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# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 8, 1923

NO. 19

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

## ASSOCIATES OF THE LIVING CHURCH

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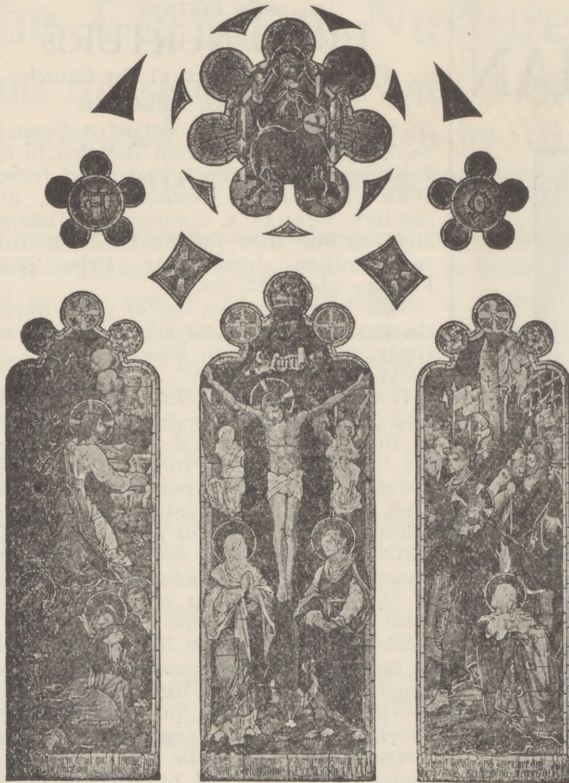
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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.

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THE narrow gate is wide enough for all. If you are striving to reach it, walking hopefully along the straight path, it is better not to turn aside and take upon yourself the punishment of every sinner: if you must need stop, why not bind the gaping wounds, and help the sufferer to resume the uphill journey? There are plenty of flints lying about, we know—heavy, sharp, and three-cornered—such as shall strike the poor cowering wretch to the earth, never to rise again. Which of us shall stoop to lift one of them in defiance of Divine mercy?—Whyte Melville.

# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 8, 1923

NO. 19

## PUBLISHERS' STATEMENT TO READERS OF THE LIVING CHURCH

WE DESIRE to present frankly to you certain aspects of the conditions under which THE LIVING CHURCH is being made.

The fiscal year of the publishers ends annually at May 31st.

For the year ending May 31, 1923, the paper was published at a net loss of \$5,358.38.

For the year ending May 31, 1922, at a net loss of \$5,564.10.

For the year ending May 31, 1921, at a gross loss of \$4,414.34; but special contributions toward that deficit made at the editor's invitation by a large number of subscribers brought the net loss down to \$929.29.

For the year ending May 31, 1920, at a net loss of \$1,835.98.

For the year ending May 31, 1919, at a net profit of \$2.88.

It must be evident that this cannot go on indefinitely, nor do the publishers feel that they can longer bear the burden of the annual loss unaided. Nearly all religious papers at the present time are necessarily subsidized by individuals to some extent, where not published at the expense of denominational bodies, and with costs as they have increased to the present time, and with no hope, apparently, of lessening of these costs, we see no opportunity for making THE LIVING CHURCH self-supporting in the near future.

The paper is very economically made. The editor, being also president and manager of the Morehouse Publishing Co., and so giving only part time to editorial work, derives only a proportionate amount of his living from THE LIVING CHURCH. The mechanical work is done in the publishers' own plant, at a cost much lower than would be charged in a job office and with no manufacturing profit charged against it. The paper used, though good, is not as heavy or as expensive as that used by certain other religious papers. The news correspondents serve at a remuneration that is scarcely more than nominal. We see no opportunity for new economies, if the quality and volume are to be maintained.

But on the other hand:

The page is larger and contains about 25 per cent more matter than that of other Church papers most nearly approaching it in make-up. For the year ending April 30, 1923, the end of Volume 68, there were given to subscribers 1,848 pages, being a larger number than in any competing periodical for the same period. The subscriber therefore receives considerably more for his subscription price in THE LIVING CHURCH than in other Church papers; but surveying the contents carefully, we do not feel that they could be materially condensed without more than corresponding injury to the Church, neither do we feel that the subscription price to all the subscribers could be increased without putting the paper beyond the reach of many who would seriously miss it.

The circulation is relatively small, but it is understood to be the largest of any of

our American Church weeklies, and that notwithstanding the fact that it is the only one of them that frankly avows that it is intended for the minority of educated, thinking Churchmen, rather than for the masses. But if the circulation were doubled it would probably not wipe out the deficit. And our experience indicates that it will not be doubled in the near future.

WHAT SHALL be done about it?

SOMETHING, or THE LIVING CHURCH must either be greatly reduced in scope or entirely withdrawn. And we have a feeling that the Church desires to have THE LIVING CHURCH survive.

We have said that the subscription price to all the subscribers cannot be advanced. But are there not many subscribers who will voluntarily assume some part of the annual deficit? We believe there must be.

We have determined therefore to invite the formation of a body of

ASSOCIATES OF THE LIVING CHURCH

who will pay annually for three years, if required, over and above the amount of their subscription to the magazine, a special subscription to protect the magazine against a publishing deficit. The amount will be limited in each case to such sum as each may specify—\$5.00, \$10.00, perhaps \$50.00 or \$100.00, or, indeed, any sum that may be named by the individual; and that specified sum, or such part of it as may be required, will be payable in September of each of these three years if there be such a (material) deficit as to warrant the publishers in calling upon these Associates to contribute their share toward it. It is the publishers' hope that the full amount of the guarantee fund will not be required after this first year of its operation, since every effort will be made to make it unnecessary; but whether so or not, a statement will be rendered to the Associates in September of each year advising them of the amount of the deficit for the fiscal year ending May 31st preceding, and the share of each of them, not exceeding the amount subscribed, will then be due and payable.

For this first year we shall ask that Associates will send the full amount subscribed either at the time of making the pledge, or as soon after as may be convenient, to be applied upon the deficit for 1922-23.

And since the future of THE LIVING CHURCH must largely depend upon the extent to which this Associates' Fund shall be subscribed, we earnestly ask that each reader will very seriously consider whether it be possible for him to accept a share in that responsibility, and, if so, will fill out and return the appended coupon at his early convenience.

Simply as an incidental and minor indication of the value of THE LIVING CHURCH, we may mention that more than \$25,000 was received and distributed through its auspices to various public benefactions last year, making a total of more than \$325,000 thus distributed since war necessities began. A very small fragment of that total, annually, will sufficiently protect the magazine from loss, and enable it to do its work.

Morehouse Publishing Co., ..... 1923.  
1801-1811 Fond du Lac Ave.,  
Milwaukee, Wis.

In consideration of the similar subscriptions of others, and of my desire that THE LIVING CHURCH should be published without undue financial loss, I hereby declare myself to be one of the

ASSOCIATES OF THE LIVING CHURCH

and do subscribe an annual sum of \$ \_\_\_\_\_, or so much thereof as shall be required, as protection against a publishing deficit on behalf of THE LIVING CHURCH for each of the publishers' fiscal years ending May 31, 1923, May 31, 1924, and May 31, 1925. The said sum, or so much of it as shall be required, shall be due and payable in September of each of the years specified, on notification from the publishers, the Morehouse Publishing Co., of the amount (not exceeding that subscribed) required, with other like subscriptions, to balance the publishing deficit (if any) for the fiscal year last preceding.

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(Signed) .....

# EDITORIALS AND COMMENTS

WE find in *Zion's Herald*, a Methodist publication, a copy of the certificate said to have been signed at Baltimore by Thomas Coke in 1784 with reference to the "setting apart" of Francis Asbury to be a "deacon," an "elder," and a "superintendent," all in the "Methodist Episcopal Church in America." It is as follows:

The Churches  
and the Church

"Know all men by these presents, That I, Thomas Coke, Doctor of Civil Law;

late of Jesus College, in the University of Oxford, Presbyter of the Church of England, and Superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God, with a single eye to his glory; by the imposition of my hands, and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty-sixth day of the same month, did by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on the twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this twenty-seventh day of December in the year of our Lord 1784."

It will be remembered that Dr. Coke was sent to America in 1784 by the Wesleys and, like them, was a presbyter of the Church of England. His commission was to be superintendent of the Methodists, and the description of these by Dr. Coke in his certificate as the Methodist Episcopal Church in America shows that, though the final break with the mother Church had not yet occurred, the Methodists were, even then, in the minds of their leaders, a distinct "Church." But in what sense? The word is used with a variety of meanings. There is one Catholic Church throughout the world yet there are separate Catholic Churches in every nation. The Protestant Episcopal Church, in the United States of America is one Church only and yet every one of its local "Churches" is also a Protestant Episcopal Church.

Did the Wesleys or Coke think of the Methodist Episcopal Church as a Church in the same sense that the Church of England was a Church? The language of this certificate seems not to suggest it. Coke describes himself as (a) "presbyter of the Church of England" and (b) "superintendent of the Methodist Episcopal Church in America." He seems to recognize no incongruity between being both at the same time; any more than there would be between one who was both presbyter of the Church of England and rector of a particular "Church." Moreover this fits in with the statement of John Wesley in his famous sermon on Separation from the Church of England (which even yet is in print in the Church Booklets of the Morehouse Publishing Company):

[The Methodists] "are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church; such they desire to live and die. And I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose not to separate from the Church."

"I hold all the doctrines of the Church of England. I love her liturgy, I approve her plan of discipline, and only wish it could be put in execution."

"I wish all of you who are vulgarly termed Methodists, would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence that ye are commissioned to baptize, or to administer the Lord's supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye knew 'no man taketh this honor unto himself, but he that is called of God, as was Aaron.' Oh, contain yourselves within your own bounds; be content with preaching the Gospel; 'do the work of an

evangelist; proclaim to all the world the loving kindness of God the Saviour'; declare to all 'the kingdom of heaven is at hand; repent ye and believe the Gospel!' I earnestly advise you, abide in your place; keep your own station. You were, fifty years ago, those of you that were then Methodist preachers, extraordinary messengers of God, not going in your own will, but thrust out, not to supersede, but to 'provoke to jealousy' the ordinary messengers. In God's name, stop there!"

"Ye yourselves were first called in the Church of England; and though ye have and will have a thousand temptations to leave it and set up for yourselves, regard them not; be Church of England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up."

That Coke "set apart" Francis Asbury to be, successively, "deacon," "elder," and "superintendent" in "the said Methodist Episcopal Church" does not necessarily imply an intent to parallel or to duplicate the holy orders of the Church of England, though, no doubt, not many years later that was the conception which the Methodists themselves took of their ministry, and the break with the Church became complete.

In the relationship between the Church of England and the Methodists before that break, however, there may be a precedent for future unity. "Churches" outside the communion of the historic Church may be changed to "Churches" inside that communion. These need not necessarily lose their identity if reunion is to come; but no doubt there must first be mutual agreement as to many things in which the "Churches" differ with "the Church."

WE wholly concur with the caption, A Misuse of Criticism, under which the *Southern Churchman* criticises an article which recently appeared in one of the other Church papers entitled *The Future of the Church, As A Layman Sees It*.

Criticism has its rightful place in the Church press. THE LIVING CHURCH demands and exercises the right to criticise, opens its columns to others for the same purpose, grants full liberty to its correspondents to criticise THE LIVING CHURCH,

## The Place of Criticism

and in doing so, believes that it is fulfilling one of the most useful functions that devolve upon it. At his last diocesan convention, the Bishop of Massachusetts took occasion to defend the right of criticism, and expressed the belief that we do not sufficiently criticise the official organizations of the Church. THE LIVING CHURCH took occasion to indorse his position. Constructive criticism is a sign of vital interest in the work of the Church. But there are certain ethics of criticism that the Church press may well require of all its correspondents so as to avoid what the *Southern Churchman* well terms the "misuse" of criticism. It seems obvious that where earnest men, be they clergy or laity, have been elected to serve on any of the official bodies of the Church, and when they are thus serving conscientiously, they are entitled to a presumption of reasonable intelligence. They may err, as various historic Churches, according to our Articles of Religion, have erred in times past; but it is not certain that some layman, too cowardly or too ignorant of the canons of courtesy to sign his name to an attack upon them, has a better perspective than have they.

To attack the administration of the Church is perfectly proper; but it throws the onus of showing how the work can be better done on the man who makes the attack; while to do it anonymously is universally recognized (except, apparently, in the office of our distinguished contemporary) as contemptible. Moreover in this particular instance that attack itself was singularly unintelligent and revealed anything but a broad grasp upon the work which the official administration of the Church is trying to do.

But especially do we regret that our distinguished contemporary should—doubtless through the absence of responsible editors in midsummer—have permitted such anonymous attack to be made, because it obscures the fact

that the administration of the Church, as representative of the whole Church, is entitled to receive the support of all the Church. One may criticise, as being a loyal supporter of the Church, but one cannot assume a detached position of neutrality and criticise as from the outside. All the financial and moral obligations into which the Church's administration may enter, must necessarily be made on faith in the loyal support of the rank and file of the Church, since the contracts made this year must generally be dependent on the willingness of the Church to meet the obligations thus incurred perhaps one, two, or three years later.

We need the intelligent criticism of responsible Churchmen: we do not need anonymous criticism. We need specific suggestions as to the best ways of promoting the welfare of the Church; we do not need unintelligent carping.

We need the conviction that though the several members of the Church press represent somewhat different perspectives in the Church, all of them can be counted on to be constructive in their criticism and loyal in their support of the work that the national Church essays to do.

**I**S the League of Nations strong enough to intervene between Italy and Greece? It has successfully prevented several lesser wars; can it prevent that which now looms ahead?

Italy has a real grievance. The destruction of the *Maine* in Havana harbor was not a greater indignity to a nation than the murder of her diplomats. And the Fascisti, who are in control of the government, represent the turbulent, belligerent side of the Italian character. Mussolini has obviously carried a chip on his shoulder ever since he has been in office. And chips on shoulders are exceedingly dangerous under present conditions in Europe.

The lighted match has been dropped into the tinder box. The events that closely followed the murder of the Austrian arch-duke in 1914 are being reenacted. If Italy wants a pretext for war, she has it; a pretext quite as good as that which plunged the world into chaos nine years ago.

She has a pretext; but she has not a legitimate cause for war. The crime which has been committed in the murder of her official ambassadors was one of the most heinous in the catalogue of crimes. But to accuse the Greek government of complicity in it without direct proof, or to give no opportunity to that government to grant satisfaction and to try to discover and punish the murderers—this is to repeat the crime which Austria committed in 1914, the force of which Italy clearly recognized when she withdrew from the Triple Alliance. The world will hold Italy responsible if she rushes into war now.

Pray God that the League of Nations may be strong enough now to realize the hopes that led to its creation. Our leading editorial of last week—War or Something Else—has had an illustration furnished for it before the type was dry.

And think of the helplessness of the world if the League of Nations fails now. God have mercy upon every human soul that tried to stifle its life or strike down its strength.

**T**HE publishers of Irving Fisher's *League or War*, referred to in Mr. Clinton Rogers Woodruff's article on International Relations in THE LIVING CHURCH for August 25th, are Messrs. Harper Bros., instead of The Houston Publishing Co., as therein stated.

**FIFTEENTH SUNDAY AFTER TRINITY**

Keep, we beseech Thee, Lord, Thy Church alive  
 With Thy perpetual mercy; and because  
 Our human frailty without Thee withdraws  
 Our feet from standing, so we cannot thrive  
 In works of rectitude, we pray Thee drive  
 All hurtful things afar, each thing that draws  
 Us from our due obedience to Thy laws,  
 From what shall future happiness derive.

But lead us, Lord, while we are here below,  
 To such fulfilment of Thy will, that so  
 In Thy salvation we may profit and  
 At last Thine everlasting glories know,  
 Grant us Thy grace that we, at Thy command,  
 At last may come into Thy heavenly band.

H. W. T.

**AT THE FOOT OF THE ACROPOLIS**

**W**HILE we must now eat the bread of charity or perish, it is none the less humiliating," said an Armenian doctor to me as we worked together in a ward of the Near East Relief hospital at Aleppo, trying to save 180 wounded men and women, victims of a Turkish massacre the night before. "We have our pride," he continued, "yet when systematically disarmed and periodically attacked by overwhelming numbers, should any survive and be fed and sustained by American relief, there are those who say we are being pauperized."

Then pausing in an operation on a mutilated man, this Armenian graduate of Harvard Medical School, this surgeon whose fame extended from Arabia to the Caucasus, turned to me almost savagely and added, "All we ask is a chance to work out our own salvation *without* fear and trembling."

It is true; by a hundred tests I know the Armenians to be a proud and self-reliant people. Given a square deal and half a chance, they will gladly lift themselves to a place of honor and independence.

As I stood one afternoon on the Acropolis and looked down upon the plain where 90,000 Armenian and Greek refugees were camped, the words of the Armenian doctor came back to me, "without fear and trembling." These refugees before me had it at last. Would they now work out their own salvation?

Hardly had the great camp been established when some of the more enterprising pushed out and determined to make the best of even a desperate situation.

Several hundred families refused to continue as objects of charity. These, banding themselves into a community, secured a barren piece of ground at the foot of the Acropolis. Not in bondage, as were the children of Israel, nor under compulsion, but in freedom and with gladness of heart these families, men, women, and little children, turned to making bricks without straw. The days were fortunately fair; the bricks made with bare hands (for they had no tools) were placed in long rows below the Parthenon. The bright October sun soon dried them. Then began the erection of a hundred or more queer little mud houses made from these sun dried bricks. As I watched this busy scene it reminded me of an army of industrious ants I had seen in Australia, building their curious mud houses almost as large as these.

The present builders were hurrying to finish their homes before the winter rains set in. When the walls were completed we found the eager home workers in despair because they had no money wherewith to purchase roofing material. It is at just such a point as this that the Near East Relief is glad to render assistance. Each builder was provided with sufficient timber and tar-paper to crown his primitive walls with a roof, and add a door and shutter-window. Within a fortnight the village was completed. In visiting many of the homes I found the joy of possession almost pathetic. Never was a millionaire prouder of his palace than these Armenian refugees of their mud huts.

But the most amazing part remains to be told. American history records the proud fact that, reflecting the spirit and character of the founders of New England, Harvard College opened its doors seventeen years after the landing of the Pilgrims. In the same spirit, as soon as these refugees had completed their rude homes on the slopes of the Acropolis, or to be exact, seventeen days after the landing of these latter-day-pilgrim-exiles, they too, men, women and children, turned eagerly to the making of more mud bricks with which to erect a school-house. Near East Relief again provided the roof. An Armenian school-teacher, a college graduate, was found, and placed in charge of this new educational enterprise.

**ACKNOWLEDGMENTS**

NEAR EAST RELIEF

R. P. C. Decatur, Ga. *	\$ 5.00
Julian E. Ingle, Raleigh, N. C. **	5.00
M. C. S. H. ....	5.00
In memory of A. H. S. ....	5.00
Church of the Holy Nativity, Jacksonport, Wis. ....	5.00
	<hr/>
	\$40.00

\*For starving children.  
 \*\* For Armenian Christians.



DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

September 10.

**R**EAD St. Mark 14: 12-25. Text for the day: "Where is the guestchamber, where I shall eat the passover with my disciples?"

Facts to be noted:

1. "Houses could not be hired during the time of the feast, since at that time they were of common right"—*Lightfoot*.
2. The man to whom the disciples went was undoubtedly a disciple of Christ himself.
3. The institution of the Holy Communion.

