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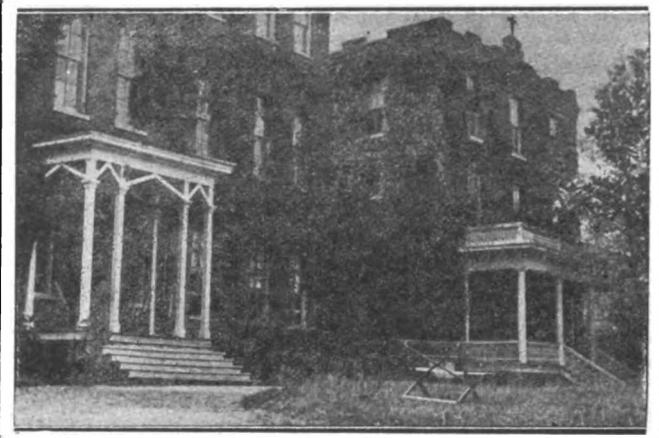
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The Living Church

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VOL. LXV

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EDITORIALS AND COMMENTS

"An Arc of a Wider Circle"

PART of the fascination of both rainbows and children consists in the suggestion of vast possibilities. Part, too, of the reason of the ineradicable fondness of our natures for both is due to their being redolent of their Maker, and so near Him. Both appeal to our imaginations.

In these days particularly such appeals are not to be discouraged, as we have come to know how valuable imagination is in our affairs. The great scientists and the great business men are those whom, a few years ago, we should have regarded as most deeply committed to facts and to the study and observation of them. We now know differently. In the final analysis the deciding factor is not technical skill, nor perseverance under discouragement, nor even thoroughness and honesty of workmanship. The qualities which make for genius in human affairs must include the powerful and potent property of imagination.

The man who first sees latent possibilities in a business situation sees what is not there. Seeing it is, however, the first step toward bringing it into existence. The scientist makes a guess as to a possible principle regulating the certain behavior of nature, and then his guess becomes, after trial, experiment, and proof a reality, and we call his "hypothesis" a natural "law". He guessed at possibilities of truth, and his guess began the process of discovery. Discovery, Revelation, and Apocalypse mean exactly the same thing, and in three different languages. Discernment is a property which belongs to those who see visions, who descry latent capacities and possibilities, who have the gift of imagination.

The most real things in our lives are our ideals. Back even of what we do lies the scheme and purpose of which our several acts form a part. They may be meaningless apart from this purpose and aim. We do not judge a watch by its adaptability to being used as a hammer, nor a man by his becoming an efficient machine. That which is our essential selves lies back of what we do, even back of what we are at the time, in the deep down real self of what we would be and would do, the ideal in us. And to keep this alive in us we need some outside stimulus to evoke and articulate our best, to act as a kind of spiritual mustard plaster to force out the evil and prompt our best to function. Difficulties provoke us, and sting us into effective life. They "bring us out"; a true and pregnant phrase. The best in us may come out under adversity. Wounds may become glories, as the pearl is only the mussel's way of dealing with a hurt. Our real selves are

provoked into self consciousness by the circumstances of our lives, welded and hammered out by opposition and strife.

AS IT IS WITH THE INDIVIDUAL, so it is with the Church's life. Her valuable contributions to the knowledge of God, in her dogmatic decrees and her definitions of the Faith, were the product of *Sturm* and *Drang*. She is always at her highest under the fire of hostile and bitter enemies. It brings out her best. The fires of persecution purged out dross. The betrayal by friends brings her with her Master to Calvary. The function of suffering and pain in this world has at least this justification, that because of and by it great things have been done for God and Man.

In these days when the desire of all men for Unity seems of a peculiarly poignant and sharp character, when in the welter of divided Christendom many thousands bewail our divisions and clamor for healing the breaches in the Body of Christ and recalling His separated members, it is well to see in what character our Mother Church, the Anglican branch of the Catholic Church, appears in this stress and agony. Stress and agony are, of course, more predicable of her inner self in the process of her adjustment to new movements, and in her new striving, than of her outside self. Outside pressure there is of a sort, but it only serves to show what sort the inner genius of Anglicanism really is. It may be suggestive to quote here some words of the late Father Tyrrell about the Anglican Church, for he, though outside it, "had no doubt of its being an integral part of the Church Catholic."* He says in a letter to "V"† that the Anglican Church's "implicit principle of comprehension 'allows' every doctrinal grade . . . to have equal right," and describes the Church as claiming "to be seeking, rather than to have attained, the synthesis of liberty and authority and a rule of faith." Again, "it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant from Catholic Christianity."‡

These words are suggestive because they phrase something which all of us feel: that we as Anglicans are, under God, striving towards an ideal as yet unattained, and that our Church cannot regard herself as having accomplished,

*Letter to the Rev. W. Carr, quoted in his "Autobiography and Life," M. D. Petre, Vol. II, P. 277.
†*ibid.* 269; ‡P. 268.

even in theory, the ideal she feels forming within her. For one thing, this means that there is something bigger than her mere self existence, and self preservation towards which she is pressing. It is the Divine discontent which provokes and inspires growth, the dynamic principle of dissatisfaction. It is, in short, of our very essential character not to be self-satisfied, nor to be at ease. This is in part the result of our historical position, subject to attack and hostility from the immobile serenity and colossal cogency of Rome's claims on the one side, and the strenuous appeal and one-sided persuasiveness of Protestant liberalism on the other. Both principles have some point of contact in Anglicanism, else were there no sympathetic reaction, on the part of the Anglican Church, and no wincing under attack. Far more than even this external conflict is the internal striving towards reconciling the two-fold principles of authority and liberty: the very self of Anglicanism continually engages in this task, and we have not come to the end.

There is something larger and greater blindly and indistinctly moving in the Anglican Church, so great and so wonderful that it eludes our grasp, slips away from the ready and constant attempt at definition, and yet evokes a mystical and self abnegatory loyalty, which defies logic and transcends our limited reasonings. We love and criticize; we work, pray, and strive; yet there are corroding misgivings and hesitations. *Is this God's plan? Is this His way of working out His purpose of bringing into one all who would be His followers?*

And we note many failures. If in America the Episcopal Church claims to be the indigenous, non-Papal Catholic Church, calling itself "Protestant Episcopal", have we cleared our title to this claim? Are we preparing for the larger duties than those of being an Anglo-Saxon Communion, thinking, feeling, and reacting as does our Sister Church in England? Do we attempt to see beyond our own several and individual viewpoints, and discern the possibilities in our country, for the assimilation of all natural types and the presentation to all men of a greater and wider Catholicism than that of Rome, and a deeper and stronger Protestantism than that of the sects? We do not show ourselves in practice to be what we claim to be in theory. A foreign-born priest not of Anglo-Saxon lineage is not at home in the Episcopal Church, until he becomes, by will and intention, a member of that Anglicanism which seems to be inseparable from Anglo-Saxondom, and adopts its local and particular saints, its phases of history, its insular and partial historical integument as his own, often by the repudiation of his own spiritual ancestry.

We must change our way of looking at things if we are to be faithful to our truest selves as American Churchmen. Not to do so would merely give away our cause and surrender to the accusations that we are only an insular English Church transplanted to America. We are part of a greater whole than this indictment would limit us to. We must be faithful to the great possibilities resident in Anglican Catholicism.

A GREAT SPIRITUAL and intellectual leader once summed up our case against Rome in the words which form the title of this editorial. Serene immobility belongs only to the Church which has found and attained its ideals, and that ideal is perforce limited and bounded by the very fact that, in this day of a divided and disunited Christendom, such attainment can be regarded as having been made. The answer of the Anglican Church is an humbler answer: she strives to attain, she seeks the answer, she follows the guidance of the Holy Spirit, she does not claim that she can descry in every detail the outline of the United Church of Christ. But for us, living here and now, when men agonize as never before to fulfill our Lord's prayer "that

all may be one," we may look with high courage and deep confidence to that Branch of the Church to which we belong. She claims to no perfection of plan, while millions of Christians are divided. She presents no panacea while, in the very circumstances of the anomaly of a divided Christendom, no one method can be discerned to bring about unity. She may not forfeit her Catholic heritage and the contact it establishes, by a wrongly directed sympathy of her heart, for Protestantism. She may not surrender her witness to non-Papal Catholicism, by withholding sympathy, understanding, and fellowship from our Protestant brethren. If the state of Christianity is anomalous, so is her position, for she feels, labors, and yearns for all. If the ideal be yet to be realized, she shows us the way: the Church which strives and labors to bring into being something greater than she has realized in herself; the Church which has not yet attained but presses forward; the Church which is not yet a complete circle in doctrine, discipline, design, and development, but "an arc of a wider circle"—suggesting, inspiring, evoking passionate loyalty and enthusiasm, suffering and causing pain, yet promising only that in her God's will may be done, to the realization of our Blessed Lord's Prayer "that all may be one."

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ANSWERS TO CORRESPONDENTS

APOSTOLIC CATHOLIC.—(1) At a funeral in church, the body of a lay person is put outside the choir, with the feet toward the altar; that of the priest, inside the choir, with the head toward the altar. (2) There is no precedent of the body being placed crosswise, for either priest or layman.

SHARP TURN AHEAD

THE superb car was speeding back to the city over one of the most wonderful country roads we ever traveled. The night was pitch dark and the powerful lights searched out the road ahead like two great antennae. Suddenly, far down the road ahead the driver saw a red spot glow out of the night. Almost immediately he began to slow up the car. He was interested in watching that red warning light. He had gone but a few rods when he came to a sharp turn in the road and went on. A little farther along another one of those red signals gleamed out. He was curious to know who went to the trouble to light these kindly warnings along the country road. Then he made a discovery. Back of a powerful red lens is a series of mirrors which catch the gleam of an approaching headlight and reflecting it back through the red lens give a perfect danger signal. The device is automatic. It costs nothing to maintain it and it is always in service.

But utility of the device did not impress like the lesson learned from the signal. That device simply used what was given it—the light from the drivers' own headlights. How many times does God warn us through the reflection of our own temper! We give the world a smile and it smiles back at us. If we give it a frown, it frowns back at us. We give it hard work and it works for us. The world is kind to us as we are kind to it. Jesus said, "It is more blessed to give than to receive." It is also more profitable and more remunerative.—*Northwestern Christian Advocate.*

DAILY BIBLE STUDIES

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

August 8—God's Power Unlimited

READ I Chronicles 29:10-15. Text: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Facts to be noted:

1. David's thanksgiving.
2. He knows that power belongs to God alone.
3. We must be convinced that God never fails those who trust Him.

In one of his epistles St. John says: "This is the victory that overcometh the world, even our faith." And when we get at the root of the whole matter we find that all spiritual growth, all real happiness, all peace of mind, every victory over self and over the world, is the result of faith in the power of Almighty God. In the epistle to the Hebrews we read: "He that cometh to God must believe that God is and that He is the rewarder of them that diligently seek Him." Now, when we have learned to put our trust in God's power we are preparing ourselves to receive from Him the help that we need daily to obey Him in every way and to enjoy the protection and care that God promises to His people. During the day say the text frequently, especially when you find yourself in need of God's help to meet some problem. Years ago John Ruskin wrote: "There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands."

August 9—More to Follow

Read Psalm 108:15-22. Text: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him."

Facts to be noted:

1. The shortness of life.
2. Those who fear God are assured of His eternal faithfulness.
3. All creation is called upon to praise the Creator.

One morning a man in great need received a check accompanied by three words, "More to follow." A few days later he received another check with the same words, "More to follow," and so it went on for some time. In speaking of this Mr. Spurgeon said in one of his sermons: "Every blessing that comes from God comes with the self-same message, 'More to follow.'" "I forgive your sins, but there's more forgiveness to follow"; "I adopt you into my family, but there's more to follow." "I educate you for heaven, but there's more to follow." "I have helped you even to old age, but there's still more to follow." "I will uphold you in the hour of death, and as you are passing into the world of spirits My mercy shall continue with you, and when you land in the world to come there shall be still more to follow." But note to whom God's mercy is shown, "upon them that fear Him."

August 10—Grace

Read Ephesians 2:1-10. Text: "For by grace ye are saved through faith; it is the gift of God."

Facts to be noted:

1. The life of the Ephesian Christians had been completely changed by the grace of God through Jesus Christ.
2. "Grace" means the God-given power to live a Christian life.
3. Baptism, Holy Communion, prayer, the Scriptures, are all channels through which the grace of God flows to those who believe in Him.

Grace is the gift of God but we must make every effort to secure that gift. It is true that His grace is independent of us, but it is not ours without an effort. God has given us wills to be exerted, and it is for us to choose whether we shall receive the gift of grace that God has for us or not. Nor is it enough for us to bring ourselves into contact with the means of grace; to read the Bible, for instance, to receive the Holy Communion, to attend the services of the Church, to pray and to meditate, are all means of grace and we must use them, but we must make them a means to an end and do it with earnestness. No one grows in grace who does not mean to grow. St. Paul made great progress; but he had a great purpose. "This one thing I do," said St. Paul. Such earnestness will lead one to watch every opportunity of growth. It will turn every event and especially every annoyance of life into a round of the ladder, by which the soul may daily ascend to God.

August 11—The Conditions of Friendship with Christ

Read St. John 15:9-15. Text: "Ye are my friends, if ye do whatsoever I command you."

Facts to be noted:

1. Obedience to Christ the condition of His love and friendship.

2. The greatest evidence of love.
3. Think what true friendship with our Lord means.

Just how far will our friendship stand the test of true obedience to our Lord's commands? That is a very serious question for all of us. One hears people discussing the question as to whether Christianity has failed or not. That is not the question at issue; for Christianity has never really been tried. Nations and individuals have interpreted Christ's teaching to suit their own convenience. They have failed to obey His explicit commands. We too often please ourselves, not Christ. The agent who earned a large sum of money for his firm by disobeying orders was surprised when he was discharged. When it came to a question of what was to be done it was not for him to decide. He wasn't a safe representative. Next time he disobeyed his disobedience might have been very costly. It was for him to obey those in authority. It must be the same with the followers of Christ who would be partakers of His love and friendship. Implicit obedience is the only condition.

August 12—Perseverance

Read St. Mark 13:9-13. Text: "But he that shall endure unto the end, the same shall be saved."

Facts to be noted:

1. Our Lord's warning to His followers.
2. Those who stand for the truth must expect persecution.
3. Eternal salvation the reward of perseverance.

Men without any depth of character have been compared to comets. They blaze for a time. But fixed stars are always in the firmament. So a true Christian is a fixed star—he is fixed in the firmament—fixed in his determination to endure unto the end in spite of every obstacle that may confront him. In the early days of Christianity men and women had to suffer the worst kind of persecution. To be a Christian in those days often meant death. When a convert was baptized he knew something of the penalty he might be called upon to pay; and, as a rule, when it was necessary, he paid it cheerfully. The prize that was set before him was eternal life through Jesus Christ his Saviour. To-day people in our own country are not called upon to suffer such persecution for their faith but they are called upon to wage a war upon Christianity's greatest enemy—*indifference*. It has been said that God can forgive any sin but indifference. It is a deadly sin and it must be fought.

August 13—The Treasure and the Pearl

Read St. Matthew 13:44-46. Text: "The kingdom of heaven is like unto a treasure hid in a field."

Facts to be noted:

1. Treasure and pearl: Inheritance in the kingdom of God.
2. To make it our own we must surrender ourselves absolutely to our Lord.
3. Are we willing to pay the price?

Under one or other of these two parables may be ranged all who become partakers of the blessings of the Gospel of Christ. Some feel that there must be some absolute good for man and seek diligently until they find it. Such are likened to the merchant who seeks goodly pearls. They are fewer in number but are likely to prove the noblest servants of the truth. There are others, who do not discover that there is an aim and purpose for man's life, or that there is a truth for him at all, until the truth as it is in Jesus is revealed to them. Such are compared to the finder of the hidden treasure, who stumbled upon it unawares, neither expecting nor looking for it. (Trench.) In both cases the result is the same. The man who sought the goodly pearl sold all he had to make it his own, the man who stumbled upon the treasure sacrificed everything to make it his own. It doesn't matter just how we have come to know Christ if we are to make Him ours. He must take first place in our lives without regard to conditions or circumstances.

PETER

Sullen, and apprehensive at a word,
Peter, the bold disciple of his Lord,
Crouches above the brazier's slender flame,
Flinching to hear his too familiar name
Banded with Christ's, defiant to deny,
Lest one should fiercely whisper, "Crucify!"
The tongue, abrupt to censure or confess,
Is stifled by occasion's harsh distress;
The steady eye that flamed in love or hate
Shifts from wide eye to eye of them that wait.
O Peter! Canst thou thus so soon forget
The grace on Hermon's Mount that hallowe thee,
While yet the tears upon His cheeks are wet,
From Bethany and grim Gethsemane?

ELWOOD LINDSAY HAINES

Co-operation in Schools

By William H. Church

WHEN Thomas Arnold made his Sixth Form responsible for the discipline at Rugby he took a positive step in introducing the principle of co-operation in secondary schools. In education as in industrial life the farther you can carry the principle of co-operation the greater the interest and effort which will be aroused in all concerned. Just as in a factory the working man strives to increase and improve his product in proportion to his share in the enterprise, so in a school the pupil's sense of ownership becomes a powerful motive of conduct in proportion to his share in the responsibility of its operation and management.

The four schools chosen to illustrate the modern development of this idea are Kent School, organized and owned by the Order of the Holy Cross, and located at Kent, Connecticut; Donaldson School, maintained in connection with Mount Calvary Church, Baltimore, organized by the present rector of that church, Rev. W. A. McClen-then, who was its first headmaster; Yeates School, near Lancaster, Pennsylvania, now under the headmastership of Rev. George St. John Rathbun; St. Alban's School, Sycamore, Illinois, which under its present headmaster, Rev. Llewellyn B. Hastings, has been made into a school of the same type as the other three. These four schools all have a tuition ranging from \$500 to \$700 per year. That they are able to operate upon this income is due to the fact that practically all of the work outside of the kitchen and laundry in each of them is performed by the boys in the school.

Of the four schools, Kent is the largest and best-known. I shall use Father Sill's own words to describe how the system of self-help was forced upon Kent the very first day of the school's existence.

"I had imported a southern negro family which I had met while conducting a mission, expecting the party of four to cover various household jobs. The man left before our first boys arrived. I suggested to the woman that all we wished for supper was some nice corn cakes. She 'fell down on the job.' I was forced to cook the first supper myself. The son literally fell down on the job, being too terrified to act as waiter, so the charter scholars waited on themselves. A few days later we sent that family back with a little bonus. We think that what we spent on the experiment in September, 1906, has been a source of untold wealth. It opened our eyes to the naturalness of helping ourselves."

The system is much the same in all four schools. It consists of making out a list of all the jobs to be performed in the pantry, in the dining room, throughout the buildings, and on the grounds. There are two things which every boy does—takes care of his own room and takes his turn in waiting on the table. Other jobs are listed and numbered and assigned by the prefects in rotation. In addition to the prefects, there are inspectors who report upon the way the work is done. Sometimes jobs are permanent by the year; such as, the care of the furnace during the winter season, librarian, office boy, orderly in the infirmary, etc. Other jobs, such as cleaning of classrooms, hallways, yards, etc., are changed daily. Of course the work on the farm varies at different seasons and furnishes so-called extra jobs.

Father Sill shows how the work done by the boys at Kent saves the school at least \$16,000 a year, which is a fair rate of interest on a \$400,000 endowment fund, but to those of us who have watched the system grow and develop, in some of these schools, it has a much greater significance. Wherever this plan is employed, there is a spirit of co-operation which no other means can secure, for these boys are all working just as hard to help their masters improve the educational and athletic advantages

of the school, to clarify its moral and social atmosphere, as they are to do their daily jobs. Study hours are conducted by the boys themselves. Incentive to rag a master is thus removed and the eternal conflict between master and boy has practically disappeared, for both are openly and consciously working for the same object.

