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The Living Church

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VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 15, 1923

NO. 20

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THE JAPANESE DISASTER
A Statement and an Appeal

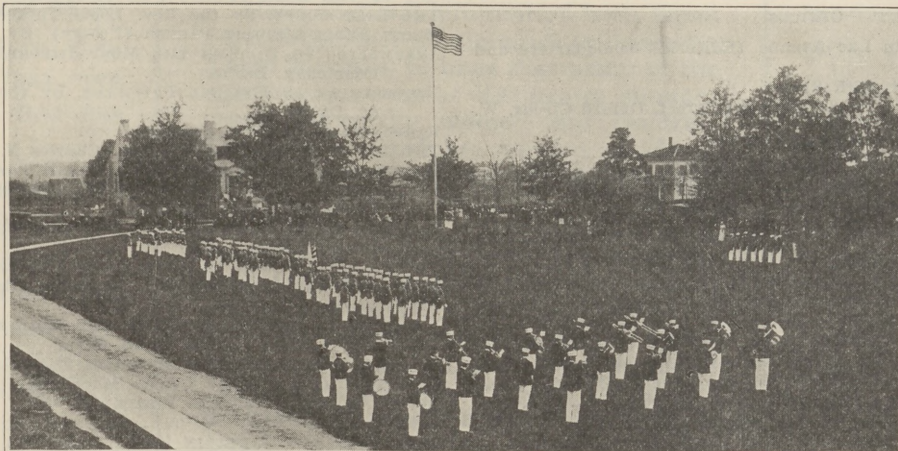
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A Weekly Record of the News, the Work, and the Thought of the Church

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FIRST we should offer myrrh to the Lord, by the hardness of our lives, that, as He suffered in the Body many hardships for our sakes, so we also should suffer some inconveniences for His sake. Secondly, we ought to offer incense to the Lord, by the sincerity of devotion, that we willingly pray, and willingly think of God, and willingly frequent the churches to hear the Divine Office; willingly, also, lend our ears to the Word of God. Thirdly, we ought to offer gold to the Lord by precious charity.—*Albertus Magnus*.

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MILWAUKEE, WISCONSIN, SEPTEMBER 15, 1923

NO. 20

EDITORIALS AND COMMENTS

FOR the safety of all our missionaries in Japan, may God be praised!

In the catastrophe that surpasses any other of our day in destructiveness, the Japanese people have the sympathy of the world, and particularly of the American people, their historic friends. That the Red Cross relief fund must be raised immediately, goes without saying. That all hearts will be touched, all purse strings loosened, we have no manner of doubt. Out of the course of world hatreds and suspicions, this call to world sympathy will prove that even yet the Spirit of God has moving power.

In the Church we are confronted with these facts: "All Japanese churches" [in the devastated area] "destroyed. Will probably require at least one million dollars to rebuild." Our first hope was that as only "churches" were mentioned in Bishop McKim's cablegram, the extensive plant of St. Luke's Hospital and our other institutions might have been saved. The fuller information printed in the news columns destroys this hope, at least so far as the hospital property is concerned. All, in a material sense, that has been built up in a half century of missionary effort, has been wiped out. Back of that, however, is the spiritual edifice of human souls, washed in the waters of regeneration,

EARLIER REPORTS

New York, Sept. 6, 1923.

The Living Church

Cable from Bishop McKim through State Department reports our missionaries safe. Tsukiji entirely destroyed. All Japanese churches burned. Will probably require at least one million dollars to rebuild. Bishop says all gone but faith in God.

JOHN W. WOOD.

New York, Sept. 6, 1923.

The Living Church

Bishop McKim cables all missionaries safe. Many buildings destroyed.

PUBLICITY DEPARTMENT.

New York, 4:57 P.M., Sept. 4, 1923.

The Living Church

Have no direct information from Japan regarding either missionaries or property. There is reason to hope that many of the missionaries were at Kariuzawa summer resort, especially women and children. Newspaper dispatches naming wards of Tokyo in which greatest property damage occurred have no reference to Kyobashi ward where most of our institutional work centers.* Department hopes for the best. Japanese congregations and Church people will undoubtedly need assistance in re-establishing their personal enterprises and Church life. Immediate emergency gifts for this purpose would undoubtedly be welcome by Bishop McKim. Department of Missions will transmit any funds sent to it.

JOHN W. WOOD.

*Subsequent reports include Kyobashi among the wards "totally destroyed." Fuller reports will be found in the news section.

which cannot be destroyed by earthquake, fire, or flood. And back still further is the promise, "Lo I am with you always, even to the end of the world."

To create an emergency fund for the Church and to repair the property loss, THE LIVING CHURCH now appeals to American Churchmen to contribute to the utmost extent of their ability. There will be great need of emergency provision as well as of permanent rebuilding. Our LIVING CHURCH RELIEF FUND is offered as the channel for gifts, which will be transmitted to the Department of Missions for disbursement at their discretion. It is a time for contributions in units of thousands and of hundreds of dollars, as well as for the smaller contributions of the whole mass of Church people and of Church congregations. Time, too, is an essential element. Let these contributions be sent *quickly*.

Also, let all our Churches resound, next Sunday, with the earnest plea to congregations to give this assistance.

As individuals we must support the Red Cross appeal for help to feed the hungry, and as a Church we must create the fund that will repair the damage to Church property and interests. There will be no conflict in the administration of the two funds. THE LIVING CHURCH is glad to be made the medium for the

transmission of contributions for both. But let not the needs of the Church be treated lightly. The need is overwhelming.

Out of its empty treasury THE LIVING CHURCH starts the "CHURCH FUND FOR JAPAN RELIEF" with \$100.00. It asks that ALL its readers will quickly respond according to their respective abilities. This will

be the fund that we shall place at the disposal of the Department of Missions for relief purposes according to their discretion and through Bishop McKim and his fellow workers.

Let the FUND be our thank offering, as a Church, for the safe keeping of our missionaries, who were guided into places of safety by the Angel of God.

What Good Is the Old Testament in Modern Religion?

MOST modern parsons dodge the Old Testament. It is very rare to hear a sermon based on an Old Testament text, and even when one listens to such a sermon, the hearer is uncomfortably conscious of the fact that the text is used only as a spring-board. The preacher usually leaps gaily off his text into the more congenial waters of developed Christianity, and only occasionally looks back at the bank from which he sprang. One would not wish to question the legitimacy of this custom, in accordance with St. Augustine's phrase: *Novum Testamentum in veteri latet; Vetus in Novo patet*. Yet it is perhaps a slighting use of a valuable possession for modern Christians so easily to forfeit the Old Testament. What is it? What relation has it to the New Testament? What value has it today?

One of the very valuable results of the use of Professor Moulton's *Modern Reader's Bible* is its presentation of the Holy Scriptures to the ordinary educated person of today in a vastly different guise than they have always worn. Just as one of the great merits of a good preacher rests in his ability to make stale things fresh and old things new, so the indefinable difference in the way of purveying the literature of the Bible has had a distinctly tonic and awakening effect. Undoubtedly it has made the Old Testament real to many readers to whom it had been only a closed, sealed, and handsomely bound book, kept as part of the furniture of a respectable household. Why may not the Old Testament recover again some measure of its own charm? Is there any necessary antagonism between charm and holiness, or between attractiveness and inspiration?

The Old Testament is most interesting when it is read as a record of the human search for, and discovery of, God. From before the dawn of history, the traveller, with his stories of adventure, has held a privileged position in the company of his fellowmen, because he has always told the tale of the ordinary man in extraordinary environments. Adventure tales, from the early Eastern folk-stories to the lurid magazines exposed for sale in railroad stations, have always possessed a superior and even prior claim on human interest. Just why the Book of all books of spiritual adventure should have become invested with the stodginess and untouchable dullness which the "reverence" of years of lip service has fastened on the Bible, it is difficult to see. One reason is, of course, that for the past three centuries we have come to take our religion so lugubriously as almost to make aridity and dullness inevitable concomitants of piety and devotion. Adventure seems to have passed out of the domain of religion and to have become inevitably associated with un-religion. We are today paying the penalty for putting the Bible mentally out of reach. Our immediate forefathers would have had us be reverent, and reverence connotated untouchability. Elevation to the pedestal has meant relegation to the top shelf.

There are a good many associations which have grown up around the word "Bible" which we must pare off before we can come to its real meaning. One of these is the magical conception of inspiration. The small child of a few years ago had difficulty, at the age of ten, in reducing fairy tales to facts, and no less trouble with the understanding of the Bible stories. The small child of today has not quite the same problem, for he often does not know the Bible stories, and sometimes not even the fairy tales. It takes all the interest out of a book to think of the characters as being so uncommon

and different from us, the readers, that we would not be able to react as they did in their circumstances. It takes most of the interest out of the Bible if we perforce regard those human heroes as so fundamentally different and utterly beyond us that they belong to a superior order of beings. In other words, when we can recover a sensible point of view in regard to the human element in the Old Testament, we are in the way of recalling freshness and vitality to its contents. In much the same way a magical conception of God reacts badly on the reader, for he tends to consider Him whimsical and arbitrary.

Then, again, like a hot railroad journey over hundreds of miles of flat farm land, without the restful provision of the occasionally picturesque, our point of view of the Bible, if we would see it as one monotonous plain of uninterrupted and ever-recurring abnormalities, becomes wearing and even tiresome. Dead-levels of anything—whether of goodness or of arable land, vice or desert—tire and stun the attention. When we can come to see growth and development between Genesis and Malachi, our interest is created anew, and we begin to hear the same old words with an entirely new meaning.

ONE REASON we find parts of the New Testament difficult is because we do not know the Old. That mere fact is symptomatic of the ever-growing poverty of equipment of the modern Christian; the early generations, in the first years of the Church's life, had nothing but the Old Testament. There was nothing deadening or dulling in the results of its use by them. We should overcome our coy shyness of the Old Testament. Our attitude is very often that of the erstwhile enthusiastic investigator of his own family tree, who would lightly pass over certain dubious origins of his family. It has been well said that the Jew has the greatest pride of race of any folk—and it is precisely the Jew who seems to be most proud of his slave ancestry. As a matter of fact, it is only a fastidious type of *nouveau riche* in the family of Christianity, who feel so ashamed of the rugged limitations of their spiritual ancestry. It is just possible that the finicking modern descendants are unworthy of their ancestry and faith, rather than that their ancestors put their grandchildren to shame. It is just possible that we modern Christians (and not the ancient prophets) are being tried and found wanting, when, in superior silence, we of this generation are all too willing to pass over the glorious beginnings of our religion. To restore freshness and vitality to the Old Testament we must consider its writers as human beings like ourselves. We must approach it, if we would save it for ourselves, as we would any great human document.

There are two kinds of prejudice—one "for," and one "against,"—and either kind is dangerous. An over-zealous friend may be as dangerous as an enemy. Too strong presuppositions in favor of the marvellous, fashioned from a ready-made magical and mechanical view of inspiration, may as thoroughly wreck our appreciation of the Old Testament as a deep-rooted prejudice against the possibility of the supernatural. Again, we cannot understand the Old Testament until we see it as a glorious landscape, with hills and valleys, rivers, lakes, and mountains. It will not become intelligible until we are prepared to see the gradual development of man's knowledge of God as well as the gradual unfolding of God's will to man, meeting man's growing capacity.

This is precisely what the solid results of modern criticism have brought to the study of the Old Testament today. Against

Amos' background, who can have been a more astonishing figure, a more ardent revolutionary, than was this great prophet? What greater poignancy of spiritual agony has there been set down in writing than the prophecy of Hosea? With what originality and temerity did not Ezekiel present, and Job attack, the problem of evil, couched in the most personal terms? How very young and eternally youthful are the delicious stories of the earlier Historical Books! How does the Great Unnamed deal with the pressing problem of his day, in view of the calamity of exile and despair!

Yes, we must recover our Christian inheritance, not the least part of which is our heritage of that which was pre-Christian. The gardener values his fruits. The mother holds her own children as peculiarly precious. We all cherish the personal memories of our loved ones who have long since left us. Why should we fear to undertake the little labor it would cost to enable us to value the Old Testament of our Bible?

ACKNOWLEDGMENTS

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SIXTEENTH SUNDAY AFTER TRINITY

O Lord, we pray Thee, let Thy pity come
Continually to cleanse and to defend
Thy Church: and, as on Thee it must depend,
As in Thy succor it finds safety from
All ills that would its piety benumb
And bring its worship dutiful to end,
To it Thy help and goodness ever send
That it to worldliness may not succumb.

Thou who dost build Thy Church upon the Rock,
And who dost edify with many a stone,
Grant that it bear Thy workmanship alone,
Remove whatever man in vanity
Would place therein for human pride to see
That it endure when comes the final shock.

H. W. T.

RELIGION is the best armor a man can have, but it is the worst cloak.—*Runyan*.

DAILY BIBLE STUDIES

BY THE REV. F. D. TYNER.

September 17

READ St. Mark's 15:39-end. Text for the day: "And laid Him in a sepulchre."

Facts to be noted:

1. The centurion's testimony.
2. Joseph of Aramathaea was a disciple of our Lord.
3. He was a man of wealth and influence.

You can see him there, can't you? No, not in the garden in the midst of that awful struggle; I don't mean as He stands before Pilate or Herod with all those mockers and scoffers around Him, and I am not even thinking of Him as He hangs on the cross. We have seen Him in all those places and now we see Him again. It is toward evening, the sun is just going down in the West over yonder hill; the wind is quiet and the birds have sung their good-night song; back in the city His enemies are exulting over their victory; His friends are standing around that upper room, but no one speaks. Out there beyond the city He is lying peacefully in the quiet sepulchre. You can see Him there . . . How beautiful, how majestic is death!

September 18

Read St. Mark 16:1-8. Text for the day: "Who shall roll us away the stone?"

Facts to be noted:

1. A service of love.
2. Anxious hearts.
3. A greeting and a command.

Yes, it is the question that has been asked since the dawn of history. Who will roll away the stone? You have asked it, and so have I, a thousand times—and we shall ask it a thousand more times. You wake up in the morning and, with the return of consciousness, comes the old question. How shall we get the work done? How shall we meet those people? How shall we make those decisions? Yes, how shall we roll away the stone? Those faithful women asked it on that first Easter morning as they went to the sepulchre, but they went on and, when they reached it, the stone was rolled away and they went in. How foolish for Christian people to worry!

September 19

Read St. Mark 16:9-end. Text for the day: "He appeared first to Mary Magdalene."

Facts to be noted:

1. The apostles were very human.
2. His final command.
3. His eternal promise.

Do you remember what He said about the sheep in the wilderness, and the one that was lost, and how the shepherd spent a large part of the night in trying to find it, and about the rejoicing when he got back to the fold? You also remember how He applied the lesson, and told us how there was rejoicing in heaven over the one who came back after a life of waywardness and sin. Just picture Mary of Magdala as she lingered about that tomb. She had come back, she was a wanderer away out there in the desert once, and He brought her back. How could she keep far from the tomb? And then suddenly He comes to her from the dead, FIRST.—He comes to her, the wanderer, first. You have made a mistake; you have wandered. Linger about that tomb for just a little while. He came to Mary many years ago as she lingered there.

September 20

Read I Thessalonians 1. Text for the day: "In the sight of God and our Father."

Facts to be noted:

1. St. Paul's gratitude.
2. The power of the Spirit.
3. True conversion.

It was Julius Caesar who said that men always fight better when they know that the general is watching the battle. He was simply stating a fact that everybody in the world knows. Every workman works better when the foreman is around. Of course he does. What a difference there would be in our way of working and living as Christians if we only took the time to remember that God sees and knows everything we do. "Thou, God, seest ME." We know that He sees every one else. but so often we don't allow ourselves to re-

member that He sees us also. Just start in today to keep this text in mind: "In the sight of God and our Father."

September 21

Read I Thessalonians 2:1-9. Text for the day: "But we were gentle among you."

Facts to be noted:

1. Opposition urges St. Paul to greater efforts.
2. Note carefully verse 4.
3. His love of people.

They tell me that it is a very interesting experience to have your voice recorded by a phonograph, and then hear it reproduced. It would rather startle one, I imagine, to walk into a room full of people and suddenly hear one's voice, tones, accent, and peculiarities of speech and expression, coming from a wooden box. But how much more interesting and humbling it would be if we were to see and know ourselves, just as we are, in our relationships to other people. What a revelation it would be, and what would be the outstanding feature that would make the greatest impression upon us? I think I know what it would be in my case and I shall tell you: My impatience with the sins and failings of others, and the easy way in which I pass over my own failures. St. Paul is splendid when he says "We were gentle among you." He must have remembered those dark days when he persecuted the Church of God. "We were gentle among you." You catch the pathos of it, don't you?

September 22

Read I Thessalonians 2:10-end. Text for the day: "For ye are our glory and our joy."

Facts to be noted:

1. St. Paul's frankness.
2. It is a father writing to his children.
3. The opposition to the Church.

I walked into a friend's study one day, and, as I looked about the room, I stopped to admire a painting. I stood for a little while, and he said, "Do you like that picture?" and when I told him that I did he said, "Well, I painted it." He was justly proud of a very fine piece of work and said so. St. Paul was proud of his converts at Thessalonica. They were not only his glory and his joy, but they were his inspiration to greater efforts. What a great thing it must have been for him to feel that he was the instrument in the hand of God to win those people to Christ. He had a right to be proud, but the winning of those people had meant many prayers and much work. It was worth it. The results of our efforts should be the same to us, and the joy is in proportion to the work done.

OUT OF THE DARK

Out of the troubled dark I came
 Into bright silence where I heard a Name
 Sounded without a voice.
 Time narrowed, then,
 Into an instant, and the world of men
 Rolled into space, and left me to rejoice
 In solitude that was not solitude.
 And quietly my spirit was renewed,
 While through and through and over and under all
 The Name was sounded, call upon ringing call.

Time widened out into eternity.
 Power was upon me so that I could see
 Light beyond light, rivers of silver flowing,
 Sheer lakes of rosy and golden color, blowing
 Torrents of tumbled glory, amber, and green,
 White rays impetuous, violet pools serene,
 And a broad azure tide whose waves are curled
 Around the margin of the farthest world.
 Light followed darkness and time died. For me
 Silence was crying out of mystery,
 "Oh, bow and worship, bend you and adore,
 God is forevermore. . .
 All marvel of vision overwhelming sight
 Is but one darkened threshold of His light
 Where, by His mercy on your lowly star,
 One small door of His Heaven stands ajar."

MARGUERITE WILKINSON.

THE FIRST COURT

BY THE REV. LOUIS TUCKER, D.D.

SCENE: The Borderland of Dreams.
 TIME: When the matter can no longer be put off.
 PERSONS: Christ and a Sinner.

(*Sinner, fleeing from the light of Christ's presence, falls into the hands of the law. One, robed and masked in black, takes him before the Dark Court: The Judge, the Prosecutor, and the Attorney for the defense are robed and masked. The Prisoner is placed in the Jury Box. The case is tried, but without witnesses, for Judge, Prosecutor, and Attorney know all the facts and are in accord as to the law. As fact after fact comes out, the prisoner listens with a growing terror.*)

JUDGE:

WHAT have you to say for yourself?

PRISONER: I deny all your facts.

JUDGE: Quite useless. They are true.

PRISONER: Only in outward form. In spirit, you have utterly misstated them.

JUDGE: The attorney for the defense has put them in the best light they will bear. What have you to say of his statement?

PRISONER: (*Attempting to construct a plausible denial but failing, because he finds that his thoughts are visible*) He—I—well—as a matter of fact, he stated them more mercifully than I deserve.

JUDGE: Prisoner, contrary to ordinary procedure, but in accordance with the custom of this court, you have not yet been called upon to plead. It is my duty to warn you that if you plead "Not Guilty," your case will be referred to a higher tribunal for final trial. In the meantime, you will be freed, and turned from the twilight of this court into darkness outside. Should you plead guilty, this court itself has authority for final judgment on the case.

