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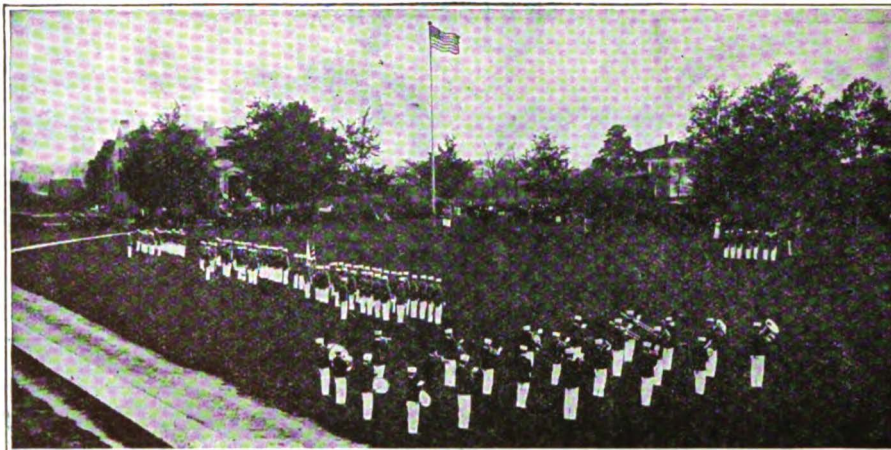
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Weekly Record of the News, the Work, and the Thought of the Church

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VOL. LXV

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EDITORIALS AND COMMENTS

Mr. Wells on the Beginning of Christianity

NOT the least interesting chapter in that absorbingly interesting interpretation of history, *The Outline of History*, is Mr. Wells' section on "the Beginning, Rise, and Divisions of Christianity". The author stands before many in this generation as a prophet, and they who hold him in this regard rightly conceive a prophet's function to be that of interpreter. Whatever Mr. Wells has to say on any subject is hailed by many with eager expectation and an almost devout anticipation. It is not only the fascination of his clear style, the felicity of his use of analogy and illustration, the force and vigor of his writing, but as well the clarity of his thinking, the feel of largeness of outlook and interest in his sympathies, and the definiteness and, one might almost say, the dogmatic character of his pronouncements which enlist him disciples everywhere. He is always delightful reading; though one may disagree fundamentally with Mr. Wells, he is never found dull or stupid. He may be radically wrong, but he is brilliantly and attractively wrong.

That which makes a finished photograph yield place to a masterpiece of art is the same quality which makes the work of a mere statistician rank below that of a true historian. For a historian is not a photographer; he is an artist. He has not to record and reproduce dry facts, but to interpret them. As a beautiful scene outside the artist's self is taken up into him and there transmuted and fused with something of his soul, to be translated again to canvas or stone, or given expression in music or poetry, so the historian sets about to digest and order his facts into a coherent whole. The eye must see, before there be a view to be called beautiful. The historian must put forth a living, breathing, vital picture, and it is he who gives life to facts.

When we take issue with a historian, it is, then, not because he has presuppositions, and not because he orders his data toward a definite end; but because we disagree with the kind of life with which he endows his facts, because we do not agree with the end and purpose and with the particular type of vital principle with which he endows his data. That upon which everything hinges is the quality and cast of the mind through which the data pass to be given their outward form and expression. This peculiar type of comprehension and sympathy on the part of the historian is his essential qualification. Otherwise his picture would be marred by lacunae, and his vision distorted by "blind spots" in himself. He must see clearly, if he is to give to others to see. This faculty is in part dependent upon the comprehension and sympathy he can bring to bear on the particular question in hand. Without this gift he cannot be conversant with the essential nature

of his data. Particularly is this true with regard to religious and spiritual facts.

So whenever one begins to reproduce early Christianity from written records, he is attempting a most difficult and delicate task. Written records are skeletons and nothing more. To endow them with life, one must know all about the living organism of which they are permanent and surviving witnesses. None of us would dream of quoting texts as did our forefathers, and expect by planting proof texts in a vulnerable spot to shatter and pulverize all opposition or all divergent views. We do not use proof texts in these days, because we have come to know that the most important part of a text is its context. Only he who knows the context can interpret the text.

WHEN WE COME to look at the Gospels, even as purely human documents, we must scrutinize their history. They have their position as Scripture, not primarily because they were edifying, nor because of themselves they compelled credence or belief; but the Church felt they were inspired because as a whole they gave a faithful picture of our Lord's life and works, according to her corporate mind, and her "feel" of their validity. We are confronted then at the outset by this significant fact. If we want to find out what primitive Christianity was, the concerted evidence offered by the whole New Testament is only one element in furnishing us our data. The Church was first on the ground. From her emanated the written Gospels. If I accept some and reject others, if I cull out this element as significant, and that as accretion, I do so either (a) because I know better what Christianity must have been than did those who wrote the Gospels, or (b) because I hold that the evidence is of no value at all save according to my marshalling of it. The former is a very slight possibility, and could only be valid on a hypothesis which would involve a complete understanding on my part of a Religion in its beginnings nineteen hundred years ago, subsequently distorted and misinterpreted by everyone until my day. The second leads to an utter rejection of every sort of evidence at all, and to complete agnosticism. After all, the Gospels reflect what the Church thought about our Lord, and if I refuse to accept her testimony I can know nothing. If I accept it I must accept it all. For example, "if the early parts of the Gospels are accretions" (p. 574 ch. 1), then what can we do to sift the true from the false, save manipulate the evidence on purely subjective grounds?

This is the general tenor of the criticism which one might, on purely critical grounds, bring against Mr. Wells' story Of the Beginnings of Christianity. He claims to

know better than do the witnesses in the different records what our Lord's message really was, and in what respects He was misinterpreted by them. He also knows why the Christians came to worship on Sunday. They *thought* they changed over from Sabbath to Sunday because of the all-important fact of the Resurrection on the first day of the week. Mr. Wells *knows* that they did it because of the "Mithraic Sun-Day". The Apostles were cowards before the Crucifixion, and martyrs afterward. They *thought* that He had risen from the dead; Mr. Wells implies that they deluded themselves. They did not expect the Resurrection, as the Gospels witness, yet a rumor could transform men from cowards into martyrs and they believed in it so thoroughly as to become thereby brave, earnest, full of power for the carrying on of the Master's Work!

Mr. Wells follows in every essential detail the critical view of the early history of Christianity, which rests on the premise that a true interpretation of the Gospel can be constructed on the basis of data given by the Church, without in any way understanding these data in the sense in which the Church (from which they emanated) has always taken them. It is a rather extraordinary hypothesis to say the least. The Church must have been marvelously obtuse, that this particular significance and emphasis of the Gospels should have escaped her notice for so many centuries, or extraordinarily stupid in so long preserving testimony so completely divergent from her teaching. If the mind of the Church so wilfully distorted the message of her Lord, then she must have been too stupid even to make away with the evidence against her. It is a rather curious indictment to bring against Catholic Christianity, that it was both vicious and stupid, astute and distorted. A Church which could consciously borrow from Paganism to supplement and distort her Lord's doctrine and teaching, and then have the effrontery to preserve the evidence against her, is indeed an extraordinary organization! There is, of course, on the other hand, the possibility that she really does know what her Gospels mean, and that they do not mean what Mr. Wells thinks they do.

WHEN ONE READS OVER (*cf.* p. 582) the extract from *Mo Ti*, and compares it, as Mr. Wells would have us do, with our Lord's teaching, it seems almost impossible to see anything essential in common between them. What is, after all, fundamental in ethical and religious teaching is not the code it enjoins, but the motive. A man may keep himself clean physically for every sort of reason from the basest to the noblest—but the motive of his code is more significant than the prescriptions. *Mo Ti* was advocating unselfishness, righteousness, and love as promoting the good of the empire. The empire was the end and purpose of all his code. Our Lord taught unselfishness, righteousness, and love as promoting the Kingdom of Heaven. These are rather different ideals. Mr. Wells' comment is quite amazing; "This (teaching of *Mo Ti*), is extraordinarily like the teaching of Jesus of Nazareth cast into political terms. The thought of *Mo Ti* comes close to the Kingdom of Heaven." (*Ibid.*) One would say they were as unlike as possible, because the point and purpose of each are worlds apart. The essential difference is more striking than the superficial similarity.

There is a clever bit in one of the Rev. R. H. Knox's books, in which he likens modern writing on comparative religion to the man who set himself to discover the intoxicating and essential elements in certain drinks, such as brandy and soda, whiskey and soda, gin and soda, etc. By the method of discovering what all three had in common, he concluded that the essential element was soda water. That is rather like the attempt to discover the essential elements in religion by the same method. When Mr. Wells reduces the great religions which arose between the Persian conquests of Babylon and the break up of the Roman Empire to their fundamental truth, he discovers the principle of submission to the one Divine Will as the essential fact. Yet none of the great religions, save perhaps Islam, would recognize this as the vital fact of their faith. Harnack's attempt is equally fruitless. A religion for all men must be fundamentally adapted to the

great and vital needs of men, and can no more be set off in a phrase than can their needs be embodied in one single sentence.

So we feel that Mr. Wells' reconstruction of the Beginnings of Christianity is not satisfactory. In the strict meaning of the words he does not *know* what he is talking about. He knows a good deal *about* it, but does not *know* it. There is a wide gulf between knowledge in the ablative case and in the accusative case. One may *know* all about a person—his tastes, interests, achievements, merits, and demerits—and not in the least *know* him. The attractiveness of the imaginary portrayal of a character in history may be enhanced with all the powers of pen, the gifts of insight, charm of style, clarity, and lucidity, and may yet remain pure fiction. But fiction is still not history.

WE have more than once commented on the tendency to pessimism that is so often exhibited by Churchmen and which expresses itself in gloomy forebodings before every General Convention and in giving the worst possible construction to legislation proposed or effected.

Unnecessary
Pessimism

A signal instance of this pessimism is found in the American letter printed in the (London) *Church Times* of July 22nd, having reference to the long-continued process of revision of the Prayer Book and the various proposals of the Joint Commission having the matter in charge. According to this letter, "the element which dominates in the work of Prayer Book revision is characterized by a determination to undermine the supernatural and the sacramental in the American Book, to get rid of required credal assent, to remove all strong doctrine on sin and its forgiveness, and to give so marked a Pelagian cast to the Baptismal and other offices as shall approximate the teaching of our ordinances to the loose and negative positions of the Protestant bodies."

A "glaring instance" of this is declared to be found "in the actual wording of provisions as to the use of the Creed in Baptism, to the effect that an adult may receive the sacrament of Baptism without any statement or (of?) assent to the Articles of the Christian Faith as set forth in any authoritative Creed."

Now this "glaring instance" exists only in the mind of the correspondent. If he will turn to pages 112-113 of the *Second Report* he will find that the adult candidate for Baptism must give his assent to the Creed in exactly the same terms as in the present Prayer Book. Not a word is changed:

"Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?"

"Answer. I do.

"Wilt thou be baptized in this Faith?"

"Answer. That is my desire."

Nor is that all. So far from giving just ground to the charges of the *Church Times'* correspondent, the Joint Commission very materially strengthens the obligation to declare assent to "the Articles of the Christian Faith as set forth in any authoritative Creed", by adding a like declaration of assent to the Confirmation office, where there is none at the present time. If the correspondent will refer to the *Second Report*, page 135, he will find that the one question now addressed by the Bishop to the candidates for confirmation is increased to three, the second being:

"Bishop. Rehearse the Articles of thy belief.

"Answer. I believe in God the Father Almighty, etc."

So we are bound to say that this is a "glaring instance" only of the huge blunder on the part of the American correspondent of our English contemporary. And as he is wrong in his specific instance so he is also wrong in his whole perspective of the *Report* of the Joint Commission. It is simply not true that the "*animus* in the Commission's proposals" is "in the direction of impairing the witness of the American formulary to the Faith and practice of the Church from the first days." It is not true that "the element which dominates in the work of Prayer Book revision is characterized by a determination to undermine the

supernatural and the sacramental in the American book."

It is of course inevitable that in so elaborate a process of revision there are specific proposals that do not meet our approval, and there is probably no single person, of any point of view, who would not say the same. But treating the revision as a whole we view it as a remarkably successful work, which, if adopted *en bloc*, would (in spite of some blemishes) immeasurably strengthen and improve the Book of Common Prayer. It is most unfortunate that critics cannot take a better perspective, and at least assure themselves of the accuracy of their statements before they venture to condemn such careful work as has been done by the scholarly commission which has the matter in charge.

Perhaps it is not too early for us to express the hope that the Joint Commission will have its Report for the General Convention of 1922 in the hands of Churchmen in the very near future. The whole work of revision will probably stand or fall by what may be accomplished by the coming Convention, and its successful action will largely depend upon the ability of Churchmen to study the final proposals of the Joint Commission well in advance.

OUR readers have contributed liberally to the Appreciation Fund for Serbia. It will be remembered that this fund was to be placed without restrictions into the hands of Bishop Nicholai, as an appreciation of his services to this country and in the desire to assist him in his work in his home-land. A portion of the first contributions received was expended for a printing press and materials that were shipped to him when the Rev. Mr. Holsapple left this country to aid the Bishop in his work. The following letter has just been received by the editor in acknowledgment of an amount sent him in cash:

**Bishop Nicholai's
Acknowledgment**

"Belgrade, Serbia (Metropolia), July 21, 1921.

"My Dear Mr. Morehouse:

"God's peace be with you! Your kind letter with a cheque of 36,000 dinars I received safely and showed it to our Brother Holsapple. He was then in Belgrade, and now he is down in Macedonia. I am leaving to-day for Ochrida, where I hope to meet him as arranged. Also I receive regularly your living LIVING CHURCH. You can't imagine how many hands it passes after I have read it.

"Your gift I distributed as follows:

- "1. Ten thousand dinars towards the poor orphans of the Serbian clergy killed during the war;
- "2. Five thousand towards the gathering of their bones and ashes from different fields and forests into the Cathedral of Nish;
- "3. Ten thousand to a periodical just started with the aim of promoting Church unity;
- "4. One thousand towards the formation of Y. M. C. A. in our country;
- "5. Five thousand towards the arrangement and installation of the Church printing press that Mr. Holsapple brought us;
- "6. Five thousand I take with myself to Macedonia to help the clergy and churches according to their needs.

"About all this you will get in due time full account from all those who receive the money.

"May I tell you my heartiest thanks! I repeat now what I often said: Charity has become America's religion, and charity is a path to enlightenment, to God. Charity means enlargement of the human heart. God's heart encircles the hearts of all beings created. Doing charity, we are doing God's work. I still hear of the great distress in China. If America only could help enough! I pray that she can and will. America's lesson to the world is a lesson of charitableness. She is not only helping the distressed but also teaching the hard-hearted. May God's spirit lead her upwards!

"God bless you, my dear Mr. Morehouse.

"Yours very sincerely in our Lord,

"NICHOLAI, Bishop of Ochrida."

Certainly those who have contributed to this fund cannot fail to recognize that their work is a worthy one. We should be glad if others should desire to be enrolled with those who send Appreciation to Serbia.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

Miss Elizabeth P. Morehouse, Wauwatosa, Wis.....	\$ 5.00
Two members of St. Mary's-on-the-Highlands, Birmingham, Ala.	20.00
In memory.....	1.00
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In loving memory of Phillip Williams.....	\$ 1.00
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ANSWERS TO CORRESPONDENTS

W. H. C.—The priest in question has renounced his orders but so far as we know has not accepted other religious allegiance.

SUBSCRIBER: "What God meant" in the seventh commandment is interpreted by the Anglican Churches in the Catechism: "To keep my body in temperance, soberness, and chastity."

M. M.—(1) A clergyman is at liberty to perform the marriage of a couple forced to marry by reason of unchastity. (2) Ordinarily it would be preferable that such ceremony be not performed in the church. (3) The Church would not discipline a communicant thus married. (4) Eucharistic candlesticks ordinarily stand permanently on the gradine and are lighted immediately before the beginning of the Holy Communion. (5) One receives the "whole Christ" in communicating in one kind; but there may be blessings lost when that is done wilfully. (6) A priest usually moves from (his) left to right in communicating the people, but it is immaterial. (7) The best authorities say that a priest should communicate himself standing. (8) We have frequently stated that the posture of the people during the epistle is immaterial, custom sanctioning them in remaining kneeling at a short service and sitting at a long one; and some correspondent invariably writes to convict us of heresy in saying so. This time (our correspondent asking in good faith) the question will be held not debatable. (9) Similarly as to postures during the exhortations: If the long one is read the people usually stand; if the shorter one only they usually remain kneeling. (10) The Communion hymn should be sung kneeling; unless, at least, there will probably be a great many to be communicated, when a change in posture by standing is legitimate. (11) The people should invariably stand for the *Gloria in Excelsis*. (12) Water should not be poured into the consecrated wine; but it would not invalidate the consecration if it were.

**AN APPEAL TO THE CHRISTIANS
OF AMERICA**

To the Editor of The Living Church:

EVERY loyal American citizen must be cognizant of the great responsibility resting upon his country in connection with the proposed Washington Conference called by his President. Each citizen too will recognize the awful burden resting upon the shoulders of the appointed delegates, by whom it is hoped future wars will be prevented and the day of disarmament and world peace ushered in. The ideal is tremendous, and, because it is so, anything like failure to achieve will mean a commensurate calamity.

I should like to appeal to all Christians who will read this. Being such, they believe in prayer. They believe that, since it links the inadequate mind of man with the Divine Mind which created and orders the universe, it is the greatest agency for good placed in our possession. Since, then, it is a greater factor than even the discussions of statesmen, a responsibility rests upon the Christians of America quite as heavy as that to be borne by the Conference delegates. If American Christians leave the intricate problems to be solved by the minds of these delegates alone, we must expect a result human in its characteristics. If American Christians will see that they have a signal duty to perform in enlisting the guidance and blessing of God upon the Conference, they, since they are Christians, must expect a result in which can be seen the unmistakable direction of the Prince of Peace. President Harding's solemn words over the bodies of returned soldier dead, "It must not be again," are something more than a sentimental exclamation; they are a challenge to those who have it within their power to prevent future wars. Not least among these are the Christians of America, some of whom will read this appeal.

HARRISON F. ROCKWELL.

Buffalo, August 6th.

THERE IS a fairly wide agreement to-day that the principles of Jesus ought to be socially applied and that the Bible is the best book in ethics that the world possesses. What could be more reasonable, then, than that this generation should go back to it to see what it contains? Children are not born into knowledge of it. In the nature of the case the Bible is as new a book to a new generation as though it had been written yesterday. Merely catching the general drift of it from casual references will not insure accurate knowledge. The best way of applying its teachings to present life is to take a body of socially-conscious men and let them study it at first hand. Then when the test of application comes they will know what to try to apply.—*The Continent*.

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

August 22—What Shall I Do?

READ Psalm 116:12-19. Text: "What shall I render unto the Lord for all His benefits towards me?"

Facts to be noted:

1. The Psalmist is conscious of God's goodness to him and feels that he must show his love in some tangible way.
2. There are three distinct ways in which he plans to show his gratitude.
3. It would be well to commit the latter part of this Psalm to memory. It will be our lesson for the next four days.

Change the words of the text and make it read this way: "What am I rendering unto the Lord for all His benefits to me?" That is a question that it would be well for each of us to ask every day. Stop and think. What did I do yesterday, or what have I done to-day to show that I am grateful to Almighty God for all that He is doing for me? In many homes there are Christian people, people who rank high among the members of the Christian Church, people who are faithful at all the public services of the Church and are liberal in their gifts, who, for instance, sit down to their meals three times a day and never think of thanking God "for this provision of His bounty". Why is this? Carelessness? Fear of ridicule? Lack of knowledge as to how to thank God? Whatever it is the fact remains that only a small number of people take the time to thank God for the food they eat or the clothes they wear. And how are we obeying our Lord's express commands as to the services of His Church? To what extent are we sacrificing ourselves and our means for God and His people? These are important questions.

August 23—Our Lord's Own Service

Read Psalm 116:12-19. Text: "I will take the cup of salvation and call upon the name of the Lord."

Facts to be noted:

1. The cup of salvation: The cup to be drunk as part of the sacrifice of thanksgiving.
2. At the Feast of the Passover our Lord instituted the Holy Communion (Matthew 26:27).
3. The Holy Communion is one of the means of grace that our Lord gave to His people.

The Psalmist answers his own question, "What shall I render unto the Lord for all His benefits towards me?" by stating that he will take the cup of salvation. What does this mean? It means that he will take his full part in the feast of the Passover. Our blessed Lord ordained and instituted the sacrament of the Holy Communion and His command with reference to that sacrament was very specific. "This do in remembrance of Me."

How far do we serve our Lord by reverently and after careful preparation and with definite intention taking part in this blessed service? If for any reason you have neglected the Holy Communion or have been careless in your preparation begin to prepare now for next Sunday. Make a careful self-examination, ask God's forgiveness of your sins, and go to your Communion next Sunday morning with the definite intention of thanking God for His goodness and of asking Him for the help and strength you need.

