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# The Living Church

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VOL. LXV

CHICAGO, ILL., AND MILWAUKEE, WIS., JULY 16, 1921

NO. 11

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

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## EDITORIALS AND COMMENTS

### Church Pension Fund Progress

WE have promised that each of the annual reports of the Church Pension Fund shall be carefully analyzed and reviewed, so that those Churchmen who are not familiar with the somewhat intricate methods of accounting of the various sub-funds shall feel that, on behalf of the Church, there is somewhere an annual study made of the administration of the fund.

The third annual report, covering the kalendar year of 1920, is now on our desk. Like its predecessors it shows the most intelligent and careful administration of the largest fund that the Church has in its possession. Indeed the very magnitude of the fund involves a danger to the uninitiated; for it is not easily recognized that the annual retirement grants in the early stages of the fund are far under the average that must shortly be reached. The fund is to be interpreted, not by the amount annually distributed through the pensions granted but by the number of clergy whose old age, not yet reached, is protected.

The fund is admirably carrying out its promises of protection to the clergy normally ordained and in normal work. The limitations of the system have not wholly vanished nor, perhaps, will they ever quite disappear.

The system is based upon the payment of a minimum pension of \$600 to those clergy who (a) were in active work on March 1, 1917, and (b) had been ordained at substantially the average age for young men entering the ministry immediately after the completion of a normal education; of a smaller pension to those of less extended ministry; of a pension of \$300 to widows of such of the clergy as were in active work on the date mentioned; of an allowance to minor children of such clergy; and of an annual allowance in case of total and permanent disability; provided that (c) there had been payment of the annual assessments amounting to 7½ per cent of salaries received since March 1, 1917.

Subsidiary to the administration of this principal fund is that of the several subordinate funds. The grants made by the old Clergy Relief Fund are continued, certain additional grants to needy clergy retired since the principal fund became effective have been made (by direction of the last General Convention) from the "General Convention of 1907 account," and various diocesan funds have been administered according to the promises made on behalf of each, and gauged by the relative strength of these funds. Thus there is still a considerable lack of uniformity in the pensions actually granted according to the conditions

of those various funds; and some of that lack of uniformity seems to have been made permanent by the acceptance of local conditions made in the several dioceses as to administration of those diocesan funds that preceded the collection of the general fund. Thus—and it is inevitable—we have not quite reached the stage at which it could be said that all the clergy will, in time of need, receive absolutely uniform treatment.

ON THE SIDE of advance, it is noted by both the President and the Secretary of the Fund that the income from assessments shows a remarkable increase in the average of clerical salaries. These, in the single year covered by this report, have increased over a million dollars, or practically 16 per cent, so that the Church's clerical pay roll is now more than ten million dollars annually. No doubt Bishop Lawrence is right in feeling that "the attention called to the meagre salaries of the clergy in the creation of the Church Pension Fund several years ago has been one factor in this happy result"; but the immediate factor was, of course, the progress made by the Nation-wide Campaign, which laid such stress upon the increase of clerical salaries. Since that was a detail in results that had not been tabulated heretofore, we have this million dollars annually in increased clerical salaries to be added to the remarkable results of that movement. An incidental outcome of this result, also, is that in time it will automatically increase the average of clerical pensions, having largely increased the income of the Fund from assessments.

At the close of the year covered by the report there were in force 179 age allowances, 51 disability allowances, 175 pensions to widows, 114 grants to orphans, all from the principal fund, involving an annual distribution of \$194,756.77; while from subordinate funds there was disbursed to 842 pensioners a total of \$179,049.50. Thus a grand total amount of \$373,806.27 was distributed during 1920 to 1,361 persons. Considerably more than half of these persons were pensioners from the subordinate funds, most of them continued from the General Clergy Relief, but more than half the amount distributed came from the Pension fund itself and was due therefore to the activity that had produced that notable result. The whole administration is a most creditable piece of work and deserves the sincere appreciation of all Churchmen.

WHEN WE COME to details, each year's experience is of value in determining particular questions. Thus, the experience thus far attained has resulted in the payment to each widow of a clergyman dying since the principal fund has been in operation of the full minimum of \$300, which is considerably more than had been promised. Various special cases, with the determination of each, are stated in the report, the chief importance of which is due to precedents set.

Some further thought must be given to the administration of the "General Convention of 1907 Account". This is the fund raised by virtue of the action of the General Convention of the year mentioned, chiefly through the efforts of Dr. J. J. Wilkins. Certain perplexities arising from promises made in connection with that fund, which did not easily admit of correlation with the later and larger fund, led the trustees to refer to the General Convention of 1919 the question of what disposition to make of the fund and its income. The answer given by the Convention was that the fund should be used for the relief of clergymen retired before the principal fund had become available, and for their families. In the administration of that direction, the trustees determined that grants should be so limited that the total income of the pensioner from all sources should not exceed \$600, and nothing should be given where his personal resources reached that amount. This is an arbitrary rule, not made in connection with the principal pension fund, and thoroughly unscientific when the disbursements are viewed as pensions. No doubt the reason for it was that the number of applications that would be made was wholly unknown and it was necessary to conserve the limited resources available for the purpose until it could be determined how far they would extend. The year's experience shows that a much greater approach to generosity in dealing with those whose retirement antedated the creation of the principal fund was quite possible, and we believe the limitations made must be reconsidered and considerably extended. Forty annuities\* had been granted from this fund and 23 applications rejected, of which latter six were "because of a reported income in excess of \$600 per annum". We do not find in the report a very satisfactory statement (perhaps because we have somewhere overlooked it) of the precise administration of that fund. The grants to "37 clergymen" (page 11) from that fund are said to aggregate \$11,170, which is an average of a fraction over \$300.00 each. But the resources of this fund are given (page 11) as \$435,761.80. It is not easy for us to gather from the table on page 48, apparently the only income account statement printed, just what income may rightly be credited to this account, but certainly it must be considerably more than the amount disbursed, whereas not only the income but the principal also was made available by General Convention (as we understand the resolution, *Journal*, pp. 355-356) for the protection of those clergymen who were retired before 1917 and for their families. Of course this would embrace those whose annuities had begun under the old Clergy Relief system, and it is well known that the pension fund was necessarily drawn upon to continue those annuities, the resources of the older society having proven inadequate for the purpose. Since the trustees have drawn the distinction between those retired prior to and those subsequent to March 1, 1917, it would seem that a definite allocation of the amount applicable to pensions for the former class should be made. An actuarial calculation should establish what annuity can be paid to each, and such annuity should in fact be paid. We should suppose that the resources applicable to that

fund were those inherited from the original Clergy Relief, those assigned by the trustees from the pension over-subscription to supplement that amount, the whole of the General Convention of 1907 account, and possibly some other resources held by the trustees apart from the main pension fund. These combined funds may perhaps not be sufficient to pay the same minimum pensions to the earlier as to the later retired clergy, but the very fact that the 1907 account, expressly ordered by General Convention to be used for this purpose, is not nearly being used up, shows that the annuities paid to the senior retired clergy are smaller than they need be. On the whole, this phase of the problem of clergy relief continues to be the vulnerable part of the administration of the Church Pension Fund, and we do not yet feel that the intent of the Church, especially as declared in the resolution relating to the 1907 account, has been adequately carried out. Dr. Wilkins' view, in his report of this fund, "that clergy in actual need are few in number, but that nearly all are in receipt of aid from one or more Church pension or relief organizations" may be true, but it does not nearly exhaust the question of the proper distribution of the fund in question. "In actual need" is a purely relative phrase, and at best, a clergyman dependent wholly upon his pension is pretty close to the boundary of actual need.

OF COURSE comment could be made upon other details, as is inevitable. From letters received at times during the year we have wondered whether the interpretation of "total and permanent disability" was as flexible and as generous as it ought to be. We shall be told that it is an actuarial question. This is only partly true. When a clergyman is physically unable to perform ordinary priestly duties, and when there seems no prospect of a change for the better, the condition demanding an allowance would seem to have been reached. Where such allowance is denied, yet the clergyman is unable to resume work, he is not only left to the charity of the world but he is even penalized as to the pension he may some day receive unless he personally pays the annual assessment. Several instances of this sort have come to our attention. Very likely there is another side to it in each case. No doubt it is true that whenever an applicant is rejected he writes to tell THE LIVING CHURCH about it. We have not deemed it useful to publish letters containing such criticisms, which must always be one sided; yet this is not, as one critic frankly insisted, because "Bishop Lawrence demands that all criticisms of the Church Pension Fund be referred to him and does not permit them to be printed", and we assume the full responsibility to ourselves for withholding from publication the complaints as to rejections in particular cases. We are glad to exonerate Bishop Lawrence from ever preferring such a request or ever asking that criticism be not made. We shall, as a matter of course, make criticism, always in the most friendly manner, whenever criticism seems to be justified, but perhaps not as to individual cases.

The Church Pension Fund is too large and too serious a matter to be treated as immune from criticism, and we are confident that its trustees not only welcome such criticism as we have made in this article but any other constructive criticism.

Yet it is inevitable that the Church press cannot act as a board of appeal on specific cases in which, for causes that have seemed sufficient to the administrators of the fund, particular applications have been rejected.

IS IT proper to discuss the question of the confirmation of a bishop-elect?

A diocese, electing a bishop, nominates him to the national Church for confirmation. The national

\*So stated on page 23. The number is given as 39 on page 12 and 37 on page 11.

Church, and not the diocese, has the chief responsibility in making bishops. It is the duty of the national Church to scrutinize each election separately on its merits. The choice of a diocese should be accepted unless there are grave reasons to the contrary. But if there are such reasons the national Church is bound to take cognizance of them. Its action is not a mere formality. The national Church is not bound to accept the local view of the electing diocese.

When an election immediately precedes General Convention the opportunity is afforded for discussion, for asking and answering questions, for intelligent action. And in order that there may be the freest exchange of opinion, the question is always considered, in both houses, with closed doors. There have been many instances of the rejection of elections, especially to missionary bishops.

The practical difficulty in connection with the matter during the recess of General Convention is that the standing committees of the dioceses, meeting separately, have no opportunity for the official exchange of information. There the function of the Church press comes into play. We conceive it the duty of the Church papers to publish the record that any bishop-elect has made, and, through its editorials, to interpret that record and suggest appropriate action.

A correspondent suggested recently that as the Convention of the diocese of New York acted after prayer it is unfitting now for the result to be questioned. But in General Convention the House of Bishops chooses missionary bishops most solemnly in the midst of the service of Holy Communion, yet the House of Deputies passes upon the election with a sense of its own separate responsibility, and has frequently negated elections. Is this unfitting? If so, why refer elections to any body for subsequent confirmation? We believe the mechanical idea of prayer thus suggested is not widely accepted among Churchmen.

THE LIVING CHURCH has conceived it its duty to present a record on the part of a bishop-elect that, in the editor's judgment, renders confirmation of his election undesirable. Whether the Church accepts or rejects this view is entirely for its representatives—the standing committees and the bishops—to say. Each of these has the right to the information that we have gathered, and each is bound, in the presence and fear of God, to arrive at an independent judgment, altogether irrespective of the judgment of the electing diocese, and certainly independent of the judgment of THE LIVING CHURCH.

For our part we should believe that we had failed in our duty if we had chosen the pleasant and easy way of suppressing genuine facts, when many readers naturally look to us to present these frankly to the Church.

IN order to guard against legal complications we venture a suggestion to standing committees relative to action upon the papers of the second suffragan-elect of New York.

The election should be positively confirmed or positively rejected, and prompt notice of action, in either case, be sent.

Don't  
Delay

If a number of standing committees should simply refuse to act, or should indefinitely postpone consideration, endless complications might ensue. It is essential that a majority of dioceses should vote to confirm, or a majority vote not to confirm, since until a majority shall have voted one way or the other no further procedure becomes possible. It would be a grave injustice both to the diocese and to the bishop-elect if no majority were recorded either way, the balance of power being held by dioceses that had refused or neglected to act at all. It may be remembered that such a condition was once created and the embarrassment was only relieved by the withdrawal of his acceptance by the bishop-elect.

The diocese of New York and the Bishop-elect ought to know the determination of the national Church as early as it can be recorded.

ONE reads the dispatches telling of hopes for a genuine settlement of the age-long Irish question almost with awe. Can it be possible that in this day, when the world seems rather to prefer continued hate than the way of peace, the oldest and the most intricate of world problems is in the way of being solved?

Peace in  
Ireland?

Of course it is capable of solution. All problems between men and nations are. Wars, international and industrial, come about because one party or both parties prefer them to the slower but surer method of jointly seeking the way of just dealing, which is the only way of lasting peace.

England has suffered in our day, perhaps more than Ireland, for the wrongs inflicted generations ago. But it would be impossible for a nation to show greater penitence for the wrongs of the past than modern England has shown, and Ireland has lost many friends by the unchivalric spirit which, refusing all overtures toward peace, has seemed to characterize her in these latter days. And the common attitude of Ireland during the great War has left Ireland quite as much in need of forgiveness by the world generally as England has ever been, and with no signs, apparently, of penitence.

But if England and Ireland can set the world today the example of mutual forgiveness, and can agree upon a policy that will mean cordial relations between them in future, it will be the noblest act of nations since England sprang to the defense of invaded Belgium. It will mean hope for Europe, for Asia, and for America, whose hymns of hate are clashing in a universal discord.

ACKNOWLEDGMENTS  
NEAR EAST RELIEF FUND

Members of St. John's Home, Milwaukee, Wis.....	\$ 6.00
Andover, Mass.....	5.00
Grafton Hall, Fond du Lac, Wis.....	6.00
Trinity Church, Newport, R. I.....	187.86
Mrs. M. L. Letts, St. Joseph, Mo.—For June.....	5.00
Lily .....	5.00
J. Bull, St. Paul, Minn.—For May and June.....	10.00
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\*For Austrian Children.

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Charles S. Elkington, Chicago, Ill.....	\$ 3.67
A communicant of the Church in Charlotte, N. C.*.....	2.00
M. L. W.....	3.00
A widow's mite.....	1.00
Mrs. A. Brown, San Francisco, Calif.....	5.00
Miss Katharine Hilliard, Omaha, Nebr.....	5.00

Total for the week.....	\$ 19.67
Previously acknowledged .....	1,817.05

\$ 1,836.72

\*For relief of Children.

FUND FOR THE AMERICAN CHURCH IN MUNICH

Miss Annie T. Staab, Norwalk, Conn.....	\$ 5.00
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NOTE.—In THE LIVING CHURCH of June 25th the acknowledgment of \$19.31 for Near East Relief should have been listed as the Annual Diocesan Convention of Western Michigan Offering instead of the Offering at Memorial Service, St. Thomas Church, Battle Creek, Mich.

## GOD'S HEALINGS

There's healing by the waters,  
 There's healing in the trees,  
 There's healing with the blossoms,  
 There's healing in the breeze,  
 There's healing on the mountain,  
 There's healing in the light,  
 There's healing 'neath the hemlock,  
 There's healing in the night.

There's healing in the city,  
 There's healing where 'tis still,  
 There's healing on the ocean,  
 There's healing by the rill,  
 There's healing in the desert,  
 There's healing in the rain,  
 There's healing by the fountain,  
 And in the rustling grain.

There's healing all about us,  
 In sunshine and in storm;  
 God heals His weary children,  
 When they of strength are shorn.  
 Thank God for all His healings—  
 For the flutter of the trees!  
 Thank God for all His healings—  
 His winds, His flowers, His seas!

WILLIAM C. ALLEN.

## DAILY BIBLE STUDIES

July 18—*The Purpose of God Continues*

**R**EAD Gen. 50:22-26. Text: "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land which He sware to Abraham, to Isaac, and to Jacob."

Facts to be noted:

1. The brethren of Joseph had come to live with him in Egypt.
2. Joseph realizes that death is near.
3. The purpose of God will continue to assert itself.

Joseph said: "I die." This splendid character, this great worker of God's plans, was mortal. Can we be as great, can we be as useful? Certainly we can be as faithful, holy, pure, patient, trustful, as was Joseph. The purpose of God is seeking to work itself out through every man. Every man will have his part, and every man will have his hour in which to work. All the tasks of God will not be completed by one man nor by one generation, but the promise of God is sure that God will visit the brethren, that to them will be given their portion of the task, and that when they have served each will go to be as a child at home in the Father's House.

July 19—*God's Strength Promised to Men*

Read II Chron. 16:7-10. Text: "For the eyes of the Lord run to and fro throughout all the earth, to show Himself strong in behalf of them whose heart is perfect towards Him."

Facts to be noted:

1. Asa had sought for strength where there was no strength.
2. When he relied on the Lord he overcame.
3. Troubles came when he turned from the Lord.

Some men want what they want, and they want to get it *where* they want to get it. They want a god, but it must be a god that fits their ideas. Asa wanted help, but he wanted to be the judge of what the source of that help should be. When some men do not want to love God or forgive their enemies, when they want to receive and not give, when they seek to avoid pain and sacrifice, they build for themselves gods of their own; but alas, gods can give no strength. They are little helpless gods that only reflect the littleness and helplessness of the ones who made them. The Lord our God is not one whom we have created, but One who has created us. He seeks through all the earth to give His strength to those whose hearts are turned to Him.

July 20—*The God of Nations*

Read Job 12:17-25. Text: "He increaseth the nations, and destroyeth them, He enlargeth the nations, and straighteneth them again."

Facts to be noted:

1. No worldly counsel can stand in the light of the knowledge of God.
2. The worldly great may not be great before God.
3. Without the light of God there is no true light.

Whenever a man forgets that God is the big word in his life he is going to fail. Whenever a nation fails to recognize that God is the big word in its history that nation is doomed. Listen to the voice of the Medo-Persian Empire, listen to Nineveh, listen to Babylon. What are they trying to say? They are saying one word, a word to which the nations of the world to-day would do well to stop and listen; they are saying God. The man who gains true success in the world is the man who has God for his partner. The nation that lives is the nation that walks with God.

July 21—*Right Wins*

Read Exodus 15:1-10. Text: "Thou didst blow Thy wind, the sea covered them; they sank as lead in the mighty waters."

Facts to be noted:

1. This is part of Moses' song of triumph.
2. He ascribes all the victories of the Israelites to the power of God alone.
3. Notice particularly verses 9 and 10.

The enemies of Israel were absolutely confident of success. It was only a matter of pursuing them with the sword, destroying them, and taking possession of the spoil. But in their reckoning the Egyptians had left out the God of the Hebrews. The destruction that came upon the Egyptians was sudden and awful. The people who trusted in God were saved.

In modern times a nation had made most ambitious plans for conquest of the world. It seemed only a question of beginning the war and dictating the terms of peace. That nation trusted in arms and in the strength and cunning of men. Suddenly their power collapsed. They had left God out. God is on the side of the nations that are on His side. And it is the same with individuals as it is with nations. Sin and wickedness may for a time seem to triumph over righteousness and truth, but there comes a day when the right wins and the fall of the wicked is great.

July 22—*Guidance*

• Read Proverbs 3:1-10. Text: "In all thy ways acknowledge Him and He shall direct thy paths."

Facts to be noted:

1. The secret of a happy long life.
2. Truth and mercy are foundation stones of life.
3. Reverent fear of God cannot be over-emphasized.

The sailor puts out to sea in his boat with his sail all set, ready for the long voyage; but until the God-given wind comes to fill his sails that boat is like "a painted ship upon a painted ocean". The farmer tills his lands, plants the seed, and keeps down the weeds; but without the God-given rain and sunshine he would look in vain for a crop. The doctor carefully sets the broken bone, binds it carefully, but without the God-given life flowing through the body that bone would never knit. You look up into the heavens at night and you see the moon and the stars in the vast vault of heaven; you look at the sun in all its glory and strength; you feel the wind, you see the snow; you know that spring follows winter and summer follows spring and that the autumn comes with its ripened fruits and yellow grain; and you ask: "How can these things be?" You turn to your Bible and to your inner consciousness and you find these words: "In the beginning God." "In all thy ways acknowledge Him and He shall direct thy paths."

July 23—*Confidence*

Read Proverbs 16:1-8. Text: "Commit thy works unto the Lord, and thy thoughts shall be established."

Facts to be noted:

1. We must judge ourselves by God's standard, not our own.
2. The folly and danger of self-sufficiency.
3. The reverent fear of God a safeguard against evil.

Lack of confidence in one's self is one of the obstacles that prevent progress. Lack of confidence is nothing more or less than foolish fear, and just as long as we do lack confidence we shall lack a great part of the joy of life. God has given us a body, and brains, and opportunities. Let us use them without regard to the opinions of other people or with any fear that we shall not be able to do as well as other people. The moment you begin to discuss your problems with others nine times out of ten you will find that they are suffering in the same way that you are suffering. What is the remedy then? Try to be absolutely sure that what you are doing is right in the sight of God, that you are doing your best, and go on. There lies all the difference between arrogant pride and confidence born of faith in God: "Commit thy works unto the Lord."

## Getting Social Service into the Parish

A Paper Read by the Rev. Samuel Tyler, D.D., at the Milwaukee Conference of Social Service Workers.

THE first step necessary to getting Social Service into the average parish to-day is to get the social point of view *into the rector*. You must "get" the parson if you would "get" the parish. To use another popular expression, only a comparatively small number of the clergy have, as yet, been "sold" the social service idea, as far as its application to the Church is concerned. One correspondent, writing on this subject, says: "The satisfied ignorance of the clergy has astonished me."

Now such a condition leads us at once to ask the question: "Why is it that many of the official leaders of organized religion know or care so little about the relation of the Church to the social problem?" The answer is simple: To their minds "social service" as we call it, isn't the business of the Church, and the average clergyman feels that, already, within the recognized sphere of the Church's activities, he has troubles enough of his own, without going abroad to hunt up new ones. How such a conception as this as to the nature and work of the Christian Church ever came to be, we need not now take time to consider. Suffice it to say, that all here will readily acknowledge its falseness.