PRISONER: What if I refuse to plead?

JUDGE: You cannot so refuse. You must have already seen your thoughts are visible.

PRISONER: So I am a prisoner and jury both, and must give plea and verdict? Your prosecuting attorney exaggerated somewhat; but your attorney for the defense stated, I fear, the case too kindly. I am guilty.

(*The Judge, Sheriff, Prosecuting Attorney, and Clerk unmask. The Prisoner looks from face to face. Each face is his own. Each of them is himself. The Attorney for the defense unmask. It is Jesus Christ.*)

PRISONER: (Very slowly) If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins. (*He falls on his knees before Christ Jesus.*)

JUDGE: Prisoner at the bar: Your sentence is to repair the damage you have done so far as you can, the Attorney for the Defense advising you; and you are remanded to the custody of the Attorney for the Defense and your case is stricken from the docket.

PRISONER: Stricken from?

JUDGES: The case is ended by the plea of guilty. It shall not be mentioned, nay, nor so much as remembered any more.

(*The Judge, Sheriff, Clerk and Prosecuting Attorney vanish. The Prisoner is left, kneeling, and holding the hem of the robe of the Lord Jesus in his hand.*)

THE LORD: Rise. Follow me.

(CURTAIN)

WHEN ABNER'S SPIRIT PASSED

It was a cold and windy night
 When Abner's spirit took its flight:
 A dreary night for souls to go
 And none to mourn this man of woe;
 Nobody cared when Abner went,
 For all his earthly goods were spent.
 Old Abner, blind, unshod, alone,
 New sleeps beneath a heavy stone,
 Around his grave the birds are sad,
 For once his kindness made them glad;
 But lo! the first to hear God's call
 Was Abner, happiest of all.

H. G. PERRY.

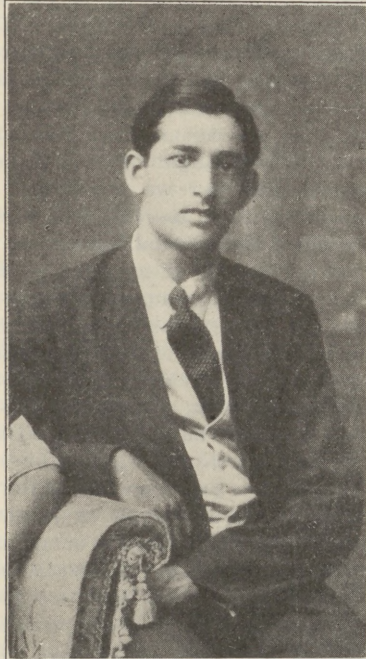
Assembling to Discuss the Most Important Business

By Courtenay Barber

THE Brotherhood of St. Andrew desires to share a great privilege with every Churchman who is vitally interested in the objective of Christ's Body, the Church, which is expressed in the Lord's Prayer, "Thy Kingdom Come, Thy will be done on earth as it is in Heaven," which, interpreted, means spreading Christ's Kingdom by bringing others into that close relationship with Christ as members of His Body, the Church, so that they may show forth in their lives that which they believe in their hearts.

The Brotherhood does not hesitate to claim that this five-day Conference will prove of as great interest to the real men of the Church as the program of any convention relating to any business, profession, or fraternity with which they are identified, because spiritual matters, that should precede, all else, will be discussed.

Christ's Body, the Church, was commissioned nineteen hundred years ago, to establish His Kingdom and the history of civilization has been the history of the fulfillment of this



SUNDER JOSHI OF BOMBAY, INDIA, AND JOHN FREDSON, OF ALASKA
Two Speakers at the Brotherhood of St. Andrew Convention, at Chicago, Sept. 19th to the 23d.

commission—which makes it the oldest, most far-reaching and most worthwhile *business* with which any man of any age can be identified.

The Christian *profession*—"being what God, our Creator, intended us to be and what Christ, our Lord and Saviour, made it possible for us to be"—challenges every faculty and moral quality which a man possesses and thereby classifies it as the greatest and noblest profession known to man. All other professions are important only as they are inspired by and reflect this God-made profession.

Christ's Body, the Church, represents a *fraternity* which overshadows in character and importance every fraternity invented by man.

A five-day Conference related to the objective of the biggest business, the highest and most noble profession, and the largest and most worthwhile fraternity with which man can be identified should challenge in Churchmen at least the same degree of interest which they as business and professional men give to Conferences arranged to promote the welfare of their material business or profession.

Bequests as an Eternal Privilege

By the Rt. Rev. H. T. Moore, D.D.,

Bishop Coadjutor of Dallas

IN the minds of a great majority of Christian people, Church membership means the belonging to a society which is helpful to them during their life time. They recognize this society as the source of morality, piety, a certain grace, and as filled with good works. They are willing to give of their time and money to it, during their life time. But their conception of the usefulness of the Church is bounded by the span of their own life. Now, above and beyond this narrow conception of the Church, and our membership in it. I wish you to think of two very important factors in your eternal life. First, when your life on this earth is over, you will enter, please God, into another and better life. And, second, you will find in that new life that everything centers round the Church—perhaps in another form, yes—but it will still be the Church, and Christ, the Christ of your redemption, will be the Christ of your eternal happiness. And, if the faith of our fathers teaches us anything, it tells us that our life and good deeds on this earth are the foundation of our participation in that eternal life beyond the grave. It would seem right, then, that every member of the Church on this earth would see to it that he gave to the Church, or some worthy undertaking of the Church, some gift in money or property which would carry on his work here on earth, even after he himself had passed over to the greater existence, that, during the eternity with God, he might feel and know that he was still represented on the firing line of the Church, and that he had laid up treasures which would carry on God's work in this world, even though his own life here was over.

But there is another feature of this. The Church is the one settled force for good in this world. It is the only power

which will always be for good. Then, with this conviction, how can we face the knowledge of certain death, without giving thought to the obligation we owe the Church as the force for good? No matter how rich a man may be, or how secure he may feel, for himself, or his family, he is face to face with the knowledge that he is going to leave those nearest and dearest to him alone in the world, where the Church is the one sure promise of right and truth, of mercy and of love. Plan as we may otherwise for their security, do you not see that we are neglecting the one supreme force, when our planning for that day of separation does not include thought and provision for the Church, and her work?

If we then thought of the Church and of our responsibility as members of it in terms of eternity, instead of something which helped us just in our earthly life, the first result would be the greater conception we would gain for ourselves as to what the Church really is. The second result would be that its powers and resources would grow beyond measure, because every member of the Church on this earth would leave a gift upon its altar when they entered that other life. A man, at his death, would not cease to be a power for good in the earthly kingdom, and the Church would continue to build up its strength as the years passed by.

This is the only way I know, by which the Church can collect those resources which will enable it to meet its many and various obligations, and to meet the new opportunities for service, as they may arise. Just so long as our thought of the Church is a temporary one, we shall struggle along, much as we are doing now; but when we begin to think of the Church,

(Continued on page 641)

Responsible, if Not Guilty

THE following article is a leading editorial from the *Enquirer Sun*, the leading daily of Columbus, Georgia, a city located in the center of the South, and in the midst of the activities of the Ku Klux Klan. It was written by the chief editor, Mr. Julian Harris, a gentleman of distinguished journalistic career himself, and who comes from a family of distinguished Southern newspaper men.

The article was written at conceivably some danger to himself and to his paper, as Columbus has been the victim of several outrages that have been popularly attributed to the Klan, and of an acrimonious political campaign, with the Klan as an issue. Mr. Harris has consistently disregarded any personal danger in the past, as he disregards it in this article: he is endeavoring to state the feelings of the most serious and sober men of the South.

THE LIVING CHURCH prints the article as representing just this state of affairs. It is written by a layman and printed in a secular paper. "It is," says a correspondent, "the best thing I have seen on the subject." "And," he continues, "in view of the fact that some 'Episcopalian' clergy have so lowered themselves as to affiliate with the abomination, I thought that possibly THE LIVING CHURCH might like to reprint it, as an expression of what the best minds in the South think of it."

The article follows:

"It is something of an anomaly to say that a man is not guilty of violating the law, but that he is responsible for its violation. And yet the Ku Klux Klan organization and its members stand in this position, if they are not guilty of charges that are made against them of flogging persons and otherwise doing violence.

"The members of the Klan, it is generally known, wear robes and hoods when on parade, or, when they undertake to regulate something or somebody, an act which they have not the slightest legal or moral right to perform. Because this is a fact, others who are not Klansmen, who may be disposed to do a little regulating on their own hook, adopt the Klan robes and hoods, or robes and hoods similar to them, and proceed to violate the law in such manner as they may elect. Hence, we have floggings, beatings, and other violations of the law every now and then, and of which the members of the Klan say they are not guilty.

"Let it be assumed, therefore, for the sake of argument, that they are not guilty; that they not only have nothing to do with these violations, but that they do not even have any knowledge of what is contemplated by these imitators of the Klan. The fact that these outsiders who adopt the robes and hoods of the Klan, and proceed to the commission of deeds of violence in such manner as Klansmen are generally supposed to proceed, makes the organization and the men who are members and supporters of it as nearly directly responsible for such acts as are committed as it is possible for them to be without actual involvement. They, however unintentional on their part, suggest a cloak, a mask, a disguise under which those who do violate the law behind this mask operate, and they cannot clear their skirts of responsibility for whatever is done by those who adopt the Klan robe and hood.

"In view of these facts, no clear-headed, straight-thinking man—especially men who are 'high in the calling of Church and state,' can afford to affiliate with any organization, be it known by whatever name it may be, that gives protection to those who take advantage of the organization by adopting its regalia, and, in many instances, gives them immunity from arrest.

"But there are men, in many respects good men, some of whom hold high places in their Churches and others holding equally high official positions, in the state, who are members of the Klan.

"What should be thought of the pastor of a Church, who claims to have been called to preach the Gospel of the meek and lowly Nazarene, one who is supposed to be a leader in the paths of peace and righteousness, one who is supposed to proclaim the everlasting doctrine of 'on earth peace, and to men good will,' cloaking himself in the robe and hiding his

face in the hood of a secret oath-bound organization that has been known, in some instances, to have violated the law most flagrantly? Each member of the organization takes an oath, he is the brother of every other Klansman, and the man who proclaims himself to be a minister of the Gospel of Jesus Christ, places the brother Klansman above his brother Christian. In other words, the oath of the Klan is stronger with him than the command of Him who suffered death upon the cross that we might be saved from our sins, and escape the punishments that we are taught are inflicted upon the unsaved. The Klan tie with him is stronger than the Christian tie, which should bind him to the things that are right.

"The Saviour of mankind, realizing the awfulness of the conditions existing upon the earth nearly two thousand years ago, and seeing man's impotency to recover his lost estate, came in the form of a human being, teaching and preaching righteousness—openly and aboveboard, without robe or mask, without anything to shroud His identity,—and the world must certainly have been worse then than it is now, otherwise why should the Saviour have come when He did?"

"Are these preachers and pastors and professing Christians who robe and mask and skulk about in the darkness of the night doing God's service, or are they exemplifying the truth of the words of the Master when He said that 'Men love darkness rather than light because their deeds are evil'?"

"Building upon such a foundation as this is nothing more than the act of the foolish man who built his house upon the sand. The Master never commanded any of His disciples and followers to do evil that good might result: His commands always were to do good; but when one hides himself as the Klansmen do and some other person takes advantage of the robe and hood to commit deeds of violence, the Klansmen, 'high in the calling of Church and state' become *particeps criminis* to every such violation of the law. Christ is the Rock and the Chief Corner-stone upon which the Church of God is built, and if any man 'climb up in some other way,' we are taught by the holy scriptures, 'he is a thief and a robber.'

"Christ wore no mask when He was upon the earth to save it, and at no time did He counsel His followers to do so. And yet He denounced sin with a boldness and fearlessness that no other crusader in all the world's history has ever tried to do.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate,' saith the Lord, 'and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters,' saith the Lord Almighty.—II. Corinthians 6: 14-18.

"If a professing Christian is not *unequally yoked with unbelievers* when he becomes a member of an oath-bound, secret organization, whose members skulk in the darkness of the night, shrouded so that their identity may not be known, what is he? And the command to 'come out from among them, and be ye a separate people' is so plain that it cannot be mistaken by any one who believes in the justness and the goodness of the Lord."

A PRAYER

Enough for now, by Thy good grace,
To find Thy holy hiding place,
To shelter in a still retreat
From fear too chill and hope too sweet.

But on, beyond, the vision lies;
So may we, looking forth, arise,
Climb, looking always up, until
We come unto Thy holy hill.

CECILIA MACKINNON.

The Rural Church*

By the Rev. Charles N. Lathrop

Executive Secretary for Social Service

ONCE a day for years a woman has rung the church bell, and, as its first stroke echoes up and down the wooded valleys, every man, woman, and child for a few moments bows the head in reverence. There may be a clatter of dishes and a babble of conversation in the dining hall, or cries of children in the playground, or a lonely man or boy working in a patch on the mountainside. But all heed the Angelus and cease for a moment's prayer. It is a beautiful custom, and one that is naturally and essentially the outward sign of the soul" of these people. It is a beautiful picture, and it suggests some old-cultured European peasant country. Instead it is the picture of what happens in a Methodist rural church and school in Buckhorn, Kentucky, a remarkable church and school and sawmill and many other things, presented to us in a most useful book on *The Rural Church*.

This book, *Churches of Distinction in Town and Country*, is one of a series published in the last year by the Committee on Social and Religious Surveys, which ought to have a far-reaching effect on the problem of the rural church in the United States. These books are fact-finding studies on the rural church as it exists today in every section of our country. There is a volume on the Eastern rural church, *The Country Church in Colonial Counties*, a study of three counties, two in New York and one in Vermont; on the Southern rural church based on data from seventy counties; on the Western, *The Church on the Changing Frontier* in the Rocky Mountain states; and seven other volumes, covering all the different sections of the United States. Each volume holds facts of value to every worker in the rural field and to every administrator. Everyone interested in rural work ought to know the volume in this series covering his territory. Choosing, for instance, the volume on the Middle West one finds such facts as these brought out: forty-seven per cent of the rural churches of the Middle West have a membership of less than fifty. Again, in studying the small church, that is the church of less than 50 members, thirty-three per cent gained in membership, sixty-seven per cent lost in membership. In the churches with membership over fifty, sixty-seven gained, thirty-three per cent did not gain. The conclusion is obvious: In the Middle West the open-country church is rapidly giving way to the town or village church. Three-fifths of the people joining the churches are from the Sunday school. Again the Churches that have classes which prepare for church membership are increasing more rapidly than churches that depend on revivals. The average pastorate of the ministers is less than three years, in twenty specimen Mid-west counties. These are examples of the kind of facts these books bring out. In developing policies in connection with the mission work the importance of knowing these facts cannot be exaggerated.

One is tempted to quote from others of the series. The volumes are, however, too numerous. The readers must be referred to the books themselves.

There are two volumes of the series that demand particular notice in this article. After all these studies, the Committee

on Social and Religious Surveys has chosen fourteen outstanding successes in rural work and pictures these churches and their activity. They are certainly varied. The Sacaton Pima Church in New Mexico is a monument to a life-vocation of an able and holy man. At Stanton, Iowa, the church built by devoted Swedes is another interesting example of religious earnestness. Quite like the temple of old, none was allowed to drive a nail in the new structure who was not of Swedish extraction. Time fails to tell of the work at Parma, Idaho, where the people developed their own church, or of Collbran, Colorado, or of the resuscitation of the centuries-old church at Canoga, New York. They are all interesting.

The final volume of the series, *Tested Methods in Town and Country Churches*, is really the *vade mecum* for the rural pastor. It is essentially a practical book, for it is again a fact-finding study. Forty carefully chosen country churches, pre-eminent for the success with which they solved their various problems, are studied in this book. Of course the question immediately presents itself, What is a "successful" church? For practical purposes the success is based on "the service, spiritual and material, which the church renders to the community of which it is a part, and the measure of support which in turn it receives from the community." Of these forty successful churches more than half are Presbyterian and Methodist; the rest are Baptist, Congregational, a Lutheran, and one Community Church with no denominational association. They are chosen from twenty-four states, all the way from California and Idaho to Pennsylvania and New York, and represent every general type of environment that the country shows.

One turns with some curiosity to see the inner workings of these successful churches and immediately one finds that they offer nothing new or sensational or questionable. First, "evangelism" is the keystone of their program. All these churches have one time of the year in which their evangelistic efforts culminate. "The results of the Interchurch World Movement surveys showed that the twenty per cent of churches which had classes to prepare prospects for church membership, or, as the liturgical churches know them, confirmation classes, gained proportionately four times as many members as the churches that lacked such classes." These evangelistic efforts are carefully prepared for through the year. All the church people take their part by prayer and by promised attendance. There are cottage meetings, personal workers are trained, publicity is brought in. "The churches under study seldom employ a professional evangelist, although this has been done. Usually either the pastor or a brother minister from a neighboring community conducts the meeting." Then afterwards the church immediately begins the classes in mission study and other subjects and thus follows up the people whom it gathers in. This is nothing but the "mission" we are all familiar with, and is as possible for the Episcopal Church as for the Baptist and Methodist.

Worship is equally normal and unsensational. "Reports from the field frequently alluded to the 'atmosphere' of services. This atmosphere is partly explained, perhaps, by the feeling of expectancy with which the people week after week enter the sanctuary. They come desiring to worship. . . . Another partial explanation concerns the ministers. These men are described as quiet but dynamic, restrained but forceful; and such a temper helps to arouse a spirit of worship. Study of the mechanics of the services shows that these churches pay close attention to every detail."

Religious education is carefully maintained and developed. "The total Sunday school enrollment of these churches equals about ninety per cent of the total resident church membership. In twenty of the churches the enrollment of the Sunday school is larger than that of the church. . . . The organization of these church schools follows the usual lines. . . . One-fourth of the teachers are men, a surprisingly high average. Another cause of surprise is the number of teachers belonging to the professional class. Among these the doctors lead, a fact that is a tribute to the program and to the ideals of these schools; for

*Edmund deS. Brunner, *Churches of Distinction in Town and Country*, George H. Doran Company, N. Y. \$1.50.
 Edmund deS. Brunner, *Tested Methods in Town and Country Churches*, George H. Doran Company, N. Y. \$1.25.
The Country Church in Colonial Counties (Addison County, Vt., Tompkins County, N. Y., and Warren County, N. Y.)
A Church and Community Survey of Salem County, New Jersey 90c.
The Country Church in Industrial Zones (Columbia County, Pa., and Harford County, Md.)
Church Life in the Rural South (Orange and Durham Counties, N. C., Monroe County, Ga., Colbert County, Ala., Blount County, Tenn., Rockwall County, Texas.)
Rural Church Life in the Middle West (Clay County, Iowa, and Jennings County, Indiana)
The New and Old Immigrant on the Land (Price County, and Sheboygan County, Wisconsin).
Sedgwick County, Kansas, 90c.
The Church of the Changing Frontier (Beaverhead County, Montana, Sheridan County, Wyo., Union County, New Mexico, Hughes County, South Dakota.)
A Church and Community Survey of Pend Oreille County, Washington 60c.
Irrigation and Religion (Orange County and Stanislaus County, Calif.)
 The above Series issued by the Committee on Social and Religious Surveys, 370 Seventh Ave., New York. \$1.25 a volume, except as noted.

no one is busier than a country doctor. His investment of time in such an enterprise is a real contribution."

Then come the clubs. "Four out of five of the churches studied have each at least one organization for boys, one for girls, and one for both boys and girls. . . . Out on the western slope of the Rockies the boys of the Collbran Congregational church have an annual junior rodeo, including a baseball game, a wild west show with real 'broncho-busting, steer riding, and horse racing.'" About two-thirds of these successful churches have societies for men.

