



The Living Church

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

VOL. LXV

MILWAUKEE, WISCONSIN, JULY 9, 1921

NO. 10

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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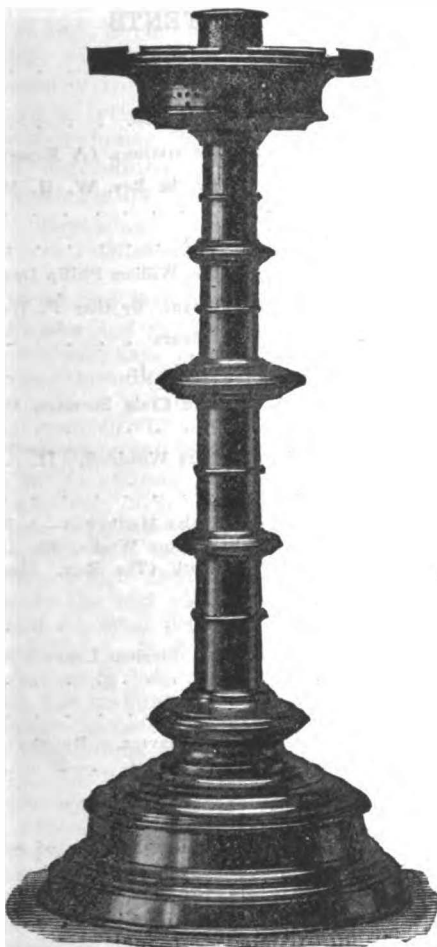
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THE LIVING CHURCH

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

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WE NEVER know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plans; but those three words, "God is love," ought to contain, to every doubting heart, the solution of all things.—*Selected.*

GIVE THE little that you have to those who have less.—*Lacordaire.*



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EDITORIALS AND COMMENTS

Our Printers Have Struck

FOR the first time since the organization of our printing office more than thirty years ago, the greater part of the force in our mechanical departments (except the bindery) have gone out on strike. A relationship between employers and employed that has been singularly happy is thus terminated; not because our men had a grievance, not because they wanted to strike, but because a force which they believed it their duty to obey said Strike. And they struck.

They have been sucked into the movement to reduce the working hours from forty-eight per week (eight hours a day) to forty-four. It is a movement that under normal circumstances might have been justified. Why the management of our office deemed it necessary to refuse the demand may be told in the words of a letter addressed by the editor as president of the Morehouse Publishing Company to the workers in the mechanical departments a week before the strike materialized. The letter is as follows:

"Office of
"Morehouse Publishing Co.

"Milwaukee, June 22, 1921.

"My Friend and Fellow-worker:—

"It looks now as though, at the expiration of this present month, we who have so long worked together must divide into two parts—those of us who remain at our present tasks and those who feel it their duty to withdraw. I feel that our long and cordial relationship gives me the right to address this friendly word to you before we reach the day of parting.

"What is at issue is a matter that we, in our own small office, have very little part in determining, for it is a nationwide issue. If there were anything wrong in the conditions under which you are working, or if there were a sudden emergency which demanded greater pay, as there has been twice since the last scale was adopted, you know how gladly we should do what we could to secure your comfort or meet your needs.

"After very long and mature thought, we who are responsible for maintaining the work of this company have felt it necessary to decline to institute a forty-four hour week, as two of the unions with which our men are associated have demanded. You have a right to know why.

"These past few years have been very hard ones for all of us. The cost of our output has gone far beyond what had been anticipated. We closed our fiscal year (May 31st) with a considerable loss on each of our periodicals, and that notwithstanding the fact that many friends and subscribers contributed cheerfully to a fund to reduce the deficit that was unavoidable. On published books the selling price is based on the cost of each unit and therefore a loss is prevented, but only by putting a price on each that is a real burden to most of the Churches that are our principal customers. It is our

duty toward them, therefore, not to take a step that must involve still higher cost, unless that be an absolute necessity.

"If it were a matter of standing between real suffering on your part or on the part of your families, as it was when the recent additions to the wage scale were made, we would help again, as we helped then, even though it required another increase in the selling price of our output, as it required before. The employers were under no legal obligation to help then, as most, if not all, of them did, but for our part we did it cheerfully and gladly, for we knew the unexpected burden that came upon you, as it came upon us, by the sudden rise in prices, and we were glad to help you over it—though it was not easy for us, for periodicals are paid for in advance, and an increase in rates is very difficult to establish and takes effect very slowly.

"The present proposal is to reduce the working hours from forty-eight to forty-four a week. That means that not only our pay roll, but all our operative expenses—rent, interest, insurance, taxes, repairs, etc.—must be distributed over the smaller number of hours and so increase the cost per working hour very materially indeed; for though we must pay rent, etc., for twenty-four hours a day, we must get it back by dividing the cost among only the working hours. Thus the increased cost to us would be *very much* more than the increase per hour in the pay roll. Even if you were willing to accept a smaller sum per week—and it would not be right to your families to accept very much reduction—you could hardly absorb all this increased cost by reduced pay, and we, for our part, should be unwilling, for your families' sake, to pay on a scale that did not allow of a proper standard of living. Thus those men are mistaken who hold that the problem could be settled by merely discussing the pay, while refusing to discuss the hours, which is the attitude that your unions have taken. Clearly no one can discuss what ought to be paid until it is first established what is to be paid for, and your unions have declined even to enter into conference with the employers on this latter question.

"If I could bring myself to believe that forty-eight hours of work out of a total of 168 hours a week involves a hardship to any able-bodied man or woman, I should be more ready to try to meet the new demand. In very severe physical labor or very trying intellectual work such may be the case. For you and for me, in our work, I do not believe that it does. I can look forward to a day when such a reduction in hours of labor might properly be made. But I think it would require a long period of *normal* times to lead up to it. If the awful years of 1914-18 could be wiped out of the world's history, this might be a proper time for such a movement; it would then involve nothing like the increased cost in production that has resulted from other causes. But to put this added burden *on top* of those other added burdens that threaten to tear down our whole social and commercial structure without this new burden seems to me wholly unjustified. Once more, if this were a problem between you and me we could easily adjust it, as we have always adjusted our problems before. It isn't you who are troubled at your working hours. It is only those academic theorists who do not face the *real*

problem of carrying on our work and supporting our families that looms so large ahead of you and me.

"Perhaps I may remind you that when, some dozen years ago, the demand for an eight-hour day was made by the unions and was resisted by employers generally, we of this company (then known as The Young Churchman Co.) declined to join with other employers in resisting it, but established the new order voluntarily. It was not easy for us, and it was made additionally difficult by the way it was brought about, but we believed the principle to be right and we refused to take part in the fight against it. We believed in the eight-hour day when employers generally were against it, and we continue to believe in it now when the labor unions have repudiated what was once their chief watchword; for six times eight continues to make forty-eight. I do believe the day will come when these hours can be, and should be, reduced. I am confident, however, that an era immediately following the chaos and great waste of war is not that which should be chosen for such an advance. Today we need to work together to reduce costs of production, while yet maintaining a proper standard of living. It isn't easy at best. But to take this particular time to cut down working hours unnecessarily seems to me the exact opposite of our duty.

"I am saying all this because you and I have worked together for so many years that you have a right to know exactly why I have taken a step that seems to involve a serious contest with the unions. I do not relish such a contest. But I must remember my obligations to those who desire to purchase what this company will produce, and I cannot, therefore, consent to an increased cost of production such as seems to me unnecessary and unjustifiable. And I would think the example of shorter working hours, in this day in which civilization must be rebuilt by hard work, the worst possible example to set to the industrial world generally. I would have expected better leadership from the typographical union, which has always stood so high among labor organizations.

"Each of you is a free man and each must determine his duty for himself. No organization can demand an unreasonable allegiance, since that would be slavery, and you are slaves to no organization or group of men. If any man alleges that you are so bound that you cannot personally determine your duty for yourself, but must unquestioningly obey, then, certainly, the time has arrived for you to assert your independence and that you 'have nothing to lose but your chains.' You must each face the problem and decide for yourself before God and man what is *right* for you to do; and my confidence in each of you, my fellow-workers during these many years, in such that I believe you will try to decide your duty according to that principle.

"If this new and unhappy position to which the unions have tried to commit you shall mean that you will decide that you can no longer work with us, I shall respect your determination, though I shall regret it. If any of you who have been of our 'Family' so many years shall feel that you can remain, we shall do everything within our power to be of assistance. We shall stand by you when the inevitable settlement comes after the strike, however it may come out. If you lose tangible benefits for the future that would accrue to you if you should take part in the strike, tell me frankly just what they are and I shall feel it our duty to make up for the loss to you. This will be adjusted individually in each case in which there may be such loss of benefits.

"But if you feel that you must go, let us part as friends. I know the clash of loyalties, the difficulty in throwing your lot with one side rather than another in what appears to be an impending contest. If you think it your duty to go, I shall understand that it means no enmity on your part, for we have worked together too long to be suspicious of one another. If you will state to the manager a couple of days in advance your expectation of leaving before the end of the final week, we shall have your pay envelope ready for you, so that you may have no inconvenience in collecting what will be due you. I should like to feel that no one will wish to leave otherwise than openly and after frank notice of such intention. And if any of you, feeling that you must go, would care to come personally to shake hands with me and say good-bye, I shall appreciate it greatly. I want your continued friendship, for you and I have learned not to think of ourselves as in 'classes', but as fellow-workers together up to now. If there is really to be a strike, and if any of you are really to participate in it, both of which I had thought incredible, I ask your help to put it on the highest plane and not permit personal enmities to develop from it.

"For our part, you will appreciate that it will be our duty to continue our work as best we can, issuing our periodicals regularly if it be physically possible to do so (since we are under contract with our subscribers and our advertisers to do this), and beginning, if necessary, to build up a

new organization in place of that which, after thirty years of building, now seems on the verge of tumbling down.

"With all good wishes, I am,

"Yours in friendship,

"FREDERIC C. MOREHOUSE"

We have printed this in full because we believe our readers are entitled to know the attitude that our office has taken in a matter involving this break with organized labor.

The Living Church believes in organized labor; in the principle of collective bargaining; in the duty of employers to go the farthest extent possible in meeting the desires of the employed.

But organized labor, like every other form of organization, must always fail when its organization stands for pure selfishness and brute force. Collective bargaining, also, becomes impossible when it is forgotten that it takes two to make a bargain.

Much is being made of an agreement said to have been reached two or three years ago by a small group of employing printers, chiefly from New York and Chicago, to the effect that the forty-four hour week should become effective throughout the country in the spring of 1921.

If this small group had been commissioned by employers generally to act as their representatives it would undoubtedly be an act of bad faith whereby any house refused to put the agreement into effect. It had, however, no such representative character. It was repudiated by the Typothetae, the national organization of the craft, some months later. As for the publishers of The Living Church, they belong to no national organization of printers whatever—our printing office being exclusively for the manufacture of our own publications and not a "job" office—and have at no time commissioned any one whatever to represent them in any negotiations on the subject.

Those who read of the matter, therefore, as though the refusal to establish the shorter hours were an act of bad faith, will be good enough to recognize that there is no foundation to the report. We have been sorry to see it disseminated by some religio-social organizations that ought to have discovered the facts before publishing anything on the subject.

Clashes of this sort are deplorable at best. They but indicate our national failure, thus far, to establish a permanent relationship whereby employers and employed shall realize that unity among themselves that would make for harmony and peace. We have much to learn in our social relationships.

So, for the first time in many years, this issue of The Living Church is printed in another office than our own. We have opened a branch office at 745 Postal Telegraph Building, Chicago, at which representatives of the editorial and advertising departments will be located for the present, and the paper will temporarily be printed in and mailed from Chicago. The necessary adjustments in changing from the one city to the other are complicated by the fact of the holiday on Monday. Thus this issue goes to press necessarily with much of the usual news material omitted, and some delay in mailing is possible. We are hoping that by another week these difficulties will be overcome and the machinery of printing and mailing from the new office will be running smoothly. It is quite possible that the same arrangements for our other periodical publications—The Young Churchman, The Shepherd's Arms, and the Evening Prayer Leaflet—may be made later. News and advertisements will, for the present, receive more expeditious treatment if addressed to the Chicago office as above, but all other editorial matters, and all subscriptions and business matters, should be addressed to the Milwaukee office as usual.

If there shall be evidences of awkwardness in any part of this issue, through the fact that it is issued hastily by men entirely unfamiliar with it, we shall ask the kindly indulgence of readers.

KENYON COLLEGE has completed the fund of \$450,000 for endowment that was necessary in order to obtain an additional \$150,000 from the General Education Board. From this total sum, \$600,000, one half the income will be used for increasing the salaries of the professors and the other half for general expenses.

Increased Income of Kenyon College The amount is not large, as modern funds go, but it will go a long way toward strengthening one of the Church's colleges that never has faltered or compromised in its Churchly character. The raising of the fund is due to the hard work of a group of enthusiastic men who undertook it in the face of the untoward financial situation of the country. It reflects great credit upon them and is also a substantial endorsement of the administration of President Peirce.

The Church extends sincere congratulations to the President and his corps of fellow workers.

We observe, too, that the college is asking that Churchmen outside of Ohio will raise \$25,000 toward an electric lighting project which is greatly needed and which has been endorsed by the priorities committee of the Presiding Bishop and Council. If the Nation-wide Campaign had been one hundred per cent successful on the financial side this amount would be voted from the official treasury of the Church. That being impossible under present conditions, it would be a graceful act if Churchmen throughout the country would testify to their appreciation of the history and work of Kenyon College by contributing toward such a fund.

DAILY BIBLE STUDIES

July 11—The Goodness of God is Everlasting

READ Psalm 52. Text: "The goodness of God endureth continually."

Facts to be noted:

1. The goodness of God never falls.
2. Ruin will ultimately come upon the wicked.
3. He has trust in God's unceasing care.

I saw him the other day—a poor, old, blind horse. His eyes were sightless, and yet he planted one foot squarely in front of the other as he was guided through the maze of traffic. All he seemed conscious of was the pull of the two slender lines held by the one behind him. He had learned that regardless of the roar of street car or automobile he was safe if he obeyed the pull of the lines. Faith? Faith in the continual care of his master? Yes, I think so. Near him was a power, a voice, an influence, and right bravely did he step out into a way that was beset with danger. Our way is beset with peril, and in that way we must walk. Do not refuse to be prompted, do not disregard the pull of God at your heart. He draws you with cords of love. Be sensitive to the pull.

July 12—The Abundance of God's Goodness

Read Exodus 34:4-9. Text: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

Facts to be noted:

1. The Lord meets Moses on the mount.
2. The Lord proclaims the nature of His being.
3. Moses prays for pardon.

We should be so sensitive towards the abundant goodness of God that we thrive in His presence, and languish when we separate ourselves from Him. Some time you have picked up a board from your lawn, a board that had lain there several days. The rest of the lawn was green and virile, but under the board it was pale and sickly. That grass had been shut off from the sunlight and the air. It had missed that which was essential to its health. Every organism must have a certain set of surroundings or it will fade and die. If you have an environment perfectly fitted to your physical needs you will be physically happy. Given an environment fitted to your mental needs you should be mentally happy. With an environment suited to your spiritual requirements you must be spiritually happy. The goodness of God is abundant, and the spiritual environment of your life can be adjusted just as surely as the board can be removed from the grass.

July 13—God's Goodness is shown in Redemption

Read Titus 3:17. Text: "But after that the kindness and love of God our Saviour toward men appeared, . . . according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

Facts to be noted:

1. Paul is directing Titus, in what he should teach.
2. We are not saved by the works of righteousness.
3. We are made heirs through God's grace.

It was down at Caesarea Philippi, where our Lord had gone for quiet, that He put the question to them, "Whom do men say that I am?" In reply the disciples had many things to relate that other people had said. Even to-day there is a keen readiness to tell what other people think of Christ. However, after each disciple had told what he knew concerning the sayings of others, the Master put his personal question to them, "But whom say ye that I am?" Too great emphasis cannot be placed on that "YE." It means every one of us. It is a test that we must meet. Sometimes we must look into His searching eyes, and see his lips move with the question, **BUT WHOM SAY YE THAT I AM?** God in His goodness hath given us the answer. Thou art the Christ, my Lord and my God, Thou art my Saviour.

July 14—We Should Learn to Trust in God's Goodness

Read Psalm 69:13-17. Text: "Hear me, O Lord; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies."

Facts to be noted:

1. An appeal to God for help.
2. The psalmist is fearful of enemies and physical distress.
3. He expects help because of the loving-kindness of God.

Who wrote this psalm? We do not know, and yet we can make a truthful assignment. Each one who has tried to deal with the deeper perplexities of life wrote that poem. If we have passed through experiences such as are described here, we have written it. We have come into deep waters, we have felt ourselves sinking, we have been in the mire with no ground on which to stand, we have been in the pit when the mouth of the pit was being shut with a huge stone. In all of these experiences there has been one mighty to deliver. Seek to find this one whose goodness never fails. Some power put into Sir Isaac Newton the desire to seek for the law of cause and effect in nature, and some power put into David the search for God: "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God."

July 15—We Should Pray for the Goodness of God

Read II Chron. 6:34-42. Text: "Let Thy saints rejoice in goodness."

Facts to be noted:

1. God is ever ready to help.
2. God is ever ready to forgive.
3. God is ever ready to hear prayer.

"There is no man that sinneth not." There is no man, no woman, no child, no ruler, but what has hunger for evil. It is not constantly so, not every day, not every hour. Life moves on as if traveling over a smooth, even highway, and then suddenly with the force of a great explosion there comes the upheaval. The writer of this passage has had this experience, has survived, and come forth knowing that it is possible to be a man, and at the same time a saint rejoicing in goodness. A good deal of this life is a battlefield and on that battlefield we must live and fight. The man who wins cannot sit outside the arena of life and watch the fighting as a spectator. There is but one way—stride into the arena, wrestle, fling the enemy, and if need be let the sand drink your blood.

July 16—We Should Thank God for His Goodness

Read I Chron. 16:29-34. Text: "O give thanks unto the Lord; for His mercy endureth forever."

Facts to be noted:

1. Man and nature give honor to God.
2. All acknowledge the kingship of God.
3. All give thanks unto God for His goodness and mercy.

"I could make a better world than this myself," exclaimed a man angrily. And another said: "Jim, that is just what we are here for. Let's make it better." It is too seldom that we thank God for His infinite goodness to us. It is too seldom that we realize that it is our business so to employ the goodness of God in the world as to make the world better. The past is what the men of the past have made it. It is no better because more of the goodness of God was not released. Let's make the present and the future better by liberating the fulness of the goodness of God.

"Do you wish for kindness? Be kind,
Do you ask for truth? Be true.
What you give of yourself, you find;
Your world is a reflex of you."

Character: An Essay

By W. C. Comstock

THE most important fact and force in man's world is personal character. It is personal character that has made, and is making, history. It is personal character that brings about all progress in every department of man's endeavor. And nearly all literature that is not technical or descriptive is the record or the delineation of personal character. It is personal character that makes man's world go.

The wisest ambition of man is the attainment of right personal character. It is a matter of importance to him that in all his business, social, and private relations his character stand well with his fellow-men. It is a matter of still greater importance that his character stand well with his God. It is important that his fellow-men judge him worthy their full confidence and respect. It is more important that God judge his life worthy to be freed from earth.

Man is a life willed its being by God, willed residence on earth in the physical body, willed to prepare on earth for wider life. He is made free, and therefore he must fulfill his Maker's will by his own free choice. He is made an immortal self, and his life on earth is the beginning of his life of immortality. He is gifted by his Maker with personal powers which he uses on earth, and which he, as personal self, will use through all the life of immortality. And it is his personal character on earth which makes his life worthy to be freed from earth.

No one will deny that "getting on in the world" is a natural and practical ambition. It is the ambition to live on a higher plane among men, and to accomplish it we work with all our personal powers. "Getting on" to life on a still higher plane beyond earth is just as natural and practical an ambition when we consider that it will be a higher life of personal self. And to accomplish that ambition we work with the same personal powers that we use for our advancement on earth. By the use of those powers which belong to us as continuing lives, we attain the personal character which raises us among men, and the personal character which raises us to a higher life than man may know.

We are conscious of individuality, and we are conscious of selfhood. The latter is the far deeper consciousness. It is the consciousness of personality that is far more than mere individuality, and of personal powers which we, and no one else, may use. Character is dynamic personality. Individuality raised to dynamic self-expression becomes character. "The personal dynamo is the will."* It is the individual power of the conscious self, the individual power necessary to self-expression—necessary because being, without personal will, would be mere existence. Personal will implies personal choice. There could be no self-expression without freedom of choice. Character, in the man is the cumulative, yet never-fixed, resultant of his own use of free will. The life is gifted by its Maker with dynamic possibilities of character, developed by the man himself.

We cannot ignore the facts of heredity and environment. Their power undoubtedly is very great. Yet, after the child reaches the thinking age, that power is, after all, subject to the personal will. A man may inherit *tendencies* to character; but after he arrives at years of discretion his will to follow, or not, those tendencies is his own. The environment in childhood or in later life may be a helpful or a harmful *influence*; yet, in the end, the strength or weakness of that influence is decided by the personal free will.

Personal character is the achievement of personal will and purpose used with steady effort and definite aim. To this end one needs a plan, and an ideal. Francis Grierson says (and I think he is very right): "In this practical world of ours, ideals are treated with a certain amount of contempt. There are those who would advise you to avoid them, saying they are fit only for dreamers. Do not heed them. Rather, cultivate a faith in ideals, and be true to them whatever happens."