The headmaster of another school writes:

"As to the self-help system, the boys take care of their rooms, setting, waiting on, and clearing of the tables, care of the fires, sorting and distribution of the laundry, care of the grounds and walks, garden and farm work. We have an eighty-acre farm. This, of course, keeps down our expenses. We have a matron, cook, dishwasher, laundress, and one man who does the house work. The job period follows breakfast and covers forty-five minutes. The jobs change once a month. Hardly a day passes but that ten or twelve boys who have finished their own jobs in fifteen or twenty minutes offer themselves to the house manager—one of our old boys who supervises the jobs. The job system has with us brought about a remarkable change with our well-to-do boys. Hardly a boy in the school chooses to loaf during the summer vacation. We have quite a few boys who come from very wealthy families. I find that they are impressed with the idea that they are contributing two or three hundred dollars a year toward their own education, by enabling us to reduce our rates. There is another point. After many struggles, we have cut down our extra and personal expenses to \$100.00 a year. For example, last fall two boys enrolled who had always had \$10.00 a week pocket money. I put our ideals before them and from the first of October on, these two boys have been receiving seventy-five cents a week allowance. In them—and they are boys of unlimited means—I had the two best supporters of our system."

In talking with them I find that most of these headmasters object to the terms student-government and self-government, but in the conduct of their schools the system of co-operation is extended to what is technically termed discipline. Just as all boys help in the work, so the older and more responsible help in governing the community. Can a finer preparation for the duties and responsibilities of citizenship be found than that given to prefects, counsellors, and monitors in managing the affairs of a well-organized community of boys? Leaders are observed, selected, and trained by being made to exercise the qualities of leadership. When a prefect in a dormitory is made responsible for the personal appearance and conduct of its occupants as well as for the neatness and order of their rooms, not only does he better observe the regulations himself, but he acquires a capacity for dealing with his fellowmen which will stand him in good stead in any occupation in after life.

From the very moment he enters such a school, a boy begins to learn the three fundamentals of good citizenship: a wholesome respect for the rights, property, and persons of others. Disorder in the classroom is an interference with the rights of every member of the class. He learns to respect property, for he himself becomes a steward in charge of the school property and is responsible for its protection and preservation. One headmaster reports:

"We have eliminated hazing or any approach to it. The good feeling which results from all working together for the same cause and the friendliness that results from serving each other have done away entirely with any attempts at bullying or imposing upon new boys or younger boys."

One who studies the religious atmosphere of these schools might be inclined to ask the question, "Is it a cause or an effect of the system?" We know that they all started as schools with high standards and ideals of Churchmanship. But surely the good fellowship which results from performing together manual labor for a common cause has had its effect upon the religious life. In all four the services are of such a character as never to be irksome.

(Continued on page 437)

Parochial Social Service—III

By Clinton Rogers Woodruff

A FAIRLY general feeling prevails in the American Church that the socially orthodox are confined to the theologically heterodox, or, to put it another way, that the so-called "advanced" parishes are more interested in ceremonial than in social service. As a matter of fact I think that a carefully prepared survey of the whole field would show just the reverse. Such parishes are constantly at work exemplifying the second of the Great Commandments; and they are doing this as a matter of course and without much thought of labeling it social service or anything else. It is all in a day's work and does not seem to call for comment. The Catholic parishes are meeting the present situation and are working to build up a fabric based on social justice and brotherhood.

Incident to the consecration of its Dean to be the Bishop of Oregon, the Cathedral of SS. Peter and Paul, Chicago, came very much to the front and received some much deserved publicity. Located in the midst of what are now known as the "bad lands," although there was a time when the district was a fashionable one, the Cathedral has become the center of a great social work, "where many of the derelicts of a great city now find solace and rest" and where they get their feet once more in the path toward usefulness and spiritual improvement.

In the words of a Chicago *Herald* writer, "not a day passes without some lost traveler on the desert of life appealing to the Cathedral clergy or to the sisters of the Order of St. Mary for succor. And none is turned away. For the sanely helpful work which it is doing in the blackest, darkest section of all Chicago the Cathedral is becoming noted. Those it serves most are the class who need such service most. They are the unfortunates of humanity that have fallen by the wayside. Starting, maybe, in the life of sin and crime amid the glamor of the costly palaces of evil that exist in the more pretentious parts of the city, their well-beaten path leads inevitably to the hovels of the segregated West Side district in the geographical center of which the cross of the Nazarene is raised at the pinnacle of the Cathedral tower.

"While the work which the resident clergy are doing is the most worthy and most needed of any that representatives of Christ may undertake, and thereby the new fame which the old Cathedral is acquiring is the highest which humanity following in the footsteps of Christ may achieve, the edifice has many other claims to prominence."

Bishop Sumner as Dean was a faithful pastor, an energetic social pioneer, and a settlement worker *par excellence*. Under his leadership the work undertaken was divided into three classes—parish work, philanthropic work, and the work of social settlement and rescue. Of the first mentioned, in addition to the maintenance of full Catholic privileges, itself a great social service, services are held weekly and semi-weekly in twenty-one penal and charitable institutions of the diocese under direction of Bishop Anderson. Some of these institutions are the bridewell, the county jail, the county hospital, the poor house and Dunning, the Home for Incurables, the Home for the Friendless, and the Chicago Refuge for Girls (and right here it might be appropriately added the amount of work of this kind done in Chicago and elsewhere by Catholic parishes is very considerable, but one concerning which no adequate statement has thus far been made).

The philanthropic work of the Cathedral is extensive and comprehensive. The staff does not undertake to do the work of the United Charities, but works in conjunction

with that body, having two representatives in the society. It assists in caring for and clothing the poor of its squalid immediate district to the number of 900 men and 600 women.

In this connection some impression of the humanitarian work Dean Sumner essayed may be obtained. He was a member of the board of directors or an officer in fifteen organizations outside of his regular Church work. Jane Adams of Hull House and Professor Graham Taylor of the Chicago Commons eclipsed this record, but philanthropy and settlement work is their profession, and Dean Sumner was really supposed to be only a parish priest with somewhat more onerous duties.

The Dean was related to nearly half a hundred different Chicago activities, and was passive in none. In summing up his social activities *Chicago Commerce* said: "Dean Sumner, in association work, is a member of the advisory council of the subscriptions investigating committee, and of the committee on housing. In the Church he is—but then consult for his many works and ways the Cathedral's year book. He is a member of the board of education. He carries counsel and hope into a score of penal and charitable institutions. He was the inspirer of the Chicago vice commission and its chairman. He is a seminary teacher of theology. He is chaplain of the First regiment of Illinois cavalry. He uplifts the Star before the fallen women of his district every Christmas eve, and this he has done by personal visits to hundreds. As a speaker he is fluent, animated, and resourceful, and when the spiritual message is introduced in temporal situations none would cavil at the teaching."

His first work and his first duty, to use his own words, was "to try and save souls; anything else that I have been able to accomplish has been a side issue. It has been my privilege to be associated with men who have been trying to change existing conditions, and it has been a rare privilege—one which seldom comes to a man, I care not where he lives."

The center of the Cathedral's life and activities is to be found in these words, and likewise the center and well being of every faithful Catholic parish. If the souls are saved by the grace of God and preserved by His sacraments, the solution of the social problem is at hand. For the way to social regeneration lies through personal regeneration. There can be no permanent imposed remedy.

Among the social activities of the Cathedral parish (and I must hasten away from it to do justice to others, for one could dwell at great length on what is being done there) are to be noted, quoting from one of the priests:

Weekly neighborhood dance and parish social, average attendance 15; boy scouts, membership 15; young men's athletic club, membership 21; Cathedral shelter for homeless boys under 22 years—average per day 110 (supported and managed by the Deanery); Cathedral Sunday school choir society, membership 38 (two weeks' outing in summer); advisory committee of United Charities, two representatives from Cathedral; volunteer choir, 35 members; Sunday school, 239 members (meets every Sunday afternoon and keeps children away from vicious places at that time).

St. Luke's, Evanston, is another Catholic parish in the diocese of Chicago, which may be cited as a shining example. Here are some of the interests which the parish social service commissions aid by sympathetic co-operation:

Diocesan: Aged and Infirm Clergy; Chicago Homes for

Boys; Church Home for Aged Persons; Providence Day Nursery; St. Luke's Hospital; St. Mary's Home for Children; St. Mary's Mission House; Western Theological Seminary; Widows and Orphans of Clergy.

Evanston: Associated Charities; Camp Good Will; Evanston Day Nursery; Evanston Hospital; Girls' League; Tuberculosis Institute; Visiting Nurses' Association.

Friendly Aid: Emergency Fund for Immediate Relief.

In commenting upon the first annual report of the parish committee on social service, Dr. George Craig Stewart said:

"With all my heart I commend to every parishioner of St. Luke's, and to the general public, the first annual report of the social service committee of our parish, organized under the Social Service Commission of the diocese of Chicago.

"I hope you will read it carefully. It is not 'dry statistics.' Every word is vascular; every item bleeds, for this is the record of the sore needs of living men and women, of neglected infants, of homeless boys and girls, of aged homeless men and women, of the sick and destitute. It is also the record of an effort 'In His Name' to meet these needs. You will note that many of the institutions assisted are under the auspices of our Church. It is clear that we are under a special obligation to help those who are of 'the household of faith.' 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.'

"But beyond the brotherhood of creed, we recognize the brotherhood of need. We have constantly before us the vision of our Lord and take as our motto His words: 'I am among you as one that serveth.' Where there is hunger, or thirst, or loneliness, or poverty, or sickness, or need for a helping hand, there is a call to the disciples of Christ to do what He would do, and we therefore recognize no boundaries to our helpfulness save those of our financial resources.

"That these resources will be greatly increased I am confident, for Christian people are glad to respond to calls for help if these claims are clearly and forcefully presented. Heretofore there has been much social service carried on in our parish, but it has been more or less desultory and intermittent. Above all it has lacked co-ordination and the strength that comes from unified, organized effort.

"The present social service committee consists of representatives for each thirty communicants in the parish, and most of them are directors in guilds or clubs of the parish. I cannot thank God too heartily for the earnest, efficient work of these fellow-laborers, nor for that of all our parishioners who by their gifts of money and time and service have made this report possible."

Trinity parish, New York, under the leadership of Dr. Manning, has become a leader in social work. Its survey of actual living conditions in the vicinity of the parish church, undertaken some years ago by a committee of men, is one of the most significant and comprehensive undertaken by any social agency in the country. It did not blink at any of the facts, it did not hesitate where duty commands. Some idea of the temper and character of the report may be gathered from its statement on that fundamentally important question of health:

"Nothing is more indicative of conditions than infant mortality. Varying in the years 1910 to 1913 from one death in every three babies born, to one in every five, the figures for this district bear mute testimony to the wretched conditions under which people here are living. In 1910 the rate for the whole city was one death to every eight babies born, and this had gradually been reduced to one in slightly less than ten (9.8) in 1913. During the same period the infant death rate in the district has fluctuated from one in three births to one in seven, but remaining always from 38 per cent. to 64 per cent. higher than the city at large.

"There were 270 cases of tuberculosis reported during 1913 from Liberty street south to Battery place. Practically all of these occurred in the houses on lower Greenwich, Washington, and West streets. Within one square block alone 63 cases were reported. Many of the houses have a record of years of disease and are a menace to the community. During 1913 thirty-eight persons died of the disease."

Dr. Manning was chairman of the committee and the Rev. Dr. John Mockridge, a vicar, now rector of St. James', Philadelphia, was vice-chairman. The actual work of the survey was carried on by a sub-committee of laymen. In addition to the main committee a number of the prominent business men of Wall Street, although not members of Trinity Church, showed their interest by contributing financial help.

In a recent annual report, which is a social service document of great value, Dr. Manning said:

"We are living in a city in which there are two foreign-born inhabitants to every one of native birth. We have within our gates such a gathering of races as has never before been seen in any city under heaven.

"This situation ought not to be regarded by the Church as a discouraging problem or an unwelcome responsibility. Rather it is an unprecedented and unequalled opportunity. It means that God has brought the two great causes of Christian missions and Christian unity home to us at our own doors. It means that the reality of our religious conviction and our missionary interest is to be tested here on our own ground. If we have not the faith to arise to a situation like this in New York, our efforts will not be likely to count for much in China or Japan.

"We may well ask ourselves what St. Paul would have done with such an open door set before him. And we may also ask what we are doing as a Church, and as individual Churchmen, to meet this opportunity. It is a satisfaction to be able to say that in Trinity Church itself and in a number of the congregations of our parish we are doing something in this direction, but nowhere has the Church yet become fully aroused to the meaning of this call.

"As a part of the historic Catholic Church we owe special welcome and fellowship to some of these our brethren of other races. To all of them we owe the best that we have to give as fellow citizens, as Christians, and as Churchmen. As those who have received the gospel we are debtors to all for whom Christ died. And if we are to be found worthy of such a call as this, and to meet it as we should, we shall have to let the scales fall from our eyes, and burst the hands of our comfortable Protestant Episcopal congregationalism and catch the vision of our true Catholic heritage and mission far more fully than we have yet dreamed of going."

Professor Lauderburn modestly described the splendid work he did while at St. Stephen's, Boston, in this fashion:

"Charity and Relief. We had a large number of routine cases calling for relief. After a long experience in ordinary parochial work I may say that in a month there were more cases than the normal parish was likely to deal with in a year. One of the assistant clergy was in charge of that work and one woman worker did nothing but attend to these cases. We made exhaustive investigations and kept a careful record of every case that came to us. Most of the relief work was done in co-operation with existing agencies. We treated cases in connection with the Associated Charities, the Children's Friend Society, the Widow's Pension Fund, the State Board of Insanity, the Society for Prevention of Cruelty to Children, besides constant co-operation with the public schools, the courts, and the hospitals.

"Education. We had a committee upon social study and service, which held weekly and bi-weekly conferences. At these meetings a group of people interested in the theory of social betterment gathered, not only to listen to addresses, but to study under direction, and to present the results of their study in papers. Among those who spoke were Robert A. Woods, Vida Scudder, Helena Dudley, Dr. Richard C. Cabot, Judge Baker of the Children's Court, Mrs. Hodder of Sherborne Prison for women, and others. The subjects were: Corrective agencies, sex education, civil service, the immigrant and housing conditions. Under the direction of Miss Helena Dudley, who was on the staff of parish workers, we had several informal meetings for discussion with labor leaders."

When Father Lauderburn went into residence St. Stephen's was largely committed to what is known as institutional work. There had been registered about three hundred Jewish children, boys and girls, enrolled in various classes of the ordinary settlement type. Within a very short distance from St. Stephen's are many social settlements: South End House, Denison House, Lincoln House, Hale House, Roxbury Neighborhood House, the Hawthorne Club, and the Wells Memorial. The work that was done was a duplication of a work that is done by social settlements, with much better equipments than we could afford to provide. This work was carried on for about ten years, but after a year's trial Father Lauderburn decided to give it up altogether. The young people, who were all Jews, were transferred to settlements. During the many years of this work I do not know of a single instance of the conversion of a Jew to Christianity.

A daily kindergarten for the children of the neighborhood was retained. It administered to both Jewish and Christian children and a lending library for little children also for

both Jews and Christians was kept up. In the regularly organized clubs it had been found impossible to unite Jews and Christians. The kindergarten and the lending library gave a point of contact with neighbors and through parents' parties the workers were enabled to keep in constant touch with the needs of many of the Jewish people. The giving up of the settlement work made not the slightest difference in the friendliness with the Jewish neighbors. To continue to quote from Professor Lauderburn:

"Through our educational work in social service we were trying to inspire our own people to render personal service as volunteers with existing organizations. From time to time we had devotional meetings of our own social workers, and had several quiet days for social workers, throughout the city. We did not undertake anything unusual or revolutionary. We were merely trying to treat the whole neighborhood as parish and to apply the Christian religion to social needs."

Here, however, are the significant words of Father Lauderburn's letter and they represent the attitude, I am persuaded, of the great mass of Catholic priests:

"The backbone of our work was, of course, the ordinary Church life of the ordinary parish. We had the ordinary order of services, with a daily Eucharist, and it is through this that we are convinced that we offered the best form of social service. In connection with this work we had the customary parochial organizations: Women's Auxiliary, Girls' Friendly Society, Knights of King Arthur, Men's Club, and so forth. These were all individualized by the character of our congregations. Each one of them was chiefly valuable as being an opening towards helpfulness in many different ways."

INSPIRATION OF THE OUT-OF-DOORS

WE dread and so far as possible avoid confinement, limitation. The sick person wants to get well and out of the house; the child asks to go out of the yard; the portion of our social community behind bars seeks an early get-away; as intelligence and education grow, the lure of the wider world dominates human character and moulds our aspirations. Only the mentally defeated in our great cities cling to the sordid alleys and tenements. The drift of all worthy aspiration is toward the outside, toward breadth, toward freedom.

The psychological value of the out-of-doors and its effect on modern life are mightily potential. Get the sick person out-of-doors under proper conditions and he is more likely than not to recover. Let the child have his freedom as soon as he is able to control and govern himself and he will use and not abuse it in the expansion of his life. Unlock the gate before the prison inmate, and if he has noble aspirations they will increase and abound to his own profit and that of the community. Let the social worker teach the ways of freedom to the sordid

denizen of the reeking tenement, and freedom beckons him on to the fulfillment of himself.

All aspiration, incentive, progress, achievement are from within outward. The heart appreciates, the soul aspires, the mind and other faculties determine and achieve. The result is the loosening out of prison and the gaining of liberty.

In it all—in all progress in all things—the great out-of-doors has its wonderful place. Here in its wilderness, under its blue dome, by the banks of its streams, in the solitudes of its mountain fastnesses, are thought out the motives, ideals, plans of men who later are to change the character of the world. Here, too, men of established life work and prosaic routine forget for the time the involved complications and the unceasing drive of their daily toil, and fill their souls with the gifts of nature, the gifts of God.

Our lives are passed mainly within unyielding walls of brick and stone and wood with which we have deliberately surrounded ourselves. We are born within them, we sleep within them, we play and eat and work within them. And perhaps if it were not for the summer time we should overdo it all even more than now. Fortunately, therefore, the seeking for bodily comfort and mental and spiritual refreshment lures us to the seashore and mountain, the field and forest and stream, for the summer, for a month, for a week—mayhap, if one cannot have more, for an occasional glorious and life-giving week-end.

It is God's beckoning, His call. He would refresh us when we are weary. He would take us into the solitude with Him. He would increase our mental and spiritual stature. He would keep us physically strong for whatever service to the world we should be rendering in His name.

Men have written of the Sacrament of Labor; may we not think also of the Sacrament of Rest? It is as much God's will as it is our "duty to ourselves," as we so often say it. And God has given us a vast and wonderful cathedral for its rendering in the great out-of-doors.—*St. Andrew's Cross.*

CO-OPERATION IN SCHOOLS

(Continued from page 434)

Much of the attendance is voluntary. The boys are taught that religion is chiefly a matter of obligation toward God and not for the purpose of stirring one's emotions. They learn that there are duties for them to perform in their parish and they know why they should undertake them. In short, the religious teaching is put into daily practice, and is as much a preparation for life as the work of the classroom or the games of the athletic field.



THE PRESIDING BISHOP AND COUNCIL VISIT PRESIDENT HARDING
(See THE LIVING CHURCH of July 30th, p age 408.)

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Work Among Foreign-Born Americans

From a Statement of the Foreign-Born Americans Division, Department of Missions and Church Extension, to the Presiding Bishop and Council

By the Rev. Thomas Burgess, Secretary of the Division

WHAT is termed "Americanization" is at bottom a religious problem. Our Episcopal Church is generally acknowledged as best adapted to carry on such work. The field is almost every diocese in the United States. The people among whom we must work are 35,000,000 foreign-born and children of foreign-born, of whom many millions are entirely unchurched.

ORIGIN:

The work, ordered by General Convention in 1916 and prepared for by the Board of Missions by a study book, *Neighbors*, was begun in June 1919 with the present Secretary. A section of the Nation-Wide Campaign Survey was devoted to this subject under the title of "Christian Americanization". The Presiding Bishop and Council took over the work as a Division of the Department of Missions under the title of "Foreign-Born Americans Division."

FIELD WORK:

The purpose of the field work is to carry into practice the results of careful study and investigation. The investigations have irresistibly forced the conclusion that the cause of unrest among the foreign-born is social, rather than economic. The economic condition of the foreign-born rapidly improves, but with this improvement is not always an increase in dependability. The conditions in American life have fostered the tendency towards racial segregation with the resulting detachment from American ideals. This is the logical outcome of the aloofness of the American public. Along with the disillusionment of the immigrant from his dreams of an America in which racial heritages blend in the formation of a higher and more vigorous civilization has come a distrust not only of the motives which inspire Americans but of the principles on which American idea of democracy is based.

