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# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, AUGUST 25, 1923

NO. 17

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

## MIRACLES AS SIGNS

By the Rev. John H. Egar, D. D.

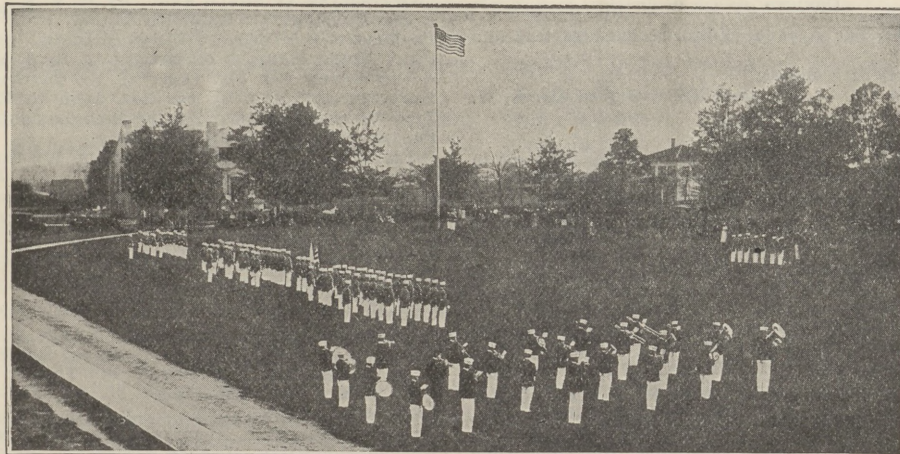
## INTERNATIONAL RELATIONS II: SHALL WE GO IN OR STAY OUT

By Clinton Rogers Woodruff

## THE BELIEFS OF A RUSSIAN ORTHODOX CHURCHMAN

By the Rev. H. P. Scratchley

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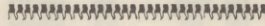
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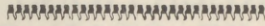
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Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

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Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

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WE KNOW how easy it is to get into the way of using strong words in our statements. It is convenient. It is pleasant. It saves much trouble. We can be at ease while we talk strongly, and yet seem to be doing something strong. And it is so easy to lose the limits and distinction between what is true and what might have been true. I don't know a man more to be honored than he who prefers being awkward, and seeming to be clumsy and blundering, to saying more than he knows or means. The habit of accuracy will doubtless often impair the effect of a sentence, or spoil a good story; but even at that risk we shall be well paid at last.—R. W. Church.

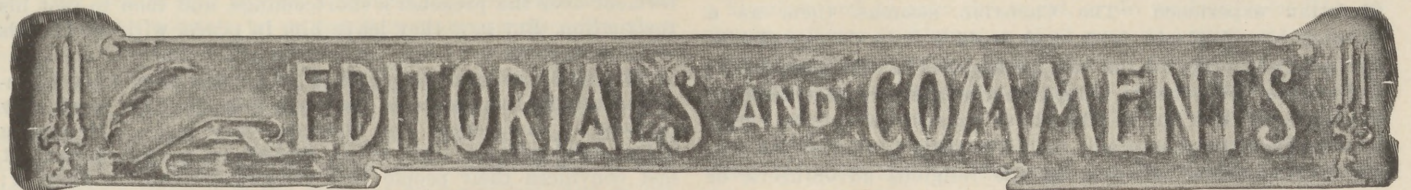


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## Credless Christianity

TODAY it is fashionable to look down on creeds of all sorts. They are assumed to be the result of the hampering and binding instinct of ecclesiastical organizations in their efforts to fetter the freedom of mankind. There is apparently, also, a clamorous, insistent outcry against dogmas. An articulate prejudice against both dogmas and creeds has almost succeeded in investing these two respectable words with an atmosphere of evil connotation which it is practically impossible to dissipate. We are "narrow" if we believe in "creeds." We are "hind-bound" if we profess our faith in "dogmas." We must necessarily be restricted in our sympathies, confined as to outlook, and narrowed as to vision, if we have the temerity to defy present-day fashion sufficiently to affirm our convictions in the fundamental Christian statements of them.

Our friends would have us abandon creeds and jettison dogmas. It would be well, say they, for the Church of today to keep pace with the modern discoveries, and disassociate itself from the ancient formularies and outworn dogmas of the "Dark Ages." We are exhorted to look forward, and to prepare for the rise of a new type of Christianity, freed from the bonds of inveterate tradition, rejoicing in the new liberty of intellectual freedom, and radiant with the liberty of utter independence of the hampering dead hand of the past. The clarion call has sounded, calling us to the defence of the new credless Christianity.

There is a famous character in that classic of English literature, whose philosophy has much to recommend it, "Impenetrability, that's what I say!" Yet words are a curious thing, and Humpty Dumpty enjoyed a freedom from precedent which did not cramp his style in the least. He made words mean what he wanted them to. But most of us have a rather uneasy feeling that it is well to use words with the meaning which usage has attached to them. Words, at the most, are social conventions, for that is one thing "usage" implies. We are, for the most part, reduced to the humbling position of following ordinary usages of speech. "Usage" also implies history, for the usage is the present term of a vast perspective reaching back to the past. Unless, then, we wanted to climb upon the wall beside Humpty Dumpty, it is an advisable exercise in self-denial and humility to stand on the ground along with the rest of mankind, and to use the words in the meaning which their history gives them.

Christianity is a historical religion. It might be interesting to make a new and ideal religion completely conforming to our needs and aspirations, and completely separated from any historical foundation, but if we do so we cannot call it "Christianity," unless we follow the Humpty Dumpty usage. When we talk about Christianity, we are driven to the facts of history to define what it means. When we investigate these facts, we find that one of the marks of Christianity, in truth, a seemingly inevitable component of its very self, is the emphasis upon certain convictions about a historical Person who gives His name to the religion.

The immediate circle of His disciples believed in Him with various degrees of trust, confidence, and conviction. To such great lengths does this confidence in the Great Personality go, that, fellow man though they knew Him to be, they implicitly ascribed to Him more than the properties of a mere man; they trusted Him, they followed Him, they believed Him, they gave Him implicit obedience, and they died for Him. In short, as Bishop Gore so well points out, the earliest circle of Christian believers treated the Master as *having for them the value of God*. After His ascension they had to put forth an effort to make their belief catch up with their faith, for "belief" means the allegiance of the head, while "faith" describes the allegiance of the whole personality. A very few years later the process and results of the action of the corporate mind of Christianity may be epitomized in the statement: Jesus had the *value of God*, because He *was* God. Before the closing of that body of writings which we call the New Testament, the early Church had to deal with the problem set by those whose convictions differed from her own. The Church knew well that Her own experience, codified in some form of expressed conviction, and set down for all those who would follow the Master, would keep the Christian character true to type, and train his followers after the example of His immediate disciples. According to the model of the fragmentary creeds (the existence of which in the New Testament suggests a much earlier date for definite formulations of Christian conviction than is generally supposed), there came a time when the old body of more or less unphrased convictions was found insufficient to cover new contingencies. So the great definitions of the Ecumenical Councils, under the pressure of urgent demand, took articulate form. The insistent question was always, What message has the Gospel for this new situation? What adjustment and explicit statement of the attitude of Christian believers must be made to meet this new contingency?

It is not that the Church was keen about defining doctrines: nearly every definite formulation was wrung from her by the insistence of circumstances. New issues continually arise, and the chief test of vitality and life is their ability to cope with unforeseen emergencies. Just as one of the great results of higher education consists in its preparation for the unforeseen, so the adjustment to environment is one of the tests and criteria of the life of an organism. A living thing has to respond to a new issue; a dead thing may remain unmoved. A living thing must continually create new responses to the changing environment; just to preserve its identity, if for no other reason. To preserve its identity it must continually change its response to environment; yet "to preserve its identity" it must remain the same. Herein lies the paradox of Christianity, that it remains Christianity by dint of offering new responses to novel circumstances. It is just because of this fact that the Catholic Christianity may rightly offer itself as the ultimate type, forever the same, yet continually

manifesting power of fresh adaptations, and ever developing, yet still maintaining its historical identity.

Credo and doctrines enshrine and embody Christian experience. No matter how simple or seemingly obvious one brief moment of spiritual experience may be, when we would phrase it in a thoughtful statement we find that we are driven to recognition of all sorts of "dogmas" which we take for granted as the basis and even the means of our experience. The simplest prayer and its answer imply certain "dogmas": there is a God; He is a Person; He is the kind of Person who has power to help me; He is willing to help me, and (praise be to Him) He does help me! The seemingly intricate dogmas and doctrines of Christianity are built on the corporate experience of believers, and they have the weight that attaches to experience. What more "authority" can one ask?

Again, doctrines and dogmas are the means of obtaining Christian experience. The Christian assumes them as a working hypothesis in faith, and verifies them in experience. Age long authority, of the vast perspective of Christian saints and simple believers, is lodged in the abstract statement of the creeds of the Church. They have charted the courses; they have mapped the roads; and their authority is that of the pioneers the spiritual discoverers, the religious adventurers, of mankind. If we would follow, at least we must have reached the noblest and the best of our race. Faith is not only a means to knowledge (as the early Christians discovered), faith and The Faith are the means to spiritual experience. As a working hypothesis, at least, the dogmas of the Church offer themselves sufficiently verifiable by experiment even in the case of the individual, to warrant and justify confidence. In short, creeds mediate the experience of Christendom, and no evidence is forthcoming that Christian experience is possible without the Christian faith.

Credless Christianity is a misnomer, for it is a contradiction in terms; it is a historical anomaly. If the Christianity of the future is to be Christianity at all, it must continue to transmit the Christianity of the past. More necessary than the skeleton to a highly articulate living organism, more vital to the body than its capacity for self-preservation and self-perpetuation, are the creeds to Christianity. They are not ends in themselves, for Christianity does not consist in the profession of *formulae* no matter how precisely worded and exact they may be in statement; creeds are not ends in themselves, as if Christianity were a philosophy of a certain type demanding adherence to the orthodox opinion and speculation of its school; but creeds and doctrines are necessary, as inevitable and concomitant evidence of the Christianity of the ages as well as of the future. Creeds are for the life of the whole man-mind, body, and soul, in union with his fellows, and incorporated in the integral fellowship with his God.

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### THIRTEENTH SUNDAY AFTER TRINITY

O God, omnipotent and merciful,  
 Whose gift alone enables us to do  
 By faith such service as Thou findest true,  
 Such works as may by Thee be laudable;  
 Grant, we beseech Thee, grace so plentiful  
 That we may faithful service e'er pursue  
 In this life so, whene'er shall come the new,  
 We may obtain Thy promise wonderful.  
 Grant that we learn, below, Thy heavenly law,  
 And practice it with ardor as we learn,  
 That when Thou callest us to realms above  
 We shall be practiced in Thy holy love,  
 Grant that from self-love we may ever turn,  
 That we may come to Thee without a flaw.

H. W. T.

### RELIGION BY RADIO

HERE are clergy who complain because a rapidly-increasing number of their people stay at home on Sunday to hear the Church services by radio" says "H. A. Y." in the *Toronto Mail and Empire*.

"Religion by radio is a great convenience. The first outlay is the last cost—there is not the nuisance of the Church's incessant reminder of what you owe. If you don't like one preacher you can switch to another; and when the sermon is over you can turn on the perfectly wonderful 'cellist from Saltville, Ill.

"Radio religion has its value for the preacher, too. Formerly, when people began to absent themselves from the church because they didn't like the preacher, they hadn't very much to take up their time, and so they began to simmer and ferment over the preacher's shortcomings, and then to plot his resignation. But now they leave him in peace, with his friends and empty pews.

"Such clergy have no right to complain; they have themselves taught the people to do what they do. The people pay no heed to the clergy? Yes, they do—they learn their wrong ideas about religion from them. Protestant ministers have at last convinced their people that religion consists in hearing; that the emotions aroused by hearing are the main element in the life of the soul; and that, having heard, they have kept the whole law.

"There are some verses in the Bible which ought to be forgotten for a while. One of them is 'Faith cometh by hearing.' Faith does come by hearing, in the sense St. Paul meant: 'How shall they believe in Him of whom they have not heard?' But neither our Lord nor St. Paul intended that faith should end simply in coming, but that it should also abide and grow. There is more to the religious life than hearing the verbal proclamation of the Gospel, 'He that heareth these words of Mine, and doeth them'—there is, then, something to be done, as well as heard.

"But people have been taught that hearing is the whole business. Children, therefore, who hear only with the ear and not with the understanding, have no profitable place in the Church service. The deaf need not go to church, for they can't hear, and there is nothing to look at.

"People will stay away from church because the preacher's tongue is not nimble enough. But they will go back to hear the choir. Then if the choir makes a botch of their anthem, these religious enthusiasts won't be seen again for six weeks.

"How totally different from all this conception of the Church service as a semi-sacred vaudeville performance, is the old-fashioned and rather Romish idea that one goes to church not to be done to, but to do, to offer a sacrifice of praise and thanksgiving, of money and time and thought and devotion. Church-going is not like theatre-going. In the theatre, one has no necessary relation either to the performers or to the rest of the audience. But in church you have a necessary relation to the others, for 'ye are members one of another.' You have a relation to the choir, for instance, and not merely an auditory relation. Choirs get uppish and out of hand because they forget why they are. The choir is simply a part of the congregation, set in a convenient place that they may not only express their own thankfulness and praise, but also assist your own expression of the same. There is nothing the choir does, not even the shrillest and most intricate anthem, that the congregation does not share in doing. The people do not do their share necessarily by singing aloud, but by attention. The choir sings it aloud, not in place of you, but to assist you; and you sing it, because your voice is no good, with the heart only.

"Nor can we evade the grand principle that we ought to consecrate to the Almighty our very best in architecture and in melody and in everything else, by the reflection that such things, like all others in this world, may be abused. And, by the way, Mr. Caird appears to have forgotten to tell his hearers that if worshippers in the South may mistake their aesthetic enjoyment of beautiful Church worship for true devotion, there is at least as much risk that worshippers farther north may confuse their enjoyment of the intellectual treat of listening to impassioned and brilliant pulpit oratory with a real reception of the great truths which are in such oratory set forth. If Anglicans must smash their stained glass, board over their vaulted roofs, and turn off their cathedral choristers, then ought Mr. Caird to cut out his imagery, to destroy the rhythm of the last sentences of his paragraphs, and to cultivate a chronic sore throat. If it be right for a clergyman to labor day and night to make his sermon beautiful, why not his church as well? These lines are by A.K.H.B., in *The Common-Place Philosopher*."

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

August 27.

**R**EAD St. Mark 10:13-31. Text for the day: "One thing thou lackest."

Facts to be noted:

1. A childlike faith is the kind of faith that our Lord desires us all to have.
2. Here we have an illustration of the power of money over a human soul.
3. Christ's promise to His followers.

The young man in the lesson asked nothing less than eternal life, but he wasn't willing to pay the price. He looked at his great wealth and simply could not see how he could let it go. That wealth had become a part of his very existence, and how could he possibly let it go? But that was the price that our Lord demanded. In your case and mine it may not be wealth that we must give up, it may not be position with which we are to part, because we may not have either, but, if we look carefully into our lives, we shall find that we lack the one thing that will bring us very near to our Lord. What is that one thing? I think it is the spirit of true sacrifice. And so we must ask ourselves this question, What is there in my life that I must be willing to let go? What is there that comes between my Lord and myself? Find out what it is and then for His sake, and for the sake of your eternal happiness, let it go.

August 28.

Read St. Mark 10:32-45. Text for the day: "Behold, we go up to Jerusalem."

Facts to be noted:

1. Our Lord foretells His suffering and death.
2. The ambition of James and John rebuked.
3. Why Christ came into the world.

During all His life on earth our Lord was preparing for this last journey. Every day of His life was a "going up to Jerusalem" and now He was to come to the journey's end. For our Lord, Jerusalem meant rejection, suffering, death, out of which should come the salvation of a world. Every day of our lives is a preparation for our Jerusalem. God has work for every one of us. For some it seems to be a greater work than for others. In fact, the work that God often gives us seems to be so insignificant that it appears to be hardly worth doing, and yet it is that very thing that He desires us to do, and which, if we leave undone, will bring us the keenest regret all the rest of our lives. To the Jew and to the Roman, the crucifixion of Christ was simply a part of the day's work, but what if Christ had refused the Cross? We are always going up to Jerusalem. Let us see to it that we do not fail to obey the commands of God Himself.

August 29.

Read St. Mark 10:46-end. Text for the day: "But he cried the more a great deal."

Facts to be noted:

1. St. Matthew and St. Luke mention only one blind man.
2. Son of David, i.e., the Messiah.
3. The man is persistent in his prayer for the restoration of his sight.

How frequently we think we have done enough or prayed enough and that there is simply nothing more to be done in spite of the fact that our efforts have gone unrewarded and our prayer unanswered. The blind man in the reading for today teaches us a great lesson, a lesson that we all need to learn over and over again. It is this: Don't stop, don't give up, go on working, go on praying, and go on believing that the day will come when you will realize that your efforts have not been fruitless and that your prayers cannot go unanswered. The crowd around our Lord tried to stop the blind man when he persisted in asking Jesus to help him, but he was not to be stopped. He wanted his sight, he believed that Christ could give it back, he persisted, and his prayer was answered. It is a hard lesson to learn. We are all so human and it is so easy to give up. But let us start over again today. Let us persist with the certain knowledge that He will never fail to keep His promise.

August 30.

Read St. Mark 11:1-11. Text for the day: "Blessed is He that cometh in the name of the Lord."

Facts to be noted:

1. The Talmud gives the name of Bethphage to the district stretching from the base of Olivet to the city walls.
2. The owner of the colt was undoubtedly a disciple of our Lord (v. 3).
3. The multitude hails Jesus as the long looked-for Messiah.

"The purpose of our Lord's public entry was to testify to the nation and to mankind that He was actually the Messiah promised by the Old Testament prophets, and the person by whom the kingdom of God was to be established" (Dumelow). Now the question that comes to our mind in this day and generation is this: "Do we, as individuals, do we, as members of the Christian Church, believe that Jesus Christ is the Son of God and that He came into this world to found a kingdom and to save the world, or do we look upon Him as simply a figure in history, a good man who went about doing good and, charged with treason, was put to death as a traitor? It makes all the difference what we believe. The Jews as a nation rejected Jesus as the Messiah, but nineteen hundred years have shown their mistake. Is the Christian Church of today to reject Him as "His only Son, our Lord; born of the Virgin Mary"? If so what will the result be?"

August 31.

Read St. Mark 11:12-26. Text for the day: "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Facts to be noted:

1. The fruit of the fig tree appears before the leaves.
2. The cleansing of the Temple was among the expected activities of the Messiah. (Malachi 3:1-3.)
3. How to pray (22-26).

"Prayer is the key of heaven, and faith is the hand that turns it." . . . "Faith is to prayer as the feather is to the arrow. . . . Prayer that is faithless is fruitless." "Some prayers are not heard because men do not believe that God will grant them. Were one writing a note to a friend and saying, 'I would be much the better for such a thing: you can easily spare it: but I have little expectation that you will do me such a favor'; would this be a likely way to accomplish his object? Though he had wished to fail, could he have worded his application otherwise? And so, when a man kneels down and prays for pardon for his sins, or for the teaching of the Holy Spirit, or for assurance of salvation, but prays for them as if the Lord would grudge to give them, can he wonder that he is not heard? Whatsoever the Lord has promised, that He is willing to bestow, and whatsoever things we ask in prayer, believing that we have them, we receive them."—*Hamilton*.

September 1.

Read St. Mark 11:27-end. Text for the day: "By what authority doest thou these things?"

Facts to be noted:

1. Jesus had not received rabbinical ordination.
2. "Things": this refers not only to His teaching but to His miracles, His triumphal entry, the cleansing of the Temple, etc.
3. The acknowledgment of their ignorance was more damaging to the reputation of the priests than a definite answer would have been.

By what authority have you a Christian Church? By the authority of Christ. By what authority does that Church have a regularly ordained ministry? By the authority of Christ. By what authority do you admit people to that Church by what you call Baptism? The authority of Jesus Christ. Why do you take bread and wine and consecrate them and give them to the people and say, "Take, eat, this is My Body," and "Drink ye all of this"? By the authority of Christ Himself. For the Christian, Christ is the one final authority. "Back to Christ" is the cry that is heard from many people, both Church members and non-Church members, and when we get back to Christ, what do we find? We find that He says in no uncertain terms: "Ye are My friends, if ye do whatsoever I command you." What is wrong with the Church? In only too many places the Church has forgotten to follow the express commands of her Divine Founder.

THE METHOD of intuition is, as much as the method of scientific induction, a method of arriving at the truth about the universe.—GORE, *Belief in God*.

## AN INTERESTING BICENTENARY

BY THE REV. A. A. HUGHES

THE celebration of the 200th anniversary of the birth of the Rev. Goronwy Owen, premier poet of Wales, should be an event of great interest to American Churchmen, inasmuch as he was also a priest of the Colonial American Church. Though the name of Goronwy Owen is resplendent among his countrymen, and among Celtic scholars generally, it is unfortunately hardly known among even educated Americans.

