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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 1, 1923

NO. 18

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

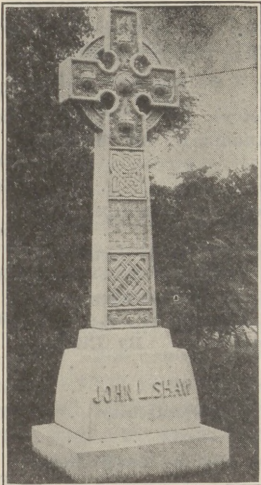
WAR—OR SOMETHING ELSE

Editorial

THE PROGRAM OF THE INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE MODERNIST AND GOD

By the Rev. H. P. Scratchley



1837

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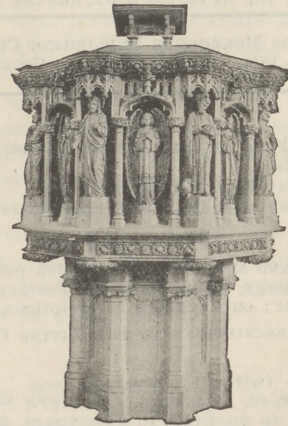
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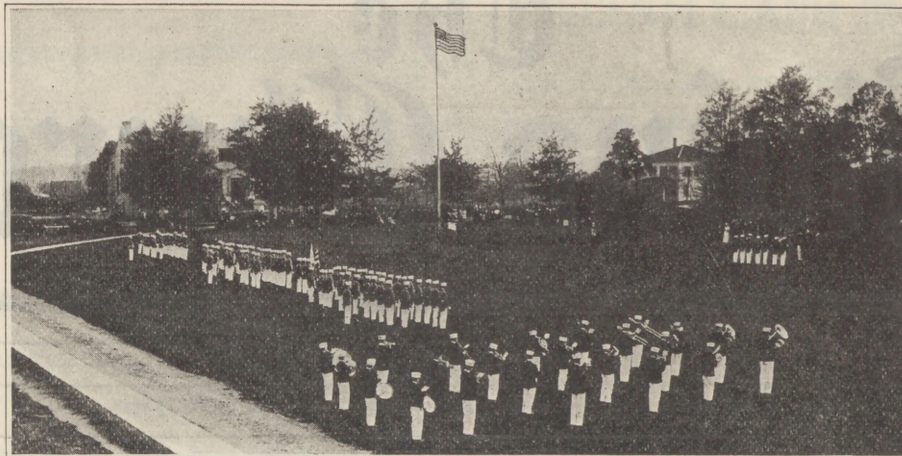
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A Weekly Record of the News, the Work, and the Thought of the Church

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.

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

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages $3\frac{1}{2} \times 5\frac{1}{2}$ inches, \$18.00; Half pages, $5\frac{1}{2} \times 7\frac{1}{8}$ inches, \$36.00; whole pages, $7\frac{1}{8} \times 11\frac{1}{4}$ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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

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Published by Morehouse Publishing Co.

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

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	563
War—or Something Else—The Correction of Errors—A Generous Paragraph	
ACKNOWLEDGMENTS	565
FOURTEENTH SUNDAY AFTER TRINITY (Poetry). By H. W. T.	565
OUR LORD'S EXAMPLE IN PERSONAL EVANGELISM. By the Rev. J. A. Schaad	565
DAILY BIBLE STUDIES	566
THE SECOND UNIVERSITY SUMMER SCHOOL OF RELIGION. By Adelaide Evans Harris	567
PROVISIONAL PROGRAM OF THE INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW	568
BROTHERHOOD CONVENTION PROGRAM TO HAVE HIGH PERCENTAGE OF VITAL INTEREST. By James L. Houghteling, Jr.	569
"A HUMAN PROBLEM OF TERRIFIC PROPORTIONS." By Clinton Rogers Woodruff	571
THE PRIEST-ORGANIST. By F. Leslie Calver	572
THE MODERNIST AND GOD. By the Rev. H. P. Scratchley	573
'Twas IN A GARDEN (Poetry). By Oscar J. F. Seitz	575
PIECES FOR THE NEWSPAPER: CAPITALISM. By a Small Town Priest	575
CORRESPONDENCE	576
The Chair of St. Peter (Rev. William H. Haupt)—Roman and Anglican Training (William Stanton Macomb)—Architect of Roosevelt Memorial Tower (Rev. William P. S. Lander)—Announcing the Service (Rev. Charles E. Farrar)—Church Attendance in England (Rev. C. E. Roberts)—A Portrait Wanted (Rev. A. P. Banks).	
LITERARY	577
HARDY'S DEATH EVOKES SYMPATHY OF ENTIRE ENGLISH-SPEAKING WORLD (London Letter)	580
THE YOUNG PEOPLE'S FELLOWSHIP OF THE DIOCESE OF MASSACHUSETTS (Boston Letter)	581
A WASHINGTON CHURCH SOCIAL ACTIVITY WINS COMMENDATION (Washington Letter)	581

IN heaven we shall love God without mixture of malice; we shall enjoy without envy; we shall see fuller vessels running over with glory, and crowned with bigger circles; and this we shall behold without any anger, trouble, or a repining spirit; our passions shall be pure, our possessions all our own; and all in the inheritance of Jesus, in the richest soil of God's eternal kingdom.—*Jeremy Taylor.*

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MILWAUKEE, WISCONSIN, SEPTEMBER 1, 1923

NO. 18

EDITORIALS AND COMMENTS

War—or Something Else

IN Mr. Clinton Rogers Woodruff's second article on International Relations, printed in THE LIVING CHURCH last week, there was contained a letter from Senator Pepper to the editor of the Philadelphia *Public Ledger* reaffirming certain views relating to the League of Nations which he had expressed in 1920. He had then criticised the "coercive principle" in the League, observing that if that were to be abandoned, "the way will immediately be opened for a reconstruction in which the United States will gladly join," and that "if the coercive principle is still approved by the League members, they must consider whether or not a surrender of the principle is too high a price to pay for the coöperation of the United States." He now, three years later, adds that "during the time which has elapsed since it was made, nations which are members of the League have clearly indicated their intention to develop the organization as a standing council of conciliation and not as a coercive alliance."

We only wish that we could find evidence to bear out Senator Pepper's view, expressed in 1920 and now reaffirmed, that if the coercive element should be eliminated from the League of Nations, "the United States will gladly join." If the United States government, at any time since 1920, had been willing to state officially what modifications in the League covenant would render that instrument acceptable to it, it is well known that the nations of the world would have shown the utmost deference to it, and there is almost a certainty that such modifications would have been adopted. There were three ways by which this could have been demonstrated. One was by re-submission of the Versailles Treaty to the senate by the late President with the recommendation that it be ratified with a reservation declining to accept, on the part of the United States, any part in, or responsibility for, coercive measures in the covenant of the League of Nations. One was by resolution of the senate, especially if it were at the recommendation of the administration, stating terms and conditions under which the United States would enter the League of Nations whether with or without ratifying the treaty. And one was by diplomatic representations by the government either to the League of Nations or to the governments associated in it, asking for such modifications in the covenant, and after they had been secured, asking the senate to coöperate with the administration in a treaty accepting membership. The latter would have been the course more consonant with American procedure, but since it would have left the possibility—we might call it an overwhelming probability—that the senate would have repudiated the arrangement, as it had repudiated that submitted by President Wilson, the adoption of one of the other courses would have saved the administration from the embarrassment that had been caused to its predecessor. But since the government made no attempt to secure any of them, but rather refrained from submitting any

recommendations as to changes in the League such as might secure the admission of the United States, it seems beyond question that Mr. Pepper's belief that, under given circumstances, "the United States will gladly join," has not been justified by subsequent events and may, perhaps, be an over-roseate view even now as to the immediate future.

For it seems beyond question that the onus for not coöperating with the rest of the civilized world in the earnest attempt made by the nations to create a substitute for war must be placed on the United States and not on the League of Nations. The difficult feat of securing agreement between nations on any plan at all had been accomplished, except for the United States. All others had been able to accept what, rightly or wrongly, Mr. Pepper terms "the coercive principle." If, therefore, one nation out of them all found that, without abandonment of that principle, it could not join the rest of civilization in its plan to find a substitute for war, it was the duty of that one nation, and not of the rest of the world, to state the terms and conditions on which it would be willing to join, or to propose something better. This the United States government signally failed to do. It was even said that official communications from or relating to the League of Nations were not treated officially with courtesy. No, there has been nothing in the course of the American government during the last three years to justify Mr. Pepper's belief that "the United States will gladly join" the League of Nations if the "coercive principle" should be disavowed by it.

BUT IF THE United States is ever to join the rest of the civilized world in creating a substitute for war, we must all avoid recriminations and seek to find, and to agree upon, unifying principles such as may be accepted in the future.

The rest of the world, at least, is war-sick. Perhaps in this country we did not suffer enough to make us realize that the prevention of war is the greatest issue that now confronts the world. The mother that gave her son—perhaps her only son—to be a sacrifice for the sin of a nation and for the honor of a nation, knows. The father whose son returned from France maimed or invalided, blind or shell-shocked, knows. To these the awfulness of war is a never-forgotten reality. These are in earnest in demanding that, once and for all, a substitute for war be found. But these are a small minority of the American people. Of the soldiers of 1917-18 themselves, the majority never saw an enemy, and "the horrors of war" is a mere phrase. All about us politicians are telling us that "American issues" are those on which the next presidential election shall be waged, and that we may safely forget the suffering world across the water, and the likelihood that another and still greater catastrophe will devastate America as well as Europe in the next generation if *this* generation does not find a

way to prevent it. We find generally among public men nothing but apathy and playing politics and petty partisanship when it is urged that everything else be subordinated to that one overwhelming issue—that we take steps *now* to avert the “next war.”

The issue resolves itself into this: We shall have war or—something in place of war.

The nations of the world, in 1919, agreed to create a League of Nations as the something-in-place-of-war. After the covenant had been tentatively accepted by them all, and the question arose in every land upon ratification, there was then a clear-cut issue: War or something-concrete-in-place-of-war. In rejecting the alternative, the United States necessarily accepted the former as preferable. But it is to the glory of organized Christianity throughout the world, in all its disunited and dismembered parts, that unanimously the alternative of war was rejected in favor of the one and only substitute for war that the conscience and the enlightenment of the world had been able to propound. For in rejecting the League of Nations, the United States offered nothing in its place. That “the United States will gladly join” something different from the League was only a dream of Mr. Pepper’s, whose enlightened conscience is too keen to permit him simply to repudiate the “something-else-than-war” that was offered without realizing the enormity of choosing the alternative of war. The United States never gave the slightest intimation that there could be or might be devised anything *concrete* that she would “gladly join”—political platforms to the contrary notwithstanding.

Yet it does not follow that some other substitute for war may not sometime be devised. Mr. Pepper believes that the League of Nations, without its “coercive principle,” is an acceptable substitute. Well, we, the minority of the American people, who are desperately in earnest in determining that a substitute for war be found in our generation, we shall all be willing to try out such a League, if Mr. Pepper can get, first, the time-serving politicians of this country to accept it, and then the rest of the world to recede from its position and accept Mr. Pepper’s instead. The simpler way would seem to us for America to accept the plan that has been accepted by the rest of the world, but if Mr. Pepper can get both America and the rest of the world to accept his substitute, well and good.

We do not forget the value of the proposed World Court. It is good; but it deals with only one phase of the prevention of war. It does not give the opportunity to the nations to confer and to formulate policies. The World Court is a detail of the League of Nations; not a substitute for it.

This we desire to put on record long before national political conventions meet or candidates are selected:

There are some people in this country, be they many or few, who are desperately in earnest in demanding that the United States government find a substitute for war that will be accepted both by the American people and the other nations of the world—and find it, and get it into operation, before the “next war” breaks. Those men who took the responsibility of repudiating the substitute that all the rest of the world accepted, assumed a terrible responsibility before God and the judgment of history. They rejected the united pleading of all Christendom. They have, thus far, shown not the slightest ability to find something better than the League of Nations and get it into operation. If the “next war” breaks before they have discovered the “something else,” and if they will then have succeeded in rendering the League of Nations impotent, it may be or it may not be that civilization itself will be wiped out, but it is absolutely certain that God and history will hold them responsible. We do not like Mr. Pepper to be among those who have deliberately assumed that risk.

But if Mr. Pepper can get his colleagues in the senate to accept the position that the United States will “gladly join” any conceivable movement of the nations to find a substitute for war, and then can get the rest of the world to accept it in place of the program that united Christendom offered and the United States rejected, good luck to him! He has something of a task before him.

In the meantime THE LIVING CHURCH is among those who are desperately in earnest, and we call upon the religious world to back us up in our demand: *Accept the League of Nations or create something superior to it!* To fail to do this is to vote ardently for the “next war.”

ALAS, alas, and again, alas!

Everyone knows how impossible it is to overtake and correct an error. After the deplorable incident in Connecticut wherein Dr. Newman Smyth, whom we all revere highly, produced a Congregational minister, professor in the

The Correction of Errors

Yale Divinity School, who was charmingly ready to “accept” episcopal ordination according to the terms of the Concordat, which he had not even read, a new series of embarrassments resulted. The Bishop of Connecticut was obliged to explain that the system which Dr. Smyth supposed to have been adopted by General Convention had really not been adopted. Dr. Smyth declared that a part of the information as to legislation had been withheld from him. An open letter and a reply were printed in the daily papers, the forum in which it was necessary for all our unhappy blunderings and misunderstandings to be laid before the public. The principals in the matter were necessarily chagrined; it is not easy for a Congregational minister to reach the condition where he is ready to permit a bishop to ordain him and then find that a bishop cannot do it.

The *Congregationalist*, model of courtesy among all religious papers, made its comments, none too complimentary to the Episcopal Church, restrained though its criticism was.

THE LIVING CHURCH intervened with its attempts to explain, both after Dr. Smyth’s open letter had been printed and after *The Congregationalist* had made its criticism.

Lately came the *Christian Century*, a non-denominational organ of liberalism, with an editorial showing all the same old misunderstanding. This editor sighed, laid it aside as hopeless, and concluded that it was useless to say anything more about it. We made no comment upon it. Bishop Brewster, however, has replied, and in a letter printed in that journal for August 23d, expresses “surprise that a journal calling itself Christian should publish such an utterance without taking pains to ascertain the facts of the case.” And the Bishop proceeds to make the explanation as to his part of the incident all over again.

Whereupon in its editorial columns the *Christian Century* now very generously states that it “did not get quite to the bottom of the matter and laid upon the Bishop a responsibility which really belonged elsewhere.” Continuing, the editorial says:

“There has been a belief, widely current even among those not usually ill informed, that the Protestant Episcopal Church had made an actual step toward unity with the Congregationalists by providing that ministers of the latter body might, under certain conditions, receive Episcopal ordination without renouncing allegiance to their own denomination. This belief seems to have been shared by Dr. Newman Smyth, who has been perhaps more prominent than any other Congregationalist in these negotiations, and by Professor Bainton of the Yale Divinity School, among others. It is evident, from Bishop Brewster’s letter, that he did not refuse ordination to Professor Bainton. Professor Bainton did not, in fact, apply for ordination. He did not apply for ordination because he learned in the course of the negotiations preliminary to his proposed application that he could not receive Episcopal ordination and remain a Congregationalist even if he did apply. And he could not receive ordination on these terms because the agreement which many persons supposed to be in effect had failed of ratification by the House of Deputies in the last Episcopal General Convention. It is clearly not Bishop Brewster’s fault and we regret that our first impression, like that of Dr. Smyth, made him responsible. The Lambeth proposals have not yet borne fruit, the proposed local adaptation of the historic episcopate has not occurred, and the Concordat does not exist as a working agreement.”

Of course it is all over now. The history has been made, the closer relations that some of our best and most trustworthy men once believed possible are not within the range of possibility now, an approach toward unity has been set back for at least a generation, and there are bitterness and near anger—tempered by the courtesy and restraint that our Congregational friends have uniformly exhibited—where there ought to be gradual lessening of misunderstanding.

And all because there were Churchmen, some friends, some foes of the Concordat, who maintained, after two General Conventions, that the Concordat had been adopted when it had not been. The general public credited their statement and took them at their word. Not until the attempt was actually made

to put it into operation, was the truth made manifest. The terms of the Concordat could not be put into operation because no Concordat had been accepted officially by either party.

THE LIVING CHURCH, by its repeated explanations, did its best to prevent such an embarrassment as that which occurred in Connecticut. It failed. And whoever, in any degree, made himself responsible for the misunderstanding that resulted in so unhappy a situation, must, no doubt, have very serious searchings of heart and examinations of conscience now.

AFTER reading many supercilious and worse remarks in English papers in regard to American Prohibition laws, it is refreshing to come across the following generous paragraph by "Viator" in the *Scottish Chronicle*:

"There is a rising tide of indignation in this country against the continued flouting of the American Prohibition law by 'boot-leggers' who sail under the British flag. It is evident that there is in Great Britain a secret organization of wealthy adventurers who are growing richer still on the proceeds of their unlawful gains; and the time has come to put an end to their activities. I have no belief in Prohibition, either morally or legislatively; but I do believe in the right of every nation to regulate its own domestic life, and it seems to us that Americans have grave reason to doubt the *bona-fides* of our professions of friendship and good-will so long as we tolerate this outrageous assault on their internal administration. They are making a great experiment; and British ships, British seamen, and British capitalists are doing their best to smash it and render it ridiculous in the eyes of the world. If U. S. politicians resume the old game of 'twisting the lion's tail,' we shall have ourselves to blame."

ACKNOWLEDGMENTS

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FOURTEENTH SUNDAY AFTER TRINITY

Almighty, everlasting God, we pray
 Give unto us an increase of Thy grace,
 To faith and hope and charity a place
 Supreme within our hearts, that we may stay
 Fast in obedience to Thy law alway,
 Make us to love it in this earthly space
 That Thy great promise, when we've run the race,
 We may obtain upon the judgment day.

Increase these virtues in our hearts, O Lord,
 That we may exercise them unto Thee;
 Both faith and hope, but charity the most,
 That with Thy Law by love we find accord
 And of Thy promises partakers be,
 Led unto Thee, through Christ, by Holy Ghost.
 H. W. T.

To THE practical and serious English people, still dear, and very rightly dear, are the "kindred thoughts of Home and Heaven." The imagination is not a wild imagination, but the representation of real facts, when it dwells with delight upon stately mansions or humble cottages, or unmarked houses in busy streets, or quiet places buried among the oaks and elms, which have supplied memories to struggling colonists in distant countries, or soldiers in advancing armies, or sailors on the wide, vast sea—memories which bring back the happy home faces, the sunny days in summer time, or the bright hearth of Christmas, all which keep awake pure love and high sacrifice, unflinching courage and truth, and a serious sense of service for man and duty towards God which alone rule a life worth living.—W. J. Know Little.

OUR LORD'S EXAMPLE IN PERSONAL EVANGELISM

BY THE REV. J. A. SCHAAD.

CHRISt, the Saviour of men, must always be looked upon as our example in the art of winning men, as in all else concerning the soul's life.

We have already considered the fact that He ordained personal evangelism, as well as preaching, as an agency for extending His kingdom in the hearts of men. A careful examination of His own methods in dealing with men is illuminating. Among other things we find the following outstanding facts in His methods:

1. He seems always to have been looking for natural opportunity to turn men's thoughts Godward.

Whether traveling, fishing, marketing, dining publicly at feasts, or visiting privately with friends, on vacation in the mountains or wilderness, or engaged in public duty, at home or in the temple, He seemed ever alert to turn the conversation from secular to spiritual things.

2. He went further and sought to turn even religious conversation from the abstract and general to the personal and concrete.

When the scholarly Nicodemus came and was disposed to discuss miracles in general, Christ turned the conversation easily into the channel of the personal miracle of spiritual regeneration as a necessity in the life of Nicodemus and of all others "born of the flesh."

3. He usually assumed men's capacity for God, and their inherent desire to be better than they already were.

The only exceptions were the hypocritical and the self-righteous. And He was rarely disappointed.

4. He did not use the same method in all cases, although His objective was ever the same—to win men as disciples. And His point of contact was usually some form of unselfish service, or appreciation, or comfort.

Our Lord knew, for example, what we must recognize today: (a) All persons do not respond with equal readiness to the same stimuli. (b) All persons are not attracted by the same truths, or convinced by the same evidence. (c) All persons cannot be led to action by the same motives.

But in all cases our Lord took these temperamental, intellectual, and spiritual differences into account, and was patient; knowing that heredity, and experience, and maturity are progressive factors in the decisions and acts of human life.

