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VOL. LXV

MILWAUKEE, WISCONSIN, SEPTEMBER 17, 1927

No. 20

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PRINCIPAL CONTENTS

| | |
|---|-----|
| EDITORIALS AND COMMENTS | 623 |
| The End of the Printers' Strike—A Correction—Answers to Correspondents—Acknowledgements. | |
| DAILY BIBLE STUDIES | 625 |
| KNOWING THE PRAYER BOOK. Kate Woodward Noble | 626 |
| IS YOUR PARISH HELPING OUR 25,000 CHURCH STUDENTS | 627 |
| DEMOCRACY-II. Clinton Rogers Woodruff | 629 |
| SPIRES OF OXFORD. (Poetry.) Anonymous | 630 |
| THE HOLY EUCHARIST AND FASTING COMMUNION. C. R. Eberhart | 631 |
| ONE ANGEL'S SERVICE. Susanne Alice Ranlett | 632 |
| OUT TO OLIVET. Louis Tucker | 633 |
| FALL ACTIVITIES IN THE NATION-WIDE CAMPAIGN | 634 |
| AN INCIDENT AT A WAYSIDE SHRINE. (Poetry.) May L. Res- tarick | 635 |
| THE HEALING MISSION. Rev. R. W. Rhames | 635 |
| HEART'S EASE. (Poetry.) T. W. Conway-Cheeseman | 636 |
| CORRESPONDENCE | 637 |
| The Problem of Unemployment (Everett P. Wheeler)—The New Hymnal and Other Hymnals (Rev. George F. Degen)— Revision of the Kalendar (Mary E. Erhard)—"Work for the Night is Coming" (Rev. Robert Evans Browning). | |
| MASTER OF MEN. By Louis Tucker | 638 |
| A CALL TO ARMS. (Poetry.) Rev. Elwood L. Haines | 638 |
| SONG OF THE SUMMER SCHOOL. (Poetry.) Louis Tucker | 638 |
| AN INDIAN MISSION CHURCH. (Poetry.) Frederick L. Hoffman | 638 |
| PERSONAL MENTION, ETC. | 639 |
| "MODERNISTS" DENY THE DIVINITY OF CHRIST. The London Let- ter. George Parsons | 641 |
| CANADIAN NEWS LETTER | 644 |
| VACATION BIBLE SCHOOLS IN CHICAGO. H. B. Gwyn | 644 |

WE are evidently in the midst of a process and the slowness
of God's processes in the material world prepares us, or ought
to prepare us, for something analogous in the moral world: so
that at least we may be allowed to trust that He who has taken
untold ages for the formation of a bit of old red sandstone may
not be limited to threescore years and ten for the perfecting of a
human spirit.

Thomas Erskine of Linlathen.



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MILWAUKEE, WISCONSIN, SEPTEMBER 17, 1921

NO. 20



The End of the Printers' Strike

THIS issue of THE LIVING CHURCH is the first to be printed in our own office since the workers in our mechanical departments (except the bindery) left their work, by instruction of the unions with which they were affiliated, on June 30th. Left with no mechanical workers in the printing departments, not a single issue of one of our four weekly periodicals—THE LIVING CHURCH, *The Young Churchman*, *The Shepherd's Arms*, and the *Evening Prayer Leaflet*—has been omitted. There have been delays, and each issue, especially of THE LIVING CHURCH, has been received by every subscriber from one to three days late, yet we feel that we have fulfilled our subscription contracts rather creditably, especially when it is remembered that the present strike covers nearly the whole country, and that two years ago a local strike in New York City alone, not extending beyond, resulted in the suspension of a number of magazines and periodicals for several weeks. Our Chicago office, from which the editorial work has been directed during the strike period, has now been closed.

The fact that we have resumed printing in our own plant will indicate that we are no longer seriously crippled. We cannot say that we are wholly past the era of inconvenience. Numerically, our force is now practically complete, but, being made up entirely of new men, it becomes necessary to teach them the detail of our office practice and of the make-up of the periodicals. We are not yet one hundred per cent efficient. Our force has much to learn. But on the whole we have recovered from a complete paralysis of our plant much more rapidly than we had believed possible.

WE HAVE AVOIDED discussion of the strike during its continuance, since publishing the letter addressed to our former workers immediately before they left their work, because the immediate issues were scarcely of interest to our readers generally, and we preferred to wait until we could outline rather definitely what would be the policy to be pursued in our office. Our plant is, of course, a purely private venture, having absolutely no official connection with the Church, yet since its work is confined almost entirely to Church publication, with which it is associated in the minds of Churchmen, it is proper that our relations both with our own workers and with organized labor should be understood by Churchmen.

Prior to the strike, though we had signed no contracts with the unions, our policy had been to employ only union men, to pay union wages, and to welcome suggestions from the unions as to shop practices. Three different unions

were represented among our men, and our relations with each were of a cordial character. The eight-hour day (forty-eight hour week) had been voluntarily instituted a dozen years earlier, when employers generally had refused to do so and a long strike, from which our plant was free, afterward forced other employers to establish the same working period. In the forty years of our experience as employing printers, this was the first strike lasting beyond a day or two that we have ever experienced.

Early in June a representative of the typographical union called to inform us that a forty-four hour week was to be instituted throughout the country at the expiration of existing contracts, which, in Milwaukee, meant June 30th. He was not empowered, he said, to discuss the matter or to treat the question as open, but the unions would be willing to discuss the scale as an open question. A few days later a printed contract with the union was presented for signature covering the forty-four hour week, with the same scale of payment as hitherto for a forty-eight hour week, and making bonuses permanent that had been given by reason of the increased cost of living after the war. It provided also for a tightly "closed shop" and compelled the employer to sign an agreement to abide by the constitution and rules of the union—in the making of which he has no voice—as these might, from time to time, be determined.

This contract we declined to sign. We should have been willing to discuss the hours and the proper pay per hour, and to try to find common ground, as we had always been able to do with other questions in past years, but there was no one with whom we could discuss them, the union having given no one authority for the purpose. This present time did not seem to us a favorable one for instituting shorter working hours, thus greatly increasing the cost of all that we might produce. The world to-day needs hard labor from all of us in order to produce a maximum, to bring down costs, and to resume normal conditions. The policy of the union was the reverse of this.

But, beyond this, we could not accept a policy whereby we were to be accorded no voice whatever in the management of our plant. With the principle of collective bargaining we were in entire sympathy. We would have the laborer collectively as strong as any possible combination of employers. We would have his rights protected. But bargaining means open conference and negotiation between two parties. There cannot be collective bargaining without such negotiation. This the unions refused. They were to declare their orders; we were only to obey, not even being at liberty to discuss them. This is a repudiation of the principle of collective bargaining, for which labor is

supposed to stand. Neither is it the introduction of democracy into industry. It is rather the principle of absolute autocracy, whereby the union becomes dictator on the one hand to its members and on the other to the employers. This principle we reject; and because we reject it, two of the three unions called out their men, and these obeyed. The strike was on. "Organized labor" had broken with us.

The typographical union defends itself on the ground that some three years ago, during a session of the Typothetae, the national organization of employing printers, a group of closed shop employers, chiefly from New York and Chicago, meeting apart from the organization and not representing the whole organization, agreed that they would establish the forty-four hour week in their respective shops in the spring of 1921. Those who thus agreed undoubtedly committed themselves to that policy, and there were enough of them to secure a fairly general adoption of the shorter week last spring in those two cities. Closed shops in New York and Chicago have therefore not become involved in the strike.

But that the craft generally was not committed to this policy was made clear by a resolution of the Typothetae itself at a subsequent annual meeting. The shorter week was not acceptable to employers generally. These hold, with experts in social economics generally, that forty-eight hours a week constitute the standard working period that should be retained; and it is notorious that many industries have not nearly reached it, the old-time ten-hour day being still firmly rooted in many—perhaps most—activities. Thus, scarcely any employer outside those two cities, and not nearly all within them, was committed to the forty-four hour week.

We have stated this in detail because the unions have widely published the charge that the whole industry, and all its shops, were so committed to the shorter week by the agreement of the few employers referred to that it was an act of bad faith on the part of such employers as refused to accept this agreement. And because the unions have said this, some of our social agencies have echoed it, evidently without the slightest attempt at verifying the facts. The social service commission of the Federation of Churches has conspicuously done so—and has thereby led us to question whether their other social studies are as superficially and as carelessly done as this. The Church League for Social and Industrial Democracy devoted one of its half-page display advertisements in a Baltimore paper to the same allegations of bad faith on the part of employers generally, although industrial democracy is the very reverse of the attitude that the unions have taken, and the League seems to have made no effort to discover facts. These social agencies have fallen into a common mistake. When industrial trouble occurs, one section of people assumes that, as a matter of course, the employers are wrong and to be condemned, and another section assumes, also as a matter of course, that the laborers are wrong and to be condemned, and a class-division of sympathy at once ensues. Of course the real fact is that sometimes one party is wrong, sometimes the other, sometimes both. Not until our social agencies approach any dispute impartially, and really make it their business to learn the facts and to build their conclusions upon them, will they fulfil their purpose in the world. Yes, THE LIVING CHURCH is an interested party in this dispute, but it is also an intelligent party. We have not desired the break with organized labor. The unions have demanded conditions to which we could not accede. They refusing to permit their members to work for us, we have had no option but to establish an open shop, as we have done. But having done so, we have assumed an obligation toward our new workers that we cannot escape. They will be protected in their right to work. Proving themselves—as they are doing—to be competent workmen and of good character, they will not be discharged to make way for union men when the strike is settled, as, so far as we are concerned, it is already. Moreover, with other employing printers in Milwaukee, we are working out a plan whereby life insurance, health and accident insurance, and unemployment insurance shall be given to these workers entirely at the expense of their employers.

These workers shall not be permitted to be losers because they have no access to union benefits.

As for the members of the union who have lost their positions on the order of the union, we are sorry for them: those that were in our employ were as fine a set of men, and as competent a group of workmen, as could anywhere be found. We were proud of them. We should have done almost anything to meet their wishes as to working conditions. But they had no right, as freemen and citizens of no mean country, to accept an allegiance that means abject slavery to the union for them. When they surrendered to the union their God-given freedom of initiative, their right to work for their living, they did an immoral act, and they are now reaping the penalty for it. Men are not at liberty to sell themselves into slavery, even to a labor union. With the union as a means to an end we are in entire sympathy; it has been a large factor in the improvement of the condition of the American workingman, though by no means the only factor, as it is so often represented to be.

But with the union as an end in itself, as a super-government demanding loyal, unquestioning obedience be the union right or wrong, we have no sympathy at all. The intolerance and autocracy of some American unions have already made them a menace to the well-being of the country and to the safety of their own members. We were glad to work with the unions when democracy and a desire for collective bargaining were their attributes; we cannot work with them when they have repudiated both.

As the brewers created prohibition by their autocracy and their contempt for the rights of others, so the unions are destroying the trade union in this country by the same method. One does not become an enemy of labor when he says this; rather is he labor's friend, for the workingman is the chief victim of the badly managed union; and, superficially speaking, enough unions seem badly managed to-day to warrant the prophecy of the early downfall of the entire system. It can only be saved by a thorough renovation from within.

So THE LIVING CHURCH proceeds now from its own "open shop." Its editors have in no wise ceased to sympathize with organized labor. They are not the foes of such unions as are honorably conducted. But they do not recognize that combinations of men in trade unions thereby assume a sacred character such as prevents them from doing wrong or justifies them in a demand for unquestioning obedience either from their own members or from the employers.

Autocracy is autocracy, and wrong is wrong, be the autocrat or the wrong-doer a czar, an oligarchy, a trust, or a trade union.

THE writer of the article on *The Paradise* in THE LIVING CHURCH of September 3rd, the Rev. William Philip Downes, asks that correction be made of the date of the death of Dante, which was printed September 21, 1321, and should have been September 14.

ANSWERS TO CORRESPONDENTS

C. W. B.—(1) The Moravians are well organized in this country.—(2) They have bishops, whose orders, however, are not accepted as valid by the Anglican Churches.

Y.— We would recommend Atwater's *The Episcopal Church* (cloth \$1.00, paper, 60 cts., postage 9 cts.) and Bishop Fiske's *The Faith by Which we Live* (cloth \$1.50, postage about 15 cts.)

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DAILY BIBLE STUDIES

September 22—First

[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.]

September 19—Results

READ Acts 14:1-7. Text: "Which gave testimony unto the word of His grace."

Facts to be noted:

1. The Jews persecute Paul and Barnabas at Iconium.
2. But by the power of God His work is still carried on.
3. Driven from Iconium they continue their work at Lystra and Derbe.

A rough jewel lay in the sand among many common stones. A boy picked it up and his father noticed the stone and asked the boy to give it to him. The father took the stone and polished it skillfully into regular planes and angles; and behold, a diamond glittered brilliantly. "See," said the father, "here is the stone you gave me." The boy wondered at the change and exclaimed, "Why, father, how did you do this?" And the father answered: "I knew the hidden virtue and the value of the stone. I freed it from its coating of dross. And now it shines and sparkles." When any one allows the grace of Almighty God to enter his life a transformation takes place that literally and actually gives "testimony unto the power of that grace. In every life there is a lot of dross and before the true worth of a life can be seen the dross must be taken away. And the only means we have of getting rid of it is the grace of Almighty God."

September 20—Guidance

Read Psalm 73:23-28. Text: "Thou shalt guide me with Thy counsel."

Facts to be noted:

1. The psalmist had all but lost faith in God's goodness toward the righteous.
2. He finally realized that desertion of God leads to death; drawing near to him is happiness.
3. The wicked despise the counsel of God, but those who would find happiness follow God's counsel and leadership.

The word "prevent" in our prayer for the week means "to go before," and in our text for the day the psalmist shows that he is conscious that God goes before those who trust Him as their guide. It is often asked how God does counsel and direct His people. There are many answers. One answer is that God uses the conscience that He has given to each one of us and as long as we allow that conscience to be regulated by the Spirit of God we can follow it with absolute safety. Another means that God uses His Bible. If each one of us will study the Bible carefully and read it as a letter sent from a heavenly Father to His earthly children we shall find that we have an infallible guide through the maze of life. The only people who refuse advice and counsel are the foolish. The wise man seeks for counsel and leadership and when they are given he follows, with the result that for him life is full of peace and happiness.

September 21—Protection

Read Isaiah 52:9-12. Text: "For the Lord will go before you; and the God of Israel will be your reward (rear guard)."

Facts to be noted:

1. The prophet bids Jerusalem rejoice because "Jehovah hath comforted His people."
2. The nations are to witness the saving power of God.
3. God not only leads His people into safety but becomes their constant guard.

Every army must have its advance guard to go ahead and prepare the way for its coming and to make sure that all is safe. But an advance guard is not enough. The army must have its rear guard to ward off attacks from the rear and protect the soldiers from possible ambushes. Yesterday we learned that God goes before us and guides us with His counsel if we are willing to receive it. He prepares the way and has given us a guide in our Saviour Jesus who is always the Way, the Truth, and the Life, and to-day we learn that God not only points the way, but when we have found it He provides the means for keeping us safe when sudden and unexpected attacks are made. You will remember that when the devil attacked our Lord in the wilderness his attack was instantly warded off by "Thou shalt not tempt the Lord thy God," or "Man shall not live by bread alone," and "Get thee behind Me, Satan." The same means are ours if we will only make use of them.

Read Deuteronomy 10:12-15. Text: "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord thy God and His statutes which I command thee this day for thy good?"

Facts to be noted:

1. Moses is summing up his address to the people of Israel.
2. The whole emphasis is placed upon obedience and service to God.
3. Everything is God's and God will provide for those who serve Him.

Service to God and service to humanity are as cause and effect. When we have recognized that God is our guide and our constant protection, and when we have learned to put God first in our lives and to do nothing without taking Him into account, then we may say that we have begun, in some measure at least, to serve God. And we must put God first not only because of our reverent fear of Him but because we have learned to love God for what He actually means to each one of us. A business man had gone through a most difficult and trying experience, an experience that taxed all his patience and all his faith, but even before the hard time had passed he made this very simple but very definite statement: "God has been very good to me," and from that time he began to serve God as he had rarely served Him in his life before. Let us look back and see just how good God has been to us and then let us give to Him loving, loyal, heartfelt service and worship.

September 23—It Isn't There

Read I John 3:13-18. Text: "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Facts to be noted:

1. The followers of Christ must expect opposition from many quarters.
2. Our love of humanity is an evidence of our love of God.
3. Our life and our works are the best evidence of our love of God and His people.

On one occasion a man who was very far from want was walking down the street when a stranger stepped up and asked him for the price of a meal. The man looked the stranger over and began to ask him questions about himself and finally proceeded to point out that it was his own fault that he was begging for a living. The stranger agreed to all the man said and then turned away with the remark: "You are right, but that doesn't put any food into my stomach." It is not a difficult matter to trace the causes of poverty and squalor and all that goes to make life in so many places unhappy and unlovely; but for those who have the means, or who are able to help in any way, poverty and vice present a real opportunity of showing that our service to God means something more than lip service. The man who loves God will help God's people bear their burdens, and we have the words of scripture to the effect that God loves a cheerful giver.

September 24—Expression

Read II Corinthians 9:1-6. Text: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully."

Facts to be noted:

1. St. Paul praises the Corinthians for their liberality, and their example to the other Churches.
2. He is asking now for a larger gift for the poor Christians at Jerusalem.
3. There is a direct relation between our liberality and our prosperity.

"No impression without expression" is a well known axiom, but if we fail to give expression to the impression received we have failed to catch the true spirit of the impression or we are inconsistent and lack sincerity. Now one hears, only too often, the complaint that their religion means very little to them, or they get very little satisfaction or happiness from their religion; and these complaints do not always come from people who are not trying to make their religion a real factor in their lives. If you find that in spite of your belief in God and all that that belief implies you still fail to find the comfort you are seeking—, follow our Lord's own plan and go and do something for some one else. Do something that will really necessitate sacrifice and you will find that this kind of expression of your faith will result in very real joy and happiness. And your joy and happiness will be in direct ratio to the way in which you give of yourself, not merely of your means.

KNOWING THE PRAYER BOOK

BY KATE WOODWARD NOBLE

HOW many of those who were born and brought up in the Church really know the Prayer Book? Most of them can turn readily to Morning and Evening Prayer, the Holy Communion service, and to the baptismal, confirmation, marriage and burial services, when occasion requires. But when an unfamiliar prayer is used in the course of a service, is there not apt to be a feeling of bewilderment? And do most persons know just where to look for a prayer suited to some special or unusual need?

Many persons are ready to ask for prayers, when some member of the family is ill, or at the time of bereavement, or when going to sea. They know the Church provides for such petitions and have heard them often enough to appreciate their beauty and fitness and the comfort they bring, both to those who hear them, and those in whose behalf they are offered. But why do not more persons know and ask for the prayers of thanksgiving? On a recent Sunday, a woman of a small parish in the East sent flowers to be placed on the altar as a thank-offering for the beginning of recovery from a severe illness. Another member of the same parish had just returned from the hospital, where she had been undergoing treatments for terrible wounds. Both were devout, faithful members of the parish, and a woman who knew this, and also knew her Prayer Book, said to the lay reader who was in charge that Sunday, the rector being away on a vacation: "Don't you think we should have the thanksgiving read for the beginning of a recovery for these two women? We had the prayers for the sick, and it seems to me they would like the thanksgiving."

The lay-reader, who was the senior warden of the church, said: "Yes, I think that would be all right. But are not the persons for whom it is offered supposed to be in the church at the time? Neither of these women is able to come."

"But," said the woman who had suggested the prayers, "you could read the thanksgiving for the beginning of a recovery," and, opening her Prayer Book to the Office for the Visitation of the Sick, she said: "There it is, right at the end of the Office." The thanksgiving was earnestly and reverently read and several spoke afterward of its beauty and its appropriateness, saying that they were sure those for whom it was offered would be greatly pleased.

"That was a beautiful prayer," said one woman, "but it wasn't in the Prayer Book, was it?"

"Oh, yes; it is in the Visitation Office," was the reply, and the questioner felt a new glow of love for the book that contained something so exactly suited to the need of the moment.

Each special prayer has its complementary thanksgiving, and if the latter were more frequently read and better known, it would be a good thing. Mrs. Browning never said a truer thing than this, in her "Cry of the Human:"

"Lips say, 'God be pitiful,'
That ne'er said: 'God be praised.'"

The practice in many parishes, of repeating together the General Thanksgiving has done its part toward awakening a remembrance of the duty of gratitude to Almighty God for blessings bestowed.

Many have learned to know and love the concluding prayer, for protection during the coming night, found in the Office of Prayer for Families, from hearing it read in church, but probably very few know where it could be found. A novelist of a generation or two ago told of a simple-minded, lovable man, who had learned to love the Church and Prayer Book, and who firmly believed that this book contained a prayer for every possible need. His rector had, indeed, assured him that it would meet every emergency, and the man, being terribly distressed over a disagreement between his elder brother and the brother's young bride, lighted his candle and creeping up to his chamber, knelt down by his wooden chair and sought among the general

prayers for one suited to "a man and his wife quarreling." There was a prayer for the President, a prayer for the clergy, a prayer for Congress, a prayer for rain, a prayer for the sick, a prayer for people going to sea, and people going to be hanged, but there was nothing for the point at issue, unless he took the prayer to be used in time of war and tumults, and that, he thought, would never answer, inasmuch as he did not really know who was the enemy from whom he would be delivered. It was hard to decide against the young bride, and still harder to decide against his brother, so with his brains all in a muddle, he concluded to take the prayer "for all sorts and conditions of men," speaking very low and earnestly when he asked that all "who were distressed in mind, body, or estate, might be comforted and relieved according to their several necessities." This surely covered the ground to a very considerable extent; or, if it did not, the fervent "Good Lord, deliver us," with which he finished his devotions, did; and the simple-hearted, trusting man arose from his knees comforted and relieved, even if his brother and the brother's wife were not.