August 24—Our Vows and Promises

Read Psalm 116:12-19. Text: "I will pay my vows unto the Lord now in the presence of all His people."

Facts to be noted:

1. During his trouble the Psalmist made a solemn promise that, if he were spared, he would serve His God as he had never served Him before.
2. As he thinks of God's goodness to him in his difficulty he determines to carry out his solemn promise.
3. And also he will do it in such a way that people will know that he is not ashamed to serve his God.

One reason that the Psalms make such an appeal to us is that they reflect our own experiences. David and the other Psalmists were just as human as we are. They made grievous mistakes, they repented. They believed in God. One day they were exalted and the next day they were depressed. Every day with the Psalmists meant new opportunities, new starts in life, just as every day is a new start in life for us. One thing that the Psalmist in the lesson for to-day did was to make vows and promises. How that reminds us of ourselves! Over and over and over again we solemnly promise that we shall be more faithful in our study of the Scriptures, we shall spend more and more time in prayer, we shall be

more faithful in our church attendance, in short we shall make greater and greater efforts towards deepening our spiritual lives. And it is good for us to make our solemn vows and promises, but to what extent are we really trying to put them into effect?

August 25—What Is Our Gift?

Read Psalm 116:12-19. Text: "I will offer to thee the sacrifice of thanksgiving."

Facts to be noted:

1. The Jew offered a sacrifice of thanksgiving to Jehovah for the benefits received from Him.
2. It was a recognition that "All things come of Thee, O Lord, and of Thine own have we given Thee."
3. It was a source of great pleasure to the pious Jew to make an offering that cost him something.

Many years ago Richard of Bury, Bishop of Oxford, asked the question, "What shall I render unto the Lord for all His benefits towards me?" and he answered the question by making provision for a band of poor scholars to serve God and His Church. One day I picked up a small round box. On one side there was a statement to the effect that the money placed in the box was to be used for missionary purposes in the Church, and on the other side were these words: "Did you ever really make a sacrifice for Jesus Christ?" There is a picture of Christ hanging on the cross and underneath are written these words: "This have I done for Thee, what hast thou done for Me?" What shall I render in the way of service to God and humanity for all that God has done for me?

August 26—Which Master?

Read St. Luke 16:13-17. Text: "No servant can serve two masters."

Facts to be noted:

1. Service to God must be put before service to the world in any form.
2. Mammon: the spirit of avarice.
3. The Pharisees ridiculed our Lord's teaching.

We are thinking of service this week. Our prayer is that we may serve God faithfully and so attain His heavenly promises. And if we are going to serve God we simply have to learn that we cannot serve God faithfully if we allow service to the world or money or pleasure or friends to come first in any way. It is hard for one to learn this lesson. It is hard to put first things first; it is hard to keep the straight and narrow way when so many apparently splendid people are really going along the broad path of the world, but our Lord's words cannot be altered. "No servant can serve two masters." The prize for which we are contending is eternal life through Jesus Christ. It is the gift of God to those who persevere, to those who struggle day by day to put first things first. If your service to Christ has been anything in the nature of a compromise, stop that kind of service. Put Him first and everything else second. If there is any real doubt in your mind as to your course, change it. Remember, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."

August 27—Popularity

Read Acts 20:17-24. Text: "Neither count I my life dear unto myself."

Facts to be noted:

1. St. Paul tells the Christians at Ephesus of his work.
2. Repentance and faith, the keynote of his teaching.
3. He knows that he must suffer for his faith and service to Christ.

Some years ago I was talking with an officer who was very strict with his men and whose position required that he act frequently in the capacity of a magistrate. Several decisions that he made were absolutely just and fair, but far from popular with a certain class of people who were quite open in showing their dislike for him. In talking the matter over with me he said with a smile, "You can't do your duty and be popular." A man or woman who wants to live a Christian life and serve God rather than men has to learn the lesson that they cannot do their duty as Christians and always be popular with every one with whom they come into contact. The Psalmist in one place says: "Beware when all men speak well of thee." St. Paul knew that by following a certain course he would have to suffer and he did. To-day we need more and more Christian men and women who will stand by their colors irrespective of the opinion of others, especially the opinion of those who make no effort to live a life that is pleasing to Christ.

THE HOLY SPIRIT dwells in the Church, working out His purposes from within, till they reach the soul and body; uplifting the affections of the soul and finally quickening and reanimating the body.—*Bishop Webb.*



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

SOMEWHERE on another planet there may be a lovelier sight than Oxford on a cool summer morning, but I find it hard to imagine. Much have I travelled in the realms of gold, and my memory overflows with recollec-

tions of enchanted scenes, which I can call back to soothe the weary hours of insomnia: the giant trees of Tamalpais; the arcades of Douglas fir on Vancouver Island; the Columbia Highway winging towards its snow-covered mountains; the silver straits where Mackinac glows like a jewel; the fragrant archipelago that enriches the Georgian Bay, its gentle Ojibway children running to greet me; the Finger Lakes of New York, adorning the very orchards and vineyards of the Lord; the darling little college set between Adirondacks and Green Mountains, in all the fragrant freshness of a perfect New England village; Nantucket's sea-blown sweetness; Cuba's palm avenues; the coral-houses of Bermuda; the tideless bays of Cape Breton; and a thousand more on either side the Atlantic, or by the Mediterranean and the Adria. Yet, as I sit here in an Oxford garden, solitary, sheltered from all sounds save the birds' singing and the melodious clangor of church-bells, Christ Church spire at my left and a glimpse of the ineffable beauty of Magdalen Tower to my right, grey walls hung with purple clematis enclosing me, and a clear blue sky overhead, I am ready to echo the poet:

"Earth hath not anything to show more fair."

THE HEAT WAVE has receded a little after a severity almost unparalleled, but there is no sign of the eight weeks' drought abating. The turf is baked brown; the streams are arrows, almost; and all the land has panted with the furnace-blasts of 80 or 90 degrees night and day. At the great garden party in New College yesterday, given in honor of the twelve hundred clergy attending the Conference of Catholic Priests, one could sympathize with Hananiah, Azariah, and Misael; and the pathetic little pink droplets which in England are called ices seemed more than ever hopelessly inadequate. We sighed: "Oh, for a draught of vintage that hath been cooled a long time in an American marble soda fountain!"

BUT WHY TALK about the weather? To-day, at least, is perfection. Let me improve it by recording impressions freshly made.

The Congress is a great success in numbers and in spirit. Though the Bishop of Oxford welcomed it in an admirable sermon, British dignitaries are conspicuously absent; even a rosette is hard to find. But even though "they were afraid where no fear was," the good temper and enthusiasm of the great body attending more than makes up; and those who flatter themselves that the Catholic Revival is a spent force (like the preposterous gentleman who sits ill at ease where once Dean Church presided) need to revise their conclusions.

The papers and addresses are all to be printed, so, for that and for other reasons, I shall not attempt even the briefest summary of them. Not many Americans are in attendance. The President of St. Stephen's College said some much needed things about servility to papal standards, and quite cleared the air in the discussion. But I fancy most of the trans-Atlantic brethren chose more restful scenes than such an assemblage.

Every type of clerical and quasi-clerical attire is amusingly in evidence. The noble army of martyrs had its aspirants, in heavy frock-coats with the appurtenances thereof; academic togs, of course, abounded. (I heard Father Waggett lament humorously that he was not brightening the

corner where he was by his new D. D. gown.) Cassocks and ample (if needless) cloaks, habits of various sorts, including one thirteenth century Franciscan gown upon a solitary lay brother; one gentleman combined *utile* and *dulce* in a cassock with a yellow linen dust-coat over it; a dear priest from Panama set an example others wanted to follow in a suit of tropical white. The ecclesiastical tailor's vision is limited; and too often the effect was grotesque rather than sober.

Any sort of professional convention is a rather queer looking thing. The characteristics common to all are repeated so often as to become almost ridiculous. It is as true of medical men, or army officers, or dons, as of the clergy. The old division of parsons into "trim and holy, and contrariwise," is not exhaustive, but it comes to mind at a time like this. I think, *con rispetto parlando*, that our English brethren run more to extremes than the American clergy; the good ones are very, very good (I speak socially, not ethically, of course) and the others deserve the rest of the doggerel line, the good predominating. But I watched a pompous notable yesterday, who could not possibly be duplicated on our side the Atlantic, and a dyspeptic and beard-entangled canon, "intoxicated with the exuberance of his own verbosity," or, rather, his dialectic, was as unique in his way. And I doubt if there is that general ready friendliness which has developed in a land where the Prayer-Book Church is so much the Church of a minority. But the good ones far outweigh the exasperating ones, any way you take them. To find the Superior-General of the S. S. J. E. not unmindful of American days, in a land where he is still so honored and beloved; or dear Father Tovey, back from India; or Father Longridge—that was a joy. The eager crusader from St. Mary's, Graham street, the valiant workers of St. Silas, Kentish Town; the sturdy Scots canon from Wakefield; these and many another are epistles known and read, certifying to the Church of England's vigorous Catholicism.

What a privilege to have Leighton Pullan display the Laudian reliques at St. John's College Chapel: the crozier, the cap and walking stick he used at his martyrdom; the diary, that Puritan Prynne garbled so shamefully; and to learn of the recent treasure-trove in a walled-up cupboard, two splendid silver-gilt altar candlesticks, which some Early Victorian don had cast aside in favor of ugly brass ones! They shine now in their proper place, above Laud's grave under the altar of the chapel he loved so well.

OF ENGLISH CHILDREN I have often recorded my appreciation; and yet there is always something fresh to say. Last evening, for instance, I left the clerical society for a 'bus-top bound towards Wolvercote. I hadn't yet taken my seat when a small flower of humanity beamed at me with that sweet and instant friendliness which is so winning. "We've been on the river all day," she said, "and we're going off on our holidays to-morrow, in Warwickshire. Won't that be jolly? I have to leave Diggles, my cat, at the Cat's Home, though, and I'm afraid he will be lonely without me. I'm eleven, and my sister here is twelve. My name is Betty Beecher." (I record *con amore* the little self-revelation, in notes of music like the angels' flutes.)

The governess beamed silently; and I was almost ready to weep when at SS. Philip and James' the fair-faced, brown-legged little maid waved good-bye. Perhaps it may have been *au revoir*; God send it so.

Returning, another eleven-year-old of quite another stratum adopted me. Just as pleasant-voiced, just as bright-eyed, Irene Millin is the porter's daughter at Pembroke, and lives down by Folly Bridge. But she goes all the way to St. Barnabas' to worship, and knows her religion as well as one could wish. She is deep in "exams" at the moment—twenty-four of them, including French and drawing. Yet, despite all this weight of intellectual responsibility, she frolicked as gaily as any normal child, while we sauntered back on foot from Hinksey.

If there were time, I should like to tell you of Shelagh, who lives under the shadow of Ifley Church-tower; Shelagh, who has slipped out of one of William Morris' earlier pictures; wide-eyed, innocent, long-throated, childlike despite her seventeen years. But she is waiting to take me to tea somewhere at the end of a long bright walk; so I leave her further portrayal till another letter, which shall tell of the Scottish Border.

ENCYCLICAL FROM CONSTANTINOPLE TO "ALL CHURCHES OF CHRIST"

AN encyclical letter addressed by the Locum Tenens of the Patriarchal Ecumenical Throne of Constantinople, with his Metropolitans, is addressed "unto all the Churches of Christ wheresoever they be" and comes to us in a pamphlet printed in Greek, English, French, and Russian. Expressing the desire of the Church of Constantinople for a closer intercourse between the several Christian Churches of the world, it is stated that the Church in Constantinople deems the present time most opportune for bringing forth and considering in common this important question. The precedent of the establishment of the League of Nations, which has now been effected with good omen, leads to the consideration of how intercourse and understanding between the Churches of the East, and the Venerable Christian Churches of the West, wheresoever they be, may be obtained.

First of all, it is stated, there must be the removal of all mutual distrust and friction between the various Churches caused by the tendency to be seen among some of them of enticing and converting followers of other confessions. Thus sincerity and confidence may be restored. The most important thing is that love between the Churches must be revived and strengthened, so that they may no longer look upon each other as strangers and enemies, but as relatives and friends in Christ, and as fellow-heirs and of the same body and partakers of His promise in Christ by the Gospel.

And this friendship and kindly disposition towards each other can, to our mind, continue the Encyclical, be demonstrated and more especially proved in the following manner: (a) By the acceptance of a uniform calendar, for the simultaneous celebration of all the great Christian feasts by all the Churches; (b) by the exchange of brotherly letters on the great feasts of the ecclesiastical year, when it is customary so to do, and on other exceptional occasions; (c) by a more friendly intercourse between the representatives of the various Churches wherever they be; (d) by an intercourse between theological schools and the representatives of theological science, and by the exchange of the theological and ecclesiastical periodicals and works published in each Church; (e) by the exchange of students between the seminaries of the different Churches; (f) by convening pan-Christian Conferences to examine questions of a common interest to all the Churches; (g) by the impartial and in a more historical way examination of the doctrinal differences both from the chair and in theological treatises; (h) by mutually respecting the customs and usages prevailing in each Church; (i) by allowing to each other the use of places of prayer and of cemeteries for the funeral and burial of persons belonging to other confessions dying in foreign lands; (j) by the settlement of the question of mixed marriages between the various confessions; (k) and, finally, by the mutual support of the Churches in the work of strengthening religious belief, of charity, and the like.

Such a frank and vivid intercourse between the Churches will be all the more beneficial to the whole body of the Church, as many dangers threaten no longer any particular Church, but all of them generally, because these dangers attack the very foundations of the Christian faith and the very composition of Christian life and society. For the terrible world war which has just come to an end, as it has brought to light many unhealthy things in the life of Christian nations and revealed in many cases a great absence of respect for the very principles of justice and humanity, so, too, it has not only made the old wounds worse, but, so to speak, opened new ones of a more practical character, and against which great attention and care are naturally needed on the part of all the Churches. The daily gaining ground of alcoholism; the increase of superfluous

luxury under the pretext of rendering life more beautiful and more enjoyable; the voluptuousness and lust hardly covered by the cloak of freedom and emancipation of the flesh; the prevailing unchecked licentious indecency in literature, painting, the theatre, and in music, bearing the respectable name of development of good taste and cultivation of fine arts; the deification of wealth, and the contempt of higher ideals; all these and the like, as they produce serious dangers to the constitution of Christian societies, are questions of the day, requiring and calling for a common study and coöperation on the part of the Christian Churches.

Finally, it is the duty of the Churches, which adorn themselves with the sacred name of Christ, not to forget and neglect any longer His new and great commandment of love, and still piteously to remain behind the political authorities which, applying truly the spirit of the Gospel and of the justice of Christ, have already instituted, under happy auspices, the League of Nations, for the defense of right and the cultivation of love and harmony among nations.

For all these reasons, concludes the Encyclical, we, hoping that the other Churches would share our thoughts and opinions as above stated on the need of promoting, at least for the beginning, such a coöperation and intercourse between the Churches, request each one of them to make known to us in reply its thoughts and opinion thereon, so that after defining by common consent and in agreement the object, we may safely proceed in common to its realization, and thus, "speaking the truth in love, may grow up unto Him in all things, which is the head, even Christ."

WHAT IS A PRIEST?

WHAT IS A priest? Is he a sorcerer, a magician, a master of black art, who preys upon the innate superstitions and credulity of the ignorant, capitalizing for the benefit of his caste the pathetic yearnings of mankind, and building about himself a wall of sacerdotal pride, so that he is isolated from the common currents of secular life; opening and shutting doors of grace by his capricious will, and saving and damning whom he pleases by his sacerdotal *ipso dixit*?

Such a conception is, of course, ridiculous, and yet it is not remote from the vulgar estimate the world passes upon the priest. Or if the world is in a less serious mood, and a less vindictive mood, it tells a priest, with ill-concealed amusement and contempt, that he is the raw material, if not for a knave, at least for a clown, and, to use the language of the admiralty, a jackass. One has only to read a modern novel, or see a modern play, or go to a moving picture show, to see the priest represented as callow, or canting, or pompous and prelatial, or unctuous and plausible and time-serving. We are the Chadbands; we are the Stigginses; we are the Sir Hugh Evanses, when we are not the Wolseys, or Mazarins, or Judases. We are bigots, fanatics, reactionaries, or ecclesiastical popinjays. The cassock is now a petticoat, now a straight-jacket, now a pedant's gown, and now a cloak of maliciousness.

Now as a matter of fact there are priests who disgrace their office, betray their calling, and make mockery of their ministry. But that is not because they are priests, it is because they are human beings. The priest is, in a word, a differentiated organ in the Body of the Living Christ. He has not in himself, or by himself, any power to forgive sins; he has not in himself and by himself any power to effect a change in the substance of the bread and wine at the altar. He has in himself and by himself no healing touch, more than any man might have if possessed of knowledge and faith. The eye cannot see by itself; the ear cannot hear by itself; the hands have no power to see by themselves; the feet have no power to walk by themselves. The whole body sees through the eyes; the whole body hears through the ear; the whole body touches with the hands; the whole body walks with the feet. And within that body is a living spirit—nay, a living person whose body it is, and who, indwelling the whole, reaches out to others, comes in contact with the exterior world, by means of these differentiated organs.

Jesus is alive. He is here. He is in the world, not as a vague, pervasive cosmic being, but He, the Incarnate One, is here now, as from the instant of His incarnation, here in the flesh, here in a body, in a body of flesh and blood, in a body with a heart beat, in a body with brains, in a body of the living Church, made up of living human beings; and that He may be in contact, sacramental contact, with those whom He comes to seek and to save, He created, or developed, within this organic body, a priesthood, which shall make Him available by voice and touch, by counsel and sympathy, as He was available in Syria two thousand years ago.—Rev. George C. Stewart, D. D.

Unemployment—I

By Clinton Rogers Woodruff

ARLYLE never uttered a truer word than when he declared that "a man willing to work and unable to find work is perhaps the saddest sight that fortune's inequality exhibits under the sun." Chicago alone at the present time has more than 100,000 men out of work and thirty persons applying for each available job. Truly Chicago faces an unemployment problem that demands relief. The subject was discussed at the City Club forum a few weeks since by James Mullenbach, formerly superintendent of the Municipal Lodging House; Agnes Nestor, president of the Woman's Trade Union League; and Dr. A. H. R. Atwood, secretary of the General Advisory Board of the Illinois Free Employment Bureau.

Mr. Mullenbach described the administration of the Municipal Lodging House, which has for many years supplied relief for homeless men and thus helps for the moment, which oftentimes is the exigent phase facing the priest and the social worker. It was founded in 1903 through the initiative of the City Homes Association. The city administration took over its operation and maintenance, under the direction of Raymond Robins.

There were accommodations for 400 men, although until December 1907 there were never more than 150 applicants daily. Mr. Robins abolished the rules that placed a three nights' limit on lodging and required all able-bodied lodgers to work three hours daily on the city roads, as these rules had been found to cause injustice and inefficiency. An employment bureau was established through the cooperation of the police. The administration of the house was based on a system of registration, including complete information about the applicant. The sanitary requirement consisted of bathing and the disinfection of clothing. Medical inspection was compulsory and was followed up with necessary treatment for the sick and isolation of contagious diseases. Cases were dealt with individually with the purpose of helping every lodger according to his need.

Mr. Mullenbach declared that the great mass of men who fill the ranks of the unemployed in Chicago to-day are not bums, but seasonal workers who work successively on the railroads, in the harvest fields, in the lumber camps, and in the ice fields. Ten per cent. are boys under twenty-one years of age. The homeless men are in Chicago because it is the great crossroads of the nation. Herein we have a pressing phase of the unemployment problem that has occupied the attention of students, thus far, however, without any permanently satisfactory solution having been found.

The National (Roman) Catholic Welfare Council recently issued a statement from which the following should be quoted on Unemployment:

"While unemployment is intensified by the world-wide dislocation of industry following upon the war and the ensuing difficulties in Europe, it is not too much to say that recurring periods of unemployment are part of the scheme of things. Just as famine was periodical when transportation facilities were slight, so now unemployment is periodical. It does not strike all workers at any time and large numbers of workers escape it entirely. But all the time (except during such emergencies as a great war) there are many who are out of jobs not because they want to be, but because they cannot get jobs. And besides this, every few years there comes a period of grave unemployment. It is as common as the changes in the seasons."

This statement closes with a quotation from the *Christian Democrat*, the organ of the Catholic Social Guild, concerning the situation in the mining industry in England:

"Our whole industrial system is provocative of recurrent social crises, which are a perpetual menace to our national life. The system is wrong because it depends upon self-interest as its motive power and economic force as its weapon."