As a matter of fact, the Church is the steward of a religion essentially social in character, and the type of service termed "social" constitutes one of the simplest and most fundamental expressions of the spirit of Christianity. Indeed one of the most significant signs in our contemporaneous religious and social life is the increasing recognition of the need to have social reform and social work informed and guided by the spirit of religion. Herein lies one of the greatest opportunities and, at the same time, one of the greatest responsibilities before the Christian Church to-day. In a remarkable communication sent to an international labor meeting, held just before the war in connection with the annual Labor Week Celebration in England—which has recognized the definitely religious basis of the labor movement—a socialist member of the French Chamber of Deputies, and none other than a grandson of Karl Marx, said that he had come to repudiate the conviction of his youth, that reform of social conditions was sufficient to insure the well-being of society, and that he now believed that we must reform the soul in order to make men worthy of the new order. And, since he looked to Christianity to effect this inner change, he was throwing social reform back upon religion, as having the only sure guarantee of its thoroughgoing accomplishment and permanence. Social service, therefore, is dependent upon religion for its fundamental motive and dynamic, and the Church as the exponent of a social religion must go forth, as did the Master, in service of the widest sort, if she would be true to her mission—yes, if she would save her soul alive.

And, as for the clergy, who, as yet, are not alive to their responsibility in this matter, and who, therefore, constitute a great stumbling block in the way of getting social service into the parishes—well, in the first place, they should be made the objects of prayer, should they not? For, in some cases, it would seem as though only the Almighty Himself could overcome their indifference or active opposition to a social programme in the Church. Then by conference and discussion, by the suggestion of helpful books to be read, by bringing before them concrete instances of real service rendered by some parish with stimulating effect upon its own life—by these and other means, they must finally be won to what we believe to be the truth.

And then, when the parson has been converted, there still remains the problem of the parish, which we must now consider.

How can the parish be set on fire with the desire to influence for good the community life which sweeps around it? I would ask the ministers present: Can your preaching so transform a parish? The answer may safely be given in the negative. The preaching of the social mission of the Church has its place, of course—and a very important place it is—but in the great majority of cases it will take something more than preaching to convert a parish—even the unrivalled power to illuminate and inspire of Christian service itself. "If any man will do His will he shall know of the doctrine whether it be of God." Contrive to put some members of the flock, as many as possible, face to face with a vital, throbbing human need and leave them with it for a time. Something is bound to happen. The process of conversion to social-mindedness will commence. You can preach to such persons with a new effectiveness. The right motive for social action will begin to get in its transforming work.

Now, as we begin to discuss in detail the organization of a parish for social action, it should be remembered that the sug-

gestions as to plan and method which we shall offer will presuppose that the surest and most fruitful way of approach to a congregation is along the line of the human appeal just referred to. Coming to the social problem by way of concrete human needs is most apt to win, first, the interest of the average parishioner, and then, the much to be desired response in social action.

In spite of what has been said about the insufficiency of preaching alone, in the matter of bringing a parish to feel its social responsibility, there is nevertheless no better way in which to begin a definite campaign to get social service into a parish than to have the call to action first sounded from the pulpit. Let the rector raise the social service issue—setting forth the essentially social character of the Christian religion, and the consequent call to the Church, as the organized expression of such a religion, to seek to bring all of the myriad relationships, as between man and man, under the influence of the Christian truth. Let him further show how within the last few years the Church has, in a wonderful way, been awakening to her responsibility in this matter. Three or four Sunday morning sermons, we make bold to say, can very properly and very profitably be devoted thus to the preaching of the social gospel.

The above series of sermons will very likely bring a greater degree of conviction with them if the congregation (and this means especially the older and more "settled" members of the same) can be made aware of the fact that the aforesaid sermons were not simply the offspring of a highly modernized and possibly radically inclined clerical brain, but were preached at the particular request of some parochial group, specially charged with caring for the social service interests of the parish; and this brings up the necessity of forming, as the first step in carrying out a parish programme, a social service committee, or the more ambitious Department of Social Service. Let the rector get together those in the parish most interested in social questions, and put upon them the responsibility of working out a parish programme and putting it into effect. And fortunate is the parish if it has within its membership one or more socially minded people with purses large enough to admit of their employing on whole or part time (since the parish budget will hardly include this item at first) a trained social worker to act as the executive head of the social service committee or department. And let it be said at the outset that a primary requisite for such a social worker will be the possession of decidedly more than an ordinary amount of personal religion, a deep love for the Church, and the conviction that the Church has a real and distinctive part to play in solution of the social problem. None others need apply! In case it is not possible to have a paid worker, much help in the way of suggestion and direction can be gotten from the local charity organization society or welfare agency. The workers in such an organization welcome signs of awakening interest in the Churches and are usually only too glad to help on the good work.

In some cases where the parish is not able, single-handed, to provide for the full time service of a trained social worker, it will undoubtedly be possible to have two or more parishes divide the expense of such a worker. Social work lends itself to such a co-operative plan, more readily than does ordinary parish work.

Your committee would, at this point, bring out the need of emphasizing, as strongly as possible, the spiritual side of the Church's social work. The task of the Church is always and everywhere a religious task. This does not mean, of course, that her work is never done in any but formally religious terms, but it does mean that something akin to the Master's passion to touch the human will for good, and to give to the individual needing it the more abundant life, should be the animating force in it all.

Activities which do not have a distinctly moral or religious significance belong to the Church only in times of emergency. Generally speaking, they should be left to the various welfare agencies, which are to be found, to-day, in almost every community of reasonable size.

The next step in the parish programme is to find out who is likely to be interested in the new work. In case a general service canvass of the parish has not been made, a social service census can easily be taken—for instance, through the use of return postal cards. Those willing to help in social work

### Sounding the Call to Action

### Making Some One Responsible

### Spiritual Character of the Work

### Who is Who in the Parish?

should be asked to sign and return the card, indicating, also, whether they are already engaged in any social service activities, either within or without the parish. Such parish roll calls often reveal unexpected sources of interest and aid.

Once upon a time an elderly woman, direct of speech and somewhat firmly set against what she considered to be the un-

#### The Way to the Heart of the Problem

warranted intrusions of the professional social worker, advanced a possible argument for the volunteer worker—or the friendly visitor, as she is known to-day. Turning on her caller the old lady vouchsafed: "You git out o' here! You needn't think that you can make your living off of the likes o' me." Now, not to be taken too seriously, you see, if only the visitor had not looked to social work as furnishing her a livelihood, this fearless critic of modern methods would have been deprived of her chief ground of complaint! A volunteer worker should evidently have been sent to her. And it is of the volunteer or friendly visitor that we would now speak.

From the list of those signifying their willingness to help in the social work of the parish, a friendly visitors' committee should be formed to consider the wisest methods of administering the necessary parish relief, and of helping families which may come from without the parish. Upon investigation, and it should be made by the social worker, if there be one, the families will be found to have fallen upon evil times from a variety of causes—sickness, intemperance, desertion by father or mother, mental defectiveness, unemployment, and the like, and at the meetings of the committee the cases of these families are brought up and studied from every point of view. After the most careful diagnosis possible, a constructive plan is decided upon, to be carried out by the members of the committee, acting in the capacity of friendly visitors. Such work is oftentimes of the most intimate and delicate sort, and the visitors ought, therefore, to be instructed in the principles and practice of family rehabilitation; and should the parish have no social worker to give this very necessary instruction the local relief-giving agency will without doubt be glad to help in such training.

This method of conference-planning is, of course, the one generally followed in the work of the regular charity organization societies, and in cases where it has been taken over by the Church it has resulted not only in the relief of the socially distressed, but also in discovering to the Church what is probably the best way of arousing the members of a parish to a sense of their social responsibility, and of educating them in the best methods of discharging this responsibility.

Not long ago the head of a relief giving agency in a large city expressed herself somewhat as follows, speaking of a Church organization doing fine social work: "We don't feel sure that we know what this organization is doing. And our work touches theirs at many points." Here is an example of lack of co-

#### Co-operation the Keynote

operation between the Church and the other social agencies of the community, and this should not be. Co-operation with secular agencies is a cardinal principle to be followed in all the social work of the Church. Too often when the Church does such work it wants to flock by itself. One of the criticisms most often leveled at Church workers is: "It is so hard to get them to co-operate." For instance, when they are asked for aid by new and strange families, they probably do not think of using the Confidential Exchange, if there be one, to see if the families are already being cared for by some other organization or have been helped in the past. And such a policy of isolation means a needless waste of time and strength and means. Furthermore, the extra-Church organizations are often able to help in many ways, and an interesting development of the last few years has been that in cities which have a Community Chest it is often proper for the Church to ask financial aid for families or individuals from secular agencies supported in part by Church people. Let the spirit of co-operation, therefore, prevail in all the work of the friendly visitors' committee, and of the parish generally.

As a general principle, the greatest care should be exercised to prevent the Church undertaking work already well done by other agencies. Unnecessary duplication of effort means waste of effort, and waste is immoral, even when encouraged by the Church.

So fundamental is this work of searching the very heights and depths of family life, and so of the lives of the individuals composing the family, that it leads out naturally into a consideration of practically all the great social problems in any given community. What may seem at the outset a rather restricted form of social work is soon seen to be really encyclopedic in its comprehensiveness and significance. And the members of the friendly visitors' committee—and with them, it is to be hoped, a larger group within the parish—will almost inevitably be drawn into a serious study of the questions involved. For example, one

#### A Many Sided Problem!

of the families cared for brings to the front the problem of feeble-mindedness, another that of child welfare, another that of the social evil, and so on, and through the interest aroused in these concrete cases the general problems with their possible solutions will be studied and discussed. It can readily be seen how valuable such study will prove to be in making a parish intelligent upon social questions, and it is well to remember that such parish study classes had best be graded according to the different interests and abilities of the members.

As supplementing the usual methods of educating the parish to an understanding of social service, the play or pageant, setting forth some social service principle or programme, is rapidly gaining in favor.

Then, "Know your City" expeditions, being personally conducted tours to the various city departments dealing with social problems, and to the different philanthropic institutions of the community, can be used with marked success. It is startling how little the average citizen knows about the institutions which belong to him.

Two Christmases ago a small boy, touched by the holiday spirit, said to his father: "Daddy, I love you, and I want to do something about it." Quite a proper re-

#### Let Action Follow Study

action, don't you think? And in the same way, they who, by study such as we have been considering, have been admitted into a deeper understanding of the vast sea of social need which surrounds them, and who, as Christians, love their fellows, must want to do something about it—something more than they *have* done, or the Church of the living God has done, to help their brothers in their extremity. That is to say, the work of the study class should, as far as possible, be directed toward the meeting of some community need. To take an example or two from life: here is a Church, some of whose members in the work of the social service department made a study of intemperance and the methods of treating it; and so impressed were they by the inadequate way in which their city was handling the problem that they secured legislation in the city council looking toward establishment of a farm colony for inebriates. In another Church, the problem of feeble-mindedness was raised by conditions in one or more of the families cared for by their social service committee, and a group of parishioners is now working to secure establishment of a psychopathic clinic for the city—something which is sorely needed. So, we repeat: Let action follow study. This is sound pedagogy and sound Christianity.

As a part of the parish programme on its educational side, a community survey should be made at the earliest possible moment.

#### A Community Survey

Community conditions should be studied in relation to the different sides of the social problem, i. e., health, recreation, housing, industrial conditions, public institutions, etc.; and the part the Church ought to play in meeting community needs should be determined upon. A most necessary and beautiful ministry to the immates of city, county, and state institutions can and should be fostered by the parishes.

We could very properly dwell, at this point, on the part the Church should play in formation of an enlightened and socialized

#### The Church and Public Opinion

public opinion. If only the rank and file of the Churches were reasonably informed upon social questions, and felt deeply the duty of the Church to register her influence on the side of social progress, what an immense effect corporate action on the part of the different congregations would have, in bringing to pass needed social changes. This is one phase of social service which we very much need to get into the parishes of the land.

The parish organized for social action can often help local welfare agencies, whose workers have more than they can carry,

#### The Church an Aid to Secular Organizations

by furnishing volunteer workers. Take the case of the average society which administers relief. There is no more delicate and serious work in the world than the re-upbuilding of a human family. Only a certain amount of it should be attempted at any one time by any single individual. If too much is undertaken, it must be done in a hurried, wholesale way which violates the very nature of such intimate, careful work, and which in fact may leave the family worse off than it was originally.

During the war, a district visitor of the united charities in an eastern city said to the rector of a down-town parish: "Oh, I do need some more friendly visitors!" And upon inquiry it was found that she was receiving an average of two or three new cases a day, and was then staggering under a load of at least one hundred families, when, if such work is to be properly done, the maximum should never be more than fifty. Now was there not an imperative call to the Churches of that neighborhood to help meet such a situation as that? But how many of them, do you suppose, had trained friendly visitors whom they could send? I forbear to give the answer. It is too humiliating! And a



similar need, though perhaps not quite so severe, is to be found continually, in practically all our cities. Indeed, from present indications, unemployment and the resulting distress are going to create an appalling situation in the months that are ahead. A terrible winter, it is to be feared, is in store for God's poor. The relief giving agencies will probably be swamped with work. What are the Churches going to do about it?

There is one part of the field of social service into which it would seem that the Church could enter without subjecting herself

**The Church's Distinctive Mission** to criticism, even by the most ardent disciple of the old individualistic faith. Let an actual happening show what is meant. A representative of a charity organization society challenged the social service committee of a certain parish in the following words: "We have a problem in regard to which we would like your help. One of our families is in continual trouble because of the actions of the father. He needs associations and influences which will keep him straight morally. His greatest trouble is gambling. We've done all we can for him. We don't want you to put in any money here. We will attend to that. What we do want you, as a Church, to do is to give the moral help which we are not equipped to offer."

Wasn't that Church given a challenge? And isn't it true that in a very great many cases the need for the physical rehabilitation of a family goes back, in the last analysis, to a need for spiritual rehabilitation? Indeed it is true, and here lies a great and peculiarly legitimate field for social service work on the part of the Christian Church.

To sit down alongside of an individual or a family, as the average social worker has not the time to do, and patiently endeavor to give a higher, nobler direction to thought and feeling, to steady the irresolute will, and to replace despair with cheerful courage—could the members of the Christian Church be engaged in a more Christlike work than this? And, we repeat, how vast is the need for it in the field of social service! Moreover, how grateful many workers already in the field would be, if the Church would give herself seriously to the special training of volunteers for this particularly difficult task.

"If the Church doesn't do this absolutely necessary work who will do it?" said an official of a city Department of Charities the other day. "We certainly can't do it," she added, and then she quoted the head of the department as having said to her: "I think it is too bad that the Church has given up the care of the poor, because the relief which the department of charities can give perhaps makes people worse instead of better." Here was a most unusual and significant remark by one who knew whereof he spoke. He meant that, working in more or less wholesale fashion, as the department is obliged to do, and being unable, to any great extent, to emphasize ideal values in its work, the general tendency is to leave the people as they find them, the passive recipients of public charity, content to remain as they are, in danger of being pauperized.

The Church, a specialist in the field of spiritual instead of physical rehabilitation—this constitutes the *distinctive* contribution which the Church can make to the social service cause.

The problem of industry is a part, and a very important part, of the larger social problem. What shall be the attitude of the

**The Church and Industry** Christian Church toward the great world movement which is seeking to make more just and righteous the relations which obtain between the employer and the employe to-day? This is a much mooted question. But we venture to say that it cannot be denied that industrial questions, dealing as they do with the welfare of human beings, are, at bottom, social and moral questions, and that they are, therefore, the rightful concern of religion and the Church. This being so, it follows that the promotion of industrial well-being and peace must find a place in the social programme of every living awakened parish. The members of the parish must study industrial problems from the moral point of view. Real good would undoubtedly come from the holding, under parish auspices, of conferences between employers and employees. But such conferences would have to be carefully arranged for, and wisely and skilfully handled. Then the industrial forum plan has been tried with success as part of a parish programme.

The Church cannot take sides with either the employer or employee as such; she must study both sides, and fearlessly use her great influence to help bring in justice and righteousness wherever they are lacking, and to safeguard them when threatened. Nowhere has the Church a graver social responsibility than in relation to the industrial problem of to-day. May she be given strength to meet it worthily.

One parson, with an extensive experience in the country to back up his opinion, says: "I feel that social service in the rural

**Social Service in the Rural Parish.**

communities can solve the problem of the rural Church." Especially in country towns should the truth of the following maxims be recognized and lived up to: "The Church owes a debt to the community. The Church is in the community to serve. A clergyman should be a community man." And while the social service programme, as already outlined, was planned with special reference to the city parish, its underlying principle are equally applicable to parishes in the country. For instance, nowhere is there greater need for friendly visiting than among families in isolated country districts. Let a socially-minded clergyman take a rural parish and see what happens. Here are a few things which actually did come to pass: In one community, the rector became the master of the grange. He brought in lecturers, a library, and tackled many of the local social problems. Instead of keeping his religion apart from the grange, he built up his Church through his connection with that fine organization, and the Church in turn splendidly served the community. In another country town, high class movies, shown in the parish house, brought the community to desire better pictures and compelled the theatres to select their films with greater care. Here was a fine service rendered the community by the Church. In still another rural parish, through boys' work carried in by the rector, the whole moral tone of the little community was elevated, and the town came to have a new idea of and respect for the Church as a social force.

Thus, in country as well as city, there is need to get social service into the parish. And what a mighty work will the Church do for the Kingdom of God, when her countless parishes are thoroughly alive to their social mission!

**HYMN FOR THE DAUGHTERS OF THE KING**

O King of Kings, most glorious! Thy Daughters pledged  
are we;

And on our flag, inscribed in gold, is "SERVICE—LOYALTY":  
Before Thy Triune Majesty we humbly bow, and pray  
For grace to keep us faithful still, however hard the way.

And Thou, O Blessed Jesu Christ, our Brother and our God,  
Whose Precious Blood, in service dread, was poured on  
Calvary's sod,

Grant us to feel Thy Presence sweet beside us as we work,  
That, doing all for Thy dear sake, we may no duty shirk.

And if our path of service, too, shall mean the Dol'rous Way,  
That we, on our small Calvaries, the price of love shall pay;  
Lord, keep us faithful to the end, that, suffering with Thee,  
We still may serve the King of Kings, and His true Daughters  
be.

Fill us, O Loving Father, with bright visions of that day  
When all the earth shall hail Thee Lord, and live beneath Thy  
sway;

When sin no more shall boast its pow'r; when self shall lose  
its throne;  
When men, as brothers, side by side, Thy Fatherhood shall  
own;

When we like Miriam shall sing; like Deborah rejoice;  
Like ancient Israel's daughters for joy lift up our voice  
To greet the hosts of victory returning from the strife,  
Led by the Captain Glorious, Thy Son the Prince of Life.

Lord, fill us with the vision bright, that we may clearly see  
That all our simple, daily tasks live in that victory;  
That, though at times they seem so dull, and commonplace,  
and small,

They are, in truth, the jewelled stones which build New Zion's  
Wall.

C. F. HINTON.

PRAYER is a key which, being turned by the hand of faith,  
unlocks all God's treasures.—*Hannah More.*

## The Khaki Prayer Book

By Sarah S. Pratt

ON a masculine chiffonier which it is my privilege to keep in order, tucked back semi-apologetically behind a photograph, was noted, not so long ago, a neat, small book which I set down in my mind to be a new blank book probably for keeping accounts. Duly it was determined that if that tempting object stayed there much longer it would be confiscated for my own accounts. Its red edges, khaki-suede binding, and general daintiness made me covet it more and more, and finally it found its way to my own desk and—I wrote this with regret—it has never been missed.

But this beautiful, soft, tempting opusculè, when I looked at it with pen in hand ready to write "June 1921", proved to be no opusculè at all save in size, for on its cover was printed "Campaign Prayer Book". It was the Soldier's Prayer Book. When, early in the war, these books were advertised, without seeing them I had ordered four of them sent to soldiers. One of them landed at Andernach on the Rhine, where its owner found lodgement in the very room occupied by Mark Twain when he wrote his witty description of German home-life which made the world laugh in *Innocents Abroad*. Another went to a soldier fighting grim tuberculosis in one of our Church hospitals. He, poor lad, will never have his name on a military roster, but it will be written some day before long where Abou Ben Adhem's was.

The other two went to aviators. The donor thought of them as being snugly buttoned next the heart, flying through foreign firmaments; but they never got any farther than Princeton and Kelly Field. And this one, so nice and unsoiled, evidently had not been pored over as the materfamilias expects her gifts to be, although the pages of special prayers in the back of the book gave evidence, in a certain degree of be-thumbedness, that casual attention had been paid to them.

As I turn the thin pages of this book, prepared with inspirational wisdom, I wish so ardently that every English-speaking soldier in the world might have one as a memento of his part in the great war. I wish especially that every American Soldier might be given one of these books to have as his own—the *Campaign Prayer-Book*, this Book of Common Prayer, lovingly, devoutly compiled for the needs of the American Soldier. And what a Soldierly thing it is! Not an inch of space has been wasted in it; the elegance of wide margins is foregone, the luxury of large type; and yet I would call it *de luxe*; *de luxe* and thrice *de luxe*. Like all of the Soldier's equipment this little creation is neat, compact, economical.

Opening it one finds the first pages also of khaki-colored paper, and the first one, on the inside of the cover, has a list of noted passages in Scripture and where they may be found. When the dough-boy gets to some comfortable Y. M. C. A. hut or other refuge, he may be comforted by finding a Bible and reading some of these; they are The Sermon on the Mount, The Beatitudes, The Golden Rule, the Psalm of Love, Courage, and Practical Advice from St. James.

The next page is for the name, address, and service of the owner with space for "remarks". This one bears the name of a private whose forbears on both sides were fighting men whenever there was anything to fight. He himself underwent four surgical operations to get into service, and that only three months before the armistice. "But I prize those months more than anything else in life", he says.

The next page has the *Star Spangled Banner* on it. What a stroke of wisdom. The soldier would take out his Prayer Book when he wanted to sing this great hymn. What a beautiful linking of Country with God! I count this a great thought.

Then comes a short introduction signed "Milo Hudson Gates", in which is told distinctly why the book has been made and how it is adapted to the Soldier's life. The compiler from his experience as a Chaplain knew what would be most acceptable. He says he finds that the men love to read the regular services of the Church. "There is something heartening", he says, "when they know that the service which they themselves are reading is the same service which their loved ones in distant homes will be using". Parts are omitted, the compiler saying that "the Thirty-Nine Articles will not be considered essential to the man in the trenches".