5. Perhaps the outstanding thing in the example of Christ in personal evangelism is the fact that He never intruded upon the sanctity of another's privacy to press His claims. He did not create opportunity, He merely seized such as came into the natural order of His daily life. And this engaged most of His time.

We have the same opportunities, and could use them to the very great blessing of others as well as of ourselves. Thus would the Kingdom of Christ grow mighty in America.

CHURCH VERSUS AUTOMOBILE

BY H. R. S.

THE article On Going to Church by Thomas F. Opie in THE LIVING CHURCH, reminds me of an incident in my early experience as a Church member. A good old lady friend of my mother, when remonstrated with for her negligence in church attendance said, all smiles: "Oh, I can worship in the woods and the fields." "Yes?" was the prompt rejoinder, "but do you?" Silence followed. The idea is the same as that embodied by Mr. Opie in his story of Theodore Roosevelt: A rejoinder to the man who said he could worship God in his automobile: "No one would ever suspect you of it," said T. R.

Now, of course, if one were a Robinson Crusoe on a desert island, one could, and should, worship God "in the woods and the fields," or even in an automobile, supposing the desert island possessed that luxury! But in civilized places, where there is even one church—any Christian church—one should go there, where, and where alone, one can worship God in the way He has selected for us, and not pretend that one is worshipping when one is merely enjoying the landscape—and avoiding the collection!

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

September 3.

READ St. Mark 12:1-12. Text for the day: "And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard."

Facts to be noted:

1. In this parable, our Lord declares Himself the unique Son of God.
2. Here we have a picture of God's dealings with the Jews.
3. Verse 9 is a prophecy of the destruction of Jerusalem.

God is sending messengers to every nation daily, and how are the nations of the world dealing with those messengers? To each one of us He is sending His messengers, and what is our personal attitude toward them, and especially to the last Messenger, His Son our Lord Jesus Christ? God is looking for the fruits of righteousness from nations and from individuals. "He is calling for fruits of godly citizenship, fruits of missionary endeavor, fruits of Christian statesmanship and leadership among the nations of the world." Think of our own country. "It is not enough that we lead the world in enlightenment and invention and wealth, not enough that we surpass others in commerce and commercial greatness." (Hubbard). What of the spiritual life of our people? What of our influence upon those who seek a refuge upon our shores? What effort are we making to make the Gospel of Christ a vital factor in the life of the whole nation? That question must be answered. God demands fruit.

September 4.

Read St. Mark 12:13-27. Text for the day. "Render to Caesar the things that are Caesar's and to God the things that are God's."

Facts to be noted:

1. A plot to entrap into an answer that might make a charge of treason possible.
2. The coin used was, of course a Roman coin.
3. The Jewish schools held that he whose coin was in circulation was king.

I have a friend who is a very loyal member of the Church. He is most regular in his attendance at the services, subscribes to the Church funds to the best of his ability, takes a leading part in all Church activities, and is looked upon by his circle of friends as an example of splendid Churchmanship, and yet that same man has no hesitation in violating one of the laws of the land, and contending that the law he violates is not just in any way, and apparently gives that as his excuse for violating it. In a measure there are a very large number of Church people who take just that attitude on many matters, with the result that the non-churchgoing citizen promptly wants to know what difference there is between the Church member and the non-Church member when both violate the same laws. . . . It is the kind of thing that often brings the Church into disrepute with those whom the clergy are trying to win. . . . Men may disagree with the fairness of a law, but Christ's command stands: "Render to Caesar the things that are Caesar's, and to God the things that are God's."

September 5.

Read St. Mark 12:28-end. Text for the day: "This poor widow hath cast more in, than all they which have cast into the treasury."

Facts to be noted:

1. A summary of the whole law (29-31).
2. See Psalm 110 (35-37).
3. True sacrifice (41-44).

"A certain woman offered a handful of wheat meal, and the high priest despised her, saying, 'How worthless this is to eat, how worthless to offer.' But in a dream it was revealed to him, 'Despise her not, for it is the same as if she had offered her soul, her life'" (Talmud). "Liberality is estimated according to a man's substance" (Aristotle). . . . How strange it is that so few people seem to catch the teaching of this passage. They talk about giving a "widow's mite," when they are giving the most infinitesimal fraction of their abundance. They either don't know or forget that the widow, in the lesson for today, gave all that she had.

She had nothing left for herself. Just as the Lord sat over against the treasury on that day so he sits over against the treasury today and He knows just what we give, and He knows whether it is a "widow's mite" or not.

September 6.

Read St. Mark 13:1-13. Text for the day: "He that shall endure unto the end, the same shall be saved."

Facts to be noted:-

1. Both the destruction of Jerusalem and the end of the world are foretold.
2. Under Titus, the Temple was laid level with the ground.
3. Christ's promise to those who should endure.

"Lastly, perseverance is especially assisted by keeping the mind fixed as much as possible upon the end of life, and upon all that follows it. Only let us reflect that death is as certain for each one of us at its time, immediate cause, and attendant circumstances are matters of uncertainty, and we begin to see this life and what belongs to it in its true aspect and proportions. . . . The shore may still be distant, but the sailor keeps his eye on it as he prays for skill and strength to weather the storm. On the heights beyond the valley of death the eyes of the predestinate constantly rest; and the sight sustains them in times of trial, darkness, and despair which must otherwise prove fatal. 'I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.' The end is indeed well worth the effort; and since we are in the hands of Infinite Love, the effort will be enduring if the end be kept constantly in view."—H. P. Liddon.

September 7.

Read St. Mark 13:14-end. Text for the day: "But My words shall not pass away."

Facts to be noted:

1. Verse 14. Probably fulfilled when the Zealots in 66 or 67 A.D. turned the Temple into a camp, and defiled it with blood.
2. The second coming of Christ will be manifested instantaneously to the whole world.
3. The absolute need of daily watchfulness.

"My words shall not pass away." Write down these words on the title page of your New Testaments. . . . Write them down, fathers, and mothers, but especially you who are Christian mothers, that you may never forget to teach your children, more carefully and thoroughly than anything that merely commands success in earthly life, those words which are more precious than ever before in the hour of death, and which are triumphantly justified beyond the veil. Write them down, I pray you, in your books and in your hearts, gentle and simple, lettered and unlearned, old and young, that they may help you, while the day of trial lasts, to set your feet upon the Rock, and order your goings. . . . To make these words the rule of life and thought must needs be the effort of a true Christian. God grant we may make it while yet we can, and may find at our last hour, from a personal experience, that the words which do not pass away are also the words of Eternal Life."—H. P. Liddon.

September 8.

Read St. Mark 14:1-2. Text for the day: "She hath done what she could."

Facts to be noted:

1. A council is held against our Lord.
2. Simon undoubtedly owed his cure to Christ.
3. Anointing was customary both in Jewish and Gentile feasts.

"She hath done what she could." What encouragement these words of our Lord bring to each and every one of us in our work as members of the Christian Church. There are so many of us who feel that it is hardly worth while trying to do even the little we can do. We have no special ability, we have no outstanding achievement to give weight to what we do or say; we are just ordinary every-day people, and there is practically nothing that we can do. And many of us are sincere in our contention. It is not foolish modesty that causes us to take this stand. But we are wrong, and our Lord makes it very clear that we are wrong. It is not some big thing that is required of us at all; it is just that we do what we can and to do it in His Name without regard or respect for the opinions of others. Life after all is made up of little things, the work of the Church is made up of little things, and if we do our little part, the Master will say, "Well done."

The Second University Summer School of Religion

By Adelaide Evans Harris

BUT that's a fuzzy way of saying it: we can get it across better with a story."

So the Rev. Frank Gavin, Dean of the University Summer School of Religion, would discipline a desire to toss about such phrases as "the anthropomorphic characteristics of eschatology" and would slip as easily into the vernacular of common speech. To the class confidently awaiting his return to the field of their comprehension, the marvel was that any man could make a subject at once so scholarly and so compellingly human. Of deeper significance even to the college students who listened to him was the conviction—new to many—his courses brought, that the intellect and the spirit, knowledge and faith, were not separate but one.

The response to the second University Summer School of Religion, conducted at Madison, Wis., by the University Commission of the Diocese of Milwaukee from June 25th to August 4th, was gratifying in every respect. This school is perhaps the finest expression of the growing realization in the Church, that if college students are to be held by religion they must be given the opportunity for that kind which will best satisfy the intellectual doubts and problems of these four critical years. Because of the state law, no University credit could be given for these courses, but they were so arranged, with lectures, seminars, outside reading, and final examinations, that both in content and form they correlated and corrected many courses offered by the University. In no other college up to the present time has this experiment been given so satisfactory a trial. Wisconsin is, I believe, unique in carrying it out.

One slight but striking innovation was made this summer in joining with the Wesley Foundation of the Methodist Church to the extent of presenting the courses of both schools in the same bulletin under the same name and in permitting the registration fee of two dollars to cover admittance to both. Denominational lines were not drawn in either school, and visitors were always welcome.

Briefly described these are the three courses offered by the Church. The Rev. Frank Gavin, Th.D., Dean of the Summer School, conducted each one:

1. Modern Interpretations.

A rapid but careful survey of the whole field of modern thought about the Bible . . . for any who wish to know the splendid results of recent scholarship . . .

2. Philosophy, Labor, and War.

A discussion group on both philosophical and practical problems confronting Christianity . . .

3. Evolution of the Christian Idea.

The development of Christian thought and institutions as regards present belief and practice.

All through the torrid days of July, usually at the hottest hour of the day, these volunteer classes in religion met at St. Francis' Club House, the University home for Church students. Almost without exception those who started a course remained until the end, although there was nothing to hold them but the intensity of their own interest. The majority were taking work on the hill and had little outside time. About a third were non-Churchmen. No school of religion could have succeeded in circumstances such as these which did not have the advantage of exceptional leadership, and the success of the University school, when full credit is given to all who assisted, lay in the choice of its Dean.

According to Dr. Gavin's own statement he did not popularize his courses or talk down to the class. Perhaps not, but the most recondite subject matter was vivified and made clear by his manner of presenting it, and he had so instant a sense of the rare times that he had left his class groping behind, and made so happy a translation of the difficulty, that it was at once with him again. "A fuzzy way of saying it," he would reprove himself; "let's try it like this—"

Our pencils, scurrying across the page to record the salient facts of a lecture would sacrifice facts to underscore a particularly luminous phrase or to transcribe in detail an anecdote or analogy. Our vocabularies received many a proud acquisition. We had inspiring glimpses into the power and mystery of language when he picked up his Bible in Hebrew and Aramaic

Greek and gave us a free rendition of the passage in question, touching upon the shaded meaning of a word and the customs of a people. His eager impatience to crowd into the time allotted as much as could be drawn from the stores of his experience and knowledge enriched and deepened all that he gave. Always we had the sense of untouched resources at his command

"It wasn't quite respectable," according to one elderly visitor to the class, "for so young a man to sit balancing on the edge of his chair and give forth so much with so little effort. At least he should have taken it more seriously."

From many a professor of philosophy and science the average student of our universities has acquired the impression that the mature mind which investigates and accepts the facts of life cannot give credence to the miraculous or the divine. Brought into contact with these courses conducted by Dr. Gavin, this average student was both puzzled and relieved, and his first reaction was as significant as it was involuntary. "But how can he know so much and still have faith?"

For here was a man who possessed in brimming measure both knowledge and faith, a man to whom anyone who wanted to believe, but not blindly, could turn with confidence. He knew as much (more would better express the general conviction) as any professor on the hill. He was a personal friend and admired colleague of a number. His degrees and his colleges—Columbia, Harvard, Oxford, and Athens, are but a few—his experience in the Church, from the religious life to the pastoral and the academic, entitled him to champion his cause with an authority that could not be gainsaid.

"I have heard so much of the higher criticism," confided one member of the class, "but never have I listened to a man who urged me to investigate it all yet could use its own weapons to probe its weak points." Many of us felt the same. Doors which we had supposed sealed by "dogma," beyond which the faithful were not permitted to stray, were opened wide. *The Catholic faith is true*, was the essence of the teaching; its foundation is so firm that it can withstand the brunt of any adverse evidence brought to bear upon it until you have proved it for yourself. Always, however, it was made plain that there was a line beyond which the intellect could not reach, where faith was the telescope through which alone we could obtain authentic glimpses of a world closed to mortal sense. Here, too, the scientific value of primary sources, of first hand contact with God, was given its true perspective.

Small wonder then that men who would have found no appeal in the conventional course of religion were attracted and held by methods like these. One of the results of the summer school most to be rejoiced in was the request made to Dr. Gavin by a group of University instructors, that next summer he hold a class especially for them, in which the claims of religion and science might be fully presented and discussed.

No one who was a member this summer, or last, of the University Summer School of Religion would be willing to have its success computed by numbers, although the tangible results may be recorded with satisfaction. The enrollment this summer was 42, an increase over last year, and four times as many as enrolled in a neighbouring school conducted along the same lines. It included about six rural pastors who attended regularly during their special conference and was composed of about one third non-Churchmen, in itself an important if surprising fact.

Fortunately, the Dean himself felt the response of the class, although to those in it, it seemed all too feebly expressed. Concrete evidence of it came to him in the form of many requests for private conferences—forty in all—in which personal doubts and questions were answered, potential vocations for the religious life and the priesthood discovered, advice and counsel always sought for and received. The spiritual life was quickened with the intellectual, and this summer 389 communions, in comparison with 77 of last summer, were made at the daily Celebrations and the enlarged student chapel was more than once taxed to its capacity.

The enthusiasm of those of us who took the courses needs

(Continued on page 575)

Provisional Program of the International Convention of the Brotherhood of St. Andrew

At the University of Chicago, Chicago, Ill.,

Wednesday to Sunday, September 19 to 23, 1923

GENERAL THEME: THE CONSECRATION OF MANHOOD IN SERVICE

WEDNESDAY, SEPT. 19

10:30 A. M.—Meeting of the National Council of the Brotherhood in the United States, to which officers and members of other National Brotherhood Councils are invited.

8:00 P. M.—Opening Meeting. Chairman, the Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago. Address of welcome by the Chairman. Addresses. Subject: The Consecrated Man's Vision of Service. The Very Rev. J. P. D. Llwyd, D.D., of Halifax; the Hon. Franklin S. Edmonds, of Philadelphia.

THURSDAY, SEPT. 20

CO-OPERATION EXPRESSED IN SERVICE

7:30 A. M.—Celebration of the Holy Communion at Christ Church, the Church of the Redeemer, and St. Mark's Church.

10:00 A. M.—Organization. Election of Convention officers. Appointment of Committees. Addresses of Welcome: Dr. Nathaniel Butler, University of Chicago; the Rt. Rev. Dr. Sheldon M. Griswold, Suffragan Bishop of Chicago. Responses: England, George Anthony King, President of the Brotherhood of St. Andrew in England; Canada, Hawaii, West Indies, China, Japan; New Zealand, the Rev. G. E. Moreton, General Secretary of the Brotherhood in New Zealand. Reception of delegation from Junior Convention.

12:00 Noon—Dr. William C. Sturgis: Do you Understand the Church's Purpose?

2:30 P. M.—General Conference: Coöperating with the Organized Forces of the Church.

a. Consecration of the Mind Essential to Coöperation. John H. Frizzell, Field Secretary of the Brotherhood.

b. Applying the Operating Principles of Prayer and Service to the Social Needs of the Day. Alfred Newberry, of the Department of Christian Social Service, of the National Council of the Church.

c. The Organized Coöperation of the Brotherhood With the Church. G. E. Moreton, General Secretary of the Brotherhood in New Zealand; H. A. Mowat, General Secretary of the Brotherhood in Canada; G. Frank Shelby, General Secretary of the Brotherhood in the United States. General Discussion.

5:00 P. M.—Sectional Conference: A Senior Chapter at Work. Charles Cain, of the American Headquarters; Herbert A. Mowat, of the Canadian Headquarters.

8:00 P. M.—Public Meeting in Mandel Hall. Chairman, George Anthony King, President of the Brotherhood in England. Sharing Our Best with the World. Speakers, Dr. Samuel L. Joshi, Baroda College, University of Bombay, India; the Rev. Dr. Robert W. Patton, of the National Council of the Church.

FRIDAY, SEPT. 21

THE CHALLENGE OF YOUTH TO THE OLDER GENERATION

7:30 A. M.—Celebration of the Holy Communion at Christ Church, the Church of the Redeemer, and St. Mark's Church.

10:00 A. M.—Business session.

11:00 A. M.—Joint Session of Seniors and Juniors. Subject: The Boy, the Church's Greatest Potential Asset, John H. Frizzell. Here am I, Send Me, Three Junior Speakers.

12:00 Noon—Second address by Dr. Sturgis. Do You Believe in the Church's Mission?

2:30 P. M.—General Conference. G. Frank Shelby, Chairman. The New Challenge of the Junior Brotherhood to the Men of the Church. General Discussion.

8:00 P. M.—Public Meeting for Juniors and Seniors in Mandel Hall. Chairman, H. D. W. English, of Pittsburgh. Subject: Giving the Youth of the Church a Square Deal. President Bell, St. Stephen's College; the Rt. Rev. Dr. Irving P. Johnson, Bishop of Colorado.

SATURDAY, SEPT. 22

MEETING THE CHALLENGE TO SERVE

7:30 A. M.—Celebration of the Holy Communion at Christ Church, the Church of the Redeemer, and St. Mark's Church.

9:00 A. M.—Final Business Session.

9:30 A. M.—General Conference. How to Introduce Family Prayer into Our Homes. Warren Hires Turner, Treasurer of the Brotherhood.

10:15 A. M.—General Conference. How to Secure the Best Young Men for Officers of the Church's Army. The Rev. Dr. Mercer P. Logan, Warden, DuBose Church Training School; the Rev. Dr. F. F. Kramer, Warden, Seabury Divinity School; the Very Rev. Dr. B. F. P. Ivins, Dean of Nashotah House; the Very Rev. Dr. Charles L. Wells, Dean, Theological Department, University of the South.

12:00 Noon—Final address of Dr. Sturgis, Christ's Standard of Service—Are You Measuring Up to It?

2:00 P. M.—Pilgrimage to St. James' Church, the Birthplace of the Brotherhood.

2:30 P. M.—Visit to the Houghteling Memorial Chapel and the Brotherhood Room.

3:00 P. M.—Reception in Parish House.

3:30 P. M.—Service in the Church. The Vision of our Founder, James L. Houghteling. John W. Wood, D.C.L., Executive Secretary, Department of Missions, National Council of the Church; George Anthony King, President, Brotherhood in England; the Rev. Dr. Floyd W. Tomkins, Church of the Holy Trinity, Philadelphia.

8:00 P. M.—Service of Preparation for the Corporate Communion, St. Paul's Church. The Very Rev. Dr. D. T. Owen, Christ Church Cathedral, Hamilton, Ontario.

SUNDAY, SEPT. 23

7:30 A. M.—Annual Corporate Celebration of the Holy Communion, St. Paul's Church. Celebrant, the Bishop of Chicago.

11:00 A. M.—Services in all churches. General Theme: Are You a Christian?

3:30 P. M.—Mass Meeting in Mandel Hall. Subject: Christian Citizenship.

What Should Christian Citizenship Mean in Our Day and Age? Bishop Gailor.

America's Responsibility to the World as a Christian Nation. Herbert S. Houston, of New York.

Christianity, the Strength of the English-speaking Race.

8:00 P. M.—Public Meeting. Our Marching Orders.

9:00 P. M.—Farewell Meeting.

SORROW crosses the happiest household, sooner or later, in the form of bereavement. Before us all, in the brightest day of life, there sweeps across the path, distant or near, the shadow of death. The death of the heads of the family is the breaking of old bonds. The close of a chapter in life. The beginning of a new era. But the sorrow is brightened and glorified by a splendid possession—the possession of a blessed memory. We may, if we will, learn to feel that we shall go to them, but they cannot return to us; and that a loving sorrow may trace us to nobler efforts for the life remaining to us, as we look in the anguish of our cross and the gloom of our Good Friday to the certain dawning of our Easter Day.—*W. J. Know Little.*

WORLDLINESS is not a tangible thing, to be marked off as a specialty of the rich and of those in high positions, and never to be found among the poor and those of low estate. Worldliness is an atmosphere—clinging to souls, not certain social positions. At times you find more sheer worldliness in a poor, far-away cottage, than in some West-end home of those whose life has to be led in fashionable circles.—*F. M.*

Brotherhood Convention Program to Have High Percentage of Vital Interest

By James L. Houghteling, Jr.

IN a money-mad world—a world whose governing motive, to judge from the daily newspapers, is more and more markedly the unquenchable thirst of men for wealth and selfish power—there will meet this summer in a great market city a group of some thousand or more Christian men who will spend five days together discussing "The Consecration of Manhood in Service." And the term "service" will mean to them the service of Almighty God and of their fellow men.

