

# The Living Church

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VOL. LXV CHICAGO, ILL., AND MILWAUKEE, WIS., AUGUST 27, 1921 NO. 17

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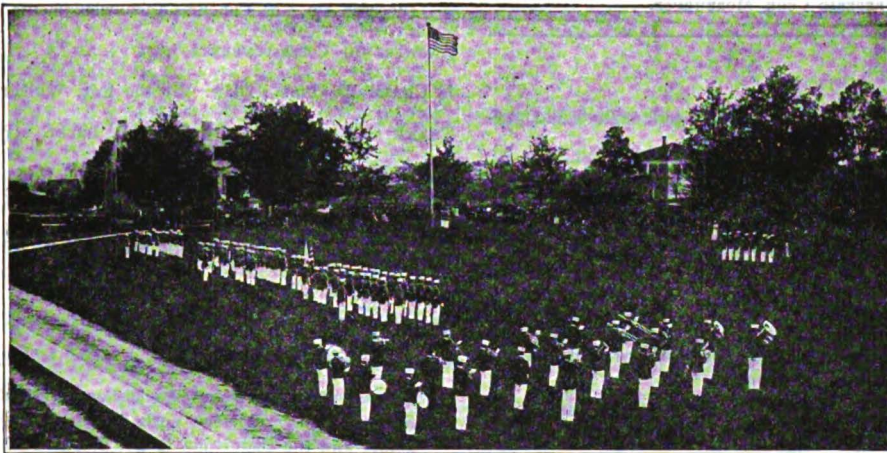
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## Battle Hymn of the Kingdom

To the Boy Scouts of America

(Sung to the tune of The Battle Hymn of the Republic.)

Do you hear the call, my comrades, like the surge of wind or wave?  
'Tis the bugle call to battle: There's a dying world to save!  
And a host of fearless voices sends the answer true and brave:  
The Cross is marching on!

*Refrain:*

Hear the peal of voices singing,  
Victor hosts their trophies bringing;  
Louder still the shout is ringing:  
The Cross is marching on!

From the Arctic's icy mountains to the Tropic's burning sand,  
From the Eastern glow of morning to the Western golden strand,  
Comes the cry for help and freedom to the brave of every land—  
The Cross goes marching on!

*Refrain:*

Let us rush each mighty fortress, let us set the captive free;  
Let us smite the foe advancing till his forces break and flee;  
Let us plant our banner boldly till it floats o'er land and sea—  
The Cross goes marching on!

*Refrain:*

Let the triumph song of angels be the battle cry of men  
Till the vanquished foe is fleeing o'er mountain height and glen,  
And the world has heard the challenge, and the answer rings again:  
The Cross is marching on!

*Refrain:*

Let us flood the earth with glory as the waters flood the sea,  
Let us break the yoke of bondage till the world itself is free,  
And the Kingdom's Hallelujah be the shout of victory:  
The Cross goes marching on!

—Miss L. L. Robinson

# EDITORIALS AND COMMENTS

## Dr. Crane on the "Four Immoralities of the Church"

ASKING and answering the question, "What is wrong with the Church?" has been a popular pastime for some nineteen hundred years. All of us enjoy it. With most of us it is an indulgence we allow ourselves occasionally; with others of us it becomes an abiding passion. Then our attitude toward the subject determines whether or not we stand outside the body we criticise and help destroy it, becoming thereby iconoclasts, or remain within and help correct the all too apparent evils, becoming thereby reformers, in the right sense of the word. As Chesterton says, one must love passionately what he criticises before that criticism be justified in the making, or effective in the result. The easiest thing in the world is to find fault, and the hardest thing is to combine a clear perception of such fault with a love and devotion for an ideal, of which the very faults suggest the outline. In other words, a "candid friend" or a "candid critic" must be one who loves what he criticises, or his caustic candor smacks of malice. If we love the Church we can afford to criticise, and such love is our only warrant and right so to do.

Dr. Crane, in the August *Century*, does love his ideal of the Church. He measures up "the Church" as he sees it by the ideal he has fashioned for it, and his criticism is summed up under the four heads: *exclusiveness, respectability, not exacting a charge, and militancy*. As one reads his words the first impression is most certainly the conclusion, "I agree with that." He puts his finger exactly on evils which we all see and know: the fault of the "organizing idea" of the Church, "as built by carpentry"; the mistake the people who compose a Church community in a given place make, who confound "station in life" with life itself; "every proposal to give something for nothing is directly, or by implication and consequence, immoral. . . . (Giving) promotes vanity in the giver and subserviency in the recipient"; "aggressively proposing to do people good, to uplift them . . . is spiritual snobbery." So largely does one agree with the course of his criticisms that it is only on a second reading that one sees that Dr. Crane does not mean what we do by "Church", or by "religion", or by the Church's function in the world. In other words the particular criticisms he brings to bear are not those which mesh into the situation as we know it. He gives us a clear and concise criticism of what our ideal of the Church distinctly is *not*.

Some of his indictments will illustrate this statement. To begin with, we certainly do not conceive the Church to be an *organization*. It is an *organism*. There is the difference between a mechanical combination made up by man to do a certain work, like a machine, and a living thing, made vital by the Giver of Life Himself, to live a certain life. An *organism* has certainly some sort of organization; they are related, as are the living person and his clothing. No one in ancient days put the conception of the growth of Christian thought (and the application is equally true of the Church's life) as did Vincent of Lerins some fifteen centuries ago. It is a feeble modern paraphrase of the thought of the *Commonitorium* which Dr. Crane makes in the words: "We know now that God does not make anything by carpentry, not even kingdom come. He grows things. We make houses with hammers and saws. He makes oak trees from acorns by a strange inner force. If the Kingdom of God ever gets here, it will be because it grew, not because somebody 'put it across.'" That sets off clearly the two conceptions of

the Church as an organization, humanly constructed, humanly devised and engineered, and as an organism, not mechanical but living, not static but dynamic, informed as well as formed, by God the Holy Spirit. Dr. Crane could scarcely better have indicated the difference between the Protestant and the Catholic conception of the Church. And for us, we are pledged to believe "in the Holy Catholic Church."

BUT IF THE CHURCH is an organism, not an organization, it must be different from what it is not. We cannot conceive of a living thing so formless and shapeless as to be without distinctions, without characteristics. It is that exactly which distinguishes Catholic from Protestant Christianity. The very names sum up the difference—withdrawal into the self-consciousness of protesting exclusiveness, and denial, as against the universal appeal and contact of Catholicism with its fervent and broad affirmations. A living person can be "exclusive" in the sense that I can affirm I am not that bookcase, this table, or my friend. The Church can be "exclusive", if she has her own divine life, only towards those who voluntarily remain outside the embrace of that life. The Catholic Church claims to be universal, but insists on being herself and not something else. We are not pantheists in theology, nor pan-anthropists in practice. The Church's "exclusiveness" is purely that of a living person who humbly affirms that he is only himself and not some one else. Her universal character is her essential self; those to whom she appears "exclusive" are those who will not enter into her life.

In practice we all fall into the error of making the ministrations of the Church cheap. Dr. Crane is right in his contention that giving things away freely is dangerous. If I give something for nothing it may mean that I do not value it. It is possible that the person to whom I give it feels the same way. On the other hand, it may also mean that I value it too greatly to set a price on it, and the person to whom I give it values it the same way—as something beyond money. There is a nice balance between the two things in the Church. What her clergy administer is something beyond price, but it is nothing of their own; it is only their Lord's, whose stewards they are. What the Church does for men besides is often discounted because men do not value what they receive freely. Christian Science and Roman Catholicism are fundamentally right according to psychology: we value what we pay for, and, conversely, pay well for what we value much. But how can we estimate the value of the Blessed Sacrament? of one single communion? Humanly speaking, we owe the Church a certain sum, proportionate to our income, for her ministrations to us. Divinely speaking, we owe her Lord all for what he gives us, which we cannot repay save in the same terms as those of His gift: His All for our all. The Church as an organization ought rightly to ask from her adherents financial support as her due. The Church as a divine organism gives her life for ours, and there is no question here of freedom and "charging admission". The price of a converted life is a poor return for the gift of our Lord's life to us.

As in the case of the ministrations of the Church, which he views as purely human in essence, origin, and power, Dr. Crane would be right if this were all that the Church dealt in, so would he be right in his criticism of "uplift" as "spiritual snobbery". If the Church is only an organization, then "giving" things away is almost worse on the

giver, whom it swells up with pride, than on the recipient, whom it depresses into servility. It is truly an immoral situation. Either what is being given and done is a right, so that there is no question of recompense due, or is a condescension, which is demoralizing. Giving things away freely is wrong unless the Church be more than a merely human organization; a divine organism. Then giving is part of her nature, and her gifts are beyond price. Similarly, if the Church is a purely human organization for the promotion of "gladness", the knowledge of "how to live", "how to be patient and cheerful", "how to be successful", etc., then it would be presumption for her clergy to set themselves in the position of guides and leaders. The only claim that can allow of this authoritative attitude on the Church's part is that she is God-inspired as well as God-founded. Her ministers give what is not their own in origin; they are stewards and ministers of God. The Church is not an aggregation of well-disposed, benevolent folks, shepherded by one whom they choose and authorize to be their spokesman and inspirer, but the human part of the Body of Christ. The Church, then, as His Mystical Body, speaks with His Voice. Her assistance never demoralizes, but invigorates. Her uplift is not snobbery—it is humility; one more service to us of Him "who being in the form of God . . . humbled Himself." Her ministrations socially are not those of condescension, not the fussy endeavors of some amiable but vapid busybodies concerning themselves with problems beyond their ken, attempting to adjust the body politic or the economic and social problems of mankind, but the active work of the Spirit Life of Christ in His Body here on earth. The Church uplifts—to the proud position of the Cross, and to the lofty humility of Crucifixion.

There is, then, a radical divergence in our fundamental postulates between the Catholic conception of Christianity, and that against which Dr. Crane's criticisms have force. He says the churches are "immoral"—by which he rightly implies that they ought to know better, but that it is their own fault that they do not—in four respects. We agree that the "organization idea" is wrong: Our Lord did not found a club but a Church, not a mechanical organization but a dynamic organism. We agree that it is wrong not to pay for what the Church does for us humanly, in money, time, and effort, but say that what she gives us divinely is beyond calculation in cash. We agree that no religious organization has any right to be exclusive; the Catholic idea has only the exclusiveness which is involved in any living personality, and its essential note is in its name, which means "universal". We agree that a purely human organization which attempts to engage in uplift and set itself to "do people good" must show credentials which it cannot claim to possess; only a divine organic unit inspired by God, and continually guided by Him, could presume to such a claim of authoritative direction. But what of Dr. Crane's conclusions? What does he mean by "religion"? He says "it is nothing, in its essence, but personal influence. Religion is the personal influence of God. Jesus came to show us what kind of a being God is." Here is his difficulty. If the Church is only the propagation of a wave of personal influence initiated some twenty centuries ago, then all present day Christianity would be merely an institution organized to commemorate a hoary fact. If the Church is what we hold it to be, the propagation and perpetuation of that same personal influence to-day, the living sphere in which that Influence is made manifest, nay, more, the very Person, perpetually among men, from whom "the Influence" emanates, then our Blessed Lord must be more than merely one who "came to show us what kind of being God is." His Church is both the necessary and inevitable sphere in which God's personal influence is felt and made available, and as well our Lord Himself in no simply metaphorical sense. As a human thing, faults are attributed to her members; as divine, her essential self is both sphere of influence and present Personality.

Finally it may be well to see just what means the bare statement about our Lord: one who "came to show us what kind of being God is." Is our Lord's work solely one of revelation as to the character of God? Did He suffer

and die only to show us how a good man should, if need be, suffer and die? We believe that this work of revelation was only a part of His work. He did come to show us what God is like, to show us what man should be like, and how perfect man could become. He did more. He came as well to show us how far man had fallen, how vitally necessary was the contact with God which He always possessed, how that contact and rapport could be secured and maintained. What Dr. Crane says of our Lord might be said of one who was only perfect man. What the Church teaches us from her Bible is that He is truly God as well. Our Saviour saved us not by showing us a revelation of an impossible and unattainable ideal both of God and Man, but by making the way a cross bridging the gulf between man and God, whereby man might come to God through Him. In short, Dr. Crane may not think of our Lord as we do, any more than he thinks of the Church as we do. With his indictment of the "churches" we can in the main agree, for we do not believe in churches at all, but in the Church, His Mystical Body. Unfortunately Dr. Crane has neither the comfort nor the consolation of this ideal. He would offer us something lacking as far in one direction as that which he criticises lacks in another; as for our Lord, it would suffice him that He be but a Perfect Man who gave us a great revelation, not Perfect Man and Truly God as well, who *is* Himself the Revelation. His Church is Himself, not only the sign board and finger-post pointing the way to God; but the very way itself—the bridge that spans the chasms, that which guarantees and offers us union with God; not man-made, but God-living; not an organization, but an organism; not respectable and exclusive, but all-embracing and Catholic; speaking not the opinions of its adherents but teaching with authority; militant not by short-sighted, fallible human conviction, but in the power of the Omniscient Righteousness; loving, not with the love-power of men only, but with the all-embracing love of Christ.

**A** CORRESPONDENT directs attention to a canonical provision relating to the confirmation of the election of a bishop which we had overlooked in connection with the present contested case in New York.

It is provided in Canon 12, § I. [iv.] that—

<p>In Case Dioceses Do Not Concur</p>	<p>"In case a majority of all the Standing Committees of the several Dioceses shall not consent to the consecration of a Bishop-elect within the period of six months from the date of the notification of the election by the Standing Committee of the Diocese electing, or in case a majority of all the Bishops entitled to act in the premises shall not consent within the period of three months from the date of the notification to them by the Presiding Bishop of the election, the Presiding Bishop shall declare the election null and void, and the Convention of the Diocese may then proceed to a new election."</p>
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We have been mistaken therefore in saying that the failure to secure the vote of a majority of the standing committees either for or against confirmation would "hang up" the election indefinitely. It would have that effect only for six months, and a like condition on the part of the bishops for only three months longer. The canon was amended to provide against such a contingency, which had been seriously threatened, a few years ago.

But it would be a lugubrious prospect were the present condition, with its unhappy controversy, to be continued for nine months. We continue to urge that standing committees will take definite action and send on their canonical answers, pro or con, so that, if it be possible to wind up the unfortunate affair in less time than the maximum provided by the canons, the controversy may be ended and the Church be permitted to resume its normal aspect.

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### ANSWERS TO CORRESPONDENTS

ENQUIRER.—The fair linen cloth should be the exact width of the altar top, hanging over at the two ends about eighteen inches or two feet, but not hanging over in front.

ITALIANA.—(1) It would not be a breach of canon law for an ordination service to be conducted entirely in the Italian language if we had an officially accepted version of the ordinal in that language, as we have not. (2) So far as we know, San Salvatore Church, in New York, is the only one of that name among our churches in this country. (3) We are uncertain whether there is an association of Italian priests in the Episcopal Church. Perhaps some reader can tell. (4) There are no Italian bishops in the Anglican Communion. (5) An Italian church paper, *La Verita in Carita*, is published at Easton, Pa. (6) We cannot say what religious bodies other than Roman may have more extensive work among Italians than our own.

### ECONOMIC COMMON SENSE

THOUSANDS of families that have found themselves unsatisfactorily housed will welcome the proposal of Secretary Hoover that forty or fifty per cent of the \$160,000,000 deposited in postal savings banks be made available for home builders, and that the savings deposits in national banks be diverted as far as is feasible in the same direction. He thinks the money of the people has been used too generally for bonds and various forms of commercial investments, while a million and a half families are without adequate home facilities. There is a total fund of approximately twenty-two billion dollars in savings deposits. If a man with the prestige of the Secretary of Commerce can tap such resources as these, and the cost of building can be kept within reasonable bounds, we can begin to hope that the housing situation will be relieved. Few shortages are of greater concern to the people of this country than a shortage of homes, for on our family life rests the moral and social stability of our American civilization. —*The Congregationalist*.

### GRACE THROUGH SACRAMENTS

HEAVENLY CEREMONIES God hath sanctified and ordained to be administered in His Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ into all that are capable thereof, and, secondly, as means conditions which God requireth in them unto whom He imparteth grace. For since God in Himself is invisible and cannot by us be discerned working, therefore when it seemeth good, in the eyes of His heavenly wisdom, that men for some special interest and purpose should take notice of His glorious Presence, He giveth them some pain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel by whom God endowed the waters of the pool called Bethesda with supernatural virtue to heal, was not yet seen of any, yet the time of the angel's presence was known by the troubled motions of the waters themselves. The Apostles, by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them. In like manner it is with us. Christ and His Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do, notwithstanding, give notice of the time when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.—*Richard Hooker*.

### IF CHRIST BE ONLY A MAN

BY THE REV. WALKER GWYNNE

IF CHRIST BE ONLY A MAN, how is it that ninety-nine hundredths of professing Christians of to-day, and in all the centuries from the year 150 A. D., if not before, have lapsed not only into gross intellectual error, but into a gross form of idolatry, by giving to a man the worship of body, soul, and mind which are due to God alone?

If Christ be only a man, and if the vast majority of Christians, both to-day and from the year 150, have been the victims of this gross error, how does it happen that under this system (and scarcely at all elsewhere) there have sprung up the greatest learning, art, invention, science, the noblest civilization, the richest fruits of personal character, and even new virtues (such as humility, purity, Christian love or *agapé*, a word unknown to heathen literature), together with the very highest and most spiritual ideas concerning God, and even His Oneness?

If Christ be only a man, how came the Christian Scriptures, and more marvelous still, the Jewish Scriptures (more marvelous because witnessed to and guarded by those who were and are Christ's enemies), to be so corrupted, quickly, uniformly, and without protest, as to teach, both directly and inferentially, within one hundred years from His death, that He was God as well as Man?

If Christ be only a man, how did it come to pass that the inventors (for they were not one, but many) of the marvelous, consistent, and harmonious picture which has charmed and fascinated the loftiest intellects and noblest characters the world has ever known, could have conceived, and conspired together, and accomplished such a miracle of combined literary ability and imposture, a miracle of portraiture as marvelous as the Life Itself?

If Christ be only a man, why is it that while ninety-nine hundredths of professing Christians, in spite of manifold differences of race, intelligence, and theological opinion about minor matters, have agreed perfectly for 1,750 years at least on all the essential points of belief in regard to Christ's twofold nature (in the brief Nicene and Apostles' Creeds), yet the deniers of His Godhead have never yet agreed on any theory to account for the marvel of His unique character (springing as it did out of the barren soil of an arid and exhausted Judaism), or in formulating any statement or creed defining His place either in the universe, or among His fellow men?

