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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 29, 1923

NO. 22

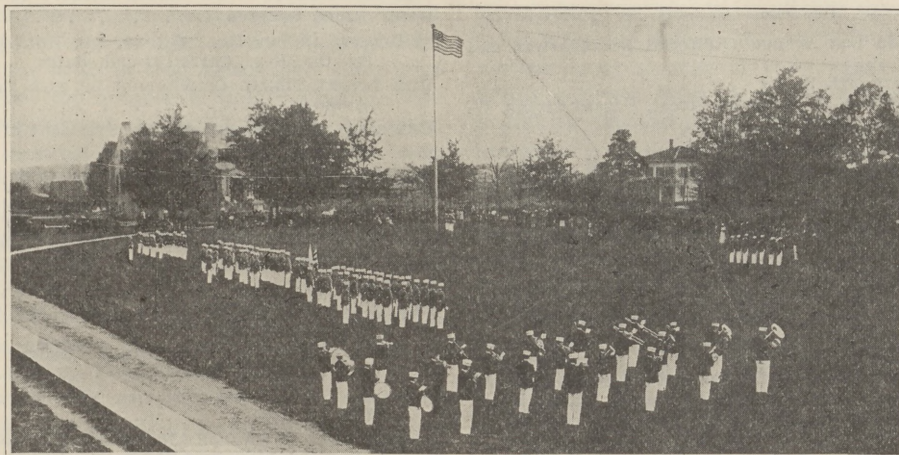
PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

THE INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

“WHAT DO AMERICAN ‘CATHOLICS’ WANT?”

Editorial

HOWE SCHOOL



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LET the figure of Christ our Master, personal and living as of old, be ever before our eyes. If you will be his disciples He will enrich your life; He will conquer your lusts; He will enlighten your mind; He will deepen in you all that is generous and rich and brotherly and true and just. He will make your life worth having—yea! increasingly worth having, as you gain in experience of His power and His love, even to the end. He will touch your sufferings and your labors with the glory of His sympathy. He will deepen your hopes for yourselves and others with the security of an eternal prospect. At the last He will purify, and perfect, and welcome you.—Bishop Gore.

The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 29, 1923

NO. 22

EDITORIALS AND COMMENTS

“What Do American ‘Catholics’ Want?”

THE foregoing title is prefixed to an editorial leader in the *Southern Churchman* of September 1st; and the same subject is continued in another leader printed a week later under the title, *Reflections of a Year Ago*. Because our worthy contemporary addresses several questions specifically to THE LIVING CHURCH, it would be discourteous of us not to reply.

The first of these editorials consists of a review of the late Anglo-Catholic Congress, chiefly, we gather, from the reports and comments printed in THE LIVING CHURCH. Will it seem unfitting if we say that the *Southern Churchman* seems to see only spots on a great sun, rather than the sun itself, or its brilliant rays?

We ventured, for ourselves, to review the same great event in our editorial leader for August 18th. We gather that our brother editor has overlooked that editorial, since we criticized several details which he now criticizes, and answered several questions that he now propounds to THE LIVING CHURCH. We gave full recognition to the very spots which now assume such magnitude in the eyes of our contemporary. But we tried to see those spots in true perspective. Here were sixteen thousand people—the number is thus limited because that is the extreme capacity of the hall in which, day after day, in the midst of extreme heat, they were gathered—who had come together, some of them from long distances, to bear testimony to the reality of the religion of the Incarnation. The papers, read by some of the most distinguished scholars in the Anglican world, treated of cardinal facts in that religion. They were largely what would be called “solid.” It is probable that many of them were “dry.” Some, undoubtedly, were “dull.” It is not unlikely that many of them were inaudible to listeners at any considerable distance from the platform.

Let our brother editor visualize a gathering of that sort, and recognize that it would be pre-destined to failure, unless the chairman should be possessed of such quick originality and spontaneous, contagious enthusiasm, that he could save the day. Let him think of the Bishop of Zanzibar, presiding, as in that critical psychological position that upon him rested the burden of creating an atmosphere of success. He saved the day by a series of spontaneous outbursts and appeals. “Over and over again in the course of the meetings,” says the report that is quoted in our brother’s editorial, “he will spring to his feet and exclaim, ‘All rise, please!’ in a commanding voice, and then, referring to some striking exhortation in a speaker’s address, will say, ‘Now let us engage in one moment’s silent prayer.’ Instantly the vast audiences respond, bow their heads, and a solemn silence steals over the immense hall.” Does not this reveal a master of psychology? Is not that the sort of thing that keeps an audience keyed up to a point of enthu-

siasm for a central purpose? Yet to treat the whole event from the perspective of those dramatic interludes rather than from the solid thought contained in papers that perhaps had required months of preparation, is anything but logical. Let us assume that the volatile Bishop of Zanzibar spake unadvisedly with his lips in some of these spontaneous exclamations, as he evidently did if the reports are correct; why behold the one per cent of blunder and fail to see the ninety-nine per cent of real wisdom which the Congress seems to have involved? And how many conceivable presiding officers can our brother editor think of, who could have performed the feat of making a crowded audience spontaneously dynamic, with the thermometer standing in the upper eighties, while papers on intricate theological problems were read by men who were students rather than orators? Mr. Moody might have done it. Billy Sunday and Mr. Bryan may have the art. But in any of these instances, would it be because of absolutely balanced words of unmitigated wisdom that Mr. Moody, Mr. Sunday, or Mr. Bryan would have uttered? The art of doing what the Bishop of Zanzibar appears to have done with success equal to that of these other masters of emotion is totally different from the art of giving balanced judgment in a difficult theological or philosophical issue. For success in keeping the audience awake and alert, the Bishop of Zanzibar is entitled to the credit; but for an interpretation of the Anglo-Catholic movement, as it is understood by those responsible for the Congress, the papers read by the scholars who were invited to prepare them, and the literature published with the authority of the Congress, are entitled to be treated as authoritative. We could wish that the *Southern Churchman* would review, first, the fifty-two little tractates described as *Congress Books*, and afterward the complete proceedings of the Congress when they shall be published, and think of the Anglo-Catholic movement as it is interpreted in this literature. That there will be details and stray sentences which our contemporary would not indorse we can quite believe, and we can say the same for ourselves; but that the movement would assume a totally different perspective in the editor’s mind, we cannot doubt.

We cannot drop this section of our consideration, however, without asking our brother’s appreciation for what the Bishop of Zanzibar is and for what he is doing. Last week we published some information in regard to an over-crowded farewell meeting in his honor at which Bishop Gore presided and expressed the affection that English Churchmen had learned to feel for him. Now Bishop Gore is not a sentimentalist, and he did not preside at such a meeting without feeling that he could enter whole-heartedly into it. To give one’s life to missionary work in Zanzibar is to show what stuff one is made of; and to be able to elicit so remarkable an exhibition of

affection and confidence from so great a number of Church people at home is to show a most remarkable combination of character and ability. Let our good brother editor, recognizing, with us, the blunder of the telegram to the Pope, be generous in his estimate of so remarkable a man.

So our first comment on our brother's editorial is that it fails in perspective, even though every one of his specific comments were justified, as, in our judgment, some of them are. This he will recognize at once when his attention is called to it.

BUT LET US now take the various *minutiae* which overshadow all the solid facts in our brother's mind. He asks various specific questions of "our own group of 'Catholics' here at home," and some of THE LIVING CHURCH particularly. The two must not be confused. THE LIVING CHURCH is at liberty to speak for no party or group. There are as many differences among American Catholic Churchmen as there are among Modernists. We hope there always will be, since it would be evidence of intellectual stagnation if there were not. If the sympathies of THE LIVING CHURCH in general are rather with the older and more sober form of Catholic Churchmanship, if the Bishop of London and Father Frere, rather than the Bishop of Zanzibar and the younger school, are those to whom, in general, we look for guidance, it does not follow that wisdom will die with these leaders, nor that we should proceed to read out of the Church or out of the "Catholic party" (How we detest the phrase!) those who seem to us sometimes to fail to distinguish between Catholicity *per se* and a particular expression of Catholicity. We are not heresy hunters.

Specifically, we think it was very foolish to send that telegram to the Pope, but our contemporary, in its sensitiveness on the subject, has overlooked the report of the tremendous applause accorded Father Frere when he criticized it. We question whether one tenth of one per cent of that audience, or of Catholic Churchmen generally—certainly in America—has any sympathy with a policy of crying for the Pope. For ourselves, we expressed our view on that matter sufficiently in the previous editorial which, as we have observed, our brother editor evidently did not read.

Our brother asks whether we approve of "the sort of worship of the Virgin"—we have substituted a capital initial for the small letter with which our brother begins the word designating her whom "all generations" shall call "blessed"—"which the Bishop of London could not countenance." Having unfortunately not seen the hymns which the Bishop of London asked not to have sung, we are not in position to criticize them or to say whether the word "worship" is correctly applied to them. We are wondering whether our brother editor has seen them. But as our brother is good enough to express himself as "nauseated at such pusillanimous, sickening stuff" as is involved in another matter which he criticizes, we may perhaps say that some such sentiment, if less extreme, seizes us whenever we hear the cold-blooded near-insults with which some of our good Protestant brethren are accustomed to dissociate themselves from those "generations" that pronounce the Virgin Mother "Blessed." To reverence all womanhood in word and deed, with the single exception of the Mother of our Lord, does not strike us as worthy of Christian gentlemen.

Does the *Southern Churchman* believe in the invocation of whales? Of course it does; for in that monastic service which so often supersedes the service of our Lord in churches which enjoy the benignant approval of our brother editor, there is frequently sung that impressive canto of invocation: "O ye whales, and all that move in the waters, bless ye the Lord: praise Him and magnify Him forever." Now somehow we never have been able to make out why it should be less worthy to invoke saints than to invoke whales. True, we do not know positively that the saints can hear us, though there seems excellent reason to believe that through the medium of our Blessed Lord, in the communion of saints, they do. Can as much be said for the whales?

Of all "nauseating," "pusillanimous" cant—for the words that our contemporary is good enough to introduce into a religious discussion must be thoroughly proper or he would not have used them—the coldness with which Protestants deem it

necessary to treat the Mother of our Lord, and the other saints of God, seems to us to exceed anything else among things unworthy. For people who invoke whales on Sunday mornings while other people are offering the Lord's Sacrifice to the Father in His appointed way, to be over-sensitive concerning the Invocation of Saints in private worship, this is about as unreasonable and unworthy as anything can be. Moreover, the heresy hunting that pries into people's private devotions, in which none but themselves and their heavenly Father are entitled to listen in, this is "mediaevalism"—another term that we find in our brother's editorial—of the sort that savors of Spain and the days of the Inquisition. That kind of precision is no less than hateful to us. Where is the "inclusiveness," the "roominess" of the Anglican Church, if it cannot permit converse with living saints in the land of the Beatific Vision, such as has been practised by countless millions of Christians from very early ages of the Church? Should members of the Society for Psychical Research also be drummed out of the Church? Is this sort of narrowness what our brother understands by "Modernism"? Is it "Broad" Churchmanship? For an editor who felt impelled to intervene in the interest of "inclusiveness" when a tormented bishop was trying to induce a recalcitrant priest in New York to tell in plain, unvarnished English what he was teaching his people as to the cardinal facts of the Christian religion, to begin now to question the right of "standing room" in the Church to men thoroughly loyal to the religion of the Incarnation in every detail, because, forsooth, their faith enables them to converse with saints, in the Communion of Saints, this is to make his claim to "inclusiveness" or "breadth" ridiculous.

Indeed the very attempt to divide Churchmen on such an issue as the Invocation of Saints seems to us no less than unworthy of our excellent contemporary. Our Hymnals, old and new, are full of such invocations, and they are sung with avidity in every part of the Church; in Virginia quite as truly and as reverently as in Wisconsin. Simply as instances of such invocations let our brother editor pick up the New Hymnal and read Hymns 264, 265, and 266. There are no more direct invocations of saints, of angels, of the Blessed Virgin, of the apostles, martyrs, prophets, and others in the land of light, in the office books of any part of the Church Catholic, than are contained in these hymns, one of which was written by a Presbyterian. How is Richard Baxter's "Ye holy angels bright, . . . Assist our song," one whit different theologically from any usual invocation such as does not infringe upon the divine preëminence? Why scare devout people with names and words and spoil some of their most beautiful hymns for them by injecting bogeys into them?

As for THE LIVING CHURCH, we ask to be accounted much nearer to those who refer to "our Lady Mary" as "queen"—another question addressed to us by our contemporary—than to those who write of "the virgin" with a small *v*. Yet it may reassure our good brother somewhat to know that this editor is so illogical—having neither Celtic nor Latin blood in his veins—as not to be accustomed to invoking saints in his private devotions, nor would he vote to establish such invocations in the Book of Common Prayer. The Hymnal, where they stand at present, is the place for them.

"There is standing-room," continues our brother's editorial, "in this great Church of ours for widely different groups; but the great body of American Churchmen do not propose in this twentieth century to be led back into spiritual and ecclesiastical bondage as though the Reformation had never been." An excellent conclusion, and one with which we cordially agree, and in which Anglo-Catholics, we venture to believe, are all but unanimous; but yet if there be somewhere just one poor soul in the Anglican Communion who does not see this quite as plainly as do the united *Southern Churchman* and LIVING CHURCH, we plead that, if there be no "standing room" for him, he be at least accorded kneeling room among us. When we do not exclude men who deny the Virgin Birth of our Lord, let us be just a little lenient with those—if there be any—who possibly love and reverence His Virgin Mother beyond the exact limit which a cold, modernist heart prescribes.

WE HAVE LEFT a few lines only in which to answer our brother's second editorial, nor does it require more. Headed "Reflections of a Year Ago," it bears testimony to the "fine

spirit of mutual consideration between groups of different Churchmanship" [at Portland] "and a readiness to make the Prayer Book responsive to the spiritual needs of men of many minds." Yet "the next Convention will need to consider carefully lest the influences which frankly want to remove the Protestant characteristics from our Church shall succeed in doing so." Without using a single sentence that could be singled out for criticism, our brother editor breathes a spirit of suspicion and innuendo into his consideration that we venture to pronounce unworthy of the attitude he himself consistently took in the last Convention, when we were all brother Churchmen together and not partisans.

"Back of particular details of Revision," he says, "it is well to consider whether this purpose is pressing for expression. At Portland it was proposed, for example, to put into the Communion service a new reference to the Virgin and the Saints. Now a thanksgiving to God for the grace declared in the Virgin and the Saints is one thing; whereas prayers to the Virgin would be a very different thing. But sentiments expressed at the Anglo-Catholic Congress force the question as to whether the 'Catholic' group value one simply as a prelude to the other. The *Benedictus qui venit* in the Communion service and the suggested transfer of the prayer of humble access to a point after the consecration of the elements—are these changes also desired to fortify the extreme sacramentarianism which likes to speak of 'mass' instead of the Communion? We do not attempt to furnish the answer; but—" etc., etc.

Well, we do attempt to furnish the answer. Every proposal in revision of the Prayer Book should be treated exactly on its merits. The purport of every proposition that was made by the Joint Commission at Portland was carefully explained in the House of Deputies by Dr. Slattery, now Bishop Coadjutor of Massachusetts. Every proposition presented at previous Conventions was similarly explained by Dr. Parsons, now Bishop Coadjutor of California. Every proposition offered from the floor—that concerning the *Benedictus Qui Venit* was made by Mr. Arthur S. Browne—was explained by its author. If the editor of the *Southern Churchman* believes that these men, or any other deputies or bishops, were deliberately misstating the purpose for which amendments were introduced, or that, purporting to be intended for one purpose, they were actually intended for another, let him say so in plain language and not hint it by innuendo. Or if he thinks that the spokesmen for the Commission were hoodwinked by some wily, jesuitical "Catholics" who were pulling strings behind the speakers' backs, let him say that. If there be any single deputy accustomed to speak on the floor, whom our brother suspects of double dealing in such wise that his words in debate ought not to be accepted as honest, let him name that deputy plainly. But let our brother editor remember how serious it will be if, without such specifications, he breathes a spirit of suspicion or partisanship or distrust or hatred, into a body which, in our generation, has outgrown that horrid spirit.

Our brother believes that the matter of Prayer Book revision will be approached at New Orleans "with new discrimination." We trust it will. In that event all of us will be ashamed to treat any single issue from the standpoint of partisan prejudice, but always strictly on its merits. But we can prophesy that there will be at New Orleans no breach of that "fine spirit of mutual consideration between groups of different Churchmanship," unless somebody, somewhere, creates a different spirit by casting innuendoes.

What, then, "do American 'Catholics' want?"

They want it perfectly understood that the Church to which they belong has had a vigorous life of some nineteen centuries, and that the thought of men of any one century can no more bind us in this century than the thought of men of any other century.

That they defer equally to the thought of Churchmen of the seventeenth, sixteenth, fifteenth, fourteenth, and all other centuries, accepting that thought when it seems to be right, rejecting it when it seems to be wrong, and treating the age-long thought and experience of the whole Church as paramount to the thought of any one century or any one land;

That where wrongs and errors have been redressed or corrected, as many were in the sixteenth century, they wish them to stay corrected; and that we have the same right to dis-

cover and to correct wrongs and errors in this twentieth century that others had in the sixteenth.

That Catholicity is not a program but a perspective; and that all programs for work and for worship in the Church should be developed in accordance with that perspective.

To that fundamental position of American Catholics, we venture to invite the *Southern Churchman* to give its allegiance. And we are happy to bear witness to the fact that nobody has been more grievously misrepresented by our brother editor in these two editorials in the *Southern Churchman* than he himself; for he no more wishes to introduce strife and partisanship into the Church or into the next General Convention than we do.

THE great Brotherhood Convention has again given its wonderful inspiration to the hundreds of men and boys who were able to participate, and, we trust, some inspiration, by repetition of its story, to greater numbers whom these may reach.

The Brotherhood Convention

Central always in the program of the Brotherhood Convention is the Corporate Communion, and the spectacle of a large church crowded to the doors with these men and boys who were gathered for the most solemn act of worship in the early morning is one to promote the optimism of a Churchman. Unlike the Corporate Communion at the opening of the General Convention, practically all the worshippers at this service are laymen, the clergy who have attended the convention returning to their parishes, for the most part, for the Sunday. Is it too much to suggest that the hosts for our coming General Convention send representatives to the next Brotherhood Convention to observe the dignified and orderly manner in which the Brotherhood's Corporate Communions are always managed?

Scarcely less touching than this climax of the convention was the quiet service in memory of James L. Houghteling, at St. Chrysostom's Church (St. James' being torn up for remodelling) on Saturday afternoon. Even now the men who had personally worked with the great founder are becoming few, and the personal homage of those who love—we do not say loved—him is giving way to the necessity of telling of his consecrated life to a new generation of Churchmen and Brotherhood men. It is a testimony to the solidity of the foundation that he laid that it has survived his own passing beyond. When, perhaps in no very far distant day, the American Church begins to canonize her own saints, SAINT JAMES HOUGHTELING is bound to be among the number, and the story of his life is fit to be added to the lives of the saints of all ages. It would be quite impossible for more delicate and eloquent memorials to be expressed in words than were the addresses of Dr. Floyd W. Tomkins, Mr. Houghteling's rector when the Brotherhood was founded and his lifelong friend, and Mr. George Anthony King, the distinguished president of the Brotherhood in England. The pilgrimage to the cradle of the Brotherhood, and the memorial of its founder's life and service, will always be features that will make a Brotherhood Convention in Chicago especially sacred to members of the order.

