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VOL. LXV

MILWAUKEE, WISCONSIN, SEPTEMBER 24, 1921

No. 21

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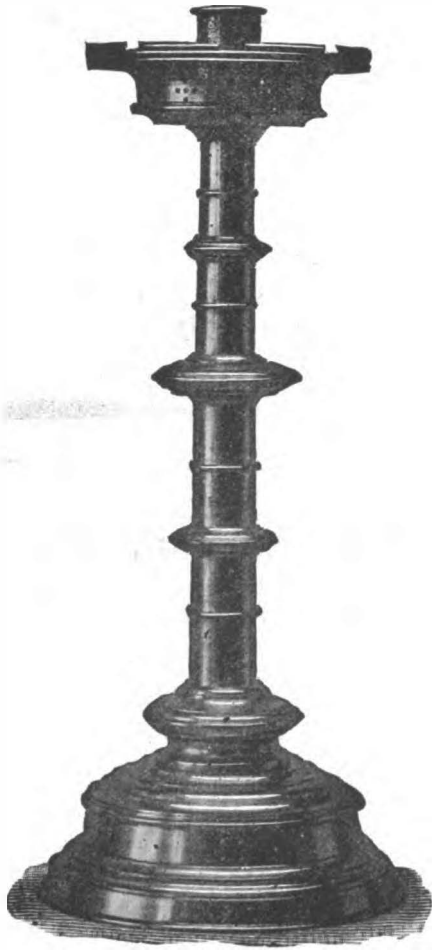
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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This World is a Form; our Bodies are Forms; and no visible Acts of Devotion can be without Forms. But yet the less Form in religion the better, since God is a Spirit; For the more mental our worship, the more adequate to the Nature of God; the more silent the more suitable to the Language of a Spirit.

WILLIAM PENN.



# The Living Church

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VOL. LXV

MILWAUKEE, WISCONSIN, SEPTEMBER 24, 1921

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## EDITORIALS AND COMMENTS

**A**N appeal comes to us from the "Federal Council of the Churches of Christ in America" stating that its executive committee is having much difficulty in financing its annual budget, "which has been reduced from \$300,000 to \$230,000, and which the committee says cannot be further reduced without the most serious loss to the constituent communions."

### The Federal Council

"For the past thirteen years," continues this statement, "the Council has been doing co-operative work for the churches in the fields of Social Betterment, Personal Evangelism, organization of Local Federations, Negro Churches and Inter-racial Relations, Mercy and Relief, rebuilding the devastated churches of France and Belgium, and International Relations. The executive committee of the Board of Finance, of which Mr. John M. Glenn is chairman, expresses the hope that the friends of Christian co-operation will soon relieve the present financial pressure and make possible the execution of the entire programme as laid out by the Boston quadrennial meeting last December."

The appeal, as it comes to us, is accompanied by a letter from Bishop Gailor as President of the council, addressed to the general secretary of the Federal Council, in which he says, in part:

"The Episcopal Church has not become a member of the Federal Council of Churches and does not contribute to the expenses of that organization. However, the General Convention of the Church has authorized its Commission on Christian Unity to appoint representatives to the Federal Council of the Churches of Christ in America and its several Commissions. The Social Service Commission is in especially close relationship with the Commission on the Church and Social Service of the Federal Council. . . .

"It is to be regretted that these connections do not provide any way by which any of the financial resources for the Federal Council may be secured from Protestant Episcopal sources other than those which may be arranged with the Church boards, the individual churches, and individual givers."

The executive secretary asks that THE LIVING CHURCH will present the matter to its readers in the hope that some of them will send contributions such as the Episcopal Church is unable to vote from its official funds.

We are very glad to present the matter. Yet it would be misleading to present it without further explanation.

When, some years ago, the question of policy was discussed in General Convention, and it was determined that the Episcopal Church could not become a corporate member of the Federal Council, the explanation of that determination was given by joint resolution:

"The strong conviction of this Church is that the ideal of our Lord for His people is organic unity in one body; realizing, however, the desirability of Christian co-operation, when practicable without the sacrifice of principle, this Convention expresses the opinion that the Commissions on Christian Unity and on Social Service may appoint representatives to take part in the Federal Council" (*Journal Gen. Con.* 1913, pp. 341, 352).

Probably no one questions the desirability of co-opera-

tion in many phases of the work of the Federal Council. Yet it is obvious that there are certain activities of that body in which we do not desire to co-operate, and we are only an embarrassment to them when we seem to stand in the way of their doing what a united Protestantism might conceivably wish to do were our semi-presence withdrawn. Our own judgment is that we could co-operate much more effectively and much more cordially by rigidly pursuing a policy of autonomy, than by this sort of half-federation. Our Christian Unity Commission has long since ceased to function except as its distinguished chairman deems it, from time to time, his privilege to present his own pleasing personality as equivalent to the commission, and our Social Service Commission has ceased to exist. The guarded policy adopted by the General Convention of 1913 seems, therefore, to admit of no relationship between the Episcopal Church and the Federal Council at the present time, and it would seem to us only a recognition of this fact if the Protestant Episcopal Church should no longer appear in the literature of that body as having relationship with it.

But that does not help the executive committee in its financial difficulty. It is clear that the Episcopal Church can corporately assume no responsibility in connection with that difficulty; funds contributed to the national treasury of the Presiding Bishop and Council can only be disbursed for distinctly Church purposes. Yet the activity in the Federal Council of Churchmen who seem to believe that the resolution of 1913 has given them some official standing in that body as representing the Episcopal Church would seem to justify the expectation of the Federal Council that such Churchmen would allow their fraternal desire for co-operation to take the form of helping to pay the bills. We confess that we agree with them. A moral equity has been established, according to which those who have been participating in the fond belief that they represented bodies in the Episcopal Church should now help to find the money to sustain the budget. If the rest of us ask to be excused on the ground that we did not employ the piper who must now be paid, it does not lessen our conviction that the Federal Council has a just claim for pecuniary assistance from some considerable group of American Churchmen. And as the chairman of the executive committee of the Board of Finance in the Federal Council is our own distinguished fellow Churchman, Mr. John M. Glenn, we shall hope that there will be many who will arise to relieve his embarrassment.

And then we shall hope further that a policy of rigid autonomy on behalf of the official bodies of this Church, coupled with the most friendly spirit and with hearty co-operation in every activity that may be jointly undertaken, will prevent a like embarrassment to him, to the Federal Council, and to all Churchmen, at any time in future years. This is not a dignified position in which the Church has been placed.

WE are indebted to Professor Jenks, of the General Theological Seminary, for his careful presentation of the historical papers which, in the early seventies, established the right of the national Church, through its standing committees and bishops, as also through the two Houses when General Convention is in session, to exercise their own individual discretion in each case as to the qualifications of a bishop-elect and as to the wisdom of consecrating him to the episcopate.

**Right to  
Refuse Consent**

Of course no scholar questions this right. It had been exercised eight times before the cases cited by Dr. Jenks and it has been exercised a number of times since. But the New York daily papers have lately contained several appeals to local prejudice as against those "western" people who dare to question the wisdom of the great city, New York. To them it is purely a local question whom New York will advance to the episcopate, a bishop being to them a local officer, like a mayor or an alderman, and consequently it is an impertinence for the rest of the Church to dare to differ with the superior intelligence of the metropolitan city. To a Churchman it is not necessary to refute this position.

Of course it is true, as is now recognized by practically everybody, that the opposition to the consecration of Seymour and of De Koven was ill-advised and unfortunate. It did, however, establish beyond question the right of the dioceses to object. This right has since been exercised in an entirely creditable manner. "For the good of the service" the national Church has, in recent years, rejected elections to the episcopate of Nebraska and of Oregon, and in one of the instances the cause for rejection reflected not the slightest discredit upon the bishop-elect. There have also been, in our own day, instances of failure to confirm elections of missionary bishops, as once for North Dakota and once for Alaska, and in neither case were the causes discreditable to those whose election was not confirmed.

So, whatever the outcome of the present contested election may be, the representatives of the dioceses are entirely within their rights in exercising their own discretion, altogether apart from the discretion of the electing diocese.

SEVERAL of the clergy have written in regard to the "caution" published in THE LIVING CHURCH of September 3rd at the request of the Rev. Alexander Mann, D.D., who stated that his name had been used by a swindler in asking assistance over the long distance telephone, a confederate of the swindler impersonating Dr.

**Dr. Mann's  
Caution**

Mann himself. The Rev. Frederick M. Kirkus, of Wilmington, Del., believes that the man is one who was liberated from a Delaware workhouse in June, after having been arrested in Massachusetts for similar swindling, and who, since his liberation, has been deceiving the very elect, having operated in Detroit, in Reading, Pa., and elsewhere. Mr. Kirkus describes his man as "approximately thirty years of age, tall, of fair complexion, looks consumptive, impresses one as an educated man, and seems to have an unending fund of information concerning the clergy of our Church." From New York one of the clergy of the City Mission writes that the man has made several of the clergy his victims in that city, by the cleverest devices.

All of which leads us to suggest the wisdom of especial scepticism if some good-looking or pleasant-voiced stranger should appear at the rectory or over the rectory telephone and ask for assistance on the ground of his acquaintance with some one else.

WE wrote last week of "The End of the Printers' Strike"; and before the week had ended several of our newly gathered force had disappeared, and the burden of issuing our periodicals in our own office would have crippled us again had not friendly neighbors come to our rescue, and friendly operators from other offices supplemented, after ordinary hours, what our own broken force of workers was able to accomplish.

It is a curious experience: guards accompanying our workers to automobiles or to street cars on their way to or

from work lest physical violence be offered them; "pickets" in threatening guise surrounding the doors at the opening and closing of the day; the necessity for guarding the hotels in which newly-enlisted workers are housed; the occasional hasty call for the police—these are the events of every day; these the accompaniment of that species of civil war that is denominated a strike.

And this is the office, and we the managers, where the relations between employer and employed had seemed ideal; where we had all respected each other, and borne with one another, and been always kindly and friendly in our demeanor each to the other.

To work for us now—in identically the same office, under identically the same conditions, for identically the same pay, on identically the same work—is now deemed by the crowd outside to be a thing unworthy, an act justifying the hurling of opprobrious epithets, a misdemeanor justifying wild and gloomy threats. Yet the manhood and the womanhood that we have in our plant under these conditions, men and women working honestly and quietly to earn their daily bread and to do their duty in that state of life unto which God has called them, amply disprove the common contention that all of the best of the manual-laboring men and women of the country can be depended upon to serve labor unions be they right or wrong. There be those yet who retain the dignity of free men and free women, and who maintain the right to exercise their own judgment as to when, and where, and under what conditions they will work.

As for ourselves: have we suddenly become a loathsome thing that contaminates any and all who essay to work for us? So we appear to be to that crowd outside that waits day after day, to try to steal or bribe or scare our workers away from us by fair means or foul.

And as for our state and our nation, in which this disorder is being repeated in many places and in many industries, on a great scale, so that industrial peace has almost disappeared: is there to be a government within our government that is to have the primary allegiance, so that the union becomes absolute dictator to its members, to their employers, and to the public? Has the labor movement, which so many of us have befriended, come to this? And do not the misguided labor leaders see that they are tearing down the whole structure of organized labor that has been built up at such a price? Do not the members of such unions see that their liberties are being torn from them and that industrial chaos and long-continued unemployment lie ahead?

It is a strange world and men have curious delusions. Over it all, God reigns.

And Democracy will not be overthrown, be the emissaries of this new autocracy never so turbulent.

If there be difficulties and delays in connection with this or succeeding issues of THE LIVING CHURCH, we ask the kindly consideration of its readers.

SEVERAL correspondents have written to state that the poem, *The Spires of Oxford*, printed in THE LIVING CHURCH last week without the name of the author, is by Winifred M. Letts, and is the poem which gives the title to a volume of charming poetry published in America by E. P. Dutton & Co. We gladly record the information.

#### ANSWERS TO CORRESPONDENTS

G. F.—(1) There is a duplication of the gospel relating to the feeding of the five thousand, which is provided both for Mid-Lent Sunday and for the Sunday next before Advent, but that for the Seventh Sunday after Trinity relates to an entirely different event (as is generally supposed) and this is not a duplication. The duplication extends back into early English missals, and can probably be explained only on the obvious fitness of the passage for both days—the mid-Lent "Refreshment" Sunday and the final gathering up of the fragments of the year's teaching that nothing be lost—(2) The failure to incorporate the story of the triumphal entry into the eucharistic service for Palm Sunday is undoubtedly an anomaly. The beginning of the narratives of the Passion as the gospel for the day is very ancient, both in the English and in the Roman Churches, but there was in England a separate rite, the Benediction of Palms, which took place immediately before Holy Communion, and in which were read Exodus 15:27—16:10 and St. John 12:12-19. The loss of this rite at the Reformation was a very real one, though in most of our successive American lectionaries the gospel of the triumphal entry has been

read as the second lesson at morning prayer, so that the event has still been associated, in this country, with the day. In many churches there has been a restoration of the ancient office of the Benediction of Palms in abbreviated form and, so far as we know, always without the lections that once gave the keynote to the rite. It would be desirable that a dignified office for the purpose should be set forth by authority.

A.G.—The laity are forbidden, even under great stress, to act as celebrants at Holy Communion because the power to offer a sacrifice is essentially a priestly function. So the Catholic Church has ruled from the beginning, thus differing from her ruling as to Baptism. It is to be observed that, as in so many other instances, the Church, forbidding the laity to celebrate, does not pass judgment upon the case of what might be the effect of the act which she forbids, and her attitude is purely negative toward acts, performed outside her communion, by those who reject that communion and, without the grace of the priesthood, purport to consecrate a sacrament which is intended to have no semblance to a sacrifice.

INQUIRER.—The eucharistic lights are placed on either end of the gradine; the vases between the cross and the lights.

**ACKNOWLEDGMENTS**

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[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 26—Proving*

Read Genesis 22:1-5. Text: "God did tempt (prove) Abraham."

Facts to be noted:

1. "Tempt" in this passage means "to try" or "to test," "to prove."
2. Abraham obeyed God's command without hesitation.
3. When the actual test was made Abraham and Isaac were alone.

The object of this lesson is to make as clear as possible the difference between temptation as we ordinarily think of it and testing, trying, or proving. Dr. Alexander Maclaren puts it this way: "The former word (tempt) conveys the idea of appealing to the worst part of a man, with the wish that he may yield and do wrong. The latter (prove) means an appeal to the better part of a man, with the desire that he should stand. Temptation says: 'Do this pleasant thing; do not be hindered by the fact that it is wrong.' Trial, or proving, says: 'Do this right and noble thing; do not be hindered by the fact that it is painful.' The one is a sweet, beguiling melody, breathing soft indulgence and relaxation over the soul; the other is a pealing trumpet call to high achievements. God's proving does not mean that He stands by, watching how His child will behave. He helps us to sustain the trial to which He subjects us. His motive is that we may be strengthened." We must pray for strength to endure "proving" and for strength to resist "temptation."

*September 27—The World*

Read Romans 12:1-3. Text: "And be not conformed to this world."

Facts to be noted:

1. Our bodies must be kept holy.
2. The Christian must take Christ, not the world, as the standard of life.
3. Beware of false pride and self-sufficiency.

When we speak of the world, the universe, we are speaking of something that is good. When we speak of the world as the world of people we are also speaking of a "good world", but the word "world" in our text for the day has reference to people living in opposition to the will of God. In this sense the world is wicked, and this week we pray that we may resist its temptations. Another translation of the text reads: "Do not conform to the fashion of the age." There was a time when gross intemperance was "fashionable", and to-day it is the unfortunate fashion of many people who call themselves Christians to abstain from church attendance. Only three out of every ten attend Church with any degree of regularity. An inordinate desire for pleasure and amusement is another fashion of our day. Divorce, with its consequent lowering of moral standards, has become commonplace. The Christian must pray for strength to keep him from conforming to all such fashions of the age.

*September 28—The Flesh*

Read James 1:13-20. Text: "But every man is tempted, when he is drawn away of his own lust, and enticed."

Facts to be noted:

1. God never tempts any man in the sense that the word is used here.
2. Temptations come to us not only from the world but more especially from within ourselves.
3. We are tempted by our appetites.

Many good people are unhappy because temptations come to them that they think no one else in the world has, and these temptations that cause so much worry and anxiety come from within. They come from perfectly natural appetites. Our appetites are natural and are only sinful in so far as they are sinfully indulged. There is no sin in being tempted, the sin consists in yielding to temptation. If we had no temptations from within we should not be normal beings. Virtue would be nothing more than the absence of wrong, not the presence of positive good. The whole matter then comes down to this: "Are we to become the masters of our appetites or are they to master us?" It is a joy to ride a horse full of life and action, a horse that taxes all your skill in horsemanship, but to control that horse you need the right kind of bit and bridle. In mastering our appetites we need to make use of every curb that God has given to us. Christ was tempted just as we are tempted but He never yielded.

*September 29—The Devil*

Read I Chronicles 21:1-13. Text: "And Satan stood up against Israel and provoked David to number Israel."

Facts to be noted:

1. Satan attacks Israel through Israel's king.
2. David yielded to the temptation.
3. Both David and his people have to pay the penalty.

The devil makes use of every possible means to tempt believers in God, but there are some temptations and some sins that are especially diabolical, and the sin of pride of which David was guilty is one of them. Another is lying, and perhaps one of the worst is the temptation to lose faith in God and to become self-sufficient. What would you say gives the devil his greatest opportunity? My answer to that question would be idleness. You remember the old saying: "The devil tempts every man but the idle man tempts the devil." And that other one that every child has heard: "Satan finds some mischief still for idle hands to do." Guard, then, carefully against idleness, and especially against mental and spiritual idleness. Keep the mind well filled with wholesome thoughts and see to it that nothing interferes with your regular worship, both public and private. Learn to practise the presence of God and the devil will have very little opportunity of provoking you to evil.

*September 30—A Single Purpose*

Read Proverbs 2:1-9. Text: "So that thou incline thine heart unto wisdom and apply thine heart unto understanding."

Facts to be noted:

1. The condition upon which we are enabled to know God (1-4).
2. This means persistent hard work.
3. God helps and cares for those who seek after righteousness.

In spite of everything that can be said to the contrary there must be very definite class distinctions and this is particularly so in matters that pertain to religion. And the classes into which people divide themselves, as far as religion is concerned, are those who try to develop and deepen their spiritual lives and those who do not. And the classes are very distinct one from the other. You will find people to whom religion is merely a matter of church attendance and paying so much or so little to the Church each year. Such are in one class. You will find others who in spite of all their mistakes and sins are struggling and working every day to make their religion a very integral part of their lives. These are in another class. And it is this class of people who can have some real appreciation of the lesson for this day and to whom the prayer for the week is full of meaning. If we are to be pure in heart, if we are to try to be free from defilement, we must have a single purpose in life and that purpose must be to know God.

To THE LIVING and affirmative mind difficulties and unintelligibilities are as dross, which successively rises to the surface, and dims the splendour of ascertained and perceived truth, but which is cast away, time after time, until the molten silver remains unsullied; but the negative mind is lead, and, when all its formations of dross are skimmed away, nothing remains.

COVENTRY PATMORE.

## The Church of Tomorrow.—III.

By the Rev. S. S. Drury, L.H.D.

**A**FTER this third bulletin about a conference of boys to consider the Church's ministry, and to replenish it ten years hence, I promise to print not another word, until there is something tangible to report. The subject has been aired long enough. A group of clergymen and laymen will meet in October to make plans. Let friendly readers, therefore, be on the watch for a statement from this committee not later than November 15th. Ideas from anybody, anywhere, will be warmly welcomed. Our next step is to assemble a small group, who will put something definite before boys and their parents, parishes and their vestries.

An anonymous postcard arrived this morning, calling in question the sentence in my last bulletin, which ran: "On one point we all agree,—we need more ministers." Our critic says, referring to a Church paper, "Nine priests looking for work. Many New York curates cannot secure parishes. Why all this hysteria about August, 1922?" Though I don't object much to anonymity, that word "hysteria" is galling, for nobody likes to be hysterical, especially in the Church's business. Before we venture to repeat the assertion that "there aren't enough ministers, and we ought to raise up more," and before we make country-wide plans to increase the ministry, this ghost of unemployed clergy ought first to be laid.

Figures from our seminaries, and articles in the secular press, seem clearly to indicate that large portions of our Republic suffer from closed churches and a lack of ministers. No man who happens to be pleasantly situated in the ministry should pick flaws in his brethren, nor is there room here to debate, with a truly fraternal patience, why nine clergymen can't get work. That there is restlessness among certain clergymen we know well. We expect that the New York curates above referred to could readily find parishes in rural New England, or in the mission field, if they wanted to go there. Is it over-harsh to ask the following question: Allowing for that occasional tragedy in all professional life, where the probably good man can't get work, how many tactful, diligent, and godly ministers do you know who are out of employment? Note these qualifications, and the necessity of all three in one man. There are clergymen who are hard-working and good, but whose lack of tact unfits them for leadership. There are ministers who are gracious and godly, but who seem to be looking for nice, easy parishes, which do not, or must not, exist. And there are a few men who may be tactful and diligent, but whose personal history hasn't stood scrutiny. Supposing that the clergymen who advertise for work are unable to get it, and supposing further that there is no personal disqualification, should we let that condition, sad as it may be, deter us from laying plans to raise up fresh candidates for the ministry? We must go forward with it. Our needy Christian communities call for ministrations. And the less insistent sense of need of rural communities shows the depth of the need. The suggestion that no more candidates should be raised up till the last ordained clergyman is placed to suit himself, is a counsel of despair. Difficulties normally incurred after an enterprise is started are as nothing compared to the drag of the cry, "Why start at all?"