One needs an ideal and a plan. But merely having them in mind serves no purpose. They are of absolutely negative value unless they are used. A workable plan *used* in the daily life, a high ideal kept in view, some part of which one tries to realize in himself each day, and to hold fast when realized, will be effective helps toward personal character. There is nothing impossible by gradual achievement. A man will not attain it without steadiness of will and purpose and effort. A vague longing for nobleness of character gets nowhere; a definite effort each day to be, in some

element of character, better than yesterday gradually achieves the result one seeks.

Man is a free self. His personal character is his own choice and his own achievement. The reward of high character achieved is, first, self-respect; I do not mean self-admiration, but self-respect in a high sense: then, a broader and fuller life among men; and then, when he has finished his man's life, a broader and fuller life than any man may know, in the world beyond earth.

This world of ours is a field suited to man's endeavor for personal character. It is a world where work is a fact with which man has to deal. That work is the first work of the life of man, which is immortal personal self. In that work the man uses the powers which his life will use while it is, and every opportunity and every incentive are offered him for the wise use of those powers in his work. If he chooses to work well (and he is free to choose), he reaps both the material reward which helps his life among men, and the higher reward of firm will and purpose, which are essential elements of personal character that help him both for his earth-life among men, and for his whole life of personal immortality.

In this world of personal life not only is work a fact, but good and evil are also facts with which man has to deal; and it must be so. In a world where all was perfection life would not be a self, but a mechanism. "A universe," says James Martineau, "which no sin could invade, neither could any character inhabit." This world of ours is one "in which character is to bear its consequences,"† and it is through the consequences of man's free choice that his life learns wisdom to achieve the personal character which God purposes that it attain on earth.

Personal character in a world of both good and evil implies moral choice, and moral choice implies in man a conscience. By implanting in man's being a conscience, God suited him to the world in which He placed him. And God would not have given to man a personal conscience unless He had made man able to attain personal worth of character. Man and his world are, by the Maker of all, so suited to each other that, through its experience on earth, the immortal self of man can and does finally learn to achieve the personal worth of character which makes it ready for wider life beyond earth.

I do not deny the strong influence of heredity and environment. I do not deny that, for the time, those influences may seem to have determined what the character of the man will be. But the life of man is greater than heredity, greater than environment. Man's will and mind are his own, and in the end his personal self is the molder of its own character. A man can *utilize* those influences of heredity and environment which are a help, and *overcome* those which are a hindrance, if he thus chooses. He is stronger than heredity and environment if he wills to be so. Man is so made by the Willer of Life.

This world of work, this world of keen competition, this world of economic and social friction, this world of action and thought which engage all the powers given to man by his Maker, is the school of immortal life. The end and aim of its teaching is personal character which expresses the worth and dignity of the life which God made man, and prepares that life on earth for the higher world beyond earth.

And the life learns through its teaching when it chooses, for it is made free. The consciousness of personal will is ours, and the responsibility for our personal character is thus placed upon ourselves. The wider personal life which God purposes is, and must be, won through our own self-achieved character.

And God, who teaches us, did not leave men in doubt as to perfect human character. Christ is the perfect example. "The culminating evidence of the worth of immortal being is the person of Christ."‡ He is the perfect strength, the perfect tenderness, the perfect courage, the perfect helpfulness, the perfect unselfishness. He is the perfect ideal. I do not believe that God expects of us that we be as perfect as Christ was; He made us *finite* lives. But if we "carry our conception of what is worth of life as far and as high as thought can go,"‡ and seek honestly to realize in ourselves that conception, we can be like Christ in our finite way. And that wins the wider life.

† J. Martineau.

‡ Newman Smyth.

* Newman Smyth.

Scope and Work of the Social Service Commissions

From a Report Presented to the Church Conference of Social Service Workers,
in Milwaukee, by the Rev. C. K. Gilbert

SOcial SERVICE is a much overworked term. It is extremely vague and comprehensive in its connotations. It has been made to cover a curious assortment of activities, many of which may be justly characterized as useless whims and destructive "isms." There are quarters where Social Service is included with "uplift" and "reform movements" in pronounced disrepute. There are many cautious souls who look upon it as a kind of "sheep's clothing" beneath which are to be discerned all manner of "ravening wolves".

When we qualify the term, however, by adding the word "Christian" it is to be assumed that we eliminate every reasonable cause of distrust or apprehension. We enter a realm where high spiritual motives should hold sway and where divine ideals possess the imagination. Conceived in this spirit, the task for all of us resolves itself into certain definite obligations of a common bearing.

Our task is two-fold in its nature. The primary requisite is information—the fullest possible acquaintance with the elemental problems of social relationships; and then, with an intelligent understanding of human need and of God's design, we can address ourselves to action, the practical service, the individual and institutional endeavor to supply men's needs and to set forward God's design.

Educational Programme. The first place has been given to the educational aspect of our task—and for reasons that must be obvious. Our primary duty is to encourage the people of our churches to think—to think as fellow-workers with Christ—of the great human issues before us. How shall this intelligence be developed? And how can the Church impart that intelligence to the rank and file of its constituency, many of whom, let it be recognized, are aware of no need of it and have no desire for it?

Our first thought, perhaps, is of the clergy and the exercise of their prophetic office. But it is to be feared that large numbers of our clergy are not as conversant with present-day social needs as they ought to be, nor are they always as responsive to those needs as one might justly expect of those who share the Master's vision and ideals.

Your Committee does not feel that it lies within its province to go into the difficult question as to how far or in what manner the treatment of social issues should enter into the Sunday sermon. If the diocesan Commissions, however, are to encourage and facilitate sermons on themes related to Christian Social Service, issues upon which the godly judgment of men differs should be avoided. The aim should be to win sympathy for our cause and, to that end, to refrain from antagonizing those whom we ought to seek to persuade. It is quite possible that the interests of social righteousness will be more effectively promoted if the brief sermon period on Sunday is left for the encouragement, the comfort, and the inspiration of those who come to be fed with the Word of Life in its application to their own intimate, spiritual needs. Fortunately for our cause the Church provides numerous other instrumentalities for the education of our people in the social implications of the Gospel. We can begin, and we ought to begin, with the child in the Sunday school.

The Church School. The Christian Nurture Series provides a fairly adequate course for our purpose, susceptible as that course may be of improvement. Diocesan Commissions can encourage its use, first by cooperation with the diocesan Boards of Religious Education in getting the course introduced in schools where

it is not used and, secondly, by providing through normal training schools or by correspondence courses for the training of competent teachers to conduct the classes. It may also be possible for diocesan Commissions to provide for the supplementing of the Christian Nurture course with material which will help to relate the instruction, in some specific and practical way, to community or diocesan needs.

Men's Clubs. But it is not fair to delegate the solution of our problems to the coming generation. Ours is a more immediate responsibility. We must reach the adult minds of the present generation. We have at our disposal in every parish and mission various promising agencies through which to create groups for study and discussion. First, there is the Men's Club. In the face of the critical needs of our world it is time that these organizations were employed in something more worthy than the superficial entertainment of their own members. Red-blooded Christian men will respond to a higher call. The diocesan Commissions should provide that call. Definite appeal should be made to these clubs to set aside a certain period of the year, preferably the meetings in Lent or Advent—four to six sessions would probably be as much as we should ask—for the earnest and studious consideration of social problems. And special care should be exercised to give to these sessions a clear devotional note, recognizing that as Churchmen our sole concern is with God's plan for His Kingdom here on earth.

The women of the Church now share our civic responsibilities and are showing a zeal for knowledge and a desire to serve which promises great things for social welfare. In our study programme we should make adequate use of the Girls' Friendly Society and the Woman's Auxiliary. We would find these organizations responsive to our appeal for the creation of study groups.

There are obvious advantages in comprising within the study group both men and women drawn from the entire constituency of the parish. And, in communities where it is possible, much could be gained if a single group could be formed to comprise members of all the local parishes. We would be consistent with the recommendations of the Lambeth Conference if we encouraged our people to join with other Christian bodies of the community in the organization and conduct of these discussion groups.

The matter of material is one of supreme importance. There are already available a number of acceptable manuals, though none of them seems fully to meet the needs of our Church. Use has been made, with some adaptations, of Rauschenbusch's little book, "The Social Principles of Jesus". Henry Sloan Coffin's "A More Christian Industrial Order" is another book that has been tested. We may justly expect that our national Department will, in due time, provide us with manuals that are specially designed for our purposes.

Of even greater importance is the training of leaders for these parish groups. Here is a clear task for the diocesan Commissions. Our summer schools are aiming to supply these leaders, but before parish discussion groups can multiply the diocesan organization must equip itself to meet this need. In dioceses which are geographically compact this might be done through normal institutes held at convenient centers. Where this is not practicable something could be accomplished by a correspondence course. In some cases it may be feasible for the diocesan Commissions to send out teams of competent persons to conduct groups in a circuit of parishes.

It should be possible, however, without trained leadership, to organize profitable discussions in every parish where there is a rector or a layman sufficiently interested in social welfare, and with personality and tact enough to persuade men to exchange views on the wide range of human issues with which we are concerned.

Loyal Churchmen will read good books, in Lent at least, if such books are properly recommended and easily available. A surprisingly small expenditure would provide a diocese with a lending library that would prove of lasting benefit. These books should be selected with the utmost care, avoiding both the controversial and the ponderously abstract, and giving preference to those which have a distinct spiritual appeal. The list should be widely circulated and parishes and public libraries should be asked to provide the books named for the free use of their constituency. The diocesan Commissions should also call attention from time to time, as occasion may warrant, to new books of value and to important articles in the current magazines. There is a wealth, too, of pamphlet literature, of special reports, of organizations and college and government departments, much of which could be had free or at moderate expense, for more or less general distribution.

Much can be accomplished in an educational way, also, if our Commissions will concern themselves with the advantages that are offered by special addresses before congregations or parish organizations or general community meetings. If we may judge from the testimony that has come to us from many quarters, such addresses prove particularly stimulating if appropriate opportunity is given for general discussion and the questioning of the speaker. We would strongly commend the forum idea as offering to diocesan Commissions an opportunity of rendering valuable service to their constituent parishes and to the cause of social betterment.

Legislation. Under the head of educational endeavors, mention should be made of the important service to be rendered by the diocesan Commission with respect to matters of legislation. It is a too evident fact that Christian people, as such, are not as deeply concerned as they ought to be with legislative measures of a moral or social bearing. These enactments are supposed to register the will of the people for the regulation of human intercourse, and yet, because of ignorance or indifference, and because facilities are lacking for its effective expression, the will of those people who are supposed to reflect the will of God is a factor of little influence. We appreciate the dangers of any attempt to mingle affairs of Church and State; but we do not involve ourselves in these dangers when we undertake to equip our people to exercise an intelligent and discriminating interest in public affairs and to bring the Christian sentiment of our communities to bear upon issues which affect moral and social-welfare.

If we are to enter this field we must equip ourselves to act with equal energy and intelligence. A vague and superficial presentation of legislation proposals, accompanied by a request to "write or telegraph your senator or congressman", if it produces any response at all, calls out some communication which discloses an utterly inadequate knowledge of the merits of the measure in question. Such effort is wasted. The only result is the discredit of the individual and the parish or organization at whose instigation he speaks. We would urge that every diocesan Commission provide itself with a special committee to deal with these matters, to be composed of the most competent and experienced laymen available, preferably lawyers of the highest reputation and other distinguished men who may have held high public office or who are thoroughly familiar with governmental affairs and the inner workings of political organizations.

In this connection attention should be called to the

importance of developing a right relationship between individual legislators and their constituents in our parishes. It is amazing how few of our people know even the name of their senator or assemblyman. The diocesan Commission should be ready to supply this information to all who ask it. And these representatives should be made to know that the people of our parishes are acquainted with and interested in the work they are doing. It is quite as important that a parish should commend a legislator for his right acts as to protest against his unworthy ones. And by such means these public servants will be made more appreciative of the interest of their constituents in our churches and more considerate of their will.

Institutional Activities: The practical expression of the interest aroused by the study and discussion of social needs and problems is a matter which must be largely determined by local requirements and opportunities. It will be recognized, however, that this is a consideration of the utmost importance, and it is our failure as diocesan organizations to come forward with specific plans and recommendations which deprives our work of the recognition which it ought to have. In the formulation of a diocesan programme we would suggest that the Commissions divide themselves into sub-committees, each assigned to some particular problem or department of activity in order that they may make themselves expert in that subject. In some instances it may be desirable to associate with these sub-committees in an advisory capacity specialists of high standing in their particular fields. We should avail ourselves of all the expert knowledge that can be drafted for the Church's service.

It has been suggested that our diocesan Commissions could serve a useful purpose if they would make it a point to enroll for definite service those who offer themselves through the service-pledges of the Nationwide Campaign. We know that numbers of earnest Churchmen signed these pledges under the impulse of the Campaign, and the Church has made no adequate attempt to utilize the precious store of energy and devotion thus placed at its disposal.

In respect of these institutions, particularly those which owe some allegiance to the Church, there is no more urgent problem than that which has to do with the co-ordination of their respective activities. This matter will receive consideration by this Conference, but we would urge that it is well within the realm of our diocesan Commissions to take up this problem as it may be presented in their respective jurisdictions and to bring to it the wisest judgment and the most diplomatic treatment of which they are capable.

Representatives of these Organizations on the Diocesan Commissions: Our field of operations overlaps, in many ways, the field of the Church Service League, the Brotherhood of St. Andrew, and the diocesan Boards of Missions and Religious Education. The problems involved will occasion no difficulty if we keep it as our first consideration to get the work done in the manner most worthy of the Church. But to secure results and in order to guard against the confusion which conflicting appeals and activities must cause in the minds of our people, we ought to establish ourselves upon a basis of the fullest possible understanding with all these organizations. There should be the closest and most sympathetic contact with them and a clear division of labor.

In those dioceses which have adopted the plan of organization represented by the Presiding Bishop and Council this matter may be greatly simplified. In the others we would urge that measures be taken to provide conference with all the diocesan agencies that are active in our field and the fullest possible co-ordination of their undertakings.

There remains one other set of contacts which are of supreme importance to the cause we serve and which we should approach with the single thought of promoting God's design for our social order. The

reference is to those agencies of other religious bodies which are concerned with human betterment. We shall jeopardize no part of our sacred heritage if we place ourselves in the closest possible association with, and work in the fullest possible co-operation with, all those who are seeking to find God's answer to our social problems. What could be more appropriate, or what could insure greater effectiveness to our social endeavors, than the combination of the religious forces of the community for the betterment of community conditions? Our diocesan Commissions can render needed service if they will systematically encourage this kind of co-operation by every appropriate means. It may well be that when we have stood shoulder to shoulder with our brothers of other folds in the struggle for social righteousness we shall find it easier to overcome our other differences.

The system of organization prevailing in other Christian bodies provides nothing which exactly corresponds to our diocesan divisions, but overtures made to leaders in these denominations will open the way whereby some appropriate combination of forces may be effected. The Federal Council of Churches has a strong Social Service department through which contacts may be established with denominational agencies, and there is much which this organization can contribute to our diocesan Commissions. The Y. M. C. A. and the Y. W. C. A. are other agencies with social service activities with which the diocesan Commissions may well keep in touch.

Apart from these religious institutions there are numerous secular organizations whose activities are of concern to us and with which we should maintain direct relationships. Such organizations as the National Child Labor Committee, the American Association for Labor Legislation, the Social Hygiene Association are but few of many similar agencies which we can help and which can be of great help to us. Our Commissions should be a kind of clearing house through which every worthy institution of this character should be able to find approach to our Church people and through which information may be made available to the clergy and their workers as to the activities of these institutions. In the same way we should be equipped to supply information as to agencies which may be called upon when cases of need or distress arise in the pastoral work of the clergy and to assist them in securing their aid.

Confidential Exchange. In the discharge of the functions laid upon our diocesan Commissions, we are compelled to regard the individual parish as the working unit. The Commission as such can do little apart from the active support of the parish. Organizing the parish to supply this support does not come within the scope of our report. But in such approach as we are required to make to the parish and its rector we would do well to remember that in most parishes the clergy are over-occupied with the routine duties of their office, and the dependable few of their volunteer parish workers usually have more to do than they have time for. We should devise our programme so as to make it of practical assistance to the rector in keeping his organizations moving; and we should undertake to build up a new force out of the elements within the parish.

Conclusion: It must be obvious even from this brief and incomplete survey that the task before our diocesan Commission is one of exacting proportions. It must necessarily be so if the task is to be in any sense commensurate with the needs that are pressing upon us and with the opportunity that is before us. The duties involved are probably beyond the time and strength of the kind of people whom we ought to have upon our Commissions—a fact which brings us to one final consideration. Your committee is agreed that before the diocesan Commission can function effectively it must have a paid executive who can give all or a large portion of his time to the work. This execu-

tive need not be a clergyman. It may be that a trained woman worker will best answer the requirements. But there ought to be some one whose special responsibility it is to establish a vital connection between the commission and the parishes and with the numerous needs and agencies with which we are concerned. There are almost unlimited opportunities for usefulness for such a worker—opportunities that should command the devoted service of the most competent person that can be had. It is unfortunate that the element of expense should deprive our Commissions of this needed equipment. When the Church is aroused to the real significance of the task before us we believe that our dioceses will be willing to supply the financial support that is required. Until that time comes we must do the best we can with make-shift provisions. In some cases it may be feasible to provide an executive on a provincial basis. Or it may be that dioceses will find it possible to provide a secretary who shall be the agent of the combined diocesan activities, responsible for the educational and missionary as well as the social service interests of the diocese. It will be a rare executive, however, who will be competent to serve so many masters acceptably.

It may be that Commissions will find it possible to draft the services of volunteer clergy and laymen who will give a part of their time to the carrying out of the diocesan programme. The lack of an executive should not serve to excuse Commission members from doing what they can—and that will be considerable if they are rightly disposed—to bring the strength and interest of the Church to bear upon every worthy endeavor to meet the social obligations which God has laid upon us in these critical days. We can at least do what we can. Backed with enthusiasm and vision and the spirit of responsiveness to the needs that are disclosed to us, our efforts, with God's help, may at least serve to leaven somewhat the lump of indifference and heedlessness which makes it so difficult for the Church to reach forward to those better things which God has placed before us.

"I GO TO PREPARE A PLACE FOR YOU"

O Jesus, if Thou wouldst but rend the veil
And let me see my place which Thou dost fashion,
Then would my faith be strong and never fail,
Then would I gladly share with Thee Thy Passion.

"Nay, in thy life on earth see thou My Hand.
In all the tribulation thou art bearing
I am at work. Dost thou not understand?
It is thy place, thy place, I am preparing."

O Jesus, when Thou callest those I love,
I turn to Thee, my loving Lord, and leaning
Alone upon Thy Breast, I look above
The world, and ask of Thee my sorrow's meaning.

"Ah! when I take thy loved ones to My fold,
Thou art with Me My cup of sorrows sharing.
Drink deep, drink deep, beloved, for behold!
It is thy place, thy place, I am preparing."

O Jesus, Saviour, when Thou sendest pain,
When through our foe Thou dost rebuke and chasten,
The world is comfortless, and so again
From this dumb world to Thy dear love I hasten.

"If thou dost suffer with Me, thou art Mine
For evermore. Fear not; well art thou faring.
The very nails that pierced My Hands pierce thine;
It is thy place, thy place, I am preparing."

W. H. MOCKRIDGE.

The Opportunity of Mysticism

By the Rev. William Philip Downes

THE Church is challenged to-day by opportunities that in number, importance, and complexity are well-nigh overwhelming. And to meet the urgency of the situation many are stressing the need of greater organization, the necessity of more machinery. Foolish would he be who would underestimate the part organization must play in the accomplishment of the Church's task. Yet it should not be forgotten that organization is of value only in proportion to the soul, the spirit, that inhabits it. If the organization is vast, its soul also must be vast. Thus many a paper organization and scheme fails to function, adequately, through a lack of spirituality or personality.

It is significant, therefore, to observe that to-day precisely when so many are putting an almost superstitious faith in machinery an unmistakable demand for personal, spiritual religion is arising. But many affirm that the Church is too busy with her "practical" plans to give ear to the cry of human souls for spiritual nourishment. It is safe to say therefore that if this tide of spirituality which is unobtrusively but positively arising is to be disregarded it will satisfy its aspirations elsewhere than within the Church—in new and strange cults, in poetry, art, and nature. As a matter of fact it is doing this to a considerable extent already. This is to be deplored, for the Church possesses infinite sources of spirituality. It cannot be denied however that the most hopeful spiritual movement, if movement it can be called, to be observed to-day, is this interest in personal or experimental religion—which is known as mysticism. Most of the poets of recent days have been mystics—Browning, Francis Thompson, the Celtic School; in philosophy, mysticism claims Euchen, Bergson, Hoeking, and Royce; in psychology, in James, Pratt, De la Croix, it has found sympathetic investigators.

Will, then, the Church be hospitable to this new spiritual awakening? In the immediate future is the Church to be, as some affirm, so preoccupied with her elaborate machinery that those who are interested in the spirit will seek for sympathy and vitality outside rather than inside the Church?

It is well to remind ourselves therefore that the Christian Church has been the congenial home of mysticism, that the most powerful movements in the Church have been mystical in character. Modern research proves more and more conclusively that Christianity began as a "mystery" religion; that Christianity would have been unacceptable to the Graeco-Roman world had it been presented as the unmythical religion "of" Jesus instead of the mystical religion "about" Jesus. It is to be remembered however that Christian mysticism is not "pure" mysticism but that which Baron Von Hügel (*The Mystic Element in Religion*) describes as "partial or inclusive" mysticism. Many have been inhospitable to mysticism because they have not sufficiently understood this distinction. "Pure" mysticism is Asiatic. It is fundamentally hostile to matter, the body. It therefore seeks the *unio mystica* that the human personality may become absorbed in God. It aims to reach an absolute passivity. It pursues the *via negativa* and makes contemplation an end. To arrive at complete inactivity is heaven. A good deal of Asiatic mysticism got into the Christian Church through the Neo-Platonists.