The bulk of the Prayer Book proper is followed by a few pages of Special Prayers authorized by certain bishops of the Church. Our Country comes first, then the Army and the Navy, a prayer for Aviators and Submariner—this last for those who are called to "tasks of special peril in the air or beneath the sea. 'Even there also shall Thy hand lead them and Thy right hand shall hold them'." There are prayers for those at home, for ourselves and our allies, for the sick and wounded, for those who minister to the sick and wounded, for those who fall in battle, for the departed, for divine protection in time of war, for angelic protection, for zeal, for personal influence, for courage, for peace, for restoration, and thanksgiving after victory.

Then follows an alphabetical table of the collects, giving the main thought in each. *Onward, Christian Soldier, America, and Battle Hymn of the Republic* completes the book.

One closes it with reverent thoughtfulness. *Parva sed apta*—like Peter Ibbetson's house, so small yet so complete! And the matchless English of it all! Why it is not used in English courses of study is hard to understand. Did any dissector of the English language, any critic, ever find a word in the wrong place in the Prayer Book? With all that it means and all that it is used for and all the centuries of use it has had, did it ever cloy? Was any one ever heard to be tired of the Prayer Book? How we welcome those old friends, collects, as the Church year rolls around! How we love certain phrases in them which are music to our ears! Would that in some talismanic way we could take this Campaign Prayer Book and make it the *Vade mecum* of American manhood, the great guide of the English-speaking race.

### A BIRTHDAY HYMN

For the Birthday Offering in the Church School.  
(Tune, St. Andrew's Hymn, Old Hymnal, 143)

Days are passing, Time is flying,  
May God bless this comrade here,  
Who, another birthday keeping,  
Enters now a glad new year!  
May the Heavenly Father keep thee!  
May the Saviour guard from fears!  
May the Holy Spirit cheer thee,  
Now and onward through the years!

CARROLL LUND BATES.

THE HABIT of looking at the best side of any event is worth far more than thousands a year.—*Samuel Johnson*.

## Babism, Bahatism, and the New Persian Temple in Wilmette, Illinois

A Sermon Delivered in St. Luke's Church, Evanston, Ill., on June 5th by  
the Rev. George Craig Stewart, D.D.

FOR many months the passers-by along Sheridan Road have noticed at the entrance from Evanston to Wilmette a sign announcing "Mashrahel—Azkar, The Dawning Place of Praise." What does it mean? Within the past twelve months building operations have begun, and I understand that the village fathers of Wilmette demanded a guarantee to them by the supporters of the project that the building would actually be completed. They insisted upon seeing the plans of the building. Whereupon the guarantees were furnished, and the plans of the building are I believe, now on exhibition at the Art Institute, Chicago. A recent photograph section of one of our local papers presents to us the gorgeous building, with a foot-note to the effect that it represents the first really novel contribution on a grand scale of a new and singular style of ecclesiastical architecture. Little by little curiosity is being aroused, and little by little we are being informed that at this "dawning place of the praises of God" the Bahaiists are to erect their first great American temple. I want, therefore, to sketch very briefly the meaning of this movement; its history and claims, that you may be informed as to what it is all about.

I shall in the main depend upon genuine Bahaiist literature, and particularly the book of Mr. Horace Holley called *Bahatism, the Modern Social Religion*. Nine years ago when Abdul Baha, the leader of this movement, visited America, he came to this suburban site, and using a golden trowel broke ground, while others of different races who were present used picks and shovels, and prepared a place into which Abdul Baha put a stone. He said on this occasion: "The mystery of this building is great. It cannot be unveiled yet, but its erection is the most important undertaking of this day. This temple of God in Chicago will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new life and power. Its results and fruits are endless."

Of the structure itself, he said: "The Mashrahel-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens, where nine fountains will play. There will be nine gateways, and nine columns, with nine arches, and nine arched windows, and nine caissons nine feet in diameter. Nine will also be carried out in the galleries and dome. Further its meetings are to be held on the ninth of each month."

Let me pause to say that this mystical use of numbers by the Bahaiists has a very interesting history. The number nine is a later development, but shares importance with the number nineteen which, under the Bab who preceded Baha Ullah, held the pre-eminence. The new calendar proposed by the Bahaiists provides for nineteen months of nineteen days each. Their coinage, fines, taxes, and tithes are arranged on the number nineteen. Their magazine, *The Star of the West*, is published in Chicago every nineteen days. This number nineteen represents the point or unity of knowledge and goes back to an old Mahometan tradition. The formula in Arabic, "In the Name of God, the merciful, the forgiving," comprises nineteen letters (and in English the middle letter is the nineteenth). The Arabic word for "one" is made up of letters which added together give a total of nineteen. This number squared gives 361, which the Babists call "the number of all things," and the Arabic word for "all things" is made up of letters which added together give the same number. But the number nine has apparently assumed the greater importance.

In this temple, which is to be open at all hours for meditation and silent prayer, the holy words of Baha Ullah are to be chanted at intervals; about the hall of worship are to be grouped a college, a hospital, a hospice, and other organizations of public social benefit. And

this great temple is to represent the union "after long estrangement of Church and State upon the basis of true democracy." It is interesting to note that the only other temple of this kind has been erected at Eckhabad, in Russian Turkistan.

1. Now all this sounds like the phantasms of a man who dreams he is dreaming. But there must be some very wealthy people back of the movement, and I understand that in New York particularly a number of rich converts have been made who are providing funds for the enterprise. If you think it an ambitious scheme, let me say that of all the fantastical dreams that men have ever dreamed in the world this one is the most ambitious. It aims at nothing less than the synthesis, the unification, the harmony, of all religions on the earth—Buddhism, Mahometanism, Christianity, Judaism. It proposes to "dissolve all Protestantism into a new and glorious synthesis and unity, all scuffling religious tribes into one nation. It is to merge each religion into a new and greater religion, into one great racial religious consciousness." But that is not all. It is to merge all our political units into "a great political synthesis, not by perilous revolution, but by a natural evolution." That is not all. It is to displace competition in the social order with co-operation, and, in short, to create "a common circumference for the local consciousness of every nation, race, and religion." Its plan is that every town shall elect a local "House of Justice," with nine men best fitted for legislative, judicial, and executive labor. The government of the county or province will be administered by a county or provincial House of Justice; the national House of Justice will be composed of abler men as its scope of operation increases; and finally there will be an international House of Justice. All of these will be bound together in loyalty to Baha Ullah, who was God incarnate, and who died in 1892 at the age of 75.

At the close of Mr. Holley's book on Bahatism I find in the appendix a prayer for unity addressed to Baha Ullah. Let me read it, or part of it:

"O Baha'o'llah, may men no longer act and hope and suffer apart from one another! May men no longer be separated by fear and jealousy and shame, as nations are separated by strongholds and fortresses! In our supreme affliction, when we are utterly bewildered and desolate, may we lament no more for the loneliness of life but rejoice in its Unity, learning with simplicity, with earnestness, to look for help and consolation in all men, even our enemies. May we truly feel that every personality overlaps by a little every other personality, and to that extent is identical with it; that every experience overlaps by a little every other experience, thereby bringing all lives into sympathy; that men are not so many complete and separate existences, but are only members of one Body and loves of one Spirit.

"Thy manifestation of Unity, O Baha'o'llah, opens the Divine Garden to all men, even to the least and nameless outcast. He who enters by thy Gate thereafter shares every good and beautiful thing. Whoever are rich, this man benefits equally by their riches; whoever are wise or powerful, he truly shares that power and wisdom. If a lover whispers a sweet word to his beloved, this man will hear and be glad. If a philosopher unveils a new manifestation of God, this man will behold and worship. No blessing of earth can be hidden or withheld from him.

"O Baha'o'llah! teach us that it is better to be crushed and know Unity than be fortunate and take no heed. Teach us that the invalid who attains Unity is more capable than a strong man relying only upon himself; that he who suffers great pain continually, and learns Unity, is happier than the gayest of men who knows it not.

"Thou art Unity, O Baha'o'llah! May we love thee more than ourselves! For surely we are not here at all, but we are in thee."

II. The head of this organization at present is Abdul Baha, the "servant of Baha'o'llah." He (it is claimed) is the prophet, the Messiah, who possesses the divine personality of the Christ" and expresses this personality in terms of the social unity to which I have referred. His testament is the newest testament. "Without such a prophet we know," says Mr. Holley, "only too thoroughly the helplessness of the world." When Abdul Baha visited America, as well as England, he was idolized by many, but particularly by the ladies. He spoke for Dr. Percy Grant in the Church of the Ascension in New York. He addressed many large meetings, for we are a hospitable people. He allowed himself to be interviewed and photographed; he posed for the movies, and spoke for the phonograph record. He sat for an oil painting and approved of his bust in marble. He spoke much of brotherly love and religious unity, and universal peace, and women's rights and equality. Incidentally he forgot to mention that his father had two wives and a concubine, nor did he give any embarrassing details as to how the great synthesis of the world was to be brought about. Many who heard him spoke of his addresses as tame, and full of platitudes, and he appeared conspicuous neither for intellectuality nor spirituality. But when Mr. Holley saw him the effect was very marked.\* "I knew that this was he. My whole body underwent a shock. My heart leaped, my knees weakened, a thrill of acute receptive feeling flowed from head to foot. In every part of me I stood aware of Abdul Baha's presence. From sheer happiness I wanted to cry!! In Abdul Baha I felt the awful presence of Baha'o'llah, and as my thought returned to activity I realized that I had drawn as near as man now may to pure spirit and pure being. Patriarchal, majestic, strong yet infinitely kind, he appeared like some just king that very moment descended from his throne to mingle with a devoted people." Abdul Baha rises superior to every aggregation of material particles; he is greater than railroads, than sky-scrapers, than trusts; he dominates finance in its brutalest manifestation. Abdul Baha restores man to his state a little lower than the angels." So you see he seems to be some prophet!

III. Now for a brief story of this cult, its rise, and exactly what it means. Bahaism is derived from Babism, and Babism has its roots in Shiahism, the soil impregnated with the doctrines of Mahdism and Mahometanism. The Shiahism of Persia is called the Religion of the Twelve. Its fundamental doctrine is that the twelve Imams, the descendants of Ali and Fatima, the daughter of Mahomet, were the caliphs of Islam in succession to Mahomet. In the tenth century the twelfth Imam disappeared into a well, whence he is expected to reappear as the Mahdi. After his concealment four persons in succession were the channels of communication between him and the faithful. The title given to these was the Bab, or the gate. In 1819 in Shiraz, Persia, Mirza Ali Mahomet was born. When twenty-four years old he took the title of "Bab," or "Gate," and his followers were called Babis. He got into political difficulties and was executed in 1850. Some of his followers seeking revenge attempted to assassinate the Shah, and this led to general reprisals. The special point of the Bab's teaching was the announcement of the coming of the prophet who should be the great manifestation of God. When he died there was a perfect chaos of aspirants for the position, and among them was one who took the title Baha'o'llah, the "Splendor or glory of God." He was not however the one whom the Bab had appointed; his half-brother was, and so a merry fraternal fight was on. The Sultan finally had to interfere, and separate them. Baha'o'llah was sent to Acca in Syria; his brother was sent to Cyprus; both were granted pensions, and kept under police surveillance. The brother continued to be the head of the Babis, while Baha'o'llah founded the Bahaists. He relegated his brother to the position of the John the Baptist, or fore-runner, and modestly announced himself as the Splendor, or Glory of God. He built a palace in a delightful garden; had a harem of two wives and a concubine; and issued his revelations with astonishing regularity. It is one of the boasts of the Bahaists that he could write two thousand verses in a

day; his maximum speed, I believe, is said to have been fifteen hundred verses in one hour, and he is said to have composed his main book, *The Ikon*, in a single night. I have not time to quote from his books. They seem to be a strange melange of high-sounding rhetoric, crude physical science, confused philosophy, and oriental ethics. His ethics permit bigamy; his law punishes the habitual thief by branding; his philosophy affirms the eternity of matter; and he has an amazing judicial and criminal code, which smacks of its Mahometan ancestry. He died in 1892, aged 75.

After his death the sons of the different wives naturally quarrelled over the succession. The oldest of them, the only son of the oldest wife, proclaimed himself the successor, the interpreter, the centre of the covenant, and the source of authority. Of course his brothers were furious, and the inevitable split occurred. He assumed the title of Abdul Baha, servant of Baha'o'llah, and continues unto this day. The Bahaists make large claims as to the number of their followers, but so far as I can learn the number in Persia does not exceed two hundred thousand. They claim a large following among the Jews, but a census made by an European Jew showed 59 parents, and 195 persons out of a population of 6,000 Jews in Hamidan in Persia. As to the United States, the census of 1906 reported 1,280 Bahaists, who may have increased to two or three thousand. Outside of Persia there are not more than fifteen thousand, and one-third of these are Persians in Russia.

Now what is to be the attitude of Christians toward Bahaism? Bahaists claim to be very liberal and inclusive. They consider that Jesus was a great prophet, and Mahomet was a greater prophet, but that Baha'o'llah was the greatest of the three, and the latest completest revelation of God in human life. As I have pointed out to you, they do not hesitate to say their prayers to him. When Christ said that He would reappear on the third day, they say He meant that He would appear in the third cycle; the Christian cycle was the first, the Mahometan cycle was second, and the Bahaist cycle is third. The conclusion is that Baha'o'llah is really the fulfilment of Christ's prophecy of resurrection. The present leader Abdul Baha says: "The difference between Baha'o'llah and Christ is that between the sun and the moon. The light of the sun, Baha'o'llah, subsists in itself, while the moon gets its light from the sun. Jesus Christ never sent a letter even to a village chief, but the blessed perfection Baha'o'llah sent letters to all the kings of the earth!"

I do not need to go further than that. I shall not, although I might, investigate its teaching on women and divorce, its record of the falsification of facts in political history, its history of religious assassinations, its almost infinite number of quarrels over the succession, its astonishing, its amazing claims to universality and finality; I simply say this: When the nations of the world, seeking for unity, conscious of the difficulties arising from many languages and many tongues, reach out for a new medium of expression which shall serve all alike there arises a language called Volapuk, or another called Esperanto. "Come," says the Esperantist, "let us all join together in learning a new language, and then we shall all hear in one tongue, and speak with one accent!" But sanity refuses such an expedient. Sanity says no, let us go on, and as the world develops there may be one language that will more and more establish its claim to be the most logical, the most complete expression of human life and activity; and so it is coming about to-day that whereas French is the language of diplomacy, English is becoming the commercial language for the world. Now there are five hundred million Christians in the world, and about as many Buddhists and Mahometans, and about eight hundred million others. Do you suppose that the Jew will accept for a moment the claims of Bahaism that Baha'o'llah is greater than Moses? Do you suppose for a moment that the Buddhists will see in Baha'o'llah a greater than Gautama? Do you suppose for a moment that the Mahometans will find in this petty Persian sect, in this successor of the Imamate, a greater than Mahomet himself? As for Christians, they reply to Bahaism very simply in the words of their Master and his apostles. You would

know Baha'o'llah, the splendor of God? "We have seen the light of the knowledge of the glory of God in the face of Jesus Christ." You, Abdul Baha, call yourself "the servant of Baha'o'llah," but we are the "slaves of Jesus Christ." He needs none to complete Him. He is the Alpha and the Omega, the first and the last, the bright and morning star, the complete synthesis of the race, for He is the Son of Man, the complete harmonizer of the race, for He is the Prince of Peace, the complete Skekinah, for He is "the light of the world!" We who live in Chicago are not unaware that our city is the

breeding place of many queer and esoteric cults. We shall not be misled; we shall not be allured by turbans and robes, and patriarchal beards; we shall not be bewildered by the pious rhodomontade of oriental fakirs; we shall stifle our amusement for very sympathy with the effort of all earnest men to find expression for their religious aspirations. But we shall hold up to them with steady, loyal, and unflinching conviction that Jesus is the Saviour of the world—believing with all our hearts that "there is none other name given in heaven among men whereby ye must be saved."

THE CHAPEL OF HEALING

THE door opened into the great white room. There was hurry but silence: there were tense nerves but little excitement in an atmosphere of confident assurance.

It was the preparation for a solemn and beautiful service. There was the vesting of the priest and his assistants, all in white: clean, practical, and orderly: there were the acolytes alert and ready: and there were those not seen yet, ready and waiting for every call to help.

In wonder I stood aside to watch this preparation. The details of the chapel came to me gradually. In the center on the table lay the sick patient, pale and quiet: nearby the instruments arranged in order with gauzes and sponges: at one side were basins and disinfectants, towels, and sterile cloths.

The nurse took her place at the patient's head and we looked expectantly towards the door, when it opened and the solemn procession of priestly physicians entered. They came to the side of the sick one. All heads were bowed while the prayer was said, and the silent office began. It was an office of service, of active prayer, a praising of God in strenuous work. How near was our blessed Lord then! His Presence was in everything evident—He who loved to heal the sick bodies as well as the broken hearts. He was there.

The doctors lost their individuality in the absorbing Presence of Christ. All that is divine in human nature became unquestionably apparent. The eager, earnest expressions were not merely that of human interest; the God-given intellect and the loving desire looked for healing and helping.

The gentle touch of Christ's own Hand upon the sufferer's brow and Christ's own Voice bade her sleep; and she who has been given the privilege of administering that divine touch cannot but be filled with His grace each time that mercy is vouchsafed.

Why are we so often blinded that we cannot always see Him directing operations? His Hand was over that of the surgeon's. His Voice spoke in his ear. Is He not always intruding, helping, guiding, when those who love Him are doing His service?

Here was a special time and place where His Presence was especially needed, and here He was. Do we say the day of miracles is passed? Why waste our words? Look, behold Christ in our midst, and see the miracles of healing every day—and what blessed ones are these whom He has chosen out of the world to be the instruments of His miracles. What an understanding God, that refrains from the instantaneous healing in order to satisfy the enquiring minds of His earthly workers! And what a marvel it is that we sinful creatures are allowed to look into the deep mysteries of God.

When the service was over, with the same solemn dignity the priests departed: the tense expression on their faces was changed for one of joy, and although tired, there was a blessed peace in their hearts that comes from being with Christ.

SCIENCE—TO KNOW

HAYWOOD TUPPER.

HISTORY, poetry, philosophy correspond to the functioning of the human mind as memory, imagination, reason.

Keats wrote:

"There was an awful rainbow once in heaven;  
We know her woof and texture; she is given  
In the dull catalogue of common things."

Newton blew soap-bubbles, studied the iris hues painted on their spheres, exercised imagination, and made the splendid guess of identity with the seven-banded arch of the skies; discovered that colors are combined in light; and the law of refraction was written in the code of Science. Did the Genoese navigator, at gaze upon the moon passing into obscurity when at her full, surmise the segment of the dark circle across the lunar disk was the *round shadow of the earth*? Seven weary years of waiting went by before his brilliant conjecture spread the white sails of the *Pinta*, the *Santa Maria*, and the *Nina* to sail over the uncharted wastes of the Unknown. Whence his concept? Science demonstrated his reasoning to be correct.

In the July number of *Scribner's Magazine* Professor George Ellery Hale, director of Mt. Wilson Observatory, writing of measurements recently made by the interferometer, states: "The giant star Betelgeuse, familiar as the conspicuous red star in the shoulder of Orion, measures an arc corresponding to a linear diameter of 210,000,000 miles, if the best available determination can be relied upon. This determination shows Betelgeuse to be 160 light-years from the earth. Light travels at the rate of 186,000 miles per second, and yet spends 160 years on its journey to us from Betelgeuse."

In the poet's vision the Angel keeping the Gates of Paradise bids the sorrowing Peri who would fain enter the Abode of the Blest:

"Go wing thy flight from star to star,  
From world to luminous world, as far  
As the universe spreads its flaming wall."

Science paralyzes the imagination when it invites contemplation of these staggering immensities of matter and space, reporting verities difficult for the mind of man to apprehend.

To see a film picturization of aëronauts crossing the Matterhorn, snow-eroded park of the Swiss Alps, which photographic presentment is made possible by the actinic power of rays of light on a sensitized plate, awakens reflection. The omniscient (the Omni-Scientist) Creator, who could endow the material universe with potentialities which man keeps on finding are latent there, compels assent to the psalmist's devout wonder:

"In wisdom hast Thou made them all."

TROUBLES ARE often the tools by which God fashions us for better things. God Almighty casts a man down when He wants to chisel him, and the chiselling is always to make him something finer and better than before.—Henry Ward Beecher.

## Social Intercessions

By Clinton Rogers Woodruff

**T**O be truly effective social service must always be closely associated with devotion. Devotion of the mind, the heart, the soul, the body. In a striking pamphlet written some years ago (in 1897) for the Church Social Union, Charles Ferguson, then a priest in the Church, said: "Among the many things in this end of the century that will seem strange to our grandchildren, one of the most remarkable will be this: that we should have overlooked for so long a time the obvious remedy for our social miseries that lies in the application to commercial business of the soldierly principle of devotion. They will, I think, be unable to understand how it happened, in a generation that could put a million soldiers in the field to spend their lives for a noble sentiment, that nobody should have so much as suggested the idea that a man of brains and courage might go into business with the campaigner's spirit, light of heart and unanimous, content with his biscuit and his canteen, and might get joy of the labor and the battle and withal accomplish something."

In following up this thought he points out that it is one of the most remarkable anomalies of modern society that a merchant or manufacturer can profess publicly without shame that he is in business solely for what he can make out of it, while a physician if he should do so would forfeit his professional standing, a judge or a governor (even a notorious political "boss") would certainly miss the next election, and a clergyman would lose every chance of exercising his office.

The explanation of this anomaly lies perhaps in the false teaching of that theory of economics of which James Anthony Froude said: "It is the most bare-faced attempt ever yet made on this earth to regulate human society without God or regard for moral law." The economic doctrine of "enlightened self-interest" has taught men of business to suppose, in spite of common sense, that the salvation of this world is to be accomplished by shrewdness.