Not in a spirit of hysteria, but with sober conviction, students of society are noting that, whatever may be said about today, ten years from now, surely, there won't be enough ministers to go around. Other professions are full. Why not the ministry? Last night I asked a teacher of medicine if his calling was as starved for candidates as mine. "Oh, no," he replied (I am not sure of these figures), "Columbia had 600 applicants for its first year class in the medical school and turned more than 400 away." Just to let some sunlight of friendly criticism in upon our calling, let me here briefly hazard two reasons why our best young men shy away from the ministry.

a. The scope for spiritual leadership is cramped. Clergy-

men are forced to be good-natured routineers rather than religious guides. The minister is the people's man, his actions perhaps a proper subject for their praise or blame; but is the minister often blamed for spending quiet hours in his secreted study preparing not Sunday's sermon perhaps, but reading, and delving, and thinking, and praying himself into that clarified state so essential to spiritual guiding? Parishioners fritter away the energy of their leader in a dozen materialistic side-issues. What man wants to see himself thus gently degenerating? These time-consuming chores do not cause the clergy to grow in grace or power. And what results? With shame I say it; the clergy are not radiant advertisements of their profession. We ministers are a real barrier to the increase of the ministry. But the blame is not all ours, not nearly all. The parish is to blame. Were the modern minister expected and allowed to fulfill his ordination vows, he would be achieving an enviable and attracting career.

b. Wrong inducements are emphasized. Why should a man become a minister? Is it not intimated that the ministry is a gentlemanly job, and that certain immunities are attached to it? In vain is that kind of a net spread in the sight of any bird of spirit. Such an inducement (seldom phrased of course) is as humorously purblind as the sermon a dear old English don preached in mid-summer to the bed-makers and goodies of his college. This learned cleric, discovering about him the ancient retainers of the college, arranged for them a special service in the chapel. He preached on the vocation of the ministry; just why, nobody knew. Pointing out the charm of Greek, and the delights of Hebrew, he concluded by saying: "Moreover, the ministry leads to positions of great distinction and emolument, such as bishoprics." The picture of patient rows of bed-makers considering Hebrew and bishoprics, is about as sane as the picture of our young men in America contemplating the ministry because of its ease. The Church has never grown by that method. Our Lord's call was ever to adventure and sacrifice. Tell a boy that a course is fraught with danger, and it attracts him. Tell a young man that a career involves sacrifice, and he hears it calling. But tell him that it is "handsome and out of the wet," and he will not consider it. At the conference of boys next summer, which we are planning, no young man ought then and there to be allowed to sign up for the ministry. We want young men who have not made up their minds *pro* or *con* about any career. We shall ask only for a hearing. And we believe that our Church can provide a goodly number of earnest young men, from sixteen to eighteen, who will gladly spend a week in considering the career of the ministry.

So, then, first for a small central committee to get the whole plan in shape, and by a certain hard-headed practicality to rob it of "hysteria." (Yes, that word from our anonymous friend has gone home and should bear fruit!) The committee will decide where to have the conference, and when to have it, and how to finance it. Perhaps they will let me raise the money, for we should not expect vestries or individuals to pay for more than traveling expenses and a registration fee to validate attendance. The other costs, which might include one outstanding leader from England (*not* a college don!), the expenses of speakers, and the board of all who attend, should, in my judgment, be free. The committee may say, *No*. I suppose it will amount to about \$5,000. If this plan has life in it, and is based on sound principle, it won't take long to persuade people to invest in such a provocative cause.

Now no more talk for two months—just thought and prayer and visions. We are committed to a difficult undertaking. It is going to tax our energy and patience. There will be "many adversaries." And yet as Christ loved the Church, we must, as He did, by painful service, love it too. Difficult it will be to promote this cause, but the necessity of it all somehow gives its very difficulties halo and wings.



## The Woman's Auxiliary Anniversary

YE shall hallow the fiftieth year . . . it shall be a jubilee unto you." The Woman's Auxiliary has ventured to believe that it has a right to keep a jubilee on its fiftieth birthday, if only that its members may take the opportunity to come, as Bishop Hare said of them on the twenty-fifth birthday, "in adoring gratitude to the feet of their Master crying, 'What are we that we should be able to offer so willingly after this manner?'"

Fifty years back of its fifty years of organized service "stretch the roots of the Woman's Auxiliary," as its first secretary pointed out in the Hand-Book, published in 1897; for she says that in the first report of the Domestic and Foreign Missionary Society, made almost a hundred years ago, are included the names of eight "Female Auxiliary Missionary Societies". Seventy-five years ago General Convention began to consider the place and work of women in the Church, and finally, in 1871, at the Convention in Baltimore, a committee made a report to the Board of Missions suggesting three lines along which women's work in the Church might develop—sisterhoods, deaconesses, and a Ladies' or Woman's Auxiliary.

Thus at the very beginning was emphasized one of the principal characteristics of the Auxiliary. It was not a society started by an individual or group of individuals, but an auxiliary to the organized board of the Church, created by that board and officially related to it, and it was "declared organized by the reverend secretaries of the board to whom its organization had been committed, at a regular meeting of the board, October, 1872, and reported by the board to the General Convention, during its session in the City of New York, in October 1874".

Its very beginning stresses another characteristic—that of its simple organization, its absence of red tape. The secretaries of the board entrusted with its organization reported that "they were successful in securing a Christian woman admirably qualified for such a position to undertake the work of general secretary, and they then addressed a letter to all the rectors in the land, invoking their sympathy and countenance, and asking that each rector would send to the secretary of the woman's department, the name of a Christian woman in his parish who should act in conjunction with her in the effort to enlist the sympathies and interest of others".

This secretary, Miss Mary A. Emery, began her work January 1, 1872, in an office in the Bible House, New York. It is an inspiration to realize that other characteristics marking the Auxiliary during these fifty years were thoughts and plans of hers. She decided that the way to build was on Church lines by parish branches which should unite in diocesan branches, and from the beginning she insisted on liberty and democracy in the development of these branches. There were no rules; any group of women helping in any missionary work which was under the care of the board might be counted a branch of the Woman's Auxiliary to the Board of Missions, and these branches were quite free to manage their own affairs and make their own rules; and that is why we find, even to-day, no desire for uniformity in the Auxiliary; there must be unity in the great principles which animate each branch, but there may be, and is, much diversity in detail.

Perhaps more of the growth of the Auxiliary is due to these two characteristics, so early determined upon, than

we realize, for a society left free to develop as it would in different places, but always to develop on Church lines, had in it the essentials of true growth.

Is its growth a surprise? The answer depends on that by which we measure success: if by the need and opportunity for such a society, then its development is no surprise; if, however, by the slowness to realize that need and opportunity, so often shown by those who should care: by the difficulty in getting leaders and making people understand why and how they should work, then we may well be surprised at what has come to pass in these fifty years. The first diocesan branch formed, which included all departments of the work, was that of Long Island, in 1872, and others followed as the years passed, until there was no diocese or missionary district including, of course, the dioceses in the foreign field, without a diocesan branch of the Auxiliary.

At the same time societies of children or young girls were started by Auxiliary leaders, and in 1889 these societies were organized as the Junior department and saw a steady growth, including the development of the Little Helpers' work, started by Miss Mary E. Hart, till the Junior department became one of the most important parts of the Woman's Auxiliary and has been responsible for the training of many people in the Church.

There are over 1,100 diocesan leaders in the Woman's Auxiliary, without whom the Church would be much poorer than she is, for to the volunteer service of many of these officers she owes some of the best things in the Church to-day. One longs to name the leaders of these fifty years, beginning with Mrs. Twing (Miss Mary A. Emery), followed with that wonderful and blessed forty years' service of her sister, Miss Julia C.

Emery, aided by another sister, Miss M. T. Emery; and then diocesan officers, like Mrs. Tuttle, Miss Coles, Miss Cornelia Jay, Miss Sallie Stuart, Mrs. Thayer, Mrs. Sious-sat, Miss Loring, Mrs. Markoe, Mrs. Monteagle, and time would indeed fail if we tried to name them; only as we keep jubilee, it is well that we give thanks for such leaders of yesterday and to-day.

Such has been the growth of the Auxiliary as told by branches and leaders. Let us turn now to results in work: and here, while we know that we have left undone many things, we are profoundly grateful that we have been able to offer so willingly time, money, mind, spirit, life. Over fourteen million dollars have gone into the treasury of the board through the Woman's Auxiliary, and many large gifts have gone from members of the Auxiliary direct to the board, not through the treasurers of the Auxiliary and not labeled Auxiliary and so not credited to it. This leads one to mention another characteristic, namely, that the Auxiliary has not cared over much for "credit". The work to be done has been much more important, and the Auxiliary has watched it more intently than its own growth in number of branches or in gifts of money. In fact, the Auxiliary did not and does not think of itself so much as a society, as simply a *means* through which women have offered the service they owe as members of the Missionary Society, the Church. The box work, now known as the supply work, has been a blessing to many a missionary and mission through these years, and it has happened not infrequently that a missionary has stopped in the Auxiliary



MRS. A. T. TWING



headquarters to say that he could not carry on his work if it were not for Auxiliary boxes.

No history of gifts is complete, of course, which does not include mention of the United Thank Offering, "the gift with poetry in it". Over and above all offerings which are given because duty prompts is this one presented at the Corporate Communion once every three years as a great United Offering of Thankfulness, which grew out of a suggestion of Mrs. Soule, one of the members of the Auxiliary. This gift has grown from its beginning in 1889 until it has amounted in all to nearly two million dollars, and gifts from it have been made to buildings in the home and foreign fields. It endows the bishopric of Alaska, and to-day supports half of the total number of women missionaries sent out by the Presiding Bishop and Council while three are in training, and twelve retired. No wonder Auxiliary members count a share in this offering a privilege!

In these ways has the Auxiliary met one of its aims, as stated in 1871, "the increase of missionary funds".

The second aim then stated, "the circulation of missionary publications", may well be stretched to include all its educational work, which began by reading *The Spirit of Missions*, *The Young Christian Soldier*, and leaflets, and then developed into missionary education of all kinds—study classes, institutes, pageants, exhibits, etc., so that, at least to some extent, the prophecy made in 1872 has been fulfilled. "Ignorance of the missionary work, which is the mother of apathy, will give place to healthy information, the great spur to active interest", for the Auxiliary believed and believes that one of its best methods of service is helping to remove their ignorance.

But the whole story is not told by reciting the growth of branches, the large increase in membership, the millions of money given, the numbers of missionaries in the field, the efforts made to turn ignorant, uninterested Churchwomen into intelligent, instructed missionary-minded members; for that which has been always at the heart of the organization, and seems to be influencing it more and more, and is the secret of its success, is the love and devotion of Auxiliary members to the Head of the Church. It is because the ideal held before them by their friend and leader of so many years, Bishop Lloyd, has been heeded and obeyed by many of them, that the Auxiliary has wielded the great spiritual influence which has brought new life into many a parish.

October 16, 1871, marked the beginning of the Woman's Auxiliary, the day on which it was resolved in the Board of Missions that such an Auxiliary should be organized. At the last Triennial of the Woman's Auxiliary, it was decided that its Jubilee should be kept and marked by a gift of \$50,000 for the special care of missionaries on their furlough. October 16, 1921, happily falling on a Sunday, will see, we hope, every member of the Auxiliary within whose power it lies to do so at the altar, thanking Him who has been pleased to use this Woman's Auxiliary for such large service, for all the many blessings He has bestowed upon it through these fifty years, and asking for it many years of still greater usefulness, as from the heart of the Auxiliary goes up the cry, "What are we that we should be able to offer so willingly after this manner?"

## RELIGION AND SCIENCE

BY THOMAS F. OPIE

**I**T is a good sign when Science and Religion begin to know each other better. It is wholesome to see religion and science lock arms (and not "horns" as in the old days of extreme dogmatism) and travel life's pathway looking for Truth. Neither can afford to ignore or belittle the other. Religion can ill afford to antagonize science. It has lost thousands to its fold by so doing. Science can ill afford to rule out religion. Some one has said that science can go only to the threshold of religion. It must not deny that there is a real temple and a habitable abode beyond that threshold. There are more things in heaven and earth, O Science, than are dreamt of in your philosophy! But let science investigate and search. Indeed this should be encouraged. Nothing that can be ex-

posed by Truth should stand. Anything that fears investigation is justly open to suspicion.

Why should the high-brow laugh in derision, when the religionist falters in defining the soul, for example? Why should the high-brow object when he finds a Christian believing in re-birth, or conversion, or regeneration—simply because he cannot with exactness and nicety comprehend and define these processes? "What is the soul?" asks Mr. Scientist of Mr. Religionist. "Don't know," answers the latter (if he be perfectly honest and frank).

Let us ask Mr. Scientist a question or two. "Mr. Biologist, you've been studying *Life* for many years; What is life?" The answer comes that life is an active principle, an animate existence, the period between birth and death, conformity to environment, etc., etc. But that does not satisfy even him! How can it satisfy us? The frank answer is, "I don't know what life is!"

"Mr. Psychologist, What is *Mind*?" The answer comes in that rather remarkable but still unsatisfying epigram. "What is mind? No matter! What is matter? Never mind!" So the honest answer is, "I do not know."

"Mr. Physicist, what is matter?" The answer comes that matter is a composite mass of atoms, molecules, and electrons, but that does not satisfy the man who would know the "ultimate absolute." The really frank investigator is driven to confess that he does not know, speaking in the absolute, what matter is.

And so the chemist must admit that he does not know what chemical affinity really is; the botanist must admit that he does not know what a plant is; the electrician does not know what electricity is, etc., etc.

It is not unscientific that these specialists do not know what the real essence of the things they are dealing with is. They know *that* these things are. Some day they may know *what* they are.

But when a so-called scientist ridicules me for my credence in religion, in the soul, in fact in God Himself, it seems to me that he is behaving unscientifically and inconsistently.

## THE BLESSEDNESS OF WORK

Work is sweet, for God hath blest  
Honest work with quiet rest;  
Rest below, and rest above,  
In the mansions of His love  
When the work of life is done,  
When the battle's fought and won.

Work ye then while yet 'tis day,  
Work as Christians while ye may,  
Work for all that's great and good,  
Working for your daily food,  
Working whilst the golden hours,  
Health, and strength, and youth are yours.

Working, not alone for gold,  
Nor for work that's bought and sold;  
Not the work that worketh strife,  
But the working of a life,  
Careless both of good or ill,  
If ye do your Father's will.

Working ere the day is gone,  
Working till your work is done,  
Not as traffickers of marts,  
But as fitteth honest hearts,  
Working till your spirits rest  
With the spirits of the blest.

God to man beneath His heaven  
Happiness in work has given.  
And, when work on earth is o'er,  
Rest with Him for evermore.

GODFREY THWING.

## The Function of Standing Committees and Bishops in Connection With Bishops-elect

By the Rev. Arthur W. Jenks, D. D.,

Professor in the General Theological Seminary

IS it within the competency and the duties of standing committees of dioceses, or of the House of Deputies, and of the Bishops, to go beyond a routine and perfunctory giving of consent to the consecration of a diocesan bishop-elect?

From the letters of some of your correspondents it would appear that the general Church public is not aware that the whole subject was under discussion nearly fifty years ago and that the answer was distinctly given by the acquiescence of the Church in the method provided in our canons, quite apart from the merits of the individual cases of certain bishops-elect. In 1874 Dr. Seymour, then Dean of the General Theological Seminary, Bishop-elect of Illinois, had the consent to his consecration refused by the House of Deputies of the General Convention then in session. Dr. DeKoven, Warden of Racine College, in the following year, having been elected to the same see, also experienced similar action at the hands of the diocesan standing committees, while in a third instance of the same period and for the same reasons, Dr. Seymour, when elected to the diocese of Springfield, was again hotly opposed and nearly defeated by the standing committees. Other instances might be adduced, where consent has been refused by standing committees or by the bishops voting individually.

These are facts well-known to all even moderately informed on the history of the American Church. The three instances specifically mentioned above are adduced because the bishops-elect in question were both men of pronounced and definite Churchmanship whose friends and supporters held that all that standing committees were competent to pass upon was the regularity of the election and of the accompanying certificates. The opponents of Dr. Seymour and of Dr. DeKoven held that the election and consecration of men to the episcopate were of intimate concern to the well-being of every diocese and the entire Church. The not inconsiderable number of cases constitute practically an authoritative interpretation of the competency and duties of the different bodies whose consent to consecration is required and it is unhistorical and inconsistent to call the points in question. Alteration of the Canons alone can change the situation.

But it is not merely to state the matter historically that I am writing. It is of considerable importance for the Church public to know on what grounds the contention rested and the precedents were established. Hence I am asking you to give space to several quotations from documents, not accessible to many people, written by those who are held in respect for their judgments on matters of ecclesiastical procedure. Without comment I am furnishing the following extracts.

The Rt. Rev. Arthur Cleveland Cox, Bishop of Western New York, in an open letter vigorously attacking Dr. Seymour, comments as follows upon the right of the House of Deputies to withhold consent to consecration:

"The Illinois case was decided, in the House of Deputies, by a most significant and emphatic vote . . . . . Considering its solemnity, and the painful nature of such a vote, the refusal of the House of Deputies to confirm the Illinois election is one of the most significant actions of the House in the records of our great Synod. To vote in favor of such a confirmation is easy and agreeable. Everybody is anxious to find an excuse for doing what everybody likes to do. To vote *no* is to make enemies, and to provoke the spite of the worst characters in the Church; of that class of men rebuked so often by St. Paul, and of whom we know from our Lord's parable of the Tares, there shall always be specimens among the wheat till the end of the world. Now, nobody likes to be hammered upon the anvil of 'Alexander the Coppersmith.' The petty terrorism of such men is a real power. To resist them is to excite their unscrupulous animosity. It requires nerve, as well as principle to defy them."

The good bishop is sneaking with his characteristic incisiveness, of the friends of Dr., afterwards Bishop, Sey-

mour; and as a militant opponent of the theological school of thought to which Dr. Seymour belonged, he claims it to be the noble, high-principled prerogative of clergy and laity in the House of Deputies to turn the bishop-elect down.

The following extract is from a memorial sent to the standing committees of the several dioceses by delegates from fifteen Illinois parishes when that diocese had elected Dr. DeKoven to the see:

"It is obvious that it is unnecessary that the nominee should have been, heretofore, judicially condemned for error in religion or viciousness of life, in order to justify the standing committees in refusing testimony they cannot in their consciences give . . . . Nor does the testimony given or refused by the standing committees amount to what is or is not error in religion or viciousness of life . . . . But the standing committees cannot testify in favor of such a person, if they believe that that which he holds, teaches, and practises, presents an impediment on account of which he ought not to be consecrated to the sacred office of a Bishop, and be enabled to exert the awful authority which would, by consecration, be vested in him, to the inculcation and enforcement of erroneous doctrine. A Bishop is a Bishop of the Church, and no one can be made such without the consent of that entire body in which he is to become an officer."

This language was used to uphold the prerogative of standing committees in rejecting DeKoven, forty-five years ago.

A priest of the diocese of Pennsylvania, and rector of the parish of St. Stephen's, Philadelphia, the Rev. Wm. Rudder, D.D., writing to a layman of the diocese of Illinois, on "the legal right . . . to consider the personal qualifications of a bishop-elect, and to assent to, or refuse to assent to, his consecration," comments as follows:

"The position assumed by the majority, or alleged majority, of the Convention of the diocese of Illinois in regard to the case of Dr. Seymour, and evidently with the purpose of affecting, if possible, the case of Dr. De Koven, is, in my judgement, wholly untenable. Their interpretation of the Church's law, and their denial, under that interpretation, of the right of General Convention, and 'during its recess' of the standing committees of the several dioceses, to consider the personal qualifications of a bishop-elect, and, should the result of such investigation be unsatisfactory, to refuse their consent to his consecration, are, to say the least, new doctrines in the Church. Our most learned canonists seem never to have heard of them."

The rector of St. Stephen's, Philadelphia, writing in 1875, quotes Dr. Hawks, "one of the most eminent of our writers on Canon Law," as follows:

"Speaking of the things which the dioceses 'surrendered' when they adopted the Constitution of the American Church, he notes as one of these: '*The right of having the Bishop whom they might elect consecrated without the consent of the Church at large.*' Further on, he (Dr. Hawks) having mentioned the documents to be laid before the House of Bishops, says:

"Without these things he (the Bishop-elect) cannot lawfully be consecrated under this Canon; with them all, his consecration does not *necessarily* follow; it has never happened in our history, it probably never will happen, that one known to be unworthy will be permitted to *pass these ordeals*, and come before the House of Bishops with all the canonical requisites for consecration complete; but should such ever be the case, or should in any case subsequent discoveries bring to light disqualifications unknown until *every ordeal* but the last was past, the House of Bishops would refuse to consecrate, and no power on earth could force them to act otherwise. It is a matter between God and their consciences, and there it must be left. Each House in the General Convention has its rights, and *as the Bishops cannot consecrate any one against the assent of the House of Clerical and Lay Deputies*, so neither can they be forced by the House to consecrate any one against their own assent. Thus careful has the Church been to subject every one who enters into the highest office of its ministry to a *thrice repeated scrutiny*; first, by the Convention which elects him; secondly, by the House of Clerical and Lay Deputies; and thirdly, by the House of Bishops. A bad man may indeed get in, notwithstanding all these guards, but the Church in her legislation has at least done what she could to prevent it."