This conviction has forced into the foreground as the primary objective of the field work a programme of fellowship "For Every Churchman a Foreign-Born Friend" is the slogan. With this idea before us, we are trying to enlist the aid of diocesan and parochial leaders in having communicants of the Church seek out from among those with whom they could naturally associate at least one friend of foreign birth.

Correlated to this, and possibly antecedent, is the conclusion that any work in the interest of the foreign-born is not necessarily a "slum" problem. As such, it has been viewed impersonally as a sort of side issue in the application of what is popularly called "social service." As a matter of fact, the industrial and economic opportunities in America are such that comparatively few foreign-born remain among the "submerged tenth." An increasing percentage is found among the small tradespeople, while many are seizing opportunities for educational advancement and political leadership. It is among this class that discontent growing out of social isolation engenders a real menace to American institutions. It is impossible to draw forth wholehearted enthusiasm for national institutions from people who feel that they are excluded from real fellowship because their speech and customs betray a foreign origin.

It is for these reasons that we are convinced that the most important work of winning over the foreign-born must be through fraternalization. It is a slow process involving the awakening of the national consciousness rather than an appeal to the missionary enthusiasm of the few. All

authorities agree that the Christian Church is the only agency that can perform this task; and those most interested are convinced that the Episcopal Church is the logical leader in most phases of the work.

INSTRUCTION:

The assistant secretary has given courses varying from three to ten hours in all but three seminaries on the subject of Foreign-born and how the Church can work. He has also conducted courses with lasting results at the two Church Workers' Institutes. Last summer, single lectures and in some instances courses were given in most of the summer schools. This year, all the summer schools, with a few exceptions, are covered by the Division with regular courses. Lectures are also to be given at all Brotherhood of St. Andrew camps. The Religious Education Department has asked and received a programme on how to teach the children of foreign-born, and the assistant secretary is preparing at their request a booklet for Church school teachers. The secretary also is a member of the Vacation Bible Schools committee of that Department.

Other literature has been published. Most important of all is a 275 page book, *Foreigners or Friends*, written with the help of the best experts in the country by the secretary, assistant secretary, and the Rev. Charles K. Gilbert, Social Service secretary of New York. This has been recommended and financed by the Social Service Department. The title is *Foreigners or Friends; A Handbook; The Churchman's Approach to the Foreign-born*, giving a course of instructions and practical suggestions for service, suitable for these of our laymen who are ready to do the actual volunteer work in their parishes. This is to meet the incessant demand of an answer to the question, "What shall I do, and How?" New York is planning a normal training school for teachers in this work, and other dioceses are considering such project also.

IMMIGRATION:

The City Mission of New York has requested the Department to give assistance to the port chaplaincy of New York, since the reception and following up of immigrants is not a city or diocesan, but a national problem. The Division has loaned the assistant secretary every few weeks to substitute for the regular port chaplain, thereby giving the City Mission satisfactory assistance and getting in personal touch with an important part of the problem. Dr. Jones also has been studying the immigration question carefully and definite plans are being formulated.

DIOCESAN DIRECTION:

Advice, investigation, and personal direction have been asked by several dioceses; this in addition to the continual particular requests that are coming in the office and to the field director. In addition to what will be detailed in the next section, we may mention:

Pennsylvania, after much conference and preparation, has given over to the Division the actual direction of all foreign-born work within the diocese, which assumes the financial responsibility. Dr. Emhardt is at present taking personal direction of it and a committee has been appointed by one of the convocations with Dr. Tomkins as chairman to raise \$2,500 to start one section of the new work.

Pittsburgh. The Division nominated, after careful investigation, a special Social Service director, the Rev. J. H. D. Sauber, for the diocese, where he is now at work,

and has also put the diocesan authorities in touch with an important Russian priest and sent one of our Italian clergy there to make a six-weeks' survey. The same clergyman is now surveying the Italian work at the request of Bishop Williams in Michigan.

San Francisco, after much conference, has brought about a remarkable allocation of responsibility, whereby, among all the foreign-born exclusive of Orientals, the *recreational work* is to be done by the Y. M. C. A., the *educational work* by the Presbyterians, the *social service work* by the Congregationalists, and the *priestly and pastoral work* by our Church, under the Rev. F. W. Moore, the start of which work has been financed by the Department—\$600 for one year, for this year only. This last illustrates an important policy; namely, that in order to start a new work, some financial help should be given at the beginning by the Department.

Sacramento has taken steps to establish a large work among foreign-born which they agree to put under the direction of the Division in accordance with the Pennsylvania plan and has been given permission by the Priorities committee to raise the sum of \$9,000 in addition to the \$9,000 in hand in cash and property.

WORK AMONG PARTICULAR RACES:

Welsh. The Welsh immigrants, a goodly proportion of whom were brought up as Anglicans, have long felt that the Church has neglected them and have left the Church for either other Churches or irreligion. The Rev. Hugh David Jones, who was appointed as assistant in the Division, has besides his other duties held many services in the Welsh language of which the Welsh are particularly tenacious, and has been able to influence the Welsh papers in America and has well accomplished the object of his appointment; namely, to establish a new and friendly feeling among the Welsh in America towards the Church. He is now ready to take up parish work as soon as opportunity affords. Welsh people respond well to his efforts and are turning again towards our Church in the parishes, and the whole tone of the Welsh press has been changed. All this is having a far-reaching effect.

Scandinavian. Dr. Hammarskold, as Dean of the Scandinavian Association, and the Rev. Philip Broburg, as Associate Dean in the Mid-West, working under the Division, have done a far-reaching work. The purpose and scope of the Scandinavian Association is to minister to the unchurched masses of Swedes, Norwegians, Danes, and Finns; namely, at least 2,000,000 of the 4,000,000 residing in this country. An un-American antagonism and unfraternal attitude (Swedish-American Lutheran bodies) makes our work much more difficult than is generally realized. Even the present Archbishop of Upsala has been charged with "conspiracy against the true doctrine" and "attempts to use his high office in the interest of a Romanizing Anglicanism which aims to undo the results of the Reformation." Dr. Hammarskold further writes, "the Department has already done much to help me and my co-workers meet this situation."

ORIENTAL WORK:

Conferences on Oriental work were held by Dr. Emhardt in San Francisco, Tacoma, and Vancouver, resulting in important proposals. There are in the United States 107 missions for the Japanese, of which we have only 3; there are also 23 Buddhist temples; which are anti-American as well as anti-Christian; there are also 172 Chinese missions, of which we have but one; also 16 Korean missions of which we have none.

The work that is being done is all that the dioceses seem able to do. In every case the appropriation for this work bears a very large ratio to the missionary budget of the diocese. In every case the established work should be enlarged and further developed. International politics have

forced consideration of the Oriental questions into a national issue. On this basis it is necessary to urge more aggressive effort on behalf of the Oriental. The burden of expense under those conditions should be considered a national obligation.

LAPSED ROMAN CATHOLICS:

When we consider the lapsed members of the Roman Church, we are facing an imperative challenge to our Church. This should be grouped under four heads; namely, (1) those from Latin-speaking countries of Europe who have lapsed through disillusionment or discontent with the Hierarchy; (2) those from Central Europe who have lapsed through racial antagonism and national reaction against Rome, as the Czechs, Magyars, and Poles; (3) Mexicans; (4) members of the Uniat Churches who have been brought over into Rome from Eastern Orthodoxy. Discontent has arisen among these either because of the removal of political necessity for conformity, or the possibility of obtaining peculiar privileges of their national Churches, such as the marriage of the clergy and the Eastern liturgy in the vernacular.

Italians. Work among the Italians has become an accepted part of the Church's programme. Creditable work is being done in several dioceses. During the past year, with the co-operation of the Division, the work at Gary, Ind., has been reorganized, plans for extension in Philadelphia have been developed; work undertaken in Scranton, Pa., careful survey made in the dioceses of Pittsburgh and Michigan by an Italian representative of the Division, and new work started in Los Angeles and San Francisco.

Spanish. In Gary, Ind., at the suggestion of the field director, work among the 7,000 Spaniards has been added to the Italian work. Also a new start of Spanish work has been made in New York.

Poles. In Philadelphia, four successful missions are maintained among the Poles. Two additional Polish priests with satisfactory credentials have recently offered their services to the Division. Several whole Polish congregations have seceded from Rome and are requesting our bishops to take them over. This is a difficult matter to deal with.

Czechs. A remarkable work among Czechs under the Rev. Robert Keating Smith in Westfield, Mass., in remembrance of the wonderful Sunday school conducted by Dr. Stires while in Chicago, shows what can be done among the Czechs. Mr. Smith went abroad with credentials from the Presiding Bishop and Council to investigate religious conditions in Czechoslovakia. Since his return he has kept in close touch with the special committee appointed by the Presiding Bishop and Council and will be ready, when the opportunity affords, as the result of the movement in Czechoslovakia, to have great influence over the Czechs in this country. At the request of the Bishop of Chicago, he made a careful survey of conditions among the 180,000 Czechs in Chicago, which resulted in the appointment in April of the Rev. Adam Y. Hanunian to take charge of this work. In Omaha, \$12,000 have been offered to the field director if the Division can direct the work and find a leader among the Czechs.

Hungarians. Last winter, the field director, at one of the embassies at Washington, was introduced to a well-known Hungarian, Monsignor John W. Torok, D. D., Professor of Canon Law in the Uniat College in Rome, and explained to him the Catholicity of the Episcopal Church. He had been sent with the permission of the *Propaganda Fidei Congregacio* to carry on anti-Bolshevik propaganda in America among the Hungarians. After several months of careful testing, the secretary recommended Dr. Torok to the Bishop of Maryland, who received him as a priest into the ministry of our Church on June 9th, and he has become an assistant to the Secretary of the Division, without salary.

His services are already proving invaluable. A number of ministers of the Reformed Hungarian Church in America have been for some time in communication with the secretary in regard to their being received into the Church. Their congregations number over 20,000. There are probably 400,000 unchurched Hungarians in America kept from all touch and sympathy with American life by bad leaders and anti-American newspapers. Here lies a great opportunity for the Church when we have the leaders who will be able to guide this work.

Mexicans. The Division has been able to bring about a good beginning of the all-important Mexican work along the border. In El Paso, Texas, the field director, with Bishop Howden and Dr. Swift, worked out a plan which is partly under the direction of the Division for a community centre to begin a great work, religious and social and educational, among the 52,000 Mexicans of El Paso. Well-equipped workers have been found; important property acquired; and the work begun; \$2,500 towards this has been given by the Department and a like sum guaranteed by the diocese. At the advice of the field director and the Bishop Coadjutor of Los Angeles, the appointment of a priest who should live in the Settlement House in that city, has been undertaken. Much work in other cities is needed and also rural missions, where Mexicans predominate along the border, with proper equipment provided. Important as all this may be, the supreme means of approach to the Mexicans is through the healing of the body. There is no hospital for Mexicans along the border. Something should be done. If the hospital cannot be established, wards should be, with Mexican doctors, nurses, and above all Mexican dieticians. Without exception, the religious and secular organizations along the border tell us that there is work for the Episcopal Church, and with this concession is often combined an expression of wonder at our aloofness and apparent unwillingness to share what is a national responsibility. More than any other religious body, we are in a position to reap the generous harvest in membership and substantial support.

Eastern Orthodox; Greeks, Russians, Serbians, etc. Work among members of the Orthodox Church is being forced into prominence. Everywhere throughout the country bishops and their clergy are asking for advice.

This question is involved because the motives of interest differ.

In the first place there is a group who seem to view the whole problem externally from an opportunist or at the best from an academic point of view. These either hold aloof and criticize or else join the movement and muddle. Their vision is limited to dramatic groupings or of diplomatic expressions of brotherly interest and desire for closer relations, which in reality mean nothing.

Others there are who are drawn towards the Orthodox through their desire for union (or reunion). They are blind to the fact that the Orthodox have now become a factor in the unity of the Church. There was a time when a conference on reunion was the most that we could hope for. Our attitude in such conferences was self-conscious and introspective. We were trying to justify our historical position and heritage. Its aim and purpose was purely ecclesiastical. The self-revelation of Orthodox prelates such as Meletios of Athens, Platon of Odessa, and Nicholai of Serbia, who have been unfolding the message of the East, has shown our mistake. Their contribution is not ecclesiastical but evangelical. Eyes are now turning to the East as the possible centre of Unity. This was unmistakably so at Geneva. In recognizing this fact and accepting its implication, we are taking a stand by no means unique among Christian bodies in America. The relation of the Moderator of the Presbyterian Church in New York, to Orthodox prelates, while not so effectively staged, has been as close and as significant as that of any prelate in our Church.

The third and most important motive of approach to the Orthodox is linked up with the purpose of this Department, viz., practical service, religious and social. With the exception of the Oriental, the position of the Orthodox is most appealing. Most other immigrants have more or less natural and ecclesiastical lines of affiliation. In many parts of the country, the Orthodox can find no Church home. Even where the Church is established, its introduction to the country is so recent that it must be considered exotic if not foreign. It is just beginning to be recognized as an institution in America. It will be long before it is popularly accredited and accepted. This condition is realized more clearly in the homeland than here. To the mind of the trusting priest of the villages of Russia, Greece, or Serbia, there is one happy solution: the Episcopal Church is a sister organization and a sympathetic body. To that Church the immigrant is directed if he cannot find an Orthodox congregation. He is assured that he is to find a welcome. The result has depended on us. The stranded immigrant is not welcomed by the sister Church. The restraining power of religion no longer controls his life. Hence liberty in the land of the free easily develops into license and licentiousness. The converse of this condition is equally true. Where our Church has endeavored to reveal herself as a sister Church, disorganized communities have been stabilized. In a number of cases Bolshevistic control of communities has been effectively counteracted through acts of fellowship by our clergy. In others discord resulting from Old World politics has been removed. Acts of fellowship and united services based upon a desire to serve God and nation are becoming frequent. When Metropolitan Platon, who has been given charge by the Patriarch of all Russian Churches outside of Russia, recently came to America, he at once sent word to the field director and secretary asking them to come to see him. The secretary furnished to the Greek bishop on request, books of sermons by our clergy and copies of our Constitution and Canons and the organization of the Presiding Bishop and Council to Metropolitan Meletios of Athens and Bishop Nicholai of Serbia. Telegrams and letters are occasionally received from our clergy, requesting information on the standing of Orthodox priests with whom they desire to co-operate. Such communications are referred at once to the proper Orthodox priests and their replies transmitted. In some cases Orthodox priests are sending their children to our Church schools and everywhere they desire our help in keeping the second generation from lapsing from all religion.

Bishop Nicholai during his visit kept in touch with the secretary and left instructions as to how best our Churches could co-operate in reaching his people in America. The Rev. Lloyd B. Holsapple, at Bishop Nicholai's invitation, with letters of commendation from the Presiding Bishop, furnished at the request of the secretary, who also obtained a *laissez passer* from the Embassies concerned and a letter of introduction from the Secretary of State for Mr. Holsapple, has gone to Serbia to carry a spiritual message to the people. Mr. Holsapple will be of great help when he returns in solving the Serbian situation.

OTHER WORK:

In addition to the definite work accomplished, some of which is detailed above, the Division has had a great indirect influence. The very fact that the Church has undertaken this work nationally has aroused parishes all over the country to reach out to make friends with and minister to the people of various races within the parish bounds.

WORSHIP IS the conscious self prostration of a reasonable creature before the illimitable greatness of its God.—H. P. Liddon.



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 SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

IT has been suggested that as the last diocesan convention of New York prayed for the guidance of the Holy Spirit its choice for the episcopate is entirely the result of the work of the Holy Spirit and the ultimate and absolute declaration of God's will. Therefore it is claimed that bishops and standing committees must give their consent. This seems to be the view taken by Dr. Slattery in his letter in the *Churchman* and of Professor Tyson in his letter in *THE LIVING CHURCH*.

Is not a certain sophistry and theological absurdity involved in the suggestion, such as inhered in Professor Huxley's suggestion that the efficacy of prayer be tested by praying for one ward in a hospital and not praying for another? This impious suggestion was declined by the Anglican Church for the expressed reason that predeterminate conditions being unknown could not be guarded against. No mind could know who in the Church on earth or in heaven, past or present, prayed or failed to pray for the sufferers in those wards and no one knew but that the intercessions of souls in the past or the free-will of the sufferers themselves have at some crucial moment predetermined the event in the Divine Will long before Huxley had concocted his childish scheme. Would the theologians referred to dispute that it might be quite within the Divine Will and quite the direct result of the operation of the Holy Spirit that the formal choice of a convention, even after prayer, should fail by reason of the failure of other constitutional bodies to agree in the result? Does the guidance of God's Holy Spirit stop with the convention? Do these theologians deny that the Holy Spirit might guide the bishops to refuse the required ratification?

If the bishops should refuse it, should these theologians hold that they had nullified the manifest will of God? If the Holy Spirit finishes His office with the majority vote of a convention, why does the Church refer the action of the convention to the bishops for approval? Cannot bishops pray as effectively as delegates to a convention? Does it lie with anything human in the world, be it the German Emperor or a diocesan convention, rightly to claim that because it asks for the guidance of the Holy Spirit what occurs at the time is necessarily the ultimate and absolute Divine Will?

The German Emperor applied the theory with reckless consistency and with alarming results.

Millbrook, N. Y., July 14th.

CHARLES C. MARSHALL.

To the Editor of *The Living Church*:

MANY of us lay people are waiting to hear directly about the real issues involved in the protest against the consecration of Dr. Shipman. Thus far nothing has been done by his supporters except to apply whitewash liberally. We of the laity desire bishops whose lives in all relationships will bear the most searching scrutiny.

Does Dr. Shipman disavow the policy and utterances of the *Chronicle*? Does he defend his course of action in the wedding incident in the Church of the Heavenly Rest to which objection has been made? Does he hold that a minister of the Reformed Episcopal body can canonically be allowed to officiate in one of our churches?

We desire direct answers to these questions now from Dr. Shipman or his supporters. *Noblesse oblige*.

Not to answer suggests being afraid to answer the real points.

HENRY D. PIERCE.

New York, July 26th.

To the Editor of *The Living Church*:

PROPOS of the discussion regarding the confirmation of Dr. Shipman as one of the Suffragan Bishops of New York, the following facts seem to the writer to be pertinent:

1. Inasmuch as a suffragan bishop is of the highest order of the Church's priesthood, and becomes a member of our House of Bishops, the subject is one in which the whole American Church is interested, and the opinions of all her communicants should be desired and must be given consideration.

2. If Dr. Shipman is indeed of the calibre desired for the Church's highest priestly office he will feel the delicacy of his position and promptly and emphatically decline the place to which he has been elected by his diocese, inasmuch as there can-

not possibly be unanimity of opinion on the part of the whole Church as to his acceptability.

3. If Dr. Shipman, after a further review of the matter, is finally considered by a sufficient majority (in his diocese and the Church generally) to be desirable, he will be given another opportunity to accept or decline—as has been the case of others now in the House of Bishops who desired to be assured of their acceptability in the minds generally of their electors.

The writer cannot but believe that Dr. Shipman will still set himself right before the whole Church by gracefully declining an election which manifestly, without any reflection upon his high motives and his unquestioned personal character, the Church hesitates to confirm.

Sincerely yours,

G. H. RANDALL.

Philadelphia, July 28th.

DISCUSSES THE CHURCH PRESS AND THE SUFFRAGAN-ELECT

To the Editor of *The Living Church*:

AS a sort of amateur clerical journalist, without much tendency to be more than moderate in Churchmanship, I am wondering just what is the *terminus ad quem* of the whole debate in regard to the wisdom of confirming the election of Dr. Shipman as one of New York's two suffragans. I imagine that the opponents would be satisfied with his confirmation if the agitation against it resulted either in the suppression of a monthly called *The Chronicle*; or if not its suppression at least the repression of its too vigorous language, called sometimes insulting by those whom it hurts.

I think I am honest in saying that I am personally interested chiefly in preserving the *status quo* in the Church to which so many object. That is to say, I am a profound believer in the superior position of a Church that can face a confused and uncertain world and say, We frankly permit differences where certain simple fundamentals are accepted. On that basis I should defend the right of any ritualist to have his say, and I should insist upon the same freedom for broad and low Churchmen. To paraphrase an old proverb, Give each one absolute liberty of debate to the limit, knowing that in the end the best man as well as the best principle will win.