In every case the governing body of the Church works out a definite budget and almost all the churches conduct annually an every member canvass. They use the duplex envelope. They work out a very definite program for the year ahead of them, giving to each organization a clearly defined field of service and have a pastor's cabinet or council on which serves one member from each official board, which shall correlate all work, initiate plans, and keep each organization informed as to the general policy and program. At the end of each year they adopt a definite program setting goals for the next year's work.

These successful churches in every case cooperate with the community in various ways. Particularly is this evident in the interest in the public schools. Good roads, a fire department, politics, village improvement, poor relief, health, citizen building, agricultural welfare; all these are to be found carefully developed in connection with the churches' activities.

We come now to the reasons for the success. Is it not evident that these churches succeeded because first they adopted a definite program which was the right program for their community; second, they organized the proper means to carry this program into effect? In many of the cases it is the pastor who accomplished this result. In many cases apparently the rounded program backed by the people themselves accounts for the success. In every case it was the right program with the right means used to put it into practice.

Governor Gifford Pinchot, in a foreword to this book, suggests the reason for their success. "The present volume shows that country churches succeed by living up to principles which the report recommended. They have been the servants, not only to their constituents, but to whole communities. They have been social centers in the best sense and at the same time have remained true to their distinctive evangelistic purpose. In a word, they have demonstrated that the church which fully represents Jesus Christ ministers to all sides of community life, and must supply the motive for many of its purely social activities." And again he says, "I remember a phrase in the recommendations made by President Roosevelt's Commission which bears very specifically upon the subject of this volume: '*The country church of the future is to be held responsible for the great ideals of community life as well as of personal character.*'"

So, after reading these many pages, we can fairly ask some questions about ourselves. Is there anything in all these suggestions that is not what this Church can do? Is it unfitted to evangelize? or to offer worship as these successful churches worship? or to teach children? or to develop clubs and give recreational opportunity? or to contribute to some community need? There is nothing in all these fact studies that is not a definite obligation of the Church. And yet in all these volumes not one Episcopal church appears. Why? Because the Episcopal Church has never developed a policy or thought out its problem in the rural field. It has been, and is today, an urban Church. It was not made to be an urban Church. In the Colonial period it was a successful rural Church. But it led the way in the trend cityward and was among the first to desert the country. Unfortunately for the Episcopal Church, the country raises more than corn and cattle. It raises a type of manhood that seems to succeed in American life. This is well illustrated by those whom the country chooses to be its leaders. Once—when the Episcopal Church did rural work—the leaders of the nation were nurtured and developed as her sons. But that was long ago.

THE UNION of Catholicism and Protestantism can only be found in the religion of the resurrection through the Cross, and that again is the religion of Him who died on Calvary and rose again to give His Spirit to His Church. We must be loyal to the Sacramental gospel of the resurrection. There is not, nor ever can be, any other hope for mankind.—O. C. QUICK, *Liberalism, Modernism, and Tradition*.

PIECES FOR THE NEWSPAPER

BY A SMALL TOWN PRIEST

THE DEMOCRACY OF GOD

THE Church is a democracy centered upon God. It is the earthly embodiment of the union of eternal freedom and of absolute authority, as it exists in heaven, and it is, consequently, God's plan for the universe. That the Church does not appear to fulfil this ideal in practice is due, first, to the fact that it is still upon earth and so subject to the limitations of time and space, and, second, that it contains human members, who limit it by their imperfections: but, nevertheless, it has God behind it and He will see that, ultimately, the Church and its members will come to that relation to Him in which perfect order shall eternally be maintained.

A democracy, a republic, a commonwealth: each of these terms has much the same meaning to us as the others. We mean a government wherein all men are equal before the law, all having the same privileges and the same duties. It is a society in which all people work together—or should—for the betterment of the whole, and wherein each man is as free as possible to develop what is best in him. It is, in fact, a condition wherein a man can better govern himself than under any political system that undertakes to govern him. And all of these things are true more particularly of the Kingdom of God, the Church, than of any other government known to man.

We sometimes consider the essence of a democracy to be its legislative ability. As a matter of fact we cannot make a law, for these were all made long before our time: the best we can do is to define and to apply the law, and to provide penalties for its violation. For instance, "Thou shalt do no murder" was the law in the days of Cain and Abel, and no human agent made, nor can unmake, that law. But the strong arm of the law can help us to keep from being murderers, especially in that form of government that places the initiative on the individual, as in a pure democracy, and especially in the Church.

But a good government is designed not so much to keep people from doing wrong as it is to assist them in doing right. This is a doctrine that must be reckoned with more and more in temporal politics as civilization advances. The state must exist for the betterment of its members. But what sort of betterment: fat hogs, or big wages, or that which brings a man to the eternal standard of goodness? And this is just what the Church has stood for from the beginning of time, the uniting in bonds of truest reality, of man to the supreme good of the universe, to the man's supreme good, to almighty God.

From the human side, the achievement of this good is, however, not to be found in a dead legalism. Merely being good—that is, failing to be bad—is not sufficient, just as keeping out of the penitentiary will not make a man rich. So far as there is a government in the Christian Church, it is directive, and points out the manner in which positive spiritual energy may best be used: but the thing that counts is the production of this spiritual energy. We must work at our religion as God works. Now God does not work to be good, but, being good, He works. His work is the betterment of the universe; it is a spiritual work, even as He is a spirit. Consequently, the purpose of the Church is to unite you to God, and to direct your spiritual labor towards the betterment of—not yourself alone, but—all things.

Therefore, accept your rightful position in the Church, the democracy of God, wherein you will be enabled to govern yourself rightly, and to contribute the value of your spiritual energy to the greatest commonwealth of which the mind of man may conceive. It is either this, or to work for yourself alone, and, if this latter course is adopted, in isolation from your fellow men, from God, that will be more terrible than all the brimstone and hell-fire ever preached. This you don't want: it wouldn't be good for you or for any one else, and God Himself doesn't desire it. So, join in with your fellow men, with Jesus Christ, with God. Go to your pastor immediately, and tell him that you have come back to your Church, and your duties.

And then go to work.

THEY are mistaken and miserable persons who, since Adam planted thorns round about Paradise, are more in love with that hedge than all the fruits of the garden.—*Jeremy Taylor*.

International Relations—III. The League of Nations

By Clinton Rogers Woodruff

NOT long since, I received a letter which asked these questions:

"Can you imagine a family living happily, if each member of it had a feeling of ill-will toward the others?"

"Can you imagine a business prospering, if each member of the firm attempted to block every plan suggested by the others?"

"Can you imagine a country advancing, if each section of it were waging a political or economic war on the others?"

"Then why should you attempt to imagine that the world will progress most rapidly unless all countries are really working in harmony?"

"Think what it would mean," this letter continued, "if it were possible to obtain peace and unity of action between all nations on the earth. Even apart from the personal side of it, just consider the expense from the reduction of all armies and navies, all costs of war and expenses in connection with war, and the many other items that not only would be saved, but actually devoted to constructive efforts. Certainly we would be approaching the millenium."

At the present moment an interesting experiment to bring about peace and unity is proceeding on an international scale, the League of Nations. It has been proceeding for three full years, a most illuminating record of which is given in the *Third Year Book of the League of Nations*, published by *The Brooklyn Daily Eagle*, at the price of \$1.50; and edited by that veteran internationalist, Dr. Charles H. Levermore, Secretary of the League of Nations Union. It is truly a remarkable record which Dr. Levermore records in his 434 pages. It is true he deals with something more than the proceedings and achievements of the League. Its story would lose much of its meaning if separated from the history of the great international forces operating in its immediate environment. Therefore this Year Book, like its two predecessors, deals with many international forces, including the doings of a remarkable series of international conferences as well as "the efforts and gestures of the Reparations Commissions."

One of the interesting things about the record of the League is the extent of American participation. Formally America stands without the portals of the League. Actually America is participating directly and actively. From the handbook published by the World Peace Foundation, Boston, one learns that the United States was represented by an "unofficial observer" of the Department of State, at the Brussels Financial Conference, 1920; an "unofficial and consultative" representation on the Anthrax and Immigration Commissions of the International Labor Office; the Health Committee of the League; the Advisory Committee on Traffic in Opium; and the Advisory Committee on Traffic in Women and Children. Individual citizens of the United States have been, or are now, engaged in the work of the League as follows:

Elihu Root, former Secretary of State, served as member of the Committee of Jurists to formulate the draft scheme for the Permanent Court of International Justice;

John Bassett Moore, is a Judge of the Permanent Court of International Justice;

Robert Andrews Millikan, member of the Committee on Intellectual Coöperation;

Dr. Hugh S. Cumming, Surgeon General of the Public Health Service, consultative member of the Health Committee;

Dr. Josephine Baker, member of the Health Committee;

George Ellery Hale, president of the National Research Council, member of the Committee on Intellectual Coöperation;

Abram I. Elkus, former ambassador to Turkey, judge of the New York Court of Appeals, member of the Commission of Rapporteurs for the Aaland Islands question;

Mrs. Hamilton Wright, assessor of Advisory Committee on Traffic in Opium;

Emma D. Cushman, member of Committee on Deportation of Women and Children;

Edgar Sydenstricker, statistical service of the Health Committee.

Royal Meeker, Chief of the Research Division, International Labor Office;

Raymond B. Fosdick, formerly Under Secretary-General of the Secretariat;

Manley O. Hudson, professor of law at the Harvard Law School, member of Legal Section of the Secretariat;

Sarah Wambaugh, temporary member of the Administrative Commissions, Section of the Secretariat;

Arthur Sweetser, Assistant Director of Information Section;

Huntington Gilchrist, member of the Administrative Commissions Section;

Howard R. Huston, Head of Establishment Department;

Florence Wilson, Librarian.

The Rockefeller Foundation is appropriating \$60,080 for three years for the interchange of public health personnel, and \$32,840 for five years for an epidemiological intelligence service, both under the League.

This is a pretty fair record for a non-participating nation! The only other countries or states not members are Abyssinia, Afghanistan, Dominican Republic, Ecuador, Germany, Mexico, the Russian Union of Soviet Republics, and Turkey.

Is it not time for the people of the United States to determine with which group she wishes to be classified and whether the time has come for her to do, openly, directly, and without equivocation, her share of the work for restoring world peace and order?

Lord Birkenhead in his Williamstown address, set forth with great frankness, some feel with almost brutal frankness, the utilitarian arguments for American participation in the League of Nations. Quoting the English philosopher and jurist, Bentham, to the effect that self-interest was the necessary motive-spring of human endeavor, he declared that in deciding what constituted her best interests America must remember that great nations require a great world in which to develop their greatness and that commercial genius flourishes only when the whole world flourishes. He warned of the effect of restricted markets on manufacturing and agriculture, and asserted that, if in a poverty-stricken world, America produced more than she could use herself, sooner or later she would experience the same conditions now affecting Great Britain.

In emphasizing his assertion that self-interest was the dominating motive in life, Lord Birkenhead said that the world probably would not survive if idealism were given a completely free rein; that no nation in democratic conditions will ever become the knight-errant of the world; that the suggestion and urgency of such a policy at Versailles became the agent of all post-war developments from which his altruistic mind would have recoiled.

"For the real truth is," he said, "that while the world requires the encouragement and the light of idealism, the whole world probably would not survive if idealism were given a completely free rein. The same simple, illuminating, if cynical, truth applies to that hideous competition in the world by which every individual who does not inherit a fortune is confronted. The great Bentham long since pointed out that the motive-spring, and the necessary motive-spring, of human endeavor, was self-interest.

"The same great truth applies equally to nations. No nation in democratic conditions will ever become the knight-errant of the world. The governors of each nation are the trustees of the whole people; and, unhappily, they are removable trustees. They must always keep peace with the beneficiaries of the trust because the beneficiaries in this particular matter can at any moment discharge them from their offices.

"I, for myself, have no delusions as to the only function which the American Government is called upon to discharge: their primary and, indeed, their only duty is to the American people.

"If by intervention in the affairs of a stricken Europe they can advance the fortunes of the American people, then it seems to me, as a humble observer, that it would be their duty to make such an intervention. But, if in cool perspective,

they reach the conclusion that no compensating gain to the American people will result from reassuming European and world responsibilities, they would be failing in their duty if they embraced an unnecessary responsibility.

"If I am right," said Lord Birkenhead, "in supposing that the deflated condition of Europe, as Europe is today, already affords grave anxiety to your agricultural community and may, in the future, occasion an equal and analogous anxiety to your manufacturing community, I have at least established all that I care to establish: that grave and not very remote problems await the decision of the American Nation."

While readers of THE LIVING CHURCH will maintain, as I believe a very considerable majority of them will, that we should join the League of Nations because we are a member of the family of nations, and as we are members one of another, we should share and bear one another's burden, nevertheless the utilitarian arguments advanced by Lord Birkenhead cannot be lightly brushed aside, even though one may feel they are tinged with the cynicism of experience and are based on practical considerations. The idealist who overlooks the facts of a situation is as dangerous as the man who ignores the need and value of ideals. In a way America never had a greater idealist than Theodore Roosevelt—nor a more practical politician. He kept his feet on the ground and his hands on the plow, even at the moment when he had his mind in the clouds. As Cotton says, in his *Ideals of Roosevelt*, "A man of great common sense, he knew that the political game was a rough and tumble affair, a contest in which the weakling succumbed. Zealous moralist and upholder of high ideals, his faith was of the Gideon kind."

The impression prevails that the League of Nations is a super-state, regulating and determining questions of the interior policy of the constituent states. Nothing is further from the facts. Senor Augustin Edwards, of Chile, who was President of the Third Assembly of the League, and Chairman of the Fifth Pan-American Conference, recently declared, "No one dreams that the League is, or has the remotest prospect of becoming, an instrument to overrule the positions of free and independent governments. In the political order the League is content to carry out whatever work is spontaneously brought to it by the nations concerned. I don't remember in all these three years one single instance in which the League has taken a step to intrude into the political relations of its members. There are many instances in which the League has acted effectively to solve difficult questions that have arisen. I need only mention the question of the Aaland Islands in the Baltic, the fixing of the boundaries of Albania, the decision of the Upper Silesia question."

There is no lack of burning political questions; yet the League of Nations has not attempted, and does not attempt, to interfere with them unless it is asked to do so.

"Some people may say, then," he pointed out, "that this is a sign of weakness or impotence. That is a very superficial way of looking at it. Those who belong to the League have the consciousness of the necessity of preserving this newly-created instrument for the *work of international coöperation*, which is its prime and essential object, and cannot run the risk of blunting this fine instrument which it cost so much sacrifice to create. Until the principles for which the League stands are instilled into the minds of the people of the whole world it must be content with promoting, as it is promoting, international coöperation following the lines of least resistance. We are trying to educate the world to the idea of coöperation; we are giving the world an opportunity to test this new method in all the questions of international interest, and in this work of preparation, which at the bottom is a great revolution, there is a new conception of international intercourse. We hope that all the nations of the world will by and by come and participate, when they become convinced, as we are certain will be the case before very long, that no surprises, no unexpected and overwhelming engagements, will all of a sudden be sprung upon them, but that only specific commitments arrived at of their own free will can be the outcome of their decision to join."

It would require more space than is at my present command to tell the whole tale of the League's accomplishments. It takes three handbooks, the latest of which contains over 400 pages. Raymond B. Fosdick, who was formerly an under secretary of the League, has written a pamphlet on the hu-

manitarian work, which is a moving story of achievement. In it he points out that although its chief object is the prevention of war, it has taken up a large number of activities, which, at first glance, seem to have little relation to its primary purpose. It is fighting disease, and opium, and the traffic in women and girls. It has provided for the return of prisoners; in fact, it is doing a score of things which no nation by itself can successfully undertake because the problems involved overflow national boundary lines. Before the war, some of these matters were handled by spasmodic international conferences, called at the instance of particular countries. No centralized machinery of conference existed, however, and it was difficult, if not impossible, to build up organic, continuing relationships between nations on special humanitarian problems. The League of Nations represents a natural development from this pre-war situation. It is the logical next step in the creation of an international technique. In answer to the question why the League is engaged in humanitarian work, Mr. Fosdick replies that "the advantage is very real. Great crises that threaten the peace of the world are not of frequent occurrence. They gather slowly and often quietly, but they break with violence. To meet these periodic storms, the world needs practice in the technique of common action. It needs to develop the habit of coöperation, to acquire the 'feel' of teamwork. It needs to become accustomed to conference as a method of approach to international difficulties. It needs to have behind it the tradition of serious problems successfully overcome by getting the nations together around a common table and working out plans for joint action. If, therefore, in uncontroversial matters like disease and opium, the nations of the world can learn the value of common counsel, surely when the great test comes, and another 1914 throws down its ugly challenge to mankind, there will be a better chance for sanity and self-control, and a larger hope of escape from a world wreck of untold proportions."

But there is another reason, he points out, why the League of Nations is dealing with all these humanitarian problems, and that is the growing dependence of nation upon nation in matters that pertain to public welfare. Modern science has bound the world together with intimate relationships, so that today there is more of common interest and interdependence between the United States and China, or between England and the South Sea Islands, than existed a hundred years ago between the states of our own union. Modern life, in all its phases, is rapidly overflowing national boundary lines. There is hardly a single social question which does not have its international implications. Is the question one of health? But health is no longer national in scope. With an influenza epidemic sweeping the world a problem was created which far outran the efforts of individual nations. The bubonic plague cannot be confined within the boundaries of a single country, and the League of Nations is becoming to an almost daily increasing extent the focus of coöperation for just such problems.

One of the interesting and important pieces of work which the League is doing is the campaign against the traffic of women and children which was assumed by the League quite recently. It has passed through three stages:

First, activity amongst voluntary organizations which, at a Congress held in 1899, founded the International Office for the Repression of Traffic in Women and Children, with headquarters in London, which had as its object the coördination and support of voluntary organizations by interesting governments in their work.

Second, coöperation of voluntary organizations with governments, leading to the conclusion of two international agreements: the 1904 agreement, concluded between fifteen governments, which provides for the appointment in each country of special officials to take up the campaign against such traffic; and the international convention of 1910, by which each country adhering agreed, in cases where existing legislation was insufficient, to adopt new and stricter measures to suppress the traffic. Unfortunately all signatory countries have not carried out this supplementary legislation.

Third, the activity of the League of Nations. Traffic in women and children, stopped temporarily by the war, had begun again in 1919, when the Covenant of the League of Nations was drafted, entrusting the League with the general control of such traffic. The efforts of voluntary organizations and

the steps taken by governments were thus supplemented by the activity of the League, which aims at establishing closer international coöperation on more methodical lines, calculated to produce more effective results.

By means of a questionnaire, the League of Nations began to establish an exact basis of information and documentation. Following this, it summoned representatives of governments and of private organizations to a conference to discuss every aspect of the situation. As a result of this conference the Second Assembly of the League drafted a new convention, which supplemented those of 1904 and 1910 by defining certain points and emphasizing others. For instance, in the new convention the governments agree to punish attempts at offence as well as offence itself; they also agree to take every step in their power to extradite persons wanted or condemned for offences against the 1910 convention, and to enact regulations for the protection of women and children travelling alone.

Thirty-five countries, including Germany, have up to the present signed this convention, while the 1904 and 1910 conventions were signed only by fifteen countries. A permanent Commission has been set up by the League whose duty is to exercise the control specified in the Covenant, as well as to put the new convention into force. This Commission is composed of representatives of Germany, Denmark, Great Britain, Spain, France, Italy, Japan, Poland, and Roumania. These members were chosen by the Council of the League in consideration of general interests and of the geographical positions of the countries represented. The French representative discharges certain special functions by the acts of 1904 and 1910 and in consideration of the fact that he has furnished the League secretariat with all the information collected by the French government under its own laws. The United States of America has just appointed Miss Grace Abbott, Director of the Children's Bureau of the Labor Department, Washington, as her representative on the Commission.