There are many prayers in the Prayer Book that will well repay careful study, and private, as well as public, use. The Litany is less familiar to many than it was in the days when it was read regularly every Sunday, as a part of the service, but it is one of the most beautiful and comprehensive supplications that the Church provides for her children. It is full of comfort and help, and its brief petitions are not difficult to remember. Ability to use the collects, the morning and evening prayers, and others from this wonderful book stands one in good stead many times. The words come instinctively to the mind and the lips in time of trouble, when the heart is too sorely stricken to formulate petitions of one's own. A Churchwoman, who was acting as superintendent of a religious institution of another communion, had, as a guest a friend, and was asked: "Do you think your friend would be willing to lead the devotional service to-morrow morning?" "Of course she would," was the ready reply. "She has the Prayer Book at her tongue's end." She complied with the request, using several of the collects and prayers together, and all expressed themselves greatly pleased with the beauty and fitness of the petitions offered.

The late Mrs. A. D. T. Whitney did much, in her later books, to call attention to the beauty of the Prayer Book. She was a devout Churchwoman, who had come from the ranks of Unitarianism, and had a peculiar gift for looking beneath the surface and finding new and helpful meanings in familiar Scripture texts, and in the words of the services. In her book, *Bonnyborough*, she brought out the meaning of the *Te Deum* in a way that caused a life-long Churchwoman to say she had never before understood and appreciated it so fully; while in *Odd or Even* she performed a similar service in showing how wonderfully the *Benedicite* developed the song of praise in an ever ascending scale through nature to man.

The more familiar one is with the Book of Common Prayer, the dearer it becomes. The tiny book that lay in the dead hand of an aged woman, who had loved the Church all her life, though the other members of her family worshipped elsewhere, and who, when her mind failed with advancing age, still retained that love with all its intensity, was a symbol to those who saw it in her casket of what the Church and the Prayer Book mean to loyal children. Every one acknowledges the superiority of the prayers that have come down through the ages, as is proved by their use outside our own communion. A Churchwoman, visiting friends in Chicago, some years ago, was told by her friends of the wonderful prayers of their pastor, a very prominent preacher of one of the leading denominations, and was urged to hear him and judge for herself. She attended service with them, and on their return was asked: "There! Did you ever hear anything like that prayer?" "Certainly I have," she replied! "Why, that was the *Te Deum*, which I hear in my own church nearly every Sunday." They could not believe it till she brought her Prayer Book and showed it to them. Many could probably tell of similar experiences, if they really know their Prayer Book.

Is Your Parish Helping our 25,000 Church Students

This is the Time to Send Their Names to our Clergy
in College Communities

WHY DOES NOT YOUR PARISH DO THIS?

(Reprint from Exchange of Methods, June 1921.)

This Parish Has College Club

A NEW method of caring for college students has been developed by St. Mary's Church, Manhattanville, New York City, which it is earnestly hoped will spread rapidly to other parishes. Like most parishes St. Mary's has a number of young people away at school or college and has not heretofore made any special effort to care for them. But unlike the majority of parishes St. Mary's is set in the midst of colleges. A few short blocks south lies Columbia University, a few north is the College of the City of New York, and further north yet is New York university. So the parish has a double task: caring for her students away from home and entertaining those who come from a distance to New York colleges.

One Sunday morning after Church service the rector, the Rev. C. B. Ackley, called a meeting of all those who had attended colleges, universities, or normal schools. A tentative organization

cerned, we need not report on it here, since it follows the general lines laid down for a parish in a college community in Mr. Micou's book, *The Church at Work in College and University*.

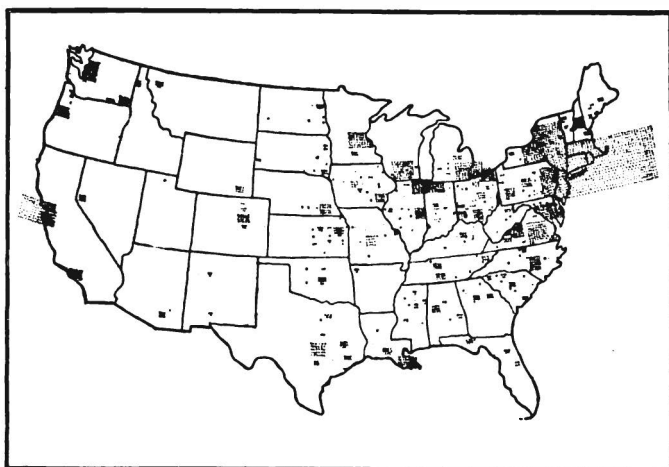
All success to St. Mary's plan! In every parish are college and university folk who have never quite "geared in." This gives them an opportunity along their own lines. Such parish university clubs or committees would be intensely interested in the material which is sent out from Mr. Micou's office if they were placed on his mailing list.

LIST OF CLERGY MINISTERING TO COLLEGE STUDENTS

(In the list below are given the names of the clergy to whom students entering college should be reported, if possible before the college session begins. Concerning colleges and normal schools not on this list, write to Rev. Paul Micou, College Secretary of Religious Education Department, 289 Fourth Avenue, New York City).

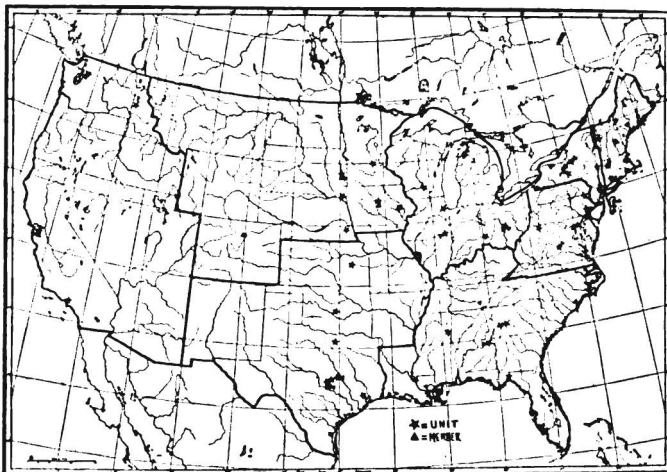
Alabama Polytechnic Institute, Auburn: Rev. William G. McDowell, Jr., Holy Innocents.

Alabama, University of, Tuscaloosa: Rev. E. A. Penick, Christ Church. Amherst College, Amherst, Mass.: Rev. Hervey C. Parke, Jr., Grace Church.



DISTRIBUTION OF EPISCOPALIAN STUDENTS

One dot to each ten Episcopalian or fraction thereof. Note that the Church must concentrate her efforts on the great state universities. Normal schools are not included on the map. 24,904 Church students are reported in 375 institutions 1920-21, the most complete census we have ever had taken.



UNITS AND MEMBERS OF THE NATIONAL STUDENT COUNCIL

The Council is in its fourth year and has already forty-six Units. The members are a student, a professor, and a clergyman in a college community from each Province, two bishops and representatives of the Departments of the Presiding Bishop and Council.

was formed and another meeting to formulate plans was set for Wednesday night.

The following general scheme of work was drawn up at the later meeting. A committee was appointed to go over the parish lists with the rector and discover all young people of high school or college age; list those away at school or college, and bring to the attention of those not at college and to their parents the great desirability of a college education. In this connection it was decided to ask the Rev. Paul Micou, College Secretary of the Presiding Bishop and Council, to address the congregation on this subject this spring.

Early in September it was voted to hold a good-bye service for those going to college; to notify the rectors in the college towns with sufficient data to personalize their first contacts with the students; to send to the students the parish paper and occasional letters (especially from the rector); to ask some of the students to report on the Church work and religious life of their colleges at the time of the giving out of notices the first or second Sunday after Christmas; to see to it that every student is set to work in the Church in some congenial way when graduated, and if he or she goes to another community, to follow them up there with a letter to some clergyman who will make use of them. Such a plan if carried out will "stop the leaks" so far as the young people of St. Mary's are concerned.

On June 26th a most interesting "Baccalaureate Service" was held. Six recent college graduates walked with the choir in cap and gown. All high school graduates and all going up from one grade to another in the public schools had front seats in the congregation. The rector in his address called on the college graduates especially to return their debt for religious education by teaching in the Church school or working in other ways in the Church.

As far as St. Mary's relation to the New York colleges is con-

- Arizona, University of, Tucson: Rev. William J. Dixon, Grace Church.
- Arkansas, University of, Fayetteville: Rev. Clarence P. Parker, St. Paul's.
- Bates College, Lewiston, Me.: Rev. George S. Robinson, Trinity Church. Rev. Arthur Thomas Stray, St. Michael's.
- Boston, Students in the City of, Rev. Alex Mann, D.D., Trinity Church.
- Bowdoin College, Brunswick, Me.: Rev. Roy R. Gilson, St. Paul's Church.
- Brown University, Providence, R. I.: Rev. P. F. Sturges, Grace Church.
- Bryn Mawr College, Bryn Mawr, Pa.: Rev. G. A. Barton, LL.D., Church of the Redeemer. Rev. Charles Townsend, Jr., Church of the Good Shepherd, Rosemont, Pa.
- California Institute of Technology, Pasadena: Rev. Leslie E. Learned, D.D., All Saints' Church.
- California, University of, Berkeley: Rev. W. R. H. Hodgkin, St. Mark's.
- California, Southern Branch of University of, Los Angeles: Rev. A. F. Randall, Trinity Church.
- Carnegie Institute of Technology, Pittsburgh, Pa.: Rev. Robert N. Meade, Church of the Redeemer; 5720 Darlington Road.
- Case School of Applied Science, Cleveland, Ohio: Rev. R. W. Woodroffe, Emmanuel Church, 2669 Euclid Heights.
- Chicago, University of, Chicago, Ill.: Rev. G. H. Thomas, St. Paul's Church. Rev. J. H. Hopkins, D.D., Church of the Redeemer.
- Clemson Agricultural College, Clemson College: Rev. George E. Dew, Zachery, Holy Trinity Church.
- Colby College, Waterville, Me.: Rev. John H. Yates, St. Mark's Church.
- Colgate University, Hamilton, N. Y.: Rev. Samuel F. Burhans, St. Thomas.
- College of the City of New York: Rev. W. T. Walsh, D.D., 287 Convent Avenue
- Colorado Agricultural College, Fort Collins: Rev. C. H. Shutt, St. Luke's.
- Colorado State School of Mines: Golden: Rev. G. A. C. Lehman, Calvary Church.
- Colorado College for Teachers, Greeley: Rev. B. W. Bonell, Trinity Church.
- Colorado, University of, Boulder: Rev. Hubert M. St. G. Walters, St. John's.
- Columbia University, New York City: Rev. Raymond C. Knox, D.D. Rev. Charles B. Ackley, 101 Lawrence St.

- Connecticut College, New London: Rev. P. M. Kerridge, St. James' Church.
- Cornell University, Ithaca, N. Y.: Rev. Cyril Harris, St. John's Church, 403 Elmwood Avenue.
- Dartmouth College, Hanover, N. H.: Rev. John T. Dallas, St. Thomas' Church.
- Delaware College, Newark: Rev. Walter G. Haupt, St. Thomas' Church.
- Elmira College, Elmira, N. Y.: Rev. H. E. Hubbard, Trinity Church.
- Florida State College for Women, Tallahassee: St. John's Church.
- Florida, University of, Gainesville: Holy Trinity Church.
- George Peabody College for Teachers, Nashville, Tenn.: Rev. P. A. Pugh, 102 Seventeenth Avenue, S.
Rev. James M. Maxon, 2416 Vanderbilt Place.
- Georgia School of Technology, Atlanta: Rev. William W. Memminger, All Saints' Church.
- Georgia, University of, Athens: Rev. A. G. Richards, Emmanuel Church.
- Goucher College, Baltimore, Md.: Rev. Wyatt Brown, Litt.D., 1933 St. Paul St.
- Hamilton College, Clinton, N. Y.: Rev. Prescott Evarts, St. James' Church.
- Harvard University, Cambridge, Mass.: Rev. George L. Paine, Christ Church.
- Hobart College, Geneva, N. Y.: Rev. John B. Hubbs, D.D., College Chaplain.
- Hollins College, Hollins, Va.: Rev. G. Otis Mead, Christ Church, Roanoke.
- H. Sophie Newcombe Memorial College of Tulane University, New Orleans, La.: Rev. Matthew Brewster, D.D., St. Andrew's Church.
- Idaho, University of, Moscow: Rev. H. H. Mitchell, St. Mark's Church.
- Illinois University of, Urbana: Rev. John Mitchell Page, Chapel of St. John's the Divine, 1010 W. California Avenue.
- Indiana, University of, Bloomington: Rev. William Burrows, Trinity Church.
- Iowa State College Agricultural and Mechanical Arts, Ames: Rev. LeRoy S. Burroughs, St. John's Church, 2338 Lincoln Way.
- Iowa, State University of, Iowa City: Rev. Paul B. James, Trinity Church.
- Johns Hopkins University, Baltimore, Md.: Rev. H. N. Arrowsmith, Jr., Cathedral of the Incarnation. Rev. Wyatt Brown, Litt.D., St. Michael and All Angels'.
- Kansas State Agricultural College, Manhattan: Rev. Richard Cox, St. Paul's.
- Kansas, University of, Lawrence: Rev. E. A. Edwards, Trinity Church.
- Kentucky, State University of, Lexington: Very Rev. R. K. Massie, D.D., Christ Church Cathedral.
- Kenyon College, Gambler, Ohio: Rev. H. W. Wood, College Chaplain.
- Lafayette College, Easton, Pa.: Rev. Archibald H. Bradshaw, Trinity Church.
- Lehigh University, S. Bethlehem, Pa.: Rev. J. I. B. Larned, Pro-Cathedral Church of the Nativity.
- Leland Stanford Junior University, Stanford University, Cal.: Rev. David Evans, All Saints' Church, Palo Alto.
- Louisiana State University, Baton Rouge: Rev. Royal Tucker, St. James'.
- Maine, University of, Orono: Rev. D. R. Bailey, St. James' Church, Old Town.
- Maryland, University of, College Park: Rev. Ronalds Taylor, St. Andrew's.
- Massachusetts Agricultural College, Amherst: Rev. Hervey C. Parke, Jr., Grace Church.
- Miami University, Oxford, Ohio: Rev. Hubert Cowley-Carroll, Trinity Church, Hamilton.
- Michigan Agricultural College, East Lansing: Rev. V. Boyer, St. Paul's Church.
- Michigan College of Mines, Houghton: Rev. William R. Cross, Trinity Church.
- Michigan, University of, Ann Arbor: Rev. Charles T. Webb, St. Andrew's Church, Harris Hall.
- Minnesota College of Agriculture, St. Paul: Rev. C. Edgar Haupt, D.D., St. Matthew's Church.
- Minnesota, University of, Minneapolis: Rev. Richard S. Read, Holy Trinity.
- Mississippi A. and M. College, Starkville: Rev. DuBose Murphy, Church of the Resurrection.
- Mississippi State College for Women, Columbus: Rev. E. L. Malone, St. Paul's.
- Mississippi, University of, Oxford: St. Peter's Church.
- Missouri, University of, Columbia: Rev. James H. George, Calvary Church.
- Montana, University of, Missoula: Rev. H. S. Gatley, Church of the Holy Spirit.
- Mt. Holyoke College, South Hadley, Mass.: Rev. Franklin Knight, St. Paul's Church, Holyoke.
- Nebraska, University of, Lincoln: Rev. S. M. Hayes, L.H.D., Holy Trinity.
- Nevada, State University of, Reno: Rev. Stanley T. Boggess, Sparks.
- New Jersey College for Women, New Brunswick: Rev. E. W. Hall, St. John's.
- New Mexico State College of A. & M. Arts, Rev. Hunter Lewis, St. James' Church, Mesilla Park.
- New Mexico, University of, Albuquerque: Rev. Winfred Ziegler, St. John's.
- New York State College, Albany: Rev. Frank W. Creighton, St. Andrew's Church.
- New York University, New York City: Rev. DeWitt L. Pelton, D.D., St. James'.
- North Carolina A. & E. College, Raleigh: Rev. Milton A. Barber, Christ Church.
Rev. C. A. Ashby, Church of the Good Shepherd
- North Carolina, University of, Chapel Hill: Rev. A. S. Lawrence, Chapel of the Holy Cross.
- North Dakota Agricultural College, Agricultural College: Very Rev. H. F. Kloman, Gethsemane Cathedral, Fargo.
- North Dakota, University of, University: Rev. Jonathan Watson, St. Paul's Church, Grand Forks.
- Northwestern University, Evanston, Ill.: Rev. G. Craig Stewart, L.H.D., St. Luke's Church.
- Oberlin College, Oberlin, Ohio: Rev. L. E. Daniels, Christ Church.
- Ohio State University, Columbus: Rev. F. C. F. Randolph, Chapel of the Holy Spirit, 2036 N. High St.
- Ohio University, Athens: Rev. Clarence Plummer, Trinity Church.
- Ohio Wesleyan University, Delaware: Rev. C. B. Bigler, St. Peter's Church.
- Oklahoma A. & M. College, Stillwater: Rev. Frederick H. Steenstra, St. Andrew's Church.
- Oklahoma College for Women, Chickasha: Rev. H. E. Toothaker, M.D., St. Luke's.
- Oklahoma, University of, Norman: Rev. Bernard N. Lovgren, St. John's Church.
- Oregon Agricultural College, Corvallis: Rev. E. T. Simpson, Church of the Good Samaritan.
- Oregon, University of, Eugene: Rev. F. G. Jennings, St. Mary's Church.
- Pennsylvania, State College, State College: Rev. Edward M. Frear, St. Andrew's Church.
- Pennsylvania, University of, Philadelphia: Rev. John R. Hart, Jr., Howard Houston Hall.
- Philadelphia, Students in City of: Rev. G. L. Richardson, D.D., St. Mary's Diocesan Church.
- Pittsburgh, University of, Pittsburgh, Pa.: Rev. Elmer J. Bailey, 4701 Ellsworth Avenue.
- Princeton University, Princeton, N. J.: Rev. Robert Williams, Trinity Church.
- Purdue University, Lafayette, Ind.: Rev. David E. S. Perry, D.D., St. John's.
- Radcliffe College, Cambridge, Mass.: Rev. Prescott Evarts, 19 Follen St.
- Randolph Macon College, Lynchburg, Va.: Rev. George Floyd Rogers, St. John's.
- Rice Institute, Houston, Texas: Rev. Harris Masterson, 3702 Burlington Avenue.
- Rutgers College, New Brunswick, N. J.: Rev. Herbert Parrish, Christ Church.
- St. Stephen's College, Annandale, N. Y.: Rev. Bernard I. Bell, Pres.
- Simmons College, Boston, Mass.: Rev. William L. Clark, St. Paul's Church, Brookline.
- Smith College, Northampton, Mass.: Rev. Andrew F. Underhill, St. John's.
- South Carolina, University of, Columbia: Rt. Rev. Kirkman G. Finlay, D.D.
- South Dakota State College of A. & M., Brookings: Rev. Howard Fullweller, St. Paul's Church.
- South Dakota, University of, Vermillion: Rev. John K. Burleson, D.D., St. Paul's Church.
- University of Southern California, Los Angeles, Cal.: Rev. George Davidson, D.D., St. John's Church.
- Stevens Institute of Technology, Hoboken, N. J.: Rev. A. M. Shipley, Jr., Trinity Church.
- Sweet Briar College, Sweet Briar, Va.: Rev. Thomas D. Lewis, Amherst, Va.
- Syracuse University, Syracuse, N. Y.: Rev. Henry H. Hadley, D.D., St. Paul's.
Rev. H. C. Coddington, Grace Church.
- Tennessee College for Women, Murfreesboro: Rev. J. R. Sharp, St. Barnabas'.
- Tennessee, University of, Knoxville: Rev. Walter C. Whitaker, D.D., St. John's Church.
- Texas A. & M. College, Bryan: Rev. S. M. Bird, St. Andrew's Church.
- Texas, University of, Austin: Rev. Frederick J. Bate, All Saints' Chapel.
- Trinity College, Hartford, Conn.: Rev. R. B. Ogilby, President.
- Tulane University, New Orleans, La.: Rev. Menard Doswell, St. George's Church.
- Union University, Schenectady, N. Y.: Rev. B. W. R. Tayler, D.D., St. George's Church.
- United States Military Academy, West Point, N. Y.: Rev. Clayton E. Wheat, Chaplain.
- United States Naval Academy, Annapolis, Md.: Rev. Edward D. Johnson, St. Ann's.
- University of the South, Sewanee, Tenn.: Rev. H. D. Phillips, Chaplain.
- Utah, Agricultural College, Logan: St. Paul's Church.
- Utah, University of, Salt Lake City: Rev. Medville McLaughlin, Emery Memorial House.
- Valparaiso University, Valparaiso, Ind.: Rev. C. B. Cromwell, St. Andrews.
- Vanderbilt University, Nashville, Tenn.: Rev. James M. Maxon, 2416 Vanderbilt Place.
- Vassar College, Poughkeepsie, N. Y.: Rev. F. S. Smithers, Jr., St. Paul's.
- Vermont, University of, Burlington: Rev. S. Halsted Watkins, St. Paul's.
- Virginia Military Institute, Lexington: Rev. C. H. Gibson, R. E. Lee Memorial Church.
- Virginia Polytechnic Institute, Blacksburg: Rev. William Byrd Lee, Christ Church.
- Virginia, University of, University: Rev. Noble C. Powell, St. Paul's Memorial Church.
- Ward-Belmont College, Nashville, Tenn.: Rev. James M. Maxon, 2416 Vanderbilt Place.
- Washington, State College of, Pullman: Rev. Gilbert W. Laidlaw, St. James'.
- Washington and Lee University, Lexington, Va.: Rev. C. H. Gibson, R. E. Lee Memorial Church.
- Washington, State University of, Seattle: Rev. John D. McLaughlin, Ph.D., St. Mark's Church. Rev. H. H. Gowan, D.D., 5005 2nd Avenue, N.E.
- Wellesley College, Wellesley, Mass.: Rev. Ellis B. Dean, St. Andrew's Church.
- Wells College, Aurora, N. Y.: Rev. Edwin G. White, St. Paul's Church.
- Wesleyan University, Middletown, Conn.: Rev. F. F. German, D.D., Holy Trinity.
- Western Reserve University, Cleveland, Ohio: Rev. R. W. Woodroffe, Emmanuel Church, 2669 Euclid Heights Blvd.
- West Virginia University, Morgantown: Rev. John Miller Horton, Trinity Church.
- William and Mary College, Williamsburg, Va.: Rev. E. Ruffin Jones, Bruton Church.
- Williams College, Williamstown, Mass.: Rev. J. Franklin Carter, St. John's.
- Winthrop Normal and Industrial College, Rock Hill, S. C.: Rev. W. E. McCord, Church of our Saviour.
- Wisconsin, University of, Madison: Rev. Stanley M. Cleveland.
- Wyoming, University of, Laramie: Rev. David W. Thornberry, St. Matthew's Cathedral.
- Yale University, New Haven, Conn.: Rev. F. B. Roseboro, Christ Ch.
Rev. Charles O. Scoville, Trinity Church.

