wilson. Brief addresses were given by the Rev. Milo H. Gates, of New York, the Rev. Benjamin B. Bird, of Philadelphia, and the Rev. Howard K. Bartow, rector of Christ Church, Quincy.

A requiem Mass was celebrated at All Saints' Church, Ashmont, by the Rev. R. H. H. Bulteel. At the conclusion of the service, the big chimes, recently installed, were tolled until evening.

All creeds were represented at the open air service on the baseball field at Braves' Field. A Jewish rabbi, a Roman priest, a Baptist minister, and the assistant of Trinity Church, the Rev. John Ridout, all took part in the service.

The most picturesque service in Boston was in front of the Cathedral. Fully 10,000 people attended the outdoor service held in front of St. Paul's. The church inside was crowded long before the service outdoors began. Both services were conducted by the Rev. Edward T. Sullivan, the summer preacher at the Cathedral.

In his address Dr. Sullivan said,

"There is being laid to rest today, my friends—the world looking on with bowed head—a Christian gentleman, a man of beautiful spirit, a gracious soul. He was God-trusting; he was man-loving; he was of the common people.

"He had the industry and persistence of the country boy without any of the assertiveness and egotism of so many self-made and successful men. He asked nothing. He sought nothing. But he strove to make himself fit for anything to which he might be called.

"Why is such a man taken? Well, that other world would not be very attractive to us, when it came our turn to go, if none of his kind were there—if only those went whom we would gladly spare from here. God needs good men there as well as here."

An effective touch in this service was the sounding of Taps by a trumpeter, out-

side on the porch. It was faintly heard inside. The choir sang for the recessional O God Our Help in Ages Past.

### Lessons of the Observance

TWO LESSONS were brought home to us during this unprecedented memorial observance. Perhaps these lessons may be of help to other parishes than those in Massachusetts alone.

First, those parishes which gave up their own services in favor of the community service made a tremendous mistake. There was found no reason why both services should not be held. The parish service had something to give to this memorial day that the community service was unable to give. The ideal plan was for the parish service first, and then, when needed, a community service. Those rectors who returned from their vacations to be at their right place, namely, conducting services in their own parish church, were tremendously gratified over the unprecedented response made by their people in attending the service. One rector remarked that, had he failed to return to his parish church for the service and had let the Methodists seize this strategic advantage in his community, the handicap would have been felt for a generation.

Second, and this lesson is just as important as the first, the business men of Massachusetts showed exceptional taste in the observance of the day. In its tribute to the business men of Boston, the *Post* in its leading editorial said:

"Boston business men deserve credit. No more telling tribute to the passing of President Warren G. Harding could have been devised than that which marked the various business streets today. With but a few exceptions the various concerns

displayed unusually good taste, many achieved real dignity in the manner of their honoring of the dead executive. In the majority of cases every shop window of each establishment had all curtains drawn close except a single window. In that window stood, against sombre drappings of black, a picture of the late president. No merchandise marred the tribute, no other windows were open to the public gaze. It was a finely handled situation, and one practically without precedent. It is no easy thing to achieve such simplicity, and that it was achieved is a high mark to the credit of the men and women who, forced by circumstances from the routine of their established pathway, rose so successfully and with such fine sense of dignity and the fitness of things. May all credit go to them."

### St. Stephen's Church

ST. STEPHEN'S CHURCH, in the south end of Boston, has recently gained great benefits from a change in location. Its former church and parish house have been sold to an Italian congregation of Roman Catholics, and the congregation is using the chapel of a Methodist church, on the corner of Tremont and Worcester Streets, while they are considering the matter of building or buying a new place of worship. Already since the change the congregations have more than doubled, and a neighborhood work is being done which surpasses anything possible in the old location. This is the parish in which Bishop Brent and Father Torbert and Dr. Drury have done notable work, and is a parish that ministers to the whole south end.

At the memorial service for President Harding on Friday, many Churchmen were present, together with large numbers from other religious bodies, Italians, Jews, and negroes. The congregation repeated in unison the Prayer for the Unity of God's People, and the sensation, as this great group of south end residents, on their knees, said the words, "One Lord, one Faith, one Baptism, one God and Father of us All," was one long to be remembered. St. Stephen's Church, which has an honored and useful past, is looking forward, under changed conditions and in a new location, to a great future.

## Washington Churchmen Pay Tribute to the Deceased Chief Magistrate

Two Missions—Many Repairs and Improvements

The Living Church News Bureau }  
Washington, Aug. 8, 1923 }

LIKE other cities, Washington is feeling deeply the sense of deprivation at the loss of President Harding, who, with Mrs. Harding, succeeded in the difficult task of making that historical building on Pennsylvania Avenue not only the Executive Mansion, but the White House, with an atmosphere actually home-like. Because of the late President's personal and official relationships here, Washington feels the loss with an especial emphasis, perhaps. Never have all the elements of the city united with a quicker or heartier response than when the call for the signs and symbols of mourning went forth.

Every day since Mr. Harding's death there has been a short service and prayer in the nature of a memorial service at

the Church of the Epiphany, immediately following the ringing of the chimes.

On August 5th there was apparently a universality of tributes from the Washington pulpits. Dr. Ralph B. Pomeroy, professor at the General Theological Seminary, in his sermon at the afternoon open air service of the Cathedral, said the late President had exemplified God on earth. "The three great characteristics by which God is known to man are faith, law, and coöperation. Every one of these was possessed to a marked degree by our late Chief Magistrate." "The people should look upon the nation today with a sense of personal responsibility. We should exemplify Harding's principles of fidelity, helpfulness, and freedom, which are our heritages, not only as Americans, but from God."