The essence of true *Christian* mysticism is, however, vitality. It teaches man to seek oneness with God through Christ in order that man may find the source of love—for when one possesses the Divine Love one produces the heroic and beautiful deed. Thus the Christian mystics have been noted for their extraordinary vigor—St. Augustine, St. Francis, St. Teresa, Joan of Arc. Holy activity is the note of Christian mysticism.

Nor is Christian mysticism opposed to institutionalism—for the soul must have a body. Catholics are natural mystics and mystics are natural Catholics. This is Harnack's contention and he is correct. This is why he dislikes mystics. The most complete and most beautiful mystics have been loyal to the Church. "The greatest mystics," says

Miss Underhill, "have not been heretics, but Catholic Saints." From the time of St. Augustine to Francis Thompson the great mystics have, with few exceptions, been nurtured and fostered by the Church. The mystics have been of enormous value to the spiritual life of the Church. These "epiphanies of the supernatural" are the finest flower of Church life and organization. The greatest of Christian poets was a profound Catholic mystic—Dante Alighieri. The mystic prevents the Church from becoming political, worldly, materialistic. On the other hand, the Church has been of great service to the mystic—in regulating, balancing his life, preventing his ardors from evaporating into futilities. The monastic vows are of course essentially mystical. The sacramental system of the Church unmythically interpreted is impossible to the Churchman. It has always been the chief source of the nourishment of the mystic sense. It was the Churchman that transformed an old folk tale into the mystical legend of the Holy Grail.

Modern criticism, oftentimes of the most radical stamp (as with Lake, Pfeleiderer, Heitmüller and Anrick, Loisy), is becoming increasingly convinced that the New Testament presents the sacraments as mystical means of grace. The Church has a distinct mystical theology. The Roman Church has such mystical theologians as Devine, Malavale, Poulain, Scaramelli (*Il Direttorio Mistico*), Saudreau (*Les Degrés de la vie spirituelle*), Zahn (*Einführung in die Christliche Mystik*). Our own communion is unfortunately exceedingly weak in professed mystical theologians. We mention with pleasure, however, the late John Neville Figgis and particularly Bishop Arthur Chandler (author of *Ara Coeli, Scala Mundi*). Bishop Chandler defines mystical Theology (A. C., p. ix) as follows: "Mysticism, as I understand it, is the Religion of Experience. Mystical Theology unfolds the processes in which this religion consists and the laws of its development. It has its place between dogmatic theology, which systematizes Christian truths, and moral theology, which expounds Christian duties." Again he says: "Mysticism, or experiential religion, accepts doctrinal truths and treats them as vital principles, that is, truths by which men live, and which are verified by life itself."

To imagine then as so many do to-day that mysticism is foreign to the best and most authentic conception of Christianity and the Catholic Church is preposterous. Few saints have been unmythical. Few great theologians have lacked at least a tincture of mysticism; the greatest of them—St. Augustine, Clement, St. Thomas Aquinas—were mystics. And to the every-day man equally with the theologian is given the high privilege of attaining a life "full-shaped and oned to the image of our Lord". "I think," says Bishop Chandler, "some considerable infusion of mysticism is needed to keep the Christian life clean and sweet and personal, free from hardness and hypocrisy and formalism." And the Bishop urges that the Anglican Church is perhaps the best possible sphere for the cultivation of experiential or mystical religion, precisely because she possesses a sufficient framework of institutionalism to save the religion from evaporating into "cosmic emotion" and at the same time to afford to the mystic life adequate space and freedom for growth and expansion (A. C. p. xi).

What is particularly needed to-day is therefore, first, to realize that there is an increasing demand for a more mystical type of religion than has generally prevailed in our Church; and to seek by all legitimate means to supply it. Secondly, and as an aid to the accomplishment of this, every clergyman and student of theology should become familiar with the history and development of Christian mysticism. He will find the works of Inge, Rufus Jones, Flemming, and Underhill very useful here. He should study the mystical theologians—reading the Roman Catholic authors with much caution. Baron Von Hügel's *The Mystic Element in Religion* and *The Eternal Life* should be in every minister's library. The psychologists are becoming more sympathetic in their attitude to the mystic consciousness than they once

were, though their findings are rather descriptively interesting than practically helpful.

In conclusion, mention may be made of the fact that at the recent Anglo-Catholic Congress, in the department dealing with Personal Religion, consideration was given to the subject of mysticism, both because of the increasing interest among cultured and thoughtful people in the subject and because of the importance of the subject in itself. In his paper on "Meditation and Mysticism", the Rev. G. C. Rawlinson says: "Probably no one would deny that the course of the Catholic revival in this country has been mainly—I should also say necessarily—characterized by a strong insistence on the institutional element. There was and is still, in English religion, a tendency to thrust it in the background; and this tendency has been fostered by that continental Protestant influence that has been so powerful both in our universities and in much popular religious thought. Nevertheless, we suffer if the other elements are obscured, and, whether justly or not, I do not think I can deny that we have come under the charge of laying an exaggerated stress on the institutional, to the detriment of the intellectual and the mystical". (Report of the Anglo-Catholic Congress, 1920, p. 170.)

Christianity is to drift back into a sort of mild Judaism, with an exaggerated emphasis upon the ethical and the social, unless the Church awakens to this great opportunity of satisfying the present-day demand for the spiritual, the ineffable—the mystical. Protestant theology has been dominated for a long time by the hostilely unmystical school of Ritschl, Harnack, and Hermann. It is not without significance therefore that a Roman Catholic writer in the *May Forum* attributes the "Decline of Protestantism" to its poverty of mystical elements. As the Church feels called upon in this day to expend an immense amount of time and energy in elaborating her organization, may she not forget those who, as Miss Underhill says, have been "the agents of divine fecundity; the light, the salt, the leaven of the race"—those "vital souls who have never failed the Church".

THE READER IN THE COLONIAL VIRGINIA PARISH

By GUY F. WELLS

IT was the custom in the parishes of Colonial Virginia to appoint readers to serve in the parish church and in the chapels of ease which were built for the convenience of parishioners living in the outlying districts. Service was conducted by the minister in the church and chapels in rotation, and on the Sundays when he was not present at a particular place of worship the local reader read the service, as he did when there was no incumbent, which was often the case. Robert Beverley, in his *History of Virginia*, written in 1705, said:

"If a parish be of greater Extent than ordinary, it hath generally a Chapel of Ease; and some of the Parishes have two Such Chapels, besides the church for the greater convenience of the Parishioners. In these Chapels the Minister preaches alternately, always leaving a Reader to Read Prayers when he can't attend himself."

Although in law the reader's only function was to act as a minister's substitute in his absence, it is clear that sometimes, and perhaps commonly, the reader of a church or chapel assisted the minister in the performance of the service when he was present. Possibly because of this it came to be a custom to speak of the reader as a "clerk". In Hugh Jones' *Present State of Virginia*, published in 1725, it is stated that:

"The clerk in case of the minister's death or absence has great business, and is a kind of curate, performing frequently all of the offices of the church, except the two sacraments and matrimony; In some places they read the lessons, publish the banns, etc., when the minister is present, for his ease; which first may not be improper in very hot weather, or if the minister be sick or infirm, if the clerk can read tolerably well. . . ."

In a will of a Mrs. Stith which was drawn up in 1774 reference is made to desired presence of the "Parson and

Clark" at her funeral. The Rev. Devereux Jarratt in his autobiography refers to a quarrel between the rector of St. Peter's parish and "his clerk", in which the clerk got temporary advantage by choosing as a hymn to be sung after the sermon one beginning.

"With restless and ungoverned rage,
Why do the heathen storm".

Philip Fithian in his diary says that it was customary for the gentlemen to go into the church in a body after the service had begun, and that he had "known the clerk to come out and call them into prayers".

Because of the fact that the reader was sometimes an assistant to the minister and was often called a clerk, it has sometimes been understood that he was a trained cleric, possibly a deacon. This was the case only very rarely, however. It is clear that he was almost always an ordinary layman with some regular occupation whose work in conducting Sunday service or assisting the minister was a minor interest. Bishop Meade, who made a most careful study of the Church in the colonial period, makes no mention of a clerk or reader who was a trained cleric except in three or four cases where the circumstances were unusual and the arrangement temporary.

In his "List of Emigrant ministers to America" compiled from the books of the Lords of the Treasury, Fothergill gives the names of twelve hundred men who came to America between 1690 and 1811, each of whom received from the Treasury twenty pounds as passage money. In many cases the word "clerk" appears after the name of a recipient, and it might be understood that where this occurs we have the name of a man who was not an ordained minister, but one who, possibly as a deacon, came over to act as a parish clerk or assistant to a minister. "Clerk" as used in this connection, however, indicated only that the person to whom it was applied belonged to the clerical profession. Peter Fontaine, who is called a clerk in Fothergill's list and who received his passage money March 30, 1716, was licensed by the Bishop of London "to perform the ministerial office" in Virginia on March 12, 1715. Richard Squire, "clerk", who sailed after November 30, 1702, was minister in St. Peter's parish in 1703. In an act passed in South Carolina in 1710-11 provision is made for the support of an aged minister—"Whereas Atkin Williamson, Clerk, is grown so disabled with age, sickness, and other infirmities" etc. An introductory paragraph in the charter of William and Mary College, drawn up in 1692, refers to "James Blair, clerk". Blair was at the time the Commissary of the Bishop of London in Virginia and minister of Bruton Parish.

The legal requirements of the reader in service and qualifications are indicated in a law appearing in the code of 1661-2:

"That every parish not having a minister to officiate every Sunday make choice of a grave and sober person of good life and conversation to read divine service every intervening Sunday in the Parish Church, when the minister preacheth at any other place."

The ability to read acceptably was implied, and it is very probable that in making a choice from among candidates who were orthodox this was the distinguishing qualification considered, as is suggested in the following record from the Bristol Parish vestry book:

"Ordered that Nathaniell Parrott be Discontinued as Clerk of Sapponie Chapple and That there be a publick Notice given for persons to appear at ye ferry Chapple To Try for ye Same on Monday ye 19th of this Instant."

There is no direct evidence showing what was the custom in Virginia, but it is very probable that schoolmasters were often chosen as readers or clerks. This was certainly the practice in North and South Carolina. Brickell, in his *Natural History of North Carolina*, written in 1737, states in reference to Church customs in the Colony that "They seldom have orthodox Clergymen", but that "The want of these Protestant clergy is generally supply'd by some School Masters", who serve as readers. In St. John's parish in South Carolina the settlers "allowed their Schoolmaster a small salary, to read for them, on Sundays, the Liturgy of the Church, and a Sermon". (Dalcho, *History of the Episcopal Church in South Carolina*, 1812, p. 324.)

Spiritual Contacts

By the Rev. W. M. Bours

THE principles upon which spiritual contacts depend are mystical, and any extensive application of such principles inevitably runs one into paradoxes. For example, Christ's experience that "the way to power was found through death." (See St. Matt. 28:18.) The wise man of old said: "Thou knowest not what is the way of the spirit". (Eccles. 11:5.) St. Paul laid himself open to a charge of miscarriage in logic when he pointed the relation of Christian life to Christian work by saying: "Bear ye one another's burdens, and so fulfil the law of Christ" and then, as it were, in the same breath added: "For every man shall bear his own burden." (Gal. 6:2-5.) Love is said to be blind—at least human love may be so. St. Paul would seem to prove that love is also unreasonable. The difficulty—in human eyes—is that spiritual truth is so infinite-sided that human language is inadequate even to approximate to its full expression without seemingly being contradictory. Bishop Carpenter tersely illustrated this fact when he said: "The highest and the fullest self-expression can be reached only through self-sacrifice." The matter of spiritual contacts—involving the relation of spirit to matter and the effect of spirit on the human body—is not a question of cold logic, but a deduction of the philosophy of events, some of which, in human view, may be severally contrary the one to the other.

Christian experience is a demonstration of the working out in human affairs of the providence of God. Verily the kingdom of God is in the midst of men. While, as the late Dr. Micou said, "personality is incapable of demonstration", a knowledge of the salient elements in human personality helps to an approximate understanding of Divine Personality. In the nature of man's Godlikeness by creation, the expression of his knowledge of God is more or less anthropomorphic. And here should be borne in mind what God by His prophet said unto Israel: "I am God, and not man." (Hosea 11:9.) According to Illingworth, the basic principles of human personality are (a) Individuality—"said to begin with human consciousness"; (b) Self-Consciousness, of which recognitive memory is a distinctive power; (c) Self-Determination, the volitional faculty of mind, and, (d) Desire, in highest form, Love. According to Dr. James Stalker, these characteristics of personality correspond to the so called nerve-arc as a unit with threefold functions, or complete cycle of interrelated human nerve actions, namely, Sensory, Emotional, and Motor; functionally designated as stimulation, adjustment, and response, activities characteristic of human mentality; or, otherwise, translated into mental terms, the knowing, the feeling, and the acting functions of the mind. Expressed in religious terms, and with reference to the power in spiritual approaches and contacts, "Faith can be regarded in a threefold aspect—as an affection, a belief, a motive." (St. James 4:8.) Emerson, in his essay, *The Over-Soul*, is beautifully expressive of man's mental "trichotomy" when he says: "What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love."

It is an easily recognizable experiential postulate that: "We live first and think afterwards." As expressed by a modern scholar, "True psychology teaches us that experience precedes belief, formulas, rituals, dogma." All human approaches to things divine accord with that postulate. Accordingly the contact of Divine Personality with human personality is primarily on the *volitional* side of man's mental composition; and in consequence illuminates, in the course of its entire involvement, the whole sweep of the nerve-arc subliminal to the human mind, namely, that descriptive of volition, emotion, and cognition.

There is here suggestive evidence of a primal contact of

the Divine Spirit with the human body. This is particularly apparent in view of the fact that it is the whole mind that energizes in respect to any one of its faculties. In this connection Professor Francis J. Hall says: "The soul acts always in accordance with its nature, as an indivisible unit." Dr. Horatio W. Dresser, in his book, *On the Threshold of the Spiritual World*, gives a succinct definition of this process: "The great fact is that while the influences coming to man from nature and from man are relatively indirect, that from the divine life into his spirit is direct or immediate; first into the will, then into the intellectual part of his nature, and thence into the senses and into his life in general."

The converse of the view of divine approach to man is set forth by Dr. W. Cunningham in his lectures entitled *The Gospel of Work*: "Man as a worker is brought into direct and conscious relation with God personally by accepting His Will, and submitting to His Judgment."

Again a reverse mental process for the conservation of spiritual strength in sanctified volition is suggested in Philipians 4:8, "Finally, brethren, whatsoever things are true," etc. The Scriptural application of this general truth may be traced in St. John 7:17; St. John 14:15, and Romans 1:20. The same truth finds ceremonial expression in what might be termed the Psychological Collects, namely, the collects for the Sunday next before Advent, the Twelfth Sunday after Trinity, the Fourth and the Fifth Sundays after Easter. The Book of Common Prayer is a veritable spiritual medicine chest!

While the Divine Mind does not psychologize—God is Spirit—both experience and revelation support the contention that the primal contact of Divine Personality with human personality is on the *motor side* of the nerve basis of the human mind, and such contact involves the desires, the conscience, and the will. Life has been designated "a system of interrelated will-attitudes." Incidentally it may be noted that the power of one human personality over another is mainly persuasive.

St. Paul says: "It is God who worketh in you both to will and to work for His good pleasure." (Phil. 2:13.) Illingworth characterizes "the will [as] the faculty through which alone our personality acts as a whole." Emerson's philosophy led him to declare: "I am constrained every moment to acknowledge a higher origin for events than the will I call mine." Christ, the Saviour, synthesized all philosophies of spiritual contacts when He said: "My meat is to do the will of Him that sent Me, and to accomplish His work." (St. John 4:34.) Seemingly unconscious of the theological principles underlying his aspirations, a tubercular patient, whose experience in religious matters had been unfortunate, expressed to the writer a readiness to meet God, in the surrender of his own misguided will to God's will, as set forth in his wonted prayer: "If I am wrong, You [God] have the power to set me right", not however, by such a petition intending to shift to God responsibility for his own moral status toward God. A purpose of obedience to God's will is ever a prerequisite to that divine operation in the soul which leads man to a knowledge of God as well as of himself as a child of God whereby he cries: "Thy will be done on earth, as it is in heaven."

The more man knows God the more able is man to know himself. This quite accords with a patristic point of view, namely, "Receive Christ in order that ye may know both God and man." An approximation to a conception of man's Godlikeness may be had in the suggestion that the elements of human personality are essential features of man's spiritual nature. With reference to creation viewed as a *macrocosm*, God is transcendent as well as immanent. Similarly with reference to man, viewed as a *microcosm*, the human spirit is transcendent as well as immanent (1 Cor. 2, particularly verse 11; compare also Prov. 20:27, 1 St. John 4:1-6 R. V.). When the human spirit is no longer immanent in man's physical nature, his body is dead. St. James says (2:26):

"The body apart from the spirit is dead." A vista of the wreckage due to the non-immanence in man of the human spirit may be had in Ecclesiastes 12:1-7. With conviction as to the human spirit being transcendent in man's nature goes strengthening of belief in human personality as an entity capable of existing apart from the human body. It is the immanent human spirit that sustains relations with the human nervous system vital to the body. In the transcendence of the human spirit subsists an element of man's immortality. (Compare 1 Cor. 2:11.) It is, however, God's immanence which enables the human spirit to be normally transcendent in man. (Romans 8:16; Gal. 5:16.) Such a leading of the Spirit obtains in a uniting of the mind of man with the mind of the Spirit. (Romans 8:27, also v. 6.) Compare in this connection "agreement" in a legal sense as essential to the validity of a contract or covenant. Powers distinctive of human personality—made in the image and likeness of God (Gen. 1:26)—have been bestowed upon man that do not depend for existence upon the physical organs and systems with which they are idiomatically associated for purposes of expression. For example, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Psalm 94:9.) Dr. A. F. Kirkpatrick comments, *in loco*: "It is absurd to suppose that the Creator of the organs of sense does not Himself possess faculties corresponding to them." It may be more than a poetic conceit that "The soul is a particle of the Deity, possessing in embryo all its capacity." Again, God is Spirit: accordingly it may reasonably be held that the vital elements in man's physical senses and mental faculties are powers of the immanent and transcendent human spirit. (Compare St. Matt. 14:2, R. V.) With belief in God goes the implication that the body's loss of contact with the spirit does not extinguish the powers of man's personality. Phenomena known to spiritists as "the externalization of sensibility" and "the externalization of motricity" fortify the presumption of the spirit's possible existence apart from the body. Moreover, the doctrine of creationism as opposed to traducianism supports the contention that the life of the spirit does not depend upon contact with the human body. Accordant with Cicero's dictum that "The individual in his entirety resides in the soul and not in the outward form," Bishop Carpenter said: "The true life of man is the life of the spirit". Whatsoever by spiritual contact touches personality touches the very marrow of life!

Certain collateral principles incident to the practice of spiritual contacts, involving the discipline of the will and the transcendence of a chastened spirit, must be sought in the Laws of Habit. "We sow an act, we reap a habit; we sow a habit, we reap a character; we sow a character, we reap a destiny." Moreover, as Dr. Samuel McComb says: "Every act we do leaves its mark upon the texture of our spiritual nature, and at the same time goes forth to work out its appointed consequences in the life of humanity." Professor William James, in his work on psychology, has given classical expression to the tendency of habitual thought or action to insure fixedness to the forms that human nature, for good or for ill, may assume. As pointed out by Dr. George Foot Moore, it is a principle of Aristotelian ethics that: "Virtue is not a knowledge which may be imparted, but a habit which must be cultivated."

Toward the formation of wholesome habits, one needs to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." To that end prayer and the spiritual benefactions bestowed in the sacraments of the Gospel, wherein there is an *intensive disclosure of God's immanence*, favor the transcendence of the human spirit for fixedness in man of *Christian character*. In the beginning it is as easy to form good habits as it is to form bad habits. Not to count hereditary tendencies or other human formative principles, man has in his nature, as bestowed by the Creator, a "fair start" toward goodness. The habitual misuse of mind or body causes inter-organic disturbances which, partly through lowered resistance of infection, predispose the human organism to characteristic lesions. Accordingly perverted human nature may be: (a) "a temporary deviation from a normal state"; or (b) "a pathological state."

St. Paul, in Romans 1, catalogues the horrors of a corrupted human nature. Similarly a view of an ultimate state of social corruption even to concomitant cosmic desolation

may be had in Isaiah 34:9-17. The Buddhist custom of "gazing at dead bodies and skeletons till disgust arises and detachment from the world follows" is very much to the point in inducing such a *reversion of feeling*—the very core of repentance—as will induce one to form counter good habits. Francis Bacon quaintly said: "Neither is the Ancient Rule amisse, to bend Nature as a Wand, to a Contrary Extreme, whereby to set it right." As to this principle in relation to society, what a contrast is Isaiah 35 to Isaiah 34!

For the reformation needed as a cure of the evils caused by unwholesome living—living contrary to nature—the remedies may be: (a) *Natural* (psychotherapeutic, medical); or (b) *Supernatural* (spiritual).