If Christ be only a man, how is it possible that He can make the audacious claim to be sinless, the King, Lawgiver, and Eternal Judge of men, Master of their thoughts, sole Giver of rest, peace, and life, the equal of God, and yet at the same time retain His character for either goodness or truth? *Si non Deus, non bonus*. "If He is not God, He is not good." One might go even further. If He is not God, He is a liar, and the greatest imposter the world has ever known. There is no logical escape from that dilemma.

But if Christ is God, then all the great difficulties of life vanish. When we can say, as Thomas did, "My Lord and my God!" all duty becomes plain. We shall then ask concerning every step in life, as Saul did, "Lord, what wilt Thou have me to do?" We shall then sit at His feet, as Mary did, and "hear His word." We shall then have that "peace of God which passeth all understanding," because He who died for us is "King of kings, and Lord of lords," and "ever liveth to make intercession for us" before our Father in Heaven.

WHILE WE have life before us and are strong, quarrels and offences seem very hard things to get over. It seems so important that we should stand on our rights, that we should not allow ourselves to put upon, that we should show that we have spirit, that we should make those who have offended us feel that we are angry, and have good reason to be so, and are not to be trifled with! Jesus Christ would teach us that there is a very different way of looking at such things, but I am not speaking of this just now. But only think how different these things will look in the light thrown on them by death; how in that hour of truth, and of the greatness and vastness of eternal things, our jealousies and quarrels will fade and shrink up into trifles. And if we would only now get to look at them as we shall then, surely we should try to put a check on them even in the moment of anger and vexation.—*R. W. Church*.

## THANK GOD FOR SOULS

Thank God for souls of generous bent,  
Who go "the way the Master went,"  
See the signs in earth and sky,  
Do their work; live, and die!

Thank God for souls who mercy show,  
Right much, I trow, to them we owe,  
Who, seeing justice clear like day,  
Prefer the Master's kindly way!

Thank God for souls with hearts of love,  
True tempered, towering high above  
The world's iniquity and wrong—  
Yet, finding place for work and song.

JAMES P. BURKE.

## DAILY BIBLE STUDIES

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August 29—Hereafter

**R**EAD St. John 13:1-9. Text: "But thou shalt know hereafter."

Facts to be noted:

1. The manner in which our Lord spent the last few hours before His crucifixion.
2. He teaches His apostles a lesson in humility.
3. It is also a lesson in which they are taught to trust Him, a lesson in faith.

It is an old story but it illustrates the life of the one who puts his faith in God. A man watched the skilled workman weaving a splendid piece of tapestry, but to the onlooker it seemed to be an ugly patchwork without any design. His conductor told him to return in a month and see the work when it was finished. He returned but was disappointed again. He was unable to see any beauty in the work. Then they went to the other side of the loom; and there he could find no words to express his admiration. Tapestry is woven from the wrong side, and as the weaving proceeds the weaver can see only the tangled ends and no design at all. Without faith in his design he would soon grow disheartened. To-day, weaving our web on the loom of life, we must not forget that we stand where is seen little more than the tangled ends. Some day we shall see the completed work. Have faith to-day and "Thou shalt know hereafter."

August 30—More Faith

Read Psalm 81:1-10. Text: "Open thy mouth wide and I will fill it."

Facts to be noted:

1. A call to celebrate the Feast of Tabernacles.
2. God's providential dealings with His people recited.
3. God is ready to satisfy all our needs.

The Rev. Dr. Barry tells about an incident that illustrates our meager measures of faith and suggests why, when we come to God, we so often go away not satisfied. Dr. Barry says: "We were giving away soup on one occasion and told the lads who came for the soup to bring a vessel containing about two quarts. I was at the soup kitchen and saw a boy about eleven years of age, ragged and dirty, but with eyes that flashed fire, lugging a vessel that would hold three gallons at least. We could not, for shame, put two quarts into that. We were simply bound to empty out a gallon into it and we did." God is saying to all of us day by day, "Open thy mouth wide, and I will fill it and bring vessels not a few." It is our Lord Himself who chided His disciples over and over again for their lack of faith.

August 31—Hope

Read Psalm 42. Text: "Hope thou in God."

Facts to be noted:

1. The author of this Psalm has been forcibly debarred from the worship of the Temple.
2. The yearning of his soul for God strikes the keynote of the Psalm.
3. He never loses his hope in God and His promises.

"Hope is the very spring that sets all the wheels agoing. Who would preach if it were not for the hope to prevail with

sinners for their conversion and confirmation? Who would pray, but for the hope to prevail with God? Who would believe, or obey, or strive, or suffer, or do anything for heaven, if it were not for the hope that he hath to obtain it? Would the mariner sail, and the merchant adventure, if they had not hope of safety and success? Would the farmer plow and sow and take pains, if he had not hope of increase at harvest? Would the soldier fight, if he hoped not for victory? It is hope that leads us on and when a man's hope both in this life and in the life to come is founded upon his faith in God through Jesus Christ that man is happy indeed. In spite of the sorrow through which he is going and the taunts of his enemies, the Psalmist never loses his hope. Nor must we.

September 1—"The Greatest Thing in the World"

Read I Corinthians 13. Text: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Facts to be noted:

1. "Charity"; a better translation is "love".
2. The characteristics of true love.
3. The day will come when we shall have perfect knowledge of all things.

If you haven't one already buy a copy of Dr. Henry Drummond's *The Greatest Thing in the World*. Read it carefully and follow this suggestion he makes: "Now I have all but finished. How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. Love suffereth long, and is kind; love envieth not; love vaunteth not itself. Get these ingredients into your life. Then everything else you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of meditation and time, just as improvement in any direction, bodily or mental, requires time and care."

September 2—"Therefore Love"

Read I St. John 4:12-17. Text: "God is love and he that dwelleth in love, dwelleth in God, and God in him."

Facts to be noted:

1. Our love of humanity an evidence of our love of God.
2. God's love for the world was shown by the gift of His Son to the world.
3. Through Christ we are prepared for the judgment.

"Where God is, love is. He that dwelleth in Love dwelleth in God. God is love. Therefore love. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we do least of all. There is a difference between trying to please and giving pleasure. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit. 'I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again.'" (Drummond.)

September 3—Faithful unto Death

Read Revelation 2:8-11. Text: "Be thou faithful unto death, and I will give thee the crown of life."

Facts to be noted:

1. It is Christ Himself who is speaking.
2. The hardships and afflictions of the people of the Church at Smyrna.
3. The reward of fidelity and perseverance.

"What makes a man a good artist? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice . . . . What was Christ doing in the carpenter's shop? Practising. Though perfect, we read that He learned obedience, and grew in wisdom and in favor with man, and God and man. Do not quarrel, therefore, with your lot in life. Do not complain of its never ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken around you more and more, and ceases neither for effort nor for agony nor for prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you." (Drummond.)

# BLUE MONDAY MUSINGS

By *Presbyter Ignobis*



EVERYTHING has been said in praise of England; we who write in these latter times must be satisfied with telling an old tale, content if it be newly worded.

But sitting here to-night on the terrace of a lovely Somerset vicarage, essential England all about me, I cannot forbear attempting it once again.

I must not be too precise in setting the scene, lest I tread on the privacies of hospitality. Let us call the place Harborough-in-Gordano. The glorious square-towered church, Norman in foundation, Early English in superstructure, rises up across the lawn and the hedges, its silver sacring-bell hanging outside over the altar, undisturbed all through the centuries since first it was set in place. Two venerable yews, one six hundred, the other nine hundred years old, shelter the approach to a sanctuary that was antique when America was still undiscovered. A mile away, across green fields, the Bristol Channel stretches, dotted with ships and steamers; and the hills of Gwent rise in a blue haze along the northern horizon. Merry voices come from the tennis-court, where the unwearying British vitality expends itself through the long summer twilight until after nine o'clock.

The village lies to the left a little, and at its very center stands a massive fragment of the old Augustinian priory which Norman piety established, back in the thirteenth century. The massive tower remains, and sufficient of the other buildings to shelter the village school, bright-faced, soft-voiced children sitting where once the Black Friars wrought the *Opus Dei*. An underground passage, they say, joins the priory to the church, which in old times the friars served; but its ends are walled up now.

Here is English history from before the Conquest; for the fighting Bishop of Coutances held all this region direct from the great Conqueror, who took it from Earl Godwin's heirs. But Saxon times seem modern, when one finds a perfect Roman camp close by, guarding the way to an ancient Roman wharf, still clearly outlined, where Roman triremes received cargoes of lead and tin from the Mendip mines. And what was Rome's age at its oldest, in comparison with those far-off ancestors of ours, the neolithic men who carved the earthen ramparts of "the Conegar," that rises abruptly in front of the old priory? Strange, hairy, fierce-eyed, long armed, with their weapons of flint, who can guess how many thousands of years have passed since those escarpments took shape under their labors?

Layer upon layer, the past reveals itself here to even a casual student. Back on the hill to the south rise the ruins of an ample mansion, Nash House, where saintly Bishop Ken was a frequent guest. Not far away is a tiny village bearing his name, though no one seems to know if there was any connection between his family and the hamlet.

Only a few miles to the west stands Clevedon church, where young Hallam is buried, Tennyson's Hallam: a lonely shrine on a cliff, but a place of pilgrimage for thousands who are mindful of that unequalled tribute the poem penned his friend, too early dead. How go the lines? I quote from memory:

"The Danube to the Severn gave  
The noble heart that beat no more;  
They laid him by his native shore  
And in the hearing of the wave.

"There twice a day the Severn fills,  
The salt-sea water passes by  
And hushes half the babbling Wye  
And makes a silence in the hills."

High on the wall of the south transept is his memorial tablet, with a *Requiescat*, that is rarely found so early in the nineteenth century. Hard by is Clevedon Court, which Thackeray drew as "Castlewood" in *Henry Esmond*. Hannah More is buried in a country churchyard easily reached; and John Locke was born in the same village, two hundred years earlier. Almost in sight of the last mentioned place is the great crag where Toplady wrote "Rock of Ages" in 1775, as he sheltered himself during a sudden storm; and a short motor-run brings you to the austere sublimity of the Cheddar Crags, one of the finest gorges in Great Britain.

So much for "Hand-book to Harborough-in-Gordano and its vicinity." Said I not truly that here is quintessential England? And yet the guides tell nothing of it, however fluent about less interesting regions that chance to be better exploited. No tripper stops here, though chars-a-banc from Bristol hoot their way across this placid countryside. The little train runs infrequently half a mile away; and the village life goes on unruffled. True, the war memorial shows a long list of names out of a population of five hundred. But the ancient stone cottages and farmhouses look much as they did when the priory cloisters were torn down to furnish building material; and the few modern houses blend well into the landscape.



ST. MARY'S, HARBOROUGH-IN-GORDANO

Transplant to this abode of serenity the most rabid Sinn Feiner that ever frothed at the mouth with fury when England was named, and in a week something of its deep peace will have soothed his *perfervidum ingenium* into fraternal love. Set a tail-twisting politician of that baser sort into one of these ancient valleys, and let him make acquaintance with the place and the people; before long he will have discovered why this is the Mother Country for all who worship God in the English tongue.

The parish church is, of course, the visible symbol of continuity and unity. From all directions you see its flag-staffed tower; and though there are others in sight, serving far larger congregations, this was the mother church of the whole region. I forbear ecclesiological details; suffice to say that the work of preservation has been intelligently done, with as little glaring newness as is possible. The Madonna, in the niche over the Norman doorway, disappeared in the truly dark age of English iconoclasm; but, please God, it will be restored some day. As one enters (through a churchyard more beautiful than Gray's "Country Churchyard" at Stoke Pogis) the most recent part of the building is encountered; a chapel erected in the Perpendicular style by the great family which used to dominate in this part of Somerset, Saxon by blood, Norman by intermarriage, arrogant towards the king and their neighbors, extravagant beyond calculation (one of them was called "the Magnificent," after the fashion of his Florentine contemporary), and now so wholly disappeared from this region that of the great palace where they kept hundreds of retainers not even the site is certainly known. Their arms appear in some old glass, and on the pulpit. One thinks of George Herbert's lines:

"Only a herald, who that way doth pass,  
Finds his cracked name at length in the church glass."



Set in the pavement is a tombstone covering the dust of a northern yeoman who died in Reformation times, aged ninety-five; and it is with a shock that, looking closer, one sees the crosses incised deeply which prove this was the altar *mensa*, profaned in Protestant malice. Well, it is too late now to make amends for that special sacrilege; it ought not to have been done; but, having remained three and a half centuries, let it stay. From a window-ledge frowns a portentous head, saved from the priory ruins: a fiercely moustachioed bishop in his mitre. (Now I know where certain fashions in clerical face-dressing come from.) The old rood-loft is gone, and the hagioscope filled up; but the priest's chamber remains above the porch. And the chalice and paten, in constant use, are dated 1574. I wonder how they were preserved during the years of the great Rebellion.

The vicarage stands on the hillside, among magnificent trees and shrubs; so homely and blessed that it is like a bit of Paradise to a weary traveller; perhaps all the more like home because the vicar and his wife have served God and His Church in Pennsylvania, in Oregon, and in New York, and have kept a happy admixture of American and English ways. Indeed, the vicar himself was ordained by an American bishop, and is, in a manner of speaking, a citizen of two countries. Their hospitality is without grudging, assuredly, as their own people and strangers can attest. Fruit-trees abound, heavily laden; the harvest is being ingathered; and the fields are dotted with laughing children, joyous in their holidays. Such dears they are, these little cottagers: cleanly, rosy-faced, sweet-voiced, gentle, the best of companions for a walk over the meadows to St. George's or further. They gather in smiling, whispering groups down by the War Memorial, eagerly ready for a greeting or an invitation to a stroll. I hear pattering feet, and find Kathleen and Frances by my side. "We

caught you up, sir," they pant. The whole world of American folk-lore is new to them, and Bre'r Fox and Bre'r Rabbit become living figures in their imagination. How hard it will be to turn one's back upon all these little friends—even with the certainty of making more further on.

THE WAR has left no visible scars here; except for the long list of names in the memorials, one is scarcely reminded of it. And yet two good results are conspicuous: the general prevalence of prayers for the departed, on tombstones and tablets, and in public devotions, and the far commoner appearance of the crucifix. Whether the malice of the Kensittes has ceased, or the ignorance of certain chancellors is harmless here, the fact stands out that almost all the war memorials show our Lord reigning from the Tree. In Yatton churchyard, for example, the old preaching-cross is restored, and Christ invites His people with outstretched arms. By East Clevedon church, against the grey hillside, a Calvary, with life-sized figures gloriously golden, speaks eloquently of sacrifice and atonement. England is reentering into her proper heritage, I trust, nor fears (as sometimes of old) the visible symbols of the truths that shall redeem her in the end. If only clergy and people alike "confessed with one mouth the faith once for all delivered"! But that blessed unity approaches, I have a good hope, despite spiritual wickedness in high places. And it must come, if ever, through the ancient free Church of the realm, not by way of strange sects or alien communions. The Catholic Revival, so far from being a spent force, goes on, working transformations in unexpected quarters. And St. George, the Warrior Saint, has not been invoked in vain through all these sad and wondering years of war and of reconstruction.

Next time you shall hear of the Quantocks and of Devon.

## The Name of Jesus

One said that Name, and all the place was filled  
With light as with a choir;  
By It the waves of fearfulness were stilled;  
And as Jehovah's fire

Once witnessed for the terror of His Name  
In wrath that should not cease,  
So by His promised Word He spread the fame  
Of a consoling peace:

The Name of Jesus crowns the ancient days  
And clothes them with a Word:  
According as that Name, so is Thy praise, \*  
O blest Incarnate Lord.

The lips of one do call upon the Lord  
In sacramental rite,  
And to his cry His mercy doth afford  
A power infinite:

His proffered faith can make regenerate  
A creature as if dead,  
Can heal the sick, and sanctify the fate  
Of them whom love would wed;

Sins can forgive, and ministers ordain,  
Those wishing to be good  
Confirm; and offer without grief or stain  
God's Body and His Blood.

If such the power of words on Him to call  
In Christian sacrament,  
How potent That which sanctifies them all,  
Jesus, to sinners sent!

In His bright Name, if uttered or unsaid,  
All miracles are done;  
It compasseth the invocation dread  
To blessed Three in One.

As of ten thousand stars the gracious light  
Is gathered in the sun,  
So is performed in It each several rite  
Of consolation.

It shines upon the forehead of His saints,  
A pearl of greatest price;  
Consumeth all our ills, and fears, and plaints,  
And lighteth sacrifice.

So holy men may live in Jesus' Name,  
In Jesus' Name may die,  
Wearing His wedding garment without shame  
Into eternity;

'Raying themselves with every earthly art  
To praise the Crucified,  
That so in Heaven with pure exultant heart  
They may behold the Bride.

And so a sinner at the sound of It,  
Though to himself he seemed  
Loathsome, all destitute of worth and wit,  
Ev'n he could be redeemed.

And so a child repeating Jesus' Name  
Would on his Master call,  
And so, for Jesus' sake, be taught to frame  
His humble ritual.

So should we kneel, if we would praise the Lord,  
And faithful to Him be,  
Under the shadow of the sheathed sword  
Of God's humility.

When that dear Name is said, all knees do bow  
Before the Holiest One,  
For so are our hard hearts reminded how  
God sent His only Son,

To teach us by His Life and by His Death  
His glory ev'n when He  
Our mocking and dishonor suffereth,  
As on the bitter Tree.

So we possess the Lord, and see again  
The never-failing light  
Of Him whose loving-kindness gave to men  
A pledge of faith, in sight.

\*Ps. 48: 10.

## Socialism

By Clinton Rogers Woodruff

THESE seems to be no end to the number of books and articles on socialism. This would seem to indicate a continuing interest in the subject, for no editor or publisher would publish either articles or books on a subject about which readers were not concerned. Moreover in Church and school and college we hear about it. In fact wherever we go at home or abroad socialism in some one of its many phases is the subject of discussion. Even in Spain we find that it is spreading. A writer in *America* (itself an orthodox Roman Catholic publication of high standing) declares that the Spanish workman there is either Roman Catholic or socialist; there is no middle course; and sad to say the majority of toilers to-day are treading in the footsteps of Marx. "I speak," he declares, "of the workman in the industrial centers and in the mining districts; in the agricultural regions, and Spain is essentially an agricultural country, the case is not nearly so bad. In fact, the sentiment of the rural population is extremely healthy and united in the cause of the Church. Perhaps the cloud appears too black; black it certainly is and menacing too, but it is the dark side. There is, I am glad to say, a bright side; and the silver lining which is beginning to tint this somber and menacing cloud that threatens Spain's horizon is the work that certain Roman Catholics are doing, tardily begun it is true, to counteract the tireless propaganda of the socialists."