At its first session in August, 1922, the Commission decided to request all governments to furnish an annual report on the measures taken by them to suppress traffic in women and children. These reports will serve as a basis for the general statement which the secretariat will prepare each year. The Commission pointed out the need of establishing close relationship between voluntary organizations, government officials and the secretariat of the League of Nations, and asked that the central bodies entrusted in each country with the suppression of the traffic should establish direct communications one with another, and that they should, whenever possible, be attached to active police services rather than to administrative services.

It was further recommended by the Commission that governments enquire into the conditions under which young girls are employed in theaters and music-halls, and to consider the possibility of adopting legal measures for the protection of minors going abroad in search of employment. Finally, at the invitation of the Third Assembly of the League, the Commission will, at its next session, examine the possibility of an international agreement forbidding foreign women to become professional prostitutes in houses of ill fame, pending the abolition of the system of regulation.

THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL

BY THE REV. LOUIS TUCKER, D.D.

THE DuBose School was founded to meet a need and not to prove a theory, but incidentally it has proven that the supply of men for the ministry is practically unlimited. There is a shortage of boys, but mature men, in numbers far greater than we can use, are willing to resign well-paying positions, or sell out prosperous businesses and undertake a life of ill-paid uncertainty for the Master. The School has long outgrown the capacity of its farm. Even when you exercise every economy, sixty acres will not support fifty people. It has more applicants than it can manage. It is congested from too much prosperity.

The fifteen students, which it is capable of graduating every year, would mean less than half of one Southern diocese. They could affect the Church at large very little. They are a mere nothing compared with the need; but, as a proof that the method works, they are invaluable. A dozen such institutions would solve the semi-rural problems of the Church. The country parson ought to be omniscient. Compelled to do

everything, he ought to know how it is done. Somebody at DuBose seems to know how to do nearly everything and instructs the others. A fairly good working approach to practical knowledge seems crystallizing there. For instance, when the porch fell down, one of the students was carpenter enough to mend it. A squad was detailed and instructed and now mends everything on the place. The country parson should know horses. There is a horse squad. Clear-cut knowledge of how to keep buildings in order is gained by the scrub squad and the broom brigade. Stoves must have wood. Why buy it when you have trees and workmen? Besides, why play golf for exercise when axe and cross-cut saw better supply the need? There is no direct course in agriculture at DuBose, but any of its graduates knows more about farming than do some farmers. If there be any occupation which teaches tact and humility, it is, not devotional religion, but waiting on tables, and each must take his turn as waiter. When it is remembered that all these squads shift personnel every month and everybody must take his turn at everything, the Doric completeness of the education is realized. There has been a sharp improvement in the physique of every student, and even sharper in patience and poise of character. You cannot sweep rooms and wait on tables and maintain an undeflated egotism. DuBose would be shocked to its last class room at imputation of ritual, but the mediaeval Franciscans had hardly a more effective course of training.

Nobody has taken the vow of poverty, everybody is welcome to whatever money he had, and some have been well to do. But after a few months nobody has any. There are men who have forgotten everything about a coin, except the motto, "In God we trust." However poor they may be in parish work, they will never be so penniless again.

Poverty, humility, hard work, and physical health make good for good temper. It would be difficult to find fifty better-natured, pleasanter, more congenial men, women, and children anywhere. Affectations are all gone, snobbery has been swept away, nothing is left but the plain realities of life, illumined by affections for the Master.

The only necessary part of the education for the modern country minister of our Church, which is not taught at the DuBose School, is knowledge of the vagaries of the gas engine. The fretful flivver and the tactful mechanic are unknown. DuBose has several times been far enough ahead to plan the purchase of a converted truck, but each time two or three students have applied. This is a serious defect. The missionary who cannot civilize a Ford, and act as first aid to an injured engine, is not competent to meet modern needs. We suggest that if any one has a flivver which has grown too temperamental to endure, he would fill a serious gap in the curriculum by presenting it to the DuBose Memorial.

On reading this over, the writer notices that he has left out the religion, or, rather, has taken it for granted. Where people live the life of self-denial and of worship, they drop out of the habit of talking about it. A graduate of DuBose was given a hopeless mission station, which had shrunk from twenty communicants to ten and from ten to five. Processes hardly matter. He arrived at the institute after an absence of six months with a Church school of one hundred and twenty-five children and a sufficient number of teachers, vestrymen, and onlookers to take care of them. They had chartered a special car and come fifty miles for their first annual Sunday school parish picnic. This struck no one except the writer as remarkable. The rest of the school seem to figure that he should have brought more. Mission stations by the half-dozen revived or founded, baptisms by the score, candidates for confirmation in generous numbers, are further symptoms of the state of the school. These are mostly gathered from a radius of ten miles, or so. You cannot walk more than ten miles and back on Sunday and preach and at the same time do your share of the house cleaning.

Wilder adventures there may be in tropic jungles or Arctic missions, but more complete adventurers there are not anywhere. We think the Greatest Adventurer of all must be among them.

ONE should devote every effort one can make, to pray that one's life should be in perfect conformity to the Will of God. The little work He permits us to do, is as nothing, compared to prayer. Prayer is the life and vigor of all our work.—*Instruction.*

The Christian Peril in China: A Rejoinder

By A. T. L. Tsen

MY attention has been called to an article on The Christian Peril in China by Lowe Chuan-Hwa in *The Nation* for Feb. 7th. It distresses me, as well as his other teachers and friends, to see this unwarranted attack upon Christianity by one who, had it not been for The Christian Peril in China, would not be studying in an American University today, but would have been a cow-boy on a country farm in the interior of China, unrecognized as among "the intelligent people of Han," and ignorant of "our venerable system of ethics and religion." The title of the article is catchy and glaring, like the headline of a daily paper, and the substance is greatly exaggerated, twisted, and sensational. It is a chop-suey dish for American consumption.

Born and bred up in a Mission compound, and having seen little of China beyond his place of birth and education, it is not strange that he would have written without any knowledge of the real condition of the missionary work. Having gone to America scarcely out of his teens, young and immature, and having been petted too much by the American people, he has got a swelled head. Elected by a small number of Chinese students to make China known to the Americans as "extension lecturer on Chinese conditions for the Universities of Wisconsin, Minnesota, and Kansas," he felt that he must say something to justify his acceptance of this position. And so he has tried to be clever and patriotic by applauding China at the expense of the Western nations. The article is a libel on Christianity and an insult to the people who have nurtured him to be what he is today, and whose hospitality he is enjoying now.

It should be clearly understood that I do not wish to belittle my country, nor is it my desire to credit anything to Christianity and to the Missions undeserved. I write as a Christian business man and not as a Church worker. No nation is yet perfect, but each nation has its own contribution to make to the world's civilization. Western nations and Christian nations are not synonymous terms, but they are far ahead of China on the path towards this goal. He has sinned in trying to make the Western nations misunderstood by the Chinese, and also to make the work of the Missions misunderstood by the Americans. Here is an untrue, ridiculous, and outrageous specimen: "A Christianity that is decaying in the Occident, a Christianity that is mischievous and obsolete, a Christianity that is morally ineffective, philosophically unsound, and historically untrue, will never find a permanent home on Chinese soil." This is an indictment against not only one people or one nation but against the peoples of all races and many nations.

He objects to the sending of missionaries to China on account of the alleged growth of unbelief and immorality in the West and their own needs. He accuses the Western nations of having forced Christianity into China: "Admit our missionaries freely into your land, or we fire!" He contends that as we had "our own venerable system of ethics and religion—long before the light of letters dawned upon Greece and Rome"—and that as we "need neither trousers nor Bibles, like the Polynesian savages," there will be no spiritual starvation. It is needless for me to say that the missionaries have come to China in obedience to the command of our Lord and Master. In my student days in Columbia, more than a decade ago, I had a Bible class for the American students and I was a member of several religious societies. My work and my desire for sight-seeing took me all over New York. My speaking engagements in the interests of Missions and China took me to the Bishop's parlor meeting in Boston, the University Club meeting in Philadelphia, the Exposition in Cincinnati, besides many addresses in New York and elsewhere. One of my courses, and the University Association, gave me opportunities to visit many American homes and public institutions. My observations and my experience do not tally with his. Today more men and women have turned their attention and thoughts to the serious problems of religion and life, and have done more for their fellow beings through the Churches and the philanthropic institutions. The figures of their contribu-

tions for the spiritual uplift of humanity, for the spread of education, for the relief of the poor and the suffering, and for the salvation of the unfortunate and the outcasts of society, both at home and abroad, are simply staggering. Although there are many who still live in profligacy, luxury, unbelief, and sin, the records of the Churches distinctly bear testimony to the increasing influence and power of Christianity upon the lives of the people. In spite of their "conflicting creeds," the Churches are praying and working for unity in diversity. The Federal Council of the Churches of Christ in America is an outstanding example. The proposed Concordat between the Protestant Episcopal Church and the Congregational Churches in America, and that between the Church of England and the Wesleyan Church in England, are attempts at closer unity. A more ambitious attempt is the Conference on Faith and Order. Such movements exist in all the countries throughout the world. If his father had followed his contention that one should not supply the wants of another till his own needs had all been met, he would have been among the illiterate millions of China. He is ignorant that a religion which is not missionary has not life.

But the missionaries did *not* enter China with the Bible in one hand and the sword in the other. It is out of fashion even among the Mohammedans. The first missionaries, like Morrison and Boone, waited at Java and elsewhere for opportunities to come to China without trouble but in peace. China's civilization is millenniums old, but stagnant and unprogressive. Age alone does not guarantee superiority. The Chinese invented printing, but the gulf between the crude wooden blocks of China and the linotype of the West is centuries apart. The Chinese religions, tolerating polytheism and polygamy, need the purifying force of Christianity to give them nutriment. Christ came not to destroy but to fulfil.

His second point of attack is upon the missionaries; that they interfere in political affairs, that they are political pioneers, that they misrepresent China to their home people, and that they use their schools as a bait to get the students to become Christians. In the old days missionaries could be found interfering in law-suits. But they were more sinned against than sinning. In many cases, they were deceived to do so, and many times they were aroused to this by a sense of justice and fair-play to their converts. But the times have changed now, and the officials are too clever to allow such interference any longer. Since the Revolution, during the long period of internal trouble and unrest and civil war, the missionaries have, time and again, been appealed to to act as peace-makers and guarantors of good faith and to open their compounds as refuges for the civilians, especially the women and children, to escape from the indignities and barbarities and looting of the bandit-soldiers. In my travels in the interior of China, I have watched the missionaries. No one can fail to admire them in their preaching and living the Gospel. Deprived of all modern comforts and conveniences, and often lonely and alone, these missionaries are doing a piece of splendid work for the regeneration of China and the salvation of her people. The failures and the black sheep are the exceptions. Their governments have often taken advantage of the murder of some of their missionary-citizens to get concessions from China, but the Mission Boards and their families have frequently waived any indemnity even for personal compensation. In their reports to their home boards, or in addresses on furlough, they have painted the evils of China too darkly. I do not defend or justify them. I think their idea was to try to stir up sympathy, interest, and support for their work.

The Mission schools have always advertised themselves as such. Supported by people with a definite aim, they have, none the less, maintained a high standard of efficiency and scholarship. He, his brothers and sisters, and the generation before him, have gone to the Mission schools for their education. This proves their belief in the superiority of the missionary institutions.

His third attack is upon the Chinese Christians, that they

become Christians to learn the sciences and physical power of the West, that they join the Church to get a cheaper but more remunerative education for themselves or for their children, that they are nominal Christians, that their education is one-sided and not fit for Chinese life. I do not think that he will repudiate his Church membership and Mission school education and training. Did he speak from experience? Or did he consider himself an exception? A Chinese can learn all that the West can impart without becoming a Christian. It is neither a disgrace nor a shame to be helped through school and college and make an honest living with that equipment. The great majority of those who go to college in all the countries have primarily the bread-and-butter aim. But it does not mean that they do not serve humanity at the same time. (Statistics cannot be tabulated to show the real and the nominal Christians. These can only be determined by the kind of life they lead.) For instance, a man may call himself a Christian and a Church worker. But when such a one, without any private means of his own, but with a large family to support, can dress in silk and satin, adorn in gold and pearls, indulge in luxuries, and own real estate at a small salary, it requires little skill to catalogue him. The men and the women who gladly and willingly allowed themselves to be martyred during the Boxer outbreak in 1900 and at other times rather than to save their lives by denying their Master and Lord are a genuine testimony of real Christianity. In the present time of self-support, self-government, and self-propagation, there is no place for rice Christians. The Chinese contributions may not be big but are increasing every year. The Shensi Mission of the Chung Hua Sheng Kung Hui, and the Yunnan Mission of the China Home Missionary Society, are efforts of Chinese missionary work. The newly-organized National Christian Council witnesses the responsibility and the leadership of the Chinese Church. Movements and activities on a smaller scale are duplicated in every province and in many cities. The history of the past few years proves and records the ability and the skill of Mission and Western trained men. Dr. Sun Yat-sen may be visionary, impracticable, and idealistic, but he is the only man who has prevented the militarists and the politicians from erasing China out of the map. Three of the five delegates (two of them sons of Anglican clergymen) to the Peace Conference at Versailles are Christians, while the other two received their early education in St. John's University, Shanghai. These two again represented China at the Washington Conference, while the third delegate is the son of a London Mission pastor. Nearly all of their staff received their early education in the Mission schools. Many of the men who are occupying high and responsible positions in government service, in education, in business, and in industry (not to mention those connected with the Church, religious associations, and social work), and who are really accomplishing something against odds, are trained in Mission schools or have had Western training. The Presidents of the three outstanding Government and public educational institutions, Tsing-hua College in Peking, Nan-kai College in Tientsin, and the South-Eastern University in Nanking, are Christians. Thousands of less well-known men and women are doing their bit in this vast land to make China Christian.

He is woefully ignorant or intentionally misleading when he makes such silly, mischievous, and irresponsible remarks about the Chinese Christians and those who have been trained in the Mission schools.

Men who have been trained in Mission schools and abroad should act as "ferry boats," which is his contemptible term for them, bringing to the East what is best from the West and interpreting to the West what is best from the East. No nation is blessed with everything that is good, and no nation has a monopoly of all that is bad. His severe condemnation of the Western nations, the missionaries, and the Chinese Christians, is a manifestation of either youthful ignorance or wilful blindness and a perverse mind. We wish him success and shall, however, watch the future career of this budding genius with great interest.

MAKE it a rule to do each thing as it comes before us, quickly and carefully, assured that God, who lays so much work upon our feeble shoulders, will not allow us to fail in anything that is necessary; but when God's work is hindered by God's work we may be sure that all will be well.—*J. B. Bossuet.*

WAR RESPONSIBILITY FOR WAR REFUGEES

BY GEORGE R. MONTGOMERY

IN the Near East there is a dreadful refugee situation. It would be a fine thing if the new Administration at Washington could assert as an international principle that refugee relief measures, which become necessary because of a war, are to be included in the war budgets.

This dreadful refugee situation in the Near East is directly, and indirectly, a part of the wreckage due to the war. A war does not come to an end with the cessation of military movements nor with the signing of the armistice. Putting things back into as shipshape a condition as possible is always included in the peace negotiations. This is the meaning of reparation. Never, however, has there been any mention made of the plight of Armenian refugees in reparation discussions. The Greek refugee horror is also due to the failure of the Allied and Associated Powers to hold together after the signing of the Treaty of Versailles.

A statement by our government at Washington that it considered itself as responsible for its share of the financial burden in rehabilitating the homeless who are homeless because of the great war would, it seems certain, be enthusiastically received by the people of our own country and would have a splendid effect abroad on the action of other nations.

If the point is made that our Government was not at war with Turkey and therefore shares no responsibility for the refugees of the Near East, the reply is that Secretary Hughes, immediately after taking office, was reported in the papers to have insisted in notes to the Powers that the war in Turkey was part and parcel of the Great War. His purpose in taking this position was to establish justification for American participation in the Near East oil advantages. His position had the backing of the entire country.

Recent letters from the State Department give the assurance that the Department "is following the question of relief in the Near East with closest attention"; and that "the Department will not fail to give proper support to any practical plan."

In the meanwhile the situation grows worse rather than better. The American Red Cross withdrew on the first of July. Owing to the lack of funds the Near East Relief has announced that it must close its adult refugee work at Constantinople, in the Black Sea ports, and in Syria at once.

The refugees are being transported into Greece as rapidly as possible, although the camps there are terribly overcrowded and the Greek Government lacks funds to do for them.

Letters from the State Department at Washington still refer hopefully to "meetings of the Finance Committee of the League of Nations which is considering a program for the relief of the refugees now in Greece." These "meetings," however, have been being held for nearly three months already and in spite of the hopeful outlook some weeks ago for an International Commission on Refugees, the intention of the Powers and of the United States appears to be to throw the financial burden entirely upon the Greek Government which is unable to borrow funds. The refusal of the United States and the Powers to recognize the Greek Government adds to the difficulties of the Greeks in trying to borrow money.

The Greeks have generously agreed to include in their relief plans the Armenian refugees whom they alone of the nations have been willing to receive into their borders without question; but for such works of mercy the Allied and Associated Powers have no funds, even though the refugee situation is, as has been said, a direct part of the war, and taking care of these refugees who have become homeless as a consequence of the war should be included in the war budgets.

It would be more reassuring if letters from the State Department instead of asserting the truism that "funds for meeting the refugee crisis are dependent upon action by Congress rather than by that of the Executive," should state that the Executive is in sympathy with the general principle of responsibility for refugees and will support congressional action in behalf of the Near East Refugees. It is another truism that Congress is not likely to act here unless the Administration is favorable.

THERE IS only one real failure possible; that is, not to be true to the best one knows.—*Frederick W. Farrar.*

An Ecclesiastical Autobiography

THE following article was written by the Rev. Luther W. Gramly for the *Western Nebraska Churchman*, and is reproduced in *THE LIVING CHURCH* for its manifest interest. Mr. Gramly was ordained deacon in St. Mark's Pro-Cathedral, Hastings, Neb., June 22, 1923. His bishop, the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, says of him: "Mr. Gramly is one of our most active and devoted missionaries, having charge of Ewing, O'Neal, Atkinson, Bassett, Ainsworth, Long Pine, and Johnstown. He resides at Ewing, where we have purchased a small rectory."

Mr. Gramly's article is as follows:

"I was born near Ravenna, Nebraska, June 14, 1891, being the eldest child of William L. and Lizzie C. (Blue) Gramly.

"My first school was known as District 107 in Buffalo County. The seats and desks for the most part were packing boxes. Other equipment was of a similar nature; for instance, the one black board eraser was a piece of sheep pelt tacked over a block of wood.

"After a year here I was sent to the school at Nantasket, three miles from the farm. Here the facilities for educational work were better, but, because of the distance from home, I seldom averaged more than five months in attendance during the year.

"After passing a year in the employ of the Exchange Bank of Gibbon I enrolled in the Nebraska Wesleyan University, but circumstances necessitated giving up my contemplated college career. However, my short attendance afforded me many new intellectual avenues, and acquainted me with social practices about which I had previously been ignorant.

"In 1913 I began studying for the ministry under the direction of the Conference Board of examiners of the Methodist Episcopal Church. This course covered five years, and consisted of home study, written essays, book reviews, annual written examinations, and annual attendance at Summer Schools, usually at the Nebraska Wesleyan. One summer, many of the lectures were given by professors of the University of Agriculture, and were of special benefit to rural ministers.

"On October 1, 1913 I was united in marriage to Miss Docia Ruth Marsh, of Gibbon, a schoolmate.