A noted lawyer and layman of those days, Mr. Murray Hoffman, LL.D., gives his expert opinion on the issue we are considering, in the following paragraph, extracted from a long and carefully expressed statement:

"It is sufficient for the case before us to say that whatever rules a diocesan Convention may declare touching the election of a Bishop, it cannot pass anything which can annul, modify, or impair an enactment of the General Convention upon the subject. This proposition is the guiding principle of our polity in this respect. The Bishop is a Bishop, not for the diocese simply, but for the whole Church in the United States . . . . From the time of its organization it has adopted a course, the outline of which is this: The selection by a diocesan Convention of a presbyter whom it desires to be consecrated as its Bishop; an intermediate body, composed of the representatives of the whole Church of both orders, to judge whether that selection should be approved; if they deem it should be, then to give their consent, and to send an attestation of it to the Bishops; and then those Bishops, though thus informed and strengthened, may still refuse to admit and consecrate."

On the basis of this interpretation of the Canon, Drs. Seymour and DeKoven were refused consent to consecration, although both of them in full public statements nobly defended themselves against the charges made to justify their rejection. The documents which contain these and many like expressions on the duties and rights of standing committees, the House of Deputies, and the House of Bishops, in the case of a bishop-elect, not being accessible to the great majority of your readers, it may prove of historical interest and value to make widely known the information contained in these extracts.

#### REFLECTIONS OF AN ENGLISH PRIEST

A REMINDER came to me yesterday morning, in the shape of a letter, amongst a medley of communications, connected, more or less directly, with the re-building of my church. The American stamp on the envelope attracted my attention. I thought I recognized a handwriting familiar to me in the past, as I hastened to break the seal. Here it is: it lies before me on my desk; a strange communication, but remember that he was only a rough pit lad when he emigrated to better himself in the far-off "States," and is, at the time of writing, best described as a young man entering upon life."

*"My dear old Vicar and Father in God:*

"I hope this finds you much as it leaves me about to get married to a girl in Minnesota. I have had my 'ups and downs,' but am hoping now it will be all 'up,' for she is a good girl and the daughter of a tidy farmer, a Swedenborgian. Dear Father, I should like you to come over and marry us and preach. She has been baptized, but has a lot to learn. I go to the Cathedral at thirty miles away. It is a grand service, but they have turned-up red cushion stall seats, electric lights, and girls in surplices. But I could get together a tidy few Protestant Episcopalians here. The Bishop is a decent, friendly sort, but the Americans are funny in all their ways. Dear Father, I often think of you and the old home, and I am trying to go straight for Ab's sake. Pray for me, Father. Do come. I am trying to go all right, and we are going to stick to the old Church.

"I say *that prayer* every day, or most days, at 12.

JACK."

"That prayer" was a very simple one: "Oh, Holy Jesus, most merciful Redeemer, Friend and Brother, may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly," taught me by an old priest, now many years passed away, when I was a lad. He told me that it was a prayer of St. Richard, Bishop of Chichester (I presume a translation), and I have always said it since my boyhood at "Angelus" time. When I was an assistant priest in the quarry district I found that it "took on" wonderfully among the lads. I used to ring the bell of my church at "Angelus" time, and as the sound of the bell floated across the fields over the quarries, I have reason to believe that many men and lads would pause for a moment to lift up their hearts to God. My brother priests used to say that I ought to have endeavoured to popularize the *Angelus*. Well, I did try, and perhaps succeeded, to a certain extent; but you have to take human nature as you find it. There was something in this little prayer—which, after all, commemorates the Incarnation, in different terms from the *Angelus*—that appealed to the very rough

ones; "and surely," I said to myself, "it was better that they should pray with St. Richard rather than not pray at all." It was simple, and easy to be remembered, they said. Really, it was one of the profoundest of prayers, in its sequence, and in its theology. Knowledge, love, following. To know is "life eternal." If we don't love, it is because we don't know. If we do love, we shall certainly follow. That old saint and Bishop of the Middle Ages knew his Lord, and had studied his Bible, I used to reflect. I think he must have known, too, and sympathized with, the rough yokels of his diocese. Did he teach it, I wonder, to the Sussex lads?—the shepherds, foresters, and herdsmen, in the twelfth century; and did they love it and use it like my boys do now-a-days, scattered about through the wide world? It is always "that prayer" with them.

But it was the allusion: "I am trying to go straight for Ab's sake," that set me thinking and musing, with a mist of tears in my eyes. What a soft-hearted old creature I am! After twenty years' rough-and-tumble priest's life, in country first, and now in a great city, I ought to be above all this sentimental sort of thing. But still, here it is, and I can't help it!

Away in my writing-table drawer, gently treasured, lies a letter, in the clear, round hand of a day-school boy of 11:

"Dear Father—Please I would like to be a priest, and be apprenticed to the Bishop of X—when I leave school. Only mother knows this."

He grew up to be a fine, strong lad of 17, a bugler in our C. L. B. company, captain of the village cricket and football club; an orphan lad now, but with tender memories of father and mother. A manly, well-set-up lad, with the innocent heart of a little child; the light of a clean, pure soul shining in his bright, blue eyes—and Jack and he were inseparable.

Then there came the tragedy! We were all in camp at Prestatyn one August Bank Holiday week in 1906. It was a beautiful, clear day; not a ripple on the water; the sun shining on meadow and coast-line, and lighting up, in the far distance, the lofty peaks of the Snowdon range. The Brigadier gave an order for a bathing parade, and some thousand lads availed themselves of the opportunity thus given. I watched them as they ran down in the sands, full of life and joy, health and strength, and I can recall, as if it were only yesterday, the bright, merry look my lad gave me as he passed along—

Tall, eager—a face to remember:  
A flush that could change as the day:  
Tall, eager—a face to remember:  
That brightened the sunshine of May.

No one saw him sink. No one heard him cry for help. We found his body on the sands an hour or so afterwards, washed up gently by the incoming tide. He had made his confession the night before; he was to have made his Communion the following morning; but in the meanwhile God called him, and he passed through the waters into the nearer Presence. "To die young, clean, pardoned; to die swiftly, in perfect health; to die and to carry with you into the fuller, ampler life beyond untainted hopes and aspirations of the freshness and gladness of springtime, is not that cause for joy rather than sorrow?"

Very reverently and lovingly we brought his body home, and laid it to rest in the little village cemetery.

And now, after six years, there comes this letter from two thousand miles away, reminding me that our bugler lad is still sounding a call; a sweet, clear, true note: "I am trying to go straight for Ab's sake." The one has been taken, and the other has been left. But in death they are not divided; the young life out in the far West is all the better and the purer by reason of its associations with the life that is unfolding itself "within the Veil."

The law of personal influence is indeed far-reaching and mysterious:—

So when a good lad dies,  
For years beyond his ken,  
The light he leaves behind him lies  
About the paths of men.

—London Church Times...

## "Humanizing Industry"

By Clinton Rogers Woodruff

**T**HAT is the fine title which Rose C. Feld, a journalist, has given to a book in novel form, dealing with industrial relations. *Humanizing Industry* is a definite attempt to set forth what sound and successful industrial leaders must do in the way of practical measures for accident prevention, health conservation, education, pensions, disability funds, death benefits, profit sharing, housing, employees' representation. Unquestionably the "human element" has entered into industry, and is doing much to modify the old attitude of distrust and doubt, which characterized the relations of employers and employees.

In a recent article, Irving Fisher, the brilliant professor of political economy at Yale, named seven major instincts, which, in his view, must be satisfied, if we are to create a normal life. First in order he named the instinct of self-preservation. The securing of a living wage must always be the first concern of a workman. This has always been recognized as basic. Furthermore, self-preservation demands the maintenance of healthy working conditions, the prevention of over-fatigue, and the provision of safety devices. No man can do his work well if he feels that it is fitting him only for the scrap heap. Finally, every employee should be assured of a steady job, as long as he does his part. If he has to be "laid off", without any fault of his own, he should have due notice, or a suitable dismissal wage. Fear of unemployment dissipates energy, the Professor very wisely observes.

Then there is the instinct of self-expression, or workmanship. Until modern industry contrives to satisfy this instinct in the ordinary workman, our labor problem will not be solved. Thirdly, there is the instinct of self-respect. Unless the workman is made to feel that "A man's a man, for a' that", he will be our enemy, will cherish a grievance, and will become anti-social in his attitude and conduct. The employer should, so far as possible, use praise for incentive, rather than blame. If it is really necessary to call a man down, the rebuke need not be administered before his fellow-workers. The workman should be considered trustworthy, until he has proved himself untrustworthy. Rivalry in production involves the satisfaction of the instinct of self-respect.

Loyalty is another instinct, the universality of which was strikingly illustrated in the war. Devotion to a cause, sacrifice for this cause, heroism if you like, were shown by soldiers whose whole training had been one of monotonous industry. The instinct of loyalty should be satisfied in industry, as it was in the trenches. The employer often misses a great opportunity to be his workmen's hero, or honored general, instead of their task master. If the men can organize, Dr. Fisher maintains, a team spirit will develop. Collective bargaining, and other forms of control of the industry, by the men, will forestall useless "knocking" and discontent, and will develop loyalty in their place. Mass activities, group singing, marching in a parade, wearing a button, or cheering a baseball team, will develop and foster a united feeling.

Pride is an important constituent of loyalty. Workers have a right to expect that their plant is one of which they can be proud. Fundamentally, loyalty is based on justice and mutual consideration. The employer who can best put himself in the place of his men, best secures their loyalty. Extra work, or overtime, can, by loyal workmen, be "volunteered" with pleasure, where "conscription" might arouse ill-feeling.

Love, or homemaking, is a fifth instinct vital for society. The homeless, migratory I. W. W. is an example of what occurs when life is deprived of its satisfaction. A man thinks of his own family as a part of himself. His success means their happiness. Any action on the employer's part, which affects family welfare, immediately arouses resentment. Unrest caused by inability to enjoy

family life, or by bad instinctive life outside the plant, is demoralizing. In a word, conditions of employment should, in every way, conduce to a happy family life.

The workman's instinct of worship, if he may properly speak of such a faculty as a sixth instinct, hungers and thirsts for righteousness, and often is not filled. If his daily work appeals to his whole nature, and not merely to a portion of it, the task will be exalted to become really a part of his religion. No man should have to do work which is degrading, or which will tend to crush idealism, or to warp the spirit of humanity and service.

Finally, the play impulse must be satisfied to produce mental health. The saying, "All work and no play makes Jack a dull boy" is true of the laboring man.

Some instincts are almost inevitably repressed, and, deprived of a wise outlet, are in danger of an unrestrained outburst. Play provides a safety valve. This play should not be frivolity, still less dissipation, but entertainment which will develop physical and mental health, and a broadened outlook on life. A long work-day makes proper play impossible, and has been largely responsible for a man's resort to drink and other perversions of play.

Of the seven mentioned, only the instinct of self-preservation is even fairly well satisfied by the majority of workers. We thrum too continually on this one string. Human nature is a harp of many strings. We must use the rest of the octave, and Miss Feld's book serves to show how some of them may be effectively used.

This whole subject is splendidly treated in a book recently published by The Macmillan Co. It is by two officers of the Metropolitan Life Insurance Co., whose wonderful social service work has been described at length in these pages. This book, *The Human Factor in Industry*, deals with the relation of personnel to service in industry. The authors are Lee K. Frankel, the third vice-president, and Alexander Fleisher, assistant secretary of the company. In it we have a concrete analysis of practically every method of securing better co-operation between employer and employee, with a clear-cut statement of its actual value, as determined by its records, when put into operation.

*The Human Factor in Industry* summarizes the results of the various methods of labor administration to date, suggests lines of future development, and embodies comprehensive interpretation of the purposes and motives which have brought personnel and service work into being, with an authoritative reply to the essential question, "Is it worth while to employer and employee?"

It describes in detail the value of scientific management, devoting space to the results obtained from such methods as profit-sharing, bonus plans, night schools, medical care, group insurance, industrial housing, employment management, etc.

In the words of Professor Fisher, "The instinct of workmanship has been all but crowded out. So gradual and subtle has been the change that we do not recognize it until we suddenly note the contrast. Like the art of making iridescent glass which, since the iridescence was due to imperfections in the process of glass making, was lost without the loss being realized as that process was gradually perfected, so the instinct of workmanship has been dropped out by the very perfection of modern industry. While attending so closely to the product, we have forgotten the psychology of the producer. While making one man perfect in one point, and another in another, we have sacrificed the satisfaction of both. The monotonous nature of the work, and the fact that the workman does not see his product, are the characteristics of modern industry, which cripple the effort that instinct could put into the work, and which are responsible for the dissatisfaction and unrest."

Get rid of them, Fisher declares, and the main (though not the only) obstacle to industrial peace will be gone. In modern industry, individuality is lost; each man's work is



thrown in a common pool. In former days, the cobbler made the pair of shoes, and watched their progress, inquiring of the wearer, "How do they wear today?" The artist similarly has the joy of self-expression and creation in his picture.

Text-books of economics today, Dr. Fisher says, make the statement that the motive for work is money-making, with the exception that artists and scientists work for the joy that their work gives them. There is no greater fallacy than to make this contrast. The workman has this same power, though latent, of enjoying self-expression in his work. Our usual acceptance of this fallacy shows how far we are off the track.

In the last analysis, declare the authors of this new Metropolitan book, for so it must be called, the value of personal service will be measured by the employer in terms of increased production, and by the employee, by the opportunities which are accorded to him for personal development, both financial and spiritual. Both groups will measure such service by the yardstick, "Does it pay?"

In commenting on the work of the National Association of Corporation Schools, henceforth to be known as the National Association of Corporation Training, which, according to the recommendations of the Executive Committee, is about to launch a new educational movement, which may lead to notable results in the industrial world, *The Weekly Review* has this to say: "There are unquestionably serious gaps in our new and badly articulated system of industrial and commercial education. Engineering schools give an excellent training on the mechanical side of industry; schools of commerce, of various grades and types, do good work in economics, accounting, banking, statistics, and the like. Engineers and business managers have together worked out ingenious and effective ways of promoting efficiency of labor. But neither the schools, with their science, nor the business men, with their practical experience, have been able to solve the labor problem; and when they indulge in mutual recriminations on this score, it is a case of 'The pot called the kettle black'."

It is a sort of West Point, then, that the corporations are going to create—"an institution that shall train officers for the industrial army, as they have never been trained before." Doubtless it is a move in the right direction, for the need of leadership, as *The Review* points out, is urgent and immediate. An army without officers is an undisciplined mob; under the command of martinets it is efficient, perhaps, but mutinous; under the right kind of leaders, other things being satisfactory, its morale is good, it fights well, and wins battles. But where can the ideal employment manager be found, and who is the real leader of men?

"Not the ordinary efficiency engineer, whose Bible is the cost-sheet, and whose God is the stop-watch. Not the typical office-manager, with a brain like a filing-case, and a soul like a flat-top desk. Nor is he exactly of the salesman type, nor like the cold, calculating buyer, though he must have some of the qualities of both. He is something like a politician, or a labor-leader, perhaps, though more truthful and courageous, and more of a sportsman and lover of fair play. So many, indeed, are the qualities that make up an ideal personnel and employment manager, that the Association will be fortunate if it can find and train a few of these rare birds every year." In the search for the ideal, however, it is likely that the desirable qualities will be cultivated.

Among the great corporations that are backing this new movement are Armour & Company, the Bell Telephone Company, the Carnegie Steel Company, the Eastman Kodak Company, the Goodyear Rubber Company, the Guaranty Trust Company, and about 150 others.

Charles W. Eliot once spoke on The Joy of Work. The next week a labor leader in the same hall spoke with a scornful laugh of the "high brow's" reference to such "joy" and the crowd of workmen present approvingly joined in his ridicule. This incident is pathetic evidence, as Dr. Fisher relevantly points out, that joy of work is too often conspicuous by its absence. When he first became conscious of this fact, he was loath to publish his opinion. He was not sufficiently experienced in the field, either as lab-

orer or employer. He wanted to wait until he could see the ideas tested.

In the last year Miss Marot's book, *The Creative Impulse in Industry*, and Ordway Tead's on *The Instincts in Industry*, have given expression to substantially these conclusions. From still another angle, Carleton H. Parker had reached similar views, and now we have those two new books, which add to the feeling of hopefulness many of us have about the future.

## THE SLAVE MARKET

By LOUIS TUCKER

HERE is a certain great city of the blind who can see each other plainly, but no one else—a singular kind of blindness, but widespread. They can see things that belong to each other, of course—food, clothing, lodging, and the ordinary means of livelihood—else they could not live; but as to others than their own kind they are quite blind. As there are many, some wealthy, some beautiful and winning, some industrious, they are worth owning; so outsiders have come into the city and enslaved them, while they dream that they are free.

Therefore, they are now shackled and chained, although the chains to themselves are quite invisible and unsuspected and the shackles make no sound. Only they know that they must walk in certain paths and when they try to change to other ways they are held back. There is much interchange of bargain and sale among the master and much stealing from each other, so that often two or three masters will have chains on the same slave; but all the slaves are sure that they are free, so that it would be amusing to watch them, if it were not so pitiful. The masters, who are past all pity, are much amused. Some of the slaves are men, some are fair women; some are lovely children; and the masters are long and far past pity. Therefore, what happens in that city is not well to watch.

There is, however, One who has it laid upon Him to watch what happens everywhere. He is the King of all that country, though part of it is in rebellion against Him. He is very full of pity. Therefore, He came to that city of slaves and masters. He encamped around it with a great army, though the slaves of the city did not know it, being blind. Then He entered the city in the dress of a slave, and alone, and they could see Him.

What He did there is matter of record, well known. He forced the masters to sell to Him against their will. He bought the city with power. Man by man, He made friends among the citizens, as many as time allowed, and sent them out to make friends of others. He bought the city with love. Since He was in the city and visible and so, in a sense, in their power, he endured whatever the Master made the citizens do to Him. He bought the city with agony. He did not pay gold for it; for that is useless, but He paid blood. They took Him to the north side of the market-place and nailed Him to a beam there, and His blood fell upon the pavement and made it His. He was the ransom for the people, all of them.

Now you cannot buy slaves from their masters for a price, and leave them free, and the King will be served by freemen. 'Tis useless to turn them loose where they are and go away. The masters take them again. Therefore, the King gives them the choice to stay in the city or come and serve Him. The men may enter the army, the women and children become workers for it. All who will may stay behind. Those who come, come therefore, by their own choice, and so are free. Many have come. More stay.

THOUGH THE RIGHTEOUS be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age.

He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away lest that wickedness should alter his understanding, or deceit beguile his soul. . . . He, being made perfect in a short time, fulfilled a long time.

This the people saw and understood it not . . . to what end the Lord hath set him in safety.

Wisdom of Solomon.



## "Wanted — A New Theology"

By Theodore N. Morrison

THE advertisement was put in the papers of the Liberals some fifty or more years ago. They got replies and started propaganda. But the new theology has been a disappointment. Business has not been good. The liberal churches are rather poorly attended.

(*Detour*) Some of us aged men in the Church have to chronicle our own disillusionments. We were in the seventies perfectly sure that the trouble with the Church, the Protestant Church, was Calvinism. Even in the Episcopal Church there was the Evangelical school, which was fundamentally Calvinistic. At any rate we thought that when the Church, having sloughed off Calvinism, grew sane in its broad, tolerant attitude towards life, and had gotten rid of some narrow, limiting Low Church views of the ministry and sacraments, everybody was going to rush for the Church.

It was only a matter of time. The failure and immediate decline of Protestantism had been pointed out in very vigorous fashion. John Henry Hopkins, a giant of a controversialist, had, after the General Convention of 1871, sung with timbrels and dances the overthrow and end of the Low Church party. The future belonged to the Episcopal Church, and in the Episcopal Church the Catholic party had the field to itself. The article in *The Church and the World*, July 1872, is good reading even at this day, and instructive reading, the point, however, lying in the application thereof.

But things haven't turned out as we expected, at least as some of us, in that far-off time of enthusiastic youth, expected.

In reverse order. The old Evangelical party was mortally wounded, but to our surprise the Broad Church party appeared at the inquest and demanded the right to bury the corpse and administer the estate. Then, Protestantism did not die. It seemed quite as vigorous as the Episcopal Church, and quite as able to recruit its ministry, make converts, build churches, and the people at large blessed or cursed Protestantism and Episcopalianism with impartiality. Again, not only did Calvinism go from the Episcopal Church, but, not quite as rapidly but inevitably, it faded out of the consciousness of most Protestants—except in country towns and some theological seminaries.

Yet (we are back again on the main road) in spite of the failure of a brand new theology, up-to-date, scientific, historical, reasonable, and thoroughly inoffensive, to prove very efficient in the liberal and broad-gauge Churches, the orthodox are now advertising for a new theology! It percolates. It has appeared in our Church papers; and the Catholic is being frantically urged to leave ceremonial alone for a few weeks and give his masterful mind to interpreting the Faith in the terms of modern knowledge.

The need for such an interpretation is clamorous, but the Catholic had better leave it alone! It's dangerous business. Better let the broad churchman do the pioneering.

To put the matter brutally, the man who deliberately starts out to develop a new theology, or deliberately to restate the articles of the Christian faith in the terms of modern knowledge, is some sort of an ass, probably of an intellectual species.

Is theology, then, like the Faith, the same yesterday, today, and forever?

