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The Rev. Benj. F. P. Ivins, D. D.
Nashotah, Wisconsin

Rector (despondently). "It does seem to me that our children know less than they did a year ago."

Teacher (with feeling). "We teachers do the best we can. I don't see why we should be blamed."

Rector. "No, certainly not. I hope the teachers don't think I am blaming them; we've never had a better staff. Can it be the children's fault?"

Teacher (emphatically). "No, Sir. Our children are no different from any other children. The trouble is that they do not prepare their lessons."

Rector. "But why?"

Teacher. "Because we do not supply them with an attractive text-book for their home-work."

Rector (astonished). "But we are supposed to have a thoroughly up-to-date Course of Lessons. Our clergymen, through our Official Boards, have been working on this very subject for ten or fifteen years."

Teacher. "So I've heard. And we teachers have had training classes, and visits from executive officials; but . . . it is all to no purpose without a text-book which the children will actually use."

Rector (reflectively). "It is evident that our Boards of Education have not yet found the men who can write for children"

Teacher. "Is there any objection to our using a Private Course?"

Rector. "No, I don't think so. The Diocesan Executive, you understand, is almost compelled to endorse the official Course merely because it is official; but I think that we are at liberty in individual parishes to try something else. Have you anything else to suggest?"

Teacher. "Why, yes. In a parish where I once lived we used the Practical Four-Year Lesson Course. There came with that Course an ideal lesson book for the children, in which they actually did the assigned home-work without any coaxing or compulsion. The help provided for the teacher was unique in respect of giving not only the facts, but of teaching the teacher how to teach the lesson. Our school used to run like a machine; there was a constantly increasing attendance, exemplary punctuality, and, best of all, the children really did learn something."

Rector (doubtfully). "But is it a Church Course?"

Teacher. "It is, exclusively. So far as that goes, it might have been written by a Council of Bishops. And I understand that it has been in use amongst our churches for fifteen years."

Rector (hopefully). "I would like to see it. Where can I get samples?"

Teacher. "Write to the Practical Publishing Company, Westfield, New Jersey, and you will have free samples sent to you by return mail."

THE LIVING CHURCH

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

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VOL. LXV

CHICAGO, ILL., AND MILWAUKEE, WIS., SEPTEMBER 3, 1921

NO. 18

EDITORIALS AND COMMENTS

Race and Religion

IT IS a far cry in these days back to the complacent and sage compromise of the German Reformation: "Religion goes with the land" (*Cujus regio, illius et religio*), but it is nevertheless a useful lesson to look back and see how far we have come in three centuries. As a famous professor at Princeton once described it, the Continental Reformation was in many ways a set-back to humanity, from which it is only now recovering. This remark has additional force in that he has no religious prejudices, least of all in the Catholic direction. The rather interesting developments of the above-mentioned principle of compromise, whereby a Protestant ruler would make all his subjects and all those under his jurisdiction conform to his religion, while a few miles off a Catholic prince could do the same for those under his rule, suggests a parallel in Old Testament history which it follows quite closely. We are indebted to Higher Criticism for bringing to light the various stages in the evolution of the idea of God. At one fairly primitive stage men thought of their deity as having a kind of territorial jurisdiction, like a bishop. So, we are told, Naaman wanted the two mule-loads of earth to take back home as a bit of extra-territorial jurisdiction, on which he could worship the God of Israel, in whose country he was healed. The notion that religion goes with the land is simply an illustration of the throw-back that came with one development of the Continental Reformation. In seeking to be primitive there had been an over-balance backwards; in reaction from the Church there came about this ironical parody on religion. As man went with the land, so did the god. And, logically, above both man and God was the civil Ruler. It was a cynical and ghastly conclusion of a movement which set out with purity of intention, and which professed sincerity of motive. No one profited by it, neither men nor God, but only the State. The Church's power was broken, and the State took the place of the Papacy.

Some of this poisonous practicality and canny compromise we have all inherited. After the Reformation in England the Church found itself in real difficulties. There was danger—and spiritually minded Churchmen saw it—that the Church should become a kind of appendage to the State, and that her chief bishop should be only one who would hold the portfolio of religion in the cabinet of the Kingdom. There was grave danger in the sixteenth century doctrine of the divine right of kings, which was a logical development possible after rejection of the divine right of the Church. The Anglican Church has had one great problem always: the fact of her being the Church of England. It is a difficulty; for often, in the case of bishop and layman, the easiest way out would have been

to follow the lead of the State. From the seventeenth century down to the bishops' protest against the present Government's methods in Ireland a few weeks ago, the Church of England has felt the friction of ideals between herself and the State in which she is. God's providence has shielded her when at her weakest—after Henry VIII, during the Stuarts, under the Georges—and she is, thank God, not committed to acknowledgment of a lay head, nor to the divine right of kings, nor to any policy or theory of subserviency to the State. In spite of failures in leadership, her history is glorious. In spite of occasional lapses, neither in principle nor in fact has she abandoned or forfeited her claim to be part of the Church Catholic.

The great changes of the past seven years are necessarily affecting the Church. If world changes do not affect the Church, then it is like some small town tucked away in a corner, too small to be touched. If the Church is what she claims to be, and especially the Church here in America, we must all exert ourselves to see and feel what are some of the results in our thinking which the differences of seven years' time have made obligatory. On her human side, we of this generation make the Church in America. And the call of the times serves but to reiterate what the Church has always been saying of herself. For example, dislike it as we may, we must realize that we Americans can never live to ourselves alone for the future. The war brought it home to all of us. We might prefer to be left by ourselves to "live our own lives" in our own country, serene and oblivious to all except ourselves, but we cannot do so. As human consciousness came to life in the realization of primitive relationships—family, clan, settlement—so it grew by and by into the consciousness of larger relationships—village, town, state, country, nation—and to-day we are suffering from the growing pains of a new consciousness. Just as no man is disloyal to his city or his state by being a loyal and fervent American, so no American will be disloyal to his country who sees her as part of the whole great nation of humanity. Some day we may wake up with a shock to discover an old truth, that all men are brethren, and that we all have a common Father. It will be a greater day in human history when we come to the realization of the further fact that our common Father is not an American, nor an Englishman, nor a German, nor an Italian, but that our first and primary relationship is this, the most simple and most difficult to grasp, our relation as brethren one to another.

WE CAN DO MUCH in America to bring this about, for we do not need to travel to discover all nations under heaven, or to seek this bond of brotherhood abroad. We

have it nearer than at our doors—in our midst. The sooner we find the way to assimilate the national and racial groups in America, the sooner we shall have made a great advance towards the great task of the twentieth century. The problem does not concern the State only, as our National Council rightly judges. If the best and the least we aim for, as enlightened people of this age, is the realization of a bond of union between men because they are human beings, the only term of our quest which is worth striving for, and the only means of attaining it, is the religious principle that we are brethren because we have a common Father. Here is the Church's function. But this is not all she has to do. We need again to look closely at the claim of our Church. Are we baptized into the Episcopal Church? Or into the Church of England? Do we in our creed profess faith in a Church which bears any type of human, racial, or national origin or character? Yet, unhappily, we often reason and think only as Anglo-Saxons. We claim to be part of an Universal Church, but we act as if we were either English or American.

Here, it may be said again, is our great opportunity—the call to which not only the age in which we live but the very principles of our Church herself proclaim each day and every day. We cannot live to ourselves alone. We have done our best to do so, despite all the efforts of far-seeing men, and the splendid work in the past century by the Missionary Society. If we insist on living to ourselves, on being the Church only for those whose ancestry is English, whose spiritual and esthetic needs can only find expression in the Book of Common Prayer and in our hymns, whose customs are laws fixed by local usage, fitted only to a narrow, provincial, or temperamental need, we may have our reward: to stop still, and deny to the Spirit of the Church the opportunity to find new ways of expressing the old truth under new conditions. How long, for example, will an Italian congregation be satisfied with "strictly Anglican" traditions? How soon will one who is used to the warmth and fervor of revival hymns, prayer meetings, extemporé prayer, etc., become accustomed to an inflexible and fixed formalism of morning prayer? Again, how many of our clergy are fitted, by temperament, sympathy, upbringing, or preparation, to minister to any but people of Anglo-Saxon origin or descent? Yet, if the Episcopal Church is to become in fact what she claims to be in theory, she must realize her duty and opportunity. Can our seminaries do nothing to prepare men for the difficult task of missionary work at home among the millions to whom English is not a mother tongue and to whom the Anglo-Saxon background is utterly foreign? We are primarily members of the Universal Church, and profess in our creeds to be part of the Church Catholic. In a slum of a large city known to the writer, the Episcopal Church was always spoken of by the neighbors as the "English Church"!

We do not aim to preach any race or to convey its culture and its point of view, for this is inevitable and incidental in any case. We do aim to preach religion, and that is something quite different. In our successful foreign missions—successful not in the sense of receiving governmental support and approval in return for material benefits, nor in that of making "rice Christians"—where there is a real spiritual harvest we do not find that people are becoming "Episcopalians" and adopting the whole background of Anglican history, the Anglican point of view, and the Anglican system and expression of devotion. Our Church teaches the universal message for which she was commissioned; she does her Master's work, heals the sick, goes about doing good, forgives sins, imparts new life, feeds men with the Heavenly Food. After all, we may look to certain parts of our mission field with hope and courage. Even where America is disliked, the Church is ministered, equipped, and staffed by Americans, and goes, not to preach Americanism, not to strengthen bonds of comity in foreign fields, not to mix up in political and social conditions, but to set forth and teach the Gospel of Christ and to do His work. His work is not the sole privilege of Americans or Englishmen or Frenchmen, nor has any nation a monopoly in it. If we go to Japan to minister there to the souls and bodies of Japanese, we do so as Christ's representatives, to heal the sick and save

sinners. We go to Africa not to teach American ways, or the American spirit, but to preach the Gospel of Him who gave Himself for all.

Race and religion are the two problems of the age. The Church has answered the problem long ago. Her children to-day are wrestling with it. The times in which we live speak with the answer the Church has always given. Let the Church act as she professes, as the Body of the Universal Christ, and let her members feel the greatness of their bond with the same poignancy as did the Apostles, and there will no longer be the problem and difficulty which we feel to-day at home and abroad as never before. God's Church is for all, not for one speech or tongue or race, as He is, of all, the Father, the Redeemer, and the Sanctifier.

THE "silly season" is invariably kept with special sanctity by the daily papers of New York. This season they have interested themselves in the various carvings in the superb Gothic edifice of St. Thomas' Church, New York. They have found grotesque and humorous devices, they have discovered various likenesses of public characters; and one especially bright reporter has claimed to find the suggestion of a dollar mark amidst the delicate traceries of a door which they term the bride's door, but which happens to be one through which never a bride has entered.

Interpretation of
Church Architecture

What the reporters appear not to know is that this sort of suggestive carving is characteristic of the best Gothic churches throughout the world. When men built churches as an expression of true life, every line, every trivial detail of carving, *meant something*. The secular and the religious were not then divorced; the church had to do with *everything in their lives*. Even humor had as natural a place in the carvings as had history. It was left to the succeeding centuries of cold secularism to turn out meaningless traceries with the scroll saw and pretend that they were works of art. We have scarcely emerged even yet from that period. The church still shuts out most of our actual life for most of us. And that is why the churches are no longer thronged.

St. Thomas' Church breathes the atmosphere of the days when religion was the chief factor in life, when the church was the home of all the people. And in every detail of its carvings the edifice is replete with *life*. We think it quite likely that scenes of humor in carved wood can be discovered in great numbers of places. But nowhere do they encroach on the devotional spirit; nowhere are they unseemly or out of place.

It would be useful if a handbook might be compiled in which the various subsidiary devices shown in the carvings might be depicted and explained. We doubt whether even those who worship regularly within its walls know how the close study of the carvings would repay them. We are confident that the public generally has not dreamed it.

THE President of the United States has designated Sunday, November 13th, as "Red Cross Sunday", that being the beginning of the week in which the annual solicitation of the American people to renew their membership in the Red Cross organization is due. The request is made that "ministers and priests throughout the land will make some mention to their congregations of the work of the American Red Cross, and will make an appeal to them that they enroll themselves in its membership". We are confident that our own clergy will very largely be able to carry out this request in giving out the customary notices for the week on that day.

The services of the Red Cross to humanity and to our country are too well known to require recapitulation. It should stand always as the agent of the American people in carrying relief on a large scale, whether to those who may be afflicted by disasters at home or to those who are suffering in other lands.

WE are receiving requests from the various clergy who serve as college pastors at many points, that letters will be printed asking parents and clergy to advise them of students leaving for college. As far as possible we are briefly printing these requests, but it must be obvious that it would be very burdensome if separate requests should be necessary on behalf of all the colleges in the country.

It ought not to be necessary for separate requests to be made. So vital a part is it of the pastoral duty of the rector of every parish to follow the young people under his care with letters concerning them to the appropriate clergy at college towns, that it ought to be taken as a matter of course, just as it is a matter of course that the sick people of a parish will be visited by the rector.

But the experience of college pastors is that this is a duty more often neglected than performed by the clergy, as also by parents. The reminder, therefore, is needed.