Goronwy Owen was born on January 1, 1722, O. S., at Llanfair Mathafarn Eithaf, a remote and secluded part of Wales, in the county of Anglesea. His father, Owen Goronwy, was a reckless ne'er-do-well, and neglected his home and family for the brawls of the public tavern. His mother, Sian Parri, seems to have been a woman of strong character, who took pains to make her son acquainted with the intricacies of Welsh grammar and literature. While yet a schoolboy, he had the good fortune to come under the notice of three brothers, Richard, William, and Lewis Morris, who were literateurs of some means, the last himself a poet of considerable ability.

During his attendance at the Friar's School, Bangor, Goronwy Owen proved himself a zealous and persevering scholar, excelling particularly in linguistic studies. In 1741, he matriculated at Jesus College, Oxford, and remained in residence there until 1745, when he was admitted to deacon's orders. After his ordination he served as curate of his native parish, Llanfair Mathafarn Eithaf, Oswestry, Dunnington, Walton, and of Northolt, near London. In addition to his clerical duties, he found it necessary to act as master of several grammar schools in order to augment his very slender income.

In 1757 the Bishop of London offered him the place of master of the Grammar School of the College of William and Mary in Virginia. The salary of £200 was a tempting consideration to a half-starved genius. Goronwy accepted the offer and, with his wife and two children, took ship for Virginia. The faculty minutes of the William and Mary College show that Owen qualified at the college as master of the Grammar School on April 7, 1758.

Little is known of his life at William and Mary, excepting that he married the sister of President Dawson as his second wife. He remained two years as master of the Grammar School. The cause of his resignation is said to be due to the fact that, when in one of his convivial moods, he and Jacob Rowe, a professor of Moral Philosophy, led the boys of the college in a fray between town and gown. Mr. Rowe was summarily dismissed, and Owen anticipated their action regarding himself by voluntary resignation. Upon the nomination of Governor Francis Fauquier, he was appointed rector of St. Andrew's Parish, Brunswick County, Virginia, in 1760.

Of his personal appearance, his biographer, the Rev. Robert Jones, says: "His frame was short and slender, but firm and wiry, supple too, and lithesome as an ash plant. He was of dark complexion, his hair and beard were quite black, the latter, even when closely shaven, peering out from his lip and chin. The eye, however, was his most remarkable feature. Its dark hue burst into light and fire under the influence of emotion."

Goronwy Owen was not only a poet of eminence, but he was also a profound scholar. Dr. Porteus, Bishop of London, spoke of him as "the most finished writer of Latin since the days of the Roman Emperors."

All who are acquainted with his poems are unanimous in adjudging him the greatest of Welsh poets. The poet Lewis Morris said that "Goronwy Owen was the greatest genius of this age that ever appeared in our country." He was a perfect master of the Welsh language and Welsh metres. His ode *Cywydd y Farn Fawr* (The Last Day of Judgment) is said to be unsurpassed by any poem in any language in moral sublimity. His requiem on his dead friend, Lewis Morris, *Marwnad Lewys Morys Yswain*, written in Brunswick County, Virginia, is not only touching in the depths of its pathos, but it accomplishes one of the greatest literary feats connected with the Welsh language. It is written in each of the four and twenty bardic metres, and, what makes the performance almost marvellous in a technical way, every line terminates with the same syllable. Not only this, but the first seven stanzas form

a *cadwen*—a chain of *Englynion*, linked together, so that the word that terminates the former stanza becomes the commencement of the succeeding one.

Ever since the revival of Cymric literature, that set in around the year 1820, Goronwy Owen has been held in high estimation by Welsh scholars the world over. In 1831, the people of Wales placed a tablet to his memory in St. Deiniol's Cathedral, Bangor, North Wales.

Goronwy Owen departed this life on his plantation in Brunswick County, and it has been definitely ascertained that his body was also buried on the plantation, the site of his grave having been pointed out to visitors as recently as fifty years ago. Of his life as a clergyman little is known, excepting that he was a typical product of his age.

Although the Welsh nation is small numerically, yet it has produced a superb literature that will rank with any in the world. This is conceded by competent critics, such as the late Sir John Rhys, Principal of Jesus College, Oxford, the late Theodore Watts-Dunton, and the late George Borrow. Welsh literature is accorded an honored position at the University of Wales, the Universities of Oxford, of Ireland, and those of Germany.

It should be a source of pride to us American Churchmen, that the premier Welsh poet served as a priest of this Church, and that some of his finest poems were written in this country.

## "WHATSOEVER YE SHALL ASK"

By H. R. S.

A FRIEND says that we must never pray without adding, "if it be Thy will." I wonder if she is right? Or, are there certain things we may ask God for unreservedly? I do not mean spiritual blessings, for of course we *know* it is His will that we should possess these. But are there no others? May we not ask, also, for such material blessings as we fervently believe are necessary to our life and to our sanity, without adding "if it be Thy will"? May we not trust instead, to our Lord's promise: "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive"?

There are three material blessings which I dare to add to my daily petitions for spiritual ones. These are Sleep, Work, and Daily Bread. And these, with the special spiritual blessing of which I feel the greatest need, from the following list, which, perhaps, some other seeker for God's help may find useful:

Opportunity for Service.  
Freedom from Worry.  
Light as to my Duty.  
Strength to Go On.  
Power to Control my Temper.  
Courage to Speak the Truth.  
Sympathy for Sorrow—and for Joy.  
Guidance for the Day.

If very weary, I shorten this list and repeat, over and over, the two inclusive petitions: Sleep (for the night); Guidance (for the day).

## A PRAYER

O great Creator of the human race  
Who fashioned us like Thee,  
Let us become more nearly  
What Thou would'st have us be;  
Make clear our seeing,  
And our thinking straight;  
Let love so fill our hearts  
That there will be no room for hate  
Or for those bitter feelings  
Which mar our souls within;  
Take from us all the ugly stains  
And scars caused by our sin;  
Give us each day, the strength  
To carry on our load,  
And keep our feet unflinching  
On the best and straightest road.  
Help us to walk bravely on  
Toward the glorious setting sun,  
Then give to us eternal love  
When our earthly lives are done.

EDITH TATUM.

## Tennessee

By Theodore Diller, M.D.

HERE is a splendid empire in itself. It is of goodly size and of various picturesque topography affording many beautiful and some magnificent landscape views. Tennessee was early admitted to the Union after the Colonial period. Her history is a splendid one; and it is a tragic one. She has given us two of our Presidents: James K. Polk, whose body lies buried in the Capitol at Nashville, and Andrew Jackson, who is buried beside the Hermitage, just a few miles out of Nashville, the beautiful place he built and loved, and which, in interest and charm, is scarcely less than Mt. Vernon, the home of Washington.

When we look at the history of the Church, we cannot read the history of Bishop Otey and of Bishop Polk, of Mississippi, without a thrill. The story of the foundation of the University of the South at Sewanee is full of romance. The struggles against difficulties and discouragements, and finally, the very considerable achievement, are outlines of this story. Then, in later years, the story of the Sisters of St. Mary and their battle with the yellow fever in Memphis, in which they won high favor with all people who love and honor heroism and devotion to duty; the foundation by this Order of a convent and school for mountain girls near Sewanee, which has year by year been increasingly blessed; and later the foundation of St. Andrew's School by the Holy Cross Fathers, also near Sewanee, are interesting chapters in the Church history of Tennessee.

As I passed through Chattanooga I was amazed, in taking up a Saturday afternoon paper, to note among Episcopal churches one announcing a daily Mass, and confessions heard on Saturday.

As I approached the University of the South from Cowan, the railroad junction point, I noted on the brow of the great mountain an immense brown stone cross which can be seen for many miles, and is dedicated in memory of the soldiers, sons of the University, who fought in the world war. The beautiful buildings of the University are most impressive and none more so than the library, which is rich in the possession of many valuable ancient volumes. The chapel is large and commodious, but is not yet finished. Even as it stands, however, it is impressive. The students are quiet and gentlemanly in deportment, but about three fourths of them appear to be opposed to the kneeling position in prayer; at least they declared this by leaning over, instead of putting their knees on the kneeling bench. I was told if a student knelt in prayer he was known as belonging to the theological school of the University. But I suppose that in almost any congregation of the Church one may see the leaning forward position instead of the kneeling position. Even at the chapel at St. Andrew's, where the services are conducted by the Holy Cross Fathers, three miles away, I noticed half a dozen of the Church boys bending forward rather than kneeling, at the solemn Benediction. A learned priest of a boys' school, with whom I discussed this matter, suggested that the posture of leaning forward instead of kneeling in prayer was indicative of two things; first, a protest against *entire submission* to the rules of the Church, and second, laziness. As for myself I can think of no better explanation.

The students at the University are a bright, alert, and courteous set of young men; it has been a pleasure to meet a number of them on several occasions. I noted with great regret the partly ruined building of the Sewanee Military Academy. I was informed that it was not insured when it burned, and that the loss was severe. It is now partly rebuilt and accommodates about half the former number of students. I understand that plans are being made to reconstruct the building sometime in the future.

St. Andrew's School, with the monastery for the Fathers a little detached, lies just a few miles outside Sewanee and is beautifully situated in the midst of a well-cultivated farm. The buildings are pleasing and well adapted for their purpose. The boys seem to be a fine lot and are full of life and spirits, and are well-mannered. Among others I met was one of last year's students, who is now a student at Sewanee. The Fathers are planning to send others to Sewanee in the future, and are building a house in which these members of St. Andrew's may live together. This house is being built by

St. Andrew's boys; plans for it were drawn by one of their own number.

To one who lives in this busy world, with its round of pleasures, the life of the monastery, with its seven or eight services a day, seems artificial, and even morbid; and yet these hours of service, with the rule of silence, go on day after day. One good monk of whom I inquired told me that he had been there ten years and was entirely happy in his life; and that on an occasion when he was away for a couple of weeks he longed to be back. To me it seemed marvellous that these good men could be together day after day, with their round of prayer and their rule of silence and self-help, without murmur, without complaint, and indeed in cheerfulness. At two of the three daily meals the rule of silence is observed, broken only by the reading of Scripture; but at the third meal the conversation is as simple and natural as one would wish for. If one supposes that life of this kind is impracticable in the year 1923, let him look over the school, and the fields of the farm, and he must see that this work is most practical, that it appears to be the fruit of the life of the monastery. No one would be quicker than the good Fathers of the Order to say that such a life as they lead is intended for a few men only. I understand that before a member is admitted to the Order he has a long trial and has ample opportunity to withdraw if, for any reason, the life of the monastery seems unsuited to him. For those of us outside, it seems to me that in this busy, mad, rushing world it is a comforting thought that in the "Protestant Episcopal Church in the United States of America" a little band of men such as I visited at St. Andrew's, are living rigidly the old monastic rule, kind, cheerful, obedient, and most helpful, and eminently practical.

I may say to all those who contribute to this Order that I think they would feel satisfied, as I did, that they had a hand in helping this good work by an annual contribution.

The Convent of the Sisters of St. Mary lies three or four miles out of Sewanee on the other side of the town from St. Andrew's, and attached to it there is a school and dormitory, three buildings very pleasing in appearance. Here there are some fourteen or fifteen Sisters, and they were assisted last winter by five girls, four of whom were graduates of St. Mary's School, Peekskill, in teaching mountain girls. I was delighted with the appearance of the girls, all of whom seemed bright and happy and genuine in their devotion to the school. I asked several of them upon departure whether they would come back and they said, "Oh, yes," or "Certainly." Life is simple and pleasing in the school, the teaching being manners, deportment, and the ordinary studies of common schools; and, besides this, the girls take care of the work of the house. This means practical training in what would be called in other places domestic science. The Sisters themselves are most kind and gracious, and the girls, in their association with them, receive an indefinable something which has so much to do with forming the character of growing girls. When they leave the school they may forget the arithmetic and spelling and history, but they will remember what they have learned of household duties; and they will be least apt to forget the religious teaching instilled into them by these good Sisters who, like the members of the Order of the Holy Cross, lead quiet, simple, cheerful lives, teaching that religion must bring forth the fruit of good works and devotion to our Lord.

Before leaving for home I attended a meeting of the Sons of the American Revolution in Nashville. This city is most charmingly situated and the people are most hospitable. There seemed to be in this little city a business stir that quite reminded one of Pittsburgh. Everywhere hospitality of the most generous sort was shown to the visiting members of the Society. Nashville is quite an educational center. Here is found the Vanderbilt University, with its medical department, which recently received \$17,000,000 endowment from the Rockefeller Foundation, Belmont College, Peabody College for Women, Fisk Jubilee College for colored people, and several others, which make Nashville a great educational center in the South.

## FIFTY YEARS A FRIEND OF THE SIOUX

BY J. M. MILLER

THE WORK of the Church among the Sioux Indians since the coming of the Rt. Rev. William Hobart Hare, D.D., fifty years ago, has been one of the great romantic adventures of the Christian faith. It has not only given the white man's religion to thousands of the former warlike Sioux, but it has brought to them a civilization which has made them useful members of society.

Following the advent of Bishop Hare by less than a year came a young Englishman, now the Ven. Edward Ashley, D.D., LL.D., Archdeacon of Niobrara, who for half a century has been the friend and leader of the old tribesmen and their descendants. The close of this fifty-year period finds him signally honored, not only for his devotion to the government wards, and children of the Church, but as well among the whole people of the state as one of its most useful and respected citizens.

Bishop Burleson calls it "our most remarkable record and one which will stand preëminent in the history of the whole Church." It is a record of self-sacrifice and loyalty, a record written into the fabric of South Dakota history, for indeed it is a record which has made history.

In commemoration of this long service, Dr. Ashley will receive the affectionate homage of his Indian friends when they gather, 5,000 strong, at their annual convocation at Whitehorse, on the Cheyenne reservation, August 17th to 27th, for, on this reservation, Dr. Ashley gave his longest term of service. The Indian people are eager to celebrate with their old friend and to do him honor. They have made all the arrangements for the great event and it will be their own program from first to last, including the presentation of a substantial purse. Dr. Ashley has been given, for the first time since he has been Archdeacon, no inkling of what is in store for him. It will undoubtedly prove to be a typical Indian ceremony, save that, as a proof of their religious zeal and good citizenship, there will be none of the pagan rites and ceremonies which prevailed among the natives before they came under the influence of such men as Dr. Ashley.

Unique and interesting as this anniversary celebration will be, the life and work of the man himself stands out in even greater uniqueness. The friend of Roosevelt, Gen. Custer, and scores of valiant leaders in the affairs of the white man, Dr. Ashley has known and had intimate association with such famous old chieftains as Rain-in-the-Face, Sitting Bull, Gall, Big Foot, White Horse, Red Cloud, Chief's Charger, Swift Bird, Hump, and many others whose names at one time stood for Indian greatness.

Dr. Ashley is the only white man living who was party to the famous Black Hills Treaty of 1876, whose violation by Custer resulted in the massacre on the Little Big Horn, for which the white man took full but unwarranted revenge at Wounded Knee. Dr. Ashley knew well all the leaders on both sides and, were his story written, it would be a story full of appeal for justice to the Indian.

Mastering a half dozen Indian dialects, he was able to meet the braves of the more tempestuous days individually and in powwow. He became their steadfast friend and they knew it. When battle and raid and war were in the making, he talked to chiefs and people in their own tongue and became a great peacemaker, indeed a peace-keeper. It was for his mastery of the Indian language and its preservation, that he received the degree of LL.D. from the University of South Dakota.

When the Rt. Rev. Hugh L. Burleson, D.D., came to South Dakota, he created the office of Archdeacon of Niobrara, appointing Dr. Ashley to that post, which has given him full supervision of the Indian work under the Bishop. His broad experience, his complete knowledge of the Indians, his devoted labors in their behalf, and his abiding affection for them haps less spectacular than the service he rendered when he dealt with warlike natives, but nevertheless pregnant with hope for the Indian, and fully as important to the state and the nation.

Through his effort, and by his own translation, the Indians of the Church worship in their own language, using the remarkable Dakota Prayer Book, while there is also a news-

paper, *Anpao*, a course of Bible lessons, and many other publications in the Dakota tongue, due to his scholarly work.

Dr. Ashley is a Mason of the thirty-third degree; grand chaplain of the Grand Lodge and of the Grand Chapter of South Dakota; grand prelate of the Grand Commandery, Knights Templar; deputy of the Supreme Council Southern Jurisdiction A.A.S.R. in South Dakota, 1915-1921; instructor in the Scottish Rite bodies, Aberdeen, and grand Fourth Preceptor of the Order of DeMolay. Not only in Masonic circles but throughout the state, there is probably no man better known or of higher standing, both as respects the problems of citizenship and the advancement of virtue.

This is the man whom the Indians of South Dakota delight to honor, whose life has been devoted to their temporal and spiritual welfare. Past and present will meet together, for the great Indians whom he knew when first he went among them are gone. Their children will be hosts to the friend of those who have passed on in the hope of a reward better than the old Happy Hunting Ground.

There will gather at Whitehorse, on the lovely Moreau river, farmers, herders, mechanics, shopkeepers, some who are bankers and some who are wealthy, though not many of the last, for the wealth of the Sioux has become the heritage of the white man, for good or ill, for weal of white, perhaps for woe of Indian. They will be Christian Sioux, absorbed into the civilization of the west. No doubt there will be not a few leather leggings, old buckskin, and some feathered headpieces; what is left of the old will but emphasize the new.

Fifty years of endeavor among an alien people. Fifty years of friendship for the children of the prairies. Fifty years of righteousness leading to peace, for the man, who, like Enoch of old, "walked with God."

Fifty years! What romance in that life, given so abundantly to a people in darkness, and who, through his devotion, have seen the great light—the Christ of the Ages.

Fifty years! What monumental service for the State of South Dakota, whose honored son this native of Britain has become.

## A CHAPEL BY THE SEA

The tides come in, the tides go out,  
Ofttimes they shake the shore,  
But never yet their storm-splashed spray  
Has reached the chapel's door.

It stands alone beside the sea,  
Where sleeps a village nigh;  
Above its walls, so staunchly built,  
A Cross gleams bright and high.

In summer time, the worshippers  
Its pews devoutly fill,  
Whom, consecrated eloquence  
And sacred music thrill.

And when chill winter comes again  
Upon the sheltered lee,  
A faithful few still worship in  
That chapel by the sea.

CHARLES NEVERS HOLMES

## THE CHURCH AND THE RELATIONS OF LIFE

A LESSON to be learned is a renewed loyalty to the Church. Loyalty, however, demands something more than comfortable and complacent content in Churchmanship as it has been in the past. A Churchman's loyalty should mean, by intelligent influence and effort, to further the task of the society to which he belongs. A large part of the Church's task is the bringing of Christian principles to impinge upon all the relations of life. In this application a primary principle of Christianity is the value of personality, "one of the least of these my brethren." Of vital importance is it today that the development, and full and free expression, of personality in right directions be not sacrificed to organization and mass-play and reformation by legislation. There should be, moreover, recognition of the truth of the proverb: "One man alone is no man." In other words, personality is fulfilled in social relations. It is a second principle of Christianity that the last word touching personality is fellowship.—*The Rt. Rev. C. B. Brewster, D.D.*



## Miracles as Signs

By the Rev. John H. Egar, D.D.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory: and His disciples believed on Him.—St. John 2:11.

THIS first part of St. John's Gospel is the story of an Apostle's faith. We follow the Apostle as he follows our Blessed Lord, and we note how, step by step, he is led to the contemplation of the Divine Being whom he has chosen to be his Lord and Master, which he himself expresses in that great saying: "We beheld His glory, the glory of the Only-Begotten of the Father, full of grace and truth." Note that he already takes upon him the fixed relation of a disciple.

The words which I have written above are the conclusion of St. John's account of the first of our Lord's miracles, the turning of the water into wine. The beginning of that account is in these words: "And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there, and both Jesus was called, and His disciples to the marriage." Six days only had passed since the Baptist had proclaimed of Him, "Behold the Lamb of God, who taketh away the sin of the world," and in three of these six days, six disciples, six Apostles, have attached themselves to Him, to be His till death. They attach themselves to Him to be His scholars, to learn of Him what He has to teach; and what He has to teach is simply this, unceasing faith in Himself as the Way, the Truth, and the Life. They confess Him at first to be the Messiah, the Christ; they confess Him to be Him of whom Moses in the Law, and the Prophets did write; they confess Him, "Rabbi, Thou art the Son of God, Thou art the King of Israel." But they did not know the full meaning of these confessions—how should they?

As they go on through the three years of their companionship with Him, their first faith at times seems to become dim; the familiar intercourse blunts the first reverence, and lowers the elevated thought, and they seem at times even stupid (if we may dare to say it) in their carnal crassness, in their failure to comprehend Him. Still they are true to Him and they are learning; and after He is risen from the dead it all comes back to them. The Comforter comes on the Day of Pentecost and brings all things to their remembrance, and they see it all. They see what these things meant, which they did not understand; and, sixty years after, the great Apostle, sitting in his chair among his young disciples at Ephesus, tells what it all meant: "We beheld His glory!" "This beginning of *signs* did Jesus in Galilee, and manifested forth His glory."