"What is required of those who come to the Lord's Supper? To examine themselves"—to see that the guestchamber of their hearts is ready for the coming of the Master. What is their danger of finding in that guestchamber that which will make it unfit for the Master's entrance? An unrepentant spirit? Sweep it out. The Master is coming. Are you sorry for your sin? If not, compare your sinfulness with His sinlessness. Now you feel differently. Get rid of that impenitent spirit. Next, like a little child, promise yourself and the Master that you will try not to do it again.—The Master is coming. Do you believe that, for His sake, God will forgive you your sins. Yes, forgive them absolutely? If you don't think so, read St. Luke 23: 33-45. And what about your feelings toward others? Are you really trying to live in love and charity with all people as far as they will allow you? Are you doing your full part to be at peace? The Master is coming to you in the Holy Communion. What is the condition of the guestchamber?

September 11.

Read St. Mark 14: 26-42. Text for the day: "Rise up, let us go."

Facts to be noted:

1. "Gethsemane" means an oil press.
2. The agony in the garden is an evidence of our Lord's humanity.
3. Gethsemane was the place where the battle was really won.

"Rise up, let us go." What does Christ actually say? "The battle is over, I have won the victory over self, Satan, and death; I am ready for whatever may lie before Me. The object of My coming into the world has been accomplished. Come." It is in Gethsemane that battles are won or lost. We have to face the world with all its problems, doubts, temptations, and sins. Are we to win or lose in the conflict? That depends upon our victory or defeat in the Gethsemane of our own souls.

"Our wills are ours we know not how;  
Our wills are ours to make them Thine."

When our wills conform to His will, when, mentally and spiritually, we have won the victory, the actual conflict can hurt nothing but the flesh.

Each day spend a few moments with Him in Gethsemane and with Him say, "Rise up, let us go."

September 12.

Read St. Mark 14: 43-52. Text for the day: "And they all forsook Him, and fled."

Facts to be noted:

1. It was unusual for a disciple to kiss his master.—*Lightfoot*.
2. It was St. Peter who drew the sword, and the servant's name was Malchus.
3. Verse 49 indicates an extended ministry at Jerusalem.

"What would you have done; what would I have done?" Probably just exactly the same thing that the apostles did. And what reason is there for thinking that in the hour of His need we would have forsaken Him and fled? Because we are just as human as they were, and because the vast majority of us do exactly the same thing today. We are in a crowd Christ and His Church are put to open shame, and we turn away for fear we shall be known or laughed at. What is that but forsaking the Master? Every morning the blessed Sacrament of His Body and Blood is celebrated and He is there in a very real way, but where are His people? Haven't only too many forsaken Him, and fled to their own pleasure and so-called ease? How easy to condemn the apostles of old! How easy to think that they were cowards! Let us be careful in what we say and how we condemn. What of ourselves?

September 13.

Read St. Mark 14: 53-end. Text for the day: "And Peter followed Him afar off."

Facts to be noted:

1. There was a preliminary examination before Annas.
2. In the trial of Jesus, the law concerning legal procedure was grossly violated.
3. Peter's downfall.

I wonder if that isn't the trouble with so many of us who are members of the Christian Church? Aren't most of us following our blessed Lord "afar off"? There He is some distance ahead; on either side of Him, and in front, and at His back are soldiers; chief priests and scribes are there in quite large numbers and somewhere towards the rear of the crowd, with His head down, afraid to look up for fear the Master will look around, is Judas. Remorse has already set in and he is on his way to suicide; and there, a long distance back, slipping in and out among the shadows, is Peter, following afar off.—All down the ages there have been many Peters among those shadows in the distance. Most of us have been there at times, have we not? But there is always the opportunity given to us to hurry forward and take our place at the Master's side. I wonder why we are so afraid to go?

September 14.

Read St. Mark 15: 1-15. Text for the day, "But He answered nothing."

Facts to be noted:

1. Pilate was the fifth Roman Procurator of Judea and was appointed in 26 A. D.
2. According to St. John, Pilate had private conversation with Jesus (St. John 18: 33-39).
3. The choice made by the mob at the instigation of Christ's enemies.

When accused by the Jews our Lord made no answer to their charges. He was innocent, but in the frame of mind in which His enemies were, nothing that He could say would have made any difference. In fact, they would have put a wrong interpretation upon anything that he might have said by way of a defense. Our Lord's attitude reminds one of an interesting story of a Japanese priest named Ryokan. He was charged with murder and condemned to death. The only statement he made at the trial was that he was not guilty. Just as he was about to be executed, some one discovered that he was innocent, and he was released and, when asked, why he hadn't defended himself, he said: "If a man suspects me of evil he will not change his opinion because I assert my innocence." There is a lesson for us in Christ's attitude. If we are innocent, a simple assertion of our position is sufficient. Vehement protestations will accomplish nothing.

September 15.

Read St. Mark 15: 16-38. Text for the day: "My God, My God, why hast Thou forsaken Me?"

Facts to be noted:

1. "Crucifixion was regarded as the most horrible and degrading form of punishment, fit only for slaves."
2. The clothes of those crucified belonged to the executioners.
3. Verse 34 is from Psalm 22.

"Sometimes God takes away from a Christian His comforting presence, but He never takes from a Christian His sustaining presence. You know the difference between sunshine and daylight. We have often daylight and little sunlight. A Christian has God's daylight in his soul when he may not have sunlight; that is, he has enough to light him, but not enough to cheer and comfort him. Never was Jesus so forsaken by God's comforting presence as when He said, 'My God, My God, why hast Thou forsaken Me?' and yet never was He so strengthened by God's sustaining presence, for angels were at His service to minister to Him and take care of Him if He needed their ministry" (Cumming). Why cannot we feel just the same way when we find ourselves in the very slough of despond?

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NO BANK ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with Him.—*R. A. Torrey*.

## Pilate's Death

By the Rev. Louis Tucker, D.D.

Hall of a villa near Vienne, during the persecutions of Nero. Persons: Pontius Pilate, Claudia Procla, Andivius, and Marcus, Imperial Messengers. Slaves and attendants, (*References: Encyc. Brit. Art. Pilate. Eusebius III, 7.*)

**I**S THIS Pontius Pilate, Roman Knight, and sometime Procurator of Judea and Samaria?"

"I am."

"A message, sir, from Caesar."

"So the slaves said. What is it?"

"Here is the letter from Tigillinus with the Imperial seal. It merely tells you we are trustworthy."

"I see. Is your message private?"

"No, Excellency."

"Nomenclator, summon your mistress. Boys, chairs, bread, and wine, for Caesar's messengers. Be seated. Hail, Domina. These are Andivius and Marcus Manlius, Imperial messengers. This is the lady Claudia, my wife. Shall I send the slaves away, Andivius?"

"Perhaps, sir, it were best. As my name shows, sir, I am a freedman; but none the less trustworthy and in the confidence of Tigillinus. Marcus, here, is a Roman citizen."

"Your message?"

"It rests with me, sir. Marcus only had it second hand, in case I fell ill. Tigillinus wishes your signed statement as procurator of Judea, that Jesus Christ did not rise from the dead."

"But He did rise. Explain."

"Sir, you are not unknown. No man can be Procurator of Samaria and Galilee for ten years and remain unknown, with the massed money-power of the world against him. It is rumored even yet in Rome that, because of the high lineage of your wife, you were sent to Judea to make a fortune. All Roman knighthood is aghast at your moderation. You proved yourself unbribable, incorruptible, and retired still a poor man."

"True."

"You were continued in office because of ability. If you had not lost temper at last and slain those Samaritans, thus giving the Jewish money-changers the handle for complaint they needed, 'tis rumored you would be Procurator still."

"I hope so."

"Your exile here was a formality, needed to placate your enemies, no more. There are still great employments in the Empire."

"You flatter me."

"Nero is sure that the great fire at Rome was caused by Christians. It falls to Tigillinus, as Praetorian Prefect, to prosecute them. Their whole belief and talk, their very existence, centres around their faith that Jesus Christ, whom you crucified, rose from the dead. You only, of well-known Romans, are in a position to deny this. You know the truth. The story is ridiculous. A word from you, saying He did not rise, and Christianity is dead; for the Empire will see that all men hear of your denial, and the Christians themselves say everywhere you know the facts. Tigillinus is not pious; but when a man is brought back into prominence by circumstance, as you are now, Tigillinus himself dare not defy the Fates. Recall from exile, residence at Rome, any employment in reason that you ask, these wait you."

"And, on the other hand?"

"Sir, do not ask. You know what comes, you know what must come, to those who defy Caesar."

"Now, out upon this Jesus of Nazareth. He has hampered me at every turn since first I heard of Him. The cause that Caius gave for my exile was that I crucified the great physician who might have saved Tiberius."

"Deny Him, then. Give me a line to say He did not rise again."

"But man, He did."

"Could you not be mistaken?"

"Not in that matter. I had all means of learning, and used them, just as you would in so strange a thing. He rose and ascended."

"Pilate, are you a Christian that you should die for Jesus?"

"I have not been; but if refusal to deny His resurrection make me one, I am."

"Oh, Pilate."

"*Domina mea?*"

"You break my heart—and yet I am so glad, so glad, so glad. Now shall we live together, forever and forever, beyond death, forgiven and redeemed."

"I would I could agree with you, dear lady. Cicero says it may be so that there is life beyond the grave. Plato affirms it: but, for myself, I doubt, and do not know. But this at least I do know, Marcus and Andivius, that one man, Jesus of Nazareth, rose from the dead."

"Why, Pontius Pilate, this is madness. You know the consequences to one who defies Caesar."

"Death and confiscation. My slaves will be as happy under another master; but oh, dear heart who has grown old with me, what shall I do with you?"

"She is a Roman lady. Let her follow you."

"She is a Christian, forbidden suicide."

"I meant not so. When we are gone, take what you can and flee. Live as a peasant. We must go to Vienne for a centurion and soldiers to arrest you. Executions are no duty of Imperial messengers. While we are gone take all of value that you have, and disappear."

"Why, this is kindness."

"That's true. My mother was a Christian. But it is wisdom, also. It saves your life; and it is not unfaithful to Tigillinus, either. He would far rather the issue were avoided than refused."

"Andivius, I am old, sick, worn. I am a Roman Knight. I have commanded men. For ten years I ruled a province of five million people like a king. I shall not save my life to slink and hide in corners. Besides He DID rise."

"Then, Pontius Pilate, there is but one way only. The Lady Claudia Procla is of lineage so high that Tigillinus would be glad not to disturb her. If we present the message and you die before you give an answer, then there is no refusal and no forfeiture. There is none yet. You have not said you will not testify, only that you cannot. We found you dying. We waited, as is our duty. You died before you answered us. So shall the lady Claudia live undisturbed."

"Oh, Pilate."

"My will, dear, was made long ago. My affairs are in order. In any case I must die soon, being sick and old. I have faced death a hundred times already. 'Tis but once more. There is no escape from Caesar. I have long loved you well enough to die for you. Andivius and Marcus, Jesus Christ did rise again. Farewell."

"Oh Pilate! Pilate! Pilate!"

\* \* \* \* \*

"Andivius, lay the lady on the couch. She has but fainted. Nomenclator, come here. Look to your master. He stabbed himself, a quick blow through the heart. No, he is dead. See, I close his eyes and clasp his hands, so, on his breast. Andivius, we have no further business here. Salute, though, as we go, for there lies a very brave man."

"Farewell, Pontius Pilate, Procurator. Marcus, he knew the truth. I begin to believe that Jesus of Nazareth DID rise from the dead."

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### PROCESSIONAL

Shadows grow longer at twilight;  
Nights grow longer in fall;  
Life grows longer,  
And hearts grow stronger  
Following the Master's call!

Day grows brighter at dawning;  
Morn grows brighter in spring;  
Life grows brighter,  
And hearts grow lighter  
Following the path of the King!

OSCAR J. F. SEITZ.

# The Brotherhood Convention For Boys in Chicago

By James L. Houghteling, Jr.

**T**HE World Needs Me at My Best" is the motto to which a few hundred boys are going to try to attune themselves at the University of Chicago during the five days of Sept. 19th to the 23d, when the Brotherhood of St. Andrew holds its junior convention. The writer did not have a hand in choosing this motto, so he can with propriety praise the choice. It is a good motto for boys; in fact, a good motto for Christendom, a Christlike motto; and its thorough mastering by even a few hundred boys—we wish there were to be thousands—will make a real difference in the future outlook of a good many parishes.

Because of the possibilities of future good for our beloved Church in the plans and ideals of this convention, the committee wishes all readers of THE LIVING CHURCH to know about it and, if possible, to send "that promising boy in our parish" to get the benefit of it.

The practice of Christ's religion is the finest of all outlets for that energetic soul-urge which Almighty God has put into every human being and which must be satisfied if we are to remain spiritually healthy. We all desire our boys to be spiritually healthy and happy; yet too often we make their practice of religion an impersonal Sunday affair, or, on the other hand, an emotional experience so intense that they cannot even pretend to live it seven days a week. The Brotherhood is trying to work out an every-day practical boyish religious practice, and it is asking the boys to fill in the outline themselves. This will therefore be the boys' own convention, with only a little steering from the organization. We will guarantee that it will leave a permanent impression on the lives of a good many of the boys who attend.

With this introduction, I wish to describe in detail one or two typical days of the junior convention, in order that my readers may visualize its healthy boyishness and vitality. In doing so, I am quoting a narrative account written for the boys themselves by Courtenay Barber, first Vice-President of the Brotherhood in the United States, and chairman of the convention committee:

"On Wednesday, Sept. 19th, the first day, many delegates will arrive during the morning, become settled in their Fraternity House, get acquainted with their buddies, and enjoy a visit at luncheon with old friends and new.

"At 2 o'clock, everyone will be keen to attend the Get-Together Meeting, to hear many important announcements, and to find out who is who, as they respond to the Roll Call by Dioceses. At the adjournment of this meeting, everyone will participate in a tour of the University grounds, ending up at the Athletic Field, which has been placed at our disposal and where a special program has been arranged for the afternoon. We will be back in time for dinner, which will be served from 5:30 to 7 P.M.

"At 8 o'clock, the theater at the top of the Reynolds Club will be taxed to its capacity with boys eager to hear the welcome which will be extended in behalf of the University by Mr. Alonzo A. Stagg, the famous Coach and Director of Athletics. Douglas Stansbury, of Trinity Junior Chapter, Seattle, will preside.

"After the Convention has elected its permanent Chairman and other officers, and all Committees have been appointed, Bishop Wise of Kansas, a real friend of the boys of the Church, who counts it a truly great privilege to serve as chaplain, will deliver his first message, on A Boy's Religion—His Most Valuable Asset. Every boy in the American Church should know Bishop Wise. He is a regular fellow. Here is your opportunity—don't miss it. We know that you will be glad to be present at this keynote meeting.

"The hour spent in your Fraternity House before entering the land of dreams will be long remembered, as this is the time when the fellows talk things over.

"Those who wish to consecrate Thursday, the second day, by attending a celebration of the Holy Communion will have that privilege at St. Mark's Church, the Church of the Redeemer, or Christ Church, at 7:30 A.M. Breakfast will be served in the Men's Commons from 7:30 to 9.

"At 9:15, everyone will wish to start the day by singing special Convention songs and favorite hymns. There will be some mighty good stories told at these early after-breakfast meetings. At 9:35, the Talking Newspaper will inform you of many interesting things which are to happen during the day. At 9:45, Bishop Anderson, of Chicago, our host, wishes to meet every boy and to let him know how welcome he is. We are sure no one desires to be among the missing on this occasion.

"Do you know where Halifax is located on the map of North America? Every boy present at this conference will know, after hearing the message of the Very Rev. J. P. D. Llwyd, D.D., of Halifax, on Unshackling Youth.

"At 10:30, a delegation from the Men's Convention will be received and we will know that a large group of men are mightily interested in the Junior Conference.

"At 11 o'clock, Mr. Francis A. Williams, National Junior Secretary of the Brotherhood will conduct a conference on The Advance Junior Chapter—Its Standards and Personnel. To the boy who wishes to know how to render a most permanent and worth-while service to his parish, this conference will be of inestimable value.

"After noon-day prayers, Joe McCulley of Toronto will deliver the final message of the morning, Talking Louder Than by Words—a fitting climax to a most profitable morning.

"We hope every fellow will have a real appetite for luncheon, while digesting the food for thought received at the morning conference. You will be delightfully surprised at the program of recreation for the afternoon, which will be announced. Everyone should be happy and hungry when they return for dinner, after a delightful afternoon of recreation.

"A favorite hymn, played on the University chimes, will call us together for our evening session at 8 o'clock, when a big message on a big subject will be shared with us by the Rev. Edward H. Bonsall, Jr., of Swarthmore, Pa., The Big World-Job before Youth.

"Sunder Joshi, the son of Dr. Joshi, a young man from India, who is on his way to England, where he is to enter Keble College, University of Oxford, is attending this Conference as a representative of the young men of the Church in India. He will speak on My Part in India. John Fredson—better known as 'Johnny Fred'—the Indian boy from Alaska, who when sixteen years of age accompanied the late missionary hero, Archdeacon Stuck, on his ascent of Mt. Denali, and, without any companion except his dogs, guarded the food for thirty days at the base camp, awaiting the return of the party from the summit—will speak on My Part in Alaska. Johnny Fred is now attending the University of the South, in preparation for becoming a medical missionary and serving his people in Alaska. Any boy who is not thrilled in anticipation of this wonderfully inspiring meeting will surely be if he 'tunes in' on these messages."

There will be three more days for the boys to spend in much the same way. The boys will live, as has already been indicated, in some of the fraternity houses of the university; they will eat at the University Commons, and have the use of the swimming tank and other university equipment. It is hard to imagine surroundings more interesting to boys of high-school age, nor more ideally convenient and inspiring for a conference of this sort.

The main thing is to get Church people to take advantage of such an opportunity. The men of the Church should swarm into Chicago for the men's convention; the indications are that they will; the advance registrations are nearing a thousand. And they should bring with them hundreds of the most promising boys of their communities; We will take care of all who come. There is no need to worry whether the university accommodations will stand the strain; they will.

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DR. ROSS sounded a true note when he used to say that as sunshine is stored up in coal-measures, so past joy and gladness may be stored up in the soul as a light-giver in dark days. How many lives would be barren of joy, or even of hope, but for the light reflected from a happy childhood!—*Herbert Maxwell.*

## The Rural Church: a Plea

By the Rev. C. W. Whitmore

WHEN Theodore Roosevelt launched his famous investigation into rural conditions, which led to his equally famous "country life movement," there were few people who realized that there was such a thing as a "rural problem."

The rapidly growing cities scarcely noticed the gradual rise in food costs because city incomes were keeping pace with the advance; and the dwindling rural population accepted its dwindling income with the same baffled and hopeless complaining with which it accepted drought and flood, blight and bug, frost and devastating tempest. There seemed to be nothing to do about it unless it were to give up and move to town.

This they began to do in a small trickle which rapidly became a flood, and the rural problem burst upon the dozing nation in terms of "the high cost of living," overcrowded cities, abandoned farms, forsaken rural schools, and silent country churches.

Some of these rural emigrés made good and rose to high places of wealth and influence. Others failed in the cities as they had failed in the country, and aggravated the city's problems of delinquency and poverty. So the rural problem is double-barrelled. It concerns the city as well as the country, perhaps more than the country, for from the country the city gets both leaders and derelicts, and upon a proper solution of the rural problem hinges a satisfactory way out of many city difficulties, including the difficulty the church has in reaching a vast horde of unchurched newcomers from the country.

My first concern, therefore, is to urge the city churches to realize that this is their problem as well as ours in the country, in the hope that the rural church will come to occupy a permanent and dignified place in the councils of the Church.

The rural problem is kaleidoscopic. In eight years of study and work in the rural field in close coöperation with leading agricultural authorities and rural life leaders, I have seen the center of gravity and the points of emphasis in the movement change many times. It is a tremendously baffling and complex question, and nobody but the crossroads loafer and the city man pretends to know its solution. In the meantime men of the highest ability are feeling their way, trying to avoid costly mistakes, advancing here and retreating there, giving their lives the while to a work which they believe to be vital to the welfare of the whole nation.