Democracy—II

By Clinton Rogers Woodruff

HERE is certainly no lack of definition of democracy and no lack of books dealing with its various phases and definitions. Lord Bryce gives it a narrow meaning, as has already been pointed out; others apply it to practically every human activity. As Paul Kester points out in his suggestive brochure* *Conservative Democracy*, democracy is no new thing. It is much older than the hills, its fundamentals "belong to the eternal verities and are as inevitable as logic, religion, evolution, or the law of gravity.

Like Christianity, of which it is only another form of expression, it is a perfect and complete form of life, even more than it is a theory of government; a true and beautiful thing, which requires not only appreciation but conformity to enable it to complete its service to mankind."

Surely here is a definition—or would it be more correct to say here is a statement of an aspiration sufficiently broad to satisfy the most ambitious? It represents the goal towards which the lovers of mankind are aiming, but it is both vague and imperfect as is our application—but as Kester declares we are making progress. And this reference brings to my mind the Christmas greeting of a long time correspondent—Stoughton Cooley:

"When disheartening reverses come, bear in mind the advances already made. As the waters of a stream may temporarily flow upward in an eddy, so the human current may for a time be interrupted; but the general course is always onward. Progress is rarely straightforward; it is around or over obstacles. Every evil has within it the seeds of its own overthrow. The very election that repudiated the League of Nations received the first votes of millions of women. America will enter the League, and we shall retain the new voters. If wrongs seem more glaring, it is not due to lessening rights, but to our higher standards and keener sense of justice. Legal privileges, graft, and speculation are not increasing. They are merely more apparent because of a more enlightened public opinion. If our ideas advance faster than we follow it is not a sign of decay but of growth. Humanity stands higher morally and spiritually to-day than ever before, and the world is making greater progress. Have patience, and put your shoulder to the wheel."

Surely a noble sentiment to be borne in mind especially when selfish politicians bandy the shibboleths of progress to float their schemes for power and aggrandizement. It brings to mind the opening declaration of the Service Citizens of Delaware, which as an organization is an experimental station for the extension or the realization of democracy. Democracy itself, it declared, is the most elusive, misunderstood, and misjudged effort of the human spirit.

"Every day and everywhere a deep disappointment in the fruits of democracy is finding expression. Two years ago, when we were in the most violent phase of the world war, men and women all over Europe were looking toward democracy as the final solution of all their problems. A year ago, when the Peace Conference was still in session, men and women were full of hope that democracy would be so vindicated that it could be finally and universally established in the earth. To-day, chagrin and disillusionment and bitterness are the prevailing moods whenever the word is mentioned. The reason is that democracy is never a finality; it is an everlasting beginning, an unceasing rebirth. What can never be completed can never be adequately defined. The instant democracy becomes fixed and final, it ceases to be democracy and is some form or other of decay. Democracy is the courageous effort of people to claim and exercise their inalienable rights, and because people are forever discovering new rights, or new applications of old rights, democracy is always in a state of flux."

It also brings to mind the words of Father Tracey in *America*:

"We have stood for democracy in a world war only to be startled at the fact that we are not sure of it within our own borders. Leaders have arisen during the present period of reconstruction to announce that democracy means law and order. And straightway they have gone aside from true law and order to enforce their will upon the people by methods of their own

choosing. Order can be secured by the police power of a state, or by dragooning legislatures, or by deporting those who are at odds with a department of government. Yet democracy is not safeguarded by any of these means. For democracy means the rule of the people, and the rule of the people cannot be attained by terrorizing some, by deporting others, by influencing legislatures. The entire people cannot rule, so the founders of the United States hit upon the expedient of representative government. Where the population was small the entire people could rule, as the New England town meeting proved. But the New England town meeting cannot be translated into millions of individual units all with their individual voices in government. The founders of the American republic realized this; hence, first came the federation; later, this federation functioned loosely and the authority was weak. Hence, it was found necessary to tighten the bond that held the individual states together; the Constitution did the tightening, just enough of it to insure a reasonable union."

This brings us back to the essential fact that even in a democracy there must be some stable form of government; and any form of government is rightly conservative; it prefers to operate on well-known and well-tested lines. As it is supported by taxation, a government is reluctant to try experiments, especially such as may disrupt the established order of things and end in a futile expenditure of public money. Experimental stations such as the Service Citizens of Delaware should be established for the extension of democracy by groups of citizens who realize that the obligations of citizenship go beyond the formal exercise of franchise duties and the payment of minimum taxes for the maintenance of those rights already defined by law or solidified into institutions.

This is essentially necessary especially when there is a vigorous group of writers and thinkers like Alleyne Ireland who in his *Democracy and the Human Equation** maintains that representative government exists in America only in name. His book is a survey of American governmental conditions, from which he concludes that those who hold office should represent the people and not be mere delegates of the popular will. The true representative after taking office should decide for himself what policies to follow when legislative question arises. He should not be swayed by telegrams and letters from his constituents. Theoretically he is elected by them to use his judgment. This unquestionably is the ideal representative government in the minds of the founders, but this ideal has been fast on the wane until to-day there is strong indication of the trend of the popular mind. Mr. Ireland proposes restricting the suffrage. It should be limited by an educational test and a property-holding test. He says:

"If the elective franchise is to be left as it is, if administrative technique is to remain at its present level, it is difficult to see how any substantial improvements can be effected. But if substantial improvement does not take place, nothing is more certain than this; that what the people will be called upon to undertake will not be a serious effort to reform their government, but a desperate fight to preserve it."

Mr. Ireland brings together much valuable data and argues his case persuasively. His weakest chapter, as Father Tracey points out, is that on Heredity and Environment, for he makes no allowance for a spiritual faculty in man. His most practical conclusion is a plea for the study of government as a science. Americans have too long looked upon it as an occupation that almost any citizen can fill. Until men are trained in preparation for government office and well compensated during office tenure there can be no real efficiency in the discharge of a public trust.

This is a far cry but it must constantly be made if we are to make progress in developing the modern state, which means increased activity in behalf of the welfare of the people.

Leon Duguit, the distinguished French student of politi-

* Indianapolis: Bobbs-Merrill Co.

* New York: E. P. Dutton & Co.

cal problems, declares in his introduction to *Law in the Modern State**, that, as every living being has moments in its existence when, even while obeying the general law of its life, it undergoes a change that is especially fundamental in importance, so it is in the history of peoples. Everything, in M. Duguit's opinion, seems to make it clear that we are at such a stage in the history of the State. "We are at a critical period," he says, "not in any pessimistic sense, but in one that is merely descriptive." In his view the state is "no longer a sovereign power issuing its commands. It is a group of individuals who must use the force they possess to supply the public need. The idea of public service lies at the very base of the theory of the modern state. No other notion takes its root so profoundly in the facts of social life."

M. Duguit is well-known as perhaps the most brilliant of living French political thinkers, and his new book is generally regarded as his best and most suggestive work. The decline of the omnipotent state has forced into review the problems of representative government. M. Duguit discusses the mechanisms by which the state may be made effectively responsible to its citizens. M. Laski's introduction traces the relation of his idea to those of American and British thinkers.

Mr. Ireland in his book aims to inspire an intelligent and scientific interest in our system of government which may suitably modify its dangerous tendencies and so avert the revolution which he believes threatens. In his view a government, being merely the agency of social control, must justify its existence or make way for another system. In this country, as in others, the war has crystallized into definite criticism and even open opposition a considerable amount of vague dissatisfaction with the failure of the national government to function satisfactorily. In fact there is a general conviction that something is wrong with our present system. The question is—what? It is this question which in his frank and searching enquiry the author has attempted to answer. Mr. Ireland is admirably qualified to undertake an investigation of this sort. Like Lord Bryce he has spent his life investigating and studying systems of government in various parts of the globe. He is entitled to be considered an authority on the subject. His previous books on *The Far Eastern Tropics*, *The Province of Burma*, are regarded as classics of the science of administration.

Some years ago a Philadelphia co-worker, now deceased, called my attention to some advice which the famous French economist, Turgot, gave to his sovereign lord, Louis XVI:

"I think I can propose nothing more advantageous to your people, and better suited to maintain peace and good order, to give activity to all useful industry, to make your authority respected, and to attach more closely your subjects' hearts to your majesty, than to instruct them all touching their obligations to society and to your protecting power, touching the duties which these obligations impose, touching their interest in performing these duties both for the public good and for their private welfare. This moral and social instruction requires books made for the purpose by competent authors, and a schoolmaster in every parish who shall instruct the children in these subjects, and shall likewise teach the arts of writing, of reckoning, and of surveying. * * * The civic education which the Council of Instruction would cause to be given throughout the kingdom, and the rational books which the Council would cause to be made, and would require all professors to teach, would contribute still further to form an enlightened and virtuous people."

It is not necessary to point out to the readers of THE LIVING CHURCH that Louis did not heed this sound advice which has been so strongly urged in the present age, nor do I need to dwell on the fact that the French revolution came inevitably because the Bourbons refused to listen to the advice of those who saw clearly whither events were tending.

Los Angeles has a city club that has long served a useful purpose. Sometime ago it published in its *Bulletin* the following which calls for thoughtful attention everywhere:

"Good men, if uninformed, misinformed, or misguided, often

* Published by B. W. Huebsch and translated by Frida and Harold Laski.

cause a lot of mischief. Goodness alone cannot prevent bad government or insure good government.

"Ignorance, poverty, sickness, and injustice are largely responsible for vice and sin.

"The forces that cause or aggravate ignorance, poverty, sickness, and injustice are increasingly social rather than personal.

"Any successful attack upon vice and sin must therefore mobilize such forces as education, employment, sanitation, recreation, food and water supply, proper housing, and eugenics.

"The one agency through which the community as a whole can act is the government—municipal, state, and national.

"Government waste and inefficiency are mainly due to poor organization, defective equipment, narrow-gauge policy, and bad management, rather than to dishonesty or wicked intention.

"By reason of such waste and inefficiency, municipal, state, and national government are causing or permitting more ignorance, sickness, poverty, misery, and vice than all other social agencies combined (including the Church) can cure—unless they work through and upon the government and utilize its vast resources."

Lord Bryce in his *Modern Democracies* (Macmillan) gives a suggestive (and all too brief) outline of the place of education in a democracy. The first people who ever worked popular government, we are reminded, had no printed page to learn from. Many Englishmen of sixty years ago, intelligent but illiterate, "were quite as well qualified to vote as are their grandchildren to-day who read a newspaper and revel in the cinema." The Athenian voters who could not read, but could sit through a scorching summer day listening to tragedies, to which we are too crude to give an equal appreciation, "were better fitted for civic functions than most of the voters in modern democracies." These men talked and argued and thought over the matters presented in the theater and discussed in the assembly. Lord Bryce hints that to-day most voters get their opinions from the political newspapers, and that, while they may talk, they fall short of the Athenians in that they neglect to think. They read so much that little time is left for thought. "The real question," concludes Lord Bryce, "is not whether illiteracy disqualifies, but to what extent literacy qualifies."

He might also have added "and to what extent religion qualifies," for "true religion and undefiled" involves thought for others with whom we are brought in contact, and modern conditions make us more than ever members one of another.

"THE SPIRES OF OXFORD." *

I saw the spires of fair Oxford, as I was passing by,
The hoary spires of lov'd Oxford, against a pearl-grey sky:
My heart was with the Oxford men who went abroad to die!

The years go fast in old Oxford,—the happy years and gay;
The hoary colleges look down on careless boys at play.
But, when the bugle sounded WAR, they put their games away!

They left the peaceful River, the cricket-field, the "Quad";
The shaven lawns of Oxford, to seek a bloody sod.
They gave their merry youth away for country and for God.

God rest you, merry gentlemen, who laid your brave lives down;
Who chose the khaki and the gun instead of cap and gown!
God bring you to a FAIRER PLACE than even Oxford town!

ANONYMOUS

*A correspondent sends these verses as appropriate to the references to Oxford in *Blue Monday Musings* printed in the issue of August 20. The verses, he writes, were sent to a young British girl in America, by a dear friend, on hearing that her two eldest brothers had enlisted at the outbreak of the great war, and had come through all the years of conflict unscathed by poison-gas, by shot, or by shell. She wrote: "Although they have returned safe home, perhaps you feel of them that they also could be reckoned amongst those who 'gave their merry youth away'."

PEOPLE who love themselves aright, even as they ought to love their neighbour, bear charitably, though without flattery, with self as with another. They know what needs correction at home as well as elsewhere; they strive heartily and vigorously to correct it, but they deal with self as they would deal with some one else they wished to bring to God. They set to work patiently, not exacting more than is practicable under present circumstances from themselves any more than from others, and not being disheartened because perfection is not attainable in a day.

FENELON.

The Holy Eucharist and Fasting Communion

By C. R. Eberhart

THE highest ideal of human thought and human life is union with God. To obtain this union has been the ambition of man at widely separated stages of history and in most divergent forms of moral development.

But whatever has been the system, whether of religions or of philosophies or only the following out of that blind, groping instinct which is found among savage races, each and all have alike pleaded that herein they sought, and expected to find, man's chief good, his highest development.

As far as we go back into history, we learn that all religions, including those of the heathen, contain the sacrificial element. It is also a fact, verified by history, that when the sacrifices took place they often culminated in a common and sacred meal. These facts tend to show that the dominant desire of all peoples has been ever the same, viz., union with their deity; and we find in it striking testimony to the truth of St. Augustine, when he says that the human heart is without rest, until it finds rest in God.

There is no doubt that participation in these sacred meals was looked upon, by the ancients, as a means of life, not only in this world, but also in the world to come; and in their preparation for the holy feasts, they observed particularly the elements of purification and propitiation.

From all this, therefore, because it was well known everywhere at the time of Christ, it will readily be seen that at the time of the institution of the Holy Eucharist, there would be nothing strange in the idea of a close connection between a sacred meal and the communion of the soul with God. More especially would it come as a familiar idea to the Apostles, already members of that chosen family which, for generations, had kept the Passover. They could easily understand the thought of sacrifice and atonement, the renewing of the bond between themselves and God, by means of the Paschal Offering. What they were slow to comprehend was the fulfillment of that type in our Blessed Lord, and that He was truly that Lamb of God who was to take away, forever, the sins of all men.

In the Incarnation we have the personal union of manhood with Godhood; but even the Incarnation would have failed in its purpose, unless provision had been made for its direct influence on mankind, and it is in the Christian Church, alone, that we find this provision; in it, alone, the sacramental meal commemorates, by ordinance of its Divine Founder, the Divine Sacrifice which is propitiation for all the sins of weak humanity.

In the early days of the Church, this feast of the breaking of bread was observed daily, by the Church, and this was her chief, indeed, her only service. At first there were various names given to this meal, but one and all had the same meaning—a communion, or coming together. At the end of the first century, however, it was discontinued as a "meal," owing to errors which came of the practice. It is well to note, here, that the Apostles themselves and all whom they first converted and instructed in the faith of Christ usually received this Holy Sacrament every day in the week, and always, every where, upon the Lord's Day or the first day of the week; and it cannot be doubted that they looked upon themselves as obliged, by Christ's command, to do this. It was thus the Apostles understood Christ's meaning, and thus they transmitted it to their successors. Mention of this custom is made so often, by all the early fathers of the Church, that there can be no possible doubt of the matter. We have accounts by others, also, aside from the Christians themselves. Pliny the Second, contemporary with St. John, makes mention of this "regular practice" of the Christians. Therefore we are constrained to the belief that they were following implicitly, if not always clearly, the express commands which Christ Himself had given them, though by this time they were beginning to understand more of the deeper and hidden meanings of His teaching. They were able to see

now that Christ was their eternal Passover, wherefore they rejoiced in Him daily, and kept the feast. There grew in their hearts a deeper and more constant love for Him, a thankfulness for all they had, a gratitude even for their daily sorrows and trials, so that death itself, for His sake, found them still rejoicing.

In time there came to be a season of prayer, and, still later, an exhortation was given before the sacred meal, but only as preparatory to the chief service of the day. Confessions were also made at this time. At first the general practice was for each individual to confess his sins aloud in the presence of the Church; but later this was modified, so that the penitent confessed to his priest alone. Here we may note also that every one was in the habit of receiving the Holy Sacrament, at least on Sundays; and none offered to withdraw until the service was over; or, if they did so, they were cast out of the Church as not worthy to be called Christians. This appears from the Apostolical Canons made at that time, one of which reads thus: "All believers that come to church, and hear the Scriptures, but do not stay to join in the prayers and the Holy Communion, ought to be excommunicated, as bringing confusion into the Church. If any do so, they are judged unfit to come to church, or to keep company with Christians." In this we may learn the discipline of the primitive Church, the piety of the apostles and first Christians; and we have proof most abundant that they did these things, not of themselves, but in obedience to the command of their ascended Lord, the Head of the Church. Moreover it was not one here or there who came when it was convenient, but the whole Church joined "with one accord" in this one act of worship and highest adoration. There was a willing and hearty desire, on the part of the Church, to obey her Lord. And we are told that the blessing of the Lord rested upon them.

If we go back into history, and study the traditions of those earliest days (which have not only the authority of the first saints, but also of the apostles themselves), we shall discover many customs, which were, without doubt, observed by all who partook of the holy feast, and these customs were enjoined upon the communicants by the Church. As a necessary preparation for so solemn an act, St. Paul speaks in no uncertain language regarding those who come to the Holy Eucharist, and one would be totally negligent or wilfully ignorant who would presume to partake carelessly or without due preparation of the most Sacred Body and Blood of Christ. Ignorance, in these matters, seems hardly possible, or, if it be possible, how can it be excusable, in the face of all the teachings of Holy Church, which we have had in abundance from her earliest foundation? Our Lord Himself instituted the Sacrament of His most blessed Body and Blood, and He it was who ordained His apostles, and sent them forth to establish His Church according to His guidance. Dare we assert, merely because of our own individual likes or dislikes, that this or that practice of the early Church was not in obedience to His Divine authority? Is it not safer to accept the rules of life governing those early Christians, and apply them to our own lives? Are not the waters of a fountain most clear as we approach its head?

There were many practices of the early Church which large numbers of our people have forsaken, either—as I must again repeat—through wilfulness or ignorance, and among them is a fit and reverent preparation for the Sacrament of the Holy Eucharist. Setting aside the first importance of clearing the soul of its burden of sin, of having a full trust in God's mercy, and a quiet conscience toward all men, each individual is of necessity required to observe other preparation, also, that he may come thoughtfully and reverently as a partaker in so great and holy a mystery.

Part of this preparation is made by fasting. There is absolutely no room for doubt that the early Christians

rigidly adhered to fasting communions, and that the service of the Holy Communion was held early in the morning. On the first Maundy Thursday, whereon our Blessed Lord instituted the Holy Eucharist, it was at an hour so late that it must have been near to midnight; and for some time afterward it was the habit of the primitive Church to assemble at about that same hour to celebrate the Holy Communion, after first partaking of what was called the "love feast." But this soon led to such abuses and errors that St. Paul was constrained to denounce the practices at Corinth, and soon the Church ordained that future celebrations should be made early in the morning, and the Sacrament partaken of fasting. Since that time, which was early in the second century, the Church has discouraged evening communions, and for hundreds of years the rule of fasting Communion has been observed by the Church; and when we consider how excellent a thing it is, in itself, it is strange that anyone should cavil at it, much less object to it.

All of the early fathers have left direct testimony to the custom of fasting communion. St. Augustine says: "It pleased the Holy Spirit to appoint, for the honour of so great a Sacrament, that the Body of the Lord should take the precedence of all other food entering the mouth of a Christian, and it is for this reason that the custom is universally observed." Pliny writes: "The Christians are accustomed to meet before light, for their Holy Communion. After which they break their fast." Numberless canons also enjoin fasting communion, some of them attaching penalties and punishments for disobedience. All of the first councils insisted upon this rule. The Roman and Greek branches of the Church have always taught the necessity of it. The old English canons of the Church, which have never been repealed, all teach the same thing, and all authorities agree that fasting communion has been practised, since the days of the apostles, in all countries.

Many people will argue that there is no ground for this in the New Testament; but such an one will discover, if he care to continue his search, that there is still less proof that he should do many other things, also, such as frequent communion; regular Church attendance; having his children baptized, and sending them to Sunday school; reading his Bible daily, and almost every practice which any person who cares about his soul knows to be needful for him. But does he therefore abandon all these things? Not if he be a good Christian.

Let us look back for a moment into the Old Testament, and we shall find that it is a custom which has been practised since the days of Moses, who fasted before the Lord: first, in divine contemplation; secondly, as in humility, and to obtain intercession. Elijah fasted before he went to meet God in Horeb; Daniel fasted in sackcloth, and chastened himself, before he could understand the words of the Lord; St. John the Baptist fasted; and, lastly, our Lord Himself fasted, that he might obtain, in His human nature, greater blessing from God. Was it not for us that He fasted, during those days of temptation? And because we may not ask why this was needful, we know that He did it with reason, and, therefore, it must have been His Father's will.