"In the summer of 1913 Dr. Hammons, who was then superintendent of the Kearney District advised me to postpone entering the active ministry no longer, if I really felt called of God to enter it, and that he would see that I be given an appointment that fall which would give me considerable experience, and afford a reasonable support for myself and family. After some weeks of careful consideration and discussion with others I decided to act as a supply pastor for one year. And thus I entered the ministry of the Methodist Church.

"At the Conference at Lincoln in 1913, I was appointed pastor of the Williamsburg Circuit, consisting of three preaching points which I made every Sunday, although it entailed a drive of forty miles with horse and buggy.

"At the Conference in Lincoln, in 1921, I was appointed pastor at Hershey. While here a number of circumstances occurred, which led to my withdrawing from the Methodist ministry. In all fairness I must state that these circumstances were in no way caused by the officials of the Methodist Church, and I can account for them at present in no more satisfactory manner than that they were mysterious leadings of Providence. At the Conference in 1922 my request to withdraw from the Methodist ministry was granted, and my credentials, which I shall always treasure, were returned to me, engrossed, "honorably dismissed." Thus ended nine years of active ministry, or eleven years as a licensed and ordained preacher in the Methodist Church.

"When a boy in Gibbon I usually attended the irregular services held at the Episcopal chapel there, and always felt drawn to that Church. While at Ogallala I was privileged to number among my friends Dean Ives, who was then in charge of St. Paul's Church, and with whom I sometimes discussed Church matters. I preached my first sermon in an Episcopal Church at Ogallala, the occasion being a union Thanksgiving service which was held there.

"During the summer of 1922 I had a number of conferences

with the Rev. W. H. Moore, rector of the Church of Our Saviour, North Platte, relative to a possible change to the Episcopal Church. I finally wrote to Bishop Beecher signifying my desire, and was invited to Hastings to go over the matter with him, which I did, but still made no definite decision.

"In July of that year I was the guest of the Bishop at a summer school held for his clergy at the Kearney Military Academy, Kearney. Here I learned many things about the Church, much of which simply confirmed what I had believed about it. While here I had a conference with Dr. Gilbert, my superintendent in the Methodist Church, relative to my proposed change, and still made no decision. I left Kearney, having given no definite decision to either Bishop Beecher or Dr. Gilbert. For several days I studied over the matter, and discussed it with Mrs. Gramly, and, feeling at last that I was doing that which my conscience prompted and God approved of, I wrote Dr. Gilbert that I should withdraw from the Methodist ministry, and to Bishop Beecher that I was at the service of the Episcopal Church after the first of September.

"Many people express curiosity as to why I am now a minister in the Episcopal Church. And it is very difficult to satisfy that curiosity. Only those who have made a very careful study of the Bible, Church History, and religious practices since the days of Christ, would be likely to understand even a very detailed account of the reason why. It was prompted wholly from spiritual motives, and for spiritual satisfaction. It is my earnest conviction that, in my present situation, I can best serve God as a Christian minister, and most acceptably feed those who shall in various ways be willing to seek and accept spiritual sustenance and direction from me."

BEQUESTS AS AN ETERNAL PRIVILEGE

(Continued from page 631)

and our relation to it, as eternal, then we will prosper in God's right way.

I know it is difficult for the clergy, or anybody else, to talk to a man or a woman about making a will, or about placing in it a bequest for the Church. But I do not believe we are right in leaving the subject entirely alone, just because it is difficult; and I do believe that the obligation, as a Christian obligation, should be taught publicly, and followed up by personal conference.

Further, if the matter might be set forth as one of eternal obligation and privilege, and not as another way of getting money, we might even be surprised at the cordial manner in which it would be received.

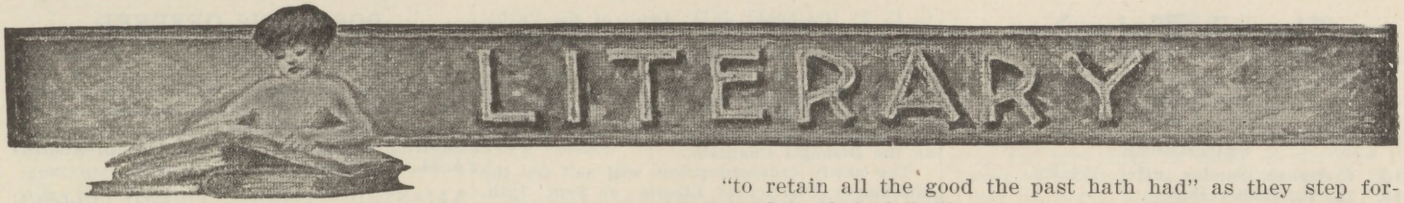
And finally, we have been too ready to confine our thoughts of bequests to those persons of large means. It is not a matter of the rich only. Every person, who is a member of the Church, has this obligation. A short time ago I was looking over a book of wills; documents which had been written perhaps more than 100 years ago. And I was surprised to find a great number of them which contained bequests to the Church of amounts less than \$100, and these were given from estates of small value.

DURING THE NEXT HALF HOUR

Send the names of your young people who are going to College to the clergy in the college communities, who will be found listed on pages 180 to 184 of the 1923 *LIVING CHURCH ANNUAL*.

This is one of the most important duties of September. Our college clergy anxiously await the receipt of names of incoming freshmen who are Churchmen, for it enables them to call at an early date on the students, establish Church contacts, introduce the freshmen to other Church students, enroll them in the college Church club or society, find places for them in Church activities, and generally to show them that the Church follows them from home to college.

In case a college is not listed in the Annual write to the Rev. Paul Micou, Church Missions House, 281 Fourth Ave., New York City.



MUNICIPAL PROBLEMS

The Law of City Planning and Zoning. By Frank Bachus Williams. New York: The Macmillan Co.

Mr. Williams, an expert in the legal and legislative phases of city planning, has produced a book of high value to all. While in no sense intended to be propaganda, it tells plainly, clearly, and effectively what has been accomplished in the way of legislation dealing with the guidance of the physical development of communities in the attainment of unity in their construction. Published as one of the Citizen's Library of Economics, Politics, and Sociology, edited by Richard T. Ely, it is entitled to be called pace-setting and path-breaking. It is by all odds the best thing published in this field and is based on wide first-hand study and a well balanced erudition. It should be in every public library and be made available for all city officials and social workers.

Current Problems in Municipal Government is the title of the latest addition to Current Problems in Municipal Government Series issued by H. W. Wilson Co., of New York. This book is intended for debaters and writers and contains up to date material in the shape of quotations, but it is one of the most pressing of modern questions.

Toledo's Non-Partisan Movement, by Wendell F. Johnson, is well worth reading and study by those who are concerned about the present and future welfare of our cities. It deals with the administrations of Samuel M. Jones (Golden Rule Jones, as he was popularly called) and Brand Whitlock, both of whom were elected as non-partisans. The non-partisan spirit still continues as a factor, not always regnant but always potential. This brochure is well worth while, and is heartily to be commended. Mr. Johnson, who wrote it, has been a part of the later manifestations of the movement. (Toledo: H. J. Chittenden Co.)

SOCIAL QUESTIONS

Men, Women, and God. A Discussion of Sex Questions from the Christian Point of View. By the Rev. A. Herbert Gray, D.D. New York: George H. Doran Co. \$1.50 net.

This is a modest discussion of certain questions that seem to be prominent now-a-days. While the author recommends a full knowledge of matters pertaining to sex, he not only does not let down standards, but elevates them to a highly Christian degree.

The Kingdom of Evils. By the late E. E. Southard, M.D., and Mary E. Jarrett. New York: The Macmillan Co.

This is a valuable case book which social service workers and clergymen should have at hand. Dr. Southard, professor of neuropathology at Harvard and head of the Psychopathic Hospital in Boston, has given us the details of 100 cases, which came under his observation, and his comments and observations upon them, and the book illustrates how fruitfully doctor and social worker can cooperate in the care of the mentally deranged, and graphically displays the possibilities of psychiatry in the field of jurisprudence, economics, and education. The book is a real contribution to the understanding of the human misfortune, with which we are all so closely in touch at all times, and deserves to be studied carefully by all who wish to relieve them.

In *The Family and Its Members*, Mrs. Anna Garlin Spencer gives a discussion from a modern viewpoint of this important question. She bases her treatment upon three theses: first, that monogamic marriage is a priceless inheritance and should be preserved; second, to preserve the inherited customs and mechanisms, there must be modifications to suit new social demands; third, "present day experimentation and idealistic effort already indicate certain tendencies of change in the family order, which promise needed adjustment to ends of highest social value." Mrs. Spencer believes in the democratization of the family; that with the new partnership of men and women in the family the father has a chance to be a companion and a friend as never before; to show and develop the side of friendship and understanding; that what women most need now is

"to retain all the good the past hath had" as they step forward to their full liberty and responsibility in new relationships to life.

To those who wish to get in touch with the latest discussions and views on this most ancient institution in all its modern relationships and implications, this book is to be commended. It is written from the social rather than from a religious or theological viewpoint. It is one of Lippincott's Family Life Series, and is well equipped with references for further reading, and for club and class study. (Philadelphia: J. B. Lippincott & Co.)

THE THEATRE

The Little Country Theatre. By Alfred G. Arvoed. New York: The Macmillan Co.

Prof. Arvoed, of the North Dakota Agricultural College, desires, in his book, to further the production of plays, etc., in the limited facilities of rural communities for the purpose of "getting people together and acquainted with each other." His experimental study of the subject should have wide influence and should add impetus to a praiseworthy movement.

In *Motion Pictures for Community Needs*, by Gladys and Henry Bollman, we have an interesting and practical volume to place in the hands of the non-theatrical exhibitor (and their number is increasing daily), a key to the showing of motion pictures in such a way that the maximum of good results may be derived. Mr. Bollman is the head of a firm that supplies educational films, and Mrs. Bollman for two years was in the editorial department of the Community Motion Picture Bureau, which has done so much to develop the educational film business. (New York: Henry Holt & Co.)

A BIBLICAL PLAYLET of remarkable literary power is *The Dream of Pilate's Wife*, by William Hervey Woods, D.D., Litt.D. Seldom have we seen such beauty of expression combined with strength of thought woven into work of this sort. Pilate and Pilate's wife become real characters through the medium thus given, and the tragedy of Calvary stands out in a new light. The pamphlet may be obtained by addressing the author at Winchester, Va., price 50 cents.

THE PRINCIPLES of dramatic instruction are presented in ten practical lessons by Elizabeth Erwin Miller in *Dramatization in the Church School* (The University of Chicago Press; price \$1.25 net). This should be gotten by all who wish to write or produce pageants or similar dramatic exercises in their Church school classes.

THE LABOR INJUNCTION

The Labor Injunction is the title of a well written book by John F. Frey, himself a labor unionist and editor of the *International Molder's Journal*. It gives clearly and concisely labor's side of the controversy that is being waged over what has been called "government by judicial conscience." The book is valuable not only because of Mr. Frey's comments, but because it contains the opinions of the courts under discussion. Samuel Gompers, who contributes the introduction, declares that a careful study of its pages "will convince all who are open to conviction that the injunction, as used in industrial disputes, is a preposterous weapon of oppression, used without authority of law or the Constitution, and an instrument forged by cunning and usurpation for the benefit of the possessors of property to the detriment of humanity." Mr. Gompers, by the way, has nothing to say of the other side of the case, namely, the use of the power of organization to the detriment of those who see differently and assert their rights of private judgment and personal views; but that, perhaps, he would say is another question. Mr. Frey writes forcibly and with a wide knowledge of the facts. He is a publicist who depends on facts rather than on rhetoric to establish and reinforce his points. (Cincinnati: Equity Publishing Co., P. O. Box 699.)

LET JESUS be a living vision in our hearts, and onwards we go into the unfading light of that more perfect vision, whose truth and beauty, satisfying joy, and deep tranquillity abide for ever more.—F. W. Faber.

Church Kalendar



SEPTEMBER

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

KALENDAR OF COMING EVENTS

- Sept. 19-23—International Convention of the Brotherhood of St. Andrew at the University of Chicago, Chicago, Ill.
 Sept. 29—Consecration of the Bishop-elect of Washington, Washington, D. C.

APPOINTMENTS ACCEPTED

COCKE, Rev. HENRY TELLER, rector St. Andrew's Church, Mt. Holly, N. J.; to be rector of All Saints' Church, Chevy Chase, Washington, D. C. Sept. 15th.

KELLER, Rev. C. C., of the Chicago City Mission; to be rector of Christ Church, Temple, Tex.

LACEY, the Rev. V. C., of St. Stephen's Church, Pittsfield, and St. James' Church, Griggsville, Ill.; to be priest in charge of Trinity Memorial Church, Mapleton, Iowa, Sept. 1st.

POWELL, Rev. EDWARD AINGER, rector of All Saints' Church, Portsmouth, Ohio; to be rector of St. Paul's Church, Evansville, Ind., Oct. 1st.

PERMANENT ADDRESSES

ALEXANDER, the Most Rev., Greek Archbishop of North and South America; 273 Elm St., Astoria, L. I., N. Y.

HODGE, Rev. CHARLES R., M.D.; P. O. Box 249, Orlando, Fla., until further notice.

HUDSON, Rev. THEODORE C., formerly of Paynesville, Minn.; now Rochester, Minn.

CHANGE OF WORK

BENNETT, Rev. E. ROBERT, D.D., rector of St. Philip's parish, Buffalo, N. Y.; has resigned the parish, and will engage in holding Missions.

ORDINATIONS

DEACONS

ATLANTA—On the Fourteenth Sunday after Trinity, Sept. 2, 1923, the Rt. Rev. H. J. Mickell, D.D., Bishop of the Diocese, ordained E. J. SAYWELL to the diaconate in St. Philip's Cathedral, Atlanta, Ga. The sermon was preached by the Rev. W. S. Claiborne, Professor of Pastoral Theology at the Dubose Memorial Training School, Monteagle, Tenn.

Mr. Saywell was for two years a student at the DuBose School, and has been, for the past six months working in the mill district of La Grange, Ga.

MISSISSIPPI—On Sunday, July 22, 1923, in Greenville, Miss., the Rt. Rev. T. D. Bratton, D.D., Bishop of the Diocese, ordained to the diaconate Prof. J. M. HICKS. The sermon was preached by the Rev. Philip G. Davidson, and the candidate was presented by the Rev. S. A. Morgan.

Prof. Hicks is principal of the Greenville (colored) High School, and will remain in this position as well as minister to the colored mission in Greenville. He was formerly principal of the Vicksburg Industrial School, and lay reader at St. Mary's, Vicksburg.

SOUTH DAKOTA—On Aug. 19, 1923, during the sessions of the Niobrara Convocation at Whitehorse, S. D., HUGH CHARGING BEAR, catechist, was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The candidate was presented by his superintending presbyter, the Rev. J. B. Clark, and the sermon preached by the Rt. Rev. William B. Roberts, D.D., Suffragan Bishop of South Dakota.

PRIEST

PENNSYLVANIA—On St. Bartholomew's Day, Aug. 24, 1923, in St. John's Church, Gloucester, Mass., the Rt. Rev. Philip M. Rhineland, D.D., Bishop of Pennsylvania, with the permission of the Bishop of Massachusetts, ordained to the priesthood, the Rev. HERBERT ALCORN DONOVAN. The sermon was preached by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, who took part in the laying on of hands. In the chancel were the Very Rev.

G. C. F. Bratenahl, D.D., Dean of the Cathedral of SS. Peter and Paul, of Washington, D. C. who read the Litany; the Rev. J. H. C. Cooper, rector of St. John's Church, Gloucester, who presented the candidate; and the Rev. Leonard W. Steele, Chaplain of the Cooper Foundation, Cooperstown, N. Y., who served as the Bishop's Chaplain.

The newly ordained priest will sail for the Missionary District of Liberia, on Sept. 12th, when he will take work under the jurisdiction of Bishop Overs, and be located for the first years as principal of the St. John's School at Cape Mount.

DIED

KALTENBACH—Entered into rest, in the communion of the Catholic Faith, on the Fourteenth Sunday after Trinity, at her home in Royersford, Pa., SARAH L., the widow of the late Henry G. KALTENBACH, and mother of the late Rev. Normine H. Kaltenbach.

"Lord, all pitying, Jesus best,
Grant her Thine eternal rest."

STOCKETT—Entered into rest Aug. 25, 1923, at his home in Jersey City, N. J., GEORGE LEE STOCKETT, son of the late John Thomas and Mary S. Stockett. He is survived by his wife, Edith Bean Stockett, a son, a sister, and a brother.

A MEMORIAM

Deaconess J. Carry L. Smith

SMITH—In the presence of the mystery of death, it usually becomes us to be silent, but I cannot refrain from uttering a tribute of affection and honor for her beautiful life.

Many of us knew Deaconess J. CARRY L. SMITH, and loved her. Hers was a nature pure, gentle, and affectionate. Instinctively she loved what was modest, true, and of good report. Such natures feel the attraction of the Christ.

The ideals which governed her, were of the highest. She was eager to make her life useful. To serve was more than a fleeting desire, it was a principle, a passion. Selfishness was not in her heart. Those who worked with her at home, and especially in the great war, testify to her signal diligence and fidelity. More than this, when given responsibility, she displayed a rare executive talent which thought of every detail and carried a plan to the end.

Those who knew her, have only immeasurable honor and love. A dark cloud may have obscured the light for a time, but it shines with us in holy memory, and it shines in God with those who have loved excellence.

Can we not dream that she we love, is listening in the world above? And smiling as she hears, the voices, known so well, of friends that still are dear.

August 30, 1923. LAURA W. CURTIS.
Waterbury, Conn.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

TRINITY CHURCH, WAUWATOSA, WIS. (residential suburb of Milwaukee) requires a rector. Good Churchman and faithful visitor. Substantial salary to the right man. Address A. L. JOHNSTONE, 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

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

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

WANTED A TEACHER OF ENGLISH IN A Church boarding and day school for girls. Address Principal, RUTH HALL, 508 First Ave., Asbury Park, New Jersey.

POSITIONS WANTED

CLERICAL

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

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

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

PRIEST EXPERIENCED, MIDDLE AGED, desires Parish, village or small city, would accept curacy. Address M-967, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW ASSISTANT IN CITY PARISH, available as rector. Good extemporary preacher and faithful pastor. Thirteen years experience in city and country parishes. Address C-965, care LIVING CHURCH, Milwaukee, Wis.

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

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

MISCELLANEOUS

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 recommendation. Address B-961, 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.

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

PARISH AND CHURCH

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

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

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

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

VESTMENTS

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

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

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

ALTAR FURNISHINGS

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

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

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

CONFERENCE

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

HOSPITALS
New Jersey

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New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

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

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

LADIES—ORDER NOW ONE OF MY Christmas Card Novelty Gift books. Help Scatter the Sunshine by selling Christmas cards. Easy way to raise money as I allow 40 per cent on all cards sold. For particulars, write Mrs. C. W. UPSON, 234 Park Avenue, West, Mansfield, Ohio.

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

MISCELLANEOUS

WANTED, BY NEEDY MISSION, SMALL Church bell. Address A-966, care LIVING CHURCH, Milwaukee, Wis.

WE PRINT 200 BOND NOTE HEADS AND 100 envelopes for one dollar, 250 calling cards for one dollar. Add ten cents for postage. COMMUNITY (Episcopal) PRESS, Aquasco, Md.

WANTED A DISUSED ALTAR, ONE WITH Gradines and Tabernacle preferred. Address O-968, care LIVING CHURCH, Milwaukee, Wis.

BOARDING

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

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

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

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

New York

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

WARNING

CAUTION—Caution is suggested in dealing with an Italian of good appearance, about 35 years of age, and claiming the name of NICK CALOURI, who is calling on the clergy of Minnesota and Wisconsin and appealing for help. He relates a convincing story of being an Episcopalian, and supports his story with a letter signed by the Rev. James Mills. Since writing the letter, it has been found advisable, before extending assistance to correspond with the Rev. JAMES MILLS, rector of St. Paul's Church, Duluth, Minn.