This shifting nature of the problem is one reason why the Church should try to keep expert rural men in the rural field permanently; not taking them off to the city when they show their ability, but, when their work deserves it, promoting them in their own field, giving them larger responsibility and larger salaries with larger experience. This is distinctly a specialist's field, and the Church should create a body of specialists to deal with it.

In the Diocese of Washington we have a unique opportunity for a distinctively rural work. Practically all of the books on the subject of the rural church deal in reality with small-town churches, that is, towns of population of from five to ten thousand. The work in such places is distinctly not rural in any true sense of the word. Our own rural parishes in this diocese are in the open country, or in very small villages which are rural in nature. Expert rural-life men have been saying for some time that the proper field of the rural church was the open country and not the small town, Small-town church work, of course, must be done, but it is not rural work.

We have every advantage in our field. The churches are historic and attractive. They have a tradition that gives them prestige. Their communicant lists include the most influential citizens left in the country, and they have all sent to Washington, Baltimore, or other neighboring cities hundreds of communicants who keep alive an interest in their old parishes. Unlike the western rural districts where the Church has to fight for a respectful hearing, in Maryland the hearing and the respect are assured.

The program I would recommend is to build up gradually in this diocese a corps of trained, permanent rural priests, to group the rural parishes and to put the more experienced men in charge of the groups, to have all of the rural churches in one archdeaconry, and to have a separate non-parochial archdeacon for the rural work; to have him resident in College Park in close contact with the Agricultural College of the University of Maryland, and with its Extension Service, to work out a system of promotions designed to keep the clergy both satisfied to stay in the rural field and to stimulate to effort in it and, finally, to give such financial assistance to the parishes that even the weakest of them could give to its people a service as beautiful and inspiring as an average city church, and a Church school fully equipped for the most effective religious education, with a parish house adequate for modern rural social service.

In this last we find the distinctive field of the modern rural church. The farming population is at present in genuine and dire distress. Falling wheat and more expensive bread, cheap corn and costly clothes, cheap hogs and prohibitive farm implements are sufficient excuse for the farm bloc, the farm labor threat, and the general unrest throughout the country. The farmer is tired of seeing those who merely buy and sell his products getting richer, while he has only his sweat for his labor. The church and the country parson who think that their responsibility in this dire situation begins and ends with organizing a Sunday school and preaching about the social problems of the Chaldeans is dangerously negligent.

Violent revolutions have come before this from agrarian discontent, and it is not impossible here. It is the most urgent duty of the rural church to forestall any threat of this by proclaiming the message of the Prince of Peace, a message of fellowship and good-will based on justice and service, and not on contentment with that state of life into which it hath pleased, not God, but the middleman and the food gambler, to plunge us.

The country church needs men who are able enough and brave enough to grapple with this situation and face the inevitable hostility of those who exploit the farmer and profit by his economic dependence. More than this, the country church needs the support of the city churches and the diocesan authorities in this struggle.

The farmer's troubles are fundamentally economic. He is poor—not parsimonious. He will pay for better churches when he has the money. He will provide better schools for his children when he can afford it. He will support more and better doctors, nurses, and hospitals when he gets a fair return for his labor and investment.

A government survey recently revealed the average farm income to be \$750 per year on an average investment of \$16,000. This is less than four and one half per cent on the investment alone. Adding the rental value of the farm and the farm value of things consumed on the place, which is \$350, the average farmer receives \$1,065, of which \$960 represents six per cent on his investment and \$105 the wages he and his entire family receive for 365 days' labor. What can the farmer do under such conditions? It does very little good to show him how to raise better crops because, under present conditions, it is literally true that the more he raises the less he gets. For a bumper crop means a glutted market. The reason they call it a "bumper" crop is because the farmer gets bumped when he raises one. The root trouble is distribution. The way out is coöperative organization. *And the Church should lead the way.* Every rural church should be provided with a parish house adequate for every community need. The community must be drawn together and the Church should be the bond of union.—*Church Militant* (Washington).

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THEY THAT follow Thee from contempt of worldly things and in mortification of the flesh, show themselves to be truly wise; for they have passed from vanity to truth, from flesh to the spirit.—*Thomas à Kempis.*

# The American Constitution

By Clinton Rogers Woodruff

**A** REFRESHING discussion of the Federal Constitution is now on in our newspapers, our magazines, and in books. This is partly due to the additions of far-reaching amendments within a short time, and the suggestion of others more far-reaching still: partly, also, to the attacks of radicals for fundamental changes, and partly to the efforts of those who feel that the instrument is sacrosanct and that to amend it in any way is like unto touching the ark of the covenant. Some of the recently published books referring to the Constitution are descriptive, some historical, some purely and avowedly propaganda. Of the descriptive books one of the best is that of Thomas James Norton entitled *The Constitution of the United States: Its Sources and its Application*, published by Little, Brown & Co., of Boston. Its value is to be found largely in the fact that the author presents the Constitution, paragraph by paragraph, clause by clause, and then proceeds to discuss, explain, and interpret them. In doing this he also tells of the causes and tendencies that led to the enactment of the several provisions of the Constitution and the amendments. The usefulness of the book is further enhanced by two charts, one dealing with the important developments in government during the Colonial period, and the other presenting a complete outline of the Constitutional government of the United States.

Written from the standpoint of a genuine and well-founded belief in the Constitution, the book is conservative in tone, and is sufficiently detailed for both general and specific purposes. The historical explanations, and the light thrown from time to time on special features of the Constitution by comparative constitutional law, add to its interest and value.

One concept stands out clearly in Mr. Norton's mind and that is that the Constitution is the bulwark of the freedom and happiness of the individual, protecting him from oppression at the hands of his government or of his fellow citizens. This latter contention, it may be remarked in passing, is sharply challenged by a considerable group of students and writers who believe that the eighteenth Amendment, being of a sumptuary character, denies the underlying protective features of the Constitution, and represents a new tendency which may sooner or later change the whole character and purport of the instrument. Mr. Norton, however, does not touch on such questions, as his purpose is to describe and explain. His book is well adapted as a ready, if not an exhaustive, book of reference and for the general reader rather than for the student.

Solicitor General Beck's book, *The Constitution of the United States*, published by George H. Doran & Co., is a forensic defence, and appreciation, of America's great contribution to constitutional government, and is designed to present the situation to a foreign audience. The book is made up of the three lectures which my long-time friend and former office associate delivered at Gray's Inn, London, of which he is an Honorary Bencher, together with his annual address before the American Bar Association in 1921 on *The Revolt Against Authority*.

Mr. Beck has a remarkable gift of expression which he uses to admirable advantage in this book. He is a born advocate, and he utilizes this gift of advocacy to splendid advantage. Americans will leave the reading of this book with a deepened appreciation of their fundamental law; foreigners will marvel over the document which has enabled three million people scattered along the sea coast to become a great nation of a hundred million occupying and governing a great continent.

While the Constitution apparently deals only with the practical and essential details of government, yet underlying these simply but wonderfully phrased delegations of power is a broad and accurate political philosophy, which goes far to state the "law and the prophets" of free government. These essential principles of the Constitution may be briefly summarized as follows:

The first is representative government. The second and most novel principle is its dual form of government. The third principle was the guaranty of individual liberty through constitutional limitation. Closely allied to this doctrine of limited governmental powers, even by a majority, is the fourth principle of an independent judiciary. The fifth fundamental prin-

ciple is a system of governmental checks and balances; the sixth is the joint power of the Senate and the Executive over the foreign relations of the Government. One must confess, however, it is a serious question whether this last is an unalloyed blessing, although it has some advantages which Mr. Beck has pointed out with force and ability. He says "suppose the President had unlimited power over our foreign relations and that within the next ten years an American, whose parents were born in any European nation, was elected on purely domestic issues, he could, with his assured four years of power, bring about a new alignment of nations and shake the political equilibrium of the world. The Constitution wisely refused to grant such a power. Hence the provision for the concurrence of the legislative representatives of the nation. At all events, it constitutes a system which, as the last presidential election showed, the American people will not willingly forego. It is true that this system makes it difficult for the United States to participate effectively in the main purpose of the League of Nations to enforce peace by joint action at Geneva, but to ask the United States to surrender a vital part of its constitutional system, upon which its domestic peace so largely depends, in order to promote the League, seems to me as unreasonable as it would be to ask your country to abolish the Crown, to which it is sincerely attached as a vital part of its system, as a contribution towards international coöperation. You would not surrender such an integral part of your system, and therefore it is not reasonable to expect a similar sacrifice on our part, even though the meritorious purposes of the League be freely recognized."

One cannot, however, but be impressed with his feeling that the Constitution is something more than a written formula of government—it is a great spirit. It is a high and noble assertion, and, indeed, vindication, of the morality of government. It "renders unto Caesar (the political state) the things that are Caesar's," but in safeguarding the fundamental moral rights of the people, it "renders unto God the things that are God's."

One of the actively mooted questions touching the Constitution is that of the power of the Supreme Court to declare an act of Congress unconstitutional. Mr. LaFollette's name is associated with an amendment which would annul this power. Some years ago the editor of *The Public* (now unfortunately defunct, for it was undoubtedly the sanest of the moderate radicals) thus put the case:

"The day must come when Congress will successfully challenge the right of the United States Supreme Court to set aside its enactments on the ground that they conflict with the Constitution. Experience has shown that every piece of legislation marking a social advance presents some feature that can be made the subject of legalistic hair-splitting by a Supreme Court whose prejudices are distributed, so that, in effect, we are at the mercy, in matters of Federal legislation, of five elderly men exercising authority to nullify the popular will as expressed by Congress and the President. Nothing is so well designed to shake popular confidence in our political institutions as this assumption and exercise by the Supreme Court of the power to nullify acts of Congress. We are a very numerous and greatly diversified people, spread over a vast geographical area, and the difficulties in the way of procuring action by Congress in such matters as child-labor are great enough without adding to them the possibility that, after Congress and the President have acted, all the agitation and discussion and ultimate decision may be set at naught by the votes of five Justices comprising a majority of the Supreme Court. And this possibility of judicial veto becomes more than a possibility when the act of Congress in question is one that seeks to modify the conditions under which private property shall be held and used. Action to this end by Congress must become more and more frequent in the years ahead, and on the efficacy of legislation of this sort in effecting an orderly reconstruction depends very largely the issue as between orderly progress and some eventual resort to civil conflict. If Congress wishes to foster the I. W. W., the best way to do it will be for Congress to admit that it is impotent to carry out the will of the people, except when that will does not happen to run counter to the preconceptions and prejudices of any five Justices of the Supreme Court.

"To admit that Congress is powerless and that we must obtain an amendment to the Constitution whenever the Federal Government wishes to take a forward step or to abate an evil is to surrender to the theory of an impotent democracy. Those in charge of the fight for adequate child-labor regulation

should make no such surrender. There could be no better time for the liberal elements of the country to unite in insisting that Congress and the President must be left free to carry out the popular will. Lawyers may disagree as to the authority of the Supreme Court. Intelligent liberals should admit no ground for disagreement. There is a firm legal basis for their contention, and this is their opportunity to insist that it prevail. The courts themselves have shown that they are willing to stretch a point or resolve a doubt when they wish to construe the Constitution in such a way as to protect property. Such instances are conspicuous in the construing of the 'due process' amendment—an amendment designed to protect the rights of the emancipated slaves and used rather to protect the exploiters of industrial slaves from the demands of humanity and justice. Shall liberals, then, hesitate to hold out for a construction of the Constitution that once and for all will remove the veto power now held by five old men, whose legal training is used, conscientiously enough, merely to rationalize their prejudices?"

One cannot but wonder how it is that all the prejudices are on one side in such a discussion as this? Judges may be prejudiced and it is equally likely that their critics may be. The other side of this controversy is thus touched upon by Mr. Beck:

"The judiciary, contrary to the common supposition, has no plenary power to nullify unconstitutional laws. It can only do so when there is an irreconcilable and indubitable repugnancy between a law and the Constitution; but obviously laws can be passed from motives that are anti-constitutional, and there is a wide sphere of political discretion in which many acts can be done, which, while politically anti-constitutional, are not judicially unconstitutional. For this reason, the undue dependence upon the judiciary to nullify every law which either in form, necessary operation, or motive, transgresses the Constitution, has so far lessened the vigilance of the people to protect their own Constitution as to lead to its serious impairment."

In a very suggestive pamphlet entitled *Some Notes in America's Eye*, Edward J. Cox, a retired school teacher of Massachusetts, has set forth the need for sundry amendments in these words, "When, in the course of human events, it becomes evident that the time-honored Constitution of the United States of America has become in some ways an obstacle in the path of the Nation's progress, it behooves any progressive patriotic citizen to see what suggestions he can make for its improvement. So many things have been done, similar to the decision of the Supreme Court, declaring unconstitutional the law providing that child-labor of sixty hours a week should be forbidden, that the ordinary citizen has lost his respect both for the court and the Constitution. Such decisions as this, apparently based on precedent, technicality, or subserviance to wealth, instead of justice, equity, and the best good of the Nation cannot be too long made, without causing a revolution of their victims, which will endanger the very life of the republic.

"Therefore, while agreeing that the wonderfully sensible and patriotic members of the convention, which formed the Constitution of 1789, devised a government of 'checks and balances' which has served the country remarkably well for a century and a quarter, it would seem that it is high time to follow the example of such a state as Massachusetts, and call a convention, which shall submit for popular approval, or disapproval, a constitution which shall be better suited to the needs of today. Growth in size and population and wealth, also invention, immigration, and changed position among the nations, have so altered conditions, that while the old Constitution will always be sacred historically it ought to be possible to adopt a new one which will be as much of an improvement upon the old one, as that was upon the Articles of Confederation of 1775."

Further he says, "while some are proposing much more radical changes than are to be found suggested here, we all wish to attain the same object, namely, to remove the barnacles from the Ship of State. The President, whom we have come to feel is our most direct representative, needs to be relieved of certain restraints; Congress needs to be restrained from extravagance, and unwisdom, and to be composed of a much higher class of men than of late years; and the courts need to be made instrumentalities of justice and equity, instead of so much precedent, technicality, and injunction, and declaring laws to be unconstitutional. As one author says, 'You attribute too much penetration to our judiciary. You imagine that official decoration increases human sagacity and sharpens the perception. It is quite the other way. Badges of office have the effect of inflating egotism to such a degree that judgment is

corrupted.' The problem of making the courts places where nothing but even-handed justice is dispensed, needs to be taken up with extreme seriousness, and the too long-suffering patience of the American people with things they know to be wrong, needs to give way to a determination to have things right."

We are living in an interesting time. The other nations of the world seem to have set America upon a pedestal of appreciation, because of our part in the Great War, and it is a proud moment in the life of our country, which has so few things in its history to be ashamed of. And now, says Mr. Cox, "has come about the formation of the League of Nations." This "carries the frontier of American Democracy overseas. We must now fight against ignorance and disease, poverty and injustice, greed and tyranny, all over the world, a task calling for pioneers and crusaders, and the whole army of American citizenship. All nations seem to look to us for help, and the great, sympathetic republic responds willingly with glad heart and full hands, as fast as possible." This however is almost a counsel of perfection and we cannot expect in the near future, if at all, anything like a wholesale overhauling of the Constitution. Piecemeal amendment is the most for which we can hope.

#### A Y. P. S. L. HYMN

THE FOLLOWING HYMN, by Miss Edith Clayton, of St. Agnes' Chapel, New York, was sung at an open air service for the Young People's Service League at Tarrytown, N. Y., on June 3d. The tune used was "Perfect Love," No. 382 of the *New Hymnal*.

Father, we come, with youth and vigor pressing,  
Gladly to serve as Thou would have Thine own,  
Grant that we may, Thy holy Name confessing,  
Promise to know the Christ and make Him known.

Be with us, Lord, we kneel in supplication,  
In bonds of fellowship before Thy throne,  
By fervent prayer, by willing consecration,  
Help us to know the Christ and make Him known.

Feed us, dear Lord, that we may rise victorious,  
Filled with the pow'r that comes from Thee alone,  
Inspired with zeal, we face life's challenge glorious,  
Eager to know the Christ, and make Him known.

#### ONLY GOD MAY KNOW

Only God may know  
All that is in my heart;  
Pain of deep imaginings,  
Joys that dwell apart.

My soul is a dim land,  
Where the folk go to and fro;  
Who are my companions there  
Only God may know.

Only He is wise enough  
To know why they are dear;  
The deep things of their worthiness  
To Him are all made clear.

Only He is great enough  
Both judge and friend to be;  
And on the road of lost desires  
None else may walk with me.

MARION COUTHOUY SMITH.

WE are not put into this world to find our life, but to lose it. Our gift is the Cross. God lived and died in misery—not to make us comfortable, but that we should live His life in ourselves, as far as we can in this world, and then be seated on His throne, forever in heaven. I do not think there is one promise in the Gospel that we shall be *happy* in this world. From the Beatitudes to the end of Revelation, you will find no other promise for *time*. But what for eternity? What will not have been secured by Christ for us if we will enter into His sorrows and abide in them with joy in this world?—A. H. Mackonochie.

## “Without the Camp”

By the Rev. H. H. Gowen, D.D., F. R. As. Soc.

Professor of Oriental Language and Literature, University of Washington

TO THE world the execution of Christ “outside the gate” was a symbol of His rejection by His own; in the providence of God it sent out the shining forth of redeeming love upon the alien and the outcast. With eyes looking away from Jerusalem, He received the promise: “I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession.” The test of the validity of the claims of Jesus is still in His ability to meet the needs of those “without the camp,” and the test of the fidelity of the Church to the great Commission is her ability to transcend the protected limits of home and country in bearing witness to those without.

The seven months' visit which I have just completed in Japan, Korea, Manchuria, China, and the Philippines, for the greater part of the time under the auspices of the Institute of International Education, has given me rather unusual opportunity for seeing and judging of the Church's success in this witness to the peoples of the Far East, the more particularly because my visit was primarily for educational rather than for religious purposes. Yet, among the influences which make for international good-will, political, commercial, educational, religious, the last named is very generally understood to be fundamental. No address that I gave was given wider publicity than one I delivered in the Buddhist University of Tokyo on this very subject of The Religious Factor in International Good-will. I could quote some very interesting letters received on this particular point.

To summarize my impressions within the limits of a short article, omitting the proper illustrations and qualifications, is somewhat difficult; but I will do my best to respond to the editor's invitation to set down some of my impressions of the Church in the East.

1. With abundant reason for thanking God for all that has already been achieved, there is forced upon one, as never before, the need of Christ in solving the problems of the East. This is true alike of efficient Japan and of anarchical China. Students, however bright, have in neither country the secret of regenerative power, and in China modern education is most lamentably failing to produce the ability to bring order out of chaos. In certain cases Christian initiative is developing the spirit of *social* reform outside the membership of the Churches. This is notably the case in Japan where Social Welfare work, both public and private, is very highly organized. Buddhist societies, such as the Kyocho Kai, are doing admirable work, following Christian precedent. In Japan the need for foreign-directed hospitals and schools is becoming less and less with the years. In Korea, Bishop Trollope's policy is already that of developing Christian hostels for students rather than separate schools, leaving all children to receive their secular education from the State. But in China social work, and medical work in particular, is one of the most obvious necessities of the situation, both to supply present needs and to create standards. Foreign-directed schools are also still a necessity in China, for the sake of the discipline and moral influence rather than for the sake of the academic side. The missionary schools have no reason for retiring before the criticisms of Dr. John Dewey and Professor Bertrand Russell.

2. I was much struck by the new departure in missionary method in China which one may call industrial. In view of the unsanitary conditions under which most work is carried on in the homes, it has turned out to be exceedingly useful to teach handicrafts with proper regard to light, care for the eyes, and other medical attention, with rest rooms and real opportunity for Christian influence and instruction of enduring value. This work reaches men, women, and children under the most favorable circumstances, and I liked very much what I saw of it. I therefore bespeak for it the Church's encouragement. This is important also in view of the appalling conditions prevailing in many of the big cotton mills, where thousands of women and children are being exploited at pitifully inadequate wages, working twelve or more hours a day, seven days a week, amid unguarded machinery, and in entire immunity from “vexatious factory legislation.”