Returning to the Chicago meeting, which is cited not because it presented unusual phases but because it is so unfortunately typical, Miss Nestor emphasized the need of taking up the unemployment problem with the object of effecting a permanent solution, certainly a most desirable

step if we would only take it up when it is not a problem. During our recent diocesan convention, one of the thoughtful priests of the diocese of Pennsylvania asked me what we should do on the question of unemployment. I replied: "We should take it up when everybody is employed. We should think ahead, not when every one involved is engaged in a struggle for existence." In the past, unemployment has been a recurring phenomenon that has held close attention only during the times of crises. Temporary relief measures, said Miss Nestor, are not enough; thorough, adequate followup study is necessary to disclose how to prevent the recurrence of unemployment. The employees feel that the employers often take advantage of unemployment to get even with the union, to carry on the open shop fight under the guise of the "American Shop", and to force the workers to accept almost any terms. There is generally little attempt to divide the work so as to make the burden as light as possible. The labor group does not desire this periodical fighting.

The Chicago Federation of Labor held two conferences to discuss the unemployment problem. Ninety-six organizations represented reported 12,272 unemployed out of a total membership of 46,668. They were most concerned with permanent measures, but for relief in the present emergency they recommended governmental action to prevent speculation, renewal of trade relations with Russia, extensive construction of public works, and part time work if other measures fail.

In several trades women have found it less difficult to find work than men. Many women, though, are working on jobs outside their trades at one-half their ordinary wages. All trades have been "tied up", but many are "picking up" now.

Dr. Atwood at the City Club meeting pictured the present serious situation and stated as the cause the lack of preparation to meet unemployment. The organization in which he is interested was able to obtain statistical information from only 50 per cent. of the sources to which the request was sent some time ago. But the cure is at hand; it is employment, according to Dr. Atwood; which brings to mind the statement of Arthur Guild of Toledo that "the only solution for unemployment is employment."

A nation-wide inquiry of the Department of Agriculture discloses that there are \$620,000,000 now available for roads. One-half of this sum would employ a million men at fifty cents an hour for three months and so relieve the whole situation. In Chicago, there is a great need for new schools, subways, surface line and sewerage extension. Such work is practicable at this season of the year. Men want work; they want to maintain their self-respect and work is the one essential. The city and the state should no longer fail to provide work while they have the opportunity.

The January 1921 report of the nation-wide survey of unemployment made by the Federal Employment Service showed that there were 3,473,446 fewer workers employed in industry during the first month of this year than during January 1920. Statistics for February 1921 indicate that in spite of local fluctuations there was a decrease in employment—16,295 fewer workers were employed on the last day of February than on the last day of January, 1921. Thirty-six cities reported decreases aggregating 60,235, while twenty-nine cities reported increases aggregating 43,904. In Youngstown, Ohio, there was a decrease in employment of 8,105; in Indianapolis, 3,706; in Philadelphia, 4,360; in Chicago, 5,132. On the other hand, in Detroit there was a significant increase in employment of 20,417 and in New York an increase of 3,090. In spite of the impression, which seems to have become general, that unemployment is declining, the Department of Labor announced on May 5th that at the end of April conditions were 0.4 of one per cent. worse than a month previously. The fact that inactivity persists in the building trades augurs ill for the already alarming housing situation.

Babson's *United Business Service* shows that the ten

cities showing the greatest percentage of decreases in employment for April are: Johnstown, 20.9; Youngstown, 10.4; Pittsburgh, 16.9; Portland, Oreg., 16.7; Seattle, 16.6; St. Paul, 13.7; New Orleans, 12.2; Omaha, 11.8; San Francisco, 10.9; and Chattanooga, 8.9. The following ten cities head the list of percentage increases in employment during April: Denver, 44.9; Detroit, 25.9; Toledo, 23.1; Passaic, 17.0; Peoria, 13.4; Grand Rapids, 12.9; Dayton, 10.3; Atlanta, 8.8; Yonkers, 5.6; and Manchester, N. H., 4.4.

There was practically no change, according to the same authority, in the general industrial employment situation as regards the number of workers employed during April as compared to March. Employment conditions in 1,424 firms located in the 65 principal industrial centers indicated a net decrease of 7,037 workers on the payrolls. The net decrease since January 1st amounts to nearly 50,000 workers, or 2.9 per cent.

Dull conditions in the iron and steel industry are responsible for much of the unemployment in Pennsylvania and Ohio. Some recovery was noticed in textiles and leather, taking care of more than 10,000 workers out of the increase of 42,000 in four improving industries—automobiles, leather, textiles, and liquors.

Many cities are handicapped by stagnation in the building trades due to high costs of materials and unsettled wage controversies. The dulness in building has retarded operations in the western coast lumber industry.

In New York City, realizing that the coördination of all agencies and groups dealing with unemployment problems would result in a better community employment policy, a committee has been formed, with William E. Mosher of the Bureau of Municipal Research as chairman. Representatives of twenty organizations compose this committee. Four working sub-committees have been appointed: Unemployment, Vocational Opportunities, Continuation Schools, and Editorial Committee. A series of bulletins in mimeographed form will record the progress of their work.

Bulletin 1 contains discussions of the condition of adult and juvenile unemployment, together with a diagram showing the employment situation in one of the major industries of the city. The amount of unemployment in January 1921 is considerably more than that of June 1914. The present enrollment in the continuation schools of the city and a brief description of their activities are included. The reorganization of the State Industrial Commission, as provided for by the laws of 1921, is important to this committee and it is commented upon. The new State Industrial Commission will be composed of one commissioner instead of five, who has administrative power to reorganize as he sees fit. An industrial board of three appointed members will exercise the judicial functions of the former commission.

An English alderman (the Mayor of Bermondsey) has prepared a plan for dealing with unemployment that might well be studied in this country. His borough council is submitting it to municipal authorities throughout England for their consideration. The scheme is as follows:

"(1) That it shall be enacted by Parliament that in every industry the current working hours of weekly wage earners shall be reduced by one hour per day from an appointed date.

"(2) From the same date the working of overtime shall be made illegal unless it is shown that such overtime be necessary for any of the reasons to be set out in a prescribed schedule—one and the main reason being that there is no surplus labor available, adaptable to the industry or the particular case.

"(3) A National Employment Fund shall be established which shall be contributed to, in proportions to be agreed, by the state, the municipality, the employer, and the employee; all existing provisions for contributions by either of the said contributors to unemployment funds being revoked.

"(4) Every employer shall furnish periodically a statement showing wages paid in a given period irrespective of overtime.

"(5) The wages at present payable shall in every case remain the same for the reduced hours (if the payment be by the hour the hourly rate shall be proportionately increased). This provision is not to be regarded as affecting the right of employer and employee to vary existing contracts. Any variation of wages or of hours secured by mutual agreement or award shall become the recognized conditions of the particular industry for the purpose of this scheme.

"(6) The employer shall be entitled to receive from the

National Employment Fund a sum equivalent to one-eighth of his wages bill irrespective of overtime.

"(7) In the event of overtime being worked as provided by Clause 2, the first hour or other daily period by which the hours have been reduced under this enactment shall be paid for at the ordinary rate per hour, any provisions for additional overtime charges not coming into operation until the standard hours existing now have been exceeded for the day.

"(8) The government departments at present engaged in working unemployment schemes shall be utilized in operating this scheme, and an industrial committee composed of equal numbers of elected representatives of trade unions and employers' associations shall be set up for the adjustment and distribution of labor as set out in the following clause, so that variations of trade and seasonal fluctuations shall not create unemployment.

"(9) In the event of a surplus of labor in any particular industry or industrial firm or in any given area, and that labor not being capable of adaptation to any other industry in need of labor in that area, or, if adaptable, still incapable of absorption into any other industry within the area, then the Ministry of Labor, acting on the advice of the Committee of Industry, may issue an order for the transfer (on payment out of the National Employment Fund of expenses of removal) of a specified proportion of that labor to another area, and in the event of no other area being capable of absorbing that surplus labor the Ministry of Labor shall be empowered (acting on similar advice) to issue an order still further reducing the hours of labor in that particular industry or firm or within that area, the employer receiving a proportionately increased subsidy to cover the increased cost. Provided that no man shall be transferred against his will, and all transfers shall be carried out on the conditions set out in Clause 12.

"(10) For the purposes of Clause 9 the whole of England shall be divided into convenient areas to be prescribed by Order in Council.

"(11) Small businesses employing so few hands as to render the operation of this act difficult in the individual instances shall be formed into associations of a convenient size, and be empowered to employ the additional labor required proportionately between them.

"(12) In the event of it being found impossible for any man to be placed for a time under the provisions of this act he shall be entitled to receive a sum per week equivalent to two-thirds of his last regular earnings, such sum being payable either through his trade union or through the Labor Exchange, and to be chargeable to the Treasury or Ministry of Labor. If he is not in a trade union the man in these circumstances shall register at the Exchange daily. A man receiving such grant must be prepared to take employment at any trade for which he is considered adaptable, and in which the weekly wage is equivalent (or within a trifle) to that of the trade in which he is registered. If any man is transferred to any other industry or area he shall have the right to re-transfer (and payment of removal expenses) when there is a demand for his class of labor in his own area or industry. He may also be required to attend training classes in any industry of similar financial grade.

"(13) When trade shows a surplus of labor necessitating an additional reduction of hours, recruiting of any labor for that industry may be prohibited, and where there is a shortage of labor, necessitating the prescribed hours being exceeded, the firms may be required to take a larger proportion of recruits.

"(14) A person who, having suitable accommodation and plant for present staff, finds it impossible to provide for the increased staff necessitated by the scheme without extension of premises or plant, may apply to be granted by the Ministry of Labor an advance of an approved sum on loan, free of interest, for a limited period."

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

MODERN IDOLATRY

WE MAY THINK we can (as it were) reproduce God in some limited, tangible, concrete way, perhaps by resting in a set of phrases, or a special formula, or the shibboleth of a sect, or the cant of a small, mutually admiring religious coterie. We have many of us read how Odysseus and Diomedes stole the Palladium, the sacred image of Athene, and thought, very mistakenly, in so doing, to insure their own success and prosperity. How many of us have got some image or other tucked away under our cloaks, as it were!—some phrase, some set of customs or habits, something that gives us a self-satisfied feeling of having God nearer to us than He is to other people. It is easier to do so than to have that high and enlarged ideal, which knows nothing of sects or parties, and which thinks of God as He is. One and yet manifold, Eternal, Universal, Omniscient, and All-loving.—*Elizabeth Wordsworth.*

The Church Adaptive

By the Rev. Herbert P. Houghton, Ph.D.

UNUSUAL methods are being employed in almost every field of endeavor in the twentieth century.

One is not surprised to read, then, in an age of campaigns and drives, of a denominational drive in a metropolis for fifty thousand Church members within a stated time limit. It is of a piece with the herding of alleged converts into the army of God in an evangelistic tent meeting. The aim to be reached is fifty thousand members of the sect in a given number of months or even weeks. The importance of number is overemphasized; the notion of fitness for membership, or, again, the idea of receptivity of grace, is foreign to the plan.

So, at Eastertide, a season gradually being accepted as worthy of observance by sectarians, there is a vast ingathering of the faithful who "join the Church". Pastors of flocks in the smaller cities vie with each other in the race for numbers. The newspapers publish the tidings that sixty joined Reverend A's Church on Easter, while sixty-five joined Reverend B's. These ephemeral joinings, prompted, doubtless, in some instances, by a faith resting on unsatisfied longing, fail of comprehension in the minds of Churchmen. Just what does it mean to "join the Church?"

One joins a lodge by knocking at the door for admission; if temporary entrance be gained, the candidate must be vouched for and recommended before his petition may be brought to the ballot for acceptance or rejection. This is as it should be. The seeker desires to know hidden mysteries; he begs admittance so that he may learn the secret; he knows nothing before he enters. Not so is it in the Church of God. The candidate for admission is not ready for entrance until he has acquired certain knowledge; he cannot be accepted and recognized as a member of Christ on the recommendation of a fellow member; there is no secret to be learned save that secret presence and indwelling of God the Holy Ghost, capable of being received by all true believers.

Again we ask, what does it mean to join the Church? The usual method of sectarian procedure is about as follows:

A boy or girl, baptized in infancy, without sponsors, in a ceremony in which the child was "dedicated to God" and not made a "member of Christ", is informed at the age of twelve to fifteen years that it is now time to join the Church. With scant preparation, if any, the child is told that if he truly believes in his heart that he is a Christian, he may now sit with other Church members at the Lord's table. At the morning service on Easter he stands with others, while his name is read in the list of those who have joined the Church. There can be very little in this ceremony in common with our order of Confirmation. There has been no laying on of hands by one consecrated to this duty; there is no receiving of the seven-fold gifts of the Holy Ghost; there is no consciousness of the receiving of any deeper spiritual gift, nor has any been proffered. The table to which the Church member is now invited holds nothing but a symbol; the elements which he is permitted to receive have not been consecrated; they are not regarded by recipient or officiant as possessing a means of tangible communion with God; far be it from any notion of our belief in the Real Presence, the elements distributed hardly even symbolize the blessed Body and Blood of our Lord. It is merely a "love feast" of Church members.

What have these members of the Church received or gained? They have had little instruction; they have received no grace; they have been admitted to a seat with their brethren at the *Agape*. As time passes, there are infrequent gatherings round this table; four times a year at most. The rest of the time, apparently, worship consists in listening to sermons, for the sectarian forms of service are quite homilo-centric. The fifteen-year-old begins to wonder if Christianity means aught else but judging

the preacher, criticising his sermons, his delivery, his thought, and his woeful lack of knowledge—the prevalent thread of Sunday dinner conversation. A Church must offer something. If joining the Church and hearing homilies be all there is to offer, is it surprising that by twenty-one the young searcher after light has become indifferent? A majority of young people who thus joined the Church and found so little to satisfy their real heart-yearnings—for the child is inherently religious—turn away from it. They are the vast throng of indifferent and "nominal" Christians of whom we hear so much; they have found it barren; spiritual growth has failed through lack of nourishment which can come only from the Body and Blood of our Lord Jesus Christ. Those who at fifteen joined the Church are no longer Church members ten years after, in a majority of cases. They had a right to expect something from the Church, but it was not there; they did not and could not receive it—

"Inconsulti abeunt sedemque odere Sibyllae."

Of this recalcitrant majority, one-half drift, whither? Into a life without religion, a life that knows not God. The other half are thoughtful; they know that there is something somewhere to satisfy their longing for the Living Bread. Not all of these come to the light, however, for on the way they are allured by this man-made cult or that, and the weaker succumb to the tawdry blandishments of theosophical, spiritualistic, or scientific religion. The remnant come to the Church.

Statistics are often overdrawn; the lessons derived from figures may be misinterpreted. It is safe to assume, however, that a surprising number of the Churchmen active in our dioceses to-day have come to us, of their own desire, from sectarian communions. Apropos, a group of three clergymen were sitting under the trees on the campus of Nashotah House the last commencement but one, when they were joined by a new devotee of the Church, coming from outside the fold. "So you were a Congregationalist?" remarked one of the clergymen addressing the new-comer; "well, I was once a Methodist myself." "Indeed," spoke up another, "I never knew that. I was formerly a Baptist." The third clergyman, slowly withdrawing his pipe from between his lips, concluded the revelations with this: "And I was brought up in a sect known as the Christians." Not a laugh followed. Instead, a ruminative silence. Four souls were satisfied.

These facts are illuminating. What have they to do with the Church Adaptive? Simply this, that the other faiths with which we hold fellowship, but not unity, have swung too far from the centre, and have gone too far in their methods of adapting themselves to what they think the world desires of them. What they have gained in temporary additions, through such means, they have lost in spiritual gifts and tangible essentials of worship. Naturally, Churches adapting themselves to lowering standards may employ appropriate methods. They may "boost" for memberships—like a chamber of commerce—and gain many additions doubtless; they may introduce concerts and film portrayals in lieu of a dwindling Sunday evening meeting; they may advertise sensationally—not the Church, but the preacher; they may continue their programme of a hasty approach to a fifty-minute sermon, followed by a clattering of conversation and afternoon reception in the lobby. These methods may "draw the people". But this is not worship.

They may discard the intrinsic value of the Holy Communion, with its reverent approach to the centre of all true worship, in the commemoration of the sacrifice of our Blessed Lord. They may even proceed, as some Churches have, to eliminate Jesus Christ from the role of Messiah and relegate Him to the category of the prophets. So far may they adapt themselves to the cult of the smart. And

in answer to the call of the learned the adapting Church may say: "Go to, let us make a creed adapted to this day and age in which we live." Straightway some have proceeded so to do.

But the One, Holy, Catholic, and Apostolic Church will claim from those bodies, without striving or effort, scores and hundreds of the choice minds and souls in each succeeding generation who do not wish a Church adaptive but prefer to be of those who stand apart, called out, a true *ecclesia*. The Church does not need to adapt itself to the worldly desires of the godless; it must not yield to the dictates of the times or to the caviling of the ignorant. It stands above and apart, yet leading and guiding. It is the strong, authoritative body, claiming with assurance that it is the living representative of the Body of Christ, continuing His work in the world through the indwelling of the Holy Ghost. Therefore our houses of worship are made sacred by His presence. We do not regard them as concert halls where clever performances are given to elicit unseemly applause; they are not reception rooms where gossip is bartered; nor yet a lyceum where one may be edified by a learned ethical lecture. No, far from it. Our Church regards its houses of worship as the sanctuary of the Living God, a place where one should put off the shoes from off one's feet for it is holy ground; where one should bow low in humility and contrition to be exalted to real manhood or womanhood, mayhap to holy sainthood. While the Church adapting itself to the "people" deems the world wants no saints, conditions everywhere prove that the world needs them. It needs the humble, righteous, and sober leader who may manifest not only in his worship but in his life that his soul is hid with God and that he possesses the unsearchable riches of Christ. While the modern Church deems it necessary to allay social unrest, to settle immigration problems; to mingle in politics, and to direct Americanization, the Church decides that these matters belong to institutions of learning, to the lecture platform, to the legislative and administrative bodies selected to govern us. We as a Church have been ever loyal to the rulers of the State when they did not trespass on divine laws; we promote and assist every noble endeavor for the betterment of mankind; but our paramount duty is to make manifest to erring humanity that the sacrifice of our Lord Jesus Christ was sufficient for the sins of the whole world.

The underlying principle of the modern Church adapting itself to the world is gain in number of members and in attendance at services. With the Church, as we regard it, the matter of numbers may be held as of less importance than the spiritual health of those who seek our form of worship. The attendance at services may be of minor concern in comparison with the abundance of grace bestowed upon those who are faithful. But since we have so many more and deeper spiritual gifts than those outside the Church, the pity is that all cannot be brought to comprehend. For if only they could be led to taste and see, to study and learn and practise our faith, they would assuredly experience, in the true Church Adaptive, joy, peace, and satisfaction hitherto unknown.

In conclusion, the thesis of this paper rests on this affirmation that our Church is the Church Adaptive. For our Lord said: "I, if I be lifted up, will draw all men unto Me." And the Church as an organism, established by God the Father from the beginning, manifested by God the Son on earth, and perpetuated by God the Holy Ghost living and abiding in the Church since Pentecost, is the representative of our Lord. If, then, that Church—His Body—be lifted up, it will draw all men unto it. Why? Because it is verily the Adaptive Church to-day, without altering the slightest portion of its regularity, or yielding one jot to the clamorous insistence for a religion suited to the times. It is so suited, by reason of its being a true organism, vibrant with life and capable of perpetuating life—not a mere organization vested with no final authority; by reason, too, of its being in harmony at so many points with Roman and Eastern communions; by reason of its ready adaptability to all classes and types of men; by reason of its ability to attract, enlighten, and satisfy former constituents of sectarian bodies; by the fact of its

unbroken descent and authority from the day of our Lord's Ascension; by the fact of its co-operation in every worthy philanthropic cause with Christians wherever dispersed, and in carrying the light of the Gospel to dwellers in darkness beyond the sea. It is the Church Adaptive because it holds the central position—the focal point—to which all may flock. For here, at its tribunal, the Jew, the Gentile, the Protestant, the Catholic, will find justice; at its altar, peace.

THE DREAM IS ONE

By THE REV. J. F. WEINMANN

ONE reads that in the Louvre in Paris there is a famous painting by Murillo, entitled *The Miracle of San Diego*. A door opens and two noblemen and a priest enter a kitchen. They are amazed to find that all the kitchen maids are angels. One is handling a water pot, another a joint of meat, another a basket of vegetables, a fourth is tending the fire. The thought of the artist is that it is in so-called toil and drudgery—really service—that we develop qualities that are celestial or angelic. *Orare est laborare*, but *laborare est orare*, too.

Life, then, is a rounded whole, its humblest task shot through with glory. There is really, then, no high and low, no great, greater, greatest, excepting as all may be all three. We are the children of our Father. "The dream is one." The disciples disputing as to who should be greatest—in the first flush of their awakening to the Kingdom—are but disciples, learners: they see not yet the vision and the glory of the new earth, the Jerusalem that is above. The fond mother petitioning for the right and left seats for her wonderful sons sees not yet that the favorites of Heaven are the least and the greatest, both alike. On the coat of arms of the child of the Kingdom there is one and one only blazing challenge—*Ich Dien*, I serve. Not, what can I take out? but, What can I put in? Not me and mine, but us and ours. Not *Pater meus* merely, but *Pater noster*. Not give me, but give us. Not labor only; not capital only; but labor and capital both. Not rich and poor, but all alike rich, for rich can be poor and poor rich.