APPEALS

Washington Cathedral

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

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

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

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

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

NOTICE

A GREAT GATHERING OF CHURCHMEN

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

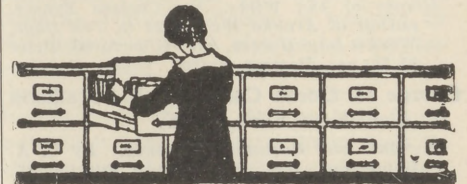
Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

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

Chicago, September 19-23, 1923.

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

INFORMATION BUREAU



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

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

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

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

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Andrew's Church, Buffalo

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

St. Peter's Church, Chicago

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

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 West 32nd St., New York, N. Y.

Religion and Life: The Foundations of Personal Religion. By the Very Rev. William Ralph Inge, Dean of St. Paul's Cathedral; Prof. David Cairns (Aberdeen), moderator of the United Free Church of Scotland; the Rev. W. Fearon Halliday, Woodbrooke; the Right Rev. N. S. Talbot, Bishop of Pretoria; William Brown, M.D., Wilde Reader in Mental Philosophy, University of Oxford, and Fr. W. H. Frere, Mirfield. Price \$1.

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

Grill's Children. A Story for Children and for Those who Love Children. By Johanna Spyri, author of *Heidi*. Translated by Louise Brooks. Price \$1.50 net. Postage extra.

Jo the Little Machinist. By Johanna Spyri, author of *Heidi*. Translated by Helen B. Dole. Price 75 cts. net. Postage extra.

Stories from Great Operas. By J. Walker McSpadden, author of *Opera Synopses, Shakesperian Synopses*, etc.

Heroes of the Wilds. By Chelsea Fraser, author of *Around the World in Ten Days, Work-a-Day Heroes*, etc. Illustrated. Price \$1.75 net. Postage extra.

George H. Doran Company. 244 Madison Ave., New York, N. Y.

Personal and Business Efficiency. By C. A. Henderson, M.A., professor of Psychology, Babson Institute, Wellesley Hills, Mass., formerly assistant professor, College of Business Administration, Boston University, with Courses in Industrial Management, Sales Management and Personal and Business Efficiency. Price \$2 net.

Training for Power and Leadership. By Grenville Kleiser. Price \$3 net.

L. C. Page & Co., Inc. 53 Beacon St., Boston, Mass.

The Scarlet Macaw. By G. E. Locke, author of *the Red Cavalier*, etc. Illustrated by Charles E. Meister. Price \$1.90.

In Greenbrook. By Merritt P. Allen. Illustrated by James H. Mather.

Mr. Do-Something of the Island of Make-Believe. By Blanche Elizabeth Wade, author of *A Garden in Pink, The Stained Glas Lady*, etc.

The Spell of Provence. By André Hallays, author of *The Spell of Alsace, The Spell of the Heart of France*, etc. Translated, with a foreword by Frank Roy Fraprie, S.M., F.R.P.S.

Our Little Canadian Cousin of the Great Northwest. By Emily F. Murphy ("Janey Canuck"). Illustrated by Thelma Gooch.

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

The Practical Basis of Christian Belief. An Essay in Reconstruction. By Percy Gardner, D.Litt., Fellow of the British Academy, and corresponding member of the French Institute and the Prussian Academy of Sciences. Price \$3.

PAPER COVERED BOOKS

The Brooklyn Daily Eagle. Brooklyn, N. Y.

League of Nations' Third Year Book. By Dr. Charles H. Levermore.

BULLETINS

Seabury Divinity School. Faribault, Minn.

Seabury Divinity School Bulletin. Vol. 6, No. 2, July, 1923.

"All Gone but Faith in God" Japanese Church Suffers Greatly

Kyoto Missionaries Safe—The Situation—Thanksgiving for Safety

The Living Church News Bureau }
 New York, Sept. 6, 1923 }

The following telegram was sent Sept. 8th to all Bishops of the Church:

"Bishop McKim cables: 'Our missionaries safe. All Tokyo churches, schools, residences, and St. Luke's Hospital destroyed. Missionaries lost all household and personal effects. Need emergency relief for missionaries and Japanese clergy and Church people. All gone but faith in God.'

"We earnestly ask that you request all congregations in your diocese to make offerings for immediate needs of our fellow Churchmen in Japan. As American citizens our people will do their part in giving to American Red Cross for Japanese. But we beg on behalf of Bishop McKim that they also give generously through National Council for special Japanese Church Relief Fund. Later, when details are known, work of permanent reconstruction will be taken up. Estimate based on Bishop's cable indicates \$500,000 needed immediately. If any of this amount is not required, it will be added to permanent reconstruction fund.

THOMAS F. GAILOR.

President, National Council.

JOHN W. WOOD,

Secretary, Department of Missions.

THE Department of Missions received today a cable from the Rt. Rev. John McKim, D.D., Bishop of Tokyo, transmitted through the State Department at Washington. The Bishop reports that the Tsukiji section of Tokyo, in which most of the institutional work of the mission was located, has been totally destroyed. All the missionaries are saved. The churches used by the Japanese throughout the city have been burned. The Theological Seminary, situated about eleven miles from Tsukiji, is partly destroyed. A preliminary estimate of the loss indicates that at least \$1,000,000 will be required to replace the destroyed buildings. The people, both Japanese Christians and missionaries, are in great need of food, shelter, and clothing. The Bishop adds, "All gone but faith in God." He has been authorized to draw upon the Treasury of the National Council for \$25,000 to meet emergencies.

From the Bishop's cable, it is clear that the following buildings have been destroyed: St. Paul's Middle School, St. Margaret's School, the Cathedral, the old building of St. Luke's Hospital, together with the foundations of the new hospital, the erection of which was to begin this month, the bishop's house, and about twelve or fifteen other residences. The following churches in the city of Tokyo, in addition to the Cathedral, have been destroyed: All Saints' Church, Christ Church, St. John's Church, True Light Church, Church of the Love of God, Grace Church, and St. Timothy's Church.

There is no report of the loss of Church property outside of the city of Tokyo. No

definite information has been received with regard to the fate of the buildings of St. Paul's University in the suburb of Tokyo known as Ikebukuro, about eleven miles from the center of Tokyo. As Bishop McKim reports the partial destruction of the Central Theological College, just across the street from St. Paul's University, it is possible that its new buildings opened for use in 1918, have gone down in the general wreck. On the other hand, as reports indicate that buildings of American construction, in which steel and concrete have been used, have withstood the earthquake shock well, it is possible that St. Paul's University has been only slightly damaged, as it is of fire proof, modern construction.

Kyoto Missionaries Safe

SEVENTEEN out of the twenty-seven American missionaries in the District of Kyoto, are accounted for in a cable despatch received from Kyoto.

The Kyoto despatch, which was coded, listed the following missionaries, whose American addresses have been appended, as "safe in Kyoto":

Miss H. L. Tetlow, Newton, Mass., Miss A. G. Denton, Caribou, Maine, Miss Helen Disbrow, Miss Helen Skiles, Uniontown, Pa., Miss R. Williams, Lynchburg, Va., Miss Frederica Smith, Baldwinsville, N. Y., Miss H. R. Paine, Washington, D. C., Miss E. L. Foote, Rye, N. Y., Miss Etta McGrath, New York City, Rev. J. J. Chapman, Richmond, Va., Miss N. Aldrich, Miss Lulu Bull, Lebanon Springs, N. Y., and Miss Mary B. MacGill.

Listed by the despatch as in China were: Miss M. B. Laning, Miss Mary A. Parker, and Miss A. S. VanKirk, the latter's address being Carlisle, Pa.

The despatch was signed by the Rev. J. J. Chapman, Chairman of the Council of Advice to the Bishop of Kyoto, the Rt. Rev. Henry St. George Tucker, D.D., who is at present in the United States. The following was added to the despatch: "Hope Episcopal Board prepared contribute liberally relieve distress in Japan."

The Situation

THE CITY OF TOKYO is divided between the American Missionary District of Tokyo, and the English Missionary Diocese of South Tokyo, although recent legislation of the Nippon Sei Ko Kwai, the Japanese Holy Catholic Church, has made it the Japanese Diocese of Tokyo.

Of American churches and institutions in the city of Tokyo, there are Holy Trinity Cathedral, All Saints', St. John's, True Light, Christ, Grace, St. Timothy's, and God's Love Churches: Trinity Divinity School, St. Paul's University, St. Paul's Middle School, St. Margaret's School, St. Luke's Hospital, and a hostel for university students, according to information given in *The Living Church Annual*. Of the Church of England Mission, Crockford's *Clerical Directory* notes work being done by seven groups, which include the Central Theological College, mentioned above, as being near St. Paul's University, and the Chinese Student Mission.

The American District of Tokyo extends northward from the city of Tokyo, while English Diocese of South Tokyo is east, south, and west of the city of Tokyo. It includes the city of Yokohama. In this city the Church of England, according to

Crockford's, maintains three groups of mission workers, one of the most prominent being St. Andrew's Church, which is supported by the Society for the Propagation of the Gospel. It was in these two dioceses that the greatest damage was done by the earthquakes.

Directly to the eastward of Tokyo and South Tokyo is the Canadian Diocese of Mid-Japan, or Nagoya. According to the maps printed in the newspapers, this section of the island of Hondo, the largest of the Japanese group, lying west of the mountainous backbone of the land mass, did not receive the full force of the earthquake, which, however, occurred in its fullest intensity in the District of Tokyo. There is reason to believe, however, that the earthquake was felt over the entire island with sufficient intensity to entail some damage everywhere. Kariuzawa, mentioned as the summer resort at which were a number of the women and children of the various missions in Japan, is on the western side of the island, on the Japan Sea, in this district, and probably felt the motion of the earth as little as any part of the island.

The American Missionary District of Kyoto, to which reference is made above, is west and south-west of Tokyo, from a hundred and fifty to two hundred miles away. This section of the island also probably escaped the full force of the earthquake, but it is also probable that considerable damage was done here.

The American District of Tohoku adjoins Tokyo to the northward and embraces the northern end of Hondo. It is under the jurisdiction of Bishop McKim. This District was set aside in 1920. Within a few months Bishop McKim was

to have relinquished his jurisdiction over the city of Tokyo, which was to be made into an independent diocese in the Japanese Church, and which was to be presided over by the Rev. J. S. Motoda, Ph.D., recently selected as the first Japanese bishop in the history of the Christian Church. He is to be consecrated Dec. 8th next. The District of Tohoku, to which Bishop McKim was to go after the transfer, is also probably in the earthquake zone, although nothing definite has been said about it in the dispatches.

Thanksgiving for Safety

A SERVICE OF THANKSGIVING for the safety of the missionaries in Tokyo was held in the Chapel of Church Missions House on Friday morning, Sept. 7th. Dean Davis was the celebrant, assisted by the Rev. Mr. Parson. The offering of \$131.46 is for the Church workers in the stricken district. The following prayers were said at the service:

"O Almighty God, whose blessed Son when on earth had not where to lay His head: have mercy on the thousands who are homeless and destitute. We pray for all refugees; for all who are anxious about those they love; for the injured and missing; for those who mourn the loss of loved ones. Succor the widows, shelter the orphans, cheer the afflicted, rejoice the sad, solace the lonely, and enfold us all in thy gracious healing love; through Jesus Christ our Lord. Amen.

"O God, make us deeply sensible of the shortness and uncertainty of human life. Help us day by day to give ourselves more fully to Thy service, that all men everywhere may be drawn to the knowledge of Thy love, and that Thy Kingdom may come; through Jesus Christ our Lord. Amen."

oil painting on a stone surface extant in England, still retains much of its original beauty, despite the fact that several hundred years have elapsed since it was painted. In the eastern wall, also, is indicated the position of the original altar, which has served as a useful guide in the furnishing of the little sanctuary. Simple oak benches and seats for the clergy, and rails for communicants, together with some rich Persian carpets, combine to give an impression of severe beauty to a chapel which, less than thirty years ago, was little better than a lumber room.

It was during the seven years when Bishop (then Canon) Gore was at Westminster (1894-1901) that St. Faith's chapel was rescued from squalor and obscurity. A Thursday celebration of the Holy Eucharist was started about this time, and from the year 1901 onwards, save when the Abbey has been of necessity closed for great public occasions, the Holy Sacrifice has been offered either here or in Henry VII's chapel every day.

English Dioceses and Bishops

CERTAIN DIOCESES appear to be stepping-stones to others, and Truro, which Dr. Guy Warman is leaving shortly for Chelmsford, is one of them. Truro has been the training ground of many able men who have proceeded to important work elsewhere, and it may be recalled that its first bishop, Dr. Edward White Benson (1877-1882), was translated to Canterbury. But, as the *Church Times* remarks, whilst a diocese is honored by the promotion of its bishops to more important posts, it suffers by frequent changes of leadership. A remote rural diocese needs bishops who are able to remain in it long enough to know well its priests and their parishes, and to exercise real knowledge and judgment in pastoral appointments. Cornwall, where dissent is largely prevalent, also needs a bishop who will assist his clergy to show what the Church stands for, and to teach the essential necessity of the Sacrament of Confirmation. The kindest treatment of dissent is in practically showing that the Church has "a yet more excellent way," and not in ignoring the divisions.

The new Bishop of Chelmsford will not find in his diocese a residence so picturesquely named as that which he vacates at Truro, where his "palace" is entitled "Lis Escop." It is one of the few relics of the Cornish language, and means "House of the Bishop."

The Other Point of View

It is just as well to look at things from the other point of view sometimes. The following extracts from a letter to the *Church Times*, giving the impressions of an Australian priest visiting England for the Anglo-Catholic Congress, will furnish food for thought:

"It was delightful to be at home again, and to have a beautiful church to worship in every Sunday, but a good many changes that had taken place in Church life in my absence saddened me. One was the Romanizing of the services going on in many churches, and euphemistically described as the Western Use. Why so called I do not know, as there never was a Western Use, and if the English Church is loyal to its own traditions and principles there never will be. It seems to be a slavish and mechanical imitation of the Italian Use. The various 'Uses' of the English Church down to the Reformation period show that as a national Church we preserved our own forms even while

Dr. Furse Cancels Engagement to Speak in United States

St. Faith's Chapel, Westminster Abbey—English Dioceses and Bishops—The Other Point of View

The Living Church News Bureau (London, Aug. 24, 1923)

DR. Michael Furse, Bishop of St. Albans, in a letter to his diocese, announces that he has been obliged to cancel his proposed speaking and preaching tour in the United States. The Bishop says that his voice, though workable, has not been really fit all the summer. Two throat specialists in London both strongly advised him to give up his tour in America, and, instead, to give his voice as much rest as possible. He hopes that all will be well again by the end of October, and that he will be able to fulfil the few engagements he had arranged for in his diocese.

That the cancellation of the Bishop's arrangements will disappoint Church people in the United States I do not doubt, for his direct and forceful discourses are a wonderful inspiration.

In connection with St. Albans, I understand that it is proposed, on the Feast of the Patron Saint, in June, 1924, to have a representative gathering of every parish in the diocese to commemorate the first British martyr. Each parish priest will be asked to bring eight or ten representatives of his parish, and a great procession will be organized from the site of the old Roman city of Verulam up the

Causeway into the Abbey. The procession will pass up the nave through the saint's shrine to the high altar, and it has been suggested that roses should be carried and placed on the shrine.

St. Faith's Chapel, Westminster Abbey

A GRATIFYING FEATURE in connection with the good work being done at Westminster Abbey is the development of the chapel of St. Faith as a place of private worship. Nowadays this beautiful little building is never occupied in the day time, and it is impossible to enter it without finding several people engaged in their devotions. Not the least of the results which have flowed from the great Westminster Mission of last autumn is the fact that over four hundred persons have pledged themselves to make their way, whenever opportunity offers, to St. Faith's chapel, in order that they may uplift their hearts in private prayer.

The chapel occupies a small space between the wall of the south transept and the vestibule of the chapter house. Coming immediately out of the Abbey, in which almost every square inch of wall is utilized for the purpose of monuments—good, bad, and indifferent—the almost total absence of ornamentation of St. Faith's chapel gives one at first a kind of mental shock. On the eastern wall is depicted a full-length representation of the saint to whom the chapel is dedicated, also the Crucifixion, with a cowled figure, probably that of the monk-artist. This work of art, one of the few specimens of

in dependence upon Rome. When, in the sixth century, Augustine desired to impose a Western (Roman) Use on the Church, he was restrained from doing so by the Pope himself. It is both strange and tragic that it has been left to English priests in the twentieth century to attempt that which the Pope regarded as against the best interests of a national Church. . . .

"Then, Communism and Socialism are slowly spreading, and Labor is making a supreme effort to become the chief power in the country. If it does, there will be a government hostile or indifferent to religion as something quite apart from politics or adverse to Labor. In preparing for such an event, many priests are fighting with all their might, not to increase the religious life of the country, but to fashion a mere congregation to a modern doctrine or form of ritual, while the thousands outside who form the rest of the parish are untouched. . . .

"Does the Anglo-Catholic party realize that there is a large body of Church people who view them with dread and aversion because they believe their party to be, not an evangelizing force, but merely a fresh Romanizing movement in the country? The opposition of the bishops would matter but little, did it not represent the attitude of a great many people in their respective dioceses.

"I am grievously disappointed at the present trend of the Anglo-Catholic party. It claims to be out to evangelize England, but it must be effected in a mould of its own devising. There is to be no discipline in non-essentials, no sacrifice of externals, in order to win acceptance of the essentials. The sacrifices are apparently all to come from those who are to be won—the indifferent, the sceptical, the hostile. Was ever conversion effected in this spirit?"

Prayer Book Revision

THE BISHOP OF BIRMINGHAM discussing Prayer Book revision in a letter in the current issue of his Diocesan Magazine, writes: "I suppose that many will disagree with me, but we must each say what we feel, and the first Prayer Book of Edward VI., a Reformation Prayer Book, when all is said and done, has for me a great attraction, that, whilst being faithful to Church teaching, it enables those who love the fervid in religion to express themselves. It must not be forgotten that, though no one that I know of refuses to use a revised Prayer Book on the lines of the present Book of Common Prayer, yet I believe that half of the members of the Church of England long to have legalized within the Church something which would enable them with perfect loyalty to get more in the way of ritual and ceremonial than that book completely sanctions, and they are longing also to be able to have warm services without having cast at them the charge of disloyalty. I plead their cause, not because I want for myself the great surroundings of the Holy Communion service which are dear to the Anglo-Catholic, but because I can realize their position, and I have absolute confidence in the loyalty of those with whom I myself come in daily contact."

General News Notes

THE PRINCE OF WALES has consented to be patron of the Ecclesiastical Art Exhibition to be held during the forthcoming Church Congress at Plymouth. This "hardy annual" exhibition includes specimens of ancient Church plate and other

objects of ecclesiastical and antiquarian interest, which are lent to the promoters for the period of the exhibition. Among those who have contributed exhibits in past years are the King, the Prince of Wales, Princess Mary (Viscountess Lascelles), and the Archbishop of Canterbury.

The exhibition will this year include a display of stained glass, sculpture, vestments, embroidery, Church fittings, and Church furniture; and most of the leading Church societies have stalls illustrating the missionary activities in which they are engaged, both at home and

abroad.

THE REV. H. R. L. SHEPPARD, vicar of St. Martin-in-the-Fields, has informed his congregation that through the good offices of the Home Secretary he has obtained permission to hold a service in Trafalgar Square on Sunday, Nov. 11th (Armistice Day). It is also intended to hold a meeting "of a very special character," but what this means is at present not disclosed, and one must wait for further particulars. In the meantime, Mr. Stanley Baldwin, the Prime Minister, has given a provisional consent to be present at the meeting. GEORGE PARSONS.

Canadian Indian Missions Show Picturesque Incidents

Memorial to a Public-Spirited Journalist—Miscellaneous News Items.