Please notice that the word translated "miracle" in this verse does not properly mean *miracle*, but *sign*. St. John does not use the word which more properly stands for miracle, because he looks deeper into the spiritual significance of the act. He calls them signs, because they signify or set forth, the nature and the glory of Him who does them. To call this turning of the water into wine a miracle merely sets forth the wonderful character of the deed: a miracle is a wonder, and that is about all the word denotes. But St. John did not follow our blessed Lord because he wrought wonders; the fickle crowds who followed Him from place to place, but to whom "He did not commit Himself," these looked for miracles simply as wonders; but it was not so with St. John. To him the miracles were *signs*; they signified, they set forth the inner glory of Christ, they manifested His secret, the indwelling Divinity. Looking back upon them after sixty years of meditation, in which his eye had been fixed upon his ascended Lord, there is no wonder at all in these acts of the Incarnate Lord: the miracle would have been had He not done them. They are, therefore, not wonders to St. John, they are signs of something greater than themselves, of something that explains them and makes them natural, and that is, the glory of Him who wrought them—"the glory as of the only begotten of the Father, full of grace and truth."

Let me endeavor to illustrate this aspect of the miracles of our blessed Lord, as it appears throughout St. John's Gospel. It is but another example of a principle that runs throughout all nature, that the attributes and acts of a higher nature

are miraculous when viewed from the plane of a lower nature, but perfectly natural when viewed from the plane of that higher nature itself. They are then simply *signs* of the presence of the higher nature. Take the case of a tuft of moss growing upon a rock on the mountain side. Conceive that rock gifted with a limited intelligence, so that it can know something of its own constitution as a chemical inorganic substance, but nothing of a higher nature than itself. Do you not see that to the rock, supposed to be gifted with that low form of intelligence, the phenomenon of vegetable growth manifested in the tuft of moss must be an inexplicable mystery, a wonder, a miracle, while to the moss itself, supposed to be with like intelligence, it would seem the most natural thing in the world. "Why do you grow?" asks the rock. "I grow because I grow," answers the moss, "because I have the life in me that grows," and that is all the answer the moss can give, but which the rock can never understand. From the point of view of the rock, growth is miraculous; from the point of view of the moss it is purely natural.

But, bring the moss into contact with the higher forms of vegetable with which it has this in common, that it grows as they do, but is incapable of understanding how they rise and spread branches and leaves, and cover themselves with flowers of brilliant color, and bear true seeds, as the moss does not: then all that wealth of vegetable life is a miracle to the moss, but it is perfectly natural, and no miracle at all to the tree, or the shrub, or the plant, whose nature it is to do that. Go a step higher in the scale of being. Suppose the vegetable, the tree, the shrub, or the flowering plant to have an intelligence suited to its nature, and to be brought in contact with the higher nature of animal life. Here again, the limit of nature to the vegetable is just what it can do; what it can not do is for it beyond nature, it is, to it, miraculous. The animal with its powers of animal life and movement is a miracle to the vegetable; the vegetable is a miracle to the rock; and so, to rise another step, man with his powers is a miracle to the animal. But man is not a miracle to himself; he is to himself perfectly natural. The higher nature is a miracle viewed from the plane of the lower nature, but viewed from the plane of its own nature, it is not miraculous at all.

Very well: now apply this one step further. Man's nature is natural to himself; but the nature, which is higher than man's, is miraculous when viewed from the plane of humanity. The Divine nature of Christ our Lord, then, is itself the miracle, and what the divine nature does is miraculous—must be miraculous when viewed from the plane of humanity. But viewed from its own plane, from the plane of the divine nature itself, it is not miraculous, it is natural; what it does is not so much a wonder as a sign; it is a sign of the presence of that higher nature. Now that is the point of view of St. John. After sixty years of an Apostle's life, of preaching the Gospel, of communion with his ascended Lord in meditation and prayer, St. John has risen to the plane of his Lord's Divinity; his thought takes hold of the Divine personality. God manifest in the flesh; he sees, therefore, in these early memories of his association with our blessed Lord, not *wonders* but *signs*, and so he writes of the turning of the water into wine: "This beginning of *signs* did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him."

Let us notice one or two things which this *sign* signified: what was the significance of this miracle. It was the first which our blessed Lord wrought, St. John tells us; and, as the first, it shows Him in His peculiar relation to the world, as the Lord of the creation, and as the Lord of human society. In the marriage service we are taught that marriage "is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church: which holy estate Christ adorned and beautified with His presence and first miracle which He wrought in Cana of Galilee." By this miracle, by this first of His miracles, our blessed Lord, by a special act, blessed and sanctified that holy institution of marriage which is the foundation of human society, which constitutes the home with all

the domestic affections, in which more than aught else human happiness on earth consists. He blessed it and sanctified it as an holy estate; He made this miracle, the first of His miracles, a sign, not only of the power that was His, not only of the Divine nature that was His, but a sign also that His mission on earth was to restore, to sanctify, and to bless human society as God had constituted and ordered it in the beginning. By this miracle Christ set the sign and seal of His approval, of His sanctification, upon the marriage bond, and in it, of all those divinely instituted conditions of human society, the family, the nation, as well as the Church, of which it is at once the most personal and the most domestic. Human society in all its institutions is sanctified by Christ by this "sign" at the marriage in Cana of Galilee.

It was also, specially more than any other, the sign that our Lord is the Lord of Creation, of nature, of the material world, because it was a change wrought in the substance of a created thing. That which had been water was made wine. It is a change which is made year by year through the processes of nature, in the growth of the grape and the changes in the juice of the grape; and therefore the miracle consists in this, not that something was done now which had never been done before, but that something was done now in a way in which it had never been done before or since. He who employs nature to do this thing in the course of the seasons and the lapse of time, in this one instance dispenses with the intermediate agents and makes the change Himself. He signifies—He gives the sign, in this instance—therefore, that He is the Lord of nature, and nature is only His agent.

Then, thirdly, it was the sign of a still nearer truth than this. It was the sign of the richness and the sweetness that Jesus Christ puts into the life that is lived with Him, into the truly Christian life. The life, without the earnestness and elevation of true Christian feeling and principle, differs from that which is animated by these as water differs from wine. When our blessed Lord enters into our life and becomes its living principle, He transforms and transfigures it into a spiritual reality of sanctified purpose, of holy aspiration, of glowing love for all that is right and good and elevated, and elevating that, gives worth to the character, and richness to the experience, and all those blessed enthusiasms of human and divine love which beautify human nature with its sweetest graces and inspire it with its noblest aims. And this sign comes to us personally most closely in the Holy Communion, where the bread and wine of physical nature become the spiritual food of the Body and Blood of Christ.

### THE WICKEDEST CITY

BY THE REV. LOUIS TUCKER, D.D.

Scene: Corinth. The house of Justus, next the Synagogue.  
Persons: Silas, Timotheus, Justus, Paul, Priscilla.

**W**HAT is the matter, Silas?  
Nothing, Timothy. At least—no, nothing tellable.  
What do you mean? Sorrow, shared with a friend, is halved.

Not this, not this. Timothy, do you think Jesus Christ died for these Greeks of Corinth?

Are you serious?

Indeed I am.

Then, yes. He died for all. Why ask?

Oh, God of Israel, these Greeks! They paint the best pictures, write the best plays, carve the best statues, build the stateliest buildings, their triremes trade on every sea, they reason more keenly than others—and they are the vilest things in human form. Timothy, I have seen the temples at Babylon; I have been through the gardens outside Ephesus—the Hell of Epidaphae; I have hidden from persecution in the slums of Rome; but such a city as this, I have never seen nor dreamed of.

Corinth, brother Silas, is proud of her reputation as the wickedest city of the Roman world. One need not search wickedness out. Where have you been?

To the town hall, reading the tax accounts. Xanthos, Paul's latest convert, took me.

Surely no place could be more innocent.

Surely no place could be more vile. Brother, they have organized wickedness here, systematized it, made it intelligent, taken great pains that none should be exempt from it; and

then made shameless record of it all for generation after generation. John and James Lightning wished to draw down fire from heaven on a Samaritan village once. Timothy, that village was innocent as Paradise itself compared with this fair, ancient, and most prosperous, city.

Hail, Justus. Join us. Silas, here, calls Corinth very wicked. You live here. What say you? How came a Roman here at all?

In blindness, brother Timothy. I had inherited this house. In sober truth, all sailors of the Middle Sea say Corinth is the wickedest of all the cities at which they land. They come here for that cause. I am a man untravelled and unlearned, a Roman, not a Greek, despising and avoiding much the Greeks do; but even I know that the State here has organized and advertised and stressed as a religious duty to the gods things so dreadful that elsewhere they are done in secret and spoken of in whispers, if at all. Taxes are light here—but I would not be a Greek of Corinth. Hail, Priscilla, good housewife and mother in Israel, how goes the trade of tent-making?

Never more prosperous, Justus. Hail, Timothy. Hail, Silas. Is Aquila here? He left us to come and speak with Paul.

In the next room. In sequence to our speech before you came, tell Silas why you came to Corinth.

To get away from Rome because of persecution of the Jews there. We have prospered here as never before, but shall leave soon as we can. Corinth is no place to bring up children.

Peace be unto you, children. Justus, we are beholden to you for the room. Priscilla, your goodman left by the other door but now. Silas and Timothy, why are you so sober-faced?

Paul, because of something you said yesterday about the wickedness of Corinth, I spoke to Xanthos; and, under his guidance, have looked into the tax-receipts at the town hall. You spoke of leaving. I found such things there as make me long to leave today, lest we be overwhelmed when God shall judge this city; or lest, tempted, we stay and deserve judgment, becoming separated from Jesus Christ; or, if you denounce them, it so rouse the people that they bring us unto the dust of death.

Faithful friends, this city is called the wickedest city in all the world, and glories in it, as we know. Silas, the thoughts you have today troubled me yesterday. Chance words of mine watered the seed that waked them in your heart. You have had yet no quiet time to lay them before the Lord. I have, for I did greatly fear that we who bring the teaching of the clean Christ into the town that is earth's wickedest shall be cut off and fail and teach no more. Then I slept; and, in my sleep, One came to me, whose hands and feet are pierced and His clean heart ope not all the world, and said:

"Be not afraid, Paul. Speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."

Lift up your hearts and search for those that do and shall belong to Him; for even in the wickedest city in all the world, He hath much people.

### PRAYER

We ask for earthly gifts and pleasures sweet  
To strew the path of Youth's advancing feet,  
But could we see those pleasures like a cloud  
Lulling their souls, enfolding like a shroud  
To wrap them in forgetfulness of God,  
Would we desire earth's joys so eagerly,  
Or those that blossom for Eternity?

And when we seek the gifts beyond the grave,  
Would have them find the Master who can save,  
Yet would we spare them from the Father's rod—  
"Keep them from pain"—but lo, the path He trod  
Past Calvary alone leads up to God  
And it is through the crash of loss and strife  
Men waken to desire eternal life.  
Perhaps ourselves must vanish from their eyes  
Before our children seek towards Paradise.  
Yet must we pray, though sight can never be,  
By faith that lives on through Eternity.

E. F. TALLEY.

## International Relations II.

### Shall We Go In or Stay Out?

By Clinton Rogers Woodruff

**S**HALL we Go In or Stay Out?" That is the question Irving Fisher asks in his book *League or War\**. We might just as well make up our minds that this question will keep on recurring until it is answered definitely in the affirmative. America, a nation based on moral ideas, cannot permanently refuse to bear her share of duties as a member of the family of nations. She may, with entire propriety, insist upon negotiations as to the terms upon which she may elect to fill her duties in a league of nations, but that she will permanently hold aloof seems to me incredible.

Lord Robert Cecil's visit brings the whole question up for reconsideration at a time when the American people are thinking of the whole question of international relations in a new light as a result of President Harding's proposition that we take a formal part in that truly American product, the International Court of Justice at the Hague. For we must not forget that that Court was organized on the lines laid down by America's foremost constructive statesman, Elihu Root. Reference has already been made in these pages to the great possibilities of the working of this Court. Next winter it will be for the United States Senate to answer the question as to our adhesion. Perhaps at the same time it will determine whether we shall join a league or *the* League of Nations now functioning at Geneva.

It will be interesting to Churchmen, that Senator George Wharton Pepper has taken a commanding position in the discussion. On the occasion of Lord Robert Cecil's recent visit to Philadelphia, Senator Pepper declared that there was undoubtedly "a wave of sentiment for the entrance of this country into the League, after such modifications have been made in the terms upon which we shall join as shall be consonant with American ideals and needs." Shortly after this declaration the editor of the Philadelphia *Public Ledger* asked the Senator:

"So that there may be no further question of accuracy or inaccuracy in reporting your position, we offer you the columns of the *Public Ledger* and the *Evening Public Ledger* in which to write over your own signature precisely what you want the public to understand is your position on the League of Nations and possible entry by the United States.

To this Senator Pepper replied:

"I am glad to take advantage of the offer communicated by your telegram just received.

"My views respecting the League of Nations and the possibility of entrance by the United States are the same that I have constantly held and expressed ever since the covenant of the League was drafted in 1919.

"I quote from an article which I published in the United States and in England in 1920 on America and the League of Nations, as follows:

"The nations now members of the League and capable of influencing League policy will determine in due time whether they themselves are content to continue the League as a coercive alliance. If they are not, the way will immediately be opened for a reconstruction in which the United States will gladly join. If, however, the coercive principle is still approved by the League members, they must consider whether or not a surrender of the principle is too high a price to pay for the coöperation of the United States. If the price be deemed fair, the problem of transformation becomes merely a question of method. It is not profitable to discuss in the first instance whether the method should be that of reservation, of amendment, or of redraft.

"The important points are that inclusive membership must be submitted for restricted membership, that a standing council of conciliation must take the place of the executive cabinet, that the process of voting must be abandoned in favor of the conference method, that the subordination of the judiciary to the executive must give place to a court which shall be supreme in its sphere, and that instead of covenants to unite in resisting aggression there must be absolute freedom on the part of each state to act as it pleases whenever conference fails to avert war."

"This statement I now reaffirm. I call attention, however, to the fact that during the time which has elapsed since it

was made, nations which are members of the League have clearly indicated their intention to develop the organization as a standing council of conciliation and not as a coercive alliance.

"I interpret Lord Robert Cecil's statement to the people of this country as a definite announcement to this effect. The League has also made it clear that the Permanent Court of International Justice is intended to be the tribunal to decide all judicial questions.

"My hope, therefore, is that the time is not far off when the thing which I predicted in 1920 will actually happen, namely, that there will be such a reconstruction of the covenant of the League as will conform to the principles above laid down and remove the obstacles to full participation by the United States.

"It may well be that some such further step as this will be the outcome of the public discussion of President Harding's recent proposal."

There seems to be little doubt that reasonable modifications will be made to meet America's "needs and ideas." Lord Robert has definitely said so and he is regarded by many as "the soul of the League." He is certainly its chief English speaking proponent. Dr. Albert Dawson, in a letter written from London last November, said: "There is one policy on which all parties and nearly all politicians are agreed, the necessity for a League of Nations and coöperation with the United States. Lloyd George is in favor of all the countries of Europe being enrolled in the League and of making every reasonable concession in order to induce America to join; otherwise, the League will be crippled, it cannot serve its full purpose, because it will not have the necessary authority and power. Working with the United States, he says, ought to be one of the chief purposes of any government. Bonar Law, the Conservative leader, declares that his whole foreign policy will be based on the League, which he has brought into closer relation with the British Foreign Office, and, like Lloyd George, he insists that the maintenance of friendship and good understanding with the United States, based on community of inherited ideals, as well as recent comradeship in arms, must always be a principal aim of British policy. The Independent Liberals, under Mr. Asquith, and the Labor Party, give the League of Nations and coöperation with America a foremost place in their programs. They also urge that the League should be given more power. Lloyd George is accused of rendering lip service to it, but keeping it under his heel, and only turning over to it international problems that the Supreme Council were unable or unwilling to tackle. Large numbers of British people are determined that the League shall be made a reality and have its powers enlarged, and Lord Robert Cecil urges the Churches to do what politicians cannot do, give the League a soul, without which it cannot do any real good.

"In view of the continued controversy in this country over the part that the Church and the pulpit should play in politics and the solution of social problems, the following passage from the letter is interesting: 'The Bishop of Birmingham claims that the clergy and ministers by their intimate knowledge of the conditions under which their people live, are peculiarly well fitted to bring the needs of the community before Parliament.'"

Lord Robert, who is a constructive statesman of a high order, has been at work on a draft of a Treaty of Mutual Guarantees based on needs developed by the League's three years of actual experience. This draft, which was accepted in principle by the third assembly of the League of Nations last September, was the main subject for discussion at the February meeting of the League's Commission for Reduction of Armaments, whose duty it is to have it ready, with detailed provisions as to the obligations of the treaty-making powers, for presentation to the Council and the fourth League Assembly next September. Lord Robert Cecil's draft treaty is properly regarded as highly important in view of the future needs of France, with drastic reduction of armaments

\* The Houston Publishing Co., 9 East 37th St., New York.

throughout Europe fast becoming inevitable for economic reasons.

Chapter I lays down general principles. The high contracting parties agree "that if any one of them is attacked, all the others will forthwith take such action as they may respectively have agreed to take in accordance with this treaty, and any treaty supplementary hereto." Further, they agree to reduce their military, naval, and air forces maintained in time of peace to the extent set out for each of them in an appendix to the treaty, and not to increase them in time of peace without the consent of the Council of the League. This obligation to bring assistance to the party attacked is conditional upon the due reduction of its armed forces.

If the Council by a three-fourths majority decides that there is reasonable ground for thinking that any state is exceeding the armament allowed it, it shall make proper representations to the governments concerned. If at the end of six months satisfactory reduction to the size agreed upon has not been made, the Council shall suspend the state from all its rights under the treaty, and may recommend to the other states that penalties in the form of economic and financial blockade shall be put in force.

In the event of the outbreak of hostilities, the Council must decide which state has been the aggressor. Violation of territory is proposed as constituting the chief evidence of aggression, but other considerations are not excluded. The Council's decision is final for all the high contracting parties, and they must assist the state attacked and reduce to submission the aggressor state.

Chapter V provides in detail the measures of coercion: First, a complete economic and financial blockade; second, acceptance of the general military command of the General Staff of the state chosen by the Council to organize the military measures; third, maintenance at the disposal of such military command of not less than one-quarter of the naval and air forces of each state; fourth, further assistance, if so requested by the Council of the League.

Non-European states will not be obliged to furnish any land or air forces in Europe, and vice versa.

This treaty shall come into force for Europe, as soon as it has been ratified by Great Britain, France, Germany, Italy, Russia, or any four of them; for America, when ratified by the United States and one other power; for Asia, by Japan and one other power.

Chapter II is of special interest since it is drawn to meet the fears of states such as France and Poland which may for any reason feel themselves to be in position of special danger. When the Council of the League by three-fourths majority decides that such peculiar danger exists, it may negotiate a supplementary treaty in the form of a military convention, making detailed provision for military support for the state in question if it is attacked.

To meet the objection of states that do not wish to bind themselves to participate in military operations against an aggressor state, while welcoming the idea of reduction of armament, Article 19, chapter VI, provides that "any state may, with the assent of the Council, adhere conditionally, or to part only, of the provisions of the treaty."

Reduction of armaments is made binding on all states that accept the treaty in part or as a whole. Norway, Sweden, and Holland may request the Council to exempt them from pledging participation in military measures.

Here is a practical basis for international coöperation and for national disarmament, which should afford a basis for definite discussion.

A question frequently, and very properly raised is, "What has the League done?" This will be found answered in Professor Fisher's book. Here are some of the questions he answers with great fulness of detail:

How was war between Sweden and Finland prevented? How was war over Upper Silesia avoided after the Supreme Council had given it up? How was the war between Albania and Jugo-Slavia prevented in 1922? Who stopped the fighting between Poland and Lithuania last year? What is the Permanent Court of International Justice which President Harding asks us to join? What has the League done against Influenza Epidemic, the White Slave Traffic, Typhus, Narcotics, etc.? How was Austria saved from bankruptcy in 1922?

## PIECES FOR THE NEWSPAPER

BY A SMALL TOWN PRIEST

### PERSONALITY

HERE is a gentleman in this town who suddenly found himself at the head of a family of growing brothers.

He immediately realized his responsibilities and, while not a bad man by nature, he paid strict attention to his manner of life and the formation of a good character that his younger brothers should not only take no hurt from his example, but rather that they might benefit therefrom. This gentleman and his brothers are all respected members of the community now, honored and esteemed by all who know them. They may not be rich, but they are prosperous, and they have a moral value that is worth more than a fortune.

There are times when each of us feels as if he would like to be such a younger brother. We oftentimes experience the need of a stronger personality on which to lean, on which to model our own careers and conduct. Many a time there comes a situation with which we feel we cannot rightly cope, and at such a time we desire the example of one whom we admire and respect, his counsel, the spiritual force and sympathy, which we may feel coming to our assistance.

But where may we find so eminent a personality on which to model our characters? Where may we find this friend who shall befriend us in the hardest things of life? There are, probably, a number of men like the gentleman spoken of, who are only too glad to give their advice and sympathy. But can we not go higher? A beloved pastor? Some eminent man, statesman, philosopher, saint? All of these can help you, and, by their aid, you can achieve a good life. It is wise to study the lives and careers of great men, to emulate their successes, and to profit by their mistakes.

But there is a personality superior even to that of the greatest and best of finite men, and it is always open to every man with its inspiration and sympathy. It is the divine personality of Jesus Christ. He is perfectly good: no one can find any mistake, and sin, in His character. He is perfectly dependable, for He has the dependability of God. He is perfectly sympathetic, for He knows from experience what manhood is. And added to these qualities is that of an abounding love by which he desires to use His great powers and wisdom for the benefit of each man, as he especially has need.