Dr. Freeman made a special trip from his vacation home in Maine, and planned three special services on Friday, the day of mourning. These begin with the Holy

Communion at 7 o'clock A. M., with other services at 11 and 4:30.

The Rev. Middleton S. Barnwell, of Birmingham, who substituted for Dr. Freeman last Sunday, said the late Chief Magistrate had made his life an example of devotion to the things that endure.

One of the most exact descriptions, it seems to your correspondent, was that of the Rev. Meade Bolton MacBryde, rector of Grace Church, who said, "Harding had a strong faith, sterling worth, and unusual ability. He brings to my mind the word of St. Paul: 'Faith, hope, love, the greatest of these is love.'"

#### Two Missions

THE REV. PERCY C. WEBBER, formerly a missionary in India, will conduct two missions, one at St. Thomas' Church, Croome, Md., and the other at the Church of the Incarnation, Brandywine, the former from September 16th to 22d, the latter from September 23d to 30th.

#### Many Repairs and Improvements

THE CHURCH OF THE INCARNATION, of which the Rev. George W. Atkinson, D.D., is rector, is closed for the month of August, during which time extensive repairs and improvements will be made. The walls will be redecorated and the mahogany and walnut furniture refinished. The eight stained glass windows, which were made in Europe, and are very beautiful, have been replaced. This church has long attracted the attention of artists because of its unusual woodcarvings and paintings, the work of the Rev. Johannes Oertel, the artist priest, who was born over 100 years ago in Bavaria.

MANY REPAIRS and improvements have been made in connection with the Church Guild Hall of All Saints' Church, at Bennings, D. C. This interested and active congregation carpeted the sanctuary and the church, and repaired the buildings, so that now everything is in very attractive and pleasing shape.

AT ST. MATTHEW'S CHURCH, of which the Rev. R. J. Ripley is rector, eucharistic lights, the gift of Mrs. B. Collins, and vesper lights from the members of the confirmation class, have been presented. The Ladies' Altar Guild has recarpeted the sanctuary, and the Young Peoples' Social Club is helping to provide an organ, while the congregation is working hard to get a bell.

AT THE National Training School for Girls, of which the Rev. G. W. Dow is city missions chaplain, a complete altar equipment was installed. It consists of a cross, two candlesticks, a silver chalice, paten, ciborium, service book, cruets, vases, linens, and pyx. A hundred each Prayer Books, Hymnals, and Bibles, have also been provided.

#### EUROPEAN MEMORIALS TO PRESIDENT HARDING

FRIDAY, AUGUST 10TH, the day of President Harding's funeral, was marked in both London and Paris by memorial services for the late President, according to cable dispatches to American newspapers.

Historic Westminster Abbey was crowded with several thousand persons, both Americans and British, at the special noonday service conducted by the Rev. Canon Carnegie, assisted by the Rev. Canon Storr and the Rev. H. I. Nixon. Canon Carnegie, in a memorial sermon, is reported to have referred to Mr. Harding as "the most prominent personage in the world."

Twelve thousand tickets of admission to the service were distributed by the

American embassy, which was obliged to turn away hundreds of other applications. The unreserved sections of the Abbey were filled hours before the service. Hundreds of people, unable to gain admittance to the service, crowded in the Abbey yard, where they could hear the funeral music played on the great cathedral organ.

The service was opened by Chopin's Funeral March, after which the opening sentences of the burial service were chanted by the celebrants. The congregation then joined in singing a number of Mr. Harding's favorite hymns. The benediction was followed by the Dead March from Saul, and at the close of the service, Beethoven's Funeral March, The Death of a Hero, and Boyce's Soldier Funeral March were played.

The King and Queen were represented at the service by the Duke and Duchess of York, while General Trotter represented the Prince of Wales, and Sir Henry Streatfield, the Queen Mother, Premier Baldwin and many cabinet members attended in person.

In Paris, at the Pro-Cathedral of the Holy Trinity, the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, who is at present in charge of the European churches, officiated at memorial services for the late President. Twenty ministers, representing all Protestant Churches in Paris, were present and assisted the Bishop. Here, too, the church was too small to accommodate the crowds who desired to pay tribute to the memory of the American executive, and many were turned away.

President Millerand was represented at the service by M. Vignon, while M. Raiberti, Minister of Marines, was the official representative of the French government. Secretary of the Treasury Mellon, who is spending the summer on the Continent, was also present, as were Ambassador and Mme. Jusserand, who arrived from London just in time to attend.

#### DIOCESE OF PENNSYLVANIA MOURNS PRESIDENT HARDING

THE RT. REV. PHILIP M. RHINELANDER, D.D., Bishop of Pennsylvania, issued from his summer home in Massachusetts, the following notice to all clergy in charge of congregations of the Church in the Diocese of Pennsylvania.

"I hereby appoint for Sunday, August 5th, in every church in the Diocese a Memorial Service for our late President, with grateful recognition of his character, ability, and devotion to his country, with prayer for his family, his successor in office, and the welfare of the Nation.

PHILIP M. RHINELANDER,

Bishop of Pennsylvania."

Bishop Garland, in the absence of Bishop Rhinelander, suggested as lessons for the day the 12th Chapter of Ecclesiastes and I Thessalonians 4:13-18, and the reading of Psalms 23, "The Lord is My Shepherd," 121, "I will lift Mine Eyes Unto the Hills," and 130, "Out of the Depths Have I Called Unto Thee." Bishop Garland also issued a prayer for use in all churches.

Bishop Garland announced that the Church House of the Diocese of Pennsylvania would be closed on Friday, the day of President Harding's funeral and for a period of thirty days the building will be draped in memory of the nation's dead executive.