Any pathological state ordinarily needs for rectification due medical or surgical process. A state of misery in mind and body, with attendant lessened personal efficiency, caused primarily by bad habits, that has not become pathological, can be rectified by any one competent by temperament or learning to practise mental or spiritual therapy, or ordained to administer sacramental grace. For restoration to normality, at a certain stage in human errancy, Christian spiritual contacts are needful, and, with coöperative response, are ordinarily curative. For body and mind a revived and revised spirituality is oftentimes therapeutic. Hence, regardless of the peculiar theories advanced to account for their accomplishments, the success of "Christian Science", "New Thought", and kindred cults. It is beyond human wisdom to dogmatize in regard to spiritual contacts for cures of pathological conditions, save that, when proven conclusively by experience to have been effective, undoubtedly a *selective human personality* has been used as an act of God for constructive social ends.

A class of cures reported betimes as made by spiritual contacts following the "giving up" of the patient by the attending physician deserves most careful analysis in justice to all concerned in such experiences. When a critically ill patient is really approaching a "crisis", and medication or surgical intervention is no longer indicated, the physician declaring that in his opinion such patient has little or no chance of recovery, and, as sometimes reported, a recovery does nevertheless follow a spiritual ministration—just what does in such a case occur? Here one should "judge not according to appearance, but judge righteous judgment." Several things may have taken place. The physician, if not mistaken in his diagnoses, may have formed a wrong prognosis of the case; the physician may have been entirely correct in his medical opinion and the spiritual ministrant may have exercised a God-given power to heal; or, as is not unlikely, in the generality of such cases, the *personality* of the spiritual factor, his faith and prayer power, were needed to fortify and to supplement the medical ministrations, to the extent of creating a Christian optimism in the minds of all concerned in making the "atmosphere" of the sick chamber and of so reviving the patient's faith in God's will that recovery should ensue and stirring the patient's will to co-operate with God in a strengthened *desire* to live, as to keep intact, at the crucial moment, the "silver cord" that binds body and spirit together. The cure all along was God's cure, and the physician and nurse, as well as the spiritual ministrant, should be accounted divine agents and co-workers for the patient's recovery.

The principle involved here resembles one stressed by Dr. Dresser in commenting on military strategy in the late world-war. "A battle is in part won by reserves, ready to support the men who have broken the enemy's lines." Such a borderland case as one instanced in the last hypothesis—providing the premises alleged are truly justified by the conclusion in the pictured experience—would exemplify the prime importance of the use in spiritual practice of any measures or methods available for the *rehabilitation of human personality*. In so far as Christian wholeness is concerned, the perfect man is one in whom, by divine contacts, subsists the normal coördination of the elements of human personality. (St. Matt. 5:29-30.) In an enthusiasm, however commendable, for the use of good things, certain cognate matters are apt to be overlooked. For instance, the fact that during the nineteen hundred years since healings by spiritual

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Enrichment of the Kalendar

By C. T. Brady, Jr.

IT may be predicted with a good deal of assurance that none of the proposals for Prayer Book Revision will cause so much discussion and argument as will that of inserting certain "black letter" days in the Kalendar.

Among those who desire this enrichment there will be, of course, much difference of opinion. Indeed no list could be proposed which would be satisfactory to everybody, or perhaps to anybody other than the compiler thereof. Yet in view of the very considerable didactical value of any list at all every one of us should be willing to sacrifice his own favorites, if by so doing we may obtain some list any sooner. If I thought this paper would delay such action a single day it would not have been written, but at the rate the Convention is proceeding with the work of Revision it will be 1925 at least before this feature is taken up, and in the meantime careful consideration can profitably be given the subject.

In keeping with our democratic tendencies it would be well to ascertain by plebiscite the names or events to be commemorated in the list. Unfortunately, however, the Revision Committee have no machinery for such purpose and they are thus thrown back on themselves. The list they proposed in 1916 was a good one, and that of 1919 is much better yet. Both of them are in general far superior to the list in the present English Prayer Book on which they are based. Nevertheless even that of 1919 is susceptible of improvement.

Now it so happens that there is a very simple way of determining the names which have aroused the most affection in our people, or in which they have felt the greatest interest. The dedications of our churches and institutions embrace a very wide range of names of saints and mysteries; and that so many different congregations have chosen these names in spite of their obsence from the Prayer Book is most striking. It is however but typical of the Anglican Church since the Reformation. In the Book of 1549 there are no black letter days at all. Yet their lack was so felt that even in that "abomination of desolation", the Book of 1552, four of them were inserted, viz: Clement, George, Lawrence, and Lammass Day. More appeared at each revision thereafter until at present there are 67 black letter days in the English Book. One of them, the "Transfiguration", was added to the American Book in 1892 with red letter rank, which in a way makes amends for the clean sweep of such days perpetrated by the American Church in 1789.

In order then to find the names which ought to be most generally acceptable among us I have made a tabulation of the number of dedications recorded in the *Living Church Annual* for 1920, and this is given in the following paragraphs. Dedications to persons or mysteries already commemorated in the Prayer Book are not considered, nor are such names as Zion, Calvary, Atonement, Holy Apostles, Heavenly Rest, Grace, Our Father, Bethesda, Mt. Olivet, and the like, of which there are a surprisingly large number. Names printed in italics appear in the 1919 Report of the Revision Committee.

Mary 200, *George* 70, *Holy Cross* 53, *Alban* 52, *Anne* 41, *Augustine* 38, *Margaret* 31, *David* 26, *Clement* 24, *Holy Communion* 24, *Timothy* 24, *Agnes* 23, *Martin* 21, *Elisabeth* 17, *Cyprian* 16, *Gabriel* 14, *All Souls* 9, *Joseph* 9, *Ambrose* 8, *Katherine* 8, *Chrysostom* 7, *Edmund* 7, *Columba* 6, *Monica* 6.

Helena, *Hilda*, *Holy Faith*, *Ignatius*, *Simeon*, 5 each; *Ansgarius*, *Cornelius*, *Holy Name*, *Martha*, *Titus*, 4 each; *Holy Sacrament*, *Faith*, *Giles*, *Lawrence*, *Wilfred*, 3 each; *Agatha*, *Athanasius*, *Boniface*, *Christopher*, *Oswald*, *Patrick*, *Mary Magdalene*, *Siegfried*, *Sylvanus*, 2 each.

Albert, *Antipas*, *Antonio*, *Basil*, *Bede*, *Bernard*, *Chad*, *Cornelia*, *Corpus Christi*, *Cuthbert*, *Cyril*, *Denis*, *Dorothy*, *Eustace* and *Hubert*, *Edward*, *Frances*, *Francis*, *Julia*, *Lydia*, *Olaf*, *Perpetua*, *Phebe*, *Polycarp*, *Precious Blood*, *Raphael*, *Sebastian*, *Uriel*, 1 each.

In the face of their popularity among us it is rather

surprising that the list proposed by the Revision Committee entirely omits *Holy Cross*, *Margaret*, *Holy Communion* (including *Holy Sacrament*, *Precious Blood*, and *Corpus Christi*, there are 29 dedications to this mystery), and provides only one day for the *Blessed Virgin* although there are three times as many dedications to her as to any other. Moreover there are other surprising omissions of important days given in the English Book, as will appear later on.

In the 1919 report, besides the names printed above in italics, the following are proposed: *Hilary of Poitiers*, *Vincent of Saragossa*, *Benedict*, *Anselm*, *Catherine of Siena*, *Cyril and Methodius*, *Martyrs of China under the Boxers*, *Botolf*, *Irenaeus*, *Aidan*, *Theodore of Canterbury*, *Jerome*, *Teresa*, *Cecilia*, *Nicholas*, *Thomas of Canterbury*. Certainly it would be difficult to question the right of any of these worthies to be included in our Kalendar, except possibly *Botolf*, *Teresa*, and *Catherine of Siena*. When so few names are commemorated these seem scarcely up to the standard. Our dedications to *Katherine* are to the lady of *Alexandria* and not to her of *Siena*.

The following days in the English Book do not appear in the 1919 Report: *Lucian*, *Prisca*, *Fabian*, *Blasius*, *Valentine*, *Chad*, *Perpetua*, *Richard*, *Alphege*, *Invention of Cross*, *St. John E. ante Port. Lat.*, *Dunstan*, *Nicomede*, *Translation of King Edward*, *Visitation of V. M.*, *Translation of St. Martin*, *Swithun*, *Margaret*, *Lammass Day*, *Name of Jesus*, *Behheading of St. John Baptist*, *Giles*, *Evurtius*, *Nativity of B. V. M.*, *Holy Cross Day*, *Lambert*, *Remigius*, *Faith*, *Etheldreda*, *Crispin*, *Leonard*, *Britius*, *Machutus*, *Hugh*, *Edmund*, *Conception B. V. M.*, *Lucy*, *O Sapientia*, *Silvester*.

The "*O Sapientia*" (December 16th) is merely a liturgical reminder. On that day in the old service began the "greater Advent Antiphons" to *Magnificat* which were sung until Christmas Eve. The first Antiphon commences with the words "*O Sapientia*". Our Hymn 66—"O Come, O Come, Emmanuel"—is based on them. To ask for the restoration of this day would perhaps smack of pedantry, but there are five which it would be a great pity to lose. These are *Holy Cross Day* (which, by the way, regulates the September Ember Days), *Name of Jesus*, and the three feasts of the *Blessed Virgin Mary*: *Visitation*, July 2nd; *Nativity*, September 8th; *Conception*, December 8th. Others are worth preserving because of quaint customs or stories connected therewith and because they are so frequently mentioned in old books. Such are: *Valentine*, *Dunstan*, *Swithun*, *Lammass Day*, *Crispin*, and *Lucy* (which regulates the December Ember Days).

The *Visitation* ought to be a red-letter feast with us, as it is among the Lutherans. Nothing could be more "scriptural". Surely the occasion of Our Lady singing the *Magnificat* is fully as worthy of being remembered as is the *Transfiguration*. Strictly speaking, and to our shame be it said, we have to-day not one individual commemoration, either red or black letter, of the *Blessed Mother of our Lord*. Technically, the feasts of the *Presentation* (*Purification*) and the *Annunciation* are feasts of the *Lord*, and from the new proper prefaces, proposed in the 1919 Report for these days, it is evident that the Committee mean to emphasize this fact. The feast of her *Conception* is peculiarly English. It was observed in the Anglo-Saxon Church before the coming of the Normans, and from England it spread all over the West and last of all to Rome. The Sarum epistle was *Ecclus.* 24:17-22, and the gospel, *Matt.* 1:1-16. The collect simply prayed that we might have the benefit of her intercession; there was no hint of later developments of doctrine. It is observed everywhere, East and West. Could we not copy the English Book and appoint it a black letter day? Would any one's conscience be burdened if we were also to note, on August 15th, the "Falling Asleep of the B. V. M."?

Is it idle hope that the Thursday after Trinity Sunday might be designated, "Commemoration of the Blessed Sacrament of the Body and Blood of Christ" (*i. e.*, *Corpus*

Christi)? Twenty-nine dedications to this mystery should indicate that the day would be appreciated.

Naturally the English Book does not exhaust the possibilities. One of our missionary districts is named for St. Joachim. Large cities bear the names of St. Louis, St. Anthony, etc. Famous men who might well be praised by us were Basil, Vincent of Lerins, Willebrord, Vladimir, Christopher. Many guilds are called after St. Martha. Pan-Americanism would suggest that a place be found for St. Rose of Lima, the patron saint of South America. It will be noticed that all these names are chosen, on the principle of the Revision Committee, from the early Church, the Fathers, patron saints of countries, and saints connected with our race. The principle is a good one and for that reason other tempting suggestions are eschewed.

But directly in line with it are the names of modern saints. Savonarola, English Reformation worthies, Hooker, Lancelot Andrewes, Laud, Ken, George Herbert, Keble, and perhaps the present-day Armenian martyrs, would certainly add to the reality, the interest, and the teaching value of the list. Bishop Seabury's consecration was directed to be observed by the last Convention. Why not provide it with a Proper? Is there any reason why the Kalendar should not state, opposite February 22nd, "Washington's Birthday"? Why not insert the Proper for Independence Day where it should come chronologically? Why not provide a Proper for Labor Day?

The Common of the Saints as given in the 1919 Report is excellent, but a single one is not sufficient. We need at least one for Bishops, Doctors, and Abbots, one for Martyrs, one for Holy Men and Women in general (the present one), and lastly one for the Blessed Virgin.

It is an established liturgical principle that the Divine Office of a given day be governed by the Liturgy of that day, and this principle is scrupulously followed in the present Prayer Book. Apparently we are now to have on many days the Mass of the saint whereas the Office will be of the season, as we are nowhere directed to the contrary. This is an error which can be corrected most readily by the Table of Lessons for Special Occasions under the heading "Patronal Festivals". (By the way; since when has the Protestant Episcopal Church recognized patron saints?) Or are we to understand that this Common is purely a "votive" to be said in addition to the Mass of the season?

OUR RESPONSIBILITY IN NATIONAL LIFE

THE FIRST principles governing the attitude of individual Christians towards the various organizations of human society are laid down in the words of Christ, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." The command, taken in connection with its context, involves two principles: first, the recognition of the claims of civil society, and, secondly, their limitation by a higher order of claims, where they come into conflict with the first. The passage in the Epistle to the Romans (13: 1-10), in which St. Paul deals with the duties of Christians towards "the powers that be", is a commentary on his Master's teaching. . . . These passages of the New Testament put in the clearest light the duty of obedience to civil authority. They lay down its theological ground in the derivation of all power from God; and its moral ground by showing that such obedience is one form of justice, and justice itself one aspect of love. They thus give to the commands of those wielding authority in human society the firmest sanctions. If, on the one side, Christianity seems to set up conscience, as the guardian of the things of God, against positive law, it gives, on the other, a divine sanction and consecration to the whole order of things connected with the state by showing its ministerial relation to its defined place and function in God's ordering of the world.—*W. T. H. Champion.*

A GEM IS not polished without rubbing, nor is a man perfected without trials.—*Chinese.*

A SACRED spirit dwells within us, the observer and guardian of all our evil and good. There is no good man without God.—*Seneca.*

THOSE WHO are gone you have. Those who departed loving you love you still; and you love them always. They are not really gone, those dear hearts and true—they are only gone into the next room; and you will presently get up and follow them, and yonder door will be closed upon you, and you will be no more seen.—*William Makepeace Thackeray.*

THE WRITING OF POETRY

ANSWERING the question, commonly sent to us with every poetical contribution, as to whether or not the poem is worth printing and worth reading, one can only say that even the greatest of poems will hold but a comparatively limited circle of readers unless dealing with some religious inspiration.

You say that thousands read the great poets. True, but only thousands out of millions of habitual readers.

Byron was a great poet, but totally lacking in inspiration, remembering that inspiration necessarily includes instruction. Matthew Arnold said of Byron:

"He taught us little; but our soul
Had felt him like the thunder's roll."

Where Byron gets hundreds of readers, there are millions of people throughout the world who read and re-read Charles Wesley's:

"Jesus, lover of my soul,
Let me to Thy Bosom fly,
While the nearer waters roll,
While the tempest still is high."

Matthew Arnold himself has been restricted to a comparatively limited circle of readers, owing to his lack of inspiration. Some people read his *Sohrab and Rustum*, in which he said:

"For we are all, like swimmers in the sea,
Poised on the top of a huge wave of fate,
Which hangs uncertain to which side to fall;
And whether it will heave us up to land,
Or whether it will roll us out to sea,
Back out to sea, to the deep waves of death,
We know not, and no search will make us know,
Only the event will teach us in its hour."

While millions upon millions of people in every station of life find consolation and delight in John Keble's:

"Son of my soul, Thou Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise,
To hide Thee from Thy servant's eyes."

The *Jesu, dulcedo cordium*, of St. Bernard, as created into English verse by Ray Palmer in 1834, is another treasure dear to millions upon millions of readers:

"Jesus, Thou joy of loving hearts,
Thou Fount of Life—Thou light of men,
From the best bliss that earth imparts,
We turn unfill'd to Thee again.
Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, all in all."

Finally, the poems of William Cowper are entitled to be classed as among the most widely-read of poetical works. For instance:

"Jesus, where'er Thy people meet,
There they behold Thy mercy-seat:
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.
Here may we prove the power of prayer,
To strengthen faith, and sweeten care,
To teach our faint desires to rise,
And bring all heaven before our eyes."

The conclusion is that the only poetry worth writing will always relate to the true things of the heart—the vital things of the soul. Millions of readers await and long for such poetry; there is little useful sphere for any other.—*Vancouver Sun.*

SPIRITUAL CONTACTS

(Continued from page 313)

contacts were in vogue, as validations of the work of the pioneers in Gospel extension, medical science has developed to a marvelous degree of perfection; and the fact that, as evangelizing agencies, medical missionaries and hospital establishments are now effectively employed in heathen lands and elsewhere as manifestations of the genius of Christianity. These facts are quite in accord with the law of divine parsimony.

Spiritual contacts with God, however effected, and whatever be their physical sequences, do not fail—cannot fail—to contribute, through the stirrings of Christian fervor engendered thereby, to the purifying and strengthening of the Church and so to a more extensive spiritualization of society.

Politics and Religion

By the Rev. George Craig Stewart, D.D.

A Sermon preached in St. Luke's Church, Evanston, Ill., on June 5, 1921

The Lord sent me to prophesy against this city; therefore now mend your ways and your doings and obey the voice of the Lord your God.—Jer. 28: 12-13.

And when He was come near He beheld the city and wept over it.—St. Luke 19: 41.

He looked for a city which hath foundations, whose builder and maker is God.—Heb. 11: 10.

POLITICS and Religion! Two subjects that according to popular tradition are never mentioned in an Episcopal Church! Never mentioned because both of them, I suppose, are too personal and intimate to be discussed. You will remember the story how in the middle of the eighteenth century when a fervent follower of Wesley called upon the congregation in an Anglican church to repent and be converted and give themselves wholly to God and His service, and the speaker probed the consciences of the congregation, the squire got up and left remarking that "it was coming to a pretty pass when parsons became so personal." The Church is frequently sneered at, and sighed over, as feeble and ineffective, as impractical and mystical and feminine, by the very same people who would be outraged if she dared to intrude into their business and political affairs. I know of scarcely any misapprehension more widespread than that religion is so spotless, so sacred a department of life, that it must not be splashed or stained in passage through the muddy lanes and streets of human business or government. It is something pale and sweet and delicate and fragrant, which will not stand the boisterous winds that blow across the moor! It is an angel floating serenely and beautifully in the sky above the swarming ant-hills of our social life. It belongs in the department of poetry and painting and music and aesthetics. It has nothing to do with business, with commerce, with industry, with politics, civic, national, or international. Let us keep it aloof, sacred, enshrined, so that we may retire from the heat and burden of the day, and come within its cool and shaded precincts, and there by very contrast refresh ourselves, as men refresh themselves in shaded nooks and by pure and limpid streams.

That is a false idea of religion. It is a slander upon religion. It is a caricature and false to the core. Religion is a euphemism for God. Religion is an abstraction for the great personal term God. Religion has to do with the soul of things, with the mysterious and awful power and purpose that lies behind and within every form of life. Religion is God's point of view. It is not a delicate flower, it is the soil for all your harvests that have real food in them. Religion is not an angel floating up in the sky, it is the angel planted on land and sea with trumpet and flaming sword. It has everything to do with business; it has everything to do with industry; it has everything to do with government; it has everything to do with politics, because back of all business and all industry is the laborious ever working, ever striving, ever toiling God. It has everything to do with government, because all human government is but the shadow of the universal government which reposes in the orderings and governance of the infinite and eternal King.

1. "Preachers ought to stick to the Bible and not interest themselves in political affairs!" Was there ever a more ignorant statement than that? For the Bible from beginning to end is nothing else than the inter-relation and inter-action and mutual playing of religion upon politics. They are intertwined inextricably from Babel in Genesis to the New Jerusalem in the book of the Revelation. The unrolling of the great pageant of the scriptures shows marching together, confronting each other, the prophet and the king, the seer and the judge, the priest and the potentate. The very earliest record that you have of man shows that the ruler of the state was first of all a priest, and that his first duty was to the gods and because of his duty to the gods he ordered his governance among men. What is politics? Why, to the average person, I am ashamed to say, it means party intrigue, wire pulling, trickery, machinations, bossism, graft, crookedness, venality, and even crime. But that is a description of *corrupt* politics. The thing itself is beautiful and divine; it is not secular, but sacred; it is not irreligious, but most religious. If you will but take your dictionary and look up the primary meaning of the word, you will find, of course, that it comes from the Greek "polis", the word for state, and you will find that it is "the administration of public affairs in the interests of the peace, prosperity, and safety of the state." Here is Moses! Does he stand for

religion? He does. He is one of the great religious law-givers of all time. Is he a politician? He is one of the great political leaders of all time who took a Semitic mob and welded it into a coherent and enduring state. Here is David, who still leads the choirs of Christendom with his sweet songs, and whose twenty-third Psalm represents the very quintessence of sweet and beautiful devotions. And yet he is a politician par excellence, a maker of treaties, a commander-in-chief of armies, a collector of taxes, an administrator of a state.

Open your prophets! From the beginning to end they are preachers of religion, of God, but there is not one of them who does not march into the very centre of the political situation of his day with a thundering "thus saith the Lord". "Woe to the oppressing city! . . . Her princes are roaring lions; her judges are evening wolves that gnaw not the bone until the morrow; her prophets are light and treacherous persons; her priests have polluted the sanctuary, but the just Lord is in the midst thereof. He will not do iniquity, He faileth not." (Zeph. 3.)