Nothing continues in one stay, not even Catholic theology. For long periods of time, under some conditions, in some historic periods, in some churches, it may seem as though the last word has been said, that the accepted—possibly authorized interpretation—will stand, world without end, but given change in knowledge, in ways of thinking, in political, economic, social affairs, unconsciously but inevitably the old tomes gather dust, the old teachers die and have fewer and fewer successors, the ancient creed is recited, and the authorized ministry is in-

sisted upon, and ceremonies are discarded or reintroduced or elaborated; yet the new age cannot set itself to the key of the old harmony; words do not convey just the same shades of meaning; there is an intangible, inexpressible difference; in time a new attitude is taken.

In the new age the Faith is not only new in experience, and that experience the consciousness of the man molded by the new knowledge and the new political, industrial, and social life, but the teachers of the Church have to teach the articles of the Faith to the generation of men alive and working and thinking in the time that then is. In the effort to make the meaning of the Faith clear, face to face with the necessity of finding some point of contact, of illustrating, of convincing, the teacher makes suppositions, takes current knowledge and science for granted, makes clear a fundamental truth in the light of a generally accepted scientific hypothesis—evolution for instance—unconsciously uses popular philosophies. The teacher does not do this intelligently and with forethought. He is led along, unconscious that he is influenced by the thought and life of the age in which he lives. In time presuppositions are established, or at least certain prejudices are generally working in the average mind of the age or the group mind, the Church. There are certain lines of presentation generally adopted. Controversy and the unconscious logic of the human mind at length makes it possible for the great systematizer to appear and speak convincingly. An Athanasius, an Augustine, a Thomas Aquinas, teaches with the authority of conviction and clear understanding. He makes an epoch.

Thomas Aquinas dominates as long as the world of knowledge and thought remain the same. When change comes, the heretic inevitably appears.

Given time and change in the knowledge, life, and organization of men, there is at last the new theology, but at no point to the great majority of Catholics has it appeared a new theology. Age after age the great body of people have the impression that the facts of the Faith and the dogmas of the historic Church are and have been always the same. In every age the body of the people will believe that the theology they receive has been taught everywhere, always, and by all in the Church.

No one can study the doctrine of the Incarnation, and of course as related to that study the use of the word *Logos* and what it meant in philosophy among the Greek thinkers and to each generation of thinkers in the Church up to Athanasius, without seeing how the mind of the Church was molded, first by the current thought of the Greek populations among whom Jesus, the Christ, is to be preached, and then by the logical implications of that philosophy, as the mind of the Church is compelled to formulate its teaching as to the content of the fact of the Incarnation. Without Greek philosophy as a background and the idea of the *Logos* current in the Greco-Roman world, the Church would have had an insoluble problem to solve, humanly speaking. How was the idea of Jesus the Messiah to take lodgment as Jesus the Christ in the Gentile mind? The *Logos* made flesh was the point of contact, and illustrated by St. Paul's great exposition of the relation of Jesus the Christ to the cosmos, the theologians began to preach Jesus the *Logos* to the Gentiles; and in due time the master mind, Athanasius, and a theology new to the first Christians of the type of St. Peter and St. James appeared.

St. Thomas Aquinas represented a new theology. St. Thomas came, however, at the close of a great era of thought. The schoolmen were mighty men. Generation after generation all the articles of the Faith were discussed by the schoolmen in the terms of the new knowledge and the changed point of view coming with the study of Aristotle and the development of the great civilization of the middle ages. Thomas Aquinas was made possible by the

new life and thought of an era, by the study and controversies of two hundred years. He did not try to make a new theology. He simply set forth the truth as he saw it. He systematized conclusions which had at last become pre-suppositions and, generally, unshakable prejudices in the mind of the age.

His Holiness, the Pope, proposes to use the *Summa* as a hitching post; to tie the thought of the Church until the end of all earthly things to the *Summa*. Wait, and by faith anticipate what will happen. Another Athanasius, or another Augustine, or another Thomas Aquinas, will write another *Summa*. He will be a Catholic, probably a Catholic of the Roman obedience. As our fathers knew theology, it will seem a new theology. To most men of that day it will only express what the Church then takes for granted.

You cannot hurry the coming of the great synthetic theologian who will speak the Faith in the terms of the new life and knowledge, and you had better not advertise yourself as the preacher of a new theology.

All any man can do is to try to be open minded; in his study to have no closed questions, to be perfectly honest, and as clear-headed as possible.

When called upon to preach, a man must teach the Faith as plainly as he can in language understood by the people. A man ought to burn his own smoke.

But Catholics, I urge, had better not attempt a new theology. It means often, if there is no authority in conviction and a downright vital personal experience, Modernism, of a radical type.

Remember the bull, *Pascendi*. No good Catholic, even an Anglican, would want to brave the terror of that passing anathema!

"He that believeth shall not make haste." The successor of St. Thomas will appear. Possibly you are not even his forerunner. At any rate you have the misfortune of having been born too soon. The returns are not yet all in, the last word has not been said, the last illuminating book written.

Be content to watch the mind of a great age seethe, and bubble, and boil. Don't try even to skim off the scum. Meditate on the words of the Psalmist: "I do not exercise myself in great matters which are too high for me," unless indeed you wear the various hoods of theological and scientific and literary endorsement of your scholarship. In that case I have, I confess, no right to advise you. I write for Catholics who have never had to agonize over the question as to whether they would prefer to have the community call them Father or Doctor.

#### BEFORE BISHOP SEABURY

A WRITER in *The East and the West* thinks that we should write John Talbot down as first Bishop in America, and do something publicly to perpetuate his memory. This is for historians and theologians to settle, but it would be well if the rest of us considered a little more how difficult was the Church's life in these long years before Bishop Seabury's consecration in 1784.

Since 1638, at least, the necessity of a bishopric in America has been recognized. Archbishop Laud then intended to send a bishop, but political troubles prevented this, and from that time forward there were repeated efforts on the part of one or another of the friends and friendly agents of the little colonial Church to secure a bishop for its work and its protection, all repeatedly thwarted by political or religious hostility. The appointment of Dean Swift as first Bishop of Virginia was contemplated, which would have made some interesting history!

Meanwhile, the fiery and indomitable John Talbot was going his troubled way as a missionary in America. Something of the troubles and difficulties of the same time may be imagined from letters he and others wrote back to England.

"I don't doubt that some good man with one hundred pounds a year would do a Church more service than with a coach-and-six a hundred years hence.

"The poor Church has nobody on the spot to comfort or confirm her children; nobody to ordain several who are willing to serve, were they authorized, for the work of the ministry."

The Society for the Propagation of the Gospel in 1710 represented to the Queen "the earnest and repeated desires, not only of the missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations."

And John Talbot again: "We have been here these twenty years calling till our hearts ache. . . . Poor America. . . . shall have her Gospel-day even as others."

#### "IN THE BEAUTY OF HOLINESS"

(From a Vacation Journal)

BY EMILY BEATRICE GNAGEY

I HAD been in the region several summers and had never heard of the holy spot. It is one of those unlooked for places that we discover in unlooked-for ways; and the lane of surprise crosses the highway of the commonplace when the pilgrim feet are trudging uncomplainingly their long, romanceless journey.

I am grateful that the sun was obscured on the day I went there, and that the hills were vaguely defined through a mist; the memory of the place is like a thing dreamed, and the experience is haunted by a shade of unreality. It has become the peculiar possession of the imagination, as what occurs in the curiously vivid state between waking and sleeping. I wish I knew hallowed words to describe my visit to the chapel—to me an unnamed shrine. But it was not an adventure, and exalted language does not justly celebrate the daily bread of the soul.

We turned from the main road into a sparse wood where hardy pines and scant undergrowth made an indelible impression of ultimate human need. There was an indistinct path, worn enough to confirm that some came in search of peace, yet so dimly traced as to save it from being called "popular." Where the path was intercepted by a rude gateway one came upon a wayside shrine. It is instinctive always to pray, sometimes even it is inevitable; and the barrenness suggested Gethsemane, and the crucifix told that to certain souls the offence of the Cross is ceased.

"Out of the woods my Master came,  
Content with death and shame."

The crucifix was where one entered the churchyard, and from there even a blind traveler could not have missed the path to the chapel.

The learned may describe it—perhaps criticise—and those privileged by travel may contrast; but the unearthly detachment of the place, the unpretentiousness of pleasing man, satisfied a Catholic craving. This was a place for the abandonment of self to One who bends from a sapphire throne. We understood better the saying: "He who neglects the altar makes it harder for the Son of God to conquer."

Withdrawing, the world was for a moment blank. In the pines near-by a solitary bird was calling to his mate: great drops of rain fell like tears on the uneven stepping stones leading to the door, where some pale white flowers were clustered like wistful children. But a wild rose was climbing over the farther wall of the chapel, and several virginal blossoms were tossing in the wind. The lines of a half-forgotten verse come back—

"Thorns bloom like roses on His brow."

I had a feeling that if I should revisit the place in winter the roses would be clinging to the stone wall still. Is there not a legend of the hawthorn blooming in December on some sacred soil of England?

I came away thinking of a Church whose priests are pastors and tend their flocks, and whose sacramental life creates a community of fellowship wherein gentle virtues and simple faith suffice; in whose sanctuaries one might say a prayer and not be registered, "content to be wrapped in the comfort that God forgetteth not."

I cannot vividly portray the chapel, only I remember the shrine of the Handmaid of the Lord inscribed, *Ora pro nobis*. To her it was done according to His will: and in the Kingdom not of this world He ever exalted the lowly and meek. Where I had knelt there was a long-used Prayer Book, and on the first blank page, in the angular handwriting of a child, I saw the name of the Blessed Virgin, bestowed upon the writer in baptismal innocence. *Mary*; and continued to another line for its completion, in the difficult letters of conscientious childish effort, up hill and down, unwittingly prophetic of after years, *Carrington Cram*.

*Mary Carrington Cram*—a silent testimonial to the unbroken promise of the Magnificat: "His mercy is on them that fear Him: throughout all generations."

## The Use of Money

By Bishop Johnson of Colorado

**T**HERE has been considerable criticism from time to time of the wisdom of our official boards in the expenditure of funds committed to them.

It is characteristic of democratic constituencies that they elect representatives to office whom they fondly expect will administer the government with a maximum amount of efficiency and at a minimum tax upon the individual.

We are, most of us, generously patriotic in time of war, oversubscribing the necessary bonds and very impatient of any criticism as to the spending of the same; but artful tax-dodgers in times of peace, trying to evade all that we can in support of the government.

This same critical evasion characterizes the average Churchman.

He is willing to make a subscription to the support of his parish and, if necessary, to make sacrifices to build a church or to buy an organ.

He knows that the parish is run economically for, if he himself is not on the vestry, his neighbor is, and he knows that the vestry will not be wasteful in spending their money and his.

He gives something to the salary of the Diocesan and the missionary work of the diocese, although usually he has an alibi for any generous gifts.

He doesn't like the Bishop or doesn't approve of his Churchmanship, or doesn't believe that the Mission Board is effective.

Most dioceses have little or no money to squander.

But when we come to the work of the General Church there ought to be an appeal to the loyalty of Churchmen.

This work is headed by a Bishop, selected from all the Bishops of the Church because he was believed to be eminently fitted for the job.

He is aided and advised by a picked council which is composed of about 10 bishops, 5 presbyters, and 10 laymen, supposed to be representative of all parts of the Church, who receive no salary and freely give their time to the consideration of the problems before them.

I question whether any Board of Directors in the country is more able, more conscientious, and more desirous of doing the right thing than is the Presiding Bishop and Council of this Church.

There are laymen of this Council who make frequent trips to the Eastern Seaboard from California, Colorado, and Wisconsin without any compensation for their time and trouble.

I know them to be vitally interested in the welfare of this Church.

It is a presumption that a board thus constituted will do the best they can for the welfare of this Church.

Compare it in ability and character with any other representative body in this country, and it will not suffer by the comparison.

This board has called to its aid men, selected for their special ability and interest, to preside over the various departments.

The treasurer is a man to whom the government entrusted the floating of its liberty loans, and who could command three times the salary which is paid by the Church. The head of the Religious Department has done the finest piece of constructive work in religious education that has been done in this country.

The head of Missions is an expert of many years' experience.

The head of Social Service was known as one of the most effective workers in this line throughout the country.

Those who have managed the Nation-wide Campaign were rectors of large and flourishing churches, who had vision, courage, and enterprise.

It is a presumption that these executives know more about their departments than any of us, and that they are conscientious in their desire to make good.

Mistakes! Of course they have made mistakes, some of them may have been expensive errors. But they have made no greater mistakes than you and I would have made, had we been in their shoes.

Moreover they had the misfortune to have had made an adequate budget for an aggressive movement of the Church, aggregating some ten millions, and we gave them less than half of what they asked; not because we did not have it to give; we spent the millions that we withheld on gasoline, movies, and chewing gum if we are to believe the statisticians. But we withheld it because we were not generous and because we began our support on suspicion. If they spent five millions foolishly, they did not spend it half so foolishly as we spent the five millions that we withheld, did they?

But they had a difficult task because they were pioneering.

The Church had an equipment that was archaic, defective, and inefficient. We needed a survey. Surveys are expensive.

We needed a force at headquarters to think, speak, and act and we needed a force that could command adequate salaries elsewhere.

We could not call them on pittances.

We needed to penetrate into the chaos of selfish diocesan and parochial interests to stir up the gifts that were dormant.

Traveling is expensive. We needed a propaganda of information and inspiration. Of course it didn't do our thinking for us, and if it wasn't read, it didn't inspire, but I want to say right here, that where parishes and dioceses utilized the Nation-wide Campaign, they have been blessed four-fold in their own morale.

If this propaganda was a failure in some places, it was a failure because of the suspicion which received it.

In short the success of the Nation-wide Campaign (like any other campaign) depends more upon the enthusiasm which greets it than it does upon the super-excellence of the materials furnished.

The Church has deliberately created an executive agency which it has subsidized inadequately, criticized unmercifully, and sidestepped adroitly, but the fact remains that had the whole Church accepted the task laid upon it, loyally, and had every member done his duty conscientiously, we would have seen a forward movement in the Church which would have been most exhilarating.

But any movement which this Church may undertake is going to be met by a galaxy of Episcopal Micawbers, clerical Rip Van Winkles, and lay Colonel Sellers, I do not care how able and efficient a Presiding Bishop and Council you may select.

Who was Colonel Sellers?

He was the man who put a tallow candle into the stove on a cold evening.

It gave the appearance of heat through the isinglass, but lacked calories.

We are entering upon the last year of the campaign.

It is the most vitally important of any year because it will lead us to the General Convention in Portland, Oregon, next September.

Shall we go to that Convention full of hope and courage because we have at last done well, or shall we go chagrined by our failure and lacking faith in the future work of the Church?

Let us realize the importance of this year's campaign.

—The Witness.

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THUS YOU SEE, Academicus, that I am so far from being, as you said, in a Way by myself, that I am with every man in every way, whose heart stands right towards God.

WILLIAM LAW.

### SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

**I**T is never wholly uninteresting to pass a leisure hour in a workroom; whether an artist's studio, the mechanic's shop, the scientist's laboratory, or the sanctum of the *litterateur*. Bits of work, here and there, attract the eye; work begun, but incomplete, half formed ideas still in embryo, dreams but half interpreted, discarded, perhaps as fitful or futile — each and all a suggestion, possibly a message. In humbler measure, in parable we may say, even the over-full receptacle of woman's hand work is not without a certain charm to fingers idly straying amid its contents. Here, perhaps, a bit of antiquated fabric, the fruit of looms long silent; here a gleam of silken sheen, ivoried with age, recalling the swish and sweep of a bridal train; anon, the clinging touch of filmy linen of a baby's gown. A dainty article but half fashioned, perchance by hands now folded; colors fair or sombre hued, for ornate use or daily wear, — a medley, true, yet each a message or a memory.

So is it within that dim, shadowy store-house which, for a better name, we call the realm of the sub-conscious mind. Things therein, oddly gleamed and unconsciously stored, hidden long, perhaps, and half forgotten, names, incidents, stray thoughts and words, like faces lost awhile, yet at some touch or call reappearing, and with oft re-awakening trains of memory or visions. Is it a dim suggestion of this to be found in the words, somewhat difficult of interpretation, wherein Scripture portrays the scribe as one who, like a wise householder, brings from his store-house treasures "new and old," wherewith to refresh or bless others? In this spirit at least it is, that thus from a busy woman's work basket, "scraps" will be offered, from time to time, stray bits of thought, reflection, or memory, for the leisure hour of some fellow worker.

\* \* \*

**I**N THE LESS FREQUENTED DEPARTMENTS of every public library are to be seen countless dust-laden volumes, voices of a by-gone age, hushed, if not forever dead. Row upon row, tier above tier, each and all having had its day, many, perhaps, once a living power, now silent, unsought, probably forgotten, despite the stress of brain and labor of hand which gave them life. Dead they seem — but is it really so? Row upon row, tier above tier, each in its niche as in the sepulchre wall of some ancient city of the dead. Yet question well we may, whether any be really extinct. The written thought, the message, for good or for ill, breathed into each, is yet alive. The world to-day, however unconsciously, has absorbed, and is now in-wrought with the message given. Into the warp and woof of human life it has been woven, though now unrecognized. There is no death for the thought or word once quickened. Embodied in outward form, that body indeed may crumble to dust. But the life within, a quickening spirit, shares man's immortality.

\* \* \*

**E**VERY GEM is an interpreter of the Sun, reflecting its light. But not only the costly gem or precious stone. To every commonest bit of glass, every dew-drop or way-side brook, each fragment of homely ice, belongs the same noble mission — interpreters of light. So, too, not to gifted souls nor haloed saints alone is a similar power given; each lowliest, humblest Christian may reflectors be, and thus interpreters, of the radiant Sun of Righteousness.

\* \* \*

**I**N ALL THINGS LIVING, or of vital import, there will be found an heart-throbbing with the life, the essence, of the whole. The heart of the Bible throbs in St. John III 16. The heart of the Lord's Prayer breathes in the petition, "Thy Kingdom Come." For in the fulfillment of that petition will all others be accomplished.

\* \* \*

**EMERSON** tells us: "A man's friends are his magnets." Cultivate, then, those friendships which draw most strong-

ly toward life's highest ideals. How measureless the influence, how infinite the power for that man who, like the patriarch of old, may subscribe himself "the friend of God."

\* \* \*

**GOD IS CONTENT** to ask of man not less than one-seventh of his time; not less than one-tenth of his possessions. But to his heart, his soul, his mind, God is content with nothing less than the whole.

\* \* \*

**MANY DEPLORE** a growing tendency to forgetfulness in this over-crowded life and age. To those thus troubled is commended a brief morning prayer: "Help me this day to forget nothing which I should remember; help me to remember nothing it were well to forget."

\* \* \*

**COUNT NO MISTAKE** of hand or heart worthy of worry, which may be remedied. It is only the irremediable which counts in this life.

\* \* \*

**KEEP SELF-LOVE** well to the rear in the battle of life; it is less likely to be wounded.

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### THE LITTLE LAD'S MOTHER

In the mist-grey dawn rose a mother  
To toil that her children be fed;  
And with hands of skill and with thoughts of love,  
She baked sweet barley bread.

Then she called to her eldest, a little lad,  
To go to his task far away;  
And she gave him fishes and barley-cakes,  
The food for his working-day.

The boy trudged on by an upland road  
Which led him where, high between  
The blue of lake and the blue of sky,  
A mountain-side lay green.

There the little lad met the Master  
Who blessed his basket's store  
And made it feed not the boy alone  
But five thousand hungering more!

In her home apart toiled the mother,  
Nor dreamed of the rich gifts her few  
Little loaves gave a starving multitude.  
But Jesus, the Master, knew!

SUSANNE ALICE RANLETT.

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### UNDERSTANDING

Three things grant me, Lord God above—  
Understanding, faith, and love.

Love in my heart, and faith in my soul,  
With understanding to see the goal.

Faith as the way, and love as the light,  
With understanding to keep me right.

For faith is the seed, and love is the flower,  
But understanding the living power.

CHAS. O. OLSEN.



## CORRESPONDENCE

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

### CONGRESS AND DIVORCE

To the Editor of *The Living Church*:

ALLOW me to call the attention of your readers, especially the members of women's clubs and societies, to a strong appeal to women on the divorce question, which appears in the September issue of *Good Housekeeping*. It is entitled "A Call to a New Crusade." The author is judge of the Probate Court of Boston, where he has had a large experience in alimony, which is declared by Judge Morschauer, of the Supreme Court, of New York, to be one of the chief roots of the evil. The plea of Judge Grant is for uniform federal legislation, which necessarily implies an amendment to the Constitution.

Hitherto, the chief objection to uniform laws, such as we have in business contracts and many other national affairs, has been, as the author says, "deep-seated, individual State self-complacency." Lawyers also have found or imagined impossible difficulties. But the Edmonds bill for an amendment to the Constitution meets, in an admirably simple way, the worst of these, namely, the fear of such States as South Carolina and New York that their standards should be lowered; South Carolina granting only judicial separation, without right of remarriage, and New York confining that right to adultery as the ground of the action. The judge seems to be unaware of the Edmonds bill; but the proposed amendment has this as a proviso, namely, that while Congress shall have power to establish a maximum of causes for absolute divorce, every State may reduce, but not increase, that maximum, as in the case of South Carolina to no cause whatever, and of New York to only one.

The way for this bill has been already blazed by the work of various State commissions on uniformity. It only remains now to bring the power of public opinion to bear on Congress to apply this remedy to the most imminent danger that threatens to-day the very life of the nation.

It is to urge sane Americans, especially members of women's clubs, to stir up interest, and take definite measures to this end, that Judge Grant has written his paper. He begins by calling attention to the fact that the average rate of divorces to marriages in the United States in 1916 was one to nine. But this is really an understatement of the case, for that year Nevada had one divorce to 1.54 marriages; Oregon, one to 2.51; Washington, one to 4.01, while New Hampshire leads the East with one to 6.40.