AGAIN the editor thanks many readers for the assistance so promptly tendered through the plan of ASSOCIATES OF THE LIVING CHURCH; and once again he is gratified and overwhelmed by the generous words added by so many correspondents. Their letters bring great encouragement to him, and touch him very deeply. Perhaps we may be justified in sharing just one of them with our readers:

Assistance of the Associates

him, and touch him very deeply. Perhaps we may be justified in sharing just one of them with our readers:

"While sending a contribution in order to become an ASSOCIATE OF THE LIVING CHURCH, I should like to take the opportunity to tell you why one would rather be that, than anything apart from the religious life of the Church itself. Coming into the Church from outside, one sought an expression of faith that would challenge heretical thought in the language of the day, the editor a model of fearless assertion. It seems as if the prayer of St. Thomas Aquinas 'to correct his neighbor without angry feelings, and by words and example to edify him without pride,' and here brought forth fruit; and one would wish to be among the number of admirers and imitators of such a character.

"To have the witness of THE LIVING CHURCH withdrawn would be indeed sad, and at least one individual would be willing to make a much larger subscription, if that should be necessary, in order to preserve it as a stronghold of Christianity."

The following is a summary for the week ending Saturday, September 22d, and a summary to date:

Week Ending:	Number of Subscribers	Total Subscribed For first year
Sept. 22, 1923	78	\$897.50
Sept. 15, 1923	71	668.00
Total	149	\$1,565.50

David B. Lewis, New Rochelle, N. Y.	1.00
Marion B. Lewis, New Rochelle, N. Y.	1.00
Miss H. M. D., Syracuse, N. Y.	5.00
Rev. H. Newman Lawrence, Richmond, Staten Island, N. Y.	10.00
Miss M. L. C., Providence, R. I.	100.00
A communicant of Grace Church, Louisville, Ky.	1.00
C. B. Roote, Northampton, Mass.	10.00
A Churchwoman of Iron River, Mich.	5.00

*For children \$1,320.31

RED CROSS JAPAN RELIEF FUND

K. K., Bloomfield, N. J.	\$ 10.00
Anonymous	25.00
Total	\$35.00

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. Paul's Church, Marysville, Kan.; St. Mark's Church, Blue Rapids, Kan.; and Rev. P. B. Peabody (September installment on pledge for support of an orphan)	\$ 5.00
A Churchwoman *	25.00
K. K., Bloomfield, N. J.	10.00
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M. (for orphans)	1.00
M. K. B.	10.00
M. J. M. **	25.00
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St. Matthew's Church, Todd, N. C. **	2.00
St. Mary's Church, Beaver Creek, N. C. (for orphans) **	1.02
W. S. J., Rockport, Maine *	5.00

*For starving children. \$98.02

**For Armenian Christians.

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M. L. H., Milwaukee, Wis.	10.00
Offering taken Sunday morning, September 16, 1923, at Trinity Cathedral, Davenport, Iowa	289.65
Additional amount received from Trinity Cathedral, Davenport, Iowa	33.50
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Flora I. Small, Oconomowoc, Wis.	15.00
Rev. C. A. Wilson, Oconomowoc, Wis.	10.00
The Misses Glenn, Oconomowoc, Wis.	5.00
Mrs. R. H. Hennegan, Oconomowoc, Wis.	2.00
T. L. King, Brooklyn, N. Y.	20.00
Rev. A. G. Van Elden, Joplin, Mo.	5.00
Dr. Theodore Diller, Pittsburgh, Pa.	10.00
William Charles, Detroit, Mich.	5.00
Episcopal Guild of St. Timothy's Mission, Athens, Ga.	5.00
Charles Townsend, New York City	50.00
K. K., Bloomfield, N. J.	10.00
A member of St. Peter's Church, West Allis, Wis.	10.00
From "two"	1.00
H. S. F., Kingston, Pa.	50.00
Woman's Auxiliary of the Church of St. Michael and All Angels, Anniston, Ala.	33.00
H. H. C., Portage, Wis.	5.00
K. L. P., St. Matthew's Parish, Kenosha, Wis.	5.00
A Thank Offering	5.00
St. Alban's School, Sycamore, Ill.	5.00
Charlotte L. Hubbard, Sunapee, N. H.	10.00
Loose offering at St. Mark's Church, Jonesboro, Ark., Sunday, September, 16, 1923	20.32
St. Mark's Sunday School, Jonesboro, Ark. *	3.68
A Friend	7.00
Mrs. Frances G. Fox, Washington, D. C.	10.00
Mrs. Lucy F. Warner, Washington, D. C.	10.00
Mrs. Frances Hubbard, Houghton, Mich.	10.00
St. Anne's Guild, All Saints' Cathedral, Milwaukee, Wis.	15.00
J. W. S., Shreveport, La.	25.00
Offering at service, Sunday, September 16, 1923, at Hobart Church, Oneida, Wis.	8.61
M. K.	25.00
"Araby"	5.00
A sympathizer in Baltimore, Md.	5.00
Trinity Church, Kansas City, Mo.	10.00
Mrs. J. W. M., Springfield, Mo.	10.00
F. E.	5.00
Mrs. R. H. F.	1.00
Miss Juliet C. Smith, Denver, Colo.	25.00
Anonymous	75.00
F. B. Lewis, New Rochelle, N. Y.	10.00

NAZARETH

BY LINCOLN WIRT

COMING over the hills from Sidon and passing through the regions of Samaria, one catches a glimpse of Mount Nebo, the mountains in the distance, the Sea of Galilee under the hills of Gadara, and then topping the crest, one sees in a saddle of the hills the little town of Nazareth. The two shrines to which all visitors turn are the house supposed to be the girlhood home of Mary, and the house of Joseph. Standing before the house of Joseph on the traditional site of the carpenter shop where Jesus wrought with His father one can see, by lifting the eyes to the surrounding hills, a group of stone buildings which have recently been purchased by Near East Relief to house a thousand Armenian boys.

The buildings are surrounded by sixty acres of good farm land which will be tilled by the boys as a part of their industrial training.

Now that the heart-breaking word has been verified that all the thousands of Christian children from Anatolia must be evacuated the great task has been to find asylums for them, together with a million other refugees fleeing from Turkey. Every available place of refuge has been secured and occupied in Syria, Greece, Macedonia, Bulgaria, and the islands of the Mediterranean. Still the stream of homeless humanity flows on, and we continue to find other cities of refuge for them.

It was with great rejoicing, therefore, that we discovered and were able to purchase this farm with its substantial buildings on the hills of Gadara, above the home town of Joseph, and the boys who occupy it are boys twelve years old.

In the little hill town of Nazareth a beautiful church stands on the traditional site of the carpenter shop. One portion is modern and was finished but a few years ago. The older portion dates back to the time of the Crusaders, but this present church, I was told by the old monk who guided me about, stands on the site of an earlier church built by Helene, the mother of Constantine. Since this was but three hundred years after the death of Christ, my guide felt warranted in assuring me that we stood upon the veritable spot where Jesus served His apprenticeship and was subject unto His parents. To substantiate this claim I was shown a stairway, recently discovered, which led to a cistern in a courtyard, the claim being that this stairway led from the roof of the home of Jesus.

But while to me such claims were without importance, the spirit of the place was everything. Jesus did grow to manhood not far from this spot. He lived in this valley, wandered over these hills, looked into the glories of the Syrian night sky, communed with His Father, and caught the redemptive mission of His life here amidst these homely and familiar scenes. It was all caught up and beautifully portrayed in that wonderful picture by the Russian artist Vereshchagin which hangs over the altar in the little church, The Church of the Carpenter Shop, Jesus is at the bench, Joseph stands, tools in hand, instructing that young apprentice, but the high-light of the picture is the face of Mary as she sits on the steps, possibly of the same stairway which we have just visited. Elbow on knee, chin in hand, she is gazing upon the face of her Divine Child.

It is the look in Mary's eyes which you will never forget. One can imagine these motherless boys from the hill-top farm wending their way down the path that leads to the little church when the longing for their own mothers is most keen; stealing into the church, kneeling at the altar, and gazing into the face of Mary to catch a bit of the lovelight that is there for all lonely and homesick boys.

THE EIGHTEENTH SUNDAY AFTER TRINITY

When rage temptations at the portals of
Our souls, the world, the flesh, the devil, and
Their ilk; Grant us, Thy people, grace to stand
Firm in Thy holiness, O Lord above;
And grant to us, of Thy eternal love,
That, pure in heart and flesh, a holy band
We follow Thee where'er Thou dost command,
Through Him on whom Thou sent'st Thy holy Dove.

They vex us sore, these fearful shapes of ill,
Whose ambushed guile would steal away from Thee
The souls that strain in anguish for Thy face:
Naught but Thy grace may save us that we be
Safe from these griesly terrors that would kill
What Thou wouldst live forever in Thy grace.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

October 1.

READ II Thessalonians 1. Text for the day: "Because that your faith groweth exceedingly."

Facts to be noted:

1. St. Paul is grateful for the constancy of his converts under persecution.
2. The wicked must be punished; the faithful cannot fail to receive their reward.
3. "Everlasting destruction"—exclusion from God's presence.

"Because that your faith groweth exceedingly." Does yours? Does mine? Important questions these. As you and I grow older, as we meet greater and still great problems in life, as we have to reckon with greater sorrows and keener disappointments, does our faith increase? Is God a greater reality in our lives today than He was ten years ago? What does the invitation of Jesus Christ, "Come unto Me," mean to us today? Do we accept the invitation and, because of our faith, find the rest that He alone can offer and give? There comes a time for every one when the utter and absolute shallowness and emptiness of so-called "life" is made very clear. What a terrible thing at that time it is not to know the meaning of faith in God that meets every situation.

October 2.

Read II Thessalonians 2:1-2. Text for the day: "Let no man deceive you by any means."

Facts to be noted:

1. St. Paul warns his converts against doubt.
2. Verse 4: The reference is to the pretensions of a false Messiah.
3. Verse 11: Constant opposition to truth makes one incapable of receiving it.

Every age produces its doubters and its skeptics, and those who would undermine the faith of the faithful. The early years of the Christian Church were not exempt. Opposition to a cause is one of the surest signs of its strength and the greater the opposition the stronger the cause. The other evening I was talking to a layman who came into the Church only a few years ago, and the question of opposition and denials of the Christian faith as taught and believed throughout the ages came up. I told him how Arius had denied the faith but was forgotten within a few years after he had attracted so much attention to himself by his heresy. "Why," said the layman, "you don't have to quote a man who lived as long ago as that; I have forgotten the names of the men who received such a lot of advertising in the same way only last winter!" "Let no man deceive you."

October 3.

Read II Thessalonians 2:13-end. Text for the day: "Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Facts to be noted:

1. St. Paul's heart is filled with gratitude every time he thinks of his brethren in Thessalonica.
2. He exhorts them further to steadfastness.
3. His blessing and prayer.

"Use the means appointed by God. Though we are torches which cannot light ourselves, yet we may bring ourselves to the Word, which may both light and kindle. Though the giving of rain and the increasing the fruits of earth be from God, yet no man ever held ploughing and sowing and pruning unnecessary. The work of grace is the work of the Spirit, which is a 'wind that bloweth where it listeth.' But may we not wait for these gales? May we not spread our sails and watch for the successful breathings? How do you know but whilst you are waiting upon God in an humble posture, God may unlock your hearts, and pour in the treasure of His grace? Though the power comes from God, as the water comes from the fountain, yet He has appointed the channels through which to convey that power to us."

"Ministers by whom you believed." Each one of us is an instrument or agent in God's hand to reveal Him to the world just as St. Paul in his day was His agent to bring the knowledge of the gospel to the Gentiles.

October 4.

Read II Thessalonians 3:1-5. Text for the day: "Finally, brethren, pray for us."

Facts to be noted:

1. St. Paul knows the value of prayer.
2. "Faith," better than "the Faith."
3. He is looking for the second coming of Christ.

" But thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—TENNYSON.

October 5.

Read II Thessalonians 3:6-12. Text for the day: "But wrought with labor and travail night and day."

Facts to be noted:

1. St. Paul does not command in his own name.
2. While he was with them he earned his own living with his own hands.
3. "The busybodies." Those who would not work because they thought that Christ would come at any moment.

"What would you like Christ to find you doing if He were to come back to the world tomorrow morning?" That question was asked of one of our leading citizens some years ago, and his answering is interesting: "If Christ were to come tomorrow I trust that He would find me doing the day's work just as I have tried to do it all my life." Surely that is just exactly the way each one of us ought to live. Of the day and the hour when Christ will come to this world for judgment no man knows, but we do know that each one of us has work to do every day, and the very best preparation for the coming of Christ is to go on working day by day in such a way that we shall not be ashamed to have Him find us at our work or to be ashamed of the work that He will find us doing. The best kind of "ascension robes" for any one to put on are the ascension robes of a clear conscience of duty done to God and man through Jesus Christ our Lord.

October 6.

Read II Thessalonians 3:13-end. Text for the day. "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all."

Facts to be noted:

1. St. Paul knew something of the temptation to give up.
2. His treatment of the unfaithful.
3. St. Paul used a secretary to write the main portion of his letters, but added a few words in his own handwriting.

Dr. McClaren, at the close of one of his sermons, says: "So, dear brethren, 'in the world ye shall have tribulation, in Me ye shall have peace.' Keep inside the fortress and nothing will disturb. 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' The only place where that hungry, passion-ridden heart of yours, conscious of alienation from God, can find rest, is close by Jesus Christ. 'The Lord be with us all,' and then the peace of that Lord shall clothe and fill our hearts in Christ Jesus."

I Believe in the Holy Ghost, the Holy Catholic Church

BY THE REV. CARROLL LUND BATES

IT IS not by mere meaningless chance that these two phrases of the Creed are set together. It is of profound significance, and the setting of them thus was an inspiration. The first phrase reaches forward to the second phrase, and the second phrase leans back upon the first, and is dependent upon the first for its meaning. The first phrase anticipates the second: because the Holy Spirit came it was imperative that the Church should be. The second phrase complements the first phrase: the Catholic Church can only be because of the Spirit.

The air of religious discussion is magnetic now. It is like the air when we are waiting for a thunder-clap that somehow doesn't come.

We all of us seem to have settled down to what is proving an extraordinarily long and painful hush. There can be no doubt about the *question* that is in the air. That is clear enough. It is the *answer* that is so long in coming. The question is, "Is there, or is there not, a unique worthwhileness in the Christian Faith?" We all used to take it for granted that there was, and saw no great need to define exactly what that unique worthwhileness about Christianity was; but it is suddenly different now than then.

Each of us was sitting quite snugly in his own little room of religious belief, when suddenly this period of time arrived, and has quite ruffled up our complacency. This question began to write itself very much as airmen now write sentences above us in the sky, "Has Christianity any unique worthwhileness, and, if so, what?"

One would suppose that at such a crisis some big voice would speak. Why it has not spoken yet may be due to several reasons. First, lack of solidarity of opinion. Absolute solidarity of opinion is not as possible today as it was in Christianity's earlier days. Old truths can never change, but, in the light of new knowledge, and ever enlarging and changing interests, they look differently. Second, one may hesitate to speak and try to voice an answer to this momentous question for fear of wronging someone or of hurting someone's feelings. Third, perhaps the voice does not speak because the question is so hard to answer in any given set of human words.

But someone should speak certainly. If one has bread he really should not keep a truly hungry man waiting at the door.

Has Christianity any *unique* worthwhileness, and, if so, what may this worthwhileness be?

Yes, Christianity has a unique worthwhileness, a worthwhileness not shared with any philosophy, ethical system, or modern cult. Its worthwhileness dawns upon a believer with the word "Incarnation," and reaches the zenith of its meaning with the words "Church" and "Sacrament."

Christianity means a Life, initially bestowed in Bethlehem, poured into broader channels at Pentecost, conveyed last Sunday to a myriad of Christians kneeling at altar rails.

"I believe in the Holy Ghost, the Holy Catholic Church." Where is the Holy Catholic Church? Where the Holy Ghost is. Where is the Holy Ghost? Where the Holy Catholic Church is. What is the Catholic Church? An Organism. Why is it an Organism? Because the Holy Ghost interpenetrates it and gives it Life. Why are the Sacraments, Sacraments? Because branches are themselves organisms like the tree on which they grow. Sacraments are Sacraments because the Church is the Church. The Church is the Church because it had to be that, since the Seed it grew out of was the God-Man. The Church had to be like the Seed and the Sacraments have to be like the Church.

Facts are facts. It makes no difference with a fact though a thousand men stand around the fact disputing it.

Today, as always, the objectors stand. They look at these two facts, the Incarnation and the Church, and chatter about the "impossibilities." Let them chatter. The two facts con-

tinue facts. And the third related fact stands there, perfectly obvious to every spiritual mind, the Sacraments.

Think with me centuries back. Consider some absolutely imaginary men. Posit an utterly imaginary case; let us call it 100,000 years ago. Here are three semi-intelligent "men." A meteor has fallen. They have gathered about the meteor. In the meteor is the first violet seed that the earth has known. The three find the violet seed. They deny that it has life. Violet life they know nothing of. But one of them puts it in the soil. Three weeks later, the violet seed has sent out leaves. The seed is a fact. Their objections and denials amount to nothing.

Take another utterly imaginary case. Imagine 10,000 years have gone by since the meteor brought the seed. Here again are three men. They have met about a violet plant, as the others did about the seed. They are looking at a violet blossom and talking about the blossom, merely as a seed-producing machine. One says "The pollen of the violet falls on the ovary. Then and then only a new seed appears. Then and then only, it would seem, the life of the mother-violet plant interpenetrates a new seed so that another plant appears." A second of the three men says, "But that looks arbitrary in God. I do not like that He should seem arbitrary. Let us make it to be some other way with violets." Foolish men surely. Facts are facts!

So the worthwhileness of the Church is sensed by those who take the facts of Christianity as the facts that they are.

The first fact of Christ. Christ is the Seed. In Him a new Life arrived. Do not let us stand around this Seed is endeavoring to put the old fact in new words. What good are the new words? The fact is a fact, and can never be anything else but a fact.

The second fact is the Church. We date the first fact of the Faith from Christmas, and this second fact, the Church, from Pentecost. The Church was the upgrowth of the Incarnation. It had to be what it was because Christ was what He was. It became the Organism that it had to be, when the Holy Ghost came upon it.

The third fact of the Faith is the Sacraments. They too had to be, in the nature of the case. And they are, in the nature of the case, what, as a matter of fact, they *are*; so why dispute about them?

Amid all the crass and sometimes acrid disputations of the present hour, there stands forth one hopeful, if pathetic, thing: the hour is an hour of keen religious longing. This longing can in no wise be appeased save by the discovery of Christ, and that He is Bread. We who are Churchmen have a vast responsibility. Our errand for the age is to make men realize what it is for which they long. We and we alone hold the key that will open the door of realization to this age so that this hungry age may find the Bread.

All of us believe in Churchmanship. Do not our differences shrink into unimportance when we think of how great is the need of this age and of what we know and realize together that will help to set the King's Supper before them all?

(TELEGRAM)

NEW YORK, Sept. 24.

Department of Missions has telegram from the Rev. John N. Lewis: "St. John's, Waterbury, Conn., sends one thousand dollars as a special for St. Luke's Hospital, Tokyo, deeming immediate action necessary. We hope five hundred parishes our size will send as much or more. Profound sympathy from our parish."

PUBLICITY DEPARTMENT, NATIONAL COUNCIL.

The International Convention of the Brotherhood of St. Andrew

FOR the third time in the history of the Brotherhood of St. Andrew, its convention assembled September 19th, in the buildings and grounds of the University of Chicago. In 1905, and again in 1912, the Brotherhood enjoyed the generous hospitality of the University. Its recent International Convention, therefore, has seemed to continue a *habit* that has grown upon it, and certainly, so far as the Brotherhood is concerned, it is a very beneficent habit. It was a Convention of Brotherhood men and Juniors, and of other interested men and boys of the Church. There were representatives from Canada, England, China, and India. From Alaska in the northwest, to Nova Scotia in the southeast of Canada, our neighbors came, and, as the trains carried the delegates and visitors homeward one verdict was heard: "It was a good convention." Yes, good. It seems that all Brotherhood Conventions are good. There is little of parliamentary procedure and canon law and the rest of it, to create differences of opinion and to absorb time. Everybody is there, first, to confess that much that ought to have been done by them as Brotherhood members had not been done, and once more to resolve to improve in the future. They go to Brotherhood Conventions as before a looking-glass, and to receive anew an inspiration to march on.