We suggest that every parish priest inform himself by inquiries as to those people within his parish who are about to leave home for college or for school. In many cases he will know to whom letters concerning these should be addressed. Where he does not, the information should be sent to the secretary for college student work in the Department of Religious Education, the Rev. Paul Micou, 289 Fourth Avenue, New York, and it will be promptly transmitted. The list of clergy ministering to students printed in the *Living Church Annual*, pages 169-172, will also be found useful for reference, although it is now a year old and some changes will have occurred. Indeed, it will not be difficult for a rector to discover a way of conveying the needed information.

The importance of doing so must be apparent at first thought. And that sense of importance continues to grow with every succeeding thought.

ACKNOWLEDGMENTS

APPRECIATION FUND FOR SERBIA

Mrs. G. M. Murray, Bridgeton, N. J.....	\$	5.00
X., Milwaukee, Wis.....		2.00
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Total for the week.....	\$	7.00
Previously acknowledged.....		2,883.31
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	\$	2,890.31

BISHOP ROWE FOUNDATION FUND

A. C. W., Christ Church, Rochester, N. Y.....	\$	10.00
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BALANCE SHEET

The following is the balance sheet for THE LIVING CHURCH RELIEF FUND covering the period from January 29, 1921, to and including August 27, 1921, since the publication of the last balance sheet in THE LIVING CHURCH of January 29, 1921, page 415:

RECEIPTS

Acknowledged, Jan. 29, 1921, to Aug. 27, 1921, inclusive	\$46,119.12
Liberty Bonds, acknowledged, Jan. 29, 1921, to Aug. 27, 1921, inclusive.....	100.00
Balance on hand January 29, 1921.....	32.44
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	\$46,251.56

APPROPRIATIONS

Transmitted to Paris.....	\$	17.00
Transmitted to Munich.....		69.50
To Special Funds:		
Near East Relief Fund.....	8,899.66	
European Children's Fund.....	7,964.87	
Chinese Famine Sufferers' Fund.....	20,867.77	
Chinese Relief Fund.....	250.23	
Bishop Rowe Foundation Fund.....	498.18	
Paderewski Fund for Poland.....	224.00	
Serbian Relief Fund.....	55.50	
French Orphans' Fund.....	26.96	
American Red Cross.....	2.00	
Jerusalem and the East Mission Fund.....	367.69	
Fund for Russian Refugees.....	67.57	
Fund for Work of Russian Metropolitan..	45.00	
Oneida Mission Fund.....	52.27	
Living Church Supplementary Fund.....	3,509.05	
Belgian Relief Fund.....	6.00	
Orphans of Belgium Fund.....	219.00	
Fund for Work of Indian Churchwomen..	3.00	
Fund for Work of the Bishop of Zanzibar..	100.00	
Appreciation Fund for Serbia.....	2,883.31	
Bishop Rowe Steam Launch Fund.....	13.00	
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	\$	46,141.56

Check from Grace Church, Anderson, S. C., returned—payment refused—see THE LIVING CHURCH of May 28, 1921. 10.00

Liberty Bonds transmitted:		
European Children's Fund.....	\$	50.00
Chinese Famine Sufferers' Fund.....		50.00
		<hr/>
		100.00
		<hr/>
		\$46,251.56

ANSWERS TO CORRESPONDENTS

G. Y.—(1) It is allowable to omit the Creed at Holy Communion only "if it hath been said immediately before in Morning Prayer." (2) At Morning Prayer it is allowable to omit the exhortation, "Dearly Beloved Brethren." The confession and absolution may be omitted only if Holy Communion is immediately to follow. The General Thanksgiving may be omitted "on any day not a Sunday" and also "when the Holy Communion is immediately to follow."

A SUBSCRIBER.—The customary times for the Sanctus Bell to be rung are immediately before the Sanctus and in the Prayer of Consecration immediately after the recitation of our Lord's words of consecration over each of the elements separately. A school has lately arisen that maintains that for the latter place should be substituted the conclusion of the invocation of the Holy Ghost.

ENQUIRER.—The Church undoubtedly holds that the consent of the two parties is the essence of holy matrimony, they being at the time free to wed and each being capable of performing the duties assumed by the married state. The Bishop is the final judge in all questions both of fact and of canon law in so far as the recognition of the Church is concerned.

HEARTS AND HOME

Home is where the heart is,
Oh! how true these words,
'Tis the message whispered
E'en by little birds.
Nature whispers daily
Such sweet words as these,
Home is where the heart is,
That's the place to please.

Plant your flowers there, love,
Say your sweet words, too.
Then in home and loved ones
Paradise you'll view.
Then as little birds will
Hasten home at night,
So will be your pleasure
And your sweet delight.

Happy smiles will greet you,
Fond embraces, too,
Loving, tender welcomes
From the hearts so true.
Voices of dear children,
Making music, sweet,
Liken home to blessed
Paradise complete.

Joyous hearts together
Make a happy home,
And from out its shelter
Hearts are loath to roam.
'Tis the heart and love, dear,
That makes home so bright,
And the loving kindness
Making all things right.

MARTHA SHEPARD LIPPINCOTT.

NO MAN is ever safe against the love, the service, of sin, save by the power of the love of God. There is no sure way of keeping the evil out save by letting Him in—by the glad welcome, the trembling, thankful, adoring recognition of Him who made us, that we might find our freedom in His service, and our rest in His engrossing love. Yes, for here is the deepest pathos of that empty throne of which our Saviour speaks—that heart so easily reoccupied by the unclean spirit that has been driven out of it—that all the while Almighty God is waiting, pleading that He may enter in and dwell there; that He may bring into the wavering and aimless soul that growing peace and harmony and strength which no man knows save in the dedication of his life to God.

It is pitiful to think how many lives are passed in perpetual peril and hesitation; how many hearts grow tired and feeble in the desultory service of they know not what; while all the time it is only a little courage, a little rousing of one's self, a little venture in the strength of faith, that is needed to enthrone alive the empty, listless soul, the one love that can give joy and peace and clearness through all the changes of this world; the one Lord who can control, absorb, ennoble, and fulfill all the energies of a spiritual being.—Francis Paget.

DAILY BIBLE STUDIES

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

September 5—The Connection

READ Hebrews 4:9-16. Text: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

Facts to be noted:

1. We enjoy rest when we realize that we are under divine protection.
2. The means of bringing ourselves under that protection: Faith and Prayer through our Lord Jesus Christ.
3. We must go to God daily with absolute confidence that God will hear our prayer.

You walk into your home at night, turn a switch, and there is a flood of light. How did it happen? By turning the switch you make a connection between your home and the power house and the electric current is carried along the wires until it reaches the tiny wires in the bulb and sheds forth the light that enables you to see, and that makes your home so bright and cheerful. Our prayer for this week (the collect) is that God will keep His Church and each one of us under His divine protection; but as we say this prayer we must never forget that God will do His full part if we are willing to make the connection between God and ourselves and that connection becomes stronger in proportion to our daily effort.

September 6—The Body of Christ

Read I Corinthians 12:27-31. Text: "Now ye are the body of Christ and members in particular."

Facts to be noted:

1. A body is one, each member is an integral part of the whole body. (I Cor. 12:14-17.)
2. St. Paul calls the Church "The Body of Christ".
3. Of this Body every baptized person is a member with duties and responsibilities.

Our Saviour founded a Church to carry on His work in this world and assured His apostles that the gates of hell would not be able to prevail against it. "Christ came from God, to found the kingdom of God, to bring men home to God." (Butler.) The question then that naturally comes to each one of us is this: "What kind of member of the Church am I?" Each member of the Church has some work that must be done, some responsibility that must be met; and no one else can do our work or meet our individual responsibility. How are we doing it? The Church of God is stronger or weaker in so far as you and I are faithful to our personal obligations. If the hand suffers the whole body suffers; if one member of the Church fails the whole body of the Church is weakened. Never allow yourself when speaking of the Church to say "you" or "they"; always say "we". Some people have queer ideas of the Church but the fact remains that Christ founded His Church, ordained His sacraments, and has never issued any orders to the contrary. How far are we loyal to our Lord and His Church?

September 7—The Call to Service

Read Exodus 3:1-10. Text: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of the land of Egypt."

Facts to be noted:

1. God reveals Himself to Moses when he is alone in the desert.
2. God tells Moses of His purpose to deliver the people of Israel from the bondage of Egypt.
3. God commissions Moses as His agent to accomplish His purpose.

The word "Egypt" comes from a root meaning "black", and "Egyptian darkness" has become a proverb. God's people had become slaves in this land of darkness and God called the man Moses, one of His own people, to deliver them from their bondage. No matter where we look in the world to-day we find that God's people are in bondage. In some places like Africa and China they are in bondage to ignorance, in our large cities there are countless thousands in bondage to squalor and all that is vile and unclean; there are little children in such bondage that have never seen green grass or a lovely flower; in other places God's people are in bondage to sorrow and physical suffering, and there is that vast army in voluntary bondage to deliberate sin and wickedness. There is not a day that ever dawns that God does not come to you and me, and say: "Come now therefore, and I will send thee,

that thou mayest bring forth my people out of Egypt." What is our response?

September 8—Incapable?

Read Exodus 4:10-17. Text: "And the anger of the Lord was kindled against Moses."

Facts to be noted:

1. Moses' reason for hesitating to accept God's call.
2. God rebukes Moses and asks him several very definite questions.
3. When Moses still persists in hesitating God becomes angry with him.

It is hard for us to think of the greatest man of antiquity uttering such a complaint as we find in verse 12 of this lesson. Men and women of the Church to which we belong excuse themselves from some God-given task on the ground that they are not capable of doing the work, and we know that we ourselves are constantly saying that we are not able to answer calls to service; and we give as our reason that we are not capable of doing the work assigned. Moses was sincere in his excuse; so are many of the people we know; and so, I trust, are we if we make excuses. But that does not alter the fact that when God gives us work to do He expects us to do it and when we offer any kind of excuse He becomes angry. All of us are "slow of speech" when it comes to doing God's work; but be sure of this: The God who calls us will show us the way to do the work He calls us to do. Accept the assignment and God will use you as His agent. All God asks is your willingness to hear and respond when He calls.

September 9—Direct Orders

Read St. John 21:20-25. Text: "What is that to thee? Follow thou Me."

Facts to be noted:

1. St. Peter has just received very definite orders when St. John appears.
2. He is very anxious to know what orders Christ will give St. John.
3. Christ rebukes St. Peter in no uncertain terms.

It is such an easy matter for one to be concerned about the doing of other people when our chief concern ought to be the orders given to us. "What shall this man do?" said St. Peter, and back came the sharp rebuke from Christ, "What is that to thee? FOLLOW ME." I know many people who want to know what others are going to do in the way of Christian work before they decide just what they will do. I knew a man who was very regular in his church attendance, a man of considerable means, who always waited to see how much a friend of his was going to give to the Church; and then he gave the same amount. I have heard men say: "I will give so much if others will give a similar sum." I have heard Christian people complain that others were failing in their part of the work and that it wasn't fair that the willing workers should do so much. All these attitudes are absolutely wrong. What difference does it make as far as we are concerned what others do or fail to do? Jesus Christ says: "What is that to thee? Follow thou Me."

September 10—Salvation

Read Acts 4:1-12. Text: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Facts to be noted:

1. St. Peter and St. John have been put into prison for their faith.
2. They are questioned as to how the lame man was healed.
3. They declare Jesus Christ to be the only source of salvation.

Out there in the sea is a ship that has struck a rock and is in danger of going down. Rockets are sent up and a life boat manned with sailors leaves the shore, and in a few minutes the passengers are taken from the wreck and placed safely in the life boat, and the start is made for the shore. Are the passengers saved? No. When will they be saved? When they reach the shore. Can the life boat sink? No. What may we say of the passengers? They are in a state of being saved. What is the condition upon which the passengers will be saved? The condition is that they stay in the boat. Whose fault will it be if they fall out of the boat? Their own fault.

Jesus Christ came into this world and founded His Church to carry on His work of saving the world from sin. When we are baptized we are placed in the ark of Christ's Church of which Christ Himself is the Pilot and we are then in a state of being saved, and this is what the word "salvation" means. If we are willing to stay in the boat God gives us the grace we need to keep us there. By grace we are saved. It is the gift of God through Jesus Christ our Lord.

The Paradiso: Dante's Supreme Achievement

By the Rev. William Philip Downes

"I who to the divine had from the human,
From time unto eternity, had come."

—(Par. 31:37-8.)

AT this time when the whole cultured world is commemorating the sixth centenary of the death of Dante (September 21, 1321, the poet died), it is natural that one should ask: What is Dante's greatest achievement? If he had written nothing but his magnificent lyrics, Dante would be acclaimed, by many, Italy's most illustrious poet. It is obvious, however, that the *Divina Commedia* is his supreme masterpiece. And it is the contention of the present writer that of the trilogy that constitutes this wonderful epic the *Paradiso* is the crowning triumph. This cantica possesses not the dramatic interest of the *Inferno* nor the human quality of the *Purgatorio*: it is the quintessence of mediaevalism; it is, I believe, Dante's transcendent production because of its sheer spirituality. Not in all the world's literature do we discover poetry of so spiritual a texture nor spirituality of so poetic a quality as the *Paradiso* possesses. The *Bible* and the *Divina Commedia* are the world's greatest spiritual monuments. In Plato and in Shelley we find the aesthetic and the spiritual fused with an artistry not dissimilar to that which the divine poet employs so magically, yet neither ever attains to the purity and elevation of the *Paradiso*. If this cantica has been the least popular and the least intelligible of the trilogy, this has been both because of its exquisite spirituality and the necessity of a proper initiation into

"the doctrine that conceals itself
Beneath the veil of the mysterious verses."
—(Inf. 9:62-3.)