As a matter of history, who of those among Christians have fasted most rigidly? Uniformly, the most spiritual, and they increasingly as they grew heavenward. If, then, it has been good for the saints and holy men of old, how much more should we strive to follow their examples! And above all times of fasting, is it not most needful when we are in the midst of that preparation of soul, which precedes our partaking of the Sacred Body of our Blessed Lord? Is it fitting that at such a time we should indulge our fleshly appetites? Do we think less of Him—Divine Son of the Father—than we do of ourselves? Ought we not rather to long for that spiritual food which He promises so freely? Ought we not even to forget that we have bodies, and hasten eagerly, anxiously, to that higher feast, wherein our souls are fed, when both our bodies and souls are nourished by the very Body and Blood of Him whom angels adore?

May we strive earnestly, therefore, to neglect no means of preparation. As we think of this precious privilege, as

we think of the wonderful goodness and condescension of our Lord, our hearts should glow with love, adoration, and thanksgiving toward Him who so freely gives Himself to us.

Then may we long, more and more, for this priceless gift, and may we strive and pray more and more that we may rightly receive it. Let us not forget that in this service lies real worship, the ideal worship for which our Lord gave up His life. Praise from loving, lowly, and triumphant hearts, conscious of sin, but full of grace, is but the prelude to that song to be heard by and by, when those who adore and serve before the Christ shall sin no more, but shall in ecstasy worship, as they behold at last, the Almighty, face to face.

ONE ANGEL'S SERVICE

A Might-Be

BY SUSANNE ALICE RANLETT

"To the Angels' care are committed operations of nature."

A CERTAIN of the holy angels who served God in caring for the Green Things upon earth thus ministered on a country roadside; here, they tended in tree-shaded nooks tall, graceful fern fronds, and in sunny stretches plants with yellow blossom-bells and blue and rose-red flower clusters and sweetly odorous white-starred drooping vines. As they thus served they sang their song of praise, and wayfarers, with eyes to see and ears to hear, caught up the angels' hymn, and for and through the "Green Things growing" blessed and magnified the Lord.

Upon a day there came to the glad labor one of the angelic company with grave mien.

"I have been, my brothers," he spoke, "where no Green Things grow to lift up men's hearts to God. In that place are bricks, stones, grime gravel, smoke, and murky vapors pouring from the tall chimneys and belching from fiery furnaces; scarcely do these people see the blue of the sky and the sun and stars.

"I would," he added wistfully, "that I could help them to the sight of 'Green Things growing'."

The leader of the serving company bade the spirit go and do freely what he would.

Over the country roadside sped the angel, gathering here and there what suited his purpose. Men thought a soft south wind swept along the way; they did not know it was the wafting of angel's wings that bent low fern fronds, set flower sprays a-quiver, and lifted up to flight tiny seeds borne on frail feather pinions.

To the town of grime and murk flew the angel, carrying his treasures. In the gravel of a dreary waste lot fringed with coarse, evil-odorous weeds he sowed the seeds gathered from the country road; he tended the hidden germs and the tender shoots, which soon crept through the gravel and became green plantlets. These were indeed humble things of the roadside, but they unfolded exquisitely-cut acanthus-like leaves and their swelling buds showed flecks of delicate color.

Weeks passed and the buds burst into flowers, red-gold, heavy clusters of tansy, frail, filmy azure stars of chicory, and fragrant, mist-like spires of sweet-clover.

With wondering delight the tired-eyed workers of the grimy town gazed at the waste lot garden. A child who had not always lived in the smoke-dimmed city looked from the flowers up to the grey veil above and back to the wild-garden-brightness, and exclaimed, "It's like heaven above the smoke—gold-yellow sun and silver-white clouds all mixed in blue sky!"

An older one, still child in heart, added, "Yes—it is like Heaven, for in these, His flower-thoughts, is God Himself."

Also others felt God in the transfigured waste lot, and knowing this, or even not clearly knowing it, lifted their hearts to Him.

"Ah!" said the angel spirit joyfully, "They—the Green Things, and through them the men and children—they are singing their 'Praise Him and magnify Him'."

Out to Olivet

By Louis Tucker

Mark 16:19; Luke 24:44-53; Acts 1.

PONTIUS PILATE, Procurator of Judea!

What is it?

Neri, the spy, asks audience.

Admit him. What is it, Neri?

Jesus of Nazareth!

What do you mean?

I saw Him.

Nonsense!

Your pardon, Excellency, but I saw Him. I met Him on the bridge at Kedron brook. The eleven disciples were around Him. Much people went before and followed Him. Therefore I climbed the parapet and saw Him. His hands and feet are pierced. The marks of thorns are on His forehead.

Someone impersonates Him.

Sir, I know Jesus well. Remember for a year I followed Him, by your strict orders, to report to you His words and wonders, lest He trouble Rome. He cured me of a burning fever once. Besides, He knew me and He spoke to me.

What said He?

When he passed by, I cried, "Hail, Master." He said "Neri, hail." Wherefore I ran to tell you here, as is my duty. You may still see, from this great tower-top Antonia, rounding the shoulder there of Olivet, the host of those that follow. Dismiss me, Lord, that I may follow also.

Foolish spy, who is He? You should have followed, Jew, and learned at once who personates the Master. Send me the centurion on guard below, and go at once.

Pontius Pilate, Procurator, calls the captain of his guard.

Here, sir.

Hail, Caius. I saw from here ere sunrise many score of centuries of natives swarming through the Valley of the Shadow, cross the brook Kedron, and climb the road toward Bethany. They clustered round a white-robed leader Neri says was that Jesus of Nazareth whom you crucified on the day of the first earthquake. Take ten horse and a decurion. Overtake that leader. Say that Pontius Pilate waits to speak with Him; but use no force, my Caius, unless he is undoubtedly an impostor.

Sir, no impostor can personate that King. He had a great wound gaping through the heart, a mortal wound. No man can live ten breaths with such a wound.

Make sure. Change, too, the guard at the gate and send the men who saw Him here to me. Tell the new guard to send all wayfarers who met Him here, unless all turned and followed Him. Send also a courier to Caiaphas, telling and asking news.

At command. Here comes the lady Claudia, your wife.

Oh, Pilate!

What is it, Claudia?

Jesus of Nazareth! Old Lydia, my nurse, met Him to-day, alive, upon the street. You would not believe when told of Peter and James, of Cleopas of Emmaus and the women, and how they saw Him, nor of Thomas and the Ten, nor of those five hundred on the Galilean hill. You said 'twas natives and their tales; but Lydia is our own and Greek.

Say on.

She went with two handmaids to bid Bar Shamar, the jeweler, come to me with wares. A great crowd coming toward her, blocked the street. She saw Him from the doorway. She had watched Him well when tried, and knew Him. She came home weeping because she was a woman and a messenger and could not follow.

On guard below. Send two men to bring Bar Shamar, the jeweler, here. Go quickly.

At command. The guard of the gate waits below, Excellency.

Bring them into the Praetorium. Come, Domina. Be careful on the stairs.

A messenger from Annas, the High Priest.

Your message?

Annas greets Pontius Pilate, Procurator, and says that from the upper chamber of John Mark's house in the upper city, where the disciples of the Man Jesus of Nazareth still gather, many came forth before sunrise, led by One robed in white, with wounds in hands and feet and side, scourge-marks on His shoulders and thorn-marks on His forehead. All who met Him say it was Jesus of Nazareth, who was crucified. The women too—for hundreds saw Him from housetops and from doors—the women say the same. Most of the men who met Him turned and followed through the gate towards Bethany; and therefore Annas asks an interview lest there be rioting throughout the city.

Say that Pilate greets Annas, grants the interview, and asks that the High Priest Caiaphas be there. Where is Lucius Minucius?

Here, Excellency.

You command the gate. What did you see?

Jesus of Nazareth passed out this morning.

But the Man is dead. Explain.

I cannot; but I saw Him. All we who guard the east gate know Him well. He was a Man most unmistakable, and passed twice daily. Half a dozen times, I have spoken with Him. He spoke with me to-day, by name. I knew His voice.

What said he?

I and the guard saluted. You yourself have in His written accusation said He was a king. He said, "Lucius, hail!" Publius here spoke with him, too.

What said you, Publius?

I said, "Forgive me, Lord"; for once I smote Him with a reed. He answered, "Thou art pardoned, Publius."

What say you, men of the guard? Did you know Him?

Excellency, yes. It was Jesus of Nazareth.

Dismissed. Has Bar Shamar, the jeweler, come?

Here, Excellency.

Who, Bar Shamar, was the man who passed your shop?

I live, most noble Pilate, where men from the Temple and the upper town must come to reach the east and northern gates. A hundred times, the Man of Nazareth went by my shop. I know Him well by sight. The Man who passed this morning was the same who passed there, carrying a cross, the day of the first earthquake—Jesus of Nazareth.

But this thing cannot be. The man is dead. Who was it told me of His death that day? Was it not you, Decurion?

It was Caius Carina, sir, and I. We put a spear wound through His heart and saw the clotted blood come out. Our legion ought to know when a Jew is dead.

What think you, Domina? Did the disciples steal away His living body, our soldiers keeping guard?

What matter now? He lives and walks the streets and knows His friends, a spear-wound through His heart. Caiaphas and Annas asked a guard lest He should rise from the dead. Here they come. Ask them.

Caiaphas and Annas wait without.

I go to them. Come, Claudia. What think you, Annas?

Pilate, if this Man, if this Man return, Jerusalem will rise and make Him king. We beg you close the gates against Him, lest Rome destroy us and our city.

What say you, Caiaphas?

If this Man walk to and fro here or in Galilee, the

whole world will go mad and follow Him. Arrest Him now at once, ere He reach Herod's borders.

Whom think you Him, Annas?

Sir, an impostor.

I have examined witnesses. No doubt you did the same. More than five thousand men have seen a Man here in Jerusalem who, they say, is Jesus Christ, crucified, dead, and risen. If it be any impostor, they will soon detect and leave Him.

Sir, the Man is of Satan. He has claimed to be God. He has applied to Himself the Ineffable Name. He said He would rise. From Satan comes the power He is using to destroy the people of our God. Within six days He will be king. Within six months you Romans will destroy Jerusalem and blot the worship of the one true God off of the earth.

Is this your inmost thought, or do you think Him evil since He spoke against you?

Both. I am true High Priest of the true God. Whoever attacks me attacks God. Act, or next week you will have lost your province, and great Tiberius has scanty mercy on those officers whose folk rebel.

You told me that He said by rising He would prove Himself divine. Suppose that He has risen.

Then woe and woe to us, for we accused Him and you crucified Him! But no, it cannot be. The folk will make Him king. Tiberius will slay us and our nation. Satan hopes to sweep the worship of the Unseen God out of the world, and make all men serve idols. Take Him instantly, if you would save your office and our city.

Why capture one you cannot kill? Why kill one who can rise again? I shall not touch Him.

Caius Carina, the centurion, with news for Pontius Pilate.

Welcome Caius. Say on.

I took ten men and spurred towards Bethany. On the crest of Olivet was a great crowd, gazing upward. High in the air, there was a Man in white, rising. His garments gleamed. We were too far to see His face. We halted. He rose and a bright cloud received Him from our sight.

Impossible!

Yet that is what we saw. We questioned men, a dozen, who spoke Greek. They said the man was Jesus, who had once been crucified. Here are the names of many you may question if you will. There was some talk of men in shining robes, who said that, in like manner, He would come again, but them we did not see.

You halted; were you afraid?

We were.

Why?

This man was Son of God!

Annas, take heart. There will be no revolt. Caiaphas, your people will not make Jesus king till He returns. He will return when all men everywhere, with no bloodshed, are of one mind to make Him king. Claudia Procula, you heard all. What think you?

The Lord is risen indeed!

THE DEATH OF ST. FRANCIS

He desired to take a last meal with his disciples. Some bread was brought, he broke it and gave it to them, and there in the poor cabin of the Portiuncula, without altar and without a priest, was celebrated the Lord's Supper. A Brother read the Gospel for Holy Thursday: "Before the feast of the Passover, Jesus knowing that His hour was come to go from this world unto the Father, having loved His own who were in the world, He loved them unto the end."

The sun was gilding the crests of the mountains with his last rays, there was silence around the dying one. All was ready. The angel of death might come. On Saturday, October 3, 1226, at nightfall, without pain, he breathed the last sigh.

Life of St. Francis—PAUL SABATIER.

THIS is the way of salvation—to look thoroughly into everything and see what it really is, alike in matter and in cause; with your whole heart to do what is just and say what is true; and one thing more, to find life's fruition in heaping good on good so close that not a chink is left between.

MARCUS AURELIUS ANTONINUS

FALL ACTIVITIES IN THE NATION-WIDE CAMPAIGN

THE Department of the Nation-wide Campaign has made practical arrangements for promoting its work in many dioceses and parishes during the fall, all leading up to the observance of the Missionary Centennial week, October 30 to November 6.

Plans do not involve uniformity in all the dioceses, being adapted locally to conditions in various places. In general the plans call for training institutes in many dioceses and cities and are being carried out especially well in about forty dioceses. The general model is that of the work carried on in the diocese of Rhode Island last February when intensive work was done by a group of trained workers who visited every parish for the purpose.

Training institutes began early in September, being conducted by various experts who will cover among them the entire country. These training institutes will be completed by the middle of October, and in many dioceses, parish conferences conducted by those who were trained in the institute will follow in October. In some dioceses the training institute and the conference are combined, the representatives of the department conducting a parish or city-wide conference with prospective leaders who afterward perform that separate work in various congregations.

The diocesan training institutes generally cover two or three days, or in some cases as many weeks, according to the amount of work that is to be done. Dr. Milton and Mr. Lewis B. Franklin will conduct such institutes in the diocese of Pennsylvania, centering at Holy Trinity Church, Philadelphia, October 2nd to 9th, and in the diocese of Massachusetts, where they will conduct eight training institutes, October 16th to 30th. A group of directors will conduct similar institutes in Washington October 16th to 20th; while on various days in September and October the attempt is being made to cover as many dioceses as cordially accepted the plan, sending representatives from the department headquarters or otherwise chosen for the purpose. In the eighth province a training institute was conducted in connection with the provincial Synod at Salt Lake City last week by the Rev. B. T. Kemerer and the Rev. R. W. Patton, D.D. There are also a number of dioceses in which institutes were held last spring and will not now be repeated, Kentucky, Louisiana, South Carolina, and Chicago being among the more important of these.

Another important phase of the work planned by the department is the distribution of literature and particularly of a series of pamphlets described as Stewardship Literature. The series is made up of the following: (1) *Stewardship*, by Bishop Johnson, of Colorado; (2) *If I Were a Layman* by Bishop Fiske; (3) *Proportionate Giving*, by George Wharton Pepper; (4) *A Referendum on Proportionate Giving*, to reveal what a parish thinks on the subject; (5) *A Ballot*, on which the individual can register anonymously his decision and action in the matter of Stewardship.

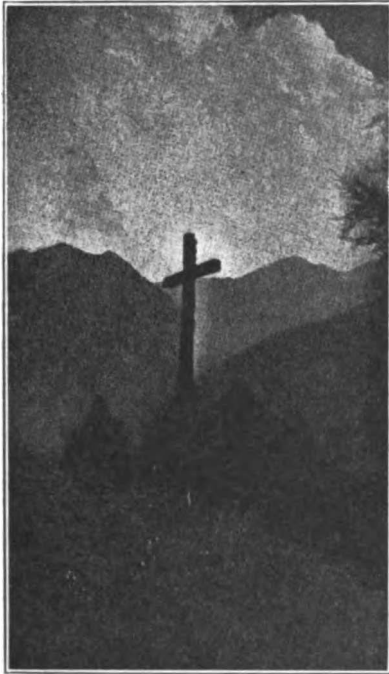
The purpose is not to attempt to bring the whole Church to a decision in a few months, but: (1) to reach at least the number of persons sufficient to create a leadership in thought and practice—this leadership ultimately to win the whole Church; and (2) to obtain wide enough attention at this time to vitalize the Centennial objective of enrolling at least 100,000 proportionate givers by Easter, 1922. Enrollment cards for this purpose will be provided.

The Stewardship literature is available for any parish which will agree to give it general and effective distribution.

It has also been arranged by the Publicity Department that two issues of *The Church at Work* will be devoted to the fall work of the campaign.

This autumn work begins that of the third and last of the three years of intensive work that were planned and provided for by the last General Convention. It is hoped that the effect of the three years of work will be so strong that the Church never will relapse again into the pure congregationalism that had been so rampant before the effort to awake the sense of responsibility for larger things was developed through the Nation-wide Campaign.

AN INCIDENT AT A WAYSIDE SHRINE



WAYSIDE CROSS IN THE VALAIS, SWITZERLAND
 Photographed by Miss Vlda Scudder.
 Copyright by Reeve & Wright. By permission.

Up, up we climbed the glorious Alps,
 The sun shone bright and clear,
 When suddenly a storm arose
 Which filled our hearts with fear.

The flood-gates opened from on high,
 With madd'ning rush and roar;
 The whole heaven's artillery flashed
 Behind us and before.

Our hearts grew faint, our blinded eyes
 No longer saw the way,
 And, groping in the darkness there,
 God seemed so far away!

All, all seemed lost, when lo, a sign!
 The clouds were rent in twain.
 God's wrath seemed spent! He seemed to smile!
 The sun shone out again!

And there beside the storm-swept road,
 Bathed in God's glorious light,
 To our bewildered gaze appeared
 A CROSS of wond'rous height!

It seemed as if God spoke to us,
 Our faith so weak to chide!
 "Behold thy Guide! My Son beloved!
 Trust Him, the Crucified!"

O height, O depth of Love sublime!
 We thank Thee for this sign!
 We kneel and bless Thee, Holy One,
 Thou gift of Love Divine!

MAY L. RESTARICK.

THE assurance that the righteous Creator can never cease to desire and urge the righteousness of His creature is the eternal hope for man, and the secure rest for the soul that apprehends it. For if that be His purpose for one, it must be His purpose for all. I believe that it is His purpose for all, and that He will persevere in it until it is accomplished in all.

THOMAS ERSKIN OF LINLATHEN.

"THE HEALING MISSION"

BY THE REV. R. W. RHAMES

HUMAN life includes the experiences of sickness and pain. There can be no denial of this. It is just as unreasonable to deny sickness and pain as it is to deny any other fact. These things are recognized as facts on the ground of the consciousness of their actuality, just as we recognize the effects of nature, the sunshine or the rain, the iceberg in the sea or the floods of water which sweep through Johnstown, Galveston, or Pueblo.

This lays to one side all cases of imagination. They are our day dreams, possibly made into permanent hallucinations by oft repeated and intensified stimulation of either a physical or a mental nature.

These imaginary sensations, however, may be the subject of spiritual healing. They become real maladies, and yet just because they originate in the faculty of imagination, which is purely mental, are more easily susceptible to spiritual cure. "Forget it," is a mental remedy for ailments, originating in the activities of the mind. It may involve another process if the fact includes a moral element. Thus "Forgive and Forget," becomes a formula for the cure of many a mortal ill.

But what if the trouble is one that does not arise in the imagination, but in the real relations of life? If the trouble occurs, it must include the personal element. And when a person violates the law, the result is sin. Sin is the transgression of the law by a person. Every such transgression involves, therefore, both man and God.

We must not forget that it is the high function of the healing mission of the Church to cure men's souls of sin; to grapple with the deep, universal cause of all pain, all sickness and even with death itself, that the forgiveness of God may wipe all of them away.

We must not let the consciousness of this function escape, however much we find, in the lesser application of God's power over pain, sickness, and disease, death may come. It does come, and the sick, and suffering, and dying body is but a forecast, and a symbol of the unforgiven soul, which may realize the second death. To forgive sin and by that forgiveness to restore man to perfect life and hence to perfect happiness is the Church's work for God.

This is the great religious work of the Church. But while we admit that the wages of sin is death, let us never forget that "the gift of God is eternal life through Jesus Christ our Lord."

The full function of the Church is not only to save from sin but to impart life to the dying soul—not only to cure souls but to regenerate them—to recreate them in Christ. This is done by God through the ministers of Christ and stewards of the mysteries of God; and lest the ministers should take it as a purely personal function, Christ has inseparately connected the new birth with the completion of the process in the continuous sacrament of the Holy communion.

Is there any part of man not subject to this salvation? Is it not reasonable to suppose that the causes that lead to death, and which may cause pain and suffering here, may be overcome by this imparted life, which we call sacramental because it is covered and included by the two sacraments which are generally necessary to salvation?

These are great questions for the Churchman because we know of no power greater or beyond that offered through these means of grace. There may be others, but none greater.

These sacraments include all prayer, all repentance, all faith, all confession, all absolution, all grace, and all intercession, both of the Church in the name of Christ and of the glorified Lord in His eternal intercession in heaven.

If this is so, then we may approach the problem of healing in the confidence that our membership in Christ enables us to deal with pain and with disease in His name. This was the apostolic way, this was His Commission. This is the way no charlatan can claim or imitate. This is the way which cannot be purchased with money. This is the power from on high, working in and through the Church, which is His body.

If the body of our Lord is a permanent part of the in-

carnation then our bodies are to be made partakers of the glories of His body and as He is glorified, we shall be like Him and be with Him where He is. This may be a condition beyond consciousness, but it is the Christian faith.

Is not this the proper standpoint from which to think of the power of healing in the Church, as it bears on the whole problem of how to be well and how to keep well, and how to overcome every form of sickness and disease?

The healing mission of the Church is not diagnosis, not surgical operation, not medicine, not osteopathy, not chiropractice not psychotherapy. These all have a large and important field to cover. They depend upon scientific knowledge and scientific methods of application to overcome pain, to bring relief to disease, to fight off or avoid the sweeping, swinging blade called the scythe of Time. We may all thank God that we live in the time of applied science of the physician and the surgeon. But the application of scientific knowledge does not exclude the whole opportunity of religious appeal.