Announcement was also made by the Bishop that in all churches throughout

the entire Diocese, where it will be possible, public services will be held on the day of the funeral, and in all other instances the Bishop recommends the churches be opened for private devotions. The character of public services is to be left to the judgment of each rector.

#### CHICAGO'S MEMORIAL TO LATE PRESIDENT

CITIZENS OF CHICAGO observed the day of mourning and prayer set apart by President Coolidge "to pay out of full hearts the homage and love and reverence to the memory of the great and good President, whose death has so sorely smitten the nation," not only by the cessation of all commercial and recreational activity but by the holding of innumerable memorial services all over the city, in churches, in theatres, in lodge halls, in public parks, and on the great municipal pier, Chicago's playground in the Lake.

Prominent among the memorial services was the frequent mention in the daily papers of the memorial Eucharists, requiem celebrations of the Holy Communion, and the reading of the Office for the burial of the dead in the churches of Chicago and its suburbs. In some places, the clergy of the Church took part in community or club memorial services.

Following a memorial Celebration in St. Chrysostom's Church, the Rev. Norman Hutton, D.D., rector, held another service in the afternoon at which he spoke of the late President Harding's sterling virtues and how he satisfied the longings of Americans for a gentleman and a scholar. A public memorial service for the Washington Park community was held in St. Edmund's Church, the Rev. Gardner MacWhorter, priest in charge. Another morning service was that at the Church of Our Saviour, the Rev. Frederick L. Gratiot, rector. In St. Elizabeth's Church, Glencoe, the Rev. Dr. Samuel N. Watson, formerly rector of the Church of the Holy Trinity, Paris, France, held a memorial service, and the newly elected rector of the Church of the Holy Spirit, Lake Forest, the Rev. Herbert W. Prince, took part in the Lake Forest community service, making an address after the mayor, Mr. Henry A. Rumsey, had spoken.

Among the larger public memorial exercises held in various part of the city, perhaps the largest was that of the Chicago Lodge of the B. P. O. Elks, held in Grant Park on the Lake front almost under the windows of the hotel in which the late President Harding was informed of his nomination as President three years ago. Ten thousand people stood in the warm afternoon sun, during this meeting, and six thousand more stood with bared heads on the Municipal Pier at another public meeting under the auspices of city officials and employees.

The Union League Club meeting in Orchestra Hall, the Hamilton Club meeting in the Club house, the Kiwanis Club in the Cort Theatre, the Loyal Order of Moose at the Morrison Hotel, and many other meetings of clubs, lodges, and orders, drew their thousands in the afternoon and evening, in addition to all the out-door community services in the city and the suburbs of Chicago.

Two notable memorial programs were of an academic and of a musical nature. The faculty and student body of the University of Chicago in summer session held an impressive memorial service in Mandel Hall, sixty members of the teach-

ing staff in full academic costume, preceding the 3,000 students. Dean James H. Tufts called the late President "the foremost apostle of good-will both in national and international affairs in this country before his death." Members of the Chicago and of the Metropolitan (New York) Grand Opera companies, and of the Chicago Symphony Orchestra paid most eloquent tribute to the memory of President Harding in classic selections from the world's greatest composers, Chopin, Verdi, Cesar, Franck, Gounod, and Massenet, at a memorial concert held in Ravinia Park, at which former Senator James Hamilton Lewis, a colleague of the late President in the United States Senate, spoke of his integrity, courage, and gentleness.

Business was at a standstill all day, and the people of one of the nation's busiest cities gave up the day to thought of the life and accomplishments of its late Chief Executive.

#### MEMORIAL OBSERVANCES IN MAINE

SERVICES in memory of President Harding were held in many of the churches of the Diocese of Maine either on the Sunday following his death or on the day of his burial. On the morning of August 5th, a most impressive service was held at St. Mary's-by-the-Sea, Northeast Harbor Mt. Desert Island, at which the Bishop of Connecticut, in the unavoidable absence of the rector, the Rev. Cuthbert McGay, presided, assisted by the Rev. Dr. Drury, rector of St. Paul's School, Concord, N. H., the Rev. M. E. Peabody, of Lawrence, Mass., and the Rev. H. H. Lewis, of Ann Arbor, Mich. Senator Pepper, of Pennsylvania, for many years a member of the summer colony here, made a notable address, which was listened to by a congregation that filled the church to overflowing.

On the day of the interment of the President's remains, a memorial service was held at noon at St. Luke's Cathedral, Portland, in which all the city churches and their clergy united. The Bishop of Maine, assisted by the Dean of the Cathedral, the Rev. E. R. Laine, Jr., and the clergy of the city, conducted the service, which in every way was most worthy of the occasion. Bishop Brewster delivered a very feeling address to a congregation of over 1,200 persons.

#### MEMORIAL SERVICE AT SEWANEE

AN IMPRESSIVE MEMORIAL SERVICE for the late President was held at the University of the South, Sewanee, Tenn., on Sunday, August 5th. The memorial address was made by the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, who is spending the summer at his home in Sewanee. The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, and the Rev. Francis M. Osborne, Chaplain of the University, conducted the service. The officers and faculty of the University in cap and gown, and a number of visiting clergy vested, with a full vested choir, made an impressive procession. Sewanee is crowded with visitors and these attended the service *en masse*. Appropriate lessons, prayers, and music gave a fitting setting to the address. The offertory solo was in the words of the 52d chapter of Isaiah, being the prophet's

message of consolation to his afflicted nation.

Bishop Gailor briefly rehearsed the events in the life of President Harding from his simple boyhood in the home of a modest Ohio physician to his entrance into the White House, and paid a tribute to the personal qualities by which he had won promotion. He also expressed his belief that President Harding's more recent utterances in favor of a World Court were the outcome of his Christian conviction that his party and this nation must be led into the path of international service. In concluding, the Bishop especially commended the emulation of the simple and homely qualities of Christian and democratic manhood as a basis for the perpetuation of the life of this republic, and without which we may not hope to preserve for the good of the human race that which our forefathers have so well begun.