This is to be the central topic and keynote of the International Convention, to be held at the University of Chicago from Wednesday, Sept. 19th, through Sunday, Sept. 23d, by men of the Church under the auspices of the Brotherhood of St. Andrew. It is an important topic for the Church to discuss at this time; for the consecration of young manhood to the militant service of God has been the very lifeblood of Christianity ever since Jesus Himself called young fishermen from the Lake of Gennesaret to help Him conquer the world, and the Church has never needed new blood more than it does in the present materialistic crisis.

The Brotherhood is trying to make the invitation and welcome to this Convention as broad and as vital as the topic itself. All Churchmen are invited, and urged to come; the hospitality of the University at this vacation period includes rooms in the dormitories and board at the students' Commons at cost. The right hand of fellowship is ready to greet all comers.

The Convention will have three main discussion-days, Thursday, Friday, and Saturday, with Wednesday as a day of arrival and welcome, and Sunday as a final day of worship and fellowship. It is part of the carefully laid plan of the program committee that each of these discussion-days shall have its own central topic or keynote, in the development of the main thought of the convention. I am speaking at this time of the senior conferences and not of the lusty and fast-moving convention conducted by the boys of the junior department on the same days. The senior Convention will have as its topic for Thursday, for instance, Coöperation Expressed in Service, a team-work *motif* well worth studying by Christian workers in our highly individualized system. On Friday the day's topic will be The Challenge of Youth to the Older Generation, and on Saturday, Meeting the Challenge to Serve.

Delegates will arrive on Wednesday, and on that evening, at eight o'clock, there will be a great mass-meeting in Mandel Hall on the University Campus. The Bishop of Chicago will preside, and charter members of Chapter No. 1, distinguished guests, and war secretaries will have seats on the platform. It will be a memorable occasion, this beginning of the Brotherhood's fortieth birthday celebration. The subject will be appropriate to past memories of the Brotherhood and to the pioneers of its early days: A Consecrated Man's Vision of Service. Franklin S. Edmonds, of Philadelphia (who is something of a pioneer and a good deal of a consecrated man himself), and the Very Rev. J. P. D. Llwyd, D.D., of Halifax, an eloquent Canadian, will be the speakers. Thursday the twentieth will be the day of Coöperation in Service. All the neighboring churches will begin the day with that divinest symbol of fellowship, the Holy Communion. Then at ten o'clock the convention will officially organize and officially get acquainted. This will be accomplished under the guidance of the Brotherhood's president, Mr. Edward H. Bonsall, of Philadelphia, as Chairman; welcome will be extended by Dr. Nathaniel Butler for the University and by the Bishop Suffragan of Chicago, the Rt. Rev. Sheldon M. Griswold, D.D., for the city and the diocese; and responses will be made by George A. King, of London, President of the Brotherhood in England; R. H. Coleman, of Toronto, Chairman of the Executive Committee of the Brotherhood in Canada; the Rev. G. E. Moreton, of Dunedin, General Secretary of the Brotherhood in New Zealand; the Rev. R. J. Ripley, of Kingston, Jamaica, representing the West Indies; Dr. Samuel L. Joshi,

of Baroda College, Bombay, India; and by delegates yet undesignated, representing Hawaii, China, and Japan.

At exactly noon there will be prayer for missions, followed by the first of three short addresses by an old friend to whom the Brotherhood always gladly looks for spiritual inspiration, Dr. William C. Sturgis of the national organization of the Church. It will perhaps give the best idea of these three noon-day talks to set down their titles in order here: Do you Understand the Church's Purpose? Do You Believe in the Church's Mission? Christ's Standard of Service—Are You Measuring up to It? Many sincere Christians are daily asking themselves these questions, and will rejoice to learn how to answer them less half-heartedly.

In the meantime the boys will have organized their separate convention on Wednesday evening and Thursday morning; will have learned by heart their motto, The World Needs Me—at my Best; and will have heard good straight talks from a wonderful line of speakers: from Alonzo Stagg, the famous coach of the University of Chicago; from Bishop Wise, of Kansas; from Chicago's much-admired Bishop Anderson, from Dean Llwyd, of Canada; from Francis Williams, of the Brotherhood National Office; and from Joe McCulley of Toronto. A fair treat altogether!

The boys have the afternoon off for recreation on Thursday (as they do on Friday and Saturday also); and after luncheon the men make the Brotherhood secretaries do most of the work. John H. Frizzell, a new secretary whom the Brotherhood snatched from a lofty job as principal of a high school in Pennsylvania, will open the afternoon's discussion of the subject Coöperation with the Organized Forces of the Church. He will be followed by Mr. Alfred Newbery, a very able layman, who is helping to organize the social service work of the National Church, and by the three general secretaries, of New Zealand, of Canada, and of the United States. These latter will review what their Brotherhoods are doing to coöperate with other virile Church activities.

Then, in the evening, will be held another big meeting in Mandel Hall, with the head of the English Brotherhood—sometimes called King of England—in the chair. This will be what Courtenay Barber, chairman of the Convention Committee calls a "one hundred per cent meeting," for the speakers will be Dr. Joshi, of Baroda College, India, who has made such an impression throughout the American Church by his vivid message of Christ's salvation at work in the East, and the Rev. Dr. Patton, of Church Missions House, the man of broad vision who inaugurated the Nation-wide Campaign. They will talk on the topic Sharing our Best with the World, a topic that is vitally important today but not overly comfortable to the Christian men of America. Are we Americans sharing our blessings of Christianity, of freedom, of peace, and of stability with the world to the extent God would have us? Aren't we a little bit ashamed about our selfishness toward the world? But we don't guarantee that the distinguished speakers will touch on these conscience-disturbing points.

So closes Thursday, the first full day of the Convention; and Friday is like it. Its keynote, you will remember, is the Challenge of Youth. As is the case with every day of the Convention, the day opens with celebrations of the Holy Communion in the adjoining churches. And then begins the consideration of Youth. At eleven there is to be a joint session of the Seniors and the Juniors, according to the custom of the men of the Brotherhood, who delight in giving the lads of the Church the recognition that should be accorded them by their elder brothers. John H. Frizzell begins by discussing The Boy, the Church's Greatest Potential Asset and the boy's answer, Here Am I, Send Me. The speakers are Sunder Joshi, son of Dr. Joshi, of India, and John Fredson, popularly known as Johnnie Fred, the young Alaskan Indian friend of Archdeacon Stuck, who was left to guard the provisions while the Archdeacon climbed Denali.

The afternoon conference is to be led by G. Frank Shelby, General Secretary of the American Brotherhood, and is to be on the subject, *The Challenge of the Junior Brotherhood to the Men of the Church*. The speakers will be the directors of six successful junior chapters.

At the evening meeting there will be in the chair that strong man of the Church and of the Brotherhood, and of the American business world, H. D. W. English, of Pittsburgh. This is to be another hundred per cent meeting, with hundred per cent speakers, Dr. Bernard Iddings Bell of St. Stephen's College, and the Rt. Rev. Irving P. Johnson D.D., Bishop of Colorado.

On this Friday of Convention week, the juniors will begin their working day with get-together stunts, including a "talking newspaper" which so many of them enjoy so much. At 9:45 A.M. they will hear Bishop Wise, of Kansas, talk on *Whole Time Service for Christ*. After that they will spend the rest of the morning with the seniors.

Saturday will be culminative and commemorative. These long and impressive words mean that the morning will finish the discussion part of the program, and the afternoon will be the real observation of Fortieth Birthday rites at the Brotherhood's birthplace. The day's keynote is "Meeting the Challenge to Serve." And the morning meeting, beginning at 9:30, will have a double subject, family prayer and the call to the ministry. Warren Hires Turner, Treasurer of the Brotherhood, and leader in its corporate effort to reestablish family prayer in the American home, will introduce this vital subject and lead a discussion of methods. There will be no more important session of the convention than this one. It will later be given over to the discussion of *How to Secure the Best Officers for the Church Army*. That master of eloquence, Bishop Wise, will be the first speaker, and will be succeeded by six deans of theological schools, Dean Logan, of DuBose, Dean DeWitt, of Western, Dean Kramer, of Seabury, Dean Ladd, of Berkeley, Dean Ivins, of Nashotah, and Dean Wells, of Sewanee. This galaxy ought to be able to give the Churchmen assembled authoritative information as to the needs, the opportunities, and the inspiration of the Christian ministry.

The boys will discuss that morning the same subject in a different way, under the leadership of the Rev. Edward H. Bonsall, Jr., son of the Brotherhood's president, and of Dr. Bernard Iddings Bell, a notable leader of young men.

After Dr. Sturgis' third noon-day talk, on *Christ's Standard of Service*, and the midday recess for lunch, the whole body of delegates will be taken by automobile some six or seven miles north through the heart of Chicago to old St. James' Church the Brotherhood's birthplace, a church founded before Chicago was an incorporated city. Here is the memorial chapel in honor of the founder, marking the exact spot where the original group of young men met and organized Chapter No. 1, away back in 1833. Four or five of that first group will be on hand to tell about it. The church is being redecorated and beautified this summer and will be in a half-way state of reconstruction, but it will be possible to hold a memorial service in it. Three men of long standing in the Brotherhood, all close personal friends of James H. Houghteling, will speak on *The Vision of the Founder*: Dr. John W. Wood, of the Church Missions House, who was general secretary of the Brotherhood throughout Mr. Houghteling's presidency; George A. King, of the English Brotherhood; and the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, who was rector of St. James' during part of the first decade of the Brotherhood's life. The actual fortieth anniversary of the order will be on St. Andrew's Day, Nov. 30th, but this Sept. 22d meeting will be the principal formal celebration.

That evening will be given over to what experienced convention goers look forward to as the second greatest event of the convention, the preparation for the Corporate Communion. All guests of the Brotherhood who are communicants of the Church are more than welcome to receive with the members of the organization at the sacred Communion Service on Sunday morning; and all are welcome at the preparation. The latter will be held at St. Paul's Church, 50th St., and Dorchester Avenue, and the Very Rev. D. T. Owen, Dean of the Cathedral at Hamilton, Ontario, will conduct it. The boys will have a separate service on Saturday evening, of which Dr. Tomkins and Bishop Wise will be in charge.

I have spoken of the Preparation as the second greatest event of the Convention, because it is obvious that, in a well-

planned program, a preparation can never be as great as the event for which it prepares. And the consummation is a divine thing, the coming of hundreds and hundreds of men and boys together to the blessed Table of our Lord. This will focus the convention on the gathering in St. Paul's Church at 7:30 Sunday morning, where the Spiritual Food taken in brotherly fellowship will consecrate the Brotherhood to another year of service.

Later Sunday morning the delegates may have their choice as to what church in the city they will attend; most of the convention speakers will be assigned to tell the various city parishes about the Brotherhood. Then in the afternoon will be held another one hundred per cent mass meeting at Mandel Hall (frankly, we think that most of the convention sessions will be one hundred per cent if the delegates make them so, but this Sunday meeting may attain even to one hundred and fifty per cent, if the speakers are in good form). For we are promised Bishop Gailor, of Tennessee, President of the National Council of the Church, Mr. Herbert S. Houston, publisher of *Our World* and erstwhile editor of *The World's Work*, and the Rev. L. Ralph Sherman, of Toronto, as participants in a discussion of *Christian Citizenship*. The country needs to hear what those statesmanly thinkers can tell it on that subject.

The Convention cannot break up without a charge, a blessing, and a farewell; and Sunday evening is set aside for that purpose. Quite fittingly Bishop Anderson, who is scheduled to preside over the first session on Wednesday evening, has also agreed to deliver the charge to the Brotherhood, *Our Marching Orders*, at the final meeting. Farewells will be regretful, and it will be good for the delegates to take with them inspiring orders for future steps ahead.

If the above rough outline and indistinct picture of what is meant to be a group of Christian men's consecration of their manhood in service is in any way able to convince you of the importance of the event, please come to the University of Chicago on these September days and see for yourself. All will be welcomed, and all the principal meetings will be open to you and to the public. The spirit of the occasion will be one of Christian friendliness. By the same token, the convention committee is asking for registration in advance, to give them an idea of how many are coming, your name, address and \$2.00, to be sent to the Committee at Room 515, 180 North Wabash Avenue, Chicago. But there will always be room for one or two more. As St. Philip said to St. Nathaniel, "Come, and see!"

THE CONVENTION PRAYER

Almighty God, who hast called us to be workers together with Thee for the advancement of Thy Kingdom amongst all peoples throughout the world; grant, we beseech Thee, Thy guidance in the coming International Convention of the Brotherhood of St. Andrew; quicken the hearts, purify the minds, and strengthen the wills of all its delegates from this and other lands, that through prayer and conference, they may go forth to live and labor more joyfully for Thee, through Jesus Christ, our Lord. Amen.

THE ESSENCE of Christianity is the spirit of Christ. If we wish to know the nature of this Spirit, we look to the Historic Christ who, as an Individual, trod this earth. We study his words and teachings, His life and behavior, His sacrifices and death. If we wish to possess this spirit, we look to the Living Christ, whose glorified body is the radiating center of His universal energy. The Church of Christ is called upon to incarnate the spirit of Christ. Only in this way can it be in any real sense the Body of Christ outwardly and visibly expressing to this age and generation His energizing spirit.

It is most important that the Church of Christ should not become lost in the fog of abstract ideas, but should always remember that the two fundamental characteristics of the spirit of Christ are Fellowship and Service.

The problem of problems which we have to face in this practical age, in countless different forms, is the problem of the One and the Many, or the right relationship between the Individual and Society.

In the spirit of Christ manifested in both fellowship and service, lies the true solution of this ever-recurring problem. Each individual is called upon to be a ministering member of Society whether this society be the little circle of his family or the vast circumference of humanity.—*The Archbishop of Caledonia*.

"A Human Problem of Terrific Proportions"

By Clinton Rogers Woodruff

SO A recent writer truthfully described the negro question in America. Racial questions of every sort are difficult ones everywhere, and when the element of color is added, we have that difficulty greatly increased. If there were doubts as to the seriousness of the problem one has only to read that "study of race relations and a race riot" published by the University of Chicago, entitled *The Negro in Chicago*, probably, as Carl Sandburg points out, "the biggest assemblage of facts of its kind ever collected with reference to the relations of whites and negroes living in cities." It is the report of Governor Lowden's Race Commission of seven white men and six negroes, who, with a staff of investigators, spent the three years since the Chicago race riots of July, 1919, in studying the whole problem in Chicago and throughout the North in the hope that they might find a way to avoid future difficulties and reduce racial friction. This elaborate book in its 672 pages tells the story of the riots, describes the investigations into living conditions in the North, analyzes the prevailing state of public opinion on questions of negro industry, housing, education, and recreation, and makes fifty-nine recommendations. It is well described as a volume that will furnish a startling amount of information known previously to only a few. It offers no panacea; but its disclosures and suggestions should go far toward accomplishing inter-racial adjustment.

Another phase of the problem in Chicago was given several years ago (1920) by the Chicago correspondent of THE LIVING CHURCH, the Rev. H. B. Gwyn, who reported that it was taken as an accepted fact that the 90,000 negroes, borne to Chicago from the South on the tide of war labor migration, are to stay in Chicago and to take their chances for good or bad in the matter of their destiny, their outlook, hope, and development. In 1910, according to the report of the Chicago Survey Commission, the industrial character of the negroes of Chicago was semi-industrial and domestic. In 1920, the industrial character of the negro of Chicago was primarily a factory one, having undergone the transition in the ten-year period from housework to factory work. Fewer negroes were doing domestic work in 1920 as compared with 1910. Shortage of male and female labor in factories and stores explained the change. Moreover, the negro found store and factory work more to his liking; the work-day is shorter, rates of pay higher, and the conditions surrounding the work more pleasing.

Employment bureau figures of large business organizations, according to the same authority, show that the period from 1916 to 1919 witnessed the first introduction of negro labor into many concerns, while still others, who had employed such labor on a small scale, enlarged their quota to an extent that is surprising when the actual number employed today is footed up. Before 1919 negro girls were a scattered and negligible element in the mail order business. Now 1,600 colored girls are working as entry clerks in these establishments. Montgomery, Ward & Co. and Sears, Roebuck & Co. were among the first to prove that the negro girl is a capable and efficient helper. High school graduates were selected wherever possible. Colored supervisors were trained and placed over these girls. Rest rooms and social centers were made available, and endeavors put forth to show individual interest and care.

In his 1921 Convention address, the devoted Bishop of Georgia, the Rt. Rev. Frederick F. Reese, D.D., had this to say:

"This state (Georgia) stands accused before the country of appalling acts of injustice toward its negro people. Our only excuse is that we ourselves did not know and realize that these things were happening among us.

"Now we do know. The disquieting disclosures of the past few weeks have thrown the light upon these dark places of our state and have left us without excuse before God and man if we do not protest against these acts of oppression and cruelty and if we do not use all our influence to make these things cease. God has never yet given any race permanent power unless it has shown itself morally equal to the trust. If the white race is to maintain its control it must show that it is the superior race, not by force, not by secret organizations, not by deeds of midnight cruelty, but by an evenhanded dispensing of justice, by forbearance and tolerance and kindness. If the white race in the South is to maintain its power it must show

to God and man that it can so exercise that power, that the two races can live side by side, socially separate, but each enjoying equal protection under the law, each with a fair chance to maintain its racial integrity, and live under conditions which will allow it to keep its own self-respect."

Sundry efforts are making in those communities where the problem is a pressing one to find some solution and to create a better feeling. Kansas city, Mo., is one of these places. Its Citizens' League established what is called an Inter-racial Committee at first composed of six colored men and six white men, who had been thrown together considerably in doing the business of the Federation of Colored Charities. This is a union of four charities in Kansas City which participates in the charity fund raised by one drive each year. A number of level-headed people of the city felt that a better understanding of how the negroes feel towards the whites and the white people feel toward them, would result in avoiding friction which has met with disastrous results elsewhere. It is believed that the committee has been instrumental in securing the present friendly feeling of the races in Kansas City, and that the service can be more largely extended by meeting a larger number of individuals. Hence the enlargement of the committee to 100.

There are several problems up for consideration, one of which is the location of homes for negroes. Another is the location of a negro church recently purchased from a white congregation in a white district. As there is always opportunity for a clash between the lower elements of both races, the Committee's purpose is to stabilize good relations between them and avoid such disturbances as have occurred elsewhere. About ten per cent of the population of Kansas City is colored. The League purposely named among the colored members of the committee a few of the negro trouble breeders, with the hope to be able to overcome appeals which they have made to race prejudice. This latter effort is an essential one, for there is a group of negroes in every community that thrive on disturbances, and who owe their notoriety and, in some instances, their fortune in creating class consciousness and class feeling. As the Chicago Commission points out, while the propriety and social value of race pride among them are to be recognized, they must be warned that "thinking and talking too much in terms of race alone is calculated to promote separation of race interests, and thereby to interfere with racial adjustment." The Commission likewise recommended the discouragement of propaganda and agitators seeking to inflame racial animosity.

Returning to the Kansas City situation, it is interesting and encouraging to note that among the negro population of the city there is an earnest group of men and women seeking to promote the welfare of their race. They are undertaking to work out the negro's social, industrial, educational, religious, and political problems, and are entitled to the encouragement of the white race in their efforts to raise their standard of living and promote a higher quality of citizenship.

A serious condition exists among certain classes of colored people because of corrupt municipal politics. Dives of the lowest sort have been permitted to thrive; respect for law has been reduced to the minimum; and common criminals have purchased immunity from official interference. Although only one tenth of the population, the negroes have furnished one third of the arrests, and one fifth of the Juvenile Court cases. The better class of negroes have so far been unable to stem this current of officially tolerated outlawry.

A Colored Chamber of Commerce has been organized to promote better business relation among their people, which the Kansas City Chamber of Commerce is encouraging. This organization will doubtless promote new industrial enterprises, stabilize business activities, and advance colored commercial interests.

Negroes own one and one half per cent of the taxable property in Kansas City. Their total estimated annual income is \$4,000,000. The estimated business transactions in colored business houses is \$1,000,000 per year. In one charity drive they contributed over \$10,000, or thirty cents *per capita*. One third of this sum was paid in cash. The white population of

Kansas City contributed two and one-half dollars per person. The whites have seventy-seven times more property than the negroes and contributed eight times as much *per capita* for charity.