The healing mission of the Church is the fulfillment of her commission and corresponding endowment to apply this appeal. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

This is Church Healing in the apostolic Church. Peter and John were not healers in their name or power or by any human power. They were sent by Jesus Christ. They were empowered by Jesus. They were acting for the King, and their appeal was ratified at the King's headquarters. But are we to conclude that this miraculous power is to be continued as a regular endowment to the Church? Are the miracles of the early Church to be considered a part of her regular endowment? Was the sudden death of Ananias and Saphira to be repeated on all liars? Was the vision of St. Peter to be given to all converted Jews? Was the conversion of St. Paul to be an authorization of every missionary? Can all Christian prisoners depend upon a deliverance like that of St. Paul and Silas? Will every martyr see the vision of St. Stephen? Are these regular experiences of Christian men in the ordinary work of the Church, or are they to be considered as a class of wonderful experiences, specially relating to the early days of Christianity, as a religion of the living God and bringing a new message of salvation to the world?

You may take any view you please of the continuance of miracles, but you must acknowledge that these primitive facts cannot be cited as proof that the Church is endowed with power to work miracles in her regular ministrations. That the Church may consistently be permitted to work miracles, there can be no doubt, but it is plain, that the Church is doing more advanced work when she is working in her regular way.

Jesus, Himself, says, "Ye must be born again before you can enter the kingdom of heaven." But He does not say, Ye must be cured or healed of pain and disease. I do not say that the age of miracles is past, but I do say that miracles are designed as special manifestations of a divine power.

"Covet earnestly the best gifts, yet show I unto you a more excellent way," says St. Paul.

We will not deny mental healing, faith cure, new thought, miracles, or anything by which men obtain a more complete self control, but there is a more excellent way in the regular operations of the Church.

What are these? First, the Church is entitled to claim all the laws of health for Christ. This is the first step in this kind of Church work. This principle is recognized in foreign missions. God's laws belong to Christ's kingdom. Nature is a realm where God spake the word and it was done: "And the word was made flesh and we beheld the glory of the only begotten of the Father, full of grace and truth." The laws of health must be obeyed. If they are broken, they bring their own penalty.

Pain and sickness are the natural result of broken law, not an error of the mind. Nature also has remedies for broken laws, for nature is the work of a loving and forgiving Father.

It is the province of a special department of science to find out what these remedies are. This is the true

Christian science. It is the science developed by a study of disease and a study of nature's specific remedies. The proper use of medicine is a thing we can claim for Christ and ask Him to bless.

It is nothing against this principle to admit that medicine does not always cure. There may have been a wrong diagnosis. There may have been complications not taken into account. There may have been a want of proportion or failure in the adjustment of the remedy to the disease. But none of these things impair the principle of properly administered medicine.

Still there is a more excellent way than to depend only on science. When it is used with all thankfulness and thoroughness then there can and ought to be an appeal to God. Just as we thank God for the laws of health, so we can thank Him for the remedies and the skill of scientific medicine and surgery.

This is the healing in the Church. This is why we have an office for the "visitation of the sick" and special mention of the sick in our prayers. This is why there is the rite of the laying on of hands in ministering to the sick, that they may be brought into the very presence and fellowship of Christ. This is why we come to Holy Communion, that we may approach the very presence of our divine Saviour, to make it more than a thought. It is faith which finds satisfaction in the words of Jesus: "Except ye eat my flesh and drink my blood, ye have no life in you."

HEART'S EASE

Don't you think a smile would help you
When your life is full of pain?
Clouds upon the sky are passing,
Soon the sun will shine again.

Keep a brave heart in your troubles
And they will not seem so bad;
Weeping cometh for the night-time,
But the morning makes us glad.

Every human heart has burdens,
None escape them all the time;
Minister in love to others,
Then on you the sun will shine.

God has healing ointment given,
Which will bring you true heart's ease;
You can use it, as distressed ones
You relieve and strive to please.

There's no other real prescription
For the sorrows which oppress;
Selfish hearts are always burdened,
Always weighted with distress.

Strength for service God will give you
Through the sacraments of grace;
Power to help will never fail you,
If, through them, you seek God's face.

Sorrow's tears may almost blind you,
And make life one darksome night;
But be sure their only purpose
Is to lead you to the light.

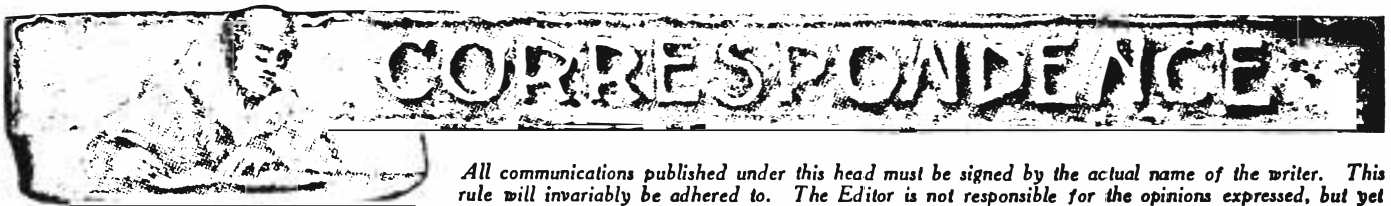
God rewards with strength and beauty
Everyone who builds his best;
Never yielding nor complaining
When grief gives the heart no rest.

Do not dwell upon your troubles,
Think of others in their pain;
For their sake be cheerful always,
• And you will not live in vain.

Soon the burdens which oppress you
Will be lifted from your heart,
And eternal joy be given
If you nobly play your part.

For in that great light of glory
Which shall burst upon your sight
All life's mysteries shall vanish
As the sun disperses night.

T. W. CONWAY-CHEESEMAN.



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 PROBLEM OF UNEMPLOYMENT

To the Editor of *The Living Church*:

MR. WOODRUFF'S very interesting article on Unemployment leads me to call attention to one remedy for the difficulties arising from the most important of all the seasonal occupations, and that is farming.

In Dutchess County, N. Y., where I live half the year, there are great numbers of men who work on farms or gardens when the season permits. They have little houses which they either own or hire, with garden plots attached. They keep chickens, often a cow, and have the care of these during the winter. In addition they can often find employment in work on the ice or in lumbering. The same is true in many parts of the country. I have not heard of any farming district where there has been unemployment during the present season. Many of the men who drift to the cities to get work do it because they like the cities better.

One instance came under my notice recently. A soldier, from Mississippi, was paid off. He thought he would like New York life better than that at home. He came to New York, could not get work there, spent his money, and is now supported by others. We ought to be very sorry that he made the mistake he did. Work in Mississippi was available but that he did not want.

I agree that it would be wise in many cases for the public authorities to undertake public works, like the building of roads, but it would be a great mistake to offer to men so engaged the wage suggested in Mr. Woodruff's article, \$4.00 per day. The effect of high wages in public works is to draw men away from more necessary work on farms. When wheat was selling, as it did in May 1920, for \$3.23 a bushel, a farmer could afford to pay and did pay much higher wages than he could in July last when it brought only \$1.46 a bushel. It is very good for the public generally that the price of wheat should be reduced and consequently the price of bread, but it is impossible to continue this necessary reduction and maintain the excessive wages that were paid during the war.

One more suggestion. A great many who received these high wages saved part of them; the deposits in the savings banks greatly increased. Many of the men out of employment now received these high wages and spent them all and their present distress is in consequence of their mistake. The lesson is severe. It is to be hoped that our country generally will take it to heart and will realize that the true "American standard of living" is that of our fathers—thrift and economy.

EVERETT P. WHEELER

New Hamburg, N. Y., August 26th, 1921.

THE NEW HYMNAL AND OTHER HYMNALS

To the Editor of *The Living Church*:

I HAVE read with interest Bishop Faber's letter on the Hymnal question, and it is quite refreshing to find a member of the Hymnal Commission frankly admitting that the New Hymnal is not popular. He does well, too, to recall the eagerness with which the Hymnal of 1892 was welcomed and adopted in spite of the numerous editions in which it was presented—Hutchins, Tucker, Goodrich and Gilbert, Messiter, Darlington—all of which had a fair sale, though the competition soon narrowed down to the first two. Finally, not even the prestige of the Century Company could put over the Tucker Hymnal to any profitable extent and Hutchins remained in all but exclusive possession of the field. In view of this well known fact, it seems strange that the only man who ever succeeded in making a Hymnal that was universally popular—Dr. Hutchins—was not asked to be a member of the new Hymnal Commission.

Bishop Faber says that "the literary as well as devotional standard of the New Hymnal is high," and this may be conceded. But while these are desirable qualities in a hymnal, they count for little unless ALSO the hymns are *singable*, which most of the new hymns in our latest Hymnal are not, because of the tunes attached to them. I do not mean by this that they cannot be sung by persons skilled in music, but that they haven't that mysterious quality which makes congregations pick them up at once and sing them with enjoyment when they have once heard them played over. The words of a hymn count for a great deal, but if you want to get them sung the tune counts for a great deal more.

The Bishop says again: "The impression is met again and again

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

He is entirely right. It is an attempt under the guise of "authority" to force upon congregations the same "highbrow" type of Hymnal that the publishers of Tucker's Hymnal tried to get them to accept voluntarily, and failed. Those who have the selling end of the business in charge have tried to scare parishes from buying the revised Hutchins by intiniating, without distinctly saying, that it was unlawful to use any but theirs. Such methods will kill any book with the public, whatever its excellencies. Dr. Hutchins had a rare genius for combining reasonably high standards with popular taste. He knew as well as any one what the best was in music, but he also knew instinctively what people would sing. The old Hutchins Hymnal was incomparably the best in its time that our Church ever had; the revised Hutchins is incomparably the best it has to-day.

GEORGE F. DEGEN,

South Byfield, Mass., August 30th, 1912.

REVISION OF THE KALENDAR

To the Editor of *The Living Church*:

I WAS much interested in Mr. Brady's recent article on the Enrichment of the Kalendar. I do hope we will get (at least on paper) recognition of Prisca, Valentine, Lucy, Margaret, Cecilia, and Catherine (of Alexandria), Chad, Edmund, George, Perpetua and Felicitas, Martin, Alphege (only that isn't his right name, is it?), Alban, Clement, Agnes, Agatha, Timothy, Elisabeth, Chrysostom, Polycarp, Monica, Augustine, Antipas, Anselm, Ignatius, Mary Magdalene, Ambrose—all these at least! I am not strong for Jerome or Wilfred but maybe others are. And why can't we have Jeanne D'Arc, and also more of the New Testament people? We have Barnabas, why not Joseph, Silas, Titus, and Priscilla and Aquilla, Martha, Dorcas (the old-fashioned patron of the sewing circle), Mary of Bethany, Mary and Cleopas, Apollos, Philip the deacon?

I wonder, too, if it would be too revolutionary to consider placing the Visitation in Advent? How could it possibly have been July? And how could the Transfiguration have been eight months before the Crucifixion? Why not observe it on Passion Sunday?

I am afraid to say any more, but it would not be absolutely impossible to put the whole Christian year in a chronological order, as regards our Lord's Life.

I should be very sorry to see Rose of Lima introduced, as I cannot see myself any difference between her and Catherine of Siena that is not in favor of the latter.

Hoboken, N. J.

MARY McE. ERHARD.

"WORK FOR THE NIGHT IS COMING"

To the Editor of *The Living Church*:

NOT to be too severe on our hymn writers, may I venture to suggest that the stirring hymn 583, "Work for the night is coming," does not complete the true Christian thought about the meaning and dignity of labor? Does it not leave us almost in heathen darkness, with the gloom of the grave resting upon us, with but little suggestion of the realm wherein the work that here was but a broken arc shall be made into the perfect round? Witness the last two lines:

"Work, while the night is darkening,
When man's work is o'er."

Unless I misinterpret the hope of the Christian faith, there is no "darkening night" when the laborer's task here is o'er. One of God's saints, now in paradise, saw this imperfection in the hymn, and penned the following stanza as a fitting conclusion. The words suggested themselves to me so strongly that I take the liberty of passing them on to the Church at large. Would that we might sing it as a regular part of the hymn:

"Work for a Morn is coming.—
For a Day that hath no care,
Where flowers are ever blooming,
And music fills the air;
Where sin, and pain, and sorrow,
Forever fade away,
And Christ, our Lord and Saviour,
Makes wondrous perfect day."

I am confident that these words will bring their comfort to many a human heart in the pilgrimage of life. They were written by Mrs. Lucy G. Temple, wife of Edward Lowe Temple, of Washington, D. C.

ROBERT EVANS BROWNING.

Epiphany Church, Washington.

MASTER OF MEN

Master of men and Maker of salvation,
 Worker of wonders in each heart and soul,
 Teach us to call Thy children and our nation
 To see Thy vision and to see it whole.
 After the glimpse of Sinai and its thunder
 Give us the sunshine of the open day;
 When we are wakened to Thy word and wonder
 Grant us the Cross to guide us on our way.

Immortal Master of our mortal vision,
 Giver of guidance, by Thy grace alone,
 Worker of wisdom, guide our least decision,
 Soften our stubborn hearts that once were stone:
 Lift up our eyes to tell and live Thy story;
 Then, since at best we wander and are blind,
 Guide Thou our feet, and for Thy greater glory
 Open before and close the way behind.

So shall we learn to live through all disaster
 As little children growing sure of Thee,
 Counting no cost because Thou art the Master
 'Til out of sorrow cometh victory.
 So shall we sweep to conquest in Thy power,
 Each in our place in Thy great battle-line,
 Leading our little legions, 'til that hour,
 'Til that great hour when the world is Thine.

LOUIS TUCKER.

(Song of the Texas Young People's Delegation as sung at the Sewanee Summer School.—Air, "Ancient of Days".)

A CALL TO ARMS

Awake! O Church of Christ, Awake!
 Thy loveless tasks of life forsake:
 His Cross upon thy shoulders take!

Thou living Body of the Lord,
 Gird on the Gospel's gleaming sword:
 A heaven-sprung power in thee is stored.

Thy stately Nave, thy Reredos,
 Was it for these He suffered loss?
 For SIN He died upon the Cross.

Thy marble Altar, gem-inlaid,
 The sumptuous robe with incense sprayed:
 For such as these was He betrayed?

Thou doest well to glorify
 With beauty pleasing to the eye,
 But not for them came He to die.

O Church! Is it through fault of thine
 That millions lack the Gift divine
 Which strengthens thee in Bread and Wine?

In some degree hast thou denied
 The tidings of the Crucified,
 By shameful sloth or selfish pride?

Till thou hast drunk His Cup of Pain,
 And brought dead souls to life again,
 Thy gold is dross, thy rites profane.

Arise, O Church! And in thy might
 Go forth for Christ who is thy Light:
 Faith and His touch shall give thee sight!

Bendu, Liberia.

ELWOOD L. HAINES

SONG OF THE SUMMER SCHOOL

(As sung at Sewanee, 1921.—Air, "O Mother Dear, Jerusalem".)

The tribes come up from Israel,
 The tribes come up from far,
 The tribes come up from Israel
 To follow on a star;
 They come to hear the wonder of
 The thunder of the Word,
 They come to learn the story of
 The glory of the Lord.

The tribes come up from Israel,
 For here has never ceased
 The prophet with his vision
 And the praying of the priest.
 The pattern on the mountain-top
 They see and spread abroad
 And bear the flame undying from
 The altar of the Lord.

Back to the tents of Israel
 The wanderers return,
 But ever to the upper height
 Their eager hearts do burn,
 So year by year in pilgrimage,
 The tribes with one accord
 Approach an earthly Zion
 And a mountain of the Lord.

But far above the mountain top
 Our wistful spirits roam
 And clear the heavenly Zion
 It calls us to come home.
 Lord Jesus, King of Israel,
 Thy workers, oh, reward,
 And gather us together to
 The glory of the Lord.

LOUIS TUCKER.

AN INDIAN MISSION CHURCH

Written after attending a service in the Ojibway language at the mission at Cass Lake, Minn., in the Diocese of Duluth.

I have prayed in ancient churches,
 With light streaming through stained glass,
 But I nearer felt God's presence
 In the mission church of Cass;
 Where I knelt with Indian children,
 Whose sweet, melodious song
 Seemed to convey a message
 Of cruel and needless wrong.

The preacher, full-blood Chippewa,
 A leader of his race,
 Proclaimed the creed and asked for all
 The blessed gift of grace:
 A strong, imposing figure,
 A power in Church and State,
 He seemed a lonely shepherd
 Of a flock adrift with fate.

But a ray of glorious sunlight
 Illuminates the scene;
 God must be with a leader
 Whose trust is so serene:
 Who guides a helpless people,
 Mere children of the night,
 With faith and courage onward,
 According to his light.

FREDERICK L. HOFFMAN

Church Kalendar



SEPTEMBER

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

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. J. J. DIXON, formerly of Alliance, Nebraska, is priest in charge of St. Andrew's Church, Basin, and St. Luke's Church, Greybull, Wyoming. He is also the Rural Dean of the Big Horn.

THE REV. AUGUSTUS CYRIL DRUMM, who for two years served as assistant at St. Paul's parish, Burlington, Vt. with the special charge of All Saints' Chapel, has become rector of the Church of the Good Shepherd, Balre.

THE REV. BENJAMIN C. DE CAMP, D.D., curate at St. Paul's Church, Flatbush, L. I., has resigned to become rector of the Church of the Ascension, Bloomfield, New Jersey, diocese of Newark.

The address of the Rt. Rev. CHARLES FISKE, D.D., LL.D., Bishop Coadjutor of Central New York, is now 778 Genesee St., Utica, Bishop Fiske having removed to the Episcopal residence in Utica, recently left the diocese.

THE REV. HENRY GLAESER, curate at St. Paul's Church, Flatbush, L. I., has resigned to become rector of St. John's, Sallsbury, Conn.

THE address of the REV. CULBERT MCGAY is changed from Bath, Maine, to Port Deposit, Maryland.

THE REV. GEORGE STUART MULLEN, rector of Trinity Church, Roslyn, L. I., has resigned to join the clergy staff of St. Paul's Church, Flatbush, L. I.

THE REV. JOHN H. PRESCOTT has resigned St. John's Parish, Sayville, L. I., owing to ill health.

THE REV. ARTHUR T. REASONER has resigned the rectorship of Grace Church, Mansfield, Ohio, to spend a year in post-graduate study in New York City.

MR. GEORGE CHALMERS RICHMOND has been doing missionary work in Wyoming throughout the summer. In September he will take charge of St. Paul's Church, Evanston, Wyoming.

THE REV. JOSEPH E. RYERSON, has resigned as rector of Grace Parish, Riverhead, L. I.

THE REV. M. L. TATE is priest-in-charge of St. Mark's Pro-Cathedral, Grand Rapids, Michigan, for the month of September.

THE REV. J. H. WEBBER-THOMPSON has entered into residence at St. George's Rectory, Louisville, Ky.

THE REV. GEORGE J. ZINN, curate at St. John's, Yonkers, N. Y., has resigned to become a member of the clergy staff of St. Paul's Church, Flatbush, L. I.

ORDINATION

DEACONS

HAITI.—ETIENNE VICTOR LOUIS GILLES and PAUL ELIE OCTAVE NAJAC were ordered deacons by the Right Rev. Jas. Craik Morris, D.D., at Holy Trinity Cathedral, Port au Prince, Haiti, on the Fifth Sunday after Trinity, June 26th, 1921.

The Rev. Albert R. Llywd, Commissary, preached the sermon. The Rev. Edouard G. C. Jones presented Mr. Gilles and the Rev. Pierre E. Jones, D.D., presented Mr. Najac. The Rev. David Macomb said the Litany. The Rev. L. L. Parolson read the Epistle, the Rev. P. E. O. Najac the Gospel. Other clergymen in the chancel were the Rev. Vilevaix Coulanges, the Rev. Leon Jones and the Rev. E. Saint Vil.

DIED

ALEXANDER.—MRS. MARY PERRY ALEXANDER, daughter of William Perry of Canton, N. Y., widow of Judge Aug. W. Alexander of St. Louis, Mo., entered into rest at Sewanee, Tenn., on Sunday, Aug. 28th, 1921, in the eighty-ninth year of her age, at the residence of her daughter, Mrs. H. D. Brown.

Interment at Sewanee, Tenn.

KIMBALL.—Entered into rest at her home in Jamaica Plain, Mass., August 25th, ELIZABETH BARTLETT KIMBALL, wife of Samuel H. Kimball, and mother of Rev. Thatcher R. Kimball and Carolyn L. Kimball.

SEABREASE.—Entered into rest July 30th at Waynesboro, Va. The Rev. ALEXANDER W. SEABREASE, in the 80th year of his age. Interment at Fort Wayne, Ind.

"For all the Saints, who from their labors, rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be forever blest. Alleluia."

MAKE KNOWN YOUR WANTS THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

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

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED, BY A NEW ENGLAND BISHOP, a young man, not under eighteen, desiring to prepare for College or read for Orders. Must be able to drive an auto and accustomed to the Boy Scout Work. Full particulars by addressing F. M. T. 420, care LIVING CHURCH, Milwaukee, Wis.

TEACHER FOR BOYS IN CHURCH INSTITUTION in the country. Some experience necessary. Apply TEACHER-380, care LIVING CHURCH, Milwaukee, Wis.

WANTED EXPERIENCED NURSERY GOVERNESS or Mother's Helper by widow living near Cincinnati. Four little girls in family, 3 in school. Address C425, care of LIVING CHURCH, Milwaukee Wis.

WANTED PRIEST FOR ORGANIST AND CHOIRMASTER. St. Stephen's, Providence, R. I., unmarried, fair salary. Modern organ. Communicate with rector.

POSITIONS WANTED

CLERICAL

PRIEST, CATHOLIC, CELIBATE, COLLEGE and seminary graduate, thoroughly experienced and with highest recommendations, available September 10th. Address E-418, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED PRIEST, PUBLIC-SCHOOL master, university classical coach, M.A., Catholic-Evangelical, widely travelled, all-around athlete, seeks sole charge of parish, senior classical mastership, tutorship, or other responsible position. Address Woodward St. Thomas' Rectory, Barnesboro, Pa.