On the other hand, many of the profoundest students of Dante have paid their tribute to the supremacy of the *Paradiso*. Said Ruskin: "Every line of the *Paradiso* is full of the most exquisite and spiritual expressions of Christian truths, and the poem is only less read than the *Inferno* because it requires far greater attention, and perhaps, for its full enjoyment, a holier heart." Dr. C. E. Norton said the last canto should be learned by heart; and Miss Vida Scudder testifies that the last three cantos should be read on one's knees. Dr. C. A. Dinsmore avers that the Beatific Vision, which is described in the closing cantos of the *Paradiso*, is the most glorious achievement of the literary imagination. Let the final, and conclusive, tribute be Cardinal Manning's: "*Post Dantis Paradisum nihil restat nisi visio Dei.*" Dante's own estimate may be inferred from his description of the *Paradiso* as "the sublime cantica of the *Commedia.*" (*Ep.* 10:3.).

In studying the *Divina Commedia* we must always remember that Dante considered himself to be a prophet, a seer, as well as a literary artist. While others first applied the epithet "divine" to the great poem, he termed it "the sacred poem"—*il poema sacro*—and he believed that "heaven and earth had set their hand to it." Though a very great artist, his purpose in writing the *Commedia* was didactic: "to remove those living in this life from the state of misery and lead them to the state of felicity." (*Ep.* 10:15.). That he spoke out of personal experience is not, I believe, to be doubted. The *Commedia* is an allegory of the development of the spiritual life. In the *Paradiso*, particularly in the last part, the literal and the symbolic meanings can hardly be separated. In his famous letter, dedicating the *Paradiso* to Lord Can Grande, he claims (so his words would imply) to have had mystical experiences similar to those of St. Paul, St. Augustine, and St. Bernard. (*Ep.* 10:28.) In other words, we must read this cantica, particularly, as the autobiographical revelations of an actual mystic; of the same type as those of, say,

Julian of Norwich, Angela da Foligno, or St. John of the Cross; the essential difference being that God gave to Dante a gift of artistic expression such as he had given to no other. Tennyson, Kingsley, Wordsworth, and other modern poets and artists have also borne witness to having experienced, in moments of spiritual exaltation, a direct communication with the Infinite. It is that state of illumination in which, Miss Underhill so beautifully says, "genius and sanctity kiss one another, and each, in the sublime encounter, looks for an instant through the other's eyes. Hence it is natural and inevitable that the mystic should call into play all the resources of artistic expression: the lovely imagery of Julian, Suso's poetic visions, the heavenly harmonies of St. Francis and Richard Rolle." (*Mysticism*, p. 288.)

With increasing conviction students of Dante believe that he wrote out of personal mystical experiences, however symbolically he may have expressed them. This is, for example, the position of Gardner, Dinsmore, Udny, Fletcher, and Sedgwick. Indeed, if there ever was a mystic, Dante was one; if the mystic consciousness of being *united* to God has any objective validity, Dante's experience enjoyed a metaphysical reality in the highest degree. If the mystic's claim that it is possible to be united to God *in via*—here and now—is a delusion, then Dante, as other mystics, was deluded; nevertheless he claimed to have been "within that part of heaven which most receives His light" (*Par.* 1:4) and to have "joined his sight with the Infinite Goodness." (*Par.* 33:80-1.) We must read the cantica in the light of the letter to Can Grande; we must "interpret Dante by Dante." It seems evident that, in the future, lovers of Dante will be divided into two classes: on the one hand will be those who, unmystical in temperament, like Croce, Carducci, and Santayana, will read Dante simply for the aesthetic pleasure he affords; on the other, will be those who, relishing not less his literary artistry, will read the divine poet for his mystic quality, particularly. From the mystic point of view, therefore, it is not sentimentalism that bids us read the *Paradiso* in reverent attitude, but the demand of the heart and the soul. The structure of the *Divina Commedia* is scholastic, mediaeval; the core, the substance, of the poem, is of no age: Dante views everything *sub specie aeternitatis*. We, too, if we would find God, must seek the *patria*; go on pilgrimage; ascend the *scala perfectionis*—in a word, learn the fine art the Middle Ages knew so well—the art of contemplation.

Contemplation is the great theme of the *Paradiso*. The poet presents the soul engaged in contemplating, first, God's universe, and then, God Himself. This third cantica is an allegory of the soul as in holy contemplation it traverses the various stages of illumination until it attains the *unio mystica* in the *visio Dei*. The hierophant that guides the soul into the ever higher mysteries of God in contemplation is love—Beatrice, "*dolce guida e cara*, sweet guide and dear." Mysticism is the science and art of holy love; for love is the beginning, the end, and the atmosphere of the mystic quest. Beatrice also represents, symbolically, divine grace or revelation; for, if the human soul thirsts for God, even more does God thirst for man, and, thus, reveals Himself. Nevertheless, says the poet, not all have been predestinated to see God with equal lucidity. "*In domo Patris mei mansiones multae sunt.*" This means, says St. Thomas, that there are different degrees of beatitude, depending upon the intensity of one's love for God. In heaven, says Dante, in spite of this inequality, the souls are, however, content, for—

"His will is our peace", —(Par. 3:85.)

and because—

"In heaven is Paradise, although the grace
Of good supreme there rain not in one measure."
—(Par. 3:88-90.)

The mystery of predestination is the key-note of the *Paradiso*.

The *Paradiso* may be considered as one of the most extraordinary psychological expositions of the mystic states known as illumination and union. All complete mystics have experienced those states; some of them have written of them with wonderful acumen and power; but none of course in the degree that Dante has done. Naturally, one who has been "in the heaven that most receives His light" (Par. 1:4) sees things

"which to repeat
Nor knows, nor can, who from above descends."
—(Par. 1:5-6.)

Ineffability, says James, is a characteristic of all mystics. "No one," he says, "can make clear, to another who has not had a certain feeling, in what the quality or worth of it consists. One must have been in love one's self to understand a lover's state of mind. The mystic finds that most of us accord to his experiences an equally incompetent treatment." (*Varieties*, p. 381.) Nevertheless, Dante avers that

"Truly whatever of the holy realm
I had the power to treasure in my mind
Shall now become the subject of my song."
—(Par. 1:10-12.)

And he has left to the world in the *Paradiso* an heritage of well-nigh miraculous achievement. Economical in the extreme in the selection of his material, he has succeeded by the employment of such intangible things as light, motion, and sound in making concrete and visible to us the unseen and ideal world of the spirit.

The last three cantos, many believe, exhibit a reach of poetic and spiritual imagination not to be found in any other literature. Let us remember that Dante is employing his superb artistic gifts to express, as well as may be, the final steps he experienced in the conditions of illumination, and the culminating beatitude, the sight of God. He has at last reached the Empyrean, the Essential Paradise of angels and saints. He is conscious of wonderful light—he has issued to the heaven which is pure light, to which Beatrice leads him.

"Light intellectual replete with love,
Love of true good replete with ecstasy,
Ecstasy that transcendeth every sweetness."
—(Par. 30:10-2.)

Like St. Paul, he is stricken with blindness by the divine effulgence—allegory of the passing from the mortal to the immortal life; or of the death of reason and the awakening of intuition. Then, his eyesight kindled afresh, he has the first vision of the true Paradise—

"And light I saw in fashion of a river
Fulvid with its effulgence."
—(Par. 30:61-2.)

This river symbolizes the *lumen gratiae*, the divine grace, that flows from the source of light. Bidden by Beatrice, he drinks of the river, with his eyes; he attains the *lumen gloriae*.

"O splendor of God! by means of which I saw
The lofty triumph of the realm veracious,
Give me the power to say how saw!"
—(Par. 30:97-88.)

One notes the repetition of the "I saw." Dr. Gardner comments: "The rational creature by the *lumen gloriae* is made like to God, *deiformis*, and rendered capable of union with Him and immediate intuition of the Divine Essence." (E. G. Gardner, *Dante's Ten Heavens*, p. 250.) Here Beatrice's office of guide ends: revelation can prepare for, it cannot grant, the fruition of the sight of God. By her guidance Dante has received the divine light, and "in His light we (and he) shall see light." The concluding part of the cantica is a description of how man, Dante, illuminated by the light of glory, proceeds to the state of ecstasy

and perfect contemplation, where, as Richard of St. Victor said, "without any veils of creatures, *non speculum in aenigmate*, but in its pure simplicity, the soul gazes upon Truth." So in the state of ecstasy the poet beholds the beatitude of the saints and angels in the mystic rose—the *patria angelorum*. Now St. Bernard, type of the glorified contemplative, becomes the poet's guide. Theology—Beatrice—can lead us to God, tell us about God; but the mystic wants God, and it is the function of contemplation to afford the immediate contact with Him. Then the *fedel Bernardo*—the faithful Bernard—attached, like the poet himself, so fervently to the Blessed Virgin, prays the Queen of Heaven, in the most glorious religious lyric ever written, that she would intercede with God that Dante may have the grace

"for so much power
That with his eyes he may uplift himself
Higher towards the uttermost salvation."
—(Par. 33:25-7.)

The prayer was granted. The poet says,

"I joined
My aspect with the Glory Infinite."
—(Par. 33:80-1.)

To him was granted a *momentum intelligentiae*—an immediate, flashing, intuition of God; at last, though *in via*, he had been given the supreme gift—the Beatific Vision. "The perfect happiness of man," says St. Thomas, "consists in the vision of the Divine Essence." He beholds the high mystery of the Trinity and that other mystery of how the human and the divine natures are united in Christ.

"Here vigor failed and lofty fantasy;
But now was turning my desire and will.
Even as a wheel that equally is moved,
The Love which moves the sun and the other stars."

"*L'esilio, che m' e dato, onor mi tengo*"—"the exile that was given to me, I hold an honor." Out of that sad experience comes the *Divina Commedia*.

IDEALISM AND THE CONQUERING TRUTH

WE ARE indebted to "idealists" for the world's progress? Idealists are men who are ahead of their time. They do not believe that human progress has reached its goal. They are men of vision. They see things as they ought to be, and seek to make their ideals real. This cannot always be done at the time and the ideas are said to be "impracticable". But sooner or later they become not only practicable, but necessary to the ongoing of civilization. Woodrow Wilson was an idealist. He saw a League of Nations. "Impracticable," some statesman said; but having seen the vision the world will never be satisfied, until, under some name, the substance of that vision will be a fact in human history. Its partial realization is the prophecy of its complete fulfillment. Civilization cannot afford to let a great thought like that perish from the earth. All honor to the men who see visions of better things to be, and strive for their realization. Jesus had a vision of a kingdom of God on earth in which all men of every nation should dwell together in love to God and to one another, and in which sin and its consequences should have no place. But His generation would have none of it and crucified Him, and put His body in a sepulcher and sealed it. As if the kingdom of God and its King could be sealed up and kept in a rock-hewn sepulcher! No; the King lives and His kingdom is spreading over the world. The world cannot kill and seal up a great life-giving truth, nor the personality that announces and embodies that truth. This is God's world and His truth will prevail.—*Christian-Evangelist*.

LITTLE CHILDREN, believe that you have not to ascend into heaven, or to go into the furthest corners of the earth, or to go down into the abyss of hell, that you may find God. He is near you; He is with you. Trust Him; abide in Him; be perpetually renewing your life at His fountain; then you will not bow down to the creatures of His hand; then you will not confound the bright images cast forth by the minds which He has made in His image—which He has endued with a portion of His own creative power—with your Creator and Father. You will adore Him, in His Son, and He will enable you, by His Spirit, to offer up yourselves, and all your powers, and the earth which He has placed under you, as sacrifices to Him.—*F. D. Maurice*.

NO MAN on his vacation leaves God at home in his office or his workshop. No man at work need think that God has gone on a vacation to the mountains or the shore.—*The Congregationalist*.

Prayer Book Sufficiency

By the Rev. W. M. Bours

IF THE offices in the Book of Common Prayer were invariably read with the same interpretative power that Shakespeare's lines have been recited by Booth or Irving, the benefits accruing from "the Service of the Church" would be greatly enhanced. By a recital of the Lord's Prayer in the spell of its "large, divine, and comfortable words," it is said that, even on a festive occasion, Edgar Allan Poe moved his auditors to tears. The writer recalls a "quiet day," at which Bishop A. C. A. Hall read the Lesson. A masterful act of reverence, that reading was a very delivery of the divine message.

The Book of Common Prayer, itself an exposition of Holy Writ, is a marvelous spiritual dynamic. However much revision of text and greater discretion in use may be needed to make that ancient model of devotion more adaptable to modern purposes, the lineaments of Christ engraven on its pages need immeasurably more to be disclosed by expressive elocution. The Order for the Burial of the Dead is but an echo of the Master's compassionately healing words: "Weep not."

There is nothing of value in the "pharmacopoeia" of any of the so-called healing cults that is not contained in the Book of Common Prayer, moreover therein set forth in true Christian perspective. For instance, the opening Sentences of Scripture both for morning and for evening prayer, wider in their application to human needs than their use as initial tonic phrases in public worship, promulgate great curative principles, as does also the Hymn, *Veni, Creator Spiritus*. Because its contents embody a divine prescription for human wholeness, the Prayer Book—in English use nearing four centuries—is destined to outlive all merely human philosophies of salvation. Furthermore, the Prayer Book's Catholic lineage makes it a contemporary of the Christian era.