3. I was much impressed with the generally sound character of the work carried on by the missionaries of our own Church. This work of course is not the largest, but it is on sane lines, free from mere pietism, and is such as commends itself to most thoughtful men. Just now there is a strong recrudescence of reactionary exegesis in the use of the Bible and of Protestant theology of the narrowest kind. The work of some great-hearted and zealous missionaries is being marred by this type of teaching. Our clergy are tolerably free from this, but there is real need for a presentation of Christianity to China which shall combine the intellectual with the spiritual. I found Chinese clergy constantly asking for help along such lines. Of course the Church's educational work at such centers as St. Paul's, Tokyo, St. John's, Shanghai, and Boone, Wu-chang, is having an ever-widening area of influence. As far away as Mukden I found the headmaster of a government school who announced himself as a graduate of St. Paul's, and, at Peking, Dr. W. W. Yen was very proud of his association with St. John's. On the evangelistic side we are a little weaker than other religious bodies, but in schools where, as one headmaster confessed, he could have all the boys baptized if he acceded to their occasional impulses, it seems wiser to be careful, lest the “falling away” prove more dangerous than the delay. Missionaries, both in Japan and China, are looking forward to Churches which shall be neither English nor American, but truly national. Japan is nearer this than China, but, in both cases, missionaries are anxious that the foundations be firmly laid. For the Chinese clergy, so far as I met them, I conceived a great admiration and respect. Some of them ought to accomplish, under God, great things.

4. As to the work in special localities it may seem invidious to select. I could say something good about every station I visited but, naturally, most about the work in the District of Anking where I stayed longest. It would take a separate article however, to describe the work which is being carried on here, by Bishop, clergy, sisters, hospital workers, industrial workers, and teachers.

As I have only a paragraph to devote to this point, let me say that we were greatly impressed by the work of Miss Irene Mann, at Nikko, and by the Rev. H. E. Studley's Chinese work at Manila. Miss Mann has, working in association with a Japanese priest, labored for over twenty-five years at Nikko with wonderful success, and has built a church which would do credit to any American city, with memorials to many distinguished American Churchmen. “Miss Mann's Temple,” as the Japanese persist in calling this beautiful church, is a worthy rival to the Tombs of the Shoguns for which so many visitors come to this famous spot. In Manila the Rev. H. E. Studley and Mrs. Studley are doing remarkable work among the Chinese of that city. But St. Stephen's, Manila, is painfully inadequate, and there should be more workers and a new church. I should feel it some compensation rendered to Bishop Mosher and to Mr. and Mrs. Studley for the generous hospitality they gave me and my family if I could induce some of our Churchpeople to remember this particular need.

5. I should like to offer some hints, in no critical spirit, to our missionaries, and those responsible for them, in the Far East.

i. The mission work in the great cities should be better advertised in the hotels and elsewhere where foreigners resort. The notices, moreover, should be kept up to date. Of course we do not expect missionaries to haunt the hotels, as do the vendors of embroidery and imitation pearls, nor do we expect parties to be made up to visit the mission settlements. But the missions elude discovery very successfully, even by those who are anxious to find them. Other people naturally say there are no such things, or that the work is insignificant. It is a pity to give the enemy even a plausible excuse.

ii. In many places, particularly in the maritime and river ports, there might be better provision for the foreign residents. There are, here and there, in considerable numbers, young men employed by S. O. C. O. N. Y., B. A. P. C., etc., of whom it is customary to say: “Oh, they would not come to church

anyway!" These include, as I found by experience, not a few who miss sadly the lack of Church privilege. Apart from this, they are often sadly neglected, and take to gambling and drinking out of sheer ennui and for lack of the steadying hand of the Church.

iii. There might be better provision for the maintaining of services even during the very hot weather of July and August. Business men are probably unjust in their criticism but, nevertheless, they *do* criticise the long holidays of the clergy in the summer months as compared with their own one or two weeks. They probably go to church little themselves, but they feel "left" when some hundreds of clergy are summering at Kuling and the churches in the ports remain closed. I found also some business men to whom the lack of services was a felt loss and—I might add—a danger I may be speaking in ignorance, but I have wondered whether the superabundance of clergy at Kuling could not be utilized to supply occasionally some of the bereaved stations. I know the clergy are many of them overworked. Many business men are too. It means self-denial to "carry-on" in China anyway.

iv. The most important thing I have to say concerns the need of prayer on behalf of the missionaries in China. Not merely for their work. This will prosper, in God's own way, if the missionaries themselves are right. They are doing brave and often dangerous work as our representatives. They are our arm on the fighting edge of the Kingdom. But if they fail, it is *our* failure. And it is terribly easy for the missionary to fail. China has a spell of its own which may overcome the missionary even as it has overcome the Mongol and the Manchu. Every missionary, however devoted, loses "virtue," unless continually reinforced out of the reservoir of Divine Grace. It is very easy to yield to the atmosphere of the land, to become procrastinating and indolent, to sink to the level of the curio-hunter, to be so drawn apart from "society" as to become a "freak" or, on the other hand, to be so bent on "mixing" as to become unspiritual and lax. Missionaries need to be very wisely chosen, from the pick of our young men and women; they need both the inward urge of vocation and the strong, sympathetic, directing hand. This is not criticism, for the missionary clergy will pass any fair test proposed for the rest of us. But it is an appeal for intercessory prayer on their behalf. Pray for them, since they are, for your sakes, "without the camp."

v. And pray also for China. She has had a great past and has yet a part to play in bringing "the glory of the nations" within the open gates of the City of God. But she needs the touch of the Spirit to bring the dry bones together and set her on her feet. Of patient industry she has abundance and of intellect more than enough. Her sons and daughters have natural qualities as lovable as those of any other nation on earth. But China has not yet learned the disciplined self-control which is the fruit of Christian character. Progress and efficiency mean as yet little or nothing; she is full of hurts and her sores are open to the eyes of men. She knows not yet the time when

"e'en the witless Gadarene,  
Preferring Christ to swine, shall deem  
That life is sweetest when 'tis clean."

Her heart is given to false gods, whether those of her ancient cults or the modern ones advocated by Bertrand Russell. Yet for her, too, Jesus has gone "without the camp." Just because of this I am assured that sometime she will repent her of her harlotries, and

"May I be there to see  
When she lets down her tresses  
To serve Divinity."

#### THE LIGHT OF LOVE

Fill the heart so full of love  
Evil thoughts cannot creep in,  
Then will sorrows flee away  
And the soul's new birth begin.  
Darkness then will turn to light,  
And life's pathway will be clear,  
So for guidance every day,  
We, the Father's voice, can hear.

MARTHA SHEPARD LIPPINCOTT.

## ALEXANDER JOHNSON

BY CLINTON ROGERS WOODRUFF.

ALEXANDER Johnson has been one of the big, outstanding figures in American social work. An Englishman by birth, an American by choice and adoption, he has contributed of his personality and his genius for friendship, fellowship, and organization, to making the term of "Social Worker" honored and respected. He has been an expert in his specialty, without emphasizing or referring to the fact to establish it. He has been a leader, not by his own assertion, but by reason of his innate ability to bring men and women together and organize them for effective service. His life and work form an effective contrast to some of the present and coming generation who are more jealous of their professional standing than they are zealous for genuine service.

Johnson's career is a long one, and as honorable as it is long. For years he was identified with the work done under the now somewhat antiquated head of "associated charities," first in Cincinnati, then in Chicago, and later in the State of Indiana. After this he became superintendent of the state school for feeble-minded at Fort Wayne, Indiana, from which time he made the study of the care and development of this unfortunate class his chief aim and object. Because of his outstanding success in this line of work he was invited to develop work of this character at Vineland, N. J., where for years his laboratory work was the inspiration of hundreds of students. After a term as president of the National Association of Charities and Correction, he was made its secretary, and continued in that position for more than a score of years. Because of his vision and executive ability, he was largely responsible for the development of that organization from "a company of earnest but timorous individuals into a great strong national association of associations." He has also been field secretary of a committee appointed to make provision for the feeble-minded. When the World War came upon us, the Red Cross, with which Mr. Johnson had always been in close affiliation, invited him to become a field director in charge of home service. The story of his work and relations in Southern camps as intermediary between military and home relations is among the most striking in this truly human, friendly book of a life of ceaseless activity in behalf of his fellow man.

The seven parts into which his *Adventures in Social Welfare* is divided gives at one and the same time an outline of its contents and serves as an index of "Uncle Alec's" activities. Here they are:

Part 1. ADVENTURES IN ORGANIZED CHARITY; family Part. 2. ADVENTURES IN SUPERVISION AND INSPECTION; with paupers and orphans; state bookkeeping; reforming outdoor relief; with the newsmen; conferences and the public. Part. 3. ADVENTURES WITH THE FEEBLE-MINDED; school, welfare work in the Mid-west in the eighteen-eighties, work and play; farms and dairies; brickmaking and building; with employees, doctors, trustees, governors, and labor unions; the politicians again; being investigated. Part 4. ADVENTURES WITH THE NATIONAL CONFERENCE, the early days; social work done socially; as paid secretary; how it grew; the three eras, relief, prevention, social construction. Part 5. ADVENTURES IN PROPAGANDA, five years' work for the f. m. Part 6. ADVENTURES IN SOCIAL EDUCATION, schools for social workers; summer schools and college classes. Part 7. ADVENTURES IN RED CROSS HOME SERVICE, in camp with the soldier boys; field service with the chapters; the marvellous opportunity of the Red Cross Home Service.

"Strenuous and gay" has been his motto, so his life and now his book. It is commended heartily and unreservedly to all interested in social work, whether as volunteer or paid worker or as merely observer. Johnson's life has been a wholesome and helpful one, and so is his book; and now, after forty years, he has settled in his adopted state, at Fort Wayne, hoping for the rest of his life to help when he may as a volunteer once more, "for whoso once fairly begins in social work will surely continue in it as long as life and strength shall last." May his days be long and many.

#### A PRAYER FOR THE KINGDOM

**O** LORD, who hast set before us a great hope that Thy Kingdom shall come on earth, and hast taught us to pray for its coming; make us ever ready to thank Thee for the signs of its dawning, and to pray and work for the perfect day when Thy will shall be done on earth as it is in Heaven. Amen.

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

THE SON OF GOD became human that we might become divine.—*St. Athanasius.*



## THE COMPLEAT CHORISTER

BY F. LESLIE CALVER.

(Organist and Choirmaster, St. Michael and All Angels', Blackheath, London.)

**M**USIC, it has been well said, is the handmaid of religion; and the wonderful development of choral singing during the last decade, in places of worship all over the world certainly tends to prove the truth of this remark. We are now, happily, recovering to a large extent from the restricting effects of the war, and there is no reason why this helpful, healthy, and altogether delightful art should not flourish.

In one respect, choristers sometimes fail to do their best to render themselves efficient members of a choir. They lack the power to read music, and seem unable to realize how desirable is this accomplishment which is not nearly so difficult to acquire as is popularly supposed, provided that we go to work on the right lines.

The ability to read music is practically essential to all singers. It is true that many seem to manage without being able to do so; but the result is never really satisfactory. At all events, while sopranos, who sing the top line of notes, or, as musicians term it, the melody, may sing largely by ear, in consequence, real success can never be gained without the power of reading the musical notation.

In recommending a candidate for a place in a choir, the usual remark is: "He (or she) has a good voice." What the choirmaster is really burning to know is: *Can the candidate read music?* Indeed, a good reader with merely a fair voice is infinitely better than a singer with a good voice who is no reader. The one is useful; the other is fettered. Fancy a professor of elocution having to begin by teaching his class laboriously to spell out the words! Yet that is exactly, by analogy, what many a choirmaster has to do.

There are various ways of learning to read music. Perhaps the best is to take some lessons on a musical instrument, preferably, in the case of a chorister, on the pianoforte. Even those with limited means can usually manage to afford a little tuition nowadays.

Another way is to get a good book on the rudiments of music and study it *carefully* and *gradually*, allowing the facts time to sink into the mind. Such books can be ordered through all music stores.

Then there is the tonic sol-fa method, which has enabled thousands to read music. It is briefly, a direct appeal to the ear through the eye. Messrs. Novello (agents in the U. S. A., The H. W. Gray Co., 2 West 45th Street, New York) publish a book on this system, at a low figure, by John Curwen (the Bunyan of music). Those who studied the elements of tonic sol-fa during their school or college days should read up the subject and perfect themselves. Nowadays, music of all kinds is printed in tonic sol-fa. Indeed, even band parts have been so issued, though it is certainly over-doing it, for surely the tonic sol-fa method is really only suitable for vocal music.

Yet another plan is the correspondence method. Nobody believes in this at first, of course; yet it is for many temperaments, the best possible system of tuition. It is wonderful what can be done through the mail nowadays. Students are commonly prepared in this way for all sorts of difficult musical and other examinations. They study, pass, and perhaps never see their "coach," who may reside thousands of miles away. Consequently, on the principle that the greater includes the lesser, it should be easy, by correspondence lessons, to manage to overstep the mere threshold of music. Those who have any difficulty in making satisfactory arrangements should study the advertising columns of *The American Organist*, a splendid paper, which can be confidently recommended to all interested in choral music.

In any case, a chorister should never be content to do what the Englishman has unfortunately the reputation for doing—to "muddle" through. Any hazy notion that the power of reading music will be instinctively acquired in the course of time is a delusion which should be abandoned at once. Unless some definite action in the matter be taken, the average choral singer has about as much chance of achieving the desired end as the boy in the fable who expected to find gold where the rainbow touched the earth.

Coming to another point, all singers should endeavor to find out as much as possible about the art of voice-production. It is true that a good voice is a divine gift; yet it is also true that much may be done, by the adoption of right methods, to improve an indifferent voice.

First and foremost, deep, full breathing is necessary. It is said that Nero was wont to lie flat on his back and put weights upon his chest, which he would cause to move up and down by inhaling and exhaling. Cruel and wicked as he was, Nero was no mean judge of the æsthetic, and here we have the solitary example of his which is worth following. Singing is often said to be healthy. This is chiefly because it leads to deep, full breathing, and is therefore beneficial to the lungs.

Just before a note is sung, it should be imagined—heard in the mind's eye, so to speak. A common fault is to think and sing the note at the same instant, leading to a lack of clearness. To break oneself of this habit is more difficult than might be thought.

In many places of worship there is a sound-board over the pulpit. How wonderfully clear it makes the speaker's voice! What happens? The sound-waves are first concentrated in one spot, and then distributed in all directions. In the same way a ball rebounds with redoubled force when thrown against a wall. Good singers use the roof of the mouth after the same fashion. More volume can be secured thus than by any amount of forcing. Herein lies the secret of vocal *carrying* power.

Such points as the above will repay careful thought. A quarter of an hour's practice on the right lines, morning and evening, would, in a few weeks, work wonders. Because of the partial control each individual has over his voice, we are too apt to look upon singing as easy. The late Professor Randegger, in his book on the subject, deplors the tendency to "curtail the labor and lessen the time which perfected study absolutely demands."

We must realize that, so far as the choirmaster with a mixed choir is concerned, there can be no such thing as literally training his choristers. *Advising* them would be a more appropriate term. Consequently, a certain onus of responsibility rests upon each individual singer in the matter of striving to attain perfection.

## COME HOLY SPIRIT

Long years I strove: Oh help me, Lord, my God,  
For Christ's dear sake, to gain the consciousness  
Of Thine indwelling Spirit. Make me *sure*.  
Oh, speak! Oh, flash Thy lightning through my soul!  
O Holy Spirit, make me *know* 'tis Thee!

One day, at last, I listened. And I saw  
That what I asked was not the best, as yet.  
Not consciousness of Thine indwelling, Lord,  
Not certainly, not knowledge, but *belief*—  
Belief that Thou hast ta'en up Thine abode  
Within my waiting soul. Lord, I believe!  
I wait Thy will to gain the consciousness.

H. R. S.

THE winter night has a moral character of its own, if I may use the expression; a beauty differing from that of all other seasons, and, as I think, surpassing them. There is much of the world mixed up in our idea of the summer night. Flowers, birds, and dew, and the brightness over the western hills. It is beautiful, but still it is earthly; we view it through our own medium, and it takes its color from that. But not so in the winter. The sky, and the sky alone, so glorious yet so awful, so spangled with brightness, so mysterious in its depth, that is all. There is nothing that can remind any sense of the earth; nay, the very cold seems to enhance the solitude, to tear away all connection between yourself and external nature, to make you feel more utterly lonely. And you stand and gaze on those bright worlds, till you seem as if you were banished into the desolate regions of space. It is the time when you feel, if ever, there must be a world of spirits; when the mind seems almost brought into contact with that invisible universe; and when, more than at any other period, it longs to know something of its future home.—*J. M. Neale.*



## 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.

### FOSTERING CHILD LABOR

To the Editor of the Living Church:

AT THE United Summer School of Social Service Unions, Swanrich, England, this year, it is stated by the *Commonwealth* that a Y. W. C. A. secretary, lately returned from China, asserted that there "children work in the factories for twelve hours seven days a week; and they only do not work more hours because there are only twenty-four hours in the day, and children work the twelve hours of the night shift as well as the twelve hours of the day. There are two or more children to a machine." This work is in the silkwinding mills. "The heat is great; the atmosphere is damp; and in it the children live all day long, not only those who are working, but the baby who comes with its mother. The children's work is to stir the cocoons in the hot water which helps to bring the silk off. They breathe the steam, and their hands are often scalded by the heated water. The age limit has been theoretically eight years." "The owners of these mills are English and Americans as well as Orientals. The Chinese Church has decided to make a stand against these and similar conditions."

Now, I suppose the American owners and shareholders are Christian in name, but what a presentation of Christianity to make to an intelligent heathen! "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." It is the Christ of Bethlehem that we are asking the Chinese to accept, and as far as I know in this country missionaries or boards of missions have not told the Christians what their fellow countrymen are guilty of. Is it not time for the Church to speak through boards, press, and pulpit the condemnation of all such un-social acts?

H. P. SCRATCHLEY.

### THE GOSPEL IN THE EPISTLES

To the Editor of The Living Church:

IN a Letter to the Editor, entitled *A New Way With the New Testament*, by B. W. Wells, printed recently in your correspondence department, some of us are glad to see the point brought out that arranging the books in the order in which they were written would be illuminating, whether read in reverse order or not. Your correspondent speaks of the various purposes of such an arrangement. But may the writer venture to stress what Dr. Henry Scott Holland and others at Oxford pointed out to us, that *it is the early letters that give us the most primitive and most intentional impression and interpretation of our Lord after the Resurrection and Pentecost?*

No doubt, it is natural that the "Gospels" should be given the place of honor in the canon, if the earlier origin of most of the letters is borne in mind, yet it is exceedingly important to a right point of view that we remember that many of the letters came first (and, further, bear witness to an even earlier faith, generally accepted—though not permitted to color the Synoptics when they were compiled). This is difficult unless we accustom ourselves to reading the letters first.

While "the idea of a chronological arrangement of the canonical materials for the study of Christian origins is nothing new," yet it is almost unbelievable how far certain critics have wandered as a result of ignoring the prior origin of the letters. (Perhaps, though, this was due to the late dates once assigned to these letters by this school.) Thus, as Richmond and Scott Holland show, "whole masses of criticism are undetermined" which were built on the idea that the Synoptics intended to give a complete interpretation of our Lord and the earliest account of the Christian religion.