Kansas City has twenty-six federated Colored Women's Clubs. When any charitable, social, or civic movements are undertaken among the negroes, the colored women's clubs can be depended on to do more than their share of work to produce the desired results. Contrary to the general impression, Kansas City negro children are better nourished than are the white children. According to the reports of the Board of Education for September, 1922, twenty-eight per cent of the children attending white schools were at least ten per cent under weight. Only sixteen and two-thirds per cent of the colored children were ten per cent under weight.

There are 850 negroes, or two and four tenths per cent of the colored population, now enrolled in the night schools of the city. The white enrolment in night schools including 2,480 at the Junior College, is 3,061 or one per cent of the white population. The colored Y. M. C. A., the colored Y. W. C. A., 35 colored church organizations, the new Community Service Urban League, the Garrison Square Field House, the Orphans' Home, the Wheatley Provident Hospital, and the North Side Day Nursery are organizations that are placing negro citizenship on a higher plane.

There has been in operation among the negroes for several years what is known as the "Civic League." It is non-partisan, undenominational, and stands for racial uplift and coöperation with other colored organizations. The Board of Directors of the Citizens' League (white) has sent to the Civic League (colored) an expression of its appreciation of its work and an offer of its coöperation in securing better citizenship and good government in Kansas City and Jackson County. In the words of the Secretary of the Citizens' League, "With the coming of prohibition, with the anticipated overthrow of protected vice, with the earnest work of the best negro citizenship, and with the coöperation of the white race, there is in prospect a dawn of a new day for the colored people of Kansas City."

Delaware, which has a negro population of 31,181 (fifteen per cent of the total population), of which 5,764 are enrolled in the public schools, has a Civic League. The Educational Committee of the Service Citizens is also the Delaware School Auxiliary Association, which is expending \$900,000 of the P. S. Du Pont Trust Fund for the erection of negro schools. These schools are to be civic centers for them, and \$5,000 has been appropriated for organization and field work of the Delaware Negro Civic League. Four sections of its constitution state clearly its nature and scope:

"Section 1. The object of this organization shall be to unite the better element of the negro population of the State of Delaware for coöperative effort to advance the economic, educational, and moral interests of the race.

"Section 2. The specific aims shall be to promote better schools, better homes, better health, and better farms; to encourage industry, thrift, and economy through local societies of a business, educational, or social character.

"Section 3. A further object shall be to coöperate with other agencies in efforts for the suppression of lawlessness, vice, and crime, and the fostering of harmonious relations between the races.

"Section 4. The Negro Civic League shall be free from denominational or sectarian bias or political affiliation."

This League is organizing branches wherever there is a negro community. These will be of great assistance in developing a healthy and contented community life. This work will probably make it impossible for the radical and destructive propagandists to secure any degree of influence over the negro population, and may save Delaware from the consequences of the racial hatreds, which are being deliberately fomented in many parts of America.

That is the important thing to do: to impress upon every citizen, white or black, and without reference to color, the need for joint community effort, and this brings additional emphasis to the recommendation of the Chicago Commission that there should be the extension or establishment of the necessary social agencies to supply means and encouragement for leisure activities, to undertake work among boys and girls along the lines of the prevention of vice and crime.

Of great promise is a movement which has been developing in a quiet way in the South since the war, and of which little is known, the work of the Commission of Inter-racial Coöpera-

tion. Made up of prominent southern white people and of leading representatives of the negro race, it aims to bring about increasing coöperation between the races in securing justice and fair treatment for the negro. Local inter-racial committees have been established in a large majority of the counties of the southern states. The meetings of the Commission present remarkable evidence of the new spirit that is already being created by its work. While the Commission is an independent body its members have come chiefly from leaders in the Y. M. C. A. and the Churches.

At the initial meeting in Washington, a whole day was spent in discussing the distinctive contribution of the Churches to bettering relations between the races. It was agreed that the Churches being committed to the principle that humanity is an organism, cannot accept as a satisfactory solution the theory that inter-racial conflict is inevitable, or that the races should be segregated from each other, or that they should be amalgamated, or that any one race is meant to have special privileges which are to be denied to others. The Christian solution, it was clearly seen, lies in the races living together in mutual helpfulness, service, and goodwill.

As a result of the discussion the following statement was unanimously adopted as expressing the general program of work for the Commission:

"1. To assert the sufficiency of the Christian solution of race relations in America and the duty of the Churches and all their organizations to give the most careful attention to this question.

"2. To provide a central clearing-house and meeting-place for the Churches and for all Christian agencies dealing with the relations of the white and negro races, and to encourage and support their activities along this line.

"3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and negro Churches, especially by state and local conferences between white and negro ministers, Christian educators and other leaders, for the consideration of their common problems.

"4. To array the sentiment of the Christian Churches against mob violence and to enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

"5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

"6. To develop a public conscience which will secure to the negro equitable provision for education, health, housing, recreation, and all other aspects of community welfare.

"7. To make more widely known in the Churches the work and principles of the Commission on Inter-Racial Coöperation, and especially to support its efforts to establish local inter-racial committees.

"8. To secure the presentation of the problem of race relations and of the Christian solution by white and negro speakers at as many church gatherings as possible throughout the country."

In a future article I wish to speak of additional hopeful efforts including those being made by our own Church and by Churchmen.

THE NATIONAL RELIGION

THE ATTORNEY GENERAL of the United States has recently decided that Church property held by nationals of enemy countries is not, therefore, enemy property. In his official opinion he states that the property referred to was and is held by the Church "as trustee for the Deity." He declares that the United States is a religious and Christian country. He quotes judicial decisions to prove the same and concludes that it is a part of the policy of the government to encourage religion, and that therefore Church property cannot be considered as property of the enemy.—*The Churchman and Church Messenger of Southern California.*

If you wish to see what is the Church's perfection of the feminine character, if you wish to see it in all its softness, its firmness, its repose, its loveliness, go into a quiet country churchyard at twilight, and stand before a female effigy of the thirteenth century. There should be just light enough to reveal the chiselled purity and heavenliness of the eye and the mouth, the trustfulness and prayer of the clasped hands, the resignation and self-repose of the whole figure. It is an idea which it would have been morally impossible for a Grecian sculptor to conceive; and which only the exaltation of woman, by means of the Blessed among women, could have rendered possible.—*J. Mason Neale.*

The Modernist and God

By the Rev. H. P. Scratchley

DEAN INGE writes somewhere this: "The theological liberal seems very often to be a man who has mistaken his vocation; sometimes he is not interested in religion at all. He is a student who has taken the Old Testament or the New Testament history as his subject as another man might take Greek." That is to say, his interest is in the factual presentation of religion more than in religion itself, for religion is spiritual, and therefore more than the intellectual apprehension of historic facts or the deductions of philosophy. In these alone is a student interested; he appeals to, and relies upon, the phenomenal rather than the spiritual. "The ultimate appeal of the Protestant is not to the Bible but to conscience, and in the saintly Evangelical to a conscience enlightened by habitual prayer and frequent meditation. The life of prayer springs naturally from his intense belief in an inner communion with God." The Catholic also appeals to an enlightened conscience rather than to the ultimate authority of the Church. God and Christ comes to him in and through a devout and faithful reception of the Sacrament. Both the Protestant and the Catholic begin by accepting the authority of something external, but their real appeal is to the inner enlightened conscience. The "Broad," or the so-called Liberal, relies upon "personal inspiration" as his authority only if it springs from an enlightened intellect. His reliance is not on a conscience enlightened by a life hid with Christ in God, as does the Evangelist, not on one vivified and strengthened by Christ in the Sacraments, as does the Catholic. With him the intellect, rather than the emotions, or the imagination, is supreme.

It is true that a conscience untouched by the intellect is an unsafe guide, that emotions unchecked by prayer and meditation are dangerous, as well as is an unbridled imagination. "Unreasoning prejudices, unjustified animosities, are often taken to be the promptings of the conscience, and become religious scruples, not to be touched." All promptings of the conscience must be tested by the intellect. However, the error of the Liberal is not that he brings the reason into play when dealing with theological questions, but that he ignores, as a means of apprehending religion, both the inner communion with God through prayer and through the sacramental approach of the soul to God. Both the emotions and the imagination are regarded by him as weaknesses.

Yet modern psychology is beginning to show the great value and force of both the emotions and the imagination, not only in forming the character of a man, but also in his understanding and knowledge of things. These are part of the subconscious and are, in their actions, determined by it, while the intellect is largely a matter of the conscious mind. In a man's life, the subconscious is more often the determining factor than is the conscious will. Now both the Liberal and the Modernist, by ignoring the emotional and the imaginative faculties of man, and relying only on the things learned through the intellect, are unsafe guides in religion. This is especially so in the case of the Modernist whose trust is placed only in the knowledge of the near past, which he deems the "modern."

Religion, which is the attitude of the whole man to the eternal realities of the universe and God, is largely a matter of the emotions and of the imagination. There is every reason for believing that God is apprehended primarily through feeling Him, through realizing Him in life, more than through the conscious mind and will. Men have religion long before they can reason about it. The most religious people are not and never were the philosophers. God comes most really through meditation and prayer. Meditation is the state in which the mind, the conscious intellect and will, become, as it were, quiescent, so that the subconscious may act. The saints, who are the religious experts, tell us that they hear the voice of God speaking to them at the time when they have withdrawn themselves from their immediate surroundings, withdrawn within themselves, leaving their wills free to whatever may come to them. With the Modernist, meditation is rather the mind actively at work, consciously dealing with some problem, concentrated, as it were, by an act of the will.

It is this difference which can lead one to say of the Modernist that the philosophical problems about the nature of God and His external working in the world are of more interest to him than the living in and with God through experience. Consequently he judges God and His powers mainly from and by his philosophical and scientific knowledge. God must be made to harmonize with the "laws" of the mind and of the universe, as he or his fellow men have enunciated them. He declines to acknowledge that there can be any knowledge other than the knowledge that comes or has come from the intellectual study of the universe and of man in it. So his God is the God of philosophy, not the God of religion. Just as he rationalizes everything else, he rationalizes God also. He dogmatizes from the standpoint of material science or philosophy. Whenever he meets with the account of an experience which seems to conflict with his theory of the universe, the Modernist is eager, not to make his theory agree with the experience so much as to deny the reality of the experience. In matters of religion, with his conception of God, a miraculous experience could not be.

The basal idea in his philosophy is the elevation of the "laws" of nature, which are but the intellectual formulation of known facts into a theory, into the infallible test of all truth. "When once one has begun to doubt statements which involve real contravention of the laws of nature, there is many a spiritual account which becomes much easier to accept than the corresponding physical account." The acceptance of such a dictum has led the Modernist to regard the writers of the Gospel narratives as self-deceived, men incapable of knowing their own experiences, and men saying a thing to be true when they really meant to say that it was merely a symbolical parable. They wrote the account of, say, the blasting of the fig tree down as a fact, but were unable intellectually to tell the difference between a fact and a parable!

In all this there are two fallacies, both based upon the elevation of the intellect into the supreme standard: first, God has always worked, and consequently always will work, through and by the "laws" of nature, that is, either He is ever eternally limited in His powers by these laws, or these laws are an essential part of His nature; second, the Modernist reasons from particular premises to a general conclusion; all possible knowledge of God and His working in the universe is assumed to be known by the present generation, or in most cases, the Modernist's contemporary generation. This last is really to assert that we of this age know all the "laws" of the universe, know the causes of all effects, know that the causes we do know are the only possible causes that can produce a certain result. A tremendous assumption, but one which the Modernist unconsciously makes.

All life is determined in its acts by its nature. All created life is a limited life, governed in its powers by the laws of its existence. The lower life cannot work as the higher, nor is the higher limited by the lower, even in those powers which are to more or less degree common to both. God's life is absolute life, infinitely greater than man's; consequently his powers are greater than the created powers of man. Reason, mind, or intellect, call it what you will, is part of the image of God, given to man when he was made man; it is a quality of God but placed in man in a physical body. It is also shared to some extent by the higher animals; it might be conjectured that it is connected with all life in some way. The higher the life the greater the power of the mind. Dogs reason to some extent; the anthropoid apes to a greater extent; men to a still greater extent.

No sane person, however, will claim that the powers, intellectual or otherwise, of the ape are limited by those of the dog, or that those of man by those of the ape. Each is limited by its being; each thinks and acts according to its nature. The knowledge that each has and the conclusions drawn therefrom are necessarily limited by its capabilities. Why then should man assume to know all of God even if man knew all of man? The knowledge, the intellect, the reason, of God are greater, more universal, and more extensive in their activities than

those of man. Man's intellectual powers depend to a great extent upon his physical brain, but God is pure spirit. Then, man acts in his nature directly contrary to and destructive of the essential acts of the kindred anthropoid ape. Usually and normally man may conform in many ways with the acts of the ape, but he, being man, can act differently as he wills. So with God. God works normally in a uniform way, but what kind of logic is it that limits the powers of the absolute mind by deductions of the normal drawn by a finite mind?

This is precisely what the Modernist is doing. He limits God because of his own experience and that of his accepted teachers. Beginning with premises based solely upon these experiences, he rejects the experiences of men different from his own. Having experienced only the normal and the material he deduces a God unable or unwilling to act otherwise. In the case of the New Testament miracles, for instance, he rejects the accounts of them in the Gospels, largely because he is unable to give a rational account of them based upon his knowledge. It is nothing that the writers in all sincerity record what they claim to have experienced. By his standard, they could not be; God did not so act. One is almost tempted to say that, in the Modernist's opinion, God could not so act.

The Modernist really predicates a limited God, not God self-limited by His own will but God limited by His own creation. His God is a God of negation just as much as was the God of philosophy. The latter defined God by negatives and the former makes God unable to work save in, by, and through the normal. The Modernist is the heir of the Deist. God does not and cannot interfere with the normal workings of nature as it is observed by man. There can be no Virgin Birth of our Blessed Lord, because the normal birth of man requires the union of male and female. It is of no moment that there is irrefutable evidence that the Blessed Mother believed. God does not act in this way; therefore, God did not. In other words, God is limited in the production of a child by the normal; He who created all things ceased to act creatively independently of His creation.

The scientist in the laboratory artificially uses the laws of nature to change, hasten, and destroy the normal workings of the laws of nature. Marvellous are the results of science, even when man interferes with life. If the intellect of man can do these, why should not God to a greater degree? God created all things by His own will. Where was then the normal or the laws of nature? More than this, it would seem that God dislikes the normal; life is produced in the world in a myriad ways; no two results are exactly the same; variation from the normal seems to be the rule. Why should God be unwilling or unable to act in a unique way at a unique time?

One can understand the rejection of all miracles by the materialist, for he rejects entirely the spiritual, but the Modernist claims to believe in the spiritual; he acknowledges God and the Incarnate Son of God by his office in the Church; but he materializes God, who is pure spirit. This is what he really does when he rejects all miracles *contra naturam*, as they are labelled; miracles like the Virgin Birth, the Resurrection, the Ascension, the Feeding of the Five Thousand, and the Walking on the Sea. Officially having to express a belief in the Gospels, he explains their presence there by the "miracle mind" of the apostles and evangelists; they lived in a miracle atmosphere; therefore they all interpreted acts as miracles, they gave the miraculous explanation to these. More, they made of the non-miraculous a miracle; they even later made a simple feast into a miracle by which thousands were fed with a few loaves! Ignorance can explain many things, but factual ignorance does not destroy the power of thought, of observation, and of intellectual honesty. Does a healthy, sane mind assert a thing to have occurred in a certain way, when only is meant that one is using language symbolically. In the account of the Ascension, for instance, there is not in any of the narratives, read unprejudicially, the slightest intimation that it is only a parable, a symbolical interpretation of a doctrine, the materialization of a belief in the return of Christ to Heaven.

May it not be that the Modernist has the "material mind" and is as much biased in his conclusions as were ever the apostles? It is true of the human mind (is it not?) that habitual concentration on one subject destroys all power of apprehension of, or appreciation for, other subjects. Experts are notoriously narrow-minded and are impatient of, if they do not entirely deny the reality of, knowledge not germane to

their subject. Music, for instance, is felt only by a musician not by a business man, except so far as this latter has taken time from the absorption of business to indulge in music. The Modernist, elevating the intellect unduly, has lost all the other powers of apprehending God; for back of all beliefs in miracles is the belief in God and in the Incarnation of the Son of God.

Surely we have to realize that man is one. There is unity in his nature however theoretically we may divide his powers. Emotion, imagination, and intellect interact upon one another. The reason may stabilize the imagination and control the emotions, but the imagination vivifies the reason and the emotions may dominate it. God reveals Himself to man through and by all three, collectively or separately. Man in his entire nature is religious. We are to love and serve God with all that is in us. The habitual use of only one part of man's nature leads to a false and one-sided conception of God. All the mistakes, defects, and heresies of the Modernist arise from the undue reliance on the intellect. Besides this undue reliance leads eventually to spiritual pride.

THE PRIEST-ORGANIST

BY L. CHARLES CALVER.

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

IN THE early part of the Nineteenth Century, music in an ecclesiastical dignity was regarded as an eccentricity, if not worse. Nor has the prejudice yet died out, as is shown by the following amusing incident, which was related by the Bishop of Ripon (Dr. Strong), who is an enthusiastic musician:

"A few days before war was declared in 1914," he says, "I was asked to give an address to one of the many conferences which occupy Oxford in the Long Vacation, in a college chapel. I went with one of my colleagues in the Governing Body of Christ Church. When we arrived at the college gate, the Head of the College met us, and said that a difficulty had arisen, as the organist had not arrived. I said this did not matter; my friend would take the service, and I would play the organ. 'My dear Mr. Vice-Chancellor,' said the Head, 'this would be most improper!'"

Exactly why such a prejudice should ever have existed, it is difficult to say. Indeed, it is not difficult to show that, so far from being an eccentricity, the priest-organist, is, if properly qualified to fulfil the duties, really the right man in the right place.

Going back to the earliest times of known public worship, the Temple services of the ancient Israelites, we find that many of the Psalms then used were inscribed to "the Chief Musician," who was clearly a priest. The modern organ, be it noted, is a happy combination of most of the crude musical instruments employed at those services, and such instruments were, of course, under the control of "the Chief Musician."

Passing on to the Christian era, we find that Ambrose, Bishop of Milan, who is said to have written the *Te Deum*, and died A. D. 397, did much towards the introduction of music into the early Christian Church. He invented certain modes which were, later, completed by Pope Gregory, and strove to impress upon his diocese the necessity for singing *with understanding*, quoting a well-known passage from the Psalms to illustrate his point.

About the tenth century, Huckbald the Fleming, a monk, invented diaphony; that is, the simultaneous singing in perfect fifths. Horrible as it is to modern ears, this was yet the beginning of harmony, and naturally led in the course of time, to the introduction of other intervals for the sake of variety. It is curious, though, that the major third, which is the acoustical basis of all modern harmony, should have been for so long avoided as an abomination.

Guido d'Arezzo, another monk (*circa* A. D. 1000-1050), invented what is known as "solmisation," using the syllables *ut, re, mi, fa, sol, la, si*. Not until much later was the first syllable mentioned altered to *do*. Upon this system was founded the tonic solfa method. Be it noted that these syllables, invented so long ago by a divine, still make a striking appeal to the ear, even in unmusical persons. Indeed, teachers of singing find that pupils who cannot otherwise sing intervals correctly are much helped by adapting them to these simple syllables, one of which stands for each diatonic note of the major scale.

About the middle of the twelfth century, Franco of Cologne, also a monk, invented *cantus mensurabilis* or measured song. He was the first to realize that, if men were to sing in parts, there must be some method of keeping them together. He accordingly hit upon the idea of using four distinct signs to indicate as many notes of different lengths, and these form the basic principle of our modern semibreves, minims, crotchets, and quavers. Franco was, as musicians would say, the first "timist" in music.

Gradually, as music progressed, these worthy monks—the precursors of our present-day clergy—found musical development getting beyond them. They could not keep pace with the times, so far as "the handmaid of religion" was concerned, and also give proper attention to their theological studies. Then appeared, as a natural consequence, that accident of modern times, due to the exigencies of musical art—the lay organist. He is there to help the clergy out of a difficulty; to perform for them a duty which they cannot nowadays, in most cases, perform for themselves.

"Most improper?" When we recall such names as those of the Rev. F. A. Gore-Ouseley, whose name is familiar to all interested in the evolution of Church music! He was, perhaps the most accomplished improviser of fugues who ever lived, though his compositions, which were perhaps a little too academic, are mostly forgotten.

Then we should remember the work of the Rev. J. B. Dykes, for many years vicar of St. Oswald's, Durham. His hymn tunes are almost as familiar in America as in his native land.

Another cleric whose work will not soon be forgotten was the Rev. H. H. Woodward, the late Precentor of Worcester Cathedral. His setting as an anthem of *The Radiant Morn* is known wherever Church services are sung. He was an accomplished organist.