Listen to Hosea! "There is no truth nor mercy nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery they break out; therefore shall the land mourn, and everyone that dwelleth therein shall languish. Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord."

Listen to Amos! "Thus saith the Lord unto the House of Israel, Ye who turn judgment into wormwood and leave off righteousness in the earth, your drawing is upon the poor, you have strengthened the spoil against the strong. You hate him that rebuketh in the gate, and abhor him that speaketh uprightly. Seek the good and not the evil, that you may live; hate the evil and love the good, and establish judgment in the gate." Yes, and when Amos has finished his speaking here comes a messenger from the court, saying, "Go, flee away into the land of Judea, and prophesy there; but prophesy not again any more in Bethel, for it is the king's chapel, and the king's court." Politics in religion; Religion in politics!

And if you go the centre of the scriptures, to our divine Lord Himself, then what do you find? "Jesus entered the temple and began to drive out those who sold and bought in the temple, and overturned the tables of the money changers, and the seats of those who sold doves, saying, My house shall be called a house of prayer, for all the nations, but you have made it a den of robbers."

"Where do you get your authority?" cried out the priests and scribes and elders. And Jesus answered with a catch question. "Was the prophet John the Baptist from heaven or from men? Answer me that." And they were afraid to answer, for if they said from men they would get in wrong with the people, who believed that he was a prophet; but if they said from God they knew that Jesus would have said, "Why did you not do what he told you?"

Do not forget that our Saviour died, killed by the politicians, who resented—furious and murderous resentment—the introduction of His religious claims into the political situation. Remember that the politicians got him for one thing, and you may find it written over His cross, "King of the Jews." He claimed and taught that the kingdom of God—that is to say, the politics of God—was supreme over the politics of man, and that His kingdom, not of this world, was to be sought before the kingdom of a rehabilitated Judaism, and before a Roman Empire. "Seek first the kingdom of God, and His righteousness, and all things shall be added unto you."

As for St. Paul, he used his political situation as a lever in his religion—*Civis Romanus sum*". He took advantage of the protection of the laws of the Roman Empire to appeal to Caesar; and conversely, he made the religion of Jesus Christ so vital, so dynamic, in the social structure of the Roman Empire that like a seed planted beneath a wall it finally with silence and sweetness and incalculable expulsive and expansive strength ripped open the foundations of the Roman Empire and overturned a pagan civilization.

As for the Book of Revelation, it is religion beating upon politics from beginning to end. The whole book beats with a pulse of mighty religious faith that in spite of the beast—that is, the

Emperor and his legion—sees coming, as we still must see it coming, a heavenly city let down upon earth into which there is admitted neither lying, nor stealing, nor bribery, nor crookedness, nor crime, but which shall be a fair city with "Holiness to the Lord" written across and through every department of its life.

And I could bring you farther if there were time, and show you in the fifth century an old bishop sitting in his diocesan town writing an immortal book called *The City of God*. "Without justice," said St. Augustine, "what are governments but highway robberies on a great scale?" That was a true reply which a captive pirate gave to Alexander the Great, for when the king had asked how he durst so molest the sea he answered with bold pride: "Because I do it with a little ship I am called a robber; because you do it with a great fleet, you are called an emperor." Yes, I might go farther still, and I shall, to remind you that the Houses of Parliament in England sprang from the councils of the bishops and priests of the Church; and farther still to remind you, that this nation, with all its commercialism, with all its greed, with all its corruption in political life, rests upon great religious foundations; back of your New England governments are the Pilgrims and the Puritans, a theocracy before they were a democracy. The valleys of the Alleghanies now belching smoke rang in the early days of settlement with the hymns of German Pietists; the Moravians penetrated first the untraveller waste which is now Ohio. Our political life is laid in the foundations of religious idealism, and if we are ever to uncover or discover or recover a city beautiful, purged of the stench of corruption, and freed from the bondage of venality, it must be by preservation, at whatever cost, of our religious vision, and dream and purpose of an ideal commonwealth.

II. Now why am I speaking of all this, this morning? Because Chicago, once described by Lincoln Steffens as "half free, and fighting on," has this coming week to put up a desperate struggle for freedom from a chain that is little by little strangling the life of the second greatest city in the United States, a city destined very likely to be one of the most populous centres of the world. It is not surprising that a gang has been built up in Chicago, which controls to-day not only the city, but the state, and which proposes now to lay its greedy and filthy claws upon the very center of free government—that is, the judiciary.

We know how this has come about. The boss and the political system has been isolated and studied by political scientists, just as the biologist has studied a bug. We know how the whole gigantic circle of corruption rests upon special privileges. That is the source—street railways, gas, water, telephone, electric light—these represent privileges, or franchises, which the community places in the hands of the city council for disposal. It is the contest for the possession of these privileges that breeds corruption, and lures the unfit into politics. The boss becomes the representative of the interests which have reduced our politics to a System—with a big S. They have syndicated the party, and converted the blind submission of the people to party regularity into a marketable asset which is bought and sold by campaign contributions for private ends. It is privilege, not wealth; franchise, not business; the few, not the many, that have overthrown our cities within the past few years. The boss controls the caucus, and determines the party's policy. The disapproval of the boss is more feared than that of the community, for the average community is not yet sufficiently organized to be able to protect itself.

The boss has become a modern feudal baron who levies tribute and distributes favors with a free hand to his retainers. He is the link which unites the criminal rich with the criminal poor; he controls the primaries, and is a sort of "fence" for those who would make use of government for private ends. He is a paid broker dealing in public rights and franchise for the modern lords of "privilege". We are rapidly becoming a government not of the people, by the people, for the people, but of the bosses, by a party regularity, for the privileged few.

The great business houses in Chicago are afraid to oppose the gang in the City Hall. They want to, but they dare not. Here is a man, a Churchman, a good citizen apparently, who is asked to contribute \$10,000 to this gang of pirates in Chicago; he has to come across; then slyly, cautiously, stealthily, he slips \$20,000 to the treasurer of the opposition, and puts his conscience to sleep.

Little by little, with infinite skill, without the slightest scrupulousness or conscientiousness, with interminable ramifications, into every great business of Chicago this bribery spreads. Men hate their slavery, but they are afraid that their business will be wrecked, that their power will be shut off, that their shops will be closed, that their property will be appraised into bankruptcy, that their taxes will be increased, yes, that their homes will be bombed, that their persons will be attacked, and so they keep discreet silence. Even the association of commerce writes a letter to all its members urging them to vote at the general election on Monday, but maintains throughout the letter a discreet ambiguity as to which side shall be voted for. They cannot afford to alienate some of their members. Or here are judges, two or three of them, men of high personal standard, who consent to take their place upon a ticket with stool pigeons, rather than face a possible and probable retirement to an honorable private life, and a noble poverty.

What are we coming to? Have we lost the spirit of Decatur who went out against the pirates of Barbary? Are we no longer able to stand up and say to these sinister powers in control: "Millions for defense, but not one cent for tribute"?

Religion has something very definite to say, and it is this: There are two kinds of possessions, two kinds of goods, material goods, which you can take away, and ethical goods, goods of honor and decency and loyalty and patriotism, which you cannot take away without you take away my life. And the ethical goods come first.

III. What can be done to lift the inertia of Christian people, if they will not even exercise in secret their privilege of the vote? We are not as a nation crooked; we are not as a people slaves to be bought and sold; we are at heart a decent and God-fearing people; we are at heart idealists.

I know the charges made against us. The most distinguished German economist said in 1900 that we "have energy, but no deep culture; that our life is all work, speculation, hustle, gain or loss." An English observer in 1912 made the same charge. "Business," he said, "is king in America. The human soul can strike no roots in the America of to-day." And I shall not forget what Ruskin said a generation ago: "The Americans are, as a nation, undesirous of rest and incapable of it; irreverent of themselves both in the present and in the future; discontented with what they are, and having no ideal of anything which they desire to become."

But my answer to them is: You only see one side of us. What other nation ever received an indemnity from a foreign government and returned it, as we did to China to receive it once more in stipends for the education of youths sent by a grateful land? What other nation ever won territory, as we did in Cuba, and then returned it to its occupants? What other nation ever took and purchased and yet held in trust territory like the Philippines? When did ever another nation at the end of a war like that with Spain transport the defeated army to their homes across the sea? When did another nation with sheer idealism cross three thousand miles of water to hurl itself into a conflict without one single specification of indemnity to be gained, or territory to be secured?

Underneath the hardness of our commercialism lies the richer soil of our idealism. But the crux of our politics is here: Can we fight our own battles as bravely here as we did in France? Can we, who threw ourselves against a corrupt nation, submit like a lot of slaves to the Prussianism and Hessianism of our own city halls. We counted no cost too great to win that war: will we rouse ourselves to save Chicago from becoming utterly at the mercy of Kaiserism in politics?

My Lord and God could have saved Himself from the cross had He made terms with the gangsters of His day. Would He save Himself and His followers by making terms? Did He? The answer is the cross. Only through that cross came the resurrection of a new hope for the world, and to you as followers, who say each day, "Thy kingdom come, and Thy will be done", He calls that you follow in His train, and become poor and despised and outcast and crucified, rather than betray justice, or wink at bribery, or pale before intimidation, or protect and encourage crime. In His Name, watch, stand fast in the faith, quit you like men, and be strong!

IN ADDITION to our interest as individuals we must take more corporate interest as a Church, in all matters affecting human life in our great city. There is no safe line of demarcation between the religious and the secular, when questions of human life are under consideration, and none of them are alien to us, either as individuals or as representing the organized forces of our Church. We must function corporately more than we have in the past, and in coöperation with others we

must endeavor to find the solution of many of these problems which are not at all political but which do seriously affect the lives of our people.—*Bishop Garland*.

ALL GOD-LIKE things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—*Frederick W. Faber*.

Parochial Social Service—II

By Clinton Rogers Woodruff

WE have seen how England is planning for its parochial work. The recommendations of the Archbishops' Committee represent a thoughtful study of the actual situation and of the existing machinery and of the steps essential to their adjustment to each other and to new conditions as they arise. It is a typically English plan based on facts and conditions rather than upon preconceived theories. It will be both interesting and helpful to compare them with the recommendations of the secretary of the former Joint Commission on Social Service of the Church in America, which were apparently built up on *a priori* reasoning. These represent a prevalent American method of survey and investigation looking toward the formulation of a future programme rather than an immediate plan of operation. There will be no serious difference of opinion as to the need for serious study of the present and future to determine upon the next steps, but what the Church undoubtedly wants and demands is advice and suggestions for immediate work, and so the new Department of Social Service must address itself to meeting this demand.

In a leaflet entitled *A Social Service Programme for the Parish** two programmes were outlined by Mr. Crouch, one for an industrial community, the other for an agricultural one. Here is the industrial parochial programme:

"I. INVESTIGATION OF LOCAL CONDITIONS

"1. *Topography.* Situation and area of the community; distance from other communities; physical characteristics—rivers, lakes, hills; means of communication and transportation—telephone, automobiles, trolley-cars, etc.

"Has there been any attempt to formulate and carry out a city plan which shall make adequate provision for factory sites, civic and social centers, boulevards and promenades, parks and playgrounds, school sites, transportation lines, proper housing areas, etc.? If not, why not? Cannot something be done in this direction?

"2. *Population.* Composition: proportion of natives to aliens, of wage-workers to employers, to professional workers, to idlers.

"Is there a spirit of coöperation or of class-consciousness? Lawlessness? Frequent strikes and lockouts? Disposition to arbitrate industrial disputes?

"How can your parish promote a spirit of good will in common service?

"3. *Industries.* Character: dangerous, confining, monotonous? Conditions of employment: sanitary shops, comfort and safety devices, fire protection, etc.? Hours of employment: for men, for women, for children? Proportion of women employees? of child employees? Rate of wages: adequate to the community's standard of living?

"What has been done in general to improve working conditions? What might be done? How can your parish help?

"4. *Living conditions.* Housing, tenements, 'model' homes for working people, etc.? Recreation and amusement: parks and playgrounds, theatres and moving-picture shows, dance-halls and saloons, athletic clubs, etc.? Transportation: distance of homes from factories, overcrowding of cars, rate of fares, etc.?

"What has been done—what can your parish do—to improve living conditions?

"5. *Public Health.* Prevalent diseases and percentage of illness? Hospitals: numerous, well-equipped, well-conducted? Board of health efficient? Number of reputable physicians? Of quacks? Comfort stations (*cf.* number saloons)? Number of industrial diseases and accidents: preventable, unpreventable?

"6. *Education.* Schools: numerous, up-to-date in equipment and management, adequate to community needs? Technical, commercial, and professional schools and colleges? Lecture courses, public libraries, concerts, drama?

"What has been done in the way of wider use of the school plant—*i. e.*, as a social and recreational center? for night courses, etc.? Does education given in your community really seem to fit pupils for actual life, or is it ultra-academic?

"7. *Civic Administration.* Competent and honest officials? notorious corruption and malfeasance? Administrative departments adequate to community needs? Progressive spirit? Relation with voluntary agencies for social uplift?

"8. *Vice, Crime, Intemperance.* Houses of ill fame: protected by corrupt officials? officially inspected and regulated? Prevalence of white slave traffic? Vice in tenements? Prevalence of crime and proportion of juvenile delinquency? Prison conditions and methods? Probation work and children's courts: 'big brothers and big sisters'. Number and character of saloons and disreputable hotels? Excise laws and police enforcement? Decent clubs for workingmen and women?

"9. *Moral and Spiritual Forces.* Number of churches? of social service agencies? Progressive spirit in the churches? Efficient Sunday schools? Men's clubs? Women's clubs? 'Boy Scouts'? etc.

"10. *The Chief Need or Needs of the Community.* In the light of the above investigation, what should you say is the chief need of your community? Do you see any way to meet the need?

"II. RELATION BETWEEN THE COMMUNITY NEED AND REMEDIAL AGENCIES.

"1. *Forces Engaged in Community Uplift.* Associated Charities? Probation Association? Tuberculosis Committee? Housing Reform Committee? Arbitration Boards for the settlement of industrial disputes? Community Forward Movement? etc.

"2. *Success of Such Forces.* Perfunctory or really efficient service? Needing funds for workers? Lacking a constructive programme?

"III. RELATION BETWEEN LOCAL AGENCIES AND THE PARISH AGENCY.

"1. How has your parish coöperated in community service? In what special field of effort? With what organizations? With what success?

"2. If you have not yet coöperated in social work, how can you? In what field? With what agencies?

"3. Can your parish assume leadership in any needed work which is not being done?

"IV. ATTITUDE AND EDUCATION OF PARISHIONERS.*

"1. Are your people favorably disposed toward social service? If so, how can you utilize their services? As volunteer workers under direction of secular agencies in your community? Collectively, through a social service league or committee?

"2. If they are not favorably disposed, how can you win them over? By persuasion? By education—through a social service class, through conferences on social topics, through visits to actual institutions or districts that need help, through reading courses, etc.?

"V. *KINDS OF SOCIAL SERVICE IN WHICH AN INDUSTRIAL COMMUNITY SHOULD BE ENGAGED.* The following lines of effort are stated by way of summary and for the purpose of concreteness.

"1. City-planning.

"2. Housing reform.

"3. Provision of recreation facilities.

"4. Educational reform.

"5. Improvement and cheapening of transportation.

"6. Suppression of vice, crime, and intemperance.

"7. Prevention of industrial disease and accidents, and compensation therefore.

"8. Abolition of child labor.

"9. Regulation of woman labor.

"10. Promotion of efficiency and civic administration."

There can be no question as to the completeness and comprehensiveness of this programme, but it is so extensive as to depress rather than encourage, certainly as our parishes are now organized. The real problem is to adapt this outlined programme to the present situation and to enable the average parish priest to make a beginning and to get his people in line for careful and definite work. The problem, it seems to me, should be attacked in detail and along lines in which the greatest number can be interested effectively. All along I have felt that the parish could do nothing more effective at the present than coöperate with those agencies that deal with the children and with the family. These are among the chief concern of the Church. What more appropriate than that they should receive first attention?

*An opportunity not to be neglected by the minister in this connection is that of supporting, and inducing his people to support, men—and women—of the community who may have become unpopular simply because they are striking at local abuses and special 'interests'. On the other hand, the minister may need such support himself!"

* These programmes were reprinted by the Canadian Social Service Commission.

Several years ago the Chicago Diocesan Social Service Commission sought to find out just what social service works the communicants of the Church in that diocese were doing and asked them to fill out a blank which gave information along the following lines:

"Are you a member of one or more of the parish organizations?"

"Are you doing any kind of social service? If so, please write the names of the organizations in the space below."

"Church Organizations:

"Diocesan institutions, men's club, Brotherhood of St. Andrew, G. F. S., woman's guild, Auxiliary, Sunday school, sewing school, etc.

"Local Philanthropic Agencies:

"United Charities, Juvenile Protective Association, Consumers' League, settlements, infant welfare, day nursery, welfare work of any kind, etc., etc.

"Civic Work:

"Association of commerce, neighborhood improvement club, city club, municipal voters' league, etc., etc.

"Individual Social Service:

"Friendly visiting, sewing for the poor, Big Brother, Big Sister, Shut-in-Society, social center work, etc., etc.

"If you are not a member of any parish organization, will you not join one of the guilds or clubs?"

"You are Needed. Visit the various parish guilds and clubs and learn what they are doing.

"What kind of work would you prefer?"

"EXPLANATORY

"1. Object of this canvass is (1) to ascertain what kind of service you are rendering the Church or community; (2) to invite you if you are not engaged in any kind of service to undertake some kind.

"2. If you desire to have the different kinds of social service explained, write in the space below the sort of social work that most appeals to you and a member of the parish social service committee will call on you to explain the nature of the work and how you can help."

This afforded data upon which the rectors and the social service workers were able to make a beginning. They could readily be adapted to the suggestions herein made. Another diocesan commission (that of Pennsylvania) has endeavored among other things to get the parishes into touch with existing agencies, asking: "Do you know whether other churches or charitable agencies are assisting the families in whom you are interested? Do you know whether the applicants are temporarily unfortunate or have received the care and attention of social agencies in this city for several years? Can you be sure that the efforts of others making plans for the welfare of the family are not conflicting with yours?"

From the registration bureau they were advised that they could learn these facts about the families that apply to them. This bureau, which is supported by the charitable organizations of the city, has on file upwards of 140,000 families known to over 135 relief societies, children's institutions, hospital social service departments, churches, and other welfare organizations. If this file were to be consulted, one could learn whether the applicant is known to any of those agencies. "Before assisting," the rectors were told, "you can get in touch with others who have had the interest of the family at heart and learn what they have done, what plans they have made, and what they feel to be the needs of the present situation in the home. You will also be notified if a family in which you are interested applies to any of the other agencies. This will enable you to keep track of a family which might be temporarily out of touch with you. Many times those whom one wishes to help may, through pride, not return to old friends. We believe that all applicants should be spared unnecessary questioning and, as far as possible, visits from different investigators. Those who have known them for years are best fitted to give counsel and advice. Registration does not necessarily prevent the second agency from giving assistance; it merely insures that consultation shall take place between those striving to help. The registration bureau gives out no information about a family except the names of the registering agencies and the date when they first became interested. This information is given only to those who represent an agency working for the welfare of the family. Thus if you make an inquiry no one can learn that you have inquired unless they themselves have a like interest in the same family."

Beneficial results have followed this effort, but for the moment we are not interested in them, but in the form of activity indicated. It represents a practical way of getting into touch with one phase of social effort. There will be complete agreement with the suggestion of the former joint commission that the moment we come to a consideration of parochial social service we find that the parish cannot stand by itself in the effort to improve community conditions. To do really effective work, it must cooperate with other religious agencies and with secular agencies in a common effort for the common good. Social service must be more than interdenominational; it must be communal. "He who is not against us is for us" may well serve as the slogan of men and women of the Church who are trying to do their share to inaugurate the kingdom of justice and righteousness on earth.

RELIGION IN THE STATE

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF VERMONT]

WE MUST face the fact that we are living in an un-Christian, or at least a non-Christian society. As regards belief and as regards morals the authority of the Christian religion quite commonly is not recognized, its standards are questioned. This is true in personal and social, in commercial and political affairs. Witness discussions of sexual matters; or the determination on the part of many to make all that can be made out of the necessities of others; the unwillingness on the part of either side in industrial or international disputes or differences to forego for the common good any advantage or right which can be claimed. Justice tempered with equity, self-control, and a disciplined life, subordination based on solidarity and fellowship—these certainly are Christian principles to be applied in all departments of human life. To these principles the Christian Church is bound to bear witness: to them individual Christians must recognize that they are committed by their profession.

We have thought that Christian influences had so penetrated modern civilization that the difference between the Church and the World had almost vanished, or could be disregarded. From such a dream we are rudely awakened by the outbreak of violence and selfish greed, by the throwing down of accepted barriers and restraints of morality. The position is complicated by a large semi-Christian population—even of Church membership—resenting an accusation of being un-Christian, but distinctly refusing to submit to Christian standards and rules.

The religion of the Christian society must be *definite* (this does not mean mechanically precise); indefiniteness of teaching has prepared the way for looseness of faith and life; and the acceptance of the Church's *definite religion* on the part of individuals must be *real*, a real surrender to a definite system of faith and life, "that pattern of teaching" in the Apostle's phrase "whereunto we were delivered" (Romans 6: 17). This is involved in the acceptance of Jesus Christ, God's Son in human nature, as "our Lord": we are *pledged* to obedience to Him, and we are *enabled* by Him to obey.