During the first week in October the Association for the Sanctity of Marriage will issue its next Bulletin on *The Cruelty of Divorce Legislation*, which is now in type. It hopes also to print the admirably practical article by Bishop Moreland on *Five Divorce Remedies*, which lately appeared in the *New York Times*, but funds are greatly needed for this purpose. Checks should be made payable to the Rev. Dr. Edwin A. White, Treas., and sent to me.

(Rev.) WALKER GWYNNE.

Summit, N. J., Sept. 9, 1921.

### RURAL WORK

To the Editor of *The Living Church*:

I HAVE watched with considerable interest the two letters from the Rev. Warren R. Yeakel, of Central New York diocese. It was my fortune to have been born in the rural districts and partially reared there. Some of my work has been such that I have been thrown into intimate touch with the people of the farms. Thus being from that part of the country and in touch with some of the people of rural life I think that I can speak with somewhat real knowledge of the situation.

Mr. Yeakel told the truth when he said that the rural clergy of the Church were not paid sufficient money on which to live. They do what many a priest has done, go to the city and take a parish there for just about the same amount. But they do this hoping that after they have been there for a while they can build up a great parish or get in touch with the work of the Church in the city and get a call to a parish where they can be relieved of the pressing need of finances. It is not a grasping disposition but a desire to be freer to do God's work.

Besides, when a work of our particular faith is started in the rural districts, tongues begin to wag among all those who are of another faith. The divisions in the rural districts are many and it is hard to overcome them. It will take years of quiet living among these people to bring them to the vision of

the Church. During those years you must have the men who are willing to sacrifice and be sacrificed. Knowing Mr. Yeakel as I do, I believe that he is a priest that will do this.

I know of small towns in various parts of the country where a priest in a small mission could do a big work of this sort if a conveyance of some kind were furnished him. With his other work this is an absolute essential to save time in getting out to the country and getting home again.

It seems to me that it is high time that our Church should lay aside all precedents and help to reconvert the rural sections of our country.

Aurora, Ill, September 12.

BENJ. E. CHAPMAN.

### REVISION OF THE BAPTISMAL OFFICE

To the Editor of *The Living Church*:

ON December 11, 1920, THE LIVING CHURCH published a revised "Baptismal Office" to be proposed by the Joint Commission at next General Convention. This was evidently intended to supersede the proposals of the Second Report. In this more recently devised service permission is no longer given to omit the baptismal vows, including profession of belief in the Apostles' Creed. Therefore this particular criticism set forth by Dr. Waterman in your issue of September 10th does not seem applicable.

In calling attention to this fact I do not wish to dissent from the conclusions of Dr. Waterman or the correspondent of the *Church Times* as to the general trend of the proposed revision of the Prayer Book.

Negaunee, Mich.

WM. C. SEITZ.

### THE NEW HYMNAL

To the Editor of *The Living Church*:

ALY I point out one or two facts in connection with Bishop Faber's recent letter concerning the Hymnal? It is evident that in writing it he consulted the First Edition, which contained an unfortunate error as to the Canon on Church Music, the onus of which properly rests upon myself. The present Third Edition has the Rubric from the Book of Common Prayer, and Canon 48, correctly printed on page IV.

And further, in the Third Edition, on page XXXVII will be found an Index of Tunes Transposed. Since the publication of the First Edition, some thirty tunes have been lowered in pitch, in addition to those enumerated by Bishop Faber in his letter. As a comparison has been instituted with the Hutchins Hymnal, let me say that the New Hymnal has slightly the advantage of that work in the matter of low pitch. I have just compared the settings of the 561 hymns of the New Hymnal with those of the 558 taken from that work in the Hutchins Hymnal. 258 melodies in Hutchins extend higher than E flat, as against 245 in the New Hymnal. The New Hymnal has but 40 hymns whose tunes rise above E: Hutchins has 46 such tunes. The difference is slight, but is in favour of the official book. Not only in pitch, but in the popular congregational character of the greater part of the tunes the New Hymnal makes fuller provision for participation in praise by all the people than has any previous Hymnal of our American Church: it aims emphatically to be "a people's book" rather than a choir-singer's book.

As regards the page make-up, not "elegance" but legibility was the quality sought by the editors. An over-crowded page with too small type is a severe test to the eyes of many persons, and a great hindrance to congregational singing. I wish that we might have an edition with the tunes only, without the choir harmonies, for congregational use. As this is improbable, I am heartily in favor of the publication of an abridged edition of 250 hymns, provided they be chosen so as fairly to represent the book in its new features, as well as in its old. And since, in deference to the desires of a majority of persons expressing opinion, the traditional open notes were made the page standard, such an abridgment might very properly be printed in the black notes popularized by the old Hutchins Hymnal, and the very considerable minority who prefer them be thereby satisfied.

Peekskill, N. Y., September 7.

WINFRED DOUGLAS.



## 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.

## Personal Mention

After October first, the REV. FRANCIS BLISS will be the Assistant to the Rev. D. S. Hamilton, D.D., at St. Paul's Church, Paterson, N. J.

THE REV. J. E. BRODHEAD, formerly in charge of St. George's and St. John's Churches in Wakefield, Kansas, is now rector of St. John's Church, Abilene, Kansas, and St. Luke's Church, Wamego. He will make his home in Abilene.

THE REV. ALLEN L. BULESON has resigned the rectorship of Christ Church, Mexico City, Mex., and accepted work in Los Angeles, Cal.

THE REV. WALLACE E. CONKLING will sail on Oct. 1st, for England to study for a year in Keble College, Oxford.

THE REV. A. W. CHEATHAM, of Lexington, N. C., has accepted a call to the rectorship of St. Stephen's Church, McKeesport, Pa., and is already at work in his new field.

THE REV. EDWARD A. DEMILLER, rector of All Saints' parish, Grenada, Miss., for four years, has accepted a call to the Church of the Redeemer, Biloxi, Miss. On the first of September he was presented with a sedan, for use in the parish.

THE REV. CONDIT N. EDDY should now be addressed at 317 N. Seward Ave., Auburn, N. Y.

THE REV. ALLEN EVANS, JR., Curate at St. James' Church, 22nd and Walnut Streets, Philadelphia, has accepted a call to the rectorship of the Church of the Atonement, at Morton, Delaware county, Penn. During the war he was chaplain of the 106th Infantry, 26th Div., and was with his regiment at Chateau Thierry, in the St. Mihiel drive and other engagements until several months after the armistice. He succeeds at the Atonement the Rev. Charles F. Scofield, who has accepted a call to St. James' Church, Perkiomen.

THE REV. CHARLES H. L. FORD, formerly of St. John's School, Manlius, N. Y., is in residence at Howe School, Howe, Ind.

THE REV. DR. HOWARD W. GERARD, formerly of the diocese of Newark, has assumed the rectorship of the House of Prayer, Branchtown, Philadelphia. He succeeds to the vacancy caused by the death of the Rev. Henry G. Vincent, who was killed by an automobile last May.

THE REV. ROBERT E. GRIBBIN, rector of St. John's Church, Wilmington, N. C., has accepted the rectorship of St. Paul's Church, Winston-Salem, N. C.

THE REV. GEORGE D. HARRIS has resigned the rectorship of St. James' Church, Fall River, Mass., and accepted the rectorship of St. Mary's Church, Warwick, Pa.

THE REV. KENNETH L. HOULDER, of Deming, New Mexico, formerly of the Merchant Marine, has taken charge of the Seaman's Work in Havana, Cuba.

THE REV. GEORGE WOODWARD LAMB of Pittsburgh has accepted the rectorship of the Church of the Advent, Hatboro, Pa.

THE REV. LUTHER PARDEE should now be addressed at Winter Park, Florida.

THE REV. F. W. PRATT, recently on the faculty of Harvard School, Los Angeles, has accepted the charge of St. James' mission, San Diego, Cal.

THE REV. DR. VAN ALLEN, after a summer in England and on the Continent, sails from Southampton on the R.M.S.P. S.S. *Oropesa* on September 20th, and hopes to be at the Church of the Advent, Boston, on Michaelmas, greatly improved in health.

THE REV. EDWIN JAN VAN ETTEN, rector of Calvary Church, Pittsburgh, is at present making a short visit to the Holy Land, and will return about the middle of October.

THE REV. WILLIAM WATSON has been transferred from Cuba to take up work in Mexico. His address is Ave Independencia 13, Mexico D.F., Mex.

THE REV. H. R. WEIR, of Grace Church, Salem, Mass., has accepted the rectorship of St. John's Church, Detroit, Mich. His first service will be on All Saints' Day.

THE REV. L. E. WETTLING began his new duties in St. John's parish, Waterbury, Conn., on September 1st.

AFTER Oct. 1st, the address of the RT. REV. G. MOTT WILLIAMS, as Bishop in charge of the American Churches in Europe, will be: Care Morgan, Harjes and Co., 31 Boulevard Haussman, Paris, France. Bishop Williams will sail for Boulogne on the *Rotterdam*, October 8th.

THE REV. E. E. WILLIAMS has entered upon the rectorship of St. Luke's Church, White-water, Wis.

THE REV. ELIAS WILSON has resigned his cure at Central City, Neb., to accept work in the district of Western Nebraska.

THE REV. DONALD WONDERS, curate at Trinity Cathedral, Newark, N. J., has accepted a call to be rector of St. Paul's Church, Mount Vernon, Ohio, and will probably enter upon his new duties in October.

## ORDINATION

PRIEST

MARYLAND.—THE REV. FRANK LAMBERT was ordained to the priesthood, on Sunday, September 11th, by the Rt. Rev. John G. Murray, D.D., Bishop of Maryland, in St. James' Church, Irvington, Baltimore. The Rev. William R. Webb, rector of the church, presented the candidate. The Rev. Canon DeVries, of Washington, was the preacher.

On the Thursday previous, Mr. Lambert was married to Miss Barbara Murlless, of Hartford, Connecticut. Mr. Lambert will take up missionary work in Mobridge, South Dakota.

## DIED

HILLS.—On August 12, 1921, at Central Isleip, Long Island, WILLIAM DOGGETT HILLS. Interment at Brookside Cemetery, Watertown, New York.

SISTER MARGARET CLARE.—SISTER MARGARET CLARE, of the Community of Saint Mary, daughter of Mark Garvey, departed this life on Thursday, September 15th. Interment on Saturday, September 17th, at Kenosha, Wisconsin.

SMITH.—In the early morning hours of Friday, September 9th, there entered into life eternal the sweet soul of MARY ELIZABETH SMITH, widow of James Harper Smith, a faithful and devoted communicant of St. John's Church, Somerville, N. J.

Faithful unto death, may she receive the due reward of her love and devotion, in the sight of the Beatific Vision!

## 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

CLERICAL

**G**ETHSEMANE CHURCH, MINNEAPOLIS, needs an Assistant. Please communicate with the Clerk of the Vestry, Gethsemane parish house, 905 4th Avenue So. Minneapolis, Minn.

**V**ESTRY OF SMALL PARISH WITH GOOD rectory, wants rector, salary with mission \$1,800—strong Churchman. Town parish wants rector, no rectory, \$2,000. Address 8-430 LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**W**ANTED, 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.

**W**ANTED PRIEST FOR ORGANIST AND Choirmaster. St. Stephen's, Providence. R. I., unmarried, fair salary. Modern organ. Communicate with rector.

## POSITIONS WANTED

CLERICAL

**E**LDERLY PRIEST DESIRES SMALL Catholic parish or mission. Atlantic seaboard. Salary secondary consideration. Address KEBLE, K-392, care LIVING CHURCH, Milwaukee, Wis.

**S**UNDAY DUTY, NOVEMBER: RECTOR. Waynesville, North Carolina.

**P**RIEST, ELDERLY, ENERGETIC. EFFICIENT, well and worthily recommended, highly educated, seeks employment, either temporarily or permanently in Parish or School in Northeastern, Atlantic States, or Florida. Address KEBLE, K-392, care LIVING CHURCH, Milwaukee, Wis.

**P**REACHER FOR YOUR PREACHING Mission: Send for booklet. Rev. J. ATTWOOD, Stanfield, 281 Fourth Avenue, New York City.

MISCELLANEOUS

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

**E**XPERIENCED DEACONESS DESIRES Position as House Mother. Can furnish very best recommendation. Address Deaconess-423, LIVING CHURCH, Milwaukee, Wis.

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

**O**RGANIST-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.

**P**OSITION AS JANITOR AND CARETAKER of Church plant, large or small, by a young, unmarried, ex-service man. Apply to Rev. HUBERT CARLETON, Rector St. Augustine's Church, Wilmette, Ill.

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

**P**ARISH WORKER, TRAINED AND EXPERIENCED, desires position. Address Parish Worker-429, care LIVING CHURCH, Milwaukee, Wis.

**R**EFINED MIDDLE-AGED CHURCH WOMAN would like position as companion or housekeeper in small family. References exchanged. Address T-431, THE 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 CHAUNCEY 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.

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 PROFESSIONAL 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.

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Salnt Margaret's Convent, 17 Louburg 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.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 170 Lee Street, Milwaukee, Wis.

CLERICAL OUTFITS

OXFORD" EXTRA LIGHT WEIGHT CAS-sock and Surplice for traveling; one quarter usual weight. Set of Vestments, from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. Mowbray's, Clerical Tailoring Dept., 299 Margaret Street, London, W. I., 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.

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.

BOARDING—PENNSYLVANIA

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.

RETREATS

MISSOURI.—The Deaconesses of the Diocese of Missouri have arranged for a Retreat for all Church women to be held at St. Stephen's-in-the hills, September 26-29. The Conductor to be the Rt. REV. JAMES WISE, Bishop of Kansas. The Retreat will open with Evensong on Monday and close with a celebration of the Holy Communion on Thursday morning.

The Retreat will be followed by a conference of the Deaconesses of the mid-west. Those who expect to attend are asked to notify Deaconess AMY THOMPSON, St. Stephen's-in-the-Hills, Allentown, Mo.

RELIGIOUS

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

SISTERS OF THE HOLY NATIVITY

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

IS IT WORTH WHILE?

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

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

MERCHANDISE—FOR SALE

LADIES—ORDERS CAN NOW BE RECEIVED for my 1921 Christmas Card Novelty Gift Book which has a large assortment of beautiful cards from which to take orders.

Societies are requested to get their orders in as soon as possible as the supply is limited. Indications are there will be a great demand for Christmas cards this year. Write Mrs. C. W. URSON, 234 West Park Avenue, Mansfield, Ohio.

APPEAL

PRISONERS' AID SOCIETY OF BLOUNTSTOWN, FLORIDA

Again we would remind our friends and the churches of the various dioceses of the needs of the Prisoners' Aid Society, which call for a moderate fund to guarantee its upkeep in part, as well as the perpetuation of its good work.

The object of the Prisoners' Aid Society is to aid prisoners upon their release, and those incarcerated, to make of themselves better men. As Rev. Caleb Benham says, "This appeal is a worthy one, if only it can get a hearing."

Please make checks payable to the Prisoners' Aid Society, and send to Mr. G. M. MELVIN, care Prisoners' Aid Society, Box No. 1, Blountstown, Florida.

G. FRED MOULTON, President. HARRY ARMSTRONG, 1st Vice President. JOEL DOUGLASS, 2nd Vice President. J. H. TROUTMAN, Treasurer.

ACKNOWLEDGEMENTS

Daughters of the King, Trinity Church, St. Augustine, Fla., \$2.00, two dozen Bibles, Victrola and records from Mrs. Julia E. Wideman and Woman's Guild, Church of Good Shepherd, Jacksonville, Fla.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address Information Bureau, THE LIVING CHURCH, 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. SHAGLE, 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 st. t  
 Rev. NORMAN HUTTON, S.T.D., rector.  
 Rev. ROBERT B. KIMBER, B. D., associate.  
 rector  
 Sunday Services: 8 and 11 A. M.

## CATHEDRAL SS. PETER AND PAUL, CHICAGO

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

## ST. PETER'S CHURCH, 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.

## CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

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

## ST. ANDREW'S MEMORIAL CHURCH, DENVER

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

## BOOKS RECEIVED

All books noted in this column may be obtained of the Morchouse Publishing Co., Milwaukee, Wis.

Little, Brown & Co. Boston.

First Year of the League of Nations. By George C. Wilson.

The Century Company. New York City.

Workers at War. By Frank Julian Warne.

George H. Doran Company. New York City.

Industrial Facts. By Kirby Page.

E. P. Dutton & Co. 681 Fifth Avenue, New York City.

Labor and Revolt. By Stanley Frost.

Doubleday, Page & Co. Garden City, N. Y.

Measure for Mind. By M. R. Trabue and Frank Parker Stockbridge.

Century Company. New York City.

American Police System. By Raymond D. Fosdick.

## DEAN OF CARLISLE RESENTS CRITICISM

### Bishop Welldon on Remarriage of Divorced Persons—Death of Royal Favorite—George A. Birmingham Leaves Ireland—A Serbian Requiem.

The Living Church News Bureau }  
 London, September 2, 1921 }

DR. Rashdall, the Dean of Carlisle, has protested, as I have already remarked, against certain criticisms of his paper on the *Divinity of Christ* at the recent Modern Churchman's Conference—criticisms which were based, he says, on inaccurate press reports. He instances particularly Bishop Gore's statement, the substance of which I gave you last week, and says it is quite unfair to judge any particular paper before the whole of the proceedings are published. To this Dr. Gore rejoins that he should not have criticized Dean Rashdall's views concerning our Lord's Divinity based only upon the insecure foundation of newspaper reports of what he had said at Cambridge. He accepted them as genuine as they coincided with conclusions already drawn by him from some of Dr. Rashdall's published books, with which he (the Bishop) is fairly well acquainted.

Meanwhile, a full report of the Cambridge Conference will be awaited with great interest. It may be permissible to say, however, that if the speakers at that Conference did not wish to be judged on partial reports, they should either have excluded the press, when such difficult and important subjects were under discussion, or have appointed some one to see that nothing was published. Moreover, it must not be overlooked that abundant use has been already made of the extracts quoted by the press, by atheists and opponents of religion. An instance of this is that in a certain Manchester workshop these quotations have been used as proof that a highly educated Churchman agrees with secularists that Jesus Christ either never existed, or is so hidden in the mists of legend as to be unrecognizable!

#### BISHOP WELLDON ON MARRIAGE OF DIVORCED PERSONS

The Dean of Durham (Bishop Welldon), in a press interview, has given his views

as to the Church's attitude regarding the re-marriage of divorced persons. Everyone, said the Dean, who had read the evidence given before the Royal Commission on Divorce and Matrimonial Causes, knew how gravely theologians differed as to the binding significance of our Lord's doctrine upon divorce, and as to its applicability to the conditions of modern life. Did He, or did He not, forbid all divorce? Or, if He allowed divorce, did He allow it in the case of adultery alone? Or did He by implication allow it in other cases hardly, if at all, less fatal? Dr. Welldon said his own view was that our Lord's words represented an ideal to which Christians must incessantly aspire, but that the Church possesses an inherent power of dispensation in cases of extreme, unmerited hardship. It was true that the Church could not accept her law of marriage from the State, but the State might recognize, and in India did recognize, polygamy. None the less, the Church was, he thought, entitled and empowered to consider how far a departure from the ideal of holy matrimony might in special circumstances be permitted. The absolute prohibition of divorce in all cases involved certain consequences which it was difficult to regard with equanimity. The difficulty arose not so much over divorce as over remarriage. The Church may enact any law of marriage, if she will, but how were persons who have been married and then divorced, and after divorce have contracted second marriages, to be treated by Churchmen and Churchwomen? Were they to be treated as living in sin? The Church seemed to fail in consistency. He could not think it could be found possible to treat as an adulteress a woman who had been divorced without any fault of her own, and had afterwards contracted a second marriage under the sanction of the State. If it were possible, such treatment would be an offence against the innate sense of justice in humanity. Churchmen could never persuade men and women of high moral cultivation to visit iniquity and innocence with the same punishment. Yet men and women were either married, or they were not married. If they were living together without being married they were living in sin, and if the Church decline to acknowledge re-

marriage of divorced persons in all circumstances, then it followed that in her eyes divorced persons, however innocent, who married again, were living in sin. He wished there could be no such thing as divorce, and no such thing as re-marriage, but human nature being such as it was, he felt sure that the Church would only lose credit and respect if she ignored indubitable facts. There would be divorce and there would be re-marriage, and in regard to divorce there would often be one party alone and altogether guilty. He hoped, in the interest of religion, that the Church would justify her Christian character, not by treating the guilty and the innocent alike, but by throwing the veil of her compassion over the innocent, and making as sharp a distinction as possible between the innocent and the guilty; for the guilty person, whether man or woman, could possess no title to the compassion of the Church, or could possess it only after long probation and genuine repentance.

On the face of it, the Dean of Durham's reasoning is plausible, but it must always be remembered that the formularies of the Church are perfectly clear, and the vagaries of individual theologians do not make any difference in them. The mind of Christ, on a question in which the whole Church is equally concerned, must be found in the witness of the Church as a whole, and it cannot be a matter of any doubt what this witness is. It seems, therefore, to be the clear duty of Churchpeople to ignore what some theologians have taught on this matter, and to keep to the ruling and practice of the Church.