This same writer gives some of the reasons for this condition, declaring that first of all there is ignorance. In some sections, particularly in the South, the amount of illiteracy is extremely high. "I said in a former article," he declares, "that it reaches at times fifty or sixty per cent. Since then I have been informed on the very best authority that in places eighty per cent. of the inhabitants are illiterates, and even in some towns ninety per cent. In a province more to the north, which is considered to have a comparatively low rate of illiteracy, we find according to government statistics that thirty-seven per cent. have never fingered the 'Primer' nor learned to sign their names."

Socialists accordingly have a clean slate on which to write their propaganda. There are few ideas to be expelled before their doctrines can find place; and falsehood and partial truths are received as gospel truth. With conditions such as these one does not have to be a Demosthenes, nor even an accomplished soapbox orator, to make people believe that the Church and the clergy are allied against the workman, that they are never to be trusted, that socialism is the millennium for the working man, that the capitalist must be overthrown and the workman reign in his stead. More easily too will all this be believed if the auditors, as is so frequently the case, have long since given up the practice of attending mass, or as someone has put it, "the devotion of the fifty-two Sundays." "And turning over the dusty pages of history," he says, "the socialist propagandist quotes every scandal in which priest or bishop figured from the earliest ages down to our time, as if these things were actually taking place to-day."

Then again our observer declares that the clergy have gotten out of touch with the working man. Here is the way he describes it:

"It is unfortunate that in many cases they have gotten somewhat out of touch with the working man. If they were confronted with the problems which face our priests in the States, they would not have lost this intimate contact with the humbler and more needy sheep of their folds. Here the priest has

no church to build; his church has been standing for centuries. Often enough it is sufficiently dirty within to make one wish that an American vacuum cleaner would be turned loose to do its worst upon the dusty, overly-ornamented, thickly-gilded altars and overhanging arches. The parish priest has no church debt to pay, no parish school to build and support. Hence he does not have to round up every stray sheep in his parish to see that each does his share in helping defray these expenses. Religion, the amount and intensity for the most part depending upon the individual teacher, is taught in the public schools. For his support, the priest receives a salary from the government, ranging from 1,000 to 3,000 pesetas a year according to the rating of the parish. Even with the peseta at par, five to an American dollar, one sees at a glance that that is a mere pittance, being the same salary that the government paid priests forty years ago. How a priest manages to live in these days on from \$250 to \$600 a year is one of the great marvels of the age. True, in the cities and larger parishes he receives offerings for masses, baptisms, and marriages; but in the smaller towns there are few of these. The priest then in Spain, partly by reason of not having to worry over the financial condition of his church, has little by little gotten out of touch with his people. This situation has been aided too by the fact that there does not exist that good custom, as in the States, of the parish priest visiting each family at least once or twice a year. He says his mass, preaches his sermon, holds his devotions, and very often the church is not so thronged with the male portion of the congregation to the extent that one would like to see."

Here we have a very frank discussion of a situation which prevails elsewhere than in Spain and elsewhere than in the Roman Catholic Church.

Reverting to the subject of new books, there are three now on my table. One entitled *The Larger Socialism* \* is by Bertram Benedict. "If socialism," he says in his introduction, "is to benefit humanity to the full extent of which it is capable, it must become a broader and deeper theory and political movement than at present. It must think and talk less in terms of giving the worker the full product of his labor and more in terms of building upon the foundation of material welfare a richer culture . . . In a word a socialist state must ask, . . . 'What kind of a man is Jones?' far more anxiously than it will have previously asked, 'How much does Jones earn?'"

Mr. Benedict indicts the present socialist party of America for procedure to which he is heartily opposed, presenting the socialist thesis from a non-Marxian point of view, with especial reference to American conditions. His criticism of the failure in the technique of campaigning is to the point. He also believes that the American movement errs "flagrantly" in both disregarding and misconceiving the role played by personalities in carrying a political movement to fruition by the processes of political democracy. The conventional socialist appeal to the voters is: "Vote for a principle, not for a personality; follow a new philosophy, not a political leader." Again, one of the reasons for the American socialist movement's comparatively feeble hold upon the American people, for so Mr. Benedict believes it to be, lies in the failure of its leaders to impress the American people with a sense of nobility of character and fineness of purpose.

This book is properly described as being particularly timely, interesting, and readable for the following reasons: The low socialist vote in the recent election, despite many factors in the socialists' favor, shows that the American socialist movement is impotent, and Mr. Benedict gives an analysis of the reasons for this impotency.

The United States is the only large country which has not developed a distinct non-Marxian or revisionist wing in the socialist movement, and this book gives a statement

\* The Macmillan Co., New York.

of the socialist position from the non-Marxian point of view. Indeed, Mr. Benedict believes that the movement must become "less socialistic and more socialistic."

The American socialist movement has on the whole presented its case in the European ideology. Here is a presentation of the question with emphasis upon American conditions. Most American books on socialist theory have been abstrusely metaphysical and devoted to establishing a socialist philosophy; this discusses many of the questions which would occur to the man in the street. The increasing power of socialism in Europe and of the British Labor Party in Great Britain in our author's view make necessary a reconsideration of the socialist thesis in this country.

Mr. Benedict's "larger socialism" involves a programme adapted to American needs and conditions so arranged as to become a powerful force for "promoting good government". In his view "the larger socialism" stands for the adoption of so comprehensive a socialist point of view, and for its adoption in so liberal and so empirical a spirit, as to assist materially in the success of all other revolutionary, radical, or even more liberal movements and thought, also working toward a better adjusted universe."

Russia has become the experimental laboratory for communism on a most extended scale and public interest is deep and widespread. Newspaper men, government officials, publicity people of all sorts have told us about the communistic experiment in Russia, freely labelled "bolshivism". Practically none of them could speak Russian, or had access to the papers of the Russian government, and the most of them spent a few weeks at the most looking at a few places with very partisan eyes. In *The Economics of Communism\** by Leo Paslovsky is an account of Russian economics, written without prejudice, by one who is convinced of the entire economic failure of communism, but who is able to give reliable and convincing information for and against it. He offers a well documented and comprehensive statement of conditions in Russia during the last three years.

In his opening paragraph he declares that the utter economic disorganization and ruin of Russia is readily apparent from the general economic information about Soviet Russia, and "is willingly admitted by the soviet leaders themselves, who even claim it theoretically as an inevitable condition of the transitional period." Mr. Paslovsky is not so much interested in the failure as he is in the fundamental theory underlying this communist regime, and the forms it assumes in working itself out.

Perhaps the most striking statement in the book is that "out of this realization (of the situation) there emerged the inevitable envisagement of the fundamental dilemma which the leaders of communism must face and which may be expressed as follows: *Communism is impossible without the application of compulsion in the economic life of the country; but economic production is impossible with the application of such compulsion.*"

America's experiment in socialism, that in North Dakota, is described in Andrew A. Bruce's *The Non-Partisan League*.† It is appropriately described as "a thorough study of the most interesting experiment in socialism on a large scale that has yet been made in this country." The author, now a professor of law in the University of Minnesota, was formerly justice of the Supreme Court of North Dakota and subsequently dean of the law school at the State University. He has thus been placed in a most favorable position to become familiar with this movement and to trace its origin and to appreciate its scope and significance. Special emphasis is laid upon the legal aspects of the League. The chapter on The League and the Courts naturally appeals very strongly to me as a practis-

ing lawyer but equally so in my capacity as a citizen, especially the concluding paragraphs:

"The Non-partisan management desired to make certain the judicial sanction of their programme. They therefore picked their judicial candidates, and their followers supported them regardless of their qualifications."

"We have but one comment to make—in order that there may be a stable government under the laws, the courts must be trusted, the courts must be respected, and in order to be respected they must be respectable and respectful. Can and do these necessary things exist under the judicial theories and practices which for the last few years have prevailed in North Dakota? Can we afford to leave the selection of our judges to a socialist hierarchy, or to elect them by means of a class appeal."

In his chapter describing the league, Professor Bruce points out that to the rank and file, then, the Non-partisan movement is a class obsession. To its active leaders it is an opportunity for notoriety and for political power. To the large landed proprietor it is an opportunity for the cure of abuses and for possibility for the creation of a farmers' monopoly. To the far-thinking socialist it is an entering way for his millennium. It is to be remembered that the American socialist has now become an opportunist. He no longer insists on the fulfillment of his dreams by one sweeping revolution or federal enactment, but, following the leadership of the Fabian Society of England, is willing to accomplish his ends step by step, and, by socializing where the opportunity offers, to make a patchwork which may later be transformed into a complete garment. He too welcomes any movement which may lead to a monopoly, whether of steel, or clothing, or of agricultural products, and has always persistently acted on the theory that the examples set by these monopolies and the public indignation which is occasioned thereby will sooner or later lead to his one central government monopoly. Moreover, he declares, even if the League fails, as never before, the farmers have been taught how to unite and how to submit to a common leadership. They have been taught the value of state and national aid in their co-operative enterprises. The socialists hope that a situation will arise in America similar to that which existed in England at the beginning of the nineteenth century and prior to the repeal of the corn laws. They believe that such a situation will cause a bitter conflict between the laboring man and the farmer and between the landed proprietor and the landless and will result in a nation-wide demand for the nationalization of the land.

Speaking of articles on socialism it may be interesting to see how they are treated in a recent issue of the *Socialist Review* (that for April-May). I am indebted to the Bulletin issued by F. E. Johnson for the Interchurch Federation for the summary. In Labor's Answer to the Open Shop Drive, is recorded the action taken by District No. 2 of the United Mine Workers of America, at their convention in February. The miners in national convention in Cleveland, in the fall of 1919, declared for a five-day week, a six-hour day, and for nationalization of the mines. However, the former demand was apparently for bargaining purposes, and the latter has been treated as little more than a gesture. But the miners of District No. 2 have taken a leaf out of the British miners' programme and are becoming aggressive on the nationalization issue. They declare that private ownership of the mines is morally indefensible and economically unsound. They charge that it results in chronic mismanagement, exploitation, overwork, underpay, inadequate safeguards, bad housing, accidents, and long periods of enforced idleness. The men deplore their own failure to advance their interests, their lack of knowledge, and the tendency to spend more time "discussing a ten cent increase in dues than in discussing a programme which would make them free workers in a public service." They demand a new programme of labor education on such topics as *The Mismanagement of the Coal Mines, Who Gets the Profits? What Nationalization*

\* The Macmillan Co., New York.

† The Macmillan Co.

Means to Miners, and What Miners' Committees Have Done and What They Can Do. This programme is evidence of new aims and ideals.

In the leading article, entitled *The Future of the Review*, the editor describes new labor movements which, if not radical in theory, are at least radical in action. Such a radicalism is far removed from what is commonly known as "red". "For the first time in America", he says, "the advanced labor unions are beginning vital experiments in workers' education, in consumers' and producers' co-operative enterprises. They are mobilizing their credit and establishing labor banks. They are tackling the problem of production standards. They are working out plans for democratic representation in industry. They are giving serious attention to independent political action, to research bureaus, to scientific methods of organization and publicity, to the technique of industry, to the educational campaigns for social ownership, to the most effective methods of waging strikes, to labor news service, to plans for unifying labor at home and abroad, to the revolutionizing of the law toward labor combinations."

All this indicates that certain of our labor organizations are developing new powers of initiative, are abandoning their old policy of mere dickering for better terms of employment, are grappling with the problems of industry itself, and are following the advice of men like Bertram Benedict.

Looking now at another article, *The New Turn in the I. W. W.*, one finds a record of a complementary change of policy on the part of this outstanding group of radicals. Their paper, the *One Big Union Monthly*, has been re-baptized and now appears as the *Industrial Pioneer*. It is dropping the familiar cant of the class struggle and is taking up industrial facts. Similarly the paper *Solidarity* is changing its tone. A bit of doggerel in a recent issue indicates the drift:

"The wind jammer jams and he jams all day,  
While workers upbuild in a skillful way;  
The windy one rides through a metaphor cloud  
While builders stride through the working cloud.  
A union built on a useful plank  
Is built on the job by the skilful rank,  
Never on clouds or a moving sand bar  
But out on the works where the blue prints are."

The I. W. W. have begun talking industrial surveys and technical research. They recently invited engineers to an unemployment conference in New York. They are beginning to think less of propaganda, less of economic theory, and more of industrial science.

Thus it appears that while in certain quarters organized labor is drifting towards the "left," the I. W. W., without becoming less radical in its ultimate aims, is becoming more constructive in its efforts.

Setting all this against the background of Wm. Z. Foster's argument in *What Ails American Radicalism*, one gains the distinct impression that the future course of the labor movement depends less on the fate of a few alien agitators, who may be imprisoned or deported, than on the industrial policy of the nation. Foster was formerly identified with the syndicalist movement in this country. As the leader of the steel strike of 1919 he became an exponent of the regular trade union principle of organization. Now, he urges this latter method as a means to radical action. He deplors the tendency of radicals in America to withdraw from the old craft unions and form industrial unions. This, he argues, is to ignore the law of trade union development which according to his theory comprises three stages—*isolation, federation, amalgamation*. If the radicals remain in the old unions he believes they will presently succeed in building up an aggressive labor movement.

Many people will regard this argument of Mr. Foster's, like his book, *The Great Steel Strike*, merely as a new confession of syndicalism. But the chief importance of what he says, taken in connection with the other articles

noted, is in the indication which he gives that as radicalism becomes absorbed in the regular labor movement it gains a constructive quality.

Finally, when one turns to Isaac Hourwich's "Is the Proletariat a Majority?" he finds the alternatives for the future of industry revealed by statistics. By a computation Mr. Hourwich estimates that the permanent army of industrial wage earners comprised in 1910 38.2 per cent. of all bread-winners in this country and at present not more than 42.8 per cent. From this premise he concludes that the "working class" in America is powerless to stage a political revolution. A "dictatorship" remains theoretically possible, or the "working class" may effect a coalition, to further its interests, with non-working class elements. The former possibility is likely to remain remote unless an intolerable reactionism develops, while the latter alternative is one that inevitably draws the teeth of destructive radicalism.

The tendencies here reviewed are perhaps confined in the main to leaders, and they give no assurance as to the future of the labor movement, but there is much reason for scrutinizing them carefully, as Mr. Hourwich pertinently points out.

*Karl Marx* is the title of one of the recent bulletins of the Canadian Council for Social Service (Church of England). It is a thoughtful and intelligent discussion.

#### MUSIC'S CATHOLICITY

MUSIC HAS an indispensable value in the religion of to-day because it is catholic in character. It appeals to all men; it crosses boundaries and fences as if they were not there; it unites and draws together souls of all types.

In the music of the Church the Church is most catholic. Too often our creeds divide us into hostile groups; our forms and institutions become fences to keep us apart; even the sacrament of Communion, sacred memorial of the Christ we all adore, shuts us one from another. It is when we sing that we are all one. A Protestant congregation might be shocked if its minister brought a Roman Catholic priest into the pulpit to participate in the worship. But it sings with joy Faber's hymn, "There's a wideness in God's mercy," forgetting that the writer was a Roman Catholic. Congregations which might protest were a Unitarian minister given part in the service find only heart-satisfaction as they sing Oliver Wendell Holmes' great Sunday hymn (as he called it), "Lord of all being, throned afar."

Even more marked and wonderful than the wide appeal of hymns is the catholicity of music itself. It is a great universal language, needing no translation. Tolstoy writes a great tract, and it is sealed to all save those who know the particular language in which he writes. But Tschaiowsky writes a symphony, and it goes at once to men of every tongue and type with its immortal message of beauty. Christians in Africa and Asia sing words utterly unintelligible to us; but we hear the tune, and our hearts join with them in the emotions and experiences awakened by "Jesus, Lover of My Soul", or, "Rock of Ages, Cleft for Me".

Surely the music of the Church has a mighty, a unique, value in the religious life of this day, through this wonderful catholicity which characterizes it. The world, so deeply in need of God, the race of man, bowed down beneath a load of misery and pain and hatred which only the grace of God can lift; the social life of this nation, marred by class-spirit and race prejudice, and industrial cleavages, call for a Church heartily one, a Church that shall count unity, catholicity, brotherhood, the greatest of essentials, a Church that shall be content with the test Christ Himself applied, "Hereby shall all men know that ye are My disciples, if ye love one another." The religious crime of the day is the divisive spirit, the disunion of religious forces. To exalt the music of the Church, to give it high place and make it worthy, will set in motion a powerful tendency to catholicity, will draw Christians together in common worship so real and appealing that they will lay aside the sharp antagonisms which curse the Church of the Living God. May the Spirit of God set the Church at singing, till it shall sing its way unconsciously into its ideal, "The Holy Catholic Church, the Communion of Saints."—*Rev. William Pierston Merrill*.

LET US remember that just as the sin of murder is wrong because it is a defacing of God's image, so love of one another is an imperative duty, because in loving a fellow-creature we love the work of God, the redeemed of Christ, one who is, or should be, the temple of the Holy Ghost. If we cannot love people as they are, let us love them as they ought to be, as they may be, and as we may help them to become.—*Selected*.

## Fishers of Men at Norfolk

By George Herbert Randall

**T**HE Brotherhood Convention! It is the largest annual national gathering of men in the Church. It is more than for the Brotherhood. It embraces, each year, men of numerous types in the Church, so far as their interests are concerned. There are Sunday school superintendents and choirmasters, men's club leaders and boy scout executives, lay readers and rectors. There are vestrymen, parish and diocesan executives.

The clergy attending Brotherhood conventions have sometimes numbered over one hundred, the bishops from a dozen to fifteen. There have been mechanics and capitalists, clerks, physicians, engineers, architects, railroad executives, merchants, manufacturers. Many races and many lands have been represented, and there have been as visitors those of many creeds. We doubt if in the Christian world there is any annual gathering of more extensive representation, while embracing men of like minds in one particular—devotion to Christ through His Church—and having a desire somehow, somewhere, to extend His Kingdom, to do His work. St. Paul said, "This one thing I do." Yet St. Paul's was a life of unremitting and multifarious activities. It is possible to follow Christ anywhere; it is equally possible to lead others nearer to Christ in any environment where there is one other human being. The rule is universal in its application, without limitation in its possibilities. The Brotherhood Convention is a *brotherly* convention, an assemblage of Christian endeavorers.