We are very fortunate in having so excellent a book—and one that every man may easily procure—to tell us about Jesus Christ, His life, His actions, His teachings, all things whereby we may make Him our example and the model to which we should make our lives conform. The Holy Bible is a book that should be regularly, frequently, and carefully read, and its teachings adopted, for there is no other book under heaven so excellent. But there is even a better manner in which to take advantage of the matchless personality of Jesus Christ than by reading about it even in the Book of books. Christianity is not a book religion. Jesus Christ is a living force in the world today. And the best manner by which to profit by His personality is to associate with Him, to work with Him, to do the things that He is doing. Such action on your part, you can readily see, will naturally conform your character to good and to the best that heaven can afford. And your Elder Brother is anxious to have you with Him: He will use all His powers unreservedly to help you in your desire for a good life.

The corporate expression of this coöperation with Jesus Christ is His Church, which He established here upon earth just for the purpose of enabling men and women to join Him in the great work He is doing for mankind. To the Church He has committed the positive spiritual work of the glorification of God and the dispensation of His grace, and these include all the lesser works of the law.

Therefore, take up your Church duties, looking past the personalities of Church members, pastors and ministers, sages and saints, to the personality of Jesus Christ, the Divine Son of Man. All good men count for good, and must be honored and respected: but the final reason for entering the Church is a desire to be associated with Jesus Christ, and to work with Him, not only for your own good, but for the good of humanity.

# The Beliefs of a Russian Orthodox Churchman

By the Rev. H. P. Scratchley

GENERAL ALEXANDER KIREEF was active for nearly twenty years endeavoring to bring about a union between the Orthodox Churches and the Old Catholics of Europe. During this period, he wrote articles for the *Revue Internationale de Theologie* in French, German, and English, dealing with the Christian Church. From these articles the following excerpts have been taken, giving the religious beliefs of a Russian who had the sympathetic approval of his contemporary authorities. It is well at this time to have them before us Anglicans, first, when the validity of Anglican orders has been acknowledged by the East, and second, because the teachings of both Romans and Protestants are accepted by so many among us.

**T**HE CHURCH. The ancient universal Church is composed of individual autocephalous Churches, professing one dogmatic creed (*in necessariis unitas*), all being perfectly free: first, free in their theological opinions, which must not be contradictory to the dogmas of the universal Church; second, free in their organization, provided they retain the three degrees of the *sacerdotium*; third, free in their external rites.

The unity of teaching must be dogmatic teaching of the ancient universal Church, all that teaching, and nothing but that teaching. No individual Church has the right to teach otherwise or any other thing as of the Faith. The test of this teaching is "*quod semper, quod ubique, quod omnibus creditum est.*" The soundness of a Church's faith is its agreement with the faith of the ancient Church of the first eight centuries. This is the test of the *Filioque*. Dogma is divine, absolute, or it is not. It cannot depend upon temporary and human circumstances whatever they are. It exists because the Saviour taught it to the Church which has kept and transmitted it, but it is the dogma of the universal Church. No particular Church, however important it may be, can give to its teaching the character of dogma, at least so that it be binding on the rest of Christianity.

Infallibility is in the universal Church. The universal Church has effectively kept, even today, and will keep eternally, the gift of promulgating irreformable religious truths. If a particular Church separates itself, and decrees a doctrine of its own, professing a dogma filled with error, the separated part cannot pretend that it has kept the gifts with which the primitive Church was endowed. The universal Church subsists as before, with all its rights and privileges, with all its infallibility, because these gifts do not inhere in a unity which is material, but which is fidelity to the Faith. This Faith is one, and all who profess it, who have professed it, form the universal Church. This Church, although it may not have been reunited in an ecumenical council for more than twelve centuries, has maintained itself even to our days, conformably to the promises of Jesus Christ, and it can speak today and tomorrow with the same authority and the same infallibility with which it spoke at the Council of Nicea.

The universal Church changes not in its essence; it cannot be disfigured by the superstitious people who may be part of it; Christian truth remains intact, and intact it is transmitted to succeeding generations. The Church's sacraments remain valid, and it is the same with her holiness, which remains untouched in spite of the sinners who are her members.

The Church is constantly, and without interruption, guided by the Holy Spirit, who unites us mystically with God by the Faith and by the sacraments, and who defends the Truth all the time when it is put in danger from heresies. Such was His role in the past, such it is in the present, and such it will be in the future.

Basal truths are these:

- I. There exists in religion an absolute truth, revealed.
- II. This truth was confided to the keeping of the Church universal.
- III. This Church has existed, exists, and will exist eternally.
- IV. The decisions of this Church are irreformable and therefore infallible.

All of these are to be accepted in virtue of the promises of the Lord. However, Jesus Christ in founding His Church

has not marked precisely either its extent or its locality. The Church can be composed of all humanity, or be a small community, as in the time of the apostles; it can change from place to place, disappear in one neighborhood, and appear in a new. When the eternal infallibility and the absolute authority of the Church are spoken of, only the universal ecumenical Church and its Faith are meant.

The dogma of the universal Church is absolute, but in all there is the most explicit independence. This unity of dogma in no way carries with it the loss of the autonomy of sister and autocephalous Churches.

Christian truth is that which is revealed by Christ, which finds its expression in Holy Scriptures, and in the decisions of the early Church. What is not there is not of the Faith.

The universal Church can be anywhere; it is not tied to any episcopal see, to any period, to any people, or to any race. It is composed of all who accept the dogmatic teaching of the universal undivided Church. Whether it is composed of millions or of thousands, it forms the universal Church and therefore the infallible Church. The Divine Founder remains with this Church, which can be diminished in numbers but not in power, entirely as with the Church of the early days, and prevents the gates of hell from prevailing against it.

Any bishop can err and so can also a particular Church; the majority of Christians can fall into error; it is only the Church universal, whatever be its size, which does not err. The Church does not invent dogmas; she can only state those which are explicitly or implicitly contained in the universal Faith.

The Pope and the ultra-Protestant fall into the same error. Their teaching can be expressed by similar formulæ with only different symbols, plus and minus. Both one and the other are in rebellion against the universal Church; both erroneously maintain that the rights, the spirit, and the power of the Church are centered in one man. The Roman Catholic identifies the Church with the Pope; the ultra-Protestant with the individual himself. In both cases the idea of the universal Church is lost. The Eastern Orthodox maintains that the Church alone is infallible, no individual having any claim to this attribute of the Church.

Our Saviour, in founding His Church, promised that the gates of hell should not prevail against her. Surely "hell," meaning error and wickedness, shall never conquer the Church; surely she will ever remain holy; surely she shall never err; surely she will stand fast as an infallible guide in morals and doctrine.

The quality of infallibility and of invariability is to be asserted only of the definitions and teachings of the ecumenical councils, and does not apply to legislative rules or statutes concerning rites, nor historical questions which are to be found in the Fathers of the Church or in conciliar decrees. The antiquity of a usage, or ecclesiastical organization, gives one no right to consider that usage as absolutely true and invariable. They have steady weight, but this only. Dogma cannot develop; rites and ceremonies can.

ECUMENICAL COUNCILS. Emperors convoke them, but they do not direct them as judges of the Faith, being guardians only of the outward order of the assemblies. The Bishops do not come to the Council with their personal opinions, but as bearers and confessors of the Faith of their Churches. When the bishop betrays this Faith, the people leave him, as the Russians did the Metropolitan Isidore, who had betrayed them at the Council of Florence. The laity have indeed the right to raise their voices in the sessions of the councils. So did the lawyer Eusebius, later bishop, who was the first to protest against the errors of Nestorius. The doctrinal definitions alone of the ecumenical councils are obligatory, not the decisions relative to discipline or ceremonial. "Let the different Churches keep their customs," said the Fathers of the Sixth Council. Local councils have been given power to set forth these definitions, for example, on the Church, on the authenticity of the Canon, on the agreement between Tradition

and the Holy Scriptures, on the number of the Sacraments, on the change of the bread and wine into the Body and Blood of the Lord, but it is an ecumenical council, guided by the Holy Spirit, which defines.

**THE UNITY OF THE CHURCH.** There is only one Head, the Lord. St. Peter is chronologically the first rock, but not its foundation. The particular Churches have no visible head nor unity of language. Unity is of the Faith, of Grace, of unchangeable ecumenical tradition, of love, of prayer, which knows no limit either of time or space. The universality, the catholicity, of the Church consists not in the number of its members, but in the purity, the divinity of its doctrine. The Church is not circumscribed nor limited by time or space, or by the racial attributes of its members. She contains all true believers of all time, of all places, and of all nations. The Church is apostolic in that she is identical with that which was founded by the apostles.

**THE SACRAMENTS OF THE CHURCH.** While professing Seven Sacraments, the Orthodox Church is far from exaggerating the importance of the visible side of the sacraments, and of human mediation. The form of the sacraments proves that the true author of the sacraments is not the man, but indeed God Himself. While administering the sacraments, the Orthodox priest does not say, like the Roman Catholic, for example, "I baptize thee," but he uses the impersonal form, "So and so is baptized." The efficacy of the sacraments does not depend on the officiant, but on the holiness of Christ. The terminology used affirms especially that it does not explain in any way the manner by which the Bread and the Wine are changed into the Body and Blood, because it is given to no one to comprehend it, and the efforts of those who would understand it are only foolish and impious. "Before the Bread is consecrated," said St. John Chrysostom, "we call it bread; by the consecration it becomes worthy to be called the Body of the Lord, although the nature (*phusis*) of bread remains. We have not the two bodies, but only one, the Body of the Lord." "If you ask me," said St. John Damascene, "how the bread is the Flesh, and the wine, the Blood, of Jesus Christ, may it suffice thee to know that the Holy Spirit descends and works the inexplicable and the incomprehensible." The entirely material representation of the actual Roman teaching has found its logical development in the cults of the Sacred Heart, of the *Corpus Dei*, by which the physical nature of Jesus Christ is glorified separately from His divine nature. This is not very far from Nestorianism.

**CHURCH AND STATE.** The Church enjoys a very special consideration in Russia, because she it is who defended from all time the less against the great; she it is, who saved the State, and who has given to it its power and its unity. The sovereign has no sacerdotal dignity. The right of the sovereign to confirm bishops is in no wise caesaropapism. The bishops, in so far as they are functionaries presiding over the administration of their dioceses, ought to be under the supreme power. The abuses of the temporal power since the seventh century, its encroachments into the domain of the Church, are and remain abuses. Our catechism defines this point in very clear and explicit terms. To the question (dealing with the fifth commandment), "How ought one to act if parents or rulers demand anything contrary to the Faith, to the law of God?" the Orthodox replies, as the apostles replied to the rulers of the Jews, "Is it right to obey you or God rather? Judge ye." If the Church of Russia, under pressure of the lay power, broke the religious law, attacked the Faith, the other patriarchal Churches, independent of Russia, would condemn its errors.

**UNITY OF THE CHURCH.** The "united" Churches, while preserving their autocephality, must form a close and complete unit, with *one faith and one head—Christ*. Though accepting the same common basis, the faith of the undivided Church, they must preserve their distinct life, their freedom *ad ultra*. Unless that autonomy, that complete autocephality, be kept in its fullness, the very character of the union changes, is destroyed and lost. All these statements are obvious, and no one will object to them. Of course the Church, by the organ of its legal representation, can give to one of its members (and, in point of fact, gave it to the Bishop of Rome) certain privileges of precedence; but these rights, being *de jure*, not *divino, sed ecclesiastico*, can be abrogated by the Church, as legally as they have been given.

**THE ROMAN CATHOLIC CHURCH.** The universal Church is not the Church of Rome; she is that which is made up of all the autocephalous and independent Churches, which have maintained inviolable the teachings of the Church of the first eight centuries (the Church still one and not disunited by the Great Schism) . . . The actual Roman Church is not the Universal Church, the Catholic Church. She is not it, above all else since the proclamation of the monstrous dogma of the personal infallibility of the Pope. The ties which unite all the Orthodox Catholic Churches do not exist at all in it. For the Orthodox Eastern Churches and for the primitive Catholic Western Churches the supreme Head is the Saviour Himself; they have no need of His pretended Vicar and rely only upon an ecumenical council.

The authority of the Founder of the Faith does not repress the critical activity of the intellect, even in questions which belong to His Person. This is explicitly enunciated by the apostles; they did not all demand a blind faith; they counselled Christians to weigh and to strengthen themselves in knowledge, in the comprehension of the Truth (Phil. 1:9); they counselled them to scrutinize everything and to hold that which is good (I. Thes. 5:21). A council regularly convoked, composed of as many bishops as possible, regularly ordained, discusses fully.

The hierarchy is an essential part, indispensable to the Church, but it is not the Church; infallibility was not given to the hierarchy, but to the entire Church.

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#### A STILL LIVING CONFESSOR TO THE FAITH

SO MUCH has happened in the last fifty years in Japan that events that took place between 1859 and 1873 seem as remote as the Wars of the Roses.

Yet on May 14th, we heard a survivor of that period narrate the story of his sufferings for Christ. It was Itto Kojima who, at a meeting of the Tokyo Clericus, told the story of his conversion and baptism by Mr. Ensor of the Church Missionary Society, at Nagasaki, and his immediate arrest and imprisonment. At that time all Japanese who dared confess the faith were liable to death; some did actually suffer this penalty. Mr. Kojima was kept in strict confinement loaded with fetters, and on so meagre a diet that he was in imminent danger of starvation.

During his imprisonment Mr. Kojima had two distinct visions of the Cross. The second one seemed of gold, and since it appeared to the east of Nagasaki he thought it meant he was to be taken to the Eastern Capital (To-Kyo) or Yedo, as it was still called. And so it proved, for still in shackles, and in a *norimon* (a sort of palanquin) he was taken the thousand mile journey from Nagasaki to Yedo.

Everywhere people thronged about him, like a caged beast, and everywhere he preached the faith. His confinement after arriving in Yedo was not long, and instead of death he received his liberty.

Mr. Kojima is perhaps the oldest of the Christians in Japan. Perhaps too he is the last survivor of the hundreds who were put in prison and driven into exile during those troubled times.—*Church in Japan*.

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#### THE SUPREMACY OF MAN

IT DOES NOT APPEAR to be at all the case that the scientific doctrine of the world—for all the length of its vast epochs and all the extension of its infinite spaces in which man appears but as a moment and a speck—has in any way really dethroned man from his position of supremacy in the visible order as the climax and consummation (so far) of creation. What intelligent beings there may be in other worlds or spheres of beings, into which we cannot penetrate, and how much superior to man—"thrones, dominations, virtues, prince-doms, powers"—our science cannot tell. It must frame its conceptions on what it knows. And with that sphere of possible knowledge, it is in man first and in man only that vast nature finds its interpretation, because here only can its large meaning and content be understood, here only can its general law and tendency be appreciated, here only is one who can coöperate with it by intelligence and will, and by coöperation fashion it in a measure to His purpose.—GORE, *Belief in God*.

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SIN, DELIBERATE SIN, is conscious refusal to accept the struggle for existence which Life must make.—*Rev. G. A. Studert Kennedy*.

## The Judgments of God

By the Rev. J. F. Weinmann

A LITTLE girl, on being told a story of Holy Scripture recounting occurrences out of the common run of human life and experience, remarked questioningly, "But it wasn't for real, was it? Not for real?"

Some older folks, and perhaps most of us, are only children after all, somewhat, but not greatly, grown up. Some older folks, too, often wonder even yet about incidents, stories, accounts, and records in the Bible, in both Old and New Testaments, and the teacher in the Sunday school, and of course, the rector, have to be able to give to everyone, even to the smallest child, some kind of answers as to the reason for the hope and the faith that are in them, some true explanation or account of anything and everything that is recorded. There must be truth telling, true explanation, and accounting, where such are possible, or a frank "that is something that no one is able fully to understand," and not merely some pious evasion.

Take the judgments of God that we were at least left to believe followed actually and literally in the way and in the sense recorded, or the unusual, unfamiliar phenomena that are frequently puzzling to those that want a real reason and explanation, some kind of honest and truthful accounting as to how and why this or that could have been—when it never *is now*?

The Bible account of the Flood is such an instance. Is it "for real"? Was God sorry He had made people and animals and did He actually drown all but the few that were crowded into a big boat called the Ark, which floated about, and then, when the waters began to subside, settled down upon the top of a mountain, when everybody got out and was thankful and glad, and when the animals that survived also got out, shook themselves and started all over again? Was all that "for real"? Perhaps no one any more thinks it all happened just like that. There was a flood tradition among many early peoples, and this flood tradition may well have arisen by reason of a great flood that did actually take place, and that was enlarged upon by some early writer or writers, who looked upon it as a judgment of God. And, looking upon things as a judgment of God is not so very far off from, or contrary to, human life and experience. A great flood, such for instance as the Johnstown Flood, of a few years back, within the memory of all grown up folks, is a very solemnizing fact of human experience, and most certainly did make many people think and, as we say, mind their p's and q's, and try to be better children of the great and good God than they were before, albeit they would not, of course, think that God wished, much less willed, that a dam should break, a mass of water be released, and ever so many people suddenly taken off. But it did happen, and it was an awe-inspiring and pause-compelling experience to have lived through, and even at this late date to read and talk about.

Or think of Samson killing a thousand people with a bone? Was that "for real"? Again he may actually have done much of that, so much, in fact, that it would come to be a tradition that it was a whole and real thousand, if indeed the expression "a thousand" may not just mean a whole lot, as a child might say of a large, large crowd, "There must have been a million people there."

Or, think of the three men in the furnace walking in the midst of the fire, and even a fourth inside, and then coming out without even the smell of smoke on them? Modern children do actually sense at once something odd about that, and get the point of *the protecting love* of the good and holy God and Father, surrounding all His children in all the thick and perplexing uncertainty of an at best only partially understood human experience, during man's sojourn for a few years on this more or less tiny planet, among millions much greater in a whole universe of space and moving bodies. A child often, with its instinct for parable and allegory, gets the point, where scholars think they need long explanations beginning with, "Now of course, and so forth and so on, and we have to remember—and in those days this, that, and the other thing." A competent teacher and teller of stories remarks that it is seldom or never necessary to draw the moral of a

story. A child sees it. So even our Lord, who spoke so much in parables, never thought of saying at the end of the Parable of the Prodigal Son, "Now this simple story is meant to illustrate certain great and fundamental truths of human life, and of God's dealings with human beings; the boy stands for human beings, and the father in the parable stands for and represents the great God and Father of us all, who wants us all back to Himself and away from sin and suffering." Our Lord knew, if one may say what our Lord knew, that men would at once know that this matchless parable, which is the heart of the Gospel, was its own instant interpreter and that a wayfaring man, though a fool, would not fail to see the point.

Once more; take the story of Ananias and Sapphira: perhaps not many in our day would fail to see the actual lesson and truth in a story like that. To be sure we do not, in our grown-up experience of human life and thought, think of Almighty God as striking people down with lightning, or striking them down in any way at all, though people are still struck by lightning and it is again very humbling and solemnizing. We stand awestruck before the majesty and the might of all natural phenomena, and we are driven back upon God and rest assured in Him, knowing that the Judge of all the earth can only do right, and that from the Father of Lights only good and perfect gifts proceed. But we are humbled and we try to pray more and to be better men and women. It may very well be that this story in the Acts is founded upon some actual occurrence. Only recently one read in the papers of a poor man who was overtaken in some terrible sin and who, when arrested, died of fright on the instant. It would make anyone at all think and examine himself, searching his life lest he too may be found wanting in his duty to God and man, lest he too be untrue to God and his own deepest expectation of himself. In such manner such things are a judgment of God, which of course is quite different from saying that God did actually purpose and do this or that act toward weak and needy human creatures.

So we can easily see how in an age, such as the First century of our era, given a tradition of someone having died under circumstances of conduct such as recorded, the later account might easily connect everything up with an actual judgment of God. But the lesson is always plain. No one should lie. No one should cheat. No one should deceive. These are only defects, grave defects, of character. The Christian character is honest, upright, generous, and sincere.

So that, as perhaps it was a great German poet, Goethe, has said, the history of the world is the judgment of the world. God does speak to us. We are again and again awestruck and solemnized at the turn events take, at dreams that come to us, at things we read in startling connections, at sermons which seem to say, "Thou art the man," at what we call the providences of human life, in bereavements, disappointments, failures, sins—and successes, too. The judgment of God is often very plain, or things seem to us as the judgment of God, just as they did, or nearly as they did, in olden times, and God intends in thus speaking to us to draw us away from disobedience and sin, which lead always to suffering, and back securely to Himself and His service, to the path of the just, which shineth more and more unto the perfect day.

"O God, when Thou  
Dost scare the world with tempests, set on fire  
The heavens with falling thunderbolts, or fill,  
With all the waters of the firmament,  
The swift, dark whirlwind that uproots the woods  
And drowns the villages;—

. . . . .  
who forgets not, at the sight  
Of these tremendous tokens of Thy power,  
His pride, and lays his strifes and follies by?  
O, from these sterner aspects of Thy face,  
Spare me and mine, nor let us need the wrath  
Of the mad unchained elements to teach  
Who rules them. Be it ours to meditate  
In these calm shades Thy milder majesty,  
And to the beautiful order of Thy works,  
Learn to conform the order of our lives."

BRYANT, *Forest Hymns.*

# The Religion of George Washington

By the Rt. Rev. T. I. Reese, D. D.,

Bishop Coadjutor of Southern Ohio

(Extract from an address at St. Paul's Church, Mt. Vernon, Ohio.)