#### COLORED CHURCH'S CORNERSTONE LAID

THE CORNER STONE of St. Philip's Church, Grand Rapids, Mich., was laid by the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, assisted by the archdeacon, the Ven. L. R. Vercoe, the rector of the parish, the Rev. E. A. Christian, and several other of the clergy of the city.

St. Philip's Church is the only church in the city for the colored people, and has a communicant list of 125 persons. The members of the congregation are highly respected in the community for their sterling qualities. It is hoped to complete the church by December, and as there are quite a number of colored people coming to the city, it appears that the church's future is assured. Memorial gifts are already beginning to come in, among them being a marble font, a brass processional cross, and light standards for the altar.

#### SEMI-CENTENNIAL ON MACKINAC ISLAND

TRINITY CHURCH, Mackinac Island, Mich., the Rev. P. G. H. Robinson, rector, will celebrate the fiftieth anniversary of its founding on August 12th. This day is also the sixteenth anniversary of the consecration of the church. The Rt. Rev. R. L. Harris, D.D., Bishop of Marquette, is to be the special preacher at the morning service, and the Very Rev. G. S. Southworth, Dean of St. Paul's Cathedral, Marquette, is the preacher at the evening service.

#### BROTHERHOOD CAMP IN IOWA

THE DIOCESE OF IOWA had for the first time, a diocesan boys' camp this year. It was named Camp Morrison in honor of the beloved Bishop of the Diocese. The camp was under the direction of the Brotherhood of St. Andrew, and was held on an island in Cedar River, near Cedar Falls and Waterloo, Iowa, from July 23d to August 1st.

Two Brotherhood secretaries, Mr. John D. Alexander, and Mr. Humphrey Dixon, directed the camp. The Rev. J. N. MacKenzie, rector of St. John's Church, Cedar Rapids, was chaplain. Mr. C. O. Lamson, of St. Mark's Church, Waterloo, acted as business manager and chairman of the camp committee. Bishop Longley, the Rev. Thomas Horton, the Rev. W. N. Wyckoff, and Rodney F. Cobb, a student

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at the General Theological Seminary from Trinity Cathedral, Davenport, served as instructors of the various conferences, together with the chaplain and directors.

Forty-two boys were enrolled in the camp besides the six tent leaders, two directors, the chaplain, and visitors. Sixteen different parishes were represented.

Bishop Longley visited the camp for two days and preached and talked to the boys, and celebrated the Holy Communion.

On Sunday, July 29th, the Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, was the guest of the camp, and the preacher at the choral Eucharist at 11 o'clock.

The camp was a great success in every way. The diocese owes much to Mr. C. O. Lamson and the Rev. Thomas Horton, of Waterloo, and others for their efforts in establishing it. It is hoped next year to have even a larger and better camp than ever before.

**CANADIAN MISSIONARY WORK**

THE CHURCH in Canada has assumed the full responsibility of the work among the Indians and Esquimeaux in the Dominion. Until recently the greater portion of this work was maintained by the Church Missionary Society, of London. As the Church in Canada found itself able, however, it took the work over, and will carry it on. To this end a capital sum of a half million dollars has been established as an endowment for this particular purpose.

Other than what may be known as domestic missions, which includes several fine schools for the more southern Indians, and other institutions, the Church in Canada maintains a complete missionary district in Japan.

**THE EVERGREEN CONFERENCE**

THE THIRD ANNUAL Summer Conference for Church School Workers in the Diocese of Colorado held at Evergreen July 30th to August 5th, was markedly successful.

As was the custom during the two previous conferences, the day began with a celebration of Holy Communion in the Chapel of the Transfiguration. The morning was devoted to study, and the afternoon to recreation. Supper was followed by talks on the divers activities of the Department of Religious Education.

The first of these talks, the opening session of the conference, was a consideration of Christianity and Evolution. The speaker, Mr. Elder, teacher of Physics in the East Side High School, Denver, brought out clearly that there is no incompatibility between the doctrines of the Christian religion and the discoveries of science.

The morning programs consisted of three conference periods of one hour each. The Rev. Robert S. Chalmers, of Toledo, Ohio, widely known in educational work, had the first, discussing Church School Ideals. The second period was given over to group study of particular courses of Christian Nurture Series, under trained teachers. The third period was devoted to the study of an Outline of the Life of Our Lord, under Bishop Ingley.

In the afternoon, after a carefully enforced quiet hour, hikes were taken to mountains in the vicinity of Evergreen.

An interesting feature of the Conference was a map drawing contest in which the contestants under the direction of Bishop Ingley, prepared from memory maps of Palestine. Only thirty seconds

was allowed. In this short period thirty-three persons prepared maps, some of them of marked accuracy.

Besides the original building, the Dean Hart Memorial Conference House, two new buildings, added this summer, were available; a faculty house, for the faculty and their families, and an auditorium. The women's dormitory was in Hart House, and the men's in the faculty house. Meals were served, and evening programs were held in Hart House.

The advantages of Evergreen as a site for such a Conference cannot be over-estimated. It is situated in the mountains at an altitude of about 7,000 feet, an hour and a half by auto from Denver, on a wonderful road. The atmosphere, physical and spiritual, is unique. About sixty were registered by the end of the week at this conference, and it is hoped that the Conference will prove increasingly useful, not only to the Diocese of Colorado, but to others in the Sixth Province.