That at Norfolk will strike a high note. Two years ago the Detroit Convention discussed as its theme *The Challenge of the New Day*. There was kept in mind the imminent reconstruction period upon which the Church was entering as a necessity of the war, and the new organization and development of the Church's interior forces to meet the new conditions. Last year at St. Louis the convention's thought and work centered about the theme, *Meeting the Challenge*. The Church had launched its broad national plans, the Brotherhood had contributed its advance programme. Forces previously planned and organized were being set in motion. To-day much—very much—has been accomplished, by the Church as a whole and by the Brotherhood as one of the contributing forces.

So now, at its Norfolk convention, the Brotherhood will study the problems affecting its part of the work of guarding from disintegration what we have gained as a Church, and so strengthening the stakes and lengthening the cords as to release in service more and more spiritual power. This in order that new and wider horizons may be seen and advanced ideals set before us; for ideals themselves must be continually advancing.

A Brotherhood convention is perhaps the most varied in its programme, while definite in its one purpose, of any large gathering in the Church. At Norfolk will be found, based upon the central theme, *Strengthening the Stakes*, a series of nightly public services, general conferences, and sectional groups, all designed to steady the Brotherhood and to keep it true to its first principles. There will be an appeal for a united Christianity; the call to the ministry will again be sounded, the Bible and its place in all Christian work will be the subject of a daily address by a dis-

tinguished presbyter; family devotions, the personal prayer life, the organization of efforts to increase church attendance, Bible classes, and men's corporate communions—all these will be treated of by able leaders. The missionary note will be clearly sounded, with mass meeting addresses; and in retrospect the Brotherhood will look back over three hundred years to the early beginnings of the Church in America.

Especially important and interesting will be the Jamestown Pilgrimage, to which all of Friday will be devoted. A specially chartered steamer will take the convention delegates to Jamestown Island in the James River, arriving at about eleven o'clock. A brief historical address will be made here, the old ruined tower will be inspected, and other points of interest in the reservation will be shown.



CHRIST CHURCH, NORFOLK, VA.

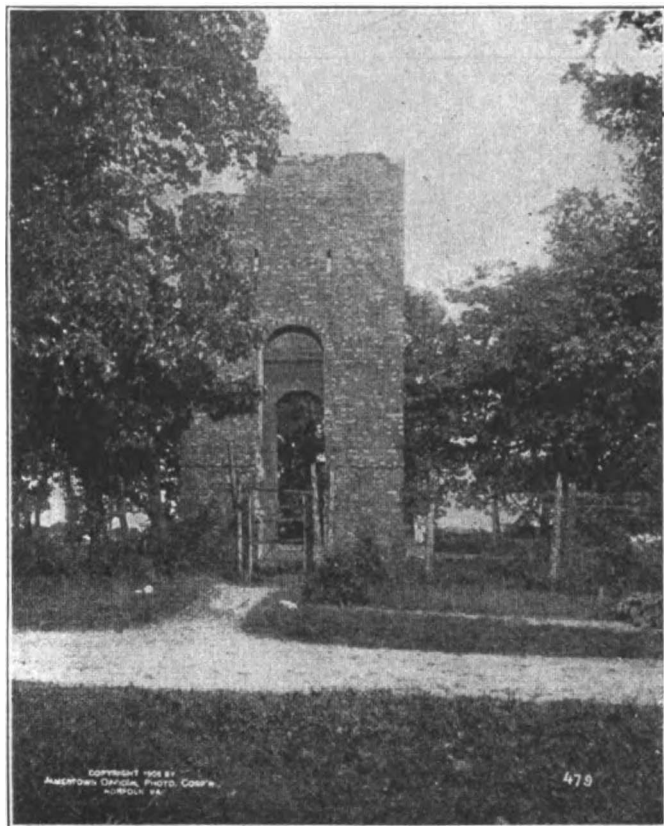
In automobiles the delegation will proceed to Williamsburg, where luncheon will be served at the College of William and Mary, and a word said about the college, its patriotic history, and, especially, its relationship to the Church.

In old Bruton parish church in Williamsburg, said to be the oldest church building in continuous use in America, a short service will be held with an address, then a period of recreation, and at four o'clock the pilgrims will start for Newport News on the return journey, their special steamer taking them on board there and ferrying them across to Norfolk in time for supper.

This pilgrimage to the Church's oldest American shrine will be an outstanding event of the convention, and it will

be unique in all the series of the Brotherhood's thirty-six similar gatherings. Over one hundred automobiles, it is expected, will be needed to transport the delegation comfortably and these are being secured by Mr. Ferguson, chairman of the entertainment committee at Newport News, and Mr. Miller, president of the assembly there.

The programme will have many strong speakers and leaders. For the devotional parts the Brotherhood has asked Bishop Tucker and Bishop Thomson, of Southern Virginia, Dr. W. H. Griffith-Thomas of Philadelphia, Bishop Lloyd of New York, Dr. Oldham of Brooklyn, and others. The general conferences are assigned to Dr. Goodwin of Rochester, Bishop Lloyd, George T. Ballachey of Buffalo, John D. Alexander of Detroit, and the four headquarters secretaries of the Brotherhood. There will be a field secretaries' hour, when all the present six traveling secretaries will be heard with interest on the subject of their work. Historical addresses will be made by Dr. Covington of St. Paul's Church, Norfolk; Dr. Goodwin; the Rev. E. Ruffin Jones, rector of Bruton Church, and by



OLD JAMESTOWN TOWER

Bishop Tucker. Among those who have been asked to speak at the public services are Bishop Lloyd, Bishop Guerry of South Carolina, Dr. Hubert Carleton of Wilmette, Illinois, and Lawron Willard, postulant for holy orders, of Bayside, Long Island. An effort is being made to secure the Rev. Dr. R. J. Campbell of London, England, now preaching in this country on the Pacific Coast.

On Sunday morning many of the churches of Norfolk of various communions will have laymen of the convention as speakers. In this assignment our own churches will be included so far as their rectors desire it. And—the Charge to the Brotherhood being delivered that afternoon—the convention will close with this meeting. Plans are being made for extra-convention services that night at Newport News and Hampton, across Hampton Roads, at which convention speakers will assist; and it is entirely possible that, the convention itself having fulfilled its programme, other neighboring cities within reach may hold similar Sunday night services, that the communicants of those local parishes may enjoy one of these extended services of the convention.

The boys of the Brotherhood (and other Church boys) will have their own parallel convention. While the main convention is in session at the Ghent Club auditorium, the Juniors will have their meetings in the large hall of Christ Church parish house nearby. Besides having Mr. Bonsall

and Mr. Shelby, the boys will be led by Mr. Francis A. Williams, late of Canada, who—now on our staff—is giving his special attention to the Junior work. Canon Skey of Toronto will be their spiritual leader, a new participant in Brotherhood convention programmes and a welcome visitor.

St. Luke's Church in Norfolk having been burned, the burden of hospitality during the convention days will fall upon Christ Church (Rev. Dr. Steinmetz, rector). It will be a responsibility ably carried. Christ Church is one of the most magnificent religious edifices in America, and all the larger convention services will be held there. The clergy attending the convention will be entertained privately provided they will communicate early with the Rev. Dr. Howard, rector of St. Luke's.

The convention period is Wednesday morning, October 12th, to Sunday afternoon, October 16th. By communicating with the Brotherhood's national office in Philadelphia, it may be possible to put the prospective visitor in touch with one of the five special parties that are proposed, originating at Atlanta, St. Louis, Chicago, Buffalo (including Toronto), and Boston.

#### TO A CHURCH-PROPHET

YOU ARE TO BE a prophet. But you are not to be an orator uttering your own views. Behind your invocations there is to be the solemn realization that you are teaching your people what Jesus has ever taught. They are His children; it is the voice of the Body they shall hear; not of your body, but of His.

You are to give them food, not brilliant, clever jewels of speech. They come for bread; you are not to give them a stone, even though it be a pearl from the ocean of your deep sounds, or a diamond from the mine of your investigation.

A writer tells of a Bedouin lost in the desert. Many days he had gone without food. He was in a starving condition. He hoped against hope that he might come across the tracks of some caravan and find some crumbs that they had left. Finally he reached a fountain, and by it something that looked like a traveler's bag. Painfully he pulled himself up to it, and with trembling hands opened the bag to find food for his hunger, but instead he found only a collection of beautiful jewels.

"Merciful heaven! That it should be a description of much that is called prophesying!" Jewels threaded upon a flimsy outline; brilliant facets flushing rhetoric. This is not what the world needs. As Lyman Abbott once said, "A preacher should always be afraid of his best sermons. If men say of them, 'That was a brilliant effort,' you are disgraced. If they say, 'That helped me,' you may humbly go home praising God that He has spoken."

But this does not mean that you are to bore people with stale, dull, tiresome, uninspiring, ill-digested, and undigested theology. Truth does not change, but people do; ages do. There are frontiers of thought from generation to generation even as there are frontiers of countries. Ultimate values do not change; and yet, if I go from England to France I must get my money changed from English to French coin; and mind you, I shall do my best to see that in the exchange there is no loss to me. How stupid if I should refuse to change my coins out of a feeling of loyalty to the British Empire, and find myself in a small French village, with money that was perfectly good in England, but would not buy me an inch of spaghetti or a cup of coffee and a roll! Not otherwise is the stupidity of the priest who is mediating Catholic truth, but who will insist on using the caste of thought, or the expressions, or the verbiage, of a generation gone. I.e. Mark and Darwin, and De Vries and Weissmann have not changed truth in the least, but they have made it impossible for any man who is alive intellectually to present Catholic truth as if they had never lived. Higher Criticism has not wrecked the Bible, but it has made it impossible for any man who is intelligent to ignore the results of such literary criticism. Physical sciences are nothing to affright us. All truth is orthodox wherever it is found, but that man who insists on binding Catholic faith into terms of a science of the days of Thomas Aquinas or Roger Bacon is an obfuscous reactionary who is making the Church ridiculous in a modern world. Your task is to introduce Christianity to your century without losing any of its content.—Rev. George C. Stewart, D. D.

THERE WILL COME a time when, God willing, we shall understand one another better. Love is a very patient thing; it has all eternity before it; it can afford to wait . . . but it must go on loving; it must add faith and hope to itself, for the charity that "believeth all things, and hopeth all things" is also the charity that never fails.—Elizabeth Wordsworth.



## 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 HYMNAL QUESTION

To the Editor of *The Living Church*:

MAY I beg the courtesy of your space to discuss the anomalous situation with regard to the New Hymnal, nearly two years after its adoption by the General Convention? I recall vividly the Hymnal of 1892, coming into almost universal use as soon as published. Congregations were eager to introduce it. To be sure, there was occasional criticism; and small wonder, for it retained only 317 "old hymns," and introduced 362 "new". Our New Hymnal has only 105 hymns never previously authorized by this Church, leaving 456 of those in our older books. It can, therefore, not be due to its revolutionary character that its acceptance has been so slow; that, to speak conservatively, the majority of our parishes and missions have not yet adopted it; and that upon the recommendation or mere mention of it one is met with objections. There is no use denying it, the book is not popular; it has not come into general use, in spite of the decidedly attractive (and, no doubt, expensive) advertising it has had.

I am prepared to allow for my being not in the state of New York, as in 1893, but in Montana; but I have encountered elsewhere, as a member of the Hymnal Commission (I remember particularly at a summer conference of clergy) what our English friends describe as "heckling". Most of the criticisms I have answered, at least to my own satisfaction; but the fact remains that a great many of our own people will not take the New Hymnal.

In 1892 the Committee on Canons in the House of Bishops had referred to it a "Resolution of Inquiry" as to the measure of obligation in the use of the Hymnal now set forth, and of other Hymnals set forth in like manner. Their report was, in effect, that a Hymnal is adopted by joint resolution of the two Houses of General Convention, and "joint resolution have never been deemed to have, and are not to be construed as having, the force of law, but as being merely the expression of an opinion". The recommendation followed that all future legislation should be by the Constitution *required to be by canon*.

Holding perhaps a rather strict view as to the permissibility of hymns not authorized, I introduced a resolution in the House of Deputies in 1913 to add to the Canon *Of the Music of the Church*, after the words "Authorized by the Rubric," the words "or allowed by the Ordinary"; intending thereby to afford legalized opportunity to try out by actual use hymns which appeared to have a claim to be admitted into any proposed new Hymnal. The Committee recommended the reference of the matter to the Joint Commission on Hymn Revision! The interest of that Commission in the legal or canonical phases of this matter may perhaps be guessed from their printing on page IV of the New Hymnal, "Canon 25 of Title I of the Digest," which has been defunct for now more than sixteen years.

In fact this matter of the authorization of a particular hymn or collection of hymns appears to be in an utterly unsettled state. Our present Canon 48, *Of the Music of the Church*, reads:

"It shall be the duty of every Minister to appoint for use in his Congregation hymns or anthems from those authorized by the Rubric, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his Church." "It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance."

The "Rubric" referred to (*Book of Common Prayer*, page viii) reads:

"Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any office in this Book, and also before and after Sermons."

The canon thus tells us of "hymns—authorized by the Rubric"; and the rubric tells us of "hymns set forth and allowed by the authority of this Church." Like hunting the dictionary for some anxiously sought definition, we go to the canon and are told "See Rubric"; and we go to the Rubric and are told "See Canon". Remember, we were told in 1892 (in fact, in 1877), the "authority" of this Church is legislatively expressed, not in joint resolutions, but in canons. And our particular canon uses language loosely in speaking of "hymns authorized by the Rubric." The Rubric does not "authorize" hymns. The Rubric permits

in certain places in divine service the use of hymns "which have been set forth and allowed by the authority of this Church."

That this is no quibble—that in fact it is as yet an open question what kind and what degree of "authority" attaches to any hymn or collection of hymns—became clearly evident when the late Rev. Dr. Hutchins, putting out a year ago his own *Church Hymnal Revised*, met an attempted inhibition of his book with a defiant denial that the use of a Hymnal, even if approved and authorized by General Convention, was in any such sense obligatory as is the use of the authorized Prayer Book. The appearance of the new "Hutchins", with the immense popularity of the old behind it, with its undeniable merits, with a welcome ready for it in many quarters, forces a question upon us which is no longer to be ignored.

The Canadian Church, after many years of optional use of several popular English collections, unanimously resolved in General Synod in 1905: "It is in the best interests of the Church of England in Canada that there be only one Hymnal in common use in the public services of the Church." And so a Hymnal was prepared and issued in 1909, *The Book of Common Praise*, displacing all others. Is the Church in the United States going to say: "It is not in the best interests of this Church that there be only one Hymnal"? If so, let us at least do it understandingly.

As a member of the Commission, I trust I am nevertheless open-minded enough to recognize the fact that hymns and hymn-books are made for the Church; that the Church's edification comes first, and that the Church is entitled to the best service obtainable in this as in other things. I think there can be no disloyalty in that. At the same time, is the deliberate action of General Convention in entering upon this undertaking, is the painstaking labor of appointed representatives extending over six years, to say nothing of expert study and research qualifying those men to express judgment, and finally, the concurrent vote of both Houses accepting and approving the result; is all this to amount in the end only to a *suggestion* to "use the new book if you like it"?

Meanwhile, let us consider frankly some objections one encounters in urging the New Hymnal.

Any new book will have left out some favorite regretted by some one. But while the new "Hutchins", deferring to that sentiment, retains 31 more than did our Commission, I myself could find among these scarcely five I should be willing to retain. (Of course this book also omits one or two I really miss!) Any new book will be criticised for some new hymns admitted; but curiously the New Hymnal has been faulted more for not a larger number of "social service" and other "modern hymns". The new "Hutchins" has many more of this class; the quality of some of them is decidedly inferior, and I predict that many of them will prove ephemeral. The *Survey* a few years ago put out a supplement of "One Hundred Social Service Hymns"; there was hardly a "hymn" in the collection.

One may, I think, safely say that the literary as well as the devotional standard of the New Hymnal is high. It has 118 less hymns than its predecessor. In my judgment, if it had been held down to 400 it would have been even better.

But criticism has fastened more upon the music than upon the words; and also upon the "dress" of the book. It is pleasing, to be sure, to have generous spacing, and wide margins, and type well displayed; but elegance in a hymnal is of questionable value. Our standard Prayer Books, even the costly ones, waste no paper. A considerable saving in the cost of the book, and a real attractiveness of compact size, could have been effected by wise economy. The new "Hutchins" has 110 more hymns in a book of the same size.

There are more people than musicians in New York would believe—and choir singers among them—who dislike the open half-notes, who loudly rebel at them.

I have been told, "There is so much Plainsong in it." It only shows how opinions are formed by prejudice, when one finds less than twenty Plainsong tunes in a total of five hundred and twenty-eight tunes! These Plainsong tunes have a right to be there; there are other tunes a-plenty for those who dislike them.

Two of our clergy said to me, "They promised to lower the key of some of the tunes; they haven't lowered one, but some they have raised." After a thorough study of that point

I find that the New Hymnal has lowered the key of fifteen tunes; in four a whole tone, in eleven a half-tone. But it has raised the key in sixteen; in nine cases a half-tone, in seven a whole tone! Meanwhile, the new "Hutchins" again shows wisdom; it lowers the tone in twenty-eight tunes, in twenty-two of them a whole tone; and raises the key in only five.

The impression is met again and again that our book is not "a people's book"; it is regarded as being made to the taste of a select minority.

Be that as it may, in my opinion what is now called for is a smaller book, an abridged edition (a "Chapel Edition" our denominational brethren used to call it) with some 250 hymns, with the music printed in black notes; making provision for every office in the Prayer Book, and every season and day in the calendar, and a sufficient number of "generals" of the great devotional classics. Why should one of my little missions have to buy seven pages of *Dies Irae*?

We cannot get the New Hymnal adopted more generally by compulsion; it is not—as the law now stands—canonically obligatory. It is the best of all books ever in use in the American Church. But it has grievous faults. Its contents must be brought to the people; an abridged edition would help.

W. F. FABER.

Helena, Montana, August 12th.

### THE SECOND SUFFRAGAN-ELECT OF NEW YORK

(ABRIDGED)

To the Editor of *The Living Church*:

I HAVE been a constant reader of your valued paper for many years. Indeed I have taken nearly all the Church weeklies, and read them with a great deal of relish. Recently, in my travels however, I have confined myself to *THE LIVING CHURCH* because I thought it was more newsy for a travelling man. I have a great admiration for you as a layman, for your grasp of Churchly things, for your stand on many vital matters in the Church's life, for your stand on the Concordat, for your intimate and up-to-date knowledge of Church works especially as they concern the activities of the Church Missions House. Your Daily Bible Studies are a great help to weary souls. The space you have always allowed for contributions to various charities, in the best place you possess, has always shown you a man of breadth and human sympathy.