Mr. Franklin S. Edmonds, of Philadelphia, made an alert and magnetic Convention Chairman, and he was ably assisted by three Vice Chairmen, James Lawrence Houghteling, of Chicago, George Anthony King, of England, and S. U. Seeman, of Canada. Cecil A. Eby of Louisiana was Convention Secretary, aided by William Y. Reithard, of Michigan, and Frank H. Longshore, of Pennsylvania. The chairmen of the four main Convention Committees were Henry M. Hewitt, of New York, Resolutions; Congressman Dallinger, of Massachusetts, Nominations to American Council; H. Lawrence Choate, Chicago, Registration and Credentials; and George Anthony King, of London, International Relations.

And such a beautiful place in which to meet! The big University, with its picturesque Mandel Hall serving as the Convention auditorium, with the boys in the little theater two floors above; the Reynolds Club, at the center, for registration and social purposes; the Hutchinson Commons, with its lofty roof and life-size portraits of noted educators looking down on those who dined sumptuously thrice each day; the commodious dormitories, the swimming pool in Bartlett, and the quiet granted by reason of distance from the throbbing marts of the neighboring city.

THE OPENING SESSION

THE OPENING SESSION, with Mandel Hall packed to capacity, immediately established the plane of the Convention. Bishop Anderson, of Chicago, gracefully and humorously welcomed the visitors to his city and Diocese, and outlined squarely the thing to be accomplished, as the giving to every man present, a vision of service, not merely enthusiasm, but a new determination, a high resolve, to leave Chicago, to return to his home, to serve both God, and his fellow man.

The Chairman's Introduction

Bishop Anderson introduced the Hon. Franklin Spencer Edmonds, of Philadelphia, Chairman of the Convention, who referred to the late James L. Houghteling, founder of the Brotherhood, as a man who knew how to make truth attractive to other men. The present leaders of the Brotherhood owe their success in this work, to their possessing the Brotherhood inspiration, and the ability to pass it on.

Perhaps the worst, and most lasting and far reaching, effect of the Great War is spiritual despair. Men are groping for light and do not know where to turn. To these men the Brotherhood of St. Andrew can bring the light. This organization is small in numbers, but it possesses ideals, consecration, knowledge of its two rules of Prayer and Service. Prayer as the necessity of the human heart, the cry to God for understanding and aid, seeking above for tranquility. Service means

not only doing for others, but a real love for fellow man, which will lead to a deep concern for the spiritual welfare of those about us.

The job before us is to have ourselves such a feeling toward others that we may bring them to know the influence of the teachings that have been helpful in our lives. We do this through a real love for the men about us.

Christian men should not be satisfied to see wilful violation of law, Mr. Edmonds continued, nor to condone the apparent alliance between organized political powers and organized violators of law.

It is the Christian's business to demand of himself that he be ready to be used, more completely, in the service of the Master, than ever before.

Love of fellow man, devotion to the Master's work, these are our ideals for the coming year of Brotherhood work. Following these ideals, we shall be able to do our part in bringing peace in this world of strife, by spreading the Gospel of Love.

The Vision of Service

The Very Rev. J. P. D. Llwyd, D.D. of Halifax, continued this discussion, by comparing the Vision of Service for Christ, to the vision of a painter before he can produce the picture that is to be his masterpiece. Artistic expression in every field requires Background, Interpretation, Aspiration. To lead your Brother to the conviction that the Church of Christ is the true home of his spiritual life, is a mission that will quench the thirst of man for a fuller life, and ease the thousands who realize that both they and the world need a lifting power, yet are unable to articulate or to define it in words, said Dean Llwyd. The age is full of latent "religiousness," yet this yearning stands unrelated to the Church, it is individualistic, not sensible of its corporate implications. The Church is challenged in this time of mad craze for excitement such as it has not been since the crusades. There is a passion for life, more and fuller. This explains the unrest of labor, it is seeking for a fuller chance of development. The moving pictures, the speeding motor car, the aeroplane, all mean that man is waking to the sense of new powers, he is craving for more life.

Thousands of men in the street are seeking something, realizing that they and the world need a lifting power. To lead the next man as a brother, to the conviction that the Church of Christ is the true home of his spiritual life, where prayer and worship and sacrament will feed it and bring it to the blossom of service—that is the Churchman's mission to satisfy this craving.

The background of civilization is blossoming with the flowers of virtue and achievement. The interpretation of mankind comes from the personality of Jesus Christ. His aspiration lies in service. One of the master thoughts of our time is the maxim that power is the fruit of two forces, purpose and intensity. Lift this idea to the greatest of all levels, and it stands revealed in the person and work of the greatest of all human beings, Our Lord Jesus Christ, in whom the law of power through purpose is exemplified as never before and whose vision was the most stupendous ever made the basis of aspiration—the will of God perfectly done throughout the earth, the spirit of love and righteousness and truth made universal, the reign of genuine Christianity in the world of man.

THE WORK BEGUN

STARTING Thursday morning, the real work of the Convention began: really of the two conventions, for, in addition to the gathering of men, a convention of the Juniors, ran concurrently with that of the Seniors. This Junior Convention is a fruitful thing for the Church. The whole thought was how to serve, how to lead others to Christ, how to develop leadership in the Master's work. In the Junior session, the opening was spirited, enthusiastic, earnest. Dean Llwyd addressed the boys on Unshackling Youth, outlining the possibilities of freedom to think and to work, and a boy among boys, Joe McCulley, of Toronto, spoke of what the boys of the Church

may regard as their special work—influence exerted more through example than through precept, and thorough preparation for the task of leadership in future years.

Mr. Edmonds opened the morning session of the Seniors by saying that this is a “giving and getting” Convention. To get out of it what it holds for us, we must be willing to give; our time, our experience, our thoughts and ideas.

Dr. Nathaniel Butler, of the University of Chicago, contradicted the current opinion that our parents are sending their boys to colleges and universities at the peril of their souls. He told that among his wide acquaintance, scientific men do not question the faith, but appreciate the danger that the immature mind may not be able to discriminate, and may fail to see that science and religion do not conflict, but that all science is based on religion, “the science of sciences.”

The Suffragan Bishop of Chicago, the Rt. Rev. Sheldon M. Griswold, D.D., extended a personal welcome to the diocese, and stressed the fact that laymen in the Church are to be given every opportunity for service, and that the kind of service they can render is essential to the growth of the Church.

Dr. Sturgis and Mr. Newbery

At noonday Dr. William C. Sturgis, of the National Council, spoke on the Church's Purpose. The Christian principle, as an arbiter in industrial, municipal, and penal questions, with its harmonious atmosphere created by Christian employers and wage earners, was suggested by Mr. Alfred Newbery, also of the national headquarters in New York. The industrial question, he observed, is not whether capital or labor shall triumph, it is not even a question of hours and pay, it is a question of what motives shall triumph, he declared. It is your and my high opportunity to focus Christian principles on the situation. We have the opportunity to bring together employers and those employed to discuss the broad issues, to make contribution of expert knowledge to the situation and to do it in an atmosphere of service for which the Church stands. Another opportunity that lies before Christians is to rectify jail conditions throughout the country, the facts of which indicate horrible, devastating conditions. Mr. Newbery outlined briefly the Church's Program, as outlined in *The Story of the Program*, and dared the men of the Convention to read it!

Among the Juniors

At the Junior session, Coach Alonzo A. Stagg, director of athletics at the University of Chicago, took the house by storm in his short talk to them in which he pleaded for the square, upright, and moral aggressiveness in young manhood that means much in athletics. Dr. Samuel L. Joshi, of Baroda College, University of Bombay, India, addressed the boys in the absence of the Rt. Rev. James Wise, D.D., of Kansas, whose wife is seriously ill.

John Fredson, better known as “Johnny Fred,” the Indian boy from Alaska, whose history is known to all admirers of the late Archdeacon Hudson Stuck, spoke to the boys of his work at home, and his desire to fit himself to be a medical missionary and return to serve his own people for the remainder of his life.

The Secretaries Speak

At the afternoon Senior session, the feature was a powerful address by Mr. John H. Frizzell, new Field Secretary of the Brotherhood, who brought home to the men who heard him, the necessity of Consecration of the Mind as an Essential of Coöperation with the work of the Church. Mr. Frizzell pleaded for an understanding of ourselves, a mastery of the work in hand. If we are in business, we master that business, so that we may do it well. In our business of spreading the kingdom, are we so careful? Do we make it our business to master the Lord's business? Can we satisfy ourselves that we are consecrating every power we possess to the extension of Christ's kingdom among men? He told of Carey, who was asked his business, and who replied, “My business is bringing men to Jesus Christ, and I mend shoes to pay expenses.”

At a time when the structure of the Church is threatened with the crumbling and the loss of its spiritual masonry, the lives of its men, the Brotherhood of St. Andrew has mustered its strong leaders to maintain the Church as the masculine institution that the Master intended it to be, declared Mr. H. A. Mowat, of Toronto, General Secretary of the organization in Canada, in his address. The Brotherhood is close enough to the foundations and superstructure of the spiritual edifice, and

yet far enough away, to observe accurately the play of the various stresses of time upon it, said Mr. Mowat, and in an era filled with diversion, it sees the need of balancing off the strength of religious difference with the might of spiritual battles for the souls of boys.

Mr. G. Frank Shelby, General Secretary of the Brotherhood in the United States, conducted a most informative conference on Coöperation with the Church in Brotherhood activities.

In the Evening

Mr. George Anthony King, President of the Brotherhood in England, presided at the evening session Thursday. The Christian principle as an arbiter, a purveyor of spiritual, social, and economic health, and an influence in the perpetuation of brotherhood in all lands of the world, was laid before the meeting in a most graphic way by Mr. King.

Messages, addresses, and greetings from eleven foreign countries and states were delivered during the session, each in accordance with the Brotherhood's theme, saving to the Church its man and boy power. Many tributes were paid to Mr. James L. Houghteling, the founder of the Brotherhood, on this the occasion of the fortieth anniversary of its birth in St. James' Church, Chicago.

Unless the men of the Church awaken to the need of coöperation, and are inspired to offer themselves as coöperating units in making Christ's army function as the vital force which God intended it to be in the world, we might as well quit, asserted Mr. Edward H. Bonsall, President of the Brotherhood in the United States.

Work of the Brotherhood in Canada was the subject of the address of Mr. Mowat, of Toronto. Organized coöperation there, he said, was devoted to work among adolescent youth, a period when most men stray away from the Church.

Dr. Samuel L. Joshi, of India, by illustration and graphic description, showed the delegates the struggle being made in India in the pursuit of Christianity, how in the last few years the number of confirmations in the younger generation had exceeded that for scores of years past, and said that the spirit of Brotherhood, as exemplified in the theme of the conference, was becoming more manifest among the people of his land. He said that the best thing that any man has to give is the religion of Jesus Christ, and urged that we give it to all with whom we come in contact, realizing that it is our duty to Give our Best to the World, and this is our best.

Stop and Think: Then Act

Dr. Patton, of the National Council, who is responsible for the slogan now carried throughout the Brotherhood in the world, “stop and think; then act,” in relation to the Church's mission in the world, recorded in statistical data the success of his program, which, he said, was evidence that should enlarge your vision and increase your usefulness. Dr. Patton spoke forcefully on the obligation of parish and diocese and province to visualize the whole world as the field, and to support the Program and the budget of the Church as a moral obligation that must be met.

Through loyalty to ideals, faith in Jesus Christ as a personal Saviour, and by daily walk with Him, youth will find the secret of its first big world job, that of personal development, said the Rev. Edward H. Bonsall, Jr., of Philadelphia, in the principal address at the boys' meeting Thursday evening. You must cultivate power to choose hard right from easy wrong, to say “yes” and “no” and mean it, he asserted. It must be a personal decision. No one can decide for you, else when the test comes you will not have the strength to withstand. You must work out a faith in the Saviour through a real knowledge of prayer, a real searching of the New Testament story a real passion for and love of folks.

Your second job is to put into the Church that which it does not have today a spirit of growth, a real authority such as Jesus had, and His winsomeness.

THE JUNIOR'S JOINT MEETING

FRIDAY MORNING, after the attendance on the Holy Communion in nearby churches, and breakfast in the beautiful Commons of the University, both conventions assembled. The Senior session was presided over by the Chairman, the Hon. Franklin Spencer Edmonds, who introduced Mr. Shelby as one who needs no introduction. Mr. Shelby presented the Annual Report of the National Council.

More than 200 youthful voices lifted in song *The Son of God Goes Forth to War*, announced the arrival of the Juniors, who were to participate in this session with the men.

Mr. Edmonds welcomed the boys, as "the Church's future," and proceeded to introduce Mr. Frizzell, who spoke on *The Boy, the Church's Greatest Potential Asset*.

The Church's Greatest Asset

Mr. Frizzell credited the younger generation as being less directly headed for perdition than older folks seem to assume. "Boys are what their fathers make them. Fathers forget what they were. I know of no method the modern boy has developed to worry his father and mother, that has not been in use for the last 2,000 years." He stressed the obligation of fatherhood to give the boys a square deal, to be the friend of the boy, to abandon a policy of government by "dout's."

"The more I see of fathers," said Mr. Frizzell, "including myself, the more readily I can understand how difficult it is for the younger generation to keep the Fifth Commandment."

The youth of today will carry on the work of the Church after we are gone. Give them a chance. Let them express themselves, but guide them to a personal, loving knowledge of the Master.

The boy should not be sent to church. He should be *taken*. Don't send the boy to Sunday school. Go with him. What right have we to pack our children off to church on Sunday, and then spend the morning with the Sunday newspaper ourselves? Example will do more for the boy than anything else. He will be the Church's mainstay, in not so many years. Do your share in fitting him for his task.

Turning to the boys, Mr. Frizzell earnestly urged them to play the game straight. You can't bluff your way into the Kingdom of Heaven. Realize God in your life. Follow His guidance. Learn to seek Him and find Him, and consecrate yourself to Him and His service.

Response to Mr. Frizzell's address was made by Johnny Fred, of Alaska, Joe McCulley, a college boy of Toronto, and Solomon Gnanamani, a University of Chicago student, from India.

The session closed with noonday prayer, and an address by Dr. Sturgis—on the subject *Do you Believe in the Church's Mission?*

The convention met on Friday afternoon for a general discussion on the *Challenge of the Junior Brotherhood to the Men of the Church*.

Mr. English's Experiences

Friday evening, Mr. H. D. W. English, of Pittsburgh, Pa., President of the Sunday School Association of Allegheny County, and former National President of the Brotherhood, spoke on *Giving the Youth of the Church a Square Deal*.

Mr. English qualified on his subject by announcing that he had just completed thirty years of service in a Boys' Club in his parish, which has been a natural feeder for his Bible Class, to which some 2,000 boys have belonged in the past thirty years.

The reason for the increase in crime, asserted Mr. English, is that the universal Church has lost its religious influence upon the home. It has been so busy here and there dissecting creeds, enriching ritual, appealing in true movie fashion to the passing crowd, that the great lessons about the home and the value placed upon boyhood and girlhood which God the Father sent His Son into the world to teach by precept and example, has well nigh escaped from the American home—those wonderful lessons still dimly outlined on the blackboard of the centuries of that Christian home in Nazareth and the close-by carpenter shop. Oh, that the lost boys of this day might be found by wondering parents in the places of influence intent upon their Father's business! I want to say that the way the Church can give the youth of America a square deal is to recapture the homes of America for God, for His Son, and for His Church. The method lies along the road of forgetting some of the things which seem to the Church in the past to have been of the first importance.

We are all descendants of those who failed to recognize the great lessons of the prophets; the great lessons of experience, which throughout all history has proven that the home is the foundation of a nation, and should be under guardianship of

the Church, and boys and girls everywhere, by right of the loving sacrifice of the Son of God have a rightful claim to a good home with religious training and instruction, if they are to have a square deal. To this great Church to which we belong, to the Church of God throughout the nation, and in behalf of a square deal to all American youth, let us go back to our service in the world and capture these American homes for God and His Son, Jesus Christ.

Dr. Bernard Iddings Bell

Dr. Bernard Iddings Bell, president of St. Stephen's College, asserted that the American educational system is admirably designed for everything else except the imparting of a sense of dignity, and that it could not function in this respect because it has to be run on a basis of this world only. Young people become agnostics about man in a way that is more devastating than agnosticism about God. If they knew that men and woman were children of God, learning through travail how to do God's will, and if they knew themselves to be such children, they would be patient with their fellows and find themselves and also find happiness in service. Youth today is unhappy, because it has been deprived of the things that would give it a consciousness of its purpose in this world. The young men I know are full of inner discontent and subconscious realization that life is to them a meaningless farce. The man who does not know why he is, who has no theory of life except to hunt distraction, is a bore to himself, a menace to society, and a loss to God.

The Church, in this situation, might well devote major attention to spiritual education. That is its main business. It is its only business. It is fine for the Church to support missions to teach the heathen, but it will not do as a substitute for teaching its own upgrowing children at home. It should be remembered that the only way to teach a boy religion is by living with that boy on a religious basis.

The Bishop of Colorado

In discussion of the subject, *Giving Youth a Square Deal*, Bishop Johnson, of Colorado, took for his illustration the parable of the prodigal son, which he said, is misnamed, as it should be called the parable of the elder brother. This parable is Christ's contribution to the world's psychology, and the New Psychology contains nothing that Christ did not teach nearly 2,000 years ago.

"Nearly every successful man in public life today had a godly father, a godly mother, or a boyhood friend whom he respected and revered. In each generation parents give their substance to their children, but the trouble is that so few fathers have any substance to give of a spiritual character. It is all right for an adult to say, 'I'm just as good as a churchman.' No doubt about it. Both of you are unprofitable sinners anyway, so why haggle over the price?"

The difference between parents does not lie so much in the absence of vices as it lies in the presence of virtues that can be passed on to the next generation. Too many fathers are merely nice men, but so far as giving their sons any spiritual inheritance, they are bankrupts.

There is no such thing as juvenile delinquency, but there is a tremendous lot of adult inefficiency. The juvenile courts today should summon the fathers to answer to the charge, why they have failed to give their sons any spiritual background or foundation on which to stand.

What kind of a home is the Church? Does it exist for the children, or are they relegated to a dull Sunday school annex in the basement, badly shepherded, badly taught, and meanly financed, while the father and the elder brothers play the game of a spiritual profiteer, enjoying the luxuries of a pipe organ, a celestial choir, and a popular preacher. It is no accident, but a parable, that so many churches have stowed the children away in dark corners, and given them a nickel each on which to run their establishment.

Until men are willing to build up churches that have a masculine morale, they need not be surprised that their sons go into a far country where they associate with swine and fill up on husks. When they find themselves there is then no home to which to return, because there is no background of spiritual values.

(A report of the sessions of Saturday and Sunday will be given in next week's *LIVING CHURCH*.)

Christian Citizenship

AN ADDRESS BY THE RT. REV. THOMAS F. GAILOR, D.D.

President of the National Council, to the Brotherhood of St. Andrew International Convention at Chicago, Ill., Sept. 23, 1923

THE subject I have been asked to speak about today is "What Should Christian Citizenship Mean in our Age and Time?" and to answer this question we must understand the character and purpose of our government and our relation to it.

What is democracy? What does it mean when we speak of "government of the people, by the people, and for the people"? It sounds very well, but what does it imply? A real democracy involves two things: first, a government made by the people, and second, a government which shows by its laws and methods of administration a recognition of the essential worth of every human being, protecting every man, woman, and child, and giving each and every one a chance to realize its right to life, liberty, and the pursuit of happiness.