Now behind that platform there must always be organs of expression, and no one should try to drive them out. I note in *The Living Church Annual* published from your office, that there are recognized various "General Church Papers". Four of these are weeklies, three monthlies. *The Churchman*, *THE LIVING CHURCH*, *The Southern Churchman*, and *The Witness* are the weeklies honored by your recognition. *The American Church Monthly*, *The Chronicle*, and *The Holy Cross Magazine* are the monthlies. I am aware that periodicals, like individuals, object to a narrow classification, but I do not think it unfair to say that *The Churchman* has added to its old-time respectable Episcopalianism a sort of bolshevist note of social protest, while *THE LIVING CHURCH*, in my judgment averaging the best in its long years of editorial management, has been generally taken as the leading organ of a dignified Ritualism, or Anglican Catholicism. A man seeking to lead the Church out of mere Protestantism into a realization of its historical and valid Catholic heritage undoubtedly finds a protecting voice in *THE LIVING CHURCH*, and those inclined to socialism are not frowned upon by its editor. *The Southern Churchman* I do not know so much, but have the impression of it that your recent editorial compliments confirm, that it is a sweetly Christian paper, not at all fond of "ritualism", but refusing to take up argumentative campaigns or dubious modern causes. If it is low in Churchmanship, it is, as at present conducted, free from vigorous protest. *The Witness* is what it is from week to week, depending somewhat on whose department has the longest instalment. As such it suits a good many.

When we come to the monthlies, I do not think it unfair to assume that everybody knows that two of them are openly for the party of higher Catholicism. This leaves only the recalcitrant *Chronicle* as the organ of Protestant utterance. My plea is that it should be allowed to continue as such. There is no doubt but that all over the Church (I imagine a good Catholic Churchman would say "too much over it and yet not of it") there are multi-

tudes of men and women who feel about things going on in the Church just as *The Chronicle* expresses itself. They even say such things in private, in practically every parish. Why not permit them to have their official voice, if they care to pay the subscription price? I can easily remember the time when one could hear over and over again, "I think that that LIVING CHURCH should be suppressed." Just because "that LIVING CHURCH" had a vigorous voice of its own which did not please its enemies but mightily pleased its friends and supporters?

We are living in the era of a new psychology that makes much of suppressed emotions. They are exceedingly important in the world of religion. As a matter of future safety and present fairness, I plead for the life of *The Chronicle* as an organ of multitudes of Protestants who would keep on saying these things anyhow, ultimately getting out of the Church that did not let them have their say. There are, of course, those who exclaim contemptuously, "Let them get out!" But is that either wise or Christian?

Doubtless the Church should get along with fewer parties, but I hardly think it will until we see face to face, and St. Paul has philosophically postponed that divine event to the other world. While we are here, it is possible not only to endure the man opposed to us, but even to enjoy him, if we know where to lay the emphasis. I have just been looking over Mr. Marshall's "excerpts from *The Chronicle*" which was sent to bishops and standing committees. I have several impressions from reading them. In the first place, maybe the writers are too much advertised thereby, for I doubt their general utility even as boomerangs. In the second place, to quote sentences and paragraphs too far separated from their contexts is always unfair. I would hate to have my own squibblings or sermons treated thus! In the third place, there is a total absence of any human or Christian allowance for the use of humor. Of course the humor is not always apparent to everybody, and of course the man to whom certain minor strings are sacred can never be tolerant of any humor that tampers with them. But I do feel that Mr. Marshall, an earnest, conscientious layman, has been unjust in his assumptions of slander and insult where only playful teasing or legitimate satire were meant.

There are, in brief, two things I should lament just now. One is the endeavor to drive out the organs of protest from amongst Church periodicals. The other is the effort to prevent one of the best men in the Church from being made bishop just because he declines, under fire, to say that he is sorry his name was used among the promoters of such an organ. If my own human nature is like his, whether we agree or not in opinions, I should imagine Dr. Shipman refusing to speak to the end. There must be manhood even in religious controversy.

New York, July 21st.

JAMES SHEERIN.

TRUTH NEW AND OLD

To the Editor of *The Living Church*:

IF Mr. Tyson's letter of June 2d is correct, and no Anglo-Catholic has been either "lashed" or "stung" into replying to certain questions of controversial nature, may I respond to the spur as one of the interested ones?

We Anglo-Catholics have refrained ourselves simply because, for the Church's sake and our own, we are trying to follow the maxim, "Never discuss opinions with those who have nothing but opinions." Surely Mr. Tyson is not so blind as to overlook the absurdity of inviting a statement from a section of the Church, and, in so inviting, barring their use of their (alleged) favorite terms of expression, and at the same time thrusting on them favorite terms and catch words of Mr. Tyson's own, such as "New Truth," "Mid-Victorianism," etc.—terms surely as vague and ineffective as any overworked in the world to-day.

But, in deep seriousness, will Mr. Tyson tell us what he means by the new truth which has been revealed to the Church in the last one hundred years? Like many, I have heard tiresomely reiterated mention of this, from thousands of writers and talkers. Of *it itself*, no details seem available. And if priests of the Church are to take, in effect, the Unitarian position, putting the Word of Christ into the category of teaching appropriate to its time only, and subject to additions and changes as time goes on, then such priests (without evasion or counting the cost) *must* state and elucidate this discovery, prove its soundness of itself, or produce an authority for it that will place it above the necessity of demonstration.

As a humble layman, I have no hesitation in thus publicly stating that I am prepared, against any man, to back up the statement that there is in existence to-day absolutely no "new truth" which makes apology for, or revision of, the deposit (such as Mr. Tyson hates the term) which our Saviour left with His primitive Church.

All Saints', Boston.

GEORGE C. PHELPS.

PREACHING THE SOCIAL GOSPEL

To the Editor of *The Living Church*:

YOUR correspondent, Mr. Douglas Matthews, seems to me to overlook an important distinction. Certainly the clergy should teach the gospel and teach that its principles are applicable to all the relations of life. But they are not trained as legislators and it is no part of their business to promote particular legislation. Their position is like that of chaplains in the army and navy. They ought to teach very plainly the principles of Christian living, but it is no part of their business to teach the generals strategy or the admirals seamanship.

St. Paul is the example for all clergymen. He sent letters to wealthy commercial cities, he wrote also to the country people of Galatia. He taught them plainly the principles of Christian living and warned them against the sins which beset them. He never undertakes to direct methods of administration.

New Hamburg, N. Y., July 15th. EVERETT C. WHEELER.

TO SHOW AMERICAN HOME LIFE TO JAPAN

To the Editor of *The Living Church*:

IN Japan, as well as in America, the "movie" is supreme. Unfortunately, many of the films exhibited there issue from this country, and are of a character no decent board of censors would think of passing. From such films great numbers of Japanese children receive their first ideas of what life and social customs in America are—and these ideas are lasting. The situation is intolerable, since it is a big factor in controlling the attitude of Japan toward this country and toward the Church which is known all over Japan as the *American Church*. When I was in Kanazawa last spring, Mr. Smith, the head of our mission there, spoke to me about this matter and urged the necessity of a movie outfit, for use not only in his own school but in numbers of government schools in the neighborhood, to which he has access.

He suggests that the cost of the machine—approximately \$275—be met gradually out of his salary and by charging an admission fee. However you look at it, such a suggestion, perfectly characteristic of our people in the foreign field, ought not to be considered for a moment. Can any of your readers, who are interested in the question of the moral life of Japan and her attitude toward America, help me out with a better suggestion as to how Mr. Smith can get the needed machine?

WM. C. STURGIS.

281 Fourth Ave., New York.

DETAILS OF LOCAL CUSTOMS DESIRED

To the Editor of *The Living Church*:

IAM hoping to collect, tabulate, and publish details of special services, traditions, and uses found at present in the Church in observance of the great feasts and festivals of the Church's year.

This would include some lists of Lenten and Holy Week services where they contain suggestions and helpful ideas, and the description and explanation of any special practices or uses. For instance, details concerning the midnight mass at Christmas; some have carols sung from the tower preceding the celebration, etc. There are various and helpful traditions and uses concerning the Holy Communion on Maundy Thursday and concerning its reservation. Some churches are beginning to make much more of the First Communion of their children. A hundred and one things are done for the edification of the faithful locally, which would help us all if known. I have a horrid little book called *500 Ways to Help Your Church* which has reference to nothing more than parties, stunts, etc. I have in mind a book covering innumerable ways in which a parish priest might be helped to enrich and beautify his services.

I am writing to ask all the clergy who have material available for such a publication in the form of Lenten cards, specially printed services, etc., to send them to me if the idea commends itself, with explanations, notes, etc. Such assistance as is given will be very gratefully received.

Yours very faithfully,

KENNETH A. BRAY.

St. Peter's Rectory,
Geneva, N. Y., July 24th.

LET YOUR sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see, the preparation which the sun makes, when he is coming forth from his chambers of the east.
—*Jeremy Taylor.*

Resurrection

By Louis Tucker

IT was supper on the first day of the week at John Mark's house. Peter, James, and Thomas were absent, but so many others were there that Mary, John Mark's mother, and Rhoda, her housemaid, had ample work in serving. The whole discipleship was stunned and heart-broken; but people must eat, even though the world break around them. Therefore, Martha of Bethany and Mary, the mother of our Lord, notable housekeepers both, had come from John's house to help, and had brought Mary of Magdala and others with them. The women were not heart-broken. Rather, they were quietly jubilant and a little defiant.

John Zebedee said grace in the absence of Peter and James. He ought to have been gloomy, like the others; but his eyes exulted and blazed, as did those of the women. There was a good supper—bread and wine, lentils, roast mutton, broiled fish and honeycomb—but John spent scant time eating. Soon he was on his feet for the first of the speeches.

"Brethren," he said, "I have been to the High Priest's house. They roused this morning at the earthquake. Before they slept again, one came, running, whom Caiaphas had set to watch the guard. He said that as he looked over the wall into Joseph of Arimathea's garden a man of light appeared in the sky. He descended and rolled away the stone from the door of the tomb. Then came the earthquake and a blaze of light too bright for seeing. Ere he had well done, came a Roman, running slowly because in armor, who said the same, adding that they had looked into the tomb with torches and it was empty. Caiaphas was angry and said a meteor had fallen and we had slipped in and stolen the body. Then came Carina, the centurion, with soldiers. Caiaphas shook a great bag of money at them and told them they had been smitten senseless by a stroke of lightning, and we had stolen away the body while they slept. They said Pilate would crucify them if they told that tale. Caiaphas said he would hold them safe. Any man might be stunned by lightning. Besides, it must be so, for where was the body? So they agreed it must be so and took the money. Has any one seen the Lord's body?"

John spoke as one exultant, but the seven remaining Apostles and the other disciples shook their heads. John repeated his question, and at last Mary of Magdala answered: "Yes, I have seen Him, living. I clung to His feet. They were pierced with the nails. I have told you what He said, but none of you will believe, except John."

"Andrew, what think you?" asked John.

"I would give my life to believe," said Andrew, "and so would we all. But she saw angels, too. It was a vision."

"If it were a vision," said John, "the body would be in the tomb. But the tomb is empty. Peter and I went and looked. Where is the body?"

Andrew lay down, with an unbelieving gesture, and Mary of Magdala turned to Mary, the mother of our Lord, who was also serving the supper. "You tell them," she said.

There was a little pause till Mary, our Lord's mother, began. It was unprecedented that she should be there at all. She should have been in the inner chamber of John's house, in retirement. Nothing could so clearly emphasize her belief as her presence. Now she leaned forward and spoke softly but very earnestly.

"Faithful friends, would I be here if I believed Him dead? He is not dead but living. We met Him on the way to the garden. He said, 'All hail!' and gave us the message

for you, which we have delivered and which you cannot yet believe. He is not dead. He is not dead, but liveth."

"He told us often He would rise again," said John. "What say you, Philip?"

"He meant that He would die politically and rise from political retirement. You yourself said so, John."

"True, but I changed my mind when I saw the neatly folded grave clothes in the empty tomb. Till then, Mary of Bethany was the only one who took Him literally. He said that Lazarus' sickness was not to death, so she laid aside the spices bought to embalm him, even after Lazarus was dead. He said that He Himself would die, so she took the spices bought to embalm dead Lazarus and anointed Yeshua's living body for the burial. He said He would rise again, so now she believes. How is it, Lazarus?"

"She is here, John. Ask her."

"How is it, Mary?"

"He liveth! He liveth! Oh, he liveth!"

"How is it, Philip?"

"Grave-clothes prove nothing. Peter too saw them and did not believe. I would not speak so plainly in their presence but that you press me, John. I know they think they saw Him; but I cannot but hold Peter right when he called the stories of their visions 'idle tales'."

Philip lay down, and again the Apostles and the bulk of the disciples nodded. Yet the women looked at each other, untroubled. They knew.

There were more men present than the tables held, besides women, so that the doors were guarded by a little group outside each, as they had need to be, for fear the Temple police might come and make a wholesale arrest. Those not at table would eat later. There came a knocking on the door and James entered. John gave up his place, for, now that Yeshua was gone, James was head of the house of David and rightful King of Israel. James was usually a quiet man, but now his eyes blazed.

"You are late, James," said John.

"I did not know there was a meeting. John. I only knew some of the brethren would be here."

"'Twas all any of us knew," spoke up Nathaniel. "We gathered as it were by instinct, before we scatter—forever."

"We spoke of Yeshua risen," said John. "The women believe and I—none other."

"I take John's place at head of the table, brethren, because with Yeshua dead"—a dozen winced at the word—"I am head of the line of David. But I take it only to yield it up again. I am not head of David's House. Yeshua is not dead."

"James, are you too persuaded by the women?"

"No, Levi Godsgift. I saw Him."

"What!" This from a dozen.

"I saw Him. I was praying, and one came and called me, saying: 'James! James!' I did not know Him, but answered, 'Here,' thinking it must be John. 'What were you saying, James?' He asked, and I answered, 'Would God the story of the women might be true.' 'It is,' he answered, and then I knew Him."

"Oh, what else? What else?"

"I put my hand upon His shoulder, firm flesh and strong. I felt the muscles play under my fingers. I peered into His face by starlight. It was Yeshua. Then, ere I could kneel, He was gone."

After a long pause Simon, Zealot, questioned:

"When and where?"

"Ten minutes ago. Here, on this housetop."

The unconvinced disciples looked at each other and shook their heads. At last John said:

"Out with it, Judas Lebbaeus. What think you?"

"Would God I might believe—but alone—at night—on the housetop—thinking intensely of this very thing! James was ever quiet, something of a dreamer. Why did not Yeshua come to us talking of Him below here? We love Him too. Why, if this be true, Death would be dead and Yeshua Bardawid Lord not of earth alone but hell and heaven! It is too great. Nay, James, you saw a vision."

"Nay. What I saw, I saw. He loves us all. Wait and you too may see."

"He spoke much of faith. Perhaps He does not come here since you have none." This from John.

"You have a plenty, John, and have not seen Him."

"One of the seventy, Luke, the physician, with Cleopas, of Emmaus, and his daughter, have come, bearing so strange a tale that those who serve downstairs cannot believe it." The speaker was a pleasant-faced serving man of the household, whom John knew, for he had once followed him to the house, bearing a pitcher.

"Admit them," ordered James.

There was an excited silence, while young Luke, with grey-bearded Cleopas and a slim young girl, entered; but before they could speak there came a hammering on the outer gate so clangorous that the whole company was amazed. Then came, after but a moment's delay, the sound of a man running upstairs, and Peter, followed by all who were in the house, burst into the room. He paused there, panting.

"What is it, Simon? Speak."

"Jesus Christ is risen!"

"Say on."

"I know that I am not fit to be with you, for I denied Him. You have all been kind, but I abhorred myself. Therefore I went by myself to the tomb, to be alone; but folk had gone to look at the empty tomb and there were people there. There is no public place around Jerusalem where one can be alone. But I have, as you know, carried the key of Gethsemane for Him for days—and had forgotten it. So I went to Gethsemane. There, as I mourned, He came to me."

"How?"

"From among the bushes. The prints of nails are in His feet and hands. Long scratches from the thorns are in His forehead. He laid His hand upon my shoulder, raised me up, and talked with me."

"What said He?"

"Nay. That rests between Him and me. What would He say to one who had denied Him? It is enough that He forgave me. But, at the last, He asked me if I were sure that it was He; and when I answered 'Yes,' He sent me away, by strong compulsion, to find and strengthen you. He reminded me that He had told us that on the third day He would rise. We are to meet Him in Galilee. I left Him at his orders, standing among the rosebushes."

"What say you now, Jude, Philip, Andrew, Levi Gods-gift?" asked John.

Simon Peter turned and looked up and down the line. The man blazed with certainty. He looked each between the eyes and by sheer force of personality fanned the flickering faith of each. Slowly their faces changed until their eyes, too, gleamed.

"Speak you also, Cleopas," said James. "Let the doors be closed."

"Luke and I walked to Emmaus. One met and questioned us. Our hearts burned within us, but we did not know Him. Then began He with Moses and the prophets and showed us how all things that have happened were fore-

told of Him. When we reached home, we constrained Him to come in and sup with us, gave Him head of the table, called on Him to say grace. He took the bread and broke it, as the law requires. We saw the nail-holes in His hands, and in the breaking of bread He was known to us and vanished from our sight. Miriam here saw also. Speak, daughter."

"I served at table. I knew Him all the time. I had seen none from Jerusalem since Passover and so thought that rumor of His death must be mistaken. He is alive. I was not sure that He was dead until they told me."

"Lord, we believe," said John. "Help Thou our unbelief."

Then, while he was still speaking, a quiet voice they knew and loved said: "Peace be unto you," and One stood in their midst.

Thrill upon electric thrill of terror ran through them. Believing and half-believing alike, they were afraid and started back. At last Andrew gasped out: "It is His ghost."

The wise, slow, kindly smile they loved so much assured them, and the Voice they knew so well said:

"Why are you troubled, and why do doubtings arise in your hearts? See My hands and My feet, that it is I Myself. Handle Me and see; for a spirit has not flesh and bones as I have."

Reverently, after a long pause, John approached and touched Him, then Mary, His mother, then Peter and James. Then suddenly it was as if a barrier broke; and in sobbing, gasping thankfulness they all thronged about Him, just to touch Him, to put a hand upon Him and be sure it was He. A word here, a greeting there, He had for all of them. Then while they yet disbelieved, for wonder and joy, He glanced at the table and said: "Have you anything to eat?"

Martha of Bethany ran to the supper table, took a slice of bread, put on it what was handiest—a bit of broiled fish it was and a honeycomb—and brought it to Him, and He ate it, slowly, calmly, quietly, as always. And then, at last, their last doubt vanished and they knew.

IN FORTY YEARS

In forty years, when I am old
Will I repellant be and cold?
Will children fear me and retreat
When I crawl down the ancient street?

To-day they slip their hands in mine
Confidingly, with eyes ashine,
And prattle of their sports and toys;
I share their sorrows and their joys.

But forty years may sour and blight
The heart that is so blest to-night.
Who knows but God if I may scorn
The little children yet unborn?

For men may win the wealth of earth
And forfeit right to Love and Mirth;
Or men, like Christ, may die reviled
And gain the smile of a little child.

Pray God, whose Kingdom is of such,
That, having all or losing much,
My heart may be of purer gold
In forty years, when I am old.

ELWOOD LINDSAY HAINES

LET EVERY man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.—*Jeremy Taylor.*

Church Calendar

AUGUST

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

Kalendar of Coming Events

- Aug. 1-12—Charlottesville (Va.) Summer School. Rev. J. F. Ribble, D. D., Sec., Richmond, Va.
- 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D. D., Sec., Sewanee, Tenn.

Summer Addresses

THE Rev. GEORGE F. BAMBACH will, during August, have charge of services at Emmanuel Church, Sheephead Bay, Brooklyn, N. Y.

THE Rev. MILTON A. BARBER will have charge of St. John's Church, Far Rockaway, Long Island, during August and the first Sunday in September.

THE Rev. MURRAY BARTLETT, D.D., has been officiating during July at St. John's Church, Auburn, N. Y.

THE Rev. Dr. F. J. BARWELL-WALKER is at 215 Perth avenue, West Toronto, Ont., Canada. During July, Dr. Walker will officiate at St. Martin's and during August at St. Cyprian's, Toronto.