This preposterous doctrine, as Ferguson calls it, seems in his view to have kept "the mere money-makers in countenance, and without such scholastic justification it would perhaps have been impossible for commercial mercenaries to live with soldiers, artists, and statesmen on terms of social equality. The old prejudice entertained by the gentry against "trade", apart from the mere foppery that had grown upon it, had for its meaning and justification this judgment, that a mere money-maker could not be a gentleman. There is a soul of truth in every stubborn old prejudice. The sturdier aristocracies of the world can scarcely be said to have despised labor. They have despised bought labor. Always a gentleman might plow, hunt, paint—do anything with head or hands—only he must work with freedom and fearlessness for the work's own sake and not for pay."

Later on in this same striking and truly inspiring production Ferguson declares that "a man of heart and brains running his business not to make money for his own security and indulgence, but to feed and clothe and house the people, would command the affectionate loyalty of the workers of the world. A thousand men would move as one man and with the *elan* of an inspired army. It is understating the case to say that such a working force would be twice as effective, man for man, as the industrial forces that we see around us. Add to this the further economic advantages that would accrue from the fact that the heads of the business would not take large salaries and dividends but wage-workers' pay, and the further economic advantage that would come of wiping out the interest account, and there can remain no doubt of the commercial superiority of moral devotion."

Certainly all this involves another view of life from that which commonly prevails. But it is not a new view of life. It is as old as the prophecy that we are sent to fulfill. Not always shall the self-made man have his way with his nature-hating, God-shunning pomp and pedantry of riches and academic culture. We shall make room for the children and the lovers and for those that are not afraid of death or of labor.

"If the only end of life," he says, "were indeed self-improvement and to make the most of one's self, why, then, there were no cure for our self-contempt and we might as well stop here; but the secret is out that the end of life is to lose life for faith and love. And there opens before us a magnificent prospect.

"The way of Christianity is not to be won by giving alms, or saying texts, or singing psalms. Its history is a succession of mighty impulses and *coups de main*. Its demands have risen from age to age, and with each successive conquest it has entered deeper into the strongholds of the world. In the beginning it commanded the souls of the humble and passed on to wait its time. Under Constantine it established itself upon Olympus and in the Pantheon, in the days of Hildebrand it took possession of the imperial palace, in Luther's time it won the senate house and the academies, and in our day it contends for the forum and the marketplace. This last is the critical contest; the other were nothing to this."

In the beginning of his suggestive treatment of this fascinating topic he points out that democracy means not the rule of the masses or of the majority, but the rule of all the people, and that means the rule of the soul; "for the only thing that all the people have in common is the soul."

As an aid to the development of the soul the Church at all times and in all places has emphasized the need for intercession, and there is no place where it is more vitally needed than in the field of Christian Social Service. This is coming to be recognized to a most encouraging degree. At that wonderful mass meeting held under the auspices of the Joint Commission on Social Service in connection with the General Convention meeting in New York the following Social Service Litany was said with telling effect:

### "A SOCIAL LITANY

"From the sins that divide us; from all class bitterness and race hatred; from forgetfulness of thee and indifference to our fellowmen:

*"Good Lord, deliver us.*

"From the corruption of the franchise and of civil government; from greed and from the arbitrary love of power:

*"Good Lord, deliver us.*

"From the fear of unemployment and the evils of overwork; from the curse of child-labor and the ill-paid toil of women:

*"Good Lord, deliver us.*

"From the luxury that enervates; from the poverty that stultifies:

*"Good Lord, deliver us.*

"That it may please thee to unite the inhabitants of every city, state, and nation in the bonds of peace and concord:

*"We beseech thee to hear us, Good Lord.*

"That thy followers may be strong to achieve industrial justice, and to bid the oppressed go free:

*"We beseech thee to hear us, Good Lord.*

"That the labor movement may be confirmed in disinterested honor, and that the employers of labor may fashion their dealings according to the laws of equity:

*"We beseech thee to hear us, Good Lord.*

"That thou wilt help us to give all men health of body and soul:

*"We beseech thee to hear us, Good Lord.*

"That the watchword of the Christian State, 'Thou shalt love thy neighbor as thyself', may become a command with power:

*"We beseech thee to hear us, Good Lord.*

"That the spirit of reconciliation may be made manifest among men:

*"We beseech thee to hear us, Good Lord.*

"That it may please thee to inspire thy Church with the vision of the New Jerusalem coming down from Heaven to men; and that thy Kingdom may come on earth:

*"We beseech thee to hear us, Good Lord.*

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

At a service for social workers and others held in St. Andrew's, Wilmington, some years ago, the prayers used were the following:

"O God, our Father, we confess our sins unto Thee. We have

done little to further thy Kingdom on earth by the establishment of social justice. We humble ourselves before thee for our past neglect, and seek for thy forgiveness. We have often forgotten that since thou art our Father, all men are our brethren, and that we are stewards and not owners of all that thou hast given us. Pardon any indifference and apathy toward the sufferings of those who labor. Pardon any bitterness towards those who abound. Forgive us for having permitted injustice and oppression to remain unrebuked and unaddressed. Endue thy Holy Church, we beseech thee, with power to break every yoke and to let the oppressed go free. May the love of Christ constrain us, and may we show forth the glory of thy Holy Name until thy will is done upon earth as it is done in heaven; through Jesus Christ our Lord. Amen."

- A Declaration of God's Pardon.
- A Prayer for All Working Men.
- A Prayer for All Working Women.
- A Prayer for All Children who Work.
- A Prayer for All Public Officers.
- A Prayer for the Idle.
- A Prayer of Phillips Brooks.
- A Prayer of John Henry Newman.

The Rev. President Bernard Iddings Bell of St. Stephen's College has prepared a service of social intercession for use at the Eucharist which I am sure will be found most useful. Here it is:

"1. *As the Priest enters, say:*

"Jesus Christ, God and Man, who for love of us laid aside all the glory of Heaven to serve humanity, and who by Thy Cross didst once and for all triumph over human selfishness: We desire to offer Thy perfect sacrifice, in these symbols of Thine appointment. Let our imperfections be forgiven us; let our pleading of Thy Oblation be accepted; and let Thy very Self become our Food; that Thy purposes everywhere may be accomplished and all mankind be saved from that materialism and that self-seeking which are the negation of Thy Gospel and the ruin of the world. Amen.

"2. *At the Kyrie, remember that it is all the social fabric, and not merely the congregation, for whom you pray when you say 'Have mercy upon us'.*

"3. *Between Epistle and Gospel say:*

"Let my ears be opened to hear the good-news of salvation from sin, my own and that of all society, through the friendship and love of our Saviour Jesus Christ.

"4. *As the Priest prepares the Bread and Wine, say:*

"Let this bread and wine become to us, in Thy Sacrament, Thy kindly body and blood that Thou mayest, through it, touch us with Thy Friendship and strengthen us with the consciousness of Thy Presence.

"Make us able to feel Thee in very truth before us and to know Thee once more as Thou art: to see in Thee One who lives not for mere earthly things; One who fears not to tell the Truth; One who scolds not; One who endures bravely; One who loves justice and sincerity, wherever they may be found; and who hates heartlessness and cant, wherever they may be found; One who values men for what they are and not for pretense or mere possession.

"Help us to adore Thee and to seek ourselves to become more and more like Thee. Then in truth shall we become co-workers with Thee in the establishment of Thy Kingdom.

"5. *At the Confession, recall that it is made not merely on your own behalf but on that of all men everywhere, and for those social evils and injustices in the guilt for which we all are sharers.*

"6. *During the Communion, while others are receiving, say:*

"O Lamb of God, who takest away the selfishness out of the world, have mercy on us all, and establish Thy reign of peace, built upon justice and love.

"Take away from the world internationally the hates and undue ambitions of peoples, that love of country may be sanctified for the furtherance of Thy world-wide Kingdom.

"Take away from men industrially the longing for domination, mastership, and privilege, and encourage us all to labor truly, by head and hand, honestly to earn each his own daily bread.

"Take from my heart the love of self, that I may not, while preaching Thy Way unto others, be myself a castaway.

"O God of earth and altar,  
Bow down and hear our cry,  
Our earthly rulers falter,  
Our people drift and die;  
The walls of gold entomb us,  
The swords of scorn divide,  
Take not Thy thunder from us,  
But take away our pride.

"From all that terror teaches,  
From lies of tongue and pen,  
From all the easy speeches  
That comfort cruel men,  
From sale and profanation  
Of honour and the sword,  
From sleep and from damnation,  
Deliver us, good Lord!

"Tie in a living tether  
The prince and priest and thrall,  
Bind all our lives together,  
Smite us and save us all:  
In ire and exultation  
Aflame with faith and free,  
Lift up a living nation,  
A single sword to Thee.'

G. K. Chesterton.

"7. At the Communion, upon returning from yourself receiving, say:

"Lord, Thou hast given Thyself to me, that I may have courage and strength to give myself to Thee. Conform my will to Thine, Lord Jesus, that I may help Thee bring in Thy Kingdom on the earth as it is in the heavens.

"8. At the close of the service, say:

"O God of Truth, whose living WORD  
Upholds whate'er hath breath,  
Look down on Thy Creation, Lord,  
Enslaved by sin and death.  
Set up Thy standard, Lord, that we  
Who claim a heavenly birth  
May march with Thee to smite the lies  
That vex Thy groaning earth.

"The Word was made Flesh and dwelt among us, and we beheld His glory, as of the Only-begotten of the Father, full of grace and truth. Alleluiah!

"Thy Kingdom come: Thy will be done on Earth as it is in Heaven.

"Thanks be to God."

Here is a "Litany for the Reconciliation of Classes" taken from a manual of private devotions that may be studied with profit:

"O God, the Father of Heaven, who hast made of one blood all men upon the face of the earth:

"Have mercy upon us.

"O God, the Son, Child of Mary, who for love of Thy brethren wast lifted up upon the Cross of shame:

"Have mercy upon us.

"O God, the Holy Ghost, by whose Pentecostal gift each man did understand the language of the other:

"Have mercy upon us.

"O Holy Trinity, wherein Three are One:

"Have mercy upon us.

"From the sins that divide us; from all class bitterness and race hatred; from forgetfulness of Thee and indifference to our fellowmen:

"Good Lord, deliver us.

"From the corruption of the franchise and of civil government; from greed and from the arbitrary love of power:

"Good Lord, deliver us.

"From the fear of unemployment and the evils of overwork; from the curse of child-labor and the ill-paid toil of women:

"Good Lord, deliver us.

"From the luxury that enervates; from the poverty that stultifies:

"Good Lord, deliver us.

"From prejudice, self-deception and hardness of heart; from apathy and impatience; from wrong resentment and wrong suspicion:

"Good Lord, deliver us.

"From all rebellion against the Kingship of Christ:

"Good Lord, deliver us.

"By the tears Thou didst shed for Thy city:

"We beseech Thee to hear us, Good Lord.

"That it may please Thee to inspire Thy Church with the vision of the New Jerusalem, coming down from heaven to men:

"We beseech Thee to hear us, Good Lord.

"That it may please Thee to unite the inhabitants of every city, state, and nation, in the bonds of peace and concord:

"We beseech Thee to hear us, Good Lord.

"That there may be no decay, no leading into captivity, and no complaining in our streets:

"We beseech Thee to hear us, Good Lord.

"That Thy followers may be strong to achieve industrial justice and to bid the oppressed go free:

"We beseech Thee to hear us, Good Lord.

"That the labor movement may be confirmed in disinterested honor, and that employers of labor may fashion their dealings according to the law of equity:

"We beseech Thee to hear us, Good Lord.

"By the mystery of Thy Incarnation and the indwelling of the Holy Spirit:

"We beseech Thee to hear us, Good Lord.

"That Thou wilt help us to give to all men health of body and soul:

"We beseech Thee to hear us, Good Lord.

"That the watchword of the Christian State, 'Thou shalt love thy neighbor as thyself,' may become a command with power:

"We beseech Thee to hear us, Good Lord.

"That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts:

"We beseech Thee to hear us, Good Lord.

"That in all time of our temptation, self-control and sacrifice may never fail:

"We beseech Thee to hear us, Good Lord.

"That the spirit of reconciliation may be made manifest among men:

"We beseech Thee to hear us, Good Lord.

"That Thy Kingdom may come on earth:

"We beseech Thee to hear us, Good Lord.

To this litany may be added this

#### ACT OF SOCIAL PENITENCE

"O God of our fathers, we desire to make before Thee a solemn act of penitence on behalf of the Church. We, her children, have done little to further Thy Kingdom on earth by the establishment of social justice. We humble ourselves before Thee for our past neglect, and seek for Thy forgiveness. We confess that we have often forgotten that since Thou art our Father all men are brethren, and that we are stewards and not owners of all that Thou hast given us. Pardon any indifference, any apathy, toward the sufferings of those who labor. Pardon any bitterness toward those who abound. Forgive us for having allowed injustice and oppression to remain too often unrebuked and unredressed. These and all other sins and shortcomings we confess with grief and shame; humbly entreating Thee to forgive us and to enlighten us, and to endue Thy Holy Church with power to break every yoke and to let the oppressed go free. May the love of Christ constrain us, and may we show forth the glory of Thy Holy Name till Thy will be done on earth, as it is in heaven, through Jesus Christ our Lord. Amen.

"Our Lord Christ, who commandest us to serve one another and who came to earth to serve; Grant to Thy children who seek Thine aid in living aright, that they may not cumber the ground. Give us Thy help that we may not be forgetful hearers but doers of the word. Enlighten Thy Church that it may lead men out of worldliness and selfishness into true brotherliness and glad community of service. Save Thy people from the sin of laying heavy burdens upon men's shoulders, and grant that Thy followers in name may indeed bear one another's burdens for Thy love's sake. Amen."

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

## Two Bishops on the Nation-wide Campaign

### THE BISHOP OF NORTH CAROLINA:

AS a whole, the Church throughout the United States did not carry out the proposed scheme, and the Nation-wide Campaign, as *nation-wide*, failed. I am not saying this in idle retrospect, not in useless criticism. I am calling attention to an actual situation, and a very serious question of duty arising out of the situation. In the Maryland, West Virginia, Virginia, and North Carolina dioceses, as a whole, success was attained. This diocese was given a quota of \$42,000. It accepted that quota, subscribed it, and paid it in full. For the current year, 1921, we are endeavoring to do the same. Now this quota was based in part upon diocesan survey of the needs and opportunities of Church work in the dioceses, as well as upon the general work of the Church in domestic and foreign missions, and in central administration. We anticipated certain help in important enterprises in this diocese from the general treasury into which our quota of \$42,000 was paid. And our work in this diocese has been to a certain extent crippled by the failure of the Nation-wide Campaign in so large a proportion of the dioceses. That is the situation, and it may just as well be frankly stated and fairly faced. The question is, What shall we do under these circumstances?

I have tried to consider this question, not from a financial and selfish point of view, which is unquestionably its first and most obvious aspect, but from the point of view of our Christian responsibility, as a question of *spiritual* economics rather than *secular*. Looking at the matter from a *practical*—i. e., a worldly and selfish—standpoint, we are disposed to say that as our quota was to include certain provisions for our diocesan work, and we find that, on account of the failure of other dioceses, we are not receiving what we had a right to expect, we may retain part of this \$42,000 for our proper Church work in the diocese. I think, on purely legal and worldly principles, no one could deny our right to do this. That is the way in which the matter at first presented itself to the practical and legal side of my mind, so to speak. But in administering the affairs of this diocese as your Bishop I have always endeavored to avoid the merely legal and secular view of our responsibilities. The Spirit of Christ must govern even our fiscal policy and measures. The Nation-wide Campaign is, first of all, an appeal to the Christian conscience to realize the obligation of the gospel in its highest and most unselfish demand; to do our duty by the whole Body of Christ; to give as we are able into the treasury of God for *the whole work of the Church*. Eventually this abundance will flow back to us; but it is for *the whole* that we pray and that we give; not for our own part of the work. We have caught the vision. In some measure, but, after all, most inadequately, we have responded to the call. Others have not yet seen it. The call came first to us. They have not yet fully heard it. It is impossible that such a great work, such an unprecedented appeal, should at once be fully

appreciated by all. It must take time to arouse the whole Church to such a wide view and to such a large demand. As a matter of fact, we know that in most dioceses the clergy and people have not yet fully appreciated the situation. Now, what shall those dioceses do who have been so blessed as to have been able to unite their people in support of this great enterprise? Shall they stand together in unflinching faith and courage until all the forces of the Church can be rallied and brought up to the same advanced position? Or shall they falter and fall back, and lose what they have already won for themselves as well as for the Church at large?

I think there can be but one reply to this question when we have rightly appreciated its true significance. In what we have already gained from the Nation-wide Campaign in our own diocese we have profited incalculably. It has vastly more than justified itself in our own experience if we should never receive a penny for those enterprises for which we anticipated assistance. If all the Church is to be aroused to the great work, it must be by the unselfish, self-sacrificing example of those dioceses in which the movement really began, and in which it has attained its primary goal. We must not relax our efforts, or suffer our interest in our local enterprises to divert our energies or our offerings from the building up of a common sentiment in support of the common cause throughout the Church. We are gaining immensely every year in our diocesan work. Let us hold up the hands of those who are endeavoring to unite the whole Church in continued effort to attain the fulfilment of the noble purposes with which this great movement was undertaken.

### THE BISHOP OF SPRINGFIELD:

I THINK that any clergyman in this diocese who is blocking this movement in his parish ought to declare himself and give his reasons. The Nation-wide Campaign has proven itself the greatest movement ever undertaken in this Church. In the face of its splendid achievement criticism of it seems childish and unworthy. It was a call to the Church to realize its spiritual opportunity. It resulted in a trebling of the Church's gifts for missions, and in an increase in one year greater than the sum of all the previous years. I am sorry for any man or woman or parish whose imagination is not captured by the vision. I am sorry for any one who does not want a part in the realization of it. When we go to the very bottom of it, it is after all only the old question of loyalty. We are the Church Militant. We are men under orders. Shall we go forth to battle or shall we sulk in our tents? Some dioceses have accepted a part of their quota. That is not obedience. That is disobedience. That is not loyalty. That is disloyalty. The quota of this diocese seems a staggering sum. But I prefer to work towards an ideal even if it should be forever out of our reach than to pare it down to the point which our weak faith considers the measure of our capacity.



## The Ministry of Women

By the Rev. George L. Richardson, D.D.

**B**EFORE the meeting of the General Convention in Portland in 1922, it is important that there should be some discussion of the Ministry of Women. At the last General Convention in Detroit two commissions were appointed to consider it: one on "Women's Work in the Church", which for some reason does not contain in its membership a single woman; the other on "Adapting the Office of Deaconess to the Present Tasks of the Church". This latter commission, which was appointed as the result of a petition offered by the deaconesses and supported by all three of our training schools for women, numbers in its membership three deaconesses and three laywomen well-known for their conspicuous usefulness and leadership in Church work. Two facts of recent history press this subject upon the attention of the Church: first, the admission of women to the vote in America and Great Britain; and second, the report and resolutions on this subject of the Lambeth Conference of 1920. It is inevitable that sooner or later definite action on this matter must be taken by the General Convention, and it should be taken in the light of full and unprejudiced discussion of the whole subject.

The first essential to the discussion is the determination of the principle on which it is to be based. It should be said at the beginning that it is not a question of granting women their rights. In the Kingdom of God we are not concerned so much about obtaining rights as about rendering service. "In this whole discussion," said a very active and useful deaconess not long ago, "I hope the emphasis will be placed on service and not on privilege or authority." Another, at a meeting when this subject was considered, said earnestly: "If a form for setting apart deaconesses is authorized by the Church, we want something in it about the gift of the Holy Ghost. The form most commonly used now is, 'Take thou authority'. We do not care about authority, but we do want a spiritual gift."

The real question is not as to whether women are to be empowered to exercise the same ministry that men do now. All Catholic tradition is against that, and so are the immutable conditions of human life. Women cannot exercise the same ministry that men do because they are not men, they are not like men, and God never meant they should be like men; but women have capacity for a ministry that no man can ever exercise, and in the primitive Church that ministry was unquestionably used very effectively. We are now considering the possibility of recalling to the work of the Church, for the sake of humanity and for the uses of the Kingdom, the special and unique gifts of consecrated women. This is for the sake of the Church and its fuller equipment for a world task; a task that never was greater than at this moment.

The Lambeth Conference did not come to the consideration of this question without preparation. There was in existence for some time before the conference met a preliminary committee appointed by the Archbishop of Canterbury, of which the Bishop of Chester, Dr. Paget, was chairman, and a very thorough and valuable report was made by that group of men and women, for there were deaconesses and laywomen included in its membership. They in turn made use of other and helpful material, some of it dating back to the days of Bishop Lightfoot and Dean Howson, and some of it gathered from later scholars, among whom are the Rev. Canon Goudge, principal of Ely Theological College, Dr. Darwell Stone, and the Rev. W. J. Sparrow Simpson. Some of this material appears in

the valuable little collection entitled *The Place of Women in the Church*, which is one of the handbooks of Catholic Faith and Practice. The preliminary committee adopted eleven resolutions, which, it is evident, were made the basis of the discussion in the Lambeth Committee and in the Conference. These resolutions follow:

"1. That the time has come when, in the interests of the Church at large, and, in particular, of the development of the ministry of women, the diaconate of women (the revival of which ancient office was hailed with thankfulness by the Lambeth Conference of 1897) should be recognized by the entire Anglican Communion; and that, so far as possible, the order of deaconesses should be everywhere restored.

"2. That the status of a woman ordained to the diaconate has the permanence which belongs to holy orders.

"3. That in every branch of the Anglican Communion there should be adopted a form of ordinal for the making of a deaconess, containing in all cases provision for

"(a) the laying on of hands by the bishop;

"(b) a formula of ordination to be used by the bishop;

"(c) the handing of the New Testament by the bishop to each candidate.

"We assume that the forms of ordination should be of the same general type, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

"4. That every candidate for the order of deaconesses be required to go through a course of appropriate training, and be examined by persons well qualified for the work and appointed by the bishop himself.

"5. That the ordinal for the making of deaconesses should be inserted in the Prayer Book.

"6. That the names of those persons who are ordained deaconesses should be duly entered by the bishop's registrar or secretary in the diocesan rolls in like manner as the names of those who are ordained priests and deacons.

"7. That the age of admission to the order of deaconesses is a subject for independent determination (to be reached as soon as possible) by the respective parts of the Anglican Communion.