**THE FRANCES JOSEPH GAUDET SCHOOL**

THE FRANCES JOSEPH GAUDET Normal and Industrial School for Negroes occupies a unique position in the history of the Diocese of Louisiana. Mrs. Gaudet, through her own activity, assisted and supported in a great measure by liberal communicants of the Church, had procured a tract of nearly a hundred acres of land on the outskirts of New Orleans, on which she had erected three frame buildings for use as school and dormitory for the education of the children of the colored race. The first money for the purchase of this property was secured by her in the course of a lecture tour through England, France, and Scotland in behalf of the W. C. T. U., and under the direction of Lady Henry Somerset. Mrs. Gaudet is not a communicant of the Church, but because of the interest taken by members of the Church in her project, she felt that to the Church should first be given the opportunity and responsibility for continuing the work she had begun.

Mrs. Gaudet therefore offered the entire property to the Diocese of Louisiana, asking for no outlay of money other than the maintenance of the school. She asked for nothing for herself and her children. While the Diocesan Council was considering this offer, delegations from both the Northern Baptist Association and the Southern Presbyterian Church, came to her asking that her property be made over to them, and making most liberal propositions for her own comfort and for the future of the school. Thinking, though, that the Church could do better work with her people, she persisted in her offer, and the Diocese of Louisiana took the School over. And now, since her eyesight has entirely failed her, she has sent in her resignation as principal of the school, and is in a hospital for treatment.

At a recent meeting of the Board of Trustees, Mrs. Gaudet's resignation was regretfully accepted, and Joseph Edwin Wallace, a colored layman of the Diocese of North Carolina, now resident in Greensboro, N. C., was chosen as principal, and his wife to be matron of the institution. Mr. Wallace is a native of Toronto, Canada, holds the degrees of A.B. and A.M. from Claflin University, Orangeburg, S. C., and has held important positions, including the position of principal of the high school, Columbia, S. C., the chair of English and Pedagogy at the State Colored College, Greensboro, N. C., the deanship of Claflin University, and

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the presidency of Bennett College, Greensboro, S. C. He will thus bring to the Gaudet Normal and Industrial Institute an exceptional experience and capacity for the work before him.

The present program set forth by the trustees calls for an expenditure of \$13,000, which includes the salaries of teachers and new equipment. In order to raise this sum, an appeal is made to Churchmen everywhere to assist in this effort to build up these "wards of the nation." It is a great opportunity for service, and the principle of *noblesse oblige* should inspire Church people to respond to this call for the application of the Church's teachings and practice in the greatest city of the South in the negro belt. When it is remembered that this was an out-and-out gift of a value, at a low estimate, of \$100,000, by a negro woman, not of the Church, to the Church, that she had been offered liberal financial provision by members of two strong and wealthy religious bodies for herself and for the institution that is dearer to her than life itself, the Church should respond most generously to the appeal of the institution, and make it an exponent of the Church's interest in the evangelization and uplift of the children of the negro race.

The finance committee is composed of three laymen prominent in the work of the Church in Louisiana, Mr. Alfred LeBlanc, Chairman, and Messrs. Warren Kearny and George G. Westfeldt. Mr. LeBlanc's address is 833 Gravier St., New Orleans.

The school feels most grateful to the Rev. Robert W. Patton, Executive Secretary of the Church Institute for Work among the Colored People, for the fostering care and interest he has shown in its development, and for the practical assistance he has been to it since it became an opportunity for expression by the Church of her corporate responsibility for the uplift of the children of the colored people.

### EPHPHATHA SUNDAY

THE TWELFTH SUNDAY AFTER TRINITY, known as Deaf Mute or Ephphatha Sunday, falls this year on August 19th. The day will be fittingly observed with special prayers, sermons, and addresses at all the services of the deaf mute missions of the Church.

One hundred and six years ago there was introduced into the United States two variations of the sign language of deaf mutes, one known as the silent language of the hand, and the other as lip reading. The former was imported from France by the Rev. Thomas Hopkins Gallaudet, a special messenger selected for the purpose by a group of wealthy men and women living in Massachusetts, and the latter from Germany by an unknown teacher. It is in these silent languages, differing slightly in form, though not in ideal, that the story from the Gospel of St. Mark, chapter 8:31, will be retold.

At the present time there are many national, state, city, and private schools for the deaf. The number of teachers, clergymen, and welfare workers, who are repeating in modern form the original Ephphatha miracle of the Saviour, runs into the thousands, while the number of deaf mutes who have been taught to speak, or more than merely to read and write and earn their daily bread, runs into the tens of thousands.

The oldest Church missions to the deaf

are located in New York City, Philadelphia, and Baltimore. The Baltimore Mission was inaugurated on February 10, 1859, with a Prayer Book service, conducted by the Rev. Thomas Gallaudet, D.D., a son of the elder Gallaudet, the great messenger, and attended by a memorable congregation of nineteen deaf mutes. Grace and St. Peter's mission to the deaf, Baltimore, Md., is today a progressive and prosperous mission. The present minister in charge of the services and work, not only in Baltimore but also throughout the Diocese of Maryland, is the Rev. Oliver J. Whildin, 2100 N. Calvert Street, Baltimore, Md. The Rev. Mr. Whildin is a graduate of the Philadelphia Divinity School, was ordained by the late Bishop Ozi Whitaker, of Pennsylvania, and has been in continuously active charge of the work in Maryland for 28 years. To him, and to his people, as to all the other missionaries to the deaf and their people, the Twelfth Sunday after Trinity is a day of commemoration and thanksgiving. It is the day on which the deaf and their friends, and Church people generally, remember God's mercies and pour forth their grateful offerings for the furtherance of His work.