THE Rev. S. C. BLACKISTON, rector emeritus of St. John's Church, Butte, Mont., is spending the summer with his daughter, Mrs. William Alexander, at Whitehall, Mont.

THE Rev. CLARENCE ARCHIBALD BULL is spending July and August at his Adirondack camp, Towahloondah, N. Y. During his absence the Church of the Holy Comforter, Poughkeepsie, is in charge of the Rev. WALTER E. EDWARDS.

THE Rev. A. L. BYRON-CURTISS, rector of Christ Church, Willard, N. Y., and editor of the *Social Preparation*, will spend August and the fore part of September at his cottage in the Adirondacks. Those wishing to communicate directly should address him, up to September 10th, at Atwell, N. Y.

THE Rev. JOHN WHITING CROWELL will spend August at Woodcliff Lake, N. J., as chaplain of St. Andrew's Rest, a home conducted by the Sisters of St. John the Baptist.

THE Ven. J. H. DODSHON may be addressed until September at the Langdon hotel, Fifth avenue and East Fifty-sixth street, New York.

THE Rev. WALLACE JOHN GARDNER, rector of St. Paul's Church, Flatbush, L. I., has sailed for England, to be away until September. The Rev. HENRY GLAESER, senior curate, is left in charge of the parish.

THE Rev. D. WILMOT GATESON will conduct service and preach at St. Thomas's Church, Fifth avenue and 53d street, New York, on the first two Sundays in August. His address will be 68 Beverly road, Kew Gardens, Long Island, N. Y.

THE Rev. RALPH ERSKINE GENTLE will have charge of St. Joseph's Church, Detroit, Mich., during August.

THE Rev. FRANK DEAN GIFFORD is on vacation on the Raritan River, near New Brunswick, N. J.

THE Rev. HENRY HALE GIFFORD, Ph. D., has accepted the rectorship of St. Andrew's Church, New Berlin, N. Y., from September 1st. Until then he may be addressed at Emmanuel Rectory, Norwich, N. Y.

THE Rev. HENRY HADLEY will supply the parish at Brookline, Mass., during August.

BISHOP HARDING and Miss Charlotte Harding have rented a cottage for the summer at Saunderstown, R. I.

THE Rev. HENRY SWINTON HARTS, rector of St. Paul's Church, New Haven, Conn., may be addressed during August at Lancaster, New Hampshire.

THE Rev. MARTIN B. KILPACK has been spending July in Brooklyn, N. Y., with address at St. James' Church.

THE Rev. PETER LANGENDORFF will supply at the Church of the Redeemer, Cairo, Ill., during the absence of the rector.

THE Rev. JAMES F. PLUMMER may be addressed at Magnolia Springs, Ala., until the end of September.

THE Rev. H. P. J. SELINGER, Ph. D., rector of Grace Church, Defiance, Ohio, will be locum tenens at Grace Church, Sandusky, Ohio, from August 4 to September 4.

THE Rev. W. A. SPARKS will spend August and the first Sunday in September at his camp, and may be addressed at Pleasant Pond, Somerset county, Maine.

DURING August and September, Archdeacon STEEL, of Havana, Cuba, may be addressed at the Church House, 202 South 19th street, Philadelphia, Pa.

THE Rev. ANSON PHELPS STOKES, Jr., for twenty years secretary of Yale University, has left the diocese of Connecticut, with future plans not made public. He is passing the summer at Stockbridge, Mass.

THE Rev. ROBERT T. WALKER will be in charge of services at St. Mark's Church, Eastern Parkway, Brooklyn, during the absence of the rector, the Rev. Arthur L. Charles, on vacation.

THE Rev. and Mrs. W. N. WEIR are in the British Isles. They visit Edinburgh, Oxford, and other cities. During their absence the Rev. FRANK A. RHEA is administering the Church of the Redeemer, Sayre, Pa.

DURING August, the Rev. THOMAS J. WILLIAMS will be engaged for Sunday duty on the staff of the New York City Mission Society, and should be addressed at 38 Bleecker street, New York.

UNTIL AUGUST 15th the Rev. GOWAN C. WILLIAMS, rector of St. Luke's Church, Des Moines, Iowa, will be at Point du Bois, Manitoba, Canada.

THE Rev. JOHN WILLIAMSON will have charge during August of Calvary Church, Cincinnati.

Personal Mention

THE Rev. HARRY BRUCE has resigned the rectorship of St. Mark's Church, Clark Mills, N. Y.

THE Rev. HOMER E. BUSH has taken charge of missionary work in Teton county, with residence at Choteau, Mont.

THE Rev. FRANCIS B. CANNON will assume charge of St. James' Mission, San Diego, Cal.

THE Rev. ARTHUR ROLAND CUMMINGS has become rector of the parish of the Resurrection, Richmond Hill, L. I.

THE Rev. HARRY J. FENWICK has been appointed to charge of St. David's mission, Bangor, Pa.

THE Rev. JOSEPH GROVES has been instituted rector of St. Clement's Church, Wilkes-Barre, Pa.

THE Very Rev. WILLIAM C. HICKS, D.D., has received appointment as chaplain of the 161st Infantry, Washington National Guard, with rank of captain. He is at Camp Lewis, American Lake, Wash.

THE Rev. and Mrs. E. G. HUNTER have purchased a house in Wilmette, Ill., which becomes their permanent residence.

THE Rev. FRANK R. JONES has accepted a call to the rectorship of St. Mary's Church, Mott Haven, New York City, effective September 1st.

THE Rev. PAUL O. KEICHER has become rector of All Saints' Church, Appleton, Wis.

THE address of the Rev. THOMAS J. LACEY, Ph. D., is changed to 16 Lefferts place, Brooklyn, N. Y.

THE Rev. W. L. LAFLIN, of Norfolk, Va., has become rector of St. Luke's Memorial Church, Cleveland, Tenn.

THE Rev. WILLIAM P. S. LANDER has accepted charge of St. Luke's Church, Forest Hills, N. Y.

THE Rev. G. T. LEBOUTILLIER may be addressed at Cedarhurst, Long Island, N. Y.

THE Standing Committee of the diocese of Southwestern Virginia has elected the Rev. THOMAS D. LEWIS of Amherst as president and the Rev. W. G. PENDLETON, Virginia Episcopal School, Lynchburg, as secretary. All communications should be addressed accordingly.

THE Rev. JAMES M. MAXON, D.D., rector of Christ Church, Nashville, Tenn., received from his vestry the hood emblematic of his degree recently conferred by the University of the South.

THE Rev. F. C. MILLER has been appointed to charge of the Church of the Good Shepherd, Hemet, and St. Paul's Church, San Jacinto, diocese of Los Angeles.

THE Rev. ISRAEL H. NOE has accepted a call to the Deanship of St. Mary's Cathedral, Memphis, Tenn., to take charge on September 11th, succeeding the late Dean Duvall.

THE Rev. MERTON WINIFRED ROSS has accepted a call to the rectorship of Grace Church, Traverse City, Mich., where he should be addressed.

THE Rev. MART GARY SMITH has accepted a call to become rector of Christ Church, Hornell, N. Y.

THE Rev. HENRY W. R. STAFFORD, rapidly convalescent, hopes soon to resume his duties at St. Clement's Church, Brooklyn, and St. Peter's, Rosedale, L. I.

THE Rev. FRANCIS H. STEPHENSON has accepted charge of Trinity mission, Orange, Cal.

THE Rev. WALTER H. STOWE has accepted the rectorship of St. Luke's Church, Willmar, Minn., effective September 1st.

THE Rev. Chaplain Z. T. VINCENT may be addressed at Camp Normoyle, Texas.

THE Rev. FRANCIS M. WILSON has accepted charge of St. Stephen's mission, Beaumont, Cal.

THE Rev. JOHN DURHAM WING, D.D., observed his eleventh anniversary of his ordination to the priesthood and sixth as rector of Christ Church, Savannah, Ga., on July 3d. His congregation passed congratulatory resolutions.

DEGREES CONFERRED

UNIVERSITY OF SOUTHERN CALIFORNIA, Los Angeles.—The honorary degree of doctor of laws upon the Right Rev. W. BERTRAND STEVENS, Ph.D., Bishop Coadjutor of Los Angeles, at commencement on June 23d.

KENYON COLLEGE.—D. D. upon the Rev. CHARLES HENRY ARNDT, Philadelphia; the Rev. GEORGE FISKE DUDLEY, Washington; and the Very Rev. ARTHUR DUMPER, Newark, N. J.; M. A. (hon.) upon the Rev. ROBERT SCOTT CHALMERS, Toledo, Ohio.

ORDINATIONS

DEACONS

OHIO.—The Rev. HORACE FORT, who recently completed his course in the Berkeley Divinity School, was ordered deacon by Bishop Brewster in the Cathedral in Hartford on St. John Baptist Day. Mr. Fort sails for England to assume charge of a parish in that country.

SPokane.—Sunday, July 3d, Mr. LOUIS JABINE was made deacon at All Saints' Cathedral, Spokane. He was presented by the Rev. J. G. Larsen. The Litany was read by the Rev. Frederick Luke, and Bishop Page preached. The Rev. Mr. Jabine has been placed in charge of missions at Zillah, Sunnyside, and Grainger, Wash.

TENNESSEE.—Mr. JAMES R. HELMS was ordained deacon on June 18th at St. Peter's Church, Nashville, by the Bishop Coadjutor. The candidate was presented by the Rev. Dr. Charles L. Wells, the Litany was read by the Rev. J. M. Maxon, and the sermon was preached by the Rev. T. M. Osborne. The Rev. James R. Sharp was the epistoler, and morning prayer was read by the Rev. Messrs. George M. Manley and Prentice A. Pugh. Mr. Helms is minister in charge of Trinity Church, Winchester, Tenn.

TENNESSEE.—Mr. ROBERT TATUM was ordained deacon in St. John's Church, Knoxville, on June 2d by the Rt. Rev. Thomas F. Gallor, D. D., who also preached. The Rev. Charles E. Betticher presented the candidate and the Rev. W. C. Whitaker, D. D., read the Litany. Mr. Tatum will do his first work in Alaska.

PRIESTS

MINNESOTA.—The Rev. HENRY R. SANBORN, deacon, recently transferred from Nevada to Minnesota, was advanced to the priesthood in St. Mark's Church, Minneapolis, on June 30th. Morning prayer was read by the Rev. Charles E. Brandt; the Litany by the Rev. Edward M. Cross; the Rev. Hanford L. Russell pre-

sented Mr. Sanborn, and the Bishop was celebrant. The Rev. Elmer N. Schmuck and the Rev. F. D. Tyner joined in the laying on of hands. The Rev. Mr. Sanborn is for the summer at St. Mark's Church, Minneapolis, and will leave in August to be chaplain in the Pacific fleet.

SOUTHERN OHIO.—The Rev. HARRY MIDDLE-TOWN HYATT was advanced to the priesthood by Bishop Reese on July 7th, in St. James' Church, Columbus. The Rev. A. J. Gruetter presented the candidate, and the sermon was preached by Archdeacon Dodshor, who also acts as Master of Ceremonies. The Columbus clergy assisted in the laying on of hands. Mr. Hyatt will continue in charge of St. James' Mission.

MARRIED

KNICKLE-HICKS.—In St. Paul's Church, Duluth, Minn., the Rev. CHARLES E. KNICKLE, rector of Holy Apostles' Church, to Miss WINIFRED, daughter of Mrs. Thomas K. Hicks. Bishop Bennett and the Rev. Dr. A. W. Ryan officiated, assisted by the Rev. James Mills. After September 1st, the Rev. Mr. and Mrs. Knickle will be at home at 2512 East Third street.

DIED

ARNOLD.—Entered into rest at her residence in New York City, on Sunday, July 10th, EMILY (Speir), widow of Glover Crane ARNOLD, M. D., and daughter of the late Gilbert M. Speir.

"But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia."

BOORMAN.—ELIZABETH DUVAL, widow of Robert H. BOORMAN, on July 15th, at her daughter's home in Blacksburg, Va.

"Her work is done.
Safe home at last."

BROWN.—DEACONESS SARAH FAULKNER, daughter of the late David and Joan Faulkner Brown, on Tuesday, July 10, 1921, at St. Luke's Home, Broadway and 114th street. Funeral services at the Cathedral of St. John the Divine, on Friday afternoon, July 22nd, at 2 o'clock. Interment at Greenwood.

CATLIN.—Entered into rest at her summer cottage at Twilight Park, New York, on July 8th, LUCIA E., daughter of the late John and Clarisa J. CATLIN. A devoted member of St. John's Church, Elizabeth, N. J., she was ever generous in disposition and in deeds; and, in impaired health and suffering, patient, gentle, and kindly. Funeral services at Twilight Park on July 10th. Burial at Rochester, New York, July 11th.

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

PISE.—Miss JOSEPHINE ALLISON PISE, daughter of the late Rev. David A. Pise, who in labors, prayers, and gifts may be said to be one of the founders of the Church Pension Fund, died in Minneapolis, July 6th, and was buried on the 11th, from Christ Church, Glendale, Ohio, where for many years her father had been rector. The rector, the Rev. Gilbert P. Symons, officiated.

PULSFORD.—After a short illness, JOHN ARTHUR, son of the late James E. and Josephine Allston PULSFORD, in the 53d year of his age, at St. Augustine's Farm, Foxboro, Mass.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

SAFFORD.—Entered into life eternal at her residence in Cairo, Illinois, on June 18th, ANNA E., widow of the late Alfred B. SAFFORD, in whose memory his beloved wife gave the Cairo public library. Funeral services at the Church of the Redeemer, where the deceased was the oldest communicant as well as the oldest resident of Cairo. Burial at Blue Island, Ill., on June 20.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MEMORIAL

"Rest eternal grant them, O Lord; let light eternal shine upon them!"
In dear memory of

WILLIAM BURLING ABBEY

Sometime Warden of St. Elizabeth's Church, Philadelphia; father of the late Lieutenant Edwin Austin Abbey; 14th Canadian Volunteer Rifles. Entered into rest: Sunday evening, July 29, 1917.

MATILDA PAGE LAIRD.

Died in Wilmington, Delaware, in the thirty-second year of her age, on the afternoon of the 10th instant, after a brief illness, MATILDA PAGE LAIRD, wife of Dr. Joseph Packard Laird, of Miami, Florida, and eldest daughter of the late Rev. Dr. Frank Page, of Oakland, Hanover county, Virginia, and Letty Morris, his wife.

The passing away of this lovely young Christian woman in her early prime has not only stricken her devoted husband and deprived her little son of the unequalled blessing of a mother's tender care and spiritual guidance; but has grieved deeply a large family connection to whom her gentle and affectionate nature, her loyalty, and her wide and deep sympathies, had ever endeared her.

Born in Fairfax, Virginia, where her father was rector of Truro parish, and named for her maternal grandmother, one of the saints, she was a member of a family of devoted Churchmen, and by her marriage she entered another connection not less widely known for their Christian piety. Personally devoted to the principles in which she had been reared, she illustrated by her life the traditions and the teachings of those whom she knew and loved best.

To one who remembers her from her earliest childhood with her sweet and unselfish nature and firm principles, her development into a devoted and spiritual Churchwoman was a natural and, indeed, a necessary transition.

She ever, even from childhood, did her part earnestly in the work of her father's parish, and whether in Texas, in Brooklyn, or in Virginia, she impressed on all about her the conviction of what was, indeed, the keynote of her life: a desire to help and to give happiness to others. Her radiant cheerfulness shed sunshine around her and her kindness was a benediction to all about her. A working-woman paid her the tribute: "She cared whether her servants were tired." It was the epitome of her life: "she cared"; and those who knew her best will ever retain the sweet memory of her fragrant personality, now crowned of God with perpetual youth.

Her husband will in his great bereavement have the sympathy of many more than he knows.

HER UNCLE, T. N. P.

ARTHUR RITCHIE

Whereas, it hath pleased Almighty God in His inscrutable wisdom and divine purpose to take unto Himself the soul of Father ARTHUR RITCHIE, one of the foremost priests of the Holy Catholic Church, which is the Communion of Saints, and who was the senior priest advisory of this Confraternity of the Defenders of the Faith, which he so dearly loved, and endorsed in all its paths and ways, we bow humbly and with deepest reverence and love to this call of our Heavenly Father; and, while we are deeply grieved and sorrowed by what seems to be our loss, we feel confidently that he will still pray for us, and his work will go on for the defense of the Catholic Faith which was once for all delivered and for which he so untiringly labored while here in the Church Militant.

We shall never erase his name from our records, nor his memory from our hearts.

Rest in peace, Sweet Spirit, rest, and may light perpetual shine upon you.

The Director General of the Confraternity of the Defenders of the Faith hereby orders that the foregoing be written into the records of this Confraternity, and that copies of the same be sent to THE LIVING CHURCH and the *Churchman*, also to the relatives of Father Ritchie through personal letters.

RICHARD MAURICE OWEN,
Director General.

FRANK H. C. REYNOLDS,
Registrar.

The Confraternity of the Defenders
of the Faith.

24 Milk Street, Boston, July 25th.

"Oh! Paradise,
Where loyal hearts and true
Stand ever in the light."

CLEMENT LIDDON STOTT

In ever loving memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Missouri, whom God called hence July 26, 1910.

"Lord all pitying, Jesu blest,
Grant him Thine eternal rest."

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Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED CHURCH FAMILIES, THE VESTRY of a progressive Parish, located in one of Chicago's nearest and most attractive suburbs, — a refined American community, with excellent transportation, where desirable homes can be bought or vacant property obtained at moderate cost; will gladly furnish further information to those interested, without obligation. Address B. B. G. 369, care of LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

IN THE PARISH OF A LARGE CITY in the South a competent choir master. Splendid opportunity for a Churchman of good character able to sing, and also train and direct a choir of men and boys. Need not interfere with other employment. References. Address MS-389, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

CLERGYMAN, NOTED TEACHER OF boys and scholar, will take twelve boys into his own country home to prepare, together with his own son, for college. Individual instruction and attention. References noted educators. Address D-383, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

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

ORGANIST AND CHOIRMASTER AND teacher of piano in a boys' school; attractive position for a man who loves boys. Write, giving experience and references. B. S.-384, LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

TRAINED NURSE in a Church Boarding school for girls. Attractive infirmiferred. Address ALL SAINTS' SCHOOL, Sioux Falls, South Dakota.

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

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

POSITIONS WANTED

CLERICAL

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

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

PRIEST OPEN FOR SUNDAY DUTY during August and first two weeks in September; New York City and vicinity preferred. Address L. C. H.-386, LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

CATHOLIC RECTOR DESIRES LOCUM- tenency any five weeks August and September. Good preacher. References: quarters expected for self and wife. Address ADAPTABLE, lock-box 39, East Haven, Conn.

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

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

MISCELLANEOUS

TWO SISTERS DESIRING PERMANENT position—together or separately. One graduate nurse, other graduate M. T. S. In institution for children and aged; infirmary work, assist matron, house mother, children's supervisor, care invalid. Both experienced. West or Middle West preferred. References. MRS. HELENE GERHARDT, 217 North Garfield Pocatello, Idaho.

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.

VISITING CHOIRMASTER, CHOIRMAS- ter large church New Jersey wishes position as visiting choirmaster in small town vicinity of Newark (boy choir); three rehearsals each week. References. Apply VISITOR, 745 Postal Tel. Bldg., Chicago, LIVING CHURCH.

HOME WANTED:—CHRISTIAN WOMAN, age about 60, good health except slightly impaired vision, used to simple home life, desires place where light household duties and companionship will pay for her maintenance. Address Rev. Wm. A. BRAITHWAITE, Gouverneur, N. Y.

BY CLERGYMAN'S DAUGHTER, POSI- tion as Secretary, preferably to priest or Typewriting, stenography; good education; references. Address SECRETARY, 391, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago.

ORGANIST AND CHOIRMASTER, available September 1st; experience and fine references. desires parish where best is demanded. Address Box G-378, LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

EXPERIENCED PARISH VISITOR AND social service worker; Catholic; whole or part time; in or near Philadelphia; by September 15th. W-385, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

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

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

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

PARISH AND CHURCH

AUSTIN ORGANS. REGRET INVARIABLY follows choice of a cheaper organ. Contracts that at first look inviting because of lower cost turn out to be more expensive in upkeep and never perfectly satisfying in tone. The chorus of approval from the thousand Austin organ owners, continues, as always, unanimous. AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

HOME FOR CHILDREN—NEW YORK

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

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

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

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

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

HOSPITAL—NEW JERSEY

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

IS IT WORTH WHILE?