"8. That the following functions be entrusted to the deaconess:

"(a) to instruct candidates for baptism and confirmation;

"(b) to assist in the administration of the rite of Holy Baptism, especially in the mission-field; and to be the administrant in cases of urgent necessity in virtue of her office;

"(c) under such conditions as shall from time to time be laid down by the bishop, and with the approval of the parish priest, (1) to render assistance in the administration of the Holy Communion to sick persons, and (2) to read the daily morning and evening prayer and the Litany in church, excepting such portions as by custom are assigned to the priest only.

"9. That in church, at mission and other special services, the deaconess may lead in prayer, and, under license of the bishop, instruct and exhort the congregation.

"10. That the pastoral functions of a deaconess are not necessarily restricted to parochial and evangelistic ministrations, but, in accordance with her training, may fitly be exercised in other Christian work, e. g., educational, medical, or social.

"11. The status of a deaconess being permanent, she dedicates herself to a life-long pastoral service; but it must be understood that no promise of celibacy should be required for admission to the order. We assume that the indelibility of the order will be everywhere recognized and safeguarded."

If this report be compared with the resolutions of the Lambeth Conference, numbers 47-54, it will be seen that the substance of the Lambeth report is based upon the work of the preliminary committee. Particularly is this the case with regard to Resolution 52, which concerns the functions to be entrusted to the deaconess. By comparing the two it will be seen that the Lambeth resolution gives greater latitude than that of the committee. Under (b) it leaves out the words "in the mission field" which were inserted by the committee in view of the work which deaconesses have to do in oriental countries where ministry

of the male clergy to women is greatly restricted by social custom. Under (d) of the Lambeth report, however, there does not appear the provision that the deaconess may render assistance in the administration of the Holy Communion to sick persons. This also was inserted with the Orient in view, where, it was urged by representatives from India, unless the deaconess could carry the reserved sacrament to sick women, the private administration of the Holy Communion in such cases was practically forbidden.

The Lambeth Conference in its resolutions and also in the more definite report of its committee seems to place "the diaconate of women" squarely alongside of "the diaconate of men". Resolutions 47, 48, and 49 are so clear on this point that there does not seem to be room for the position that the conference meant simply to recognize deaconesses as belonging to a minor order, an order of the ministry, but not on a par with deacons. This really is the crux of the whole matter, and until this question is settled it is difficult to discuss such matters as the form of ordination or the duties which a deaconess should perform.

The objections to recognizing the deaconesses as belonging to the third order of the ministry may be summed up somewhat as follows:

- (1) The primitive usage in this matter is not clearly known;
- (2) There is no evidence that anywhere in the Church the deaconesses were ever permitted to exercise a sacramental ministry;
- (3) The order of deaconesses has been abandoned both by the Eastern Orthodox and by the Roman Communion;
- (4) If the deaconesses were recognized as belonging to the apostolic ministry, there is nothing to prevent their going on to the priesthood and even the episcopate.

In answer to the first objection, it is true that there is a decided difference of opinion among scholars as to the position of the deaconess in the primitive Church. We have the positive opinion of so weighty an authority as Dean Howson that "the argument for the recognition of deaconesses as a part of the Christian ministry is as strong as the argument for the episcopacy." On the other hand, there is very strong opinion that the imposition of hands, which undoubtedly was the early custom, is not to be regarded as an ordination, and there is no doubt that the laying-on of hands in the early Church had a wider range than it has with us. Yet the conviction which now prevails among scholars that there was a development in the functions of each one of the three orders of the ministry might also apply here. The presbyter of St. Paul's day surely had not the position which he has in the modern Church. His authority even to consecrate the Eucharist was clearly, at first, an especially delegated authority which he exercised as the representative of the bishop. It is equally true that the deacon of the fourth century had much wider powers than the deacon of the first, and in the Eastern Church there is ample evidence in such documents as the *Didascalia* and the writings of Chrysostom and Theodoret that there were many deaconesses and that they exercised a most useful and varied ministry.

As to the second objection, one must at once admit that it is true, but neither, for that matter, did deacons originally have sacramental duties, and the permission to take part in the service of the altar now is really an addition to the original functions. Here there is possible a confusion between status and function. It is perfectly possible to recognize the deaconess as having the same status as the deacon, though the function of the office may be different in important respects. An analogy may be found in the practice of the British authorities during the war concerning women nurses. They were given military rank

just as the surgeons, and were officers in the army. A nurse might have the same rank as a surgeon, but obviously would have different duties. In a similar way it is perfectly possible to recognize the deaconess as having the same rank in the Church as the deacon, though the duties assigned to her differ from his.

As to the third objection, it would not be the first instance of a practice more primitive and pure in the Anglican Communion than that of Rome or the East.

And as to the fourth, it is a sufficient answer to say that the priesthood and the episcopate are closed to women by the whole weight of Catholic tradition and practice. A right conception of the meaning of the priesthood and of the episcopate as a representative ministry would give solid and reasonable basis for the limitation of those particular functions of the Body of Christ to men. It is in the last analysis not the individual minister, but the whole Body that acts in any sacrament. It is the Church that baptizes or confirms or consecrates the Eucharist, not the individual minister. He simply acts for the Body, just as in a court of law the judge acts for the commonwealth, or in the nation the President acts as the people's representative and not in and for himself. St. Paul's careful exposition of the meaning of the Church in the twelfth chapter of I Corinthians has a bearing here. "The body is not one member but many, and the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Now ye are the Body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?"

Just as men and women then have differing functions in the family and in the state, yet meet in both on an equal footing, so in the Church. The Body has different organs for different purposes, men to do some kinds of work, women to do others, yet there is a ministry of women, and that ministry, in the clear and positive language of the Lambeth Resolution, is exercised by the "diaconate of women".

It seems most desirable, therefore, that we should take our stand firmly on this position, maintaining as the teaching and practice of the American Church the doctrine laid down in Resolution 48:

"The order of deaconesses is for women the one and only order of the ministry which has the stamp of apostolic approval, and is for women the only order of the ministry which we can recommend that our branch of the Catholic Church should recognize and use."

#### THE GIVER OF THE RISEN LIFE

IT WAS only by way of compensation for the loss of Christ's visible presence that the Spirit was to come instead of Him. The Holy Spirit, it has been well said, "did not so come that Christ did not come, but rather He so came, that Christ might come in His coming." He came to secure this spiritual presence of Christ, whose "entrance into glory" was the necessary antecedent to the coming of the Paraclete, even as that coming was required in order that the whole work of the Incarnate Saviour might have its due effect—might be explained, illustrated, provided with a sphere of operation. Thus as the Holy Spirit had presided over the formation of our Lord's immaculate flesh, so did He form the company of believers into a body mystical of Christ. So He "took off" the teaching which our Lord had given during His ministry, brought it back into full remembrance, illuminated its far-reaching significance, and vitalized it as a continuous "Word" for the perpetual instruction of the Church. The same law of divine co-operation holds good in regard to all the means of grace. By them the Spirit unites us to the life-giving manhood of our Redeemer. Baptism is a birth "from water and the Spirit", and "by one Spirit we are all baptized into one body". And He has always been regarded as the consecrating Agent in the Holy Eucharist.—*W. Bright.*

## The Church's Early Work for the Colored Race

By the Rev. George F. Bragg, Jr., D.D.

THE Church, unquestionably, was the first to inaugurate organized work among the colored race of this country. At least eight colored congregations were organized between 1794 and 1865. Other such congregations, organized that same period, failed to survive. One such was Christ Church, Providence, R. I. But, if we take the eight which survive, and add to that number other colored congregations formed directly by members of these defunct but historic organizations, out of a present total colored communicant list of 30,000, 7,927 came through this historic source. And while this source represents more than a fourth of the total list of colored communicants in the country, the material and representative aspect of the matter is overwhelmingly greater. The mere mention of the names of such congregations witnesses to the claim we make: St. Thomas', Philadelphia; St. Philip's, New York; St. James', Baltimore; St. Luke's, New Haven, Conn.; Church of the Crucifixion, Philadelphia; St. Matthew's, Detroit, Mich.; St. Philip's Church, Buffalo, N. Y.; and St. Philip's, Newark, N. J. Add to these, the churches brought into being by members of the group already mentioned, and we have St. Mary's, Baltimore; St. Katherine's, Baltimore; St. Thomas', Chicago; All Saints', St. Louis; and St. Augustine's, Atlantic City.

To this same period belongs James Theodore Holly, the first negro consecrated bishop in the western hemisphere. Bishop Holly was a great character before he became a bishop. He was one of the giant colored leaders, with such men as Frederick Douglass, Major Martin R. Delany, Henry Highland Garnett, and the like. In the conventions of colored men previous to the civil war he was a commanding figure, and the leader of the section that favored "colonization", and the only one of that particular group that succeeded in the determined project. In 1862 he was leader of a band of 200 immigrants who settled in the republic of Haiti. He organized the Haitian Church, and was consecrated its first Bishop.

It is simply impossible to tabulate the indirect influence wrought by the Church on other religious bodies by its example as *the first* religious body in this country to ordain black men to the priesthood, give local self-control to colored congregations, and recognize each such congregation as a legitimate part of the whole. The Lutherans and the Presbyterians were the first to follow the example the Episcopal Church had set in this matter. The Methodist Episcopal Church did not ordain black men, and give status to local colored congregations, until *after* the civil war. Such historic leadership in such an important matter is deserving of notice. It is most important Church history.

The actual example of these historic colored congregations, with priests of the black race, leading in the administration of their local affairs, wrought mightily upon white priests who were to become bishops, and whose work would be largely in communities where the blacks were numerous. Bishop Whittingham was greatly inspired by Peter Williams, and St. Philip's, New York. He came to Maryland as Bishop, and what he wrought among the blacks is too well-known to repeat here. In laying foundations in the South after the civil war, for work among colored people, few men exceeded Bishops Johns, Whittle, Atkinson, Lyman, and Dudley. All of these bishops got their "vision", and inspiration, from the real thing. All, save Bishop Whittle, pastored churches

in Maryland, and came in direct contact with St. James' First African Church, and its black priest. Bishop Whittle got the same experience, and "vision", in Louisville, Ky., where he performed the marriage ceremony of the first colored minister that ever labored anywhere in the South, south of Maryland. Bishop Henshaw and Bishop Coxe carried the same idea northward. Whither they went, they all interpreted according to the pattern shown them.

The extent of the ethical value and influence of these historic churches upon the masses of the black race can not possibly be estimated. In the day schools connected with a number of these churches many of the race received all the education they possessed. Groups of able colored men, especially in the cities of New York, Philadelphia, and Baltimore, developed in connection with these churches, and became leaders of the black people of the entire community. It was largely the success of St. Thomas' Church, Philadelphia, in interpreting ideals of race capacity and leadership, which, twenty-five years after its founding, emboldened the black Methodists to leave the servility and subjection of the white Methodist Church and rear up, for themselves, the African Methodist Episcopal Church. Because of this early Church influence, African Methodists are more *Episcopal* than are the white Methodists.

It was with these historic colored churches the same as it was with white Churchmen, who sustained great difficulty in impressing the masses of the white race. In a far greater degree, ignorance, prejudice, and hatred conspired against the increase of black Episcopalians. In Virginia, where the Church was first introduced, there was a time when Bishop Madison greatly despaired with respect to its very existence. But, in every period, there were always a few of "the elect" who exerted a far greater influence than their mere numbers would intimate. So it was in the communities where these historic colored churches were established. They represented, for the race, "quality", and at all times the members of the little group exercised a truly wonderful influence for good among the great body of black people. Some day the Church will, much more than now, appreciate how these colored churches of the North "preserved the open door", which the Church even now has not fully utilized; and how it was that black priests from these same churches of the North were the first to enter the Southern field, after the civil war, and render the situation hopeful and encouraging.

Perhaps it may be a little discouraging to note the significant fact that, despite the concentration of the Church's missionary appropriations in Southern dioceses, the growth has been far greater, among the race, in sections other than the South.

Thirteen separate congregations, in 1892, in the following cities reported an aggregate of 1,663 colored communicants: Wilmington, N. C.; Charleston, S. C.; Savannah, Ga.; Jacksonville, Fla.; Key West, Fla.; Mobile, Ala.; Vicksburg and Natchez, Miss.; New Orleans, La., and Memphis and Mason, Tenn. In 1921, the same congregations report an aggregate of 1846 communicants, or a total gain, in 29 years, of 183 communicants.

In the year 1907, in the southern states included in the Province of Sewanee, that is to say, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louis-

(Continued on page 354)



## 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.

### "IN TERMS OF MODERN THOUGHT"

To The Editor of *The Living Church*:

I HAVE been wondering just what Dr. Tyson means by "dealing constructively with faith and morals in terms of modern thought." It is very plain why Catholics are quick to condemn much that is placed before them in terms of modern thought. It is simply because most of it denies some of the essential verities of Catholic order or even of Christology.

Nearly every Protestant writer whose pages I have read during the past six years or more has either dodged, denied, or ignored the glorious fact that Jesus Christ is God the Word, manifest in the Flesh. Most of the Protestant priests of the Church whose books I have read during the same period have either evaded the issue or have used Nestorian, Socinian, or other heretical expressions concerning God our Saviour. Most of the approaches which spokesmen of the Church have made towards Protestants during the past half dozen years have trifled with some part of our Catholic inheritance, such as Confirmation, the essential factors in the Holy Eucharist, episcopal ordination, or some other mighty truths, which were not discovered by us as American or English Churchmen, and which we have no right to change, since we are guardians and trustees to hand them on as unimpaired as we received them. Of course any Catholic would condemn such lapses and errors. If he be a priest, it is his bounden duty to condemn them.

As for a "theology for the twentieth century," which must be if I understand Dr. Tyson something differing from the Catholic faith, let me say just this: Since Henry Adams wrote his *Degradation of Democratic Dogma*, no one can feel perfectly free to preach unconditioned evolution. The "newest love is not necessarily the truest love." The demands of the twentieth century may be degenerate demands, rather than the truest signs of unvarying progress. It is at least debatable, since Mr. Adams' sweeping denial of all evolution.

Dr. Tyson's language (I refer to his letter in your edition of July 2nd) speaks of "new truths which have come to us from the Divine Treasury during the past hundred years." I would like very much to have them diagrammed—only those however which have not been challenged by able and cultivated men. I have a clear conviction that there are very few of these much talked of "new truths" when one considers fundamentals. And I have an unswerving conviction that the only truth worth preaching in season and out of season is the magnificent old Catholic faith. Dr. Tyson begs us Catholics not to speak of "the faith once for all delivered to the saints." Well, let me refer him and his other neologists to Talleyrand's biting rejoinder to the eager but superficial neologist of his turgid day.

In fact, Dr. Tyson might well remember that there are some very terrible parallels between the paganism of to-day in America and Europe (in spite of his protest that Catholics should not refer to paganism) and the paganism in the times of the Antonines. In religion, the Catholic faith alone survived those critical and vitiated days. We Catholics have strong grounds for believing that the same Catholic faith will alone survive the religious turmoil of to-day. I insist that the only constructive preaching possible to-day is that which stresses the Godhead of Jesus Christ, and all the other mighty facts and truths which are rightly called Catholic.

High school mathematics are very easy, for they deal only with variables. Calculus deals with a constant as well as a variable. It is more difficult, but it is also far more worthy. Amid all the varying conditions of our changing times, the only real "constant" is the Catholic faith. Build upon its Christ, its order, its worship, and constructive character will result. I think that Dr. Tyson would have an impossible task to provide any substitute of thorough or lasting value.

Chicago, July 1st.

JOHN HENRY HOPKINS.

To the Editor of *The Living Church*:

WITH all due regard to his preference for the constructive, I find the letter of the Rev. Stuart L. Tyson to THE LIVING CHURCH concerning "Anglo-Catholics" and "modern thought" somewhat extraordinary. He would enjoy reading Hardy's *The Religious Instinct*, Figgis' *Hopes for an English Religion*, Harris' *Pro Fide*, Illingworth's books, and others that deal with the sub-

ject. What strikes me in his letter, however, is his attitude of pursuing relentlessly a timid and ill-chosen few who call themselves "Anglo-Catholics", who call their Church "Catholic", and who use the diction that he describes, which, supposedly, the Christian world has long ago discarded.

One thing in the matter should be perfectly clear. Either the Episcopal Church is Catholic (in the historical sense) or it is not. And if it is Catholic, its members are all Catholics. And, in using the terms to which Mr. Tyson objects, these members are simply carrying on the terms which in the past were the common property of the Church and which expressed its truth, and which—if the traditional philosophy of the Church has been dependable, and if, therefore, truth does not change—may still serve to express the truth in the present and future. The important problem in Mr. Tyson's letter, as I see it, is whether the Church is really Catholic: that is, whether it is part of the traditional Christian Church of all ages, a Church that has never worried about the extent of its own revelation, that has condemned heresies with firm decision, and that has shown its divine vitality in its power to outlive a thousand philosophies and sciences of the non-Christian world. Mr. Tyson can probably find plenty of people who believe in such an institution.

It is, of course, useful to relate the theories of modern thought to the philosophy of the Church, and we may remember that some time ago Cardinal Von Schoenberg wrote a complimentary letter to Copernicus asking for information about his new astronomical system. But is it to be done as a test of the Church? Very modern thought seems to be in a somewhat too fluid, if not watery, state for the process. It is a question whether such terms as "static" and "dynamic", imported from the shifting lingo and conceptions of science, will have as precise a meaning or will be as far from slang as those which the Church has found necessary through many centuries. At least one of the latter ("the one fold") comes eventually from Christ Himself, developing from His figure of the sheepfold and the entry thereto, and ought to serve for the weaker brethren a few years longer. The needs of the "eager young hearts to-day" are various; but certainly none is more imperative than that Christians insist that the Church knows what it is talking about as to both faith and morals, that it has always known, and that it is not subject to fundamental correction by "present-day religious knowledge and thought". If never before, it must speak to-day, not as one of the scribes, but as one having authority.

The queries and comments in THE LIVING CHURCH on the subject were intended, I imagine, as a goad to stir up interest in the field. As for the controversial tone of Mr. Tyson's letter he can tell us best whether "*sono tratte da amor le corde della forza*".

Northampton, Mass., July 2nd. HOWARD R. PATCH.

To the Editor of *The Living Church*:

THE Rev. Stuart L. Tyson regards it as ominous that there has been no response to the question—Why are Anglo-Catholics so unwilling to deal constructively with faith and morals in terms of modern thought?

It may not be as ominous as he thinks. Perhaps one reason why none has yet responded to the challenge, is that sometimes silence is the best answer that can be made to queries of certain kinds. Sometimes queries are put in such a way as to seem to imply a sweeping and undeserved condemnation of those who are challenged. An invalid, for instance, impatiently asks his nurse, "Why are you so slow? Why are you so unfeeling?" The nurse knows the irritating cause of the question, and knows that a reply will only intensify the irritation and complicate her own task. The nurse is not there to defend herself against accusations, but to minister to the sick. More than often the irritation is a sign of convalescence, and the nurse is glad of the reproach for the sake of the patient. Perhaps too, she accepts the reproach as partly deserved.

Catholics very often feel much like a nurse under such conditions, when they are reproached for lack of sympathy with modern thought, for slowness of response to the times. If they should be eager to defend their own intellectual alertness and responsiveness, they would only weaken their witness to the truth for which they stand.

Yet people who make complaints, when under the impulse o

irritation, afterwards have reasonable moments. To such moments I would appeal, in saying that I cannot see how anybody could read Dr. Francis J. Hall's analysis of modern Christological pre-conceptions in his volume on *The Incarnation*; or Dr. Barry's *Meditations on the Holy Spirit*; or the sermons and studies of Father Huntington, Father Figgis, Father Waggett (to mention a few of the leaders of Anglo-Catholic thought here and abroad) and yet come away with the impression that modern problems and difficulties are avoided or minimized. On the contrary these teachers are often more sympathetic than the merits of the case require.

It is very easy to demand "constructive" thinking. But until the force of Catholic criticisms of certain modern pre-conceptions is recognized, it will be impossible to appreciate the constructive side of Anglo-Catholic thought. There must be agreement upon foundations before there can be agreement about construction.

Yet there is something almost hopeful in the impulse of irritation that sweepingly charges Catholic leaders with unresponsiveness and destructive criticism. It may lead to such serious consideration of Catholic thought as may prove illuminating to many a sincere but biased "modern".

Moreover, it is a little too much to expect of Catholics, as individuals, that they should always exhibit judicial poise and wide sympathies in view of modern thought. The cause of Christianity is militant, and this fact, in itself, is bound to limit sympathetic interpretations of anti-Catholic opinion. Sometimes Christians, baffled by the taunts and challenges of modern life and thought, ask their leaders either to give them an unanswerable argument, or else bid them compromise, or surrender. But the world invents heresies faster than the Church finds refutations for them. The faithful must be content much of the time with sheer fidelity, without surrender and without triumph. The Church has the sword of the word, and a number of stout old maxims from past experiences, but she has never pretended to supply at once a conclusive answer to every conceivable question, or accusation, or problem, that may be hurled upon her.

Let the faithful stand fast and the Holy Spirit, in answer to the prayer of meditation and good living, through the councils or the teaching of the doctors, or through Scripture, will give sufficient answer when it is needed.

WILLIAM MILLER GAMBLE.

St. Paul's Rectory, Manheim, Pa.

### THE SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

WHATEVER the final outcome may be in the discussion centered about the second Suffragan-elect of New York, it should have a wholesome effect in bringing Church people to ponder seriously the question as to what constitutes fitness to become a "Bishop in the Church of God", what is loyalty to the Church, and what the organization of the Church. In his letter published in your paper July 2nd, the Rev. Stuart L. Tyson says: "To endeavor afterward to bring pressure from outside upon those who, with free, unbiased minds, are appointed to pass upon the matter, to inject what in the last analysis is a direct appeal to a hideous party spirit, to attempt to nullify the convention's decision, which every Christian present, in exact proportion as he is a Christian, must believe to have been a direct answer to prayer," etc.