Many priest-organists hold appointments in Cathedrals and important churches today, and the tendency to employ ordained musicians is certainly on the increase. In fact it is being recognised that the priest-organist, when available, is a distinct gain, and helps considerably in judiciously blending the spiritual and the musical aspect of public worship.

What *is* improper is when one man has to take the service, read the lessons, and play the organ. Then it becomes a mere display of versatility. In one such case to which my attention was recently drawn, the vicar-organist, while reading one of the lessons, found that a stop on the organ was ciphering. He had to cease reading and walk over to the organ to push in the offending stop.

But, other things being equal, the priest-organist is right and proper, and it is illogical to condemn him.

THE SECOND UNIVERSITY SUMMER SCHOOL OF RELIGION

(Continued from page 567)

to be diluted in order to be believed. We bored or mystified our friends by our glowing accounts. We employed any means to take them with us that they might see for themselves. Most of all we rejoice in the agreement that assures the continuance of the school under Dr. Gavin's leadership for at least two more summers, and desire to give to that fact all possible publicity.

'T WAS IN A GARDEN

'Twas in a garden God first walked with man;
'Twas in a garden where the fruit trees grew;
And there it was that man's first sin began!
'Twas in a garden when the world was new.

'Twas in a garden Jesus knelt in prayer;
'Twas in a garden where the olives grew;
And Jesus felt the traitor's death-kiss there!
'Twas in a garden when the stars were few.

'Twas in a garden Jesus woke from death;
'Twas in a garden where the lilies grew;
And all the flowers awakened at His breath!
'Twas in a garden fresh with morning dew.

OSCAR J. F. SEITZ.

PIECES FOR THE NEWSPAPER

BY A SMALL TOWN PRIEST

CAPITALISM

THE hog may be taken as an excellent example of the non-capitalist. Everything he gets his mouth on he eats immediately, and then squeals for more. At the end of the day he possesses no more than he had in the morning, except what he has crammed into his maw: and the next morning he is as hungry as ever. It is true that he will get everything for himself that he can, that he will "hog it all" from the rest if he has an opportunity, but the point here is that all he seeks is the gratification of his appetite for the time being, and that he never makes provision for another day. Were it not for a superior, directing intelligence, the hog would starve to death, or eke out a miserable existence as a "razor-back" on the range.

There is no place for hogs in the kingdom of God. Every man therein must be a capitalist, in so far as he must make provision for the future. Our Lord directs, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Any man who seeks to make provision for the future, for old age, for his children, becomes, for that fact, a capitalist, for capital is simply accumulated and stored energy that may be expended at some future time. And as sober men view with regret the present tendency to dissipate energy as soon as it is created, to buy unreasonable luxuries, to minister to the appetites and lusts of the flesh, and then squeal for more, to make no effort to conserve this energy and store it up for future needs, so those who have the best religious interests of their fellow men at heart are distressed at the spiritual improvidence of so many persons at the present time.

A country that has a great number of property-owners, men and women who have saved something and have something, is much better off than that which has a few rich and many poor. In the one, each person assists in keeping in motion the current of energy that benefits the whole; in the other, the poor limit this current of energy to their minimum, while the extravagance of the rich is a waste, and therefore a crime. So it is with the kingdom of God: every member must endeavor to maintain the flow of grace from God to man, so that all may be benefited thereby, and each person must endeavor to acquire such a character—for of such consist the treasures of Heaven—as may be joined with Jesus Christ in the betterment of the world. We do not have to consider the rich here: the point is that each person must be a producer of spiritual energy, and provident in the formation of a good character.

If a third, or a quarter, of the wages received during and since the war had been saved, conditions would now be much better for all of us; but there are thousands who, after having received incredible pay, have no more now than before. "The high cost of living," they say, but it isn't that: really it is, "I've got the money now, and I'll spend it! I'm going to have a good time!" It is silk shirts and silk stockings, gambling and the dance, the best of everything regardless of the price, that is responsible for today. It is the spirit of the hog that gluts himself when he can get it.

The most unfortunate thing, however, is the effect on the spiritual life. No man can produce spiritual energy when he is engaged in endeavoring to satisfy "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 St. John 2:16: look this passage up), and such a man is not only procuring condemnation for himself, but he is holding back his fellow men: he is a liability instead of an asset to the Commonwealth of God.

The only solution of this problem—from the religious side—is to be found in a greater output of spiritual energy, and conservation of it in terms of good character. This can be done under the direction of Jesus Christ; as a shareholder in, as a partaker of, the corporation of which He is head, the Church. So consequently, it becomes necessary for their own good and for the good of the world that men and women abandon their attitude of indifference to the Church, and take upon themselves the work of organized religion, even though, and because, it be a sacrifice of ease and pleasure. In such a manner only can they lay up for themselves treasures in heaven, spiritual capital, the approbation of God, and the fulness of His grace.



CORRESPONDENCE

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

THE CHAIR OF ST. PETER

To the Editor of *The Living Church*:

WHILE I would say nothing which might in any way hinder the cause of the reunion of Christendom, I feel that such reunion must be founded on truth or it will only be a house built on the sand, and unable to withstand the storms of time.

So many of our own writers have recently allowed themselves to use the terms: St. Peter's Chair in Rome, The Holy Apostolic See, and kindred expressions implying that the Bishop of Rome is the one and only successor of St. Peter.

It is not my intention in this space to enter upon the theory of St. Peter having been made the head of the Church with infallible authority over the other Apostles. The entire subject has been so ably handled by Littledale in *The Petrine Claims*, which it would be well for our clergy to read, and in Dr. J. H. Hopkins' *On Romanism*. I wish merely to call attention to the fact that there is no evidence, which in any other matter we would accept, to prove that St. Peter had anything to do with establishing the Church in Rome other than that, on the Day of Pentecost, "strangers of Rome" heard him preach. The witnesses for the traditions that Peter came to Rome upon one or possibly two occasions, and that upon the second occasion he was crucified; and that shortly before his crucifixion he and St. Paul consecrated Linus the Bishop, are all several generations later and could only be repeating the story after it had passed through several others. Nor do these stories agree, for some say Peter consecrated Clement for the Jews and Paul consecrated Linus for the Gentiles.

The tradition seems to have been unknown by the First Ecumenical Council, and the later Councils took so little stock in it that they refused to revise the reason for naming the Patriarch of Rome first in the list, "because he is the Bishop of Old Rome," although Rome tried to have them say, "because he is the successor of St. Peter." Surely what the Ecumenical Councils deliberately refused to declare must be taken on par with what they positively do declare to be Catholic. The Nicene Creed is the Catholic Faith, and on this basis the Supremacy and Infallibility of the Papacy of Rome is no part of Catholicity. The Petrine Claims were, like Arianism, rejected by the Catholic Church. We revere such patriarchs as Leo, Gregory, and some later ones, but what shall we say of Honorius, Vigilius, and many others? No other See in Christendom deserves less the title, Holy Apostolic, by the character of the men who have occupied the chair than does Rome. If Christendom must have a Primate, and Holy Scripture names no place, why not have the Catholic Church elect the Bishop best fitted for the position, regardless of place?

Chariton, Ia., Aug. 13.

WILLIAM H. HAUPT.

ROMAN AND ANGLICAN TRAINING

To the Editor of *The Living Church*:

THE comparison Mr. Hall draws between our and Roman Catholic methods of preparing candidates for the priesthood (page 384 of your issue for July 21st) ought to make us, at least, "sit up and take notice." Well may contrast be made between the Jesuit Church of the Gesu and its College of St. Joseph, on North 17th and 18th streets, and our Divinity School on South 42d street, in Philadelphia. Think of our having so many as two dozen professors (stationed within a radius of fifty miles, too, by the way) and half a dozen stenographers to only a dozen students! Also, mind you, while our 40 acres of land has only one small building, the Church of the Gesu and St. Joseph's College crowds a similar acreage of ground, presumably filled with students, and not out of proportion to the number of instructors.

With such a comparison, had not we better stop throwing stones, as we do by retaining that paragraph in Article XIX of Religion, saying, "the Church of Rome hath erred," etc.? By all means let us expunge those harsh words.

WILLIAM STANTON MACOMB (Layman).

256 S. 38th St., W. Philadelphia, Pa.

ARCHITECT OF ROOSEVELT MEMORIAL TOWER

To the Editor of *The Living Church*:

IN reply to the letter of Mr. H. C. Sotheran under the heading of Lo! the Poor Architect, I would beg to say that I did not have charge of the publicity regarding the laying of the corner-stone. At all times when such reports have been under my care, I have been very careful to give the name of our architect, since he is one of my very warm personal friends, and also a member of this parish. If Mr. Sotheran will refer to the article in *THE LIVING CHURCH* of April 1, 1922, he will find the architect mentioned.

Mr. Robert Tappan, with an office in New York City, is the architect. He was formerly the New York representative of Cram and Ferguson, and at that time in charge of the design and construction of the Cathedral. At present he is associate architect for the Mellon Institute in Pittsburgh.

Aug. 6.

WILLIAM P. S. LANDER.

St. Luke's Church, Forest Hills, L. I.,

ANNOUNCING THE SERVICE

To the Editor of *The Living Church*:

UPON page 448 of your issue of August 4th is a letter from William S. Macomb on Announcing the Psalter. It may be much ado about nothing, but I am interested in what the writer has to say in regard to announcing the Epistle and the Gospel. Truly, broken rubrics are not to be found, but by parity of reasoning is it not just as incorrect to say "the Gospel" or "the Epistle" as "the Psalter"? Eureka, Calif., Aug. 6.

CHARLES E. FARRAR.

CHURCH ATTENDANCE IN ENGLAND

To the Editor of *The Living Church*:

YOUR correspondent, E. P. Bradstreet, under the caption Personal Religion a Remedy, speaks of having attended Morning Prayer some years ago in Gloucester Cathedral, when there were only nine present in the pews. He probably meant the choir stalls. As an old Gloucesterian I beg to say a word on behalf of the Cathedral. People often worship in the nave. You cannot see them when sitting in the choir. Also on Sundays there are two other services, sometimes three. The Holy Eucharist is celebrated each Sunday in the Lady Chapel. The Sunday congregations are sometimes quite large. Your correspondent says it will seat three thousand people. It will seat considerably more when the transepts are full of chairs, as they have been at times. There are, at the least, fifteen services a week, and every one does not go all the time. One cannot estimate an average attendance in an English Cathedral, in one visit. The English are extremely fond of going to church in the afternoon and evening, as any priest who has officiated in England, knows. The same is true of Scotland, and in Ireland. A smaller number attend Matins.

I think we should not worry too much about small congregations. It has always been so, speaking in a general way. We of the clergy can help somewhat, by being a little less stiff, more devotional, and more devoted to the Catholic view of things. And in this part of the country, things are improving. Farmington, Conn.

C. E. ROBERTS.

A PORTRAIT WANTED

To the Editor of *The Living Church*:

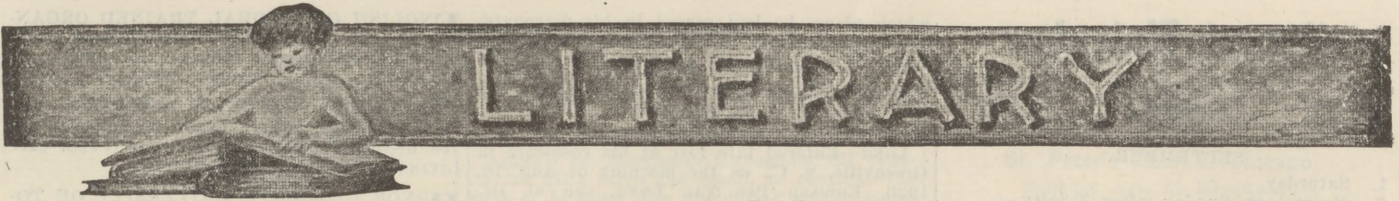
IS THERE any reader of *THE LIVING CHURCH* who has a copy of an old edition of Mines' *Presbyterian Clergyman looking for the Church*? If so, I should be most grateful if one could spare the portrait which was the frontispiece of the book in the edition of 1858.

The Rev. Flavel S. Mines came from the United States to be rector of this parish in 1840, and left here in 1848, and was rector of Trinity Church, San Francisco, where he died on Aug. 5, 1852. He is commemorated by a tablet over the pulpit of this church as "the fearless champion of Catholic truth."

In view of the transfer of the Church in the Virgin Islands to the American Church in 1919, it is interesting to see that there was an American rector here so many years ago. If we could obtain the portrait it would be placed in the vestry with those of other former rectors.

A. P. BANKS.

St. Paul's Church, Fredericksted, St. Croix, Virgin Islands.



THE AMERICAN DEMOCRACY

The Validity of American Ideals. By Shailer Mathews. New York: The Abingdon Press.

Shailer Mathews may be dean of a divinity school, but this does not prevent him writing with force and effect on *The Validity of American Ideals*. He writes as a thoughtful citizen anxious to see and know his duties as such. He undertakes to characterize the major ideals of American life, and to inquire whether "conditions have so changed that the ideals which have been a part of our history can have equal influence in the future." These ideals he thus defines: "First, a society composed of free and equal individuals; second, democracy as an actual way of free individuals living together in equality and in peace; third, a written constitution embodying the principles of such democracy; fourth, co-operative sovereignty."

Not the least interesting and suggestive part of his book is that in which he discusses Americans. He maintains that an American people exist and that almost universally Americans possess the same characteristics; Americanization is the process of developing attitudes in individuals; to make American is to bring men and women under the influence of our institutions and ideals, to instruct them as to their meaning; that they become possessed of an attitude of mind which is sympathetic with American ideals and ready to make them an object of conscious loyalty.

CLINTON ROGERS WOODRUFF.

We And Our Work. By Joseph French Johnson. New York: Boni and Liveright.

The American Viewpoint Society is making a most interesting and instructive experiment in grafting the motion picture idea on the printed page. They call it the visual appeal in education for citizenship. It is a happy idea, happily and effectively applied. The first volume, *We and Our Government* by Jeremiah W. Jenks and Rufus Daniel Smith, was a success, and this new volume by Dean Johnson is equally successful in telling a needed story in so graphic a way as to compel and to hold attention.

"PROBLEMS are the growing-pains of civilization, offering opportunities for personal achievement and pointing the way to national progress." This is the suggestive theme of T. R. Williamson in his book, *Problems in American Democracy*, one of the modern text books for classes in government designed to put the student into contact with the current issues in American life. It is published by D. C. Heath & Co., Boston.

Another helpful text book for history classes is *Modern History*, written by Carlton J. H. Hayes and Parker Thomas Moon. The chapters dealing with Background and Beginnings goes back to the time of the Protestant revolutions of the 16th Century and after dealing with the Age of Autocracy and the Great Revolution considers the Age of Democracy, covering the 19th and 20th Centuries. The last two parts are appropriately entitled *The White Man's Burden* and *The World in Ferment*. This book, although planned for high school students, can be read with great profit by the average reader because of its generalizations and summaries. (New York: The Macmillan Co.)

In *American Democracy*, Willis Mason West seeks to give "a narrative of the social, industrial, and political life of the United States in terms of democracy." The book contains a great many facts, and a great many statements regarding those facts which are made with a finality, that is not always justified. One regrets that Professor West did not refrain from expressing positively expressed conclusions about matters concerning which the thoughtful are not willing to speak with any degree of certainty. The volume is well written, however, and gives a fairly good survey along the lines indicated. (Boston: Small, Maynard & Co.)

American Problems is the title of a textbook in social problems by Frances Morehouse and Sybil Graham, designed for use in high school courses devoted to problems of American democracy. Some of its chapters are particularly interesting, especially the one on social control. (Boston: Ginn & Co.)

Dr. S. E. FORMAN, whose excellent book on *The American Democracy* is so well known, has given us another equally admirable book in his new volume *Our Republic*, which is a concise history of the American people. Its central theme is the national growth. It is of real value and importance to have a good dependable American history in one volume, and this is Dr. Forman's contribution. (New York: The Century Co.)

BOOKS ON IMMIGRATION AND FOR IMMIGRANTS

The New American Series is the title of a set of books issued by George H. Doran Co. (New York), comprised of careful studies of certain important racial groups. Two recently issued volumes deal with *The Russians and Ruthenians in America*, and *The Poles in America*. The former is from the pen of Jerome Davis, of Dartmouth, who is also the author of another book on *The Russian Immigrant*, published by the Macmillans. Mr. Davis has lived in contact with Russians both in Russia and in America, and speaks with a large measure of authority and sympathy. Paul Fox, the author of the volume on the Poles, was born in Austrian Silesia of Polish parents, but was educated in America. The Doran volumes were originally mapped out and prepared for the Interchurch World Movement by the Home Missions Council of America. A third volume of the series, the first in order of publication, is *The Czecho-Slovaks in America*, by Kenneth D. Miller, the director of Jan Hus House, New York, and who has lived in Czecho-Slovakia.

In *The Peril of the Republic*, D. Chauncey Brewer, president of the North American Civic League for Immigrants, shows how steadily the alien population is gaining over descendants of the native-born, and he denounces what he calls lingering sentimentalism about America being an asylum for the oppressed. By frequent citation of authorities, speeches, incidents, etc., he collects testimony, forgotten because read in detachments in the daily press, of the activities of the I. W. W., and of various other brands of subversive foreigners. The book is not intended to excite needless alarm, but Mr. Brewer seeks to stir Americans to thinking over the situation. (It is published by G. P. Putnam's Sons, New York.)

We and Our Government is a book for immigrants who intend to become Americans, by Jeremiah W. Jenks and Rufus D. Smith. It is the first of a series to be published by the American Viewpoint Society, a department of Boni & Liveright, publishers, of New York. It is clearly and vigorously written, and is abundantly illustrated, and seems to be destined to be a success from the start.

PRO VITA MONASTICA

Pro Vita Monastica: An Essay in Defense of the Contemplative Virtues. By Henry Dwight Sedgwick. Boston: The Atlantic Monthly Press.

Realizing that there is a lack of the practice of the contemplative life in Protestantism, this talented author has produced a very fine book of essays, commending to Protestants the "definite and regular practice of meditation, prayer, and the restriction of one's society to books and flowers, for certain times." This book should be very grateful to those who tend to lose "faith in Christianity, at least in its modern Protestant form," for it surely throws the soul back into the realm of the purely spiritual wherein comfort and assurance are to be found.

One is tempted to wonder, however, whether the contemplative life can flourish in downright Protestantism, which makes the individual the center of the religious life. It would seem that it has been Catholicism that has produced the great mystics of former times, because the individual, safe in the universality of the Church, can give himself over to a contemplation of the things of God. Looked at in this light, the book will help many who had no previous definite consciousness of their need.

Cheating the Junk Pile is the title of a really interesting book on the purchase and maintenance of household equipment and household economy generally. It is written by Ethel R. Peyser who combines common sense and knowledge with an attractive style. It is published by E. P. Dutton & Co.

Church Kalendar



SEPTEMBER

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

APPOINTMENTS ACCEPTED

ADAMS, Rev. HAROLD BEACH, rector of St. Paul's Church, Owatonna, Minn.; to be rector of Christ Church, Albert Lea, Minn., Sept. 2d.

BOWLES, Rev. A. E., late priest in charge of St. Thomas' Church, Tupper Lake, N. Y.; to be chaplain of the Metropolitan Life Insurance Sanatorium, Mt. McGregor, N. Y., effective Sept. 1st.

JOHNSON, Rev. J. M., rector of the Church of the Redeemer, Elgin, Ill.; to be Archdeacon of Hutchinson, in the District of Salina.

OGLBY, Rev. HENRY McF. B., rector of the Church of the Good Shepherd, Watertown, Mass.; to be rector of the Church of Our Saviour, Longwood, Mass.

PERMANENT ADDRESS

BENTON, Rev. M. M.; to 1730 Third Ave., Louisville, Ky.

ORDINATIONS

DEACON.

SPOKANE—On June 24, 1923, in St. Michael's Church, Yakima, Washington, the Rt. Rev. Herman Page, D.D., Bishop of Spokane, ordained to the diaconate LUTHER ALLEN COOK. The candidate was presented by the Rev. F. J. Mynard. The Rev. Mr. Cook will be in charge of the mission at Prosser.

PRIEST

CUBA—The Rev. JOHN RODNEY KING was advanced to the priesthood in Trinity Cathedral Little Rock, Ark., for the Bishop of Cuba, by the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, on the Feast of St. Bartholomew, Aug. 24, 1923. The Bishop preached the sermon, the Very Rev. H. Boyd Edwards presented the candidate, and the Rev. John Boden assisted in the service.