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

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

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

LOANS, GIFTS, AND GRANTS

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

RETREATS

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

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

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

AUTOMOBILES AND ACCESSORIES

DON'T GUESS, WHEN A "FACE TO FACE" gasoline gauge will constantly remind you of the amount of gasoline in your Ford tank. Easy to install, always visible, works with automatic precision and with an unconditional guarantee. For \$3.75 you can be the proud owner of a "Face-to-Face" gauge, and relieve yourself from future worry and inconvenience while out on the road. LERCH-NELSON CO., (manufacturers), 222 Congress Street, West Detroit, Mich.

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

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.

CHRIST CHURCH, PORTSMOUTH, N. H.

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

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.

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

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

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

ST. ANDREW'S MEMORIAL CHURCH, DENVER

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

BOOKS RECEIVED

HARPER & BROTHERS, New York City.
The Party of the Third Part. The Story of the Kansas Industrial Relations Court. By Henry J. Allen, Governor of the State of Kansas. (\$2.50 net.)

AMERICAN TRACT SOCIETY, New York City.

Paul's Letters. By David James Burrell, D.D., LL.D. Author of *Paul's Companions, Paul's Campaigns, The Apostles, Creed, We Would See Jesus, The Old-Time Religion, At the Gate Beautiful, The Cloister Book, The Resurrection and the Life Beyond, etc.*

THE MACMILLAN COMPANY, New York City.

Sex. For Parents and Teachers. By William Leland Stowell, M.D. Fellow of the New York Academy of Medicine and of the American Medical Association; Member of the New York State Medical Society, the New York County Medical Society, Society of Alumni of City Hospital, West End Medical Society; formerly Instructor in Diseases of Children, New York University Medical College; Attending Physician to New York Congregational Home for the Aged; formerly Consulting Physician to the New York City Children's Hospital and Schools; Author of articles on Children in the New International Encyclopedia, second edition; many medical papers; and the Doctor Outside of Medicine. (Illustrated.) (\$3.00 net.)

THE OPEN COURT PUBLISHING CO., Chicago, Ill.

The Belief in God and Immortality. A Psychological, Anthropological, and Statistical Study. By James H. Leuba, Professor of Psychology in Bryn Mawr College; Author of *A Psychological Study of Religion: Its Origin, Function, and Future.* (\$2.50 net.)

S. P. C. K., London, England.

THE MACMILLAN CO., New York City, American Agents.

A Corner-Stone of Reconstruction. A Book on Working for Social Purity Among Men. By Four Chaplains to the Forces.

THE MACMILLAN CO., New York City.
The Hound of Heaven. An Interpretation. By Francis P. LeBuffe, S. J. Professor of Psychology, Fordham University Graduate School. (\$1.25 net.)

THE UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.
Rural Organization. Proceedings of the Third National Country Life Conference, Springfield, Mass., 1920. (\$2.50 net.)

RUSSELL SAGE FOUNDATION, New York City.
Social Conditions in an American City. By Shelby M. Harrison.

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH SCHOOL WORK, Philadelphia.

The Week Day Church School. A Historical Sketch, Brief Analysis, and Attempted Evaluation of the Organized Efforts to Furnish Week Day Religious Instruction to Pupils of Elementary and High School Age in the United States. By Walter Albion

Squires, B. D. Director of Week Day Religious Instruction, Presbyterian Board of Publication and Sabbath School Work. With an introduction by Harold McA. Robinson, D. D. (\$1.25 net.)

THE ABINGDON PRESS, Cincinnati, Ohio.
What Must the Church Do to Be Saved? By Ernest Fremont Tittle.

FLEMING H. REVELL COMPANY, New York City.

The Source Book for the Life of Christ. An Analysis, a Synopsis, a Conspectus of Sources, a Harmony, a Collation of References of the Four Gospels, with other sources. By Hiram Van Kirk, Ph.D.

PAPER COVERED BOOKS

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

What Did Christ Teach About Divorce? By Frederic Henry Chase, D.D., Hon. D.D. (Oxon. and T. C. D.) Bishop of Ely. Sometime Norrisian Professor of Divinity, Cambridge.

PAMPHLETS

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

The Canson Book. By Percy Dearmer and Martin Shaw.

THE SOCIETY OF SS. PETER AND PAUL, 32 George Street, Hanover Square, London, W. 1, England.

Hints to Confessors. Concerning the duties of a Confessor in hearing Confessions. By E. S. Maltby. Published under the Authority of the London Association of the Federation of Catholic Priests.

THE ENCYCLOPEDIA PRESS, INC., 119 East 57th Street, New York City.

Ireland and the Ulster Legend, or, The Truth About Ulster. Statistical Tables Compiled from Parliamentary Blue Books and White Papers, etc., by W. A. McKnight. With Notes and Observations by the Compiler and Foreword by Sophie Bryant, D. Sc. Litt. D. (50c net.)

FROM THE AUTHOR.

Shall We End War? By Harry Emerson Fosdick, D.D. A Sermon Preached at the First Presbyterian Church, New York, June 5, 1921.

NATIONAL HEADQUARTERS, 1133 Broadway, New York City.

First Report of National Council Church Mission of Help. June 13, 1919, to May 1, 1921.

YEAR BOOK

TRINITY CHURCH, New York City.
Year Book and Register of the Parish of Trinity Church in the City of New York, A. D. 1920. Published by Authority.

BOARD OF PARK COMMISSIONERS, City of Minneapolis.

Thirty-eighth Annual Report. 1920.

CATALOGUES

LAKE FOREST COLLEGE, Lake Forest, Ill.
Forty-fifth Annual Catalogue. For the Year 1920-1921.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. John Chamberlain Ward, Bishop-elect of the diocese of Erie, as follows:

Time: Thursday, September 22nd.
Place: Grace Church, Buffalo, N. Y.
Consecrators: The Presiding Bishop; Bishop Whitehead, of Pittsburgh; Bishop Vincent, of Southern Ohio.

Preacher: Bishop Brent, of Western New York.

Presenters: Bishop Stearly, Coadjutor of Newark; Bishop Ferris, Suffragan of Western New York.

Attending Presbyters: The Rev. Walter R. Lord, the Rev. Martin Aigner, D. D.

Master of Ceremonies: The Rev. Benjamin S. Sanderson.

Deputy Registrar: The Rev. Walter North, L. H. D.

EDUCATIONAL

GAMBIER CONFERENCE FOR CHURCH WORKERS

TWENTY-TWO dioceses through 312 persons participated in the first session of the Gambier Conference for Church Workers held at Kenyon College from June 24th to July 26th. The faculty was drawn from all sections of the Church and the whole programme of the Church's work was covered. Dr. Wyatt Brown of Baltimore led the Bible class most ably; the Rev. Clifford G. Twambly, Bishop Johnson, and Bishop Reese were the lecturers. The faculty list included Dr. R. W. Patton, the Rev. Messrs. Franklin Cole Sherman, L. B. Whittemore, Victor Hoag, John L. Stalker, Robert S. Chalmers, and F. G. Harkness, Mr. Frank Sargent, and Mr. Harvey B. Gaul. The list of women leaders included Dr. Jean Zimmerman, Mrs. Heinigke, Miss West and Miss Simrall of the Girls' Friendly; Deaconess Fuller, Miss Mary Cook, Mrs. C. E. Bigler, Miss Morrell, Miss Gooff, Miss Fish of the E. Y. P. S., Mrs. Allan McGregor and Miss James. The chaplain was Dean White of Cleveland. Plans are already under way to provide for a school of 350 in 1922.

TEXAS SUMMER CONFERENCE FOR CHURCH WORKERS

THE SUMMER CONFERENCE for workers of the diocese of Texas was somehow "different"—not so much in scope, but in "atmosphere." Probably what had gone before was responsible.

Bishop Quin and the Rev. Gordon M. Reese had arranged two nine-day camps at Sylvan Beach, one for the boys, and the other for the girls of the Young People's Service League. The conference for older people followed immediately, and about twenty of the young people who won honors in their camps were retained for the conference. These youngsters "made" the conference. In all likelihood youth was that indefinable "atmosphere" which has been mentioned.

The programme opened with the Eucharist each morning. Every morning Bishop Quin conducted classes in Personal Religion, which were an impressive uniting of instruction, devotions, and practical suggestion on the practice of the Presence of God. The conferences and lectures followed and the programme was successfully adapted to the needs of the different groups who sought to specialize. The afternoons were given over to rest and recreation, much of the latter being most strenuous. One high dignitary in the Church is reported to have ruined, almost beyond repair, three outer garments while playing baseball. The evenings were devoted to camp-fire meetings and sessions of the Aboriginal Tribe of O Wa, of which latter the Rev. Gardiner L. Tucker is exalted and benevolent high sachem (Sewanee men can imagine the details!). And, finally, the key-note and watchword were: "Information, inspiration, consecration"; for even the ludicrous tribal rallies of O Wa were not without their serious overtones, and the closing pageant of Peace and the Prince of Peace was a revelation of the close relation of laughter and tears, of fun and the fear of God; and few will soon forget with what natural, spontaneous, and serious devotion the whole body knelt and transmuted laughter into thanksgiving and praise.

SILVER BAY CONFERENCE

THE MISSIONARY EDUCATION CONFERENCE at Silver Bay, N. Y., from July 8th to 18th, included a representative delegation of Church people of all ages, and many states.

The excellent classes for training leaders, with a combination of inspiration and technique, make this conference a vantage point for mission study. Beside the normal classes, planned to give intensive courses to leaders of study groups, there are classes for the younger people, where missions are presented clearly and forcibly. Not only does the curriculum afford technique, and deep desire for service, but Silver Bay brings also a consciousness of power.

A definite spiritual contribution by our Church to the conference is the early celebration of the Holy Communion on both Sundays. By the lifting of a partition, Ingle Hall is transformed from class room to sanctuary. Many from other denominations join in the celebration. Another contribution of our Church was the Sunday morning sermon by the Rev. Dr. Ernest M. Stires.

In such groups as this, where externals fall away, and only fundamentals stand out, the realization of the underlying oneness of all Christian peoples comes with fresh force.

BETHLEHEM SUMMER SCHOOL

THE SUMMER SCHOOL of the diocese of Bethlehem was held on the grounds and in the buildings of the Montrose Bible Conference, Montrose, Pa., July 11th to 16th. About 150 people attended, representing most of the parishes and organizations with visitors from half a dozen surrounding dioceses.

For the second time, the Rev. Dr. Royden Keith Yerkes of the Divinity School at Philadelphia gave a course of lectures on the parables. He also gave a course for the clergy on "an exegetical study of I Thessalonians." The Rev. Dr. S. U. Mitman was disabled by an accident and unable to be present. His course on Teacher Training based on Weigle's *The Pupil* was ably handled by Canon Charles Smith Lewis, who also gave his own course on the Church School Service league and conducted conferences on The American Church Sunday School Lessons. The Rev. Augustine Elmendorf presented an excellent course on Christian Social Service. The classes in Mission Study were in the capable hands of Miss Adelaide Simpson, Ph.D., used Dr.

Jefferys' *How Can We Know the Way?* A new feature this year was a course on Church Music by Mr. George A. West, Dean of the American Guild of Organists.

Late afternoon conferences were held by Miss Maud Copley, on The Christian Nurture Courses, by Miss Laura Ruddle on problems of the Woman's Auxiliary, by Mrs. W. L. Bates on Mission Study Problems, and by the Misses McGuffey and Watkins of New York on the Girls' Friendly Society. The evenings were devoted to addresses on The Faith and Life of a Christian by the Rev. Dr. Floyd W. Tomkins.

Bishop Talbot and Archdeacon Walter celebrated Holy Communion mornings in the chapel, and at the same hour Dean Larned celebrated in St. Paul's Church in the town. The afternoons were devoted to games and recreations.

The executive committee has arranged to hold a ten-day session next year. New features will be conferences for lay readers and on increased lay activity. Miss Clara Searle of Montrose succeeds Mrs. L. M. Thompson as secretary of the School.

SANTA MONICA CONFERENCE

THE SUMMER CONFERENCE of Church workers held at the Church of St. Augustine-by-the-Sea, Santa Monica, Cal., from July 12th to 14th was attended by over 250.

The special lecturers were the Bishop of Utah, on The Social Message of the Apostles' Creed, and the Rev. Lester Bradner, Ph.D., who gave a series of five addresses on phases of religious education. The daily morning quiet hour was conducted by the Bishop of San Joaquin. Daily sectional studies in the Christian Nurture Series were conducted by the Rev. Messrs. Edwin T. Lewis, George F. Weld, and Edwin S. Lane. The Church Service League, congregational singing, Young People's Leagues, children's Eucharists, and the Nation-wide Campaign were considered in separate papers by other speakers.

At a reception on Tuesday, the 12th, a feature was a showing of the initial reels of a motion picture production of the entire Bible, now being filmed in the foothills of Southern California.

Interlocking with the Conference was a summer school for lay readers, candidates, and postulants, under direction of Bishop Coadjutor Stevens. About a dozen laymen



AT THE CONFERENCE OF CHURCH WORKERS, WELLESLEY, MASS.
Left to Right; Rev. Ralph M. Harper; Rev. Harry Beal; Miss Mary E. Thomas; Miss Heloise Hersey; Bishop Perry; Bishop Parker; Miss Mary Knight; Miss Josephine Bumstead; Sturgis H. Thorndike.

enrolled for the entire course, which was also attended by many of the clergy. In addition to five lectures by clergy of the diocese on Monday and Friday, there was a daily lecture on pastoral theology by Bishop Stevens. In connection with this there were daily "demonstrations" by the class of the manner of fulfilling the office of a lay reader. The lay readers also had entire charge of daily evensong. The work closed with a written examination given by Bishop Stevens.

ST. CATHERINE'S SCHOOL, BOLIVAR

ST. CATHERINE'S SCHOOL, Bolivar, Tenn., will be open again this year with Miss Madison as principal and the Rev. C. S. Ware as rector. This school was started about fifty years ago by the late Bishop Gray.

FORMER MISSIONARY BISHOP OF KOREA DEAD IN LONDON

After Sixteen Years of Retirement — Archbishop Discusses Clerical Poverty and Church Unity—Results of Anglo-Catholic Congress

The Living Church News Bureau (London, July 1, 1921)

THE death took place yesterday, in Brixton, a South London district, of the Right Rev. Charles John Corfe, formerly Bishop in Corea, which bishopric he resigned in 1905. Dr. Corfe was an All Souls, Oxford man, and was ordained in 1865, the first two years of his ministry being passed as a master at St. Michael's College, Tenbury. In 1867 he became a chaplain in the royal navy and spent many years at sea and on foreign stations, retiring in 1889. In that year he was consecrated to the missionary jurisdiction of Corea, and there he laid the foundation of the mission by patient preparatory work, enlisting the active support of his old comrades in the service. Since his resignation he has made his home in the parish of St. John the Divine, Kennington, in which church a requiem will be sung on Monday next.

Bishop Corfe was frequently called upon by diocesan bishops in England to help them when hard pressed and both in the Durham diocese and in that of Oxford he fulfilled many engagements. He was a delightful companion, full of anecdote and reminiscence. He had the honor of the friendship of King George and of other members of the royal family; he was chaplain of the ship in which the King served during the early part of his naval career. For his service on H. M. S. *Victor Emmanuel*, in 1874, he received the Ashanti war medal.

ARCHBISHOP ON CHURCH UNITY

The Archbishop of Canterbury, speaking this week at his diocesan conference on the poverty of the clergy, said that if the Church could not enable the clergy to pay their ordinary bills, modest in amount, its work must go to pieces. It was not only his hope, but his belief, that the present deplorable state of things was going to be mended or ended by the new parochial Church councils. With reference to Christian unity, his Grace continued:

"If we are not to do mischief instead of good, every step must be cautious, every new departure well weighed with an eye to its effect in two opposite directions—its impact upon those outside our own communion and

OHIO STUDENTS LEAVING HOME

REQUEST is made that students going to schools or colleges in Ohio may be made known by parents or clergy at their home addresses to the Diocesan Student Secretary, Rev. Frederic C. F. Randolph, 8 Fifteenth Avenue, Columbus, Ohio. Mr. Randolph, in turn, will make these known to the appropriate clergy throughout the state.

DUBOSE MEMORIAL SCHOOL

THE DUBOSE MEMORIAL Church Training School at Monteagle, Tenn., will be opened on September 21st, its purpose being to develop men for the rural missionary work of the Church especially. The catalogue can be had by applying to the Rev. W. S. Claiborne, Sewanee, Tenn., to whom all correspondence in regard to the school should be addressed.

its reflex action upon our innermost circle at home. We mean business. We mean, or at least I mean, to go forward, but not lightly or with mere sporadic independence and adventure."

RESULTS OF ANGLO-CATHOLIC CONGRESS

It is a year ago this week that there was held in the Albert Hall the first Anglo-Catholic Congress, numbering 14,000 members. Many striking results may be noted as a consequence of that great gathering. One of such results is to be seen in the recent elections to Convocation, when the number of Anglo-Catholic priests returned as successful candidates was quite without precedent—in London alone the proportion was most striking. Father O'May, for instance, who headed the poll in London, was sixty votes ahead of the next on the list; Father Holland, of St. Agnes', Kennington, was first in Southwark, with forty votes to the good. In the provinces, also, prominent Anglo-Catholics such as D. Frere, C.R., Canon Long, and M. Ommanney, all secured first places.

The forthcoming Priests' Convention at Oxford, on July 18th to 22nd, promises to be as important in its effects on the Church of England as was its parent, the Anglo-Catholic Congress. At the moment of writing, over one thousand bishops, priests and deacons have purchased membership tickets. They include representatives from the United States, Canada, South and Central Africa, India and Australia, in addition to many priests from Scotland, Ireland, and Wales (the last named numbering over 60).

It is an open secret that important developments are expected as a result of the historic gathering. These are to be discussed by the members at an extra meeting arranged for the morning of July 22nd, which has for its agenda, "The Practical Issues of the Convention." A very tastefully printed *Official Handbook* has been issued.

NEW HEADMASTER OF RUGBY

In succession to Dr. David, the Bishop-designate of St. Edmundsbury and Ipswich, the new headmaster of Rugby School will be Mr. William Wyamar Vaughan, at present headmaster of Wellington College, Berkshire. The new head of Rugby was born in 1865 and is a son of a Regius Professor of Modern History at Oxford. It is no doubt an inherited taste that has made him a fellow of the Royal Historical Society. Prior to becoming headmaster at Wellington, Mr. Vaughan was assistant master at Clifton College from 1890 to 1904, and headmaster of Giggleswick School from 1904 to 1910.

It is an interesting coincidence that when, in 1910, Mr. Vaughan was appointed to Wellington College he succeeded a man who was becoming a Bishop of Norwich.

OFFICIAL YEAR BOOK

The Official Year Book of the Church of England for 1921 has just been published. While it retains all the familiar features of previous editions, the present issue (the twenty-ninth of the series) contains considerable additions, notably in regard to Church finance. It also includes an exhaustive list of societies connected either exclusively or partially with the Church of England. The statistical tables compiled from the parochial returns of the clergy, hitherto collected and tabulated by the S. P. C. K., are now in the hands of the Central Board of Finance, which in future will also be responsible for the production and finance of the Official Year Book. GEORGE PARSONS.

LOS ANGELES CHURCH CONSECRATED

THE CHURCH OF THE EPIPHANY, Los Angeles, Cal., was consecrated on the Fifth Sunday after Trinity, June 26th, by the Bishop of Los Angeles. The instrument of donation was read by Mr. Alfred H. Hand, senior warden, the sentence of consecration by the Rev. Edwin S. Lane, rector. The sermon was preached by Bishop Johnson, who was attended by his chaplain, the Rev. Robert L. Windsor. Other clergy assisting were the Rev. W. J. W. Bedford-Jones, a former rector, and the Rev. Messrs. Milton C. Dotten, Ph. D., Harwood Huntington, Ph. D., Timon E. Owens, and Octavius Parker.

The church was filled, a large and reverent congregation rejoicing over entire liquidation of the parish debt. The final indebtedness of \$3,225 had been wiped out within three months, the last \$500 having been given by the American Church Building Commission. The mortgage was burned at a parish reception on the evening of June 23rd, the match being applied by Major Alfred Moore, junior warden. Both Bishop Johnson and Bishop Stevens made addresses of congratulation.