We should thankfully, not grudgingly, welcome all approach to Christian standards. But be sure that in the long run, and in the mass of men and women, nothing but allegiance to Christian principles will ensure Christian conduct. We would not attempt to impose Christian laws on unwilling subjects by external authority, least of all by civil enactment; we have to persuade men and women of their truth and reasonableness, and so to lead them to Christian discipleship.

ACCENT

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF WESTERN NEW YORK]

THE STORY of the Christian Church is one of changing accent. Sometimes chief emphasis is laid on faith, and then we have a theological era. Sometimes it falls on life and conduct, and then we have a puritan era. It puzzles many in our day that seemingly so much attention should be paid to creed and relatively so little to character in admission to Church fellowship and sacraments. Without discussing this matter, I would simply remark that judged by the standards of life and conduct given in our Lord's Sermon on the Mount we fall short woefully. In saying this I speak first of all in terms of personal self-condemnation. It would appear to me that the very first business of Christians to-day is to accept without reservations or excuses the Sermon on the Mount as the only adequate or safe guide to personal, business, and social life. Supposing through this coming year you and I severally and together take Jesus Christ at His word, and study the Sermon on the Mount for the purpose of applying it to our daily, practical life. If we do so we are building securely and no storms, however severe, will harm or move us. No words ever spoken by Christ are spoken with a greater degree of finality than those of the Sermon on the Mount.



CORRESPONDENCE

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

THE GOSPEL IN THE PULPIT

To the Editor of *The Living Church*:

WHAT are the proper limitations of the pulpit? This question becomes acute and of immediate significance in the light of the proffered resignation of Bishop Williams should his diocesan convention consider itself embarrassed by his utterances upon the social aspects of the Gospel.

One is very apt to line one's self up *pro* and *con* as one's sympathies incline, but that is to decide the question according to social or economic preferences, and affords no sure footing.

Are there any limitations that should be imposed upon the preacher? Surely we would agree that he preach the Gospel. *THE LIVING CHURCH*, voicing the sentiment of a great many people (in a recent editorial), builds a wall around the Gospel and calls it the "simple Gospel". As far as I understand this phrase it means an individualistic application of the teaching of Christ. As long as we apply the message of the New Testament to the needs and aspirations of the individual we are preaching the "simple Gospel", but the moment we make an application that affects the economic or industrial organization of society we have climbed over the fence, and are preaching something that is not the "simple Gospel".

The organization of modern life, however, is such that it is impossible to maintain this distinction. If you moralize on the Eighth Commandment individualistically you simply do not touch the modern problem of dishonesty. If you face conditions as they exist you must of necessity climb over the fence and become inquisitive about the methods and practices of business corporations; and now you are upon sacred ground. It is no wonder that the ministers of Pittsburgh repudiated with indignation the demands of the employers' association that they agree to the establishment of a neutral zone where the message of the preacher should never intrude. They, the employers' association, demanded a distinction that would have stultified and made void the message from the pulpit.

Moreover, Christ Himself never preached the simple Gospel. When Jesus made a whip of small cords and drove the money changers from the temple He was interfering with big business and it aroused corresponding indignation; He was meddling with the most profitable special sales day of the year.

When He said that "the Sabbath was made for man and not man for the Sabbath" and then courageously put this interpretation into practice and encouraged His disciples to do so also, He became a radical of the first water and disturbed the organization of society at its most sensitive point.

Our Lord used the Gospel as a goad and with it He cut into the side of the existing order until the blood ran. He was finally crucified, not for preaching an idyllic message for dreamers on the hillsides of Galilee, but because the Gospel interfered with things as they were, and promised greater interference in the future. Of course if society to-day is so admirably organized that there is no further need of a social Gospel, then the millennium has arrived! The danger that we face is not that the Church shall have too much to say, but too little, about conditions that are palpably defeating the purpose for which Christ came into the world.

If we could keep the Gospel in a kind of thermos bottle, surrounded by life but untouched by it, no heroism would be required to preach it; but the moment that the Gospel comes into contact with life there is irritation and dissent, and instead of being discouraged or dismayed by this hostility we ought to welcome it as indicative that the Gospel is pressing upon a sore spot that hides disease. The message of the Church unless it is to be utterly insipid is the truth as it is in Jesus applied by the most thoughtful minds to the pressing problems of the day. You may take the least controversial and most appealing of the teachings of our Lord, "Love is the fulfilling of the law" (the phrase is St. Paul's but the idea originates with Jesus), and it is loaded with dynamite as soon as it comes into contact with the organized selfishness of society.

There is great need to-day for the revival of the prophetic order in the Church, and the two outstanding characteristics

of the prophets are that they preached the truth as they saw it, unshackled and unafraid, and secondly they were willing if necessary to pay the price for their freedom of speech. Both of these qualifications appeal to real men; they must be unfettered, and they are willing to suffer, if need be, for the truth. All that in fairness can be asked of a prophet is that he be so sure of his message that he is willing to proclaim it at whatever cost to himself.

And if in turn his clientele, his church, feels so outraged at his interpretation that they feel themselves disloyal to Christ except they protest, they are well within their rights in demanding his resignation. It seems to me that neither of these freedoms could be surrendered without great loss to the Church.

I can imagine nothing more discouraging to a young man of spirit seeking the ministry than a warning from those to whom he looks for leadership that there is to be a neutral zone where the Gospel does not apply, and that he must confine himself to an individualistic interpretation of the message of Christ. Tell him plainly that there is peril in the ministry to-day, that it will take courage to apply the teaching of Christ all along the line, but that the world sorely needs it, and you have appealed to the noblest instinct that arouses men to great deeds.

DOUGLAS MATTHEWS.

A PHASE OF SPIRITUAL HEALING

To the Editor of *The Living Church*:

I AM profoundly grateful for all that is said about Divine Healing in the convention address of the Rt. Rev. W. A. Guerry, in *THE LIVING CHURCH* of June 18th. But there is a phase of this subject to which I wish to call attention. It was when His own relief was in question that the Lord Jesus stipulated—"Nevertheless, not My will, but Thine, be done." In everyone of the thirty-nine miracles performed by Him where the welfare of others was in question, not once did He use any such expression. It was not "Lazarus, come forth, if it be the will of the Father," but imperatively, "Lazarus, come forth." To the only son of the widow, it was imperatively: "Young man, I say unto thee, Arise." To the unclean spirit: "Hold thy peace, and come out of him." And so on through the thirty-nine miracles which He performed.

Furthermore, since someone might feel that we priests of God are not in the same category with the Lord Jesus, let me call attention to the same imperative ways, as used by the apostles. In the case of the "certain man, lame from his mother's womb," St. Peter used no "If it be Thy will," but "In the name of Jesus Christ of Nazareth, rise up and walk." To Aeneas: "Arise, and take thy bed."

Emmetsburg, Iowa.

LEROY TITUS WEEKS.

THE SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

I AM sure the majority of Church people are in sympathy with your editorial, "Intolerance or Comprehensiveness?" in last week's issue. A more Christ-like spirit of love in dealing with differences of practices in the Church should be our rule. Intolerance is not of Christ, unless it be directed against sin, and even then we are taught to love and deal gently with the sinner. I believe the editorial will do much good in uniting the Church more closely in Christ.

THOMAS SEMMES.

Meade Memorial Church, Richmond, Va., June 26.

CONSECRATED

Far in the dim recesses of her heart

Where all is hushed, she keeps a holy shrine.

'Tis here her prayers kneel, and from above

Long shafts of golden light upon them shine—

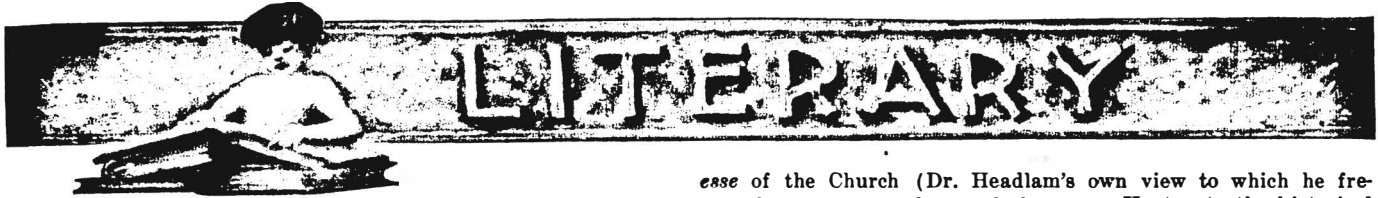
Her heart is flower-fragrant as they rise.

A-quiver like a candle flame, each prayer

Takes wing to bless the world she works among

To leave the radiance of the candles there.

LOUISE MARSHALL HAYNES.



HISTORY AND BIOGRAPHY

The United States in the World War. By John Bach McMaster, Vol. II. New York: D. Appleton & Co.

History of the United States from Hayes to McKinley. 1877-1896. By James Ford Rhodes. New York: The Macmillan Company.

Stephen A. Douglas. By Louis Howland. New York: Charles Scribner's Sons. \$2.00.

Theodore Roosevelt. By Edmund Lester Pearson. New York: The Macmillan Co. \$1.75.

Gambetta. By Paul Deschanel. New York: Dodd, Mead & Co.

Our United States. A History. By Wm. Backus Guittean. Boston: Silver, Burdett & Co.

With this, the second volume, Prof. McMaster completes his concise account of America's participation in the world war. Nowhere has his remarkable power of accurate and effective condensation been shown to better effect. There may be more elaborate histories written, but it is to be doubted if there will ever be one where so clear and so fair an account within such compact limits will ever be written. Certainly not by one who has been so close to the events. The characteristic style of Prof. McMaster is seen to its usual good advantage.

James Ford Rhodes has brought his admirable history of the United States down to the end of Grover Cleveland's interesting second administration. It is a source of real satisfaction to have a scholarly treatment of events so close at hand. They are usually treated from an ultra-partisan point of view. Not but Mr. Rhodes has opinions and expresses them fully and frankly. At the same time he is a historian expressing his views rather than a partisan attempting to write history.

Stephen A. Douglas' biography is one of the "Figures of American History" series, and deservedly so. He was a great politician although never reaching the ranks of statesmanship like his great rival. While many have the impression that he was overwhelmingly ambitious and therefore willing to sacrifice everything to his ambition, Mr. Howland declares that no part of his life so well became him as those last few months when he hurried from one southern city to another, nominally in the interest of his own candidacy, but actually trying to persuade the men of the South that the election of a Republican president was in no wise a justification for seceding. Moreover, when the civil war broke out he did not hesitate a moment; and there are those who believe that had he cast his lot with the South the Union would have unquestionably perished. Mr. Howland has done his work well and has given us a stirring picture of a man of whom too little is known.

Mr. Pearson has given us a thoroughly readable brief biography of Theodore Roosevelt for younger people, one that gives the essential facts clearly, concisely, and in good perspective.

Paul Deschanel, for a time President of the French Republic, is peculiarly well fitted to write of that other and earlier President, Leon Gambetta. A one time follower, an experienced statesman, and a man of keen literary ability, he has given us a vivid study of a most interesting life and contributed a most striking chapter to the history of France and Europe during the later decades of the nineteenth century. In this book, as Deschanel declares, only one passion is to be found: the passion for France. Gambetta loved France most ardently. He gave his whole life for her. He was the personification of the nation's resistance in 1870.

Dr. Guittean has prepared a number of school books dealing with politics and citizenship and the present volume is an excellent companion volume. It brings our country's history down to 1918, covering the great war. The chapter on the United States as a world power, covering the period of 1865 to 1918, is very well done. The abundance of maps adds to the value of the book, which has been carefully revised by Dr. Herman V. Ames of the University of Pennsylvania. C. R. W.

The Church and Christian Reunion. By the Rev. Arthur C. Headlam. Longmans. 1920. \$4.00. Pp. xii+326.

Dr. Headlam has given us in the Bampton Lectures for 1920 a valuable book though we cannot accept his conclusion: that our Lord founded a Church but did not institute a ministry. He has found "Apostolic Succession as ordinarily taught in the Church of England mechanical and unreal" (p. viii). The cause for this may lie in the fact that it is often taught as being of the *ben-*

esse of the Church (Dr. Headlam's own view to which he frequently returns) and not of the *esse*. He treats the historical misconceptions may be noted: the apostolic developments are facts with the ready hand of a master of the subject, but some rather lightly touched upon; emphasis is laid upon the itinerant "missionary" ministry at the expense of that which is permanently located; the presbyters, when the order is instituted, are made subordinate to prophets and teachers (p. 69); in the fifth century conception the established ministry came "to be looked upon as the possessors of mystical and supernatural powers" (p. 190). But one of the most valuable points in *The Early History of the Church and the Ministry* (edit. Dr. Swete) is the indicating of the fact that all the ministry, fixed as well as itinerant, possessed charisms, so this is not a new thought in the fifth century. We find a carefully balanced statement of Church and Ministry on p. 88: "Authority resides in the Church, which is the home of the Spirit, but it has always acted through its duly appointed ministers". This does not lead us to the conclusion of Dr. Headlam that episcopacy is a creation of the Church (p. 105) and not essential to its existence (p. 106). The chapter on St. Augustine gives an especially careful study of his teaching; but in chapter 5 (and the conclusion, p. 213) the difficulties of fifth century Christological thought are underrated. He says, quite truly, that "all questions of reunion are intimately dependent on theories of the ministry" (p. 115), and finds the way of escape from these theories in recognition of the validity of all orders conferred by the laying on of hands accompanied by prayer, regardless of the person of the ordinand. He interprets the Chicago-Lambeth Quadrilateral, as did the late Dr. Huntington, as emphasizing an historic episcopate only as the oldest and best working system: If we deny the validity of non-episcopal orders "we shall be just as narrow, just as arrogant, just as foolish, as the Church of Rome" (p. 253). While we cannot agree with him in this we may easily accept as paving the way for reunion the rejection of all Reformation formularies which he proposes (p. 202). The style of the work is easy and attractive. It is, perhaps, the first time that a piece of American slang has found its way into Bampton Lectures when one who accepts a certain view is described as "up against a narrow and intolerant exposition of Christianity" (p. 189). On the whole, while we do not find novelty in Dr. Headlam's main thesis, the whole ground of the study is covered in the way we have come to expect from him; and, incidentally, there are many suggestions well worthy of careful thought. F. H. H.

Death and Beyond. By C. T. Wood. Longmans. 1920. \$1.75 net. Pp. xii+115.

Out of the present attention paid to the subject of eschatology some constructive thinking should be anticipated, but it does not appear in this work. A brief examination of the Old Testament, Apocrypha, and Pseudepigrapha leads the writer to the conclusion that the teaching regarding eternal punishment which appears in the first Gospel is due to the influence of the writings between the Testaments; other New Testament evidence is explained away. Dives and Lazarus are discussed in a three-line footnote (p. 56). This process leads to Universalism as expressing the fundamental Christian teaching from which the Church has departed. Along with this is an interpretation of the Pauline "spiritual body" which makes it not so much a reproduction of apocalyptic teaching as of the Egyptian doctrine of the *Ka*. It is a pleasure to commend the teaching concerning the nature of heaven in the final chapter (the sixth), and the emphasis upon the failure of the Church to teach what it means to express our belief in the Communion of Saints, a failure which has been, in part, responsible for the popularity of spiritism; the writer well points out the futility of the latter as a satisfactory explanation. F. H. H.

A SECOND EDITION, thoroughly revised, of the *Service Book of the Holy Orthodox-Catholic Church* is in preparation by the publishers of the original edition long since exhausted, the Houghton Mifflin Co. In addition to the routine corrections of chance errors, the Christmas *Te Deum*, celebrating the expulsion of the French in 1812, has been eliminated, as out of place since the great war, that decision having been officially made by the ecclesiastical authorities in Russia during the conflict, in recognition of the fact that their ancient enemies were now their allies, and that such a *Te Deum* had never been of a properly Christian nature to warrant its retention for over a century. This volume contains all the services, and in a form which permits the worshipper to follow the intricate ritual.

What Shall We Do with Our Churches?

An After-Dinner Symposium among Big Business Men

By Stephen Leacock

NO," said my friend and host, Mr. Spugg, as he held one hand on the stem of his port wine glass, and kept his second after-dinner cigar in the fingers of the other, "no, sir, I never studied any Latin and I've never felt the need of it."

He looked round the table with a sort of pride. All the other men, except myself, grunted assent.

"And, what's more," added Mr. Spugg, "I don't believe that it's any asset in business to-day."

There was a chorus of approval. Spugg, of course, is a big man, one of the biggest men in rubber, so they tell me on the Continent. There were other big men present at the dinner, too. There was a big spirit man, and a big fruit man, and a man at the end of the table that I had heard referred to as the Napoleon of frozen meat. In fact, there were, according to the conversation that I had been listening to, several Napoleons present—men who were spoken of as "regular Napoleons", "perfect Napoleons", and so on. I don't know just how their classes run, but those are the terms. There seemed to be some revolutionists present also; one man was pointed out to me as having revolutionized the dried apple business; another had revolutionized the sale of weather-proof paint, and a third was "working up a revolution" in eggs. In short, they were a typical group of what are now called "big" men—men who do "big" things. They were not "thinkers". They were men who don't need to think.

SO it was naturally most impressive to hear these men say that they had never studied Latin in their lives. If big men like these have no use for Latin, what earthly good is Latin anyways?

But what interested me most was to hear the "big men" talk of the side-lines that they carried on as an appendage to pulp, paper, and scrap.

"How's that University of yours getting on, Spugg?" asked the pulp man.

"Better," said Spugg. "We've got a business man at the head of it at last, and he's putting it on business lines. We expect that our next balance sheet will make a pretty good showing."

"That's good," said the other. Then they both fell silent to listen to the Napoleon of frozen meat who was talking, so I gathered presently, about the church that he "controlled".

"Yes," he said, "we had a fossilized minister tied up on a sort of loose verbal contract. I found, when I took over the church, that we were saddled with him. He was one of those old-fashioned clergymen. He believed indistrict visiting, mothers' meetings, evening prayers, and all that sort of old stuff. I saw, at once, that he was a back number and that he would do us harm. We owed, at the beginning of my management, \$110,000. Well, I had a very frank talk with him at my office: 'Dr. Wemple,' I said, 'we have got to advertise—advertise in the newspapers; advertise in a big, telling way.' But I could see, at once, that I left him cold. He said that he didn't believe in newspaper advertising. Think of it! He didn't believe in advertising of any sort! Well, I knew then that we—the church, I mean—were up against it. I saw that he had no pep, no punch. Sunday after Sunday it was the same thing—every sermon, you know, just so much straight theology. Well, you see, a congregation won't stand for theology to-day. They want something up-to-date. Two or three times I got hold of the old fellow and I said to him, 'Can't you take up something that will let the people get away a little further from religion?' But he couldn't. It wasn't in him.

LOOK here,' I said to him, 'how about getting a little ginger into the music? What about letting out these tired looking old ladies who sing for you every Sunday? Why not get in a lot of young girls—you know what I mean, pretty ones. Girls with up-to-date designs in white robes—

nice caps, nice hair, nice complexions. Why not get in a harp, or a piano, or a couple of violins?' But he couldn't see it; it was all over his head."

"Couldn't you retire him?" asked one of the listeners.

"Not so very easily. We had no written contract, you know, just the old-fashioned appointment by letter (it was forty years ago when they put him in) and all the original letter said was, 'as long as it shall please God to bless his ministrations'—well, I mean to say, what can you do with him? Our lawyers admitted that they couldn't make sense of it.

"Then there was all the trouble about the churchyard," went on the big man, pausing to light a new cigar. "You remember the churchyard that there was all around our church with the willow trees and the grave-stones and the old slabs laid flat right in the grass?"

Several men nodded.

"Well, you know, that sort of thing is a pretty poor ad. for a church. The stones were old, half crumbling, and there wasn't a willow tree in the lot in decent shape. Of course, we wanted to level it all out, clean out the old monuments, cut out the trees and turf it neatly, and put a good gravel motor drive in a crescent right through it. Well, the old fellow stood out against it, and without his consent, so our lawyers said, we ran a certain risk in removing the dead. There's some old state law it seems against 'breaking the repose of the dead'. It has no application, I understand, to an up-to-date cemetery. But it applied here. So we were stuck. Meantime the churchyard was doing us harm; a congregation don't want to drive their cars among graves and over grass. The broken stone will blow a tire as quick as anything."

"Well, what did you do?" asked Spugg.

"Oh, we got him out all right," the big man went on. "We managed to get him in a corner on the pension question and he let us have his resignation."

"And who have you got now?"

"We've got an A-1 man all right. He was with the Presbyterians (though I think he'd been an Anglican for a while before that) but we went straight after him, met him at his own figure, and signed him."

"What are you giving him?" asked Spugg.

"Ten thousand," said the Napoleon, puffing at his cigar. "You can't get them for less, or not good ones. They simply won't come: they know what they're worth. There's an insurance company that would take our man at ten thousand to-morrow."

"He's pretty good, is he?" asked one of the men.

"Absolutely first class. He's the best publicity man I ever saw in a pulpit. You've seen that big sign he's put up, with great gilt letters—just where the old willow with the sun dial under it used to be. Every week there's the topic of the discourse in big lettering so that people can read it from their cars: and *those* are the people, mind you, that we're going after. Under the old fellow we had, I suppose, the poorest congregation in the city. A church can't get very far with *them*."

There was a general growl of agreement.

AND every Sunday he has some new up-to-date subject, not theology you know, but something that will hold and interest the people. Last Sunday, for example, he preached on the Holy Land (he was there for the Standard Oil people six or seven years ago) and he showed it all so vividly (we've fixed him a moving-picture machine where the font used to be), with the borings that they're making for oil near Damascus, and the new derricks at the Sea of Galilee. It was wonderful."