If the Church could feel so confident that the action of any diocesan convention in the election of a bishop is the "direct answer to prayer", is not the Church canon requiring consent of the bishops and standing committees of the several dioceses so much superfluous red tape? As a matter of fact, are not the bishops and standing committees in this matter the mouthpieces of the several dioceses, so that when they speak they corporately express the judgment of the whole Church? Are the laity and clergy of dioceses "outsiders" when they presume to express their judgment on a matter that the polity of the Church makes the concern not merely of a diocese, not merely of the House of Bishops, nor the several standing committees, but of the whole Church to the last and humblest layman or clergyman? The clergy of this diocese so strongly felt that this is a question for the judgment of the whole Church, that in the last meeting of the clericus, on June 14th, they passed a resolution, with but two dissenting votes, requesting the bishops and standing committee of this diocese to decline to give their consent to this election, unless Dr. Shipman makes some satisfactory statement exonerating himself from responsibility for the *Chronicle's* propaganda so inimical to the integrity of the Church, and gives some assurance of his loyalty to the Church, and that of a different sort than that of the *Chronicle*.

McKinney, Texas, July 4th.

JOHN S. OLDFHAM.

To the Editor of *The Living Church*:

IT is obscuring the situation completely to assume that the chief or only objection to the confirmation of Dr. Shipman's election is his theological views or even his partisanship. All the bishops and standing committees should have the exact words of the following confession of Dr. Shipman, in connection with a marriage performed in his church a few months ago, accompanied though it be by regret for "the serious mistakes that were made", concerning his dealing with what he had been told explicitly beforehand of a gross case of divorce. These are his words addressed on May 24th, to his informant, by whom I am permitted to make them known:

"The parties in question called upon me, and according to my invariable custom, I read to them the canon and stated the fact that I was bound to its observance. I also said that if they cared to do so the matter might be taken up with the Bishop (Burch). . . The answer which the Bishop returned was that while he could not give his consent as required by the canon, he would nevertheless oppose no objection, under the circumstances, to the performance of the ceremony. . . Your telegram reached me about seven o'clock on the evening before the day set for the wedding (Nov. 27). In view of that protest, and the consequences of the scandal which it intimated, I immediately communicated with the Rev. Dr. P. T. Edrop of the Reformed Episcopal Church, who consented to perform the ceremony. In the short time which I had to make a decision it seemed to me unjust to make others suffer for a mistake not their own."

The question before the bishops and standing committees, in view of this letter, as stated in Canon 12, is not concerning the particular stamp of Churchmanship of the Bishop-elect but of freedom from "error in religion" and any other "impediment on account of which he ought not be ordained and consecrated to that holy office". In view of the strange casuistry and lack of sound judgment in a critical situation manifested in the above statement, can the bishops and members of standing committees "on this solemn occasion, without partiality or affection, and in the presence of Almighty God," testify that they know of no such impediment?

WALKER GWYNNE,

General Secretary of the Association for the Sanctity of Marriage.

Summit, N. J., July 5th.

To the Editor of *The Living Church*:

THE Rev. Dr. Tyson appears to forget that in raising the point that your effort to arouse the various dioceses to their canonical responsibility over confirming the election of the second Suffragan-elect in the diocese of New York is the equivalent of making "a farce of united prayer" he simultaneously faults the Protestant Episcopal Church as a whole.

The fact that the Church provides canonically for securing consent of the dioceses to confirmation of the election of a bishop is, of course, a sufficient answer to his whole contention.

If Dr. Tyson's interior argument possesses validity, it's also obvious that only one or two of the voting delegates would have needed to forget, to disregard, or to put himself in temporary opposition to God's guidance, in order to make the result what it was. For it was a very close election. If God's guidance were vouchsafed in the mechanical fashion, uniformly—that is, in such a manner as must be assumed for any reasonable basis for Dr. Tyson's argument—then every election of a bishop would be settled, unanimously, by the first ballot.

Boston, July 2nd.

HENRY S. WHITEHEAD.

To the Editor of *The Living Church*:

YOU are to be commended for your long overdue protest against the methods of the *Chronicle*. I do not see how any liberal minded man, whatever his sympathies, can read the *Chronicle* with any degree of satisfaction. The Rev. Stuart L. Tyson objects that you are undertaking a serious business. Does he mean that the rule regarding the choice of bishops should be disregarded in this instance? If not, I fail to see how bishops and standing committees are to pass upon the matter intelligently unless the facts are brought out. Western dioceses have more than once had their choice of a bishop fail of confirmation, and Mr. Tyson must know that it is customary for bishops and standing committees to consider the record of a bishop-elect. Whatever may be the outcome in the case of Dr. Shipman, the question you have raised will in the long run have to be answered by the Church.

Chicago, July 2nd.

VICTOR D. CRONK.

To the Editor of *The Living Church*:

IT requires temerity to take issue with Mr. Tyson, but why should it be inconceivable that men should invert pronouns in the prayer, "not my will but Thine be done"? As a matter of fact that is what is always happening, sometimes consciously, more often unconsciously. It is of common knowledge that men acting in bodies frequently do things that would not be approved by either the reason or conscience of any of them as individuals. Does anyone recall the election of a bishop without prayer for divine guidance, and have there been no unfit persons elected? The questions answer themselves, and merely point again to the well known fact that God's purposes are often hindered by frail human instruments.

Faithfully yours,  
New York, July 5th. Wm. M. SIMPSON.

**VARIANT STRESS IN READING THE SERVICE**

To the Editor of *The Living Church*:

MANY of us must surely feel constrained to pat C. N. Vroom on the back, and cry "Hear, Hear!" after reading his letter in THE LIVING CHURCH on the futile fumbles made by some priests in their renderings of the meaning, or obscuring it, in the way they read the service. Yet we may not all agree with him in the matter of where the stress should be laid. In my understanding of the meaning in "neither run into any kind of danger," there should, indeed, as he says, be a stress on the word *kind*, and yet only a secondary stress, the primary stress being on the word *danger*. The *kind* of danger is important, but not so important as the basilar fact *danger*. As for my own renderings of the meaning in the service, I find myself every now and then varying the emphasis, not always forcing to the fore the same sense.

Emmetsburg, Iowa. LEROY TITUS WEEKS.

**. SOCIAL SERVICE IN THE RURAL PARISH**

To the Editor of *The Living Church*:

FROM the reports of the Social Service Conference it seems that no attention whatever was given to the social service problems of the rural church.

These problems are entirely distinct from those of the city churches and are of fundamental importance to the whole Church and nation. I hope therefore that room will be made in the programme of the next conference for some consideration of these vital topics.

Rural Health, Rural Military, Farm Labor, Tenantry, Co-operative Societies, and Community Amusements are only some of the distinctly rural social problems that might and should be included.

C. W. WHITMORE,  
St. Mary's City, Ind., July 2nd.

**THE CHURCH'S EARLY WORK FOR THE COLORED RACE**

(Continued from Page 351)

iana, Tennessee, and Kentucky; in that entire territory, there were reported 5,719 colored communicants. Fourteen years later, 1921, within the same territory, there are reported 6,393 colored communicants, or a total gain, in 14 years, of 674 colored communicants.

Leaving out the seaboard states, in the rest of the territory, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky, in 1907 there were reported 1,116 colored communicants. In 1921, fourteen years later, in the same territory, there are reported 1,099 colored communicants, or an *actual loss* of 17 communicants.

As a sample outside of the south: In 1907, the New England States, New York, New Jersey, and Pennsylvania, in the aggregate, reported 4,413 colored communicants. In 1921, this same group of states report, in the aggregate, 11,601 colored communicants.

The following table will show the present distribution of colored clergy, congregations, and communicants:

Province	Col. Clergy	Congregations	Communicants
1st	6	6	1905
2nd	24	27	6834
3rd	47	84	9892
4th	51	122	6393
5th	14	17	3224
6th	4	5	477
7th	7	19	994
8th	2	3	394
	155	283	30,113

**SUMMER FLOTSAM**

BY PRESBYTER IGNOTUS

WHAT do you make of this, transmitted from 281 Fourth avenue, New York City?

"And old-time parishioner of a Cathedral in a wesetrn diocese writes:

"The Cathedral work has grown, since I came here, from a modest little church around the corner, with a rector who did not even own a horse and buggy, to a great building that will seat a thousand people—a choir of over fifty voices—two tiers of long candles—a bishop, a dean, a curate. It takes six men to take up the offering—has a "Church House" where they have entertainments of all kinds—and a "traffic cop" has to sort out the automobiles when the people come to church."

Seemingly evidence of an expansion over which to feel enthusiastically thankful. But, alas, the remark which introduced it all was, "The Cathedral work here is too much of a business concern to appeal greatly to me"!

I CUT THIS from a Portland paper, as an example of what New England Congregationalism accepts in place of the Faith of the Fathers. Comment is superfluous.

*"Adopt New Creed at State Street Church*

"At the adjourned annual meeting of State Street Congregational Church held this week, the new creed which has been previously proposed was thoroughly discussed by the pastor, Rev. Henry Stiles Bradley, D.D., Dr. George B. Swasey, B. B. Sanderson, W. K. Sanderson, George F. West, and Albert B. Hall, Deacons Charles F. Blatchford, Horace W. Shaylor, and Albert W. Tolman, and was unanimously adopted together with the revised form of reception of members and covenant.

*"The New Creed*

"I believe in one Infinite and Eternal God, the Father of all mankind, the Giver of every good and perfect gift, and the Source of every noble thought and purpose. I believe in Jesus Christ who best reveals to us the nature and the will of our Heavenly Father. I believe that it is our Heavenly Father's will that all men everywhere should love and serve each other as brothers. I believe that the Holy Spirit is ever ready to help us in our strivings for goodness and truth, and in our efforts to advance the kingdom of heaven on earth."

*"The Revised Covenant*

"Do you now heartily enter this Christian fellowship and covenant with its members to earnestly endeavor to do God's will, work wholeheartedly to bring to pass in this community, and in all the world, the ideal of Jesus Christ as expressed in the "Kingdom of heaven on earth," support the work of this church, give reasonable attendance upon its services, and walk with its members in kindness and helpfulness?"

THIS IS FROM the *Louisville Courier-Journal*. "Didn't know it was loaded" parallels it:

*"Couple Find Mock Marriage is Real*

"Morgantown, Ky., April 29.—Wiley Bass and Miss Grace McCabe worked in the same bank at Woodbury, this county.

"They decided to play a joke on the village.

"They planned a mock marriage, invited numerous friends, took out an honest-to-goodness license, and called in a sure-enough Magistrate.

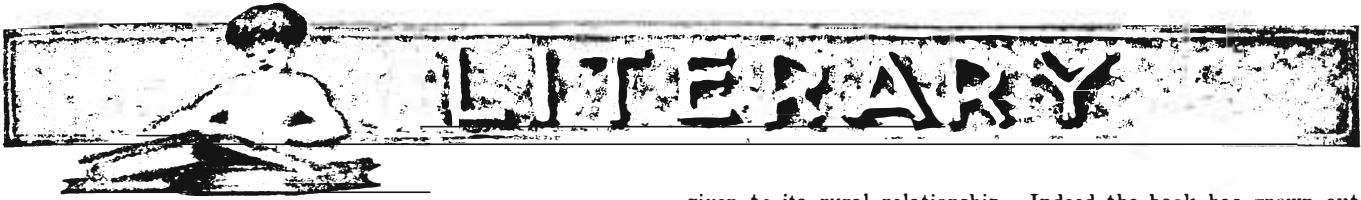
"But the friend who went to see the Magistrate was a joker himself. He forgot to tell him to make it a jest ceremony.

"The 'mock marriage' had almost been forgotten when it was found the Magistrate had filed his official record.

"Mr. and Mrs. Bass refuse to be interviewed."

IT SEEMS A PITY that the *Record of Christian Work* at Northfield should be so embittered against the Anglican Communion as to publish articles like a review of Baring-Gould's, *Evangelical Revival* in the May issue. The reviewer begins by calling the venerable author of *Onward*, Christian Soldiers "a literary rough-neck", and is ignorant that Wesley remained in the Church of England all his life. Yet Churchmen will be asked to cooperate with the Northfield institutions!

NO WIND serves him who addresses his voyage to no certain port.—*Montaigne*.



*Primitive Society*. By Robert H. Lowrie. New York: Boni and Liveright. \$3.00.

Mr. Lowrie as associate curator of anthropology at the American Museum of Natural History is a scientist of acknowledged standing who has given us the benefit of his long studies and investigations in this interesting field. He writes as such and not as one who holds a brief for any particular theory. He appears to have no preconceived notions. He wants the facts and he wants to know, so nearly as it is possible, what they mean. As he points out in his preface, since 1877 (when Morgan's book on *Ancient Society* was published) anthropologists have not merely amassed a wealth of concrete material but, have developed new methods and points of view. These have been effectively used in this volume. It describes customs of which the average reader has never dreamed, primitive mutual benefit societies and clubs, secret fraternities and initiations. There is a full discussion in non-technical language of what is known about the sex life, marriage usages, and family organizations of the earlier and simpler races of humanity; of woman's status, governmental institutions, primitive notions of property, law, and order. An intelligent effort is made to represent the point of view of modern American scholars whose general positions have altered the whole of anthropological theory, yet which have been almost entirely neglected abroad and are little known outside of scientific circles even in the United States. There is constant reference to the influence exerted by the contact of different peoples, and this in turn is shown to interfere necessarily with any law of social development compelling all human societies to evolve through the same stages. Dr. Lowrie denies that the "sib" (the clan or gens) is earlier than the family and that maternal descent everywhere or even commonly precedes paternal descent. The position of women is discussed with special reference to the economic interpretation of history, the supposed matriarchate, and the alleged correlation with stages of civilization. The chapter on property concisely summarizes a vast amount of information scattered through the technical literature and almost wholly inaccessible to the general reader. The demonstration of immaterial forms of property in the simplest tribes is especially interesting, and there is careful critique of the theory of primitive communism. He points out that primitive society is far more varied than earlier writers admitted and that in addition to the kinship groups there are associations of all sorts that bring about a rearrangement of individuals and in some cases may unite people as a territorial unit and thus lay the foundation for the origin of the state. That such a result has actually been achieved again and again is pointed out in the twin chapters on government and justice.

C. R. W.

GEORGE HENRY PAYNE is a New York newspaper man and a lecturer on journalism who has written a thoroughly readable and on the whole a most reliable history of American journalism from the first newspaper to the present day. In his *History of Journalism in the United States* the most important newspapers are taken up in the chronological order. The growth of the party press, suffrage, and slavery as factors in journalism; the development of papers in the Middle West and the West; the inauguration of penny papers; the editors of the civil war and reconstruction periods; the growth of modern journalism; and scores of other similar subjects receive adequate and appropriate attention. In outlining the relations of the press to government and to the people a compact marshalling of a world of facts shows how resistless has been the law of development. The career of Benjamin Harris is set forth in careful detail in order to make clear journalism's very beginning, a beginning that makes luminous the struggle of Zenger and those patriots who made the Revolution possible. Zenger leads to Samuel Adams and the *Boston Gazette* of Revolutionary days; Adams leads to Jefferson and Hamilton and Duane and Coleman; Bennett to Greeley and Pulitzer to Hearst. A certain inevitableness marks the progress of the story, and all are treated from the dispassionate attitude of a newspaper man who sincerely wishes to justify the contention that the press is the great engine of public opinion by which democracies are governed. The book is published by D. Appleton & Co. and is dedicated "to the memory of Theodore Roosevelt—who understood newspapers and newspaper men".

IT IS REFRESHING to find appropriate emphasis placed on the problems of the smaller communities as we do in Harlan P. Douglass' *The Little Town*, wherein we find especial attention

given to its rural relationship. Indeed the book has grown out of the author's interest in rural progress. It is an effort to formulate a programme which shall result in the realization on the part of the little town of some of its truly important opportunities. "The work is addressed," he says in his preface, "to the little town mind directly. It proposes its solutions in terms of little town qualities and capacities. It tries to direct the deluge of civic good counsel and to apply its multitude of helpful suggestions in such fashion that the little town will have to say 'This means me.'" The volume is dedicated to seven little Iowa towns and one in Maine where he has worked and with which he is familiar. It is written from the point of view of a home missionary writer, for Mr. Douglass is secretary of the American Missionary Association, but it is likewise intended to work out what he calls "a theory of democratic civic progress", and has aimed at some systematic consideration of civic problems in their essential relationships. (New York: The Macmillan Co.)

FRANK DILNOT is an English journalist of sympathy and insight. His *England After the War* deals with politics, home life, newspapers, the position of women (including the million old maids), the humor, the hypocrisies, and the tenacious business efforts which are running through the troubled life of England to-day. There is a long, illuminating chapter on Ireland with all the latest facts, and with conclusions and warnings drawn from special knowledge. He gives a vivid picture of the present day conditions and a survey of the relations between the British Empire and other countries, laying particular stress upon Anglo-American relations. He also outlines the general programme which, in his belief, the British Empire will follow in playing its great part in the reconstruction which is now in process throughout the world. His chapter on New Programmes of Life is perhaps the most suggestive. It is a volume well worth while to all who are concerned about the welfare of mankind and particularly of those who speak the English tongue. (Garden City; Doubleday, Page & Co.)

THE RUSSELL SAGE FOUNDATION has done a useful piece of work in publishing Elsie M. Rushmore's *Social Workers' Guide to the Serial Publications of Representative Social Agencies*. As Frederick W. Jenkins, the librarian of the Foundation library, pertinently remarks, the reports and serial publications of these institutions and organizations are source material of the greatest value to the student who may wish to know the history of any movement for human betterment. Miss Rushmore has done her work carefully and effectively and has placed all who are interested in this line of work under deep obligations for her completeness and thoroughness. Naturally the Guide is the result of co-operative work, but the guiding spirit has been Miss Rushmore. (Price \$3.50 net).

ANOTHER BIBLIOGRAPHY of equal usefulness is Frederick J. Allen's *A Guide to the Study of Occupations*, published by Harvard University Press (Cambridge, Mass.). It is a selected and critical bibliography of the common occupations with specific references for their study. It presents the most authoritative material for educational and vocational activities. It is designated for use in the classes in occupations in the public schools, for vocational bureaus in colleges, and for librarians. The volume was prepared under the auspices of the Bureau of Vocational Guidance of the graduate school of education, Harvard University.

THE UNIVERSITY OF NORTH CAROLINA has established an enviable record for its effective extension work. One of the products of its activity in this connection is a manual of discussion and study of the newer ideals of citizenship, entitled *Community and Government*, by Dr. Howard W. Odum. This brochure which is clearly and carefully written is admirably adapted for use in small communities and we are disposed to agree with Dr. E. C. Brooke, State Supervisor of Public Instruction in that state, that it is "the right book" for the use of school officials, teachers, county agents, state, county, city, and town officials, clergy, in fact all who are interested in the questions of citizenship government and community service. It is published by the University of North Carolina, which is located at Chapel Hill, North Carolina.

## Church Kalendar

July 1—Friday.

- \* 3—Sixth Sunday after Trinity.
- " 10—Seventh Sunday after Trinity.
- " 17—Eighth Sunday after Trinity.
- " 24—Ninth Sunday after Trinity.
- " 25—Monday. S. James.
- " 31—Tenth Sunday after Trinity.

## KALENDAR OF COMING EVENTS

### Summer Schools and Conferences

- July 11-22—Geneva (N. Y.) Summer School. Mrs. G. H. Lewis, Sec., Beacon, N. Y.
- " 12-29—Racine (Wis.) Conference for Church Workers. Miss Rosalie Winkler, Sec., 131 11th St., Milwaukee, Wis.
- " 21—Sioux Falls, S. D.; Summer Conference for Church Workers.
- " 29-Aug. 5—Asilomar, Cal. Summer Vacation Conference. Rev. Lloyd B. Thomas, '523 29th St., Oakland, Cal.
- " 30—Oxford, England, Vacation Term Bible School.
- Aug. 1-12—Charlottesville (Va.) Summer School. Rev. J. F. Ribble, D. D., Sec., Richmond, Va.
- " 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D. D., Sec., Sewanee, Tenn.

## Summer Addresses

THE REV. GEORGE B. SCRIVEN of the Seabury Divinity School is doing summer work in Wyoming, with headquarters at Sunrise.

THE REV. JOHN HENRY HOPKINS, D. D., is at Grand Isle, Vt., until the second Sunday in September.

THE REV. STEPHEN GARDNER, formerly curate at the Church of the Redeemer, Chicago, is in charge there from July 11th to August 15th.

THE REV. JAMES FLYE is officiating during the summer at St. Andrew's Church, Chicago, as a member of the Cathedral staff.

THE REV. E. J. M. NUTTER is at Havenside, Vineyard Haven, Mass., until August 25th.

THE REV. JOHN RIDOUT of Aiken, S. C., is locum tenens for three months at St. Mark's Church, Hoosick Falls, N. Y.

THE REV. LUCIUS A. EDELBLUTE, rector of the Church of the Holy Apostles, New York City, sailed for Europe on June 25th, to be away three months. He will visit France, Belgium, Holland, Switzerland, and Italy.

THE REV. HARRY E. PIKE, rector of St. Mark's Church, Hoosick Falls, N. Y., has sailed for London, and will spend the next three months in England, Holland, and France.

THE REV. DR. GEO. CRAIG STEWART and his family are spending July and August at George's Mills, N. H.

THE REV. CLARENCE S. SARGENT, D. D., who recently resigned his charge at Marshall, Texas, is spending the summer at Eureka Springs, Ark.

THE VERY REV. R. B. TEMPLETON of Little Rock, Ark., is spending July and August in the North Carolina mountains, his family accompanying him.

## Personal Mention

THE REV. JOHN S. GILLESPIE has charge of the Church of the Holy Trinity, Gillette, Wyo.

THE REV. D. R. BLASKIE has become rector of Park County parish, Wyoming.

THE REV. A. H. F. WATKINS, rector of St. James' Church, Fremont, Neb., has become prison visitor.

THE REV. LEROY TITUS WEEKS, Ph. D., rector of Trinity Church, Emmetsburg, Iowa, will be instructor on birds in the American School of Wild Life Protection and Propagation, McGregor Heights, Iowa, August 5th to 12th.