For example, those who told us that the Christian religion really consisted only in the teaching about the Fatherhood of God and the brotherhood of man ("no dogma of atonement, sacrifice, etc., and no inkling of a 'deified' Jesus") always pointed to the "simple" picture of the "Gospels"—notably the Sermon on the Mount and the parable of the Prodigal Son. (Of course, they held that the letters were of later origin than had been supposed, though now the same school is putting the dates back as early as formerly.)

But "the 'Gospel' is not in the 'Gospels,' but in the epistles"; the "Gospels" narrate hardly more than the bare historical events in the life of the Lord (the Fourth Gospel, of

course interprets), but it is the Epistles which interpret them, and, chiefly, give us (with Acts) the complete Gospel, which did not come into existence, or was not consummated, until the Resurrection and Pentecost. The "Gospel" in the "Gospels" broke down at the cross; the faith which had been built up, up to that time, was swept away; the real Gospel, which is reflected in the Epistles, began where the Gospels break off. The Gospels do mention the creative event of the Resurrection, but it is in the Epistles (and speeches in Acts) which reflect the faith which was generated thereby. Read the epistles and see what the early disciples believed about the Lord. If we wish to find out what was the primitive impression made by the Lord on the first disciples, we must go to the first Epistles. There we find the Christian creed or belief—full, rich, definite. They bear testimony to the earliest faith of the disciples, in their triumphant Lord; which their writers take for granted, as accepted truth. "The Epistles are, as a whole, older than the Gospels as we have them, and the earliest Gospel records grew up in the heart of the Church, which the Acts and the Epistles disclose to us, and in which we discern a Person who cannot be reduced to merely human proportions." (Gore, *Belief in Christ*.)

Thus, if we take Mr. Wells' suggested order (according to Richmond and others), we see how St. Paul and those to whom he wrote regarded the Lord. To make the order more striking, let us print them separately (double column to save space), reading down the first column, then the second:

I. Thess.	I. St. Peter
I. Cor.	Titus
II. Cor. 10-13.	Ephesians
II. Cor. 1-9.	Colossians
Galatians	II. and III. St. John
Romans	II. St. Tim.
Philemon	St. Jude
St. Mark (or "Q")	St. James
St. Luke	II. St. Peter (if admitted)
Acts	The Fourth Gospel
St. Matthew	I. St. John
Hebrews	Revelation
II. Thess.	

There is, roughly speaking, much more to be said, but space forbids.

One other thing should be noticed, the new light on "the Synoptic problem." Instead of regarding the Synoptists as intending to give a complete account and interpretation of the Lord, scholars like Holland suggest that the Synoptists were deliberately telling all they understood at the time—not permitting their post-Pentecost theology to color their accounts. They were writing chiefly to those who knew in whom they had believed, or who would be able to get the epistle-gospel. They did not know who the Lord was in the days of the "Gospel" story—not as after Pentecost. (The Fourth Gospel states this.) Though, Bishop Gore says: "Even in the Synoptic records we find several solemn sayings which are most certainly original, and which can be interpreted only in the sense of a transcendental, superhuman Sonship. That Jesus so spoke must have been on record in the tradition of the Church, though the force of His words was not generally realized till St. Paul brought it home to the other Apostles in its full force" (he having "received" the tradition from the Body). "The disciples had very little perception during our Lord's human life time, of His meaning. Not until St. Paul comes on the scene did the Church generally realize their" (the titles) "true significance." Though this is not to fall in with the school which holds that it is in St. Paul we first find the affirmation that Jesus is Lord. St. Paul assumes familiarity with the common belief.

"No atonement in the Sermon on the Mount or in the Prodigal Son"! "Jesus taught no theology and founded no Church in the Gospels"! "no trace in the 'Gospels' of this or that"! We will not admit the latter, but we take our stand chiefly on the earliest documents and say: "Here are the first disciples' accounts of the meaning of Calvary, the empty tomb, Pentecost, the Ascension," etc.

And, as we said, the stand cannot be made untenable by replying "Yes, but these letters belong to a later date, and so your 'earliest impression and interpretation' belongs later than the Gospels, after all." For even that school which once

gave late dates to the epistles are now coming back largely to the traditional dates. Anyway, the epistles which bear out our point are undisputed and are enough.

Thanks to Mr. Wells.  
St. James' Church, Philadelphia.

G. D. CHRISTIAN.

**FAULTY PHRASING IN A HYMN**

*To the Editor of The Living Church:*

**Y**OUR correspondent, under the above heading, asks if anything can be done about the hymn For All the Saints. I am afraid that the only thing that can be done is to get rid of Barnby's tune. It seems a great pity that this tune is printed in the New Hymnal. There is a new tune which is steadily winning its way in England by reason of its excellence and which, when it is known, will displace Barnby's. It is to be found in the English Hymnal, and also in a little book published by Curwen called *A British Hymnal Festival Book*, edited by Martin Shaw. The tune I refer to is published anonymously, but I think everyone knows that it was composed by Dr. Vaughan Williams, and that is all I need say to make clear its excellence. The little book has nothing specially British about it except that the tunes were all made in the British Isles. There are fourteen of them, some new and some old, and all good. The book is published for eighteen cents by J. Curwen & Sons, 24 Berners St., London. EDWARD G. MAXTED.

*To the Editor of The Living Church:*

**I**N THE issue of Aug. 18th, Henry A. Macomb calls attention to faulty phrasing in a hymn For All the Saints, and asks if nothing can be done to remedy this. The answer, I think, is, No. One could not very well change the words. That has been tried in some hymns with dire results. The words of Bishop Walsham How had better be left alone. As to changing the tune that would be quite impossible. Tunes are usually not changed until they have stood for a hundred years or more: besides everybody would sing it in the old way, except perhaps some choirs. The best thing to do is to learn some new hymns, and give the old favorites a rest. That is what the New Hymnal is for, and what justifies its existence. We can never expect to be quite free from poor phrasing as long as the vogue of the ordinary Anglican hymn tune persists, and it is likely to persist for a long time. A hymn-tune, as we know it, is not a high form of music. Horatio Parker said it was the lowest form of music extant, and it is. It suffers from lack of flexibility. Its laws are not those of good poetry, and oftentimes the words of the hymn and its tune will never quite go together. In days past the inappropriateness of a tune to the hymn was sometimes ludicrous. As an instance I once found Charles Wesley's Blow ye the Trumpet, Blow, set to the tune known as Darwall, composed in 1770. Anyone can find the hymn in the Old Hymnal. Sing it to Darwall, and note the result! C. E. ROBERTS.  
St. James', Farmington, Conn.

*To the Editor of The Living Church:*

**W**ITH even such "faulty phrasing in a hymn" as choirs, at least, render the three stanzas of For All the Saints, as the correspondent in your issue for August 18th truly says I consider it far worse to end the 1892 Hymnal's The Day is Past and Over, with the fourth stanza, and Amen following that brag of "my wakeful tempter," who "triumphantly shall cry" that our Saviour "could not make their darkness light, nor save them through the hours of night." Too often this very thing is done in recessional at Evensong, especially when and where it takes just about the length of time the choir consumes to sing the first four stanzas of that hymn, no. 16, from leaving the chancel to reaching the choir or church door.

I hope thoughtless choir leaders, and others particularly concerned, will "read, mark . . . and inwardly digest" this and the other letter. WM. STANTON MACOMB.  
356 S. 38th St., W. Philadelphia, Pa. (Layman)

**WANTED**

*To the Editor of The Living Church:*

**I** AM anxious to get three or four copies of Walker Gwynne's, *Gospel in the New Testament, Primary Grade*; which I am told is out of print. If any of your readers can furnish these, I should be glad to pay for them. Please write me direct. EDWIN S. WEED.  
2218 E. 1st St., Duluth, Minn.

**A COMMENTARY**

*To the Editor of The Living Church:*

**T**HE enclosed newspaper clipping refers to a Roman Catholic church in Pittsburgh which I think ought to be printed in THE LIVING CHURCH. I hope you will do this. The item carries with it its own comment. Is there any Anglican church in the whole wide world that could equal this record? And do you know of any Anglican forced to increase the number of its early masses to accommodate the worshippers?

"CHURCH INCREASES SERVICES

"To care for the crowds attending the services in Sacred Heart Church, East End, two masses will be added to the previous schedule, beginning next Sunday. The crowds attending the services have been so great that they have congested the aisles and vestibules, and even the portico of the church. The services, beginning with Sunday, will be held at 6, 7, 8, 8:45, 9:30, 10:15 and 11 o'clock each Sunday morning."

Pittsburgh, Pa. Very truly yours, THEODORE DILLER.

**THE LAUSANNE CONFERENCE**

BY THE REV. THOMAS JAMES LACEY, D.D.

**T**HE press announces that the Lausanne Conference has brought its task to a successful conclusion, and yet we look in vain through the proceedings to discover any adequate solution of the Armenian question. This subject seems to have been passed over with indifference. The apathy is the more strange in view of the stress laid on Armenian wrongs in the announcement of the Allied war aims. Over and over again the liberty of Armenia was held up as a motive for a vigorous prosecution of the great conflict which found its chief *raison d'être* in establishing freedom and self-determination for the smaller nations.

There was no little stir last winter when a United States Senator in a discussion of the Turkish question declared that his colleagues did not believe in Christianity except in a perfunctory way. This was a severe thrust at the smug, easy-going, self-satisfied religious tone prevalent in many quarters today. The arraignment awakened no little resentment, and yet the charge has been borne out on an even wider scale by the annals of the Lausanne Conference itself.

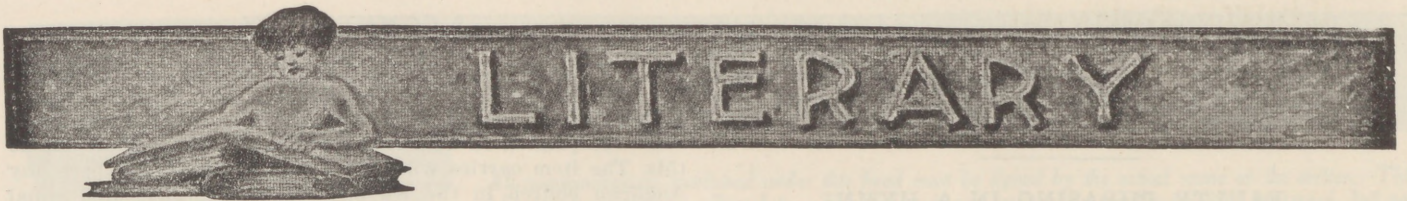
It is reported that when a suggestion was made that the Conference take a recess on Ascension Day, which fell May 10th, the Turkish delegate registered emphatic objection, and the Conference displayed abject weakness by yielding to the Turkish protest. This lack of backbone was a shock to earnest Christians and Church folk, and yet it was in harmony with the spirit of the Conference. The disregard of the Christian holiday was in accord with the utter disregard of Christian principles. One week after Ascension Day came the Moslem festival of Bairam, and lo! the Allies, out of respect for the Turk's religion, adjourned the session! Again they surrendered to Moslem sentiment.

All this makes strange reading in contrast to the submission of the Turks on the day of the Armistice. No wonder Bulgaria is restive. She strove faithfully to fulfil the terms of surrender, to her own detriment. The conquered Turks are dictating terms to the victorious Allies. France is seeking to exact the last farthing from Germany, and yet has allied herself with the guilty Turks who were Germany's partners in war.

Any settlement arrived at under such conditions will not hold. Instead of laying foundations of world peace, it inevitably must sow seeds of future war. The Lausanne Treaty cannot be regarded as final. Dark indeed is the outlook, yet the friends of Armenia must not be dismayed. This is no time to acquiesce nor to relax efforts. Many fond hopes have failed. Things which we counted as accomplished have been largely undone. The Eastern Question is as far from settlement as it was a generation ago.

Our faith is sorely tried as by fire. Constantinople, once freed from Turkish misrule, is now handed back into Moslem hands. Statesmen in whom we trusted failed in the crisis, and yet we feel instinctively that justice must and will prevail. We know there can be no settlement that is not grounded in righteousness. We shall still raise our voices in protest. We shall still plead for Armenian rights, believing that under God our very protest may prove some small factor in the achievement of the grand goal of Armenia restored, independent, secure in her ancestral home.—*New Armenia.*

**W**E SEEK God afar off, in projects perhaps altogether unattainable, and we do not consider that we possess Him now in the midst of confusion, by the exercise of simple faith, provided we bear humbly and bravely the annoyances which come from others, and our own imperfections.—*Fénelon.*



### TWO HISTORICAL BOOKS

CONGRESS is changing right under our eyes: but how many of us know what is actually happening. This is what George Rothwell Brown undertakes to tell in *The Leadership of Congress*. He recounts the Congressional revolution of 1910 involving the destruction of the power of the speakership once the third most powerful office in the United States, now little more than a dignified and honorable presiding officer. Likewise the Senate has been undergoing many changes, some more or less revolutionary in their character. These are discussed with an abundance of detail, as are the direct election of United States senators, the introduction of the primary, and the enfranchisement of women, all of which have helped to revolutionize our political system and radically change the operation of our congressional government. Mr. Brown, who is on the staff of the *Washington Post*, writes with first-hand knowledge. To those interested in current national politics this volume will greatly aid in their comprehension and understanding. (Indianapolis: Bobbs, Merrill Co.)

CLAUDE G. BOWERS has given us a highly interesting and entertaining account of *The Party Battles of the Jackson Period*. There may be difference of opinion as to which administration was marked by the most acrimonious political battles, but all will agree that those of the Jackson period were dramatic in a high degree, and certainly, among the first two or three, most bitter. In many respects this period, which is so well covered because our author has a good sense of the dramatic, is highly important in our history because it marks the beginning of modern party organization, party discipline, and political conventions, the inauguration of the policy "to the victor belong the spoils," the creation of the modern school of practical politicians, the first serious nation-wide utilization of the press as a medium of party propaganda, and the first awakening of the politicians to the need of cultivation of the masses. Admirable pen portraits of Clay, Webster, Calhoun, Amos Kendall, Joel R. Poinsett, Edward Livingston, and other political leaders, and an illuminating account of the relations of society to politics in the 1830's, add interest to an exceptionally interesting contribution to American historical literature. One advantage Mr. Bowers has had is the lapse of time which enable him, and his readers too, for that matter, to be more discerning and dispassionate. At times he seems to be over-generous to Jackson, toward whom succeeding generations feel kindly disposed, but not to the point of justifying all of his moves. He was a resourceful leader, and a courageous one, but it is difficult to estimate the harm he did by the enunciation and inauguration of the spoils system, involving, as it does, the idea that party dominance is paramount to the public weal. (Boston: Houghton, Mifflin Co.) C. R. W.

### ETIQUETTE

*Etiquette for Everybody*. A Guide to Social Usage for Old and Young. By Laura Thornborough. New York: Barse & Hopkins. \$1.25.

The purpose of this book is the democratization of good manners, and to that end the author makes some excellent suggestions. Her definition of etiquette is good: "Etiquette has many names—Good Manners, Courtesy, Politeness, Consideration, Kindness, are among them; but the dominant note is always *altruism*, a nice regard for others. The person who habitually regards the comfort of others is instinctively well-bred." And the book is along this order rather than a manual of empty ritual.

HOME MAKING as a science becomes less difficult when one reads *The Charm of a Well Mannered Home*, by Helen Ekin Starrett. Books will not produce happiness nor will the sagest advice insure harmony. But the young couple who are starting in life together will be greatly assisted by this pleasing book. [J. B. Lippincott Co. \$1.50.]

TO HAVE a sense of humor and to use it is the message of *A Book of Courtesy for the Clergy, or Department for Deacons*, by the Rev. Campbell B. Hulton (London: The St. Catherine Press). The American reader is sure to obtain amusement from it—and wholesome advice.

### SOCIAL CONSTRUCTION

*Social Work in the Light of History*. By Stuart Alfred Queen. Volume I of Lippincott's Sociological Series. Philadelphia: J. B. Lippincott & Co.

Instead of following the conventional chronological order, Professor Queen works back from the present. It is his purpose to relate social work to general social and economic development. Two of the most striking chapters deal with the religious merit of almsgiving and ecclesiastical charities. Another suggestive chapter treats of "professionalizing social work."

IN *The Ground Work of Social Reconstruction* William Glover has given a suggestive discussion of some of the fundamental principles that must be considered in the gradual but effective remaking of society. He shows clearly how important is a knowledge of economics, ethics, social science, but shows with equal clearness that though essential for social security, they do not of themselves suffice for social redemption. It has been a long time since I have come across a more concise argument for the spiritualization of service. He declares that religion is at bottom an individual matter, a matter between a man and his God, and that man must work out his own salvation, not as an isolated unit, but rather as a member of the social body, and that it is not so much by introspective analysis as by actual toil in well being towards one's fellow man that one saves his own soul. On the other hand, what the social worker more especially needs is the firm conviction that, beneath all the forms of economic and social change he is striving to bring about, "there is proceeding a great spiritual enterprise, a movement towards the millenium of the City of God." The book is one of the publications of the Cambridge University Press, issued in this country through the Macmillan Company. C. R. W.

OUT OF HIS long service among children Dr. Henry Dwight Chapin, president of the Children's Welfare Federation of New York, has produced *Heredity and Child Culture*. In it he sums up the results of his study and experience, emphasizing the importance of the child as a factor in society; discussing the question of inheritance and selective breeding; and outlining the points to consider in fostering good development. The book represents the application of extended knowledge gained through ripened experience, and constitutes a real contribution to humanitarian effort. (New York: E. P. Dutton & Co.)

### SERMONS

*Our Heavenly Inheritance*. By the Rev. J. A. Craigie, Vicar of Montacute, Somerset. London: Skeffington & Son, 1922. 5s.

This volume of a village priest's instructional sermons is extremely satisfactory and wholesome. The author says in his preface: "Many sermons preached and written, I think, are too obscure. I hope and trust that what I have written in the following pages will be found to be, without being puerile, plain enough to convey big things easily and pleasantly to those who are not averse to learning but who hate exertion or the slightest mental strain over things that matter most—the things of Religion." The ruggedness of style and its radical simplicity are not inconspicuous features of this straight-forward group of didactic sermons. Especially good are those on "The Foolishness of Preaching," "The Invitation of the Shepherds," and "Zeal for the House of Our God" (IV, V, XIV).

*The Basis of Brotherhood*. By Milford H. Lyon, D.D. New York: Fleming H. Revell Co. \$1.50.

A volume of sermons, taking its title from the first of the series, in which the author urges that fellowship in Christ is the only remedy for social, national, and international ills. The sermons are somewhat conventional in thought and expression; evangelistic in tone, but marred, as such sermons often are, by commonplace illustrations and over-pietistic appeal; marked, however, by religious fervor. The most interesting of the sermons is one in which the author tells of his own conversion, while in college, from a shallow agnosticism.

# Church Kalendar



SEPTEMBER

1. Saturday.
2. Fourteenth Sunday after Trinity.
9. Fifteenth Sunday after Trinity.
16. Sixteenth Sunday after Trinity.
19. 21, 22, Ember Days.
21. St. Matthew, Evang.
23. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Eighteenth Sunday after Trinity.

## APPOINTMENTS ACCEPTED

CARPENTER, Rev. W. F., of Kingston parish, Mathews, Va.; to be vicar of the chapels of St David and St. Patrick, St. Alban's parish, Washington, D. C.

PURDY, Rev. CHARLES EDWIN, M.D., rector of St. Thomas' Church, Bath, N. Y.; to be rector of St. John's Church, Clifton Springs, N. Y.

## PERMANENT ADDRESS

HYATT, Rev. HARRY MIDDLETON; 33 Wellington Square, Oxford, Eng.

MAGRUDER, Rev. WILLIAM T., Beersheba Springs, Tenn.; now 2034 Iuka Ave., Columbus, Ohio.

## DIED

HUNT—Died at the residence of her daughter, Mrs. S. M. Cary, 577 Lincoln Ave., St. Paul, Minn., on Monday, Aug. 27th, in her 95th year, CATHERINE E., widow of the late WILLIAM EDGAR HUNT. The funeral was from Christ Church the following Thursday morning.