But I must confess that when you began to bring your objections to Dr. Herbert Shipman I was utterly astonished and bewildered. I thought the whole thing was somewhat foreign to your real self as a broadminded editor. I have been a nominal member of the Church of the Heavenly Rest for nearly a quarter of a century, even though my residence abroad and now my constant travelling for Near East Relief has prevented me from knowing Dr. Shipman as I knew so well his Godly predecessor. But I am not writing this as a defense of Dr. Shipman as rector of the Church I so dearly love, nor of his Churchmanship. Indeed it is abhorrent to me to enter any controversy or take any sides. I object to the raising of the question itself by you as against the very spirit of toleration which you have so often exhibited. You have, it would seem to me, been drawn into the very controversial spirit of the *Chronicle* against which you and others protest.

I do not read the *Chronicle*, and would be sorry to be told that it has the spirit of periodicals published many years ago in this country and all over; bitter, acrimonious, partisan organs, which breathed anathemas against any one who disagreed with them. It is that narrow conception of Christ's spirit of love and charity which covers a multitude of sins, that is lacking in all this and other issues raised under the banner of defense of the truth.

I venture to think, if the Churchmen's Alliance, for instance, had taken the same course which I understand some of the objecting bishops have taken, to speak to Dr. Shipman "between you and him," I think they would have done far more to elevate the tone of Christian fellowship in the Church than printing any volume of comments and extracts from the *Chronicle*. It is only the breadth, the width, and the length of this land, the intellectual, moral, and religious conception of things, that prevents this incident from being a fire to conflagrate the Church, and destroy its unity.

No other age has shown such a spirit of toleration as this, and no other age had the education which we, sons of the Church, possess. It is for that reason that I think your objections were a step backward in the spirit of brotherhood in the Church itself. It would be mockery to speak of Church union if we were not consistent in our *Via Media*, looking toward the Protestants on one side and towards Rome, Orthodox and Separated Churches of the East, on the other side and thus paving the road towards an *understanding* of each other.

In Bishop Manning the diocese of New York has a great Churchman a patriot, and a statesman. In Bishop Lloyd it

has its apostle of love. In Dr. Shipman it will have the man who can work among the youth of the land and so replenish the ministry from high places and win young life into the Church.

Very sincerely yours,

PAUL SHIMMON.

Cooperstown, N. Y., August 15th.

### SECRET PROPAGANDA AND THE OPPOSITION TO DR. SHIPMAN'S ELECTION: A DEFENSE

To the Editor of *The Living Church*:

IN the editorial of the *Churchman* of the 13th instant entitled Pamphleteering against Dr. Shipman, reference is made to "individuals" who are "lending themselves to secret propaganda by addressing confidential communications to standing committees and bishops and making grave charges against Dr. Shipman's professional character. "These charges," the *Churchman* asserts, "his friends have no opportunity to answer as they do not know precisely what they are."

I am an individual who has sent a pamphlet in the matter, marked "personal", to all the bishops, and it would seem that I am one of the individuals referred to. Allow me space, therefore, to clear myself of the odium implied.

As the pamphlet consisted exclusively of quotations from the *Chronicle*, the contents were necessarily well known to Dr. Shipman as contributing editor and as vice-president and president of the society which has advertised the *Chronicle* as its official magazine. Nevertheless a copy was duly mailed to Dr. Shipman at his New York address with a personal letter stating that I sent it to remove any element of secrecy. These have never been returned to me by the post office.

Later I received from the Rev. Alexander G. Cummins, editor of the *Chronicle*, a request for six copies of the pamphlet. These were immediately sent and their receipt was acknowledged by Dr. Cummins. I submit that it is impossible to find in this record any taint of secrecy, and that Dr. Shipman and his friends have for a long time known the facts.

A copy of the resolution of the Churchmen's Alliance protesting the election of Dr. Shipman and also a copy of the resolution of that society welcoming the election of Dr. Lloyd were duly mailed to the *Churchman*. No notice was taken of these resolutions by the *Churchman* until the issue of August 13th when the resolution of protest is referred to as finding its way to the columns of the *New York Times*. If the resolutions were not received by the *Churchman* the post office is responsible.

The *Churchman* avers that the statement in the resolution that Dr. Shipman's nomination was unexpected and without notice, etc., is untrue—a rather serious charge—but the *Churchman* itself asserts as follows: "It was obviously impossible to give notice of any nominations until the Bishop (of New York) had made known his wishes and the convention had determined to elect two suffragans." This clearly repeats as true in substance the statement which, when made by the Churchmen's Alliance, is declared untrue.

The *Churchman* claims that "there was opportunity to protest when it was moved to make the election unanimous but not a dissenting voice was heard." This is true, but the members of the diocese of New York number a good many thousand lay-folk of whom only a few were delegates to the convention. Not being present at the convention the laity at large could not dissent but were relegated to protesting, in accordance with the canons of the Church, to the standing committees and to the bishops without whose consent there is no election. This use of the right to protest is strangely pronounced by the *Churchman* as "secret propaganda by confidential communications".

The *Churchman* refers to those who are "making grave charges against Dr. Shipman's professional character". I believe the implication to be that I am one, yet I submit I have made no charge unless a request for the consideration of admitted facts be a charge. No one can deny the responsibility of Dr. Shipman and his society for the matter published in the *Chronicle*, for they advertised that they were responsible for it.

I have referred in public print to the question whether the *Chronicle* has been published with trust funds given many years ago for the express purpose of the propagation of evangelical religion. *THE LIVING CHURCH* has pointedly asked concerning this matter. To ask this question is not to make a charge. The use of such funds, like the contents of the *Chronicle*, is matter peculiarly within the knowledge of Dr. Shipman and his society. A reference to the facts—the simple question—ought long ago to have brought out an accounting in the one case and a disavowal in the other, if either were possible. It is facts, not charges, that, as far as I am concerned, Dr. Shipman and his friends have been asked to meet. They have been given the opportunity and all the facts, but, up to date, as to the facts they have been silent.

More than once the issuing of the pamphlet has been referred to as indicating a certain lack of the sense of humor. Such is the view of Mr. Sheerin in his letter in *THE LIVING CHURCH*



of August 6th. I confess rather to an ability to appreciate the humor of the magazine of Dr. Shipman's society, but humor has a fatal dependence for its quality on time and place and person. The cap and bells cannot be worn in the chancel. What might be humor, even at the expense of the Church, the Scriptures, the sacraments, and the Christian fellowship, in Rabelais, in Voltaire, or in Gilbert and Sullivan, is flippancy, irreverence, and even worse when indulged in in public print by the stewards of the mysteries of God.

And now one word in respect to the honor in which I, no less than many others who protest his election to the episcopate, hold the character of Herbert Shipman. The noble service he has rendered to his fellow men in some ways is recognized, his devotion to the work at West Point and in the war is acknowledged. His high ideals in certain of the lines of life and action are admitted. All this can be truly and affectionately said of him; but it can be said of many other men whose elevation to the episcopate would be most unseemly. The just elevation of any man to a higher trust must depend precisely on the sense of responsibility he has shown in the trusts already committed to him, and the only charge against Dr. Shipman to be drawn from the facts I have presented may be summed up in the lack of the sense of responsibility shown by him in regard to the trust of the priesthood. To assist in editing and publishing a paper of the character of the *Chronicle*, to disseminate such matter as is presented in the pamphlet, is hardly making of oneself "a wholesome example and pattern to the flock of Christ". To promote the derision and ridicule of the religious ideals and devotions of many Christian people is not "to maintain and set forth as much as lieth in you quietness, peace, and love among all Christian people". To publish under the cover of a magazine marked with your own name and with the misleading device, "The Magazine of the Protestant Episcopal Church in the Diocese of New York," parodies of the characters and stories of Holy Writ is not to be a "faithful dispenser of the Word of God". To refer in public print to the sacraments of the Church in the spirit of comedy, even though it be Rabelaisian or Gilbertian, is not to be a "faithful dispenser of the sacraments". And yet all these things are solemnly assumed in the office of ordination to the priesthood. If the trust of the office and work of a priest has been so handled and dealt with, even through inadvertence or excess of the comic spirit, what argument is there that the trust of the episcopate will be more discreetly discharged? Whatever may be the charm of one's personality or the excellence of one's work in many of the departments of practical life, if there is a lack of the sense of responsibility the essential foundation for the office of bishop is wanting.

CHARLES C. MARSHALL.

Millbrook, N. Y., August 15th.

"THE CHURCH TO-MORROW"

To the Editor of the *Living Church*:

I WAS interested in Dr. Drury's letter in a recent number of THE LIVING CHURCH on The Church To-Morrow.

I was glad of the point made, that the time to interest boys in the ministry was during their high school course. We who work in boarding schools realize that this is one of the greatest opportunities to present the Church in a normal way.

At St. Alban's we have had a number of boys choose the ministry or teaching as their vocation.

Going back only ten years we feel we have a right to be proud of our record. We have a boy at the Cathedral in Dallas; another at St. Stephen's, Peoria; a candidate studying at Wooster College; another candidate at the Western. Two boys of the 1917 class are teaching here. Of the class of 1921, one boy is entering Trinity this fall; another is entering St. Stephen's; and a third is entering Princeton to prepare for teaching, expecting to come back to St. Alban's. Of the class of 1922, one is to enter Yale and prepare for the seminary; another is to enter Hobart; and a third member of the class expects to prepare for teaching. There are two other boys in the lower classes who have conferred with me concerning their vocation. All of these boys have been remarkably good students, good athletes, and boys who have shown marked leadership.

St. Alban's has been copied after Kent. Our rates are moderate. We receive fifty per cent of our boys from professional men and women. With the honor system, and the self-help system, *service* is pronounced in our life, and therefore it is only natural that quite a number of boys would look to the ministry or teaching.

St. Alban's has no endowment. Before the Nation-wide Campaign, friends were sending in over \$3,000 each year to help our boys who were looking forward to the ministry. Since the Nation-wide Campaign we have received less than \$500. With the H. C. L. and the war, our indebtedness has increased so much in helping boys that our board has called a halt.

For the fall we have seven applicants of marked ability who

want to enter St. Alban's to prepare for college and the seminary. These boys have had their vocations tried out. They all need help. I have had to say: "No, there is no aid for you." The Church officially and theoretically says that it wants men for the ministry. Does the Church mean this?

Could not St. Paul's help with one of these boys above mentioned? Possibly some faithful Church woman or man will want to help. What a glorious thing it would be for some parish to send word that in the name of deKoven it will care for one boy!

The Church cannot say that there is a lack of men. The need is provision for educating such boys. True, our seminaries are empty and will be until the Presiding Bishop and Council realize the solution of the problem rests with getting support for the secondary school.

What is the Church going to do?

L. B. HASTINGS.

August 12th.

THE SOCIETY FOR PROMOTION OF EVANGELICAL KNOWLEDGE

To the Editor of *The Living Church*:

MAY I at this time express an appreciation for the good work that was at one time carried on by the Society for the Promotion of Evangelical Knowledge? It was a great satisfaction to me and I am sure it must have been to many students as we left the seminary with a meager library, to receive the offer of a considerable number of books. I still treasure Edersheim's *Life and Times of Jesus The Messiah*, and others that I received, as an invaluable gift from that society. Compare that labor of love for many clergymen at the beginning of their ministry, to be continued as a well spring of devotion and learning, with its support of the *Chronicle* of recent times! It may be legal, and the officers may be able to escape prosecution, but it certainly seems on the surface to be a cruel and unfair perversion of a pious trust.

B. T. ROGERS.

Brockport, N. Y., August 9th.

SACRAMENTAL WORSHIP

To the Editor of *The Living Church*:

THERE is no doubt, in my humble opinion, that the Rev. H. W. Ticknor has touched on one of the Church's greatest opportunities for advancement in the quotation he makes from the letter of a former Methodist layman.

I was reared by Baptist parents and knew absolutely nothing of the Catholic faith until I was twenty-two years of age. Fortunately I came under the influence of a priest of the Church who was not afraid to teach the truths of the holy Catholic Church, and that the only real worship is through the Holy Communion. That's why I became a Churchman, and if our priests will teach sacramental worship so it is understood, there will be no question about getting our people to church, not only every Sunday, but on feast days and every occasion that they possibly can be present, to worship God through the Holy Sacrifice.

Faithfully,

W. L. HENRY.

St. Louis, August 17th

THE MYSTERY OF THE TRINITY

THE DOCTRINE of the Divine Trinity in Unity has proved itself the conservator and upholder of other beliefs which appeal more evidently to the affections than it does itself, but which, experience has proved, will in the long run stand or fall with it. This is the reason why Trinity Sunday is made the crown and climax of that part of the Christian year which commemorates the life of Christ. All the momentous truths that lie scattered along our path from the First Sunday in Advent to Whitsunday are here gathered up into a single sheaf, and this strong formula serves as a three-fold cord to bind them into unity. Take, for example, the belief of which Christmas Day is the commemoration, namely, the union of the divine and the human in the person of Jesus Christ. It is the doctrine of the Eternal Fatherhood and the Eternal Sonship which alone can keep, as experience would seem to teach, that precious faith of the Saviour's Divinity bright and clear. But the doctrine of the Eternal Fatherhood and the Eternal Sonship is part of the mystery of the Holy Trinity. Disown the threeness of the Godhead, and presently your teaching about Christ's Divinity will become thin, shadowy, vague. Again take the doctrine of the Atonement, the belief in the sacrificial character of the Death of Christ; certainly all must acknowledge the tremendous hold which that has had upon the affections of men. . . . Deny the essential Deity of Christ, declare Him to be a creature, and a creature only, and what doctrine could be more monstrous than such a one as the Atonement?—W. R. Huntington.

## Church Kalendar

### AUGUST

28. Fourteenth Sunday after Trinity.  
31. Wednesday.

### SEPTEMBER

1. Thursday.  
4. Fifteenth Sunday after Trinity.  
11. Sixteenth Sunday after Trinity.  
18. Seventeenth Sunday after Trinity.  
21. St. Matthew.  
21. 23, 24. Ember Days.  
23. Eighteenth Sunday after Trinity.  
25. Thursday. St. Michael and All Angels.  
30. Friday.

## Kalendar of Coming Events

Sept. 22—Consecration Bishop-elect of Erie, Grace Church, Buffalo, N. Y.

## Summer Addresses

THE REV. R. Y. BARBER of Grace Church, Chanute, Kansas, has been in charge of the Church of the Holy Communion, St. Louis, during July and August, and also took the early services at St. Stephen's.

THE REV. FREDERICK M. BRASIER, of Crystal Springs, Miss., is holding services during August at St. Andrew's Church, Jackson, in the absence of the rector.

THE REV. A. E. DUNHAM, of Starke, Fla., is in charge of St. Mark's Church, Syracuse, N. Y., during August.

THE REV. WILLIAM DALLAM MORGAN, of St. John's Church, Waverly, Baltimore, Md., is at Kennebunkport, Maine, during July and August.

THE REV. C. BERTRAM RUNNALLS, rector of St. Paul's Church, Marion, Ohio, will be locum tenens at St. James' Church, Brooklyn, New York, during August, with address care of Mrs. K. M. Carrier, 14 St. James' Place, Brooklyn, N. Y.

## Personal Attention

THE REV. J. GORDAN CAREY becomes rector of the Church of Our Saviour, Roslindale, Mass., on September 1st.

THE REV. GUY F. CARUTHERS, D. D., has accepted a call to St. Paul's Church, Columbia, Pa., and will enter on his work there September 1st. He has been rector of Christ Church, Coudersport, for about seven years.

THE REV. CHARLES E. CLARKSON has accepted a call to the rectorship of St. Peter's Church, Nelligh, Neb., and is in residence.

THE REV. ALEXANDER CORRETT succeeds to charge of the work at Winnebago, Neb.

THE REV. F. W. EASON, rector of Trinity Church, Watertown, N. Y., has returned from some weeks abroad.

THE REV. ROY H. FAIRCHILD, rector of St. Mary's Church, Falls City, Neb., has resigned to accept the rectorship of St. Paul's Church, Dowagiac, Michigan.

THE REV. GEORGE FISHER resigns charge of the Church of the Messiah on September 1st and retires from parochial work after nearly fifty-four years in the ministry. His new address will be 49 Langdon street, Cambridge, Mass.

THE REV. EDMUND J. GATES has resigned his work at Camden, New York, and accepted the rectorship of St. Paul's Church, Oxford, New York.

THE REV. D. WILMOT GATESON, rector of Trinity Church, Williamsport, Pa., may be addressed until September 1st at 63 Beverly Road, Kew Gardens, L. I., N. Y.

THE REV. H. P. HAMES is spending part of his vacation officiating in Holy Cross parish, Kingston, N. Y.

THE REV. F. V. HOAG, rector at Batavia and Geneva, Ill., has accepted a call to be Dean of the Cathedral at Salina.

THE REV. THOMAS LEROY PARKER, of Albia, Ill., is spending his vacation at home

conducting swimming classes and taking charge of camping parties.

THE REV. HERBERT MILLER PECK is now rector of Trinity Church, Norfolk, Neb.

THE REV. PETER LANGENDORFF is in residence at the Church of the Redeemer rectory in Cairo, Illinois, during the rector's absence.

THE REV. STUART B. PURVES, D. D., has had charge of July services at St. James' Chapel, Prout's Neck, Maine, for nineteen years. On one Sunday last month the congregation presented him a five-volume set of *Romances of The Maine Coast, de luxe* edition, in token of appreciation and esteem.

THE REV. E. P. SABIN has been appointed priest in charge of Holy Cross-Immanuel Church, Chicago, with address at 5843 South Morgan street, Chicago.

BISHOP SHAYLER has returned to Omaha after his vacation, and may be addressed at 1716 Dodge street.

THE REV. G. H. S. SOMERVILLE, D. D., has resigned from St. John's, Irving Park, Chicago.

THE REV. HENRY C. STAUNTON, rector of the Church of the Good Shepherd, Binghamton, has accepted the rectorship of All Saints' Church, Syracuse, N. Y., from October 1st.

THE REV. ELIAS WILSON has become vicar of Christ Church, Central City, Neb.

THE REV. GEORGE E. ZACHARY has accepted a call to Holy Trinity Church, Clemson College, South Carolina.