#### DEATH OF ROYAL FAVORITE

There passed to his eternal rest, on Tuesday last, the justly-esteemed Canon Edgar Sheppard, Sub-Dean of the Chapels Royal, and Canon of Windsor, at the age of 76. Canon Edgar Sheppard was one of the most genial and best-known dignitaries of the Church. Practically the whole of his clerical career had been spent in contact with the royal family, with whom he was a great favorite.

His father, Dr. Edgar Sheppard, was Professor of Psychology for some years at King's College. From an early age Canon Sheppard displayed a passion for music, and received every encouragement from his father. On taking orders in 1874 he went to Marlow, and three years later to Hornsey, the parish where the famous "Butler of Wantage" spent his early years, where he soon attracted the attention of the Dean of Windsor.

In 1878 he became Minor Canon of St. George's Chapel, Windsor. His fine intoning, his simple, dignified preaching, and his mastery over the technique of musical services, very soon stamped him as a personality. Queen Victoria liked him, and he was a frequent guest at the royal table. He became her Chaplain in Ordinary.

Successively Domestic Chaplain to King Edward and to the present King, he was appointed Canon and Precentor at Windsor in 1907. He has held the position of Sub-Dean of the Chapels Royal for nearly forty years.

No great royal function during that period was considered complete without Canon Edgar Sheppard. He performed royal christenings, and was present at royal marriages. Among the great functions he attended were the marriage of the present King and Queen, two coronations, and the funerals of Queen Victoria and King Edward.

Canon Sheppard is the third canon of Windsor who has passed away this year. He assisted at the funerals of both Canon

Clement Smith and Canon Leonard Tyrwhitt. He leaves two sons, the elder of whom is Capt. Edgar Sheppard, D.S.O. M.C., of the Grenadier Guards, and the younger, the well-known vicar of St. Martin's-in-the-Fields, the Rev. H. R. L. Sheppard, whose church kept "open house" to the heavy-laden during the war.

**"GEORGE A. BIRMINGHAM" LEAVES IRELAND**

In view of the disturbed condition of affairs in Ireland, it is not surprising to learn that the Rev. Canon J. O. Hannay ("George A. Birmingham") is resigning from the rectory of Kilcullen, in the county of Kildare, and is about to settle in France, probably in Brittany. He will, however, retain his canonry of St. Patrick's Cathedral in Dublin, and return to Ireland periodically for his duties there.

Under the *nom de plume* of "George A. Birmingham," Canon Hannay is well known to hosts of magazine readers, while his many other contributions to literature in

his own name are deservedly popular.

**A SERBIAN REQUIEM**

A Solemn Requiem Eucharist will be celebrated for the late King Peter I. of the Serbs, Croats, and Slovenes, Monday, (Sept. 5th), in the church of St. Magnus the Martyr, London Bridge, which the Serbian Minister will attend in full dress. To this service are invited all members of the Order of St. Sava. Several members of the military, political, and ecclesiastical bodies received this decoration from King Peter during the war, the Church having aided Serbia by sympathy with her cause and practical help in providing education for her students for the ministry during her exile. The Serbian Church Aid Fund, of which the rector of St. Magnus (the Rev. H. J. Fynes-Clinton) is secretary, maintains a hostel at Oxford, where about ten students are trained for the Orthodox Serbian priesthood. **GEORGE PARSONS.**

**GRACE CHURCH, NEW YORK FLOURISHING**

**More Endowment and Equipment Needed—Dr. Douglas Sounds Warning.**

The Living Church News Bureau }  
New York, September 19, 1921 }

**A**NNOUNCEMENT is made that the already great and varied activities of Grace Church parish are to be further enlarged. The recently distributed parochial year book, of 270 pages, contains reports that amply demonstrate the flourishing condition of chapels and institutions fostered and maintained by the mother church, situated on Broadway, below Union Square, in the heart of a great business district. For eleven years this great parish has steadily prospered under the splendid leadership of the Rev. Dr. Charles L. Slattery.

**MORE ENDOWMENT AND EQUIPMENT NEEDED**

From the parish annual, we learn that many important gifts were received during the year. The endowment fund has been increased by \$254,754. Larger equipment is urged by the rector. Upon this forward movement, he says:

"The first need is always a more complete endowment. We have proved that we are a parish which is not hurt by endowment. As the endowment has increased, the gifts of the living have also increased. Our vision is always beyond our fixed income, and thus far each year the budget announced beforehand has been met by the free-will offerings of our people, both rich and poor. Will you not remember Grace Church and its work whenever you make a will?"

"Two buildings might wisely now be built. Our present mission house is expensive and inconvenient. The vestry approves a new mission house just east of our hospital, thus completing the quadrilateral of our East Side Settlement. Living in such a building, the workers could eat at our staff table, and the building could be heated and lighted by our chapel furnaces. This building is in the interest of economy and efficiency.

"The other building is a men's clubhouse to replace the old houses at 100 and 102 Fourth avenue, which we now own. Plans have been drawn for such a clubhouse, which would serve not only our neighbors at luncheon, but shelter at night a group of young men who would be glad to have the

friendly interest of Grace Church, as they begin their life in New York, and who might, in return for this interest, give personal service in our work for men and boys. Such a building, we believe, would be self-supporting, so far as taxes, upkeep, and repairs are concerned, and would incidentally help those who help themselves, and who are most likely to be of high service to the community."

**DR. DOUGLAS SOUNDS WARNING**

The Rev. Dr. George William Douglas has been preaching for three Sundays at the Cathedral of St. John the Divine. In the last of the series, on Sunday, September 4th, Canon Douglas gave the warning: "Unless civilization will bend to the rule and purpose of Christ it is headed for ruin."

"Civilization," he said, "is not the same as Christianity. It is so far from Christianity that, as we are now seeing all over the world, it is headed for ruin unless it will bend to the rule and purpose of Christ. It is one more vanity of vanities, bound to perish in the using."

"We are about to celebrate Labor Day. Notice, therefore, that I have not said a word against worldly success. I do not find that Christ did so. God cannot be displeased when by honest industry men get on."

"But Christ has made it plain that it is hard for all, rich or poor, to be His true disciples. There is no escaping that Gethsemane where each must individually consent that his will be crucified. We must all obey, not alone the natural laws, but the supernatural law whereby 'God is all in all.'"

**DR. HOPKINS AND REVENUE OFFICERS**

THE REV. DR. HOPKINS, of the Church of the Redeemer, Chicago, Ill., returned from his vacation on September 16th, spent at his summer home at Grand Isle, Vermont. In a most entertaining letter to his people written in the August *Kalendar*, Dr. Hopkins says:

"Some very amusing incidents have occurred at one time or another during our summer. Recently Mrs. Hopkins and I motored down to Burlington, my birthplace, a ride of about 30 miles each way, and as we neared the Sandbar bridge leading from

Grand Isle to the main land, two revenue officers stopped our little Ford, to search us for 'booze.' There has been a good deal of smuggling from Canada, of late, and the Prohibition Enforcement has become a live issue. I did not wear my usual clerical collar and vest as my vacation outfit is non-clerical and very simple. Mrs. Hopkins' honest countenance satisfied the officers, and they did not search the tool box under the seat. There is no telling what we might have had there, I suppose. Being an enthusiastic member of the Anti-Saloon League, as I am, I am free to say that this was the first time that I have been interviewed by an Internal Revenue officer. My Island friends have been very heartily amused at my experience. I really must be careful hereabouts, for last summer I was hailed by the sheriff for driving my Ford with the previous year's number plate, only two days after our arrival. I had not had time to visit a garage to have the plate removed, and it had rusted on so that my limited tools could not remove it. Fortunately the sheriff hailed me just as I was entering the nearest garage with proper number plate in my hands, to have it placed on the car. I don't know what the next interview will be with the official representative of the Law, but I will promise right here and now to be as careful as possible for the sake of the parish."

**HISTORIC STONE FROM ENGLAND**

DEAN WACE of Canterbury Cathedral, England, presented the Very Rev. Albert Larned, dean of the Cathedral of All Saints, Albany, N. Y., a unique and interesting stone, during Dean Larned's recent visit to England.

The stone, a part of the buttress of the Angel Tower built in 1495 by Archbishop Morton, weighs about 60 lbs. and is now on its way to the United States from England. On its arrival in Albany it will be placed in the Cathedral with appropriate ceremonies.

There are already a number of interesting stones placed in the walls of the Cathedral. One, presented by Lord Grimthorpe, a bit of carving from the ancient Abbey of St. Alban's, England, dates about 1100 A. D.

Another is from the church of Dunfermline, A. D. 1062, which Queen Margaret founded and where she is buried.

Another relic, highly prized, is the old pastoral staff made of oak, at least 1,200 years old, from the beams of the refectory in St. Augustine's, Canterbury.

**NEW RECTORY**

THE NEW rectory of St. John's Church, Marlin, Texas, is now occupied. The plans were drawn by Mr. E. Hill Turnock, of Elkhart, Ind. It is a two story, seven room dwelling of the California bungalow type. The exterior is stucco with French casement windows. The cost was \$8,000.

**BEQUESTS**

UNDER the will of Sarah Thompson, of Boonville, Trinity Church, Boonville, N. Y., receives \$1,500, and St. Paul's, Constableville, \$1,000.

**PAROCHIAL MISSIONS**

THE REV. K. L. TIEDEMANN O. H. C. will conduct a preaching mission in Christ Church, Beatrice, Neb., during the week of January 8, 1922.

BISHOP SHAYLER will conduct a preaching mission at St. Martin's Church, Omaha, Neb., Nov. 13-20 inclusive.



## APPROACHING ANNIVERSARY IN PENNSYLVANIA

*Will be observed October 28th —  
Church of the Holy Apostles re-  
opened.*

The Living Church News Bureau  
Philadelphia, September 16, 1921

THE tenth anniversary of the consecration of the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, and the Rt. Rev. Thomas J. Garland, the Suffragan Bishop, will be celebrated, on SS. Simon's and Jude's Day, October 28th. Arrangements for the anniversary are in charge of a committee of the standing committee of the diocese composed of three clergymen and two laymen. Under a resolution of the standing committee the sub-committee was empowered to make all arrangements for a fitting and proper celebration of the tenth anniversary. While all the details have not been completed, there have been evidences of an intense desire throughout the diocese to make the occasion an expression of the strong loyalty, love, and devotion of the clergy and the people for their spiritual leaders.

The sub-committee in charge of the anniversary, representing the standing commit-

tee, comprises the Rev. Drs. Perry, Ta'it, and Washburn and Messrs. R. Francis Wood and Edward H. Bonsall. The anniversary services will be in the Church of the Advocate, Eighteenth and Diamond streets. The Rev. Dr. Mann, of Boston, presiding officer of the House of Deputies, will be the speaker at a luncheon which will be given in connection with the anniversary services.

The Church of the Holy Apostles, at 21st and Christian streets, is to be reopened September 25th after being closed for some time while extensive interior improvements, including decorating and refurnishing, were being completed. This great center of parish, missionary, and community work, will recall to the memory of all Churchmen that great missionary layman, George C. Thomas, whose work in the foundation and growth of Holy Apostles' Church, furnishes one of the most notable examples of individual zeal and enthusiasm for the advancement of the Kingdom. Old Holy Apostles' is still a living and compelling spiritual force. With its large family of chapels it is now reaching out to establish another chapel in the suburb of Wynnefield, just outside the city limits.

SAMUEL H. WARNOCK.

## CHURCH HAPPENINGS IN NEW YORK

*Two Anniversaries Pending—  
Death of Rev. G. H. H. Butler  
—Bishop Makes Ruling On  
Marriage.*

The Living Church News Bureau  
New York, September 19, 1921

PREPARATIONS for a special service in Trinity Church are being made to commemorate the founding of the New York Hospital one hundred and fifty years ago. Wednesday afternoon, October 26th, is the time selected. Bishop Manning and other prominent speakers will take part in the service.

### FIFTIETH ANNIVERSARY OF RECTORSHIP

The Rev. Albert S. Hull is celebrating his fiftieth anniversary as rector of Trinity Church, Morrisania. He was graduated at the General Theological Seminary in 1870; was ordained deacon in the same year and advanced to the priesthood in 1871 by Bishop Horatio Potter. During his diaconate Mr. Hull assisted the Rev. Dr. J. B. Jackson, rector of St. Peter's Church, Westchester.

Becoming eligible by being in priests' orders, Mr. Hull assumed the rectorship of Trinity Church fifty years ago. The church was located on what was then known as George street, now 166th St. In later years the new church was built at 591 East 164th St., near Boston Road.

### DEATH OF A PRIEST

The Rev. George H. Houghton Butler, a retired priest of this diocese, died in a local hospital on Saturday, September 10th, after a protracted illness of several years. Mr. Butler was graduated from Columbia College in 1883; was ordered deacon the following year by Bishop Whitehead; and was

ordained priest in 1905 by Bishop Greer. Portions of his ministry were spent at Trinity Church, Hoboken, N. J.; Church of the Transfiguration, New York City; Church of the Ascension and Trinity Church, Mount Vernon, N. Y.; and St. Mary's mission, Sherwood Park, Yonkers, N. Y. Funeral services were held in St. Stephen's Church, Manhattan, on Wednesday morning, September 14th.

### ST. PAUL'S CHAPEL CLOSED FOR REPAIRS

The historic and much beloved St. Paul's Chapel of Trinity parish, on lower Broadway near the City Hall, has been closed, and Sunday and daily services have been discontinued during the summer, the first time in many years.

For these two months and a half workmen have been busily engaged in renovating and restoring this ancient church, which is said to be the oldest public edifice on Manhattan Island.

The chapel will be re-opened on Michaelmas Day, Thursday, September 29th, with a festival service at noon if present plans are carried out.

### RULING OF THE BISHOP

The daily papers printed on Saturday, September 17th, the report that Bishop Manning has ruled that the proposed marriage of one of the New York City clergy to a woman twice divorced would be contrary to the canon law of the Church and could not be lawfully performed by one of the clergy of the Church. The papers state that both the Bishop and the priest in question declined to discuss the matter with their reporters.

### COURSE ON THE BIBLE AT COLUMBIA

Students at the General Theological Seminary thirty and more years ago will remember how the Rev. Professor Thomas

Richey was wont to insist that no one could boast of having a well-rounded education unless he had a fair knowledge of the Holy Bible, the works of Shakespeare, and the historical novels of Sir Walter Scott.

Memories of Dr. Richey's observations were revived this week by an editorial in the New York *Tribune*—self-explanatory and highly useful.

"Columbia University, by introducing a course in the study of the Bible, sets an honorable example; but let us hope that the conductors of the course will avoid a weakness which has tended to diminish knowledge of the Bible.

"A vice with many scholars, who may have devoted a lifetime to original research and who derive a passionate pleasure from their own studies, is that they almost invariably try to force upon students their own systems. They are so full of speculations that they would unload on the poor student. The number of possible readers who have been driven away from the Bible by the number of introductions written to it or by the frightfully intricate methods of approaching it devised by ecclesiastical pundits is impossible of calculation, but there can be no doubt that it is very considerable. The decrease in familiarity with the Bible was coincident with the arrival of the lesson leaflet.

"The value of the Columbia Bible course may, of course, be very great; but it may be greater, after all, merely by the force of example rather than by the actual results achieved within a limited circle of students. Intellectual ladies and gentlemen with incipient cultural ambitions derive comfort from a course of Browning or from a more or less analytical survey of the dramatic performances of a Pinero or the tergiversations of a Shaw. The Bible, however, perhaps unfortunately for all the multiple-cylindered theologians who have tried to invest it in mystery, is no such book as requires what the experts so love to refer to as 'exegesis.' It is the easiest book in the world to read and to understand and is smothered rather than interpreted by layers of learned comment and explanation."

### SYNOD OF THE PROVINCE OF THE PACIFIC

Marked by the presence of the President of the Presiding Bishop and Council and several of its official staff, characterized by large attendance, reverent services, crowded programmes, and delightful hospitality, the fourth synod of the province of the Pacific was held at St. Mark's Cathedral, Salt Lake City, September 7th to 11th. Thirteen of the bishops of the province were in attendance, together with clerical delegates from all continental dioceses and districts. Lay attendance from outside of Utah was slight.

In conjunction with the synod the annual meeting of the Continental Domestic Missionary Bishops was held September 6th and 7th. Under the chairmanship of Bishop Thomas their executive sessions were devoted largely to the consideration of the budget for domestic work. The following telegram of greeting was received from Washington:

"The Rt. Rev. Thomas F. Gailor, President of the Council of the Episcopal Church, Convention of Missionary Bishops, Salt Lake City, Utah.

"Permit me to send my most cordial greetings to the Missionary Bishops of the Protestant Episcopal Church now in convention. We cannot over-estimate their splendid heroism, their spirit of self-sacrifice, and their constant service in the cause of ad-



vancing civilization. I trust that your meeting will be a great aid to the efforts of your missionary society, for the continued prosperity of which you have my best wishes.

Charles E. Hughes,  
Secretary of State."

The opening service of the synod was a celebration of the Holy Eucharist on the morning of Wednesday, the 7th. Bishop Nichols, president of the synod, acted as celebrant, assisted by Bishop Bursleson as epistoler, and Bishop Moulton as gospeller. Bishop Gailor, president of the Presiding Bishop and Council, was the preacher, taking as his theme, "The Church as the Witness to the Power of the Gospel." Other bishops in the long procession were Bishops Moreland, Keator, Paddock, Atwood, Sanford, Hunting, Sumner, Page, Touret, Parsons, and Stevens of the province, and Bishops Thomas, Thurston, Beecher, Tyler, Remington, and Mize from the domestic missionary field. This assemblage of 21 bishops was the largest in the far west since the General Convention of 1901 in San Francisco. The elaborate musical programme of the service was rendered by the combined choirs of the Salt Lake City parishes, under the direction of J. W. Curtis, the Cathedral choirmaster. The introit was Buck's festival "Te Deum," the communion office that by Moir, and the anthem de Koven's setting of Kipling's "Recessional." A large and reverent congregation joined heartily in the service.

The organization of the synod was effected at the close of the service, Bishop Nichols presiding. The Rev. Alfred Lockwood, Pendleton, Ore., was chosen as secretary, and the Rev. Edgar F. Gee, Oakland, Cal., as president of the House of Deputies, both being re-elections. Members of the synod and visitors were entertained at luncheon in the Cathedral parish hall by the Churchwomen of the city. Cordial greetings were extended by Bishop Moulton of Utah, and by the Hon. Charles Mabey, governor of Utah. These luncheons, repeated daily, added to the efficiency and cordiality of the synod.

At the afternoon session Bishop Nichols, president of the synod since its organization, and prior to that president of the eighth Missionary Department, presented his resignation, owing to increased deafness. This was accepted with reluctance, and later the Rt. Rev. Herman Page, D.D., bishop of Spokane, was chosen to fill the unexpired term of four years. Most of the afternoon was devoted to a conference on Church publicity, led by the Rev. R. F. Gibson, D. D., executive secretary of the department of publicity. Early in the evening a conference of the Brotherhood of St. Andrew was held at St. Paul's Church, with Bishop Remington as the principal speaker. The day closed with a largely attended reception tendered by Bishop Moulton and his mother at the Episcopal residence.

Thursday, the 8th, opened, as did the following days, with an early Eucharist. The morning was devoted to Our Province Problems. In his address on Our Rural Problems, Bishop Page dealt particularly with the remarkable work of Archdeacon Severance in eastern Washington. The presentation of Our Mormon Problem by the Rev. W. F. Bulkley, Provo, Utah, occasioned considerable interest and press comment. He stated that the effort of the Church's work in Utah for the 50 years after Bishop Tuttle's coming in 1867 had been to attain an "open mind" in the Mormon population. Within the last few years this has been approached, as shown by the growing reaction against the materialism of the Mormon

system, particularly among the younger men.

Our Sailor Problem was treated by the Rev. Charles P. Deems, superintendent of the Seamen's Church Institute of San Francisco, and the Rev. William T. Weston, organizing secretary of the Seamen's Church Institute of America, now working at San Pedro. Growing work among seamen is now being done at the ports of Tacoma, Portland, San Francisco, San Pedro, and San Diego, most of it developed within the past year. A provincial commission was appointed to further such work.

The day's publicity conference, led by the Rev. Dr. Gibson, was devoted to the discussion of news bureaus. In the afternoon there were addresses on the Nation-wide Campaign by Bishop Parsons and the Rev. Robert W. Patton, D.D., followed by an outline of the purposes and plans of the approaching Missionary Centennial by Bishop Gailor, Dr. John W. Wood, and the Rev. Dr. Gibson.

The day closed with a splendidly appointed banquet at the Hotel Utah, tendered to the delegates by the Episcopalian Club of Utah. About 175 men were grouped around the tables. Mr. T. W. Boyer, president of the club, presided, introducing Bishop Nichols as toastmaster. Addresses centering around the Centennial were made by Bishop Gailor, Dr. Wood, and Bishop Page. One of the happy features of the affair was the introduction to the delegates and their hearty singing of a new state song, "Utah", recently written by the Rev. Allen Jacobs, rector of St. John's Church, Logan.

Friday morning, the 9th, was marked by the elections. Bishop Sanford was chosen as the provincial representative on the Presiding Bishop and Council, and Mr. C. E. C. Hodgson, Hollywood, Cal., was re-elected treasurer. Reports were made by the several commissions of the northern and southern sections of the province created during the past year by its President and Council. For the northern section reports were made by Bishop Moulton for social service, by the Rev. H. I. Oberholtzer for religious education, and by Bishop Page for missions.