All are or may be rich—unto God. There are unsearchable riches, and true riches of the glory of (His) inheritance. St. Paul has much to say of riches—of grace and of glory. Wonderful word. All are rich, if they but knew it. "Thou shalt lie down with kings." "He hath made us kings and priests." What can separate us, who are not separate, but one? There are diversities of gifts, but the same Spirit. To one is given this, to another that. Washington, Lincoln, and—who then? Not many mighty, not many noble. God hath chosen foolish things to confound wise—weak, to confound mighty; base things and things despised, things which are not to bring to nought things that are: that no flesh should glory in His presence.

All may be great—in measure. The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. All are alike good, useful, great. All contribute. Thou shinest yet my shoe? Good! Thou art great. Thou art a king. Sing thy song. Drink thy fill of life and be glad that thou too art of the whole. Let none despise thee. Thou renderest thy service and art not unseen of God. Thou art appreciated of Him, and dearly—accepted, encouraged, loved.

Bring thy gift to the altar, thy mite or thy million: all are alike good, only so they be glad, enthusiastic, free. Fret not that men estimate meanly or misapprehendingly. Consider thy motive and willingness to give of thy present measure and know, as thou mayest, that thou art accepted, if not always of men, then surely of God, who estimates accurately and appreciates, sets a real and ultimate value upon each least urge and prompting even of service. Thou too hast thy Well done, good and faithful servant; thou too enterest into the joy of thy Lord.

Beginnings of Negro Work in the South

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

AT the close of the civil war, when the bishops of the Church, in Southern dioceses, addressed themselves to the work of Church extension among the people recently emancipated, they manifested not the least desire to introduce any other machinery than that already in existence. During the first decade obtaining a foothold seemed well-nigh impossible, despite the fact that many of the most devoted white men and white women of the South sustained direct and sympathetic touch with the black people they were endeavoring to influence towards the Church.

In Kentucky, in 1866, where the first colored ordination took place, Mr. Atwell, the newly ordained deacon, was most generously received and welcomed; and Bishop Benjamin Bosworth Smith exerted the fulness of his influence on behalf of this work. A year or two later, through the influence of the late Bishop Whittle, Mr. Atwell removed to Virginia, where he was ordained to the priesthood. He was received with every courtesy and kindness. He attended regularly the diocesan conventions, and on one occasion he assisted the Bishop in the opening service, delivering the chalice to those who received.

In North Carolina Bishop Atkinson had secured one or two colored clergymen from the North, who were acceptably laboring in his diocese with every right and privilege possessed by the other clergy. Two or more colored congregations, organized as parishes, were given lay representation in the diocesan convention.

In the meantime, in South Carolina and Georgia, where before the civil war were more colored communicants than in any other section of the Church, organized work among negroes was held in abeyance. There was much division and bitterness on the part of many of the whites with respect to the matter. A strong self-supporting colored congregation in each of these states had been organized, but because of this bitter feeling, at the admonition of the bishops, these congregations refrained from seeking union with the diocesan convention.

For ten or fifteen years, a group of the most devoted white men and women of the South worked earnestly and untiringly in creating a friendly atmosphere among the colored people, on behalf of the Episcopal Church. Unlike all other religious bodies, white and colored were together in the Episcopal Church, and the black people were increasingly appreciating this distinction. Thus, just as the Church had cleared the way for real constructive effort, after so many years of hard and patient labor, in overcoming prejudices against the Church, a violent ecclesiastical storm broke forth, which arrested and sidetracked the harvest about to be reaped. Some few years before, through the combined influence of Bishop Whittle, Col. Whittle, a resident Churchman of Georgia, and Bishop Beckwith, the Rev. Mr. Atwell, who had accepted the rectorship of St. Stephen's, Savannah, was received without opposition, and his church admitted into union with the convention. But in South Carolina, after patiently waiting for ten years, St. Mark's Church, Charleston, made formal application to be received into union with the South Carolina diocesan convention. The convention was divided into three distinct groups, and the reports, discussions, and animated debates upon the "negro question" exercised a marvellous influence upon the colored race throughout the entire country. But it was injurious and hurtful to the interests of the Church and the negro. Similar discussions very soon occupied the time and attention of other diocesan conventions. Race newspapers, in an unfriendly way to the Church, took up the subject. The various colored religious bodies used what was said, in a restraining manner, to arrest any tendency upon the part of the colored people towards the Episcopal Church. One can readily understand the serious disadvantage which the Church sustained in endeavoring to win the confidence of

black people while these discussions occupied the centre of the ecclesiastical stage.

On July 25, 1883, Bishop Green of Mississippi convoked the "Sewanee Conference". This conference met at Sewanee, Tenn., to consider the question of The Negro and the Church, as it pertained to southern dioceses. No colored priest or layman was invited to participate in this conference. The late Bishop Wilmer, of Alabama, was the only "dissenter" in the otherwise unanimous body. In brief, this conference sought authorization of "legal" segregation at the hands of the General Convention. The Rev. Dr. Crummell, the senior negro presbyter, called for a conference of colored priests and laymen, which was held in New York during September of the same year. This proved the origin of our annual Conference of Church Workers among Colored People. This body of negro Churchmen strenuously opposed the "Sewanee Canon", and appointed a committee to attend at the General Convention, in Philadelphia, held the next month, and endeavor to encompass the defeat of the proposed canon, nationally authorizing "legal" segregation. The canon was defeated. That is, it was not adopted by the General Convention. However, it was practically put into effect and operation in a large number, if not most, of the southern dioceses.

"Legal" segregation says that all the colored people in a given diocese *shall* constitute a missionary jurisdiction of that diocese. There is no alternative. All colored persons connected with the Episcopal Church in such and such diocese *shall* constitute a missionary jurisdiction. Such "segregation" is subject to the body creating it. Intelligent and thinking colored Churchmen simply cannot accept such.

Thus, after a number of years, when the Conference of Church Workers among Colored People felt assured that choice would have to be made between "legal" segregation and "voluntary" segregation, it came out boldly in favor of "voluntary" segregation, and sustained a vigorous fight for the same up until the adjournment of the St. Louis General Convention of 1916. Doing so, they reasoned thus: Since there are, and will ever be, an increasing number of colored people whose self-respect will not permit them to accept "legal" segregation, the General Church should enact legislation *permitting* "voluntary" segregation. We have it already in our parishes. Colored persons have the right of becoming members of white parishes, but where there are enough of them they elect "voluntary" segregation, and constitute themselves into a parish of colored people. They are not forced by law to such a step. They take it of their own free will and accord.

We simply ask the Church to be logical and consistent. The colored people in any of the Virginias may form themselves into a separate parish. No one objects to this. Why should objection, therefore, be raised should the forty or more, or a large portion, of colored congregations in the Virginias elect to be constituted into a missionary district, with a leader from their own group? The very fact that the thing is permitted parochially is the strongest argument that there should be the natural extension of the same principle, as realized in the district idea. One is the natural and necessary outgrowth of the other.

It is because the Church has failed to give serious and just consideration to this innate group prompting, but has rather attempted to fit the colored race into a scheme which is neither comfortable nor helpful to the group, that she has had little success in attracting them within her borders.

There is a radical difference in the two forms of segregation. One deepens dependency, discourages self-respect, and is without a definite "status." The other invites manly independence, increasing self-respect, and presents a dignified and fixed "status."



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 CHURCH TO-MORROW

To the Editor of *The Living Church*:

SHALL we not use this title, *The Church To-morrow*, which marked my first communication on the ministry, for this and further bulletins? It seems to condense the whole hope and theme—viz., nourishing the Church ten years from now by raising up young men for the ministry now.

We proposed a conference—not hankering to promote one, but because something must be done. No special method or theory about it besets me. But this one fact must obsess any thoughtful mind: the ministry is dwindling, the Church grows weak. If, to be sure, every parish from its vital unity produced one good candidate for holy orders every two years, scant need would there be for a convention, or for talk about drumming up recruits for the merciful calling of the ministry. But, you must confess, your parish doesn't do that, and the next parish doesn't. We are not producing our own leaders. The clergy themselves, often sceptical of outlook about the ministry and timid of utterance, fail to make their career attractive to the young men about them. There are plenty of reasons, all of them as regrettable as forcible, why we must make a centralized and radical effort. Let us try to look at the problem in wide, long-range fashion.

The Church is the Body of Christ, the life of God in the world. It exists for and is served by a multitude of human members, including you and me. It is led by ordained officers. These officers are getting so notably fewer that the progress of the Church is noticeably impaired. We have got to have more ministers. We have got to raise them up. We must have them.

The plan was, it may be remembered, to have next summer a fine, breezy, week's meeting of at least two hundred boys of high school age to consider the ministry as a career. We pictured this group of selected boys coming from all over the country to spend a week with a few of the best men of the Church, laymen, priests, and bishops, to consider at the beginning of life the ministry as their calling. We asked for criticisms. Let us consider a few.

(1) "You will have a group of goody-goodies." Thus spoke a college professor, himself a devout senior warden. "No," he continued, "the plan is dangerous. You won't get the best boys. You will collect a group of inferior, pale pietists. The time of vocation comes later. Why, in college, frequently in their junior and senior years there, men don't know what they are going to do." That's true, but plenty of men in college know what they're *not* going to do! Foggy as is the outlook, there has been a little click in many a mind which registers: I won't do this, and I won't be that. If, indeed, it has been at all contemplated, the ministry has received this negative click. It is good psychology and sound leadership to place the ministry in the noblest light before our boys or ever the world's coarse thumb has smooched them, or subconscious distastes have solidified into active decisions. As to goody-goodies, the selection of candidates for our conference must rest upon the good sense of the clergy and vestries. Only the best should be allowed to qualify. You have got to rely on the co-operative common sense of people, if anything is ever to be started. And unless things are started, things stop.

(2) Next speaks a practical city parson. "What kind of boys do you want?" We reply, "All kinds of boys of high school age." It is objected, "They will be working in midsummer." "Very well," I reply, "let's have it at the end of the summer. But let's have it." The beginning of summer, when school is just over, seems a poor time for a conference, and surely the very last week of vacation is poorer still, for every boy and man considers his vacation just as long as what remains of it! He won't give up his last week to confer about *anything*! If it is true that these boys are working all through the summer, and that August 1st won't do, how about August 28th to September 5th? The where and the when are important non-essentials.

(3) Consider next, a bishop's views—the wisest and wisest of bishops. "How would it be," he notes, "to limit your area? Do not forget the great expense of traveling. To go from Wyoming to New Hampshire costs a lot. Why not make it a New England or Middle States effort, and then, if you fail, the failure will be restricted." To this on reflection I countered, quoting the language of Lady Macbeth: We fail! But screw your courage to the sticking place, and we'll *not* fail. I doubt if New England and the Middle States will furnish two hundred boys to consider the ministry. Our Church is weak, and we must

draw widely if we would have the valuable pressure of numbers. Think, too, of the socializing effect of country-wide contacts. When we had the military camp at Plum Island, a boy from a green hillside in Vermont bunked next a boy from the east side of New York. This was useful. It blessed both. For a boy from Wyoming to live with a New Hampshire lad for a week would open two pairs of eyes, always provided the former can pay his fare! The hard fact of figures won't evaporate with a line of poetry. How can these boys pay their way? My objection to its being paid for them, expressed in the first letter, was wrong. It was based on a dread of giving youths an education, if only they will enter the Church. The bishop went on to say, and he is right, that there is no reason why a parish or a group of well disposed laymen should not pay the way of a young representative to attend a conference on the ministry. Then the parish would feel a quickened interest. It is a well recognized and valid method of procedure.

I only hope that many more objections, coming in, can thus be formulated into a positive programme. Kindly criticism makes good building material. On one point we all agree—we need more ministers. To-day the supply is inadequate; figures from theological seminaries show an ominous to-morrow. There are not enough ministers. (Does this repetition begin to fret you? It is meant to.) The statement that there are not enough ministers, repeated fifty times, with certain explanations, would make the most useful sermon a congregation could listen to. When we fervently respond to the petition, "That it may please Thee to send forth laborers into Thy harvest," we enter on a contract. The increase of the ministry becomes the personal responsibility of everybody who believes that God allows us the privilege of sharing in the answering of our prayers.

From the looks of the congregations in our churches I *know* there are plenty of young men who would make splendid ministers. The Church of our devout families with high-minded boys is undermanned—that's the fact. Why don't more of them want to enter the ministry? That's the question. How can we encourage their devout attention? That's the problem.

S. S. DAURY.

THE SECOND SUFFRAGAN ELECT IN NEW YORK

To the Editor of *The Living Church*:

IN your issue of July 16th you publish a letter of the Rev. Walker Gwynne, in which he refers to a letter of the Rev. Herbert Shipman, D. D., regarding a marriage which took place in the Church of the Heavenly Rest, New York. He says: "All the bishops and standing committees should have the exact words of the following confession of Dr. Shipman in connection with a marriage performed in his church a few months ago." He then proceeds to quote from a letter written by Dr. Shipman to the Rt. Rev. Arthur C. A. Hall, Bishop of Vermont. He did not state to whom the letter was written, and he only took such portions as served his purpose. That you and your readers may have the exact words of the entire letter of Dr. Shipman, and also Bishop Hall's reply, I ask you in all fairness to Dr. Shipman to publish this frank and manly letter, and also the answer which Bishop Hall made to it.

Very truly yours,

THEODORE SEDGWICK.

[COPIES]

(1) "CHURCH OF THE HEAVENLY REST
PARISH HOUSE
New York

"May 24, 1921.

"My Dear Bishop Hall:

"I have your letter in which you tell me that because of a marriage performed in the Church of the Heavenly Rest on November 27th last you cannot give your canonical approval to my consecration as Bishop Suffragan of New York. I am not writing, please believe me, in an attempt to alter your decision, but simply that, should you desire to use them, all the facts in the case may be before you.

"According to the best of my recollection, a considerable time before the ceremony, the parties in question called on me with

reference to the marriage taking place in the Church of the Heavenly Rest; and, according to my invariable custom in such cases, I read them the canon and stated the fact that I am bound to its observance. I also said that if they cared to do so the matter might be taken up with the Bishop. This suggestion was adopted, and the matter, through another presbyter of this diocese (a relative of either the bride or groom), was laid before the Bishop. It was this presbyter, by the way, who was to perform the ceremony, not I. The answer which the Bishop returned was that while he could not give his consent as required by the canon, he would, nevertheless, oppose no objection, under the circumstances, to the performance of the ceremony. The arrangements were therefore made as you know, the clergyman of whom I have spoken to perform the ceremony and I to assist.

"Your telegram of protest reached me about seven o'clock on the evening before the day set for the wedding, which was to be at twelve o'clock. In view of that protest, and the consequences of the scandal which it intimated, I immediately communicated with the Rev. Dr. P. T. Edrop, of the Reformed Episcopal Church, who consented to perform the ceremony, which, as I think I wrote you, is recorded in his parish register, not ours. Had your protest reached me earlier, there might have been time to recall the invitations and change other arrangements made, but in the short time which I had in which to make a decision it seemed to me unjust to make others suffer for a mistake not their own.

"In regard to this whole matter, my dear Bishop, I want to admit frankly that serious mistakes were made—mistakes by which I had already determined to profit before receiving your last communication. May I add that in all my ministry of twenty-seven years I have married but one divorced person? I have lost friends and parishioners because of my refusal to interpret personally the canon otherwise than literally. Because of this experience, I came to the decision some time ago that no interpretation of the canon other than literal is justifiable either for a priest or bishop.

"May I say again that I am writing this not necessarily to change your decision, but to set myself right before you and others to whom you may speak?

"Very sincerely yours,

"HERBERT SHIPMAN.

"The Right Rev. A. C. A. Hall, D. D.,

"Bishop of Vermont, Bishop's House, Burlington, Vermont."

(2)

"Rutland, Vt.,

"May 26, 1921.

"DIOCESE OF VERMONT

BISHOP'S HOUSE, BURLINGTON, VT.

"My Dear Mr. Shipman:

"I thank you for your frank and manly letter, which relieves me of an exceedingly unpleasant task.

"I had prepared the draft of a circular to send to all the Bishops, in case I did not hear from you, stating the reason why I could not give my consent to your consecration. This of course is made unnecessary by your explanation that you had the quasi-permission of Bishop Burch for the solemnization of the marriage in the Church of the Heavenly Rest (his course cannot be canvassed); and by your acknowledgment that serious mistakes were made, which would not be repeated.

"You will understand that however I may deplore the action taken, my only object was to prevent, as far as lay in my power, an apparent sanction by the Church of a serious irregularity.

"Again thanking you for your letter, I am,

"Very faithfully yours,

ARTHUR C. A. HALL.

"The Rev. Herbert Shipman,

"New York.

"Your letter would have been acknowledged yesterday had I not been engaged here in the business of our Diocesan Convention."

MASONIC BAPTISM

To the Editor of The Living Church:

MY attention has just been called to an article in your issue of April 16th under Blue Monday Musings by "Presbyter Ignotus" in which my name is used several times.

I have not seen the previous article to which he refers, but it is news to me "that Manila Christians, Papal, Protestant, and Prayer Book, were shocked and scandalized" by a regular and ritualistic Scottish Rite ceremony which was performed there last August. I can assure him that many Christians of all three classes were present and expressed their approval of it while no one has ever expressed to me such sentiments as "Ignotus" describes. The Episcopal Bishop of the Philippines was informed of the ceremony long in advance, was invited to attend, and did attend, but he has

never, to my knowledge, expressed himself as "shocked and scandalized" or otherwise affected by what he saw. As the Bishop is not a Mason he probably thought that it was no particular concern of his, but certainly if he had been "shocked and scandalized" he would not have hesitated to say so.

Again, shortly after the ceremony in Manila a similar one was held in Los Angeles at which an Episcopal clergyman not only attended but officiated.

[An extended quotation from the *Bulletin of Los Angeles Consistory* follows, in which "Prelate" Wm. MacCormack, who is a priest of the Church, is said to have been one of those who officiated at the Masonic baptism, and afterward, "the Masonic was followed by a Christian baptism conducted by our brother, Dean Wm. MacCormack, for all children whose parents desired them to participate in its benefits—thirty-six in number."]

In other words *Dean MacCormack officiated at both ceremonies!* Is "Ignotus" more "shocked and scandalized" that a non-Episcopal layman should participate in such a ceremony than that an Episcopal Dean should do so and at the same time conduct a Christian baptism?

For the Los Angeles ceremony which was widely described in the secular press (the clean and progressive *San Francisco Journal*, e. g., published an editorial commending it) could hardly have been "ignotus" to the writer of *Blue Monday Musings* four months later, who had kept himself so well informed of what occurred in faraway Manila though the event was mentioned in but one American paper there.

And certainly if "Ignotus" did not know of the Los Angeles ceremony he must plead guilty to publishing his two articles without taking the trouble to inform himself of the subject on which he wrote. In either case it would seem that an apology is due for giving such unnecessary publicity to one not of his communion while passing over in silence the names of his fellow clergymen who have given their sanction to this ceremony. For while I am quite willing to be classed with these estimable clergymen I object to being singled out and incorrectly made to appear as if I had done something unheard of and unprecedented. "Ignotus" is entitled to his opinion as I am to mine, but nothing is gained by distorting another's position.

The final query as to whether I "would preside at a Scottish Rite Banquet and call it a 'Holy Communion'" is evidently intended to be ironical and not to be taken seriously; for there is no analogy between the two. The Masonic ceremony which "Ignotus" scores is called "baptism" because it is a dedication of the subject to the Masonic life, just as Christian baptism is a dedication to the Christian life, though the two are always kept distinct. Of the former a well known Masonic periodical recently said:

"It has a two-fold significance: it places the beneficiaries under the protection and assistance of the Lodge performing the ceremony and, indeed, of all Masons, everywhere. It also obligates the god-parents always to watch and protect the children, until their majority, if their natural guardians should be removed. In the second place, it dedicates the children to truth and virtue and all the other moral principles for which Masonry stands."

The Scottish Rite attitude toward such an affair as that at Los Angeles is expressed by the *Far Eastern Freemason* which, after quoting the above article from the *Los Angeles Bulletin*, comments as follows:

"We must give credit to the latter, however, for introducing a new feature—the combination of Christian with Masonic baptism. That strikes us as a real improvement likely to disarm any criticism on the part of the Protestant Churches at least. Indeed we can well see how they might welcome such an opportunity and profit by it, for it is evident that even those Masons who are clergymen are far from alive to the possibilities which this interesting ceremony affords for bringing the Lodge and the Church together."

May I suggest in closing that, to a layman and an outsider, it would seem more becoming a great religious newspaper if such articles as those of "Ignotus" were published over the writer's real name instead of anonymously? May I also ask you to send me a copy of whatever reply is made to the above?