## WEDDING ANNIVERSARY

1891-1921: BOISSIER-CROMB.—On Thursday, August 20, 1891, at Christ Church, Crookston, Minnesota, by the Rev. Ivan C. Fortin, rector St. Mary's Church, Merriam Park, Minn. (St. James' Church, New Bedford, Mass.), HERBERT CHESSELL BOISSIER of Winona, Minn. (priest in charge of St. Luke's Church, Cedar Falls, Iowa), youngest son of Rev. Peter Henry and Louisa Sophia Boissier of Barcheston, England, to CECILIA CATHERINE, eldest daughter of John and Cecilia CROMB, of Crookston, Minnesota.

## DIED

BROWNE.—Entered into life eternal, on August 2nd, suddenly, at Waterbury, Conn., CORNELIA KATHERINE BROWNE, formerly missionary at Bonoc, P. I., also at the Home of the Holy Child, Manila, for the past few years on the staff at Westover School, Middlebury, Conn. Her body was taken to the little chapel at "Putnam Elms," Church street, Brooklyn, Conn., whence after an early celebration on the morning of the feast of the Transfiguration it was taken to the beloved Old Trinity Church and churchyard for final service and interment. Her grandfather, the Rev. Riverius Camp, D.D., had been rector of Old Trinity for 37 years. Her only surviving sister is on the cathedral staff at Fargo, N. D., and her brother is rector of St. John's Church, Washington, Conn. She was a companion of the S. C. H. C.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

BRUCE.—On August 16th, at St. Mark's rectory, Clark Mills, N. Y., FRANCIS ALGOMA, elder son of Rev. and Mrs. Harry Bruce, aged eight years and two months.

"God called the child."

CUNNINGHAM.—At Sewanee, Tenn., on Wednesday, August 10th, in the 56th year of his age, Mr. PERCY CUNNINGHAM, brother of Mrs. Thomas F. Gallor.

"Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

STREETER.—ELIZABETH ANN, beloved wife of George STREETER, and mother of George Edward Streeter, Pittsburgh, Pa., and the Rev. Percy H. Streeter, rector of St. Matthew's Church, Florence, Ont., Canada, at the rectory in Florence on August 5th. Funeral service in the parish church on August 8th, the Rev. M. A. Hunt, of Thamesville, officiating. Interment in the churchyard.

"Asleep in Jesus."

## 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 removing advertising in the classified section, always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

CLERGYMAN, UNMARRIED, IS WANTED at Eureka Springs, Arkansas, to take charge of St. James Parish and to teach in Crescent College, select Junior College, only eighty girls, R. R. Thompson, President. Must be qualified to teach college algebra, college biology, including physiology and bacteriology. Applicants please enclose recommendations. Address the RIGHT REVEREND JAMES R. WINCHESTER, D.D., Abeles Apartments, Little Rock, Arkansas.

### MISCELLANEOUS

WORKING HOUSEKEEPER DESIRED BY PRIEST OF THE Church, in a village of Eastern Massachusetts. House has all modern comforts; electricity, hot-water heat, etc.; 8 rooms; the priest and an adult nephew constitute family. A fine place for the right person. State experience references, and wages desired. Reply to C-415, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

WANTED, YOUNG MAN CAPABLE OF playing the pipe organ for the services at St. Alban's School for the coming year. Preferably some young man who wants to do High School work. Compensation a part scholarship. Address HEAD MASTER, 874, St. Alban's School, Sycamore, Ill.

EXPERIENCED NURSERY GOVERNESS or Mother's Helper in clergyman's family, New York City. Three young children, two in school. Address O-406, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

EXPERIENCED TEACHER, ONE TO TEACH Latin or Latin and French, at St. Alban's School, Sycamore, Ill., for the coming year. Preferably priest or deacon. Address HEAD MASTER 373, St. Alban's School, 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, THOROUGH CHURCHMAN, EXPERIENCED** and reliable, desires Eastern parish with good stipend and opportunity. Address C. M. 412, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

**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.

**ELDERLY PRIEST DESIRES SMALL** Catholic parish or mission. Atlantic seaboard. Salary secondary consideration. Address KEENE, 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**

**YOUNG LADY, CHURCH SCHOOL** teacher, desires position, in or about Chicago, as secretary to priest or in some Episcopal institution. Stenographer, mimeograph operator, general office work, dictaphone operator, and some knowledge of book-keeping. Best of references furnished. Address M-405, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

**ORGANIST-CHOIRMASTER, CHURCH-**man, 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.

**WITH PARISH, MISSION, OR SCHOOL.** One with large social service opportunity. South or West preferred. Graduate nurse, deaconess' orders. Best of references from present position. Address DEACONESS, 408, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

**ORGANIST AND CHOIRMASTER, ENGLISH** graduate, cathedral and parish experience, desires change of position, south or west. Boy or mixed choir. Recitalist. Address DUNELM, 411, care LIVING CHURCH, 745 Postal Tel. Bldg., 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.

**ORGANIST, CHOIRMASTER, RECITAL-**ist; Churchman; desires appointment in New York City or vicinity; available after September 1st. Address Box 410, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

**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.

**GRADUATE NURSE OPEN TO ENGAGE-**ment; twelve years' experience. Churchman. No objection to travelling. References exchanged. C. W. MOFFETT, Huntington Hospital, Huntington, Long Island, N. Y.

**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.

**TRAINED WOMAN WORKER DESIRES** position. Best references. Address S-414, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

**PARISH AND CHURCH**

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**MISCELLANEOUS**

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**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.

**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.

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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.

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**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.

## 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.*

## 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

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Sunday, Holy Communion 7:30, and 11:00

## ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway  
Sunday: 7:30, 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.  
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Saint Charles avenue and Sixth street  
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Sundays: 7:30, 11:00, and 5:00.

## ST. ANDREW'S MEMORIAL CHURCH, DENVER

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Daily Mass, 7:30, Monday 10 A. M.

## BOOKS RECEIVED

COSMOPOLITAN BOOK CORPORATION, New York.

*The Flaming Forest.* By James Oliver Curwood. With illustrations by Walt Louderback. \$2.00 net.

ALBERT R. HAND, Cape May, N. J.  
*Mayflower Pilgrim Descendants* in Cape May County, New Jersey. Memorial of the Three Hundredth Anniversary of the Landing of the Pilgrims at Plymouth, 1620-1920. A record of the Pilgrim descendants who early in its history settled in Cape May county, and some of their children throughout the several States of the Union at the present time, by Rev. Paul Sturtevant Howe, LL. B., Ph. D., Member of the Pennsylvania Historical Society; Member of the Society of Mayflower Descendants; Member of the Society of the Sons of the Revolution; Member of the Colonial Society of

Pennsylvania; Member of the Genealogical Society of Pennsylvania; Past Chaplain General of the Order of Founders and Patriots of America. (\$7.50 net.)

CHARLES SCRIBNER'S SONS, New York City.

*Old Testament Prophecy.* (Life and Religion Series.) By Frank Knight Sanders, Ph. D., D. D., Sometime Woolsey Professor of Biblical Literature in Yale University. Director of the Board of Missionary Preparation. (\$1.25 net.)

THE MACMILLAN COMPANY, New York City.

*The Contents of the New Testament.* An introductory Course by Haven McClure (B. A., Harvard; University of Chicago; Secretary English Council, Indiana State Teachers' Agency). (\$1.50 net.)

GEORGE H. DORAN COMPANY, New York City.

*Dramatized Bible Stories for Young People.* By Mary M. Russell. Instructor in Young People's Methods, School of Religious Education and Social Service, Boston University and Formerly Associate Superintendent of Young People's Department, Board of Sunday Schools. (\$1.50 net.)

## BULLETINS

BOSTON UNIVERSITY, 607 Boylston St., Boston, Mass.

*Announcement for 1921-1922.* Boston University, School of Religious Education and Social Service.

OXFORD PRIESTS' CONVENTION  
ADVANCES TRUE CATHOLICISM

Declares Our London Correspondent—  
National Assembly Extends Its  
Sessions—Clergy in Distress—  
Consecration of Two Bishops.

The Living Church News Bureau,  
London, July 29, 1921.)

IT may be said with perfect confidence that the success of the Priests' Convention at Oxford has more than justified the high expectations which were aroused. It was a wonderful testimony to the unity of a large body of clergymen within the English Church, who, although differing in some points of minor importance, are at one on fundamentals, and believe that the Catholic religion is the one thing needed by a world crying out for light and leading.

It is well to remember that the convention was intended to be the first step in a great evangelistic campaign for the conversion of the men, women and children of England to a living faith in and a loving allegiance to the person of our Lord Jesus Christ; that is to say, its purpose was evangelical and not controversial. In spite of a few anxious forebodings to the contrary, a wondrous spirit of unanimity and fellowship pervaded the whole convention. The papers, of an extraordinarily high standard, were received with close attention and eager enthusiasm. The fervor that characterized the Anglo-Catholic Congress was again manifest, but accompanied by definite ideas as to how the great campaign is to be fought.

At Wednesday evening's session, the convention considered "Practical Efficiency in Relation to Teaching", a subject which brought forth valuable papers by the Rev. A. H. Baverstock, Canon Underhill, and the Rev. J. J. G. Stockley, rector of Wolverhampton. Father Baverstock's remarks dealt with the teaching of children, in the course of which he advocated strongly an early age for Confirmation.

Canon Underhill, speaking on the teaching of adolescents, insisted on the need of prayer; and the devotional side of the

work was the most striking feature of his most interesting paper. The rector of Wolverhampton's paper on the teaching of adults had many wise sayings, as that: "If we want to teach adults, if God's people are being destroyed for lack of knowledge, let us see that the first adult taught is the priest himself." The alienation of the people of England from the Church as a teacher is, he held, a fact, but he declared in the same breath that the first step to making things better is to recognize how bad they are. Mr. Stockley referred to some guides people will follow to-day, "the new men and the newer women, the preaching journalists and the journalistic preachers", but his paper was no mere collection of pungent phrases, it was the fruit of the experience of a man who thinks and reads and works hard. "Stand for Catholicism," he said, "but for non-coercive Catholicism," and his description of "Anglican Ultramontaniam" was as timely as it was true. He warned his brother priests against a danger of all teachers—love of power. "Love of power," he declared, "is the curse of ecclesiasticism." The one danger to be feared to-day is the teaching of extreme modernism. Modernism may triumph in the study, it cannot triumph in the street, in the market place, in the great congregation. He urged his hearers to teach their people first dependence on God through prayer, then Churchmanship and its moral meanings, and, thirdly, to teach Christian principles in relation to social subjects.

On the final evening the Oxford Town Hall was tense with an uplifting reality of purpose, the singing of two of the best-known hymns of last year's Congress bringing back memories of the wondrous scenes in the Albert Hall. The reality which the Bishop of Oxford urged in his opening sermon had been attained. Reality was the keynote of the striking papers which dealt with the evangelization of the people in England from the point of view, first, of the country, and then of the town; and most certainly the final words of the Rev. M. E. Atlay, chairman of the execu-

...tive committee, sent the members of the convention away with earnest determination to do their best to carry out the great aim for which the gathering had been promoted.

It remains to be seen what will be the further outcome of the Anglo-Catholic Congress. It was made abundantly clear at the convention, especially by the way certain remarks were received, that a large majority of those present, while longing for the reunion of Christendom and steadfastly maintaining the faith of the undivided Church, yet set their face against any attempt to "make England Roman Catholic", to use a rather misleading though often used phrase. The convention will, it is hoped, result in raising the spiritual level of the priestly life, and in a great evangelical movement throughout the country.

NATIONAL ASSEMBLY EXTENDS SESSION

The newly-elected National Assembly has soon found its hands full, or rather more than full. Sessions have been arranged to extend over fifteen days, so far as this year is concerned. An additional three days will be added in 1922. It will not be easy for either priests or laity to give up so much of their time, but it is inevitable. The fact is that there are years and years of arrears of Church legislation to be wiped off. Even non-contentious measures have not the slightest chance of making their way through Parliament. The experience of a year and a half has been amply sufficient to justify establishment of the Church Assembly, by showing that the need was indeed overwhelming.

CONFERENCE OF MODERN CHURCHMEN

The eighth conference of Modern Churchmen is arranged to be held at Cambridge, where, by the kindness of the authorities, Girton College has been placed at the disposal of the committee. The conference will begin on Monday afternoon, August 8th, and will end on Monday morning, August 15th. The general subject is Christ and the Creeds. The opening address will be given on Monday evening by Canon Glazebrook, D.D., followed by a service in the college chapel. As at former conferences, there will be daily celebrations of the Holy Communion at 8 A. M., and Evensong at 6. At the Sunday morning service in the chapel, Canon Barnes, of Westminster, is to be the preacher.

INCREASING DISTRESS AMONG THE CLERGY

The annual report of the Poor Clergy Relief Corporation, read this week at the annual meeting at Sion College, showed that distress among the poorer clergy is on the increase. During the year £14,161 was distributed, but contributions amounted to only £11,627.

The Bishop of Rochester, who presided, said that the clergy whom the corporation helped were mainly middle-aged and elderly men who had grown gray-headed in the service of the Church. The value of money had depreciated tremendously, and many were living in houses which were far too large to-day owing to the increased rates. Some of them had to work large parishes single-handed, with the inevitable result that with over-pressure of work, they broke down in health. He quoted the case of a Balliol man, seventeen years in holy orders, unbenevolent, with five children, whose stipend he had been able to raise from £250 to £270. When the clergyman wrote to thank him, he mentioned that an infant school mistress had just been appointed to his parish at a salary beginning at £300 a year.

Sir Lewis Dibdin said that many clergy-

men's incomes before the war were a bare minimum. Now, reduced by a half, they were absolutely impossible, and men and women and little children were living in real want. He would not be exaggerating if he said that there were thousands of such cases. There had been a great deal said about the "open door" for young men who wished to enter the Church; but what was the good of an open door that led to an empty cupboard?

Happily, there will be an opportunity of discussing this serious problem afresh next November, when the report of the maintenance committee comes up for consideration.

CONSECRATION OF TWO BISHOPS

On Monday last (the Feast of St. James) the Rev. Albert Augustus David, D.D. (formerly headmaster of Rugby School), was consecrated Bishop of St. Edmundsbury and Ipswich, and the Rev. Thomas Arnold Scott, Bishop in Shantung, China, by the Archbishop of Canterbury, in Westminster Abbey. A short address was delivered by the Rev. W. H. David, vicar of Portsmouth. He said that the consecration of these bishops was significant as a symbol of the unity of Christ's work in the world. One of them was called to a diocese containing three times as many parishes as a modern division committee thought sufficient for a single bishop overseas, and the other to minister to "that inscrutable race which contains as fine a raw material out of which Christians can be made as any race under the sun."

The Executive of the Clergy Association met at Birmingham last week, under the chairmanship of the president, the Rev. A. H. Phelps, vicar of Dudley. It was reported that fourteen members of the association were elected Proctors for the Clergy at the recent elections to the Lower Houses of Convocation, and consequently have now seats in the National Assembly. The general policy of the association in view of the setting up of the National Assembly and the conferring of powers upon Parochial Church Councils was considered, and steps were taken for bringing the work of the association to the knowledge of the clergy. The association is pledged to attempt to secure the abolition of the sale of advowsons, and to assist in every possible way towards the provision of a reasonable and adequate stipend for every parochial clergyman. It is a strong supporter of the Union of Benefices Act. The question of a Defence Fund was considered, and a committee was appointed to inquire thoroughly into the possibility and usefulness of such a fund.

London, August 5th, 1921.

A PRELIMINARY programme has just been issued of the proceedings of the forthcoming Church Congress to be held at Birmingham from October 11th to October 14th. On the previous Sunday there will be special preachers in most of the churches of the diocese, and on Monday evening, October 10th, the Bishops of Exeter, Norwich, and Lichfield will preach at local centers.

The Congress sermons on Tuesday morning will be preached by the Archbishop of Canterbury and the Bishops of Durham and Oxford. The Congress sessions on Tuesday, Wednesday, and Thursday will be held simultaneously in the Town Hall and the Central Hall. The President's address will be delivered by the Bishop of Birmingham on Tuesday afternoon in the Town Hall, and at the same time it will be read at the meeting in the Central Hall. The course mapped out for the sessions held in the Town Hall includes: Grounds

of Belief, Industrial Problems, Adolescence, and Church Reform. The corresponding subjects in the Central Hall will be: Christian Morals, Recreations, Women's Position in the Ministry of the Church, Modification in the Services of the Church, and Christianity, Nationalism, and Internationalism. On Friday morning there will be devotional services in the cathedral and the parish church.

Other separate Congress meetings will be held for men, women, young men and boys, young women and girls (teachers and students), and schoolboys and schoolgirls. The programme committees have been highly successful in their choice of selected readers and speakers.

The Congress will miss this year the familiar presence of Mr. John Hart, the promoter of the Ecclesiastical Art Exhibition, whose sudden death took place in Northaw Church, Hertfordshire, on Sunday morning last during a celebration of the Holy Communion. Mr. Hart first became associated with the Ecclesiastical Art Exhibitions in connection with the Church Congress at the Swansea gathering in 1879, since which time they have continued, save for the break during the years of war. Mr. Hart won the esteem of all concerned with the Church Congress, and will be mourned by many who found in him a warm hearted and generous friend.

RESIGNATION OF BISHOP OF BATH AND WELLS

The resignation of Dr. Kennion, Bishop, of Bath and Wells, took effect last Monday, August 1st. The charge of the diocese passes into the hands of the Archbishop of Canterbury, who will appoint the Bishop of Taunton to exercise episcopal functions under his authority. A projected testimonial to the Bishop from the clergy and laity is not, at Dr. Kennion's earnest request, to be proceeded with.

COMMITTEE APPROVES UNION OF BENEFICES MEASURE

The Ecclesiastical Committee, in a report issued this week upon the Union of Benefices Measure, 1921, passed by the National Assembly of the Church of England, express the opinion that it is desirable that the convenient machinery for uniting benefices, which is provided by the Union of Benefices Act, 1919, should remain in operation for a further period, so as to enable the National Assembly to complete the new measure which they have under consideration, and that it is expedient, therefore, that the Union of Benefices Measure should become law. They consider that, inasmuch as the only effect of the measure is to prolong for a period the operation of an existing Act of Parliament, the present position, in relation to the constitutional rights of His Majesty's subjects, remains unaltered.

STATUS OF MARRIAGE AND DIVORCE LEGISLATION

The position in Parliament, on the eve of adjournment, regarding the measure for giving increased facilities for divorce, appears to be as follows: The Matrimonial Causes bill associated with the name of Lord Buckmaster is defunct. Mr. Rendall had charge of this in the House of Commons, but has now definitely dropped the second reading. This will be a matter for sincere congratulation on the part of all who value the Christian home and public morality. At the same time, the agitation in favor of easier divorce is still very much alive, and funds for this object are being actively gathered in for a further campaign, in view of a general election, which is bound to come before very long. To counteract this activity, it is necessary that the newly-formed Marriage

Defence Council should receive all possible financial and other support.