DEACONESS, EXPERIENCED, CHURCH School, organizations, and educational work, desires engagement. Best recommendations. Address D-401 care LIVING CHURCH, Milwaukee, Wisconsin.

PREACHER FOR YOUR PREACHING MISSION: Send for booklet. Rev. J. ATTWOOD, Stansfield, 281 Fourth Avenue, New York City.

MISCELLANEOUS

ORGANIST-CHOIRMASTER DESIRES POSITION, young Churchman. Graduate pupil G. Edward Stubbs. Capable of training boy or adult choir as well as individual voice. Full Catholic ritual, up-to-date organ, and good vocal teaching ground necessary. Address: 53 President St., Charleston, S. C.

MIDDLE AGED GENTLEWOMAN DESIRES POSITION as companion or companion-housekeeper, or house-keeper for priests or gentleman. Good home more essential than wages. Address R-422 LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED DEACONESS DESIRES POSITION as House Mother. Can furnish very best recommendation. Address Deaconess-423, LIVING CHURCH, Milwaukee, Wis.

BUSINESS WOMAN DESIRES EXECUTIVE or secretarial position in Church work, New York City. Experience in Church work. Address R-424, LIVING CHURCH, Milwaukee, Wis.

LADY LEAVING THE MIDDLE OF September her position as private secretary, which she has held for many years, desires similar position or to travel as chaperone or companion. Address MISS ALICE RAWLE NEWBOLD, Bryn Mawr, Pa.

ORGANIST-CHOIRMASTER, CHURCHMAN, wishes immediate appointment; thoroughly qualified trainer, boy or mixed choir; good organ essential to salary. First rate testimonials. Address M-421, care LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED AS PARISH ASSISTANT, or Private Secretary to professional man, by clergyman's daughter. Would travel. College graduate, two years' secretarial experience, typewriting and some stenography. Experienced organizer. Musically inclined. Address: K. C. S., 88 Moreland St., Roxbury, Mass.

ORGANIST—CHOIRMASTER, RECITALIST English graduate and Churchman, desires change to milder climate. Best of references from present and former positions. Experienced boys or mixed. Address Communicant-427, care of LIVING CHURCH, Milwaukee, Wis.

LADY OF MEANS LIVING ALONE IN town or country estate, or wishing to go South or West, can find a companion and friend in a well bred woman, who desires such a position about Oct. 1st., for winter or longer. Highest credentials. Address: Box-426 LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

"THE MISSION OF THE CHURCH"

THE AUTHOR OF THE CELEBRATION FOR the Missionary Centennial of the Church is open to engagements for Lectures and Question-and-Answer Conferences on the producing of this pageant, and for a limited number of engagements to direct the producing in Cathedrals or in large Churches. Address: WILLIAM CHAUNCY LANGDON, Bronxville, New York.

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 organ owners, continues, as always, unanimous. AUSTIN ORGAN CO. Hartford, Conn.

CHURCH EMBROIDERIES, A L T A R Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address **REV. WALTER E. BENTLY**, 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.

FLORENTINE CHRISTMAS CARDS \$1.00 and \$1.25 per doz. Leadet. **C. ZARA**, L2 L3 Box, 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**

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

OXFORD EXTRA LIGHT WEIGHT CASSOCK and Surplice for travelling; 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., 299 Margaret Street, London, W. 1., England, and at Oxford.

ROOMS TO RENT—CHICAGO

PLEASANT ROOMS WITH PRIVILEGE OF preparing meals if desired. All conveniences. Near car lines. References: **The Clergy of Grace Church, Miss BYRNE**, 4402 Prairie Avenue, Chicago.

FOR SALE—CONNECTICUT

FOR SALE—IN THE FOOT-HILLS OF THE Berkshires, Litchfield County, Connecticut, a country place of about 8 acres, with Colonial house, stable, etc., ice-house, two-car garage, flower and vegetable gardens, individual water supply and sewage-disposal system, admirable Church and school advantages, and golf. Price \$50,000. For further information address, **A. B. C.-419**, care **LIVING CHURCH**, Milwaukee, Wis.

BOARDING—ATLANTIC CITY

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

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

BOARD AND LODGING—NEW YORK

GREER HOUSE: STUDENTS (GIRLS) can obtain board and lodging from eleven to seventeen dollars weekly. Apply to **SOCIAL DIRECTOR, Greer House**, 123 East 28th Street, New York City.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the **SISTER IN CHARGE**.

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RESTMORE—MONTROSE, PENNSYLVANIA. Altitude 2,000 feet. Home table. A delightful place to spend the autumn months—Beautiful drives, fishing, and hunting in season.

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."

HOSPITAL—NEW JERSEY

S. T. 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**.

BUSINESS OPPORTUNITY

15% PAID ON COMMISSION FOR ANY one securing Redemption Certificate subscription for New Girl School building—for St. John Baptist Community at Ralston, N. J. Rev. Francis H. Richey, Treas.

CAUTION

PENNEY.—Caution is suggested in connection with **VICTOR PENNEY**, who shows a letter of reference purporting to be signed by the Rev. Frederick S. Penfold, D.D. Information may be obtained from Rev. F. S. Penfold, D.D., St. Stephen's Church, Providence, R. I.

RETREATS

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

SISTERS OF THE HOLY NAIVITY

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

IS IT WORTH WHILE?

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

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

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, no longer 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**, Milwaukee, Wis.

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
REV. NATHAN A. SEAGLE, D. D., rector,
Sunday Services: 8, 11 A. M.

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector.
HEALING SERVICES, Thursdays 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

CATHEDRAL SS. PETER AND PAUL, CHICAGO

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

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

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

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 9:00 A. M., 5:30 P. M.

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.

DEATH OF REV. A. W. SEABREASE

THE DEATH of the Rev. Alexander W. Seabrease, an aged and retired priest of the diocese of East Carolina, occurred at Waynesboro, Virginia, on July 30th, in the eightieth year of his age. Mr. Seabrease was graduated at Racine College with the degree of M.A. in 1866 and at Seabury Divinity School in 1869. In the latter year he was ordained both as deacon and as priest by Bishop Whipple and entered upon work in Minnesota, where he was rector at Wabasha and then at Rochester. From 1875 till 1881 he was rector of Trinity Church, Mineral Point, Wisconsin, and afterward successively rector at Flint, Michigan; Clarksville, Tennessee; Fort Wayne, Indiana; St. Paul's Church, Wilmington, N. C.; and finally at Port Deposit, Maryland, 1911-1917. Since the latter date he has been retired and has resided at Wilmington, N. C. The body was taken to Fort Wayne, Indiana, for burial.

"MODERNISTS" DENY THE DIVINITY OF CHRIST

Bishop Gore's Answer—Church's Christology an Heritage—Death of Bishop Jayne—New Field for Women—Rev. R. J. Campbell

The Living Church News Bureau
London, August 26, 1921

WHAT the daily Press is alive to the growing interest in religious matters is shown by the fact that considerable prominence has been given, both in correspondence and news columns, to a discussion of the recent Modernist Conference at Cambridge. An instance of this was the publication in *The Star* (an evening journal) of an admirable statement by Bishop Gore answering some of the opinions expressed at the Conference. Dr. Gore declares that it is made quite evident by the declaration of these "Liberal" divines that they cannot believe in the Godhead of Christ, and that He was only a highly inspired man. After a masterly exposition of the Scriptural evidence rebutting such conclusions, Dr. Gore goes on to say: "Our Modernists are standing on a very slippery slope. They abandon the miracles; then they abandon the Godhead of Christ and the Atonement—all against the evidence. Will they stop there? I think not. The foundation doctrines of Christianity are the truths, proclaimed as of Divine authority by the prophets, about the Nature of God, the nature of man, the nature of sin, and the reality of Divine redemption. The New Testament rests upon these foundations. But there is in the intellectual world to-day quite as strong an uprising against these moral foundations of Christianity as against the Christian dogmas themselves.

"The current philosophy to-day is a sort of Pantheism which affords no effective moral support for life. I feel sure that the denial of miracles and the abandonment of belief in Christ's Godhead will be found to carry with them an abandonment of the idea of Divine Revelation altogether, and those who abandon the specific Christian Creed will find themselves, not in the Unitarianism of Dr. Martineau, but much lower down."

A further instance of journalistic comment on the opinions of some Modern Churchmen is afforded by a letter to last week's *Sunday Pictorial* from Mr. Max Pemberton, in which he says:—"According to this type of orator, Christ was not incarnate of the Holy Ghost at all, but was merely the Son of Joseph and Mary. He performed no miracles. He did not rise from the dead, nor ascend to Heaven. On the other hand, there are some of us still left who believe in the Divinity of Christ, and who totally fail to understand how men who believe the contrary can honestly occupy the pulpits of our State churches and take money for teaching people to deride the ancient Faith."

Strong words these, but none will say that they are not fully justified. It only remains to ask, what are the bishops doing, or going to do? They have all pledged themselves "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." But we have yet to learn that it is the intention of any of them to call to account the priests for whom they are responsible, and who appear to have committed themselves to the pernicious teaching of these so-called "Modernists."

CHURCH'S CHRISTOLOGY AN HERITAGE

The theme which the Cambridge Conference has furnished is no new one, and it is just as well to remind ourselves that our thinking has been done for us already; the corner-stone has been firmly and securely laid; the Church's Christology is a heritage we possess as the result of the devoted labours of some of the most acute intelligences of the past. It is, to say the least, extremely doubtful if a single modern objection to the centrality of Christ in the Christian Faith has not long ago been thoroughly canvassed in all its bearings, fearlessly and exhaustively examined, and confidently dismissed as an inadequate solution of the problem. The fact that the same objection reappears in every generation, and Faith has to fight over again its never-ending battle against unbelief and half-thought-out hesitations, ought not to disturb us. The Cambridge Conference is to be welcomed, if its result is to force the average Englishman to undertake the wholly un congenial task of clear-thinking.

DEATH OF BISHOP JAYNE

It is a little over two years ago that Dr. Francis John Jayne, Bishop of Chester, resigned his office, in the thirty-first year of his episcopate. And now it has to be recorded, with deep regret, that this distinguished scholar and Churchman passed away on Tuesday last at Oswestry, in Shropshire, where he had been living since his retirement. Dr. Jayne, who was in his 77th year, was educated at Rugby and Wadham College, Oxford, graduating in 1868, when he took a first-class both in Classics and Modern History. Ordained in 1870, he became a tutor at Keble College in 1871, and was appointed in 1877 Principal of St. David's College, Lampeter, where he remained until 1886. His best work was done at Lampeter, where he rendered very great service to the Church in Wales by infusing new and vigorous life into a foundation which had become somewhat somnolent. After leaving Lampeter, in 1886, he was appointed to the important living of Leeds, but only remained there for three years, for it was in 1889 that he was nominated by the late Marquis of Salisbury to the See of Chester, rendered vacant by the translation of Dr. Stubbs to Oxford.

Dr. Jayne was a vigorous advocate of Temperance, but maintained throughout the attitude that Prohibition was not to be confused with Temperance. He more than once expressed a wish that he could run a public-house on his own lines. Thus he upheld the Gothenburg system, taking the line that the liquor trade should be reformed, not abolished.

During his long tenure of the see of Chester, Dr. Jayne endeared himself to the clergy and laity in his charge, and when the state of his health necessitated his resignation in 1919, an address of sympathy was signed by over 1500 church people in the diocese.

NEW FIELD FOR WOMEN

The preliminary report of the Registrar-General on the recent Census has just been issued, and contains, as was expected, some surprising figures. Not the least of these "surprises" is the fact that the population of London shows a decrease. It can only be said, from the point of view of a dweller in that great city, that one has not noticed it! There is constant complaint that there are not enough houses, and, save for the re-

cent war-time experience, the problems of over-crowding and unemployment are ever with us. It is true that, so long as a free flow of the populations to the Dominions is possible, these problems are capable of solution within the Empire—the over-population of Great Britain supplies the needs of Australia for instance—but when that free flow is checked, the problems become acute.

The census papers also show that there are, roughly speaking, two million more women than men in England. A newspaper article has revealed a new field for labour wherein Englishwomen are urgently needed. Native women in India, sequestered by religious law, cannot, except in rare cases, be attended by a doctor of the opposite sex. Many, unable to receive adequate medical attention, languish for years until they die of complaints that could have been cured in the early stages. Women doctors, whose numbers are daily increasing, are urgently needed.

Every day, in fact, brings a new vista to the feminine horizon. There is new work for the "new woman." Let her go out into the world without fear of prejudice, and she will not seek long for an outlet for her activities. It should not be forgotten that it is the trained woman who is needed to-day. If woman would enjoy her freedom she must concentrate upon increased efficiency, and equip herself by taking advantage of every opportunity for her development. Efficiency is the key to the door that opens on fresh fields.

RETURN OF THE REV. R. J. CAMPBELL

The Rev. R. J. Campbell, vicar of Christ Church, Westminster, returned from a three months' preaching tour in the United States and Canada. In the course of an interview with a press representative, Dr. Campbell said that when he went out to America it was not his intention to undertake any political propaganda whatsoever, but he found it almost impossible to escape it. He was startled to find how Sinn Fein managed to distort everything that was to the credit of Great Britain. They had immense power in the daily press. On the other hand, he thought that every educated American he met was very sympathetic to Great Britain's efforts to solve the Irish problem, and the Government's offer had met with, as far as he was able to read it, the unqualified approval of educated American opinion.

GEORGE PARSONS.

FIFTIETH ANNIVERSARY

TRINITY CHURCH, Chambersburg, diocese of Harrisburg (Rev. H. B. Marks, rector), will celebrate the fiftieth anniversary of the consecration of the church on Sunday, September 25th. It is hoped that the former rectors and former parishioners of this historic parish, will return and help in the commemoration of the event. Any of the former members reading this announcement may consider this a personal invitation to return to the church, and a committee will provide entertainment so far as possible.

BISHOP OF FLORIDA IN ILL HEALTH

OWING to poor health and impaired eyesight, the Bishop of Florida, the Rt. Rev. Edwin Gardner Weed, D.D., has turned over to the standing committee the care and administration of the diocese, until such time as his health and eyesight are restored. Business communications intended for the diocese of Florida should therefore be addressed to the Rev. L. Fitz-James Hindry, Secretary of the Standing Committee, Trinity Parish, St. Augustine, Florida.

CANADIAN NEWS LETTER

Attendance and Service Campaign —Two State Funerals—Death of Archdeacon Hill—Notes.

The Living Church News Bureau }
September 7, 1921 }

ATTENDANCE AND SERVICE CAMPAIGN

The Brotherhood of St. Andrew in Canada is preparing for a Church Attendance and Service Campaign for the month of November, the double objective being (1) to increase attendance at church, (2) to enlist, as far as possible, a sufficient number of workers for all departments of Church Work. The literature issued includes *Why I should attend the Services of the Church* by Bishop Richardson, of Fredericton; *Church Attendance and the State*, by Dean Llwyd, of Halifax, *Church Attendance and the Home* by Archdeacon McElhearn, of Winnipeg, and *Church Attendance and the Individual*, by Canon Seager, the new Provost of Trinity College, Toronto. The purpose is to call on all known Anglicans in the parish with a view to enlist them for worship and for service.

TWO STATE FUNERALS

The state funeral of the late Lionel H. Clarke, Lieutenant Governor of Ontario, was held at St. Paul's, Toronto, the Bishop of the diocese officiating, assisted by Dr. Cody, rector of St. Paul's, and Canon Broughall, of Grace Church, of which the Lieutenant Governor was a member.

The public service at the Armories at Lindsay, Ontario, at the funeral of Sir Sam Hughes, Minister of Militia during the opening years of the great war, was conducted by Rev. Dr. Cody and Rev. Dr. Steacey, both former chaplains. Dr. Cody delivered a most impressive panegyric.

DEATH OF ARCHDEACON HILL

The death occurred in Toronto at the age of 75 of Archdeacon Arundel Charles Hill, rector of Trinity Church, St. Thomas, Ontario, for the past thirty years. He served as a member of the executive committee of the diocese of Huron for thirty-six consecutive years. He was made Archdeacon of Elgin by Bishop Baldwin. Amongst those who attended the funeral were many Fenian raid veterans, of whom the Archdeacon had been one. Bishop Williams, of Huron, in his address, paid a high tribute to the late Archdeacon as clergyman, patriot, and scholar.

NOTES

Archdeacon Heathcote, of Vancouver, recently made a ten-day tour of the northern coast of British Columbia with the Rev. J. C. Antle, head of the British Columbia Coast Mission.

The Rev. F. H. Cosgrave, Dean of Divinity in Trinity College, has been granted leave of absence till Christmas. He will spend some time at Oxford and Cambridge, and will make a study of leading English theological colleges and of problems arising out of the war and of post-war conditions.

VACATION BIBLE SCHOOLS IN CHICAGO

Three Hundred Churches Have Co-operated—Churches Help the Down-and-Outers.

The Living Church News Bureau }
Chicago, September 9, 1921 }

THE Daily Vacation Bible School movement, begun in New York City in 1907, quickly spread to the other large cities, the first schools being conducted in Chicago in 1908. The number of schools in Chicago this season probably surpasses that in New York.

From both the standpoint of growth and efficiency it is generally agreed that this season surpasses the record. The *Church Federation Bulletin* of September, says:

"Approximately 300 churches of the Chicago area have been active in promoting daily vacation Bible schools this season, with the result that 190 schools have been conducted and a total of more than 25,000 boys and girls have been under the supervision of some 2,000 trained Christian teachers and workers. This means that nearly 200 churches were open five days a week for a term of five weeks and conducted activities suitable to the needs of children from four to fourteen years of age. It means that a high grade of religious educational work was being done at a time when the children were free from public school supervision, and that in the industrial centers thousands of boys and girls were drawn into the churches, missions and religious centers

where programmes of Bible stories, character stories, patriotic songs and hymns, organized recreation, craft work, and Americanization exercises were substituted for the schools of vice of the city streets. The moral effect of nearly 200 such centers for children distributed over the Chicago area can hardly be estimated. Never before did so many trained teachers and workers respond to the call for service. The aggregate attendance at the eight sessions of the conference held at the Northwestern Building totaled nearly 2,000. But for the efficient work of the Training Conference, many of the schools could hardly have succeeded."

St. Barnabas' Church and the Cathedral had a successful season.

THE CHURCHES AND THE "DOWN AND OUTERS"

Once in a while the noble work that is being carried on by literally hundreds of our churches in the congested districts should be brought to the notice of the public. These numerous centers of life, institutional in fact, if not in name, are doing daily acts of charity that the hard times are demanding. Says Mr. Glenford W. Lawrence, appealing to his Protestant brethren:

"Shall we start with a brief account of the work among the most despised of these My brethren—those imprisoned? Does it mean nothing that one of the largest items of the budget of the Chicago Church Federation is for the work of reclaiming such, and preventing youthful delinquents from following a like downward trail? If you think so, read the reports of the Federation

workers at the Juvenile Court, the Juvenile Detention Home, the Chicago and Cook County School for Boys, the St. Charles School for Boys, the Geneva Training School for Girls, the County Jail, the House of Correction, the Detention Homes for Women, and the Oak Forest Infirmary. Surely it is not without significance that churches such as the Cathedral of SS. Peter and Paul make a special effort to give a new start to men released from the Bridewell. The coöperation of practically all of the Protestant Churches with the Church Federation in caring for the spiritual and moral welfare of young delinquents is of value not to be estimated.

"As to caring for the physical needs of the unfortunate—did you know that the Negro churches, which perhaps have the least money to use, gave 41,000 meals to people out of work during the first five months of this year? During the same period these churches furnished lodgings for nearly 17,000 homeless men. But as the funds of these church people were limited, the work could not go on forever. But that is another story, and a very appealing one, as the Urban League can testify. If it were possible to compile the figures for all such relief given by the churches during the year the figures would be astounding. One church alone furnished meals for 75,000 people within the past twelve months. This Church is one which, when factories and tenements replaced the former first class residences in its parish, decided not to move with its members but to stay and serve its new neighbors. It realized that the changed condition more than ever called for the gospel—especially the in-as-much gospel. Hence it accepted the challenge, and we find the Immanuel Baptist Church open every day in the week from 7:00 A. M. to 10:00 P. M. At any hour in the day, the destitute can find a hot meal here, which is one of the many services rendered by this church.

"The Chicago Christian Industrial League, which operates a hotel and industrial plant as well as a mission, can provide lodgings for 300 men every night. The league makes a specialty of helping the 'down-and-outer' back into self-respect through self-support.

"At the Brotherhood House, conducted under the auspices of the Disciple City Missionary Society, an interesting coöperative project is being carried out. Quarters for about 30 men are provided with a kitchen equipment, enabling the lodgers to prepare their own meals. In this way Mr. Borders, the superintendent of the house, helps the men to keep their self-respect.

"But what provision is made for needy families, do you ask? Would you believe it if we told you that one institutional church during 1920 gave out 12,000 garments, and provided relief of various kinds, to a total of 215,000 people? Olivet Institute did this very thing. The Halsted Street Institutional Church is finding it necessary to pay the rent for some needy families. In other cases, coal and groceries must be provided.

THE REV. F. VICTOR HOAG GOES TO SALINA

The Rev. F. Victor Hoag, who is leaving for Salina, as Dean of the Cathedral, on September 15th., attended the University of the South, and the University of Wisconsin. He was graduated from the Western Theological Seminary in 1916. While a student at the seminary he assisted the late Canon Moore at Batavia, succeeding him as rector. He was ordered deacon in 1916 and ordained priest in 1917. For six months during the war he acted as chaplain, and was first lieu-

tenant in the Spruce Production Division, stationed at Vancouver Barracks, Washington.

He also had charge of the work at St. Charles' School for Boys, and the State Training School for Girls. Mr. Hoag's chief work has been the initiation of a system of week day religious instruction, which he has developed into the well-known "Batavia Plan". He is a member of the National Department of Religious Education for coöperation with the public schools. He is a member of the executive committee of the Racine Conference. Calvary Church, Batavia, now has a building fund of \$15,000 towards a new parish house.