Very truly yours,

Manila, July 14th.

CHARLES S. LOBINGER.

THE SUNDAY SCHOOL IN AMERICAN CHURCH HISTORY

To the Editor of The Living Church:

IN the writing of Church history there still seems to be a disposition on the part of the historian to neglect entirely what is due to the educational element in Church progress, although the facts have been published and are now well known. Perhaps the apologetic attitude of present day Churchmen toward the Sunday school is responsible for this. Yet, in view of the facts, the writing of the history of at least the Protestant Episcopal

Church in the United States without due note of the Sunday school is indeed making a fragment of the narrative.

The work of the Sunday school in the beginning of our Church's history is especially appreciable. All historians record the utter discouragement of Church leaders directly after the revolutionary war. They were almost unanimous in their willingness to give up the ship. What inspired some of them, like Bishop White, to vision the "glimmering light"? Read how, for instance, prominent Philadelphians, like Benjamin Rush, who cared nothing for and perhaps even scoffed at the Church and religion in general, were yet willing to interest themselves and spend their money for the mental and moral improvement of the young and untutored! These, with more or less faint-hearted Churchmen, soon made old Christ Church a strong and lively center for Church as well as for civic and national development, to a certain extent at least by the establishment of the First Day School Society under the presidency of Bishop White. Sunday schools, begun in 1790, soon sprang up in all parts of the nation and were fostered by the Philadelphia society as well as by local organizations. These schools were prior to and independent of parish organizations. They were of course not Church schools, but many of them later on developed into parishes of the Church.

Under the patient, tactful leadership of Bishop White, the Church groped along through the darkness of the years between 1790 and the close of the war of 1812. Then, with the rapid development of the modern Church Sunday schools, began a revival of religion unprecedented perhaps in the annals of Church history. It was like the Counter Reformation three centuries previous, when the Jesuits of Europe stayed the inroads on the Church largely by gathering in the children. The Jesuits, however, with an ample priesthood, did not form Sunday schools.

From 1814 on, men like Kemper, Milnor, Mellvaine, Johns, Muhlenberg, Boyd, Alonzo Potter, Gadsden, Bedell, Asa Eaton, Crosswell, Whittingham—many of them receiving the call to the ministry in the Sunday school, inspired by the enthusiastic lay host of teachers and officers with whom they zealously labored—laid the foundations of the American Church deep and strong. The discouragement of the early leaders disappeared.

We get a lop-sided perspective of our Church history when we omit from the early records achievements like those of St. Paul's Sunday school in Philadelphia, which, in addition to its own teeming local activity, established religious educational centers in a number of places where there was no sign of Church or even of religious life. Not only this: it sent out its young men into foreign lands before the organization of the Church's Missionary Society. It is doing scant justice to the truth, and giving but a partial view of the facts, when we leave out of all consideration the extraordinary enterprise of the Philadelphia Sunday and Adult Society under the fervent leadership of Samuel J. Robbins, which, begun in 1817, had under its oversight in 1819 over 200 Sunday schools with nearly 3,000 teachers and 20,000 pupils. It operated over eleven states and some territories, establishing among other things depositories for Church and general religious literature. One of these depositories, for example, was at Worthington, the early capital of Ohio, which Bishop Chase found of great helpfulness and from which radiated the stirring activity that founded a number of schools in places where Church worship was not even thought of. Samuel J. Robbins, by the way, was also president of St. Paul's Sunday school in Philadelphia, and was one of the prime movers in the founding of the Domestic and Foreign Missionary Society.

Nor can we gain a full rounded perspective of the Church's missionary work from 1820 to 1840 without due appreciation of the achievements of the General Protestant Episcopal Sunday School Union, founded in 1826 under the inspiring leadership of Whittingham, who has been styled "the Sunday School Apostle," and whose many arduous journeys through territory virgin to the Church, often on foot under stress of painful physical infirmity, with blood-soaked stockings, were instrumental in sowing the seed that afterward, in the parishes built upon the foundations of the Sunday schools he started, yielded manifold fruits for the Church. Henry Gregory succeeded Whittingham in 1829 and some of his missionary trips under the Sunday School Union read like romances. One took him through the Carolinas and included a day's journey of forty miles in a row boat down the Roanoke river across the Albemarle sound, thence on foot to Camden, S. C., finding nowhere in the regions traversed any clergy or churches.

Nor is the missionary history of the Church complete until we include the work later on of devoted laborers like Felix Brunot in Pittsburgh, the elder Morehouse in Wisconsin, whose monumental achievements began with the gathering of a few children for religious education; or like the Biddle sisters and George C. Thomas in Philadelphia, and a host of others.

O. STEWART MICHAEL.

St. Matthew's Church, Wilton, Conn.

MISREADINGS OF THE SERVICES

To the Editor of *The Living Church*:

THE LIVING CHURCH recently published a letter from a layman complaining that some clergymen in reading the services mispronounce and unduly emphasize certain words. A month ago I heard these words from priestly lips: "Ho-lay, ho-lay, ho-lay." Some years ago the rector of a church in this city read the service so badly that it was distressing to hear him. Though it was not my parish church I liked to go to it, but his reading banished me. After an absence of some weeks I tried it again, and entered the church in time to hear him say in a high monotone, at the font: "Grant that whoever is here dedicated to Thee by our of-fuss and ministry." It was too much; I strayed out again immediately.

I know another priest who says "Sacramunt" and "eommand-munt," and formerly knew one whose pet pronunciation was "right-chee-ous-ness." A priest who pronounced "therefore" correctly always sounded "wherefore" as though the first syllable rhymed with "queer." Another put two g's in "singer" and sounded both of them—"sing-ger."

Improper accentuation of words is a common fault. We get this frequently in "dearly beloved brethren". For instance, in the first sentence great stress is often laid on "moveth," the following words, "us in sundry places," being spoken almost in a whisper. I think we all see that this Exhortation is tautological. We have "acknowledge and confess," "sins and wickedness," "dissemble nor cloak," "humble, lowly," "assemble and meet together," and "requisite and necessary." Now why should any one of these twin terms be emphasized, and the voice drop when its mate is sounded? Yet this is done. Often have I heard "confess" made far more prominent than "acknowledge," but usually it is the first of each pair of words that gets special emphasis.

But I think the reading of the services is generally well done and better than in former years.

Yours truly,

G. W. THORNE.

Newark, N. J., August 8th.

CALL THEM APPALACHIANS—NOT POOR WHITES

To the Editor of *The Living Church*:

MAY I take advantage of the courtesy of your columns to call attention to the fact that the associations of the expressions, "Mountain Whites," "Poor Whites," and "Mountaineers" make it unfair to the dwellers in Appalachia that these terms be applied to them by writers or speakers who refer to the Church's work in these regions?

All of us hereabouts are Mountaineers. Most of us, including the Church's working force, are "poor whites." But when these terms are used in such a way as to differentiate between the native born Appalachian and the "furriner" who has cast in his lot with the dwellers in this earthly Paradise, it tends towards a distinction which we do not recognize. Appalachia is essentially democratic, and the Church must be careful not to create barriers which do not exist in fact.

"Southern Highlanders" or "Appalachians" may sound a bit romantic, but if the use of these terms will avoid giving offense, why not adopt them?

Faithfully yours,

ARTHUR W. FARNUM.

Hendersonville, N. C., August 4th.

"THANKING YOU IN ADVANCE"

To the Editor of *The Living Church*:

I WONDER whose peculiar mind evolved the labor-saving device of "Thanking you in advance," as the close of a letter asking a favor! Judging by usage, it arose among certain ill-educated business people, and has been thoughtlessly adopted by persons who ought to know better, but who wish to appear business-like.

The meaning of this vulgarism—if it has any—is apparently that the writer, in asking a favor, wants to avoid the trouble of saying thank-you after the service is rendered by saying it now. Only by robbing the phrase of all meaning can the discourtesy of it be extracted. A friend with whom I recently passed a day or two subsequently wrote me asking me to do him a slight favor. He closed his letter with the words, "Thanking you in advance for this as well as for the visit *we had from you*, I am," etc. So utterly meaningless is the second part of this phrase that one excuses the discourteous omission implied in the first part. But why trouble to write words which either imply intended discourtesy or else are meaningless?

WM. C. STURGIS.

New York, August 4th.

TO REACH SUFFERERS FROM TUBERCULOSIS

To the Editor of The Living Church:

I HAVE just read the letter which you have printed in THE LIVING CHURCH of June 5th delineating the excellent work that has been done by the Healer Prayer Circle in Saranac Lake. The letter, however, does not make it clear to one not familiar with present methods of curing tuberculosis that the first requisite is rest. This means that almost every patient spends a period in bed as soon as he finds he is stricken with the disease, which period stretches sometimes into years. It can therefore be readily seen that, since most of the visiting of the workers would have to be made to different sections of Saranac Lake, contributions made to this work will furnish funds for the maintenance of one who will be kept constantly busy and whose time will be entirely used up in this service to an unlimited number of sufferers vitally in need of it.

White Haven, Pa., July 5th.

RICHARD LLOYD.

"CHICAGO AND RACINE"

To the Editor of The Living Church:

NO doubt many will observe a minor slip of the pen in your Chicago letter of July 18th, published in THE LIVING CHURCH for July 23rd.

Under the sub-heading, Chicago and Racine, referring to the recent Racine Conference, the names of Dr. Park and Dr. De-

Koven are given, as having place of burial in the shadow of the Chapel at Racine.

Regrettably, the name of Reginald DeKoven is given, instead of James de Koven, former noted Churchman, bishop-elect of Illinois, and warden of Racine. Reginald was a son of Rev. Dr. Henry DeKoven of Middletown, Conn., and not a clergyman, but a musician and composer.

F. H. CLEVELAND, Racine, '78.

The Fitzhugh, Rochester, N. Y.

TYNDAL—HUXLEY

To the Editor of The Living Church:

MR. CHARLES C. MARSHALL makes Professor Huxley the author of the proposition anent prayer and no prayer for two hospital wards severally.

As one who reverences the memory of the great agnostic, who consistently took his family to church every Sunday, held daily family prayers in his home, and owing to whose insistence the Bible was daily read in the London public schools, I therefore beg to advise your correspondent through your journal that it was not Professor Huxley, but Professor Tyndal who offered the test. Huxley would not have done it; he was too essentially reverent.

EDMONDS BENNETT.

St. John's Rectory,
Birmingham, Ala.

God Is Just

By Louis Tucker

SCENE: Penitentiary chapel, after sermon. Later: The Infirmary.

PERSONS: Chaplain, Dug, Maddox, Wilkins, Kale, and other convicts.

DUG: Chaplain, did you say that a chief obstacle to repentance is our doubt of God's justice?

CHAPLAIN: I did. Some of you tell me you are innocent; many, that you are punished too much; most, that there were mitigating circumstances not brought out in your defense. Not one of you has said you deserve your sentence.

DUG: I say so. I made a lot of money honestly, banked it, went on a spree, and woke up here; put in for knowingly passing a bad check. I am innocent. I did not know the check was bad. The rest had been good. I was too muddled to count. Yet I deserted my wife and those who looked to me for employment, and for that I deserve imprisonment.

MADDOX: Chaplain, you said we had all committed greater sins against God than against the law, and told a story of a boy who was wrongfully whipped for stealing a melon he had not touched, but who took his whipping in silence because he had taken two melons the day before. Is that justice?

CHAPLAIN: It is. Ask Dug. The boy deserved the whipping and he knew it.

KALE: How about me? I was railroaded here, for manslaughter. There was a feud. The man belonged to the other faction. He was ambushed, shot from a thicket where I was at the time. I hardly blame the jury. Yet I did not shoot him and do not know who did. The jury did not know that, but God does. If He is just, why did He not prevent my punishment?

CHAPLAIN: You say you were railroaded here?

KALE: Yes, the other faction controlled the courts.

CHAPLAIN: Did they really think you guilty?

KALE: Perhaps they did. In fact, I think they did.

CHAPLAIN: Then, if you had been cleared, how long would you have lived?

KALE: A week; perhaps ten days.

CHAPLAIN: Thank God, that He saved your life. If you had been cleared, you would now be dead. As it is, you will go home when your term is done and live at home in peace.

MADDOX: How about me? I too am in for manslaughter and I do not blame the court at all. A man shot at me twice and missed. I fired back and killed him. It was self-defense. His friend, who saw it all, hid the dead man's pistol and swore he was unarmed. The jury knew no better; but God knows. If He is just, why not save me?

CHAPLAIN: What was the quarrel over?

MADDOX: Cattle. I dealt in cattle.

CHAPLAIN: It is a wandering life. Why follow it?

MADDOX: I . . . see. . . . No, I don't. I left home and became a drover because I shot a man; but the whole community felt I did right. I was not even indicted. He came to my house in my absence and beat and kicked my old mother.

CHAPLAIN: What had you done to him?

MADDOX: Nothing. I hardly knew him. It was politics. I was head of one local gang and the other gang wanted to kill me.

CHAPLAIN: Was your reputation such that a stranger would feel safe in attacking you unless sent to do it?

MADDOX: Why, no. There were two of them. Of course, the boss of the other gang sent him.

CHAPLAIN: And he did not want to come and drink to get courage and so struck your mother when he found you gone. The boss of the other gang planned it all. You killed the wrong man.

MADDOX: I see. God is just.

KALE: But how about Wilkins, the nigger dying of consumption in the infirmary? He is here because he stole some hams and men who have wrecked banks go free.

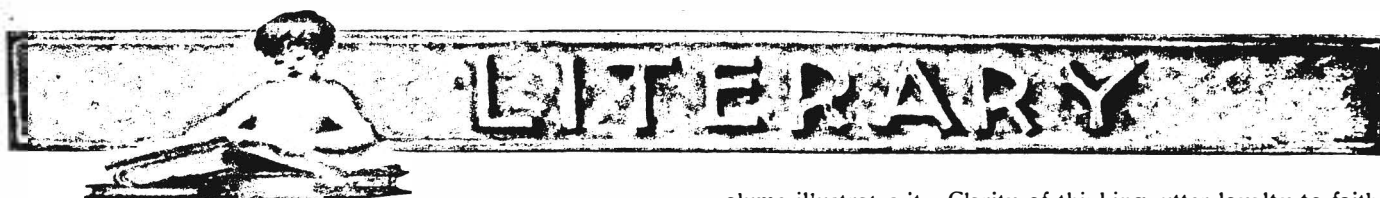
CHAPLAIN: God will account with them in due time. As for Wilkins, let us go see.

(They pass into the infirmary. Wilkins is dying. The Chaplain kneels and prays.)

CHAPLAIN: Good-by, my man. I am sorry you ever came here.

WILKINS: I am not. Outside, I did not know Him. Now, I do. I found . . . the Lord Jesus . . . here.

CHAPLAIN (To the others): God is just.



Social Reconstruction. By the Rev. John A. Ryan, D. D. New York: The Macmillan Co. \$2.50.

The Rev. Professor John A. Ryan has given us in his *Social Reconstruction* a helpful and sympathetic interpretation of what has come to be known as the Bishops' Programme, promulgated on Lincoln's Birthday 1919 by the National (Roman) Catholic Welfare Council. This programme includes the establishment of a minimum wage, collective bargaining, co-operating purchasing societies, health insurance laws, and the participation of labor in the management and profits of business. The Roman Catholic Church has always been strongly opposed to socialism, but this programme supports and authorizes in the name of the Church virtually all the measures which sane social reformers now support, including a certain degree of what has come to be known in certain circles as guild socialism. This is a strong, sane, thoughtful volume of substantial value and interest to all who are concerned in social welfare. It represents some of the clearest thinking that has thus far been done on these crucial questions and is an embodiment of the view that according to the Church's teaching the State has something more to do than merely prevent fraud and violence, and maintain order generally. It has the general function of protecting and enforcing national rights and beyond that of promoting in a general way the social welfare. In a way the Bishop's Programme and therefore this book may be said to be an exposition of Pope Leo XIII's declaration in his Encyclical on Christian Democracy that the "social question is first of all moral and religious, and for that reason a solution is to be expected mainly from the moral law and the pronouncements of religion."

Father Ryan takes particular care to explain that even had this Programme of the Bishops been formally adopted by the assembly of the entire Roman hierarchy at Washington it would not possess official authority in the strict sense of the word, "because no group of bishops has legislative authority except when they meet in a provincial council or in a national council." Though consequently without disciplinary authority, the Programme, Prof. Ryan adds, has "nevertheless a great deal of moral authority, inasmuch as it comes from four bishops who must have realized that they were representing in a general way all the archbishops and bishops of the country."

It is to be hoped that we will soon have an equally brilliant exposition of the Anglican pronouncements on these subjects.

CLINTON ROGERS WOODRUFF.

The Voyage of a Vice-Chancellor. With a chapter on University Education in the United States. By Arthur Everett Shipley, Master of Christ's College, Cambridge, Vice-Chancellor of the University. Cloth, 12 mo., pp. 181. New York: G. P. Putnam's Sons.

It is a comfort to discover that not all men of weight are ponderous, and that a sense of humor is not a peculiarly American possession. Sir William Shipley is a world famous biologist; but he is also a very human personality, as this delightfully amusing book shows. To quote would only tantalize; suffice it to say that this book records his impressions of a two months' journey to various American colleges and universities just at the time of the armistice. He is sympathizing, discerning, intelligent, and if he slips sometimes, as to details, it is only proof how much he has in common with lesser people after all. On page 6, a reference to the "Minute Man at Concord" and "the young farmer who fired the first shot in the War of Rebellion" is droll. The University of Illinois is not at "Champagne," despite page 84. Northwestern is not a State University (page 170). Oddly enough, though every chapter of the diary is dated in the autumn of 1918, the publishers' jacket declares that the journey was made in the spring of 1919. There is two hours' delight, in the book, for any college man or woman.

Barquins and Bequars. A Study of the Parable of the Laborers in the Vineyard. By James O. S. Huntington, O. H. C. Holy Cross Press, West Park, N. Y. "Roodcroft Library." Green cloth, pp. 148. \$1.00.

There is no one just like Father Huntington. One who, a callow undergraduate not altogether free from "spiky" tendencies, got his first impressions of the Catholic Revival at old Holy Cross Church on the East side of New York, and who for thirty years has been proud to count himself a disciple, bears that witness unhesitatingly and this little

volume illustrates it. Clarity of thinking, utter loyalty to faith, a glow of love, exquisite English, robust manliness, a true mysticism that never degenerates into fancifulness or mere subjectivity; all these qualities shine on every page. Those who heard the addresses, which are put here into permanent press, will be able to recall the intonations, the characteristic gestures, the searching glances, that accompanied them. God send us more such preachers, more such priests.

Spiritual Voices in Modern Literature. By Trevor H. Davis. D.D. Boards, 8 vo., pp. 312. New York: George H. Doran Co.

Dr. Davis has gathered into this handsome volume a series of addresses delivered to the congregation of the Metropolitan Church, Toronto, Canada, just after the close of the world war. They must have been more effective heard than even for the substance is rather obvious than original or even freshly put. But they are thoroughly wholesome and helpful as a reassurance to some who fear that literature is against Christianity. He treats a rather hap-hazard series of writers, from Wordsworth to Masefield, from Ibsen to Smethan, and uses the whole to illustrate the central truths of our most holy faith. A good book to give high school seniors, or college underclassmen, and well worth commending to village libraries.

Making the Most of Life. By W. Cunningham, D. D., F. B. C. S. P. C. K. 1920; small 12 mo., cloth, pp. 101.

Those who were so fortunate as to know the late Archdeacon of Ely will appreciate specially these addresses of his to American soldier students at Cambridge University, his last published work, delivered after the armistice, and now published by the S. P. C. K. They treat of The Community and the Individual, The Religious Life (in its non-technical sense), Family Life, Neighborly Life, The Foundations of Political Society, The Democratic Citizen, and The White Man's Burden. Archdeacon Cunningham knew how to make political economy anything but "a dreary science"; and his clear vision, his lucid exposition, and his faculty for correlating ethics with economics in the light of a definite Christian faith makes this little volume valuable reading for enthusiastic young men, such as heard the addresses in their first delivery.

The Source Book for the Life of Christ. An analysis, a synopsis, a conspectus of sources, a harmony, a collation of references of the four gospels with other sources. By Hiram Van Kirk, Ph. D. Fleming H. Revell Co. Cloth, \$1.75.

This is an exceedingly valuable book by one of our own clergy who recently entered into rest. It is a harmony of the gospels, but also much more than that, since the editorial footnotes and the introductions afford careful analyses of the subject matter, while the series of titles to paragraphs and chapters affords a topical indication of the contents. The book seems to us the best arranged work of its character and a thoroughly scholarly treatment of the sources.

The Bible and the Scriptural Ground of Divorce Forgery. By a Churchman. Boston. Richard G. Badger. \$1.50.

A book written with the laudable idea of calling Protestantism back to regard marriage as a sacrament, to show that the so-called exception to the prohibition of marriage after divorce is a forgery, and to urge the abolition of all divorce. Unhappily the author is so violent in his expressions, and wanders so frequently into discussions of other subjects, that the value of his work is greatly limited.