More elaborate, printed reports were presented from the southern section. After the report of its social service commission, presented by Bishop Moreland, the synod voted that diocesan social service commissions should present annual reports to the synod, advocated a standardized programme for such commissions in the Province, urged them to stand for law and order and to express their minds on social problems. Following the report of the religious education commission presented by Bishop Stevens, the synod endorsed the *Christian Nurture* principle, recommended young peoples' societies and training conferences for lay-readers. Acting on the report of the commission on missions, presented by Bishop Sanford, the synod recommended the closing of ineffective missions, the promotion of clergy within the rural field, the extension of mission study, and the plan of proportionate giving.

The morning closed with an address by the Rev. Dr. Patton on the Nation-wide Campaign. After luncheon the delegates were taken on a tour of the Mormon Temple Block arranged by the officials of the Mormon Church. This included a special recital for the party on the huge organ in the Tabernacle.

The first speakers of the afternoon were Bishop Nichols on the Church Divinity School of the Pacific, and Bishop Parsons on the Deaconess Training School of the Pacific. Four Episcopal visitors were elected for the former institution, and the

latter was given formal recognition by the synod. Bishop Stevens spoke on Young People's Societies, and Mrs. S. H. Morgan of Seattle on The Daughters of the King.

In the evening a largely attended choral service was held in the Cathedral, featured by music by the combined choirs. Bishop Sanford and Bishop Parsons spoke on "Post-War Religion".

Saturday morning saw the completion of all business matters. Resolutions were adopted opposing any division of the province, because of the success of having two sections, petitioning general convention to change the name "missionary district" to "missionary diocese", and endorsing the conference for the limitation of armaments. Fresno, Cal., was chosen as the meeting place for the synod of 1923. Following this were addresses on the general theme of social service, speakers including the Rev. Messrs. C. Rankin Barnes, C. H. L. Chandler, and Wm. T. Renison.

The synod adjourned on schedule time, the afternoon being reserved for sight-seeing. Delegates were taken to the city's show places, as well as to the Church institutions, St. Mark's Hospital, Rowland Hall for girls, and the Emery Memorial House at the University of Utah. In the evening a special conference on spiritual Healing attracted a large attendance. Bishop Page and the Rev. W. H. Bliss were the speakers.

Special preachers on Sunday morning included Bishop Keator at St. Mark's Cathedral, Bishop Nichols at St. Paul's Church, and Bishop Atwood at St. John's Church. In the evening St. Paul's Church was packed to the doors for the closing service. The speakers were Bishop Stevens, Bishop Atwood, and Bishop Moulton.

The character of the synod was summarized by its veteran secretary, the Rev. Mr. Lockwood, as follows: "I have been at every synod since 1908, and this has been the best in point of attendance, in the spirit shown, and in the constructive work accomplished". This opinion was echoed by all the delegates, who agreed that the keynote for the synod, "The Joy of Service", had been well chosen. The sessions were marked by a fine fellowship and a strong unity between the dioceses.

In connection with the synod were a number of meetings of the women's organizations in the province, such as the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King. Their Corporate Communion was held at the Cathedral on Friday morning, Bishop Stevens being the celebrant.

#### CHILDRENS' HOME AT JACKSONVILLE, FLORIDA

THERE IS ABOUT to be opened in Jacksonville, Florida, in connection with St. John's parish, a Church Home for Children that starts with a remarkably complete equipment and endowment and ready for at least twenty-five dependent children such as may be brought into its borders. This charity comes as the bounty of Mrs. Mary Packer Cummings, late of Mauch Chunk, Pa., who died October 29, 1912, in that city. By her will she left the property of her winter estate at Jacksonville, known as Keystone Bluff, in trust to St. John's parish to be used as a home for children on the plan of the Church Home at Jonestown, in the diocese of Central Pennsylvania. Mrs. Cummings also gave "for the support and maintenance of said home the sum of fifty thousand dollars as an endowment." Further provision for the home was made by naming

St. John's parish as beneficiary of one-fifth of Mrs. Cummings' residuary estate and one-fifth of her share in the residuary estate of her father, Asa Packer. The final accounting of the estate will come twenty-one years after Mrs. Cummings' death, and in the interim the parish is receiving annually one-fifth of "such increments as may arise from time to time" within the said period. The main building on the property, which is "The Home," is a two-story house of twelve rooms with three baths, fully furnished and built for comfort. The home has wide halls and wide porches on all sides and connected therewith is a smaller building containing pool and billiard room and a rest room for visitors, fully equipped. The home is surrounded by beautiful oak and magnolia trees and overlooks the river in a majestic panorama. In addition to "The Home" there is a two-story cottage of seven rooms which ultimately will be the residence of the housefather as the home becomes filled with children coming into the keeping of the parish. The estate contains also an artesian well feeding into a swimming pool, and an extensive river frontage with space for boat landings, etc. A grove of 150 orange and grapefruit trees, with other fruits, occupies a part of the five acres under cultivation. The manager, or housefather, of the Home is the Rev. Ambler M. Blackford, who, with Mrs. Blackford, has arrived in Jacksonville and is in residence at the property.

#### BLESSING OF CHAPEL AT HOLY CROSS

THE NEW CHAPEL at Holy Cross, West Park, New York, given by Mrs. William Masters Camac in memory of her husband, is to be blessed by the Bishop of the diocese, God willing, at eleven o'clock (standard) on Tuesday, October 4th. Friends of the Order of the Holy Cross are invited to be present, provided they will send word to Holy Cross at once. No provision for spending the night at West Park, it is stated, can be made.

#### PROGRESS AT STERLING, ILLINOIS

DURING THE LAST two months numerous improvements have been made at Grace Church, Sterling, (Rev. A. Gordon Fowkes, rector.) The tower of the church has been enclosed to protect the bells from being destroyed. The roof of the church and parish house has been repaired. A new cement walk has been laid on the west side of the church. The exterior and interior of both the church and parish house have been renovated and redecored. Week-day religious education has been started in Sterling along the lines of the Oak Park plan. The rector is secretary of the board of religious education. According to early reports in one school all of the children have enrolled for this instruction except four. The opening of the fall work was ushered in with larger attendance than at any previous time during the present rectorship.

#### SUNDAY TO BE RESPECTED BY THE WAR DEPARTMENT

AN OFFICIAL STATEMENT issued by the War Department on September 1st directs that Sunday observance shall be respected in the department. It orders:

"The sentiment of the nation concerning Sabbath observance should be respected and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community coöper-

ation, and dignified publicity of such services should be made."

This action is published by order of the Secretary of War and signed by General Pershing as Chief of Staff. It does not, however, quite compare with an order issued by George Washington at Valley Forge, May 2, 1778, a copy of which the Chief of Chaplains, John T. Axton, has communicated to the Federal Council of the Churches:

"The Commander-in-Chief directs that divine service be performed every Sunday at eleven o'clock in each brigade which has chaplains. Those brigades which have none will attend the places of worship nearest to them. It is expected that officers of all ranks will by their attendance set an example to their men. While we are duly performing the duty of good soldiers we certainly ought not to be inattentive to the highest duties of religion. To the distinguishing characteristics of a patriot it should be our highest glory to add the more distinguished characteristic of a Christian."

#### A FAREWELL SERVICE

AN IMPRESSIVE SERVICE took place September 8th, in St. Paul's Cathedral, Detroit, when Miss Frances E. Sullivan, of Detroit, and Miss Margaret J. Schaad, of Bay City, Mich., were speeded on their way to missionary service in China. The Archdeacon preached, and the Rev. J. A. Schaad celebrated the Holy Eucharist. Many of the clergy attended, and the music was rendered by a volunteer choir under the direction of Francis Mackay, organist of the Cathedral.

Miss Sullivan will be the secretary to Bishop Graves, and Miss Schaad secretary to Bishop Huntington.

#### HE PUT HIS EMPLOYEES FIRST

JOHN FORSYTH, still in his later twenties, was secretary of an important manufacturing plant in Milwaukee. An explosion of an oil tank deluged him and two employees in burning oil. In agony the three awaited the ambulance that would take them to the hospital. The ambulance came, but it could accommodate only two. John Forsyth, employer and in charge of the works, directed that the two employees be taken first and that he be allowed to await the return of the ambulance. His was the right to direct, and his orders were carried out. Taken to the hospital an hour later, he received the care that was ready for him, but three or four days later he breathed his last. His injuries were fatal. The two employees, who received the earlier care, are reported to be doing well.

John Forsyth was a Churchman, and a grandson of Bishop Cyrus F. Knight. His mother, Mrs. Charles S. Forsyth, is prominent in the Cathedral, and in the diocese, and well known through her many activities in Church and charity. She is on the ocean, returning from a summer in Europe, and had not heard of the accident at the time of the funeral. Mr. Forsyth leaves a widow and three small children. The funeral service was held at All Saints' Cathedral on Friday, September 16th, Dean Hutchinson officiating.

#### "ROCK OF AGES" HONORED

WORD HAS BEEN RECEIVED by mail of the great demonstration held last month in honor of one of the greatest hymns of Christendom, and its composer.

This account was printed in the New York Tribune on Monday, September 5th: "Burrington Combe, Somerset, Eng.,

Aug. 9 (By Mail).—The rock visualized by Augustus Toplady when he was inspired to compose the hymn 'Rock of Ages,' stands just outside this village, and a great demonstration to perpetuate his memory was held there on the August bank holiday.

"Toplady is said to have taken refuge at the rock from a severe storm which was sweeping over the gorge on the edge of which the rock stands, and, while waiting for it to pass over, he was led to compose the hymn.

"The great pilgrimage to the rock was organized under the auspices of the Church of England, but a Salvation Army band also took part. The 10,000 people present, some of whom were perched on jutting rocks on the side of the gorge, took part in the singing of the hymn. It was also decided that a memorial to Toplady should be placed on the rock."

#### CORNER-STONE LAID FOR NEW SUMMER CHAPEL

ON MONDAY, September 5th, the Ven. Wm. Holden, D.D., Archdeacon of Suffolk, laid the corner-stone of St. Andrew-by-the-Sea, the new mission chapel at Saltaire, Long Island. There were present with the Archdeacon, the Rev. Clarence M. Dunham, the Rev. C. A. Livingston, the Rev. Chas. E. Taylor.

Saltaire is a summer colony on Fire Island Beach, directly across Great South Bay Shore, where Father Dunham, rector of All Saints' parish, Orange, N. J., has resided for several summers; and St. Andrew-by-the-Sea is the outcome of his labors. For two years past, services have been held in the Yacht club, but interest increased to such an extent this spring, that a building committee was formed, and subscriptions obtained for a church building. Since March last, \$2,000 have been collected, and twelve lots, in a fine, central part of the village, secured. Mr. Burleigh E. Smart has rendered efficient service in this, assisted by a band of women-workers. At the service of the laying of the corner-stone an address was made by Mr. J. Tofton Mason, late president of the village of Saltaire, giving a brief history of the Mission of St. Andrew-by-the-Sea. A large congregation of the members and interested friends attended the service.

#### TENT MEETINGS CLOSE IN ATLANTA

A TENT MEETING, under the auspices of the Holy Comforter Church, of Atlanta, Georgia, closed Sunday night, September 10th, with a sermon by the Rt. Rev. H. J. Mikell, Bishop of Atlanta. The Rev. G. W. Gasque, who came to the Holy Comforter less than a year ago, found that literally hundreds of people living within a stone's throw of the Church knew nothing of the Church, and in addition, that there was more or less prejudice against the Church. The tent meeting was an attempt of Mr. Gasque's to overcome this difficulty, and to acquaint the community, as far as possible, with the Church. Every one connected with the Church is sure that this end was fully reached.

The large tent, placed near the center of the parish, on one of the main streets, was comfortably seated, and well lighted. A large platform for the choir, and another for the minister, was built; a piano procured, and three hundred song books, with a liberal supply of Prayer Books. A large canvas sign was stretched up, dodgers, cards, etc., were printed and distributed in more than a thousand homes. The news-

papers were liberal in their announcements. Mr. Charlie D. Tillman, a well known singer, and his two daughters, a pianist and a violinist, were important aids to the success of the meetings.

A large crowd was present at the first meeting. Thereafter the tent was filled at every service, and on Sunday nights, scores went away who could not find accommodation, and scores of others stood for the services. On the second Sunday of the series, the full Evening Prayer was carried out in detail, assisted by the vested choir. On all succeeding nights the Evening Prayer was shortened, but the Prayer Books were distributed, and the people were asked to follow the service. By this method the people were made acquainted with the service, and explanations were made from time to time as to why things were done in a certain way.

Dr. C. B. Wilmer, of St. Luke's Church, preached once; Mr. Sutton, superintendent of the city schools, Mayor Key, the state student secretary of the Y. M. C. A., and others, attended and took part in one or more services.

**PILGRIMAGE TO PIONEER CHURCH**

A MOTOR PILGRIMAGE to the pioneer Church at Coloma, the fountain-head of California's romantic history when gold was discovered in 1849, is being planned for October 29th to 30th. Bishop Nichols will preach in the original Church built by the pioneers. The chancel and altar will be consecrated. Clergy of the diocese will be asked to place a lay reader in their parishes on that Sunday, and to lead their congregations on the pilgrimage.

**CORNER STONE LAID FOR NEW CHURCH**

THE CORNER-STONE of the new Church of the Messiah, Baltimore, was laid by the Rt. Rev. John G. Murray, D.D., on Monday, September 12th. The old Church of the Messiah, known for so many years in the business district of Baltimore, where many famous preachers have addressed mid-day Lenten congregations, was sold last year, and has been converted into a moving picture theater. With the proceeds, the rector, the Rev. Peregrine Wroth, D. D., and vestry, selected a site in a rapidly growing section on the outskirts of Baltimore City, and have planned a very complete set of buildings, including church and parish house. The old Messiah was formerly Christ Church, and when the new Christ Church was established up town, the old church remained with the new name. By reason of this association, as well as because of long personal attachment, the Rev. Dr. Edwin Barnes Niver, now chaplain in the U. S. Navy, and for twenty-five years connected with Christ Church, both as assistant and as rector, delivered the address. Dr. Wroth has been longest in service of any clergyman in the diocese, and is today one of the most active and vigorous of the clergy, full of vision for the future. To commemorate this new enterprise, and also as a testimonial of their affection, the vestry of the Church of the Messiah have just given their rector an automobile.

**MEMORIAL FOR MRS. O. A. KINSOLVING**

THE REV. WYTHE LEIGH KINSOLVING made a memorial address commemorating the second anniversary of the death of his

mother, in St. John's Church, Halifax, Virginia, on September 4th. He has erected a handsome granite Ionic cross over her grave. She was the wife of the Rev. O. A. Kinsolving, but was formerly Mrs. Richard Corbin, the owner of historic Moss Neck, twelve miles below Fredericksburg, where Stonewall Jackson was in winter quarters in 1862.

In St. John's Church are memorials, a window, an altar erected by the bishops and other sons of the Rev. Dr. Kinsolving, and altar vases presented by Mrs. Kinsolving.

**UNIVERSITY CHAPEL AT LINCOLN, NEB.**

BISHOP SHAYLER formally opened the new University Church at Lincoln, Nebraska, on Sunday morning, September 18th. The Rev. L. W. MacMillin has been appointed student chaplain and all the affairs of the Church, including vestry, choir, guilds, and Church school, will be composed of the students of the Church attending the State University at Lincoln. Churchmen having members of their families attending the University of Nebraska are requested to forward the names of such to the student chaplain, 2401 S. 19th St., Lincoln.

**NEBRASKA CLERGY WILL CONVENE**

BISHOP SHAYLER has called a convocation of the clergy of the diocese of Nebraska to meet at Christ Church, Beatrice, October 11th to 13th. The purpose of the convocation is two-fold; first, as a fitting tribute to the Rev. William A. Mulligan, who, during twenty-five years of service as rector of Christ Church, has established one of the strongest and best organized parishes in America, and secondly, to bring before the clergy of the diocese a review of the missionary activities of the past in Nebraska and the prospects for the future. Papers dealing with all phases of missionary and parochial activity will be read and discussed during the convocation. Christ Church parish will act as host to the visiting clergy and the occasion promises to be a gala event to all in attendance.

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## DEATH OF SISTER MARGARET CLARE

TWO GENERATIONS of Churchwomen and great numbers of Churchmen throughout the country will learn with sadness of the death at Kemper Hall, Kenosha, Wis., of Sister Margaret Clare, and to the alumnae of that school her death will come as a keen personal loss. Few women have made so profound an impression upon the characters of those who had been under her charge as had she, and she may easily be considered one of the great characters that have been produced in the American Church. She died just after five o'clock in the afternoon of Thursday, September 15th, after a gradual breakdown extending over the past three years, and was nearly 83 years of age.

Kemper Hall was largely developed under the leadership of Sister Margaret Clare. The school was opened as St. Clair Hall in the early sixties when the late Senator Charles Durkee gave his residence as a Church school. When it was determined, in 1878, to place the school under the direction of the Sisters of St. Mary, Sister Margaret Clare was named as its first principal. She came to Kenosha in July of that year, and continued at the head of the school until failing health compelled her to retire in 1917.

Margaret Garvey, who became Sister Margaret Clare, was born in Michigan, October 13, 1838. She was the daughter of Mark and Mary Garvey, of Scotch ancestry. She was educated in the schools of Michigan, and was given unusual opportunities for higher education. As Mrs. Margaret Crane, she became associated with the work of the Community of the Sisters of St. Mary a short time after the close of the Civil War. She had been a teacher, and in the early days of the founding of the Sisterhood she was an assistant to the Mother Foundress. It was in the early seventies that she took the vows as a member of the community. Her first work afterward was at St. Gabriel's School, in connection with the Mother House at Peekskill, New York. There her abilities were recognized, and she was sent, in 1878, to take charge of the work at Kemper Hall. There, for forty years, she was a pioneer in moulding the religious and intellectual life of a succession of young women who came under her influence. In 1900 she was elevated to the post of Mother Superior Provincial of the Community, in charge of the Western Province. This gave her control over a large work of the Sisterhood. The institutions over which she had direct supervision included St. Mary's Home and St. Mary's Mission House in Chicago, Kemper Hall at Kenosha, and St. Katherine's School at Davenport, Iowa. Her wonderful executive ability was largely responsible for the great growth of these institutions. Her personality appealed strongly to leading men and women of the Church, and under her direction the summer home for the children of Chicago was established in Kenosha. There were only a few children cared for the first year but in time it grew to be one of the largest homes of the kind in the West. During the last year of the work of the home in Kenosha it cared for more than one hundred and fifty children.

In 1917 the condition of her health became such that she was no longer able to take care of the duties of the office of Mother Superior, and she retired. Slipping back into a place in the rank and file of the members of the great community of Sisters of Mercy she lived a quiet and retired life, taking a kindly interest in all activities of the organization, but not seeking to intrude her executive ability into the management of them.

The funeral service was held on Saturday morning at St. Mary's Chapel. A fuller account of the service will be given next week.

HOBART COLLEGE  
CENTENNIAL FUND

PREPARATIONS are now being made for the opening of an active campaign for the \$600,000 needed to complete Hobart College's million dollar centennial fund. Bishop Brent has designated October 2nd, the Nineteenth Sunday after Trinity, as "Hobart Sunday" and the week following as "Hobart Week" in all the parishes of Western New York. On Hobart Sunday a pastoral letter from the Bishop, calling upon the communicants of the diocese to support the college, will be read in each of the churches. Bishop Brent says in his pastoral letter: "Hobart's fine record covering a hundred years makes a strong claim on every Churchman for loyalty and support in the campaign for \$1,000,000 recently inaugurated. In addition to the religious background for life given to those of its alumni who have chosen a business or professional career, Hobart has produced during its history 356 clergy of whom 15 have become bishops.

"The first duty of the people of Western New York is to rally about Hobart College with a double loyalty—furnishing it with funds from our pockets and with students from our homes."

It is hoped to realize \$300,000 in Western New York from Hobart alumni, friends of the college, and the communicants of the diocese. Bishops Brent and Ferris are taking an active part in the Campaign now being organized in Buffalo and Rochester respectively, and committees of Hobart alumni are now being formed throughout the diocese.

REMARKABLE GIFT TO  
"CASTLE SCHOOL"

WELL KNOWN among secondary schools for girls in which Churchly influence predominates is Castle School at Tarrytown, N. Y., while the name of its founder and principal, Miss C. E. Mason, is, perhaps, even better known. Information was given last week that Miss Mason has donated to the recently formed board of trustees of the school its magnificent property, including ten buildings, with \$250,000 and all of its preferred stock and her life insurance. Miss Mason will remain principal of the

## Important Announcement

## To Parents and Clergy

**Parents:** Does your son or daughter expect to attend the UNIVERSITY OF WISCONSIN this year?

**Clergy:** Will any of the boys or girls of your parish attend the State University at Madison during this coming school year?

**It is Important** that the sons and daughters of the Church should have the same pastoral care at the University as they have had in the various parishes from which they come. To make this possible the University Commission of the Church in Wisconsin has provided for the proper pastoral care of the young people of the Church, by the appointment of a Student Chaplain and the opening of an Episcopal Club House at the University of Wisconsin.

**It is Equally Important** that the parents of these young people, and the clergy of the many parishes from which they come, immediately send the names and Madison addresses of Churchmen and Churchwomen attending the University of Wisconsin this year, to the

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school, to which she has devoted the best years of her life, at a modest salary. Her generous action places this private school upon the same basis of semi-public institutions as many of the great universities. Under Miss Mason's leadership a campaign for building and funds with which to pension not only the school's teachers but also its worthy domestic servants will begin.

The Rev. Lyman P. Powell, D. D., formerly president of Hobart College, now chairman of the board of directors of Castle School, makes the following explanation printed in the *New York World*:

"Miss Mason came from the South twenty-six years ago with a letter to Bishop Potter, who suggested she take over the Castle School at Tarrytown and make something of it. She found it with twenty-five pupils from the surrounding country and built it up into a school of nearly 200 from every state and almost every foreign country.