FROM what your rector has said you must have some indication of what this privilege means to me. During two years of the darkest of the Civil War my father was rector of this parish. Tonight is the first privilege I have had of speaking in this church.

As a lad I lived on the Hudson River. My home was at one time the headquarters of George Washington. Not very far from my home was the place where André, who had papers in his shoes to sell out West Point to the English, was captured and hanged.

Now tonight, may I speak to you of the religion of the first President of the United States, of the religious life of the man who led our troops to victory and our country to independence? You cannot understand his motives unless you understand the background of his youth. There were two states which were foremost in those early days, one was Massachusetts and the other was Virginia. Sixteen years before the Pilgrim Fathers came and set foot on Plymouth Rock, Jamestown was founded in Virginia. One year before the Pilgrims set foot on Plymouth Rock there was held in Jamestown the first democratic house of government, called the House of Burgesses. From that assembly all our democratic activities have grown. While that assembly was in session, a Dutch ship anchored on the Virginia shore with the first cargo of slaves from Africa. These were to be used on the large plantations, for the people lived as many country gentlemen lived in England. The Prayer Book was used everywhere. Thus you have a background of prosperity, sociability, and the Church. Now when you come to Massachusetts, you have the coming of the Puritan. The ground was not favorable to farming, and because of the hostility of the Indians you have a different type of people; they lived in towns, and their religion was founded on the Old Testament. In Virginia you have the Church, in Massachusetts the Congregational. Therefore, you will understand when I tell you that Virginia being the background of Washington, he was familiar with every form of recreation. No doubt Washington played cards, smoked, and gambled, but he went to church on Sunday. That was the influence that was molded into the religious life of George Washington. Two characteristics of Washington are his courage and his splendid simplicity. There are two monuments to this simplicity, the one is his home at Mount Vernon, the other the Washington Monument. His religious life is enshrined and perpetuated in his life at Valley Forge. If I could take a word, a sentence, that reveals the character of George Washington, it would be a sentence from Micah, the same that is written in one of the segments of the dome of the Library at Washington, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Washington lived that religion.

At one time at Valley Forge he was found kneeling in the snow praying for help and guidance. General Temple found him again on his knees in his tent at headquarters. His tent was divided into two sections, one where he lived and the other where he drew apart for prayer. Washington was a man of prayer. He grew up with the Prayer Book. He carried it with him all the time. When General Braddock died and Washington had the privilege of reading the burial service, he took out the book from his coat and read it.

In 1891 by a rare accident there was discovered in Philadelphia a book, placed up for auction, called *The Daily Sacrifices*. It had come from an old trunk of Washington's from Mount Vernon and it contained fourteen prayers, two written for every day of the week in Washington's hand writing. His phraseology suggests the Book of Common Prayer.

Washington attended church. He believed in identifying himself with Christ. The church he most frequently attended was Pohick parish. He was a vestryman and a warden in the church, although he was never confirmed for at that time there were no bishops in America. Sometimes he attended the church at Alexandria, which was sixteen miles up the river.

While he was in New York during his presidency he attended St. Paul's chapel. It is interesting to note that during the war practically two-thirds of the Red Cross Nurses went to St. Paul's chapel before going over seas. (Bishop Reese was in charge of the work of the Church in the Army and Navy during the war.) Units of 200 or 300 girls would come and listen to an address, sing a hymn, and then go over to Hoboken and embark.

Now let me tell you what he did in his home. At Mount Vernon, every day was begun with prayer. George Washington would go into his room for an hour of prayer. Later his wife would have her prayers. There was Grace at every meal. On Sunday there were no calls. That home is a sample of what every Christian home ought to be. When George Washington was dying, the doctor came to him and said, "Mr. Washington, are you afraid to die?" "Whether it is tonight or twenty years hence, it makes no difference. I am in the hands of God. I may be dying, but I am not afraid to die."

Do you know that since the war the place that is considered by every foreigner that comes here to be the most impressive and most sacred place in America is the place where the bodies of George Washington and Mrs. Washington are lying? Resembling his home in its simplicity, the tomb is of plain brick, enclosed with two frail iron gates. Do you wonder that when General Foch came to America and visited the tomb of Washington, the tears came to his eyes? That represented the simplicity and ideals of America more than anything else.

Tonight, may I leave in your mind this thing—that he was a man of prayer? He made it a daily practice. He went constantly to church. He was a man who made his home a Christian home and an example of what every Christian home ought to be. Thank God for the life, influence, and character of George Washington.

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## FOR HIM WHO WOULD KNOW THE TRUTH THAT MAKETH FREE

THE FIRST word of Truth is *Duty*, and the last word is *Love*, and many, many words there be between; and none mastereth the first till he hath attained to the last.

One word there is that extended all the way along of the following of Truth, on which all the other words depend: it is *Humility*.

Very early in the progress to truth is learned the word *Insistency*. As Jesus saith, *The Kingdom of heaven suffereth violence, and men of violence—of invincible insistency—take it by force*.

Farther along of the Progress is learned the word *Calm*—poise of spirit, peace of soul; and these twain, *Insistency* and *Calm*, must become an even-yoked team within the soul. For whoso would know the truth must be demanding of the Truth—insistent for its gifts of Largeness and Liberty—but with no touch nor ripple of impatience.

This *Demanding and Insistency* wedded to *Repose* and lofty *Patience* is born from *Knowledge of the Law*—from resting upon the Law and rejoicing in the Law—that ruleth the whole Way to the Truth that Maketh Free.

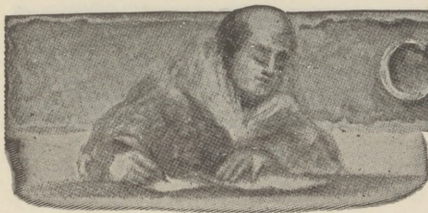
This Law is GOD'S LOVE.—*Laird Wingate Snell*.

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## THE FAMILY AND THE HOME

I ASK YOU ALL to think of a great fundamental subject which is of intense interest to us all, the home. One cannot overstate its importance. The family is the basis of society which began in the necessity of caring for the young. The principle of the family is human love, which must extend until it becomes the principle governing the whole world. The family reflects in human nature our relations with God. Every fatherhood rests upon the Fatherhood of God. As a nation and as a Church, we must take the greatest care on the subject of marriage because marriage means the founding and preservation of a home. It has been well said; "Nothing that interferes with the integrity of the home can be permanently good for the Nation."—THE RT. REV. T. F. DAVIES, D.D., in the *Pastoral Staff*.





## 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.

### REVISION AND ITS COMPLICATIONS

To the Editor of *The Living Church*:

I NOTE with interest the effort of a correspondent in the current issue, to interest "outsiders" or non-conformists in the services of the Church by the utilization of the hymn-board; a most commendable scheme if it will produce the desired results. But I think the experience of most town and rural parsons is that people who have not been brought up in the Church are not attracted—indeed are rather repelled—by the task of "finding the places," even with all the helps and suggestions that can be devised. The fact is that the "daily offices" were designed for the use of trained congregations of the Church only; they do not appeal and never have appealed to the average "man in the street," and never will. They are too complicated and of too high a devotional turn. There is, moreover, small appeal to emotional or to the religious and dramatic sense. A due consideration of this will probably explain why our Church congregations, in such places make so small a numerical showing as compared with those of the non-conforming bodies. A simple liturgical service which calls for little or no physical or mental effort to follow might win them, but the effect of the Daily Morning Prayer is, in most cases, to win the reputation of the church being an "ice box." People who are not Churchmen are simply "not interested" and never will be, in spite of all "helps to find the places" we can devise.

If, moreover, people find difficulty in "finding the places" now, what will be their plight when the proposed revisions are adopted? When we try to figure the efforts of those days to come, the result is rather discouraging. There is scarcely a rubric which is not presently set aside or abrogated by another rubric or a "But note." Psalms and Lessons and Canticles are almost absolutely left to the discretion of the priest (or lay reader); there is not a prayer or collect which may not be superseded by some other, or omitted altogether. It will be impossible for even a trained Churchman to know what the service is to be when he goes to church of a Sunday morning. The complication of the offices as now proposed will be almost as difficult to unravel as the proposed combined Baptismal Office, which you yourself, Mr. Editor, have so well shown to be utterly unusable and surely to be discarded. The Prayer Book will be no longer a book of public devotion for congregational use but simply a book of devotions from which the Minister may select such parts as he may choose at any given Service. It will be no longer a Book of Common Prayer, a title of which we have boasted for lo, these many years, but a Priests' Prayer Book; and except for the Psalms, one of which, "or a portion of one," will presumably be used in the course of the service, the people will have no need of books at all and may save themselves the expense of buying for themselves or for the pews. A copy of the old book will supply that need. That is an advantage of the Revision, to be sure.

Another advantage possibly, indeed probably, will be that people will be so impatient of, not to say discouraged by, the difficulty of "following the service," or of being shut out from all participation in it, except for the Psalm or Psalms, by reason of not knowing what the Minister is going to do next, that they will soon begin to make their voices heard in a demand for "a simpler service." Then perhaps (God hasten the day) the Mass will come into its own.

It is almost a truism that, if we had followed the lead of the Reformers and kept the Mass as the chief service of the Lord's Day, with Matins as a preparatory office for the devout (few or many), we should never have seen the greater part of the religious world passing by our Church doors to enter those of the "non-liturgical churches." If the present proposed revision of the Daily Offices should bring about this result we can well afford for a time to put up with its inconsistencies, contradictions, its "Shall say" accompanied by "may omit"—or even go back to a non-liturgical service altogether until the aroused conscience of the Catholic Church shall demand the restoration of "The Lord's own Service in the Lord's own House on the Lord's own Day."

S. J. FRENCH.

Norwalk, Conn.

Feast of the Holy Name, 1923.

To the Editor of *The Living Church*:

D R. Thornton's suggestion is good, but how about the layman? Church history is the finest tonic for those who are interested, and, besides, think what an eye-opener was our first acquaintance with the attempted revisions and their broad-minded proponents.

JAMES H. McLAREN.

Cambridge, Mass., August 11.

### THE SEED AND THE SOWER

To the Editor of *The Living Church*:

I READ with real interest your editorial asking What is Wrong with the Church? I read also the various replies you published on various aspects of the trouble.

Why not turn directly to our Lord's teaching for light on this problem? He spoke for the immediate occasion before Him. But He declared principles wherein His followers could always find guidance.

The parable of the Sower comes into mind, as furnishing light from one important direction. Mark the general principle with which He begins: The seed sown in the Church's harvest field will always be the Word of God. (St. Luke 8:11) Every one will say: "Of course!" Yet we find "views" presented to "hearers" today where no slightest reference is made to God's Word, or based upon it. If this seed be not sown, why should there be a harvest?

But where the purest seed is sown, our Lord suggests other reasons for failures. In some parts of the field, human hearts are hardened with the tread (St. Luke 8:5) of footsteps of varied earthly interests. Or the truth is superficially received (St. Mark 4:5). There is abundant opportunity for the "fowls of the air" (St. Mark 4:4, and verse 15, Satan) by erroneous theories to "devour it up"; or the scarcely rooted seed itself under trial to wither away. Following our Lord's teaching, we ask about the Church at large—What percentage of membership in each parish is yielding fatally to the "cares of this world" in poverty, or "deceitfulness of riches" in prosperity (St. Mark 4:19)? Surely here is partial explanation of our problem.

Thankful are we for every acre of good ground in the Church's harvest field. How shall we have more? The ready answer is by the husbandmen faithfully "breaking up acres of fallow ground" (Hosea 10:12), and trodden soil, and thorny places, in careful cultivation. The parochial missionary can help. The parish priest can do more, valuing conscientiously his privilege to be a pastor, and fulfilling his ordination vow to "instruct." The seed must be sown anew in purity and abundance. And there must be many "rogation days" for the spiritual labors of the husbandman (2 Cor. 1:11), praying for the blessing of the Lord on His harvest.

Culpeper, Va.

K. J. HAMMOND.

### A LETTER OF THANKS

To the Editor of *The Living Church*:

WE will appreciate it, if, through the columns of your splendid paper, you will allow us to express our heartfelt thanks to those Bishops, rectors, vestries, and communicants of our beloved Church, who, by their prayers, influence, financial assistance, and genuine Christian friendship and co-operation have made possible the success of our efforts as laymen in over 175 parishes throughout America to extend the Kingdom of our Lord and Saviour Jesus Christ. Each year, for the four years in which we have conducted Preaching Missions in our Church, about 40,000 young men and women, and 100,000 adults have heard annually the simple, uncompromising, easily understood messages we have given, and we know personally of many whom our service has helped spiritually and otherwise. Our time is already engaged by parishes in the East, South, and Southwest, from September, 1923, to May, 1924, indicating the generosity and bigness and broadness of the leaders of our beloved Church. We ask the prayers and continued coöperation of our Christian friends all over America, and again thank them for their loyalty and many Christian kindnesses, which have made our service possible.

E. C. MERCER,

HENRY H. HADLEY, II.



### HUMAN EXPERIENCES

*Inasmuch: A Resumé of Twenty-two Years of The House of Mercy.* By Lillian M. Yeo. Foreword by the Rt. Rev. Alfred Harding, D.D., late Bishop of Washington. New York: Edwin S. Gorham. 95 cts.

In a series of delightful letters to an interested friend, Deaconess Yeo has given a vivid picture of the work of the House of Mercy, with which she has been associated for a number of years. There, through sympathetic and loving guidance, hundreds of girls, condemned by the world, have won their way back to a life of self-respect and happiness. Particularly touching are some of the letters from the girls, quoted by Deaconess Yeo. One lays aside this little book with thankfulness for such institutions and a prayer that their number may increase.

*From the Deep of the Sea.* Being the Diary of the late Charles Edward Smith, Surgeon of the Whale-Ship *Diana*, of Hull. Edited by his son, Charles Edward Smith Harris. [The Macmillan Co.]

The *Diana* was a British whale ship that came into great distress in 1867 by being frozen into an Arctic ice pack for six months with food and fuel sufficient for only two months. The suffering of the crew, followed, in some cases, by death, form a story of horror. The story is told by the ship's Quaker surgeon chiefly in the form of a diary which, after the lapse of more than a half century, is now published under the editorship of a son.

*Out of the Night.* By Frederick Orin Bartlett. Boston: Houghton Mifflin Co. \$1.00.

A page from the heart-story of one who loved and lost a little daughter, and who reasoned his way from almost unbelief to the conviction of immortality, this is one of the most exquisite things that has been written about death in many a month. Because the approach is made, not from the traditional angle of Church or religion, but rather from the opposite direction, its message of comfort to those in the shadow of grief comes with greater power to help. It is the Communion of Saints put into terms that everyone can understand. "Only by dwelling on life here as well as on life to come can I keep open the bridge between us," says the author. And again, "It is we, the living, who make our dead so dead." One longs to quote the entire book to make sure it will reach all who need it.

*A Yankee with the Soldiers of the King.* By Alexander Irvine. New York: E. P. Dutton & Co. \$2.

Mr. Irvine gives an excellent idea of his own efforts towards winning the War as a morale officer with British troops. His method was to tell the story of his own life, and a good many jokes, adding a bit of seriousness. He tells us how the men would cheer him after his addresses, and, generally of the excellent service he rendered. For some reason he didn't take so well with American troops.

*My Nestorian Adventure in China.* By Fritz Holm, G.C.G., LL.D. New York: Fleming H. Revell Co. \$3.50.

An account of a journey of 2,500 miles into the remote interior of China, in order to secure (as he did, after incredible difficulties) a replica of the great Nestorian monument erected by the early missionaries in 891, and excavated in 1625. Not the least interesting part of the narrative is that which recounts the author's efforts to dispose of this two-ton stone replica, after he got it to New York.

A NOTE OF COMMENDATION from Bishop Gailor serves as preface to a little booklet by the Rev. S. C. Hughson, O.H.C., entitled *The Anglican Church and Henry VIII*, which may be ordered from the Bookstore, 281 Fourth Avenue, New York, or the Holy Cross Press, West Park, New York, at four cents a copy. The pamphlet is a "close and irrefutable presentation" of facts which serve to counteract the falsehoods in circulation.

### APOLOGIA

*The Christian Credentials.* By John J. Lawrence, D.D. New York: Fleming H. Revell & Co. \$1.50.

This little book is called "an appeal of faith to doubt." It is a readable and helpful apologia, basing its argument, first, on the inherent probability of divine revelation; then, on the character of Christ as a proof of His deity and on the witness of the resurrection; finally urging the witness of history and the proof from personal experience. The treatment of the resurrection miracle is mainly on the lines laid down by Canon Row years ago, and there are indications that Dr. Lawrence has not appreciated the Modernist point of view, and so does not meet it as convincingly as would one who had more carefully followed recent theological discussions. On the whole, however, the book is valuable, especially as its style and treatment are adapted to the mind of the every day layman. It is encouraging to find a leading Presbyterian (in these days when Presbyterianism is drifting from its old moorings) making as strong a plea as does Dr. Lawrence for a renewed "Church consciousness."

*Christianity: A Man's Religion.* By Julius A. Schaad, General Missioner for the National Council of the Episcopal Church. Chicago: The Witness Publishing Company.

Most of this little book is a reprint of articles that appeared in *The Witness* and aims to present the virile appeal of Christianity in as terse a form as possible, that he who runs may read. Two brief sections, in the style of a Question Box, conclude the volume. The great success of its author in presenting the case for the Church to the world today warrants a proper appreciation of his eminently useful manual.

### NATURE

*Music of the Wild.* With Reproductions of the Performers, Their Instruments and Festival Halls. By Gene Stratton Porter. Abingdon Press.

One of the most beautiful of outdoor books, with homey illustrations nearly equal in number to the type pages, in which the birds and the trees and the flowers and the roads sing and make melody together in a symphony of summer rapture. It is a book for the hammock, for the camp, for the summer home, and a most beautiful gift book.

*Nature in American Literature.* Studies in the Modern View of Nature. By Norman Foerster. The Macmillan Co. Price \$1.75.

This is a collection of studies of nature writers, from the older school of Bryant and Whittier, to Muir and Burroughs, with the chief paper on Thoreau, whom the author calls a natural philosopher rather than a naturalist. There is real appreciation of the subject shown in each of the studies and an apt translation of the work of each to the reader.

THE *Year Book of the Churches* for 1923, published by the Federal Council of Churches, is an admirable guide to the various religious bodies of this country, and the historical statement appended to each is invaluable for reference. As one reads over the various petty differences that have led to the foundation of multitudinous sects, it is impossible not to see that human stubbornness has been the chief cause of most of our divisions. Still more clearly does one see that reunion never can be reached on any principle of reduction of Christianity to a least common denominator, but only a general acceptance of the principle of the authority of the Catholic Church, administered in love and in tolerance.

In addition to this material there is a perfect mine of information respecting organizations of all sorts, religious and secular, for accomplishing good objects of any sort. One is a little startled to find the United States government with the White House, Congress, each of the departments, etc., listed among "service organizations"; but indeed it would be difficult to supply a more complete directory of this nature than is here given. There are also many pages devoted to religious statistics, etc. [Federal Council of the Churches of Christ in America, price \$1.50.]

## Church Kalendar



AUGUST

26, Thirteenth Sunday after Trinity.  
31, Friday.

### APPOINTMENTS ACCEPTED

HIATT, Rev. GEORGE R., priest in charge of St. Peter's Church, Westchester, New York City; to be rector of the parish.

KING, Rev. JOHN R., of the Cathedral School for Boys, Marianao, Cuba; to be minister in charge of Emmanuel Church, Lake Village, and St. Clement's Church, Arkansas City, Ark., with address at Lake Village.

PICARD, Rev. MAURICE, Ph.D., of Brooklyn, N. R., to be Assistant Professor of Philosophy and Psychology at Wells College, Aurora, N. Y. Address after Sept. 1st, Auroran-Cayuga, New York.

RYAN, Rev. JESSE A.; to St. Mary's Church, St. Louis, Mo. In residence early in October.

THURLOW, Rev. EDWARD K., St. John's Church, Williamstown, Mass.; to be rector of Christ Church, Sheffield, Mass.

### NEW PERMANENT ADDRESSES

CROSS, Rev. WILLIAM REID, Houghton, Mich.; to 580 Newark Ave., Elizabeth, N. J.

LAW, Rev. WOODFORD P., 2812 Grand Ave., Minneapolis, Minn.; to 4104 Grand Ave., Minneapolis.

### SUMMER ACTIVITIES

CHASE, Rev. HORACE R., St. John's Church, College Park, Ga.; in charge of Trinity Church, Columbus, Ga., during August.

EDWARDS, WILLIAM Y., rector of the Church of the Good Shepherd, Germantown, Philadelphia, Pa.; in charge of St. John's Church, Manchester, Vt., during August.

MARSHFIELD, Rev. WALTER J., rector of the Church of the Good Shepherd, Topeka, Kansas; at the Chapel of the Incarnation, New York City, from Aug. 3d to Sept. 15th.

WRAGG, Rev. ALSTON, rector Trinity Church, Columbus, Ga.; in Maine during the summer.