With regard to the first characteristic of democracy I think that our government, as human institutions go, fulfils the condition and it does express the will of the American people. The people have the power. The government is what they make it.

As for the second characteristic of democracy we have not succeeded as well as we should, and we are still behind some of the nations of the world. We must remember that no governments, their business, their amusements, the habits and customs—absolutely perfect; and so we have not been able to guarantee to every citizen of the United States the full protection of life, liberty, and the pursuit of happiness. But we have done pretty well.

With all our faults we make bold to say that there is no country in the world where a man with average intelligence, with willingness to work and to save, can do so well for himself as in these United States.

I do not think that there is any real American who wants to destroy this system of government or throw the Republic out upon some unknown, uncharted sea. We have twenty-five hundred years of history behind us, with the story of all the experiments by which men have tried to improve the conditions of human society; and the man today, who is dreaming dreams about the perfectibility of human nature and the necessary influence of environment on character, and wants to overthrow this government and set up some new theoretical social system, is chasing rainbows, and worse.

One thing is certain: Human nature is human nature; and it is not originally, nor instinctively, nor by evolution, unselfish and altruistic, and a popular government is always going to reflect the faults as well as the virtues of the men and women who cast the votes. Before we can improve or change the character of our government we must improve and enlighten and moralize and spiritualize our electorate. The ultimate appeal is to the people.

Now that means education, and by that I mean not merely the education which the children get in schools—that is a small part of it—but the broader education of daily life, the ideas, the thoughts, hopes, convictions, fears, and aspirations, that a man or woman absorbs from the work, the business, the recreation, the experience, and contacts of every-day existence.

It means, in other words, the cultivation of the soul of a people; and a people's soul is not expressed in, nor represented by, the bigness of the cities, the roar of machinery, the rapidity of transportation, the size of the crops and herds, the produce of its mines and farms, but by their sense of responsibility for life, their standards of conduct, and their love of truth and honor and righteousness. These represent the soul of the people, and they will be reflected in their governments, their business, their amusements, the habits and customs of society.

Unfortunately too many of us Americans have been so busy thinking about our bodies, that we have almost forgotten about our souls.

The various and wonderful discoveries and inventions of physical science have increased and emphasized the comfort,

the enjoyment, the value of physical life. Man, the animal, has grown to large dimensions, and is tempted to measure all plans, schemes, movements, and successes by material results. In fact, some people have not only forgotten their souls but openly declare that they have no souls; and as for the future life beyond this one, they do not trouble themselves thinking about it. Let us eat and drink and amuse ourselves, for tomorrow we die. They try to justify this mental attitude of indifference to the moral and spiritual order by talking glibly about evolution, implying, though not actually saying so, that man, with all his intellectual, moral, and spiritual aspirations and longings, is only a natural, casual, accidental result of the collision of atoms; that this world, with all the reason shot through it, is the result of blind, irrational, purposeless chance; and that we men and women are mere vanishing embroidery on the landscape like the trees and flowers.

We had better face the fact that this is a real cult, a kind of new religion, with some popular modern propagandists. They write "Outlines of History" to prove it, and it is the underlying assumption of a lot of the widely-read literature of the day. It's a sort of atmosphere that one breathes unconsciously—a clammy atmosphere, stupefying and deadly, but it is hard to analyze. It is simply the vogue of the mere intellectual, and that means with them the mere material, the selfish and godless interpretation of human life. It has its effect upon professional education, upon society, upon industry, and upon government.

In the sphere of professional education it has virtually eliminated discipline. Young people must not be controlled, they must have free outlet for their natural impulses; they must not be instructed and taught what standards of life and thought they ought to admire and follow, but they must be left free to choose for themselves, and the calamitous results of this *laissez faire* philosophy are seen in mob violence, scientifically conceived and conducted crime, unblushing vice, and contempt for law. Some of our modern educational theorists would like to standardize all education and put it upon an industrial plane, and turn all our colleges into machine-shops and laboratories. And why not? If success in life means nothing more than getting what you can of the comfort and amusement that is at hand, why not be trained for this business? The whole scene—they call it a game anyhow—is a game for high stakes, for material power. The workman plays it, the capitalist plays it; and it is a great, a thrilling, and absorbing game, and the subtle indirections and base dishonesties and clever cruelties flourish and win out. Government, industry, society—what a tremendous, exciting, heart-breaking game for stakes! The materialistic, scientific, machine-world, the world without moral or spiritual values, without thought of the eternal realities, without hope for the future, without God to save and bless:

"Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

No wonder that Mr. Henry Adams and Mr. Frederick Harrison despair of any future for humanity. No wonder that a dying philosopher said the other day: "It is a mean world, peopled by a mean race."

Of course the American people as a whole are not going to be humbugged by this philosophy, which, after all, is two thousand years old, hoary with age, and blasted with failure. The Greek democracy tried it, and died. The Venetian Republic tried it, and you remember Ruskin's description of the figure on the Ducal Palace. It is the figure of an old woman with a veil over her forehead and a bag of money in each hand. The throat is made up of sinews with skinny channels deep between them. The features are hunger-bitten, the eyes, hollow; the look, glaring and intense, speaking forever of that

(Continued on page 702)

Socialism and Individualism*

BY CLINTON ROGERS WOODRUFF

GUILD SOCIALISM has come in for a good deal of interesting discussion lately, largely because of the writings of a brilliant Englishman, G. H. D. Cole, whom Lord Northcliffe, before his death, suggested might some day be the Prime Minister of England. Guild Socialism is a theory and program of social organization based on the concept of function, which would completely decentralize political control, and abolish the wage and profit system in industry. It proceeds from the proposition that democracy requires the control of social functions, not through a single, formal, political organization, but through several organizations based upon the performance of these functions themselves. In his earlier expositions of the movement, emphasis was placed on the distinction between people in their capacity as consumers and people in their capacity as producers. Upon the former rested the claim to authority of the political state, but the latter was considered to require a system of industrial guilds. He contemplated a dual organization of society: the political structure, as at present, based on territorial representation, and adapted to the economic, political, and cultural requirements of the community as a whole; the industrial structure, so conceived as to realize the control of all production by the workers themselves. The political parliament would be paralleled by a national guilds congress. This called for a third, judicial body to hold the balance between the two, to preserve harmony between the producing and consuming functions.

Niles Carpenter, a priest of the American Church and who has been such a helpful instructor at the Wellesley Summer Schools, in his *Guild Socialism*, expresses, regretfully, that the theory as at present formulated is not the sovereign remedy that at first it seemed. "I find much of inconsistency, irrelevancy, and obscurity, in the doctrine," he says. Nevertheless he feels that the Guild idea contains elements of vital importance to the problems of industrial relations and of community organization. He also believes that the Guild idea embodies principles which make for technical efficiency and social well-being and that these principles are in harmony with the trend of modern industrial organization.

Mr. Carpenter declares that emphasis has shifted from the worker's belief that he is simply deprived of the just fruit of his labor to the thought that he has no hand in the control of the great machine of industry of which he is a part. Emphasis is laid not so much upon questions of ownership as upon those of administration. At once the importance of the Guild idea appears, for here is a system, very active in England and spreading to other lands, which primarily is an attempt to secure self-government for the workers. It is interesting to note that the membership of the Church Socialist League in England appears generally committed to the Guild idea and many of its prominent members are also leaders in the movement. This organization, according to Carpenter, is composed chiefly of clergy and laity of the Church of England and represents a full development "of the social implications of the religious mediaevalist reaction."

Guild Socialism, in the opinion of LeRossignol, is "a typically English compromise between syndicalism and State Socialism. It is in part an academic and utopian scheme of ideal society, in part a shrewd guess or prophecy, based on the supposed trend of political and industrial events."

Written as an antidote to the sweeping statements and bold casuistry of many radical orators and writers, LeRossignol takes up one by one some of the more cherished tenets of Karl Marx and his followers, and seeks to strip them of their trap-

pings. He has written what has been called "a temperate but searching exposure of just what socialism really is and means, and a convincing refutation of its arguments and conclusions."

As orthodox doctrines of socialism, he lists the theory of economic determinism; the labor cost theory of value; the iron law of wages; the theory of increasing misery; the theory of surplus value obtained by exploitation or robbery; the theory of crises; the law of capital concentration; the idea of the approaching elimination of the middle class; the inauguration of the social revolution by the proletariat; equitable distribution of product so as to abolish poverty and all the other "evils of capitalism"; and the advent of an era of peace, prosperity, and happiness until the end of time. He argues that the wage earners are not the sole creators of wealth and productive ideas, that the labor-cost theory of value is unsound, the condition of the working class steadily improving, and the middle class not disappearing, but increasing in numbers and wealth.

LeRossignol declares that Plato realized the impossibility of his ideal republic, and wrote a second book describing a state that he thought might be successful with human beings as they were. He pictures St. Thomas Aquinas as the first Christian socialist, and quotes the Socialist Bebel as saying, "we aim in the domain of politics at republicanism, in the domain of economics at socialism, and in the domain of what is today called religion at atheism." He outlines and describes state socialism, the industrial union, the I. W. W., guild socialism, and communism. He considers socialism in France as revolutionary, idealistic, and anarchistic; in England cautious, compromising, experimental; in Belgium, largely cooperative; in Spain and Italy, extreme and violent; in Russia, revolutionary, visionary, and anarchistic.

According to Dr. Hertzler, in his learned and interesting *History of Utopian Thought*, it never entered Plato's mind that there would be complete consummation of the ideal. Such a conception was impossible to an inhabitant of the world at that time for "it implied a vision of progress entailing advance step by step throughout the ages," and "the idea of progress is of modern rather than of ancient date." Nevertheless as this very book points out perfect social states were foreshadowed by the prophets Amos, Hosea, Isaiah, Jeremiah, Ezekiel. These and the divinely instituted societies of the apocalyptists, "the Kingdom of God" of our Lord, the "City of God" of Augustine, and Savonarola's theocracy, are examined by Dr. Hertzler with respect to actual conditions at the time; the contrasts in nature of the perfect states proposed as substitutes; the ways and means of effecting the transition and the significance which these various conceptions may have for us today. Then, the social anticipations and theories of reconstruction of the secular Utopians from Plato to the present are subjected to similar treatment together with an analysis and critique of Utopianism generally.

Concerning the program of regeneration as developed by our Lord, Dr. Hertzler says, "like every ideal, it is beyond our perfect practice; but like every true ideal, it is the point toward which our endeavors may growingly converge and approximate. Its most outstanding characteristics are its emphasizing our individual character and the means of its perfection; these means being certain very definite and closely interwoven moral and spiritual demands consummated by a human life full of righteousness, justice, and love, brought into harmony with the divine life. It is really the doctrine of a true religion, since it is no mere emotional effervescence of mystical ecstasy, or occult vapping; nor is it a question of mechanical performances, ecclesiastical institutions, ritual, or creeds; but it is an affair of the soul; it is spiritual and ethical; and is based upon a simple, childlike communion with a beneficent and loving Father-God, and express itself in daily fraternity and service; it makes for happiness and peace and satisfying life for all humanity."

In *Socialism and Character*, Mr. Sturt, a Fabian Socialist, has adopted a title which Miss Scudder has already used. His

**Guild Socialism*. By G. H. D. Cole. New York: F. A. Stokes Co.
Guild Socialism. By Niles Carpenter, New York: D. Appleton & Co.
What is Socialism. By James Edward LeRossignol. New York: Thomas Y. Crowell Co.
The History of Utopian Thought. By Joyce Oramel Hertzler. New York: The Macmillan Co.
Socialism and Character. By Henry Sturt. New York: E. P. Dutton and Co.
American Individualism. By Herbert Hoover. Garden City: Doubleday, Page & Co.
Justifiable Individualism. By Frank Wilson Blackman. New York: Thomas Y. Crowell Co.

thesis is that Socialism will greatly improve individual character in all relations of life. He believes that the characteristic defects of our society are due to individualism; by which term he means "the way of distributing wealth whereby men scramble for it according to each individual's strength and cunning." "Long before the Great War," he declares, "most thoughtful men had come to realize the rottenness of individualism; but it was still generally believed that, however immoral, it was at least fairly efficient, much more so than any other system was supposed to be." "The war destroyed that imposture forever," Mr. Sturt believes. "An individualist state is essentially feeble; it is torn by conflicting interests, greeds, and ambitions, and is slow and ineffective in action." "Now that the war is ended, we have retraced our steps and gone back to individualism, and we shall certainly be beaten in the next war if we have to encounter an enemy organized by the methods of socialism."

The other side of the question is set forth by Professor Blackman and by Mr. Hoover. The former's small volume is a spirited protest against the mass play of modern social life to the neglect of individual culture. It claims that undue emphasis has been placed on social and economic organization, reform laws, and group activity as means of human progress, and too little stress upon the development of the moral and intellectual integrity of the individual. While the old individualism of "fangs and claws of red-handed nature" has no just place in modern ethical society, a new regenerated socialized individual is the highest expression of human progress; indeed, it is the source of progress, for the mutations of society originate in individual traits and conscience. It is an individualism of service that glories in excellence of work, characterized by a disinterested attempt to put value into the world and not by an inglorious attempt to exploit the values others have created.

In the opinion of the *New York Times*, Herbert Hoover's little book "deserves to rank, and doubtless will rank, among the few great formulations of American political theory. It bears much the same relation to the problems of the present and the future that the essays of Hamilton, Madison, Jay, and Noah Webster bore to the problems that occupied men's minds when the Constitution was framed." It discloses the underlying philosophy of a man who has made a large contribution to his day and generation. He declares that he emerges from his experiences, particularly those of the past seven years—"an unashamed individualist." Conscious progress he finds must be based upon intelligence, not emotions. Intelligence is individual. This gives him the key to his structure of progress. "The sole source of progress springs from one source—that each individual shall be given the chance and stimulation for the development of the best with which he has been endowed in heart and mind. Our American institutions have been developed to promote this end. We have made our institutions from materials which grew out of revolt against conditions in Europe. We have fashioned our system of society to conform to the basic idea of equal opportunity and to provide for each individual opportunity and motivation to enable him to express the best that is in him.

"Our system," says Mr. Hoover, "abhors autoeracy and does not argue with it but fights it. It is not capitalism or socialism, or socialism or syndicalism, nor a cross-breed of them. Like most Americans, I refuse to be damned by anybody's word-classification of it, such as capitalism, plutocracy, proletariat, or middle class, or any other, or to any kind of compartment that is based on the assumption of some group dominating somebody else."

In this insistence on equal opportunity, American individualism differs from old world individualism. One of the most practical and valuable truths that Mr. Hoover points out is the individuality of America. So much of our literature has tried to make us see America only as a big melting pot, a protean something that is hardly a nation, that it is distinctly cheering, as the *American Federation* points out, to find an interpretation which gives America an individuality and a soul.

Mr. Hoover's economic individualism does not end in acquisition and preservation of private property. "Private property is not a fetich in America," he says, and cites the outlawing of the liquor industry without compensation. He finds domination of arbitrary individual ownership disappearing—

witness the increasing numerical partnerships through widespread ownership of stocks. Large capital is steadily becoming a mobilization of small savings, and hence increasingly sensitive to public opinion. He sees the trend of business organization to coöperatives, and holds the hope that in the coöperatives we can gain in individuality. Pointing out that our economic system is not frozen—due to our individualism—he holds that progress here requires no formula, only the guardianship of our vital principles of individualism with its safeguard, equality of opportunity.

In the political field, Mr. Hoover finds our government has been fairly successful in maintaining equality of opportunity and that its greatest troubles and failures are in the economic field. Our mass of regulation of industry expresses an intent to protect our institutions against economic domination of powerful groups. "To curb the forces in business which would destroy equality of opportunity, and yet maintain the initiative and creative faculties of our people are the twin objects we must attain. To preserve the former, we must regulate that type of activity that would dominate. To preserve the latter, the government must keep out of production and distribution of commodities and service. This is the dead-line between our system and socialism. Regulations to prevent domination and unfair practices, yet preserving rightful initiative, are in keeping with our social foundations. Nationalization of industry or business is their negation."

CHRISTIAN CITIZENSHIP

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love of material wealth, that avarice, which ate the heart out of the great Republic of the Middle Ages, the Queen of the Adriatic Sea.

And we rejoice today, that there is a strong reaction against this mechanical theory of human life and work. Rich men who have succeeded in the great game are making atonement by founding institutions for the public welfare; but, best of all and surest of all, professing Christians are awakening to a sense of the danger that threatens us, that threatens our very existence as a nation. And why did not the Great War teach us the madness of this materialism? Germany exploited this machine theory of the universe to the limit and built up a combination of physical forces, never before equalled. The other nations were following in her wake. As Mr. Clutton Brock said: "We were as big fools as the Germans, and believed in the machine and trusted the machinery, and had almost forgotten the Supreme Will behind the machine. And then the will of man, the reflection and agent of the will, the will to righteousness and truth and justice, rose up and asserted itself and smashed the machine to pieces." And so we no longer talk about the "survival of the fittest" when we tell of the boys who died in France. We did not survive because we are fittest. They did not die because they were less fit. No indeed: they were the men. They had the manhood. They exemplified the finest, truest law of all human nobleness, the sacrifice of self for a Great Cause, a law that shines from the Cross of Jesus Christ, and discredits and repudiates forever the mere mechanical, the mere scientific interpretation of God's world.

My friends, what does Christian citizenship mean today? It means the voluntary surrender of private and individual aims and profit to the common good. It means fellowship and brotherhood and helpful sympathy to strangers within our gates. It means the breaking down of the barriers of race and class and section in the service of our country, and the love of humanity that overleaps all boundaries of national pride and prejudice, and accepts the obligation of service to all mankind.

It means finally the democracy of the willing heart and the outstretched hand, faith in God, faith in our fellow-men, faith in the future of our country, such faith that it may be said:

"He never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed that Right the worsted wrong would triumph;
Held, we fall to rise, are baffled to fight better, sleep to wake.
No: At noonday in the bustle of man's work-time,
Greet the Unseen with a cheer;
Bid him forward, breast or back as either should be,
Strive and thrive, fight on,
Fare ever there as here."



CORRESPONDENCE

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

A UNITED STATES OF THE CHURCHES

To the Editor of *The Living Church*:

WHILE the actions of the States of Europe are confirming the wise decision of the American people that a League of Nations is at present a mere visionary dream, the attention of the world is called to a very widespread desire among the more enlightened races for a greater unification of belief in the spiritual realm of which the League of Nations is a mere corollary. As Christians we claim that the manifestation of the purposes of Providence in the highest form is Christianity. Perhaps the greatest blow to the spread of Christian ideals was given by Rome in the Crusades, substituting Imperial force, as she has always done when feeling strong enough, for the less scenic but more surely Christian methods of personal influence, growing from a faithful practice of Christian teaching. No constitution of the League of Nations can compare with the constitution of God's will manifested in Christ and His Church. We Christians may well ask ourselves how far our practice runs with what we claim and know in our hearts. We have had an awful set-back, worse perhaps than the Crusades, and we have much to make up. The so-called Christian nations have, in the great war, shown to all others, and to themselves, how little they are guided by what they profess. That is the lesson we must get stamped on our minds, and learn it so that it reacts on the individual lives of all.

How any of those so-called Christian nations, after the late war, can have the face to send missionaries to non-Christian races is a question.