Epiphany parish, the second oldest in the city, had its beginning in a mission founded by the Rev. Harry Sctt Jeffreys in 1886. He built an attractive church, and the mission became a parish two years later. From 1889 to 1893 the Rev. C. A. Kienle was rector, being followed in turn by the Rev. Messrs. Henderson Judd, A. G. L. Trew, D. D., W. H. Doggett, and E. L. Howe. During Mr. Howe's rectorship a new church building was started, and completed under the Rev. William J. W. Bedford-Jones, who became rector in 1914. After his resignation in 1917 the Rev. L. S. Shermer served as rector for some months. The present rector, the Rev. Edwin Selden Lane, was elected in 1920.

ARCHDEACON OF ALASKA

OWING to present shortage and loss of clergy in the diocese of Oregon and to preparation for the General Convention in Portland next year, the Rev. Thomas Jenkins, rector of St. David's, Portland, recently appointed Archdeacon of Alaska, will not move to the North immediately. Bishop Rowe, at the urgent request of the Bishop of Oregon, has released Archdeacon Jenkins till after the General Convention, that he may supply the unprecedented need in Oregon. The Archdeacon will, however, spend the summer in Alaska to carry out the first part of the programme of work which Bishop Rowe has assigned him. For the summer he may be addressed care Rev. C. E. Rice, Juneau, Alaska.

THE CANADIAN DIOCESE OF QU'APPELLE BEGINS VAN WORK

Among the Prairie Towns—Approach of General Synod—Western Summer Schools—Chinese Work—Building a Pro-Cathedral by Piece-Work

The Canadian News Bureau }
July 30, 1921 }

A RECENT interesting development in the western diocese of Qu'Appelle is its van work. Miss Margaret West, late of St. Christopher's College, London, and Miss Higginbotham, just out from Scotland, have left on a tour of the prairies in the interest of Sunday school work, living in their van and cooking as they go. Notices are sent ahead to the various districts, asking that meetings for parents, teachers, and others interested in Sunday school work be held. In places where no Sunday school can be established all are asked to join the Home Department of "The Sunday School of Port." Two months are to be spent on the trip, the van staying two or three days in each place.

The Approaching General Synod

The meeting of the General Synod in October next is looked forward to with considerable interest. The Reunion Problem is likely to occupy the position of first prominence in the deliberations both of the preliminary meeting of the House of Bishops and the General Synod itself. It is probable that the General Synod will authorize and appoint a committee to carry on negotiations with other communions on the lines of the Lambeth Appeal, to report back to the next triennial meeting.

The Provostship of Trinity

Rev. Canon Seager, D. D., has accepted the provostship of Trinity College. A comparatively young man of definite Church views and of broad sympathy, he should have a most fruitful provostship.

Western Summer Schools

Under the joint auspices of the M. S. C. C., the G. B. R. E., and the C. S. S., interesting summer schools have been held at leading centers in the West, Winnipeg, Regina, Lethbridge, Calgary, Victoria, and closing this week at Edmonton. The Rev. D. M. Rose, of the Kangra Mission, India, has represented the M. S. C. C., and the Rev. W. Simpson, western field secretary, the G. B. R. E. at all the schools, while the Social Service lectures were taken at Regina by Miss C. E. Whitton, at Winnipeg by the Rev. W. H. Adcock, and at the other schools by Canon Vernon, general secretary of the C. S. S. As a rule the Bible study and devotional addresses were provided locally, but at Victoria, B. C., a splendid course of lectures on the Epistle to the Colossians was given by the Rev. Dr. Gowen, of the University of Washington, Seattle. An interesting feature of the Victorian school was the presence of a number of clergy and others from various American dioceses on the Pacific coast.

Chinese Work in British Columbia

Missionary work among the Chinese in British Columbia, in spite of the many difficulties, is making good progress under direction of the superintendent, the Rev. W. L. Ward, who in addition to experience

in Chinese work and a splendid knowledge of the language acquired through many years of work in China has the necessary large vision and optimistic energy to carry on this important work in the Chinatowns of Vancouver, Victoria and Vernon.

Rebuilding Pro-Cathedral at Edmonton

The work of rebuilding the Pro-Cathedral of All Saints, Edmonton, destroyed by the disastrous fire of two years ago, is now steadily under way. At present the crypt only is to be built. The interesting system adopted will be carefully watched. Instead of letting the work out by tender, the building committee secured a competent clerk of the works, and the work itself is being given out on the piece-work plan to small guilds of bricklayers and carpenters, who were glad to receive the work and to carry it on on this basis.

Shortage of Clergy in the Canadian West

The shortage of clergy, everywhere a great problem, is serious in the Canadian Middle West. In the diocese of Calgary, for example, the whole stretch of territory in Southern Alberta formerly served by seven or eight priests of the English Archbishop's Western Canadian Mission is now being temporarily looked after by one lay reader, while in the diocese of Edmonton there are over thirty vacant missions. A few Western young men are now offering for the ministry, but priests are urgently needed. They need an optimistic outlook, a readiness to endure hardships, to be good readers at once if the Church is even to

hold the ground, let alone to make progress. Young and energetic men would find Western Canada a splendid field of service, to be enthusiastically loyal to Churchly ideals, and at the same time marked by a freedom from frills. The stipends now offered are \$1,500 without and \$1,200 with a house.

Miscellaneous Items of Church News

The cornerstone of the new St. David's Church, Danforth avenue, one of the new and growing districts of Toronto, was laid by Mr. John Hallam, the Bishop of Toronto officiating at the service and giving the address.

The Colonial and Continental Church Society has appointed Principal O'Meara, of Wycliffe, as one of its vice-presidents.

St. Paul's, Newmarket, Ont., of which Canon McGonigle is rector, has been consecrated by the Bishop of Toronto.

St. Mary's Church, St. John, New Brunswick, has been celebrating its sixtieth anniversary, Archdeacon Raymond, a former rector, preaching a sermon of great historical interest.

St. John's, Shefford, has celebrated the centenary of its opening, which included a memorial service for Captain John Savage and the pioneers of the country. Nearly four hundred of those present were direct descendants of the early settlers.

Forty children were baptized on a recent Sunday at St. Anne's, Toronto.

The executive committee of the diocese of Rupert's Land has approved an extensive programme of Church extension and appointed a committee to carry it out. The plan includes extension work in the growing suburbs of Winnipeg and in the rural districts, especially where returned soliders are settling.

NATIONAL ASSOCIATION OF ORGANISTS IN PHILADELPHIA

Attracts Eminent Organists and Builders—Dr. Washburn on Present-Day Uncivilization.—Recreation at Camp Dix

The Living Church News Bureau }
Philadelphia, August 1, 1921 }

PHILADELPHIA has been eloquently reminded this week of the value to mankind of music, especially as the handmaid of religion. The fourteenth convention of the National Association of Organists, which lasted from July 26th to 29th, brought many eminent musicians and organ builders to the Quaker City. In his cordial welcome the mayor lamented the detrimental influence of jazz music and lauded those agencies which are striving to awaken an appreciation of good music. The sessions were presided over by Mr. Henry S. Fry, organist and choirmaster of St. Clement's Church, who is president of the association. Several hundred delegates represented forty states.

One of the most impressive addresses was made by Herbert J. Tily, Mus. Doc., who reminded music lovers present that "mankind never needed more than now the wholesome, uplifting, ennobling influence which music in the churches can and must supply."

Speaking of his experiences on his recent European trip, Dr. Tily said, "I was told there existed, and I think I note a greater worldliness in community life, a greater lack of restraint than I noticed in my annual

visits to Europe prior to 1914. Am I right in thinking that this modern development of material things which contribute to the pleasure of mankind, has brought about the keenest competition for the interest and support of society which the churches have ever experienced? And can we not accept as a corollary of this, that the world needs the work of the churches today more than in any previous period of history?"

Wednesday afternoon Mr. William E. Haskell, superintendent of the Estey Organ Co., gave a demonstration of original developments in organ tones in Greek Hall, John Wanamaker's.

In welcoming the organists to Greek Hall, John Wanamaker said he could not think what the world would do without music. "It may not be generally known," he said, "but it is true that this establishment grew out of a song which was the beginning of the music department. I have received thousands of letters from persons who have stood together here at Easter and Christmas time and sung songs. The organ has often stopped misunderstandings and changed the spirit in their hearts."

Thursday afternoon another demonstration—that of modern organ voicing—was given by Mr. Ernest M. Skinner. Mr. Charles A. Shelton of Atlanta gave a recital in Old Christ Church, where the organ, first installed in 1765, has been rebuilt and modernized three times.

Mr. Charles M. Courboin, Belgian vir-

tuoso organist, gave a public recital on the Grand Court organ in Wanamaker's store Thursday evening. On Friday the members, after a trip to Valley Forge, completed their program with a banquet on the lawn of the Presser Home for Retired Music Teachers.

"MEN ARE BEASTLY," SAYS DR. WASHBURN

Civilization is in a bad way since the war, the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, declared at the open air Parkway service Sunday afternoon, July 24th.

"Men are conducting themselves like educated beasts," he said. "We have lost our sense of dignity and are acting like a race of apes.

"Our international relations are suggestive of the instincts of the wolf. This is true of all nations. It is true of America. There is no disloyalty in saying it.

"Bishop Garland spoke of disarmament on this spot one week ago. Nothing can stop future wars unless men will get out of the ranks of the beast and become sons of God.

"Our industrial relations are governed by the principle of dog eat dog. So on through the whole realm of human society we find that men have returned to primitive principles."

Dr. Washburn spoke of the Philadelphia-Camden Bridge, and drew a religious lesson from it.

"God is the great bridge-builder between humanity and divinity," the rector asserted. "He is building bridges for you, individually and corporately. The great bridge that Philadelphia needs today is not a bridge to Camden, but a bridge to God."

RECREATION AT CAMP DIX

Last spring the Rev. C. W. B. Hill, chaplain of the 26th Infantry, First Division, encamping at Camp Dix, applied to the diocese of Pennsylvania for help in giving much needed recreation to his men. Bishop Rhinelander appointed a committee on which are a number of leading Churchwomen. A plan worked out with some difficulty involved taking sixty girls and a group of chaperones to Camp Dix and back every Friday evening. But nothing is too hard for Philadelphia Churchwomen. Hostesses have volunteered their services, motor cars have been provided, funds for refreshments have been raised, and the dances have been a great success.

Many of the men in the regiment are newly enlisted, coming from the mountains of Tennessee and Kentucky, but enough remain of the men who fought in France to keep up the spirit and traditions of the regiment. The 26th is a regiment of the regular army, with a fine record. The entire regiment has been cited twice in general orders of the French Army, with the other units of the First Division, and these young mountain boys wear the "fourragere" in honor of the men of the regiment who fought in France.

DR. GRAMMER'S HEALTH IMPROVING

Letters from Paris say that the Rev. Carl E. Grammer, D. D., is recovering his voice, which failed early in the spring. The vestry of St. Stephen's having voted him an extended leave, he sailed from New York on April 23rd, accompanied by his wife and two daughters. Doctors in Paris advised him to go to the American Hospital for an operation, but there it was found that the diagnosis was incorrect, and Dr. Grammer showed such marked improvement that he was allowed to leave. He and his family expect to return home on October 1st.

The Rev. Frederick B. Keable, assistant rector, is in charge of St. Stephen's during Dr. Grammer's absence.

EPISCOPAL ACADEMY HAS NEW HEAD

The board of trustees of the Episcopal Academy, one of the oldest private schools in Philadelphia, announces that Mr. Greville Haslam of St. Paul's School, Concord, has been appointed headmaster.

It was announced also that the autumn

term will open in the new buildings in Overbrook on September 22nd. The school, formerly located in the city, will hereafter have the advantage of the open country, and the programme will require the scholars to pass a portion of the day in the open air. The entire administration will be transferred to Overbrook. Motor busses will carry the small children to the grounds, and teachers will supervise the play hours.

THOMAS S. CLINE.

CHICAGO PROTESTANT CHURCHES BEGIN EVANGELISTIC MOVEMENT

To Cover Opening Year—St. Mark's, Evanston, Acquires More Land— Cathedral Vacation School

The Living Church News Bureau }
Chicago, Ill., August 1, 1921 }

THE Protestant Churches of Chicago have announced a great city-wide evangelistic movement for their coming Church year. The movement is under the auspices of the Chicago Church Federation, composed of fourteen denominations and allied organizations. The programme was formally announced on July 28th by the Rev. Howard Agnew Johnston, president of the Federation, and by Bishop Fallows of the Reformed Episcopal Church, according to the *Tribune*. With a ladder for a pulpit and the helter-skelter of La Salle street for a church, these two clergy preached to crowds of office workers, bank presidents, brokers, and messenger boys. The ladder was placed on the south side of the Y. M. C. A. building at 19 S. La Salle street, whence the preachers began the drive for 50,000 new members of Chicago churches by next Easter, to stimulate the interest of Chicagoans in religion, and to launch a movement for open air evangelism. New York.

Preliminary meetings will be held in September. On October 9th the churches will join in the semi-centennial celebration of the Chicago fire.

"A trumpet call for open-air evangelism in Chicago and vicinity has been sounded by the Chicago Church Federation," said Bishop Fallows from his ladder pulpit.

"St. Paul stood on the Areopagus at Athens with the blue sky of Greece above him, to proclaim the Fatherhood of God and the brotherhood of man.

"The preaching friars of the Roman Catholic Church reached multitudes in this manner. Whitefield and Wesley preached to scores of thousands in the fields and parks of England and Ireland. The Bishop of London quite recently conducted an open-air service in Wall street, New York.

"So now we intend to go where listening people are out of doors and address them: the older ones if possible in the language in which they were born, and in the one language of Magna Charta, the declaration of independence, and the constitution of the United States. We are going to tell the old, old story in sane and simple fashion."

DEATH OF FRANKLIN C. SHOEMAKER

The many friends of Franklin C. Shoemaker, formerly of Chicago, were greatly saddened to hear of his death on June 6th at Washington, D. C. Mr. Shoemaker was an eastern man, and had been in the type-writer business for many years. He came

west to do business in Milwaukee, and then to Chicago, where he was long connected with two prominent firms. At the beginning of the war he returned to Washington, where he died. Among his intimates Mr. Shoemaker was affectionately known as "Old Shoe," and no old shoe ever was more comfortable or easier to get on with than he.

Mr. Shoemaker was most active in building up St. Simon's parish, which was given to your correspondent to help found, at Leland and Broadway, where he was senior warden. He was greatly interested in work for men and boys and for some years was president of the Chicago local assembly of the Brotherhood. He will long be remembered for his gentleness, his kindness, and a loving force which won the hearts of all who knew him. Mrs. Shoemaker and a son, Franklin, survive.

THE CATHEDRAL VACATION BIBLE SCHOOL

The Cathedral has a daily vacation Bible School which was opened in the Mission House on July 5th. Forty-three children were enrolled, and in all likelihood others will come in, so that the number will be above fifty. The Rev. Irwin St. John Tucker is teaching wood-carving to a few of the older children, and by the end of the school period there should be some fine work to show in this line. As in former years there will be a picnic of some kind every week. The school will close on August 12th with an exhibition in the Mission House.

ST. MARK'S, EVANSTON, ACQUIRES SPLENDID PROPERTY

St. Mark's Church, Evanston, is widely known as one of the most beautiful churches architecturally in this part of the country. It is fortunate also in its situation, standing at the intersection of the most beautiful thoroughfare and boulevard of Evanston. Between church and parish house, and the rectory to the south, is a beautiful house and lot belonging to Mr. William J. Fabian. Mr. Fabian and his family have long been devoted members of St. Mark's. Their home has stood for hospitality, refinement, and the best things in life, says Dr. Rogers, and now and again when the accommodations of the parish house were overtaxed, this good home has lent its aid. This house and property has just been acquired by St. Mark's, and will be transferred to the parish in May, 1922. St. Mark's will now have an unbroken frontage on Ridge avenue of 300 feet, and a depth of 175 feet. "The acquisition of this property," says the rector, "will make possible any future development of the holding that may be desired. At the same time it relieves us of the nightmare that we might be compelled to sacrifice the beauty of our buildings to the enlargement of our work."

The new parish house will be known as the Oliver Cunningham Memorial House. The cost will be \$50,000, of which \$10,000 is

the gift of Mr. Frank R. Cunningham, who suggested that the new house be called by his son's name. Oliver Baty Cunningham was one of three young men of St. Mark's who gave their lives in the late war. Brought up in the parish, he attended the Sunday school, was confirmed in the church, and sang in the choir. He graduated at Yale with high honors. When the war came he enlisted in the artillery, and attained the rank of major. On his twenty-fourth birthday, September 17, 1918, he was instantly killed by an exploding shell near Thiaucourt, in connection with the operations at St. Mihiel. With that elusive charm characteristic of the writings of Dr. Rogers, he says of Major Cunningham: "He is not found in the places where his presence would have meant so much, because God has translated him."

CHOIR CAMPS

Several of the city choirs have been enjoying their annual camps, pleasing the communities by singing at the service of the local church, whatever that may be. Dr. Hubert Carleton, well known in the Church for his work among boys, has been with his choir from St. Augustine's, Wilmette, at Lake Ripley, Wisconsin.

On Sunday, July 10th, the choir and rector were invited to the oldest Scandinavian Methodist church in the world, at Cambridge, not far from Lake Ripley. The choir rendered the musical part of the service, while Dr. Carleton preached to a large congregation. H. B. Gwyn.

THE BISHOP'S CHAPTER

THE DAUGHTERS OF THE KING have written to all the Bishops calling attention to the fact that at a recent meeting of the general council of the Daughters of the King, in New York, a message from Bishop Parker of New Hampshire suggested what would be known as a Bishop's Chapter, composed of women from small parishes and missions, where it was impossible to have five members; the members of this "Bishop's Chapter" would work in their respective parishes or missions, and report to him.

This would be far-reaching in effect, for the Daughters of the King are confident that in almost every parish and mission there are women longing for just such an opportunity.

TWO PRIZES OFFERED FOR ESSAYS

REQUEST is made of THE LIVING CHURCH that we announce that the Woman's National Sabbath Alliance offers two prizes, the first of \$25 for the best essay or story, suitable for adults on, "How can we best witness to the Christian faith in the observance of the Lord's Day?" and the second of \$15 for a story suitable for children. "It is especially desired that young people enter this contest, but not ministers. As to the number of words and other conditions, please send inquiry with stamped envelope to the office of the Woman's National Sabbath Alliance, Room 515, 156 Fifth Avenue, New York City."

CORNERSTONE LAID AT RICHMOND

ON JULY 19th the cornerstone of the new parish house of the Church of the Holy Comforter, Richmond, Va., was laid with Masonic ceremonies by the Richmond Lodge No. 10, Free and Accepted Masons. The devotional service, before and after, was conducted by the Rt. Rev. Wm. Cabell Brown, D. D., Bishop of the diocese, the Rev. W. E. Cox, rector, and the Rev. J. F. Ribble, D. D.

The house will be completed in the near future, and the present church building will continue to serve the congregation until the new Church is built.

The parish house, costing \$65,000, is the first unit of the new parish plant, to cost about \$250,000. The structure will be of gothic architecture and of impressive design. Cram and Ferguson are the architects. The Church will have a seating capacity of 600 and the parish house will accommodate 500.

Plans for this building and arrangements for raising the necessary funds were under

way when the Nation-wide Campaign was inaugurated in early summer of 1919. Rector and vestry suspended their financial operations in connection with their own parochial plans in order that the Nation-wide Campaign might have the right of way and a clear road to travel. The result has been that the Church has fully met its campaign quota, amounting to \$5,300, and also found it possible to go forward with its own building projects.



HARMONY IN CHURCH FURNITURE

Harmony of detail and correct interpretation of Ecclesiastical Designs are of paramount importance in the furnishing of your Church.

It is necessary that the pews, pulpit, altars, and all other pieces of furniture shall harmonize with the architectural scheme of the building.

Our Ecclesiastical Department will be glad to help you in the selection of appropriate designs and the knowledge and experience of our skilled craftsmen insure their correct execution.