### ORDINATIONS

PRIESTS

NEWARK—On Friday, July 17, 1923, the Rt. Rev. George H. Kinsolving, D.D., Bishop in charge of the European churches, acting for the Bishop of Newark, ordained to the priesthood the Rev. ALEXANDER NORMAN KEEDWELL,

in the Church of St. Martin-in-the-Fields, London, England. The service of ordination was according to the American Ordinal. The candidate was presented by the Rev. H. E. Jennings, vicar of St. Clement's Church, East Dulwich, who also sang the Litany. The sermon was preached by the Rev. W. O. Kinsolving, rector of Calvary Church, Summit, N. J.

The Rev. Mr. Keedwell, who is studying Oxford as a Fellow of the General Theological Seminary, is planning to continue his work at the University for two more years

### 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: AT ONCE, PRIEST OR DEACON to take charge of small parish in growing Western New York town of 1,500; also teach in High School 3 periods (two hours). Combined salary \$2,000, with rectory. Pension fund premium paid, and garage if desired. Address, B. BRIGGS, Junior Warden, St. Michael's Church, Oakfield, N. Y.

MISCELLANEOUS

WANTED, BY ONE OF MY PARISHIONERS, a gentlewoman to mother a motherless girl of seven and to manage household of four. Very comfortable home and surroundings. REV. E. ASHLEY GERHARD, Rector Christ Church, Winnetka, Illinois.

WANTED, TWO TEACHERS, ENGLISH and Primary, in a Church boarding and day school for girls. Address Principal, RUTH HALL, 508 First Ave., Asbury Park, New Jersey.

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

WANTED; ORGANIST AND CHOIRMASTER 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.

### 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, COLLEGE and seminary graduate, with wide and varied experience, and highly recommended, at liberty October 1st. Address G-943, 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 TENENS 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 YOUNG CHURCHWOMAN WANTS POSITION in eastern state, to teach children in lower grades in private school or Church institution. Has state diploma and experience. Address J-958, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHWOMAN—DAUGHTER of a priest. Exceptional training in secular and religious educational matters. Experienced—Desires position as Church Sunday school and week-day religious instructor. Address J-959, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SCHOOL WORKER IN PARISH or Diocese desires engagement. College trained in Religious Education, experienced teacher, and Pageantry. Director. Finest recommendations. Address B-961, care LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION—Church School, Sunday and week-day work. Parish, city, district, or diocesan. Experienced educator. Exceptional religious training. Fall engagement desired. Address S-960, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGANIST and choir-master, desires change from large city. Diocesan references. T-953, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE DEACONESS DESIRES A RURAL mission where experience and ability are needed. References. Address G-956, care LIVING CHURCH, Milwaukee, Wis.

MATURE WOMAN WOULD LIKE A POSITION as teacher in an institution of the grades up to 6th grade or some responsible position in management—reference furnished, address E-957, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST AND CHOIRMASTER 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.

REFINED YOUNG WOMAN, AMERICAN, best references, desires position as housekeeper in small private family in or near New York City. Please state particulars. Address T-995, care LIVING CHURCH, Milwaukee, Wis. are needed. References, address G-956, care

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

### PARISH AND CHURCH

AUSTIN 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.

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

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

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

### VESTMENTS

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

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

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By

### 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, choir-masters, 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.

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.

### ALTAR FURNISHINGS

**T**HE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices, exquisite Altar linens. Church vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Crevy Chase, Washington, D. C. Tel. Cleveland 52.

### UNLEAVENED BREAD INCENSE

**A**LTA R 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**RIEST'S 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.

### RELIGIOUS

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

### EDUCATIONAL

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

### TRAVEL

**W**ILL ORGANIZE, GIVING PERSONAL attention to a few more young people, on a well known cruise "Around the World," leaving New York City, January 15, 1924, moderate terms. Best references. Mrs. JOHN BRANT, 1741 Sedgwick Ave., New York City.

### HOSPITALS

#### 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.

#### New Mexico

**S**T. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent. Albuquerque, New Mexico. Send for our new booklet.

### SISTERS OF THE HOLY NATIVITY

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

### CHRISTMAS CARDS

**F**LORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

### MISCELLANEOUS

**B**EING OBLIGED TO PART WITH thoroughbred hackney driving horse, would be glad to give him to priest in country parish who would have use for the same, and where a kind home would be assured. Expenses

of transportation paid if within reasonable distance. Apply Mrs. A. A. BIDDLE, Penlynn, Pa.

**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.

### ROOMS—MILWAUKEE

**T**WO CONNECTING FRONT ROOMS, either single or suite in private home on upper East Side, Milwaukee, Wis. Business men or women only. References exchanged. Write M-962, care LIVING CHURCH, Milwaukee, Wis.

### BOARDING

#### Atlantic City

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

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

#### Los Angeles

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

#### New Hampshire

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

#### New York

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

**S**TUDENTS: WELCOME TO NEW YORK! at Greer House are Rooms for Girls. Club Privileges for all Church students! Apply SOCIAL DIRECTOR, 123 East 28th St., New York City. (Mail sent in advance held till called for).

### APPEALS

#### Washington Cathedral

A Witness for Christ in the Capital of the Nation

#### THE CHAPTER

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

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

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

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

### NOTICE

#### A GREAT GATHERING of CHURCHMEN

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

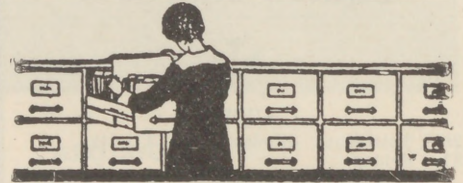
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

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

Chicago, September 19-23, 1923

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

### 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.]

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

History of the Theological Seminary in Virginia and its Historical Background. By Rev. Wm. A. R. Goodwin, D.D., editor and author. Centennial Edition.

McGraw-Hill Book Co. New York, N. Y.

Germany's Capacity to Pay. By H. G. Moulton and C. A. McGuire.

Princeton University Press. Princeton, N. J.

The Constitution and What It Means Today. By Edwin S. Corwin.

### BULLETINS

Hobart College. Geneva, N. Y.

What Really Counts. By Frank Thilly, Ph.D., L.L.D., professor of Philosophy, Cornell University. Phi Beta Kappa Address, Commencement Day, June 11, 1923. Vol. XXI. May, 1923. No. 5.

National Society of Penal Information. 4836 Grand Central Terminal, New York, N. Y.

Bulletin of the National Society of Penal Information. Number 4.

**Union Theological Seminary.** 3041 Broadway, New York, N. Y.

*Commencement Number.* May 13-15, 1923. Vol. VI. No. 5, July, 1923.

**The University of Chicago Press.** Chicago, Ill.

*Rush Medical College.* Eighty-first Annual Announcement. Circular of Information. Vol. XXIII. May, 1923. No. 6.

#### PAMPHLETS

**The Church Extension Society of Rochester, N. Y.** 81 East Ave., Rochester, N. Y.

*The Rochester Plan for the Organization of a City Mission.* By the Rev. Charles Roger Allison, city missionary, Rochester, New York; secretary, City Mission Executives of the General Church.

#### PAMPHLETS

**From the Author.**

*A Reply by Chauncey B. Brewster, Bishop of Connecticut, to an Open Letter of the Rev. Dr. Newman Smyth.*

**From the Author.**

*Better Hymn Singing.* By Peter Christian Lutkin. M.T.N.A. Proceedings, 1922.

**Guelff Printing Co.** Marquette, Mich.

*The Church: What It is.* By Rev. Charles E. Spalding, Archdeacon of Marquette.

**The Guild of S. Hardulph.** Breedon on the Hill, Derby, England.

*"Who was S. Hardulph?"* An Illustration and an Explanation. By the Rt. Hon. Sir Matthew I. Joyce, Knt., P.C. 5 cts. net. 8 cts. postpaid.

#### YEAR BOOKS

**Rev. E. W. Averill.** Fort Wayne, Ind.

*Church Service League Year Book 1922.* Diocese of Northern Indiana.

#### \$45,000 CHECK SAVES 50,000 LIVES

LISTEN to this cry for life from the misery camps of refugees in the Near East, cabled from Beirut:

"Our utmost normal resources exhausted by orphanage child welfare program including 14,000 orphans transferred Turkey to Greece, 10,000 Syria Palestine, 20,000 Caucasus. In addition 50,000 Armenian Greek refugees driven from Anatolia unable to find homes in other countries now languishing refugee camps Constantinople, Mersine, Samsoun, Trebizond, Black Sea, Mediterranean ports. Near East providing only food supplies these 50,000 exiles receive. Cost \$1,500 per day, but available funds already exhausted now borrowing from orphanage storehouses endangering summer food supply orphanage child welfare work. Can you send Dodge check covering minimum food supply 50,000 refugees \$1,500 per day for one month, or until nations now conferring Geneva Lausanne provide permanent solution. Meanwhile refugees perish if American private philanthropy fails and Near East compelled cease feeding."

A check for \$45,000 to cover refugee feeding for thirty days came quickly to Cleveland E. Dodge, treasurer of Near East Relief, from the American citizen to whom the cable was sent. He refuses to allow his name to be made public but requests that the following letter of acknowledgment from Constantinople Turkey be given as wide a circulation as possible:

"My dear Mr. —"

"The life-saving telegram from New York, announcing your check for \$45,000 for refugee feeding, came just as Dr. John H. Finley, Vice-Chairman of our Board of Trustees and Editor of *The*

*New York Times*, and I were starting for an inspection of the refugee camp at Selemieh Barracks on the Asiatic side opposite Constantinople. I had the previous week been through the refugee camps at Beirut and Mersine. I had seen thousands of innocent, helpless men, women, and children, exiled from their homes in the interior, stranded at the sea port and unable to go either forward to new homes or back to their old. They were, in tragic truth, without a country

"We had for several days been facing the apparent necessity of discontinuing our feeding because our resources were exhausted. We had been taking food and resources from the orphanage warehouses to feed the refugees, which threatened disaster to our orphanage work. We had with heavy hearts decided that the refugees, including many children, must be sacrificed if the orphans were to be saved. It was at this stage that I sent my telegram to you, scarcely hoping, but earnestly praying, that you would be able to save the situation. Upon my arrival in Constantinople, I found the telegram that literally means life to thousands who otherwise could not have been kept through the coming months.

"It was with lighter hearts that Dr. Finley and I put on our typhus, anti-septic gowns and walked among the 9,000 homeless men, women, and children at Selemieh, and this morning we went among the 6,000 at San Stefano. Of course, some were dying even as we passed through. Mr. Thurber, our relief director at Selemieh Barracks, had himself, in Sivas last winter, been unconscious for four weeks with typhus fever, but having recovered, accompanied the refugees from his station in Sivas to the coast and was caring for them as a father for his own children. He showed us two or three hundred children who had become orphans within the past few weeks, their fathers and mothers having died since reaching the Barracks, leaving the children so far as known without relatives.

"The camp has now become pretty well organized. The people are well-behaved and appreciative of what is being done for them. It was inspiring to see them appearing in orderly lines before the great cauldrons of hot soup to receive their one allotment per day of warm food, which consisted chiefly of beans, corn grits, olive oil, and other vegetables cooked for three or four hours and ladled out in fixed portions for each family or section of the camp. Before the first service they all paused reverently while the Greek bishop returned thanks and offered prayer. Each leader would then take his pail or kettle of soup to the family or group which he represented and re-portion it to the individuals. These refugees are not permitted to leave the enclosure or barracks in which they are confined. In fact our relief manager, responsible for every activity of the camp, had to secure from the Turkish government authorities and present to the Turkish police a special permit in order to get us into the camp. No cameras and few visitors are admitted.

"We are doing everything that we can to secure the transfer of these refugees to Greece or to some more sanitary environment, but there are many difficulties which cannot be appreciated until one comes on the ground. In the first place most of these Greeks and Armenians are not only Turkish subjects, but they speak the Turkish language, and Greece has not adequate resources with which to feed her present population, much less to feed Turkish-speaking refugees who legally are Turkish subjects. On the other hand, they dare not return to their former homes in Turkey.

"No one who is conversant with the situation doubts for a minute that these people would die by the thousands if Near East Relief should discontinue the feeding. Your contribution has made it possible for us to continue this work not only in Constantinople at the Selemieh Barracks, San Stefano, and elsewhere,

but also in Mersine, Samsoun, Trebizond, and other Black Sea ports.

"One of the impressive sights at the San Stefano camp was the thousand undernourished children, many of them in line waiting to receive their little tin (less than a glass) of warm, diluted, condensed milk which the doctor had prescribed as essential to their health. We did not have time to visit the refugees on the Island of Halki, the Princess Islands, or elsewhere around Constantinople, but hope as we return from the Caucasus to stop at Samsoun where, as in other Black Sea ports, refugees are stranded and for the present being fed by Near East Relief.

"To put it very mildly, you have saved many thousands of lives, in fact, thousands of children, exclusive of the less promising adult men and women. You may rest assured that we will lose no opportunity to secure a more permanent solution of this problem. Only last week in Athens we got from M. Doxiades, the Minister of Relief for Greece, the promise that the refugees would be taken from Mersine to Greece within a fortnight, which will presumably close that camp, although unfortunately there are still 150,000 Greeks, exclusive of Armenians, in the interior of Anatolia who may appear at the coast towns at almost any moment in an equally destitute condition. He has promised also to do anything within his power to transfer the refugees from Constantinople, though it may be necessary in the case of Constantinople and the Black Sea ports to wait until some time after the conclusion of peace.

"In the meanwhile, as Dr. Finley has telegraphed you, these people are everlastingly indebted to you for the part that you have had in saving their lives. This honor, I am sure, you will be glad to share with the noble band of men and women like Dr. Wright, whom I saw, the shadow of his former self, convalescing from typhus; Dr. Wilson Dodd, Miss Pauline Allen, Miss Richmond, and others who are recovering from typhus; Mr. Flint, who recently died from typhus contracted in this service; and others who are cheerfully offering their lives in order to make effective your gift of money and food without which their offering of life would be in vain. On their behalf as well as on behalf of the refugees, I thank you.

"Sincerely yours,  
C. V. VICKREY."

The emergency has suddenly become more acute because, owing to the unforeseen rise of the exchange value of the Greek drachma, it now costs \$1,800 a day to feed these refugees (4½ cents apiece). Evacuation to Greece requires at least sixty days.

Near East Relief supplies and funds for regular orphanage work have been exhausted, and refugee feeding must cease unless Americans give and give quickly.

Send life-saving checks to THE LIVING CHURCH RELIEF FUND, 1801 Fond du Lac Ave., Milwaukee, Wis.

#### CONTRIBUTIONS OF NEW YORK CHURCHES

THE STATEMENT in THE LIVING CHURCH for August 11th, that the sum of \$51,000 given by Grace Church, New York, "is said to be the largest sum given for work outside the parish for this purpose in the Diocese of New York," has been challenged. It is stated that St. Thomas' Church, New York, gave for the work of the Church outside of the parish more than \$180,000, and that St. Bartholomew's probably gave fully as much. There is a possibility, however, that the amount from Grace Church was incorrectly reported in the first instance.

## English Episcopal Appointments in Hands of a Sound Churchman

A Welsh Bishop Elected—The Anglo-Catholic Congress Committee—Canterbury and the Methodists

The Living Church News Bureau (London, Aug 3, 1923)

DR. Edward Stuart Talbot, Bishop at Winchester, has tendered to the Archbishop of Canterbury, for submission to the King, his resignation, after twelve years' tenure of this important diocese. The resignation, which happily is not owing to any failure of health, is taken effect about the end of October.

Dr. Talbot, who is in his eightieth year, had been, before his translation to Winchester, Bishop of Rochester for ten years, from 1895 to 1905, when he was called to rule the diocese of Southwark, where he remained until he went to Winchester in 1911. His resignation was not altogether unexpected. In fact, during the recent meetings of the Church Assembly, when the proposed division of the Winchester diocese was discussed, it was generally thought that someone else would carry the decision into effect, bearing in mind Dr. Talbot's advanced age.

Liverpool, from all accounts, is well pleased with the appointment of Dr. David (of which fact I informed you in my last letter), and is prepared to give to its new Bishop the most loyal and eager coöperation. Dr. David has gained fame as a great school master, and he has earned his reputation very largely by reason of his ability to get the best and the most efficient service from those under his charge, less by the old-time method of dragging them than by stimulation and encouragement. If he should wisely determine to apply this self-same method to the administration of the diocese over which he has been called to preside, then there should be no misgivings for his own peace of mind and certainly none for the Churchmen of Liverpool.

Dr. David, writing to his present diocese of St. Edmundsbury and Ipswich, with reference to his appointment to Liverpool, says: "There is no harm in my saying that I tried very hard to be left where I am, and that had I followed my own inclinations I should have declined even Liverpool. . . . I took counsel with a few who had the best right to be consulted outside the diocese, and in the end I could find no reason strong enough to overbear what I felt bound to accept as the judgment of the Church. So I am going to what is called bigger work. It involves a position to which any man would be proud to be called. At the moment, all I will say is that I feel too sorry to be proud."

The death of Dr. Watts-Ditchfield, the resignation of Dr. Chavasse, and now the resignation of Dr. Talbot, placed the nomination of four new bishops in the hands of Mr. Stanley Baldwin, the Prime Minister. This means that, for the first time since 1905, the choice of a bishop has to be made by a Prime Minister who is not only a Conservative, but is generally regarded as a sound Churchman.

Dr. David's translation to Liverpool is the first of Mr. Baldwin's appointments, and the choice may be regarded as a very happy one. The Premier is understood to

feel deeply his responsibilities in this matter, but there is no need for him to be over-anxious. As a Churchman, he knows the needs of the Church far better than a Baptist or a Presbyterian could, and his fellow-Churchmen wish him well in this, as in all other matters. The ultra-Protestants in the Cabinet may worry him—they no doubt will—but he is strong enough to resist their pressure. Catholics will not worry him; having gone so far without representation in the House of Bishops, they may well bear injustice patiently for a little longer, knowing that even without such representation their cause goes irresistibly forward, and that Catholic bishops will come in like a flood when once the tide turns. At the same time, it is fairly safe to predict that, under existing conditions, bishops of the Anglo-Catholic school will probably remain few, and that these few will be relegated to such safe distance as South Africa, Nassau, or Zanzibar, rather than be permitted to preside over a diocese in the home country.

It is of interest to note that of the thirty-eight Archbishops and bishops of English dioceses, no fewer than twenty-eight owe their appointment directly to Mr. Asquith and Mr. Lloyd George, the latter being, as is well known, a Baptist. In addition to the twenty-eight, the Bishop of Gloucester was appointed during the premiership of Mr. Bonar Law, a Presbyterian.

It may also be noted that the new bishops to be appointed will not all immediately enter the House of Lords. The two Archbishops, with the Bishops of London, Durham, and Winchester, always sit in that Assembly, while the others succeed to seats according to seniority of consecration only as vacancies occur. The two prelates who thus become entitled to seats in respect of the Chelmsford and Liverpool vacancies are Dr. Furse, Bishop of St. Albans, and Dr. Perowne, Bishop of Bradford, both of whom were consecrated in 1919.

### A Welsh Bishop Elected

LAST TUESDAY, the Electoral College of the Church in Wales, after a protracted session, elected Dr. Edward Latham Bevan, who for eight years has been Suffragan Bishop of Swansea, to the new diocese of Swansea and Brecon. The new Bishop was ordained in 1886 at Salisbury. He became Archdeacon of Brecon in 1907, and was consecrated to Swansea eight years later. In 1897 he was appointed to the vicarage of St. John's with St. Mary's, Brecon, which living he held until 1921.

It had been generally believed that the election would be a brief formality, but it turned out otherwise. The election of Dr. Bevan was rendered uncertain by the operation of a clause in the constitution of the Church in Wales requiring that two-thirds of those present must vote for the person elected. There was made, also, a stubborn stand for recognition of the principle that every diocesan bishop in Wales should be able to minister to his people in the Welsh language. This, apparently, Dr. Bevan is not able to do, and hence the protracted debate and no fewer than three ballots before his election was finally carried. There remains now the confirmation of the election by the Archbishop of Wales and the four diocesan

bishops of the Province, after which the enthronement of Dr. Bevan in his cathedral church at Brecon will, of course, be in order.

### The Anglo-Catholic Congress Committee

THE SECRETARY of the Anglo-Catholic Congress Committee has issued the following statement:

"The Anglo-Catholic Congress, though for practical purposes its Committee has been incorporated by law, is primarily a movement and not an organization. There results a great difficulty in establishing a really representative scheme of administration; for a movement has no membership, no constituencies, and consequently no defined electorate. The present attempt to surmount this difficulty consists in defining certain big areas which will work with a large measure of independence.

"These are: (1) Northern, consisting of the Province of York; (2) Midland, roughly the dioceses south of Yorkshire, east of Wales, and north of Oxford; (3) Southern, the dioceses in the South and West of the Province of Canterbury including London; (4) Welsh, the dioceses in the Province of Wales. These will in turn be subdivided into such areas as are desired locally. A beginning has been made from the areas in which provincial congresses have been held, and where continuation committees have been formed, that is, Manchester, Leeds, Brighton, Birmingham, Cardiff, Newcastle-on-Tyne, Plymouth, Liverpool, and Norwich.

"The Executive Committee will consist of the President, the four chairmen of the four areas defined above, one layman with a similar status, the four secretaries, two lay treasurers, two additional representatives each from the South, Midlands, and North (one to be a layman if possible), and one representative from Wales. The Executive will meet at the earliest possible date and consult about the immediate work before the Anglo-Catholic Congress Committee."