A thoroughgoing study of the physical sciences and of anthropology, in the spirit of the *Benedicite*, leads to a cure for many "religious" foibles. As ascribing preservation of health to Christian living, two recent books by Dr. James J. Walsh, scientist, physician, literate—*Religion and Health* and *Health Through Will Power*—should be strongly recommended. Dr. Walsh says: "Wherever there has been a revival of religious life it has been accompanied by a more abundant sense of well-being in soul and in body."

Daily conduct, as directed in the Rites and Ceremonies of the Church, becomes an abounding source of spiritual, mental, and physical health; and missionary work, in response to grace received, is one of the best stabilizers of health. What a blessed font of life, health, strength, and gladness is the Holy Eucharist!

The sufficiency of the Prayer Book is markedly set forth by comparison with the table of contents of such a work as *Health and Suggestion: The Dietetics of the Mind*, by Ernst von Feuchtersleben, M. D., published in 1838. The author succinctly states his purpose as follows: "By means of a blending of ethics and dietetics, strange, perhaps at first sight, I have sought to exhibit in its practical bearing the healing power of the spirit over the body of man."

The key-thoughts in the several chapters of that "classic on mental healing," though consistently psychological, correspond in logical form with the aspirations and petitions in the Prayer Book collects, as exemplified in the following table:

- "I The Power of the Spirit"—Lent I; Trinity XIX.
- "II Beauty and Health"—Transfiguration; Trinity XXI.
- "III Imagination"—Easter V; Ascension Day.
- "IV The Will"—Trinity I; Sunday next before Advent.
- "V Reason and Culture"—St. Mark's Day; Advent II.
- "VI Temperament and Passion"—Easter II and IV.

"VII The Emotions"—The Circumcision of Christ; Trinity XIV.

"VIII The Law of Contrast"—Christmas (Collect "at the first Communion"); Trinity II.

"IX Hypochondria"—Whitsunday; Quinquagesima.

"X Truth and Nature"—Trinity-Sunday; Collect, Thanksgiving-Day Service.

"XI Summary"—St. Luke's Day; The Innocents' Day.

Well directed emphasis might be put on the Church's healing mission during Whitsun-Week: as fasting is the discipline of Lent; prayer, the motif of the Rogation Days; and vocation to the sacred ministry the burden of Ember-tide. If Whitsun-Week were made a *spiritual sanatorium*, wherein the relation of spiritual gifts (See I Corinthians 12) to man's general well-being could be intensively demonstrated, the Church's healing mission would be given adequate special stress.

True to the Church's nature, spiritual healing is corporate as well as individual. Social and industrial ills are everywhere insistent. In evidence of the Church's equipment for meeting such demands, The Form of Solemnization of Matrimony contains one of the best specifics for the arrest and cure of that most malignant of social diseases—divorce. Remedy for tendencies to crime is implied in A Form of Prayer for the Visitation of Prisoners. The Forms of Prayer to Be Used in Families encourage an attitude toward business in general that in any stress of occupation, competition, or strife may lead to a solution of perplexing industrial problems.

If a ministry be exercised too closely for the individual, for the parish, public health is apt to be overlooked and economic justice disregarded. The Prayer Book suggests correctives of any such tendencies to exclusive parochialism. *Vide* the prayer for use In Time of Great Sickness and Mortality, and A Prayer for Congress.

Nurture for normal human development—the divine prophylactic—is, of course, a primal Christian occupation. The ministerial "exhortation" to Godfathers and Godmothers insinuates the need of religious education "so that we may truly see and mark and learn to be wise when we come to handling the most delicate, important, and far-reaching of all social questions: the best upbringing of the young who are to become, for better or worse, the future citizens of the state."

The monumental task of Christianizing nationality puts leadership in the Church to a crucial test. In this the prayer For Missions points the magnitude of the Church's vocation.

The Prayer Book's Catholic adaptability makes it—in the largeness of its purview of duty to civil authority, of regard for international concerns even to world outlook for Christ, and, in particular, of stewardship "for all sorts and conditions of men"—sufficient as a guide-book of general Christian principles insuring, if aptly applied, individual, social, political, and industrial health and peace.

A MAN is often tempted to sink in faith, because he has not perceived that degree of warmth and confidence of feeling within him, the inward answer of perceptible grace given to his prayers, which without adequate ground of promise he has expected. In such a case, he is certainly (however little he is himself aware of it) making his faithfulness of continued cheerful belief and obedience depend upon his receiving a sign of acceptance which God has never covenanted to give, and which may be, and no doubt often is, withheld. What if it be withheld in trial of this very courage of spiritual faith in the unseen? What if God be hiding for a little while the light of His countenance, in order to test the strength and endurance of that heroic faith which He will reward hereafter with the real vision of bliss? . . . If faith in the unseen can in God's grace be strong and brave in this day of trial, then, no doubt, greater strength and greater peace shall be the blessed reward of so gracious victory.—*Bishop Moberly*.

THE RICH YOUNG MAN

It seemed so mad a thing to do—
To grieve so deep; to suffer, too,
For men He never even knew!
A life so lonely, meek, and bare!
I wonder why He made a prayer
For them that mocked and nailed Him there?

Vast wealth is mine; why do I see
My golden store without avail?
Why turns no man with love to me?
Why did He triumph, and I fail?

Poor, and despised! How strange a thing
That mighty hosts, with worshipping,
Their homage to His name should bring!

Oh, 'tis a grievous mystery—
That mankind never looks to me
As to that spent and broken Christ
That drooped on Calvary!

LAURA SIMMONS.

FROM THE ECUMENICAL SYNOD OF
CONSTANTINOPLE

Letters in Reply to Messages From Our American Com-
mission to Confer With the Eastern Orthodox
Churches and the Old Catholics

VERY Reverend Bishop of Harrisburg, by the Grace of
Christ our Lord, our dear and much wished for brother
James Darlington and other reverend and honorable
gentlemen who form the committee for the union of
the Eastern Orthodox Church and the Church of the
Old Catholics, happiness and peace be yours by the
Grace of God the Father and our Lord Jesus Christ.

Your letter of May 3, 1921, was received and with great
care read at a conference of our Holy and Sacred Synod.
We thank you with all our soul for your sympathy and for
your kind energies for the interests of the Christians of the
Near East. It is remarkably sad that after the great sacri-
fices of the world war there are people who think in re-
gard to the unhappy Near East that it can and will be
allowed to continue under the rule and unfaithful tyranny
of the foreign and barbarous invaders over the local Chris-
tians, which rule only yesterday was declared inefficient.
There can be no defence to the proposition that the most
inefficient and most murderous of the vanquished are being
allowed to-day to arm and to exterminate whole popula-
tions; great is the suffering of the unhappy Christians of
the Near East to-day.

But let us hope that God may enlighten all to do their
duty and that the light of the day of salvation and liberty
will come to the unhappy and suffering Christians of the
Near East. Let us hope by your holy and brotherly prayer
which was read with great emotion, that sighing under
the heavy yoke, the Church of God, St. Sophia, will be re-
turned to our ill-treated Church as its condolence.

Your references regarding the union of the Christian
Churches were read with great care and pleasure. May
the Lord bless you and your well begun energies to this
end.

Also with attention we have taken in consideration your
wish for the publishing of the prayer books in two lan-
guages, and the matter was referred for study to our Com-
mittee for the Union of the Churches.

All these we make known to you in this, our reply; and
sending you our blessing we implore the best gifts of God
and we remain; with love,

Your dear brother in Christ,

The Guardian of the Oecumenical Throne,

KEISARIES NICOLAOS.

Constantinople, July 1, 1921.

To Very Reverend B. Talbot Rogers,

Secretary of the Committee of the Eastern Orthodox
Churches.

Very Reverend:

At a meeting of the Holy and Sacred Synod, your letter
sent by your committee was read, in which your committee
offers its condolence upon the death of the Reverend Gov-
ernor of the Oecumenical Patriarchate, the Bishop of
Prussa, Dorotheo. Your kindness in sharing with us in
this, our recent bereavement of our Church, heavily
touched the Holy and Sacred Synod.

Whereupon, after a decision of the Committee, we wish
to convey to you and to your committee our sincere thanks
for your declarations of sympathy to our Church.

Whereupon we remain with love,

At the Patriarchate May 18/31, 1921,

The General Secretary of the Holy Synod,

ARCHIMANDRITIS DIONISSIOS.

Phanaar, Constantinople,
Oecumenical Patriarchate.POVERTY IN CHINA AN OBSTACLE
TO MISSION WORK

BY THE REV. T. L. SINCLAIR

ONE of the first things to remember about the Chinese
is that they are poor, very poor. The poverty in
China is awful. This is about the first fact that
strikes one on arrival in China, and the longer one stays the
harder it strikes. Is there any other place where there is
such poverty?

It has been said in America that one cannot be honest
and get rich. It might with equal truth be said in China,
that one cannot be honest and live. Many of the Chinese
work for as little as \$6.00 a month, and one must halve that
to get the value in American money. Moreover, they sup-
port a family on that. One wonders how they do it; but the
greater wonder is, how those out of even a job of such small
pay get along.

Many homes are of one room only and that made of
reeds and mud with only "mother earth" for floor. Large
families are sometimes crowded in this one room, which
serves as kitchen, dining room, bedroom, and parlor. Mil-
lions live from hand to mouth. They are on the border of
starvation most of the time and often floods, famine, and
disease shove them over the border.

We have heard much about infanticide in China, but it
is mostly due to poverty. Infanticide in well-to-do families
is exceedingly rare, though it is true that they will struggle
harder to keep a boy than to keep a girl.

I recently had occasion to travel on a houseboat. It was
not a large one, only about thirty feet long. The roof was
matting and not quite high enough for the average man to
stand erect. The boat was manned by a man and a woman,
probably man and wife. Probably there had never been a
wedding but the man simply took her as his wife. The boat
was probably their home—such is certainly the home of
many. In it they cooked, ate, and slept, and seemed quite
happy and content, though poor. Someone might say: Why
not let them alone? Why try to raise their standards and
their desires? Well! I would let them alone if they could
remain so to a good old age, but what about when they get
sick or when the babies begin to come thick and fast? Boat
life is probably pretty healthy, but not so that in a dimly
lighted, poorly aired room on a crowded street. It is not
strange that children are often unwelcome.

In the midst of such poverty the missionary comes
preaching to rich and poor alike the Gospel of love, and
urging them to become members of the "Body of Christ".
The Chinaman hears his message and sees much more. He
sees the schools and hospitals opened by the missionary.
He sees that the buildings put up by the missionary are
much finer than those to which he is accustomed—and they
need not be very fine at that. He sees that the missionary's
salary and the salaries of those in mission employ are better
than those of others of the same class. Therefore to many
of the Chinese the missionary and the society he represents

are rich. The Chinese, hearing them preaching about love and helpfulness, are ready to become recipients of both. They believe in the doctrine, "Bear ye one another's burden." Their burdens being heavy, they are glad to have someone help bear them. They look upon the Church as a kind of society, and about the only kind of society they know is the "I help you and you help me" kind. The Church looks very good. They would be glad to become members. They expect to give loyal support (as they understand such) but in turn they expect to be helped occasionally. They wish first choice on any jobs, reduction in school fees, and sometimes money given outright. Their motives are not necessarily bad. They simply look upon the Church as the kind of society to which they are accustomed. So far as possible we are keeping such persons out of the Church, but it is impossible to keep them all out. When one considers their poverty, the surprising thing is that there are not more. Some of them make very good Christians. One of our ablest priests was once so poor that he could not pay the actual cost of his food in the mission school. The missionary gave him his education and now he is one of the ablest and most spiritual men we have, and has held some of the highest positions in the Church. He is prominent throughout a large section of China.

Chinese are constantly making requests. Here a man wishes to send his son to school but cannot pay. If we refuse, his son will attend a heathen school or give up his education altogether. If the son can get the education he is assured of a good living. If he cannot, he will have to rake and scrape to get the bare necessities of life. Here a man wishes work. He cannot find it and is very poor. Another asks out and out that we give him money. He says he is sick, cannot get work, and he and his family have not enough to eat. Some such cases are false but most of them are true and we know it. What would you do about it? We might refuse to help boys with their education, but one does hate to see a bright boy have to give up, especially when a few more years in school means a good living for the boy in after life. He might make as much as \$12 or \$15 a month (and again this must be halved to get the American value). Many teachers in China would jump at a salary of \$12 Mexican a month.

I do not believe the question of poverty in China can be solved to any extent until China is able to support her population. This she could do were her natural resources developed—which cannot be done until political conditions are better and there is a lot more righteousness in China.

The Church is doing a great deal. Right here in Anking an industrial work gives a living to about one hundred women. A large number of men earn good salaries, with comfortable homes, because of education obtained in mission schools. Some were able to pay the fees and some were helped by missionaries.

But, perhaps more important than this, the Church has instilled into many a feeling of responsibility.

The problem, however, is vast and for the missionary one of the most difficult and trying he has to face.