"But that's a pretty big sum to pay him," one of the guests said. "I don't see how your funds can meet that."

"Just the other way," said the big man, "we *make* on it. With a live man like that you get it all back. Last Sabbath day our offertory alone broke even with the week's expenses: that will show you the class of people that we're attracting." "That's certainly pretty good," assented several of the men.

YES, and more than that. Take the overhead. Now, in the old-fashioned church the overhead was everything. Light and power alone were among the biggest items that they thought about. Well, we've changed all that. You can't exactly cut out the overhead altogether in running a church, but you can reduce it to a point where it doesn't matter. And what we find is that with plenty of current receipts from social entertainments—concerts and lotteries and dances and so on—we don't have to worry about the question of light and power at all. In fact, we never think of it."

The speaker paused. And the host took occasion of the pause to start the port wine moving round and to beckon to the butler for more cigars. Whereupon the general talk broke out again and the purely spiritual tone of the conversation was lost.—*Vanity Fair*.

THE BLIND MEN

By LOUIS TUCKER

I MET two young blind men, each with a dog and a stick. They were born blind; so I, who was born blind and now see, walked and talked with them; and I looked at the flowers, birds, landscape, sky, sunlight, and world-beauty; but I was still as to these things; for it would be cruel to talk of them to the blind.

Yet I led the talk to seeing. "There is no such thing," said one. "No," said the other, "we have talked it over and are sure. There is no such thing as seeing."

"Have none told you they see?"

"Yes. Most do. A foolish jest."

"Where do you get food?"

"Men give it or we buy with coins they give."

"Where do they get it?"

"They find it, of course. We have more than once found it in fields or on shelves."

"Has no one with sight ever led you?"

"No one. Those who said they saw have led us, but really they had a better dog or a longer stick. When the heat goes out of the sky, we have led them."

"Then it was night."

"So they said; but really they had lost their sticks."

We came to the road that leads over the high downs to the cliffs by the sea. I told them it died out at the cliff tops, but they would not hear. I begged them not to go, but they laughed. I stood in the way and they went round. Then I prayed, and my Master's Father said to them: "Turn. Why will ye die?"

The whole world stood still to listen, and the echoes rolled from east horizon to west horizon, and the blind men said: "It thundered."

Then I prayed again and my Master said: "Turn: Why will ye die?" Then the earth trembled and the blind men said: "Die? What is 'Die'?"

Then I prayed a third time, and the Holy Spirit said to them: "Turn. Why will ye die?" And the earth and the sky were still, for He spoke in their hearts and in mine; but all the birds of all the sky broke into singing. Then they said: "What beautiful music! It is dangerous to follow music." And they went tap-tapping up the road to the cliffs.

On the high downs, the wind from the sea confused them. They could not hear for its blowing and the flapping of their rags; so they drew too near and the strings that held their dogs were tangled. Then the dogs would have fought but a hare sprang up from its form by the path, so they jerked away and tore after it out of sight. The blind men whistled and called; then, for lack of dogs, plied their sticks more nimbly. I would have led but they warned me off, saying I had lost their dogs for them. And so they reached the cliff's edge. Far below, at high tide is deep water and at low tide quicksand.

Tap-tapping forward, one blind man lost his stick. It went over the edge, while he fell to the ground and barely

saved himself. The other found the winding path that runs by the crag-tops and went away out of sight, to find (he said) another stick. I could not follow both, so I prayed again; and then I saw my Master going with him.

After a time, there wailed over the cliff-tops an exceeding great and bitter cry. My blind man sprang to his feet at this and shuffled forward, sliding one foot before the other. I walked between path and cliff-edge and he heard me and cursed me and shrank away from me nearer safety. Then my Master came very swiftly from afar and placed himself at my blind man's side, so I drew back. Then my blind man swerved to the edge and slipped and greatly shrieked and stretched out his hand for help—at last, at last—and met my Master's hand; and so he rose, seeing.

Then the other blind man came, seeing, leaping for joy along the path. We knelt at my Master's feet; and He blessed us and was gone. Then we went back to the great road, to guide blind men.

ITALIAN CHILDREN AND THE CONFIRMATION SERVICE

By THE REV. LORENZO DI SANO

THE two most beautiful and memorable religious services for children are the first Holy Communion and Confirmation. These from ancient time have been dear to them, and children always remember them with great solemnity and religious remembrance. When Napoleon was in exile at St. Helena, one day he was asked what great event in all his life he remembered best. He answered: "When I received my first Holy Communion." This is perhaps the reason why we find the children so eager and ever ready to attend the church during preparation for their first Holy Communion. The thought of what they will receive for the first time makes them so happy; the thought that a bishop with colorful vestments, amidst a great throng of Christian people, will bless them, makes them so enthusiastic.

With these thoughts in their minds our Italian children wait impatiently for the occasion, but when the day comes many are disappointed, not only the children but their parents also; and this disappointment very often makes it hard for us afterward to prepare other children for confirmation. The disappointment comes for this reason: Italians are not like the Scotch, English, and other Northern people who love simplicity above ceremonies in religion. The opposite is the case with the Italians. The Italian people come from a country where they have had the most beautiful churches and most impressive religious services. They have an old traditional custom by which they distinguish a Bishop: At the religious functions he will wear cope and mitre, pectoral cross, and pastoral staff. Without these, the bishop is not a bishop to our Italians. Some of our American bishops go to visit missions among the foreign people in their full black uniform, and the result often is that the people think the Bishop came to perform a funeral service. We believe there is no fundamental reason why a bishop when he goes to the Italian missions shouldn't wear a cope and mitre. We believe there is no Christian reason why the bishop shouldn't sign the confirmant on the forehead with holy oil. We furthermore believe there is no legitimate reason why the bishop shouldn't permit the Godfather and Godmother to stand by the children's side when they so desire.

To say that the bishops of our Church doing all these things will imitate the Roman Church in our mind would be just as unreasoning as to say that the Roman Church is the only true Church of God. We who are endeavoring to make the Italian missions in America a permanent work beg our bishops to help us build up this most important mission field among the great mass of unchurched Italians.

THE MAKER has linked together the whole race of man with the chain of love. I like to think that there is no man but has had kindly feelings for some other, and he for his neighbor, until we bind together the whole family of Adam. Nor does it end here; it joins heaven and earth together.—*William Makepeace Thackeray*.

THE DOORS of your soul are open on others and theirs on you. Simply to be in the world, wherever you are, is to exert an influence—an influence compared with which mere language and persuasion are feeble.—*Horace Bushnell*.

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.
- 11-16—Montrose, Pa. Diocese of Bethlehem Summer School. Rev. H. W. Diller, Sec., 901 Mahontonas St., Pottsville, Pa.
- 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. RICHARD HATCH, rector of Grace Church, Ottawa, Kansas, has resigned, and will spend a vacation period at his old home in the suburbs of St. Louis.

THE REV. D. R. OTTMANN, acting upon his physician's advice, has severed his connection with Iolani School, Honolulu, and may be addressed care Rev. G. A. Ottmann, Trinidad, Colo.

THE REV. G. D. GRIFFITHS of St. Mary's parish, Charleroi, Pa., accompanied by Mrs. Griffiths, sails for Wales on July 9th, to be absent till September 10th.

Personal

THE VEN. RAYMOND M. GUNN, Archdeacon of Cairo, should be addressed at 1616 State street, East St. Louis, Ill.

DEGREES CONFERRED

KENYON COLLEGE.—At commencement on June 20th, the degree of D. D. upon the Rev. CHARLES HENRY ARNDT, rector of Christ Church, Germantown, Philadelphia.

TRINITY COLLEGE.—The degree of doctor of music on JOHN SPENCER CAMP of Hartford; doctor of laws on VITORI ROLANDI RICCI, ambassador from Italy to the United States; and doctor of divinity on the Rt. Rev. PHILIP COOK, Bishop of Delaware; the Rev. J. W. NICHOLS of Shanghai, China; and the Rev. EDWARD T. SULLIVAN, rector of Trinity Church, Newton Center, Mass.

WASHINGTON COLLEGE, Chestertown, Md.—Rev. ALEXANDER G. CUMMINS, Litt. D., rector of Christ Church, Poughkeepsie, N. Y., the degree of doctor of divinity, at commencement exercises.

UNIVERSITY OF ALABAMA.—At the recent commencement, upon the Very Rev. RICHARD LIGHTBURN McCREADY, the degree of doctor of literature.

ORDINATION

DEACON

PENNSYLVANIA.—On the Fourth Sunday after Trinity, June 19th, Mr. HENRY JEREMIAH PULVER was ordained deacon by the Bishop Suffragan in All Souls' Church for the Deaf, Philadelphia. The candidate was presented by the Rev. Norman V. Levis, D.D.; and the Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York, and Western New York, preached. Other clergy present were the Rev. Messrs. James O. McIlhenny, Franklin C. Smielau, and Oliver J. Whildin. Bishop Garland celebrated the Holy Communion.

The Rev. Mr. Pulver, a graduate of the school for the deaf at Malone, N. Y., and of Gallaudet College, studied for the ministry in the Philadelphia Divinity School. He will have charge of deaf-mute work in Washington, D. C., and the Virginias, under supervision of the Commission on Deaf-Mute Work in the Province of Washington, and will establish headquarters in Washington. He is the seventeenth deaf man to be ordained to the ministry of the Church, in which twelve clergymen are now devoting themselves to the spiritual welfare of the deaf.

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

CLERICAL

EDUCATED CHURCHMAN, CLERICAL OR lay, to assist editorially, in preparation of manuscript, and in supervising proof. Must be quick at punctuation. MOREHOUSE PUBLISHING Co., 1301 Fond du Lac Avenue, Milwaukee, Wis.

ASSISTANT PRIEST IN A LARGE New England parish in University city; moderate high Churchman; aptitude for work for and with young people; unmarried. Stipend \$1,400. Address NEW ENGLAND RECTOR-359, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

MISCELLANEOUS

DEACONESS WANTED—PITTSBURGH Parish, for intensive Church School work for parish and general neighborhood. One conversant with social service work, forming of organizations, etc., preferred. Please reply promptly stating experience and remuneration desired. Box-362, care LIVING CHURCH, 745 Postal Telegraph 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.

EXPERIENCED TEACHER WANTED, ONE interested in boys and individual work. Churchwoman. Address THE BETHANY HOME FOR BOYS, Glendale, Ohio.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, THOROUGH Churchman, having several years of experience in the rectorship, capable and reliable, and can furnish good recommendations, desires a small parish, paying living stipend, with an opportunity. Address FRIEND-351, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

CLERGYMAN, 40, FULL OF PEP, RECTOR in large Mid-West city, wishing change invites correspondence. Nothing under \$2000 and house considered. Address W-349, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

PRIEST, SINGLE DESIRES PARISH September 1st. Highly recommended. Address G-360, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

THE REV. PERCY DIX OF SEGUIN, Texas, desires clerical work, either in small parish or mission station. Elderly, therefore, will accept a small salary.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, CHURCHMAN, wide experience, single, desires change. Prosperous congregation, large organ, boy choir, teaching, excellent endorsements, hustler, successful. RECITALIST-355, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

POSITION WANTED BY EXPERIENCED teacher, Churchwoman, college graduate, exceptional qualifications in French, also history, English, other high school subjects. Miss MARIE WAGNER, Box 357, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

CHURCHWOMAN EXPERIENCED IN institutional 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.

CULTURED, EDUCATED WOMAN WISHES a position as companion to elderly lady, or to invalid boy or girl—or as governess. Particularly fitted to take charge of a young girl needing a mother's care. Accustomed to traveling. Can furnish any desired references. Address L. X-363, care LIVING CHURCH, 745 Postal Telegraph Building, 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

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.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clev. 52.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada.

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

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

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

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.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. Skirts, Hoops, 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 delightfully 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 AITMAN, 109 S. CALIFORNIA AVENUE, Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

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

TENNESSEE.—A retreat for clergy, St. Andrew's, Tennessee, conducted by the Rev. F. L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, begins on the evening of Tuesday, September 20th, closing on the Friday morning following. Notify GUEST MASTER, O.H.C., St. Michael's Monastery, St. Andrew's, Tennessee.

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. Ry 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

OXFORD UNIVERSITY PRESS, New York City.

Government Control and Operation of Industry in Great Britain and the United States During the World War. By Charles Whiting Baker, C. E.

D. APPLETON AND COMPANY, New York City.

Local Government in the United States. By Herman G. James.

C. B. MOSBY CO., St. Louis, Mo.

Pensions and the Principles of Their Evaluation. By Llewellyn J. Llewellyn and A. Bassett Jones.

DODD, MEAD AND COMPANY, New York City.

Sweet Stranger. By Bertha Ruck.

FREDERICK A. STOKES COMPANY, New York City.

The Feast of Lanterns. By Louise Jordan Miln.

WORLD'S STUDENT CHRISTIAN FEDERATION.

The World's Student Christian Federation, Origin, Achievements, Forecast. Achievements of the First Quarter-Century of the World's Student Christian Federation and Forecast of Unfinished Tasks. By John R. Mott.

G. P. PUTNAM'S SONS, New York.

The Story of Chautauqua. By Jesse L. Hurlbut. (Net \$2.50.)

FAITH PRESS, London, England.

The Relation of the Anglican Churches with the Eastern-Orthodox. Especially in Regard to Anglican Orders. By the Rev. J. A. Douglas, B.D., Vicar of St Luke, Camberwell.

APPEALS

ALL SAINTS CHURCH, SHANGHAI

There follows an extract from a letter written by the Bishop of Shanghai to Dr. John W. Wood, to which is subjoined an explanatory note:

"It gives me great pleasure to report that Mr. McRae's work at All Saints' has prospered very greatly, and that we have now a very promising centre in that part of Shanghai. The congregation cannot be permanently accommodated in the room in the parish house which now is the chapel, and it would be well to utilize the opportunity of Mr. McRae's furlough by allowing him to do something to raise money for the church which will be needed soon. He has already a nucleus of such a fund, which amounts I believe to about \$3,000 Mexican, and will no doubt find those who

are interested enough in his work to make special contributions to increase it."

The work at All Saints' is not yet six years old. From the beginning we have aimed at self-support and in a very little while the congregation was paying all the current expenses, except the rents and the salaries of the workers, besides its apportionment to the Diocesan and the General Missionary Society. On December 10, 1920, our fifth anniversary, the congregation having by that time grown to about 150 communicants and the same number of persons preparing for baptism or for confirmation, the vestry voted to relieve the Mission of half the salary of the Chinese associate rector, the Rev. H. K. Waung. Nearly all of the \$3,000 which Bishop Graves mentions was contributed by members of the congregation and other Chinese Christians in Shanghai. My furlough is drawing to a close and we still need at least \$10,000 to complete our building fund. Are there not some of your readers who would like to help this Chinese congregation which has shown such a laudable spirit of self-help? Those who desire to do so may send their contributions to Mr. L. B. Franklin, Church Missions House, 281 Fourth Ave., New York, marked "Special for the All Saints' Building Fund, Shanghai".

CAMERON F. McRAE,
Missionary in charge of All Saints'
Church, Shanghai.

2332 Andrews Avenue,
New York City.

News in Brief

CENTRAL NEW YORK: St. Peter's Church, Auburn, celebrated its patronal festival and anniversary with a programme that began on the 25th. The Rev. Dr. Percy T. Fenn was special preacher on Sunday, and the Rev. Theodore Haydn on St. Peter's Day. Archdeacon Foreman recently conducted a parochial mission in St. Mark's Church, Candor. The Church school of St. John's, Oneida, gave the Rev. C. L. Bates' Trinity pageant at their closing session on June 26th. A diocesan pilgrimage was carried out under direction of the Archdeacon, on June 21st, to St. Philip's Mission for colored people, Syracuse, and the Church of the Good Shepherd, Onondaga Indian Reservation. A troop of Boy Scouts is being organized at St. John's Church, Oneida.

GEORGIA: The Bishop has given one hundred pounds of soft cured cod fish to the Social Service Federation of Savannah for distribution among the poor. The fish were purchased from fishermen of New Foundland, whom depression in business had left overstocked.

A parent-teacher association in St. Paul's Church School, Savannah (Rev. S. B. McGlohan) has recently been organized "to study the welfare of the child in the home, the Church school, and the community, to create a better mutual understanding between parents and teachers, and to secure their cooperation.

DULUTH: The diocesan Auxiliary held its annual meeting on the same day as the diocesan convention, at St. Paul's Church, Duluth. The president, Mrs. E. W. Couper, in her address stressed the need for an enlarged vision of service, and for the application of enlightened feminine influence to community problems. Parochial reports showed advance, with some specially good news from the Indian branches. Mrs. George Biller spoke helpfully on Women's Work in the Church. Mrs. Morrison, who organized the diocesan branch, was made honorary president. Mrs. Couper was elected president and Mrs. C. C. Randall secretary-treasurer. A Church workers' conference, now a recognized feature of convention week, was held in St. Paul's Church on the 9th, presided over by Dean Couper. Miss Margaret M. Bradt, a state field secretary of the Christian Endeavor Society, showed the society's adaptability to the Church's system, she herself being the only Churchwoman in the world to hold such an office as hers. The Rev. E. M. Cross, discussing the place of Christ in Religious Education, said that newspapers and movies were a larger factor than schools and churches in modern education. Churchmen must present a more compact and united front in Christian example. There were several brief addresses.

WASHINGTON: The chancel of Christ Church, Washington (Rev. William Curtis White, rector), is to be remodeled this summer at a cost of \$6,000, from plans drawn by Delos H. Smith, architect. The edifice dates from 1807, and, as was customary at that period, choir and organ were in a gallery near the entrance, though a small apse-like sanctuary was added some forty years ago. Now the vestry has undertaken the deepening of the chancel fourteen feet, making it a rectangle, allowing space for choir and organ. The new sanctuary will be considerably enlarged, and the communion rail will be lengthened. Furnishings have been given by various organizations and individuals.

EDUCATIONAL

TRINITY COLLEGE, HARTFORD

COMMENCEMENT at Trinity College, Hartford, was the first under the new president, the Rev. Dr. Ogilby. Degrees in course were conferred upon thirty-two men, including two masters of arts. Besides, there were five doctorates conferred—three in divinity, one in laws, and one in music.

SEWANEE SUMMER TRAINING SCHOOL

A SUMMER TRAINING SCHOOL for workers opens a two weeks' session at Sewanee, Tenn., on August 9th, offering excellent courses for the training of leaders in Church work, as well as instruction in additional subjects of general interest. For the entire period, the charge for board and lodging will be \$25, but visitors are asked to bring with them some light bedding. The Rev. Mercer P. Logan, D. D., will give full information if addressed at Sewanee.

ST. FAITH'S SCHOOL, SARATOGA

AT COMMENCEMENT at St. Faith's School, Saratoga, N. Y., the provincial school for girls of the Province of New York and New Jersey, a class of eleven, the largest in the school's history, was graduated. Announcement was made of the purchase of a valuable piece of property, and payment of a mortgage on Shackelford Hill, whose cornerstone was laid three years ago.

St. Faith's begins its next year with its property free. Its trustees are beginning a vigorous campaign to raise \$75,000 by bond issue to enlarge the school.

Memorials and Gifts

ST. LUKE'S CHURCH, Utica, N. Y., has received a silver chalice in memory of Mrs. Helen Ledyard Seymour, the gift of her daughter.

EUCCHARISTIC LIGHTS have been placed upon the altar of Christ Church, Guilford, N. Y., in memory of Bishop A. Fleming and his son, given by the family.

A MEMORIAL WINDOW presented to St. Paul's Church, Baltimore, on June 12th in loving memory of the late William Smith Gittings Williams, is the gift of Mrs. Thomas Marean Chatard of Washington, a sister. It is by Clayton and Bell of London, and the subject is the Angel's Message to Cornelius.

NEW JERSEY: Over \$600 has been expended in repairs and decorations in the rectory of the Church of St. John the Divine, Hasbrouck Heights. On the first Sunday in July a missal for the altar of St. John's and two Prayer Books to match were dedicated as memorials to the late Henry Ersknight Jackson, who died after a trolley accident on February 5th.

ON JUNE 12th, in Christ Church, Manhasset, L. I., the rector, the Rev. Charles H. Ricker, dedicated new furnishings given to replace those stolen when the church was broken into and damaged on Easter night. The furnishings included the following among other memorials: A silver Communion set, given by Mr. and Mrs. G. W. Skidmore and Mrs. D. R. Porter in memory of James H. and Mary A. Skidmore; an altar cross given by Mrs. D. E. Smith in memory of her parents; an altar desk from Miss Grace Hoagin in memory of her parents; Eucharistic lights from Louis Dutton in memory of his parents. During the last two years the parish has raised \$10,000 to apply on debts and repairs, and has met its missionary quota for the first time in years; and the rector has baptized forty-two and presented fifty-one for confirmation.

AN OLD-FASHIONED CHURCH IN NEW YORK

ALL OLD-FASHIONED CHURCHES are not in England. Inspired by an editorial reference in the *Herald*, a New Yorker has lately found and described All Saints' Church, Henry street, in the American metropolis; and, finding it, he has taken the trouble to write about it to the *Herald*.

"Do your readers know," runs the communication of Dr. A. J. A. Morgan, "that Scammel street can be reached by taking the eastward bound Grand street crosstown cars and asking the conductor to put you off somewhere thereabouts? And that then, navigating due south, you will arrive, before you know it, at the corner of Henry and Scammel streets and think that some dirigible has dropped you upon another planet? For here, in a vicinage that smacks not of modern things, least of all of New York city, stands the tiny gray church of All Saints itself, with its quaint square cupolaed tower, its dainty little slits of pews, its slave gallery penned in and entered by a private door, where, lang syne—for slavery was abolished in this State in 1817—the bondmen, not always black or even dusky, were sent by their masters to listen to prayers in which they could not share and to benisons of which they might never partake. Most marvellous of all in its small four squared interior, over the chancel is a splendid stained glass window that would be a graceful ornament to the big Cathedral on the heights of Morningside itself.