"And her children shall call her blessed."

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

THE CHURCH OF THE ASCENSION, Wyoming, Ohio (a high class residential suburb of Cincinnati), requires a Rector. Church now has 100 communicants. Community growing rapidly. Substantial salary and modern, attractive rectory. Address W. F. ROEMLER, Senior Warden.

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 AN ASSISTANT PRIEST, UN-married, and young enough to be interested in, and successful with boys. Southern seaport city. Salary \$1,800. Address PASTOR-963, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED at Grace Episcopal Church, well organized choir of forty men and boys, position occupied by recent incumbent twenty-one years. Address stating salary expected, W. H. Underdown, chairman music committee, 43 Seventh St. New Bedford, Mass.

WANTED, BY ONE OF MY PARISHION-ers, 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 IN A SCHOOL, A LADY (under 35 years of age) to assist in chaperonage and light household duties. Address THE SISTER SUPERIOR, St. John Baptist's School, Ralston, New Jersey.

## POSITIONS WANTED

CLERICAL

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

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

PRIEST, OPEN TO ACCEPT SMALL PA-rish at once. Address, B-964, care of LIVING CHURCH, Milwaukee, Wis..

MISCELLANEOUS

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

ENGLISH CATHEDRAL TRAINED ORGAN-ist and choirmaster, desires change from large city. Diocesan references, T-953, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE DEACONESS DESIRES A RU-ral mission where experience and ability are needed. References. Address G-956, 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.

## PARISH AND CHURCH

AUSTIN ORGANS—FOR HIGHEST QUAL-ity 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.

## VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set 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 HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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

## UNLEAVENED BREAD AND INCENSE

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

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

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

PRIESTS' HOSTS:—PEOPLE'S PLAIN AND stamped wafers (round). St. Edmund's Guild, 79 Lee Street, Milwaukee, Wis.

## RETREATS

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

## CONFERENCE

THE REV. L. W. FEARN, WARDEN OF The Church Mystical Union, London, England, will conduct a four day conference on the Principles of Mysticism, Sept. 17th to the 21st inclusive, at St. John's Church, Avon-by-the-Sea, N. J. Excellent hotel accommodations for those attending, \$3.50 and \$4 per day for room and board. Applications should be sent at once to ARCHDEACON ELMENDORF, Hackensack, N. J.

## EDUCATIONAL

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

## HOSPITALS

New Jersey

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10.00 a week.

New Mexico

ST. 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

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

## CHRISTMAS CARDS

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

## GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Highest endorsement. Instructive and entertaining. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Me.

## ROOM—MILWAUKEE

FRONT ROOM IN PRIVATE HOME ON upper East Side, Milwaukee, Wis. Business man or woman. 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.

### 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.

### APPEALS

#### Washington Cathedral

A Witness for Christ in the Capital  
of the nation  
THE CHAPTER

Appeals to Churchmen throughout the country for gifts large or 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

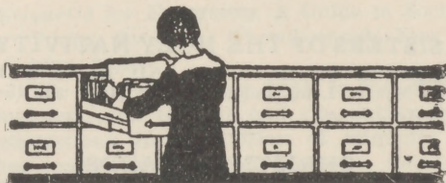
The International Convention of the Brotherhood of St. Andrew is an unparalleled opportunity for men to meet for consideration of the vital things in the life of the Church.

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 material, 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.  
Weekdays: 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. Andrew's Church, Buffalo

Main and Lisbon Streets  
Communion at 8; Sung Eucharist at 11  
Solemn Evensong at 8. Sermons, 11 and 8.  
Stations of the Cross, Fridays, 8 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.]

**Cambridge University Press.** Cambridge, Mass.

*The Calendar: Its History, Structure and Improvement.* By Alexander Phillip.

**Thomas Y. Crowell Company.** 426-428 W. Broadway, New York, N. Y.

*Bible Stories for Young People.* By Sarah Elizabeth Dawes. Price \$2.50 net. Postage extra.

*Japanese Fairy Tales.* By William Elliot Griffis. Price \$1.60 net. Postage extra.

**The Evans-Brown Company.** 15 Moore St., New York, N. Y.

*River Dusk and Other Poems.* By Agnes Kendrick Gray.

**Little, Brown & Co.** 34 Beacon St., Boston, Mass.

*The Enchanted Garden.* By Henry James Forman. With Frontispiece by A. D. Rahn. Price \$2 net.

*The Land of Forgotten Men.* By Edison Marshall. With Frontispiece by W. Herbert Dunton. Price \$1.75 net.

*Pirate Tales from the Law.* By Arthur M. Harris. With Illustrations by George Avison. Price \$2 net.

**Lothrop, Lee & Shepard Co.** 273-275 Congress Ave., Boston, Mass.

*With Caesar's Legions. The Adventures of Two Roman Youths in the Conquest of Gaul.* By R. F. Wells. Illustrated by Frank T. Merrill. Price \$1.50.

*The King's Powder.* By Albertus T. Dudley. Illustrated by John Goss. Price \$1.75.

*Adele Doring at Vineyard Valley.* By Grace May North. Illustrated by Florence Liley Young. Price \$1.75.

*Puzzling Pepita.* By Nina Rhoades. Illustrated by Elizabeth Withington. Price \$1.50.

*Dorothy Dainty's Castle.* By Amy Brooks. With Illustrations by the Author. Price \$1.25.

**The Macmillan Co.** 64-66 Fifth Ave., New York, N. Y.

*The Malady of Europe.* By M. E. Ravage.

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

*The Child at Home.* By Cynthia Asquith. Price \$1.75.

**S. P. C. K.,** London, England. The Macmillan Co., 64-66 Fifth Ave., New York, N. Y., American Agents.

*Voluntary Clergy.* By Roland Allen, author of *Missionary Methods*, etc.

### BULLETINS

**The Rockefeller Foundation.** 61 Broadway, New York, N. Y.

*A Review for 1922.* A Summary for the First Decade. By George E. Vincent, president of the Foundation.

**The Laura Spelman Rockefeller Memorial.** 61 Broadway, New York, N. Y.

*Report of the Laura Spelman Rockefeller Memorial.* 1923.

### BISHOP GAILOR AND DR. WOOD TO GO TO JAPAN

THE CONSECRATIONS of the two recently elected Japanese bishops for new dioceses of the Church in Japan are scheduled for December and are events of such outstanding importance in the mission field that the president of the National Council and the executive secretary of the Department of Missions are going out to be present.

Mr. Motoda's consecration takes place in Tokyo on Dec. 8th, and the Rev. Mr. Naide's in Osaka on the 11th.

Besides the American and English bishops in Japan and Bishop Gailor from the United States, there will be present the English Bishop of Korea, and a representative of the Archbishop of Canterbury. Bishop McKim, the senior bishop in Japan, will act as consecrator, assisted by the others.

Bishop Gailor sails from Seattle Nov. 22d, and, before returning to the United States, expects to visit mission stations in Japan, China, and the Philippines. Dr. Wood, who sails Nov. 1st, goes at the request of Bishop McKim, to advise with him concerning important business details in connection with the transfer of jurisdiction to the Japanese bishops. Dr. Wood expects to return to the States immediately, possibly paying a brief visit to the mission in Hawaii on the way back.

### A BISHOP'S ANNIVERSARY

THE RT. REV. E. T. DEMBY, D.D., Suffragan Bishop of Arkansas, will celebrate the fifth anniversary of his consecration to the Episcopate at St. Andrew's Church, Pine Bluff, Ark. There is a movement among the colored communicants of the diocese to raise a dollar each for the Episcopal Endowment Fund for work among the colored people, and to be presented to the Bishop at the celebration of his anniversary. A memorial tablet will soon be placed in this church to the late James Jones, who gave the lot on which the building stands, and most of the money for its erection.

### ELECTION IN MICHIGAN

A SPECIAL CONVENTION has been called by the Standing Committee of the Diocese of Michigan to meet in St. John's Church, Detroit, Mich., on Tuesday, Oct. 2d, for the purpose of electing a bishop in succession to the late Rt. Rev. C. D. Williams, D.D., who died last spring.

It will be recalled that the Rt. Rev. H. St. G. Tucker, D.D., Bishop of Kyoto, was elected diocesan at a convention held in May, and that he declined this election.

## Nominations to Episcopate Interest Church of England

### Harding Memorial Address—Welsh Election Confirmed—Farewell to Dr. Weston

The Living Church News Bureau  
London, Aug. 17, 1923

IT has just been announced that the two vacant bishoprics of Chelmsford and St. Edmundsbury have been filled as follows: Chelmsford (vacant by the death of Dr. Watts-Ditchfield), the Right Rev. F. S. Guy Warman, Bishop of Truro; St. Edmundsbury and Ipswich (vacant by the appointment of Bishop David to Liverpool), the Ven. W. G. Whittingham, Archdeacon of Oakham, Canon of Peterborough, and rector of St. Andrew's, Glaston, Uppingham.

As was generally expected, Bishop Watts-Ditchfield has been succeeded at Chelmsford by another Evangelical—one who has shown a real understanding of the position of others. Like his predecessor, too, Dr. Guy Warman is noted as a preacher. Aged 51, he was educated at Merchant Taylors' School and at Pembroke College, Oxford. Curacies at Leyton (which is in his new diocese) and Hastings were the preliminaries to a short period (1901-2) as Vice-Principal of St. Aidan's Theological College, Birkenhead, and as Vicar of Birkenhead (1902-7). He returned in 1907 to St. Aidan's as Principal, and when, in 1916, he succeeded the present Bishop of Peterborough as Vicar of Bradford, he had been associated with Birkenhead for fifteen years. From Bradford Dr. Warman went to Truro as Bishop in 1919 at the early age of 47.

The Ven. W. G. Whittingham, Archdeacon of Oakham, is little known outside the Diocese of Peterborough, where he has spent almost the whole of his ministerial life since 1886, when he was ordained deacon at St. Margaret's, Leicester. Born in 1861, he was educated at the City of London School and at Peterhouse, Cambridge, where he took a Second Class in the Moral Science Tripos. After five years in his curacy at Leicester, he became for a time chaplain to the Bishop of Trinidad (1889-99), and in 1899 was appointed to the vicarage of Weedon; in 1904 to the vicarage of Knighton; and to the rectory of Glaston, Uppingham, in 1917. He was made honorary canon of Peterborough in 1915, Archdeacon of Oakham in 1918, and Canon-Residentiary of Peterborough Cathedral in 1922.

It was the irony of fate that Mr. Lloyd George, the Welsh Nonconformist militant, and main author of Welsh Disestablishment, should have had the promotion of more bishops than any other British Prime Minister of modern days. "Lloyd George bishops," indeed, became a regular by-word. But Mr. Stanley Baldwin has also been busy in this respect in the short time that he has been Premier, and has made, on the whole, satisfactory appointments in the sees of Liverpool, Chelmsford, and St. Edmundsbury. The most important selection (Winchester) has yet to be made, and there is a belief in London Church circles that the choice will fall on the present Bishop of Southwark, Dr. Cyril Garbett. Dr. Garbett has made a great name in the South London diocese in four years, and it is significant that Dr. Talbot, the present Bishop of Winchester, also graduated

from Southwark, as did his predecessor, the present Archbishop of Canterbury.

The Archbishop of Canterbury has nominated the Rev. G. W. Wright to the missionary bishopric of Sierra Leone, in succession to the late Dr. Walmsley. Mr. Wright was trained at the Church Missionary College, Islington, and afterwards, from 1906 to 1915, served with the C. M. S. in the missionary district of Mombasa, East Africa. From 1916 to 1919 he acted as missionary at Kabare and Muitarra, and soon after his return to England, in 1920, became vicar of Boulton, in Derbyshire.

### Harding Memorial Address

IN HIS ADDRESS at the Memorial Service for the late President Harding, last Friday, Canon Carnegie dwelt on the appropriateness of the meeting of the representatives of the two English-speaking peoples in Westminster Abbey, "the central shrine of their common parent lineage."

Canon Carnegie went on to say: "A week ago President Harding was the world's most prominent personage, the chosen leader of its mightiest nation, dealing with affairs of vast magnitude and complexity, invested with unique prerogatives, empowered to make decisions and to initiate policies of far-reaching importance to human welfare; and it is in the full vigor of his manhood, in the very midst of his activities, that a commonplace mischance befalls him, and his life's work abruptly ends. What are we to make of events like this? Under less conspicuous conditions they are happening every day and every hour. What explanation can we give of them which does not leave us oppressed with doubts and misgivings, which does not stigmatize our personal aspirations as less than nothing, and our social ideals as very dreams? Only one such explanation is available. It is only in the context of God's prevailing purpose that we can maintain our faith and hope. Men come and go, highly and lowly placed. They play their parts for a time, and then pass away, but the part which each man has to play is not futile or meaningless. Its results remain for good or ill. It promotes progress or retards it, just to the extent to which his will is in accordance with the Divine will, just to the extent to which he has identified himself with God's purpose, as declared by consciousness and developed in the effects of the moral law, or places himself in opposition to it. That is the final test by which every man's worth stands or falls.

"President Harding's life work does not fail to satisfy us. His intellectual ability, his oratorical skill, his foresight as a statesman, his sense as a legislator or administrator—these are matters about which different estimates will be formed, varying with the predilections or prejudices of those who form them; but as to his sincerity, his straightforwardness, his honesty, his invincible rectitude, his generosity, his kindly sympathy, all who know him are agreed. A great Englishman asked that on his grave should be inscribed the words, 'Here lies a man who tried to do his duty.' President Harding was such a man. Britishers and Americans alike recognized that, and, by honoring him, reveal themselves as in

fundamental unity with each other. For the law of duty is the law of God's life expressing itself in terms of human life, and by obeying that law we identify ourselves with His prevailing purpose and unite ourselves with each other in the assurance of participation in His final triumph."

Every nation has its own taste in hymns, and America's favorite appears to be Nearer, my God, to Thee. It was to the sound of it that President Harding's body arrived at Washington, and it was repeated at the service at Marion. This, also, was the hymn on the lips of the passengers when the ill-fated *Titanic* went down. It is not a question of authorship, for though the words have often been attributed to Mrs. Beecher Stowe, they were really written by Mrs. Sarah Flower Adams, an English religious poetess of some note in early Victorian days.

Somehow, the hymn has not quite the same vogue in this country, though it is to be found in all our popular hymnals. Perhaps the two sung in the Abbey at last Friday's Memorial Service—Abide with Me, and Lead, Kindly Light—represent our preference as well as any, but for less personal occasions our choice would probably fall on Isaac Watts' magnificent "O God, our Help in Ages Past," the stark simplicity of which appeals most strongly. It was the hymn chosen for the great Queen's Hall meeting after the outbreak of the war.

### Welsh Election Confirmed

LAST WEEK, at a Synod of Welsh bishops, at St. Asaph, the election of Dr. Edward Latham Bevan as first Bishop of the new see of Swansea and Brecon was confirmed by a majority of the bishops present. The Archbishop of Wales, who presided, announced that he would not vote either for or against, for the sole reason that, in his opinion, knowledge of the Welsh language was imperative for the work of the new diocese and for the interest of the whole province. One-third of the population of the new diocese spoke Welsh, and one-fourth attended Welsh Nonconformist places of worship.

The Hon. Mrs. Robert Devereux, of Tregoyd, has offered to provide a cope for the use of Dr. Bevan, and the churchwardens of Brecon propose to present the Bishop with an episcopal ring. It is understood that the Bishop's chair in Brecon Cathedral will be completed by the addition of the canopy which was included in the original design by Sir Goscombe John.

### Farewell to Dr. Weston

ON TUESDAY EVENING, Aug. 28th, Bishop Church House, Westminster, to bid farewell to the Bishop of Zanzibar on the eve of his departure for his diocese. Dr. Weston would have spent a longer time in England but for the shortage of clergy in his African diocese. He has had a most strenuous time while here, and his "holiday" has been fully occupied with presiding at the Anglo-Catholic Congress and numerous preaching engagements, to say nothing of discussions, with bishops and lesser lights, on matters arising out of the Congress. We shall all be sorry to say "good-bye" to his lordship, and as a token of our good-will it may be hoped that the collection at his farewell meeting will be such as to prevent any reduction of the Universities' Mission work in Zanzibar.

Meanwhile, Prebendary Mackay, of All Saints', Margaret Street, writes in his parish paper: "There is now a vacant bishopric; there will shortly be another. Why cannot there be a monster petition

that the Bishop of Zanzibar be invited to return to England to be Bishop of what-ever see is vacated to fill the vacancies?" Surely, adds the Prebendary, the authorities must recognize that it is time to place an Anglo-Catholic bishop on the English bench.

#### To Arrange Calendar

THE REPRESENTATIVE of the Orthodox Patriarchates of Alexandria and Jerusa-

lem arrived at Athens last Friday to arrange with the Archbishop of Athens for the adoption of the Gregorian calendar by the Orthodox Church. This step was approved by the Ecumenical Patriarchate during the recent Pan-Orthodox Conference held in Constantinople shortly before the departure of the Ecumenical Patriarch, Mgr. Meletios IV., for Mount Athos.

GEORGE PARSONS.

## Canadian House of Bishops Meets at Calgary, Alberta

### Recruits for Foreign Fields—British Columbia and the Death of President Harding—Anniversary of Ontario Church

The Living Church News Bureau }  
Toronto, Aug 27, 1923 }

THIS year, the annual meetings of the House of Bishops, the Executive Council of General Synod, the Missionary Society the General Board of Religious Education, and the Council for Social Service are to take place in Calgary, Alberta, the see city of the prairie Diocese of Calgary. They commence on Sunday, Sept. 16th, when the pulpits of Calgary and the surrounding country are to be occupied by delegates from Eastern Canada. In the afternoon a mass meeting is to be held at Paget Hall, Calgary, when the work of the three general boards of the Church will be presented by selected speakers. During the week following, mass meetings are to be held on Monday, Tuesday, and Thursday evenings in the interest of the Council for Social Service, the General Board of Religious Education and the Missionary Society of the Canadian Church. Probably the outstanding questions to be considered by the Boards themselves will be Immigration, by the C. S. S.; the Development of the Lesson Helps, by the G. B. R. E.; and the Many Problems of Indian Missions in the West, by the M. S. C. C.

#### Recruits for Foreign Field

FOUR NEW MISSIONARIES will sail shortly from Vancouver as a strong reinforcement to the staff of the Canadian Church working in mission fields overseas. With this party go Miss Ida S. Withers as a candidate-in-training for work among the Japanese in British Columbia, and Miss Mary Peters, returning after a year's furlough and valued deputation work in Canada, to her duties as a nurse in St. Paul's Hospital, Kweiteh, Honan.

Dr. A. C. Rowswell, with his wife, has been assigned to the Missionary Diocese of Honan; Miss Harriet Horobin and Miss Marguerite Clench are for the Diocese of Mid-Japan.

Miss Horobin and Miss Clench go out under the auspices of the Dominion Woman's Auxiliary. Miss Horobin is from Montreal and held a responsible position with an important firm there before she applied for missionary service. She is to be an evangelistic worker, and to this end has completed two years' intensive study under the School of Missions and the Deaconess House, Toronto.

Miss Clench, of St. Catherines, Ont., is a graduate in Arts from Trinity College, Toronto, and, in addition, has taken two years' divinity work at the same college, a course which she concluded with high honors, as did Miss Horobin, both being

in residence at St. Hilda's. She also took a special course under the School of Missions.

Dr. A. C. Rowswell goes out to medical service in our splendid new Hospital at Kweiteh, in the Diocese of Honan, China. Educated in the Aurora and Toronto schools he matriculated from Upper Canada College, and later graduated from University Medical College, Toronto. Subsequently he had hospital and surgical experience in a New York hospital. During the war he served for three and a half years overseas with the R. A. M. C., and after the Armistice filled a responsible and important position in connection with the Pensions Board.