THE CONSERVATION OF GOODNESS

BY THE REV. J. F. WEINMANN

USE the word "goodness" to mean anything and everything that is of help in a world where help is the one thing always and before all things needed, whether a prayer, or a wish, or a desire, or a word spoken, or a simple act of kindness. It embraces the doctrine of intention and new thought and old thought and science, Divine and Christian.

Nothing of good was ever in vain, no attitude of victory or hope and expectation can ever be wholly lost. One may not immediately (or even ever) see the result of the hope or the wish or the word or the prayer, but is it not perfectly true that there is a result, that there is a conservation so to speak, of goodness, that even a faintly breathed

intention contributes its feeble measure to the *summum bonum*? You may not say it does not. In the morning, then, sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good. Paul plants, Apollos waters—and God gives the increase.

Since, then, this conservation or reservation or preservation of goodness is of the essence of our fond and earnest faith; if no holy whisper fails of its purpose, but is vital and effectual toward the person or the enterprise to which it is directed; is it not ours to redeem the time, to buy up the opportunities until the evening, and not only so, but with uplifted head and song-filled heart? I may do, then, and dare, in full assurance; I may lay wait and watch to assist and to bless to the full measure of the opportunities that crowd my path.

God waits to use those who will to be used and He has ways and moments we oftentimes least expect—making even of our disappointment a purpose and a plan. It will mean, then, once we believe that every good and perfect gift is from above and returns not void, that I will obey the prompting and the urge to do good; that I will become a seismograph to the motions of the Spirit within my breast, moving me to reclamation of the waste places of human life.

That poor sermon was not then in vain; it prospered, was taken up and carried to its waiting place: some day one may learn that it was really a word fitly spoken; thou didst contribute thy measure, my soul, and in thy depression wast foolish and unbelieving. That letter you are moved to write should be written and not put off: the months and years may elicit no reply: be it so: if its purpose was to assist another along a perilous path, or over a rough place, it can be left with assurance and with no feeling of sadness or regret. Did you weave into the fabric of it your earnest wish and prayer and outstretched steadying hand? Very well. Thou hast had thy part and canst rest the issue and needst not doubt whereunto it will grow.

In like manner men have a message for their chance fellows along the daily highway of life. No man liveth unto himself. We are as ships that pass, if not in the night, then in the day. Have we no hail? No greeting? On your vacation, in your most insignificant business transaction, among your associates, in your home, in the office, in the hospital, on the cars—here, there, and everywhere we are privileged to throw the sign of peace and good will and brotherhood—"Brother clasps the hand of brother." So, too, every resisted temptation, every onslaught upon sin, every carrying of the conflict to the adversary and beating him down upon his own ground, taking his place, driving him out, dispossessing him and possessing thine own possession, every act of worship, of faith, of love, every using of the means of Divine Grace, every sacrament—these all, what are they if not vital and inestimably real—immortal? That lonely priest—"as on some lonely eminence"—in a real line, link on link (which some affect to discount, if not to despise), that man of God, humble and insufficient for so great a purpose, elevating a sacred wafer ("accept this our bounden duty and service"), ill supported but too often by the faithful—his, then, if there be this conservation of holy purpose in all the world in all time, his to rejoice and be glad: his act is not loss but gain; a contribution, an urge to the redemption of man from sin and death.

Faith? Yes, indeed; quite so; and precisely what we need, not less but more. "Be not faithless, but believing." "How is it that ye have no faith?" "Wherefore let thy voice (as all thy life and acts) rise like a fountain day and night: . . . for so the whole round earth is every way bound by gold chains about the feet of God."

THE GREY LADIES

By S. ALICE RANLETT

THE Grey Ladies, a society of English Churchwomen, who do valuable work in the south of England, was founded in 1893 by the Bishop of Southwark and his sister, Miss Emily Yeatman, who became the first superior. The full members are received for a term of years and promise to obey the rules of the society, the bishop, and the incumbents of the parishes in which they may work, as long as they are members; and they live a modified community life. But the more flexible rule of the society opens to its training and works of charity the way for women who are unable to join a sisterhood, while they desire to give themselves in service to our Lord.

The society or college (as it is called) is described as a company of "ladies living together as friends, for the purpose of helping in the work of the Church and, except in special cases, of working under the incumbents of the diocese.

"The bishop has ultimate control. Sufficient discipline is exercised to ensure systematic work, regularity in the house, maintenance of health, and the support of simple rules of life. But members are encouraged to remember their responsibility to God for making good use of time rather than resting on discipline from the bishop or lady head.

"Frequent prayer and the habit of meditation must be a condition of performing Church work efficiently.

"There are three classes of members: Grey Ladies, non-resident members, affiliated members. Also some ladies who are able to give their services for short periods are welcomed and admitted as associate members.

"Two years probation is generally required before admission to membership. The workers are carefully trained and combine practical work in church and parish with attendance on lectures and private study.

"After the training the Grey Ladies are sent out at the invitation of the clergy to do all kinds of parish work except nursing, *e. g.*, Sunday school teaching, Bible classes, visiting, clubs and guilds, outdoor services, and welfare work. Some members are especially trained for infant welfare work, rescue, and temperance work."

During the war, some Grey Ladies were asked to take charge of the houses where hundreds of girl munition-workers lived.

The house of the society is on the edge of Blackheath, and stands in a large old-fashioned garden which is not only a rest place for the members but also for many women and children who are entertained there in parochial parties and as individuals. The house is largely maintained by the members, who pay sixty pounds a year. The Ladies have a free day each week and vacations in summer and at Christmas. In the house and while engaged in their ministrations they wear a habit of grey and black with a black-veiled bonnet, but during their holidays they may wear such dress as they please.

The devotional life of the house centers in the chapel, where are daily services, addresses, and instructions, beside three of the day hours and several celebrations every week of the Holy Communion.

The "College" has attracted, since its founding, twenty-eight years ago, a large number of able and devoted women, and many parishes and individuals have been greatly blessed by the faithful, consecrated service of the Grey Ladies.

Certain American priests and earnest women are questioning if there is a place in our Church for such work as that of the Grey Ladies; and a plan has been outlined for a similar but not identical society, with methods and fields of work differing from those of sisterhoods and deaconesses. The workers should serve, not officially but with delicate, unobtrusive friendliness, not necessarily the poor but the discouraged and the overworked. They would be Christian neighborly, helping in little home ways; lending a book or a picture or a pot of flowers; caring for house and children while a weary mother rests or goes to church; reading aloud to those who might need this service; inviting the lonely or depressed to tea or to a week-end, and

by various small kindnesses and friendly counsel giving cheer, comfort, new strength, and courage. They would, of course, be ready and eager to follow up the corporal works of mercy with the spiritual which should give their friends new faith in God and life according to His will.

The workers would go into residence for a term of years or for short periods, with corresponding payments toward the expense; they would live by a simple rule and to a certain extent under obedience while in residence. It is suggested that there should be two classes of members: those who would be mainly engaged in active works, visiting, conducting guilds, and so forth, and those who would be largely occupied in teaching and intercession.

It would seem that in the American Church there might be women of refinement, friendly tact, loving hearts, and devotion to God in a society similar to that of the Grey Ladies.

CAMP TUTTLE A SUCCESS

By the REV. E. J. CRAFT

ONE of the results of Camp Tuttle, maintained by the Brotherhood of St. Andrew this summer in the Province of the Southwest, is that eight boys expressed their desire to enter the ministry.

The camp was located at Elk Springs, Mo., in the Ozark mountains, one of the most beautiful sections of our country and interesting as the oldest section of this continent. It lay in a valley close to the Elk River, a stream about one hundred yards wide, clear and pure. It was a real camp, for the boys occupied army tents and slept on cots. Here the nights are cool and the air invigorating.

One thing which added to the success of the camp was the meals at Ginger Blue Hotel. The hotel is named for an Indian chief who has left behind a legendary reputation as a veritable "Blue Beard". At the hotel, everything was done by Mrs. McCluer to add to the well being of the boys. The night before the camp broke up there was a heavy storm and she insisted that the entire camp sleep at the hotel, opening up all her vacant rooms and cottages, and for two nights we were her guests, for she refused to accept remuneration. Ginger Blue and its owner will always be remembered by Camp Tuttle.

The Camp was under the direction of J. H. A. Bomberger, a hard position which he filled with great success. There were thirty-seven boys and five instructors, the latter including Mr. J. D. Alexander, of the Brotherhood, the Rev. Clarence Parker, the Rev. Charles Bridgeman, Leland Reeder, expert scout, and the Rev. E. J. Craft.

The camp has the distinction of being the only one visited by a bishop. On one evening the Rt. Rev. Sidney C. Partridge arrived in camp amid enthusiastic cheers and songs made up in his honor. At the camp fire he gave a splendid lecture on China. The next day he led the devotions and lectured on Baptism and Confirmation. But the great enthusiasm of the boys reached its climax when they learned that their right reverend father was a very expert swimmer and a daring diver.

There was no sickness and there were no injuries. Body, mind, and soul received great strengthening. Athletics of different kinds were indulged in. There were most inspiring services in the woods in the chapel which the boys built. One seemed very near the Heavenly Father before the rustic altar built by the loving hands of the boys. The tent leaders were also leaders in the devotions of their group before taps.

The writer stood at such a time near a tent. Each boy was praying aloud in turn. One could hear a boy's voice, "Heavenly Father, help me to be a clean, pure boy." "Lord Jesus, help me to be unselfish and think of the other fellow first." "Dear Saviour, make me a useful man when I grow up." One could turn away from such a vision with the words of Browning in his mind,

"God's in His heaven,
All's right with the world."

The Province of the Southwest is grateful to the Brotherhood of St. Andrew and to Mr. B. C. Howard, who made the camp possible. All who took part in the camp are determined that it shall be permanent.

THEY ALSO SERVE

He wanted to paint a picture,
And he hoped to have sung a song,
To help many souls to heaven,
Or even save one from wrong;
But his ear was never quite perfect,
And his colors were never true,
So his songs got no attention,
And his pictures didn't do.

He aimed to bring truth and justice,
And he strove to put error down,
But a canker he found at the heart-root
Of every reform he had won;
He lived long enough to discover
The beauty alive in the mire,
And to weep when beneath Truth's advancement
Showed the cloven hoof of the liar.

Came night at last, for the toiler;
"A failure!" he wearily said,
As he closed his eyes; and next morning,
The world dully noted "He's dead!"
Came his Master with angels, and stooping
Above him, "His Image!" they cried,
" 'Tis finished," He said, while He touched him,
And His servant awoke, satisfied.

LILLA VASS SHEPHERD.

ARTHUR RITCHIE, PRIEST, CONFESSOR,
AND DOCTOR

BY ONE WHO KNEW HIM

FATHER RITCHIE dead!" To many a Catholic soul throughout the American Church these words come with the strange commingling of grief and sunlit inspiration of Newman's vision, "loved, and lost awhile." For, to those who knew the devotional wonders of old St. Ignatius' in Fortieth street, New York, and who learned there the meaning and practice of Catholic worship, that spot with its priest formed a vision which can never fade while life shall last. No matter that a noisy political club now occupies the site where in an awed solemnity the initiated from all quarters gathered on those mornings of twenty-five years ago; no matter now, that for many years the infirmities of the body have kept that prophet of God stilled in retirement from his pulpit; no matter now, that larger churches and more elaborate services have become the norm of the Catholic party; no matter even that many newer Catholics to-day may ask, "Who was Father Ritchie?"—to those who knew that saintly priest and his work at its prime, his name will ever recall a vision of passionate spiritual glory and thrilling otherworldly devotion, toward the fruition of which they can only pray, when they shall behold the King Himself in His beauty.

It was the current humor in those past days to say that of all high churches St. Ignatius' was unquestionably the highest, because while the others, no matter how extreme, claimed only *seven* sacraments, St. Ignatius' could boast an *eighth*, and that was Father Ritchie's preaching. And truly, in an Augustinian sense, those sermons were sacramental in their effect upon their hearers. Who that has heard can ever forget the spell of that figure standing uneasily at the chancel step, quivering under the great rood, the curious Irish accent, the rich, unusual intonation as some point was stressed, the utter lack of any kind of oratorical technique, and the strange hush which so pervaded the congregation and riveted all eyes upon the preacher, that even the cynic visitor did not care to look about to see what others were doing, but felt his own soul drawn out tensely and yet with gladsome unrestraint into that supernatural world which the figure beneath the rood was describing and revealing and making so marvelously attractive? Whether amid the splendor of high mass, or in between that quaint bobtailed compline and the then fearsome service of benediction, or at those yearly expositions of Holy Scripture at the Lenten evensongs, with their richly mystical tractarian patristicism, the persuasiveness of Father Ritchie's plead-

ing never lapsed. To some who have heard sermons in many parts of the Anglican Communion, while they admit that there have been far greater orators, Father Ritchie is the greatest of preachers.

And then Catholic Parish Tracts, Nos. 1-6! How we used to wait around for them, and then rejoice over them! The increased output of Catholic theology in this last twenty years has doubtless dimmed to some the attractiveness of these pamphlets; yet they, with the *Catholic Champion*, perhaps did more to uphold and spread the Catholic life than any other literature of their time. The quiet, genial sarcasm at the "moderate High Churchman," the clearcut repudiation of Roman claims, the simple *rationale* of the religion of priest, altar, and sacrifice, the singularly beautiful application of "Sir, we would see Jesus" to the whiten wafer and the silver chalice, in the *Tract on the Mass*—after many years these thoughts linger with those who learned Church ways under Arthur Ritchie.