### Canterbury and the Methodists

THE ARCHBISHOP OF CANTERBURY addressed the members of the Wesleyan Conference at Bristol last week, and a study of his speech reveals the fact that, while his Grace was exceedingly friendly, he did not advance one jot beyond the proposals of the Lambeth Conference. He gave a very interesting history both of Methodism and Anglicanism during the last two hundred years, and insisted that the need of Christianity today is to bring to bear on the world all the force of the united phalanx of believers. But so far as the future is concerned, he had nothing fresh to say.

### In Appreciation of Dr. Chavasse

A COMMITTEE of clergy and laity was this week appointed at Liverpool to raise a fund suitably to commemorate the forthcoming retirement of Dr. Chavasse, after his twenty-three years' service as head of that diocese, and to mark their appreciation of his services.

The Bishop of Warrington (Dr. Kempson), who presided, said that Dr. Chavasse was recognized as a warm-hearted supporter of good causes, a great organizer, and a courageous administrator.

Dr. Chavasse, who has intimated that he will not accept a pension on his retirement, will live at Oxford.

### Wooden Crosses as Memorials

A LARGE CONGREGATION, composed almost entirely of the relatives and friends of sol-

diers who fell in the war, gathered in the Church of the Annunciation, Bryanstone Square, London, on Thursday in last week. The clergy present at the service included the Chaplain-General of the Forces, Bishop Taylor Smith, who gave an address, Prebendary Carlile, of the Church Army, and the Rev. P. Waddington, vicar of the parish. Some fifty of the temporary wooden crosses from Flanders war-graves were handed by Bishop Taylor Smith to the next-of-kin of the deceased men, and Prebendary Carlile explained that this service, the first of its kind, would probably be followed by similar services in other parts of England. The Church Army, he said, had made arrangements to collect these crosses on behalf of the relatives, after the permanent headstones had been

erected over the graves, and the Church Army was very anxious that they should be presented in a worthy and fitting manner. There could be no doubt that the possession of these little wooden crosses would be a source of help and comfort to bereaved relatives, and he was pleased to say that many clergymen were setting aside a small portion of the local churchyard for the reception of such crosses.

#### To Visit America

THE BISHOP OF ST. ALBANS, Dr. Furse, will visit the United States in September at the invitation of the British Council for the Interchange of Speakers and Preachers between the Churches of Great Britain and America. He will be away for seven or eight weeks. GEORGE PARSONS.

## Canada Active in Country During the Summer Months

### Treaty Sunday at Indian Mission— Church "Bees" on the Prairies— Church Camps for Prairie Boys

The Living Church News Bureau  
Toronto, Aug 6, 1923

IN CANADA the chief scene of Church activities shifts during the summer from the city and town to the open country. Summer schools, summer camps for boys and girls, visitations of the remoter parishes by bishops, archdeacons, and rural deans become the order of the day. In the prairie dioceses especially the trails are at their best, and hence the season is best both on account of climate and good roads for such work. Missionary and Sunday school work by van is rapidly winning its way in all the prairie dioceses. Even during the summer such work is by no means always smooth sailing. Here is a description of recent work in northern Saskatchewan from the diocesan bulletin:

"During the past month the Van staff has been busy in the pioneer district between Tisdale and Kelvington. Many members have been added to the Sunday school by post, a number of Sunday schools have been started, and opportunities for missionary districts have been surveyed. On reaching Bjorkdale, thirty miles southeast from Tisdale, the girls continued their journey by wagon, the driver of which stayed with them for over a week, and would make no charge for his services. Pré Ste. Marie and Farmerdale were thoroughly visited, and the first service ever held in the district was given on the Sunday. On the way out, the Copeau River was found to be in flood. Miss Jackson and Miss Dence swam across, and Miss Henley scrambled over a bridge of boughs. The horses were then unhitched and the man swam over with them. The wagon box was next tied to the wheels and floated over by means of a rope, and the journey proceeded with."

#### Treaty Sunday at Indian Mission

PERIODICALLY the treaty Indians of Canada's Northwest gather to receive their treaty rations from the Indian agent of the federal government. The occasion provides a fruitful opportunity for the Church. Here is the description of services held in the diocese of Saskatchewan by the Rev. E. Ahenakew, an Indian priest, who has taken a medical course at Edmonton University:

"In the absence of Canon Paul, who

is at present at Stanley, the services of this day were taken by the Rev. E. Ahenakew and held in a pine bluff on a beautiful stretch of prairie called Lily Plain. The camp was close at hand, and the Communion table was placed in a booth. Splendid congregations attended, and the young Indians were prominent in arranging for the services, a thing that rejoiced Mr. Ahenakew's heart, for those young fellows were his pupils in the old days, and it was great to see them taking part in the services. At the morning service, Mr. Ahenakew preached, and administered the Holy Communion. This service impressed Prof. Munro, head of the Experimental Farm at Rosthern, very greatly, as he said of the service, 'It was so earnest and real.'

"Afternoon service was held for Baptisms, and a good congregation was present.

"Mr. Ahenakew, when going to college, acted as missionary and teacher on this reserve, at which time there was only one Church family, and a few individuals who had been baptised. Now practically all the Indians are Christians, and the pupils of those days are now leaders in the Church."

#### Church "Bees" on the Prairies

THE CHURCH "bee" is an excellent feature of Church life on the Canadian prairie. There was a very good turnout of the members of the congregation of Christ Church, Rich Valley, Sask., to join in the "bee" to clear the brush from the two acres of land that belong to the Church. Mr. George Luck, who has never hesitated to help the church in every way possible, has volunteered to break these two acres, so that seed may be sown to help provide feed for the incumbent's ponies. While the men were busy in this way the ladies took the opportunity to wash the church floor, and polish up the church furniture. Mr. Stagg very kindly sowed the acre that surrounds the church down to grass, while application has been made to obtain trees to be planted around the grounds.

The men of Brightholme also had a "bee," this one being held for the purpose of putting a cement foundation under the church. Realizing that the task was no small one, the men turned out in good numbers, and they have undoubtedly made a very great improvement in the church, not only in its appearance, but in the building as well. The grass growing in the cemetery was also cut, and af-

ter the ground has been properly marked out in lots it is hoped that the church and grounds may be consecrated this fall.

#### Church Camps for Prairie Boys

THE SERIES of Church camps for boys held in the Diocese of Saskatchewan have proved a great success. At the council meeting of the Wakaw Camp it was unanimously resolved to recommend to the Diocesan Council, (1), that the name should be "The Church Camp Corps of Saskatchewan"; (2), that double the number of camps be held next year; (3), that the camps be ten days each next year; (4), that a fifty week parish program be drawn up on the lines recommended by the C. B. R. E.; (5), that the unit of organization be the "tent," to hold eight boys and a tent commander, each parish to endeavor to obtain its own military bell tent, at a cost of \$20 for each group of nine boys; (6), that local parish camps be held for boys under twelve years of age.

#### The A. Y. P. A. Conference

THIS YEAR'S conference of the Anglican Young People's Association to be held at London, Ontario, Oct. 18th to 21st, is to be an event of great importance, this year being the twenty-first birthday, the coming-of-age of the association. Accordingly the Dominion Executive has chosen Leadership as the theme of the conference, and it is the intention to discuss and plan great things for the future. The leaders who have had to do with the organization from its early days will present the achievements that have been realized throughout the years.

#### Miscellaneous News Items

THE HURON Diocesan Boys' Camp at Bayfield realized its fourth anniversary this year, and seems now to be an established event. Under the command of the Rev. A. S. H. Cree, of London, Ont., the camp this year is on strict Boy Scout principles. The enrolment of officers and boys is 104, and seven parishes are represented.

PRINCIPAL HALLAM, of Emmanuel College, Saskatoon, has returned from a trip to England.

THE REV. C. E. CLARKE, rector of Christ Church, Campbellford, Ont., and Rural Dean of Northumberland County, was tendered a farewell reception, at which he was presented with a purse of gold, a watch, and a club bag by members of the congregation. The Boy Scouts, of whom Mr. Clarke was chaplain, also presented him with the official badge given to retiring officers. Mrs. Clarke was the recipient of a string of pearls and a pocketbook.

ARCHDEACON FORNERET, rector for the past thirty-seven years of All Saints' Church, Hamilton, conducted the jubilee services of the church. Referring to the fact that the church had always been kept up by the free will offerings of the people, Archdeacon Forneret said, "I may be a little old-fashioned in some things, but I am glad that this parish is supported entirely by the gifts of the people. I have always deprecated the holding of social affairs for the purpose of raising money for the church; not that the functions in themselves were wrong, but I believe that if the church is worth supporting at all, it is worth the free will gifts of its people; that it should not be necessary to extract money for its support by giving entertainments that would be lowering the ideals of the givers." The rector, in looking to the future, expressed the earnest wish that the faith

and hope which he had for the continued progress would be fostered also in the parishioners, all of whom were helping to write the history of All Saints' Church. The rector expressed his pleasure at seeing so many former parishioners present, and especially in having as a worshipper a son of the Hon. Samuel

Mills, founder of the church.

A BEAUTIFUL new pulpit was dedicated in St. Margaret's Church, New Toronto, Ont., by Captain the Rev. F. W. C. Elliott Baker, the curate of St. Michael and All Angels', Toronto, to the many men of the parish who lost their lives in the Great War.

camp closes Sept. 5th, as tent life gets pretty cool then, and schools open, but the house is to be kept open through the month. Parties are recruited from social service departments of hospitals, charity organization society offices, church and parish workers, health department, and private individuals; and it is hoped that many such people and organizations will avail themselves of this beautiful spot and excellent care for the party going out Sept. 7th and that they will send in their applications at once to Miss Klein, the registrar, at 38 Bleecker Street. At Rethmore Home, Tenafly, N. J., fifty children under 9 are taken at a time, and all report a splendid summer. At each place the head worker is a trained nurse, and great attention is paid to health up-building, and proper feeding. Where necessary, the stay is lengthened over the two weeks, and in some cases for the season.

## "Church Closed for the Summer" Very Rare in New York City

**Gambling for Charity Condemned—  
Death of Veteran Church School  
Teacher—City Mission Society**

The Living Church News Bureau }  
New York, Aug. 18, 1923 }

THE scandal of the "church closed for the summer" is more of a rarity even than the church with rented pews. Both are relics of Hanoverian and early Victorian days, when the Church was regarded as a class institution. Even when the full schedule of services cannot be carried out, it is customary to provide at least two morning services, and oftener than not an afternoon or evening service. But some churches keep up a full schedule at least of Sunday services throughout the summer. Among such churches in New York are Trinity, omitting the sermon at Evening Prayer, Calvary, and, as noted before, the Cathedral and Grace Church. At Calvary, the morning preacher is the Rev. Charles E. Woodson, of Vicksburg, Miss., the Rev. George C. Gibbs, junior curate, preaching in the evening. The rector, Dr. Sedgwick, is expected home from Europe on Sept. 2d. During the absence of the regular choir and the choirmaster, a special summer choir is furnishing the music at Calvary Church.

The regular schedule of services is also being carried out at the Church of All Angels, on West End Avenue at 81st St., where the Rev. Hugh P. Hobson, of St. John's Memorial Church, Ellenville, N. Y., is in charge. On Friday, Aug. 10th, a memorial service for the late President was conducted at All Angels' following the lines suggested by the Bishop in his letter to the clergy.

### Gambling for Charity Condemned

THE CHURCH has stood out against gambling schemes, such as raffles and wheels of fortune, for raising money for religious or charitable purposes. It is interesting to note that the Public Welfare Commissioner of New York, a Roman Catholic, has taken a similar stand against such devices, even when involving clergy and parishes of his own Communion.

### Death of Veteran Church School Teacher

FIFTY YEARS as a Church school teacher is a good record. Miss Jennie Thompson Draper, who died on Sunday, Aug. 12th, in this city, began her work as a teacher in the Sunday school of the Church of the Transfiguration in 1871, and has continued in service till the time of her death. In February, 1920, her pupils, past and present, formed the J. T. Draper Alumni Association in her honor. The association numbers about eighty-five members, and includes prominent men in both civil and ecclesiastical circles. Miss Draper's funeral was held at the Church of the Transfiguration on Wednesday, Aug. 15th.

### City Mission Society

THE EPISCOPAL CITY MISSION SOCIETY reports a very successful season in progress, at their Schermerhorn House and at Camp Bleecker at Milford, Conn., where 230 women and children and boys to the age of 14 go every two weeks. The

## Washington Largely Attends Service at the Peace Cross

### Dr. Freeman's Address

The Living Church News Bureau }  
Washington, Aug. 16, 1923 }

PRACTICALLY everything in Washington last week was shaped toward paying respect to the memory of the former President, Warren G. Harding. Business houses were closed, social events postponed, and every effort made to reverence the memory of a man whose popularity in Washington was remarkable.

On Friday, Aug. 10th, there were many memorial services held, but none more fitting or more largely attended than the Memorial Service in tribute to Warren G. Harding, twenty-ninth President of the United States of America, at the Peace Cross on the National Cathedral grounds.

A section of the United States Army Band played not only for the hymns, but also a procession, Beethoven's Funeral March, while the Funeral March, by Chopin, immediately followed the benediction.

A crowd that overflowed the lawns about the Peace Cross joined reverently in the opening hymn, O God, our Help in Ages Past. Then followed a brief service with an address by the Rev. James E. Freeman, D.D., Bishop-elect of Washington.

In addition to Dr. Freeman, a number of the clergy of the diocese were in the procession, as well as the Rt. Rev. J. M. Horner, D.D., Bishop of Western North Carolina. Assisting Dr. Freeman and Bishop Horner, the Rev. Messrs. Enoch Thompson and Raymond L. Wolven took part in the service.

### Dr. Freeman's Address

DR. FREEMAN'S address was most fitting and impressive, and it was very noticeable how many men prominent in federal life were present to hear him. It was filled with personal reminiscences of Harding. "Only recently," he said, "in intimate conversation with a friend, Mr. Harding gave expression to his own convictions concerning the observations of those who, without discrimination, had wrongly appraised him: 'People may think of me as they please, but I shall continue to be as I am, just Warren G. Harding, as God fashioned him—a man

who is trying the best he knows how, to throw into the discard age old discordant ways of doing things, ways which have never succeeded in bringing happiness into the world.'

"I recall an incident," said Dr. Freeman, "that occurred at the close of a conference in his office where, turning from the subject that had been under discussion, he said in a very serious and reflective way, 'After all, the gospel of understanding alone, will insure a tranquil world.' In vision he seemed to see the contending elements in our own industrial life, the misunderstandings that grow into tragedies in domestic relationships, the race questions that are ever clamorously calling for adjustment and settlement, and, beyond all these, the bitternesses and hatreds that today divide nations and peoples, rendering civilization itself uncertain and insecure.

"His last trip across the continent he happily described as a 'voyage of understanding.' We cannot believe that it was merely to make more evident to the people of the country the large policies to which he and his party were committed that he undertook this difficult trip in the heat of summer, but rather that through personal contact and close intimacy, he might feel more completely a fellowship with those whom he sought to serve as the President of the republic."

In referring to the Arms Conference, Dr. Freeman said of President Harding: "Probably no single incident in his career will give him a more permanent or exalted place in history than this one great accomplishment."

Dr. Freeman told of President Harding's description to him of the moment of greatest inspiration that had come to him in a lifetime.

"I do not recall," the President had said, "a single thing that has ever filled me with such an indescribable feeling of peace, as an incident that occurred in connection with my preparation of the address I was to deliver at the burial of the Unknown Soldier. So far as I can see it, it was one of the most inspiring moments I have ever known. The address was practically completed, when suddenly the thought came to me, Why not close it by bidding the nation to recite the great Lord's Prayer? With this thought, which I believe was inspiration, there came such a sense of inner peace



and joy as I have rarely, if ever, known. How indescribable such a feeling is! Then his face glowed as he recalled the scene at Arlington, the solemn and attentive people, and a spirit of reverence that made all hearts coalesce as in the recognition of a common need they voiced their common petition to a common Father. 'Yes,' he added, 'that was a moment of inspiration never to be forgotten.'

Dr. Freeman added that at that moment at Arlington, President Harding was at once the prophet and the priest of the nation.

Reference to former President Wilson was made also when Dr. Freeman said: "Strange, does it not seem, in the light of the tragic happenings of the past week, that both Presidents had ventured forth in the interests of a better understanding, and that both, while on the open highway, were arrested in their course through a serious physical impairment? However the world may judge the merits and the policies of these two faithful sons of the Republic, the chivalrous spirit of the nation is moved to pay homage to their courage, their loftiness of purpose, and their loyalty to conviction."

**ORTHODOX GREEK MEMORIAL SERVICES**

SHORTLY AFTER the news of the death of President Harding was received, the Ecumenical Patriarch cabled His Eminence, Alexander, Archbishop of North and South America, instructing him to send a message of condolence of the Greek Orthodox Church to Mrs. Harding and to the Cabinet. His Eminence accordingly sent the following telegram to both Mrs. Harding and Secretary Hughes:

"Received cable from Constantinople from Greek Ecumenical Patriarch instructing me to transmit the condolences of this venerable see of Orthodoxy on the grievous loss of President Harding, together with their prayers for the repose of his soul.

"Archbishop ALEXANDER."

The Hon. Charles E. Hughes, Secretary of State, replied:

"Please accept on my own behalf and on that of my associates in the cabinet my grateful appreciation of your message of sympathy."

Archbishop Alexander instructed all the churches in his jurisdiction to observe Friday the 10th as the day of mourning, and that special service with prayers be said for the President. At the time of the service held in Holy Trinity Church, East 72nd Street, New York City, which is the Archbishop's Pro-Cathedral, the Archbishop was the celebrant at the Holy Mysteries, and this service was for the repose of the soul of President Harding. The church was filled to its capacity, and reports coming in indicate that the same was true all over the country. The Archbishop sent a telegram to President Coolidge as follows:

"Mourning with the whole nation our loss we prayed the Almighty for our beloved President in the Hellenic Orthodox Cathedral of the Holy Trinity, and as the head of the Hellenic Orthodox Church of North and South America we instructed all the Hellenic Churches to do the same.

"Archbishop ALEXANDER."

**THE PHILADELPHIA SEAMEN'S CHURCH INSTITUTE**

THE ABNORMAL cost of building has seriously interfered with the plans of the Philadelphia Seamen's Church Institute for the erection of its new building.

The committee responsible for the New Building Fund Campaign, and for the development of the new building project, have considered the results of the campaign to date, as well as the future progress of the movement. The conclusions, briefly summarized, were to the effect that no attempt should be made in the immediate future to proceed with the new building for two reasons which are given in *The Crow's Nest* as follows:

1. The abnormally high present cost of labor and materials in the building trades would involve a greater expenditure than the original estimate indicated. The architect's estimate gives an apparent increase of 31 per cent over the figures considered at the time \$360,000 was thought to be the required amount, and there is grave question in the minds of the members of the Executive Committee and of the Building Committee as to the wisdom of making this expenditure of our subscribers' money, under these abnormal conditions.

2. The fact is that the goal of \$360,000, set for the campaign, has not been reached as yet, and a new figure must be attained, the amount of which cannot be determined until actual bids are taken. This has been ordered. It is expected that, when we build, it will be under the figures at present estimated.

Further contributions will be solicited and ways and means sought whereby the funds required will be secured as soon as possible. Meanwhile the Building Committee has been given authority to perfect the plans in detail so that when the opportunity for building seems more favorable there may be no delay in obtaining bids and proceeding rapidly with the project.

The evident need for the facilities to be provided by the new building is a serious responsibility upon the committee and makes it very desirable that the friends of the Institute continue their efforts and contributions on behalf of the New Building Fund until the full amount needed is realized. Over 2,400 men have been turned away within the last two months, or nearly three times as many as our present facilities provided accommodations for in that period. The fame of

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Selden Peabody Delany; D.D., Editor

September, 1923 Vol. XIV, No. 1  
Subs. \$3.00 per yr., Single Copies 25 cts.

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Dean Inge on the Anglo-Catholic Congress—The Progress of the Movement in England—Anglo-Catholic Congress in America? The Psychological Attack on Asceticism—Can We Still Believe in Original Sin?—The Average Man.

**THE ANGLO-CATHOLIC CONGRESS**

The Editor

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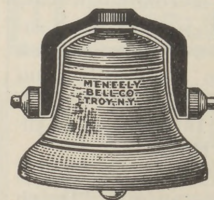
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the Institute is constantly growing among the men who come to this port, and the demand is increasing continuously.

The contributions already made and the particular interest in designated gifts, whereby sixty memorial, or otherwise designated, rooms have been provided for in the new building, is a further responsibility upon the committee and makes desirable the early completion of the Building Fund, so that when conditions are more favorable the project can be carried forward so that these memorials can be properly placed, and the work provided for adequately established.

At the campaign luncheon at the Bellevue, Mrs. Joseph M. Gazzam made the following announcement, which occasioned much applause: "Mr. W. Freeland Kendrick has become interested in the Campaign for the New Building Fund, particularly in view of the fact that the first Masonic initiation in the City of Philadelphia took place in the Old City Tavern, which occupied a part of the site on which the future building of the Institute will be erected.

"He has authorized me this morning to promise, in his name, a contribution of \$10,000, which he will undertake to raise as soon as possible, and which will be designated by him for some feature in the new building."