If we look at America's place in the world and her apparent mission, we may get an idea of the working of Providence that is truly heartening. First, our form of Government placing individual responsibility that is in accord with God's plan. Action in bodies there must be; even animals herd and are swayed in masses: that is according to the laws of Providence also. How we provide for that in separate states, and so on down. Over all we acknowledge a supreme and impersonal government powerful to act. If we then look at the working of the system, brushing aside imperfections which hamper everything human, we find all our great resources shared by all alike—no artificial barriers between states. We pause for a moment to think of a United States of Europe, where Germany could use the deposits of France as freely as other states here use Pennsylvania coal or the products of the cotton states. The unnatural barriers under which Europe has existed finally caused the overthrow of her Christian ideals, and produced a war that nearly wrecked the world. She needed American ideals to recover, and was side-tracked by a visionary, to a League with Patagonia, etc. included. That was rubbish begun at the wrong point when it might in time end.

Now if we will consider for a moment what is happening in the spiritual world we will find here in America, due perhaps, under Providence, to the working in our minds of our national ideals, that we are seeking as Christians to combine all that at present is disunited. The Roman ideal is unthinkable in its zenith, it could devise no better ideal than the Crusades. The sectarian ideal is equally unthinkable; it squanders much that is valuable and leads to nothing. Federation then looms before us, individual responsibility grouping first as animals do in herds, then as human, thinking beings who legally constituted states or Christian bodies. So far we have gotten now; what we would like is a central government, that means all states to have similar forms of government under a general constitution. Providence allows great dissimilarity of race and modes of thought: why should we believe that in the highest realm of spiritual life there should be a hard and fixed uniformity? Rome stands for nominal rigid uniformity: it has never been attained and never will be. On the other hand the misfortunes due to absolute license are apparent to all. As Americans we stand for federated states under a strong central government, which holds all to accountability, but which also requires a similarity of state government. That is the point we have now to aim for. There can be no federation until a constitution and a similarity of organization is accepted. The original states did it, and have prospered. The religious bodies should do the same. It makes

for the good of all. Territories not yet ready for statehood could come in as they qualify. It is the American way and we believe it to be the pointed way for Christian Unity.

W. C. HALL

SPECIAL NOTATION

To the Editor of *The Living Church*:

IN reply to my letter in your issue of August 18th, Mr. C. E. Roberts says that he thinks nothing can be done to remedy the faulty phrasing of the hymn For All the Saints, as set to Barnby's tune Sarum.

If I did not hesitate to ask the printing of a few bars of the musical score, I would show Mr. Roberts how the notes could be varied in stanzas 1, 2, and 4, without any injury to the music, and to the great improvement of the phrasing.

This is only one of many hymns that need similar treatment. For example, in Jesus Calls Us, tune Galilee, second stanza, there is frequently heard, "As of old Saint Andrew heard it," instead of "As of old Saint Andrew heard it."

My suggestion is that special notation should be given in the musical score in such cases as it is in Dr. Dykes' tune Nicaea to the hymn Holy, Holy, Holy. HENRY A. MACOMB.

UNUSUAL ENTRIES

To the Editor of *The Living Church*:

A PARISH REGISTER of an unusual sort recently fell into my hands. It was unusual in many respects: firstly, for the fact that it had been most accurately kept by a long train of clergymen through whose care it had passed in the more than fifty years of its history. But the unique feature, which most engaged my attention, was the section set apart for parish annals, which, in addition to the dates of corner-stone laying, consecration, rebuilding, etc., contained, in the writing of every one of the many successive rectors, an estimate of the character of the congregation and its officers. Many of these entries are merely routine statements, but two or three are of so varying a nature that, to me, they throw light upon the clergy involved, rather more than on the parish. It occurred to me that these extracts might afford profitable reflection to many of your readers, without any comment of mine.

1. "One or two unsuccessful attempts had been made to build a church. The parishioners were so at variance that they would neither do anything themselves (but make trouble), nor help anyone else to do anything. Some went so far as to say the church should not be built."

2. "After a short and pleasant charge of six weeks, I, on the 26th day of October, sever my connection with St. Paul's Church."

3. "With the exception of E—W—the resident members of the parish have contributed little to the erection of the church. Assistance has come mostly from what are commonly termed 'outsiders.'"

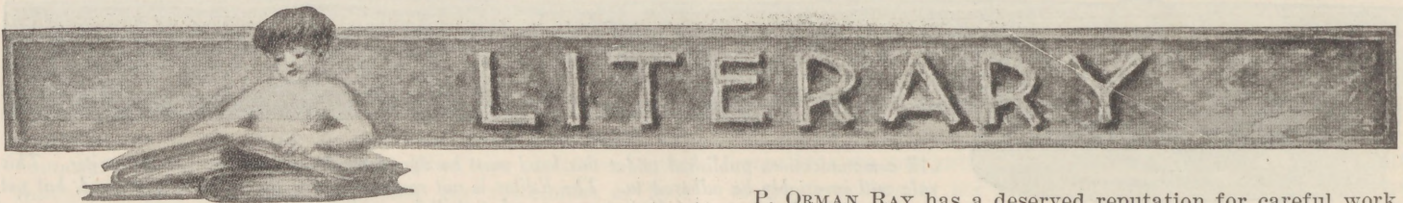
4. "Took charge of St. Paul's Church on November 1st. I here record my profound thanks to almighty God that, at the Feast of the Epiphany following, I am permitted to get away alive."

5. "A brief pastorate of three months. God bless this mission and give the people unity and a willing zeal."

6. "Sever my connection with deep gratitude to the loving Father in heaven. May the Blessed Trinity accept the work of a servant done in faith and love. God bless this parish."

The rector who made the last entry remained for six years. Goldsboro, N. C. WILLIAM O. CONE.
September 14, 1923.

HAVE we ever done any one action which we are quite confident was done solely and purely for the love of God? If we have, it has not often been repeated. We are conscious to ourselves that there is a great admixture of earthly motives in our service of God. It is astonishing what an amount of vainglory and self-seeking there is in our love of Him.—F. W. Faber.



VARIED INTERESTS

Greek Religious Thought, from Homer to the Age of Alexander. By F. M. Cornford, M.A., Fellow and Lecturer of Trinity College, Cambridge. New York: E. P. Dutton & Co. \$2.

In this book there is a compilation of extracts from the various Greek writers, translated into English, and arranged so as to give at least some idea of Greek religious thought. The introduction is a valuable, even if terse, essay on the theology of the gods, and is, with the whole volume, interesting to the student of religion, and of the forerunners of Christianity.

The New Testament Today. By E. F. Scott, D.D., Professor of Biblical Theology in Union Seminary, New York: The Macmillan Co., 75c.

"The time has surely come when we should surely try to exchange the old attitude to scripture for one that will be more consistent with the results of modern enquiry." So writes the author in his *Introduction*, and in this brief volume he amply fulfills his purpose of commending a new interpretation of the New Testament documents to the present generation. Of the four chapters of this small book the second and the fourth are undoubtedly the best. A stimulating, heartening, and provocative little book!

Voluntary Clergy. By Roland Allen, S.P.C.K. New York: The Macmillan Co.

After canvassing the needs of the Church of England and its dependencies for clergy, and the supply—and these do not differ materially from the same thing in the American Church—the Rev. Mr. Allen recommends a Volunteer Clergy, "men in full orders, exercising their ministry but not dependent upon it for livelihood."

It is the experience of some clergymen that the principal part of a priest's life is in his pastoral work and this is a full time work. So is self-support, in America at least. Therefore, unless we confine the clergy to the ranks of retired capitalists—which would be by no means good—Mr. Allen has proposed a dilemma from which it is difficult to escape.

There is much in the book to think about, however: for instance, when he says that the people should demand the Sacraments; if that were done universally, the problem raised would soon be solved.

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

This pamphlet should help in popularizing sung Eucharists in the Church, as it is convenient, both in form and in price, to put in the hands of the members of the congregation. The music, which is given in full, is Canon Douglas' arrangement of the Merbecke music, and includes a *Laus Tibi*, an offertory sentence by Beethoven, a *Benedictus qui Venit*, and an *Agnus Dei*. The music for the hymn, O Saving Victim, and the Old Chant for the *Gloria in Excelsis*, are provided for those who wish to use them.

POLITICS

A NEW EDITION of Franz Oppenheimer's book *The State* has been published by B. W. Huebsch, Inc. It will be recalled that this is the book the publication of which preceded the Great War, and which set forth the German idea of the State. By this Oppenheimer does not mean "the human aggregation which may perchance come about to be, or as it properly should be," but "that summation of privileges and dominating positions which are brought into being by extra economic power." It is a sociological book which has excited comment and which provokes study not only because of the period of its original publication but because of what are believed to be its intrinsic merits as an interesting contribution to social economy.

A NEW EDITION of Professor Edward S. Corwin's admirable little book, *The Constitution and What it Means Today*, has been published by the Princeton University Press. It contains the full text of the Constitution with a series of concise explanations elucidating each paragraph so far as may be necessary for a clear understanding.

P. ORMAN RAY has a deserved reputation for careful work which is well sustained in the new and revised edition of his *Introduction to Political Parties and Practical Politics*. It is intended for text book purposes but, like so many modern text books dealing with political and sociological questions, it is not without substantial value for the general reader. Charles Scribner's Sons, New York, are the publishers.

In *The Personal Genesis of the Monroe Doctrine* William A. MacCorkle, a Virginian and a former Governor of West Virginia, has written a spirited defense of James Monroe's authorship of the doctrine which bears his name, vigorously combating the New England contention that John Quincy Adams was its real originator. (New York: G. P. Putnam's Sons.)

FOR BOYS AND GIRLS

The Soul of Abe Lincoln. By Bernie Babcock. Philadelphia: J. B. Lippincott. \$2.

An old plantation in Mississippi in the days just before the smouldering fires of the war between North and South burst into flame, is the setting for this latest story of Mrs. Babcock's. There is a slip of a girl, as gay and fascinating as any daughter of Dixie, for heroine, and a hero, who, though a Southerner by birth, dons the blue uniform and is faithful to the Union. And lastly, there is Lincoln, so often portrayed for us in novels and plays, yet never more sympathetically than in these pages of Mrs. Babcock's. A thrilling story, and one well told.

Sandy and Her Animal Pals. A Story for Girls and Boys Who Love Animals. By Frank Thompson. Boston: The Stratford Co. \$2.

Sandy, or Little Lady, as she is more frequently called in the book, is a very happy little girl who lives with her mother and father, a former sea captain, in a small harbor town. Her "pals" are a pony, a little dog, and three cats. They are all devoted to their little mistress, and their conversations among themselves would have delighted and amazed her. Many and exciting are the escapades of these most extraordinary pets, particularly those of the two cats, Billiken and Blacktop, who would adventuring go. Mr. Thompson has written his story in an entertaining manner, and older children will find it enjoyable reading.

Heroes of the Wilds. By Chelsea Fraser, New York: Thomas Y. Crowell Co. \$1.75.

It is not hard to imagine how this book will be devoured by any boy into whose hands it is put. And it is an excellent book to put in a boy's hands because it tells him of the exploits and achievements of the men of out-doors, and will satisfy his natural longing for adventure and great effort.

BIOGRAPHICAL

LLOYD GEORGE is Britain's outstanding figure of the present century, possibly Europe's. To tell the story of his life and to evaluate it is no mean task. Several have essayed it, some as partisans, some as critics. E. T. Raymond has a well-earned reputation as a publicist and as a political historian and he amply sustains it in his *Mr. Lloyd George*. It is a carefully written, fair book. While scarcely entitled to be called brilliant, it is dependable. (New York: George H. Doran Co.)

CHARLES J. BONAPARTE was an outstanding figure in the American fight for political decency and governmental efficiency. A founder of the National Civic Service Reform League and later of the National Municipal League, he contributed largely to the movement still progressing to make American public life wholesome and decent. His national reputation was enhanced and emphasized as a member of President Roosevelt's cabinet, first as Secretary of the Navy, and later. It is this part of his life and the personal side that occupies most of Joseph B. Bishop's *Charles Joseph Bonaparte: His Life and Public Services*. Some future biographer will give us a fuller picture of him as a publicist and a factor in what, for lack of a better phrase, is called "the good government movement." (New York: Charles Scribner's Sons.)

Church Kalendar



SEPTEMBER

- 29. St. Michael and All Angels.
- 30. Eighteenth Sunday after Trinity.

OCTOBER

- 1. Monday.
- 7. Nineteenth Sunday after Trinity.
- 14. Twentieth Sunday after Trinity.
- 18. St. Luke, Evang.
- 21. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

- Sept. 29—Consecration of the Bishop-elect of Washington, Washington, D. C.
- Sept. 30-Oct. 3—Synod of the Sixth Province, Duluth, Minn.
- Oct. 2—Special Convention of the Diocese of Michigan for the election of a Bishop.
- Oct. 6—Meeting of the Young People's Societies of the Fifth Province.
- Oct. 9—Special Convention of the Diocese of New Jersey for the election of a Bishop Coadjutor.
- Oct. 9—Synod of the Fifth Province, Toledo, Ohio.
- Oct. 17—Synod of the Eighth Province, Fresno, Calif.
- Oct. 21—Synod of the Seventh Province, Kansas City, Mo.
- Oct. 23—Synod of the Fourth Province, Chattanooga, Tenn.
- Oct. 23—Synod of the First Province, Portland, Maine.

APPOINTMENTS ACCEPTED

- BARHYDT, Rev. GEORGE WEED; in charge Trinity Church, Seymour, Conn., October 1st. Address 75 Orange St., New Haven, Conn.
- BROWN, Rev. O. H., St. Monica's Church, Hartford, Conn.; to be rector of St. Phillip's Church, Buffalo, N. Y.
- COCKE, Rev. HENRY TELLER, St. Andrew's Church, Hollywood, N. J.; to be rector of Chevy Chase Parish, Washington, D. C.
- LEACH, Rev. FLOYD S., D.D.; to be rector of Trinity Church, Grantwood, N. J.
- MARTIN, Rev. JOHN G., rector of St. Peter's Church, Clifton, N. J.; to be Superintendent of St. Barnabas' Hospital, Newark, N. J.
- MCCLELLAN, Rev. HENRY L., rector of St. Paul's Church, Monongahela, Pa.; to be rector, Sept. 1st, of St. Luke's Church, Pittsburgh, Pa., in succession to the late Rev. Daniel W. Duroe, for 32 years rector.
- PITCHER, Rev. J. B., Belleville, N. J.; to Rockland, Me.
- PRESSEY, Rev. H. E. P.; to be curate, St. Paul's Church, Paterson, N. J.
- PROSEUS, Rev. A. L., Grace Church, Wiloughby, Ohio; to be rector of Trinity Church, Fredonia, N. Y.
- PURDY, Rev. C. E., M.D., St. Thomas' Church, Bath, N. Y.; to be rector of St. John's Church, Clifton Springs, N. Y., about Oct. 1st.
- SABIN, Rev. E. P., vicar St. Mark's Church, Oconto, Wis.; to be rector St. Paul's Church, Marinette, Wis., Oct. 1st.
- TEN BROECK, Rev. JOSEPH A., rector Trinity Church, Detroit, Mich.; in charge of St. Paul's Church, The Dalles, Ore.
- VAN DUYN, Rev. T. J. M.; to be curate St. Luke's Church, Montclair, N. J., Oct. 1st.
- WILSON, Rev. J. MARSHALL; to be curate Grace Church, Newark, N. J.

SUMMER ACTIVITIES

- CROWELL, Rev. JOHN WHITING; in charge St. John's Church, Portsmouth, N. H., Sept. 4th to Oct. 8th. Address 101 Chapel St.

ORDINATIONS

PRIESTS

COLORADO—On the Feast of St. Matthew, September 21, 1923, at St. Matthew's Church, Grand Junction, the Right Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood WILLIAM McMURDO BROWN. The Rev. A. W. Burroughs presented Mr. Brown. The sermon was preached by Bishop Ingley, and the Litany was said by the Rev. John S. Foster, of Montrose. In addition the Bishop was assisted by the Rev. Edwin Johnson, the Rev. Eric A. C. Smith, the Rev. Robert Y. Davis, and the Rev. Bernard Geiser, of Gunnison. Mr. Brown will continue as rector of St. Matthew's where he served his diaconate.

FOND DU LAC—On Sept. 16, 1923, the Sixteenth Sunday after Trinity, in St. James' Church, Manitowoc, Wis., the Rt. Rev. Regi-

nald H. Weller, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. CARLOS AUGUSTUS AVELHE. The candidate was presented by the Rev. Francis P. Keicher, and the sermon was preached by the Bishop.

DIED

GIRAUD—Entered into life at her home in Middletown, Conn., September 13, 1923. HARRIETTE FENWICK, widow of the late Ernest GIRAUD of New York City. She was for many years an official in the Woman's Auxiliary of Connecticut, and for some time its president.

May she rest in peace, and may eternal Light shine upon her.

GURNEY—Entered into rest in Oconomowoc, Wis., on August 17, 1923. JEANIE LIVINGSTONE GURNEY, daughter of the late Abraham Gifford and Susan Livingstone Gurney, of the town of Summit, Wis. Funeral services were held at Zion Church. The interment was in the cemetery at Nashotah.

"Numbered with Thy saints in glory everlasting."

WOOD—Died in Rochester, N. Y., Friday morning, September 14, 1923, after a long, serious illness, BERTHA WOOD, beloved daughter of the late Rev. Albert Wood, and Mary Elizabeth Van Ingen Wood, and granddaughter of the Rev. John Visger Van Ingen, D.D., for many years an honored priest in Western New York, until his death in 1877. Miss Wood was a valued and prominent associate of the G.F.S. in Western New York for thirty years.

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.

MISCELLANEOUS

HOME OFFERED, WITH BOARD, LAUNDRY, and small salary to a refined lady willing to help from 3 to 4 hours daily in a Home for Girls. Music necessary. Apply by letter: 105 E. 22nd St., New York, Room 408.

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.

POSITIONS WANTED

CLERICAL

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

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

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

RECTOR 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.

YOUNG MARRIED PRIEST, EXPERIENCED, desires parish in the East. Address, R-975, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST, SEEKING CHANGE, DESIRES position, preferably in Catholic Parish, in Massachusetts or Connecticut, after November first. Five years' experience. Address Organist D. C. H-973, care LIVING CHURCH, Milwaukee, Wis.

SEXTON, CHURCHMAN DESIRES POSITION as Sexton. Experienced, reliable, and devout, can furnish references. Address F-546, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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.

WE MAKE SURPLICES, CASSOCKS, COTTAS, Clerical Vests, Rabats, Stole Protectors, and purificators. Also do repair work. Price Lists sent on request. SAINT GEORGE'S GUILD, 508 People's Nat'l Bank Building, Waynesburg, Greene County, Pennsylvania.

AUSTIN ORGANS

A PROMINENT BROOKLYN ORGANIST, teacher and composer writes: "My organ, is twenty years old, and is still young. A wonderful record of behaviour and of our complete satisfaction. No extra expense for maintenance in all this time." AUSTIN ORGAN Co., 180 Woodland Street, Hartford, Conn.

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

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 lines. 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.

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

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New Jersey

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

New Mexico

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

CHRISTMAS CARDS

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

MISCELLANEOUS

CHURCH STUDENTS — WELCOME TO New York! Club privileges offered you at GREER HOUSE and GREER COURT (West 114th St.). For information apply SOCIAL DIRECTOR, Greer House, 123 East 28th St., New York City.

GREER COURT (WEST 114TH ST.) WILL open October 1st. Contributions and gifts gratefully received. Special needs: Piano, Victrola, Rugs, Blankets, Bureaus, Table-silver, Urns, Bake-oven, and \$5,905. For information address MISS WARREN, Greer House, 123 East 28th St., New York.

TWO CHILDREN AGES 9 TO 14 WILL find good home and care with private family in country. \$10.00 per week each. Address MISS E. J. SMITH, Kent, Conn.

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—TO BUY, A GOOD MODERATE size tubular or other church bell, second hand. Address ST. ANDREW'S MISSION, Hartsdale, New York.