American Seating Company

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How Coca-Cola Resembles Tea

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

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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

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

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

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

DEATH OF REV. DR. R. C. HALL

THE REV. DR. RANDALL COOKE HALL, professor of the Hebrew and Greek languages in the General Theological Seminary, and one of the staff of the Church of St. Mary the Virgin, New York City, died in the very room in which he was born seventy-eight years ago in Wallingford, Conn., on the evening of July 27th. Dr. Hall had been an invalid for three years, undergoing numerous operations, but nevertheless had been quite active. His death was due to advanced years and depression brought about by the recent severe warm weather. Dr. Hall came to Wallingford the day of his death to attend to certain business matters and revisit relatives and scenes of his early life in which he had always evinced a continued interest.

The son of Francis Chauncey Hall and Elizabeth Wildman (Cooke), Dr. Hall received his A. B. from Columbia in 1863. Racine conferred upon him the degree of D. D. in 1881, and the G. T. S. the same degree in 1885. He was ordered deacon by Bishop Horatio Potter in 1866 and was advanced to the priesthood by the same Bishop in 1870. He held the position of professor of Hebrew and Greek in the G. T. S. for thirty years. From 1872 to 1895 he was one of the examining chaplains of the diocese of New York.

His Wallingford home was erected by his grandfather, Porter Cook, in 1789. Dr. Hall leaves a widow, two sons, and a daughter, Miss Margaret R. Hall, who was with him at the time of his death. Interment was made in Mount Olivet cemetery, Long Island.

REGULATIONS GOVERNING SACRAMENTAL WINES

NEW REGULATIONS covering sacramental wine are nearly ready by a late July statement of the Internal Revenue Bureau. These will insure maintenance of the standard of wines provided before Attorney-General Palmer issued his ban against wholesale liquor dealers. Request had been made that Attorney General Daugherty review his predecessor's ruling as to dealers in sacramental wines.

The bureau takes the view, however, that a request for a new ruling would reopen the entire question of wholesale liquor dealers, while regulations can be drafted, with especial attention to importers, which would accomplish the end sought.

One method suggested would permit bonded manufacturers to distribute their own stock, and similarly importers of wines for religious purposes.

GIRLS' FRIENDLY LODGE IN NEW HAVEN

ABOUT two years ago steps were taken to establish a Girls' Friendly Society Lodge in New Haven. For the first year the Lodge was housed in rented quarters and the movement proving successful a house has just been purchased in a central locality. This undertaking is under direction of a committee of associates of the various G. F. S. branches in New Haven and vicinity. The branches by soliciting gifts of money from friends locally interested were able to make the initial payment on the purchases of the fine property now owned by the Lodge. A Deaconess is in charge of the Lodge as House-Mother and from present appearances the Lodge will not be lacking in guests.

DEATH OF REV. PAUL ZIEGLER

THE REV. PAUL ZIEGLER, a priest of the diocese of Michigan, died July 18th at his summer home, Pointe Aux Pins, Mich. The funeral took place there, at the summer chapel, the Church of the Transfiguration, the Rev. Messrs. W. H. Bulkley and W. Warne Wilson officiating. Burial was at Cheboygan, Mich.

Mr. Ziegler was born at Detroit in 1847, and graduated from Trinity College and Berkeley. He was valedictorian of the class of 1872, Trinity College.

At the time of his death he was rector emeritus of Mariners' Church, Detroit, and had just retired as rector of St. Barnabas' Church, Detroit. For many years he conducted a private church school for boys, known as the Detroit Church Academy.

He is survived by the widow, Mary Frances Bell Ziegler, and four sons, the latter all priests of the Church, the Rev. C. G. Ziegler, rector of Grace Church, Ishpeming, Mich.; the Rev. H. B. Ziegler, rector of the Church of the Holy Apostles, St. Clair, Pa.; the Rev. E. P. Ziegler, missionary, Cordova, Alaska; and the Rev. W. H. Ziegler, dean, St. John's Cathedral, Albuquerque, N. M.

DEATH OF REV. J. H. SPEARING

THE REV. JOSEPH HALL SPEARING, a retired priest of the diocese of Louisiana, died on July 15th. He was born in the city of New Orleans on July 5, 1853, and was therefore beginning his 69th year.

TOMB FOR BISHOP HORATIO POTTER

PREPARATIONS are being made for building the elaborate tomb for the body of Bishop Horatio Potter in the Cathedral of St. John the Divine, New York. The body of the Bishop was interred in the Rural cemetery in Poughkeepsie, in January, 1887. On completion of the work, the body will be brought to the Cathedral.

CONSECRATION OF ST. MICHAEL'S CHURCH, LITCHFIELD, CONN.

MENTION was made some weeks ago in these columns of the completion of the new Memorial Church at Litchfield, Conn., the noble gift of Henry Robinson Towne of New York City. The building, one of the handsomest church edifices in the state, is perhaps the finest example of the English parish type, of the perpendicular period, embodying some of the best features of the earlier Norman.

Bishop Brewster consecrated the edifice in the presence of a congregation numbering over five hundred on July 13th. The Rev. William J. Brewster, a brother of the Bishop, is rector of the Church, succeeding the late Dr. Storrs O. Seymour, who held that position for a great many years.

The building follows the traditional Latin cross design, the nave alone being used for seating, while the north transept forms a handsome chapel, and the south encloses the baptistery. The facade consists of a large and handsome lancet window, framed by a buttress on either side. The main entrance takes up the first bay on the north side of the nave and leads directly into a square vestibule which gives access to both north aisle and nave. The walls are of native stone—Roxbury granite—quarried not over fifteen miles away. The stones are laid in random ashlar bond, and the predominating grey is relieved here and there by stones of a distinct brown, obtained by splitting the natural field stone and laying the "heart" on the outside. The sills, window trim, tracery, and ornaments are of cast stone in a grey which harmonizes with the tone of the walls. Over the crossing is a low,

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square tower, with a turret at one corner.

The interior of St. Michael's is perhaps even more pleasing. While the clerestory and aisle windows furnish ample natural light, there is no glare, for the yellow and grey stained glass breaks and diffuses the light to make a restful glow on the rough plaster walls. The plastering, done with a sand finish, and with the cast stone trim used inside and out, produces an interior of simplicity and refinement. The floor of center and side aisles is of red quarry tile, laid with wide grey joints, while the flooring under the pews is of oak. The floor of the chancel is entirely of matt-glazed tile, inlaid in symbolical designs of soft tone.

The woodwork of chancel and roof deserves special notice. The latter, although simple, is worthy its English antecedents. The nave roof is made up of carved oak rafters and short collar beams set well up in the gable, to give an added effect of height. The roof over the crossing is of oak in English geometrical pattern. The work has a dull finish of greenish grey.

The woodwork of the chancel contains some of the most exquisite carving in the country, in which the architects have maintained the miniature scale of the whole church to perfection and the carvers have accurately carried out the details. An unique feature of the chancel is a row of concealed electric lights, from the floor to the ceiling, one at each side. In the rear of the altar is hung a dark green dorsal, and above it rises a large lancet window, similar to that at the other end of the nave.

The new St. Michael's marks a distinct forward step in design for a Gothic village church.

A WYOMING MISSION

St. THOMAS' CHURCH, Lovell, has an inspiring though brief history. The missionary, the Rev. Wm. H. Haupt, arranged with the mayor who is also warden of the mission, that a dinner be given the Bishop by the commercial club at his visitation. The Bishop was then taken through the factories. He and his committee then arranged for the purchase of a house and lots next to those purchased by Mr. Haupt five years ago, thus securing a residence for the priest and also a temporary place of worship. The house contains on one side two rooms, bath and kitchen, while one room extends the entire length of the other side, with screened-in porches front and back. In the back of this room a temporary altar has been erected. More than forty families are now located with this mission, with prospects for many more.

The first services of this Church were held in the Baptist Church five years ago by Rowland F. Philbrook, then a student for holy orders. When Mr. Haupt arrived in the fall he found the Presbyterians organized as the "Community" Church, but in controversy with the Baptists. The latter appealing to the Federated Council, the Presbyterians were ordered out. The "Community" Church then called a Congregational minister, when another appeal caused them to withdraw. The "Community" Church finally disintegrated. Mr. Haupt had by a house-to-house canvass found 28 who preferred this Church, but most of these were temporarily employed and soon left. Mr. John Gillespie, then a student in Philadelphia, held services during the summer of 1917. Before Mr. Haupt could again resume work he had to go to the hospital and remained there all winter. His health not being sufficiently restored for active work, he retired on a homestead and looked after Lovell and Deavers as best he could. Last October the Bishop asked him

to look after Basin, Greybull, Lovell, Deaver, Frannie, Powell, Cody, and Mer-teetse. This required a service every day at some point covering a territory as large as the combined land areas of Delaware, Rhode Island and Connecticut. In November the Archdeacon took the first two places, and in May the Rev. D. R. Blashie became rector of Park county parish, which embraces the last three, thus allowing Mr. Haupt to retain the mission he had originated—Lovell, Deaver, Frannie, and Elk Basin. During the winter Mr. Haupt held services in the American Legion Hall and, with the help of Mrs. H. B. Richardson, the only one of his first congregation still in residence, gathered a congregation of about thirty.

In the past three years the growth of the town has encouraged Lutherans and Roman Catholics to build. The Methodists, with a stationed pastor, have bought lots, while the Seventh Day Adventists and a sort of River Brethren also hold services. The Mormons have erected a \$50,000 temple, but while still having the largest school population, they are now out-voted at elections. The Church is now second in value of church property—though it is not fully paid for—and possibly in number of families and wealth of adherents. The Bishop's committee has agreed to raise \$1,200 of the budget for the year and hopes to raise still more for erection of a church.

MEMORIALS AND GIFTS

BISHOP FISKE recently dedicated in St. Paul's Church, Antwerp, N. Y., a Litany desk presented by the Woman's Guild.

A MEMORIAL WINDOW to Mrs. Bruni and Bishop Pinkney, given by Mr. Bruni, will be placed over the altar of the Church of the Good Shepherd, Washington, in the fall.

THE NEW gymnasium to be erected within the next few months by Christ Church, West Haven, Conn. (Rev. Floyd S. Kenyon, rector), is to be a memorial to members of the parish who took part in the world war.

THE PARISH of St. John Baptist, Brooklyn, has received white and green Eucharistic stoles with maniples from the New York Altar Guild, a set of requiem vestments, with burse and veil, from the Guild of All Souls; a fair linen and purificators, font ewer-shell and candlestick from various parishioners.

THE PARISH HOUSE dining room of St. Mark's Church, Eastern Pathway, has been paneled as a gift from the scoutmaster, Mr. Walter B. Seymour; and a gold watch and chain, with cross, has been presented to the rector by various parishioners. The parish has also received a funeral pall, and a green burse and veil and superfrontal.

ON SUNDAY, July 10th, Bishop Brewster dedicated in the new St. Michael's Church, Litchfield, Conn., (Rev. William J. Brewster, rector), a processional cross, given in memory of the late Whitman S. Osborn, by his son; eucharistic lights, in memory of the late William H. Sanford, the gift of his wife, and a litany book in memory of the late Rev. Cornelius R. Duffy, D. D., from his daughter.

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A NEW BAPTISMAL FONT of finest Vermont marble was blessed by the rector in the Church of the Ascension, Twin Falls, Idaho, on the fifth Sunday after Trinity. The service of dedication was a feature of the regular children's service preceding the regular morning service. Three children were baptized. The font fund was raised almost entirely by the children of the Sunday school.

ON SUNDAY, June 19th, at St. John's Church, Georgetown Parish, D. C., there was dedicated to the memory of Thomas Hyde a stained glass window representing the Nativity, designed and erected by Heinigke and Smith of New York City. Mr. Hyde was warden of St. John's parish for forty-seven years, and was a vestryman forty-one years, having been elected to these offices in 1872 and 1878 respectively. He was treasurer of the parish from 1868 to 1872, and at the time of his death was treasurer of the National Cathedral Foundation.

A SET OF chimes placed in St. Paul's Church, Owego, N. Y., the gift of D. Russell Greene, consists of ten bells weighing from 200 to 1,800 pounds. On the largest is the following inscription:

"To the Glory of God and in Memory of
HORATIO NELSON GREENE and
EMMA CATLIN GREENE, His Wife, and of
FRANK CATLIN GREENE, PAULINE GREENE
JONES,
and DAVID RUSSELL GREENE, Their Children,
By the last named, 1921.

'Young men and maidens, old men and children,
Praise the Name of the Lord.'

The other bells bear brief lettering.

MEMORIAL GIFTS recently presented to St. Andrew's Church, Jackson, Miss., are a bronze-and-oak hymn board given by Mrs. J. D. McFerren in memory of Miss Mary Barr Craft; a window, "Jesus Preaching by the Sea," from Mrs. John Withers Green in memory of her husband; a weathered oak altar-rail with standards and gates of brass, given in memory of the late Judge Robert Burns Mayes, by his widow; and a new paten, given also by Mrs. Mayes in memory of her mother, Mrs. Rebecca Yerger. The new paten, of larger size than that previously in use here, was needed because of the increased number of communicants.

NEWS IN BRIEF

CENTRAL NEW YORK: Emmanuel Church, Elmira (Rev. L. E. Ward, rector), has purchased a double house, half of which will be used as a rectory. Bishop Fisk is spending August at York Harbor, Maine, where he has charge of Trinity Church. Strikes having delayed repairs on the diocesan house, he will not resume residence in Utica until about October 1st.

FOND DU LAC: Bishop Melitos of Athens, Primate of the Church of Greece, visited the Greek congregation in Fond du Lac from the 23rd to 25th inclusive. The Greek Patriarch and Bishop Weller became great friends upon Bishop Weller's visit to Athens. Bishop Weller, who is taking part in the church conference at Racine, returned to Fond du Lac to meet Bishop Melitos during his visit to the city.

IDAHO: At the Indian School at Fort Hall, a brick of historic interest was recently placed in the portal foundation of the school building. This brick was do-

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nated to the late Bishop Funsten by the Church Historic Society of Virginia, and was formerly part of the first English Church erected in America on Jamestown Island, before 1607, in the days of the early colonists.

IOWA: Seventeen churches in Cedar Rapids co-operate in two open air Sunday night services on each Sunday in July and August. The local advertising club finances the publicity, and two quarter pages of copy are used each week. The music is led by a quartette for large congregations.

MILWAUKEE: The death of Mrs. Samuel B. Cowdrey, widow of a priest who long served as rector at Baraboo, occurred at that place on July 19th, at the age of 90 years. She had been failing gradually from the ravages of age and passed away quietly and peacefully. She had resided in Baraboo since 1880 when Mr. Cowdrey's rectorship of Trinity Church began.

QUINCY: The Rev. Dr. Carrington, rector of St. Mary's School, Knoxville, Ill., has purchased five double lots at the southeast corner of the school property. This gives the school control of all property adjacent to the school grounds.

TENNESSEE: A parish house has just been completed for Trinity Church, Memphis, Tenn. A farewell reception to the departing rector, the Rev. Mart Gary Smith, was tendered him on the 20th.

WASHINGTON: The oratory in the Bishop's house is to be further embellished through the generosity of Mrs. Susan Evelyn Murray, who gave the Episcopal residence and oratory some years ago as a memorial to her only child, Mabel Murray. The words "Peace be unto you," ornamented with oak leaves, acorns, the grapevine, the mitre and episcopal staff, will be chiseled in bas relief over the door.

WEST TEXAS: The diocese is under great bereavement through the death of Anna Louise (McKenzie) Johnson, daughter and only child of Archdeacon and Mrs. McKenzie. She died on the 13th of July in Kansas City en route from San Antonio to Rochester, Minnesota, where she was to have been placed under the skillful care of the Mayos. Her father was her devoted escort. Archdeacon McKenzie returned immediately to San Antonio with his sacred charge, where the funeral services were conducted at St. Mark's Church on the 15th by the Bishop of the diocese and Bishop Johnston. The deceased was married only a little over a month ago to Mr. William Mason Johnson, her father and Bishop Johnston officiating.

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A NOTE FROM NOODLELAND

ONCE in Noodleland the upward-looking natives resolved to have a temple built, towering toward the sky.

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After a few days, seeing no signs above the hilltop of the temple for which their souls craved, they went in a body to the chosen site across the hill to see how the work might be going on. There they found their architect hard at work directing the digging of a great hole in the ground.

"What are you doing?" their spokesman asked.

"Building your splendid temple," the architect replied.

"But you are building it in the wrong direction," the spokesman explained. "Our temple was to tower toward the sky."

"It is for a firm foundation that I am digging down," said the architect.

"Foundation nothing!" the crowd shouted in chorus. "We didn't order a foundation. We ordered a temple."

Then they denounced the treacherous architect to his face and mobbed him.—*Louis F. Post, in Christian Century.*

ROME'S LOSSES IN CZECHOSLOVAKIA

ACCORDING to clerical newspapers quoted by the *Freie Kirchenstimmen*, the secessions from the Roman Catholic Church shown by the last year's census number about a million—one-sixth of that section of the population. These secessions pass in varying proportion to the new National Church, to Protestantism, and to no religion. The German-speaking districts of Bohemia and the Roman Catholic portion of Slovakia, with two and a half million Roman Catholics, remain almost unaffected. The Roman Catholic clergymen who have seceded number 171, of whom 61 have entered the service of the Czecho-Slovakian Church, and 110 secular callings. In German Austria secessions are also reported. They numbered, in the diocese of Salzburg, 44 in 1918, 138 in 1919, 226 in 1920, and more than 70 in the first two months of the present year. At Salzburg itself most of the seceders joined the Old Catholics.—*The Guardian.*

FIRST FAILURES NOT FATAL

HOW OFTEN have we heard people say that if they had their lives to live over again they would do very differently at certain points! And, though ye could see that they thought they meant what they said, we understood that they did not mean it very seriously, and that a second chance at life would probably not yield a much better result than the first one had. As a matter of fact not many of us have made such fatal mistakes in life that we have not had hundreds of second chances of overcoming very largely the handicap and disadvantage that they brought us. Indeed, the pathway of life for every man of us is strewn with second chances and new opportunities of making good. There is this to be said, however: a second chance may be a little harder to realize on than a first one would have been. But to say that a thing is hard is not to say anything about its possibility. A first mistake or a first failure may be bad, but does not decide a life unless we let it.—*Montreal Family Herald.*

WAWASEE SUMMER SCHOOL

THE WAWASEE SUMMER SCHOOL held recently at Lake Wawasee in Northern Indiana, was the most successful of any of the five annual summer conferences held by the Diocese. This year the ideal location, together with the new and attractive South Shore Inn, added to the comfort of over a hundred delegates. The Rev. John F. Plummer (St. Andrew's Church, Kokomo, Ind.), was the director of the School. As special features two days were set apart for Young People's Work and Church Extension. "The Bishop and Council" of the diocese met on the latter day, when special attention was given to missionary work. The Department of Missions conducted a special conference with the missionaries of the diocese, which resulted in mutual understanding. The special speakers on Missionary Day were the Ven. Charles G. Reade, the Rev. Charles Bridgman, and the Rev. B. T. Kemerer. The following day was given over to young people's work, when the annual meeting of the Diocesan Young People's Society was held with Archdeacon Reade as the special speaker at this meeting. The mornings were devoted to the daily Eucharist and to courses on Church School Work, Mission Study Normal Work, Vocational Guidance, Church School on Week Days, Girls' Work in the Church, conducted respectively by Miss Frances Withers, Mrs. Charles W. Scott, the Rev. Charles H. Young, and Miss Jeannette Ziegler. The Christian Nurture Series was presented by lectures on each of the strands of the Five-Fold Aim. Representatives of the national organizations of the Church Service League presented the work of the League. Miss Mabel Holgate, Church school instructor at Gary, and Mrs. Otto Heinigke, president of the Church Periodical Club, were speakers. The larger part of afternoons and evenings were given over to rest and recreation. A special programme of sports was planned each day by an efficient recreation committee. The school will be held at the same time and place next year.

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In pursuance of the above, the Council has organized a Commission on Registration and Reference of Church Workers, with office at the Church Missions House.

This commission began its work April 12, 1920, and to date there have been registered with it 443 persons, both clerical and lay.

It has made a total of 526 references, 201 of which were Clergy. It now has on the active list, 260 names as follows:

Clergy	74
Teachers, Grade, Languages, English, History, Mathematics, Physical Education, Domestic Science, Religious Education, etc.....	70
Social Service Workers, including Deaconesses	40
Parish Visitors	38
Organists	5
Work among Foreign Born Americans	7
Office Workers	26
TOTAL	<u>260</u>

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