The Rev. Mr. King will be rector of Emmanuel Parish, Lake Village, with the cure of St. Clement's Church, Arkansas City, in

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.

which places he had served in his diaconate, after coming from the Missionary District of Cuba.

DIED

LONG—Entered into rest at his residence in Greenville, S. C., on the morning of Aug. 10, 1923, EDWARD PERCIVAL LONG, son of Dr. Rodolphus Dickerson and Emily Parker Long, in the 54th year of his age. A noble Christian gentleman, a devout communicant of the Church, and a loyal friend, Mr. Long was a vestryman of St. Andrew's parish, and superintendent of the Sunday school, and was always active in Church work.

"The strife is o'er, the battle done;
The victory of life is won, alleluia."

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.

MISCELLANEOUS

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

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

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

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

WANTED CHRISTIAN WOMAN OF REFINEMENT and ability to assist in management of household and care of small children. Address P. O. Box 398, Litchfield, Conn.

WANTED, REFINED MOTHERLY WOMAN who is very fond of children, to assist with them and a few light duties. Someone looking for good home rather than high wages. Box 475, Westwood, N. J.

WANTED—IN CHURCH SCHOOL A RESIDENT unmarried master able to take charge of choir. Duties begin September 17th. Address Headmaster, DEVEAUX SCHOOL, Niagara Falls, N. Y.

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

MISCELLANEOUS

A YOUNG CHURCHWOMAN WANTS POSITION in eastern state to teach children in lower grades in private school or Church institution. Has state diploma and experience. Address J-958, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

HONOR GRADUATE UNIVERSITY OF TORONTO, Canada, experienced teacher of Latin, French, History, English; desires morning engagement, school or family. Apply, SISTER IN CHARGE, Holy Cross House, 300 Fourth St., New York.

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A Witness for Christ in the Capital of the Nation

THE CHAPTER

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

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

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NOTICE

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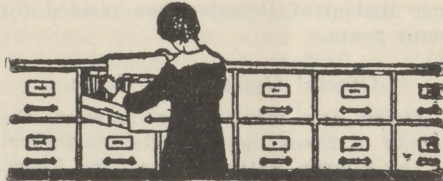
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INFORMATION BUREAU



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

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

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

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

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

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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.]

The Century Co. 353 Fourth Ave., New York, N. Y.

Century Readings in the Old Testament. Edited with Introductions and Notes by John W. Cunliffe, D.Litt., professor of English and Director of the School of Journalism, Columbia University; and Henry M. Battenhouse, Ph.D., associate professor of English Literature, Pennsylvania State College. Price \$2.00 net.

J. H. Meier. 64 West Randolph St., Chicago, Ill.

The Catholic Press Directory. 1923. A Complete List of Catholic Papers and Periodicals Published in the United States. Price \$1.00.

PAMPHLETS

The China Society of America, Inc. 19 West 44th St., New York, N. Y.

A Frank Discussion of China's Present Problems. By Frederick W. Stevens, representative in Peking of the American Group of the China Consortium from 1920 to 1923.

The Society of SS. Peter and Paul. 32 George St., Hanover Sq., W. 1, London, England.

The Ascension. By F. W. Green, Fellow of Merton College, Oxford, examining chaplain to the Bishop of Manchester. The Congress Books: No. 7.

Human Mind and Will. By A. E. Taylor, D.Litt., professor of Moral Philosophy, St. Andrews. The Congress Books: No. 22.

Apostolic Succession. By C. H. Turner, Ireland professor of Exegesis, Oxford. The Congress Books: No. 33.

Sacerdotalism Explained. By E. Milner-White, D.S.O., Fellow of King's College, Cambridge, examining chaplain to the Bishop of London. The Congress Books: No. 35.

Mary and the Saints. By H. F. Kirkpatrick, principal of the Missionary College, Dorchester. The Congress Books: No. 47.

Anglo-Catholic Aims: A Statement of Faith, Aims, and Methods, based upon a Statement by the Mission Sub-Committee, and issued by the Anglo-Catholic Congress Committee.

CHURCH MUSIC

Parish Press. Fort Wayne, Ind. *The Holy Communion with Music* (Merbecke) for Congregational Use.

DEACONESS BEDELL RETURNS TO ALASKA

THE CHURCHWOMEN of Seattle, Wash., had the pleasure of meeting Deaconess Bedell on her return from her furlough to take up again the work at Stephen's Village, Alaska, to which she had previously given six years of devoted service. A church reception was the occasion for meeting many who are especially interested in the Alaska missions, and of hearing a delightful account of her work, so far north, close to the Arctic Circle, and where touch with the outside world either by mail or person is very infrequent. Sailing with her on Aug. 8th was Miss Theresa Sands, going in to help in the work at Hudson Stuck Hospital, Fort Yukon.

Harding's Death Evokes Sympathy of Entire English Speaking World

Tikhon remains Popular—Suffragan of Whitby Appointed—Gen. Oglethorpe's Grave

The Living Church News Bureau }
London, Aug. 10, 1923 }

THE tragically sudden death of President Harding has evoked the sympathy of the English-speaking peoples, and indeed the whole world, with the United States. Mr. Harding's reputation in this country was very much on a par with that of the ex-Premier, Mr. Bonar Law. He was regarded as competent rather than brilliant, and it was his steadfast personality rather than any intellectual attainments that distinguished him. In London there were many who hoped that the late President's growing strength in American politics might presently avail to lead America back into the concert of Europe, although it was recognized that the difficulties of his position were immense.

A memorial service in Westminster Abbey has been arranged for today (Friday), at noon, at which the Duke of York will represent the King. The American Ambassador being at present in America, he will be represented by the Charge d'Affaires, Mr. Post Wheeler. Others present will include the chiefs of the Diplomatic Missions of the various countries, the Naval and Military and Commercial Attachés of the Embassy, representatives of the United States Shipping Board, the English-Speaking Union, the Pilgrims, and the American Clubs.

So great has been the demand for seats by American people now in London that it has been arranged to open St. Margaret's Church, adjoining the Abbey, for the accommodation of those who wish to pay respect to their late President, but who cannot obtain seats in the Abbey. The service will be similar to that held in the Abbey, and will be conducted by the Rev. W. E. Morgan, headmaster of the Abbey School.

Tikhon Remains Popular

THE *Times* correspondent, writing from Riga on Tuesday, says that the Soviet Press reflects the growing uneasiness of the Moscow Government at the Patriarch Tikhon's popularity, which continues unabated, notwithstanding his so-called recantation.

Recently several articles have appeared insisting that Tikhon should be brought to trial for past offences; inspired, it would appear, by the fact that the Patriarch's church services attract immense crowds, which often overflow into the streets.

The *Izvestia* states that Monarchist elements find these gatherings a convenient cover for anti-Soviet plotting, and demands that measures be taken against the Patriarch Tikhon, who remains an anti-Soviet factor.

The general tone of the press has changed considerably recently, and seems to foreshadow official action, but it is doubtful whether the Government will take such a risk, in view of the strong hold which the Patriarch has on the people.

Suffragan of Whitby Appointed

THE KING has approved the appointment of the Rev. Harry St. John Stirling Woolcombe, Sub-Dean and Hon. Canon

of St. Michael's Cathedral Church, Coventry, to be the first Suffragan Bishop of Whitby. Mr. Woolcombe is a graduate of Keble College, Oxford, and will be known to many in London as having been head of Oxford House, Bethnal Green, from 1901 to 1909. In the latter year he started on a preaching tour for the Church of England Men's Society, visiting Australia, New Zealand, and South Africa. On his return he accepted the post of domestic chaplain to Dr. Lang, the Archbishop of York. He remained at Bishops-thorpe until his appointment as vicar of Armley, but has continued to be an honorary chaplain to the Archbishop up to the present time. He was made Sub-Dean and honorary canon at Coventry little more than a year ago, but during that time he has made his mark in the city, and was elected Proctor in Convocation and also appointed as rural dean.

The Archbishop of York and the Bishop of Coventry have agreed that Canon Woolcombe shall remain at Coventry until November. His consecration will probably take place in the autumn, and, after a short holiday, he will return to Coventry as bishop, but will continue to act as sub-dean until his departure to the North. He will not reside at Whitby, but is to be rector of the small country parish of Bolton Percy, near York, where the former Bishop of Beverley has resided for many years.

General Oglethorpe's Grave

THERE ARE many links between the county of Essex and America, as several of the Pilgrim Fathers came from Essex.

Four of them came from Billerica, among them the father of the only baby born on the voyage of the *Mayflower*; and the great-grandfather of George Washington was the incumbent of the old church at Purley, near Maldon.

The foregoing are well-known facts, but it is not generally known that one of the pioneers in American history lies buried at Cranham Church, near Romford. He was General James Edward Oglethorpe, of Cranham Hall, who died on July 1st, 1785, at the age of eighty-eight.

Born in London on the 22d of December, 1696, he matriculated at Corpus Christi College, Oxford, in 1714, after which he served in the army and became M. P. for Haslemere, Surrey. Having worked for many years for the improvement of the prisons and the Corn Law system in England, he went to America, and secured a charter for the settlement of Georgia, which was so named in honor of King George II.

The settlement was intended by him as a refuge for those paupers whom he had liberated. General Oglethorpe's career was honorable but troublous, and he showed himself a strong and capable ruler and administrator.

Sacrificing the whole of his fortune to the development and the protection of the state, he founded the first University. Though only in America eleven years, the General achieved much, and his name is regarded with veneration.

The University of Georgia has now made application for a faculty to search for his remains at Cranham, with the view of disinterring them and placing them in a shrine at the University. It has not, however, been found possible to grant such faculty.

More Bishops Needed

MR. CLIFTON KELWAY, secretary of the Incorporated Church Building Society and secretary to the New Sees Committee of the Church Assembly, in a recent address pleaded for the provision of more Bishops. Having referred to the immensity of the London diocese, with a population of 3,811,000 and 14 parishes, Mr. Kelway asked whether it was possible for one bishop, with the best intentions and utmost devotion, to supervise such a diocese. They were laying on the Bishop burdens greater than any man ought to be called on to bear. It was computed that if the Bishop of London could find time two days a week to make an official visitation to each of the parishes in his diocese he would require four years to complete the round. That was why, up and down England, there were many parishes and many Churchpeople who were entirely unfamiliar with the presence of a bishop. In 1066, when the population of the country was nine hundred thousand, there were eighteen bishoprics. Today, with a population of thirty-five millions, there were thirty-eight diocesan bishops. The rate of progress of the Church, if measured by the provision of bishops, was, Mr. Kelway declared, hopelessly and appallingly inadequate.

Summer Services in London

ALTHOUGH there is a traditional idea that during August and September everybody who is anybody is "out of town," there are still a few millions remaining in London. Those of us who, from necessity or choice, remain in town, are glad to see that the Church appears to take more account of our spiritual needs than she formerly did. It was never the custom to close any London churches in August, save one or two royal chapels and the chapels of Lincoln's Inn and Gray's Inn. But there was an air of slackness, even a noticeable disregard of Churchmen left behind in the rush to the sea and the moors; and after the uplift of the Anglo-Catholic Congress some may have contemplated with a certain amount of misgiving what is known as the "long vacation." But this year they have not been forgotten, at any rate. St. Alban's, Holborn, keeps bravely to the tradition of Monday evening sermons during August, begun by the famous Father Stanton so long ago, and continued in his spirit and in his memory; Bishop Gore is to be heard at All Saints', Margaret Street, each Sunday morning; while other noted churches are making provision for special preachers. This is undoubtedly a good sign. A preacher need never feel that he is thrown away upon a London congregation in August, even if it be smaller than in (say) June. He may possibly find his hearers more responsive—they will assuredly be grateful for the sacrifice made on their behalf.

Americans Win First Prize in Eisteddfod

THE Welsh National Eisteddfod has been taking place this week at Mold, and the competition for male choirs on Wednesday was made unusually interesting by the entry of a choir from Cleveland, Ohio. When the Americans, dressed in white flannels, which offered a sharp contrast to the sombre black or gray clothes of the Welsh singers, came to the platform, the audience, splendidly impartial, gave them a rousing welcome. Wales excels in male voice choral singing, but the Cleveland choir were too good for the Welsh opposition. Dr. Caradoc Roberts, in giving the decision of the adjudicators, praised the

bright and clear quality of tone they showed. The American choir were awarded 170 marks, and the first prize; the second prize going to the Leeswood male choir, with 167 marks. The men from Ohio were again enthusiastically cheered when their success was announced. Mr. Charles B. Dawe, their conductor, is a native of South Wales, and said that the choir had come specially from the United States to take part in the Eisteddfod. Three members of the party were Welsh-born, and seven nationalities were represented in the choir.

St. Augustine's Abbey, Canterbury

FURTHER interesting discoveries have been made in the course of the excavations at St. Augustine's Abbey, Canterbury, believed to be the first Benedictine abbey in England. In 1900 the site of the eastern portion of the abbey church and of the conventual buildings was bought by public subscription, and, under the direction of the late Sir W. H. St. John Hope and Mr. Sebastian Evans, the Tudor Lady-chapel, the crypt of Abbot Scotland (1070-1087), with its three chapels, and the eastern side of the central tower, also built by Scotland, were excavated. Then the chapter-house and infirmary foundations were discovered under the Abbey Field. In 1913 the work was resumed, and the central part of the church exposed to view, including the north transept and eastern part of the nave with the north aisle, and under the Norman foundations the round church of Abbot Wilfric (1047-1057) and the remains of the north porch of St. Augustine's church, with the original tombs of his first three successors, Laurence, Mellitus, and Justus.

During the war the work was stopped, but in 1920, largely through the generosity of the late Lord Northbourne, digging was resumed, and since then the whole of the nave down to the west door, and the whole of the south transept, together with an important fourteenth-century chapel, probably the chapel of St. Anne, or the Countess Chapel, in which was buried Juliana de Leyburne, Countess of Huntingdon, in 1367, have been excavated. In the nave the excavators have found not only the floor and western front of St. Augustine's original church, with nave and narthex, but some later Saxon extensions probably made in the time of St. Dunstan. Probably in them we have the earliest plan of a Benedictine church in Europe derived directly through St. Gregory's from St. Benedict and Monte Cassino.

The work which still remains to be done includes the excavation of the western parts of the north and south aisles, the remainder of Wulfric's crypt, and as much as possible of the ground to the north of the church. To archaeologists these discoveries are of surpassing interest.

GEORGE PARSONS.

NEW ORGAN DEDICATED

RECENTLY a new organ was dedicated in St. Mark's Church, Glen Ellyn, Ill., the Rev. John Arthur, D. D., rector. It was built and installed by the Hall Co., of West Haven, Conn. After the service of dedication the organist, Mrs. J. P. Phillips, and the choir gave a fitting program.

The work of gathering the organ fund has extended over many years, but the offering last Easter increased the fund to over \$4,000, more than half of the total expense incurred for the organ and its chamber.

The Young People's Fellowship of the Diocese of Massachusetts.

General News Notes

The Living Church News Bureau }
Boston, Aug. 23, 1923 }

AMONG the diocesan organizations in Massachusetts, which closed its work for the spring with tremendous enthusiasm and which is now eagerly planning for its fall and winter work, is that of the Young People's Fellowship. Approximately 100 Massachusetts young people have attended the summer conferences at Wellesley and Concord, and are now keenly looking forward to their increased usefulness in parish work.

The rapid rise of Young People's Fellowships into such prominence in Massachusetts is an interesting phenomena. None of the bishops have had anything to do with it. It is doubtful if any Massachusetts bishop has ever visited any meeting of the parish Fellowship. But this does not mean that the bishops have been suspicious. They simply have been busy, and did not at first realize what was going on. But once the young people began to become a diocesan organization, the Secretary of Religious Education of the diocese appointed a commission to study and keep in touch with the movement. This commission, especially through its secretary, the Rev. Percival M. Wood, rector of the Church of the Messiah, Auburndale, has done some real creative work. Through its well worked out folders and booklets, giving the experience of others and helpful suggestions, the commission has been of inestimable service to the young people of the diocese. Thus far the commission has tried to discourage too much formal diocesan organization. Its thought is that for a few years, until the young people of the diocese get better acquainted with each other's pe-

culiar parish problems and with each other's peculiar ways of meeting these problems, it will be better not to have too many rules. The wisdom of this course is being abundantly appreciated. Now, practically every young people's organization in the diocese is represented on the commission, and was most refreshingly represented at the diocesan conference at the Cathedral in June.

General News Notes

THE REV. ALAN McLEAN TAYLOR, rector of the Church of the Holy Spirit, Mattapan, who is on a three months' trip in Scandinavia and England, will return home the middle of September.

MANY GOOD REPORTS are received of the well attended summer services at St. Stephen's Church, Cohasset, the Rev. C. C. Wilson, rector.

WITH THE EXCEPTION of the parishes having special summer services, Massachusetts churches have been almost deserted in August. But beginning on the Sunday after Labor Day, when the children re-enter school, the parish life again becomes normal. Some of the city parishes do not really seem normal until the latter part of October and the first week in November. Happily this tremendous shrinking up of the real Church year is being arrested by some of the city parishes, e. g., the Cathedral doing real summer service. In fact, some of the summer services at the Cathedral are better attended than those in the winter. But the average for the entire year at the Cathedral has been mounting higher and higher each year. Some of the parish churches are learning with much profit that a bigger summer work does not detract but help the services in the following fall: as the work does not stop, so it does not begin.

RALPH M. HARPER.

A Washington Church Social Activity Wins Commendation

Dr. Freeman Loses Eldest Daughter—Outdoor Services—Death of a Layman

The Living Church News Bureau }
Washington, Aug. 23, 1923 }

THE Prisoners' Aid Department is one of the four sections of the work under the Episcopal City Mission and Trinity Diocesan Church. This organization has existed since 1898 and was incorporated into the Trinity work when the latter was made a diocesan activity by the Diocesan Convention two years ago. Since its organization the Prisoners' Aid Department has been the sole unofficial agency in the local police courts, where it has looked out for and salvaged many of those who were brought to the court for the first time. In addition to this, numerous services have been rendered needy and deserving prisoners and their families; visitation and aid have been extended to those in jail and a growing follow-up work has been instituted.

At a recent public meeting of the Prisoners' Aid Department, the warden of the local jail, an active Knights of Co-

lumbus man, made the following address:

"The Prisoners' Aid Association preaches the doctrine of the second chance. It believes 'It is never too late to mend,' and it strives to lay up treasures in Heaven . . . for its efforts often go unrewarded . . . in this world. The men and women who reach us are for the most part without friends . . . despondency seizes them, and reformation seems hopeless. Without regard for creed, and without selfish motive of any kind, this organization begins where society leaves off . . . and tries . . . often successfully . . . to rekindle the flickering spark of manhood and womanhood . . . and to set a handicapped human machine functioning again.

"In the four years of my daily observation of the Association's activities, I have found nothing to criticize, and *very much* to approve. It brings contentment, patience, and goodwill into the barren lives of our charges, and develops a morale that lightens the heavy burdens of those of us who are charged with responsibility of preserving discipline among those who have become outcasts of society because of their disobedience.

"As a result of my observations I am convinced that the Association is a distinct civic asset . . . one to be thankful for . . . and one to be generously encouraged.

"It is a wonderful employment agency; it brings sunshine to dependent families; it is a practical friend to the needy. No cause is wholly lost which attracts the Association's interest, and no worthy request fails to reach its sympathetic ear.

"But . . . faith and good intentions alone cannot accomplish everything . . . the Association must have money to carry on its good work . . . and the greater the bank roll, the more effective will be the result of the Society's labors.

"In many, many cases . . . while the sinner is in prison, resting, reading the daily papers, books and magazines . . . and getting three meals a day, the 'angels in the case,' his dependents, are at home, suffering from hunger, cold, and lacking the necessities of life, because . . . in the interest of the rest of the community, the provider has been segregated from society . . . Truly . . . the 'the sins of the fathers are visited on the children.'

"There is a world of good to be done by assisting these unfortunate dependents."

Dr. Freeman Loses Eldest Daughter

MRS. C. PALMER JAFFRAY, eldest daughter of the Rev. Dr. James E. Freeman, Bishop-elect of the Diocese of Washington died suddenly at Sorrento, Maine, Aug. 18th. Mrs. Jaffray was visiting her parents at their summer home at the time of her death. The family came to Washington on Aug. 21st and the funeral was held at the Church of the Epiphany on Aug. 22d, at three o'clock in the afternoon. The services were conducted by the Rev. Dr. Henry R. Freeman, of Troy, N. Y., brother of Dr. Freeman, of Washington, assisted by Canon De Vries of the National Cathedral, by the Rev. Oliver Newall, of Glenn's Falls, N. Y., and by the Rev. Raymond Wolven, of the Church of the Epiphany. The pallbearers consisted of a number of friends of the deceased, who had attended her wedding and who came from Minnesota for the funeral. Interment was in Rock Creek Cemetery. Besides her husband and parents, Mrs. Jaffray is survived by three young children.