"Many of her graduates have distinguished themselves at leading women's colleges, but for those who do not hope to attend college she established courses to prepare them for efficiency in the home and business.

"Miss Mason is anxious that as many girls as possible shall develop what she calls 'the social mind.' The Castle is becoming increasingly a sort of West Point for teaching social service and city government, with visits to the departments of New York City, the greatest laboratory of public service in the world.

"Miss Mason is a descendant of George Mason, one of the foremost figures in the Constitutional Convention of 1787, and the intimate friend of George Washington, with whom he spent the week-ends of his latter years.

"From the beginning of her career as head of the Castle School, Miss Mason has taken an active share in public affairs and is now associated with many organizations interested in reconstruction; was lately elected president of the Pan-American Round Table, and decorated on her recent trip to Europe by the Serbian Government for services to civilization.

"To her efficiency as an educational administrator she adds such an unusual gift as a public speaker that at a great business conference in Philadelphia recently, where 500 representatives of big business assembled, she was chosen with Mr. Taft and Edward Bok as one of the principal speakers."

**EDUCATIONAL CAMPAIGN FOR NATION-WIDE CAMPAIGN IN DIOCESE OF MAINE**

THE DIOCESE OF MAINE is carrying on an educational campaign in preparation for the Nation-wide Campaign. The services of Mr. Alfred Newbery, from the department of publicity of the Presiding Bishop and Council, have been enlisted, and he is devoting three weeks in the diocese to this campaign.

The Educational campaign began in Portland, where a series of four conferences were held on the afternoons and evening of September 8th and 9th. On Sunday, the 11th, Mr. Newbery addressed the congregation of St. Stephen's, Portland; in the afternoon he spoke to the people of Trinity Church; and in the evening he made a stirring address in St. Luke's Cathedral on the "White Menace," which, as he expressed it, was the spread of our American materialism to foreign countries far in advance of our spiritual ideals.

From Portland Mr. Newbery went to

Newcastle, to hold similar conferences for the surrounding parishes at Wiscasset, Rockland, and Camden. He will continue to conduct these conferences in Saco and Biddeford, Augusta, Waterville, Bangor, Calais, and Bar Harbor.

**CHURCH WORKERS' CONFERENCE**

A CONFERENCE of Church workers was held in Trinity Church, Pocatello, Idaho, on Monday and Tuesday, September 12th and 13th, under the direction of the rector of the parish, the Rev. C. H. L. Chandler. It was a conference of workers from points in southeastern Idaho, and was well attended by both clerical and lay delegates. The clergy present represented fifteen mission stations; one of the women delegates travelled a distance of 150 miles, and another was sent by the guild connected with the mission of which she is a member. Bishop Touret presided over the conference in person. The days were profitably spent in a series of conferences, led by various experts, including the Rev. B. T. Kemerer, Rev. H. I. Oberholtzer, Rev. Thomas Jenkins, and others.

The conference was made possible by the kindly co-operation of a number of the delegates to the meeting of the synod of the Pacific, held at Salt Lake the week before, and who stopped off at Pocatello on their way home. All present were unanimous in agreeing that the conference will prove to have been of great inspirational and educational value to the Church in southeastern Idaho. Visitors were the guests of the Church people of Pocatello.

**COMBINATION OF CHICAGO CHURCHES**

ON SUNDAY, September 18th, there was held at the Church of the Epiphany, Chicago, the first service of the combined Epiphany and Cathedral congregations. Bishop Anderson was the preacher. This service inaugurated a move which promises to be a solution of the problems, not only of the Cathedral and of the Church of the Epiphany, but of all the Church work on the near west side. For a long time the people have been moving away from the neighborhood of the Cathedral, and the work has been carried on with more and more difficulty. The burning of the Cathedral last March, and the breaking up of the work of the Sisters of St. Mary at the Mission House, made necessary new plans for the Cathedral work. Re-building in the present location seemed inadvisable, especially in view of the possibility of a project for a new Cathedral in a different part of the city. Services have been carried on in Sumner Hall all summer, but this arrangement could not be anything more than temporary. The election by the Epiphany vestry of Bishop Anderson as rector opened the way for a solution of the problem. Making the bishop rector makes it possible for the work at Chase House and at the Epiphany, as well as City Mission work, to be carried on under one head.

Bishop Anderson preached at the last service in Sumner Hall on Sunday, September 11th. There was a large congregation of old Cathedral people, and the hall was crowded. Bishop Anderson spoke about the new opportunities for work on Ashland Boulevard. The service closed with the singing of hymn No. 34, "Lord dismiss us with Thy blessing."

Plans for the work at Epiphany and Chase House are rapidly taking shape. Chase House will be used as a community house and settlement, as it has been for the

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past year, with a library, kindergarten, and neighborhood clubs. The Day Nursery for so many years carried on by Sister Janet at the Mission House will be transferred to Chase House as soon as proper facilities are arranged. The deaconesses will be in residence, with Deaconess Fuller in charge. Deaconess Weaver, of the City Mission staff, and Deaconess Wilson, who has been a worker in Epiphany parish for the past four years, will stay on and be engaged in neighborhood work. The two student deaconesses will also be at Chase House and will give part of their time to City Mission work and settlement work. The clergy will be housed nearby. The choir of the two churches will be combined under Mr. C. Gordon Wedertz and Dr. Francis Henaington. The guilds and societies will carry on their work jointly. The Rev. P. T. Soderstrom will become a member of the staff to take the place of the Rev. E. P. Sabin. The other members of the staff will be the Rev. E. A. Bazett-Jones and the Rev. David E. Gibson. The Rev. Charles L. Street, who has been priest in charge of the Cathedral and superintendent of City Missions, will be in charge of the combined work under Bishop Anderson.

#### PROGRESSIVE PARISH IN PUEBLO

ONLY A FEW months have elapsed since the city of Pueblo, Colo., staggered under one of the greatest flood disasters that have ever visited this country. The storms and floods of yesterday have passed and the people of Pueblo, like the ants whose houses have been destroyed by some unknown force, have built again their homes, and increased the business of the city.

The work of the Church naturally suffered from a financial point of view, under such a catastrophe, but at the same time there has been a great forward movement in all the parishes. This has been especially noticeable at the Church of the Holy Trinity. During the past six months the rector, the Rev. C. Stanley Long, has presented 12 candidates for confirmation, and received over 40 new communicants. It is often remarked that in the West it is almost impossible to get the people to attend the evening services, but this is not the case at Holy Trinity. It is most inspiring to see large congregations attending Evensong and listening to a series of addresses delivered by the rector on the teaching of the Church. The programme of a parish conference, suggested by the Department of the National Campaign, has been carried out with great success in this parish. Considerably over 100 communicants met the rector in conference upon the subject, "How to make this parish grow this year." The Rt. Rev. Irving P. Johnson, Bishop of Colorado, was present and delivered a most inspiring address.

#### DEATH OF THE REV. M. H. AKE

THE REV. MERRILL H. AKE, rector of Christ Church, Berwick, Pa. (diocese of Harrisburg), died at Mercy Hospital, Altoona, Pa., Tuesday, September 6th. Mr. Ake was ill but a few days—death due to meningitis.

Service was held from St. Luke's Church, Altoona, and interment was made in Rose Hill cemetery in the same city.

#### NEWS IN BRIEF

MARYLAND.—The Carry-On Committee of the Nation-wide Campaign is planning to meet the challenge of the present conditions of the Church's treasury, first by a mass meeting for Church people in the City of

Baltimore on Sunday night, October 23rd. Bishop Murray will preside. The Rev. Dr. James E. Freeman will be the speaker. During the remaining months of 1921, every effort will be made to reach all of the parishes of the diocese with the hope of maintaining the good record which Maryland made last year.

Two large parishes in Baltimore still remain vacant. Christ Church lost the Rev. Mr. Huston, who went to San Antonio, Texas. The Church of the Ascension gave its rector to be missionary bishop of the Hawaiian Islands. The Rev. Christopher P. Sparling comes from the diocese of Washington to take charge of the Church of the Prince of Peace, Baltimore. St. John's Church, Hagerstown, is also without a rector, the Rev. S. Hilton Orrick, having recently resigned.

CONNECTICUT.—Trinity College Commons, which has been closed since last January, was re-opened when the college year started, September 22nd. Commons was closed last year for lack of patronage, as it was unable to compete with fraternity eating clubs.

Announcement has been made at the headquarters of Trinity College Centennial Fund in Hartford, that Texas was the first district in the country to oversubscribe its quota. There are six Trinity men in that State and their quota was \$2,250. They subscribed \$2,400.

The annual provincial meeting of the Woman's Auxiliary of the province of New England will be held in Trinity parish, New Haven, on Thursday and Friday, October 6th and 7th.

CENTRAL NEW YORK.—St. Paul's Church, Holland Patent, celebrated its Centennial September 11-15, both Bishops and a number of the clergy and several of the Utica choirs assisting. Bishop Fiske will have in the chapel of his Utica residence the altar, ornaments, and oratory decorations, formerly used by the late Rev. Walter E. Jones of Syracuse, to whose memory the chapel will be dedicated. Bishop Fiske consecrated St. Mark's Church, Syracuse, on Sunday, September 18th. St. Matthew's Church, Horseheads, is completing a new parish house. Services at Camden and Altmar are now being conducted by Mr. Cecil Taylor, of Syracuse, a candidate for Holy Orders. The rector of St. Paul's Church, Owego, has announced that with the installation of the new chimes, a sacring bell will be rung and the chimes tolled during the Communion service, for the benefit of communicants detained at home. The tower of Grace Church, Waterville, was recently struck by lightning and practically demolished. The loss is covered by insurance. The cornerstone of the new parish house at Oneida was laid by Bishop Fiske on September 11th.

The Development of the American Novel was the subject presented to the Utica Clericus at the September meeting, by the Rev. C. E. S. Rasay. At a farewell supper Trinity Parish, Camden, presented the Rev. E. J. Gates with a handsome rocker. A parochial mission is being conducted at St. Paul's Church, Constableville, by the Rev.

#### New York

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Vincent C. Bonnlander of Far Hills, N. J. A meeting in the interest of the Church School Service League of the 5th district was recently held in Trinity Church, Seneca Falls.

CENTRAL NEW YORK.—George R. Scovill, warden and vestryman of Grace Church, Copenhagen, for many years, has departed this life, to the great loss of the parish and diocese.—A tablet has been placed on the rectory of St. John's Church, Auburn, stating that the building is a memorial to the Rev. Guy P. Bursleson, rector 1912-1916, who was drowned in Owasco Lake, Memorial Day, 1916.—A new nurses' home to cost over \$100,000 is under construction for St. Luke's Hospital, Utica.—Zion Church, Rome, the Rev. E. S. Pearce, rector, is to have a "children's Church" this year. The services will be of varied character, with a short sermon to the children, and will precede the study session of the Church school.—The boys of Emmanuel Church, East Syracuse, have enjoyed the third annual camp at Sulphur Springs on Chittenango Creek, living in tents, under semi-military rule, with the rector in charge.

FLORIDA.—The Church of the Good Shepherd, Jacksonville, is now using the new parish house and swimming pool recently erected in Riverside.

LONG ISLAND.—Many members of the Catholic Club attended the burial service of the Rev. Samuel Winfield Day, in Grace Church, Jamaica, L. I., September 7th. The full choir was present, and the Church was filled to overflowing with parishioners and friends, whose evident grief was a mute but eloquent tribute of esteem and affection for the faithful priest.

NEW MEXICO.—The Very Rev. Winfred H. Ziegler, Dean of St. John's Cathedral, Albuquerque, has been commissioned captain, and is chaplain of the New Mexico National Guard Cavalry.—The Rev. Germanos Georgion, Greek Orthodox Archimandrite of Pueblo, Colorado, came to Albuquerque to officiate at the marriage of a well known Greek couple, and to baptize two children. The ceremonies were attended by the entire Greek colony, and were held in St. John's Cathedral. The most cordial relations exist between our Churchmen and the Orthodox people, and all the children of the Greek families attend St. John's Church school.

PITTSBURGH.—The Rev. Henry Assiter, rector of the Church of the Holy Innocents, Leechburg, was married on September twelfth in the parish church, at noon, to Miss Adeline Dyess, a member of the congregation, the Bishop of the diocese officiating.—The diocese has met with a serious loss in the departure to the diocese of Pennsylvania of the Rev. George Woodward Lamb, for eighteen years connected with the diocese, serving at St. Mary's Memorial Church, Pittsburgh; St. Luke's, Georgetown; Trinity, Rochester; Advent, Jeannette; and St. Andrew's, Pittsburgh. Since 1916 he has been the efficient secretary of the convention, and has held other positions of prominence in the diocese, alternate deputy to the General Convention, and member of the Committee on Canons and of the Diocesan Historical Society.—Miss Charlotte E. Forsyth, formerly principal of Margaret Hall, Versailles, Kentucky, has begun work as superintendent of Religious Education in the diocese of Pittsburgh. Her address is Church Rooms, 317 Jenkins Building, Pittsburgh, Pa.

SACRAMENTO.—In August, Bishop Moreland attended the Church Conference at Asilomar, near Pacific Grove, and delivered

three inspirational addresses on Home and Family Life. Some fifteen were in attendance from the diocese.—Holy Trinity Church, Willows, and the diocese in general, suffered a great loss in the death of Mr. David B. Macoun, the superintendent of the James Mills Orchard Company.—The Rev. B. T. Kemerer, representing the Nationwide Campaign, will be at Maryville on September 27th and Petaluma on September 29th.

THE CALL OF CHRISTIANA

Now while they lay here, and waited for the good hour, there was a noise in the town, and there was a post come from the celestial city, with matters of great importance to one Christiana, the wife of Christian the Pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter; the contents were, "Hail, good woman! I bring thee tidings, that the Master calleth for thee, and expecteth that thou shouldest stand in his presence, in clothes of immortality, within these ten days."

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart the guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him.

Then she called for her children, and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white.

Then said Mr. Honest, "I wish you a fair day when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod." But she answered, "Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there, to sit down and rest me, and dry me."

So she came forth and entered the river, with a beckon of farewell to those that followed her to the river-side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

JOHN BUNYAN.

THE LAST DAYS OF ST FRANCIS

The leech saith unto him: "Brother, by the grace of God it shall be well with thee." The Blessed Francis said unto him: "Tell me the truth. How seemeth it unto thee? Fear not to tell me, seeing that by the grace of God no craven am I that I should fear death, for by the grace of the Holy Ghost that worketh with me, I am so made one with my Lord that to live or die I am equally content."

The leech therefore said unto him: "Manifestly, Father, by all rules of our leech-craft thine infirmity is incurable, and I do believe that either at the end of September or on the fourth of the Nones of October thou wilt die." Then the Blessed Francis lying back in his bed with great devoutness and reverence spread out his hands toward the Lord, and with much cheerfulness of mind and body said: "Welcome, my Sister Death! . . ."

Then the Blessed Francis, albeit that he was weighed down by his infirmities beyond his wont, yet did seem nevertheless to put on new gladness of mind, hearing that Sister Death was so close at hand, and with great fervency of spirit gave praise unto the Lord and saith unto the brother: "Forasmuch as that, and it please the Lord, I am so soon to die, call brother Angelo and brother Leo unto me that they may sing to me of Sister Death."

When those two had come into his presence, full of grief and sadness, with many tears they chanted the "Song of Brother Sun and of the other creatures of the Lord" that the holy man had made. And at that time before the last verse of the canticle he added certain verses as concerning Sister Death, saying:

*Praised be Thou, O my Lord, of Sister Death, the death of the body, from whom no man living may escape, but woe unto them that shall die in deadly sin, and blessed be they that shall walk according to Thy most holy will, for unto them shall the second death do no hurt!*

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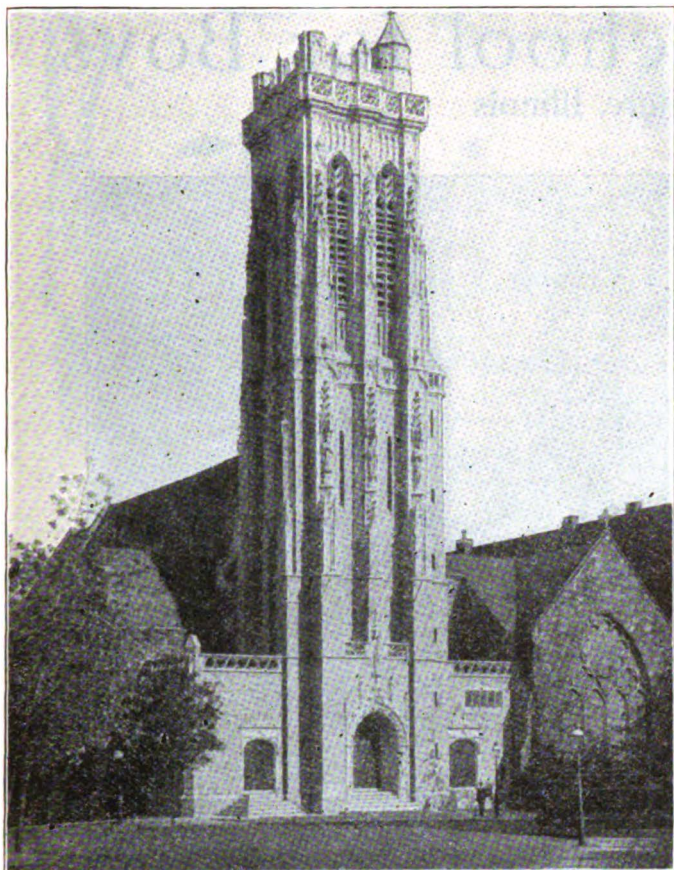
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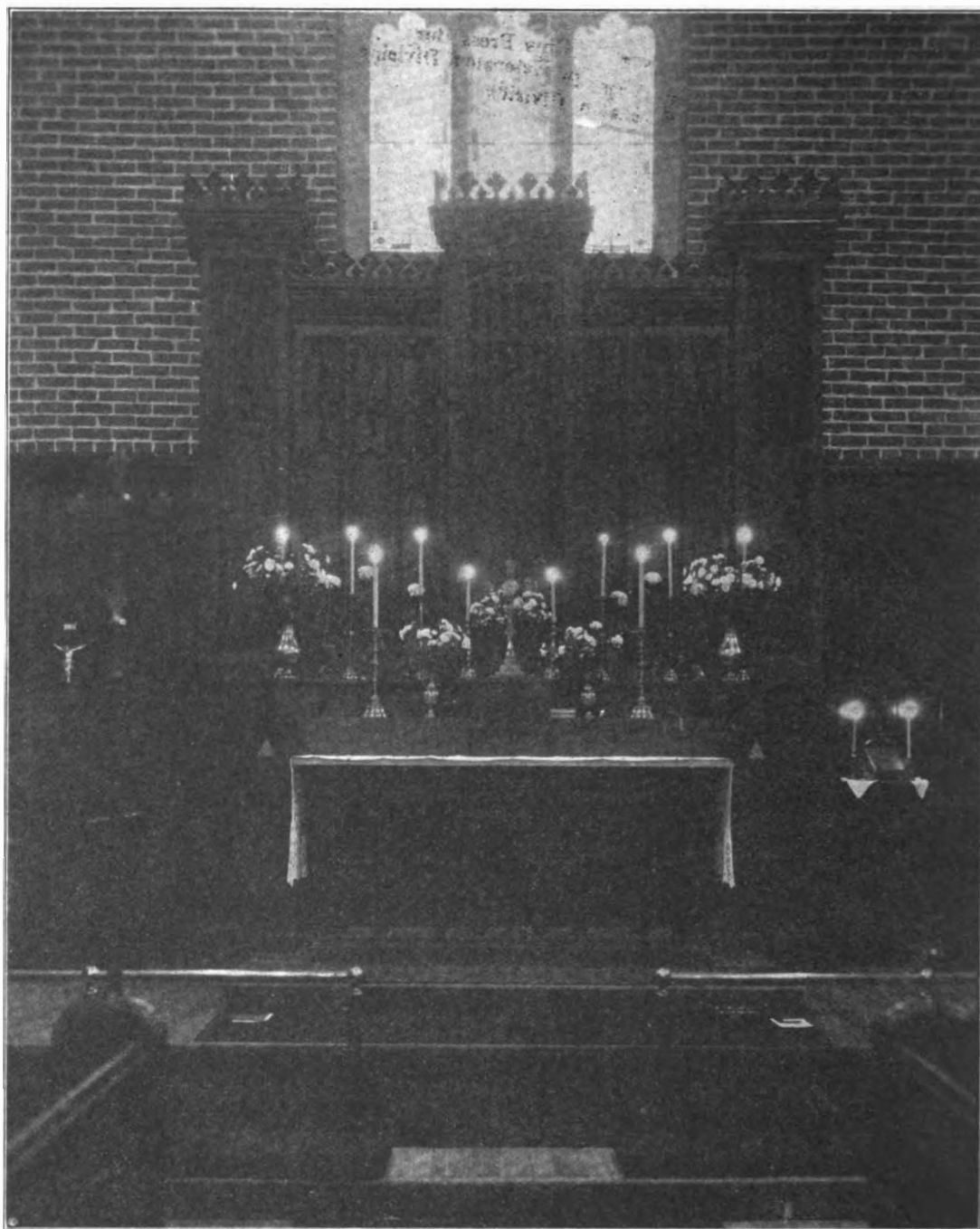
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