IN THE introduction to his book, *The Social Evolution of Religion*, George Willis Cooke declares that religion cannot be understood apart from man and his needs since man has created all religions, and as he "still retains in full measure that creative capacity, religion must be studied in the light of man's unfolding culture and civilization." This is what Mr. Cooke proceeds to do in his elaborate volume which has the endorsement in a foreword of John Haynes Holmes, Minister of the Community Church in New York. It is published by the Stratford Co., Boston.

Church Kalendar

AUGUST

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

Kalendar of Coming Events

Aug. 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D. D., Sec., Sewanee, Tenn.

Summer Addresses

THE Rev. C. R. BAILEY, Ph.D., is, during August and over the first Sunday in September, in temporary charge of Trinity Church, Hoboken, with address at Trinity Rectory.

THE Rev. WILLIAM E. BERGER, priest in charge of St. Mark's Church, Beaver Dam, Wis., may be addressed until September 15th, at 207 East One Hundred and Fifty-eighth street, New York City.

THE Very Rev. JAMES G. GLASS, Dean of St. Luke's Cathedral, Orlando, Fla., may be addressed until October 1st at Sewanee, Tenn.

THE Rev. W. H. HIGGINS, rector of St. Thomas' Church, Thomasville, has charge of the parish of Christ Church, Savannah, Ga., during the rector's absence.

THE Rev. J. J. HILLMER, Ph.D., of Winona, Minn., is spending August at New Ulm, Minn.

THE Rev. PHILIP SIDNEY IRWIN, resigning as Archdeacon of the colored work on the east coast of Southern Florida, is this month in charge of work at Trinity Church, Bridgeport, Conn.

THE Rev. FREDERICK LEEDS, rector of Grace Church, New Haven, may be addressed at Locust Lodge, Randolph, Vermont, until September 8th.

THE Ven. ALBERT MARTYR has gone to England to visit his family, having saved his vacations for several years with this end in view. He will return to North Dakota early in October.

THE Rev. EDMUND S. MIDDLETON, D.D., remains in charge of Grace Church, Syracuse, N. Y., during August, with address at 501 Irving avenue.

THE Rev. LOUIS A. PARKER, rector of Trinity Church, Victoria, Texas, is in charge of Christ Church, Manhasset, L. I., during August. Mail addressed, care McAlpin Hotel, New York City, will reach him.

THE Rev. D. PIERCE-JONES has assumed charge at Park River, Langdon, and Laketam, N. D., with address at the rectory first named.

THE Rev. A. M. RICH, rector of St. Jude's Church, Walterboro, S. C., is supplying for the Rev. William T. Dakin, rector of St. John's Church, Savannah, Ga.

THE Rev. JOHNATHAN WATSON, D.D., rector of St. Paul's Church, Grand Forks, N. D., is spending his vacation in Scotland with his family.

Personal Mention

THE Rev. CHARLES W. BAXTER, rector of St. Peter's Church, New Ulm, Minn., has resigned to accept the rectorship of All Saints' Church, Valley City, N. D., to take effect October 1st.

THE address of the Rev. JESSE R. B'CKNELL is changed to 508 Park avenue, Baltimore, Md.

THE Rev. S. MOYLAN BIRD, rector of St. Peter's Church, Brenham, Texas, has accepted the call to St. Andrew's Church, Bryan, Texas, effective September 1st. Mr. Bird is secretary of the Standing Committee of the diocese of Texas, and all communications should be addressed to him at Bryan, care St. Andrew's Church.

THE Rev. FRANK T. CADY has just completed his fourth year as rector of Trinity Church, Tyrone, Pa., and with his family is at Ocean City, N. J., during August.

THE Rev. WILLIAM M. GAMBLE, elected rector emeritus of St. Paul's Church, Manheim, Pa., will early in December go to his home near Washington, D. C., to enter upon a course of special study.

THE Rev. CHARLES H. HOLMEAD, curate of St. John's Church, Wilmington, Del., has accepted a call to the rectorship of Trinity Church, Portsmouth, Va., to take effect September 15th.

THE Rev. WILLIAM OSCAR ROOME, JR., is assistant at the Chapel of the Mediator, Philadelphia, and in charge until September during the vicar's vacation.

THE Rev. C. K. THOMSON has become rector of St. Mark's Church, Coldwater, Mich.

THE Rev. Dr. LEIGHTON WILLIAMS, rector of St. John's Church, Kingston, N. Y., has resigned to become rector of Christ Church, Marlborough, N. Y., about September 1st.

THE Rev. EUSTACE P. ZIEGLER goes to Cordova, Alaska, for a term of four years, and should be addressed there.

DIED

MARSHALL.—Entered into rest at Wadsworth, N. C., August 3rd, MARIA ASHE, wife of the late James C. MARSHALL; age 79 years and eight months.

"Give rest, O Christ, to Thy servant with Thy saints where sorrow and pain are no more neither sighing, but Life everlasting."

NOBLE.—At her home, Crowan Cottage, Anniston, Ala., August 9th, ELIZABETH, youngest daughter of the late James and Jenifer NOBLE, and sister of John W. Noble.

"When I awake up after Thy likeness I shall be satisfied with it."

TAYLOR.—Entered into life eternal in Boise, Idaho, on July 20th, ANNIE FEARNLEY TAYLOR, widow of the Rev. Henry Lee Taylor. Funeral at St. Michael's Cathedral, Boise; burial at Spokane, Washington.

"Blessed are the dead who die in the Lord."

YOUNG.—At her home in Amsterdam, N. Y., August 4th, JANE KIRK, widow of William E. YOUNG. Funeral in St. Ann's Church, Amsterdam, on August 6th. Mrs. Young had been president of the ladies' aid society of St. Ann's parish for over sixteen years.

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. Marriage or Birth notices, \$1.00 each. Classified advertisements, replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word; including name 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

ASSISTANT MINISTER FOR A NEW York parish. Must be consecrated, experienced, cultured; have depth of scholarship; executive ability; devote time to personal ministry, to acquaintances by follow-up methods that deepen religion and bind to the Church. Salary \$2500, apartment, light, heat and phone in parish house. Address OPPORTUNITY, 399 LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

MISCELLANEOUS

WANTED YOUNG MAN CAPABLE OF playing the pipe organ for the services at St. Albans School, for the coming year. Preferably some young man who wants to do High School work. Compensation a part scholarship. Address HEAD MASTER 374, St. Albans School, Sycamore, Ill.

EXPERIENCED TEACHER, ONE TO TEACH Latin or Latin and French, at St. Albans School, Sycamore, Ill. for the coming year. Preferably Priest or Deacon. Address HEAD MASTER 373, Sycamore, Ill.

TEACHER FOR BOYS IN CHURCH INSTITUTION in the country. Some experience necessary. Apply TEACHER-380, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

DIETITIAN WANTED FOR A WESTERN mission. Address X. Y. Z-396, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH WITH opportunity for constructive leadership along lines of nation-wide campaign. Good preacher, pastor, specially qualified in Church school and young people's work; musical; Brotherhood St. Andrew. Address C-388, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

PRIEST, EIGHT YEARS' EXPERIENCE in parish work (city and rural), before that head-master in Church mission school, desires parish or specialization in educational or social work. Before ordination was connected with social work of large city parish. Address R-397, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

YOUNG MARRIED CITY RECTOR OPEN for parish preferably East. Extemporaneous preacher; holds doctor's degree. Ten years in ministry. Address "DOCTOR," 3315 Walbrook Ave., Baltimore, Maryland.

PRIEST, ENGLISH ORDERS, WANTS parish, town or city. Preacher, musical, sound churchman, excellent testimonials. Address M-403, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

PRIEST, IN CHARGE OF SMALL CITY suburban work, hard hit by business depression, seeks other work about October 1st. Address PASTOR-402, care LIVING CHURCH, Chicago, Ill.

ELDERLY PRIEST DESIRES SMALL Catholic parish or mission. Atlantic seaboard. Salary secondary consideration. Address KEBLE, K-392, care LIVING CHURCH, 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.

PRIEST CATHOLIC, CELIBATE, AT LIBerty September 1st. Best of references. Address R-394, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

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

MISCELLANEOUS

ORGANIST-CHOIRMASTER. CHURCHman, wide experience, seeks change; larger field; large congregation; organ, choir; teacher organ, voice; excellent endorsements Bishops and Priests; energetic, successful. RECITALIST, 375, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

AN EXTENSIVELY TRAVELED, WELL-read woman desires position as traveling companion, chaperone, or social secretary. The applicant was educated at an exclusive school and can refer you to people of position. Address G-400, care LIVING CHURCH, Chicago, Ill.

POSITION BY GENTLEWOMAN AS House Mother or Chaperone in school or college, or care of motherless children or house keeper in small family. Address P-390, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

POSITION AS ORGANIST-CHOIRMASTER, by young single Churchman. Can furnish best of credentials as to musical ability and moral character. Address H-391, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

TRAINED AND EXPERIENCED CHURCH woman worker desires position, preferably in or near New York or New England. Best references. Address W-398, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

POSITION WANTED BY EXPERIENCED teacher as Dean or Director of Studies in Church school. Wellesley graduate. Address HMC-376, Care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

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

HOUSEMOTHER-CHAPERON IN GIRLS' or Boys' Boarding School, or Women's College, by Churchwoman with long experience. Address M-404, care LIVING CHURCH, Chicago, Ill.

CLERGYMAN'S DAUGHTER DESIRES A position as secretary, preferably to clergyman or bishop; typewriting, stenography. Good education, references. Address SECRETARY-391, care LIVING CHURCH, Chicago.

EXPERIENCED DEACONESS DESIRES parochial engagement. Best recommendations. Address DEACONESS-401, care LIVING CHURCH, Chicago, Ill.

PARISH AND CHURCH

AUSTIN ORGANS. REGRET INVARIABLY follows choice of a cheaper organ. Contracts that at first look inviting because of lower cost turn out to be more expensive in upkeep and never perfectly satisfying in tone. The chorus of approval from the thousand Austin organ owners, continues, as always, unanimous. 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. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clev. 52.

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

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 PROFESSIONAL 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.

TWO-MANUAL ESTEY ORGAN FOR sale. Nineteen stops; excellent condition, built in 1908. Very cheap. Apply to NORMAN COKE-JEPHOLT, Church of the Messiah, Rhinebeck, New York.

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. Suits, 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—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.

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."

BOARDING—PENNSYLVANIA

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

BOARDING—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.

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.

AUTOMOBILES AND ACCESSORIES

EVERY AUTOMOBILE OWNER NEEDS a Socket Wrench Set. Lane's "UNIQUE" is the handiest wrench for making adjustments, tightening bolts, and it is made of forgings and cold-rolled steel. Send for Catalogue L. C. WILL B. LANE UNIQUE TOOL Co., 170 W. Randolph St., Chicago.

MISCELLANEOUS

LADIES, SCATTER THE SUNSHINE WITH Christmas Cards. Do you want to raise money for your Guild? If so, send in your order now for my 1921 Christmas Card Book. Easy way to raise money. No investment and splendid profits. For further information write Mrs. C. W. UPSON, 234 West Park avenue, Mansfield, Ohio.

STEAMSHIP TICKETS TO EUROPE AND all parts of the World. Tours and Cruises. EDGAR C. THOMPSON, Alpena, Michigan.

RETREATS

CHICAGO.—A retreat for priests of the diocese of Chicago and other clergy who may wish to attend will be held at St. Alban's School, Sycamore, Illinois. The retreat will begin on Monday evening, September 12th and will close on Friday morning, September 16th, after the early celebration. Charge of \$2.00 a day. Address the Head Master for a reservation.

CONNECTICUT.—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at Kent School,

Kent, Conn., under the auspices of the Priests' Fellowship of the diocese. The retreat will begin on the evening of Monday, September 5, and will close with a corporate communion on Friday morning, September 9. Freewill offering, no charge. Conductor: Rev. S. P. DELAN, D. D.

ROCK POINT, BURLINGTON, VT.—Bishop Hall has promised to conduct a retreat for clergy at Bishop Hopkins Hall, Rock Point, Burlington, beginning Monday evening, September 19th. Communications may be addressed to the BISHOP COADJUTOR, 186 South Willard street, Burlington.

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 20, closing on the Friday morning following. Notify GUEST MASTER, D. 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.

SISTERS OF THE HOLY NATIVITY

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

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.

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.

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.

MEMORIAL

EDWARD JAGGAR

On Thursday, June 23rd, near Digby, Nova Scotia, EDWARD JAGGAR, a brother of the late Rt. Rev. Thomas A. Jaggar, Bishop of Southern Ohio, and a brother-in-law of the Bishop of Texas, entered into the life Eternal. Mr. Jaggar was a native of Flushing, L. I., where his family were for many years actively identified with St. George's Church. He was a man of unusual ability, and did work of a high order in connection with the law courts of Philadelphia.

He was a humble and sincere Christian, one who in his spirit reminded you of Jesus Christ. His faith was well-grounded and firm. He loved truth and knew in Whom he believed. In the long and trying period of falling eyesight and impaired health he was ever patient, self-effacing, and constant in his devotion to his personal Saviour. Last summer, a devoted sister, Mrs. Walter S. Pitkin, passed away in Washington, a woman of many graces and much sweetness of nature. Now he has joined the many loved ones gone before in the full confidence of a reasonable, religious, and holy hope, in favor with God and in perfect charity with the world.

May he rest in peace!

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. URIEL'S, SEA GIRT

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

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. PETER'S CHURCH

Belmont Avenue at Broadway, Chicago
Sunday: 7:30, 10, 11 A. M., 7:45 P. M.
Weekdays: 9:00 A. M., 5:30 P. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

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

ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8, 11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

BOOKS RECEIVED

THE CENTURY COMPANY, New York City.

Poverty and Dependency. By John Gillian.
DEPARTMENT OF INTERIOR, Washington, D. C.

Report of the Commissioner of Education. For the year ended June 30, 1914, Volume II. For the year ended June 30, 1916, Volume I and II. For the year ended June 30, 1917, Volume II.

UNIVERSITY OF ILLINOIS PRESS, Urbana, Ill.

War Powers of the Executive in the United States. By C. A. Berdahl.

THE MACMILLAN COMPANY, New York City.

Popular Government. By Arnold Bennett Hall.

The Larger Socialism. By Bertram Benedict.

Proposed Amendment to the Text of the Psalter. Prepared by the Committee on the Psalter Text of the Prayer Book Commission to be presented to the Convention of 1922.

The Non-Partisan League. By Andrew A. Bruce.

The Economics of Communism. By Leo Pasvolski, N. Y.

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

The Life and Growth of Israel. A brief Old Testament History by Samuel A. B. Mercer, Ph.D., D.D. Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the *Englican Theological Review*. (Biblical and Oriental Series.) Net, \$1.75.

The Spirit of Peace. By the Right Rev. Arthur F. Winnington Ingram, DD., Lord Bishop of London. Net, \$1.40.

Prayers for Little Ones. Compiled by Geo. L. Conrad. Net, 25c.

CHARLES SCRIBNER'S SONS, New York City.

A Critical and Eregetical Commentary on The Book of Job, together with a new Translation by the late Samuel Rolles Driver, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. Hon. D. Litt., Cambridge and Dublin; Hon. D.D., Glasgow and Aberdeen, Fellow of the British Academy. And George Buchanan Gray, D. Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College and Grinfield Lecturer on the Septuagint Oxford. Hon. D.D., Aberdeen. (In two Volumes), Volume I and II. (International Critical Commentary Series.) Special net, \$7.50.

PAPER COVERED BOOKS

DEPARTMENT OF INTERIOR, Washington, D. C.

Report of the Commissioner of Education. For the year ended June 30, 1917, Volume I. For the year ended June 30, 1918. For the year ended June 30, 1919. For the year ended June 30, 1920.

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

He Careth for You. God Is Our Refuge. Come Unto Me. Watch and Pray. New Testament Bible Picture Stories. By G. W. Lose. Net 20c each.

THE SOUTHERN CHURCHMAN CO., Richmond, Va.

The Gospel of Life. A Practical Interpretation of the Self-Expressed Power and Purpose of the Son of God with Reference to Health, Happiness, and Holiness. By Phillips Standish Gilman, Author of *The Church and the Individual*, etc. With an Introduction by the Right Rev. Thomas C. Darst, D.D., Bishop of East Carolina. (Second Printing.)

PAMPHLETS

DEPARTMENT OF PUBLIC WELFARE OF MASSACHUSETTS.

Comparative Growth of Institutions; Growth of Non-Institutional Care; Child Welfare and Relief. July, 1921.

NATIONAL CIVIL SERVICE REFORM LEAGUE, 8 West 40th St., New York City.

Politics: Behind the Scenes. A Typical Example of Maladministration under the Spoils System. (Reprinted from Yale Review, July, 1921.)

UNIVERSITY PRESS ASSOCIATION, New York City.

The New American Historians. By William Roscoe Thayer. (Reprinted by permission from The Yale Review.)

FROM THE AUTHOR.

The Counsel of God. By Father Turney, Assistant Priest Church of St. Columba, Montreal. (Reprinted from The Kingdom, June, 1921.)

WELLS, GARDNER, DARTON & CO., Ltd., London, England.

The Vision of Purity. A Sermon Preached in Connection with the Lambeth Conference in Westminster Abbey on the Feast of St. James the Apostle, July 25, 1920. By the Right Hon. and Right Rev. Arthur Foley Winnington Ingram, D.D., Lord Bishop of London. Net, 10c.

BULLETINS

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.

Circular of Information. Rush Medical College. Seventy-ninth Annual Announcement.

ST. KATHARINE'S SCHOOL, Bolivar, Tennessee.

St. Katharine's, A Diocesan Boarding and Day School for Girls.

YEAR BOOKS

GRACE CHURCH, New York City.

Parish Year Book. Published at Epiphany 1921.

DR. STURGIS RETURNS FROM THE EAST

JAPAN WILL follow the lead of the United States in any move looking to disarmament, according to a statement by Viscount Kaneko, member of the Japanese Privy Council, to William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions, who has just returned to New York from a world tour of the mission the lead."

"At a luncheon tendered me in Tokyo, attended by Viscount Kaneko and other Japanese officials, the Viscount said: 'The moment any disarmament plan comes to us from the United States, Japan will follow the lead.'"

Dr. Sturgis says the Japanese are exceedingly friendly towards the United States despite the fact that militarist jingoism are actively at work, not only in the United States, but also in Japan.

He also strikes a warning note with regard to the situation in Hawaii, not against the Japanese but in the interest of better Americanism.

"In ten years," he says, "it is regarded as certain that the Japanese will hold the voting power in the Hawaiian Islands. This is not due so much to immigration, because the islands are United States territory, and our immigration laws prevail; but the Japanese children have been growing up. There is as great a need there as here for Christianity and Americanization among the foreign-born. The tendency there as here is for the children to learn English and then to look down on their parents. The problem is to make good citizens of these youngsters. Here we have many races, over there their problem is with a single race."

Revisiting China after many years Dr. Sturgis was impressed with two great evils, "Graves and graft". The Chinese do not bury their dead but place the bodies in heavy wooden coffins on top of fallow soil. The ground then becomes sacred, and cannot be used.

As an illustration of graft Dr. Sturgis cited the case of the brother of the President of China, who holds eight profitable offices, the least of which pays him \$10,000 Mexican, a year. At the height of the great famine, at a conference in Peking, this man made a long fight for relief to be paid in cash, the bulk to be distributed in his own province.

Bishop Graves opposed the cash distribution, stood firm for extending relief to all sections, and won.

ANGLO-CATHOLIC PRIESTS AT OXFORD HEAR GREAT PAPERS

After Eucharist and Sermon by Bishop of Oxford — National Assembly Acts on Benefices, Patronage, Advowsons—Bishop of London Makes Tour for Temperance

The Living Church News Bureau {
London, July 22, 1921 }

THE Anglo-Catholic Priests' Convention at Oxford was formally opened on Tuesday morning last at 7:30, with Holy Communion in the Chapel of Keble College, when between four and five hundred priests were present. Dr. Kidd, warden of Keble, and chairman of the convention, was celebrant. At 10 o'clock there was a high celebration at St. Barnabas', the celebrant being Dr. Vibert Jackson, Assistant Bishop in Honduras. The hundreds of members of the convention proceeded four abreast through the neighboring streets to this solemn service, vested in cassocks, surplices, and birettas, the scene vividly recalling the Anglo-Catholic Congress procession to St. Alban's, Holborn, twelve months ago.