There is a growing opinion that a stage has now been reached when certain anomalies and abuses in connection with the existing law should be considered— anomalies and abuses which are given by the advocates of easier divorce as reasons for their programme of "reform". There is certainly an urgent need for further educative and constructive work. It is good to learn that the Marriage Defence Council is making arrangements for a vigorous movement along such lines. The feeling against divorce is undoubtedly increasing throughout the country, and a remarkable change is to be observed of late in the tone of the secular press on this matter. A continuance of the steady opposition, which has already been so successful, will

bring about even greater and more lasting results.

#### PROTEST AGAINST CATHEDRAL CONCERTS

The following resolution was passed at a recent meeting of the Council of the Incorporated Free and Open Church Association: "The Council learns with the deepest regret that in the renewal of the Three Choirs Festival the most objectionable pre-war method of converting the Cathedrals of Gloucester, Hereford, and Worcester temporarily into concert-halls is again being followed. They very respectfully call the attention of the Dean and Chapter of Hereford to the fact that such misuse of the sacred buildings causes much pain to numberless earnest Church people, and has been strongly deprecated by leading Churchmen in connection with previous Festivals held in these cities." **GEORGE PARSONS.**

## THRONGS IN TRINITY CHURCH HONOR DEPARTED MUSICIAN

At Funeral Services of Dr. Victor Baier—Bishop Manning in Trinity Year Book—The Masses of New York

The Living Church News Bureau,  
New York, August 22, 1921.

TRINITY Church was filled, many persons being unable to find seats, on Monday afternoon, August 15th, when the public funeral services for Dr. Victor Baier were held. It was a most impressive and beautiful testimonial to the brother departed who had served in this parish church almost fifty years as chorister, music librarian and organist.

Besides many parishioners there were representatives of the parish corporation, large delegations from the American Guild of Organists (of which Dr. Baier was the Warden), the National Association of Organists and other musical societies.

The regular choir was augmented by the assistance of a number of men who were once junior members of the choir under Dr. Baier. The massed choir was well balanced and the music of the burial psalms, anthems and recessional hymn were reverently and sympathetically rendered under direction of Mr. Moritz E. Schwarz, assistant organist.

Bishop Manning, who is rector of Trinity parish and chaplain of the Guild of Organists, preceded by clergy of the parish, met the corpse at the main entrance of the church. The Rev. Dr. Milo H. Gates read the opening sentences. The lesson was read by the Rev. Dr. Edmund B. Smith.

The Bishop of New York said the committal and closed the service.

Interment was made at Woodlawn cemetery, where the Rev. Henry P. Veazie, of the parish clergy, officiated.

#### TRINITY'S YEAR BOOK

Bishop Manning has written a brief preface to the parish annual. The following paragraphs are of more than local interest:

"This year book does not need an elaborate preface. The reports which it contains tell their own story. They tell of faithful work in the Name of Jesus Christ among people of every sort, under widely varying conditions, in many different parts of this great city. A cursory glance through these pages will show what the volume of work has been, during the year, and what the opportunity of the mother parish of Trinity is in this community."

"More and more we have striven, all of us together, to make Trinity a great center of human fellowship in Christ, a great parish for all people, and more and more the people have responded and claimed their share in the life and work of the parish. The affection in which the parish is held by the public generally, and its relation to the community as a whole, as a sort of municipal church, a relation much intensified and strengthened during the years of the war, give Trinity an unmeasured opportunity."

"May God's blessing rest upon the ancient

mother parish of the diocese, and may it continue ever, as it has been since its beginning, a mighty influence among our people in this city, and throughout our land, for simple, living faith in the Gospel of our Lord Jesus Christ and of His Church."

#### THE MASSES OF NEW YORK

To one who frequently sees Broadway from the city hall to Bowling Green on Sundays, legal holidays and ordinary working days, startling facts and figures were printed in the *Evening World*, on August 16th. The article was written by Major Joseph Caccavajo, C.E., D.Sc. (It is copyrighted.)

From Brooklyn Bridge south to Bowling Green, between Pearl street on the east and Greenwich street on the west, the writer declares that more than a million people do business every working day in the year. He further states that there are a number of buildings with upwards of 10,000 tenants. Ten of these buildings in this district alone have an aggregate height of more than 350 stories, and would extend over a mile above the sidewalk if placed one on top of the other. This above described section of the city is undoubtedly the busiest business area on earth today. If all the business tenants rushed to the streets at once there would not be half enough room for them to stand on their feet.

It is in this greatly congested district that Trinity Church and St. Paul's Chapel stand. As business has encroached upon this one-time residential section, these two churches remain almost alone to offer spiritual ministrations seven days in every week throughout the year. All the time they are silent though most eloquent memorials of the obligations of religion.

## BOSTON CATHEDRAL PREACHER DISCUSSES WILSON "FAILURE"

Dr. Sullivan Is Sympathetic—Boston "Transcript" Urges Instruction in Preaching—On Educational Cooperation.

The Living Church News Bureau,  
Boston, August 22, 1921.

THE Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, is preaching to large congregations at the Cathedral this month. I do not see how any other clergyman of the Church in New England could possibly appeal to the large and representative number of people that Dr. Sullivan so sincerely wins.

Much discussion has been started over his recent sermon on Ex-President Wilson. The Boston *Herald* gave the following brief report of this sermon:

"Woodrow Wilson, as a study in contemporary disaster, served as the illustration for the Rev. E. T. Sullivan's sermon, 'The Teaching Power of Failure,' at St. Paul's Cathedral last night.

"A calamity unparalleled in the history of the world is the tragic end to the career of the former President," said Dr. Sullivan. "But if we fail in forbearance to our brother whom we have seen, how can we expect to find favor with our God, whom we have never seen? They do not fail, who fail in a great cause. May he find comfort in the assurance that not a sparrow falls to ground without the sympathetic knowledge of God."

"What have I done to deserve this?" was the theme that ran through Dr. Sullivan's discussion. When disaster falls, he charged, the victim resorts to this questioning complaint, but when victory is at hand the question becomes a statement that 'I have deserved this.' Wilson, he explained, is paying for mistakes of method, though his purpose was of the highest.

"Many figures that history has named as great were unrecognized as such by their fellow-men. Savonarola and Joan of Arc are among them, and Woodrow Wilson, like them, may be looking to posterity to overturn the verdict of his contemporaries. It is true that the present pathetic figure in Washington is not generally understood and that during his term of office he was the loneliest of men because of his genius. As Tumulty describes him, contrasting the alert, vigorous President with the invalid President that eight years produced, he was a casualty of the war as much as the wounded heroes whom he reviewed from his wheel chair. But what did he do to deserve the unprecedented fall from favor in the opinion of his own people and those of foreign countries, who even renamed squares that they had originally designated in his honor when they received him with equally unprecedented acclaim?"

"Doing right things in wrong ways is the commonest of human failings and is the answer to the query, 'What have I done to deserve this?'. Use of the wrong method jarred the world and the cause failed. As

with Michael Angelo, the combination of idealism with egotism was fatal, and furthermore there was lacking the proper balance between great principles and specific directions for carrying them out. The architect who abandons his drafting room to lay bricks falls short of being an artist, nor does he succeed in becoming a real artisan."

**"TRANSCRIPT" URGES INSTRUCTION IN PREACHING**

The Harvard Summer School of Theology opened last week with an attendance of over one hundred clergymen. Using this occasion as a text for an editorial-sermon, the *Transcript* on last Saturday made a most illuminating plea for more instruction of the minister as a preacher. I was convinced that this was the most timely editorial that I had ever read, until I happened to think of the Roman Catholic preaching. I do not think that the *Transcript* would seriously contend that the more loyal attendance of Roman Catholics at their parish churches is explained by the superior preaching of the Roman priest over his Protestant brethren! Well, in any case there is no harm in this modern insistence on better preaching. The editorial is as follows:

"Clergymen, in these days, need many things. The most apparent and pressing need of the majority of them is more money, better salaries. There is hardly a newspaper in the country that has not pointed out this fact during the past year. But there are other less obvious needs—of the mind, logical training, information and the like, similar to what they received when in the theological schools and seminaries. These needs are being met admirably by summer schools, like that now in session at Harvard University.

"But as one looks over the schedule of lectures and notes the many subjects offered these working ministers, coming by scores from all parts of our country, one is struck by the fact that not in that entire list of studies is to be found the one most important study of all. The most pressing need of the minister to-day is not met in what Harvard offers these clergymen-students. Lectures, presumably of excellence, are given upon the ethics of law, the ethics of medicine, of journalism, the relations between capital and labor, 'Religion and Life,' and many other interesting topics. But nowhere in the long list of good things is any reference made to preaching. No attempt is made to teach the minister how to send home his message from the pulpit. Presumably most of the clergymen-students have a message, but probably not one in ten of them is presenting that message, in his regular work, as effectively as he might.

"Knowledge of history and sociology and exegesis and general literature are valuable to any preacher, but pulpit power is far more valuable. And most preachers, after they have been in active work for a half dozen years, and have learned that they are not endowed with the genius of Chalmers or Whitefield or Brooks, are in a more receptive state of mind toward the practice of homiletics, toward developing whatever moderate power they have, than they were when they left the theological school. Whether we like it or not, the pulpit to-day is in a severer competition with rivals than ever before in Christian history. Concerts, magazines, newspapers, automobiles, outdoor sports, moving pictures and many other attractions decimate the church congregations. And the preacher, while he may urge duty as the ground of church attendance, owes it to his people and to his own

ordination vows to learn how to present his message in the most attractive and persuasive and compelling way of which he is capable.

"The teaching of pulpit address and homiletical power is far more difficult than instruction in ecclesiastical history or applied ethics. But it should be taught. Somehow, probably by the most practical and detailed kind of 'laboratory method,' of actual demonstration sessions, should the best methods of preaching be imparted and the efficacy of our preachers be increased. The sermon, in its preparation and delivery, is far the most important instrument at the minister's command. Therefore any summer school or winter school or divinity school which aims at preparing devout young men to enter the ministry or helping working-ministers to greater efficiency should give a large place to the instruction, the development, of the minister as preacher."

**RETIREMENT AFTER LONG SERVICE**

A reception was recently given to the Rev. George Fisher, for twenty-two years rector of the Church of the Messiah, Woods Hole, on his resignation from that parish and withdrawal from all Church activities. In appreciation of his long service, the senior warden presented Mr. Fisher with a book containing a check of \$1700 as a gift from his parishioners.

**THEOLOGICAL SCHOOL AND UNIVERSITY**

Dean Washburn, in his annual report of the faculty to the board of trustees of the Episcopal Theological School, recently printed, in speaking of the relation of the school with Harvard, says:

"After many years of trial we are still convinced that the affiliation with the university is a source of strength to the school. The demands made upon us from time to time, and the demand frequently suggested by ourselves, that our students be given careful instruction in sociology and psychology, are now in large measure answered. Although we earnestly hope that at some day in the not very distant future the school may have a chair of Christian Sociology, and that it may be second to no school in the country in the careful study of social problems from the Christian point of view, we may yet congratulate ourselves that through the affiliation our students may have an excellent training not only in sociology but also in the Christian theory of society. Again, there are few centers of education in the country where the department of psychology is more strongly manned than at Harvard. The materials are therefore already at hand for that aspect of study which most closely concerns the man training for the ministry—knowledge of the human mind." **RALPH M. HARPER.**

**DR. RICHARDSON ADVOCATES MORE OPEN-AIR PREACHING**

**On Philadelphia Streets—Rev. Phillips E. Osgood Goes to Minneapolis to Succeed Dr. Freeman.**

*The Living Church News Bureau, Philadelphia, August 22, 1921.*

**T**HE Rev. Dr. George Lynde Richardson, vicar of the Pro-Cathedral of Philadelphia, strongly advocates extension of the present programme of open-air religious services. In an article in the Church Forum of the *Public Ledger* of August 15th, Dr. Richardson says: "Four years' experience with the open-air services on the Parkway, and two summers of similar services at Broad and South streets, have convinced us of the value and importance of such efforts. This open-air preaching might well be multiplied and distributed far more widely. I should like to see groups of lay people first fitting themselves for such service, because trained workers are immensely more efficient, of course, than untrained ones, and then spreading over the city in a well planned and organized campaign of missionary effort. The spoken word ought to be enforced by the printed one. We should have brief, well written, and attractive pamphlets on great fundamental points of religion, which could be distributed at such services, to follow up the interest that might be awakened." Dr. Richardson said further:

"As I think of the state of religion in this great city, I feel sometimes that Christian people have all unconsciously shut up the Christ whom they worship indoors. They have penned Him within walls of brick and stone, the walls of their churches.

"Christianity has been too much on the defensive; there has been too little offensive

campaigning, too much timidity, too little aggression.

"The Master said to his servants, 'Go out quickly into the streets and lanes of the city, go out into the highways and hedges and compel them to come in.' This is the keynote of our movement.

"Not, of course, that churches are unnecessary. Unless we had had churches, and altars, and worship, and sermons, Christianity would long ago have died out of the world. It is such permanent and enduring centers that perpetuate and conserve the gospel.

"I would not have fewer churches, but more and finer ones. When a great cathedral is built in this city as it surely will be some day, it should be made as majestic and beautiful a thing as art and devotion can create. It should be a symbol to all the world of what religion means to Christian people.

"Why should all the great and beautiful buildings be dedicated to business, or pleasure, or government? But the most inspiring churches must still be inadequate to spread Christian faith and life unless they are centers from which Christ's servants go out into the streets and lanes of the city."

**MR. OSGOOD ACCEPTS CALL TO MINNEAPOLIS**

The Rev. Phillips Endicott Osgood, for the past six years vicar of the Chapel of the Mediator, West Philadelphia, has accepted a call to become rector of St. Mark's Church, Minneapolis, to succeed the Rev. Dr. James E. Freeman, now of Washington. Mr. Osgood will take up his new duties the first of October.

Under Mr. Osgood's leadership, the Chapel of the Mediator has made marked progress. When he arrived there in April, 1915, there were only 265 members of the congregation. There is now a communicant list of 1,050.

In the course of his administration the congregation has moved from a brick building into a beautiful \$300,000 stone edifice, erected to the memory of Mr. George E. Thomas.

Mr. Osgood came to this city from Boston, where he was rector of the Church of Our Savior, Roslindale. He has been active in diocesan affairs, serving as a member of the Department of Religious Education. He has advocated week-day religious instruction, taking an active part in the work of the Philadelphia Sunday School Association (interdenominational) and demonstrating the week-day religious school in his own parish. He has also served on the senior council of the Department of Religious Education of the national Church.

Mr. Osgood is known widely as the author of text books and pageants for the young. He will be greatly missed in Philadelphia,

not only among church people but also in the community in general.

#### NEW DIVINITY SCHOOL BUILDINGS BEGUN

Ground was broken on Friday, August 19th, for the first unit of one of the most notable group of Church buildings in Philadelphia—the structures of the Divinity School of the diocese of Pennsylvania.

The new buildings are to be erected in the square from Forty-second to Forty-third street and from Locust to Spruce. They will cost \$2,000,000.

The first unit, the library, will cost in the neighborhood of \$77,000, and will be constructed of Chestnut Hill stone with trimmings of Indiana limestone.

By reason of the scope of the project and the architectural harmony developed, the group will attract the attention of Church architects throughout the country.

THOMAS S. CLINE.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau,  
Chicago, August 22, 1921.

#### THE DIOCESAN OFFICES

SINCE August 1st the diocesan quarters have been established in the LeMoyné building, at the southwest corner of N. Wabash avenue and Lake street, the rooms on the fifth floor are as extensive as any occupied by our organizations heretofore. The bishops have a large office facing on Wabash avenue. Next to this is the secretary's room. The main room for church gatherings and club purposes is quite large and well lighted. The Church Club will make this room its center. The Bishop Book Shop will be opened in one of the smaller rooms contained in these commodious quarters. No. 180 N. Wabash avenue will be far more convenient and get-at-able than the old quarters, but it will take many years for the new to get the atmosphere of the old. And the pity is that neither person nor place is ever allowed time to create an atmosphere when they get into "The Loop."

#### AT THE CATHEDRAL

The Rev. E. P. Sabin takes charge of Holy Cross Immanuel Mission after two years at the Cathedral. The mission is at the corner of Morgan and 59th street on the South Side. Mr. Sabin says the work seems to have started well. "The people are interested and devoted to the Church and are always planning on making such repairs on the building as will make the exterior as dignified and beautiful as the interior. Another remarkable feature is the general demand for the late Eucharist on Sundays."

The Daily Vacation Bible School closed on Friday, August 5th. Attendance and interest eclipsed other years; the average attendance being well above fifty, and very regular.

On the first Sunday in August the school exhibited in Sumner Hall the hand work done this summer. There were blankets sewn by the girls; picture frames pounded out of brass, various wooden knives, hatchets, and squirrels sawn out of wood, and a number of pieces of wood carving—the boys' work. The exhibition revealed not only the skill of the children, but also the fine inspiration of the Rev. Irwin Tucker, Mr. Flye, and Miss Mack, under whose direction these things were made.

#### BUILDING PLANS IN BERWYN

Hard times are not deterring many congregations from building plans and operations where the need is. The congregation

of St. Michael and All Angels', Berwyn (Rev. Dr. Gray rector), is to build a new church and improve the rest of its buildings just as soon as practicable. The first work is removal of church and house buildings to the Carol avenue side of the parish lots, to make room for the church, and renovation of the parish house. At a meeting of the parish on July 19th it was resolved to ask subscriptions for this work. The women of St. Elizabeth's Guild were the largest subscribers, giving more than \$800.

#### MEMORIALS AT ST. MARK'S

The new St. Mark's on Drexel boulevard (Rev. M. J. Van Zandt, rector) has just had a bulletin board, with electrical equipment, placed on its front. Over the board is a beautiful copper plate in gable form, with the inscription, "In Memoriam—Elizabeth Hunter, presented by her daughters, Christine and Louise" (Mrs. M. W. Foster and Mrs. Louise Stamper). On the peak of the gable is a solid bronze cross.

The givers of the bulletin board have also made it possible to illuminate the cross on top of the church by two 200-watt nitrogen lamps and mirrored reflectors.