WANTED NOV. 1ST FOR SIX MONTHS, USE of furnished house or seven room Apartment in Philadelphia, in exchange for use of well furnished eight-room Bungalow (and two baths) in Rutherfordton, N. Carolina. Address, MRS. FRANCIS HICKS, Rutherfordton, N. C.

FOR SALE

RETIRED CLERGYMAN DESIRES TO SELL solid silver pocket Communion set consisting of chalice, flagon, and paten. Cost \$40.00. Will sell for \$15.00. Address ADVERTISER, 212 N. Fulton Ave., Mt. Vernon, N. Y.

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

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.

APPEALS

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THE CHAPTER

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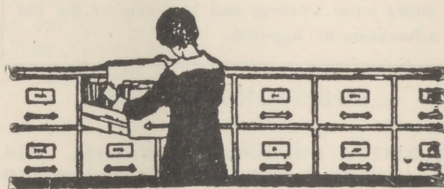
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INFORMATION BUREAU



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

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

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

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ments, 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.

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CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Andrew's Church, Buffalo

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., Rector.
Sundays: 8:00 and 11:00 A.M. 7:45 P.M.
Wednesday, Thursday, and Holy Days.

BOOKS RECEIVED

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

The Abingdon Press, 150 Fifth Ave., New York, N. Y.

Living at Our Best. By Grace Hastings Sharp and Mabel Hill.

D. Appleton & Co., George H. Doran Co., Doubleday, Page & Co., Charles Scribner's Sons.

American Nights Entertainment. By Grant Overton.

Rev. Carroll M. Davis, 281 Fourth Ave., New York, N. Y.

Journal of the General Convention of the Protestant Episcopal Church in the United States of America. Held in the City of Portland from September Sixth to September Twenty-third, inclusive, in the Year of Our Lord 1922. With Appendices.

Harcourt, Brace & Co. 383 Madison Ave., New York, N. Y.

Children of the Way. By Anne C. E. Allison.

Houghton Mifflin Company, 2 Park St., Boston, Mass.

Stories of the Saints. By Mrs. C. Van D. Chenoweth. New and Enlarged Edition. With Illustrations. Price \$2.

Alfred A. Knopf, Inc. New York, N. Y.

What the Judge Thought. By Hon. Edward Abbott Parry.

G. P. Putnam's Sons, 2-6 W. 45th St., New York, N. Y.

The Federalist. By Alexander Hamilton. Edited by Henry Cabot Lodge.

The John C. Winston Co. Philadelphia, Pa.

The Origin of the Gospel According to St. John. By James A. Montgomery, professor in the Philadelphia Divinity School and the University of Pennsylvania. Price 50 cts.

IF MAN is no longer a beast, it is not because he can drive motor cars and build aeroplanes, but because religion has taught him, in however imperfect a form, love, justice, self-control, and respect for the rights of others.—*Sir Sidney Low.*

New English Bishops Make Plans for their Episcopates

A Missionary Campaign—A War Memorial—An Anniversary of the Oxford Movement.

The Living Church News Bureau }
London, Sept. 7, 1923 }

THE new Bishop of Liverpool, Dr. David, will probably enter into residence early in November, or a little later. As Dr. Chavasse will retire on October 1st, he is cancelling all engagements made in the diocese after that date. During the interval between October 1st and the date of Dr. David's entering into residence, the care of the Liverpool diocese, passes to the Archbishop of York, who will probably appoint the Bishop of Warrington to administer the Diocese until the new Bishop becomes legally responsible. An interchange of courtesies takes place at the Walker Art Gallery, Liverpool, next Tuesday, when Dr. and Mrs. Chavasse are to meet the new Bishop and Mrs. David.

Dr. Guy Warman, Bishop-designate of Chelmsford, in a letter of greeting to the clergy of that diocese, says that he does not write to unfold a program or to make promises, save that he will do his best to be worthy of the call. "The task of a bishop in these days," he adds "is beset with problems and anxieties: indeed, grave and arduous is the task of the whole Church of God. But we have faith to believe that it can and shall be accomplished if we are brave and loyal and loving, and if we realize that our sufficiency is in Him."

After Dr. Warman's enthronement at Chelmsford Cathedral on October 11th, he will attend a civic function in the Chelmsford Corn Exchange when the Lord Lieutenant of Essex, Lord Lambourne, will welcome him in the name of the county, and the Mayor and Corporation will present the new Bishop with an address.

A Missionary Campaign

A MISSIONARY CAMPAIGN is to be held in Carlisle from December 9th to the 16th, conducted entirely by a band of Oxford University members of the students Missionary Union. They will be under the leadership of the Rev. C. M. Chavasse, the rector of St. Aldate's, Oxford. It will be predominantly a Church of England Mission, but will include some representatives of various denominations, and some women missionaries. The Bishop of Carlisle, in commending the mission to his diocese says: "Most of the Missioners will be men who are themselves shortly leaving England for the foreign mission fields, and have therefore already given proof of the sincerity of their devotion to the cause of foreign missions. I propose to give permission to most of them to preach in whatever churches may be open to them on the Sundays during their visit, and I hope that they may be also asked to speak in schools, factories, places of business, and at any suitable gatherings of men and women."

A War Memorial

A WAR MEMORIAL that has a special interest for all clergymen is that which is being placed on the walls of the sanctuary of the garrison church at Aldershot. It is in memory of the 170 members of the Army Chaplains' Department who gave their lives in the great war. The work has been carried out in oak and

alabaster, and provides a fitting and handsome adornment of the church. The memorial is to be unveiled on October 31st by General, the Earl of Cavan, Chief of the Imperial General Staff, at a united service, to which all ex-chaplains are invited. The Chaplain-General, Bishop Taylor, will dedicate the memorial.

The garrison church is dedicated to All Saints, and is situated in the Wellington Lines, in the central part of the military district of Aldershot.

An Anniversary of the Oxford Movement

NEXT SUNDAY, September 9th, is the ninetyeth anniversary of the publication of the first three *Tracts for the Times*, which signalized the beginning of the Oxford Movement. All three of these were by Newman, the titles being *Thoughts on the Ministerial Commission*. The Catholic Church, and *Thoughts on Alterations in the Liturgy*. The first asserted to a generation which had all but forgotten it, the truth that the bishops were the successors and representatives of the Apostles. The second tract denied that the British Legislature, of which the members were not necessarily even Christians, had any warrant for advising or superceding the ecclesiastical power; and is asserted that to show a bold front

and to defend the rights of the Church is the only way to make her respected. The third tract declared that, if men once began altering the Prayer Book, there would be no reason or justice in stopping until criticisms of all parties were satisfied. These tracts were the first public utterances of a movement which has spread throughout the world, and they were, even in the moment of their publication, recognized as words to which heed must be given. The trumpet call, then sounded, rallied the forces, and renewed the courage of a Church which the world seemed to have utterly defeated.

The Smallest Church

THERE HAS BEEN some discussion recently regarding the respective claims of Hull and Yarmouth to possess the largest parish church in England. How the question was settled, I am not yet aware, but it brings to my mind the fact that quite a number of country parishes claim to possess the smallest church. Of these claims, that of Culbone (near Porlock Weir), in Somerset, seems to be the best established. Its parish church, an ancient structure, measures only 23 feet by 12. Lullington, in Sussex, boasts of a tiny ecclesiastical edifice, styled by the guide books "the smallest church in England." But it is merely the chancel of a former church, whereas that of Culbone is complete in itself, having a chancel, screen, pulpit, pews, sacarium, bell-turret, and porch.

GEORGE PARSONS.

Cambridge Seminary Enrollment Largest since the World War

C. S. L. Missionary Meeting—To Observe Bishop's Anniversary—Weekday Religious Instruction

The Living Church News Bureau }
Boston, Sept. 24, 1923 }

THE fall term of the Episcopal Theological School of Cambridge began this afternoon with the largest enrollment since the World War. At least thirty-five men are expected to register. Men in close touch with the school state that they would not be surprised if the total enrollment this year of 1923-24 does not go beyond fifty men. With his New England conscience for accuracy Dean Washburn, in speaking to THE LIVING CHURCH representative about the prospects of the Cambridge School, stated that "at least thirty-five men are expected." This number is not a sudden jump from previous years. As a result of the World War the student body of the school vanished, and later showed up in France! In round numbers there were ten men in residence in 1921, twenty men in 1922, thirty men in 1923.

In his report to the trustees Dean Washburn mentions two causes, among others, that are still operative in keeping the student body comparatively small. He said:

"We have required that a special student should have at least three years of college life behind him, and that a regular student should have a bachelor's degree. This is our present demand. Recent examination of the standing of men in our theological schools has shown that the proportion of bachelors of arts (or degrees equivalent) to the total number of students is far higher at Cambridge than anywhere in the country. Our near-

est competitor is in no immediate danger of overtaking us."

Three additions to the faculty have been announced. Professor James Arthur Muller, Ph.D., for two years professor of history in St. Stephen's College, will take two-thirds of the work in Church history. Dean Washburn retaining one-third. Professor Fleming James, of the Berkeley Divinity School, will lecture on Old Testament Introduction and the English exegesis of the Prophets. And the Rev. William E. Gardner, D.D., of the national Board of Religious Education, will, in the second term, offer a course in religious education. It is significant of Dr. Gardner's national standing as a religious educator that Harvard University will allow its graduate men, specializing in education, to receive credit on their degrees through Dr. Gardner's course.

Dean Goodrich, of the New England Conservatory of Music, has been appointed a visitor to the School.

C. S. L. Missionary Meeting

UNDER THE AUSPICES of the Church Service League, a missionary meeting was held in Trinity Church last Wednesday, this being the first meeting of the fall. The organizations coöperating were the Woman's Auxiliary, the Church Periodical Club, the Girls' Friendly Society, the Massachusetts Altar Society, the Guild of St. Barnabas, and the United Thank Offering. Miss Margaret L. Marsten, the newly elected educational secretary of the Church Service League, gave an address.

To Observe Bishop's Anniversary

PLANS ARE being quietly but effectively made for the observance of the thirtieth anniversary of Bishop Lawrence's conse-

cration. The date is Friday, October 5th, and the committee in charge is Dean Washburn, chairman, Dean Rousmaniere, the Rev. Henry K. Sherrill, Joseph Graf-ton Minot, and Charles E. Mason. The Rev. Malcolm Peabody is to act as master of ceremonies.

Mr. Mason, in speaking to the representative of THE LIVING CHURCH, relative to the observance, said:

"The general idea of the committee is to have an observance which will be most suitable to Bishop Lawrence. To that end we have consulted him, and have arranged to have a Celebration of the Holy Communion at St. Paul's Cathedral at eleven o'clock on the morning of October 5th. This service will be what might almost be called a family party, and will include the clergymen of the diocese, their wives, students of the Episcopal Theological School, all the senior wardens in the diocese, members of the Cathedral Chapter, Standing Committee, Bishop and Council, representatives from all the

various diocesan organizations. After the service a luncheon will be served for the clergy in the upper Cathedral rooms. Bishop Lawrence is to be the only speaker at the service, but at the luncheon at which Bishop Slattery will preside, the speakers will be Bishop Lines, Dean Rousmaniere, Dr. George A. Gordon, and President Lowell."

Weekday Religious Instruction

A SIGNIFICANT trend of Massachusetts parishes this fall is noted in the increasing number which are offering mid-week classes of instruction. The rector of St. James' Church, Roxbury, is offering a class on The Meaning of the Church's Doctrine and Worship; and the rector of Grace Church, Lawrence, has announced a class for adults, Studies in the Life of Christ. Bishop Slattery, by precept and example, is enthusiastically endorsing this new trend toward instruction in religion.

RALPH M. HARPER.

Memorial of Japanese in the New York Cathedral

Warns Against Ku Klux—The Church vs. the Movies—Follow Up Work.

The Living Church News Bureau }
New York, Sept. 22, 1923 }

LAST Sunday, at the Cathedral of St. John the Divine, special services were held in commemoration of the victims of the recent earthquake in Japan. Most appropriately, the Rt. Rev. Henry St. John Tucker, D.D., Bishop of Kyoto, was the preacher at the eleven o'clock service. Previously, at ten o'clock, the Bishop celebrated the Holy Communion in Japanese in one of the seven chapels, at which a large number of New York's Japanese colony were present.

In his sermon Bishop Tucker referred to the magnificent opportunity confronting the Christian Churches of America to meet what he termed "a supreme test of Christianity" as supplied in the appalling tragedy that had befallen the Japanese Empire. He recalled the fact that in recent years the leading thinkers in Japan had been greatly concerned over the attitude of their people toward religion in general. In their present condition, said the Bishop, the rebuilding of churches, hospitals, schools, and other Christian institutions would make a tremendous impression of faith in the power of Christianity to withstand disaster.

Bishop Tucker also urged that missionary work in Japan should now be better than ever equipped in the reconstruction period in order that the contrast between the magnificence of modern business buildings and the insignificance of religious edifices should not be made the subject of inevitable and derogatory comment by the Japanese. Christianity has helped the intellectual and moral advancement of Japan in years gone by, and now is the time to accentuate its essentially unselfish and brotherly principles by acts of generous kindness. A new and greater material Tokyo and Yokohama must be buttressed with a greater and better spiritual environment than ever before.

Warns Against Ku Klux

A TIMELY SERMON was preached by the Rt. Rev. Philip Cook, D.D., Bishop of Dela-

ware, in St. Paul's Chapel of Trinity Parish on Sunday afternoon last at the opening of the 111th annual meeting of the officers and members of the Supreme Council of the Scottish Rite Masons of the Northern Jurisdiction.

Bishop Cook took occasion to refer to the underlying principles of the Declaration and the Constitution, Monday last being "Constitution Day." He spoke of the dangers confronting the nation by reason of the present and prevalent disregard of both by the many "bloes" and groups that seek to undermine them. Special mention was made of the activities of the Ku Klux Klan.

Bishop Cook said, in part:

"We are today beset by the same temptations; challenged by the same ideals. The same old vices spring out of personal ambition, greed, ignorance, pride, and prejudice. The same sordid worldliness besets the path of unbelief. The defiance of law, or willingness to conform only to such as meet approval and convenience, lead to weakness of Government and disorders in the social life.

"These are still a part of our American experience. There are associations which seem to have been organized chiefly to breed hatred; at least their success is dependent on the dispensing of the lures of prejudice. There are secret trials and midnight punishments, defiant not only of principles of religion and Masonry, but of constitutional law."

Church vs. the Movies

THE REV. HARRY A. HANDEL, a chaplain of the Brooklyn Fire Department, on his return from a visit to Great Britain, remarked on the growing decrease in church attendance in England. He attributed it largely to the increase in week-end parties, facilitated by the growing use of automobiles, and to the attractions of the movie houses, which latter are imitating their American counterparts by opening on Sundays.

Follow Up Work

A CO-OPERATIVE arrangement has been entered into between the City Mission Society and the Home Missions Council and the Council of Women for Home Missions whereby a Reference Bureau has been established through which the names

and addresses of incoming immigrants are now being sent to the ministers of local churches for visitation and welcome. This work was, for our Church immigrants, done most efficiently for years by the Foreign-born Division of the National Council, but the work expanded so largely that it became necessary to establish a general clearing-house of reference for all immigrants not Roman Catholic nor Jewish. Since the Home Missions Council represented twenty-eight Home Mission Boards, it was the logical channel for united effort. The Rev. Thomas Burgess, Secretary of the Foreign-born Division of the National Council, is now serving as Chairman of the New American's Committee of the Home Missions Council in perfecting plans for this important work.

The Parish House at Rye

ON SUNDAY, September 9th, the cornerstone of the proposed parish house of Christ Church, Rye, N. Y., was laid by the rector, the Rev. R. Townsend Henshaw. The ceremony took place immediately after Morning Prayer, and was witnessed by a large congregation of parishioners and townfolk. After appropriate religious exercises, a copper box containing pieces of currency, copies of the local paper and a parchment containing the names of contributors and of the vestry was placed in a cavity of the stone which was then formally set in position by the rector, assisted by several of the assembled company. The rector gave a brief historical address, in which he recalled the fact that the Church had been thrice rebuilt during its long existence. The first structure was built in 1702, but was destroyed during the Revolution, and the second in 1797. The new parish house will be a handsome and commodious building.

General News Notes

SUNDAY, September 30th, will very generally be observed in New York as Rally Day in the Sunday schools of the city. Many Church schools are already in operation after the summer, and some kept open during the vacation period, but all will be on the full autumn schedule by October 1st.

EXTENSIVE alterations are being made at St. George's, Stuyvesant Square. Attractive quarters are being arranged for the various boys' and girls' clubs in the parish house and a great game-room is being provided for their use. All this has been rendered necessary by the growth of the work for boys and girls, always one of the chief features of St. George's, and now growing by leaps and bounds.

IN ORDER to beautify the chancel, and to bring it more into accord with present-day conceptions of Churchly ideals, Holy Trinity Church, Lenox Ave. and 122d St., New York City, is spending \$30,000 on changes in the arrangement of its chancel. A new altar, of the type usually found, now-a-days, in churches is to be installed. A communion rail is also being placed as a memorial to the late Col. H. Elmer Crall.

FOUNDERS' DAY will be observed at the Church of the Transfiguration on Sunday, October 7th, with appropriate and elaborate services.

THE FUTURE of the old Ascension Memorial Church, West 43d, of which the Rev. Dr. J. F. Steen was rector for many years, is still undecided. No new rector has been called as yet, and it is possible that the property may be sold.

IN BROOKLYN the Rev. Frank W. Creighton, who succeeded Bishop Oldham at St. Ann's, is actively at work. The

building of many large apartment houses in the neighborhood is opening up a new and extensive field for activity in this old parish.

THE FUTURE of Grace Church, Brooklyn Heights, from which the Rev. Dr. C. J. F. Wrigley resigned last spring, has been finally settled by the calling of the Rev. Francis Kimzer Little of the Church of the Messiah, Rhinebeck, to the rectorship. There was some talk of consolidating Grace Church with Holy Trinity, but this action settles the matter.

A Diocesan Church Athletic League

THE INITIAL STEPS were taken on Wednesday, September 19th, at the parish house of the Church of the Holy Communion, to form the first unit—a Basketball League—of what is destined to become a Church Athletic League among the parishes of the Diocese. The rector, the Rev. Dr. Henry Mottet, presided at the luncheon at which this movement was originated. About twenty-five clergy and laity were present. Short addresses were made by Mr. Hammer, of the Russell Sage Foundation, Mr. McNish of the U. S. Playground and Recreation Society, Mr. Hepburn, of the A. A. U., and Mr. Burt Farnsworth, of the West Side Y. M. C. A. The importance of clean recreation and sport as a character-builder and of vir-

ile spirituality was stressed by all the speakers. The chairman was requested to name a committee of five to organize the League, and a report of the meeting was ordered sent to every rector in the city.

Pilgrimages in Pictures

THE REV. CHARLES BRECK ACKLEY, rector of St. Mary's Church, Manhattanville, long a pioneer in advanced religious educational methods which celebrates its centenary this winter, has returned from a summer cruise to the Holy Land, Constantinople, Syria, and Egypt. While away the Rev. Mr. Ackley took many photographs of famous places and shrines, notably those connected with Biblical history and our Lord's life and labors. Mr. Ackley is very familiar with these subjects, having lectured upon them to his fellow-travellers. He will share his unique experiences this fall with his congregation, beginning on the evening of Sunday, October 7th, and continuing during the month. His series of lectures will be called Pilgrimages in Pictures and will be not only deeply interesting to his general congregations, but a valuable educational feature of the parish program of religious instruction.

FREDERIC B. HODGINS.

Pennsylvania Forwards \$10,000 To the Japanese Relief Fund

St. Barnabas' Parish House—St. Clement's Staff—A Harvest Home Festival.