I don't think that Father Ritchie kept office hours. He said his offices instead. One always knew that, at matins and evensong daily, "the rector" would be in his stall. For him the daily office was never a hurried private devotion, much less a "curia's job"; but an action of severe dignity in which he functioned as one of the myriad mouthpieces of the prayer of the universal Church. One learned the lesson clearly from Father Ritchie that a priest was first of all a prayer, and that while others might "serve tables" his fundamental obligation was to "give himself unto prayer."

As a consequence, of course, people flocked to him from all over for spiritual help, and his confessional was always thronged. As a "first confessor" and as a confessor of priests, Father Ritchie exercised probably a wider ministry than any other priest in the East, with the possible exception of Dr. Dix at Old Trinity.

With Father Ritchie we may say that here passes the second generation of Catholic leaders in New York. At the opening of the new St. Mary's in Forty-sixth street, Father Ritchie preached his wonderful sermon on Ezekiel's Vision. Father Brown, the founder and first rector of St. Mary's, shortly afterward passed to his rest. When the new St. Ignatius' in Eighty-seventh street was opened, Father Christian, St. Mary's second rector, returned the compliment with his sermon on Jacob's Wells. It is some years since he passed beyond the veil, and now his contemporary, and Ewer's successor, has joined him. A happy reunion that must be—of Brown, Ewer, Christian, Ritchie, Dix!

But those of us still here can yet see Arthur Ritchie, at his altar with the cherubim, standing, as was his wont, with a slight bent forward and to the left side. We say sadly that the Catholic party has lost a great leader, but we know that the life of heaven itself is better and brighter for the translation of his great priest. His priesthood has not changed.

"What though he standeth at no earthly altar,
Still in white vesture on the golden floor,
Where love is perfect and no foot can falter
He serveth as a priest forevermore."

FAITH AND LIFE

THE RIGHT faith of man is not intended to give him repose, but to enable him to do his work. It is not intended that he should look away from the place he lives in now, and cheer himself with thoughts of the place he is to live in next, but that he should look stoutly into this world, in faith that if he does his work thoroughly here, some good to others or himself, with which however he is not at present concerned, will come of it hereafter. And this kind of brave, but not very hopeful or cheerful faith, I perceive to be always rewarded by clear, practical success, and splendid intellectual power; while the faith which dwells on the future fades away into rosy mist, and emptiness of musical air. That result indeed follows naturally enough on its habit of assuming that things must be right, or must come right, when probably the fact is that, so far as we are concerned, they are entirely wrong, and going wrong; and also on its weak and false way of looking on what these religious persons call "the bright side of things", that is to say, on one side of them only, when God has given them two sides, and intended us to see both.—*J. Ruskin.*

Unemployment—II

By Clinton Rogers Woodruff

“UNEMPLOYMENT can certainly be spoken of as being another of the astounding paradoxes of our system; for nothing could possibly seem more insane than people wanting everything that work produces and not working.” I quote this pregnant sentence from a thoughtful volume on *Man and Machine Power in War and Reconstruction* by a former British soldier, Captain J. W. Petavel, R. E., being a series of lectures delivered at the University of Calcutta, which is the publisher of the volume. In his brief foreword Sir Asutosh Mookerjee makes this forceful comment: “Worse things than the war may happen, if we are not prepared for the problems which will arise after it, and which if not adequately dealt with may result in social troubles more serious than perhaps the war itself.” Surely a caution that we in America certainly need to bear in mind, and especially in this whole question of labor, both in the matter of employment and unemployment.

Speaking of the labor problem, of which unemployment is so important a phase, brings to mind a most suggestive book by that veteran student and observer John Graham Brooks. His *Labor's Challenge to the Social Order** is the outcome of thirty years' interest and study. Labor, in his judgment, has come into its own. It is the dominant force in modern society. It does not know how to rule, however. It craves “direct action” in politics. It demands “practical subjects” in education. It tries to enforce its own laws of supply and demand in economics and it will not learn from its elders. Like all its predecessors, it will learn only from experience. “Democracy must be its own critic and educator.” The nature of the lessons it must learn forms the subject of Dr. Brook's analysis and makes it so interesting. He discusses the democratic experiments, as he calls them, from complete communism, socialism, and syndicalism to such mildly socialistic measures as public control of milk supply and the feeding of school children. He even includes “welfare work” and similar capitalistic enterprises—the author inquiring why they have failed or wherein they have succeeded. One sobering truth emerges. No democracy has succeeded that attempted to destroy the ancient human motives to action—security of person and property, ambition for offspring, self-esteem, pride of ownership and of craftsmanship. Can labor refrain from infringing upon these motives? Dr. Brooks is optimistic, finding in the growing social demand for good will rather than class-consciousness, for co-operation rather than domination, the best of portents for the future of democracy, all of which is of interest to those of my readers who are following the articles on Democracy. Indeed the general title of these articles is oft-times only incidental, for they inevitably merge into each other, the several topics being so closely and inevitably interrelated with one another.

Canadian Churchmen, as has been pointed out on more than one occasion in these columns, are doing some splendid propaganda work through the publications of the Council for Social Service of the Church of England. One of the recent bulletins deals with our particular subject, starting off with this pertinent statement:

“The problem of unemployment is one that vexes, and has always vexed, the world at all times. There are always men or women, even at the best of times, who are suffering from the evils incident on their failure to obtain work, and so are lacking in the means of ordinary subsistence. At intervals this state of affairs becomes more acute than at others, and the world suffers from ‘bad times’ and financial depression. But such periods are merely accentuations of what is, in fact, a chronic state for a greater or lesser proportion of the wage-earning classes. In a word, the

*The Macmillan Co.

world is never entirely free from the problems of unemployment; they are, seemingly at least, inherent in the social order.”

If they are “interested,” then it is “up to” those who care to see what the underlying evil or difficulty is and then seek to remedy it. In other words, to paraphrase Dr. Brooks' title, “unemployment is the social order's challenge to labor.”

After describing the present-day Canadian situation the Bulletin says:

“At such a time we naturally ask ourselves whether this state of affairs is inevitable, whether the world may not be able to devise some means whereby the seemingly inevitable evils may be avoided. Are we in the grip of an unappeasable fate that approaches us and finds the world helpless before it? Are we all caught in the inexorable turning of what economists call ‘the Economic Cycle,’ that swings from prosperity to depression with the precision of a machine? It is quite evidently our duty to study the subject with such materials as are ours, and in the light of such evidence as may avail us.”

There is always a large number of men and women who will not work. The men belong to that strange and still not perfectly understood class of vagabonds, “hoboes,” tramps, or whatever else we wish to call them; the women are almost invariably immoral, which arouses the wrath and contempt of their industrious compatriots.

This phrase, “not perfectly understood,” is used with good reason, since this class presents a sociological problem, the reasons for which we do not, as yet, clearly comprehend. We say of a man that he's “born lazy,” without inquiring too closely whether some explanation may not be found for that unhappy event. Ordinarily speaking, the vast majority of people are not innately lazy. Children are not generally lazy, they are constantly active, and the normal man or woman, although objecting strongly to protracted, exhausting toil, yet is not averse to work in general, and becomes unhappy and bored when unoccupied. A man “born lazy,” who steadfastly refuses to work at all, is an abnormality.

In a Bulletin on Eugenics (number 9) the Canadian Commission referred to the notorious Jukes family, which exhibited such startling evidences of mental degeneracy. One of the most remarkable things in that famous investigation was the fact that at least one strain of that unhappy family showed a predominance of paupers and vagabonds. It is practically certain that incurable vagrancy and idleness arise from some form of mental deficiency, and must be treated as such. In what that treatment should consist is another and somewhat vexed subject. The bolsheviki of Russia, who at least are not lacking in the virtue of courage of their own convictions, have solved their problem with characteristic vigor. Going on the principle that if a man will not work, neither shall he eat, they give free permission to die to anyone who does not want to work, and doubtless, according to their ideas, this system works with the most admired thoroughness and efficiency.

Of course, as a matter of fact, we do the same, although we do not say so much about it. We close our eyes to the situation and to the results, but the fact remains that we do not do as much as we should to help meet the situation.

Then there is unemployment from physical incapacity; from old age; from seasonal fluctuations to which reference was made in our first article. The Bulletin discusses all of these and then addresses itself to the *cyclical fluctuations of industry*. Under this heading we find some pertinent suggestions.

In considering this subject the Bulletin declares that we

have first to grasp the fact of the economic cycle—a fact, but one of the most mysterious facts in all economic science. "Economic cycle" is the name given to that cyclical movement of finance and commerce that swings from "boom" times to depression, and back again to trade expansion and commercial activity. This cyclical movement advances along well-known and recognizable lines, and the stages in it may be marked and the changes anticipated with almost perfect accuracy. It matters not at all at which point of the circle we begin, but let us, for the sake of making a beginning, commence at the period of "boom" through which Canada has so recently passed, similar to the one we have had on this side of the line. The symptoms are patent and known to all. Trade was good and manufacturers found plenty of orders on hand at highly remunerative figures. To fill the requirements of retail trade, more workmen were required and wages rose. Prices of all commodities, both wholesale and retail, rose, which in turn forced up wages still higher, and all the aspects of the "vicious circle" of rising wages and rising prices presented themselves.

To finance these requirements the banks were called on to increase their loans and accommodations to business men, and interest rates rose. New companies were floated, and already existing companies increased their share capital. A real-estate boom developed, stock exchange prices were inflated, and a great deal of stock gambling went on. In short, everybody had a perfectly splendid time, and the bubble was blown bigger and bigger and showed with more iridescent colors.

This state of affairs, however, was far too good to last forever, and even the most indomitable optimism could not keep it going. The banks, finding that their loaning powers were being stretched to the uttermost, found it absolutely necessary to begin curtailing their loans, and to do this they almost invariably attempted to call in the money they had out on the stock exchanges. Speculators who had been busy buying and selling shares "on margin" found they could not get the necessary money for their operations so easily as before from the banks, and they were forced to retire from the scene, throwing their holdings on the markets; which precipitated a panic on Wall street, or one or other of the great exchanges.

With a heavy fall in stock exchange values the public in general becomes frightened, and the knell of the boom days is rung. Financing of all enterprises becomes more and more difficult, commercial failures increase rapidly, the little men, who only were able to keep in business at all because of the buoyancy of the financial situation, are wiped out, and a period of bad trade sets in. The spending power of the public is severely curtailed, also its inclination to spend, orders for goods fall off, and unemployment makes its inevitable appearance. Prices of commodities fall, first wholesale and later retail, the real estate boom falls dead, and finance and industry lapse into a despondent state.

This stage will last until credits have been sufficiently liquidated for the banks to build up large reserves of idle cash which they do not wish to see lying idle, and so begin to lend out again. After a time the air has been cleared, the "shake-out" has been sufficiently rigorous, the weak spots in the situation have been thoroughly eliminated, and the next stage of the cycle is reached, that of recovery, and the circle swings round once more through rising prosperity, better times, rising prices to boom once more.

Such in brief is the economic cycle.

How shall we account for it? It is the great riddle of economic science, and the economist must frankly confess that he cannot give an explanation. That does not mean to say that he cannot explain with accuracy each step and

even, with the refinements of statistical method now available, anticipate almost to a month the actual beginning and ending of each phase. Explanations there are in plenty. Professor Wesley Mitchell, in his great work on *Economic Cycles*, mentions nearly 250 explanations which have been seriously and even vehemently put forward at different times. It is perfectly easy to say that the financial crisis is occasioned by over-production. So it is, but why over-production? Why does the cycle of the economic life of mankind sweep along seemingly inevitably and inexorably?

One thing at least is becoming increasingly plain, and that is a marked "periodicity" of the economic cycle, that is to say, a tendency for it to occur at a more or less definite period of time, after the lapse of a stated number of years. For instance Canada during the last twenty years has experienced economic set-backs in the following years: 1903, 1907, 1913-14, 1920. The decline in the United States was hardly felt in Canada at all, so we may disregard it. The serious decline that was slowly developing in 1918 in Canada was halted by the armistice, and the after-war boom carried her until the present decline developed in the summer of 1920. The more the subject is investigated, the more apparent does it become that Canada is turning on a four-year orbit, or, if not actually in every instance a four-year orbit, one that may vary from a three-and-a-half to five-year period. There is reason to believe that this cycle is simply a hemi-cycle or half-cycle of a greater eight-year period, which in its turn is a hemi-cycle of a sixteen-year period, which last is a hemi-cycle of a great thirty-two-year cycle.

What is the reason for this cyclical movement? Many have guessed at the answer. The most interesting, and, perhaps, even the most fruitful, of all the conjectures put forward is founded on the idea of cycles of agricultural production. Good crops mean prosperity in the basic industry of the world. This prosperity is reflected through all branches of human endeavor, and on the other hand bad crops mean bad times. Can we then find a periodicity of crop production? That is difficult either to affirm or deny. All we can say at present is that there are good hopes of success attending the efforts of many who are studying the problem with all the niceties of modern statistical theory.