The Living Church News Bureau }
Toronto, Sept. 5, 1923 }

THE Bishop of Moosonee, Dr. Anderson, has just returned to Cochrane after a two month's absence on his annual visitation to the Indian Missions in the north of his diocese. The trip was full of interest. The consecration of the cemetery at Albany is thus picturesquely described:

"The Bishop having no pastoral staff, the procession was led by Old Solomon, an Indian, bearing a flag, his native dignity doubly intensified by the solemnity of the occasion. Then came the Bishop, and the priest and catechist of the Mission, in their full canonical robes. They were followed by the Chief, with another flag, at the head of his councillors and people. The children, with a number of small flags brought up the rear. Several Indian hymns were sung between the church and the cemetery and on the march around the portion of ground which was to be consecrated. After the consecration service and an address by the Bishop, the congregation returned to the church, where Evensong was completed. Never was a larger congregation seen in the church at Albany, which was packed to the utmost. It was estimated that 500 people were present. The service lasted a little over three hours, but that is none too long for the Indians. The religious feeling of the people was well summed up by Andrew in his reply to the Bishop:

'Well Andrew, it has been a long service,' 'Yes,' replied Andrew, 'but the people are all rejoicing.'

Memorial to a Public-spirited Journalist

ARCHDEACON J. C. DAVIDSON officiated at the unveiling of a bronze tablet in St. John's Church, Peterborough, Ont., to the memory of the late F. R. Yokome, for 36 years the capable and public-spirited editor of the *Peterborough Examiner*.

The tablet was erected by citizens of Peterborough generally, and was unveiled in the presence of two judges, two members of Parliament, the mayor, and city Council, with a large congregation of citizens.

The late Mr. Yokome was a devoted Churchman, as well as a good citizen, and strongly supported all religious, social, and patriotic causes in a widely-read journal. His advocacy stimulated the public movement whereby The People's Chimes were placed by citizens in St. John's tower to mark the 75th anniversary.

Miscellaneous News Items

ON AUGUST 16th, a tablet was unveiled in St. George's Cathedral, Kingston, Ont., to the memory of the late Col. E. L. Taylor, at one time commandant of the Royal Military College. Dean Starr officiated at the dedication, and Major-General Sir Archibald MacDonnell, the present commandant, unveiled the memorial. Members of the family of Colonel Taylor and many officers from the district were present.

THE REV. T. J. O'CONNOR FENTON, of Norwood, has been appointed Rural Dean of Peterborough, and the Rev. J. H. Kidd, of Cannington, Rural Dean of Victoria, in the diocese of Toronto.

New York Cathedral Campaign Soon to be Vigorously Prosecuted

Dr. Bell Reports on Germany—New York Has a Heart—Popular Anthem Writer

The Living Church News Bureau }
New York, Sept. 2, 1923 }

AT the recent memorial service for President Harding held at the Cathedral two facts were very forcibly and conclusively demonstrated: New York needs and wants the Cathedral to be completed, and that its present condition is utterly inadequate. At the memorial service 3,000 people were within the Cathedral and fully as many, if not more, were left standing on the founda-

tion of the Nave and in the grounds adjoining. Even had the Cathedral been finished it would not have accommodated the multitudes who were present. The occasion was unusual, it is true, but even so, it was a very conclusive demonstration that the people of New York City gravitate thither when any great national or civic event is commemorated by a special religious service. The Cathedral is a civic as well as a diocesan center. That much is certain.

Plans for the vigorous prosecution of the campaign to provide funds to continue the work of construction are being gradually perfected under the direction of Mr. Franklin D. Roosevelt and his as-

sociates. They necessarily involve much detail and research. A special meeting of the Trustees has been called for Wednesday, Sept. 26th, at which time further information will be available upon which campaign plans will be based. The usual regular meeting of the Trustees will be held sometime in October.

Dr. Bell Reports on Germany

THE REV. DR. BERNARD IDINGS BELL, president of St. Stephen's College, Annandale-on-Hudson, arrived home from Europe on the *Manchuria* a week ago. Dr. Bell visited Germany during his vacation travels and reports that with the downward plunge of the German mark, the moral conditions of Germany have also tumbled.

"The Germans," said Dr. Bell, "have come to the conclusion that Russia is their only friend and that they can only expect direct aid from Russia by going over to Communism. I did not get any idea of a revolution in Germany from statesmen, but by mingling with the average man in the street in that country. Present indications are that a revolt will come within the next ninety days, unless there is something drastic done to help the people of that nation and to stabilize the mark."

New York Has a Heart

ONE OF THE most impressive exhibits of New York's genuine and generous humanitarian spirit is disclosed in the annual report of the United Hospital Fund, just made public. The appraised value of buildings and equipment is over \$58,000,000, while other investments, chiefly real estate, amount to nearly \$49,000,000, making a total investment of about \$107,000,000. The total income of these institutions last year was \$15,602,872; the expenditures were \$15,641,369, leaving a deficit of \$38,497.

A noteworthy feature of the report is the fact that the cost of administration was only seven per cent, a result made possible by the generous coöperation of physicians and others. No less than 46 per cent of the entire expense of operation was spent on free service to the suffering public.

Popular Anthem Writer

A COMMUNICATION from Rochester, to the New York press, dated Aug. 28th, states that "T. Tertius Noble, of St. Thomas' Church, New York, president of the National Association of Organists, is the most popular living writer of anthems, and his Souls of the Righteous is the most popular anthem." The dispatch goes on to say, "This was declared today at the first sessions of the sixteenth annual

convention of the National Association of Organists in a paper read by Dr. Harold W. Thompson, of Teachers' College, Albany, on Anthems of Today." This fact was revealed by the answers to a questionnaire issued by Dr. Thompson to some 150 organists, asking them to name the ten most popular anthems. It will be remembered that Dr. Noble was for many years organist at York Minster, England, before assuming his present position at St. Thomas'.

Dr. Miles Farrow, organist of the Cathedral of St. John the Divine, returned from abroad last week.

Stand Against Gambling

IT IS DISCOURAGING to read that the chief opposition to Welfare Commissioner Coler's courageous stand against gambling for charitable purposes comes from the clergy of a sister Communion. Complaints have been lodged against the Commissioner by several charitable, religious, and fraternal organizations. An investigation was ordered by the mayor, "after complaints had been made to him that Mr. Coler had forbidden games of chance at" certain fairs, "on the ground that they constituted gambling."

General News Notes

DURING SEPTEMBER, the two Sunday services at St. Bartholomew's Church, at 8:30 and 11, respectively, will be held in the Lady-Chapel. The Rev. A. J. M. Wilson is in charge.

THE REV. CARROLL M. DAVIS, of the Department of Missions, still known by his many friends as "Dean Davis" from his long incumbency at the Cathedral, St. Louis, was the preacher on Sunday morning at the Church of the Incarnation.

AT GRACE CHURCH, the preacher, morning and evening, on Sept. 2d, was the Rev. Harry P. Nichols, D.D., some time rector of Holy Trinity Church, Harlem.

THE CHURCH OF THE HOLY COMMUNION, Sixth Avenue at Twentieth Street, has maintained a midday service every weekday this summer. There is daily Eucharist throughout the year at 7:30 A.M.

LABOR DAY sermons on Sunday, Sept. 2d, were chiefly devoted to a discussion of the anthracite coal strike. General approval of the efforts of President Coolidge and Governor Pinchot to settle the strike were expressed on all sides.

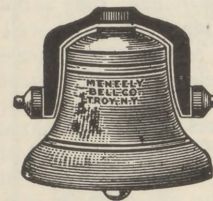
THE REV. DR. ERNEST M. STIRES, rector of St. Thomas' Church, has returned from an extended European trip and is spending September at his summer home on Lake George, N. Y.

OFFERINGS for stricken Japan will be made in all the Churches this coming Sunday, Sept. 9th.

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Recent Events

have brought up anew the question as between Catholicity and Romanism, between Catholicity and Protestantism.

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By the Rev. GERARD SAMPSON, C.R. of the house of the Resurrection, Mirfield.

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Serbian Orphanage Established, Chicago Clergymen Assisting

A Foreign City—Bequest to the Home for the Aged—Suddenly Called Home.

The Living Church News Bureau }
 Chicago, Sept. 8, 1923 }

THE Church's work among the foreign-born, who are flocking in such numbers to America, and particularly to our large cities and towns, is not that of proselytism, but rather of friendly interest and help. Chicago is a natural headquarters for this work, and Mr. Percy

Knapp, the field missionary here has a territory which covers not only Chicago but a thickly settled district within a radius of seventy-five miles of the city.

Now that these foreign-born understand the motives of our particular branch of the Church in its attitude to them, they are gladly accepting our right hand of fellowship, and many instances occur in which our clergy and people are the welcome guests at services and social gatherings held by these new settlers from overseas. For example, on Labor Day there marched through the town of Libertyville,

along the Milwaukee Avenue highway, nearly one thousand Serbians, with the cross held high at the head of the procession, flanked by religious banners and the American flag. Marching with his people was the Rt. Rev. Archimandrite Mardary, of the Eastern Orthodox Church in America and Canada, with other Serbian clergy and notables, including the Serbian consul in Chicago, Sergeant Ruth Farnum, of war fame, and some of the clergy of the Church.

This large company marched quietly along the highway for nearly four miles to a property, consisting of a large well-furnished house, and nearly thirty acres of rich farm land, which has been acquired for an orphanage for Serbian children, the first of its kind in America. It is estimated that there are more than one thousand of these orphans in this country, many of them war orphans, who are drifting aimlessly about, and are in sore need of the care, education, and training that it is proposed to give them in this new home.

The Archimandrite, who has been in Chicago only a short time, realized the crying need of these children at once, and he immediately organized this work, and obtained the property, working night and day himself to put the house and grounds in order. Only then did he appeal to his native Serbians, and the response from them, and from Americans who have volunteered gifts, has been most encouraging.

The new home has been named St. Sava's Orphanage, and was formally blessed and dedicated by the Archimandrite on Labor Day. The Archimandrite said mass at noon and afterwards, with Serbian and American clergy, went in procession over the fields where sites for cottages, which the children will occupy, and the other buildings were blessed. The company then returned to the house which is to serve as an administration building, where speeches were made by the Archimandrite, by the Serbian consul, and others.

Those who have read Michael Pupin's fascinating account of his career in America, of his coming as a peasant, his student days at Columbia, his progress afterwards, until he has become one of the leading scientists and inventors of the country, appreciated his descriptions of his native land and his people there, when they joined in the religious exercises on Labor Day, and, after these were done, saw these strong and simple people take part in the native dances on the green, and sing some of their captivating folk songs.

The Church clergy present were the Rev. Messrs. F. L. Gratiot, G. A. MacWhorter, D. A. MacGregor, and H. B. Gwyn. The orphanage is within the cure of St. Lawrence's, Libertyville, of which Mr. Gwyn is in charge, and a hearty invitation was given to him and to his people to attend the dedication. The privileges of St. Lawrence's Church have been gladly offered to the Serbians by pastor and congregation. The Rev. Teofan Beato-vich, of Chicago, is assisting in the new work. It is proposed to build a monastery to be associated with the new orphanage, where young men may be trained for the ministry of the Eastern Orthodox Church.

A Foreign City

CHICAGO is a foreign city. Figures sent out recently by the Chicago Association of Commerce, emphasize this. Only 28 per cent of the city's population is native-born, of American parents. There are nearly 150,000 negroes here, and they are coming in at the rate of 500 a week. The Poles and Germans together almost equal the number of the native whites. The Russians, Swedes, and Irish, form another

group that equals the native whites in number. Out on the far south-west side, the section of the city known as Cicero is almost wholly composed of Czecho-Slavs. Some of the city's suburbs, Berwyn, for example, are now distinctly foreign.

Bequest to the Home for the Aged

MRS. BERTHA SILER CLAUSSEN, a faithful member of the Church of Our Saviour, Chicago, died on July 6th. By her will the sum of \$20,000 was bequeathed to the Church Home for Aged Persons. This amount was previously left to an organization which was planning to build a home for old people but which did not accomplish its undertaking. The bequest is a memorial to the daughter of Mr. and Mrs. Claussen, Grace Samels.

Suddenly Called Home

THE REV. PROFESSOR HAIRE FORSTER, who was in charge of Trinity Church, Chicago, during Rev. Dr. Grant's vacation, was called suddenly to his home in Ireland by the serious illness of his mother. His place was taken by Rev. G. A. Wells, warden of St. John's College, Winnipeg, Canada. H. B. GWYN.

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ORDER FOR CONSECRATION OF DR. FREEMAN

THE PRESIDING BISHOP of the American Church, the Most Rev. Alexander C. Garrett, D.D., has taken order for the ordination and consecration, in the Church of the Epiphany, Washington, D. C., at ten o'clock Sept. 29, 1923, being the feast of St. Michael and All Angels', of the Rev. James Edward Freeman, D.D., as Bishop of Washington, as follows:

Consecrators: the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and President of the National Council, presiding; the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; and the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland.

Preacher: the Rt. Rev. William Manning, D.D., Bishop of New York.

Presenters: the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming.

The Litany will be said by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Attending Presbyters: the Rev. H. R. Freeman, D.D., of Troy, New York, and the Rev. H. S. Smith, of Washington, D. C.

The Readers of Testimonials are to be as follows: Consent of the Bishops, the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia; Certificate of Election, by the Hon Blair Lee, of Washington; Canonical Testimonial, Dr. Sands, of Washington; Certificate of Ordination, the Rev. G. F. Nelson, D.D., of New York City; Consents of the Standing Committees, the Rev. G. F. Dudley, D.D., of Washington, D. C.

The Registrar is the Rev. Charles L. Pardee, D.D., of New York City, and the Master of Ceremonies the Rev. Dr. Dudley.

SPECIAL MEETING OF HOUSE OF BISHOPS

THE PRESIDING BISHOP OF THE AMERICAN Church, the Most Rev. Alexander C. Garrett, D.D., has given notice that there will be a special meeting of the House of Bishops to convene in St. Matthew's Cathedral, Dallas, Tex., on Nov. 14th, at 10 A.M.

CHARGE OF AMERICAN CHURCHES IN EUROPE

THE Bishop of Western Michigan, the Rt. Rev. J. N. McCormick, D.D., having assumed charge of the American Churches in Europe, under appointment by the Presiding Bishop, requests that all correspondence be addressed to him at Grand Rapids, Mich.

AMERICAN RUSSIAN BISHOPS SUPPORT TIKHON

IN ITS ISSUE of Sunday, Sept. 2d, the *New York Times* printed the following significant news article:

"All the Vicar Bishops of the Russian Orthodox Archdiocese of America met yesterday afternoon at the rectory of the Russian Orthodox Cathedral of St. Nicholas, 15 East Ninety-seventh Street. Archbishop Platon, Metropolitan of the Russian Orthodox Church of America, presided. After the meeting the following statement was issued:

"The article which appears in *The New York Times* issue of Aug. 31st, relates that the "Holy Synod of the Orthodox Church, which is now the highest body of the Reformed Church," applied to the United States Government de-

nouncing the head of the North American branch of the Russian Orthodox Greek Catholic Church, Metropolitan Platon, as an imposter appointed to the office by nobody, and who has been recently unfrocked for his misdoings, and that a certain "archpriest," Kedrovsky, has been appointed by the "Holy Synod" to that high office in North America.

"In connection with this article, the following statement has been made by all the Vicar Bishops of the Russian Orthodox Archdiocese in this country:

"First: His Eminence, Metropolitan Platon, was lawfully appointed more than one year ago by the supreme head of the Russian Church, his Holiness, Patriarch Tikhon, to rule over this archdiocese.

"Second: The All-American convention of our Church in Pittsburgh, as well as the Council of Russian Bishops in the United States of America as well as in Europe, have recognized the validity of his appointment and accepted him as our lawful ruling Bishop.

"Third: "The Holy Synod" in Moscow does not represent the ancient Holy Apostolic Orthodox Church to which we belong and the part of which our archdiocese is. That synod is a body created by a party of Church dissidents who promised their support to the Bolshevik Government, and in turn received the support of the latter, which enabled them, temporarily, to usurp the control over Church administration in Russia, which is now vanishing. They are all properly and lawfully excluded from our Church and have no jurisdiction over our Bishops whatever. At most they may claim such jurisdiction over those who left our Church and recognized them.

"Fourth: As to said Kedrovsky, he is one of the priests who were turned out of the Archdiocese some years ago and was thence wandering around the country trying to sow unrest in Church circles. He may be appointed representative of this new "Reformed" Church or schism, but this would not affect our archdiocese.

"Fifth: Our Church, with all her branches in Russia and abroad, is ruled by the Holy Patriarch Tikhon, who was recently released by the Soviet authorities from prison and has resumed thereafter his high office, and is recognized by a tremendous majority of the believers in Russia, as well as by all Eastern Patriarchs and Churches.

(Signed)

"AFTIMIOS, Archbishop of Brooklyn.

"STEPHEN, Bishop of Pittsburgh.

"THEOPHILES, Bishop of Chicago.

"ARCHIMANDRITE BENJAMIN, Administrator of Canadian Churches."

A MEMORIAL CHURCH BEING COMPLETED

ST. JAMES' Church, Lake Delaware, N. Y., which has recently been erected by Miss A. L. Gerry, of New York City, in memory of her mother, Mrs. Elbridge T. Gerry, is nearing completion. The rectory has been completed, and is now occupied by the Rev. Octavius Edgelow and his family. The parish hall, complete in its appointments as a Church and community center, will be opened Sept. 6th.

The church will not be consecrated until St. James' Day, July 25, 1924, as a pipe organ is to be installed, and many interior details have yet to be completed. The church, however, will be ready for use before Oct. 14th, when the Rt. Rev. R. H. Nelson, D.D. Bishop of Albany, will make a visitation to it.

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THE SYNOD OF THE MID-WEST

THE NEXT MEETING of the Synod of the Fifth Province, the Province of the Mid-West, will be held in Toledo, Ohio, Oct. 9th and 10th. The Provincial House of Churchwomen will meet at the same place and time. The meeting of the Provincial Young People's Society to be held in Toledo on Oct. 6th and 7th.

FIRST TO COMPLETE QUOTA

THE FIRST DISTRICT or diocese to complete the full amount of its 1923 quota for budget and priorities, is Alaska, sending \$1,002.60 for a quota of \$1,000.

THE BERKELEY ASSOCIATION OF YALE UNIVERSITY

THE PROBLEM of a boy's religious training and education during his college course is a very real one. A youth is suddenly flung into the midst of a rapidly changing and strange environment, and it requires no little time and effort to accustom himself to it. Many a devout Churchman on going to college soon drifts away from the influence of the Church and unconsciously loses all contact with her.

The clergymen of the Church could do a world of good if they would follow their young men to college, refer them to the proper religious authorities, and encourage the boys by writing to them, especially at the beginning of their Freshman year. And it should be possible to awaken in priests of the Church this sense of responsibility?

The Berkeley Association of Yale University purposes to stimulate an intelligent loyalty among the members of the Church and to interest them to share actively in the life and work of the Church during their undergraduate life. The importance of regular attendance at Church services, and particularly at the Holy Communion, is stressed. The members of the Association serve as Sunday school teachers, acolytes, lay readers, leaders of boys' clubs, etc., and in extending a cordial welcome to the Churchmen in the Freshman class.

The scope and functioning of the Berkeley Association can be appreciably increased if rectors and clergymen will send the names of their young men entering Yale this fall to the Berkeley Association, 1005 Yale Station, New Haven, Conn., before the last week of September.