The Living Church News Bureau } Philadelphia, Sept. 24, 1923 }

WITH the great bulk of the congregations in the Diocese of Pennsylvania yet to report, upwards of \$10,000 was forwarded this week to the National Council as part of the \$50,000 the diocese is raising towards the \$500,000 Japan Relief Fund. Individual contributions are being received at the Church House, 202 South Nineteenth St., in addition to the remittances being forwarded by rectors or parish treasurers. As rapidly as money is received it is being forwarded to the headquarters of the Church in New York.

St. Barnabas' Parish House

THE CORNER-STONE of the new parish house of St. Barnabas' Church, Rittenhouse and McCallum streets, was laid on Sunday afternoon, September, 23d, the Rev. John H. Chapman, Dean of the Convocation of Germantown, and rector of St. Paul's Church, Chestnut Hill, officiated. Speakers included the Rev. J. DeWolf Perry, D.D., President of the Standing Committee of the Diocese; the Rev. John R. Logan, D.D., and the Rev. Irving A. McGrew.

St. Clement's Staff

TWO PRIESTS and a deacon have just been added to the staff of St. Clement's Church, 20th and Cherry streets. The priests are the Rev. T. Bowyer Campbell, who comes from the House of Prayer in Newark, N. J., and the Rev. Benjamin Ewing, who comes from St. Paul's Cathedral, Detroit, Michigan. They succeed the Rev. E. Rupert Noel, called to St. James' Church, Bradley Beach, and the Rev. Charles C. Quin who died some months ago. The deacon, who increases the staff by one, is the Rev. George

Donald Pierce, transferred from Salina, Kansas.

A Harvest Home Festival

ON SUNDAY, September 16th, St. Stephen's Church, Clifton Heights, Pa., observed its annual Harvest Home Festival, which is quite unique in the diocese. The church was tastefully decorated with grain, vegetables, fruits, and flowers, and the choir rendered special harvest music. The rector, the Rev. Oliver E. Newton, asked for a special Harvest Thank Offering to defray various parochial expenses.

The special preachers were the Rev. Wm. N. Parker, of the Church of the Epiphany, Sherwood, who preached at the morning service, and the Rev. Frederick E. Seymour, rector of St. Philip's Church, West Philadelphia, who preached in the evening. Large attendances not only of members of the parish, but of residents in the community marked the day.

Clergy Changes

THE REV. LLOYD MELLOR SMITH, formerly an assistant at St. Mary's Church, 39th and Locust Streets, is now assistant to the Rev. Charles B. Dubell, rector of St. Simeon's. Succeeding Mr. Smith as assistant to the Rev. John A. Richardson at St. Mary's is the Rev. L. M. Brusstar, in deacon's orders, transferred from the Diocese of Michigan. Mr. Brusstar is a graduate of Berkeley, and has been spending a year at Oxford University, England. In addition to assisting at St. Mary's, he will teach at the Episcopal Academy.

FREDERICK E. SEYMOUR.

I DO NOT THINK women will ever again consider idleness a luxury. They are too happy acquiring new duties ever to care to revert to the time when a lady-like stroll around the garden, stooping to nurse a few flowers every now and then, was considered a polite day's work for a perfect lady.—Mrs. Edwin Denby.

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Chicago Rector Proposes a New Kind of Men's Club

Death of John Zimmerman—Dr. Arthur Resigns Elmhurst

The Living Church News Bureau }
Chicago, Sept. 22, 1923 }

IT WOULD be interesting if some expert at the Church's headquarters would give the history of the development of men's clubs within the Church, and present some statistics which would help us to appraise them at their right value. For, frankly, many clergy and laymen have long felt that the average men's club is not a great asset to parish life. It may be popular for a time. It may give a certain stimulus, but the average club certainly has not proved itself a religious asset.

The weakness of most men's clubs is well shown by the Rev. George H. Thomas, in the current number of St. Paul's *Parish Record*. Mr. Thomas asks, "Why are Church Clubs of men so frequently a failure? There are three explanatory answers: 1, They are eating clubs. They feed themselves, and not others. 2, They are amusement clubs. The program committee provides a speaker for an entertainment, and that's all there is to it. 3, There is no work, no challenge to the members, no service rendered except by the guest of honor, and the women who serve up the dinner and clean up the debris, the ashes, and the dishes.

"Ashes and dishes" is a fit motto for many men's clubs in churches. To counteract this tendency to selfish deterioration, to rescue our men's clubs, and to make them positive organizations for doing the Church's work, as are most of the women's organizations, it is proposed to have a new kind of men's club at St. Paul's, based on what needs to be done. It will appeal to busy men, Christianly minded, who wish to devote to service or study for a season an unoccupied hour of the week. The outline was adopted at the rectory in June by a committee of eighteen men, who are acting for the Men's Bible Class and the discussion groups of men, and who will present it and defend it at a men's council to be called during the first week in October.

Death of John Zimmerman

"THERE NEVER WAS such a funeral!" This was said by many, clergymen and laymen, who attended the services at St. James' Church, Chicago, on Thursday

afternoon, September 20th, when John Zimmerman was buried. The great church was thronged with a remarkable company of men and women, leaders in the professional, the business, and the social life of the city. Many of the clergy were there. The service was read by the Rev. J. H. Edwards, at present in charge of St. James', and the lesson was read by the Rev. Dr. J. S. Stone, rector emeritus, who had returned to Chicago the day of the burial. The Rev. Dr. Floyd Tomkins, once rector of St. James', was present in the chancel. Every member of the choir was there to sing. All this was because everybody loved John. Everybody who came regularly to St. James' knew him by his Christian name. For thirty-eight years John Zimmerman had been sexton of the mother church. His familiarity with the church's services and life never made him a conventional sexton, as sometimes is the case. John was simply and truly religious. Every Sunday he made his communion. There were very few services he did not attend. The passing of John is the passing of an institution. His death at the time the Chapter of the Brotherhood of St. Andrew was meeting was most significant, for John was one of the charter members of Chapter No. 1, and was one of the first to register for the present Convention. "Blessed are the dead who die in the Lord!"

Dr. Arthur Resigns Elmhurst

SINCE MAY 1, 1914, the Rev. Dr. John Arthur, in addition to his work at St. Mark's, Glen Ellyn, has been priest in charge of the Church of Our Saviour, Elmhurst. With the rapid growth of Elmhurst as a suburb, there has been such a growth of the Church's work there under Dr. Arthur, that the time has come when Elmhurst requires the attention and care of its own priest. So, on Sunday, September 9th, Dr. Arthur formally relinquished the cure, and the Rev. Professor T. B. Foster, formerly rector of Emmanuel, La Grange, and Professor at the Western Theological Seminary, succeeded him as priest in charge, and is now living in his own home in Elmhurst. The loss of the Elmhurst stipend has been made good to their rector by the prompt and characteristic action of the wardens and vestrymen of St. Mark's, Glen Ellyn.

H. B. GWYN.

Preparations for Consecration of the Bishop of Washington

The Great Open Air Meeting—Thanksgiving for Missionaries' Safety—Two and a Third Centuries.

The Living Church News Bureau }
Washington, Sept. 22, 1923 }

THE second service of consecration of a bishop ever held in the city of Washington will take place here when the Rev. Dr. James Edward Freeman will be consecrated the third Bishop of Washington at the Church of the Epiphany the morning of Saturday, September

29th. Applications for many more seats than are available have come in, making it necessary to arrange for an outdoor meeting the afternoon of the consecration. Replies have come in from an unusual number of bishops, signifying their intention of being present, and altogether, including clergy and laity, there will be about five hundred persons taking part in the procession.

The Washington Federation of Churches, through its Executive Officer and President, has sent out a letter to the various religious bodies urging each pastor to make the afternoon outdoor service personal to him and his peo-

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ple, and urging "that all our Churches join in making this occasion the greatest religious service our city has ever known."

In addition to Bishop Freeman, Senator George Wharton Pepper, and General John J. Pershing are expected to speak.

The Great Open Air Meeting

ARRANGEMENTS are being made to take care of a crowd of from twenty-five to thirty thousand people who are expected to assemble in the open air amphitheater on the Cathedral grounds. The service will begin at three thirty with the Hymn of Praise, which has been the traditional opening for such services at the Cathedral. Heading the procession of the clergy will go the boys' choir, the Army band of seventy-five pieces, and a chorus of five hundred voices. The choir will have seats just before the amphitheater platform, whereon a flaming red cross of dahlia will be placed. One hundred ushers will be in charge of the seating, thirty detectives and policemen will handle the crowds, and a tent with first aid equipment, doctors, and nurses, will be put up on the grounds.

The crowd at the open air service may even surpass those gathered on the same spot when the Archbishop of Canterbury in 1904 addressed an audience of thirty-five thousand, and the laying of the foundation stone for the National Cathedral in 1907, when President Roosevelt spoke to forty thousand persons.

On the night of the day of the consecration in the Corcoran Gallery of Art will be held a reception to the new Bishop. This is a unique mark of esteem, as this building is seldom opened to affairs of this character. From the sentiment abroad a tremendous gathering is expected at this reception.

Thanksgiving for Missionaries' Safety

THE REV. CHARLES T. WARNER, rector of St. Alban's Parish, sent out a parish letter inviting the members of the mother church, as well as the congregations of St. David's and St. Patrick's chapels, to attend the service of thanksgiving held the night of September 15th, in St. David's chapel. The meeting was called for the purpose of giving thanks for those preserved in the great disaster in Japan, especially the missionary of St. Alban's, the Rev. Norman S. Binsted and his wife. It is proposed to raise in St. Alban's Parish a special offering of \$1,000 to be sent to Mr. Binsted for use in relieving the distress of the Japanese Christians of his congregation.

Two and a Third Centuries

ADDISON CHAPEL, now known as St. Matthew's Church, in Seat Pleasant, Md., will celebrate the two hundred and thirty-first anniversary of its founding on September 21st, St. Matthew's Day. The Holy Communion will be celebrated at nine o'clock, a memorial service will be at eleven, and a children's festival is to be at four. The main service will be a festival Evensong at eight o'clock, at which the preacher will be the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, who will refer to the history of the chapel. Addison Chapel, founded in 1692, was restored in 1723 and subsequently twice rebuilt, in 1746 and in 1809. The chapel was consecrated May 8, 1833, by the Rt. Rev. Thos. John Claggett, D.D., Bishop of Maryland, the first bishop to be consecrated in the United States. The chapel remained a part of St. Matthew's Parish, Maryland, until the founding of the Diocese of Washington in 1895, when it was placed under the jurisdiction of the Bishop of Washington. Addison Par-

ish was created a separate parish in 1919. The Rev. Mr. Ripley has been rector since 1921.

Chevy Chase's New Rector

THE VESTRY of Chevy Chase Parish have just announced that the Rev. Henry Teller Cocke has accepted its call as rector of All Saints' Church, Chevy Chase Parish, and that he will begin his ministry in the parish by conducting the service next Sunday.

Mr. Cocke was graduated from the Virginia Military Institute in 1895, and the Virginia Seminary in 1900. After service in Fincastle, Va., New Orleans, and Mexico, Mo., and Grace Church, Baltimore, he became rector of St. Paul's Church, Winston-Salem, N. C., where he was rector for twelve years. In 1916 Mr. Cocke became rector of St. Andrew's Church, Hollywood, N. J., from whence he comes to this diocese. He was one of the civilian chaplains at Camp Dix during the War, after the close of which he organized and financed the home for the aged now at Boundbrook, N. J.

Mr. Cocke succeeds the Rev. Canon John W. Austin at All Saints' Church. Canon Austin died last April. During the summer the cure has been in charge of the Rev. C. S. Long, of Orlando, Fla.

Churchmen's League Meetings

THREE MEETINGS are scheduled for the Churchmen's League during the season of 1923-24; on the evenings of October 30th, January 29th, and April 29th. All of these will be held in the assembly room of the Cosmos Club, corner of H Street and Madison Place. The speaker at the first meeting will be Col. Edward Davis, U. S. A., who served with General Allenby. The subject will be The Palestine Campaign. His lecture will be illustrated with lantern slides and motion pictures.

Through the courtesy of Dr. John W. Wood, Executive Secretary of the Department of Missions, the speaker at the January meeting will be J. M. B. Gill, who will speak on his experience in the Chinese mission field.

Dr. Thomas E. Green, director of the Speakers' Bureau of the American Red Cross, and tremendously popular here, as well as throughout the United States, as a speaker and lecturer, will be the speaker at the April meeting.

EMERGENCY HOSPITAL EQUIPMENT FOR TOKYO

JUST BEFORE SAILING from Seattle for Tokyo on September 23d, Dr. R. B. Teusler, of St. Luke's Hospital, received the following cable message from the Tokyo foreign office through Ambassador Hanihara at Washington:

"St. Luke's Hospital buildings entirely burned. Newly constructed foundations apparently intact. The Japanese doctors and patients were all saved."

This is cheering news for Dr. Teusler, as he hurries back to Tokyo to do his part in fighting the disease that threatens the city and to try to retrieve the wreck of all the plans and hopes of the last ten years.

Dr. Teusler spent only one business day in Seattle, Saturday, September 22d, but in that one day, with characteristic energy and resource, he succeeded in purchasing and getting aboard the steamer *President Jefferson*, supplies to the value of \$9,569.66. The purchases include: seventy-two beds, eight dozen blankets, household linens, pillows, mattresses, rugs, basins, pitchers, tables, chairs, kitchen utensils, three motorcycles, canned

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foods, carpenters' tools, nails, etc. He was aided in his work by the Seattle agent of the American Red Cross, who gladly placed his knowledge of local markets at Dr. Teusler's service, even though the Red Cross did not see its way to meet any part of the bills.

Dr. Teusler has therefore wired the Department of Missions in New York to be prepared to honor the draft for that amount. Will any one question Dr. Teusler's good judgment in declining to return to Japan without the substantial supplies asked for by Bishop McKim, for the immediate relief of the physical needs and the anxieties of our fellow Churchmen and women?

Shall the draft be paid? That depends upon whether the people of the Church at home will look at their opportunity and privilege in the same large way as this heroic missionary doctor, who must now begin all over again to reconstruct the hospital to which he has given the best years of his life.

A EUCHARISTIC CONFERENCE

ELABORATE PREPARATIONS are being made for the Eucharistic Conference to be held at All Saints' Church, Ashmont, in the Dorchester district of Boston on Friday, October 12th, which is Columbus Day. There is special interest in this conference, as it is the first of its kind that has ever been held in America.

At 11 A.M. there will be a Solemn Eucharist at which the celebrant will be the Rev. F. S. Penfold, D.D., of St. Stephen's Church, Providence, R. I., with the Rev. F. R. Palmer, S. S. J. E., as deacon, and the Rev. W. C. Robertson, lately of Chattanooga, Tenn., as sub-deacon. The preacher will be the Rev. Joseph G. H. Barry, D.D., of the Church of St. Mary the Virgin, New York City. The master of ceremonies will be the Rev. Frederick L. Maryon, of Bristol, R. I.

There will be a special musical service under the direction of George C. Phelps, organist and choirmaster of All Saints' Parish, and in addition to the full choir there will be members of the Boston Symphony Orchestra. The music that will be used for the solemn procession will be the *Salve Dies*, which is used at the York, England, processional on the Feast of Corpus Christi. There will be a *Kyrie* by P. A. Yon, especially arranged by Mr. Phelps, and the music of the mass will be by Healey Willan in C and E flat, a new service never before sung in New England. The anthem will be *Very Bread*, the concluding stanza of the sequence *Lauda Zion Salvatorem* by Marchant.

At the conclusion of the Mass there will be a procession of the Blessed Sacrament.

At two o'clock there will be a public conference, at which the address will be given by Ralph Adams Cram on The Blessed Sacrament. Prominent clergymen and laymen will also give addresses.

There will be, during the conference, an exhibition of vestments, of both ancient and modern types, and of other works of ecclesiastical art. At the conclusion of the conference, there will be devotions held in time to allow visitors from out of town to reach home in a seasonable time. Admission to the celebration of the Holy Eucharist will, of course, be free to the public, but, for the conferences and the exhibit, a small fee of twenty-five cents will be charged, and to the luncheon and conference a fee of one dollar, which is only to cover the expenses incident to the day's program. Tickets may be obtained from Father Palmer, S. S. J. E., at 33 Bowdoin street, Boston, or from the clergy or organist of All Saints' Parish, Ashmont.

THE JAPANESE EMERGENCY FUND

IN RESPONSE to a telegram from Bishop Gailor and Dr. John W. Wood, the Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of Western New York, issued a letter to all the clergy of the Diocese, asking them to set aside Sunday, September 23d as a day on which to make an appeal from the chancel for offerings for the Japanese Church Emergency Fund.

Mrs. Kingman N. Robins, president of the Woman's Auxiliary of the Diocese of Western New York called two emergency mass meetings for the women of the Church. The first meeting was held in Christ Church, Rochester, on Thursday, September 20th, Bishop Ferris, Mrs. Robins, and the Rev. George E. Norton, rector of St. Paul's Church, Rochester, making the addresses. The second meeting will be held in the Church of the Ascension, Buffalo, on Friday, September 21st. Bishop Ferris and Mrs. Robins will speak at this meeting also, and Miss Helen C. C. Brent will describe the work of the Church in Japan and the institutions which have been destroyed.

BROTHERHOOD PILGRIMAGE TO JAMESTOWN

ABOUT FIFTY MEN, including half a dozen older boys, from nine churches of Norfolk and vicinity, spent the week-end of Sept. 16th in retreat at Williamsburg and Jamestown on the second annual pilgrimage to those ancient Virginia shrines, under the auspices of the Norfolk Assembly of the Brotherhood of St. Andrew. Saturday afternoon the party motored to Williamsburg. College not having opened, the men were housed in Jefferson Hall, one of the new women's dormitories of William and Mary College, which, with its modern equipment, including a swimming pool, was placed exclusively at their disposal. Meals were served in the college refectory, where Dr. J. A. C. Chandler, president of the college, personally acted as host to the visiting Churchmen. In responding to a resolution of appreciation for his hospitality, Dr. Chandler promised the men for next year the use of the men's new dormitory and the men's new gymnasium and swimming pool now building.

The conference of Churchmen was under the leadership of the Rev. Dr. William A. R. Goodwin, now of the William and Mary faculty, recently rector of St. Paul's Church, Rochester, N. Y., and formerly rector and restorer of old Bruton Church, Williamsburg, Va. The theme of the meetings was The Divinity of Christ, and Our Fellowship With Him. On Saturday night was held in old Bruton a service of preparation for the early communion at Jamestown on the following morning. Dr. Goodwin, with his magnetism, earnestness, and spirituality, made very real to the men the nature of the Sacrament of which they were to partake at that historic spot.

At half past seven on Sunday morning, the men of the conference, with others of Williamsburg, knelt on the grass before the Robert Hunt memorial shrine at Jamestown for the service of Holy Communion, kneeling in the same spot where the early settlers in 1607 partook of the same Sacrament. With the sound of the river against the near shore and of the birds in the surrounding trees the scene was reminiscent of those pioneer days of their Church and nation. Instead of the gospel and epistle for the day there were used the gospel and epistle for the Third

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Sunday after Trinity, which were said in that first Celebration in America, when the Rev. Robert Hunt was the celebrant. The ancient silver chalice and paten of the old Jamestown Church were used in the service. These are now the heritage of old Bruton, as successor to the original church at Jamestown.

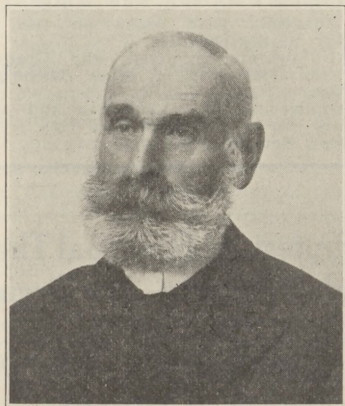
At eleven o'clock the visitors attended in a body the service at old Bruton, and the sermon was appropriate to their pilgrimage, Mr. Goodwin being in charge in the absence of the Rev. E. Ruffin Jones, the rector. In the afternoon a final brief service was held in the diminutive old Hickory Church at Toano.