At noon the convention filled St. Mary's for the Bishop of Oxford's sermon. After bidding his "brothers and fellow-laborers" welcome, his lordship went on to speak of the Congress of last year. "Last summer," he said, "your great gathering did surprise some of you." It would have been easy to predict, he thought, that it would all end in debate. What in fact was felt was a gathered unity of purpose, a determination to concentrate on the work of our Lord and Master. But that could only be done by the Holy Spirit, and the Bishop proceeded to give a beautiful little exposition of His seven-fold gifts. "To me," he said, "the wonder and the praise and the beauty of your efforts last year is that you had been guided to seek thoroughness and depth and reality. But I confess," he added, "that it did at first give me a shudder when I saw the word 'efficiency' looming large upon your scheme; efficiency, with all its dreadful suggestions, a word which calls up the picture of the barren fig tree with all its showy promise. But that is not what you mean by efficiency; you are thinking of being thorough; of getting rid of superficiality." So he came to what was in fact his text: "Take this one thing as your guide, what St. Paul sets out once and for all as the mark of the faithful ministerial life."

The first meeting began at 5 p. m. at the town hall—a building large enough, but only just large enough, to accommodate the audience of twelve hundred. Dr. Kidd presided, in the absence of the Bishop of Oxford, who had been called to London for a debate in the House of Lords. Father Atlay, in giving out some necessary notices, took the opportunity of asking the members of the convention to pray that, as over £10,000 was collected for foreign missions at the Congress last year, forty priests might be found this year to give themselves, as a result of the convention, for missionary work abroad.

The opening paper was by the Rev. N. P. Williams on the topic The Importance of Theology, in the course of which he declared that until lately the Church of England had paid too little attention, in dealing with candidates for holy orders, to the importance of theology, and that we were

inferior in this respect to Roman Catholics and to Presbyterians. He then proceeded to define theology, in Newman's words, as the "science of God". The study of theology had a reflex effect on character; it teaches us to distinguish between what is important and what is not; further, it helps our personal sanctification. It was a clever paper, excellently reasoned, and was well received.

Dr. Goudge followed with a paper on the Study of Scripture, in which he pointed out the great importance of the Church in the Bible, and again, the sacramentalism of the New Testament. Directly we neglect our Bibles, religion and conduct are apt to come apart. The study of the Scriptures would give to all our teaching a more practical character.

The evening session began with a paper on the Study of Dogmatic Theology by Dr. Sparrow Simpson. He was concerned first with the demand for reconstruction. Intellectually considered, the ideas at issue about our Lord are only two—either He was a richly-gifted man, or He was eternally God. So with the dogma of the Holy Trinity. Practically the suggested reconstruction would mean that the Unitarian controversy was at an end, and that it had been decided in favor of the Unitarian. It was a paper which required a great deal of attention, for it was closely reasoned, and dealt with the metaphysical side of the theological questions with which it was concerned. Dr. Sparrow Simpson insisted that the doctrine of the Holy Trinity was the most reasonable doctrine of God ever offered to the mind of man. He proceeded to consider reconstruction as applied to the doctrine of the Incarnation. A point in the third part of his paper was that the "reconstructed" Christ failed to influence human conduct as the historic Christ influences and has influenced it.

Following this came an interesting, if not exciting, paper by Prebendary Phillips, principal of Lichfield Theological College, on the Study of Moral Theology. No debate ensued nor were any questions put, and the first day of the convention ended at 9:30 p. m.

THE SECOND DAY

On Wednesday morning the official Eucharist was at New College, the celebrant being Bishop Shaw, Archdeacon of Oxford.

The first paper at the morning session was by the Rev. S. Moulds, principal of St. Chad's College, Durham, on the Conduct of Worship, in which the reader dwelt on the responsibility of the priest in conducting public worship, and the help provided by Catholic tradition. It was a frank and outspoken paper, and the principal of St. Chad's did not shrink from telling his brethren that the multiplication of ceremonial which they do not understand did more to alienate the laity than many other things. He had some wise advice to offer concerning Church music, and he concluded with some remarks about non-liturgical devotions. They should be used sparingly, he said, for in some cases they are emotional rather than devotional. The paper, as it justly deserved to be, was most warmly received; it was one of those pronouncements that count, and, though it dealt with matters upon which there is sharp division of opinion, it avoided saying a word which would cause offense.

Prebendary Mackay, of All Saints', Margaret street, followed with a paper on the Holy Eucharist, which he considered to be our Lord's supreme opportunity in present conditions of time and space. Father Mackay gave many practical suggestions, the details of which were worked out with great care and considerable charm.

The Rev. G. C. Rawlinson, of St. Barnabas', Pimlico, read the last paper, on Confession and Direction, in which he outlined his conception of the work of a spiritual director. A really good paper it was, closing with the advice to "let the desire to write in souls rather than in preferment and popularity be our ambition."

There followed a most interesting discussion, which I will not attempt to give in any detail. Suffice it to say that there was a complete absence of any partisan spirit; there was a willingness to "live and let live," which augured well for the future; while the frankness displayed was admirable.

Wednesday afternoon afforded a welcome relief from the oppressive atmosphere of the town hall to the leafy walks and cool cloisters of New College, where a garden party had been arranged.

In my next letter I hope to summarize the concluding day's proceedings of the convention, with comments and some impressions made by this wonderful gathering of priests.

THE NATIONAL ASSEMBLY

The time remaining at the disposal of the National Assembly last week proved, as I anticipated, insufficient to dispatch all the items on the agenda. Progress was made with the important matters of the Union of Benefices, Patronage, and the Sale of Advowsons.

UNION OF BENEFICES

Lord Wolmer offered strong opposition to any attempt to make the Union of Benefices Measure, 1919, a permanent part of the ecclesiastical machinery. (The Assembly was considering the revision stage of the measure, to continue the operation for a further period of three years.) Lord Wolmer thought that three years was too long a period to continue the operation of the act, which stood for everything that was against the movement which had brought that Assembly into being. It represented a mixture of Erastianism, bureaucracy, and episcopal autocracy that was more suited to the year 1821 than to the present day. He protested against the government of the Church by the Ecclesiastical Commissioners—not because they did their work inefficiently, for no more efficient or painstaking body of servants of the Church existed. The average layman, however, regarded the Ecclesiastical Commissioners very much in the same way as he looked upon the Aurora Borealis—a somewhat nebulous object that functioned occasionally, but he did not understand why. If in these days they were to get a real live Churchmanship they must enlist the laity and clergy together to administer the affairs of the Church.

Sir Lewis Dibdin, in charge of the measure, said he thought two years would be sufficient, and the period was altered accordingly.

PATRONAGE

Following this, the subject of Patronage, and giving the parishioners some voice in selecting their future pastor, was proceeded with; also the still more controversial question of allowing them some control over public worship. The latter ended in a compromise, proposed by Lord Hugh Cecil and accepted by Lord Parmoor, which makes it plain that the right given

the Parochial Council to make representations to the bishop will include the church services, but omits the objectionable obligation laid on the parish priest "to consult with the Council from time to time concerning the services, and particularly concerning any important changes which he may propose to make in such services."

The patronage question was carried in the sense proposed officially, Lord Phillimore's amendment being defeated. This would have strengthened the opportunity given the parishioners to lay their views before the patron, both before and after his choice of a clerk, but would have given no fresh power to the bishop to refuse institution beyond what he already possesses.

ADVOWNSONS

Lord Milner submitted a resolution with reference to the sale of advowsons, and tenure of benefices, calling for appointment of a committee to inquire into the question and to recommend necessary reforms. The time was ripe, he said, for a full inquiry. There were evils connected with the subject which contained some of the greatest abuses in the administration of the Church. The resolution was an attempt to get to grips at once with one of the most difficult and intricate problems of the day.

Sir L. Dibdin said that with regard to the sale of advowsons there were only two things that could be done—the abolition of sales, or the control of sales. The best course would be to abolish sales altogether, and he believed the time had come when they ought to say boldly that they were going to abolish sales. They would not get a complete cure unless sales were abolished.

Lord Milner's resolution, seconded by the Bishop of Sheffield, was ultimately carried.

ASSEMBLY MISCELLANY

Other matters dealt with were grants to secondary schools, and supersession of the Central Board of Missions by a Missionary Council of the Church Assembly.

Among the more important subjects on the agenda which could not be discussed was a motion by the Bishop of Chelmsford on the reform of the Ecclesiastical Courts; one by Dr. Holmes on Pew Rents; one by Mr. Coles for a committee to consider the relation between the Assembly and Convocation, especially with regard to canonical legislation and Prayer Book Revision, beginning with the Lectionary. The two last subjects are closely connected; as the question will have to be raised in an emphatic form whether projected amendments made by the Assembly upon the scheme on which the Convocations have been at work since 1906 are to override synodical decisions or are to be referred back to Convocation for synodical sanction. Apparently, the former is the intention, and Churchmen have hitherto been surprisingly slow to grasp the significance of the reversal of Catholic principles involved. The whole subject of the Enabling Act has never, indeed, been thought out.

CHURCH OF ENGLAND TEMPERANCE SOCIETY

The Bishop of London has just completed his tour of every diocese in England, undertaken to re-establish the work of the Church of England Temperance Society. The Bishop himself regards this tour as an extraordinarily successful effort. To a press interviewer he said:

"All the great halls of England as we went round were packed. The tour took five weeks, and during it I gave seventy addresses of three-quarters of an hour each in thirty-five dioceses. The first meeting of the day usually took the form of a

gathering of the clergy and Church workers at 3 o'clock in the afternoon in a garden or hall. It was followed by a mass meeting at 8 o'clock in the evening. In towns such as Stockport, Sunderland, and Stockton-on-Tees we had as many as 3,000 persons at these meetings. At Leeds the two members of Parliament for the city, who proposed and seconded the vote of thanks, said that no political gathering could have filled the great hall in that city so completely. It only shows what organized effort may do to interest people in the cause of temperance. The chief impression, in fact, I received from all these meetings was that this urgent question of temperance reform can be made to appeal to the people of England, and that when they have points put before them clearly, with illustrations from actual life by one who knows it from personal experience in the East End and elsewhere, they can be made to see the urgent need for reform, and also the danger of drifting back, unless something is done soon, to pre-war conditions."

The Bishop went on: "*A point that was driven home concerned the action that has been taken in America. Whilst I made it plain that I was not out for prohibition, the fact remains, and all independent evidence confirms it, that the action that has been taken there has had the effect, both in the United States and in Canada, of closing numbers of gaols and rescue homes. The American bishops who came to the Lambeth Conference last year admitted that they had done nothing to bring about this great change; it is solely due to American legislation. Admiral Sims, when he was over here the other day, said that there is no likelihood of America going back to the old conditions.*"

What was specially urged by Dr. Ingram

throughout his tour was the need of 500,000 new members for the C. E. T. S., and the collection of £50,000 for reopening the rescue homes and re-establishing the police court missions. He pleaded also that the Church itself should give a stronger lead than heretofore on this great national question. Among the Bishop's points of reform are, Sunday closing; restriction of hours for the sale of drink on week days; the reduction of licensed premises; local option; and the provision of alternatives to the public house.

INDUSTRIAL CHRISTIAN FELLOWSHIP

It is announced that the Rev. G. A. Studdert-Kennedy has resigned the living of St. Paul's, Worcester, and is leaving on October 1st. He has come to an arrangement with the Rev. P. T. R. Kirk, of the Industrial Christian Fellowship (Church House, Westminster), and the Rev. H. R. L. Sheppard, of St. Martin's-in-the-Fields, whereby he will place the whole of his time at their disposal. Mr. Studdert-Kennedy, who served as a chaplain to the forces during the war, and gained the M. C., is one of the most popular of "padres" and Mr. Kirk makes no secret of his satisfaction at such an acquisition to the ranks of the Industrial Christian Fellowship (formerly the Navvies' Mission). "Woodbine Willie" will certainly find ample scope for his undoubted powers as an evangelizer in his new sphere of work.

REVIVAL OF OBERAMMERGAU PASSION PLAY

It is announced that the Passion Play will be given at Oberammergau next year from May to September. Hitherto the play has been enacted, in accordance with custom, at intervals of ten years, but owing to the war there has been no performance since 1910.

GEORGE PARSONS.

SHORTAGE OF SUNDAY SCHOOL TEACHERS AND SCOUTMASTERS

Sadly Evident in New York—Death of Dr. Victor Baier—St. Margaret's in the Bronx

The Living Church News Bureau (New York, August 15, 1921)

DURING the war and since the world war the shortage of male officers and teachers in the Sunday schools has greatly increased. More than one rector has said that the shrinkage in the number of pupils is due to the failure to secure Churchmen and Churchwomen as teachers. It is hardly necessary to point out that an important work is being neglected—the work of recruiting and training the future members of the Christian Army.

Without any feeling of satisfaction, but with a feeling of sympathetic regret, we print the following eloquent appeal of high-minded and patriotic citizens for help in meeting the demands of an organization that has already amply demonstrated its immeasurable usefulness:

"A CALL FOR SCOUTMASTERS

Citizens' Appeal in Behalf of Fifty Leaderless Troops

"To the Editor of the Tribune:

"Sir: Our attention has been invited to the urgent need for volunteer scoutmasters in Manhattan. We are reliably informed that, at the normal rate of increase, there will soon be fifty leaderless scout troops

in this borough. Such a situation would reflect very gravely on the civic responsibility of the community. But we believe that once the need is known it will be met.

"The duties of a scoutmaster are not arduous, and are generally confined to one evening a week. Such duties bring a man into close touch with boys at their most moldable period. To help in the making of future Americans is a national service, calling for red-blooded young men of high character who know what boys are like and who like boys. Incidentally it trains the scoutmaster in handling others. Every employer recognizes the value of such experience.

"College graduates, or men with good education, and ex-officers and service men of the army and navy between the ages of twenty-one and thirty-five, are particularly qualified to serve as scout-masters—especially if they are out-of-door men or athletically inclined. Whatever technical training is required will be supplied free of charge.

This is not an appeal for money. It is a call for men.

"Those interested are urged to write the scoutmasters' committee, Room 302, 56 Wall street, New York City, which will gladly furnish all details.

"John H. Finley, Frank L. Polk, Morgan J. O'Brien, William Barclay Parsons, R. Fulton Cutting, Irving T. Bush, Frederick Roy Martin, Robert P. Perkins, Edwin J. Merrill, George Haven Putnam, Robert W.

de Forest, Philip J. McCook, Albert Shaw, Harold I. Pratt, Charles E. Hughes, Jr., Joseph H. Choate, Jr., Robert Grier Cooke, Edwin F. Gay, Cass Gilbert, Franklin C. Hoyt, Samuel S. Drury, Henry L. Stimson, George W. Wickersham, Franklin Remington, John H. Iselin, Daniel C. French, Charles P. Howland, Charles Dana Gibson, Committee.

"New York, Aug. 11, 1921."

The Church leaders of today may wisely adopt such an appeal for the training and education of the boys and girls in Sunday school classes "without teachers." The education of the young is a work of piety—it is a work of paramount necessity and importance. Religious education will make intelligent and capable Church people of the future.

DEATH OF DR. VICTOR BAIER

Many hundreds of Churchmen and musicians in and about New York City learned on Friday morning that Dr. Victor Baier had departed this life on Thursday evening at his residence on Lexington avenue, after a lingering illness. Throughout Trinity parish, where he had served as chorister, music librarian, assistant organist, choirmaster, and organist for nearly fifty years, he was well known and highly esteemed for his work as a skilled Church-musician, following the best traditions of his great predecessors, Dr. Edward Hodges and Dr. A. H. Messiter, and devoted to the music of the Victorian era and the best compositions of more modern writers.

Victor Baier received his degree of doctor of music from St. Stephen's College, Arnandale, N. Y. He was one of the early members of the American Guild of Organists and warden of this guild at the time of his death. Had he lived until next

February he would have completed a full half-century of service in the choir and at the organs of old Trinity.

Funeral services were held on Monday in old Trinity.

ST. MARGARET'S IN THE BRONX

St. Margaret's Church in the Bronx was built in 1900 as a memorial to Mrs. George Johnson, but a \$60,000 mortgage was placed to retain control of the property in case of possible neighborhood changes. In January, 1920, the Johnson family suggested that encroachments by the Jewish population justified discontinuance of the parish as an independent association and proposed that it be consolidated with St. James' Church, Fordham, or that some other suitable memorial be erected. However, on petition of wardens and vestry, through Bishop Burch and Archdeacon Pott, another year of probation was granted.

A clergyman was secured in October and revival of the parish was soon evident, both spiritually and financially. Now, at the request of Bishop Manning, Mr. Frederick Johnson and his sisters, Miss Margaret Johnson and Mrs. Charles A. Hamilton, have cancelled the mortgage and the parish is for the first time free from debt. Probably a service of thanksgiving and consecration will be arranged at some time in the autumn when Bishop Manning can be present.

SISTER CATHARINE'S HOME

Deaconess Katherine Gillmore, for eleven years' house mother of Sister Catharine's Home, formerly known as the Shelter for Respectable Girls, has resigned, effective this month, and the trustees have engaged Miss A. C. Jackson as her successor.

NEW CHURCH TO BE ERECTED IN KENSINGTON

Ground was broken for a new church building on Sunday, August 7th, on the property of Emmanuel Church, Kensington. The present edifice, erected in 1838 and one of the oldest in Kensington, is almost useless from age. The Rev. Dr. Alfred Overton Tarrant is chairman of the building committee.

The mission was established in Kensington under the leadership of the Rev. Christian Wiltberger, Jr., in April, 1836, and Emmanuel Church was admitted into union with the diocesan convention in May, 1837.

THOMAS S. CLINE.

FINAL SERVICES FOR CHAPLAIN COOPER

The body of the Rev. Hedley Heber Cooper of the diocese of Chicago, first American priest killed in action, was laid in its final resting place on July 29th, in Rockland cemetery, Piermont-on-the-Hudson. The grave is on a mountain top overlooking the waters of the Hudson which flow a thousand feet below, a fitting spot for the burial of one whose spirit was so full of ruggedness, poetry, and Christian devotion. A most impressive service in Christ Church, Piermont, was conducted by the rector, and the Rev. Raymond Brown, present chaplain of the 71st regiment of New York, of which the late Rev. H. H. Cooper was formerly chaplain. All the members of Mr. Cooper's family were present, including his father, the Rev. R. O. Cooper, rector of St. Paul's, Riverside, Ill., and Mrs. Cooper. There were also many friends and members of Mr. Cooper's congregation, St. Christophers, Oak Park, Ill. A beautiful memorial window has been placed in Christ Church, Piermont, N. Y., by members of the parish.

PHILADELPHIA CHURCHES JOIN IN WORLD DISARMAMENT DRIVE

With an Organized Campaign—State Compensation Law Requires Insurance of Clergy—New Church for Kensington

The Living Church News Bureau }
Philadelphia, August 15, 1921 }

THE disarmament movement has the earnest backing of many Churches in Philadelphia. Prayers are being offered for the success of the proposed conference on disarmament and for universal peace. Philadelphia is lining up with other cities in the educational campaign under the auspices of the Federal Council of Churches of Christ in America. The Rev. E. A. E. Palmquist, executive secretary of the Interchurch Federation of Philadelphia, will direct the movement in this city.

The initiative in this work was taken by the Chapel of the Mediator, West Philadelphia (Rev. Phillips E. Osgood, vicar). Motion pictures were shown there one evening last week, the film being furnished by the Massachusetts Foreign Policy Association, organized to promote support of the disarmament movement in this country. Invitations were extended to all organizations and citizens interested in furthering the movement for international disarmament.

The Rev. Wm. Oscar Roome, Jr., formerly of Anacostia, Washington, D. C., and now assistant at the Chapel of the Mediator, made an address on International Dis-

armament and Problems Confronting the Church. Included in the pictures were special messages from Premier Hara of Japan, General John J. Pershing, and Herbert Hoover, voicing that commendation of the disarmament movement as a first step toward the elimination of wars and further providing relief from the already excessive tax burdens imposed upon the peoples of all nations.

CHURCHES MUST INSURE CLERGY AND EMPLOYEES

Clergymen, sextons, organists, clergymen's assistants, and all other persons employed by churches come under the provisions of the workmen's compensation law of Pennsylvania and must be insured by the churches employing them.

In that respect, according to officials of the compensation board, churches are in the same class as owners of factories and railroads and coal-mine operators.

The accident insurance is a protection to the clergyman in case of disability, and compensates his family should the accident prove fatal.

Compensation officials declare that clergymen are likely to meet with accidents in their pastoral visiting, particularly those who have automobiles for this purpose. They cite as a recent case the death of the Rev. H. G. G. Vincent, rector of the House of Prayer, at Branchtown, who was struck down by an automobile as he was leaving his home to visit a woman in a hospital.

UNIVERSITY STUDENTS IN CHARGE OF CHURCH

A VERY UNIQUE ORGANIZATION has been worked out on the campus of the University of Pennsylvania, in Philadelphia, at the Church of the Transfiguration, Thirty-fourth street and Woodland avenue. The title to the property has just been turned over to the trustees of the diocese, and the work at the church is under supervision of the Bishop, through his representative, the Rev. John R. Hart, Jr., chaplain for Church students and one of the secretaries of the University Christian Association. Church services and the various phases of religious and social activities are conducted under the advice of an advisory committee. The actual work has been divided among students on thirteen committees which represent every phase of religious and social work undertaken by the Christian Association in general and the Church of the Transfiguration in particular. Use of the church as a college chapel proved very successful last year. Five students were licensed as lay readers.