PROGRESS IN NORTHERN MISSIONS

The Rev. E. J. Batty reports that in Libertyville 147 feet west of the church have been purchased. A house on the new lot may be used temporarily, for a rectory.

At Antioch the mission is now free from debt and the church will probably be consecrated before Christmas.

At Way's Lake it is planned to build a parish house.

ST. SIMON'S PARISH

The balance of the mortgage of \$2,700 and a debt of \$1,000 for current expenses have been paid by St. Simon's Church (Rev. J. B. Haslam), and the parish now holds land valued at \$100,000. The debt has been over the parish since its organization as a mission in 1904.

H. B. GWYN.

IMPROVEMENTS AT KENNEBUNKPORT

On September 3rd. the Bishop of Maine made his annual visitation to St. Ann's church, Kennebunkport. and blessed the new south transept. Some new windows by Clayton Bell of London, in the Baptistry, and some carved figures representing St. Ann and the Blessed Virgin as a child, and St. Joachim by Lualdi, were blessed at the same service.

THE HOLY CROSS ORDER AT RIPON, WIS.

FOR SOME TIME the Order of the Holy Cross has felt an increasing need of a centre for its work in the Middle West. Many calls for the ministrations of the Order come from that region, and to send men from West Park, New York, a thousand or fifteen hundred miles, is expensive in money, time, and strength.

Within the last year an offer was made to put St. Peter's Church, Ripon, Wisconsin, under the care of the Order. After several conferences with those who had a voice in the matter, the Fr. Superior decided to accept the offer, and last May two of the fathers, Fr. Tiedemann and Fr. Smyth, took up their residence in Ripon. The excellently appointed clergy house, in the quiet and beautiful surroundings of the Church property, serves admirably for a monastic dwelling, and will afford room to receive clergy or laymen as guests for times of quiet and retreat. Fr. Tiedemann and Fr. Smyth have recently returned from attendance at the retreat and chapter of the Order at West Park. and Fr. Gorham (son of the well known Church publisher) is to join them shortly. The work of the parish is carried on energetically, while yet the rule of the Order is carefully observed. With three priests in the western house it will be possible for one at least to be away from time to time conducting missions, conferences, etc. Several of these have already been agreed upon. Beginning with

last week, pursuant to an arrangement with the Reverend Mother Superior of the Sisterhood of the Holy Nativity, two Sisters of the Community are to visit Ripon each week for work among the guilds, etc., in St. Peter's parish. The fathers are making thorough preparation for a mission to be conducted at St. Peter's by Fr. Whittemore, O. H. C., God willing, the latter part of November.

NEW RECTOR FOR MINNEAPOLIS PARISH

THE NEWLY CHOSEN rector for the important parish of St. Mark's, Minneapolis, in succession to Dr. James E. Freeman, is the Rev. PHILLIPS E. OSGOOD, now vicar of the Chapel of the Mediator in Holy Apostles' parish, Philadelphia. Mr. Osgood enters upon his new duties October 9th.

He is a native of Massachusetts, where he was born May 11, 1882, at North Attleboro, the son of the Rev. George E. Osgood. He was graduated at Harvard, 1904, with the



REV. PHILLIPS E. OSGOOD

degree of A. B., and at the Episcopal Theological School, 1907. He was ordained deacon in 1907 and priest in 1908, by the Bishop of Massachusetts. He began his ministry as curate at the Chapel of the Ascension, Boston, and from 1909 to 1915 was rector of the Church of Our Saviour, Roslindale, Massachusetts. In 1915 he entered upon his present work in Philadelphia. Mr. Osgood has been especially successful in Sunday school work. He is secretary of the Pennsylvania Diocesan Board of Education, a member of the Junior and of the Senior Council in the national Department of Religious Education, and of a Council on Church Drama. In Philadelphia he is secretary of the Pennsylvania Anti-Vice Society, a member of the diocesan Social Service Commission and of the Social Service commission of the Inter-Church Federation. He was secretary of one of the local boards for selective service during the war. Mr. Osgood is author of several published volumes.

SUMMER TRAINING SCHOOL

THE ELEVENTH annual meeting of the Summer Training School for Workers, in session at Sewanee, Tennessee, August 9th to 22nd, surpassed all previous sessions of this school, both in numbers attending and in the courses offered to those registered in the school.

Founded eleven years ago by the Rev. Dr. Mercer P. Logan, at that time rector of St. Ann's Church, Nashville, now of St. Paul's Church, Charleston, S. C., the school has grown from a small handful to over three hundred. The object of the school is to train leaders for the work of the Church in

the departments of Education, Social Service, and Missions.

In addition to the usual classes in charge of leaders in the Province of Sewanee, national leaders of note were present. The Rev. Robert W. Patton, D. D., was in charge of the department of parish organization and administration of the Nation-Wide Campaign. The department of Christian Social Service was conducted by the Rev. Charles N. Lathrop, executive secretary of that department.

A special feature this year was the class in parochial healing conducted by the Rev. J. A. Schaad, of Bay City, Michigan. In connection with this class Mr. Charles R. Blanford delivered a lecture on Christian Healing. Mr. Blanford has just completed a series of healing missions throughout the South. The Rev. Dr. Gardiner L. Tucker, of Houma, Louisiana, was in charge of the department of Religious Education. Mr. Tucker is Field Secretary of the Board of Religious Education of the Province of Sewanee, and much of the success of the training school was due to his persistent efforts to coördinate the various departments. A course in story telling and primary courses of the Christian Nurture series given by Miss Mabel Lee Cooper, of Memphis, proved to be a very popular feature of the school. Miss Cooper takes up the pedagogical and psychological side of teaching in the series. The department of Missions was conducted by Mrs. W. J. Loaring Clark, of Chattanooga; and she held conferences every night for the Woman's Auxiliary. The Rev. Israel H. Noe, of the Church of the Incarnation, Atlanta, who is shortly to become the Dean of St. Mary's Cathedral, Memphis, gave instruction on how to teach the life of Christ and certain junior courses of the Christian Nurture series. The conference this year has made a special feature of young people. The Rev. Gordon Reese, of Texas, was in charge of this department, assisted by Miss Jeannette Zeigler, field secretary of the Girl's Friendly Society of the Province of Sewanee.

At the afternoon services in the University chapel, short addresses were made on the subjects "Marriage and the Family" and "Christian Ideals;" and at the night meetings lectures on popular subjects were delivered. Bishop Gailor preached at the Sunday morning service, August 14th, and Bishop Green, Coadjutor of Mississippi, at the night service. Bishop Mikell, of Atlanta, preached Sunday, August 21st.

Leaders from the women's national organizations of the Church were in attendance, and are planning a tentative programme for the women's meetings to be held in connection with the Synod of the Province of Sewanee, which meets in Savannah, Ga., in October next.

A course on The Teacher was given by the Rev. C. H. Boynton, Ph. D., professor in the General Theological Seminary, New York; and the Rev. W. A. Jonnard, of Johnson City, Tenn., who is on the faculty of the Training School, made an excellent report on religious education and what the diocese of Tennessee has accomplished along that line. He showed that Tennessee was taking a leading part in religious education in the Province, every Church school in the diocese having adopted the Christian Nurture series in its curriculum.

On Tuesday, August 16th, the school took a holiday and almost the entire membership visited Wonder Cave, near Monteagle.

The dormitories of the University of the South were thrown open to the members of the school, and the Sewanee Union and other buildings of the University were turned over to the school for meetings and class room lectures.

NEW WARDEN FOR THE DU BOSE SCHOOL

THE REV. M. P. LOGAN, D.D., rector of St. Paul's Church, Charleston, S. C., and founder of the Sewanee Conference for Church Workers, has been elected warden of the DuBose Memorial Church Training School, Monteagle, Tenn., and has accepted. Dr. Logan has taken charge and the school will be opened on St. Matthew's day, Sept. 21st.

AN UNUSUAL GIFT

THE INTERESTING GIFT of an antique metal door-knocker reputed to have belonged to the Medici family of Italy has been presented to St. Paul's Church, Steubenville, Ohio, by Miss Agnes Wells, a member of the parish. While in Italy, a few years ago, she came into possession of the curious antique. The handle of the knocker supports two boys holding a shield on which are placed six balls from the Medicean heraldic device, which consisted of six red balls on a field of gold. The top of the knocker represents a human head.

The knocker, which has been placed on the door of the church, was blessed by the rector, the Rev. W. M. Sidener, at a recent service.

A MINNESOTA ANNIVERSARY

THE PARISH of St. John's in the Wilderness, White Bear Lake, Minn. (Rev. E. C. Biller, rector), observed the sixtieth anniversary of the consecration of its church on August 28th and 29th. At a memorial service on Sunday, the 28th, the rector reviewed the records of the past, and paid tribute to the loyal devotion of past and present members of the congregation. At a reception given in the parish house on Monday evening, greetings were read from the Bishop and from former rectors; the Rev. F. L. Palmer of Stillwater, Minn., a former rector, brought greetings in person; and addresses were made by several members of the congregation.

The White Bear church, one of the oldest in the diocese of Minnesota, is a well built wooden building in the "Hanoverian" style of architecture. Originally built in a churchyard of its own across an arm of the lake from its present location, it was moved bodily across the ice to White Bear village in 1874.

BRITISH-AMERICAN SERVICE

ON AUGUST 21st, Bishop Tyler held a service in St. Ann's church, Kennebunkport, Maine, celebrating British-American relations. The sermon, a strong appeal for closer relations between Great Britain and the United States, was delivered by the Rev. Dr. Mac Coll, of the Walnut Street Presbyterian church of Philadelphia. The flags of both nations were carried in procession, the prayers for the different rulers offered, and the national anthems sung. Representatives from various communions were present.

PROVINCIAL MEETINGS AT THE DENVER SYNOD

THE PROVINCIAL MEETINGS of the Woman's Auxiliary, the Daughters of the King, and the Girls' Friendly Society will be held in Denver during the Synod of the Sixth Province, September 25th to 28th inclusive. These organizations have united to provide entertainment for the delegates, two in number, from each diocese and district in the province.

TO SUCCEED BISHOP WARD

THE SUCCESSOR to the Bishop-elect of Erie in the rectorship of Grace Church, Buffalo, is the Rev. John N. Borton, now curate at St. Paul's Church in the same city.

John N. Borton was born in New Jersey in 1891. He was graduated from St. Stephen's College in 1913, and from the General Theological Seminary in 1916. He married Florence W. Hudgins, of New Haven, in 1916. He was rector of St. Philip's Church, Belmont, N. Y., for two years, and of St. Stephen's, Olean, for two years. Since 1919 he has been one of the clergy of St. Paul's, Buffalo.

It is expected that he will take charge of Grace parish about October 1, when the present rector, the Rev. John C. Ward, goes to his duties as Bishop of Erie, Pa.

GOLDEN JUBILEE OF THE WOMAN'S AUXILIARY

THE GOLDEN JUBILEE of the Woman's Auxiliary is nearly here. On October 16, 1921, the Woman's Auxiliary will celebrate its fiftieth anniversary.

For the past year committees have been busy in each diocese and missionary district trying to make the women realize what the Auxiliary has stood for during these fifty years, and what it has accomplished. These same committees are collecting money which, it is hoped, will represent a gift from every member of the Auxiliary. This money will be presented on October 16th at a Celebration of the Holy Communion in each parish church, when the women will be asked to dedicate themselves afresh to the service of the Master, that He may use them in the spread of His Kingdom.

The Auxiliary is hoping for \$50,000, which will be given as a trust fund to the Presiding Bishop and Council, the interest to be used for missionaries at home on furlough, for medical care, for board, study, or recreation. It will be known as the Emery Fund, in grateful appreciation of what the three Emery Sisters have meant in the life of the Auxiliary.

Different dioceses are pursuing different plans in connection with this fund. Massachusetts, for instance, is to have a Book of Remembrance which will contain the names of devoted Auxiliary members, both past and present. The title page will have the verses from Malachi 3:16-18 inscribed on it. This will be followed by a dedication to those women of the diocese who for fifty years have shown their interest in the Church's mission, through their prayers, their work, and their gifts. The next page will contain the prayer, followed by pages with the names of the women from each parish, and the amount that parish gives to the Emery Fund. Three women from the Auxiliary will present this book to the clergyman at the chancel rail during each annual and convocational meeting, and he will read the Bible verses and the prayer, to remind the women of those who have gone before, and to ask God's blessing on present workers. Several other dioceses are copying this idea. It is probable that even more may establish a Book of Remembrance after the actual anniversary is past.

The diocese of Texas is making a systematic effort to interest the girls in the Church's mission, through this Jubilee. Every church girl in Texas is to be asked to have a share in this celebration, and to make a contribution to the Emery Fund. Personal letters are being sent through the Young People's Service League to each girl, so that she may know what the Auxiliary has done for the spread of Christ's Kingdom.

The diocese of Kentucky is presenting its contribution as a memorial to Mrs. M. E. A. Dudley, who was for thirty-six years its president, thus linking the local name with the national one.

It does not matter how the money is raised, if the idea of gratitude to God for the fifty years of service is kept to the front, and if the celebration culminates in a re-dedication of the women of the Church to the service of the Master, so that each one may be truly a reasonable, holy, and living sacrifice to Him.

Already over \$10,000 has been paid in, and many dioceses send word that they will exceed the amount set as their goal. The missionary districts in the foreign field are co-operating splendidly. When the final report is made, it is hoped that every diocese and district in the Church will be represented. In the meantime the Auxiliary would have the Church continue to pray that this anniversary may be observed as Christ would have it observed, and that many women may be led to know the joy of service through His Church, as they have never known it before.

A RECORD FOR GRADUATES OF ST. JOHN'S, SHANGHAI

THE RIGHT REV. W. BANISTER, English Bishop in Kwangsi and Hunan, writes enthusiastically of what he calls "the high altruistic services rendered by American Christian educators in China:

"Their contribution to the moral uplift of the Chinese by means of higher education stands pre-eminent above all the efforts of other Christian enterprises in the East, and is due in part to the fact that America devoted a portion of the Boxer indemnity to furthering education among the Chinese. In this task the highest position has been taken by an institution of our own Anglican Communion—St. John's University, Shanghai."

Bishop Banister says that St. John's is worthily exemplifying its motto, "Light and Truth." Most of its graduates, since the incorporation on a university basis, Bishop Banister says, are "Filling important positions of trust and influence in the political, commercial, and intellectual life.

"Some are helping to direct the political destinies of their country in relation to world problems and adjustments, for example, Dr. Wellington Koo and Dr. Alfred Sze, the Chinese Ministers to London and Washington, and Dr. W. W. Yen, the present Minister for Foreign Affairs at Peking. In all, some twenty-three men are serving the State in one capacity or another.

"Twenty men are serving the Church as religious leaders, and one is at the head of the Y. M. C. A. organization for the whole of China. Nearly a hundred men are taking part as teachers in the educational and intellectual movements among students.

"Twenty-four graduates in medicine, who have subsequently qualified in foreign universities side by side with young men of America and Great Britain, are making a great contribution to the well-being of the Chinese people. Some of these men hold positions of eminence and distinction as specialists.

"Then in engineering, some of the men from St. John's hold the first places in enterprises for the extension of communications and mining. In the great trunk lines which are extending year by year and linking the provinces and people together, and in the development of the vast mineral and coal deposits, which make China so important in the economic life of the world, they are to be found.

"Other men are engaged in large commercial corporations, business houses, and banks in many parts of China. This is a great achievement and a worthy disposition for an institution to hold. There is not the glamor of ancient halls of learning about the great buildings erected at Jessfield, but they impress the observer as meeting the needs of the present time in China. "The American Church can be warmly congratulated on its work at St. John's for present and future generations of Chinese students."

MUSKRAT SKINS IN THE OFFERING

Miss Eleanor J. Ridgway, who is serving at St. John's in the Wilderness, Allakaket, the most remote of our interior stations in Alaska, writes:

"On the fourth of July at the service I had an offering taken for the Archdeacon Stuck Memorial Fund, and I enclose a draft for \$41.50. The offering was a novel one in that \$26.50 of it was cash and there were twenty-two muskrat skins. These I took to the trader and he helped towards the offering by giving us \$2.25 more than the value of the skins. May I say to the credit of our native people that among the twenty-two skins there was but one poor one? On June 26th at the morning service I asked the people to be prepared on that day to give the offering. After the service the people said that some did not have the cash and would it be all right to give the skins? They said that the Archdeacon had always been their friend and they honored him and wished to give to the fund."

This offering has been added to the fund for the endowment of St. Stephen's Hospital, Fort Yukon, in memory of the late Archdeacon Stuck. Of the \$25,000 asked for this purpose, there has so far been received \$2,652.24. With the exception of two or three gifts from friends in this country who have not waited for a formal announcement that gifts would be received, everything given so far has come from the Archdeacon's white and Indian friends in Alaska. The last \$1,000 has been promised by a member of the Church in Virginia.

Miss Ridgway also writes: "Our Chief's daughter died of tuberculosis at their spring hunting camp up the Kanuti River. They brought her body back to the village after the 'breakup,' for the Chief said that they could not bury her without the prayers of the Mission. The body must have been brought at least seventy-five miles by boat. This is the third time in the five years I have been here that this has happened."

LARGE BUDGET FOR MISSIONS

THE GENERAL COMMITTEE of the English Church Missionary Society has adopted a budget of \$3,000,000 for the year 1921-22. This amount is expended entirely in work outside the British Isles.

EDUCATIONAL METHODS COMPARED

BISHOP TUCKER of Kyoto points out that the Buddhists "are giving their candidate priests a much more thorough scholastic training than we are giving to our theological candidates in Japan. In addition to the men who study in these Buddhist universities and theological schools they are sending a large number of their men through the imperial universities. "I think," says Bishop Tucker, "that one might make the following comparison between the education given by the Buddhists and the Christians. Our men probably get better training in the

English language, and probably equally good training in specifically Christian subjects such as the Bible, dogmatics, and Church history, as do the Buddhists in Buddhist theology. The Buddhists, however, seem to get a very much more thorough training in philosophy, psychology, and in Oriental subjects."

A list of subjects taught in Buddhist institutions includes not only the study of the history, literature, and philosophy of Japan and other Oriental nations, but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, and biology. Bishop Tucker believes that just as the Buddhists send some of their picked students to the imperial universities, so the Church in Japan should be helped to send some of its picked men for study either to the Imperial University in Kyoto or Tokyo or abroad for two or more years. While this plan has been followed occasionally, Bishop Tucker would have it made a regular part of our educational work.

NEW VICARAGE FOR ST. THOMAS' CHAPEL

THE NEW VICARAGE purchased by St. Thomas' Church is located at No. 234 E. 60th St., New York City, just east of the chapel. The equipment of the chapel work consists of the large chapel, remarkable for its beautiful windows; St. Thomas' house, where most of the social work is carried on; the Deaconesses house and the Halsey Day nursery. The chapel has 1,100 communicants, an energetic Church school, a men's club, gymnasium, boy scouts, girl scouts, athletic club, Woman's Auxiliary, a choir (sometimes a double one), altar guild, Good-will society, maternity society, Girls' Friendly society, mothers' meetings, an industrial school, junior men's club, chapters of the Brotherhood of St. Andrew, Helping Hand association, a kindergarten, kitchen garden departments, physicians' examinations, and special departments for children. In addition the chapel has a summer home

The Salt of the Earth and Other Sermons

By the Rev. AMOS SKEELE, S.T.D.

Edited, with a Sketch of his life, by FRANCIS LESEURE PALMER. 240 pages, 3 illustrations. Price, \$2.00. Postage about 20 cts.

Dr. Skeele was rector of the Church of the Epiphany, Rochester, from 1881 until his death in 1914, and became one of the most prominent of the clergy of Western New York. His biography is an interesting bit of the history of the Church in that diocese and his sermons such as will be read with interest. In addition to seventeen sermons printed in full there are extended extracts from six others and from three essays.

Dr. Skeele was recognized by the discerning as a preacher of unusual character, original, illuminating, inspiring. Dr. Converse described his literary style as "clear-cut as a cameo". This volume is edited by the author of *The Life of Bishop Gilbert* and will be of interest to all who seek for Christ's teaching in modern, thoughtful expression. The essay on *Psychical Research* is of special interest at this present time.

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The new vicarage thus completes a group of buildings for very efficient work in a very populous district.

CONSECRATION OF A CHURCH

ON SUNDAY, September 4th, St. Mark's Church, Cochran, Va. (Rev. F. B. Tucker, priest in charge), was consecrated by the Rt. Rev. B. D. Tucker, Bishop of Southern Virginia. There were also present the Rt. Rev. A. C. Thomson, Bishop Coadjutor of Southern Virginia, the Rev. A. P. Gray, and the Rev. A. P. Gray, Jr. Bishop Tucker was the preacher, Bishop Thomson celebrating the Holy Communion.

St. Mark's is a beautiful little brick church, situated in an oak grove at the juncture of two roads. It is a real "country church", being in a farming community, not near any town. The work was started by the Rev. A. P. Gray, Jr., and it is the only church in the neighborhood, so it supplies a very real need.

A GREAT COMPANY OF THE CONFIRMED MEN AND BOYS OF THE CHURCH AT THE CELEBRATION OF THE HOLY COMMUNION ON THE MORNING OF THE FIRST SUNDAY IN ADVENT

AGAIN the Brotherhood of St. Andrew is early suggesting to the clergy of the parishes and missions of the Church the opportunity presented at the beginning of the Church's year—the First Sunday in Advent, November 27th, for the holding of a Corporate Communion for the confirmed men and boys of the Church.

For the last two years the suggestion has met with increasing favor, and many thousands of men and boys were reached for the service this day. Cards similar to those of last year will be prepared by the Brotherhood office, designed to be distributed to the male communicants of the individual parishes and missions. Last year over 66,000 of them were used.

NAMES AND ADDRESSES OF STUDENTS IN PITTSBURGH

THE Board of Religious Education of the diocese of Pittsburgh is endeavoring, through its committee on schools and colleges, to bring in touch with the clergy the students and teachers from elsewhere who are coming to the diocese to live and work in the various institutions of learning. Will any of the clergy who have friends or parishioners to whom they wish to render this service please write to the chairman of the Committee on Schools and Colleges of the Board of Religious Education, 317 Jenkins Building, Pittsburgh, Pa.?