If we have an almost certain recurrence of periods of bad times and distress caused by unemployment, why do we not prepare for such certain eventualities? Why in good times do we not prepare for bad times? The question is a perfectly maddening one, our Canadian friends point out, and exhibits, perhaps, more forcibly than any other single thing, that strange lack of foresight that characterizes all human activities. Everybody knew that the after-war prosperity could not possibly last forever, and everybody knew, as the Canadian Bulletin declares, that inevitably, sooner or later, we must be faced with all the distress and misery of unemployment. "Did any single soul in all Canada, or America, or even, for the matter of that, in all the world, make one premeditated effort to prepare for that certain eventuality?"

After going with similar care into the various other phrases of the problem, the Bulletin stated its conclusions as follows:

"We must not deceive ourselves into thinking that this winter will see the end of our troubles. We are face to face with a serious economic situation, world-wide in its prevalence and merely differing in intensity in the various countries. The fact is, the world has got to pay for the war, and it's going to be an uncommonly unpleasant job doing it. During the last two years the fact that we have all got to pay our debts has been hidden from us, or from the most of us at least, but now we are face to face with the realization that every gun fired and every cartridge expended blew just exactly so much wealth to nothing and we have got to replace that wealth, and it is going to be hard work. That is the truth, and if we are courageous men and women we will

face the truth unflinchingly and be thankful that we see it at last and that it is no longer hidden from us.

"The world is a very busy place and mankind works very hard, and with all the machinery and tools at his command he can work with marvelous efficiency. Under ordinary circumstances the world could replace the wealth destroyed by the war by the expenditure of effort in a comparatively short time, but circumstances are not normal. The whole machinery of credit and international commerce is working with intense difficulty, in fact it is not far from stopping altogether. The departure of the European exchanges from par, even of our own exchanges with the United States, is just like pouring sand into the bearings of a machine. Not until those exchanges approximate par once more will the wheels of commerce work smoothly again, and not till then will trade and industry return to a healthy state. We are suffering because other people cannot buy our goods, and until they can do so we shall go on suffering. The nations of Europe are in desperate need of our goods, but they cannot pay for them. There lies the crux of the present world-wide situation. These difficulties cannot be surmounted in a day; they will be surmounted because the genius of man that devised the destruction of war can devise the reconstruction of peace. But it takes time, and we have some way to go yet before we and everyone else turn the corner."

And in the meantime are we planning for dealing with unemployment next winter?

A helpful suggestion was offered, at the annual conference of Western representatives of the employment service of Canada, by R. M. Johnson, representative of the Saskatchewan Grain Growers' Association. It embodied the recommendations agreed upon by representatives of the various farmers' organizations who were present:

"(1) Abolition of private labor bureaus.

"(2) As nearly as possible standardization of wages in different provinces.

"(3) One standard of wages for five months commencing April 1st. One standard of wages adjusted for three months commencing September 1st. One standard of wages for eight months commencing April 1st.

"(4) Periodical survey to estimate labor requirements for any period (farmers' associations should be used for this purpose where possible). Labor bureaus should make every effort to adjust labor supply to meet requirements of seasonal employment within the province, by making convenient the transfer of labor from agriculture to winter industries and vice versa.

"(5) In adopting standard of wages due consideration should be given to the experience of the applicant. We would suggest that \$40 to \$50 would be fair for the first five months; \$50 to \$60 for the eight months' season. Rate of harvesting season to be adjusted at such time."

T. M. Molloy, Commissioner of Labor for Saskatchewan, referred to the uncontrollable causes of fluctuation in the demand for men due to weather conditions, rust, grasshoppers, hail, drought, and rain. The desire of farmers to complete harvest operations as soon as possible tends to create a great demand for a few weeks. Harvest laborers frequently wait in the cities for the larger wages paid during the peak load, and then rush back east for inside jobs before the winter. The distribution of harvest labor is poor because a large percentage of laborers seem to go by rumors, causing congestion in some centers and shortage in others.

Calls for help featured by newspapers with a view to assisting their neighborhood, the speaker said, almost invariably have an unfortunate effect. An over-supply of men in any district is always followed by wage cutting; men rapidly quit the district and shortage of help follows and wages soar. This condition is also brought about by interviews given to the press by secretaries of boards of trade and of grain growers' locals, prominent merchants, bankers and others.

Mr. Molloy made the following suggestions towards the solution of the farm labor problem: That a more general use of the Employment Service be made by the farmers, and that there be less indiscriminate hiring of men from other sources; that the idea be impressed upon farmers that the hiring of men a few days before they are actually needed is cheap insurance against loss due to labor shortage later on; that newspaper interviews by individuals

"boosting" the crop conditions in the locality, and the possible shortage of men, be discouraged, and that such interviews be offset by a system of centralized reliable official advertising of actual condition by the Employment Service.

From all of which it will be readily seen that it is easier to ask the question, "What shall we do with unemployment?" than to answer it.

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

CORRESPONDENCE

PRAYER BEFORE CONFERENCE

To the Editor of *The Living Church*:

IN your issue of August 20th, page 497, you print my "Appeal to the Christians of America" for their co-operation by prayer in behalf of the coming Washington Conference. Inasmuch as there has been an approving response, I should like to make a further and more definite suggestion. There ought to be, it seems to me, a day of national intercession before the convening of the Conference. For that purpose, October 12th, Columbus Day, may be recommended. It is the anniversary of that Friday in 1492 when the explorer and his company landed on American soil and offered their first prayers for that which we know as "the new world." In the confused condition of international relationships to-day, there is greatest need that the attempted leadership of America reflect the example of Columbus in putting God and prayer first. Further, Columbus Day, like the Conference, is international in character. Personal and congregational appeals to the President for a day of national prayer are therefore urged. There can be no doubt, I take it, in the minds of Christians of the need of such an observance.

HARRISON F. ROCKWELL.

Buffalo, August 20th.

THE OLDEST CHURCH SCHOOL FOR GIRLS?

To the Editor of *The Living Church*:

IN your issue of July 23rd I find a letter from a member of the class of 1873 of St. Mary's School taking exception to the claim of St. Agnes' School, Albany, to being the oldest Church school for girls.

None of the three schools mentioned in Miss or Mrs. Clark's letter is in reality the oldest Church school. Stuart Hall, which was formerly known as the Virginia Female Institute, was founded in 1843 and incorporated in 1845. It has been in continuous existence since that time and has been, since its inception, distinctively a Church school. It is owned by the three dioceses of Virginia, Southern Virginia, and Southwestern Virginia. The name "Virginia Female Institute" gave way to its present name of Stuart Hall in 1907 "in grateful memory of the services of Mrs. J. E. B. Stuart, so long the honored and beloved principal of this institution."

Stuart Hall has never made the claim of being the oldest Church school for girls in the United States, but it does claim to be the oldest boarding school for girls in Virginia and one of the oldest in the South. Inasmuch as it antedates St. Mary's, Fairbault, by twenty-three years, some other school will have to come forward with an even earlier date if it desires this distinction.

J. LEWIS EBBS, *Chaplain*.

Staunton, Va., August 10th.

"OF HIM SHALL THE SON OF MAN BE ASHAMED"

SOMETHING more than fifty years ago there was a small dinner-party at the other end of London. The ladies had withdrawn, and under the guidance of one member of the company the conversation took a turn of which it will be enough here and now to say that it was utterly dishonorable to Jesus Christ, our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the courtesy of perfect self-command, expressed his regret at being obliged to retire, but explained he was still a Christian. Mark the phrase—for it made a deep impression at the time—still a Christian. Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a bishop, or at least a clergyman. The party was made up entirely of laymen, and the guest in question became the great Prime Minister of the early years of the reign of Queen Victoria—he was the late Sir Robert Peel.

Error, moral and intellectual error, stalks everywhere around us, now loudly advertising, now gently insinuating itself—violent, moderate, argumentative, declamatory, all by turns. And is the religion which our Lord has brought from heaven alone to be without advocates or defenders?—*H. P. Liddon*.



The Card Method for Instruction in the Church Year. Compiled by Rev. George Parkin Atwater, rector of the Church of Our Saviour, Akron, Ohio. Complete set in box, \$1.25. Parish Publishers, Akron, Ohio.

The "Card Method" consists of forty small cards, on each of which there is one question and one answer concerning the Church Year, and thirty-two large cards, on each of which are several questions and answers, references to the Prayer Book, and definitions. Each large card is an exposition of a season, a festival or fast, or some other distinct phase of the Church Year. The large cards, taken in order, form a manual for continuous instruction. With each set is a teacher's manual, a chart of the Church Year, and a pamphlet of instruction. The cards themselves, printed on heavy bristol, and durable, may be used as a game suggestive of "Authors".

This Method is suitable for Church school classes, confirmation classes, Church organizations, and provides a game for Sundays in the home, suitable for both children and adults. The children and adults take the vocabulary of the Church on their own lips. The Method provides an interesting way of learning the details of the Church Year, and is an ever ready substitute teacher in the Church school, especially adapted to summer sessions.

Suggested Terms of Intercommunion Between the Church of England and the Churches in Communion with Her, and the Eastern Orthodox Church. London: S. P. C. K. 1921, pp. 1-15.

This is a succinct programme of some thirteen sections embodying the suggestions of the Eastern Church Committee (appointed by the Archbishop of Canterbury) "in the hope that they may facilitate further consideration of the whole question." They deal with the Christian Faith, the Canon and Sufficiency of Holy Scripture, the Creed, the Doctrine of the Holy Spirit and the *Filioque* clause, Variety of Customs in the Church, the number of the Sacraments, the Holy Eucharist, Holy Orders, and Ikons. An appendix gives the propositions on the *Filioque* of the Bonn Conference (1875-6), and the formulae for ordination in the Anglican and Greek Churches. Sections VII and VIII and the Bonn proposition ought to be carefully reviewed in the light of Dr. Pusey's criticisms and suggestions in his essay *On the Clause "And the Son"* (Oxford, 1876), pp. 33-90, 182-4.

IN THESE DAYS of highly desirable community self-examinations *The Boise Survey* stands out as an important and valuable contribution. It is a careful, complete and concrete study of the administration of the school system of a small city (of about 35,000 people). Due and proper emphasis is placed upon the fact all too frequently overlooked that our schools are intimately — yes, one may say inextricably — bound up with the social, intellectual, industrial, and religious life of the community. This book, which is one of the Educational Survey Series (World Book Co., Yonkers, N. Y., \$2.25), contains abundant and helpful comparisons with such cities near the size of Boise as Aurora, Austin, Bellingham, Brookline, Charleston, Colorado Springs, Columbia, Easton, Elmira, Everett, Jackson, Joplin, Knoxville, Madison, Newport, Niagara Falls, Ogden, Orange, Portsmouth, Shreveport, Stamford, Stockton, Tulsa, Wilmington, and Zanesville, and with many other cities and towns larger and smaller. It was prepared by Jesse B. Scars, Associate Professor of Education, Leland Stanford Junior University, assisted by William M. Proctor, Assistant Professor of Education, Leland Stanford Junior University, and J. Harold Williams, Director of Research, Whittier (California) State School for Delinquents. Commendable frankness is followed in disclosing weaknesses and much fine judgment is displayed in the recommendations for improvement.

THE SPRINGFIELD SURVEY was another of these definite efforts designed to find out the truth about the community in which we live. It was carried on by the Department of Surveys and Exhibits of the Sage Foundation for a committee of citizens of the capital city of Illinois, who believed that the best method of making headway was to give them the test of fact. The results were published in the form of nine separate reports dealing with nine important phases of local community life and administration, including housing, recreation, charities, industrial conditions, public health, the correctional system, city and county administra-

tion. And now comes Shelby M. Harrison, the director of the work (who is also director of the department), and gives a comprehensive summary of the findings in a significant volume which he has appropriately called *Social Conditions in an American City*. Abundantly and appropriately illustrated, it contains all the important findings, presented in such a way that they are of help alike to Springfield and to all similar cities. The study abounds in suggestions of the greatest intensive value to social workers generally. As Professor Murray Gross in describing earlier studies in the *National Municipal Review* said: "This Springfield group of social and economic studies of actual conditions, accompanied by remedial and correctional suggestions and recommendations, represents a summing up of affairs in an American city that is of utmost interest and importance to other cities, especially to those with a population ranging from 40,000 to 150,000. In general, the questions met in Springfield are a good deal the same as those of other cities of similar size and situation, and conclusions reached concerning the problems of this city are applicable elsewhere." One need have no hesitation in commending this most useful volume to all who believe that the imagination and resources of the commonwealth should enter into making our cities more generally than ever before more effective, uplifting factors in the lives of our citizens.

C. R. W.

Two most interesting contributions to the teaching of civics come to us from South Africa. One is a brochure entitled *Civics*, an introduction to South African social problems. The other is *Civic Problems* and their solution. Both are by R. J. Hall of the Technical College, Durban, by which institution they are published. These pioneer efforts are of equal interest because they are the outgrowth of the belief that it is the duty of the college as an educational body to provide something which will help the average citizen in the understanding of questions affecting the well-being of the body corporate. Therefore, the college council commissioned its lecturer in sociology to undertake the work. The book is full of useful information. City governments in South Africa have often failed to serve their city simply because they were ignorant of the right thing to do. These little books point the way to a better understanding of questions such as housing, town planning, public health, social welfare, the development of the city policy, utilities, etc., and appear at a most appropriate time, when there is evidence of the awakening of a civic conscience in the people after the strain and pressure of a world-wide war.