Outdoor Services

THE REV. CLYDE BROWN, assistant to Dr. Dudley at St. Stephen's Church, is conducting weekly outdoor services at five o'clock on Sunday afternoons on the new site recently purchased for the erection of a greater St. Stephen's. For some time past the manager of a large neighboring moving picture theater has been lending his building on Sundays to help house the Sunday school that has outgrown the church, chapel, and parish hall of the present plant, so that pressure of attendance is forcing St. Stephen's to enlarge its facilities. After a trip to Europe, the rector, the Rev. Dr. George F. Dudley, is spending a few days at Atlantic City and upon his return, on the first of September, the plans for the new church rectory, and parish house will be completed.

Death of a Layman

THE REV. C. S. ABBOTT, of the Chapel of the Good Shepherd, officiated at the funeral of the late Achilles E. Burklin on Aug. 22d. Mr. Burklin died suddenly at Rehoboth Beach, Delaware, on Aug. 18th. Being very prominent in many bodies of Masonry, there were several Masonic ser-

vices in addition to that conducted by the Church. In addition to his Church activities, Mr. Burklin was very prominent in civic affairs of this city.

EUCHARISTIC CONFERENCE FOR NEW ENGLAND

A EUCHARISTIC CONFERENCE for the Province of New England will be held on Friday, Oct. 12th, being Columbus Day, at All Saints' Church, Ashmont, Dorchester, Mass. Both lay people and clergy will be in attendance. At 11:30 A. M. there will be a Solemn Eucharist followed by luncheon and conference. Mr. Ralph Adams Cram will read a paper on The Blessed Sacrament. An informal discussion will take place on the problem of making the Eucharist the chief service. Arrangements are also being made that an account of the Anglo-Catholic Congress, recently held in London, be given by one of those who attended it. A feature of the gathering will be an exhibition of vestments and other articles of ecclesiastical interest. The preacher at the High Mass will be announced a little later.

Tickets for the Conference, including luncheon, will be \$1. They may be obtained, after Sept. 5th, from the Rev. R. F. Palmer, S.S.J.E., 33 Bowdoin Street, Boston, Mass., from whom further information about the Conference may also be obtained.

COLORED CHURCH SCHOOL INSTITUTE

A MEETING of the Church School Institute for Colored Churchmen in the Diocese of South Carolina was held at St. Augustine's Church, Wedgewood, Sumpter Co., from Aug. 10th to the 12th inclusive. The attendance was large, and included Archdeacon Baskervill, Archdeacon J. B. Elliott, of the Diocese of Upper South Carolina, and a number of clergymen and lay people.

Immediately before the coming together of the Institute, J. R. Mitchell, senior warden of St. Augustine's died, and the news was a great shock to those in attendance, as he was a man of deserved prominence in the work of the Church among the colored people of South Carolina. He was a member of the Executive Council of the Colored Council of the diocese. His funeral occurred Sunday, Aug. 12th.

BELIEVES DIPLOMATS SHOULD HAVE A KIND HEART

SPEAKING IN PARIS at a dinner given in behalf of the American Hospital campaign, the Rev. E. M. Stires, D.D., rector of St. Thomas' Church, New York seems to have created consternation by declaring "no man should be a diplomat who has not a kind heart."

The Paris *Evening Telegram* treats the observation as being almost revolutionary and describes it as a "new political gospel from the West." "Is it not a remarkable idea," the *Telegram* continues, "to throw thus jauntily into the world's foreign offices? And, as the New York pastor told his audience, there exists an even greater teacher of this doctrine than himself, for he had had in Rome an interesting conversation with Signor Mussolini, who also told him that it should be the duty of policies and politicians in these days to try to find the greater traits of human nature that exist in other peo-

ples and build on them, and set aside—override—those unfortunate, smaller attributes to which all humanity is liable." A happy ending to an editorial of a column extent is the remark that "In any case, there are the unofficial ambassadors, like this New York parson."

CONFERENCE OF COLORED CHURCH WORKERS

A CONFERENCE of the Colored Church Workers of the Province of Washington is to be held at the Church of the Holy Cross, Pittsburgh, the Rev. S. H. Bishop, rector, from Sept. 25th to the 27th.

The first feature of the conference is the consecration of the church, by the Bishop of Pittsburgh, the Rt. Rev. Alexander Mann, D.D. At the service on the evening of the 25th Bishop Mann is to make an address of welcome, and the Rev. George F. Bragg, D.D., of Baltimore, is to be the preacher.

A well ordered program has been arranged for the following days, and subjects of interest to colored Church workers are to be discussed by essayists and speakers. A number of the leaders among the colored people of the province have signified their intention of being present.

ANNUAL INTERNATIONAL SERVICE

AT THE ANNUAL International Service at St. Ann's Church, Kennebunkport, Maine, which was held Sunday Aug. 12th, the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, made an address on the character and work of the late President Harding. He also spoke of the necessity of cultivating more friendly relations among English speaking nations, as their ideals are all the same.

The colors of the United States and of Great Britain were carried in procession, the national anthems were sung during the service, and prayers were said for the President of the United States and for the King and royal family of England.

On the Friday before, a memorial service for the late President was held in this church. The officiating clergymen were the Rt. Rev. J. P. Tyler, D.D., the Rev. Messrs. Charles L. Mallory, of Boston, Mass., William D. Morgan, of Baltimore, Md., Frank M. Townley, of Brooklyn, N. Y., Arthur H. Judge, D.D., of New York City, and Robert Williams of Princeton, N. J. The church could not contain the congregation that gathered.

BURNT CABIN CAMP

THE FIRST SEASON of Burnt Cabin Camp, the Holiday House of the Girls' Friendly Society in the Diocese of Harrisburg, has been most successful. Under the leadership of Mrs. J. Charles Heiges, of York, the Diocesan President, the need and value of the Camp has been abundantly shown. As a result of the first season's experience plans for a permanent Camp are now under way. This undertaking is of such ambitious proportions that it will require the support and coöperation of the entire diocese. Since Burnt Cabin Camp was dedicated last June there have been nearly 1,500 visitors. The Rev. Paul S. Atkins, rector of St. John's Parish, York, who is an enthusiastic supporter of the Camp, desires to establish also a permanent holiday house for the diocesan clergy and their families which may be managed in connection with the Girls' Friendly Holiday House. A possible site for such an arrangement is now under consideration.

CHICAGO VACATION BIBLE SCHOOLS

SEVERAL Chicago parishes have conducted Daily Vacation Bible Schools this summer, with gratifying success. Some of them united with other Church schools in the neighborhood, and some carried through alone. St. Paul's-by-the-Lake, Chicago, the Rev. H. N. Hyde, rector, was one of the latter.

On July 27th, the closing exercises of this school were held in the chapel of the church. The children, led by their teachers, gave two interesting pageants, The Little Pilgrim's Progress, and Boys and Girls from Hebrew History. Afterwards, the children were led through their Bible drill, and through A Musical Journey to the Holy Land by their teacher, Miss Ira W. Stahl. A very creditable exhibition of the children's handiwork was also given, including toys and baskets, made by the boys, and sewing bags, made by the girls.

The excellent kindergarten of this school was continued throughout the month of August, conducted by the same teachers who made such a success during the first part of the summer. The kindergarten is held in the parish house on week day mornings except Saturday.

The Church of the Epiphany, Chicago, closed a successful Daily Vacation School with a party and exhibit on Aug. 2d. The support throughout was very gratifying, the enrolment reaching 162 and the largest attendance was 105, while at no time did it fall below 80, in spite of the vicissitudes of the weather and other hindrances. Deaconess Wilson was the superintendent of the school, and was ably assisted by Mr. Pardue, and Miss Olsen. Mr. Pardue held the children's interest with his stories and nature talks, and Miss Olsen, who is a student at Chase House, led in the musical exercises. One day a week was picnic day, when the whole school went off for a good time. Once a week too, Mr. Pardue took the boys for a swim at the "Y." Assisted by Miss Klotz, a volunteer from Winnetka, Mr. Pardue conducted the activities for both boys and girls in the playground. Deaconess Weaver had a manual training class for boys in the Chase House Gymnasium, and Miss Olsen and Miss Christensen directed the handwork of the children of the primary department.

As only one instance of the success of the school in teaching the children memory work, the pupils were able, at the close of the sessions, to repeat the 23d Psalm, name all the books of the Bible, and tell of some important thing about each book. At the close of the school there was a united plea for "just one more week, please."

COMMENCEMENT AT ST. JOHN'S, SHANGHAI

MORE THAN a column in the *North China Daily News*, nearly three columns in the *China Press*, and five in the *Shanghai Times* are devoted to the 44th commencement of St. John's University, Shanghai, which took place the last of June. Chinese and English dignitaries were guests of honor, and attended the formal opening of the University's new science building.

This building is a brick structure of three floors which at last makes adequate provision for physics, chemistry, and biology, including the biological chemistry of the medical department. More than \$110,000 has been spent for the building,

the Rockefeller Foundation giving \$80,000

Among the gifts announced by the president, the Rev. Dr. Hawks Pott, were \$3,000 from a Chinese gentleman for the rental of a dormitory for medical students whose last two years' work is in Shanghai, and \$1,000 for the new social hall, for which alumni have already given \$10,000.

The organization of a school of civil engineering is made possible by Dr. Alfred Sze's gift of £3,000. A message from Dr. Sze expressed warm interest in his *alma mater*, and his hope that the new school would promote China's best interests and especially advance railroad building in the country.

Two diplomas were presented to graduates of the School of Theology, and degrees were conferred upon forty graduates in Arts and Sciences, and six in Medicine.

Realizing that the Chinese student who has not a good knowledge of his own language and literature has but a partial education, the University is reorganizing and developing its Department of Chinese, under the direction of a distinguished Chinese scholar, Professor Meng.

Dr. Henry S. Houghton, director of the China Medical Board of the Rockefeller Foundation, delivered the principal address, on the teaching of natural sciences, their place in history, their cultural and technical values, and the necessity of adapting them to practical use for the benefit of Chinese life. He touched on the relation of science and religion, closing with the words:

"To those of us who believe that the inquiries of science and religion are directed toward the same goal, truth eternal and divine, it appears that efforts to bring into accord the facts of experience and the subtle convictions of our spirits are the surest ways of establishing fundamental religious truths and harmonizing them with our lives.

"But here, above all, is the need made clear of open-mindedness, of broad sympathy, of meekness. Scientist, philosopher and theologian, each may well take for his motto the cry of the Psalmist, 'Blessed is the man who . . . sitteth not in the seat of the scornful . . . but his delight is in the law of the Lord and in his law doth he meditate day and night.'"

ACTIVITIES AT PENNSYLVANIA STATE COLLEGE

THE REV. EDWARD M. FREAR, chaplain of Church students at Pennsylvania State College, at a special service held recently dedicated a beautiful silver baptismal bowl presented to St. Andrew's Church by the children of the Church school. The children have been looking forward for two years toward making this gift. The congregation was composed of members of the faculty and students at the summer session, and of the Church school children.

The students in attendance at the summer session of the College respond so well to the religious activities of the local parish that it has been decided to incorporate them, as far as possible, into the social as well as the religious life of the parish. In order to accomplish this, St. Margaret's Guild made 99 calls upon members of the summer congregation, and, at a social evening held at the Rectory, there were over 80 guests present.

State College is one of the large colleges of America. At the last Diocesan Convention, a committee was appointed

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to push the matter of completing the church building at State College. The committee is making definite plans for active work in the fall. The National Council has listed this project as a priority to receive \$35,000, so that contributions for the church building at State College will be credited on parochial quotas.

All other Christian bodies have adequate church buildings, and the feeling is strong that a similar provision by the Church has already lagged too long, and the committee is determined to get action looking to a speedy completion of the church, and such other buildings as will provide for effective ministry to the students in that great college. The membership of the Committee is as follows: Edward P. Brinton, of Lancaster, chairman, John C. Schmidt, of York, and Richard M. H. Wharton of Harrisburg.

SPOKANE SUMMER SCHOOLS

THE TWO Summer Schools held in the District of Spokane this year were very successful. The first, June 12th to the 21st, was at Lake Chelan, a glacial lake 60 miles long, in the midst of the glorious Cascade Mountains. The Rt. Rev. Herman Page, D.D., Bishop of Spokane, was chaplain. The second was in session June 26th to July 6th, at the summer home of Bishop and Mrs. Page at McDonald Point, Lake Coeur d'Alene, Idaho. The Rt. Rev. Wm. P. Remington, D.D., Bishop of Eastern Oregon was the chaplain of this school. Both schools were well attended, particularly by young people in the District. These schools are developing into one of the most important features of the work in this District.

RELIGIOUS WORK IN THE ARMY

AS AN INDICATION of deepening interest in the religious work in the Army, the Rev. Charles S. Macfarland, a reserve chaplain, General Secretary of the Federal Council of the Churches of Christ in America, at the request of General Robert L. Bullard, has just finished a visit to the Citizens' Military Training Camps of the Second Corps Area. Chaplain Macfarland has been requested to make recommendations to the military authorities as to religious work in the camps from the point of view of the Churches.

A BISHOP'S INTERESTING ACTIVITIES

DURING AUGUST and September the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia is greatly enjoying the role of guest of honor at a series of picnics given by the people at a number of country churches in the Diocese. On these occasions he is gathering inside information—and other good things—and meeting the members of these churches in an informal way.

On Aug. 16th he attended one arranged by the people of Trinity Church, Rocky Mount, under the leadership of the Rev. Douglas I. Hobbs, who is there temporarily. Nearly all the members of Trinity congregation attended the picnic and one of the guests was the minister of the Christian Church. After dinner the Bishop gave a talk on the affairs of the Diocese. The entire occasion was greatly enjoyed by all present.

On Aug. 21st the people of St. Peter's Church, Altavista, assembled at the historic Otter River Picnic Grounds, where

the day was very pleasantly spent. The picnic was largely attended and was a great success in every way. Grown-ups and children were there and in the afternoon while the children engaged in games the Bishop made an address to the older people. In the evening of the following day the Bishop confirmed a class in St. Peter's Church.

A PROSPEROUS PHILADELPHIA MISSION

ONE OF THE most active missions in the Diocese of Pennsylvania is St. George's mission, Richmond, of which the Rev. A. J. Arkin, is priest in charge. A handsome church building, with a well equipped parish house, enables the Church to minister to the community in many ways both spiritually and materially.

Mr. Arkin has always been interested in community work. About fourteen years ago, he desired to secure a public playground for the neighborhood, and a lot was accordingly secured. While waiting for the playground to be arranged, the Board of Education had the lot transferred to its department as a desirable location for a public school. With this change the missionary was in hearty accord, and he succeeded in securing a playground elsewhere.

Later, information came that the Board of Education had discovered through an expert survey of the district, that there was no need for another school in the neighborhood, and the lot was to be sold, the proceeds being used to raise the salaries of the teachers.

Mr. Arkin endeavored to convince the Board of Education that it was mistaken, but the lot was eventually advertised for sale. But no one bought it.

In a year or so, a complete change came over the Board, and now, on that same lot, the foundations have been laid for a magnificent Junior High School.

Another interesting feature of the work of this Mission is connected with St. George's chapel, Venango the story of which is told in the following article appearing in *St. George's Visitor*:

"In the year of our Lord, 1901, a proposition of closing St. George's mission as a failure was made. But the late Bishop Whitaker, like the faithful and patient gardener in our Lord's parable of The Barren Fig-tree who pleaded with his master not to cut it down, but to try it another year persuaded the Convocation to give St. George's mission another chance. That was St. George's Chapel located on E. Venango and Edgemont streets; and it lived and grew for five years.

"Then it was thought more profitable to move the work a mile away to Richmond, Indiana avenue and Livingston street, where St. George's Church and parish house stand now.

"In consequence, in 1906, another proposition was made, which also looked reasonable, to close and give up the mission in Venango. It was the missionary, then, who pleaded not to give it up, but to give it another chance, volunteering to nurse it and keep it alive in connection with the work in Richmond. That is how two St. George's missions came about. The mission in Venango was thus kept alive and grew under faithful lay-readers and consecrated women workers and under the missionary's supervision for fifteen years more.

"And because it did not grow fast

THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany; D.D., Editor

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

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enough, another proposition was made, which also looked reasonable, to close it up for good. Then the missionary, by the grace of God, rose and pleaded that, instead of closing it up, a clergyman should be sent there to devote all his time to the work in Venango independently of the work in Richmond. That was done this year, and Mr. A. J. Kilpatrick was ordained and commissioned to take charge of St. George's chapel, Venango. This means a new life for St. George's mission, Venango.

"And for the information of all concerned, the following notice was received from Mr. Kilpatrick: 'On the first Sunday of September, St. George's chapel will put out the first of its own parish papers. There will be no material for the months of July and August.' This is as we hoped it would be.

"Recently the daily newspapers announced that Mrs. John Totty, the wife of the founder of the mission in 1887, who recently departed to join her good and faithful husband in Paradise, has left with Bishop Rhinelander \$1,000 for the benefit of the mission in Venango, where she and her husband worked together voluntarily many years for the good of the people and to the glory of God."

This survival, in the face of many discouraging factors, is a significant example, in view of a prevailing tendency to close unpromising stations.

SEMI-CENTENNIAL CELEBRATED

THE SEMICENTENNIAL of Trinity Parish, Mackinac Island, Mich., the Rev. G. R. Robinson, rector, was celebrated Aug. 12th. On the afternoon before, a social function connected with the occasion was enjoyed, but the celebration was begun by an early celebration of the Holy Communion on Sunday morning.

At the midday celebration the Very Rev. George S. Southworth, Dean of St. Paul's Cathedral, Marquette, was the celebrant, and the Rt. Rev. R. L. Harris D.D., Bishop of Marquette was the special preacher. In the afternoon there was a reception for the Bishop and the Dean, at the residence of Mrs. Delos A. Blodget, of Washington, D. C. Dean Southworth was the preacher at the evening service.

GRACE CHURCH, CITY ISLAND PARISH HOUSE

WORK WAS BEGUN, Aug. 15th, on the new parish house for Grace Church, City Island, N. Y., the Rev. Thomas A. F. Collett, vicar. The house, which will cost \$20,000, is part of a projected group of buildings, including a new church and vicarage. It is intended to open the parish house, on its completion, with a pageant illustrating the history of City Island. Grace Church is a chapel of Christ Church, Pelham Manor.

TO HAVE SWIMMING POOL

THE PEOPLE of St. Mary's Church, Park Ridge, Ill., the Rev. H. L. Smith rector, are planning to make their parish house, now being built, not only attractive, but complete in its equipment. A feature of special interest to the children of the community is the swimming pool which is being constructed at a cost of \$4,500.

The pool will be 60 by 17 feet with a depth sloping to 7½ feet. It will be equipped with the very latest and best sterilizing, filtering, pumping, and heating

machinery. The water will be kept constantly at such a high grade that it will pass the U. S. government test for such pools. It will be purified by the best known method for purifying such pools. It will be built with a floor of white concrete, walled and guttered with white tile. This will be one of the most beautiful and best equipped swimming pools that can be constructed.

With this swimming pool, the gymnasium, showers, Sunday school rooms, offices, guild room, cafeteria, and kitchen equipment, St. Mary's parish house will beyond doubt be the most complete, beautiful, and best equipped of any such building in the entire country.

NEW ORLEANS PARISH HOUSE

A CONTRACT has been signed for the erection for the Church of the Annunciation, New Orleans, La., the Rev. S. L. Vail, rector, of the Brown Memorial parish house, at the corner of Claiborne Ave. and Jena St., New Orleans. The cost will be about \$37,500. It is expected that the building will be ready for use by Jan. 15, 1924.

CHURCH LEADS IN COMMUNITY MEMORIAL

WHEN, on Sunday, Aug. 5th, the Rev. Rolfe P. Crum, rector of Trinity Church, Tulsa, Okla., announced a memorial service to President Harding to be held on the 10th in the church, a committee of citizens asked that this service be held rather in Convention Hall, in order to accommodate a greater number of the citizens of Tulsa. This arrangement was made.

The Rev. Mr. Crum arranged the service of the Church for the occasion, and led the service. The late President's favorite hymns were sung, and ministers of other religious bodies took part. The Convention Hall was filled with a reverent congregation.