The following telegram was sent from Williamsburg to the International Convention of the Brotherhood of St. Andrew's, that is about to assemble in Chicago:

"The Norfolk Assembly of the Brotherhood of St. Andrew, in retreat at Williamsburg and Jamestown, where the Brotherhood made pilgrimage during the Norfolk Convention two years ago, sends greetings from these ancient shrines of our Church and nation to the Brotherhood's great convention at its birthplace, praying that the Chicago convention may be fruitful in good works."

DEATH OF THE REV. CHARLES A. BRAGDON, D.D.

ON TUESDAY, September 4th at his home in Grandview, Washington, the Rev. Charles Arthur Bragdon, D.D., after a two weeks' illness, entered into rest. Born in 1849 at Canton, N. Y., he was graduated in 1873 from Hobart College, which conferred on him the degree of M.A. in 1876, and of S.T.D. in 1902. He was ordained deacon in 1876 and priest in 1877, by Bishop Doane of Albany, in whose diocese he served as missionary for several years. For eight years he was associated with the Rev. Dr. Smith in St. James' parish, Buffalo. He served six years as General Missionary in the Diocese of Pittsburgh, and five years as Archdeacon of Buffalo. He then took the rec-



THE REV. CHARLES A. BRAGDON, D.D.

torship of St. Matthew's, Homestead, Pittsburgh, where he served for eight years, removing in 1911 to Grandview, in the Yakima Valley, Washington.

He nominally "retired," but it was impossible for him not to exercise his ministry wherever there was a need or vacancy he could fill. So down to his last illness he was giving his services to several small neighboring congregations. He retained to the end the missionary ardor of his early years; and, indeed, the zest of youth as a nature student, as an observer and critic of public affairs, and as an interested citizen and an eager friend. He organized an Outlook Club among the men of a neighboring town, and it became so useful and popular that

he was asked to organize a similar one in another community. He had the precious gift of making himself genuinely at home wherever he went; his unselfishness and transparent integrity, and his unaffected sympathy (he was in truth a Barnabas, Son of Consolation) won him the reverent affection and esteem of all the countryside. A great throng of friends, among them a noticeably large number of men, of all religious affiliations and of none, gathered at Prosser on the afternoon of September 7th at his burial.

Dr. Bragdon was married in 1878 to Clara Louise Williams, who, with a daughter, Louise S., and a son, Arthur D., survives him. At the General Conventions of 1904 and 1907 he was a Deputy representing the Diocese of Pittsburgh.

MONTANA COLLEGE STUDENTS' CONFERENCE

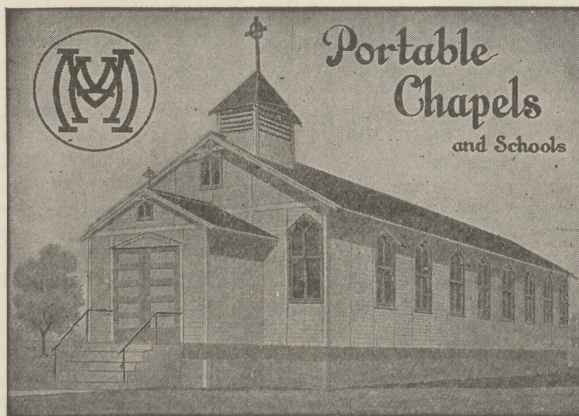
STRIKING the insistent notes that are beneath the life of the Young People's movement, the Conference of Colorado Church Students, August 27th to September 3d, at Evergreen, Colo., was lead in a frank

and serious study of fundamentals of the faith and their application to the problems of today.

The Rev. Charles N. Lathrop, Secretary of the Department of Social Service of the Church, spoke on the Christian's responsibility to remedy some of the sore spots in our present day civilization. War, industry, and international peace were brought out and set on the stand to be tried according to the principles generally accepted by the followers of Christ.

Bishop Ingley knowing the intellectual problems that harrass students during their college years, gave a series of talks on man's need of, and assurance in, prayer as a real power in life. He also spoke of the Church and the laboring man, saying: "Our churches are named after carpenters and other toilers; yet the group of the world's workers today will applaud the name of Jesus and hiss at the name of the Church, or those who represent the Church." His plan was for sympathetic study of both sides of the question by both parties involved.

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phases of Church life were also presented. The Rev. J. A. McNulty and Mr. D. N. Wolfe brought out the Mission side of the problem, and the work of Religious Education was represented by the Rev. LeRoy S. Burroughs, Student Inquirer for the Province of the Northwest. Canon Winfred Douglas directed the Conference in its study of the Church's New Hymnal, and Prof. J. H. Shaw, of the Department of Journalism at Colorado State Teachers' College, gave two excellent lectures on How to Advertise the Biggest Business in the World, the Church.

As the organizer and moving spirit behind the whole Conference, the understanding and cheery companion, Miss Elspeth M. Rattle, Diocesan Advisor, carried the Conference from a happy beginning to a splendid conclusion; and it is certain that the work in the colleges will be far more vital and effective to those who attended this Conference, than ever before.

SUCCESS OF GREER COURT

THE CHURCHWOMEN'S League for Patriotic Service is glad to be able to announce that a house has been secured on the Columbia Campus, New York, which will be opened in October as "Greer Court." This house, with restaurant, Dutch kitchen, and laundry, will be open to all the members of the Greer Club, and to those Church students who may wish to join it. There are a few bedrooms for girl students; but most of the house will be given over to the Club members for their personal use and the entertainment of their friends. "The Church does care for you," our workers say to the students. "It certainly does!" is their response.

"We expect to save many of our men and girls from drifting away from the Church during their student years," says Miss Warren, whose labors in behalf of this notable work have made success possible. "In order that Greer Court may more quickly become self-supporting we asked for the following gifts from those interested in this work: piano, victrola, rugs, blankets, bureaus, desks, table-silver, large urns, and checks for furnishing. We need also, \$5,905; the sum of \$3,095 having already been contributed towards the \$9,000 asked for. The contributors are Mrs. J. Jarrett Blodgett, Mrs. E. Walpole Warren, Mrs. G. H. Outerbridge, Mrs. E. C. Acheson, Mrs. Samuel Sloan, Mrs. deP. Hosmer, Mrs. W. Bayard Cutting, Mrs. Gustavus Kirby, Mrs. Walter Jennings, and others.

KANSAS CITY ACOLYTES

THE GUARDS OF THE SANCTUARY, an organization of acolytes, composed of thirty young men and boys of St. Mary's Church, Kansas City, Mo., began their fall activities with a home coming and initiation service on Sunday, September 16th. At 7:30 A.M. the Guards approached the altar in corporate communion, after which a breakfast banquet was served by a downtown cafe. At 10:30, immediately preceding the Solemn Mass, the Guards held their first Initiation Service, all members taking the Solemn Promise. Five new members were added to the fast-growing organization. A splendid address for young men and boys was given by the Rev. Henry B. Jefferson.

Incidentally the Guards of the Sanctuary act as agents for THE LIVING CHURCH in Kansas City, and are showing that they are as good business men as they are Churchmen.

NINETY-FIRST ANNIVERSARY

IN EMMANUEL CHURCH, Norwich, N. Y. on Sunday September 16th, the ninety-first anniversary of the founding of the parish was celebrated by appropriate services. At eight o'clock the parish anniversary corporate communion was held with special thanksgiving for the past and intercessions for the future. At 10:45 A.M. the church was crowded with worshippers for the special historical anniversary service. In the rear of the church there was an exhibit of some relics of the old parish church and of pictures of many of the former rectors. The lessons were read during the service from the old Bible, used in the former parish church and given by Henry Sheldon of New York. The large vested choir assisted by a special orchestra sang a *Te Deum* of thanksgiving.

The history of the parish from its founding in 1832 by the Rev. Liberty A. Barrows, was read by one of the six parish lay readers, now a candidate for holy orders, and the anniversary sermon on the theme, Things Old and New was preached by the rector, the Rev. Frank Dean Gifford. A special offering of nearly \$250 was given for the relief of the Japanese Church.

Though the population of the city of Norwich is almost stationary at about 9,000 persons, the parish has been growing at a rapid rate, over 200 persons, the majority being adults, having been confirmed in the past two and a half years. The present membership of the parish is 660 communicants, with more than 1,000 baptized persons. The Church school ranked last year as one of the ten honor schools of the Diocese of Central New York, and stood first in the *per capita* Lenten offering in the Convention report. The director, who is Chairman of the Department of Religious Education in Central New York, has introduced in Norwich the plan of weekday religious education in coöperation with the public schools. At his suggestion a Church Council has been established in Norwich, composed of the pastors of all Churches, and three lay delegates from each. Through this agency weekday religious schools have been promoted, a city board of religious education organized, with a city supervisor of religious education, and united religious advertising done in the daily press.

MASSACHUSETTS CHURCH CENTENNIAL

THE CENTENNIAL CELEBRATION of the founding of Christ Church, Rochdale, Mass., was held Sunday and Monday, September 16th and 17th.

On Sunday morning there was a celebration of the Holy Communion, the sermon being preached by the rector the Rev. C. S. Shirt, before a large congregation.

On Monday afternoon there was a children's service, and the newly organized choir sang for the first time.

On the evening of the 17th, the Rev. C. W. Forster preached the historical sermon before the largest congregation in the history of the parish. The church was crowded to the doors and people of the village were obliged to stand on the sidewalk, being unable to find standing room in the building. The music was exceptionally well rendered by the choir.

After the service there was a reception in the village hall. Sixteen clergymen were among those present.

Several memorials have recently been

presented to the parish; the grounds have been beautified by a new driveway and lawn. The Sunday school presented a Prayer Book and Hymnal for use in the Chancel, and the Men's Club voted to give \$150 towards the cost of a new motor and blower for the organ. The Ladies' Aid voted to give \$750 for the Centennial Fund.

WISCONSIN CHURCH ANNIVERSARY

THE SIXTEENTH SUNDAY AFTER TRINITY, September 16th, was observed as a special day by the members of Christ Church, Delavan, Wis., the Rev. Doane Upjohn, rector, it being the eightieth anniversary of the founding of the parish.

The day started with an early celebra-

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tion at which the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor of Dallas, was the officiant. Bishop Moore grew to manhood in this parish, and has always kept in touch with it.

Acting upon the request of the Bishop of the Diocese, the Rt. Rev. W. W. Webb, D.D., Bishop Moore administered the sacrament of Confirmation at the midday service. He was the preacher at the evening service, at which another of the former boys of the parish, the Rev. Harwood Sturtevant, of Racine, Wis., assisted.

The church has recently undergone extensive repairs and improvements, which were made looking towards this anniversary.

Instead of raising a fund at this time for work in the parish, the special offering of the day, which amounted to \$702.45, was for the new St. John's Home in Milwaukee.

AN ILLINOIS ANNIVERSARY

THE CONGREGATION of Christ Church, Streator, Ill., is making extensive plans, under the leadership of its rector, the Rev. Norman B. Quigg, to celebrate its fiftieth anniversary. A new altar is being put in the church and in October a new Möhler pipe organ will be built. Services and social functions in celebration of the semi-centennial of the parish will begin on Nov. 11th, when a week's mission will be held. On Sunday morning, Nov. 18th, there will be a confirmation service, and in the evening a service with addresses, some of them by former clergy of the parish. The celebration will close with a parish supper and dance on Nov. 20th.

A LONG ISLAND CENTENARY

THE HUNDRETH ANNIVERSARY of the consecration of the present church edifice of St. George's Church, Hempstead, L. I., was observed on September 19th and 20th. At the first service of the 20th the Rev. Baxter Norris was the celebrant, and the later, the Rev. Leighton Spencer Mounsey, a former rector, was the celebrant. In the evening there was a festival Evensong, at which the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, was the preacher. On the 20th there was a reception at the rectory.

St. George's Church is one of the three oldest parish churches in the Diocese of Long Island, the others, established about the same time, 1702, being Grace Church, Jamaica, and St. George's Flushing.

THE PIEDMONT CONVOCATION

ONE HUNDRED DOLLARS was appropriated by the Piedmont Convocation of the Diocese of Virginia, which met at Upperville, September 17th to the 19th, to the emergency needs of the Church in Japan, and another hundred dollars was appropriated for the deficiency in the 1922 Nation-wide Campaign, that had been inaugurated in Richmond, the see city of the Diocese.

After a frank discussion of ways and means for securing the amount due for the Program of the Church for 1923, arrangements were made to complete the quota, and to arrange for a canvass for pledges for 1924. Three group meetings were arranged for during the Convocation for the purpose of informing and inspiring the members of the Church.

The meeting was opened by a Celebration of the Holy Communion, at which the Rt. Rev. William C. Brown, D.D., was

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the celebrant. Commander C. T. Jewell, of Washington, D. C., made an address on Sunday School Work. The Convocation sermon was preached by the Rev. S. L. Romilly, and an address was made by the Rev. Henry Bedinger on Parochial Missions.

A PAROCHIAL FESTIVAL

CALVARY CHURCH, Pittsburgh, Pa., has chosen St. Michael and All Angels' Day to be observed annually as the parish's Patronal festival day; and this year the occasion will be observed by a festival service on the eve of the day, Friday, September 28th. The clergy of the city and vicinity will be invited to attend, along with the members of the various parishes. At the close of the service there will be a band concert in the parish close, with a display of fireworks, one of the pieces being a representation of St. Michael slaying the Dragon.

A MEMORIAL WINDOW

A BEAUTIFUL stained glass window was unveiled Sunday, September 16th, in the new parish house of St. John's Church, Roanoke, Va. The window is the gift of Mr. and Mrs. Ernest Fishburn, the daughter and son-in-law of Mr. Thomas Stovell Davant, in whose memory the window was placed.

Mr. Davant served as a vestryman in St. John's parish for many years and as senior warden for a period of eighteen consecutive years, up to the time of his death. He was also a delegate to the Diocesan and to the General Conventions. The year before his death he retired as Vice-President of the Norfolk & Western Railroad.

The window contains six glass panels charmingly designed, with two medallions portraying the call of St. John, the Apostle. In one the Master is pictured by the seaside, with the inscription: "And He saw John," and in the other, with a similar background, St. John is portrayed, and beneath this medallion is inscribed the words: "And He called him." Below is the inscription:

"To the Glory of God and in loving memory of THOMAS STOVELL DAVANT, a Servant of Christ. Senior Warden April 4, 1904—Dec. 30, 1922."

Mr. Davant is held in most affectionate memory not only by the members of the parish but by the entire community. He was a man of winsome personality, and it is not an exaggeration to say that no man in the city of Roanoke was more beloved.

The window was unveiled by Mary Anne Fishburn, the granddaughter of Mr. Davant, and was dedicated by the rector, the Rev. Karl M. Block, who preached the memorial sermon on the text of the inscription: "A Servant of Christ."

DEACONESS HARGREAVES' DEATH

DEACONESS ANNE HARGREAVES, who died September 6th in St. Luke's Hospital, Manila, P. I., was born in Lancashire, Eng., January 4, 1870. She was educated in the English Church national schools and later received private tuition. She came to this country in 1894 with her husband, and they were for many years connected with St. James' Church, New York City, where Mrs. Hargreaves taught in the Sunday school, conducted clubs, and taught in the Chinese Mission School

connected with that church, under the direction of the Rev. Walpole Warren and his sister.

In 1906 she applied for work in the Philippine Islands, and was stationed at Besao, which is six miles from Sagada. Sagada is from three to five days' journey from Manila. The people in Besao were a head hunting tribe fifteen years ago, and Deaconess Hargreaves was the only white woman among them. She worked with very meager equipment until the Mission was given a good church

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building in memory of the Rev. Walpole Warren, her former rector. There is a good school in Besao now, but the church building is very inadequate. She carried on her work with only native assistance and weekly visits from the clergy of Sagada. She not only gave the children the rudiments of school education, but specialized in industrial work, including weaving, embroidery, gardening, etc. The school included both boys and girls. She made quite a feature of outdoor sports and playground work. She was an indefatigable worker, cheerful, loving, sympathetic, and resourceful. Her death is a great loss to the Church at large.

**DEATH OF THE
REV. A. E. MACNAMARA**

ON MONDAY, September 3d, at Hot Springs National Park, Arkansas, the Rev. Alfred Edward Macnamara, priest, entered into eternal rest. The deceased was born in Roundstone, Ireland, on November 22, 1868. He received his education at Trinity College, Dublin, and at the Philadelphia Divinity School. The Rt. Rev. Ethelbert Talbot, D.D., ordained him to the diaconate and to the priesthood, the latter in 1898.

The major part of Mr. Macnamara's ministry was exercised in Wyoming, Montana, and Idaho. During 1899, while serving scattered mining camps in the West from his parish in Wallace, Idaho, he was overtaken in a blizzard and suffered severe freezing, which impaired his physical condition for the remainder of his life. During the World War period, he was priest in charge of St. Luke's, Eddystone, Pa., resigning two years ago and removing to Hot Springs National Park, where he lived until his death.

Mr. Macnamara is survived by his widow, a daughter of the late Mr. and Mrs. John S. Tyler of Onancock, Va., and one son, Alfred Tyler. He was buried in Greenwood Cemetery, Hot Springs National Park, September 6th, from St. Luke's Church, the Rev. Charles F. Collins officiating.

DEATH OF MISS GURNEY

MISS JEANIE LIVINGSTONE GURNEY died at Oconomowoc, Wis., August 17th, in her 73d year. Miss Gurney was the only daughter of Abraham Gifford and Susan Livingstone Gurney, who came with pioneer settlers to the town of Summit, Wis., in the early "forties" from the state of New York.

In the early days of Nashotah, the Gurney family had a prominent place in the life of which the Mission was a center, and Miss Gurney knew many of the well-known clergy that have been connected with that institution or who have studied there.

For twenty years Miss Gurney has been a resident of Oconomowoc, and a most devoted and helpful member of Zion parish. She was loved and respected by all who knew her, and her many "little unpublished acts of kindness and love" will make her name cherished.

WHAT I should like is that America should shake her fist at Europe—just frighten her a bit—so that Europe should not be guilty of any more nonsense in the way of war, but begin to get down to peace; and in case of war, America should on no account give either money or food to Europe for war purposes.

—Maxim Gorky.

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THE LITURGY

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Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

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The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface, by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc).

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

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The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the Diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (used in that part of the book) and that of the American Book. The Communion Service is the American text.

MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

"ALL GONE BUT FAITH IN GOD"

Japanese Catastrophe Brings Urgent Need of Emergency Relief for Missionaries and Native Clergy

A cable from Bishop McKim tells of our losses by earthquake and fire in Japan.

Our Missionaries are safe, but in desperate need.

Homes, clothing, furniture, books; everything is gone.

St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School, the Cathedral, the Bishop's House, Christ Church, All Saints', St. John's, Grace, St. Timothy's, True Light, and Love of God—all destroyed.

St. Paul's University and the Theological School near Tsukiji, partly destroyed.

Other districts where the Church has important work have not yet been heard from. Later reports are certain to tell of further losses.

Plans for permanent reconstruction will be developed in due time, but now, immediately, we must supply emergency relief.

Our Missionaries and Native Clergy must have food and shelter and clothing. We must provide temporary places to worship, hospitals, and schools.

These are instant needs that cannot be denied or delayed. They are personal obligations placed upon all of us.

Every parish and mission of the Church has been asked to make a special offering for the Emergency Relief Fund for the Japanese Church. It is estimated that five hundred thousand dollars will be required for immediate needs.

Every man, woman, and child of the Church will want to make a personal offering; an offering of Gratitude, that the lives of our workers were spared, and of Faith, that our work will go on.

Give through your own parish. Give generously. Give at once.

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