### DR. GOWEN'S VISIT TO THE ORIENT

THE REV. H. H. GOWEN, D.D., assistant priest at St. Mark's Church, Seattle, Wash., and head of the Oriental Department of the University of Washington, is returning with his family from the Orient on the *President Madison*, due in Seattle, August 9th. They left January 2d on the *President McKinley*. Dr. and Mrs. Gowen stopping in Japan, while the two daughters and son went on to Shanghai, where their brother, the Rev. Vincent H. Gowen, met them and took them to his home in Wuhu.

Dr. Gowen went to Japan at the invitation of the Japanese government to deliver a series of lectures and addresses at the government universities and schools of higher learning. During January and a part of February he was speaking daily, often several times a day, and visited all the chief cities of Japan. Everywhere Dr. and Mrs. Gowen were treated with the utmost courtesy and friendliness, many banquets, dinners, receptions, etc., being given for them by high officials and the literati of the country. In this way many pleasant friendships were made. Dr. Gowen spoke chiefly on international relations, and on American education, policies, etc., but frequently he was asked to lecture on literary topics.

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he was asked to speak on Dante, and to his surprise he found that three important contributions to Dante literature had been made by members of the faculty during the past three years. He was presented with a copy of the first Japanese translation of Dante's *Inferno* and also a work on Dante, by Prof. Kuroda.

In the middle of February, Dr. and Mrs. Gowen crossed to Korea and Manchuria and had a particularly delightful visit in Seoul with their old friend Bishop Trollope, of the English Church. Then they went down through China, by way of Peking and other cities, to Wuhu where they made their headquarters until early July, Dr. Gowen visiting all the large cities of the Yangtze district and delivering many lectures and sermons. On the 8th of July the family embarked at Shanghai for visits to Hongkong, Canton, and Manila, having several days in these places, as well as second visits to Kobe and Yokohama. They left Yokohama on the 30th of July.

Dr. Gowen made it an especial point to see the work of the Church in every place he visited in Japan, and to meet the workers. At Seoul, Korea, he was especially interested to see on what uncompromisingly Catholic lines the Korean Church was established and being trained by Bishop Trollope, who has a splendid corps of curates, lay helpers, and others, most of whom were out in the surrounding country almost constantly evangelizing. English Sisters also maintain their usual works of mercy. In China he saw the Church work of all our stations on the Yangtze River very thoroughly, met all the workers, and, by arrangement of the two bishops, was kept busy with lectures, sermons, and quiet days. He found the native clergy a fine set of men, eager for help, intellectual and spiritual. The work of the Sisters of the Transfiguration at Wuhu was of deep interest.

But general conditions in China were depressing, the lack of stable government, the danger from the hordes of bandits, the corrupt method of officials, the lack of sanitation, and the disease and suffering, impressed upon Dr. Gowen the same distressing story which all thoughtful tourists are bringing back from a stay in the Orient.

**A CHRISTIAN FOURTH OF JULY**

INDIAN CHURCHMEN on the Rosebud Reservation in South Dakota planned a "Christian Celebration of the Fourth of July," and took pains to invite Bishop Roberts two months in advance, in order to make sure of securing him.

Calvary chapel stands on a hill, with a flagpole in front. At the foot of the hill is the Guild Hall, in a beautiful grove of trees. White tents of Indians from over all the Reservation were spread about this center.

An informal but inspiring Church service took place the night of July 3d, with prayers for the Church's work throughout the world. On July 4th, the bell in the tower rang at 5:30, and at 6 the church was filled with Indians for an early Eucharist. At 9, at the service of Morning Prayer, Archdeacon Ashley read the Declaration of Independence in the Dakota language, and the Suffragan Bishop preached on the meaning of Independence Day.

After this was a feast. Early in the afternoon a procession, with flags and banners of the Reservation chapels, marched to the monument erected by the

Indians to the memory of the first Indian boy killed in France (a member of Calvary congregation), and there they formally declared allegiance to the flag, and listened to the Declaration again, this time in English, and to an address from the superintendent of the Reservation, the whole ceremony being simple but impressive.

Then came amusements and athletics, and in the evening there was an entertaining program in the Guild Hall, with fireworks on the hill.

So much for the Indians' idea of a fitting Fourth of July, worship, prayer, instruction, renewed allegiance, and all-around friendliness. Bishop Roberts suggests that "Americans" of later date might note and copy.

**TO CONSTRUCT A PARISH HOUSE AND CHAPEL**

THE FREE CHURCH of the Annunciation, New Orleans, La., the Rev. S. L. Vail, rector, is receiving bids for the construction of a parish house and chapel on the lot recently purchased at Jena St. and Caliborne Ave.

This is the first step in the moving of the congregation from its location at Camp and Race Sts., where the present building has stood for nearly fifty years. Owing to the changing of the population and to the fact that this portion of New Orleans was being served by St. Paul's and Trinity Churches, it was thought best to seek a new location, and a very desirable site has been bought in a new and growing residential portion of the city. The parish was founded by the late Rev. John Percival, D.D., and its name "Free Church" given to it because the pews were never rented.

**PARISH EDUCATIONAL DIRECTOR**

THE VESTRY of St. John's parish, Hartford, Conn., at the suggestion of the rector, the Rev. William T. Hooper, has engaged a trained teacher, Miss Barbara R. Jareo, as Director of Religious Education. This action marks an important step in the policy of this parish of emphasizing the work of religious education. Under trained leadership the educational methods will follow lines already adopted in many parishes where this work is stressed. The plan followed is the twofold effort of Sunday and weekday work. The Church school will continue its program on Sundays, when much of the time is to be devoted to the teaching and practicing of worship, with a moderate amount of instruction.