Many other gifts made to St. Mark's since the coming of the present rector include a superfrontal made by Mrs. Mahelle Hammer; an aumbry from the rector; a silver pyx from Mrs. H. M. Keenan and Mrs. Arthur Osterholm in memory of Mrs. Charles E. Plato; and a baptismal font of Vermont marble from Messrs. C. H. and J. B. Morgan in memory of their mother, Marian Hall Morgan.

H. B. GWYN.

#### CONSECRATION OF MEMORIAL CHURCH

ON THE crest of the Blue Ridge at Blowing Rock, N. C., the Stringfellow Memorial Church was consecrated on Sunday, August 7th, by the Rt. Rev. Junius M. Horner, D. D., Bishop of Asheville. The congregation represented the Churchmanship of the entire South, and of many other sections of the nation.

This building takes the place of temporary structures that have ministered to the spiritual needs of the mountain village and to the ever increasing throng of visitors to this notable summer resort. The church, perhaps the highest above the sea, 4,090 feet, of any of our churches east of the Mississippi, is built of native stone and timber on perpendicular Gothic lines, with

a massive tower, in which is swung a peal of four bells whose tones resound through the mountain tops every day at sunset, as a memorial chime to Mrs. Stringfellow.

The church itself is a memorial to the late Mrs. Susan Stringfellow, and is the gift of her husband, Mr. W. W. Stringfellow of Anniston, Ala., who writes in his act of donation that "for thirty years she partook with me of the Holy Sacrament in the little church that was previously on the mountain-side."

The interior of the building is finished throughout with native chestnut, the church furniture being of the same material. Besides the beautiful structure and the notable location and grounds, one other noteworthy feature is the canvas of St. Mary of the Hills, by the artist, Mr. Elliott Daingerfield, N. A., of New York, who has generously made this gift to the church. The painting fills the reredos.

The church has been ministered to this summer by four clergymen from different parts of the state. The Rev. Basil M. Walton and the Rev. R. B. Owens had charge during June and July. The Rev. J. W. C. Johnson is in charge for August, and the Rev. Thomas F. Opie will officiate in September.

#### DEATH OF ARCHDEACON MIDDLETON

THE REV. T. MIDDLETON, Archdeacon of colored work in the diocese of Mississippi, and for years in direct charge of St. Mary's Mission and Industrial School, at Vicksburg, died on August 4th.

Archdeacon Middleton was shortly to have moved his residence to Okolona, Mississippi, the site of the large industrial school recently taken over by the Church. His death means a great loss to the negro work in his diocese.

#### DEATH OF REV. T. J. OLIVER CURRAN

THE REV. THOMAS JOHN OLIVER CURRAN, rector of St. Peter's Church, San Pedro, Cal., died suddenly at the rectory on July 19th. The requiem Eucharist was celebrated in the church on the morning of July 21st by the Rev. J. Arthur Evans, Rural Dean, assisted by the Rev. A. G. H. Bode and the Rev. V. D. Ruggles. Burial took place from the church that afternoon, Bishop Johnson and Bishop Stevens officiating. Over a dozen priests were also in the procession.

The Rev. Mr. Curran, a graduate of the Western Theological Seminary, was ordained deacon in 1895 and priest in 1896, both by Bishop McLaren. After a brief work at Streator, Ill., he assumed charge of St. George's Church, Chicago. From 1900 to 1908 he was rector of St. Andrew's Church, Wheeling, W. Va., removing thence to become rector of the Church of the Good Shephard, Terrell, Texas. Going to California in 1914, the Rev. Mr. Curran was given charge of Trinity Mission, Orange. Thence he was called two years later to the rectorship of St. Peter's Church, San Pedro, which he held at the time of his demise. His widow survives him.

#### STUDENTS AT SYRACUSE UNIVERSITY

RECTORS of churches that are sending young people to Syracuse University are asked to notify the Rev. Herbert G. Coddington, D.D., rector of Grace Church, or the Rev. Henry Harrison Hadley, D.D., rector of St. Paul's Church.

There is an Episcopalian Club at Syracuse University and also two students have been appointed as student secretaries, one for young men and one for young women.



AMERICAN GUILD OF HEALTH

At THE recent conference for Church workers in Gambier, Ohio, several addresses were made on Christian healing by the Rev. Franklin Cole Sherman, rector of St. Paul's Church, Akron, Ohio. At the close Archdeacon Dodshon moved that an organization be formed for further consideration of this important subject, which was carried unanimously.

This new society is called the American Guild of Health, and will be affiliated with the Guild of Health of England, although entirely independent of it. The English society has been in existence for nearly twenty years.

The objects of the American Guild are: (1) To study the influence of spiritual upon physical well-being; (2) To exercise healing by spiritual means, in complete loyalty to scientific principles and methods; (3) To offer united prayer for the inspiration of the Holy Spirit in all efforts to heal; (4) To cultivate, through spiritual means, both individual and corporate health.

The organizing committee, which includes Bishop Reese, Archdeacon Dodshon, and the Rev. Messrs. C. Dunlap, Sydney Sweet, Franklyn Cole Sherman, H. L. Hadley, W. M. Gordon, R. M. Moor, L. C. Difford, and J. S. Banks, will meet in October at Columbus to effect permanent organization. Information concerning the new guild, with literature, can be secured from the Rev. Mr. Sherman. Archdeacon Dodshon was elected secretary.

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**EVERGREEN CONFERENCE**

A CONFERENCE for Church school workers was held at Evergreen, Colorado, from July 25th to August 1st. A spirit of good fellowship prevailed throughout, with much interest in the daily programme. The conference was under lead of the Rev. R. S. Chalmers of Toledo, Ohio, who also conducted classes on the senior courses of the Christian Nurture Series.

Each day began with Holy Communion, followed after an interval with an hour's study period under Dr. Chalmers for the whole conference, and then with group study periods for each course of Christian Nurture Lessons, under trained leaders. At 11:30 there was a devotional Bible study led by the Rev. C. H. Brady for the whole conference. From 1:30 to 2:30 there was a quiet hour, after which the afternoon was given to recreation.

The varied evening programmes included addresses, discussions on the Church School Service League, young people's societies, the diocesan standard of excellence for Church schools; a stunt party around a huge bonfire; Camp Fire Girl's demonstration; and presentation of a specially written outdoor pageant.

The conference closed with an address on Christian Stewardship by Bishop Ingley.

**ANNIVERSARY OF NEW HAMPSHIRE'S OLDEST CHURCH**

UNION CHURCH, Claremont, N. H., is the oldest church edifice in New Hampshire, having been built in 1773. The parish was organized in 1771 and its 150th anniversary was celebrated on July 27th. At a service of thanksgiving a large number of clergy was present. The rector, the Rev. George Huntington, made a brief historical address, after which Bishop Parker preached. The fruits of the field and tall stalks of corn were used in decoration, as is customary at the harvest home service which was also held upon this occasion. In the evening the ancient edifice was lighted, as on Christmas eve, by scores of candles placed in the tiny window panes.

The service was followed by a pageant, the opening feature being a masque by Mr. George B. Upham, the characters having to do with the early life of the parish.

Among the episodes of the pageant were a quilting party of 1820 illustrating the social life of the time, and a wedding of the 1862 period. Interesting costumes, carefully preserved family heirlooms, were worn. Supper was served under the venerable locusts on the lawn to about one thousand people, and the proceeds, \$850, will be used as foundation of a building fund for a chapel and parish house in the village of West Claremont.

**CANADIAN NOTES**

ST. ALBAN'S CHURCH, Winnipeg, has just installed an electric organ blower. At the beginning of April this parish had a debt of over \$5,000 on their building used for Sunday school work. It is a large basement structure and the desire is to erect the upper story. During the summer \$4,000 had been paid or pledged to reduction of the debt despite the fact that the Forward Movement payments, to which the parish gave double its assessment, are not completed.

Fort Garry, a suburb of Winnipeg, is developing rapidly. Last year the parish of St. Alban commenced a mission service out there and work has commenced on erection of a frame building for Church services.

A most delightful location has been secured, and the building will be ready for use this winter.

**ANOTHER SLUMP IN RECEIPTS**

THE NATIONAL TREASURER of the Church reports that in addition to the grave decrease in receipts for national work of the Church amounting to \$130,042 in June, as compared with the like month last year, there is again a decrease of \$60,670 in receipts for July. These decreases have necessitated the negotiation of another loan of \$100,000.

Parochial and diocesan missionary treasurers are very earnestly urged to remit promptly for amounts in their hands, and subscribers are similarly urged to be prompt in paying their subscriptions.

**MEMORIALS AND GIFTS**

IN ST. STEPHEN'S CHURCH, Sewickley, Pa., on July 10th, a striking service was held in dedication of a bronze memorial tablet and two memorial windows. In the processional the American flag was carried by a member of the local post of the American Legion. After evening prayer the great service flag of the church was lowered, and Mrs. J. D. Culbertson and Mr. Charles Hyde, each of whom lost a son in the war, unveiled the tablet and the window given by Mrs. Culbertson in memory of her son. As each flag was lowered, appropriate prayers were said by the rector, the Rev. Alleyne C. Howell. Afterward the large memorial window in the south transept, given by the congregation in memory of the two gold star soldiers, was unveiled by the senior and junior wardens. Then, at the altar, special prayers were offered

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for the two soldiers of the parish, Tingle Woods Culbertson and Charles Hyde, Jr., both first lieutenants, who lost their lives in the war, both on October 5, 1918, the former killed in the Argonne Forest and the latter dying at Sousehemela-Grande. The bugle then sounded taps. Col. Samuel Harden Church of Pittsburgh, author of the pamphlet, *The American Verdict on the War*, delivered an address on the flag and its mission, which he declared to be identical with that of our country, "to proclaim liberty throughout the world, unto all the inhabitants thereof."

AT A RECENT service at Christ Church, Frederica, Ga., two gifts from a former parishioner were presented from Mrs. Brewster Phillips, in memory of her father and mother, members of the parish some years ago. Rector and congregation read the 24th Psalm, after which two of the vestry, in behalf of the donor, presented the gifts, an altar service, in red morocco, in memory of Horace B. Robinson, and a silver paten, in memory of Jane Robinson. The rector, the Rev. D. Watson Winn, placed them on the altar and they were dedicated to "the public worship of God, and separated from all unhallowed, worldly, and common use."

THE DINING-ROOM of the parish house of St. Mark's Church, Eastern Parkway, Brooklyn, has been panelled as a gift from the scoutmaster, Mr. Walter B. Seymour. And a gold watch and chain, with cross, were recently presented to the rector. The parish has received a green burse and veil and superfrontal, also a funeral pall. St. Agnes' mission has received from the New York Altar Guild a number of articles for more reverent administration of the sacraments; also a new dossal and riddel-curtains, pictures of the Nativity and the Crucifixion, and a bishop's chair which the Bishop blessed upon his recent visit.

HER ENTIRE estate of \$10,000 was left by Miss Grace Maslen of Pontiac, Mich., to Church and benevolent work. One of three trust funds is for support of All Saints' Church, Pontiac, one for the aid of needy communicants, and one for communicants of the diocese who suffer from tuberculosis.

A FONT dedicated in St. Peter's Church, Weston, Mass., on the Tenth Sunday after Trinity as a thank offering from Homer Lockwood is executed in French Caen stone, of simple octagonal design with the sacred monogram Chi Rho in a circle on the front. Charles C. Coveney of Boston designed it.

NEWS IN BRIEF

ALABAMA: A recent issue of the *Montgomery Advertiser*, that of August 15th, contains a long historical account of St. John's Church (Rev. Richard Wilkinson, D. D., rector), from its origin in 1834, with the names of the first vestrymen and the current officers, and also some record of important parish memorials.

CENTRAL NEW YORK: St. Paul's Church, Holland Patent, celebrates its centennial in September. After much delay on account of strike conditions the Journals of the convention are being mailed. By re-arrangement of mission stations to effect some economies, Canastota will be linked with Sherrill, Chittenango with Fayetteville, and Janesville will be placed under care of the rector of Calvary Church, Syracuse. Baptists, Methodists, Churchmen, and others unite in Oswego for Sunday afternoon outdoor services. On August 14th, the sermon was preached in the Y. M. C. A. building, on account of inclement weather, by the Rev. Dr. R. H. Gesner.

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**CENTRAL NEW YORK:** A diocesan survey for missionary work among Italians is being made by a representative of the Department of Christian Americanization of the Presiding Bishop and Council.

**MARYLAND:** The diocese is bereaved in the death of Miss Edith Duer, for many years educational secretary of the diocesan Woman's Auxiliary, devoted to good works, and a Bible class leader of note. She was a member of Grace and St. Peter's Church, Baltimore.

**MINNESOTA:** A reception in honor of the Rev. and Mrs. George Buzzelle on August 1st at the new rectory of St. Andrew's Church, Minneapolis, commemorated completion and occupancy of the rectory and also Mr. Buzzelle's first anniversary. The parish includes a large population of

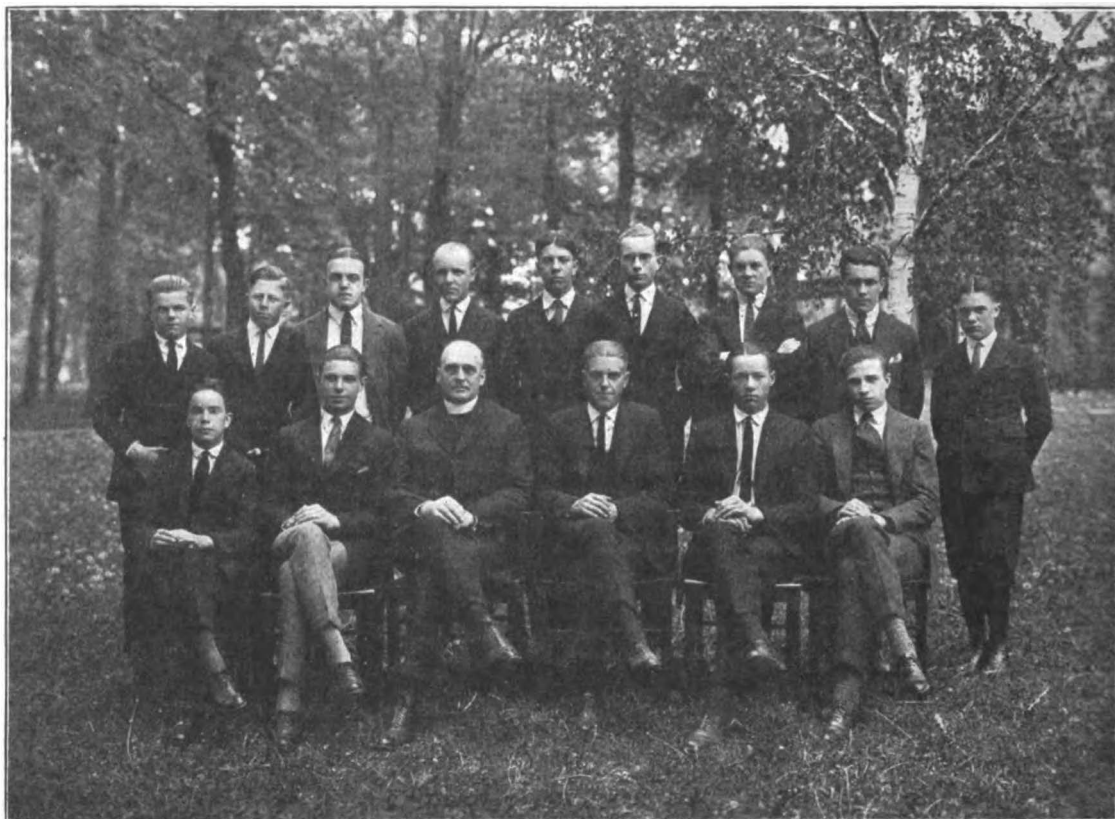
wage-earners and the \$7,500 rectory is being paid for at the rate of \$1,500 a year by 408 persons who have subscribed "a penny a day." The parish of St. Paul's-on-the-Hill, St. Paul, has recently benefited to the extent of \$4,500 by satisfaction of a second mortgage held by Mrs. John W. Willis, daughter and sole heir of the late senior warden, Alfred Wharton, M. D. The parish indebtedness has been reduced from \$28,000 to \$20,500 in the last two years, in which the first payment of \$2,150 on a pipe-organ has also been made and \$5,000 raised toward a parish house.

**MILWAUKEE:** The Rev. Louis H. Matheus, of Racine, was married on August 17th at All Saints' Cathedral, Milwaukee, to Miss Gladys M. Berry. The ceremony was performed by the Rev. George W. Schroeder.

**NEBRASKA:** The vestry of Christ Church, Beatrice, presented their rector, the Rev. William A. Mulligan, with a Ford sedan on the twenty-fifth anniversary of his rectorship. Under lead of the Rev. Stanley Jones, vicar of St. Paul's Church, Omaha, a modern two-story stucco rectory is being built on the church property at a cost of \$5,000, to be occupied about the beginning of September. Bishop Shaylor has completed arrangements with the vestry of St. Luke's Church, Lincoln, whereby the property will be leased to the diocese for three years without cost, and be used exclusively for Church work among students of the state university. The Rev. L. W. McMillin will be student chaplain and vestry, choir, and all auxiliaries of St. Luke's will be conducted exclusively by students of the university with Church affiliation.

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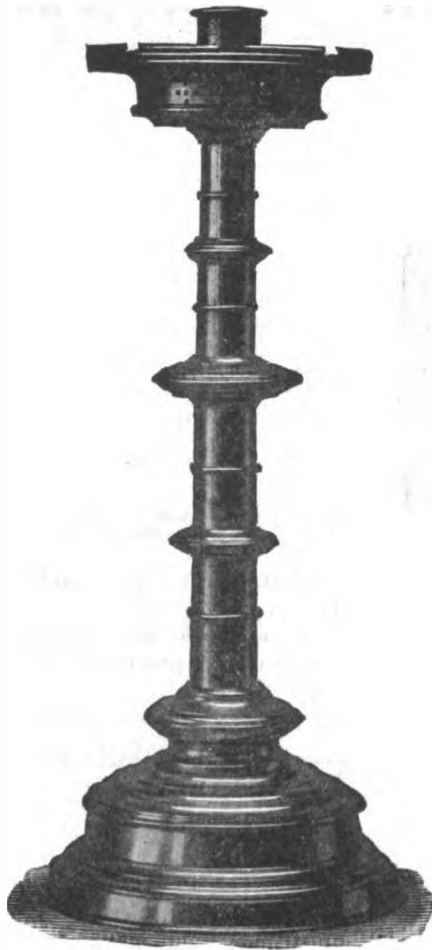
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