OMAHA MEMORIAL SERVICE

AT THE community Harding Memorial service of the city of Omaha, Neb., the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, made the principal address, read the lesson from Scripture, and offered a prayer. There were fifteen thousand persons present.

BROTHERHOOD ACTIVITIES


MR. HENRY L. LYMAN, of Charlottesville, Va., a former member of the Brotherhood of St. Andrew's National Council, has devoted himself signally to social service work in the community in which he lives. Mr. Lyman has been a marked factor in the success of every school and mission station in the mountain section around Charlottesville. Recently, at Yancey, Va., the Ven. Archdeacon Neve dedicated a seven room building for community service, which, together with a hall next door, will be known as the Henry L. Lyman Community House, in recognition of Mr. Lyman's unselfish service. There was also unveiled a life-size bust of Mr. Lyman in the hall.

MR. EDWARD A. SHIELDS, Field Secretary, who was working in the Diocese of Michigan in June, reported an unusual service conducted by laymen at the Church of the Ascension, Detroit. This was the Sunday morning service, and the rector, the Rev. A. N. McEvoy, took no further part than making announcements,

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and explaining the presence of laymen in the chancel which he did convincingly, and with a gracious reception by the congregation. The service was an innovation, laymen taking the prayers and the lesson; and in lieu of the sermon a layman made an address on the Brotherhood, explaining its origin, its principles and rules. It was a heartfelt, earnest talk, and the speaker presented the need of more active and devoted lay service in the parish. Mr. Shields also made a short address.

MEMBERS of the Brotherhood in Portland, Ore., have, during the recent months, taken the services at several missions, owing to the absence of the clergy. Among those helping to "hold the fort" are Dr. A. J. Henderson, Henry Sergeant, James Crawford Paul Henderson, C. D. Porter, Blaine Coles, and John W. Lethaby. The Portland Assembly, at its summer retreat, seized the opportunity to hold a Church service in one of the unreached mountain districts. Several months ago the Assembly elected a Senior and a Junior delegate to the Chicago Convention, respectively, Dr. H. C. Fixott and C. J. Gray.

THE CHAPTER of the Church of the Good Shepherd, Shelton, Conn., preceding Whit-sunday, centered their efforts upon a Corporate Communion for the men of the parish, with the result that over one third of the male communicants attended the service, most of them remaining to breakfast in the parish house afterward.

ST. JOHN'S, Detroit, Mich., reports the best year in the history of the Men's Bible Class there, which closed early in summer, with forty-one men present. The enrolment of the class was sixty. The rector of St. John's, the Rev. R. W. Wood-roofe, and his assistant, are members of the class. The men expect to make the class bigger and better the coming year and have plans for pushing it vigorously in the fall.

ST. MARY'S CHAPTER, Reading, Pa., recently organized a Men's Bible Class, probably the first the parish has ever had. The class began with a representative membership from the parish and the rector was greatly encouraged by the interest manifested. St. Mary's Chapter recently received five probationary members, for whom there was a formal admission service at Morning Prayer.—*St. Andrew's Cross.*

JAPANESE PARISH OUTSTRIPS PROGRAM

ON A RECENT VISIT to Yagi, Japan, Bishop Tucker found that the Church's work there had gone forward much more rapidly than he thought would be the case when the need at Yagi was put into the program as priority 267, for a church and parish house to cost \$5,000 (page 84, *The Story of the Program*).

"The prospect now is such," the Bishop says, "that I am convinced we should help them to put up a real church built of some permanent material and seating about 200."

Our Christians there represent an unusual class of people. They are trying to do as much as possible for themselves. They bought their own lot and are now trying to raise \$5,000 for the new church. The land purchased will accommodate both the church and rectory, costing together \$15,000. The Bishop would like to be able to assure the Yagi people that he will provide two dollars for every dollar that they raise.

Eleven persons were confirmed during the Bishop's visit. At a public preaching

service at night there were over two hundred present, and perhaps a hundred more had to go home because they could not squeeze even into the entrance of the little Japanese building that serves as church, parish house, and rectory. The mayor of the county and nearly all the prominent men of Yagi were present. Although the city is not large, the Bishop believes there is opportunity to establish there one of the strongest congregations in the District of Kyoto.

MEETING THE QUOTA

SOUTH DAKOTA missions are distinguishing themselves. To mention only four:

St. Peter's congregation in the Crow Creek Indian mission, the weakest in numbers, leads off, and is the first in either the white or Indian field to pay, and overpay, its 1923 quota.

Buffalo Gap is the first in the white field, and with very few to do it sends a check for its 1923 quota in full. They also pay with exemplary regularity their portion of clergy support and pension, and keep the mission finances in the very finest shape.

All Saints' School had paid 125 per cent by the tenth of April. Having a quota "which everybody knew was too high," teachers and students neither flinched nor quit, but simply buckled into the harness with a devotion that could not be denied. Instead of being satisfied when they saw their \$400 quota reached, they aimed at \$500, and then added \$6.54 just to let the executive office know they had not stopped at an even sum.

Trinity Mission at Winner, having paid in full for 1922, determined that a repetition of last year's records was not enough, and that the thing to do was to pay as quickly as possible. Winner has paid its 1923 quota.—*St. Andrew's Cross.*

SOME EFFECTS OF CHRISTIANITY

IT IS HARD for those of Christian upbringing to realize the psychological misery of heathenism. An aged Korean woman asked:

"What benefits have you received from faith in Jesus?"

"Many," came the reply. "I will tell you one, though you may not think it important as I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now, when the sun sets I commit my family and possessions all to God, lie down, and sleep clear through till morning."

"Do you not regret sometimes having given up your little shrine and incense-burning?" was asked of a converted Chinese woman. "Regret!" she exclaimed. "You know little of the torment of it. Every freak of the burning incense betokens some shortcoming and demands more kneeling, more chanting, more incense."—*The Sunday School Times.*

SIXTEEN MEMORIAL LAMPS

SIXTEEN elaborate wrought-brass memorial lamps have recently been placed in the Chapel of the Mediator, Philadelphia, Pa., of which the Rev. Granville Taylor is vicar.

One lamp is in memory of George C. Thomas of whom the chapel itself is a

memorial. There are two lamps in memory of the first rector (who had charge of the church prior to the association with the Church of the Holy Apostles), the Rev. H. McKnight Moore, and two are in memory of Sarah Williams.

Others for whom lamps have been placed are Mary Hicks, Martha Gledhill, Harriet Bertram Hart, Marion Francis Churen, William C. Montieth, Louis Land Clark, Henry Heins, Thomas Carlisle Timberlake, Helen Broome, and Martha Jane Bennett.

There are eight lamps on each side of the church, suspended from heavy brass chains. Each lamp is surmounted by fourteen candles.

The lamps will be dedicated at a special memorial service in the fall.

THE CATHOLIC CHURCHMAN

H. B. LIEBLER, B.D.,
H. F. ROCKWELL, B.D.,
Editors.

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DEACONESS SET APART FOR ALASKA

A MOST INTERESTING and impressive service was held in St. Mark's Church, Seattle, Wash., Aug. 10th, in the setting apart of Miss Agnes Olive Willing as a deaconess, by Bishop Rowe, under whom she will work at Nenana, Alaska. Many of Miss Willing's eastern friends will rejoice with her in this further consecration of herself to the Church's work in the missionary field to which several years of her life have already been given in Liberia. With her was her friend Miss Eola Clark, who goes also to Nenana as a teacher. After an early Eucharist at St. Mark's Church, they sailed on the *Admiral Rogers* on Aug. 11th.

JAPANESE MISSIONARIES HONORED

IN RECOGNITION of a half-century of missionary work in Japan by the Rev. Dr. and Mrs. Irvine H. Correll, Mrs. Charles Burnett, wife of the military attaché to the American Embassy in Tokyo, Japan, presented the veteran missionaries recently an excellent and characteristic Japanese print, an illustration of which appeared on the first page of *The Japan Advertiser*. On the print is written in Japanese the verse,

"Q ancient garden of beloved Nippon,
Wherein e'en alien buds have learned to bloom,
The flower incense of our hearts is one,
Warmed to sweet offering by the radiant sun."

Dr. and Mrs. Correll arrived in Yokohama on June 30, 1873, a bride and groom, and entered immediately upon their work. With Mrs. David Thompson, of the Presbyterian mission, they are the oldest missionaries in point of service in the section of Japan around Tokyo.

DEATH OF MRS. PHILIP SCHUYLER

MARIE LOUISE NELSON SCHUYLER, wife of the Rev. Philip Schuyler, Canon Missioner of St. Luke's Cathedral, Portland, Me., entered into rest after a long and trying illness, at her residence in Portland, Aug. 17th. She was the daughter of Horatio A. Nelson of Montreal, Can., at one time mayor of that city, and Maria Davidson, and finished her education at a school in Dresden, Germany. Mrs. Schuyler resided in Montreal until her marriage in 1888, when she moved with her husband to St. Louis, Mo., and later on to New York. She went to Portland from Bennington, Vt., in 1912, when her husband became Canon Missioner at the Cathedral, and there, as ever, was of the greatest assistance to him in his ministry. During the late war she was an active worker in the Imperial Council and later in the Red Cross. She had a remarkable faculty for making and keeping friends, as was evidenced by the deep interest taken in her during her illness by very many persons, and by their tributes to her memory.

The funeral took place on Aug. 20th, which was preceded by a requiem in Emmanuel chapel of the Cathedral, at which her husband was the celebrant, assisted by the Rev. S. Halstead Watkins, of New York, an old friend of the family, and the Very Rev. E. R. Laine, Jr., Dean. The funeral was held in St. Peter's Church (Codman Memorial), East Deering, Portland, of which Canon Schuyler is priest-in-charge, and which was filled with friends of the family. The services

were conducted by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, who was assisted by Dean Laine, the Rev. Dr. J. A. O'Meara, of New York, and the Rev. Messrs. N. B. Gildersleeve, and E. A. Pressey, of Portland. The interment was in Evergreen Cemetery, Portland. Besides her husband, Mrs. Schuyler is survived by a son and four daughters, Philip N. Schuyler, of New York, Mrs. Sidney St. F. Thaxter, of Portland, and the Misses Margaretta V. R., Dorothy, and Katrina R. Schuyler.

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NEWS IN BRIEF

EAST CAROLINA—A \$70,000 addition to the parish house of St. James', Wilmington, built and furnished throughout by voluntary subscriptions, and without any drive for funds, is a most unusual record that must be added to the achievements of that great old parish. The work on the parish house is nearing completion, and, when finished, it will be one of the most beautiful and well-equipped plants in the country. The building, designed by Hobart Upjohn, will harmonize with the parish church, and will be connected with it by cloisters. The old parish house will be a unit of the plant, to be used chiefly for class and vesting rooms. The new structure will have all of the modern arrangements for effective parochial activities.—Virginia Dare Day, which has come to be quiet an event for eastern North Carolina, was celebrated on Aug. 18th on the site of old Fort Raleigh, on Roanoke Island, with elaborate ceremonies. The annual ceremony is a commemoration of the birth of the first white child of English parentage on American soil. The moving spirit of this historic celebration is the Rev. R. B. Drane, D.D., rector of St. Paul's Church, Edenton. Dr. Drane has interested himself in securing funds to build a memorial to commemorate this birth and the subsequent baptism of Virginia Dare, and a good sum is already in hand. It will be remembered that this first baptismal ceremony was performed by a Church of England clergyman.—A most unusual woman and musician has left East Carolina after several years of great usefulness to the diocese. Miss Charlotte Reugger, a noted Belgian musician, came to Fayetteville during the war, after a miraculous escape from the Germans. She became the head of a conservatory of music in Fayetteville. Soon after her arrival there she became interested in St. John's Church, later being confirmed by Bishop Darst and taking charge of the choir. Her interest grew in the work of the Church. She later gave up the management of the conservatory, and devoted much of her time to the work of a cotton mill chapel and community work in a Fayetteville suburb developed by the Rev. Archer Boogher, rector of St. John's. Her work in the city and diocese was a labor of love, and the news that she has gone to Albion, Mich., to teach in a college there has been received with great regret. A farewell service was given her at St. John's.—This diocese has seen a revival of building activity in recent months. Extensive repairs have been made on Christ Church, Hope Mills, and St. Martin's, Hamilton. Work has begun on the \$15,000 brick church that is to be built on Wrightsville Sound, near Wilmington. This church, which will be named St. Andrew's, will replace Lebanon Chapel, a frame structure which for many years has served the people of that community. The Rev. F. D. Dean, assistant at St. James', will be in charge of the church when completed. St. Paul's Church, Wilmington, of which the Rev. Alexander Miller is rector, is planning to make extensive improvements to its plants, the architect's drawings having been accepted.—As an evidence of the cordial good will existing among all of the Christian Churches in Wilmington, Bishop Darst was recently invited to preach in the largest Methodist church of the city. He accepted the invitation and preached to a very large congregation.—The Diocese of East Carolina is planning to launch its annual fall campaign, culminating in the Every Member Canvass. The Rev. W. R. Noe, executive secre-

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tary of the diocese, has sent out a program which received the approval of the diocesan Council. This program begins with the parish program conferences on September 25th, and contemplates a thorough canvass of the entire diocese for the Church's Mission.—A statement from the treasurer of the diocese, as of Aug. 13th, gives the comforting information that there is a ten per cent increase over 1922 in the payment of the 1923 pledges to the diocesan and general Church programs. At that date \$23,543 of the \$34,550 due at that time has been paid. An effort is being made to get the churches to adopt the plan of paying the pledges monthly instead of waiting until the last minute, and the increase indicates some improvement as a result.—The tenth anniversary as rector of St. Joseph's colored Church, of Fayetteville, was recently celebrated by the Rev. J. W. Heritage, D.D. A special service was held, and many gifts were made to the rector and his wife.

MILWAUKEE—St. Mark's Church, South Milwaukee, has purchased land for a rectory, and hopes to begin building in September.

SOUTHWESTERN VIRGINIA—Mr. Ernest R. Bailey, on Aug. 23d, assumed the duties of lay worker in charge of St. Andrew's Mission at Ivanhoe, St. Barnabas' ("Piney"), near Ivanhoe, and the mission at Byllesby. Mr. Bailey, who until recently was in business in Florida, has for years been a devoted Churchman and active in Bible Class teaching and has now decided to make the service of the Church his life work. He begins his activities in a very interesting field, and will have the cooperation of Mrs. William Wilkins, who is rendering splendid service as a woman worker among the same missions. The Rev. Devall L. Gwathmey of St. John's Church, Wytheville, exercises general pastoral care over this field.—The Rev. John Scott Meredith of the Church of the Ascension, Norfolk, Va., is conducting a mission, from Aug. 14th to Sept. 10th, at Sandy Ridge in Wise County, one of the points in the Associate Mission Field under the Rev. Herbert H. Young, of Graham. During the same period Mr. Meredith's two daughters are assisting Deaconess Maria P. Williams at Dante.

TENNESSEE—The old Church of the Epiphany, Knoxville, has changed its name and its location. It is to be known hereafter as St. James' Church, and is located at 1131 N. Broadway.

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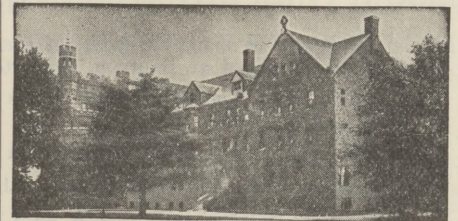
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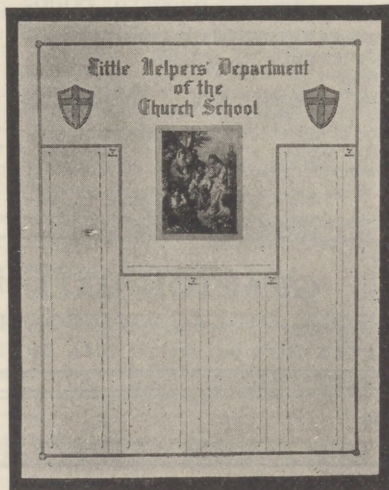
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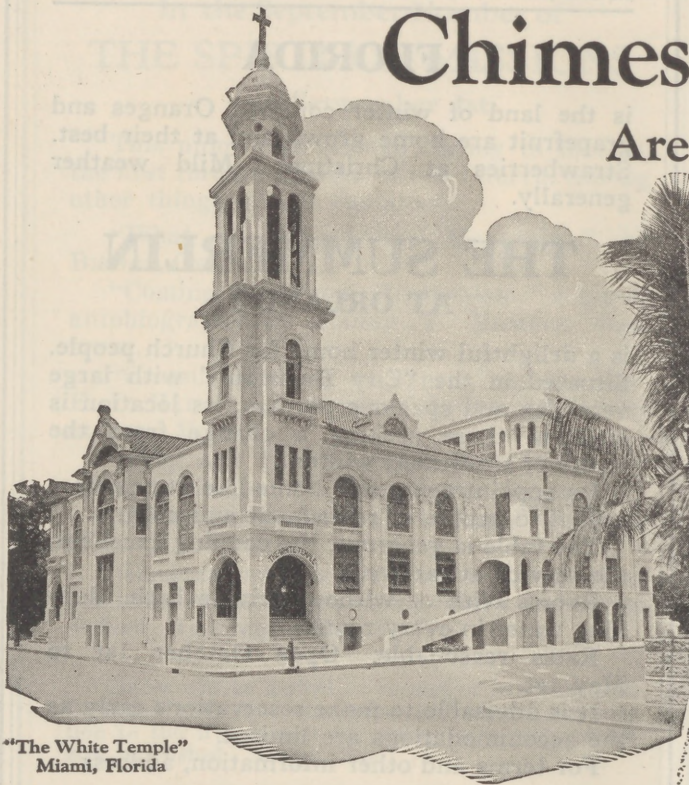
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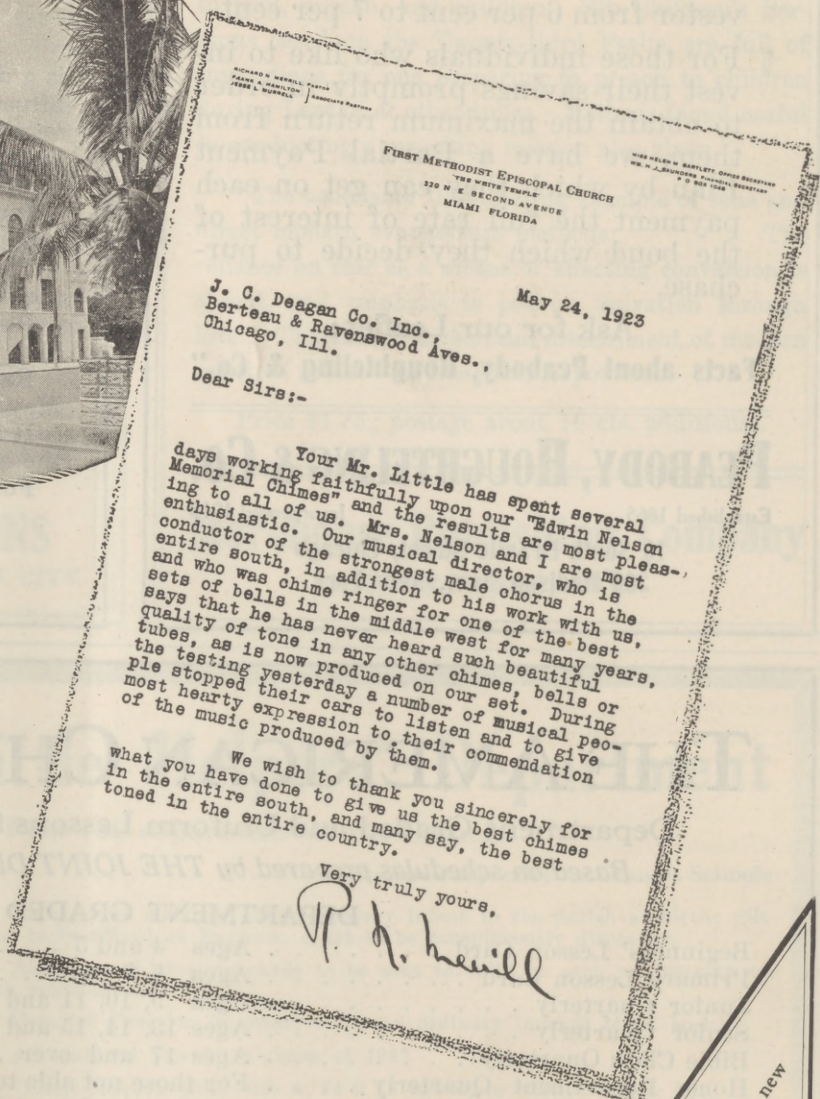
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