Weekday sessions will be held, in which instruction will be emphasized with definite teaching in service as a practical application of the lesson taught. This schedule is the one followed in communities where coöperation between the churches and public schools has been developed, notably, Rochester, Toledo, and Grand Rapids. The basis of this coöperation which, of course, is an entirely voluntary one, rests on the caliber of the work done in religious education, which must meet the requirements of public school standards. Besides this, a definite system of training teachers in normal classes will be developed for teaching the Sunday lessons. The instruction during the week will be given entirely by Miss Jareo and the rector.

Miss Jareo, who comes to St. John's on

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August 1st, is well qualified for the position of director of religious education. She is a graduate of the New York Training School for Deaconesses and Church Workers in which she specialized in religious education, and where she made a fine record. Previous to this she had six years of educational experience in parish work in the St. Mark's Pro-Cathedral parish, Grand Rapids.

The rector of St. John's has, from the beginning of his work in Hartford, shown great interest in educational work, and is, at this time, chairman of the Department of Religious Education of the Diocese of Connecticut, and also of the educational committee of the Hartford Council of Churches.

#### DECLINES CATHEDRAL CALL

THE REV. ROBERT S. CHALMERS, rector of St. Mark's, Toledo, Ohio, states that, while he feels deeply honored by the call to become Dean of St. Paul's Cathedral, Fond du Lac, Wis., he feels obliged to decline it.

#### BISHOP CARSON'S VISIT

THE RT. REV. H. R. CARSON, D.D., Bishop of Haiti, was kept busy when on a visit to the United States that lasted from May 20th to July 26th. First he went to Annapolis, Md., where his son, Roberts Carson was among the honor graduates of the United States Naval Academy. Then he was called to attend the diocesan summer school at Island Heights, N. J., and the conferences at Wellesley, Princeton, and Geneva.

The Bishop's appeal met with a spontaneous response. At Wellesley, means were put in his hands whereby a large edition of certain Prayer Book offices in French could be printed, it being difficult to obtain a sufficient supply of the French Prayer Book. At Princeton, the education of two promising Haitien boys, one a grandson of Bishop Holly, was assured by the interest of a Philadelphia and of a New Jersey parish. Both boys are postulants for holy orders. At Geneva, a young woman volunteered for social service work, and a senior of the DeLancey Divinity School for work on graduation, subject to the permission of his diocesan.

In addition to this the Bishop preached at a number of churches in the East, and confirmed a class for the Bishop of Massachusetts.

#### LEAVE OF ABSENCE GRANTED

THE REV. HARRY O. NASH, for the past five years rector of St. Andrew's Church, Greensboro, N. C., has resigned his parish, so as to go into the mission field. About the middle of September he proposes to go to Pachuca, Mexico, where his work will be primarily in the large American colony connected with the silver mines.

The vestry of St. Andrew's did not accept Mr. Nash's resignation, but has, instead, voted him a three months' leave of absence. They did this, not to try to keep Mr. Nash from the mission field, but because they feared that climatic conditions in Mexico might make it impossible for Mr. Nash to stay there, and if that should be the case, they earnestly desire to have him back.

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**DEATH OF  
REV. RALPH HYLTON PROSSER**

THE REV. RALPH HYLTON PROSSER, a retired clergyman of the Diocese of Louisiana, died at his home in Alexandria, La., on Tuesday, July 31st, aged 76. He was the son of Daniel Launcelot Hylton Prosser, of Richmond, Va., and Sarah Eleanor Lewis, of St. Francisville, La., and was born in Wilkinson Co. Miss., Oct. 8, 1847. While a student at the V. M. I. at the age of 16 he entered the Confederate Army, serving in Co. F. of the 43d Virginia, better known as "Mosby's Cavalry." He was captured on his 17th birthday and kept prisoner, first in the old capitol in Washington, D. C., and then in Ft. Warren, Mass., where he remained until June, 1865. He was the 36th to matriculate at the University of the South, Sewanee, where he remained a few years and then went to Nashotah.

On June 30, 1878, he was made a deacon by the Rt. Rev. J. C. Talbot, Bishop of Indiana, and in February, 1880, was advanced to the priesthood by the Rt. Rev. W. M. Green, Bishop of Mississippi. Excepting for a short period of service in Mississippi, and two years at Forth Worth, Texas, his entire ministry was spent in Louisiana, where he served the Church at Monroe, Bastrop, Houma, Williamsport, Bunkie, and Donaldsonville, serving the missions attached to each of these places. He was a born missionary and no call was too arduous for him to respond to. He loved to labor among the poor, and his ministrations knew no bound of creed or condition.

Owing to failing health he gave up the active work of the ministry about three years ago and retired to the country not far from Alexandria, La., later moving into that city. The immediate cause of his death was ptomaine poisoning. He was buried from St. James' Church, Alexandria, the Rev. W. S. Slack, rector, officiating, assisted by the Rev. Walter Lonnie-Smith, diocesan missionary, and was buried in Mt. Olivet Cemetery, Pineville, La. The Masonic Lodge of Bunkie, La., held their service at the grave.

THE BUILDING of your character, of your life, shall last through the eternity of God. The sun and the moon shall pass away; the stars shall wear themselves out and fade in the heavens, but the human soul is immortal. And we are building its character and shaping its destiny, day by day, and each year that passes marks one more large irrevocable stage in its progress.