Dr. Rowswell, since early youth, has been an earnest Churchman, has been connected with the Brotherhood of St. Andrew, and the Student Volunteer Movement, and began his medical course with a view to missionary service. His wife served as a V. A. D. overseas during the war. Upon reaching China, Dr. Rowswell will take a special course in the Rockefeller Hospital, Pekin, where he will live for a year attending the Pekin Language School.

#### British Columbia and the Death of President Harding

A RESOLUTION of profound sorrow on the death of the late President Harding was adopted at a mass meeting in Stanley Park Vancouver, B. C., on Aug. 6th, by more than 10,000 people assembled in the same natural amphitheater where the citizens of Vancouver heard the late President give his first address on Canadian soil, just ten days before the great throng stood with bowed heads, in silence, after the reading of the resolution by the Right Rev. A. U. de Pencier, Bishop of

New Westminster. The resolution earnestly extends sympathy to the Government and citizens of the United States in the loss of "so worthy a man," and to his family and immediate friends in the loss of "one so dearly loved in his simple, generous, Christian character." Appropriate hymns were sung and a short address was given by the Bishop.

#### Anniversary of Ontario Church

TWENTY YEARS after the centenary celebration of the founding of the Talbot Settlement by that eccentric pioneer of Elgin county and the northwest shore of Lake Erie, Col. the Hon. Thomas Talbot, the little Anglican church at the heart of that settlement celebrated its 95th anniversary, at which many of the widely scattered sons and daughters of the pioneer settlers foregathered to do honor to the memory of those stalwart forefathers.

Two special services were held on Sunday Aug. 19th, with Canon J. W. J. Andrew of Trinity Church, St. Thomas, in the pulpit, and, following the afternoon service, the graves of the pioneers in the historic little cemetery on the lake bank across the road were decorated with flowers. A decoration and memorial service was also held at the cemetery on Tuesday afternoon before the general reunion picnic held on the lake bank. At this service a very interesting history of the building and growth of the church was read by John S. Pearce of Wallacetown, a member of one of the early families.

#### Miscellaneous News Items

VOCATIONAL TRAINING and handicraft work are one of the features in the curriculum of the Indian Schools, and it is interesting to note that fifty-four exhibits of school work, chiefly sewing and embroidery, are being sent from the Old Sun School Blackfoot Reserve, to the Regina Exhibition.

THE BISHOP OF TORONTO officiated at the dedication in St. Barnabas' Church, Danforth and Hampton Avenues, Toronto, of the new three-manual pipe organ. After the dedicatory service Dr. Fricker, of the Metropolitan Methodist Church, gave a recital. The rector is Rev. F. E. Powell.

THE CHURCH in Western Canada has suffered a great loss in the death of the Rev. J. A. Horrocks, rector of Oxbow, Saskatchewan. The deceased was a graduate of Selwyn College, Cambridge, and came to Canada in response to an appeal for workers by the Bishop of Qu'Appelle.

## Trinity, New York, Installs a Fine, New Chancel Organ

### Summer Schedules—Music at Grace Church—Summer School of Religion for Children

The Living Church News Bureau }  
New York, Aug. 25, 1923 }

THE Skinner Organ Co. is installing at Trinity Church an entirely new chancel organ, using, however, the beautiful carved organ case set up not many years ago. At the same time, the gallery organ at the rear is being overhauled and practically rebuilt. It is being connected with the console of the chancel organ for the first time, so that it can be played from the chancel. During the work on the chancel organ, the choir has been occupying the old choir-gallery at the

rear of the church, with an artistic effect that has attracted favorable comment. S. Baring-Gould, in his comments on the introduction of chancel choirs in the early days of the Catholic Revival in place of the gallery choirs, compares the effect of the former to "a mountain of snow between the congregation and the altar." What is seemly and right in a Cathedral is not necessarily good in a parish church. If any parish church has good reason for maintaining the cathedral arrangement it is Trinity, with its majestic proportions and world-wide fame and attraction.

During the month of September, exclusive of the last Sunday, the preacher on Sunday mornings at Trinity Church will be the Rt. Rev. Thomas F. Gailor, D.D.,



President of the National Council. On the last Sunday in September, the preacher will be the Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary.

The Seaside Home, at Great River, L. I. maintained by members of Trinity Church, will close for the season after Labor Day.

The Rev. W. B. Kinkaid, senior curate of Trinity Church, is expected back from England early in September. The Rev. Henry Scott Miller is in charge during his absence.

**Summer Schedules**

THERE ARE many satisfactory alternatives to the old-fashioned and thoroughly bad custom, referred to last week, of closing churches altogether during the hot months. Three churches in New York have an early Eucharist, no later morning service, and in one case a "Health Center Group Meeting" in the evening. Another church keeps up its full schedule of Sunday services (four of them) but no sermons during August. Another church suspends services in the church, but has its congregation meet at the church on Sunday mornings for a trip to one of the beaches, where an open-air service is held.

**Music at Grace Church**

AFTER A VACATION beginning in June, the choir at Grace Church, Broadway at 10th St., will resume its regular work for the winter on Sept. 16th, under the direction of Ernest Mitchell. Mr. Mitchell has been organist and choirmaster at Grace Church since the resignation a year ago of James M. Helfenstein. Mr. Mitchell came from Trinity Church, Boston, to fill a difficult position. But his success has been unquestioned. Representative organists and choirmasters from far beyond New York go to the Sunday evening service at Grace Church to hear the brilliant work of the choir. The best music of all the ages has been utilized in the programs rendered. But not only has Mr. Mitchell effected brilliant results in the training of his choir, but has made the organ accompaniment of the services and the organ solo work a very "delightful part of the musical offering at the Sunday services."

**Summer School of Religion for Children**  
A SCHOOL OF RELIGION for children has been maintained this summer in connection with The Union Theological Semi-

nary, under the direction of Dr. Harrison S. Elliot of the Seminary. The school seems to have brought clearly to the children's minds the everyday bearing of Christian ethics, and our Lord's example on their home and school life. One child reported that he had learned to make his mother happy by not crying when he had to take a bath. One group of boys, after investigating conditions in their own homes, came to the conclusion that they would spend their holiday money in covering the floor with linoleum, instead of on edibles. A student council governs the school and helps the superintendent to determine methods, topics for study, and other matters. This is after all but the application, on a larger than parochial scale, of a feature of the Christian Nurture system, the weekday application of Sunday teaching to two of the five fields of service. Of course, the Church has an immense advantage over Protestant groups in being able to supply the spiritual dynamic for this practical application—God's grace mediated through God's own sacraments.

**Summer Work at St. George's**

ST. GEORGE'S parish maintains a summer home at Rockaway under the supervision of Attorney General George W. Wickersham. Members of the parish spend several weeks or merely week-ends, as circumstances permit, at this delightful resort, which, because of its strategic location attracts to the Sunday afternoon services in its pavilion much larger congregations than attend at the parish church in summer. At Lyme, N. Y. there is a camp for boys conducted by a committee of leading laymen of the parish. Some three hundred boys avail themselves of the privileges of this camp, which include distinctly moral and spiritual contacts, as well as social comradeship of the clergy.

It is announced that plans have been made for the renovation of Memorial House, the parish building of St. George's in East 16th Street.

**Fr. Hawkins to Return to Liberia**

THE REV. HERBERT HAWKINS, O.H.C., who returned from Liberia early this summer to make his final vows in the Order of the Holy Cross, after profession under life vows on Holy Cross Day, Sept. 14th in the chapel of St. Augustine, Holy Cross Monastery, West Park, will rejoin the Holy Cross Liberian Mission at Mosambolahun.

**Rural Washington Parish to Give Old-fashioned Tournament**

**A Pageant of Robin Hood—Diocesan Church Activities—General News Notes.**

The Living Church News Bureau (Washington, Aug. 27, 1923)

THE summer heat is forcing the development of new ways in which to overcome the effect of the elements and at the same time not to eliminate the Church's expression of religion.

One of the interesting summer activities of the Churches in this part of the country is the old-fashioned tournament and ball imitation of the days of chivalry. On Aug. 27th, at St. Barnabas' Church, Oxon Hill, Md., such a tournament is to be conducted. Three arches about fifty yards apart are erected, from the center

of which are suspended iron rings. The knights ride their horses beyond the minimum speed required by the judges, endeavoring to catch the small rings on the point of an iron-tipped lance. The men who imitate the knights of old assume fantastic names suggestive of their residence.

Today at St. Barnabas' Church the winning knight will crown the queen of love and beauty at the beginning of the ball which closes the tournament, and the next three winners will crown three maids of honor. Ten men of the church are the judges and two of the prominent citizens of the community will make addresses. Mr. Owen Moore is marshal of the tournament, with two assistants and with two young ladies as aides. The proceeds of

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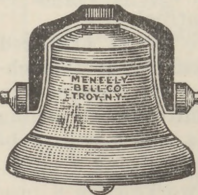
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the tournament and ball are to be for the benefit of the church.

#### Pageant of Robin Hood

THE CHURCH OF OUR SAVIOUR, Brookland, on Aug. 24th and 25th, at the Woodland theater produced "Maid Marian's Marriage," a pageant designed and staged by the Rev. Edmund Stevens, rector of the church. There was a prologue and epilogue read by one of the actors, and the pageant opened with the woodland nymphs, Puck and his elfin band dancing gaily around the greenwood tree. Then the various characters of the attractive story were introduced, culminating in the marriage scene, after which Maid Marian and Robin Hood left the elves and fairies dancing joyfully. The proceeds are to go toward the building fund of the parish hall.

#### Diocesan Church Activities

AT TRINITY DIOCESAN CHURCH, beginning Sept. 9th, an interesting innovation is being instituted in connection with Church music. The choir is to be composed entirely of men, and an endeavor is being made to recruit the number to forty, with the idea of making it a really unique body, something like the famous Paulist Fathers' male choir in New York City.

Mr. Fredrick Haller, in charge of the Trinity Ushers' Association will try the scheme of having the ushers wear bronze badges as a means of identification for strangers in the Church who desire to make requests of some Church official.

The Department of Childhood of Trinity Community House is to open its fall program about Sept. 10th. The daily program of activities includes classes in handicraft, sewing, dressmaking, cooking, game rooms, calisthenics and athletics, basketry, toy making, folk dancing, dramatics, and the regular moving picture entertainment on Friday nights.

Two of the Trinity vestrymen have just applied to be admitted as postulants for Holy Orders. This makes four men from this parish to apply for admission into the ministry during the last four years.

#### General News Notes

MRS. J. W. AUSTIN, the wife of the late Canon Austin, rector of All Saints' Church, Chevy Chase, has just returned from a visit to relatives in England. Mrs. Austin was accompanied by her brother, the Rev. E. J. Austin, a relative of the late Canon Austin. Mr. Austin is vicar of St. Mary Bolton's, South Kensington, London, and is paying his first visit to America. It is expected that he will hold services at All Saints' Church, where his brother, was rector for so many years. Later he will visit his brother at Wilkesbarre, Pa., returning to England by way of Montreal.

TENTATIVE PLANS are being arranged for a dinner to be given by the Churchmen's League in honor of Dr. Freeman on Oct. 4th. A special committee is arranging the details of the dinner, which will probably be given at Rauscher's; and a reception committee also is working on a program. Something unique in the way of vestry meetings has been arranged for the September meeting of Trinity Vestry. This meeting will be held at the country estate of one of the vestrymen. The vestry with their wives and children are to be taken out to the estate in automobiles and a supper will be served on the lawn. There will be entertainments for the ladies and children after supper while the vestry meeting is being held.

#### CONGREGATIONAL MINISTER SEEKS ORDERS

THE REV. JOSEPH SNOWDEN, formerly minister of the Congregational Church at Victor, Iowa, is studying for orders in the Church. The factors in his "spiritual pilgrimage" as given by him in an address, which he was asked to give, are: Personal acquaintance with men in the Church; the study of Church and secular history; the satisfying nature of the Church's worship; belief in the Apostolic Ministry; and the Church's missionary character, and ministry to all classes of people.

Mr. Snowden has, for the past few months, been assisting in the missionary and new Church school work being done in Des Moines. Beginning September 1st he will be in charge of the missions at Albia, Garden Grove, and Centerville.

Mr. Snowden is a candidate for orders from St. Luke's parish, Des Moines.

#### SEWANEE SUMMER TRAINING SCHOOL

THE ANNUAL SESSION of the Sewanee Summer School for workers was held at the University of the South, Sewanee, Tenn., from Aug. 9th to the 22d. A number of courses, under the heads of Religious Education under the direction of the Rev. Gardiner L. Tucker, D.D., Missions, under the direction of Dr. J. W. Wood, and Social Service, under the direction of the Rev. C. N. Lathrop, as well as a number of special courses, were taken by those in attendance.

In 1910 this movement began as a small one-day conference of eighteen leaders; this year it had an enrollment of 425 members, the largest registration in its history. Dr. John W. Wood, executive secretary of the Department of Missions of the National Council, said on the closing night, "This school should be circularized more, that others outside of the Province of Sewanee may come here, where there is a wonderful spirit of the Church, that they may share with the Southland in this stimulating occasion." Nearly 100 more registered this year than in 1922, and the records read the last evening showed that there were representatives from 32 dioceses and 1 missionary district, 4 bishops, 39 clergymen, 58 laymen, and 225 young people, and many visitors who attended the services and lectures who, if they had registered, would have made the enrollment much larger.

Sewanee is a perfect location for Church workers who wish to come apart a while and gain new knowledge, fresh inspiration, renewed zeal, and a fuller appreciation of their call to service.

The popular afternoon conferences of the school were a happy medium through which much fundamental knowledge was disseminated, and from which many diocesan and parochial activities should benefit, for almost every person in attendance was a leader in diocese or parish.

The opening conference was conducted by Dr. John W. Wood, and dealt with Woman's Auxiliary problems. Amongst these the relation of the Auxiliary to Social Service and Religious Education, the Night Meeting, Membership, Study classes, both normal and discussion groups, were live issues. Dr. Wood, whose information on missions and the mission field is unbounded, was most enlightening.

Woman's Auxiliary officers, diocesan and parochial, also took the opportunity to discuss their particular difficulties and to present plans which had been found successful.



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The Daughters of the King held three conferences with Mrs. Edward Warner, of Atlanta, president of the Province of Sewanee, in the chair. Miss Matilda Porter, of Nashville, on Prayer, and Mrs. Felix G. Ewing, on Bible Study, were both particularly helpful. The Rev. J. A. Schaad outlined plans for special work for the Daughters which are under consideration for development.

Mrs. Otto Heinigke, national president of the Church Periodical Club, directed a conference on the work of her organization, and Miss Boylston, organizing secretary of the Church Mission of Help, spoke on the aims and accomplishments of the corps of trained workers doing social service work under the C. M. H. Mrs. I. Noe, Mrs. R. E. Mitchell, Miss Ann Vernon, of Rhode Island, the Rev. J. A. Schaad, and the Rev. C. N. Lathrop also addressed this important gathering.

Mrs. George Biller, who has been associated with the young people attending this year's school, led a conference on Young People and the Women of the Church. She was ably assisted by several of the young people, as well as by Bishop Quin.

A conference on Educational Opportunities in China was led by the Rev. Morton Chu, of Hankow, China; one on Religious Education was led by Dr. Gardiner Tucker, and one on Social Service was led by the Rev. Mr. Lathrop, and all proved intensely interesting.

The Girls' Friendly Society was ably represented by Miss Marian P. Ford, president in the Fourth Province, and Mrs. H. P. Woodward, from the National office. Bishop Mikell stressed the usefulness of the organization, and Mrs. W. J. Loaring Clark spoke on The Associate, her Privileges and Opportunities.

Three special meetings were held; one a garden meeting at the home of Mr. and Mrs. Telfair Hodgson, with Bishop Gailor, Dr. Wood, Mrs. George Biller, and Dean Massey, of Lexington, as speakers. Dean Massey, who told of the wonderful development of the Church in China, took the place of Bishop Lloyd who was unavoidably detained from attending the conference.

The National Special of the Woman's Auxiliary drew an interested number of women together. Bishop Bratton was the principal speaker and outlined the wonderful life of the late revered Bishop Tuttle, in whose memory the special will be given. Mrs. James S. Cain, of Upper South Carolina, spoke on the Home for Students in New York, and Mrs. J. Challen, of Georgia, on the Colored Training School to be built at St. Augustine's, Raleigh.

The Hoke Ramsaur Memorial, the Provincial Special, formed the subject for the third meeting. Mrs. W. B. Nauts, of Tennessee, Mrs. Wilson, of Alabama, and Mrs. Frank Noble, of Georgia, were the speakers.

Other conferences held were: Parish Secretaries, Mrs. Tarrant, of Birmingham, in charge; Hymns for Church Schools, the Rev. Clarence Parker, leading; Faith and Order; the Brotherhood of St. Andrew; and the Guild of St. Barnabas for Nurses.

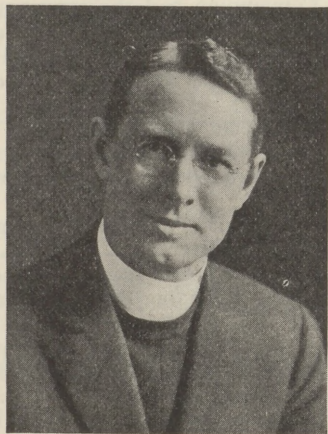
Though an independent department, the Young People's Department was not a separate school, and on many occasions the members joined in the services and meetings of the whole conference. The registration in 1922 was 150, representing 31 leagues, and, in 1923, 225 young people and councilors, from 60 leagues. The young

people, with their councilors were housed in barracks adjoining Quintard Hall where were the officers' quarters, the dining hall, and the chapel. Bishop Quin, in addressing the whole school the closing evening, said, "We tried to develop personal religion in this young people's department, and our main objective has been to make for Christian Leadership."

Bishop Quin conducted a class daily in which he defined the broader aspects of the Y. P. S. L., its organization, development, and policies, and Mr. Jonnard's conference was in the nature of a convention of Y. P. S. Leagues of the Province, for the discussion of programs. Mrs. George Biller, as girls' adviser, held conferences for the girls, and all classes of the school proper were open to the young people. For recreation the young people had a full program of hiking, tennis, base ball, horseback riding, and stunt nights.

**VEN. W. W. COUPER  
ARCHDEACON OF MINNESOTA**

THE VEN. EVERETT W. COUPER, Field Organizer for the Diocese of Duluth, has been called by the Bishop and Directorate of the Diocese of Minnesota to fill the newly created post of Archdeacon of that diocese. He has accepted the call, and will enter upon his new duties on the first of September, making his home at 1016 Fourteenth Avenue, S. E., Minneapolis. He will devote himself largely at first to the presentation of the Church's Program throughout the diocese.



THE VEN. E. W. COUPER  
ARCHDEACON OF MINNESOTA

The new Archdeacon was born at Blue Earth, Minn., on Oct. 6th, 1875, the son of John Henry Couper and Elizabeth Anne (Wilson). Graduating from the University of Minnesota in 1899, and from the Seabury Divinity School in 1902, he was ordained to the diaconate in 1902, and to the priesthood in 1903, by Bishop Edsall. He married Miss Virginia Harbert of St. Paul, Minn. He served as rector of All Saints' Church, Northfield, Minn., 1902-1905; St. John's Church, Springfield, Mo., 1905-1906; St. John's Church, Spokane, Wash., 1906-1909; and Christ Church, Alameda, Calif., 1909-1918. He became Dean of Trinity Cathedral, Duluth, Minn., in April, 1918, and continued in that position for about four years, during which time the mortgage on the Cathedral property was paid off.