MISSIONARY DEPARTURES

"ALL WHO take part in the missionary work of the Church, and especially those who go to China and the Philippines," were remembered at the celebration in the Chapel of Church Missions House on August 9th. The missionaries for whom the service was especially intended were the Rev. and Mrs. C. J. McRae, Professor and Mrs. W. H. J. Taylor, and Miss Marion F. Little, for China, and the Rev. F. R. Severance and the Rev. H. E. Catlin for the Philippines.

EPIPHANY PARISH, CHICAGO, UNITES WITH THE CATHEDRAL

Under Plans Now Being Perfected—
A Community's Evangelical Creed
—Parish Notes

The Living Church News Bureau }
Chicago, August 15, 1921 }

THE Rev. Herbert W. Prince, who resigned Epiphany parish to go to St. Mark's Church, Denver, recently addressed a letter to his congregation, touching the future not only of the Epiphany but also of the Cathedral. The plans being worked out in detail will make Epiphany the diocesan center, and unite its congregation with that of the Cathedral. Mr. Prince writes:

"As soon as it became probable that I was to leave Epiphany I took up with the Bishop and members of our own vestry the matter of Epiphany's future. Usually this is not the business of an outgoing rector because his vestry assumes control and seeks a successor. But we all know our situation at Epiphany is not normal. We could, it is true, follow the usual course of seeking and calling a new rector and continue as heretofore, but the best judgment of all of us is against such a course.

"We believe Epiphany can do a much better and larger work than it could possibly achieve by itself. We believe that the combined effort of the diocese in missionary and community enterprise with Epiphany's congregation, location, good name, and hold on the centre of the west side may secure results far greater than a parochial church can secure working alone.

"Three factors unite in making this an auspicious moment for putting a diocesan plan into operation. These factors are: the partial destruction of the present cathedral by fire, the diocesan community house next to Epiphany parish house ready for a new start, and my own departure from Epiphany. The first opens up the whole question of a new cathedral for the new Chicago with the possibly of selling the present cathedral property; the second gives an opportunity of housing a diocesan staff of missionary workers adjoining Epiphany parish house; and the third gives the Bishop of the diocese the opening for suggesting a combined effort at this time. This combination of circumstances would probably never occur again.

"With these circumstances in view the vestry has met with the Bishop; I have had interviews with the Bishop, and the vestry has held two special meetings, all with a view to a right and wise solution of the present situation.

"The time has come when in the providence of God this policy may be put into operation through the readiness of the Bishop to use the Church of the Epiphany as a diocesan church and headquarters of City Missionary work. Although this would close the honorable independent existence of the Church of the Epiphany at the end of the ninth rectorate, it would in reality open up a new and wider field of operation under the direction of the Bishop and staff of workers.

"HERBERT WILLIAM PRINCE."

Bishop Anderson officiated and made formal acceptance of his election as rector of the Epiphany on Sunday morning, August 14th.

Both Deaconess Grace E. Wilson and Secretary Caro B. Girault of the Epiphany

Staff have resigned. Deaconess Wilson and Deaconess Weaver have accepted positions in Wyoming at the request of Bishop Thomas.

The Rev. M. W. Ross, in charge of Chase House, the diocesan social center adjoining the Epiphany, has accepted the rectorship of Grace Church, Traverse City, Michigan.

A COMMUNITY EVANGELICAL CREED

The Oak Park and River Forest Board of Religious Education is endeavoring to adhere to the following principles of evangelical Christianity in its program of week-day religious instruction. These principles are not, however, meant to be a complete expression of the board's opinion, but a statement of fundamentals.

"1. We believe that every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. (2 Tim. 3:16-17 R. V.)

"2. We believe that miracles in the Bible are a revelation of the supernatural power of God over the bodies, minds, and souls of men and over nature.

"3. We believe man has sinned and come short of the glory of God; that he is in need of regeneration, and that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 Jn. 1:9.)

"4. We believe in God the Father, the Son, and the Holy Spirit—the Three in One, equal in power and glory.

"5. We believe that Jesus Christ is the only begotten Son of God, conceived by the Holy Spirit, born of the Virgin Mary—God's ideal man, yet unique and separate from man in His holy character, and very God of very God.

"6. We believe that Christ died for our sins and rose again from the dead.

"7. We believe that Christ alone can save men from sin, and that we have our redemption through His shed blood on Calvary;

"8. And that we are saved by the grace of God, through faith in Jesus Christ, and not by works.

"9. We believe that we shall all stand before the judgment seat of Christ and every one of us shall give an account of himself to God, who will render to every man according to his deeds."

MR. MAC LEAN GIVEN A WATCH

On August 1st friends of the Rev. W. D. Mac Lean, priest in charge of St. Aidan's, Blue Island, presented him with a gold watch for his birthday, which was also the Twentieth anniversary of his wedding.

AT ST. MARTIN'S, AUSTIN

Extensive improvements are being made in the interior of St. Martin's, Austin (Rev. Harry M. Babin, rector). The nave and chancel are being redecorated in pleasing colors, the heating plant repaired, and the organ cleaned and tuned. The color scheme is being carried out with the advice of Mr. Alfred Granger, a well-known Chicago architect. The rector was recently run down by a racing automobile while driving in his own car. The racing machine hit Mr. Babin's car, smashing the tonneau, breaking the wheels, and upsetting the whole alignment. Fortunately Mr. Babin escaped with severe bruises.

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A FACULTY GROUP AT THE GAMBIER SUMMER CONFERENCE

NEW DEAN OF MEMPHIS

THE REV. ISRAEL H. NOE, rector of the Church of the Incarnation, Atlanta, Georgia, has accepted a call as Dean of St. Mary's Cathedral, Memphis, Tenn., and will assume his new charge on September 1st.

Mr. Noe is a young man, but thirty years of age, born in North Carolina, and received his collegiate and theological education at the University of the South.

Mr. Noe's first parish was in North Carolina. He came to his present charge in Atlanta four years ago. During his rectorate



REV. ISRAEL H. NOE

the Church of the Incarnation has doubled its active membership, trebled its financial budget, and was first in the South to raise its quota in the campaign for Sewanee.

At the Church of the Incarnation Mr. Noe organized the first Episcopal Young People's Association in the South, and also organized the first G. F. S. in the diocese.

St. Mary's Cathedral, to which Mr. Noe goes, is one of the leading churches of the city. Its plant includes the Bishop's residence, the Cathedral proper, the Cathedral School for Girls and the Deanery.

UNIQUE MEETING OF CHARLESTON CONVOCATION

THE AUTOMOBILE was a help and not a hindrance to the Church when the Charleston (S. C.) Convocation held its meeting at Meggett's and Adams Run on June 28th and 29th. In fact, the automobile made the meeting possible, for these stations are not really towns but distinctly rural missions in scattered communities of truck farmers.

Under the new constitution the speakers had been assigned parts either by alphabetical order or by seniority of membership, the essayist having been elected last January for this first meeting in years to be held in the outlying sections.

The first sessions were in the chapel of ease at Meggett's. Under its widespreading live oaks, picturesque with their hanging festoons of Spanish moss, the whole congregation remained after morning prayer for a picnic dinner and then for afternoon and evening services.

On the second day both congregations gathered at Adams Run, seven miles away, in the mother church.

The program included a quiet hour, conducted by the Rev. R. M. Marshall; a convocation sermon by the Rev. William Way; addresses by the Rev. Messrs. T. P. Noe, F. W. Ambler, Blackford, S. Carey Beckwith; a conference led by the Rev. Harold Thomas; an essay by the Rev. H. W. Starr, Ph. D., and a discussion thereof.

AN OUTDOOR SHRINE IN THE ADIRONDACKS

THE REV. A. L. BYRON-CURTISS has erected at his summer place what is believed to be the first outdoor shrine in the Adirondacks; certainly the first on the southwestern slope of the mountains. The figures of the Saviour, of the Blessed Virgin, and of St. John are four feet in height, of lacquered metal, the group being enclosed in a rustic gothic lich constructed from the frame of an old guide boat and of bark and rustic columns.

The total height of the shrine is nearly nine feet. On a mountain side about twenty feet above the grounds surrounding his cottage, it is conspicuous to passers by on lake or road. Seats are placed in the yard and a service held every Sunday the owner is at his place.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

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IN ONE CHARGE FORTY YEARS

THE PARISH of St. James, Washington, on the evening of St. James' Day, July 25th, gave a lawn party in honor of the rector, the Rev. James W. Clark, as a surprise to him on his fortieth anniversary as rector. Letters and telegrams coming into the rectory all day were part of the concerted plan. Gold and other gifts were presented by the senior warden,



REV. JAMES W. CLARK

and the treasurer, who has been identified with the parish from the beginning, gave a resume of parish history.

Father Clark is 82 years "young" and himself conducts three daily services, and five on Sunday.

A book of remembrance, bearing the names of parishioners and other friends, was given the rector, with this inscription:

"TO JAMES W. CLARK, faithful priest.
The guests at the reception St. James' Day 1921
Extend Greeting
Remembering St. James' Day 1882.
In recognition of all St. James' Church has stood for,
With him as rector,
We here set our hands with a hearty will."

CONSECRATION OF NEW JERSEY CHURCH

IN THE presence of a distinguished congregation which crowded it to the doors the Church of the Advent, Cape May, N. J., was formally consecrated on Sunday, July 31st, by the Right Reverend Paul Matthews, D.D., Bishop of the diocese.

Following the ancient ceremony of the Church the Bishop after the procession was formed in the yard of the church knocked three times upon the closed doors of the church building and was formally received by the vestry. During the procession up the aisle the Twenty-fourth Psalm was recited by Bishop and clergy alternately. The instrument of donation, certifying that the property was free from debt and requesting the Bishop to take the same under his spiritual jurisdiction, was read by Mr. George K. Crozer, senior warden.

The consecration followed, the Bishop formally blessing the altar, font, and walls. The sentence of consecration was then at the direction of the Bishop read by the rector, who also read morning prayer, assisted by the Rev. H. B. Wright. At the Holy Eucharist the Bishop was the celebrant, the Rev. Frank Williamson epistoler, and the Gospel was read by the rector.

In an interesting sermon the Bishop recalled the past failures of the Church of the Advent and its present success. In acknowledgment of the services of former Major (now Lt. Colonel) Clapham in the organization of the parish a British flag was

draped before the sanctuary enclosure. A number of the old stock of Cape May were cordially welcomed to the old church of their fathers.

Miss C. A. Knight, who was present at the service, formally conveyed the property to the corporation on May 7, 1918; the church was admitted to union with the convention of the diocese on May 14th of the same year. Last year on August 1st, the rector, the Rev. Paul Sturtevant Howe, was instituted by Archdeacon Shepherd.

In connection with the tercentenary celebration of the Landing of the Pilgrims at Plymouth the occasion was of especial interest. The church was built by a descendant of the Pilgrim John Howland, and the rector is a descendant of the same ancestor. A large number of Mayflower descendants were in the congregation.

ARCHDEACONRY ASSEMBLES IN THE GROVE

THE THIRD annual grove assembly of the Northern Archdeaconry of the diocese of Harrisburg took place in the private park of Mr. Joseph Eberly in Westfield, Pa., on Sunday, August 7th. Three hundred people were present from the thirteen parishes and mission stations in that archdeaconry. Morning prayer was read by the Rev. L. P. Davies, the lessons being read by Mr. B. Trowbridge, a junior of Cornell University. The preacher was the Rev. Dr. Tyndell of Christ Church, Williamsport. The Rev. Henry A. Post was celebrant of the Holy Communion, assisted by the Rev. Messrs. Davies and Tyndell. The vested choir of St. John's, Westfield, furnished the music.

After the luncheon the assembly was called to order by F. J. Wandall, Esq., a warden of Christ Church, Coudersport. Those who spoke were: J. G. Covey, a warden of Christ Church, Coudersport, who spoke on a vestryman's attitude to clergyman and congregation and the need of contact with the Church in the solution of modern family and business problems; Capt. Harvey Horton of California, of the airplane service, who spoke of his religious experience and thoughts while in the air, particularly of his first night flight and hazardous landing. Dr. Tyndell spoke on the thoughts of the laity as they were revealed to him.

ORPHANS' HOME IN LONG ISLAND

FROM MISS INA GILLETTE, the Church Charity Foundation of the diocese of Long Island has received a valuable piece of property, which will make it possible to establish the Orphans' Home, not only amid suitable country surroundings but upon the cottage plan. The grounds are in close proximity to the parish Church of St. John's, Sayville.

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RESOLUTIONS AT RACINE

NOT FORGETFUL of the Christian sentiment and ideals which animated America during the world war, the Conference for Church Workers at Racine passed resolutions declaring that the losses and sacrifices borne by all nations have led all peoples to seek relief from the common curse of war and its attendant burdens.

The resolutions commended the President for his action in inviting a conference of nations on world disarmament, and requested that he designate some date preceding the conference to be observed as a nationwide day of prayer and fasting. They urged that when this conference occurs its sessions should be above suspicion of secrecy and open to public knowledge and criticism.

It was also urged that the President appoint on this nation's delegation to that conference not only technical experts but also representatives of the mass of our army and navy and at least one woman, in the hope that the other nations may do likewise.

BISHOP LLOYD'S ELECTION CONFIRMED

THE PRESIDING BISHOP has received the canonical majority of written consents of the bishops to the election of the Rt. Rev. Arthur Selden Lloyd, D. D., to be a Suffragan Bishop of the diocese of New York, the consent of the standing committees having previously been given. Therefore he has given notice that the said election is now complete.

TRAINING LAY READERS IN LOS ANGELES

THE DIOCESE of Los Angeles has developed a school for training lay readers, to meet the shortage of the clergy.

The new characteristic of the usual summer conference in Santa Monica, California, in July, was five days of careful, thorough work with a group of men already on the Bishop's list as lay readers, but lacking specific training for their duties. Twenty such men were registered.

Some of the work had, of course, to be done in outline fashion. The Rev. Philip A. Easley gave a masterly sketch of Old Testament literature and another of the New Testament. The Rev. R. B. Gooden gave two hours of work on Church History, first general, then English. The Rev. P. H. Hickman presented vital points in theology under the topic, The Faith by Which We Live. Meantime, for three days the lay readers shared with the general public the addresses by Bishop Moulton of Utah on A Social Interpretation of the Apostles' Creed, by Bishop Sanford of San Joaquin on The Teaching Church, and by Dr. Bradner on The Church's Programme of Religious Education, as well as sundry other useful addresses by various leaders covering Church music and Christian Nurture.

The most practical and perhaps most helpful exercises were the daily addresses on The Prayer Book and Its Use, by Bishop Stevens, with round-table criticism of actual reading and preaching by the lay readers themselves during the conference. Every day one man gave an address and two others conducted evening prayer. The ability and poise revealed in these addresses and the excellent criticisms made by the rest showed the service which may be rendered by the laity at any time and especially in these days of clerical shortage.

ST. JOHN'S UNIVERSITY, SHANGHAI

LATE IN JUNE, accompanied by the usual picturesque and dignified academic ceremonies, St. John's University, Shanghai, held its forty-second annual commencement.

About forty degrees were awarded, including three honorary doctorates: to Dr. Yui, general secretary of the Chinese Y. M. C. A.; Dr. Wang, of the Ministry of Communications; and, *in absentia*, Professor Robert McNutt McElroy, first exchange professor to China, sent by the United States government in 1916-17.

The Rev. A. Rowland, pastor of the Union Church, delivered an address, and Dr. Yui made an eloquent plea for the development of education in China. He said: "While educational opportunities should be equally given to the people, leadership must be developed. I am the last man on earth to oppose foreign leadership in China, yet it is a strong belief that it behooves us to develop our own leadership. It is time for us to help ourselves."

Dr. Pott, in his address as president, said that the past year had been one of the best in the University's history. He announced the gift of \$17,500 from Mrs. J. F. Seaman, which has previously been recorded, and also continuation of the alumni gift of \$3,000 annually for a course in business. The class of 1920 has offered an annual prize of \$20 to the best senior student in science. For the course in civil engineering, new apparatus has been purchased, costing about \$10,000, of which \$1,000 was contributed by an alumnus, Dr. Sze, now Minister to Washington. A course in journalism is to be given next year. Work soon to begin on the new buildings for St. Mary's School will permit St. John's to use the present plant.

The Shanghai newspapers devoted from one to four columns of space to the occasion.

CLERGY AT BAR HARBOR

A NUMBER of bishops and other clergy are spending their holiday on Mount Desert Island, including Bishop Lawrence, Bishop Atwood, Bishop Ferris, and Bishop Manning. The special preachers at St. Saviour's Church, Bar Harbor, of which the Rev. William Patterson is rector, include Bishop Brewster of Maine, Rev. Dr. Roland Cotton Smith of St. John's Church, Washington, Rev. Appleton Grannis of St. Anne's Church, Lowell, Mass., Rev. Dr. Samuel S. Drury of St. Paul's School, Concord, and Bishop Manning of New York.

Among those who have preached at Northeast Harbor are Bishop Manning, Bishop Brent, and the Rev. Dr. William G. Thayer of St. Mark's School, Southborough. Bishop Atwood of Arizona is taking the services at Winter Harbor.

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MEMORIALS AND GIFTS

ON THE Twelfth Sunday after Trinity, the Rev. William E. Berger, priest in charge of St. Mark's Church, Beaver Dam, Wis., blessed a new red antependium of silk brocade, handsomely embroidered by the Sisters of the Holy Nativity, the gift of Mrs. Helen M. Dick, the oldest member of the parish.

FOUR sets of colored Eucharistic vestments were dedicated on August 14th at the Church of the Holy Communion, Lake Geneva, Wis. (Rev. D. A. Schaefer, rector). The vestments, made by the Sisters of the Holy Nativity, Fond du Lac, were given by Col. B. O. Reynolds as a memorial to his mother, Mrs. Sarah C. Reynolds, who died last March.

NEWS IN BRIEF

ALBANY: Representatives of senior and junior chapters of the diocesan assembly of the Brotherhood met on a recent Saturday at Forest Park, Ballston Lake. An afternoon of athletics was followed at six o'clock by a conference on Brotherhood problems, led by the Rev. E. J. Walenta, Jr., chaplain of the junior assembly, assisted by the presidents of junior and senior assemblies. The juniors selected three delegates to represent them at Norfolk; the seniors left choice of their representative to Mr. Frank S. Harder, national councillor, who had called the meeting to order. The first annual corporate Communion of the diocesan assembly will be held in Albany on November 27th, at the Cathedral.

ERIE: The Cathedral of St. Paul has been without a dean since the Rev. A. R. Van-Meter resigned on the 15th of May. The Rev. Wilford E. Mann and the Rev. Francis B. Blodgett have served as special preachers. Bishops and standing committees having given consent to consecration of the Bishop-elect, the Rev. John Chamberlain Ward, that event has been tentatively set

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For information address the President.

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for Tuesday, September 22nd, in Grace Church, Buffalo. A ceremony of enthronement has also been fixed for September 27th in his cathedral, and on Sunday, October 2nd, he will begin his work by officiating there. The Rev. Martin Aigner, D. D., who has served in the interregnum as executive head of the diocese, is spending August at the Hotel Carlton, Chelsea, New Jersey. Bishop Overs has been in the diocese and has confirmed a number of classes, among them a class of fifteen colored people in a congregation in connection with the Cathedral.

GEORGIA: Savannah parishes are making preparations for the Provincial Synod which will meet there, for the first time in the diocese, on October 25th, 26th and 27th. On Sunday, October 23rd, some of the bishops and priests will preach on religious education throughout the diocese, and on Monday and Tuesday there will be a conference on religious education in Savannah.

MICHIGAN: The Detroit Council of Churches has issued a pamphlet showing the scope of its work. Organized to "express and deepen the spirit of unity and goodwill among the Protestant communions, to promote interdenominational programmes of Christian service, to act as a clearing house of religious information, and to offer an agency through which Protestantism can exert its combined moral and spiritual strength," the council, started two years ago, has members from fourteen religious bodies in the counties of Detroit and Wayne.

MINNESOTA: The marriage of Miss Jessie Jenkins, daughter of Mr. and Mrs. F. S. Jenkins of St. James' School, Faribault, and the Rev. Victor E. Pinkham of Albert Lea, Minn., was solemnized at the Cathedral of Our Merciful Saviour on August 4th. The Rev. A. G. Pinkham performed the ceremony and Bishop McElwain pronounced the benediction. Bride and groom will spend several weeks in northern Minnesota.

NORTH DAKOTA: The new All Saints' Church, Minot, approaching completion, has been opened by Bishop Tyler with a service of benediction. The Nation-wide Campaign has been furthered in the district by the recent efficient work of the Rev. Messrs. J. A. Ten Broeck and B. T. Kemerer. The Rev. Dr. W. E. Gardner also visited the district, awakening a great interest in religious education.

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