THE REV. EDMUND L. WOODWARD, M. D., has resigned as rector of Grace Church, The Plains, Va., to become Dean of the new system of five Church schools in the diocese of Virginia, with office at 400 Old Dominion Trust Building, Richmond, Va. Dr. Woodward's family will remain at The Plains until September, and he will return there during the summer to conduct Sunday services.

THE address of the REV. CHARLES H. DE GARMO is Neighbourhood House, 1320 Wilson street, Los Angeles, California.

THE REV. JOHN THOMAS FOSTER, formerly of Hugo, Okla., will on September 1st become rector of Trinity Church, Van Buren, Ark.

THE address of the Right Rev. T. M. GARDNER, D. D., Suffragan Bishop of Liberia, for the present will be 140 Warburton avenue, Yonkers, N. Y., in care of the Rev. F. Wilcom Ellegor.

THE REV. ALFRED KINGSLEY GLOVER, first chaplain-general of the Order of the Incarnation, having resigned, has been appointed chaplain emeritus by the Mother Superior.

THE REV. DU BOSE MURPHY has resigned his ministry at the Church of the Epiphany, Boston, to accept work in the South.

THE REV. CHARLES H. POWELL, rector of St. Paul's Church, Salem, Oregon, has accepted a call to the rectorship of St. Luke's parish, Vancouver, Wash., and will be in residence after September 1st.

THE REV. ADELBERT J. SMITH is now rector of Christ Church, Redondo Beach, Cal., in the diocese of Los Angeles.

THE REV. FRANK H. WEICHLIN, having resigned the rectorship of Grace Church, Winfield, Kansas, is now assistant rector at Christ Church, Chicago, Ill., and should be addressed at the Rectory, 6451 Woodlawn avenue.

## Degrees Conferred

WHITMAN COLLEGE, Walla Walla, Wash.—D. D. upon the Rt. Rev. FRANK HALE TOURET, Missionary Bishop of Idaho.

## Caution

DOUGLAS.—Caution is suggested in connection with one HARRISON L. DOUGLAS, age about 40, who has visited various clergy in and about Buffalo and who claims to be an artist from Philadelphia. Information from Rev. Wm. R. Wood, St. Paul's Church, Buffalo, N. Y.

## Ordinations

### DEACONS

ARKANSAS.—On June 29th, the Festival of St. Peter, Messrs. MYRON LEWIS MORLEY and ANGEL JAMES SHARRATT were ordained to the Diaconate by Bishop Winchester in St. Stephen's Church, Winslow. The candidates were presented by the Rev. E. T. Mabley, warden of the Helen Dunlap Memorial School, and the sermon was by the Rev. Malcolm W. Lockhart, rector of St. John's, Ft. Smith. Mr. Morley, formerly a Presbyterian clergyman, came to Arkansas in 1917 from Syracuse, N. Y., as a secretary of the Army Y. M. C. A. During the past year he has been teaching at the Helen Dunlap Memorial School. He will assist the Bishop, looking after mission work in connection with the Cathedral. Mr. Sharratt, a native of England, has for some years been an evangelist of the Disciples of Christ, conducting tent-meetings over a large portion of the Middle West. He will have charge of missions at Mena, DeQueen, and Fulton.

CONNECTICUT.—On June 24th, St. John Baptist's Day, Mr. HORACE FORT was ordered deacon in Christ Church Cathedral, Hartford, by Bishop Brewster. Mr. Fort will sail shortly for England where he will take up work.

MAINE.—On June 12th, at the Cathedral Church of St. Luke, Portland, Mr. VINCENT FOWLER POTTE was ordained deacon by the Bishop of Maine. He was presented by the Rev. George C.

DeMott. The Very Rev. Edmund R. Laine, Jr., assisted the Bishop at celebration of the Holy Communion; the Litany was read by the Rev. Frank Armstrong. Bishop Brewster preached. Mr. Pottle will be junior assistant at St. Luke's Cathedral, his parish work being, for the most part, limited to the mission of St. Alban, South Portland.

### DEACONS AND PRIESTS

KANSAS.—On the 4th Sunday after Trinity there were ordained at the Church of the Holy Communion, St. Louis, by Bishop Wise, Mr. ROY SPENCER RAWSON to the diaconate and Rev. CARL A. G. HEILIGSTEDT to the priesthood. Mr. Rawson was presented by the rector of the parish, the Rev. E. S. White, who also preached. Mr. Heiligstedt was presented by the Rev. J. Boyd Cox, who read the Litany. Mr. Rawson will return for a year to the theological seminary, while Mr. Heiligstedt will be assigned work in the diocese of Kansas.

### PRIESTS

CUBA.—On Sunday, June 2nd, the Rev. JUAN MCCARTHY, deacon, of La Gloria, Cuba, was advanced to the priesthood in Holy Trinity Cathedral, Havana, by the Bishop of Cuba. Morning Prayer was said by the Rev. Loreto Serapion, the Litany by the Rev. P. H. Asheton-Martin, the epistoler was the Ven. William Watson, Archdeacon of the Oriente, and the gospeler the Ven. W. W. Steel, Archdeacon of Havana. The Very Rev. G. B. Meyers was the preacher. Mr. McCarthy came from the Baptists, and spent his diaconate in charge of missions in La Gloria and adjacent parts. Although not a Cuban, he is equally well acquainted with Spanish and English. Another Baptist minister, Mr. Salvador Berenguer, has lately been admitted as a candidate, and will soon be ordered deacon.

NEW JERSEY.—On May 21st, 1921 Bishop Matthews advanced to the priesthood the Rev. ROSS FLANAGIN and the Rev. F. ROLLAND SEVERANCE. The Rev. Wm. Hall presented Mr. Flanagan, and the Rev. Robert Williams Mr. Severance. The Rev. William Pitt McCune preached. Mr. Flanagan continues his work at All Saints', Wenonah, N. J.; Mr. Severance is under appointment for the Philippine Islands.

PITTSBURGH.—On June 19th, at the St. Mary Memorial, Pittsburgh, Bishop Whitehead advanced to the priesthood the Rev. ROSS RANDALL CALVIN, Ph. D. The Bishop preached, and the candidate was presented by the Rev. Walter N. Clapp. The Rev. Messrs. C. J. De Coux and R. B. Evatt joined the Bishop in the imposition of hands. Dr. Calvin will take charge of the Church of the Transfiguration, Clairton.

WEST VIRGINIA.—On Sunday, June 19th, in the Church of the Incarnation, Ronceverte, the Rev. GEORGE JULIUS CLEAVELAND was advanced to the priesthood by the Bishop of West Virginia. Morning prayer was read by the Rev. Ben R. Roller, and the Rev. Noble C. Powell. Mr. Cleaveland was presented by the Ven. W. P. Chrisman, and the sermon was preached by the candidate's father, the Rev. Willis M. Cleaveland. The Litany was read by the Rev. Mr. Powell, and the Ante-Communion by the Rev. Mr. Roller. The Bishop was celebrant. All the clergy present joined in the laying-on of hands. Mr. Cleaveland is in charge of several missions in the eastern part of the diocese, with residence at Clover Lick.

## Memorial

### RENWICK WILSON CROTHERS

RESOLVED: That we, the Rector, Churchwardens, and Vestrymen of St. Ignatius' Church in the City of New York, desire to express both our own keen sense of personal loss and the deep sorrow of the people of the parish in the death, on Friday, June 17, 1921, of Renwick Wilson Crothers. For seventeen years he has served the parish as vestryman and as delegate to the diocesan convention. In these duties, he was always reliable and faithful, and has rendered valuable service to the parish and the diocese. But it was not only in official positions that he worked for us and endeared himself to us. Always kind and friendly, generous and unselfish, he was known and loved by many among us. His quiet devotion to the parish was a part of his loyalty and enthusiasm for the Church, which was evident in all his work and all his life. He loved the Church because he knew it to be the Body of Christ, and he served the Church because he knew that so he might best serve Christ. His example will not be forgotten by us who remain in the Church Militant, nor shall we cease to pray for him, that God may grant rest eternal unto him and make light perpetual to shine upon him.

RESOLVED: That a copy of these resolutions be sent to his family, with the assurance of our sincere and respectful sympathy.



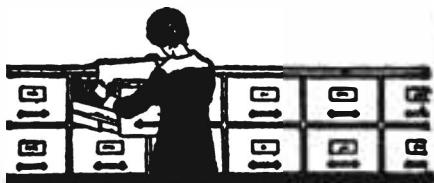
**DIED**

**PARKER.**—At Nilla Nova, Pa., on June 29th in her 85th year, **MARY GRIFFITHS**, widow of the late Rev. Dr. Stevens Parker and daughter of the late Charles Smith Lewis. Funeral services with requiem on July 1st at the Church of the Good Shepherd, Rosemont, Pa. Burial at Providence, R. I.

**MARRIED**

**SMITH-POTTER.**—In St. Thomas' Chapel, New York City, on June 29th, by the Rev. Wm. T. Hooper, of Hartford, Conn., **DOUGLAS TRACY SMITH**, son of the late James Allwood Smith of Hartford, to **DOROTHY LOUISE POTTER**, of Tyler, Texas.

**INFORMATION BUREAU**



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

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

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

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

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.*

**MAKE KNOWN YOUR WANTS**

**THROUGH THE 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. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

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, 745 Postal Telegraph Building, Chicago, Ill.

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

**POSITIONS OFFERED**

**Miscellaneous**

**EDUCATED CHURCHMAN, CLERICAL OR lay**, to assist editorially, in preparation of manuscript, and in supervising proof. Must be quick at punctuation. **MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis.**

**MASTER IN FRENCH AND SPANISH IN** Episcopal Boarding School in the East. Salary \$2,500 and living. Successful experience required. Quick action desired. Address **M. 367, THE LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.**

**ORGANIST AND CHOIRMASTER, FOR ST.** John's Church, Keokuk, Iowa. Boy and mixed choir. Young man preferred. Address **JOSEPH J. AYRES, Keokuk, Iowa.**

**POSITIONS WANTED**

**Clerical**

**YOUNG MARRIED PRIEST DESIRES PAR-** ish work beginning September. Five years' experience, two years in army as chaplain. Fourteen months overseas. Stipend \$2400 and rectory. Address **H-365, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.**

**Miscellaneous**

**NEEDY CHURCHWOMAN DESIRES POSI-** tion as matron or hall-mother in school, or as companion or housekeeper. **R. W. B. 366, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.**

**ORGANIST-CHOIRMASTER, (40), CHURCH-** man, married; efficient musician, wishes position in parish having good field for teaching. Highest references. Address **ORGANIST, 4054 N. Hermitage Ave., Chicago, Ill.**

**ORGANIST-CHOIRMASTER 27 YEARS,** School Music 17 years, thorough Churchman. Highest references, address **K-368, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.**

**CHURCHWOMAN EXPERIENCED IN insti-** tutional work desires position in a Church institution by September 1st. Address **M. G. F. 353, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.**

**PLACE AS TUTOR OR COMPANION wanted** Address **T-361, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.**

**POSITION WANTED BY CHURCHWOMAN** with experience as secretary, parish assistant and institution worker: good work with young people. Highest references. Address **W-358, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.**

**PARISH AND CHURCH**

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

**AUSTIN ORGANS.**—Prospective buyers can be recommended to write to any owners of Austin organs and the approval will be found hearty and unanimous as to their excellence. The great family of four manuals includes many of the most famous organs in the world. **AUSTIN ORGAN Co., Hartford, Conn.**

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

**PIPE ORGANS.**—If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS, Louisville, Kentucky**, who manufacture the highest grade at reasonable prices.

**MADONNAS OF THE GREAT MASTERS** in color. Also other religious subjects. Post card size. **C. ZARA, Box 4243, Germantown, Pa.**

**UNLEAVENED BREAD—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.**

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

**PRIEST HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). **ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.**

**CLERICAL OUTFITS**

**OXFORD'** extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. **SUITS, HOODS, GOWNS, etc.** Write for full particulars and self-measurement forms. **MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England, and at Oxford.**

**BOARDING—ATLANTIC CITY**

**SOUTHLAND.—PRIVATE COTTAGE deli-** ciously located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman. 133 South Illinois Avenue, Atlantic City.

**THE AIMAN, 109 S. CALIFORNIA AVENUE,** Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

**BOARDING—PENNSYLVANIA**

**WESTMORE MONTROSE, PA., 2000 FT. ALT.** Large shady grounds. No Mosquitoes; Home table. \$18 to \$30 per week. **M-364, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.**

**BOARDING—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.**

**HOSPITAL—NEW JERSEY**

**ST. ANDREW'S REST, WOODCLIFF LAKE,** Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE.**

**HOME FOR CHILDREN—NEW YORK**

**THE HOUSE OF THE ANNUNCIATION** 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

**RETREATS**

**CONNECTICUT.**—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at Kent School, Kent, Conn., under the auspices of the Priests' Fellowship of the diocese. The retreat will begin on the evening of Monday, September 5th, and will close with a corporate communion on Friday morning, September 9th. Freewill offering, no charge. Conductor: **The Rev. S. P. DELANY, D. D.**

**HOLY CROSS WEST PARK, N. Y.**—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 19th, and ending Friday morning, September 23rd. Conductor, **Rev. Fr. Whittemore, O.H.C. Address GUESTMASTER.**

**HOLY CROSS, WEST PARK, N. Y.**—An annual retreat for laymen will be held Sunday and Monday, July 3rd and 4th. Address **GUESTMASTER.**

**SISTERS OF THE HOLY NATIVITY**

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

## IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land for sites next season.

Interested persons will be furnished with detailed information upon application to The Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

## MERCHANDISE WANTED

**MISSION IN SLUMS, UNSUPPORTED,** needs non-inflammable movie projector and booth (Pathoscope or Victor Animatograph, \$300) to hold the children. Who will help? Address G-321, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## Church Services

CATHEDRAL OF ST. JOHN THE DIVINE,  
NEW YORK

Amsterdam avenue and 111th street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral.)

## ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway  
THE REV. NATHAN A. SEAGLE, D.D., rector.  
Sunday Services: 8, 11 A. M.

## ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street  
Rev. WILLIAM T. WALSH, rector  
HEALING SERVICES, Thursdays 10.30 A. M.

## ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street  
Rev. NORMAN HUTTON, S.T.D. rector  
Rev. ROBERT B. KIMBER, B.D., associate rector  
Sunday Services: 8 and 11 A. M.

CATHEDRAL SS. PETER AND PAUL  
CHICAGO

Washington Blvd. and Peoria St.  
(Five minutes from the Loop via Madison St. cars.)  
Sunday, Holy Communion 7:30, and 11:00

## ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. GEORGE CRAIG STEWART, rector  
Sundays: 7:30, 11:00, and 4:30.  
Open all day and every day.  
N. W. R'y or "L" to Main street, Evanston.

CHRIST CHURCH CATHEDRAL, NEW  
ORLEANS, LA.

Saint Charles avenue and Sixth street  
Rt. Rev. DAVIS SESSUMS, D.D., Bishop,  
Rev. J. DIRICKSON CUMMINS, Rector  
Sundays: 7:30, 11:00, and 5:00.

## CHRIST CHURCH, PORTSMOUTH, N. H.

The Peace Church  
Rev. CHARLES LEV. BRINE, rector  
Sunday Services: 7:30 and 10:30 A. M., 7:30 P. M.  
All Church Privileges.

## ST. URIEL'S, SEA GIRT

Jersey Coast  
Daily Mass.  
Sundays: 7:30; Solemn Sung Mass, 10:30.

## BOOKS RECEIVED

GEORGE H. DORAN, New York City.  
*The Parent and the Child.* Case-Studies in the Problems of Parenthood. By Henry Frederick Cope, General Secretary of the Religious Education Association. Author of *The School in the Modern Church*, *Efficiency in the Sunday School*, *The Week-day Church-School*, etc. (\$1.50 net).  
FUNK & WAGNALLS COMPANY, New York City.

*Historic English.* By James C. Fernald, L. H. D. Author of *Expressive English*; *English Synonyms*, and *Prepositions: A Working Grammar of the English Language*, etc. Editor of *Funk & Wagnalls Desk Standard Dictionary*; *Comprehensive Standard Dictionary*; *Concise Standard Dictionary*, etc. (\$1.90 net).

## PAMPHLETS

S. P. C. K., London, England.  
THE MACMILLAN CO., New York City, American Agents.

*The Anglican Deaconess.* In the Light of the Resolutions of the Lambeth Conference of 1920. By the Rev. Oscar Hardman, B. D., Chaplain of Dulwich College, and Warden of the Rochester and Southwark Diocesan Deaconess Institution. With a Foreword by the Right Reverend, The Lord Bishop of Fly.

*Passover-Night.* A Bible Mystery Play in Three Scenes. By W. H. T. Gairdner.

*Synodical Government.* Illustrated from the Province of Victoria, Australia. By Henry Lowther Clarke, D. D., D. C. L., Bishop, 1902-1905; Archbishop, 1905-1920.

*Terms of Intercommunion.* Suggested between the Church of England and the Churches in Communion with Her and the Eastern Orthodox Church.

*Ad Universam Christi Plebem.* Epistola De Ecclesiarum Christianarum Adunatione. Approbata Et Promulgata Ab Episcopis Communioni Ecclesiae Anglicanae Adscriptis Et Adhaerentibus in Conventu Lambethano Sexta Vice Celebrato Mense Julio Anno Domini M<sup>o</sup>DCCCC<sup>o</sup>XX<sup>o</sup>.

*Ein Aufruf an Alle Christen.* Erlassen von den Bischöfen der Anglikanischen Kirchengemeinschaft, die Versammelt sind zur Sechsten Lambeth-Konferenz 1920. Mit Der Enzyklika der Bischöfe, 1920.

RUSSIAN CHURCH WORK IN  
JAPAN

LETTERS FROM our own missionaries in Japan present the serious plight into which the Russian Church mission in that country has fallen by reason of the cessation of financial assistance from the home land.

Archbishop Sergius, who succeeded the great missionary Archbishop Nicolai, has, in Russia, thirty-four priests, nine deacons, and fifty-six catechists, with enrolled Christians exceeding thirty-six thousand. There are fourteen churches, besides various buildings used for religious purposes. There is a *seminarium*, which numbered seventy-five pupils, but which is closed for lack of funds, as also is a girls' school in Kyoto, which numbered thirty pupils. Another girls' school in Tokyo is open, but with only ten pupils, since there are not means to provide for others.

The staff of clergy is maintained by the Japanese Christians, and they are therefore self-supporting, which is probably not true of any missionary staff from western Christendom. However, much of the actual work is done by catechists or mission women, all Japanese, who must be maintained, if at all, from a central fund. The Archbishop himself lives in the simplest style as a Japanese, and his clergy are living on \$25.00 a month, many of them with families to support. It is stated that if the Archbishop could count on \$1,000 annually for three years, or perhaps on \$600 annually for five years, he could at least open his *seminarium*, and perhaps the additional girls' school, and could keep his missions from dissolution.

Archbishop Sergius is one of the most beautiful characters, and, like his great predecessor, has always been a warm friend of Anglicans and of the Anglican Church.

The mission has received no financial assistance from Russia since 1917.

## PROGRESS OF NEAR EAST RELIEF

NEAR EAST RELIEF has made its annual report to Congress, relating both the conditions in the countries in which it has operated, and the receipts and disbursements of the year. Since the corporation began to operate, three or four years ago, more than \$46,000,000 has been received and distributed in addition to flour secured through the United States Grain Corporation and the American Relief Administration valued at \$12,800,000, together with other merchandise and gifts, that would bring the total relief given by the American people to the unfortunates of the Near East up to approximately \$60,000,000.

Report is made as to conditions among the various races in which work has been done. Of Armenians it is stated that there are something more than 2,700,000 still living in the area served by Near East Relief, most of whom are refugees or exiles, driven from their homes during the war, and unable to return. The president of the Armenian republic has written, "America has literally saved us from starvation."

The Syrians, who also are Christians, are among those who have received relief. The average loss from starvation among this population has been not less than twenty-five per cent., and in some parts of Syria fully sixty-five per cent. have died from starvation. It is stated, however, that almost one hundred per cent. would have perished had it not been for American relief. Conditions are now better among those people, and except in some of the regions north and east of Aleppo, where war still rages, there is no longer need for general relief.

Of the Assyrians, who constitute the historic Chaldean Church, formerly residents in northwest Persia, Mesopotamia, and Kurdistan, less than forty thousand survive from a pre-war population of approximately two hundred thousand. The survivors are wholly dependent upon outside aid, and must eventually be re-established in some future home land.

Assistance has also been rendered to Greeks, Jews, and persons of various other races, without regard to race or creed.

The political situation in those lands is bad. War has not ceased, peace has not been established. There have been repeated massacres and deportations during the past year. The recent successes of bolsheviks in Russian Armenia have affected the relief work in only a relatively small area.

## DEATH OF REV. H. D. WILSON, JR.

THE REV. HUGH D. WILSON, JR., for ten years priest in charge of St. George's Church, Passaic, N. J., died on June 28th, at St. Luke's Hospital, New York City, after six weeks' illness.

Mr. Wilson was born in Glasgow, Scotland, forty-two years ago, and was born and brought up as a Presbyterian, but after a short business career he sought Anglican orders and was graduated from Trinity College, Hartford, Conn., Columbia University, the General Theological Seminary (1907). He was ordained deacon, and advanced to the priesthood on St. Andrew's Day, 1909, by Bishop Lines. He became priest in charge at St. George's Church, Passaic, 1909; missionary in Western Colorado, 1918, and rector of Church of the Ascension, Bloomfield, N. J. 1919. During his diaconate he was also in charge of St. Stephen's, Delawanna. The funeral services were held from Trinity Cathedral, Newark, on July 1st.

ACTIVITY IN THE E. C. U.

Report of Year is Presented

London, June 10, 1921

THE annual report of the English Church Union, presented at the anniversary meeting on Tuesday last, is of great interest, covering as it does twelve months of much activity. An accession of no fewer than 3,500 members and associates is recorded with satisfaction, and no doubt this increase is due in great measure to the impetus given by the Anglo-Catholic Congress of last summer. Reorganization of the Union on a diocesan basis has become more urgent in consequence of the setting up of the National Assembly. Proposals are before the Council that in future one district union of the local branches shall be formed for each archdeaconry or portion of archdeaconry in every diocese. It is also proposed to establish diocesan committees, on which local branches and district unions shall be represented.