A letter from the Secretary of Commerce, Herbert Hoover, says:

"I am very glad indeed to learn of the project of the Seamen's Church Institute for the establishment of a home and a center of interest for the seamen of the world while they are ashore in the Port of Philadelphia. These men, who are engaged in the commerce of the world, should have more attractive and wholesome places of abode and entertainment than are accessible to them in many ports, and I am glad the great port of Philadelphia is making an effort in this direction."

#### NEW YORK S. C. I. STATION CLOSED

THE SEAMAN'S CHURCH INSTITUTE gives notice that its North River station, including its Institute building, 341 West St., and the Church of the Holy Comforter, 341 West Houston St., has been abandoned, that the church has been de-consecrated, and that the property is for sale.

#### GREER HOUSE, NEW YORK

AN APPEAL has been issued by the Churchwomen's League for Patriotic Services asking that all bishops, clergymen, and Church workers interested in young people, especially students, communicate with it in regard to students and other young people known to be coming to New York for work or study, so that the League may keep them interested in Church things, may show them hospitality, and may make them realize that the Church does "care for" them through the instrumentality of Greer House.

Greer House, with rooms for Church girls, students, with restaurant, "Dutch Kitchen," and reception room for men as well as girls, was opened at 123 E. 28th St., New York City, in October, 1920, in response to a petition from several Church girl students who had come from many parts of the United States to study in the city of New York. It was found that there were large numbers of Church fathers and mothers who were unwilling to leave their daughters alone in New York without proper chaperonage, and exposed

to undesirable influences; moreover, the much talked of housing problem often made it impossible for them to find wholesome and suitable surroundings.

Another trouble, as it affected Church people, was that the young people, feeling shy, homesick, and "out of it," when plunged suddenly into so large a city as New York, often drifted away from all Church influence; it was not easy or attractive to go alone and unaccompanied to a Church where no one was known.

So, in order that our Church girls might have the advantage of home life under proper care and chaperonage during their stay in New York, members of the Churchwomen's League for Patriotic Service have opened Greer House, and are offering there a real and happy home and club life to the girls of the Church.

Application for rooms must be made to the Social Director, Greer House, 123 E. 28th St., New York City.

#### MISSISSIPPI STANDING COMMITTEE

ALL COMMUNICATIONS for the Standing Committee of the Diocese of Mississippi should be addressed to the Rev. Walter B. Capers, D.D., the present president, at Jackson, Miss., and no longer to the former president, the Rev. J. Lundy Sykes, who is now in the Missionary District of the Canal Zone.

Important papers, addressed to Mr. Sykes, and returned to the States, have been delayed, and in two cases this delay has prevented the Standing Committee from acting on documents relating with the consecration of bishops-elect.

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**PARISH SYMBOLISM INTERPRETED**

A UNIQUE PLAN for educating his parish in the meaning of the services and of every part of the church and every article within it has been adopted by the rector of All Saints' Church, Chelmsford, Mass., the Rev. Wilson Waters, in the publication of a booklet entitled *Symbolism*. In this booklet, which is well illustrated, is depicted the symbolism of everything found within the walls of the parish church and of the services of the Church, while there are also other paragraphs relating to symbolism in general with quotations from many sources. Certainly a congregation fortunate enough to have its every act and article and ornament interpreted thus fully is bound to appreciate the value of their possessions and of their services far beyond the ordinary.

**FACILITATING FIELD DEPARTMENT WORK**

AT ITS MEETING on Aug. 17th, the Executive Board of the Diocese of Southwestern Virginia elected seven chairmen, through whom the Diocesan Field Department will function in the seven districts into which the Diocese has been divided for the purpose of facilitating the work of the Department this Fall.

The chairmen are all members of the Executive Board, with the exception of those in Districts 5 and 6, which are not represented on the Board. Thus it will be possible for the Board to keep in close touch with the progress of the work in all parts of the diocese.

The Chairman of the Diocesan Field Department, the Rev. G. Otis Mead, of Roanoke, is proceeding as rapidly as possible in the matter of organization of the local parishes and hopes that this part of the work will be completed throughout the diocese at an early date.

**SUMMER-RURAL SUNDAY SCHOOL**

AN UNUSUAL OPPORTUNITY for missionary work has been seized by the Church of the Good Shepherd, Augusta, Ga., the Rev. H. Hobart Barber, rector, through the work of some of the members of the parish in conducting a rural Sunday School at Bayville, a few miles from the city. The superintendent, Mr. Marion G. Ridgely, who is senior warden, and all of the teachers are from the Church of the Good Shepherd, but the pupils are from other communions. Undenominational lessons are taught, but a part of the service of the Church is always used, and the Creed is always recited. It was thought best by the teaching force to close the school during the summer, as the opening hour comes in the hottest part of the afternoon, 5 o'clock, but when the announcement was made, there was such a protest from the school that the "faculty" concluded it was advisable to keep the school running all summer.

**A CONFERENCE OF LAYMEN**

A MOST UNUSUAL CONFERENCE is to be held in Roanoke, Va., on Thursday, Sept. 20th. This is to be strictly a laymen's meeting, and is being organized and directed by the lay members of the Executive Board, who are bending every effort toward securing the attendance of every

vestryman in the diocese.

The principal features of the occasion will be two notable addresses.

Mr. Lewis B. Franklin, of New York, the Treasurer of the National Council, will discuss the problems, opportunities, and plans of the General Church. In order to be present at this meeting, Mr. Franklin cancelled important engagements he had made for appointments elsewhere. This will be his first visit to the Diocese of Southwestern Virginia, and, realizing his position as one of the most interesting, authoritative, and informing speakers in the entire Church, the laymen of the diocese are looking forward to his coming with the greatest eagerness.

Mr. C. Edwin Michael, formerly treasurer of the diocese, and now Chairman of its Finance Department, will make an address on the work, past, present, and future of the Church in this diocese. His intimate knowledge of all the affairs of the diocese, due to his having held the position of treasurer since its organization, qualifies him to handle his subject with definite authority and convincing force.

The conference will be in session all day, with a recess for luncheon.

This promises to be one of the most important gatherings ever assembled in this diocese, and should be full of interest and profit to men enthusiastic for the progress of the Church's work both at home and abroad.

**A PARISH'S SUMMER ACTIVITIES**

AROUSSED to the necessity of keeping the interest of young people of the parish alive during the summer, the Church of the Good Shepherd, Wilmington, N. C., the Rev. J. B. Gibble, rector, provided a number of pleasing and helpful activities during the vacation months.

Chief among these was the daily vacation Bible school, which was opened July 2d, for a five weeks' session. The total enrolment was 80, with an average attendance of 40. The daily program included a devotional period, memory work, handiwork, and a course in citizenship. At the end of the term, parents and friends were invited to an exhibition, which included the performance of a dramatization of St. Luke's account of the Birth of Christ, which had been a part of the memory work of the school. There was also a showing of the handiwork done by the children. The Rev. Mr. Gibble was assisted in this school by Miss Florence Huband, parish worker.

**THE MAN WHO HOES COTTON**

THE REV. JAMES B. LAWRENCE, rector of Calvary Church, Americus, and Archdeacon of the Archdeaconry of Albany, in the Diocese of Georgia, has been holding parochial missions in some of the small towns near Americus. Archdeacon Lawrence in alluding to this work says: "So far as I know, there is no white farmer, no man who hoes cotton, who is a communicant of our Church. We live on cotton in our diocese. The man who manufactures cotton belongs to our Church. The man who ships it does. So do the cotton factors. But not the man who hoes cotton! Have we no message for them? We have. There are more people in our diocese who hoe cotton than anything else. Let us carry our message to the largest class of our population."

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### VIRGINIA CHURCH IMPROVEMENTS

THE VESTRY of St. John's Church, Waynesboro, Va., has let the contract for an enlargement of its church building which will increase its seating capacity considerably. The total cost of the work, including the necessary additional furnishings, will be in the neighborhood of \$1,500.

Though this parish has not had a resident rector for a long time, the work of the Church at St. John's has gone steadily on under the leadership of unusually faithful and earnest officers and vestrymen, who are supported by a most enthusiastic congregation. During the present summer, Mr. Theodore H. Evans, a student at the Virginia Theological Seminary, is living at Waynesboro and conducting the services there and at a mission in the county.

The improvements that are now under way are to be completed by September 1st in time for the opening of Fairfax Hall, a school for young ladies, and of Fishburne Military School. The students from these institutions make up a large part of the congregation at St. John's during the school term, and it is largely with a view to adequate provision for them that the present addition is being made.

### PARISH BUSINESS MANAGERS

A RECENT ISSUE of the *New York Times* prints the following statement:

"Lewis B. Franklin, Vice President and Treasurer of the National Council of the Episcopal Church, issued a call yesterday for 4,000 volunteers to assist him 'as business managers in installing business methods in the Episcopal parishes of the country.'

"The rector of every parish, large or small, needs a business man to act as his agent in the organization of the parish," said Mr. Franklin at his office in the Church Missions' House, 281 Fourth Avenue. "Business needs more Christianity and Christianity needs more business. There is less excuse for doing God's work in a slipshod way than there is for doing our own work in that manner."

### OXFORD D.D. AWARDED

FORMAL NOTICE has been received by the Rev. Stuart L. Tyson, of New York, that his work done at the University of Oxford for the degree of D.D. has been accepted and that the degree will be conferred at the next meeting of the governing body.

### THE CHURCH A CONCILIATOR

TWO GREEK CONGREGATIONS in Richmond, Va., have been at odds with each other over a political dispute. The rector of St. Paul's Church made a business of calling on as many resident Greeks as possible, and offered the use of his church if it could help in any way. The Greeks asked for the Church school room for a meeting of both parties, requested the rector to act as chairman, and more than a hundred and fifty men and women, including the two Greek clergymen, met amicably for the first occasion in a long time.

The rector writes in *The Southern Churchman*: "The reason why they did not ask our Church to let them use its buildings in the past is most probably due to their ignorance as to what we think of them and our carelessness in telling them."

### YANGCHOW'S NEW WELL

IT MAY BE remembered that the priority, which called for a most necessary new water supply for the Church's mission in Yangchow, was given even before the *Program and Budget* were printed. In regard to it Dr. Ancell writes—and probably he didn't intend the pun!—"Our new well is well under way and, by the beginning of the next term, we hope to have a complete reorganization of our water supply, to our great benefit."

Every school in the Yangchow mission passed all previous records this term for attendance and income, and the confirmation class is "the largest yet."

### SIGNS OF GROWTH

THE BISHOP OF MINNESOTA in his journal for a single month speaks of confirming the largest class in the history of one parish, one of the largest in recent years at another, and at each of three others the second class for the year. Bishop Fiske of Central New York confirmed 1,000 people during the first five months of this year; as many as were sometimes confirmed in a whole year a decade ago.

### TEACHING THE CHURCH'S MISSION

THE FOLLOWING NOTE from the rector of the Church of the Ascension, Montgomery, Ala., refers to the summer particularly, but some parishes are planning similar use of material for the month or six weeks preceding the fall canvass.

"In place of the regular sermon I have made careful study of the literature issued by the various departments of the National Council, and also what I could get from other sources, and taken my people on Vacation Trips to Missionary Lands. We have visited Japan, Alaska,

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Brazil, etc. I have worked into the story enough of the romance of those lands to make the whole subject interesting. We have adapted our music, and to a certain extent decorated with objects from those lands.

"The result has been very gratifying. I think we have had the best congregations we have ever had through the summer and the people have been genuinely interested. Incidentally, there has been no falling off in the missionary offering from this parish through the hot weather."

**PROGRESS IN CHINA**

A NEW CHURCH has been consecrated at Zangzok, in the district of Shanghai. Fourteen Chinese and foreign clergymen were in the procession, the church was crowded, and 150 Chinese communicants took part in the Communion service. The sermon was preached by Dean Nichols, of the Divinity School of St. John's University. The church, which Bishop Graves writes is "in every way one of the most satisfactory we have erected," is the gift of Mr. and Mrs. Mortimer Matthews, of Ohio.

A new building has also been given by Mr. and Mrs. Matthews for Proctor School for boys, which, for 30 boarders and 30 day pupils, is already taxed to the utmost.

A recent report on the medical center at Zangzok, established about two years ago by Dr. Walter Pott, is of interest. As may be recalled, a Pittsburgh layman, the late Edwin Craig, by a gift of \$5,000, provided for the beginning of this medical work. It has succeeded beyond all expectations; the doctor has all the patients that can be cared for, and the fees are doing much in support of the work. Three buildings have been erected for it.

A new house for Bible women is an important addition to the Zangzok plant.

At Yangchow, where the Bishop confirmed 23 persons, he found the work at Mahan School for boys, and St. Faith's School for girls, and at two evangelist centers, extremely satisfactory.

**CHINESE LIFE OF BISHOP TUTTLE**

IN ST. PAUL'S CATHEDRAL, Hankow, there has been a memorial service for Bishop Tuttle. Preceding the Holy Communion there was a special service of Remembrance of the Departed, adapted to Chinese thought and attitude. During Bishop Tuttle's life, the number of bishops in China grew from one to twenty-one. A record of his life is to be translated into Chinese for readers of *The Chinese Churchman* in the eleven dioceses.

**NOT "MERE" LITERATURE**

COMPLIMENTS are worth twice as much when they come from some one who appreciates the difficulties involved. All our Church people may take pride in comment which the editor of publications for the Presbyterian New Era Movement wrote to the secretary of the National Council on receiving copies of *The Story of the Program* and other of our recent publications.

"Not only I but my colleagues have examined them with much interest and, I may say, not a little surprise. With the exception of the documents which were is-

sued by the Inter-Church Movement, we have never seen any promotion literature which compares with yours. It is really worthy to be called literature. . . . I congratulate you on having such printed matter to use."

**CHURCH LAWNS AND GARDENS**

AN EXPERT landscape gardener wrote a suggestive and practical article, which received much commendation, in *The Eastern Shore Churchman* for June, on the too much neglected matter of beautifying the grounds of rural churches. Some one in the parish who is intelligent about such things might be interested in working up a little fund for the purpose through the winter, and next spring the beauty of church and community can be much increased.

**DEPARTMENT OF RELIGIOUS EDUCATION PUBLICATIONS**

THE AUGUST ISSUE of *The Leader*, published by the Department of Religious Education, includes a list of the publications of that Department, nearly seventy titles in all. The annual report of the Department is enclosed with this number of *The Leader*.

**VOCATIONAL WORK AT WUCHANG**

THERE IS a happy sequel to that slight but real contribution to missionary history which appeared in *The Spirit of Missions* for March, the little article by Edith Stedman describing an attempt to provide simple remunerative work for destitute patients discharged from the Church General Hospital, Wuchang, enabling them to earn their own living.

The house so much needed has been acquired and now shelters nine adults and children, and provides workrooms for them and for a daily attendance of about thirty others who would otherwise be destitute, and for a half-day industrial school of twenty-six children.

So far as can be learned, our workers at Wuchang are the only people who are running a Hospital Annex, so to speak, for the further care of crippled and disabled patients who have been discharged from the wards.

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## NEWS IN BRIEF

ARKANSAS—The Ladies' Guild of St. Clement's Church, Arkansas City, has made a number of improvements in the church building there during the summer, and the congregation has pledged the minister's salary and all diocesan assessments.

NEW HAMPSHIRE—During the summer months extensive repairs are being made upon the property of Holderness School for Boys, the Diocesan School of New Hampshire.

SOUTH FLORIDA—The Rev. William C. Richardson, after two months in the hill country of central Massachusetts, has returned to his parish in Tampa, The House of Prayer.

SOUTHWESTERN VIRGINIA—A very interesting and a very helpful meeting of the Convocation of the colored Church people of the diocese was held at St. James' Church, Warfield, from Aug. 7th to 9th. Among other matters of interest it was reported that there were 2,036 communicants under the jurisdiction of the Convocation, that there had been 113 confirmations during the past year, and that \$21,955 had been raised.—The two ladies' societies of St. Mary's Church, Graham, tendered a delightful reception to Bishop and Mrs. Jett on the evening of Saturday, June 30th, at the home of the Rev. Herbert H. Young, Dean of the Associate Missions; this being the first point reached by the Bishop in his visit to this field during the month of July. The Bishop and Mrs. Jett travelled chiefly by automobile and had a most enjoyable experience during the entire time.—Mr. Charles W. Sheerin, a student at the Virginia Seminary, is assisting the Rev. Mr. Young at Christ Church, Pocahontas, and at nearby points during the summer, and is doing a fine work. At the present time the Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church at Lexington, is conducting a mission at Pocahontas.—The Rev. Devall L. Gwathmey, of St. John's Church, Wytheville, recently conducted a very successful mission at Stras Memorial Church, Tazewell. There was a great revival of interest on the part of the people.—Beginning September 11th, the Rev. Wilfred E. Roach, of Christ Church, Martinsville, will hold a mission at St. Stephen's Mission, Nora. Mrs. H. F. Binns, of New York, has been the resident missionary at this point for several years, and is doing a splendid work, being ably assisted by Miss Sally A. Logan, of Salem, Va.

WESTERN MICHIGAN—Bishop McCormick announces a gift of \$2,750 to St. Philip's Church, Grand Rapids, the money being the proceeds from property sold that once belonged to the Church of the Good Shepherd and St. James' Church, both long since abandoned. "Even these churches have not died," he said, "but will go on in the life of St. Philip's.—The Diocese loses the services of another valuable priest, the Rev. Wilfred A. Munday, who has resigned the rectorship of St. Paul's Church, Grand Rapids, after four years of earnest work. He came to Grand Rapids after securing his discharge at the close of the war in which he served as hospital sergeant at Fort Logan, Colorado, and at Camp Custer, Michigan. He goes to undertake the administration of a group of missions centering in Anthony, Kansas, in which diocese he served after his graduation from the General Theological Seminary before the war.—Bishop McCormick was the chief speaker at a memorial service held at Camp Grayling, Sunday, August 12th, in honor of the officers and men who lost their lives on foreign soil during the war, and of veterans who have died since their return to civil life. Every officer and man, except those detailed for special duties, was in attendance. Those on the speakers' stand were Gen. Wilson, Col. John Schouten, active commanding officer of the 63d Infantry Brigade, Col. John H. Bersey, Adjutant General of Michigan; Col. Reintich A. Rickert, commanding officer of the 182d field artillery, and Fr. Patrick H. Dunnigan, chaplain of the 126th regiment infantry. Bishop McCormick as chief speaker, made a plea for an adequate national defence and told the 5,000 men before him that the older men of the nation look to them to maintain the peace and harmony of the world.—The Church organization in Charlotte was, several years ago, abandoned and the property sold. But the faithful remnant, loyal and steadfast, are at last come into their own again. With renewed life and strength and hope, the Church people have reorganized and have rented the Gale Memorial Church, a building at present occupied by another religious body, and will begin regular Sunday services September 1st. The Rev. A. M. Ewert, rector of Trinity Church, Grand Ledge, will be in temporary charge until a resident priest is secured.

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**BEQUESTS**

TRINITY CHURCH, New Orleans, La., has recently received a legacy of \$1,000 from the estate of the late William T. Maginnis.

**A GOOD PLACE TO BUILD**

A LETTER from Wakayama, Japan, printed in the diocesan paper of Southwestern Virginia, includes a brief description of a country mission station in the district of Kyoto, which illustrates the ever present demand for development confronting our missionaries in almost any field:

Hiro is one of Mr Lloyd's country missions, with no native evangelist at present. There is a boys' school of about 500 students, a girls' school of about 200, and a primary school of 1,200 or more little boys and girls. A factory employing about 1,600 men and women is to be started.

There is no other Christian church but ours, and we have neither a church building nor a resident pastor. Mr. Lloyd has an English Bible class for students on Saturday evenings, and a morning and an evening service on Sunday. He also attends the Sunday school. This is run by two very earnest Christians of the community and is quite a flourishing school of 60 or more.

Unfortunately the room in which all the meetings and services are held, a room only 10 by 16 feet, is rented from a woman who objects to the Sunday school children meeting there as she says so many children are hard on the property.

FIGHT like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in My more abundant grace; and take great heed of vain pleasing of thyself, and of pride.—*Thomas à Kempis.*

HIGH SCHOOL CREDIT is given for the work of a class in Bible history conducted by Trinity Church, Fort Wayne, Indiana. "Let the home cooperate with the rector and the Church," says the rector in his parish paper, "in training the Church men and women of tomorrow for their responsibilities. What this Middle West needs more than anything else is intelligent Churchmen."—*National Council Service.*

"IF A PERSON will approach the Gospels without a dogmatic prejudice that miracles are incredible, he will find himself convinced that they actually occurred, and in particular that Jesus Christ was really raised from the dead the third day, really gave to His disciples the symbolic assurance of His ascension heavenward, and was really born of a Virgin Mother."—GORE, *Belief in God.*

NEWSPAPER HEADLINES recently supplied the concise information that ten states forbid the reading of the Bible in public schools, six permit it, six others require it. The rest are doubtful or silent.—*National Council Service.*

EVEN THE ORDINARILY dull task of marking examination papers is enlivened at St. Andrew's School for Mountain Boys, in Tennessee. One of the questions for the boys in junior English was, "Describe the lifelong love affair of Sir Roger de Coverley." Russell, a youth of seventeen, began his answer with, "Sir Roger went to court and saw a beautiful widow, who vamped him." Shades of Addison!—*National Council Service.*

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