MEMORANDA OF CHURCH AND STATE

THE CENTENNIAL of the Missionary Society, which we celebrate on November 6th, is more than a Church occasion; that it is a national event of first importance.

Bishop White, "the Washington of the American Church," in the words of Bishop Tuttle—was chaplain of the heroic Continental Congress, and one of the chaplains of the first Congress organized under the present Constitution. The men who framed

the Constitution of the Church were in large measure the men who later framed the Constitution of the United States. These two great charters are strikingly similar. Read them both; this is a good time to become familiar with them. George Washington was a communicant of the Church, as were Ben Franklin, James Madison, James Monroe, Alexander Hamilton, and a long list of the patriotic fathers. Practically every President of the United States down to the



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days of Jackson was a communicant of the Church.

The Church is the *real* missionary society of which every baptized communicant is a member, and its organization, in practically its present form, antedates by two years the formation of our present government. Step by step, through Christian statesmanship, the Church has kept pace with the nation, and played its full part, and that not a small one, in making our beloved nation what it is.

Under the aegis of the Missionary Society, Cross and flag have advanced together; and, in not a few cases, born aloft by our missionary pioneers, the Cross has led the way.

A search of the records brings some interesting facts to light.

Miss Betsy Ross, who designed the Stars and Stripes, was a member of old Christ Church, Philadelphia; and Francis Scott Key, author of *The Star Spangled Banner*, was a member of the Maryland communion and assisted in framing the constitution of the Missionary Society. Joseph Hopkinson, who wrote *Hail Columbia*, was also a member of Christ Church. Millions of children throughout the land have been thrilled by a recital of the Yuletide classic, *'Twas the Night Before Christmas*. How many know who wrote it? Dr. Clement C. Moore was its author, and he was son of the second Bishop of New York, the Rt. Rev. Benjamin Moore. The poem was written in old Chelsea House, home of the Bishop, on a hill near Twenty-third street and Ninth avenue, New York City. Dr. Moore donated the land on which the General Theological Seminary stands. In the refectory of the seminary hangs his portrait, and on "the night before Christmas" of each succeeding year the students at the seminary twine evergreens around it.

A SYLVAN EUCHARIST

ON THE Thirteenth Sunday after Trinity, at Indianapolis, Pa., the big Boy Scout Camp of Reading-Berks County Council, where over a thousand boy weeks have been registered so far this season, the first field Eucharist observed there was celebrated, with the Rev. Howard B. Ziegler as celebrant.

Mr. Oliver Fryer, camp director, a devout Roman Catholic, had designated a massive stone which he hoped would be the altar used for many such services. The boys carved three crosses on the altar, and constructed cross and candlesticks. Three altar boys from St. John's Church, Carlisle, helped others prepare the shrine.

Mr. Ziegler later in the day preached at the camp union service, where various religions, including Greek, Roman, and Hebrew, were represented.

ALASKAN CANNERIES AGAIN

BISHOP ROWE recently wired from Fort Yukon that the fish situation in the interior of Alaska was again becoming serious.

In reference to the canning business on the Yukon, the Bishop writes: "I supposed the matter was settled—that after September 1st, 1921, it would cease. But on arriving here I found that an employe of the cannery has been traveling along the Yukon and getting signatures to a petition asking the bureau of fisheries to set aside the order of December 18, 1920, to the effect that commercial fishing ceases on the Yukon after September 1, 1921. The said employe stated that should the bureau of fisheries deny his petition his company would fish outside of the mouth of the Yukon, and ab-

solutely so seine them that no salmon would escape to go up the Yukon at all.

"We must get busy to protest against said petition. I am informing you so that you may post the bureau, and start such measures, information, as you may see your way to do."

This subject is not likely to come before Congress in the immediate future. The regulation of December 18, 1920, was promulgated by the department of commerce, and any change in the present regulation will be promulgated by the same department.

Friends of the Alaskan Indians may help by requesting their representatives in Congress to express to the Secretary of the Department of Commerce their hope that no change will be made in the regulation of December 18, 1920, concerning salmon fishing on the Yukon.

ST. PETER'S POSITION IN THE CHURCH

THE REV. N. GREEN-ARMYtage, late of St. Aidan's, Boston, Lincolnshire, preached a special sermon at Limpley Stoke Church on the Sunday following St. Peter's day (June 29). Basing his discourse on the text, "Neither as being lords over God's heritage" (I St. Peter, v., 3.), in the course of his address he said; "We have heard too often texts from the Gospel which tell us about St. Peter's privileges, but few have studied the Petrine texts in the Acts and Epistles of the New Testament, which do not tend to make us believe in St. Peter's lordship over God's heritage. For besides the text there are no less than six instances which show that St. Peter took distinctly a subordinate position in the ministry of the Church in the Acts and the Epistles. St. Peter was sent by the Apostles to confirm the disciples in Samaria, that is St. Peter did not, as a superior, send others. St. Paul, during his life time, seems to have been the visible head of the Church, for he says that he had the care of all the Churches, and that he made ordinances for them all. This St. Peter did not do. We read that St. Peter was actually called upon as a subordinate to give an account to "the apostles and brethren," of his reasons for baptizing the centurion Cornelius. And this explanation St. Peter gave in all humility. St. Paul, though the youngest of the Apostles, did not consider St. Peter as his lord and master, for he rebuked him "to the face" for his inconsistent conduct. St. James, not St. Peter, took the chair and gave the final vote in the first Council of the Church in Jerusalem, the model Council, as Van Espen calls it. So much for St. Peter's lordship. In other words, we must consider not some, but all the texts in the New Testament relating to his true position in the Church. For all Catholic doctrine can be supported by Holy Scripture (Acts XI., 2; III., 14; XV., 19; Cor., VII., 17; 2 Cor., VII., 17; 2 Cor., XI., 28; Gal., II., 17)."

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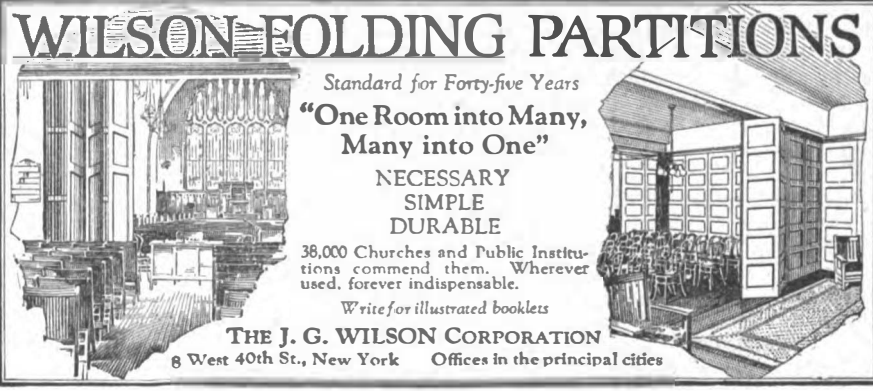
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Religion ←

DEAF-MUTE SERVICE

ON THE Fifteenth Sunday after Trinity, September 4th, the Rev. Oliver J. Whildin of Baltimore, Md., preached the convention sermon in the chapel of Trinity Church, Pittsburgh, Pa., upon the occasion of the thirty-fifth annual meeting of the Pennsylvania Society for the Advancement of the Deaf. The Holy Communion was celebrated by the Rev. F. C. Smielau, Selin's Grove, Pa., assisted by the Rev. Henry J. Pulver of Washington, D. C., and the Rev. H. C. Merrill, of Elmira, N. Y. Delegates and visitors to the meetings of the society were present from Pennsylvania, West Virginia, Kentucky, Ohio, New York, and New Jersey.

GENERAL WOOD A CHURCH-GOER

IT IS NOTED in the Manila (P.I.) *Diocesan Chronicle* that Maj. Gen. Leonard Wood has been a regular attendant at the Cathedral services while in that city. "Under Spanish rule," the article states, "the Filipinos were taught to expect religious interest on the part of all government officials; and while we have not even a remote wish to see any restoration of the Church's official connection with the government, yet we do confess to a very sincere desire to see the representatives of the American government voluntarily manifest a belief in God and in Christ, and in the Church which is doing our Lord's work. This is a place in which example has a decided effect upon the people: we could wish that all of our fellow-countrymen realized this. The Filipinos stand to lose a great deal that is for their good if we take their Christianity away from them."

General Wood was confirmed by Bishop Brent in the Manila Cathedral in 1907.

DEATH OF REV. S. W. DAY

THE REV. SAMUEL WINFIELD DAY, curate at Grace Church, Jamaica, Long Island, passed away at St. John's Hospital, Brooklyn, on September 5th, after a two weeks' illness with acute Bright's disease.

The Rev. S. W. Day was a graduate of Nashotah House, class of 1904, and had studied at the University of Chicago. He was made deacon and priest by Bishop Nicholson of Milwaukee, in 1904, and had served the Church at St. John the Evangelist's, New London, and St. Peter's, West Allis, Wisconsin, St. Paul's, Brooklyn, St. Thomas', Plymouth, Indiana, and Grace Church, Jamaica. While in the diocese of Northern Indiana, Mr. Day was a member of the diocesan Boards of Missions, and Religious Education.

Mr. Day was especially interested in work among young people, and had a great influence over many of them. He had been privileged to develop vocations in many to holy orders, and to the religious life.

The body, fully vested, lay in state in Grace Church for twenty-four hours preceding the funeral. The burial office was said, September 7th, by the rector of the parish, the Rev. Rockland Tyng Homans and the Rev. John Whiting Crowell, followed by a Requiem at which the Bishop of Long Island was celebrant, the Rev. Edmund Banks Smith, D.D., deacon, and the Rev. Robert T. Walker, sub-deacon. The Absolution of the body was given by the Rev. C. Winthrop Peabody. Thirty-three of the clergy were present including a large delegation from the New York Catholic Club, of which Father Day was secretary at the time of his death.

The body was sent to Chicago, where a Solemn High Mass of Requiem was sung on Saturday, September 10th, at the Church of the Ascension. The interment was in Montrose Cemetery, Chicago.

PROVINCIAL SYNOD OF THE NORTH-WEST

FROM SUNDAY, September 25, till the Wednesday evening following, the Provincial Synod of the Northwest will be in session in Denver. At the opening service of Sunday morning, Bishop Gailor, President of the Council, will be the preacher. A general missionary service at the Cathedral in the evening will be addressed by Bishop Burleson, Bishop Beecher, and Bishop Gailor. The business meeting begins on Monday at Ascension parish house and will be followed by a conference on Problems of the Presiding Bishop and Council, when the problems will be presented by Bishop Gailor; and a discussion on How Can the Province Best Relate Itself to the Work of the P.B.&C., introduced by Bishop Gailor. The Financial Problem of the Church will be presented in the afternoon by Mr. James H. Pershing. There will be several addresses in the afternoon and a reception to the delegates in the evening.

Tuesday's sessions are held at St. Mark's Church and parish house and again begin with a business meeting. The report of the Provincial Presiding Bishop and Council will be the matter for the morning session and in the afternoon there will be a conference on Religious Education, while several addresses will be given in the evening by Mr. W. W. Grant, Jr., Bishop Faber, and Bishop Bennett. Wednesday's work will be at the Cathedral and chapter house and will include consideration of the various problems of the province. Canon Talbot of the National Cathedral at Washington will give an illustrated lecture in the evening.

Contemporaneous with the Synod meetings will be a series of meetings for the Woman's Auxiliary of the Province and another series for the daughters of the King.

THE CENTENNIAL OF ST. STEPHEN'S CHURCH IN ST. MARK'S PARISH, CULPEPER, VA.

WHILE MAKING extensive repairs to this old Church in 1916, the corner-stone was found, and in it a copper plate giving the names of the officers of the local Masonic lodge, and the date, September 8th, 1821. The centennial birthday of St. Stephen's has just been held, and was shared in by the

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community, Fairfax Lodge, No. 43, of Masons, and the Piedmont Convocation holding its autumnal meeting.

The latter began with the Holy Communion on the fifteenth Sunday after Trinity, and an historical sermon by the Bishop of the diocese. He described especially the work of the Rev. Wm. Hawley, 1814-1817; the provision for building in 1821; and the faithful ministry of the Rev. John Cole, holding the longest rectorate, 1837-1868; and of the Rev. G. W. Peterkin, 1869-1873, and his work of restoration after war-times. A large congregation, including former worshippers, and descendants of others, one a great-niece of the Mrs. Stevens whose husband gave the church yard, and granddaughter of Jeremiah Strother, who helped lay the corner-stone, were present. In the evening, the senior ex-rector, the Rev. J. G. Minnegerode, D.D., made an address, largely reminiscent.

Monday night members of all the congregations in Culpeper accepted an invitation to worship together; and addresses were made by their ministers, under the Bishop's license, on The Influence of a Parish in a Community for a Century in (1) Pulpit Message, (2) Sacramental Services, (3) and Pastoral Ministry in the Home. A missionary service was held Tuesday night, with another large congregation. In the regretted absence of the Rev. W. H. Ramsauer, through illness, three addresses were made on Christian Education. The Rev. Dr. E. R. Woodward described it in the Far East; the Rev. T. D. Harrari in the Near East; and the Bishop in this diocese, especially in the work of the Church schools now in operation. He made an earnest appeal for assistance in the education of our youth.

Wednesday morning the Piedmont Convocation organized for business; adjourning for morning worship, and a sermon by the Rev. Percy F. Hall, of Alexandria. The Convocation was organized for the canvass for this autumn, with four centers of operations: Alexandria, Leesburgh, The Plains, and Culpeper. At night the Rev. Dr. Berryman Green preached on A Parish Centennial.

Thursday morning many members of the congregation conveyed the members of the Convocation to the old Colonial Church of "Little Fork," a dozen miles in the country. Meeting the local congregation, the Holy Communion was celebrated.

In St. Stephen's Church, at night, Fairfax Lodge, No. 43, accepted an invitation to worship with the congregation, and the church was again filled to its capacity. This service of the Centennial program was directly associated with the laying of the cornerstone, as an anniversary; and the Rev. J. J. Lanier, D. D., of Fredericksburg, Va., preached on the Building of Spiritual Character.

HEADQUARTERS FOR WORK AMONG JEWS

Plans are rapidly maturing in Philadelphia for the opening of the building which will be the headquarters for the work among the Jews. The formal opening is expected to take place early next month, and will be under the auspices of the National Committee on the Church Mission to the Jews, of which the Rt. Rev. Thomas J. Garland, Suffragan Bishop of Pennsylvania, is chairman.

The headquarters in this city will be one of a number to be opened in several cities, and being the first of its kind, it is to be the center of active missionary effort. The building to be used is the rectory of the old Church of the Advent in the heart of a

thickly congested section of the city that affords ample opportunity for missionary work.

IMPROVEMENTS AT RENSSELAER, N. Y.

SITUATED near the entrance to the first passenger and foot bridge across the Hudson River between Albany and New York City is the Church of the Messiah, Rensselaer, one time Greenbush, founded in 1852 by one of the Van Rensselaers. The stone work and body of the church are still in good repair but the chancel and choir floor was not, so during the month of August the rector, the Rev. E. J. Walenta, Jr., closed the church and the wardens, vestrymen, and some of the men of the congregation spent their evenings and Saturday half holidays in taking up the old floors, excavating the cellar, erecting cement pillars, and placing in position new girders, and a pine and oak floor. So pleased were they with the result that they decided to put in new choir stalls and furniture in the chancel and to overhaul the organ. The completion of this work was fittingly celebrated by a Choral Eucharist on the second Sunday in September.

NEWS IN BRIEF

CENTRAL NEW YORK.—The contract has been awarded for a new church for St. Philip's mission (colored), Syracuse, and the dwelling house used for worship has been torn down and cleared away. During construction the congregation will use St. Paul's chapel. Three Masonic organizations united in presenting a gold watch, suitably inscribed, to the Rev. J. Lyon Hatfield, of Utica, on the eve of his departure from the city.

NEW YORK.—St. Mary's Church, Mohegan, the Rev. E. F. Ferris, rector, has paid off old debts amounting to \$800, installed new lights, renovated the rectory at a cost of \$1,050, and given over \$200 for missions and relief work. A hot water system for heating is to be installed, and every effort is being made to make the church a community church with community service.

VERMONT.—Believing him to be dead, the Bishop has removed the name of William

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Ernest Williamson, formerly a priest of the diocese, from the clergy list.

WYOMING.—On July 31st, the remains of Sergeant Archie L. Hay were interred at Rock Springs. Archie Hay was the son of John W. Hay, treasurer of the Cathedral Chapter of the missionary district of Wyoming. He was killed in the Argonne offensive on September 27th, 1918. His remains were brought from France, together with those of Private Joseph Milburne of Rock Springs, and the funeral services were read simultaneously, those for Sergeant Hay at the Church of the Holy Communion, and those for Private Milburne at the Congregational church. The processions then formed into one cortege, and "taps" were sounded over the graves of the two comrades. Interested women of Jackson have formed themselves into a Hospital Auxiliary and are rendering efficient aid to St. John's Hospital. The Wyoming Clericus will meet at Bishopstowe in Cheyenne from September 29th to October 5th inclusive, immediately after the meeting of the Provincial Synod in Denver. Deaconess Virginia C. Young, of No. 17 Beekman Place, New York, has given her summer vacation to Wyoming. She has visited every home in the town of Hanna, and has organized a flourishing Sunday school and Bible class.

LONG ISLAND.—St. James' parish, Brooklyn, the Rev. Edgar M. Thompson, rector, will entertain the members of the New York Catholic Club at the first of the autumn meetings, Tuesday, September 27th.

The Magazines

THE *Constructive Quarterly* in its September issue presents a group of articles of peculiar interest to Churchmen. The central theme is, as in the preceding issue, the Lambeth Appeal and the dominant note is the will to believe in the unity of Christendom as the goal not alone of dreams and visions but of concurrent and hopeful efforts toward a realizable end.

Of greatest import, doubtless, is the remarkable pronouncement of the Archbishop of Canterbury at the General Assembly of the Church of Scotland last May. Already printed elsewhere Dr. Davidson's address gains new significance when placed as here together with the address of the Bishop of Peterborough in the Assembly of the United Free Church on the same day, now to be read for the first time as revised by the speaker for publication, and in the light also of Roger Kirkpatrick's searing study of what it means to be a "Church, visible, Catholic," in distinction from "a collection of intermediate churches", a study doubly significant from its Scottish Presbyterian source. The Lambeth Appeal is discussed also, with wonted acuteness, by Dr. Wilmer, whose paper read before a joint meeting of four clubs in Atlanta, comprising in their membership members of many Christian bodies, of Unitarians, and Jews, and of representatives of various secular professions, has been printed at the joint request of all, a fact itself, as the editor observes, indicative of a most auspicious spirit of unity. From yet another side Dr. Ainslie approaches the same theme, finding the unity of the church a "biological necessity" and "the compelling forces toward it never so manifest as to-day."

Akin to these responses to the Appeal, though cautiously confining itself to the eclarations of Lambeth on Labor and Social Problems, is the exposition by the French Roman Catholic scholar Maurice Deslandres, Dean of the Law Faculty of the University of Dijon, of the close relation of

the Lambeth pronouncements to the successive declarations of the Popes from Leo to Benedict in this regard, aiming to show "how kindred in this social sphere the two theses are to one another and how, hereafter, the activity of all Christians can be carried forward, parallel, and conjointly for the welfare and the peace of poor humanity, so grievously beset after the awful ordeals of fratricidal war."

In this valuable number will be found also an interpretative study of Newman by President Falconer of Toronto, a thoughtful essay on aspects of ancient Judaism by Dr. Loring W. Batten, and a very interesting account of the quite unique experiences of Dr. William Norman Guthrie at St. Mark's in the Bowverie, once a somnolent, now an exceedingly active, parish in what may be considered missionary New York. He calls it "a liberal Catholic Church in practice" and says that by this he means "a Church believing convincingly that every good, true, beautiful thought, thing, custom, ritual, must be made to contribute its uttermost to the ever increasing revelation of the good, beautiful, and true God."

A few outstanding winged words on the Lambeth Appeal may be noted in closing to emphasize once more the central thought of the number. "The credentials which each communion should be ready to produce", says the Scotch Presbyterian Kirkpatrick, "are not credentials which prove it to be a Church but credentials which prove it to be Catholic." "I will not ask the nonconformist brother," says the Bishop of Peterborough, "to do anything which I am not prepared to do myself. If he is prepared for conditional ordination I should demand to be commissioned by him if only as an outward demonstration of my penitence for all that in my Church has made union difficult in the past We can hardly imagine the access of influence in the world which would come to a reunited Church nor can we imagine the access of spiritual power which would thereby accrue of which such a recommissioning of its agents would be the sign and sacrament. No one who makes a sacrifice can foresee the often amazing force of life and love which will thereby be released." And finally hear Dr. Wilmer's call: "Let us love one another; let us work together; but let us above all, yes, above all, let us dream together."

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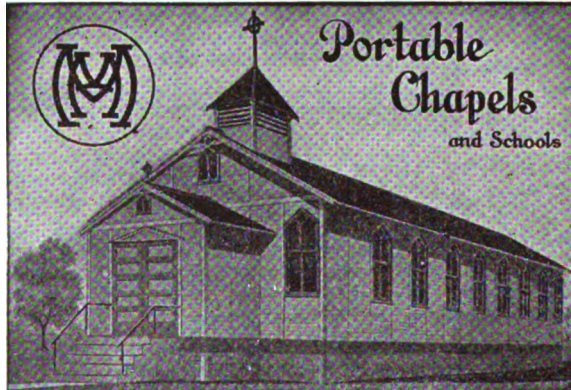
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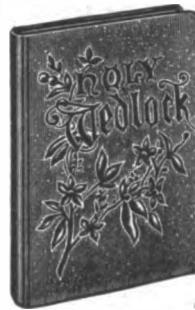
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