Look into your hearts and ask yourselves—is the building true? Is it of gold and silver, stone-solid and precious, or is it of hay and stubble? Grows your life sweeter and cleaner, gentler and kinder, more loving and more charitable and more generous, or is it narrowing and shrivelling? What has the year done to you? Widened your human sympathies or contracted them? And what shall the new year do? Do you draw more and sweet nurture from the grace of the Lord Jesus; does His love seem more precious in your eyes; His Great Sacrifice more tremendous in value? Do you draw near with heightened fervor to the great Sacrament of His Body and Blood? Clings the world closer to you, with its insincerities and its hollow pretences, or do you live your life to God and to yourself, less and less perturbed by the clamor of Vanity Fair? —*Ven. Hudson Stuck.*

**NEWS IN BRIEF**

ATLANTA—The first unit of the new Church of the Epiphany, Atlanta, the Rev. R. K. Smith, rector, has just been opened. The Bishop of the Diocese held a Mission for a week in the parish, which was very successful.

CHICAGO—Recently, the Rev. E. J. Randall, Executive Secretary of the Diocese, held a meeting of Churchmen in River Forest, a suburb of the city, for the purpose of the discussion of the organization of a mission there. The situation was thoroughly canvassed, and it was decided to begin services early in September in the Woman's Club.—A further indication of the growth of the Church in the West Side is seen in the establishment of a mission in North Austin, where services will be held on September 9th, in Laurel Masonic Hall, 1210 N. Waller Ave.

GEORGIA—Through the energy and ingenuity of one enthusiastic member, and the organizer of the League, Clark Gurley, the Young People's Service League of St. John's Church, Bainbridge, Ga., the Rev. H. Scott-Smith, vicar, has raised over \$100 towards the parish house fund for this mission. Recently the mission was in need of \$65, so the Young People's Service League came to the rescue, and offered to lend this sum out of its treasury. Sunday evening devotional and program meetings are held regularly, and on one occasion, the members heard an address on Sewanee, the University of the South.

HAITI—The Rev. Dr. Pierre Jones with his sons, the Rev. Edouard Jones and the Rev. Leon Jones, mourns the loss of his son Edgar, a prominent layman of the District, and a public spirited citizen. Mr. Jones had an intense interest in Church affairs, serving as a delegate to the Convocations held by Bishops Colmore and Carson, and also as a member of the Council of Advice for several years past. His death, sincerely mourned by all who knew him, will be keenly felt.—A new mission to be known as St. Michael has been organized at Petit Riviere, an important city on the Artobonite river, by the Rev. Victor Gilles, and the corner-stone of a new church will be laid on St. Michael's Day. The story of the beginning of this mission has many romantic details.—At Gonaive, the Rev. Elie Najac has had marked success in arranging for public conferences for making known the doctrines and history of the Church.—Opportunities for advance and development are abundant throughout the island.

LOUISIANA—At the request of the rector, wardens, and vestry, and other organizations of St. James' Parish, Alexandria, waived their right to have the Diocesan Council held in Alexandria, and it will meet in Baton Rouge on Wednesday, January 23, 1924.—St. James' Church, Alexandria, La., kept St. James' Day in an appropriate manner. At 10 A.M. there was a celebration of the Holy Communion with offering for the building of the new church. This offering, though no special effort had been made to secure it, amounted to \$1,351.38. At night there was a get-together supper on the grounds with over 300 persons present. The rector, the Rev. W. S. Slack, has just completed his sixth year of incumbency.

NORTHERN INDIANA—During the summer, services are being held regularly at All Saints' Church, Lake Wawasee, by the Ven. Howard R. White. The lake is becoming popular as a summer resort, and attendance at the services has been excellent.—The Rev. Robert J. Long, who has just resigned his parish at South Bend, is spending his vacation in Colorado. He will take charge of his new parish at North Platte, Neb., about September 15th.—The Rev. Edward L. Roland, rector of Trinity Church, Logansport, expects to spend August motoring through Minnesota.—The Rev. William J. Cordick, rector of St. Thomas' Church, Plymouth, is spending his vacation in Boston and other points in the East. He expects to return to his parish about the middle of September.

OHIO—During the month of August the Rev. Dr. Alfred W. Arundel, of the Church of the Incarnation, Baltimore, Md., is serving the Church of the Incarnation, Cleveland. In September and October he is to be in charge of St. Paul's Church, Canton, the rector, the Rev. W. R. McCowatt, being temporarily absent on account of illness.

VIRGINIA—In St. Stephen's Church, Culpeper, on the fifth Sunday after Trinity, July 1st, in the evening, a missionary service, participated in by all the pastors and congregations in town, was held, greeting Dr. Claude Lee and family before they returned to hospital work in Wash. With the Bishop's consent, the Rev. Messrs Winfrey, Hooper, and Laughton

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took part with the rector. Dr. Lee described his work, which is general in the town, for all who need medical or surgical care. An offering was taken to help provide a convalescent home in Wusih, near the hospital.—In Little Fork Church, Oak Shade, St. Mark's Parish, Culpeper, the annual services were held on the ninth Sunday after Trinity, July 29th. Large congregations were present, filling the church. The Rev. Thomas Semmes, of Richmond, Va., was the preacher. At a previous service, the junior choir of St. Stephen's sang, the first time a vested choir ever officiated in this old colonial church, built in 1777. Monthly services are held here during the summer on one Sunday afternoon. In the winter the congregation worships in St. Mark's chapel, Rixeyville, not far distant.—The Piedmont Convocation will hold its autumn meeting September 17th to the 19th, in Trinity Church, Meade Parish, Upper-ville, the Rev. E. B. Burwell, rector.

**MAGAZINES**

THE *Anglican Theological Review* for May continues to maintain the high standard its editors have led us to expect from it. Dr. Barrow, of Chelsea, Mass., in an article on The God of Realism criticises Alexander's space, time, and deity as "too much under the influence of the old philosophical and religious shibboleths," but he considers it as marking

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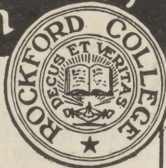
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