"Ghosts? Yes; ghosts of a day when Henry and Scammel streets and East Broadway were the Murray Hill and Fifth avenue and Riverside drive of the little city in the lower precincts of Manhattan Island.

"One almost is wishing one lived there now in tranquil adumbrage of the storied past. And within All Saints, how could one, however worldly minded, forget to say 'even here the Lord is in His Holy Temple: Let all the earth keep silence before Him'?"

"Why does not every New Yorker know of All Saints' Church? Yet not in General James Grant Wilson's monumental history of New York city in four huge volumes, nor in Mrs. Lamb's careful history of the city, nor in Lossing's two volumes, is All Saints' Church even alluded to, although General Wilson gives a big chapter exclusively to city churches.

"It seems to me that somebody with the knack might turn his ready pen to the chronicle records of this priceless little God's house of All Saints. And it should grow into a book, with photographs of the church inside and out: its slave pen, its pulpit and lectern, designed perhaps from those sketched in the St. Sebastian catacombs, and its mural tablets; to which Dr. Guthrie announced there will soon be added one commemorative of that fine gentleman, the Rev. Dr. Dunnell, who for forty years devoted his life to All Saints'—All Saints', the greatest, to my thinking, among the churches of this vast city in age, in odor of sweetness, and of sanctity, even its lowly slave pen purified by sacrifice!"

Dr. Morgan's interest did not cease with his letter to the *Herald*; for he now writes to THE LIVING CHURCH with added information:

"What I allude to as 'the lectern' was intended for the 'clark's' (or clerk's) pulpit, from which that functionary read—or led in—the responses. If this information is accurate, then All Saints' Church possesses two features that survive nowhere else in

our churches: the slave pen (a better name would be "the slave gallery") and this 'clerk's pulpit'. The pulpit proper, which familiarly might be described as resembling a tulip with a very long stem—probably it was built so abnormally high to permit the preacher to look into the slave gallery, which was (and is) entirely concealed from the congregation—is at the extreme right outside the chancel. The clark's pulpit, which is something the shape of a tea-cup—is just in front of the chancel rail."

HUMAN NATURE'S DAILY NEEDS

I AM INDEBTED to the *Guardian* for this story, which comes via the *Morning Post*: "A certain Bishop," says our contemporary, "whose diocese need not be named, was lately presented with a magnificent cope, the result of much labor and money of admiring friends. His lordship naturally expressed his great delight and appreciation of the gift. He is reported, however, to have remarked to a friend (needless to say, not one of those who were responsible for the gift—and very much *sub rosa*): 'I should ever so much rather have had a dozen new shirts!'"—*Scottish Chronicle*.

WE TALK of a "cloudy sky", but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the window. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand.—*Canadian Churchman*.

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(Signed) John F. Scott, Rector.

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AMERICANIZATION CONFERENCE IN MILWAUKEE

IMMEDIATELY FOLLOWING the Conference in Milwaukee of the Social Service Department, the Foreign-born Americans Division of the Department of Missions organized to discuss phases of work among immigrants. The meetings at Milwaukee-Downer College, from June 23rd to 27th, supplemented the programme of the National Conference of Social Work. An effort was successfully made to make this a conference of interested persons rather than series of reports and addresses.

The programme advocating fellowship between American-born and foreign-born as the normal method of Americanization and primary object of the division was fully discussed. It was generally agreed that while the racial mission was necessary any work that recognized racial segregation was an admission of failure. Valuable contributions were made by Bishops Brent and Shayler.

Consideration of our duty to the immigrant from the British Isles, led by the Rev. Hugh David Jones, missionary to the Welsh, and the Rev. W. McL. Goldie, former port chaplain at Halifax, revealed a loss to the Church of several hundred thousand former communicants of the Church of England. Future losses would be much less if proper co-operation with the Immigration Society of Great Britain could be established. Congestion and necessary restrictions at Ellis Island make a religious census impossible. Plans for fuller co-operation with port chaplains were advanced, and a resolution was offered requesting the Presiding Bishop and Council through the Foreign-born Americans Division to provide such assistance and co-operation as may place Church work among immigrants at ports of entry on a substantial basis.

Lack of consideration for the foreign-born in hospitals outside the larger cities was deplored. Interpreters are needed to explain to patients the nature of their illnesses and remove unnecessary terror. The absence of hospitals for Mexicans along the Southern border is a reproach to Christian America. The need for devotional literature in foreign languages was earnestly stressed.

The general lack of literature in foreign languages leads many older immigrants to have recourse to the foreign language press for information. They thus often become the victims of subversive propaganda. Resolutions were offered recommending to the Presiding Bishop and Council that they provide forms of prayer and books of devotion and religious instruction in foreign languages, and that provision be made for translation of the principal offices of the Book of Common Prayer.

A resolution also was offered that the division notify city mission executives of plans looking to this translation work; and it was also resolved that the executive be asked to co-operate in securing interpreters for hospitals and other Church institutions.

The plight of the immigrant who tries to adjust himself to the laws, and the extent to which he is victimized, excited interest. As the immigrant is ignorant of the opportunities for aid offered by the legal aid societies and similar organizations, resolutions were offered requesting the secretary to tabulate the agencies offering aid and individuals willing to do likewise, and that upon request he assist the city missionary societies and others in procuring notices of such in various languages.

On the afternoon of June 24th an address by Mrs. E. E. Ledbetter of the Cleveland Public Library, on her experience in putting into effect a programme of American fellowship among the races, led to other encouraging reports. This phase of the Church's work was heartily recommended to other religious bodies.

Strong emphasis was given by the Rev. W. C. Emhardt, field director, to the national character of the work of this division particularly with the racial missions. The transient character of immigrant labor continually shifts responsibility; and even where immigrant groups are permanent the work is such that its reaction is often of national and even international importance. There should be generous co-operation in all phases of the work.

Saturday morning was given over to reports from the field. The Rev. W. C. Emhardt, Ph. D., gave an account of Mexican and oriental problems confronting Church and nation, and pointed out the growth of organized oriental religion among the Japanese in America with its pro-Mikado tendency.

The relations of the Church with the Orthodox during the year were recited by the Rev. Thomas Burgess, secretary of the division. Active discussion followed on the importance of making known to the rank and file of the Orthodox laity our willingness to offer disinterested but sympathetic help in religious matters. Many parts of the country reported.

The Rev. John Török, D. D., a Hungarian priest connected with the division, gave a picture of the life of Hungarians in America where, with wise and unselfish leadership lacking, the average immigrant is dependent upon racial leadership because of isolation from American life.

The Rev. Adam Y. Hanunian, Ph. D., priest in charge of the Church of the Good Shepherd, Chicago, told of what the Church is doing for unchurched Czechs in that neighborhood.

Italian survey work was reported upon by the Rev. Sisto J. Noce, who has been arousing great interest in several dioceses in which he has tried to open the way for work among Italians.

The Rev. Albert N. Gilbertson, Ph. D., read a paper on the contribution of the Scandinavians to American life.

A committee was appointed to draw up resolutions on the education of workers, both native and foreign. Provision should be made in the seminaries for thoroughly training every outgoing student and for special training of workers among the foreign-born.

LOVE OF MAN ESSENTIAL

"THE BEST WAY to interpret America to anybody, is to interpret it in terms of justice and in terms of the human spirit," ex-Secretary Lane said in a recent speech.

"There is no way by which you can make me love anything, whether it is a religion or a literature, or a form of government, or an economic theory, unless that thing appeals to the best that is in me; and if any man comes preaching it to me, he has got to preach it to me out of a heart that I know is filled with love for men.

"You cannot shut a man up in a reeking tenement, and give him no more than a little bit of macaroni for himself and his wife and his babies, and give him no opportunity to breathe the fresh air, and give him no part in this great country, and then say that man is to blame if his mind holds false ideas regarding our country.

"The basis upon which we have to fight our battle against theories that are destructive of order and of law, is the basis of the square deal, man to man."—*The Lookout*.

A MAN may say he does not understand over half of Christianity. What are you doing with the half you do believe? Never mind the half you don't understand, but take the half you have got and say you do believe and try to work that out in your life. The astonishing thing is that as you try to work it out you will find your faith growing and growing and getting richer and richer and fuller and fuller; and you will go on from faith to faith, just because you have used what God gives you.—*Rt. Rev. Charles Fiske, D.D.*

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KENYON ENDOWMENT IS SUCCESSFUL

AS WAS REPORTED last week, the movement to raise \$450,000, the amount necessary in order to secure the additional sum of \$150,000 from the General Education Board, culminated in success at the recent commencement of Kenyon college, Gambier. In addition, special gifts of \$50,000 were announced from Archer M. Huntington for the study of Spanish and a like amount from Samuel Mather for endowment of the deanship at Bexley Hall.

The \$450,000 is given in almost equal parts by the sons of Kenyon and by the Churchmen of Ohio. Over 300 alumni contributed, and 109 students turned in subscriptions amounting to \$6,500. Among the Churchmen the principal subscriptions were: Samuel Mather, \$100,000, William G. Mather, \$25,000; Mrs. T. J. Emery of Cincinnati, \$15,000; Frank H. Glun, of Cleveland, \$15,000; H. G. Dalton, \$15,000; Ralph King, \$15,000; E. W. Oglebay, D. Z. Norton, C. F. Brush, C. C. Bolton, of Cleveland, H. P. Knapp of Painesville, and Mr. Firestone of Akron, each \$5,000.

The committee on priorities of the Presiding Bishop and Council have endorsed the request of Kenyon College for \$25,000 toward electric lighting. In the inability of the Council to make such an appropriation it is hoped that this sum be raised by gifts from outside the state of Ohio during coming months.

THE STRANGERS WITHIN OUR GATES

CAREFUL STUDY of the foreign language religious press, made by the New Americans, Division of the Interchurch World Movement, reveals that no religious publication is issued for the following groups: Albanians (50,000), Arabic (Syrian) (200,000), Belgian-Flemish (80,000), Bulgarians (40,000), Chinese (70,000), Croatians (500,000), and Servians (675,000).

The older immigration groups are well cared for. The Dano-Norwegians have 41 religious periodicals, 25 of which are Lutheran; the French, 6; the Germans, 97 (46 of which are Lutheran and 19 Roman Catholic); the Icelanders, 1 (Lutheran); the Swedes 32 (10 of which are Lutheran).

Some of the newer and larger groups have several small inadequately financed periodicals, with part time editors—some of excellent quality—but no one strong enough to bring a real challenge to the whole language group. This is true of the Italians (3,500,000), Polish (3,000,000), Russian (400,000), Czechs (810,000), Magyars (450,000), Spanish (2,000,000), Ruthenians or Ukrainians (600,000), Greeks (300,000), and Armenians (90,000). In every case heroic efforts have been made by individuals or groups to provide themselves with religious papers. Small subsidies have been given by home mission boards in many instances, but the results are by no means commensurate with the needs of the groups or the responsibilities of the evangelical Churches. The Russellites publish periodicals in Arabic, Czech, Dano-Norwegian, German, Polish, and Russian; and the Seventh Day Adventists very attractive publications in 14 languages—Czech, Dano-Norwegian (2), Finnish, French, German (2), Italian, Magyar, Polish, Rumanian, Russian (2), Serbian, Slovak, Swedish (2), and Yiddish. Both these bodies are using their periodicals as tract material in "first approach" work and publish them in quantities sufficient for their aggressive missionary activities.

Obviously each denomination cannot finance periodicals for each of the language groups in which it is concerned. Cooperation is the only way to secure adequate production of high grade literature. Apparently theological propaganda of an ex-

trême sort is finding its way to these multitudes. These statistics may be a key to many a defect in our civic life.—*Information Service.*

HONEST TOWARD GOD

MRS. CROFTS vouches for the truth of the following story which she sends us: A prominent member of our Communion attended Father McVeigh Harrison's mission at St. John's. Coming out, he dropped a ten dollar bill into the box, and then went home full of self-satisfaction over his generosity. He told his wife of his good deed, expecting approbation. Instead, she said something like this: "Well, Jim, you think yourself a fine fellow, don't you, putting ten dollars into that box? You have just paid two hundred and fifty dollars for a victrola, one hundred and twenty-five dollars for a suit, one hundred and thirty-five dollars for your month's club expense, and are about to take a trip that will cost you fifty dollars a day. You are generous!" So, next day he went back to the mission and put in fifty dollars. On the way from the church he met a man whom he had not seen for years, and who owed him money. The debtor had made a pile and handed him something which he was not to look at just then. It proved to be one thousand dollars, much more than the amount of the debt. Moral? ? ?—*St. Luke's Evanston, Ill. Visitor.*

CHINESE IN MANILA

ST. STEPHEN'S MISSION, established by Bishop Brent in 1903 for the Chinese of Manila, is the only mission of any communion among more than thirty thousand Chinese. There are two Chinese races, differing in language, so that we should have separate congregations for them. A large majority, from Southern Fukien, speak the Amoy language. St. Stephen's services have always been held in this language. We have over 170 communicants, and a girls' school with more than 200 pupils.

Among the remaining Chinese in Manila, almost all Cantonese, no Christian work is being done by any communion. A few have come into St. Stephen's congregation, but it has proved impossible to attract them in number to a service in which their own language is not used. For our Manila Cantonese, services and sermons and instruction in their own language are essential.

The Church is looking for young clergy men for this work.

THE OLDEST BELL IN AMERICA?

ST. STEPHEN'S PARISH, East Haddam, Conn., founded in 1791, has in its church belfry what is believed to be the oldest bell in this country. After being used for centuries in Spain it was brought, along with other bells, to New York to be recast into bells for American churches, and was presented in 1834 to St. Stephen's parish. The Spanish inscription on the bell is translated: "The prior, being the Most Rev. Father Miguel Villa Mueva; the procurator, the Most Rev. Father Josef E'Stivan Corales, made me, in the year A. D. 815."

A VISITOR, staying with the poet Tennyson, at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden, when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul!"—*Selected.*

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VICE AND SIN
"Vice is a monster of such fearful mien
That to be dreaded needs but to be seen;
But seen too oft, familiar to the face,
We first endure, then pity, then embrace."
But once embraced, the sin is hated more,
The serpent's coil is flung beneath our feet;
And chastened man, aroused, though wounded sore,
Hurls deathlike vengeance at the hissing cheat.
RALPH M. HARPER.

ORTHODOX APPRECIATION FOR CHURCH CLERGY

THE REV. E. J. BURLINGHAM and the Rev. E. H. Spear were summoned to St. Nicholas' Cathedral in New York City on June 22nd, "that his grace may have the honor to confer upon you the 'Nabedrinik' and the 'Epigonation' in token of the gratitude he himself feels, and which he desires to express in the name of the Church he has the honor to serve, for the splendid service you have given to our holy religion by your unselfish and self-sacrificing devotion in teaching our candidates for the priesthood in our Seminary of St. Platon.

"Were there now established that intercommunion between our two branches of the Apostolic Church toward which, under the guidance of the Holy Spirit, we are tending (and your labors are notable in bringing about this much-to-be-desired end), these ensigns would denote your elevation to the rank of archpriest in the sacred hierarchy. As it is, it is the profound desire of his grace to express by their presentation his heartfelt gratitude to you, and his appreciation of the labor of love you have engaged in."

This appreciation of two priests of the Church teaching in the Russian seminary is held to be an admirable expression of the comity between the two communions.

SCUM OF THE EARTH?

THE MEN in the lobby did not know him. They hadn't even heard his name, and they did not ask. Nor did they ask whether he could pay, or whether anyone could pay.

He was a fellow man and the doctor said he would die unless someone would give blood for him.

The doctor from the hospital stood on the stairs, and as his voice rose above the hum of many voices and above the click of the dishes in the lunch room and at the soda fountain, a silence fell over the lobby.

"He will die unless we can get some fresh, healthy blood into his veins. Will anyone volunteer to give some blood for this man?" They all heard it: "He will die unless—"

It seemed as if the whole lobby full of men was moving forward. Young and old, strong and weak, they edged forward—fifty of them—to offer what they could give to save the life of an unknown man.—*The Lookout.*

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ST. STEPHEN'S COLLEGE

COMMENCEMENT AT St. Stephen's College began on June 12th, with the baccalaureate sermon preached by the Rev. Dr. J. G. H. Barry.

Class day exercises out of doors on Sunday evening included reading the class history, a solemn march through the library to view the remains of the algebra, and the burning of the same in a huge bonfire. The president of the graduating class presented to the president of the incoming senior class the historic pipe of peace, and the spade with which the algebras are dug up.

On Monday afternoon the missionary sermon was preached by the Bishop of Salina, an alumnus. Monday evening the fraternity banquets were held.

Graduating exercises began on Tuesday with the service in the chapel and were continued in the gymnasium, where the degrees were granted. There were seven in the graduating class. Bishop Ferris delivered the commencement address, his topic being The Reunion of Religion and Learning in the Higher Education.

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The Magazines

UNUSUAL VARIETY in interest characterizes the June issue of *The Constructive Quarterly*, whether we have regard to the general articles or to what remains still the review's dominating concern, questions of Christian unity and of Church union. That there may be larger opportunity to speak of these last it shall be here to note only that Cuthbert H. Turner, a Fellow of Madgalen College has written with sympathetic insight a sketch of the late Dr. Sanday; that the Scotch divine, Dr. James Lindsay offers an acute metaphysical study of ontological consciousness and Dr. Walter Lock of Oxford notable philosophic considerations on the constructive value of the Bible, while the genial English publicist Herbert Horwill tells of a significant new social movement among the English Quakers, and Professor Bevan, now of the University of Delaware, late of Sewanee and of Kenyon, reviews the later volumes of Professor Bremond's monumental studies of religious feeling in France dealing with the mystics of Port-Royal and in the Jesuit group gathering around Fr. Lallemand.

Lambeth and its proposals are the inciting cause, even where they are not the immediate subject, of five articles. Good spade work in clearing the ground of misconceptions and in the defining and distinguishing of various methods and ends in the general aspirations toward unity and union is done by Professor William Adams Brown of the Union Theological Seminary in New York. Unity, he says, means different things to different people; the same terms mean different things to different people. He suggests that we say "union" when we discuss external organization and "unity" when we are talking of "the invisible ties which unite spirit with spirit". After marking the distinctions between cooperation and union and between various modes of union, even organic, he notes as peculiarly essential the attitude of mind involved. "When the will to unite is present there may be great latitude as to the forms to be followed and within the new organization lesser units, valuable in their place, may find a home". The war, he thinks, showed the kind of organization possible if the will to unity is there.

Bishop Nichols of California in his study of the various forms of consecration in the Holy Communion shows what good hope there is that a concordat may be reached if the matter is approached in the "get-together" spirit illustrated by Fr. Duchesne, breathing an atmosphere of constructive unity, "with a motif of integration in his scholarship", before which much that has accentuated disintegration becomes subordinate. In the thought of Ffoulkes, with his blended Anglican and Roman experience, Bishop Nichols finds "more to mellow the followers of Jesus into becoming optimistic than to stiffen them into old or new polemic".

Very scholarly and of high interest to all who are searching into the origin of Christian rites is *The Essential in the Ordination of Priests*, by Professor d'Alès of the Catholic Institute of Paris. This is a keen critique of the position in regard to the Decree of Florence taken by Cardinal van Rossum and on the bearing of that pronouncement by Eugenius IV in 1439 on the Constitution of Leo XIII on Anglican Orders as well as on the dogma of Papal infallibility. His conclusion minimizes the dogmatic import of the Decree, magnifying that of the Constitution and contends that the rite of ordination, contrary to the implica-

tions of the decree, has remained "substantially identical", the importance usurped by the "tradition of the instruments" being due to "a simple optical illusion".

A Presbyterian's response to the Lambeth proposals comes from the Scotch divine, Dr. Wotherspoon. In regard to the first of the three conditions imposed he thinks "there does not seem intolerable hardship in admitting that we believe alike"; as to sacraments he observes that "some resolved and common minimum of word and action" would be found in practice inevitable; as to a common ministry he observes, philosophically, that while ministry which does not involve episcopal consecration, such as contents himself, will not content all Christians, the possession of such a commission is unlikely to invalidate ministry in the eyes of any, and there passes on to consider some hopeful way of obviating, in a time of transition, the emergence within such "group" of an intransigent minority. Lambeth offers a basis for conference because it supposes a system and a practice, not a theory. But practice admits of varied interpretations. "If it is practice, not interpretation, which we ask of each other a great deal that is not universally desired or that would not individually be preferred or that would not individually be preferred can be accepted, for charity's sake".

Finally Bishop Burge of Oxford urges that the Lambeth Appeal be read and pondered in its context, that is, in the light of the half century's experience since Dr. Pusey's Eirenicon, and in the lurid glare of the great war. It is growing clear, he says, that our Christian "making good" is not to be through individuals or groups but through the Christian commonwealth. We have to contend with an ingrained habit of disunion but we are beginning to see that the sin and the injury lie not in the differences themselves but in the occasions and spirit that have produced them and the temper in which they have been regarded and used. Have the bishops presented a project too imaginary? "Let us remember that sin and failure and blundering all ultimately are due to the lack of imagination".

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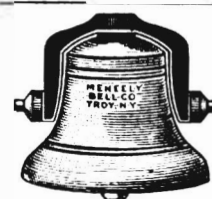
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