A CITY-WIDE CONFERENCE IN SAVANNAH

IN PREPARATION for a city-wide Conference to be conducted in Savannah, Georgia, by Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, Oct. 28th to Nov. 2d, for the four white and two colored parishes, an Inter-parochial committee has been formed, with the Bishop of Georgia as chairman ex-officio, and Mr. Robert W. Groves, as general chairman. The other members of the committee are the rectors and parish chairmen, the executive secretary of the diocesan nationwide campaign department, which is promoting the Conference, and the vice president of the Woman's Auxiliary of the Savannah District. Mr. Groves, the general chairman, is prominent both in business and in social circles.

The committee began its preparation in May, and, during the summer, the group organization of the parishes has been thor-

oughly gone over, and is now complete and ready for work in October. In September there will be a Leaders' Training Institute in preparation for the October meetings, leading up to Mr. Franklin's Conference. As advance representative of the Field Department, the Rev. Karl M. Block will make two visits to Savannah in October to meet with the local committees in planning for the Conference. All of the Diocesan clergy, and their parish chairmen, have been invited to attend the entire Conference, which will open with a joint service on Sunday evening, Oct. 23d, at St. John's Church, when Mr. Franklin will make his initial address. Conferences both afternoon and evening will follow on Monday, Tuesday, and Wednesday; a conference will be held on Wednesday morning for parish chairmen, and on Thursday evening there will be a Conference dinner,

Christian Healing

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Spirit and Personality

An Essay in Theological Interpretation

By WILLIAM SAMUEL BISHOP, D.D.

Author of *The Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds*; sometime Professor of Dogmatic Theology and Metaphysics in the University of the South.

With a Foreword by the Rt. Rev. Thomas F. Gailor, D.D., LL.D., President of the National Council of the Episcopal Church.

WHO is "The Spirit"? What is "personality"? The historic doctrines of the Trinity and the Incarnation interpreted and confirmed by a new analysis of consciousness. A similar method of treatment is applied to the doctrine of Justification.

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"I have read and re-read your discussion of the Theology of the Holy Spirit, and accept it as a definite and positive contribution to Catholic truth. Not only is it true, but the truth is more effectively stated and historically related than I have ever elsewhere seen it. The Holy Ghost of the Church is not merely the Eternal Spirit of God, but the incarnate humanly-divine and divinely-human spirit of Jesus Christ: a Spirit which can be all ours, and which is distinctly our oneness with the Father."

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which will be open to both men and women. Mr. Franklin's final meeting will be with the vestries on Friday evening of that week. This unusual opportunity of having one week of Mr. Franklin's time is thoroughly appreciated by the Savannah parishes, and the committee is working hard to bring the Conference to a successful fruition.

THE BOSTON CATHEDRAL

THE WORK in renovating and enlarging St. Paul's Cathedral, Boston, Mass., has been pushed rapidly this past summer. During this work some of the weekday services have been curtailed, but not a single Sunday service. It has been marvellous to note the unusual planning on the part of the carpenters and builders to keep the Cathedral open for these services on Sunday.

AN OKLAHOMA EDUCATIONAL PROGRAM

TRINITY PARISH, Tulsa, Okla., the Rev. R. P. Crum, rector, has a well thought out and practical plan for the religious education of its people, and did not allow the plan to lapse during the summer.

During the term of the public school last season weekday instruction of the children of the parish in religion was maintained. After the public schools closed the Sunday Church school was kept going, and a daily Vacation Bible school was added to the activities of the parish. Before the beginning of this school, however, the rector and a number of the teachers attended the School of Methods held at Oklahoma City. The program of the vacation school consisted in a devotional period, a course in hymnology, in dramatization of Bible stories, and in expressional work for both boys and girls. The girls made gifts in their sewing class for the Christmas box, and the boys made toys for their part of the Christmas plans.

With the opening of the public schools in the fall Trinity Church will take on it the responsibility for weekday instruction of its children in religious matters. The program is extended this year so that it includes all of the grades from the fourth to the eighth inclusive. The Christian Nurture Series is used by this school.

During the summer the Rev. Mr. Crum found time to attend the School of the Prophets at Evergreen, Colo.

RETIREMENT OF DR. WILKINSON

THE REV. JAMES E. WILKINSON, Ph.D., for sixteen years a priest of the Diocese of Western Michigan, and for twelve years Secretary of Convention, many times Deputy to the General Convention, and for years an Examining Chaplain, ended his active ministry Sept. 1st, when he resigned the parish of the Holy Trinity, Manistee, Mich., of which he has been the beloved rector for a long period.

He intends shortly to sail for England and to spend six months in travel. Before leaving, Dr. Wilkinson will officiate at the marriage of his son, the Rev. John E. Wilkinson. The latter entered holy orders after his discharge from the army, and has been serving as curate at St. Barnabas', Omaha. He will however immediately take up new duties as rector of Emmanuel Church, Hastings, Mich., in succession to the Rev. Frank VanVliet, who has become a member of the faculty of Nashotah House.

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MISSION CONFERENCE OF THE SOCIETY OF THE NAZARENE

"APOSTOLIC SUCCESSION can only be successfully vindicated by Apostolic Success!" This was the keynote of the first Annual Mission-Conference of the Society of The Nazarene, held at St. Mark's Church, Denver, Col., Aug. 19th to the 26th inclusive. Those verses in St. Mark 14:17-18, "These signs shall follow them that believe. . . ., they shall lay their hands on the sick and they shall recover . . .," this is a criticism of apostolic belief and was both accepted and demonstrated at the Healing Mission each night of the Conference, which was, both for the delegates of the society of the Nazarene and for the Church people and residents of Denver, virtually a clinic of Christian Healing according to the methods of Jesus Christ.

Four Bishops, and eighteen parochial clergymen, two deaconesses, and some hundred and twenty lay delegates attended the Mission Conference and participated in the meetings and services. Two bishops and more than a dozen clergymen took part in the Mission, both in preaching and in laying hands on the sick.

According to a statement made to THE LIVING CHURCH, people came to the meetings on crutches and left them in the chancel to walk home unaided. Seven or eight deaf persons were instantly healed. One blind man, who was stricken in early childhood, had his sight restored during the Mission, while several paralytics received complete or partial relief. One girl with a large goiter in the neck, was instantaneously cured, and testified to her complete healing at the close of the service. Many confessed their sins, many sought only spiritual healing, and received it with a joy not a whit less than the joy of those who were physically restored. One man was cured of shell-shock, and several claimed to be healed of tubercular trouble. One of the clergymen taking part in the Missions testified that he had been entirely healed of an advanced case of tuberculosis several years previously by faith, and his testimony stimulated the faith of many seekers. There was no noise or sensation.

Nearly two hundred testified to having received the gift of healing during the week, and many more bore witness to the fact that they had been greatly benefited spiritually by the message given, and the faith aroused by the scenes which were witnessed night by night. The clergy and laity who were there as students of Christian Healing were manifestly impressed. Several of the clergy expressed the intention of repeating the Denver experiment in their own cities.

The morning sessions of the Conference were devoted to the various problems of Christian Healing as brought out by members and local Guilds of the Society of the Nazarene.

Some of the topics dealt with were: The Healing Methods of Jesus, introduced by the Rev. A. J. Gayner Banks; Coöperation between the Priest and the Physician, the Rev. Wm. Curtis White, of Washington, D. C.; The Psychology of Healing, by the Rev. C. H. Brady, of St. Barnabas', Denver; Healing in Private, by the Rev. Robert B. H. Bell, of St. Thomas', Denver; The Conduct of Healing Missions, by the Director; The History of Healing in the Church, by the Rev. D. F. Bolles, of Minneapolis; Prayer for Healing, by

Deaconess Ethel E. Spencer, of St. Mary's, Knoxville, Ill.

The Director presented the new program for the Society of the Nazarene, which includes the building of a Nazarene House (Wilson Memorial) to cost about \$50,000 (of which \$14,000 is already con-

tributed or pledged); the organizing of Missions of Healing in various cities, to be conducted on approved lines with the full coöperation of the parish clergy, and the promotion of more intelligent relations between the scientific physician and the trained doctor of souls.

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The business session of the Conference adopted a resolution creating an Advisory Board to supervise the activities of the Society and unanimously elected Bishop Brent as its President. It is at present uncertain whether he will accept his election.

The Rev. Robert B. H. Bell has been appointed Field Director of the Society of the Nazarene for the West, and the success of the Conference was largely due to his unremitting efforts in making the local arrangements. Three different conferences are planned for the summer of 1924.

MISSIONS IN SOUTHWESTERN VIRGINIA

BEGINNING the evening of Aug. 23d, a Mission, lasting one week, was held in the community house of St. Barnabas' mission (Piney), near Ivanhoe in Wythe county, Va. The Mission was conducted by the Rev. Francis H. Craighill, of Rocky Mount, N. C., assisted by the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, and in general charge of the Wythe County Missions. Mr. Craighill's final service was held on the evening of Aug. 30th at St. Andrew's, another mission in the Wythe county group.

The chancel at St. Barnabas' has recently been beautified by several memorial gifts. Mrs. A. P. Van Meter of Philadelphia has given an altar cloth, dossal, antependium, and altar cross in memory of her daughter, and two brass vases have been given by Mrs. W. Horner Smith, also of Philadelphia.

The Rev. J. R. Ellis, of Pedlar Mills, recently concluded a mission at St. John's-in-the-Mountains at Endicott, as a result of which Bishop Jett confirmed a class on Sunday morning, Sept. 2d.

Misses Ora Harrison and Lydia A. Newland are the missionaries in charge of St. John's, and Mr. Lynne B. Mead, of Roanoke, a student of the Virginia Seminary, has been assisting them this summer.

KU KLUX PRESENTATION

ACCORDING to a dispatch in the Raleigh, N. C. *News and Observer*, five Knights of the Ku Klux Klan marched into Christ Church, Warsaw, N. C., recently and handed the Rev. James E. W. Cooke, who was conducting services at the time an envelope that contained \$50 and a note asking that the money be used for the best interests of the mission.

Nothing is said of the course pursued by the Rev. Mr. Cooke in regard to the incident.

CANADIAN MISSIONARIES SAFE

A DISPATCH to THE LIVING CHURCH from Toronto, Canada, dated Sept. 5th, says: "Since Sunday the greatest anxiety has prevailed as to the safety of Bishop Hamilton and his band of clerical and lay workers in the Canadian Diocese of Mid-Japan, with headquarters at Nagoya. At length the tension of the missionary authorities and of relatives and friends was relieved on Wednesday afternoon by the receipt of a message from Bishop Hamilton, 'All are safe.' Special thanksgiving for mercies vouchsafed to our missionaries are to be offered in all our churches on Sunday next. Already generous unsolicited subscriptions are coming in for relief work. Bishop Hamilton's brother is L. A. Hamilton, Treasurer of the General Synod."

A RELIGIOUS DRAMA

BELIEVING that religious truth and history can be taught by means of the drama, Mr. George R. Morse, of the Chapel of the Intercession New York City, has composed a series of vivid scenes based on the Acts of the Apostles under the title, *Messengers of Christ*, and has published the work in interest of the New York City Mission.

The play is suitable for presentation by Sunday schools, by Chapters of the Brotherhood of St. Andrew, and by other organizations. Information concerning it can be had by addressing Mr. Morse at 20 Broad St., New York City.

CLERGY CHANGES IN PHILADELPHIA

MANY CHANGES in rectorships have been made during the past summer in Philadelphia.

The Rev. John M. Weber, who has been an assistant minister at Holy Trinity Memorial Chapel for some time past, assumed the rectorship, Sept. 2d, of St. James' Church, Hestonville, succeeding the Rev. W. H. Cavanagh.

The Rev. H. K. B. Ogle, assistant to the Rev. Dr. Washburn, at Old Christ Church, has begun his rectorship at Christ Church, 6th and Venango Sts., succeeding the Rev. A. H. Holt.

The Rev. Charles A. Spalding, who was vicar of Grace chapel, Philadelphia, some years ago, returns to this diocese from the Diocese of Marquette, and will take charge of the Church of the Advent, Kennett Square. He was formerly rector of Christ Church, Coronado, California, vicar of St. Paul's Pro-Cathedral, Los Angeles, assistant at St. Thomas' Church, New York, and at the American Church in Florence, Italy.

CHINESE GOVERNOR REQUESTS CHRISTIAN PRAYERS

FROM NANKING, CHINA, the Rev. J. M. B. Gill writes, on July 23d: "We have been having very heavy rains here for some time, and the rice crop is in serious danger. The officials have forbidden the slaughter of any animals for five days in order to appease the gods."

"A few days ago the Civil Governor addressed a letter to the Christian Churches of the city, requesting that they pray for fair weather. This is the first time in my experience that the officials here have recognized Christianity as a real thing in Chinese society."

"The weather is now fair and hot."

THE GROUP PLAN applied to the diocese has been adapted and approved by the diocesan convention for Bethlehem, and is outlined in *The Bethlehem Churchman* for July, together with the whole scheme of work for the fall and early winter.—*National Council Service*.

GIFTS AND MEMORIALS

DURING THE SUMMER the following gifts were made to St. John's Church, Henry, Ill., the Rev. Placidus M. Cooper, vicar. A handsome sanctuary lamp and gothic monstrance from Mr. and Mrs. William Duque; a pair of mortuary lights in memory of her parents from Miss Nellie Camery, of Chicago; and a set of black vestments. Two friends, an admiral of the U. S. N., and a priest, have made it possible to enlarge the altar, and have a tabernacle set in the gradine.

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NEWS IN BRIEF

ALABAMA—St. Mary's Church, Birmingham, Ala., the Rev. Oscar deWolf Randolph, rector, has arranged a Teachers' Normal School for the city of Birmingham and towns adjacent. There will be conferences on all courses of the Christian Nurture Series, led by Birmingham and other clergymen, and by experienced men and women teachers. The course began Sept. 10th, and will be held on the third Monday evening of each month throughout the winter.—The Alabama Diocesan Committee of the Campaign for the Program has planned a schedule, by which practically every parish in the Diocese may have a flying squadron of clerical and lay speakers, including a representative of the Woman's Auxilliary, to assist in preparations for the Every Member Canvass for pledges to support the Program of the Church. The Bishop and the Bishop Coadjutor will take an active part in the campaign.—The Rev. J. M. Stoney, rector of Grace Church, Anniston, has been appointed Dean of the Convocation of Birmingham, succeeding the Rev. E. C. Seaman, who resigned the office of Dean when he became Executive Secretary of the Diocese.

ARIZONA—By the will of the late Miss Nellie Pomroy of Tucson, Grace Church receives a bequest of \$5,000 and St. Luke's-in-the-Desert Sanatorium for Tubercular Men of Limited Means, the residue of her estate. That will amount to about \$15,000. Miss Pomroy was the oldest member of Grace church in time of membership.—Bishop Atwood, who has been spending the summer in the East, will return the latter part of September.—The Rev. Henry Clark Smith, who has been in North Carolina for several weeks, has taken up his work in Nogales.—The church at Clifton was recently destroyed by fire. It is hoped that a new church can be built at once in this important mission in the mining district.

FOND DU LAC—A new cottage has been dedicated by the Rt. Rev. R. H. Weller, D.D., Bishop of the Diocese, for the use of the Sisters of the Holy Nativity. It is situated on the south shore of Green Lake, near Ripon. The Rev. G. C. Story, of Dixon, Ill., the Rev. N. D. Stanley, chaplain of the Convent of the Holy Nativity, the Rev. J. H. Smyth, O.H.C., and the Rev. Paul Hartsell, of Fond du Lac, assisted.—Grafton Hall will open this fall with a large registration. A special train will be made up at Chicago, to accommodate the pupils from that locality.

MAINE—The summer services in St. James' chapel, Prout's Neck, have been conducted this summer by the Rev. Stuart B. Purves, D.D., of Augusta, and the Rev. Roger Walke, of Baltimore, Md. A Sunday school, with a membership of 60 has been maintained. Several memorials have been given this year: a lavabo bowl, in memory of Samuel Vaughn Merrick; a ewer for the font, in memory of Effingham Perot; and book markers, in memory of the late Mrs. Cheney, of Philadelphia.

MISSOURI—The Rev. A. J. Gayner Banks, of Asheville, N. C., Director of the Society of the Nazarene, was a special lecturer at the Annual Convention and Reunion of the Weltmer Institute of Suggestive Therapeutics, Nevada, Mo., Aug. 12th to the 15th. His subject was Christian Healing and the New Renaissance. At the closing session of the Conference the degree of Doctor of Suggestive Therapeutics was conferred upon Mr. Banks in recognition of his research in therapeutic psychology. Mr. Banks is a former student of the Institute, and took the resident course in therapeutic psychology several years ago, but this is the first time in 26 years that the Doctor's degree in Suggestive Therapeutics has been conferred except to those taking the four year resident course.

NEW YORK—The Rev. E. P. Burrill, of St. John's Church, Pleasantville, N. Y., has returned to his parish after a summer as *locum tenens* at St. John Baptist's Church, Holland Road, London, Eng.

QUINCY—The Bishop toured 3,200 miles during July and August with his wife and daughter, visiting points in Iowa, Minnesota, Manitoba, Wisconsin, and Illinois. They camped at all points visited except about two days when they were entertained by insistent friends. They are all improved in health by the trip.

SOUTHWESTERN VIRGINIA—On Wednesday, Sept. 5th, Bishop Jett was guest at another country church picnic; this time at Grace Church on Purgatory Mountain, near Buchanan, in Botetourt Co. There is a small but enthusiastic congregation here under the care of the Rev. A. V. Colston. The picnic was largely attended and greatly enjoyed and a complete success in every way.—At Christ

Church, near Gladys in Campbell Co., the Rev. T. C. Page, rector, work has been started on the erection of a community house. While modest in size and cost, this addition will undoubtedly prove of great value in the work of the Church in that neighborhood.—Bishop Jett has under consideration a plan to place the churches at Forest Depot, Madison Heights, and Schuyler under the care of one minister, with residence either at Madison Heights or Lynchburg. This change, if the idea is carried out, will be a most interesting one. St. Stephen's, Forest, is about twelve miles from Lynchburg by macadam road and was formerly one of the most important churches in Bedford

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County. It has been without a minister for several years, and the congregation has decreased considerably. Under such an arrangement as is now contemplated, however, there is the possibility of renewed growth.—Emmanuel Church, Madison Heights, is in Amherst County, just across the James River from Lynchburg. For several years past Col. William King, a devoted layman of St. Paul's, Lynchburg, has acted as lay reader at Emmanuel and has done a wonderful work in keeping the church open and people interested. When it is remembered that since the death of the Rev. Thomas Howell in October 1921 there have been only occasional services by ordained ministers, the steady work and fine loyalty on the part of this congregation seems quite remarkable. Christ Church, Schuyler, is in Nelson County, some thirty-five or forty miles from Lynchburg by the Southern Railway and a branch line, and for two years has been cared for by Mr. Beverley M. Boyd, a student at Virginia Seminary. At present Deaconess Bertha R. Radford is rendering valuable service in Sunday School work and other activities among the people of Christ Church.—The Rev. M. Paul S. Huntington, All Saints' Church, Norton, Va., and Mrs. Huntington have just returned from a vacation spent at Richmond, Va., and Hadley, Mass., the latter being Mr. Huntington's home.—The Rev. Karl M. Brock, of St. John's Church, Roanoke, has, together with his family, been spending several weeks at Avalon on the New Jersey Coast.

WESTERN NORTH CAROLINA—The Rev. F. D. Lobdell, chaplain at the Government Hospital for Tubercular Soldiers at Oteen, N. C., has been on sick leave for two months. His health is improving, but he is not able yet to resume his duties. This hospital is a very large one. It is located five miles to the east of Asheville.—The diocesan conference for Church Workers will be held at Trinity Church, Asheville, Sept. 25th to 27th. National leaders will be present to encourage interest in the General Program of the Church. The two convocations of the diocese will unite in making the conference take the place of their fall meetings.—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, is spending September at Blue Rock, Bat Cave, his country home in the heart of the Blue Ridge Mountains of North Carolina.

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