Since March, 1922, Archdeacon Couper has been Field Organizer of the Diocese of Duluth, and has rendered valuable service in organizing new missions, and reviving old missions which had been allowed to lapse. He attended the General Conventions of 1919 and 1922 as a deputy

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from the Diocese of Duluth, and also served on the Executive Council as Chairman of the Department of Missions and Church Extension, and on the Standing Committee.

#### A CHANGE OF ALLEGIANCE

AT THE last meeting of the Convocation of the District of Western Nebraska, the Rt. Rev. George Allen Beecher, D.D., Bishop of the District, was pleased to recognize the Rev. J. G. Creede, on the presentation of the Rev. John M. Bates, the Very Rev. Charles R. Tyner, and the Rev. William D. Morrow, as a priest of the American Branch of the Catholic Church. Fr. Creede had previously received the grace of orders in the Roman Church.

The Rev. James G. Creede was born in Cork, Ireland, Nov. 19, 1886, and was prepared for the priesthood in his native country. At the age of sixteen he was sent to the diocesan classical college in Cork, and thence for his Arts, Philosophy, and Theology to the Royal University of Ireland. He was for seven years in Maynooth, Dublin, and was ordained by the Roman Archbishop of Dublin.

Fr. Creede came to the United States in 1912 as assistant at the Cathedral at St. Augustine, Fla., and was, for three years, Chancellor of that Diocese. He spent two years in Maine, and in 1917 went to South Dakota. For the past three years he has been serving in the Diocese of Lincoln, Neb.

In the early months of this year Fr. Creede sought and received full and formal testimonials from the authorities of the Roman Church, and presented them to the Bishop and Council of Advice of Western Nebraska. Resigning his ministry in the Roman Church, and after the canonical requirements of the American Church were complied with, Fr. Creede was received into the communion and priesthood of the American Church. This change, Fr. Creede states, was but a change of allegiance from the Roman Church to the American Church, the transaction taking place in the one Catholic Church.

Fr. Creede is now priest in charge of St. Stephen's Church, Grand Island, Neb.

#### ANNUAL BROTHERHOOD PILGRIMAGE

THE NORFOLK ASSEMBLY of the Brotherhood of St. Andrew has determined to continue the custom, inaugurated last year, of making a pilgrimage-retreat to the historic churches of Williamsburg and Jamestown, Va., and has determined upon Sept. 15th and 16th as the time this year.

The plan is to assemble in the early afternoon of Saturday, Sept. 15th, at Grace Church parish house in Norfolk and drive to Williamsburg where the members of the party will be entertained by William and Mary College. There will be a conference and a preparation for the Holy Communion of the morrow.

By 7:30 the next morning the party will be at the Hunt Memorial Shrine at Jamestown, the site of the first services of the Church in the Virginia Colony. At eleven, the Rev. W. A. R. Goodwin, D.D., a member of the college faculty, and a clergyman well-known and beloved by Virginians, will preach at the service in old Bruton Church, Williamsburg, which he helped to restore when he was rector of the parish several years ago. Evening Prayer will be said in

another Colonial church in the vicinity, the old Hickory Neck Church, Toano. Dr. Goodwin has promised to make a side talk either at Williamsburg or Toano, on The Colonial Church and Churchmen.

The pilgrimage last year was very successful, and it is hoped that it will be still more popular this year. Jonathan W. Old, Jr., 419 National Bank Bldg., Norfolk, Va., should be notified by those who desire to attend.

The total cost for room and meals for the five-day period has been figured at \$11.50. Those who are intending to attend the Convention are requested to write immediately, enclosing \$2.50 for the special five-day rate, payable to the Brotherhood of St. Andrew. All communications should be addressed to the Hospitality Committee, 617 People's Gas Bldg., Chicago, Ill.

#### GREAT PARK SERVICE

THE LATTER PART of July the Seattle Council of Churches received an invitation to hold services in the Auto Park, situated in the largest park in Seattle, Wash., and, at the invitation of the Council of Churches, the Brotherhood of St. Andrew represented the Church and took the service in the evening of Sunday, Aug. 12th. The Rev. Harold G. Hennessy, rector of the Church of the Epiphany, and a member of the Executive Committee of the Council of Churches, made the address.

It was a short service, lasting about fifty minutes, but no church in Seattle of any Communion had the congregation, as to number of persons or character of congregation, that the Auto Park had that night. Practically every state in the country and nearly every Communion was represented. The Community Hall was completely filled and people stood in the doorways and outside the entrances and on the lawn.

The Seattle Auto Park has had as many as 700 autos registered at one time, and as many as 3,000 people from every section of the country, including British Columbia. This is the first year Sunday services have been attempted. The park is owned and controlled by the city, and is considered the best managed park in this section. The invitation to the Brotherhood came from the Council of Churches, on the Executive Committee of which are two laymen of the Church, in addition to the Rev. Mr. Hennessy.

#### CHURCH WORK IN THE PHILIPPINES

SINCE 1907 those in charge of the Chinese work in Manila have looked forward to the time when work might be started among and for the Cantonese of Manila, and have repeatedly made plans looking to the establishment of a separate service for them. One plan after another, however, has failed, and early this year it was decided that, rather than to have any longer delay, work should be inaugurated with such help as was at hand. Accordingly the Bishop appointed Mr. Lo Fo Hing, who, though not Cantonese by race, comes from that province and has a thorough command of that language, as lay reader. On Sunday, June 14th, the first service was held. The attendance at this first service was almost exactly the same as it was at our first service for the Fukien people nearly twenty years ago—and in some ways a better beginning can be made than was possible in the Fukien work, for we had no communicants when

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we began that work, whereas we have a group of Cantonese, small in number, but of splendid Christian character, who are already communicants, and we have twelve Cantonese children baptized in St. Stephen's, our mission for the Chinese in Manila.

ST. STEPHEN'S has outgrown its quarters, and, in an effort to secure more room for the church and school, a house has been rented for the resident Chinese deacon and his family, so that the rooms formerly occupied by them might be converted into schoolrooms. Mrs. Studley, upon returning from her furlough, has resumed her work as principal of St. Stephen's School for Chinese Girls. Miss Brown has thus been enabled to devote the time she was obliged formerly to give to the work of the principalship, to teaching—the kind of work she prefers. During the course of last year we have been able to secure more local teachers than before, so that the clergy have been released from the work of teaching in the school; while this meant a considerable extra expense, it was necessary if the pastoral work of the Church was to be done. St. Stephen's now has a sufficient staff of thoroughly competent teachers, but there are more pupils coming to school soon, and one more teacher must be secured. It is hoped that it will be possible to have a young lady who is about to graduate from an excellent school in China and who can teach either English or Chinese.

A COVERING for the cement walk between the Hospital and the Nurses' Home of St. Luke's Hospital, Manila, is needed. During the heavy rains of the wet season, not only are the nurses themselves and their clothing frequently considerably dampened by passing between the two buildings, but also linen and other supplies, which have to be carried by them, are damaged by the drenching they receive. It is hoped that some generous friend will be found who will meet the expense of covering this passage.

AN INTERESTING EXAMPLE of the growth of the spirit of progress among the Bontoc Igorots is related in the *Diocesan Chronicle* for July. The father of one of the girls in the Girls' Dormitory of our mission there is a striking contrast to the average Bontoc Igorot regarding education for girls. He himself never attended a school, but was at one time in America where he learned to read and write a very little. He has a large family. When the children are very small he has them baptized, and when old enough to attend school, he sends them to school, teaching them all the figures and A, B, C's before sending them. He was very proud of this little girl who was about to go to Baguio. She is his second girl to go there to school, and he wanted to send one of his family with her as *cargadore*. As it was rice harvest time in Bontoc, none of his relatives would go. He offered Bontoc men 10 pesos, which is a huge sum, but they would not leave the rice harvest. Although the man has many rice fields, he decided it was more important to take his girl to school than it was to harvest rice, so he forthwith left the fields and took her.

When our children at Bontoc reach the intermediate grades, they go to Baguio to continue their studies there. There are so many girls and boys seeking admission to the public schools there, that the need for an intermediate school of our own in Baguio becomes more and more imperative, and, with the large number of chil-

dren already there, the need of a priest is still more imperative.

DEACONESS HARGREAVES returned from her furlough with the funds in hand for a new church in Besao, an outstation of Sagada. She received an Easter offering of 5,000 pesos from the Cathedral Parish of Cleveland. Another fund has also been promised her for St. James' school.

MISS WHITCOMBE, of Bontoc, has gone to America on furlough. Major Hackett, headmaster of the Bishop Brent School for Boys at Baguio, has gone to New York City for two months' study in the Teachers' College of Columbia University. He will return in time for the reopening of school in October. A cable has been received by the Bishop, announcing the appointment of Miss E. W. Colladay, for the House of the Holy Child, Miss Frances Fletcher, for Easter School, Miss Pearl Hamlin, for St. Luke's Hospital, and Miss Amy Rumsey, for Mission Treasurer. Miss Carter for the Sagada Mission, arrives in August, and the Rev. John Williamson for the new work of The Seamen's Church Institute in Manila. Sister Columba, of the Sisters of St. Mary, has recently arrived in Sagada. Deaconess S. M. Peppers returned from furlough May 2d.

**CITIZEN SOLDIERS ATTEND SERVICE**

ON SUNDAY, AUGUST 26th, the Churchmen in attendance during August at the Citizens' Military Training Camp, located at Fort Des Moines, Iowa, attended the morning service at St. Luke's Church, the

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Rev. Gowan C. Williams, rector. The young men are of high school and college age. Autos brought them in from the Fort, which is seven miles from Des Moines, and a dinner was served by the ladies of the parish in the Guild Hall to the twenty-eight attending. They came from Iowa and Nebraska communities.

Bishop Longley preached a splendid sermon on citizenship, emphasizing the spiritual needs for the highest and much needed type of citizenship.

#### A PARISH SCHOOL

CALVARY PARISH, Fletcher, N. C., the Rev. H. D. Bull, rector, is fortunate in having a parish school taught in the parish house, and this for the first time in a number of years. The teacher of the school is Miss Sara C. Cornish, the daughter of a clergyman, and an experienced Church worker.

The rector of the parish has recently started holding services at St. Elizabeth's Mission, Hillgirt, North Carolina. There is a small group of Church people there who have been without the services of the Church for some time past.

#### DES MOINES CHURCH SCHOOL INSTITUTE

THE SIX Church schools of Des Moines, Iowa, have planned a Teacher Training Institute of five days for the first two weeks in September. The days are to be September 6th, 7th, and 11th, 12th, and 13th. There is to be one period before dinner starting at 5:30 P. M. and two periods after dinner.

The first period each day, will be a round table discussion on some phase of Church school work. The second period will be How to Teach, using as a text book *The Teacher* by Weigle. Special emphasis will be placed on Teaching the Christian Nurture Series. The third period will be used for grade conferences, with a leader for each grade. During this period the officers of the Church schools will cover the first half of the standard course on Church School Administration.

#### A NEW STUDY BOOK

FOR THE BENEFIT of speakers, teachers, group leaders, and all members of the study classes on the Church's mission, attention is called to the new study book, *The World My Neighbor*, a 1923 supplement to *The Program Presented*, prepared by Miss Laura Boyer, and published by the National Council. It should be ordered from The Bookstore, 281 Fourth Avenue, New York, and the price is 25 cents.

The book outlines four meetings. Instead of presenting the work according to geographical divisions, this course takes up the program according to different types of work, showing that throughout the world there are the same needs requiring the same satisfaction.

#### FOR A NATIVE MINISTRY

THE BISHOP OF THE PHILIPPINES, the Rt. Rev. G. F. Mosher, D.D., has recently issued the following letter to the clergy and Church workers of his District, and has caused it to be circulated in his diocesan paper, *The Diocesan Chronicle*:  
To the Members of the Mission:

"A Mission of the Church has as its objective the establishment of a native Church that shall be self-supporting and

self-governing. The method for attaining the former is clear-cut but its attainment waits upon the latter. A self-governing Church is dependent upon an intelligent, well-instructed laity and a native ministry. One of the earliest efforts of a Mission, therefore, should be the training of men and women for religious work and the ordaining of such of the men as give evidence of vocation. Our American Church has stressed this in all of her foreign missions and the following table will show that she has made much progress in this direction:

Diocese	Clergy	
	Foreign	Native
Liberia .....	2	34
Shanghai .....	17	26
Hankow .....	18	36
Anking .....	8	18
Tokyo (and Tohoku) .....	12	35
Kyoto .....	5	36
Cuba .....	7	13
Mexico .....	3	12
Southern Brazil .....	6	15

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we should place the fact that this diocese of ours has one Chinese deacon and no other native clergyman, no candidate for orders, no postulant. All of the other Missions are older fields of work than the Philippines, and it is only natural that their progress in this line should far exceed our own; but, after twenty years, it would seem that we should be ready to make our beginning. At any rate, I particularly ask that this be given the careful thought it deserves and that the clergy will keep the question always in mind. We must some day have Filipinos, Igorots, and Chinese in the Ministry of the Church, and I trust that all who are engaged in training the young will endeavor so to teach them as to prepare the way for a call from God to the work of Ministry in His Church."

**AN OLD WORLD TOUCH**

AN OLD WORLD historical touch was given at Vancouver, B. C., when the Hudson's Bay Company carried out a custom required by the charter of the company (1670) that, whenever a royal personage should visit Canada the company should "deliver a supply of furs." They chose to do honor to Mrs. Harding, the late President's wife, and made her "royal" by investing her with a silver fox stole from the Peace River district. The platinum catch bore the Company's coat-of-arms, and the box containing the stole was done in a beautiful illuminated design of the *None Such* setting sail in 1668.—*The Canadian Churchman*.

**SOCIAL SERVICE SUNDAY**

ONE OF THE important recommendations made by the Third National Conference of our Church Social workers, held in the city of Washington last May, was that the Twentieth Sunday after Trinity, October 14th, be observed as the Social Service Day throughout the Church.

It was thought that such an observance would also be of assistance to the fall educational campaign leading up to the very important canvass.

The plan for Social Service Sunday includes the corporate communion for all Social Workers whether trained or volunteer workers in Church or in secular interests; the offering up for prayers in all the services of that day for social problems and for all social workers ministering to human needs at home and abroad; and the delivery of sermons stressing the Christian's responsibility to his community and the Church's work in Social Service, parochial, diocesan, and general.

The following prayers are suggested for use on the occasion:

"Almighty God, our Heavenly Father, who hast taught us by Thy dear Son to love Thee and to love our neighbor as ourselves; Send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men; Grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering or oppressed; Fill their hearts with love for the friendless and the fallen; and sustain them in all their work, striving with the consciousness of Thy Presence and approval, until at last by Thy mighty power over this troubled world, the dawn breaks and the shadows flee away; through Jesus Christ our Lord to whom, with Thee and the Holy Ghost, be all honor and glory, world without end, Amen."

"O Lord, who though Thou wast rich, yet for our sakes didst become poor, and

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hast promised in Thy Gospel, that whatsoever is done unto the least of Thy brethren, Thou wilt receive as done unto Thee; give us grace, we humbly beseech Thee, ever to be willing and ready to minister, as Thou enablest us, to the necessities of our fellow men, and to extend the blessings of Thy Kingdom over all the world, to Thy praise and glory, who art God over all, blessed for ever. Amen."

#### DEATH OF DEACONESS SCOTT

THE DEPARTMENT OF MISSIONS of the National Council received a cablegram, Aug. 27th, announcing the death of Deaconess Katharine Scott at Kuling, China, on Aug. 26th.

Deaconess Scott joined the staff of the District of Hankow in 1911. After some years of teaching at St. Hilda's School, Wuchang, she was appointed principal. The School has prospered under her supervision, and is now the leading mission girls' school in Central China.

#### MASSACHUSETTS TO PRESENT PROGRAM

THE BEGINNING of the fall season finds Massachusetts actively preparing for a series of services and conferences to present the Program of the Church for 1924. A well-planned week of activity is being arranged, beginning Sunday, Oct. 21st. Early in July the chairman of the diocesan committee, Philip S. Parker, sent out the following notice to the clergy of the diocese:

"At a recent meeting of the Bishop and Council, a committee was appointed to arrange for the presentation in this Diocese of the Program of the work of the Church for 1924. This will be done during the week beginning Sunday, Oct. 21st, and continuing through Friday, Oct. 26th. There will be special services, conferences, and meetings in different parts of the diocese during this time. Notices of these will be published later. Leaders and speakers from outside the diocese will assist. The committee requests that in the services on Sunday, Oct. 21st, emphasis be placed on the missionary, educational, and social work of the Church."

The committee working with him are Miss Eva D. Corey, of the Church Service League; the Rev. Ernest J. Dennen, archdeacon of Boston; Hollis French, of Emmanuel Church, Boston; and Henry J. Ide, of the Church of the Messiah, Boston.

At the Sunday services, which will begin the presentation of the Program, rectors, or visiting speakers, will place emphasis on the missionary, educational, and social work of the whole Church. It is expected that in this way every man and woman of the diocese will be made familiar with the plans to advance the interests of the Church both in the foreign and domestic fields during the coming year. During this week, beginning Oct. 21st, prominent speakers from outside the diocese, including many bishops, will give addresses in strategic parts of the diocese.

One meeting at least will be planned especially for vestrymen of parishes. This meeting may prove of tremendous help, supplying what thus far has been found lacking in the large national movements of the Church—namely, that the rector was enthusiastic, but few members of the parish shared this enthusiasm.

This splendid plan for arousing the intelligent enthusiasm of the whole diocese is being favorably received. Rectors, as well as diocesan leaders, are keenly feeling the need of a deeper education for the average layman in the parishes, so that rectors, wardens, and vestrymen will not feel an oppressing handicap in appeals for a generous support of the Church's program. Comparatively few parishes in the diocese thus far have met their quota for the Church's program in 1923. A certain apathy is easily apparent, even in the support of diocesan institutions. And yet at the same time, there is an unmistakable gratification that the board of religious education under the leadership of the Rev. J. W. Suter, Jr., is rendering such real help to the small, as well as the large, Church school; that Archdeacon Dennen is so efficiently managing the work of the Boston City Mission; that pioneer work is being done by F. W. Lincoln, in identifying the boy with the Church through the Galahad Movement. Never before has the diocesan service been of such concrete help to the average parish. A real pride, too, is being felt in the larger work of the Church outside of the diocese. But it must frankly be admitted that the average layman in the diocese is still apathetic. He has not so much as heard whether there be a whole Church.

In view of the tremendous service being rendered by Massachusetts laymen who are already actively in touch with the work of the Church as a whole, there is no discouragement in looking forward to this week of activity, beginning Oct. 21st, securing the most real results.

#### MAGAZINES

DR. BARRY has a very suggestive article on The Church and the Education of the Clergy in the July number of the *American Church Monthly*. "Greek and Hebrew should be made elective," he well says. "It is to be hoped that the time will come when our teaching of the Bible will be a teaching of the religion of the Bible and not what certain critics think about the origin and development of the books of the Bible." "It would seem to be obvious that a seminary course should be ordered, not with reference to some ideal intellectual standard but with reference to what a priest actually has to do." Would that such truths could find entrance to the minds of all bishops, deputies, and examining chaplains. And this—which the author well puts in italics—: "*The great need of the Church at present is the need of a careful selection of candidates for orders.*" Dr. Foakes Jackson continues his articles on English Church history by writing on The Roman Secession, and Dr. Manning of Columbia University on Religious Conditions in Poland. The editor announces a series of articles on The Church and Modern Problems, of which the first is Dr. Barry's mentioned above. Others will be by the Rev. F. S. Arnold, Dr. G. L. Richardson, and Professor Tinker.

THE NINETEEN MEMBERS of the Junior Chapter of the Brotherhood of St. Andrew at Christ Church, Greenville, S. C., in addition to their "regular work," are raising \$1,000 toward the education of a postulant for Holy Orders.

PRAY GOD to give you "an honest and good heart," or "a perfect heart," and, without waiting, begin at once to obey Him with the best heart you have.—*Catholic Citizen*.

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