Allusion is made to the serious danger that attempts may be made to set aside the proviso of the constitution of the National Church Assembly safeguarding the rights of the Convocations and of the bishops, and to attribute to the Assembly an independent, or even superior, authority. The report then passes to the project of reunion emanating from the Lambeth Conference, which it sums up in the following words: "On the whole, it must be said with deep regret that the resolutions of the Conference do in effect create new hindrances to reunion with Rome and the East, and are not likely to afford any valuable help towards the reconciliation of the Protestant Separatists. That this is so, should only help to stir all those who care for reunion and reconciliation to fresh effort and prayer."

As regards the claim of women to the priesthood and the episcopate, and to diaconal functions exactly similar to those of the third order of the sacred ministry, the President and Council emphasize the seriousness of the position, and the necessity for resisting the movement in its inception: for, as they point out, every step gained will be used to proceed to another, and the Church of England may find herself no longer Catholic and Apostolic, but separated from the Catholic Church of Christ.

The twelve months under review have seen a remarkable development of intimacy in relations between the English and Eastern Orthodox Churches. The report remarks the significance of this *rapprochement* with so firm a conservator of Catholic tradition and custom, and declares the importance of the new situation to be hard to over-estimate, when it is remembered that it is quite possible that collective episcopal action may create new difficulties in the way of reunion with the East.

The report in conclusion declares that "never since the three critical periods of 1552, of the Commonwealth, and of the efforts of the Protestant party in the reign of William III, has the as yet undefeated claim of the Church of England to be an integral part of the One Holy Catholic and Apostolic Church been more seriously threatened. Proposals for changes are based, not on Catholic precedent and tradition, but on modern plans and methods pursued by separatist bodies. It is not too much to say that, if all that is proposed and shadowed out in the report of the Lambeth Conference were carried into effect,

it would become extremely difficult to defend the claim of the Church of England."

Both the afternoon and evening meetings in connection with the E. C. U. anniversary were well attended, the President's address dealing with all the important matters which arose out of the report.

The following resolution was moved on behalf of the Council by the Rev. N. P. Williams, fellow of Exeter College, Oxford:

"Faced with the possibility of increasing disorders within the Church of England, the English Church Union in annual meeting assembled pledges itself to persevere in its efforts in defense of the Catholic Faith and Apostolic Order;

"It calls upon Catholics to remain immovable and undaunted in their positions in the diocese of the Anglican Communion, and to form an active opposition to all proposals which run counter to the faith and order of the Historic Church."

Mr. Williams, in pointing out what he considered to be encouraging factors in the present position of the Catholic Movement, said: "The great Congress of last summer brought home to us the consciousness that Anglo-Catholicism has the power of moving vast masses of men, that it has the power to effect national land-slides if it only had the opportunity of using that power, and we have seen the way in which this great power, this latent natural movement, is able to perform those wonderful effects when it is allowed to use itself. Hitherto the Catholic Movement has been a thing which has only existed in the parish churches, and perhaps not in those parish churches occupying the most prominent positions in the centers of our great towns; but now the Catholic Movement is beginning to effect all sorts of official places of worship, such as the college chapels at Oxford and Cambridge, and last, but not least, our cathedrals. That is one point in the history of our movement which makes us thank God and take courage. The second point is this, that we are beginning to find our feet intellectually, beginning to find what we stand for, or rather we are beginning to articulate and co-ordinate our ideas. We are becoming very much less ritualistic; we are seeing that after all external and ceremonial matters are only of importance in so far as they are the expression and medium of ideas of spiritual realities. Therefore we are beginning, again largely as the result of the Anglo-Catholic Congress, to articulate our theology, to work out our intellectual position, and to insist more and more that what we stand for is not the number of candles, or scarlet cassocks, or so much lace, as the great ideas of orthodoxy to the spiritual realities of the sacraments, and above all to the Person of our Divine Lord, who is the fount of all spiritual realities which flow through the sacraments, and the perfect sum and embodiment of all the truths which are summed up under the head of orthodoxy."

The evening meeting made evident a strong and growing feeling in favor of Disestablishment, one of the strongest outbursts being evoked by the Rev. A. V. Magee's statement of the Church's determination to sever connection with the State rather than submit to a union that had become intolerable—a consumation towards which, in his opinion, the Parliamentary debates on Lord Buckmaster's divorce bill were tending.

Sir Samuel Hoare, M. P., on the subject of reunion, said that the wounds of the Church could be healed, only by the three-fold reunion with the Latins, the Easterns, and the dissenting bodies. Reunion with Latins and Easterns raised many difficult questions and a great deal of historical prejudice. Therefore it seemed that leaders had turned to the easier task of trying to find a *modus vivendi* with Nonconformists. He considered that such a step showed a dangerous want of perspective.

A great opportunity had been lost last year, when the Eastern authorities had been prepared to meet them half-way. As it was, the English bishops had started instead on the shallow stream of compromise, and had let the opportunity drift away. Let them now give themselves seriously to the question of reunion with the Orthodox Church, by a definite and expert inquiry into differences, and ask for full recognition of English orders. As regards the Roman Catholics, he could not speak so confidently. But recent events had shaken many Vatican decrees to their foundations.

AUSTRALIA PROVIDES NEW BISHOP OF SALISBURY.

The Most Rev. St. Clair George Alfred Donaldson, Archbishop of Brisbane, and Metropolitan of Queensland, has been appointed to succeed the late Dr. Ridgeway as Bishop of Salisbury. He will sail for England at the end of October.

Archbishop Donaldson is 58 years of age, a son of Sir S. A. Donaldson, first Premier of New South Wales. He was consecrated Archbishop of Brisbane in 1904. Previously he was resident chaplain to Archbishop Benson from 1888 to 1891; head of the Eton Mission at Hackney Wick from 1891 to 1900; and rector of Hornsey, a northern suburb of London, from 1901 to 1904.

The Church at home will be the stronger for the vigorous, broad-minded Archbishop Donaldson. As a member of the Lambeth Conference, both in 1908 and 1920, he made a great impression. His appointment is acclaimed in influential Church circles, for he is a fine personality, with great powers of leadership.

With Dr. Donaldson's arrival there will be four overseas bishops in charge of English sees—Dr. Harmer, Bishop of Rochester, formerly of Adelaide; Dr. Kennion (resigning), Bishop of Bath and Wells, formerly of Adelaide; and Dr. Furse, Bishop of St. Albans, formerly of Pretoria.

ON THE CHURCH AND CURRENT PROBLEMS.

Bishop Furse, addressing the clergy at the first synod ever held of the clergy of the diocese of St. Albans, said the manifest bankruptcy of modern civilization, founded on material bases, with an almost cynical disregard, if not in theory, certainly in practice, of God and His law, and the pathetic and futile efforts of politicians, economists, and financiers to find a solution of the social and economic problems which confront us, apart from the ultimate source of life and living, bore eloquent testimony not to the failure of the Christian faith but to the persistent refusal to accept it.

If he passed lightly over the relations of their pastoral office to the big industrial and social questions of the day, it was not because he felt such questions had nothing to do with them or the Church of Christ, or that he had been intimidated into silence by recent anathemas pronounced upon him and his fellow bishops by a very distinguished statesman to whom this country owed a great debt. (This was a sly "dig"

at Mr. Lloyd George's denunciation of certain bishops for their "intrusion into the sphere of politics.")

So long as we professed to believe in the faith of the Incarnation, there could be no department of life, social, industrial, economic, or political, that we could allow for one moment to stand outside the purview of the Christian faith. That faith had to do with Christian life, and, therefore, with any question that affected the lives of humans.

GEORGE PARSONS.

#### NEVADA CLERGYMAN SHOT

THE REV. EDWARD J. HOERING was found Friday morning, July 1st, by passing automobilists, wandering in a dazed condition near the town of Winnemucca, Nevada. He had been shot through the head, just back of the eyes. He was clad only in his underclothes. Since then his clothing with the exception of his trousers has been found. He is rational and says he went for a walk on Tuesday evening, June 28th, and about a mile from town turned around to return. He remembers nothing more until shortly before he was found by the tourists. Search was not made for him because it was thought he had gone to one of his missions. He is unmarried.

Surgeons do not hold out any hopes for his recovery, and if he lives he will be blind as the optic nerves were cut. He is in a hospital at Reno.

Mr. Hoering is vicar of the missions at Winnemucca, Battle Mountain, Austin, Midas, and Lovelock.

#### GIFT TO YALE LIBRARY

THERE HAS just been presented to the library of Yale College by his relative C. W. DeLyon Nicholls an autograph sermon by the Rev. Philip (Nicholls) Shelton, Yale, 1772, the first Churchman ordained in America after the Revolution.

#### DAILY VACATION BIBLE SCHOOL

THE REV. CHARLES B. ACKLEY, rector of St. Mary's Church, New York, has arranged for a daily vacation Bible school which will open July 5th and run to August 5th, Children from five to twelve years of age will receive instruction in the Bible, in music, and handwork for both boys and girls. The board of the Sheltering Arms, whose grounds adjoin those of the parish, have kindly opened them for the use of the school every afternoon. Here the Children will be under the direction of a trained play leader.

#### DEATH OF REV. J. B. HARDING

THE REV. JOHN BUTTERWOTH HARDING, for 28 years rector of St. Mark's Church, Frankford, and for many years prominent in the affairs of the diocese of Pennsylvania, died on June 27th.

Mr. Harding was born in Montreal, Canada, in 1851, of English parentage.

After graduating from Philips Exeter Academy, Mr. Harding entered Harvard University, from which he was graduated in 1878. He taught Greek at De Veaux College after leaving Harvard and then studied at Berkeley Divinity School. He was ordained to the diaconate in 1882 and to the priesthood in 1883.

The following year Mr. Harding married Anna M. Trail, of Frederick, Md., a sister of his Harvard classmate, Charles Bayard Trail. His widow survives, with two daughters, one sister and one brother.

Mr. Harding became assistant in St. John's Church, Troy, N. Y., and subsequently rector of the Church of Our

Saviour, Baltimore, where he remained for eight years. He was then called to St. Mark's, Frankford.

A notable achievement of Mr. Harding at St. Mark's was the erection of a church and parish house property considered one of the finest in the diocese.

For five sessions Mr. Harding was a delegate to the General Convention.

#### DEVELOPING PROBLEMS

IN LOOKING into the future as we celebrate our Centennial, think of these statements recently published in *the Missionary Outlook*:

The eighty million people of Central Africa are still pagan,

Sixty or eighty million boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent. of the college students in South America profess no belief in God.

Ninety-nine per cent. of the women of India may be classed as illiterates.

One-half of the world's six hundred million boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, never have had a Christian home.—*Publicity Department.*

#### WELLESLEY CONFERENCE

BISHOP JOHNSON of Colorado has been making a profound impression on the five hundred members of the Conference for Church Work gathered together at Wellesley College, Wellesley, Mass., June 27th to July 7th. As one delegate expressed it, "His evening addresses are nothing short of marvellous." He is giving a series of evening addresses on The Development of the Church and its Relation to All Religious Aspirations.

Another outstanding feature of the Conference this year is the courses on Church Pageantry and Drama. On July 5th was presented a new pageant, written by the Rev. Phillips E. Osgood. *The Sinner Beloved*, and deals with the experience of the Prophet Hosea and his wayward but beloved wife, Gomer. The Boston papers have given considerable publicity to the new courses on Church Pageantry and Drama, indicating keen interest which the public is taking in this revival of an ancient practice.

Perhaps the most pleasing feature of the Conference for 1921 was the presence of so many of the bishops and clergy. Bishops Parker and Perry actively directed the details, greatly adding to the ten days by their courteous concern for each individual.

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# MARRIAGE BILL IN ENGLAND

## Serbian Bishop Again in England

London, June 17th, 1921.

THE House of Commons last Friday passed the third reading of the bill to amend the Deceased Wife's Sister's Marriage Act by also legalizing marriage with deceased brother's widow. Lord Hugh Cecil (whose amendment was defeated) made a sturdy fight for the principle that Church authorities should retain the power to solve spiritual questions. What right, he said, had Parliament to compel a clergyman, standing before the altar in the house of God, to read a service blessing in the most solemn manner a marriage which, according to the teaching of the Church, was wrong? Sir Robert Newman (President of the E. C. U.), who spoke with conciliatory moderation, also made a protest. A telling point in his speech was that it was unjust that clergymen who, perhaps, were ordained years ago, when these marriages were looked upon as immoral, and who had been preaching against them for twenty years or more, should be compelled to administer Holy Communion to persons who had entered into such unions, or, by refusing so to administer, would subject themselves to penalties.

The attitude of the faithful clergy towards the amended act, should it become law (which is almost a foregone conclusion), will of course remain the same as heretofore, and they will refuse to solemnize such marriages. The Church has a consistent law of its own, and Church opinion will, so far as the Churches are concerned, make the new Act as much of a dead letter as it has made of the Deceased Wife's Sister's Marriage Act.

The Bishop of Coventry (Dr. Yeatman-Biggs), speaking last Saturday at Coventry, when the report of the debate in Parliament had just reached him, said: "As a Churchman, and as an observer of social life in all classes, I deprecate both marriage with a deceased wife's sister and with a deceased husband's brother. I believe the Church, in forbidding those marriages, was wise on social grounds apart from ecclesiastical ones. . . Our Table of Affinity is still a binding law for Church-people, and it is quite unfair that any attempt should be made to compel our clergy to break Church law by celebrating marriages forbidden by their Church. To do so, would, I believe, be resented, not only by Churchmen but by all laymen who wish a great institution of national value like the Church to be self-respecting, more especially as persons who desire such matrimonial alliances can, if the bill passes, be legally united by the State and enjoy their civil status. I am not at the moment arguing the question whether such marriages are desirable; I am pointing out the unfairness and indignity to the Church of trying to force it to break its own laws."

### BISHOP NICHOLAI AGAIN IN LONDON.

Bishop Nicolai Velimirovic, returning from his lecturing tour in America, has been spending a few days in London before leaving for Serbia. He has been exceedingly busy during his short stay here. Among other items he ordained the reader Constantine in the Russian Church in Welbeck street; he preached at the Russian Liturgy service held at St. Mary-le-Bow, Cheap-

side; and visited the Archbishop of Canterbury at Lambeth Palace.

### REVIEWS HIS AMERICAN TOUR.

Bishop Nicolai, in an interview with a representative of the *Christian East*, said he considered that his time in America had been well spent. In two months he had delivered 140 lectures and sermons. He had made many friends, learning much and profiting much by intercourse with them. He had been greatly struck by the extraordinary friendliness toward England of the great body of Americans, of whatever original nationality, and by the friendship, without sacrifice of principle, which exists among all the religious denominations, the Roman Catholics alone standing somewhat aloof. He had, in fact, heard much more criticism of America in England than of England in America.

The Bishop is hopeful for the immediate future of Russia, where, as things clear, the strength of the Church is becoming more apparent and greater. It is the Church, he said, which is fighting bolshevism, and alone will and can save her. All depended upon the ability of the better element in Russia to find a policy. Bishop Nicolai outlined such a policy as follows: "Let all Christian Russians—and there are few real Russians who are not Christians—unite in determining to restore Russia by electing the Patriarch of Moscow as Tsar, —not as an autocratic Tsar, ut as a Tsar who will be the spiritual father of his people, who like the good king of England, will not meddle in politics, but will be above them, who will give a great spiritual ideal to his people, and leave them to work out its application. That is something which will be new, and will create a new principle in State government. It will make a great bid to the world to be a Christian world."

On the subject of Reunion, the Bishop sums up his views shortly and concisely. He says: "Talk about it. Pray for it. Discuss its terms among yourselves and with individuals among us. But don't be in a hurry, or you will postpone it for a hundred years. Your Archbishop's kindness and chivalry have done more to bring it nearer than anything else. But let friendship and spiritual intimacies grow. When the time is ripe it will come."

### CENTRAL BOARD OF FINANCE.

A meeting of the Central Board of Finance of the Church of England was held at the Church House, Westminster, on Tuesday, to consider the estimates for 1922 as framed by the committees of the board and revised by the executive council, to be submitted to the National Assembly. The

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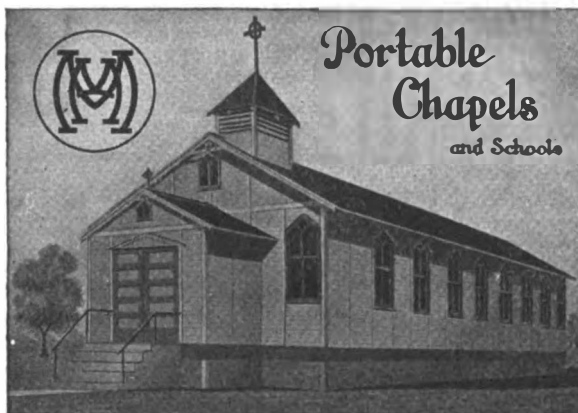
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resolution put forward by the Council advises the board to limit its budget to £195,000, if the National Assembly decided to undertake the training of civilian candidates for orders, or to make an effort this year to assist hardly-pressed dioceses; or, in the event of it not so deciding, £155,000 to be devoted to administrative expenses, the training of service candidates, and religious education. Regarding an item of £37,260 for the training of civilian candidates for holy orders, Lord Selborne, who presided, said that if the Assembly decided to proceed with this item it would raise the budget to £195,000. Some members of the Board, however, would prefer that this money be devoted to the needs of hardly-pressed dioceses, and the National Assembly would be asked to vote the same amount to that purpose if they decided to reject the scheme for the training of civilian candidates.

It will be observed that no provision has been made for augmenting the income of the poorer clergy, and this has naturally caused a considerable amount of dissatisfaction.

**NOMINATION TO THE SEE OF SOUTH TOKYO.**

In succession to Bishop Boutflower, now Suffragan Bishop of Southampton, the Archbishop of Canterbury has nominated the Rev. Samuel Heaslett to be consecrated Bishop of South Tokyo, Japan.

Mr. Heaslett, who was ordained deacon in 1900, was for three years tutor in the Divinity School, Osaka; C. M. S. missionary at Tokushima from 1904 to 1910; and from 1910 C. M. S. Missionary at Tokyo, where he has been secretary for the C. M. S. Mission in Central Japan. Since 1913 he has been professor in the Central Theological College, Tokyo. He has a very good knowledge of the Japanese language, and has a recognized position both among the Japanese clergy and other fellow-workers. Mr. Heaslett also served during the war with the Chinese Labor Corps.

GEORGE PARSONS.

**WHEN VISITING THE YELLOWSTONE**

REQUEST is made by the Rev. J. F. Pritchard, chaplain, that any bishops or priests passing through the Yellowstone Park will try to arrange their trip so as to spend Sunday at Mammoth Springs, where is located a government chapel, with regular services every Sunday. Mr. Pritchard would be glad to be advised of any such visits. His address is Mammoth Hotel, Yellowstone Park, Wyoming.

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DEATH OF DR. ARTHUR RITCHIE

THE death of the Rev. Dr. Arthur Ritchie, rector emeritus of St. Ignatius' Church, New York, occurred at Belle Home, Nyack, on July 9th, at the age of 72 years. The body was taken to the church that had for so many years been the scene of Dr. Ritchie's priestly ministrations, where it lay in state from noon on Tuesday until Wednesday, when at ten thirty the funeral service and requiem were to be held, followed by interment at Stockhill.

Dr. Ritchie had formerly been rector of the Church of the Ascension, Chicago, and succeeded Dr. Ewer as rector of St. Ignatius' Church a quarter century ago. As a spiritual guide and devotional writer as well as a Catholic leader he was among the best known of the American clergy.

A STATEMENT TO STANDING COMMITTEES

THE STANDING COMMITTEE of the diocese of New York has issued the following statement which has been sent to all standing committees:

"The Standing Committee of the diocese of New York desires to bring to the attention of the various standing committees the importance to the diocese of New York of prompt action upon its request for consent to the consecration of the Rev. Herbert Shipman, D. D., as Bishop Suffragan elect in the diocese of New York. In making this request the committee desires to state its entire confidence in Dr. Shipman and wishes to place on record its continued faith in his integrity, wisdom, and discretion. It believes his ministry of twenty-seven years in the diocese, showing high attainment, faithful service, and a noble sense of honor, are sufficient proof of the necessary qualifications for the high office to which he was unanimously elected by the convention."

The statement is signed by the Rev. Dr. Sedgwick, president, and the Rev. Dr. W. M. Gilbert, acting secretary, under date of June 30th.

BISHOP OLMSTED TRANSFERS AUTHORITY

ACTING WITH the advice and consent of the Standing Committee, Bishop Olmsted, the Diocesan, has transferred the ecclesiastical authority of the diocese of Central New York to the Rt. Rev. Charles Fiske, D. D., Bishop Coadjutor, as provided under Canon 17, section 5.

News of his action came as a complete surprise to the diocese, as no hint was given to the convention a month ago, over which Bishop Olmsted presided. He has made his usual visitations during the year, has preached special sermons in a number of parishes, and has been in good health and vigor, except for a troublesome uncertainty of memory. He recently passed his 79th birthday and properly feels that he should

be relieved of the details of administration. He has been Bishop of the diocese since July 12, 1904, having previously served as Coadjutor.

Bishop Fiske was consecrated September 29, 1915, and assigned to the care of missionary parishes and candidates for the ministry. Early in the fall he will remove to Utica and occupy the diocesan house, now in process of repair. All business administration will thenceforward center in Utica, as diocesan business is being consolidated under a single secretary, the Rev. F. C. Smith, of that city.

DETROIT'S YOUTHFUL MISDEMEANANTS

THE DETROIT Council of Churches, through the Rev. H. C. Robinson, its special probation officer, has been studying the records of the probation office in the misdemeanors division, especially as they deal with boys of 16 to 21 years. During 1920, 173 of these were placed on probation; 61 being charged with disturbing the peace, 49 with simple larceny, and comparatively few with more serious crimes.

That more than two-thirds are guilty of minor offenses supports the confidence of the Council of Churches that they can be helped by the kindly supervision of older men. The idea that the majority of younger offenders are "foreigners" is not upheld by the figures. Of the 173 youths considered, 146 were born in the United States, and 88 were of native-born parentage.

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