ARTHUR W. DUNN'S *Community Civics and Rural Life* is a worthy successor of his admirable and highly popular *The Community and the Citizen*, which was one of the earliest of text books designed to train school children in the fundamental duties of citizenship. The new volume is designed to meet the needs of pupils and teachers who live outside the environment of the larger cities as well as to make as obvious as possible the elements which, in Mr. Dunn's judgment, characterize "community civics" and give it vitality. These he thus sums up: The demonstration to the young citizen, by reference to his own observation and experience, of the meaning of his community life (local and national), and of government in its relation to that life; and the cultivation of certain habits, ideals, and attitudes essential to effective participation in that life through government and otherwise. The book is one of the Rural Education Series (published by D. C. Heath & Co., of Boston), of which Harold W. Foght is editor, who pertinently says in his editorial introduction: "There has been too much talking about citizenship in school and too little living it from day to day."

C. R. W.

MANY OF US knew the late Charles Mulford Robinson as an effective writer on modern civic art and other civic questions, yes, one might say, as a prophetic writer as well. His sundry volumes will long remain among the big contributions to the literature of the civic forward movement of the present generation. Few, however, knew him as the graceful poet and paragrapher, and his many friends are under deep obligation to his widow for bringing together in a single volume, under the title *The City Sleeps*, his poems and short essays. The slender book—would that it were ten times longer—is redolent of his fine Christian character, his beautiful disposition, his humanity, and his friendly humor. It brings back his personality, it makes the present hour happier and more enjoyable. (The Cornhill Co., Boston.)

The Upper Chamber

By Louis Tucker

"BRETHREN," said James quietly, "let us pray." The upper chamber was a quiet place. So much had happened there, so very much had happened there, that the peace of God was on it. There was silence now for a long time, each man, vivid with vitality, absorbing peace. At last James recalled his soul to the flesh again and spoke.

"Yesterday the number of our names was about a hundred and twenty. Pentecost came and went and to-day we number over three thousand. If one man in one day can turn three thousand erring hearts into the way of peace, what can we all do in a full life-time? The Spirit rested upon all of us, so I have called the Twelve together to consult how we shall use this mighty power, brethren."

There was silence again; a long silence, for these men were not Europeans but bearded, grave and long-robed Orientals, seated on divans, and their consultation was in Oriental fashion. It is true that there was in them that which has created western Europe; but as yet it manifested itself in Eastern ways. At last Peter spoke, slowly, meditatively.

"When Yeshua was with us, He said: 'Go unto all the world and preach'; so I say now let us all go out and speak and teach and heal—and send out the seventy also, and twelve times seventy more, and turn the world."

"It will not be so easy, Captain Simon," said Andrew, who had once been mate of the fishing boat. "Yeshua said something of persecutions, scourgings, imprisonment, something of death. As the Father sent Him, so He sent us, and He met these things. Yet He stood where I stand now and breathed on us—and the flame that rested on us yesterday still blazes in the eyes of all of you. Let us go out and take the world—for Him."

All nodded; then James asked: "Shall we go everywhere, or turn the thousand myriads of our home-land first?"

Again the meditative silence, then Jude spoke: "Yeshua went out from Nazareth before many there believed on Him. It took a thousand years before all dwellers in this one land worshipped the One True God. We cannot spare a thousand years—or fifty. The seventy nations must be His before He come again. He said so. Let us send men to every nation now."

"Nay," said Peter, "to the Jews of every nation. It is not fitting that the good news be told to Gentiles before Jews."

"He said we should not have gone over all the cities of Israel before He came. What say you, John? He loved you."

"Nay, brethren, He loved us all. He said so. He healed the Phoenician woman's daughter and all the sick of the Decapolis, many of them Gentiles. It seems to me that we must go to all the seventy nations now. We bear God's forgiveness of sins through Baptism and the Supper of the New Covenant, and the whole world perishes. Yet I am loath to leave this room. Here Yeshua came to us. Here He taught us. Here the Divine Spirit fell upon us."

"And will guide us right." put in Nathaniel.

"True, Bartholmi, in the end. Lo, we are full of life as never men before! Yet here that peace has come upon us which gives us power to do His will. Perhaps we may go or send to every nation yet preach to the Jews first in each, and after to the Gentiles."

Again there was silence. At last Simon, the Zealot, spoke: "There is much to do here. Twelve of us cannot

go to seventy nations. We must hold what we have here. Let us enroll the new disciples with exactness, until the number of the names is known. Then teach, consolidate, organize—Yeshua organized everything—and lead them out to bring in others."

"Most of them knew Yeshua," put in Levi-Matthew, "but some did not. For them, let us write down the outlines of His life and sayings, that they may tell others."

Again there was silence, broken at last by Philip. "Yeshua told Luke and Cleopas of Emmaus so much that it is plain there is an unknown mine of wealth about Him in the Scriptures, and we do not know enough. Let us study the Word of God, sitting at their feet, because they learned from Him."

Two or three nodded, and the older James said slowly: "Three thousand men. Three thousand souls and more to come. They cannot gather at our suppers—the room would scantily hold our old six score. What shall we do? Stop the suppers, or multiply them?"

"Let us ask the Spirit," said James, the younger.

There was a silence while each man put the question to God and waited for light. At last the elder James began again: "It is borne in upon me that we should multiply them. Have you received this message?"

Man after man nodded. Then Andrew spoke: "He used me for the loaves and fishes. Once I forgot to bring bread and vowed never again, with His help, to forget. We have already some order in this matter, buying food that John Mark be not burdened to entertain us. Let us manage our gifts that there may be enough and our suppers that no disciple go unlodged or cold or hungry. Thomas, you have been silent. What say you?"

"Nay, let Matthias speak. Do not make him last consulted because last appointed, for God chose him."

"Speak then, Matthias," said James.

"One more thing should we do: Fulfill what promises Yeshua made, if any."

"Know you of any?" said Thomas quickly.

"None. Only it came into my mind that when one goes away and leaves his faithful friends to settle his affairs they verify his promises and then fulfill them."

Thomas lapsed silent again, so James summed up: "Pray, preach, consolidate and organize, study the Scripture, feed the brethren, fulfill promises, and send men out to all the world, to the Jews first and after to the Gentiles; but for the time of sending wait for more light. This seems the guidance of the Spirit. Are all agreed?"

"Agreed."

"But who shall do these things? Brethren, the whole world waits. There needs dispatch about the Master's business."

"Let each man go apart and talk with God about the thing that he himself proposed," said John at last. "Then take the plan God gives him and tell it to us all; for all are led of God."

"Let some one then take this," said Thomas.

He drew from his girdle a camel's-hair purse and laid it on the table.

"What is it?"

"The bag of Judas. One of the new disciples took it from his dead body. To-day 'twas brought to me."

"Empty?"

"Yes, save for a letter. That is why I asked Matthias if he knew of any promises. Aglarus, the sick king of Edessa, heard there was a great physician in Judea and

sent for him. Yeshua would not go—do you remember—but said that when He had been lifted up He would send one of His servants, and Aglarus should be healed. The messenger wrote down the answer. The letter has no value of itself, but is the message of a king, so Judas must have put it in his bag. He could not spend it, so left it there."

"Poor Judas," said John. "We loved him once—at first. Where is Edessa?"

"A city-kingdom, smaller than Judea, near the Euphrates."

"Aglarus must be living yet. Yeshua was never mistaken."

"But this is guidance," burst out Judas Lebbaeus. "The hand of God is in it. It is the light we asked for as to when to send out our first preacher and where."

"Edessa is not in Judea."

"Then must we preach outside Judea, brethren?"

"Aglarus is a Gentile—a heathen."

"Then must we preach to heathen. Yeshua shows His will to us. 'To the Jews first, then to the Gentiles,' say we. The Sabbath Court, made up of the most learned Jews, rejected Him. The Council of the Synagogues—rabbis gathered out of every city in Judea and Galilee—rejected Him. Because He would not head an insurrection and be king the very Galilean mob rejected Him. We are to preach, beginning at Jerusalem, He said, but this proves we are not to wait until Jerusalem is turned to Him, but also go to all the world at once. I am a brother of small account among you, yet will I go if you see fit to send me, and that with joy."

"What says Aglarus?" asked John. "Read, Jude."

"I have concluded that Thou art the Son of God. I beseech Thee to visit me and heal the disease with which I am afflicted'."

"Can any here recall what Yeshua said?"

"Blessed art thou, Aglarus, who without seeing hast believed. After I have been received up, I will send to thee a certain one of My disciples that he may heal thy affliction and give life to thee and to those that are with thee'."

This from Levi-Matthew.

The twelve were silent, stroking beards and waiting. In time Simon Peter spoke: "We are to preach to all the world, beginning at Jerusalem—so said Yeshua. We are to preach to the Jew first and after to the Gentile—so seems the guidance of the Spirit. We are to be witnesses and twelve, else why is Matthias here? It therefore is not fitting Jude should go. Yet one of the seventy might go to the Jews of Edessa, healing and preaching to them, and thereby reach the king."

"There is a man named Thaddeus, one of the seventy," said Jude. "Give me the letter and let two of us, Thomas say, and I, give it to him. He knows Edessa and has been there."

"This rocks the world on its foundations, Jude," said John, "and opens once for all the Kingdom to the Gentiles. Yet Yeshua promised. Therefore, it is His will."

"Have you the guidance of the Spirit, brethren?" James asked. "Are you content? Shall we pray?"

There was a little silence as each man asked for guidance. Then James swept his questioning gaze around the room, and, one by one, those present bowed their heads and overturned the world.

HOW THE CHURCH CAN GROW IN WORSHIP

THE Church can only grow in worship by first learning the principles or essentials of worship, viz.: Reverence, Devotion, and Penitence. Many make prayer the sum total of their divine worship, but it is only a part. Surely the King of kings demands the homage of His creatures, as well as their prayers.

First let us think about *Reverence*. It is the most beautiful, and yet the most neglected, part of our worship. We know how mechanical our services can become, how we are apt to run to and fro, in and out of the presence of God, thus carrying with us so much of the mire and dust of earthly things. Yes, we must learn to take off our shoes, as well as our hats, as we tread upon holy ground. All things must be done decently and in order, and this can only be accomplished by a thorough preparation for all stated acts and times of worship. The spirit of the world is to hustle, bustle, and to advertise, but no such spirit must find its way into the sanctuary. Instead of rushing through our acts of worship, we must strive to be quiet and reverent. The trysting place of the Saviour and our souls cannot be made too beautiful. Let us beautify then our sanctuaries. Let us deck our priests in glorious apparel. Let us brighten our altars with the lights of joy, for then we shall discover that we cannot help but bend our knees, heads, and even bodies in our offerings of worship. If I should meet the Christ to-day, I feel that I should naturally fall down and worship Him, not merely take off my hat. This is just what others did as they met Him in Palestine. As we enter His home, I suppose we are ready to admit, like the wise men of old, that "we are come to worship Him." What matters it if we meet Him veiled under human flesh, or under the veil of bread and wine, it is the same Jesus, and I naturally must fall down, reverence, and worship Him. The prophet Isaiah and St. John, in their visions, both dwell upon the ceremonial of the worship in heaven, and we in our earthly worship must realize that it is inevitable also, for ceremonial is but the outward expression of worship.

Again, if we are to grow in worship, we must also grow in *Devotion*. Let us strive to obtain a real, passionate devotion to the person of Jesus Christ. We are so dull, slovenly, selfish, and mean in our worship, for want of love and devotion to our Saviour. Can we realize how very precious Jesus is to our souls? The deepest and most tender affection that our hearts are capable of should be given to Him unreservedly. He is Love, and through devotion will lead us to love. Let love then awake within us and pay her daily sacrifice. To love is to grow in worship, and the power of love will become so strong that it will drive us into His presence.

As we learn to love the Master, so indeed will our *Penitence* deepen. We shall become more conscious that we have wounded Him, and that we are unworthy suppliants at His feet. No amazement will be ours when the heart is compelled to cry out, "I am not worthy." Our approach to worship cannot be by the path of presumption, but by the shady vale of humbleness, in the shadows cast by our own unworthiness and the brightness of His glory. Is it any wonder that we pray as well as sing, Look, Father, look, not on our misusings of Thy grace, but rather upon His Anointed face, who has opened the way of ascent to the Throne of worship? May God make us humble and lowly! It is a blessed path to His presence.

The aim and effort of the Christian life are ever upwards, ever tending higher, a gradual because a daily approach nearer to Jesus, whom we seek to worship. It is uphill work, but the climb is worth every effort. Our earthly efforts and worship can only bring the Heights of Heaven in view, but the higher we mount so much the purer does the air become, being freed from taint of all things earthly. It is the greatest, strongest, and happiest inspiration that can ever come to us.

Let us try to lose ourselves, yea, be engulfed in the boundless atmosphere of the Glory of God! Let us concentrate our thoughts, focus our affections, on this dominant desire alone, for it must be unrivalled in importance! When we go to worship, let us remember that it is not merely to get something, but to give something, even though that something be the homage of a broken heart, broken through sin and disobedience. Thus will the Church grow in worship, and we shall find to our great delight and comfort that the earth is linked to Heaven.—
WILLIAM SMITH in *The Pastoral Staff*.

Church Calendar

SEPTEMBER

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

Kalendar of Coming Events

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

Personal Attention

THE REV. ALFRED W. ARUNDEL, D. D., will on Sunday mornings in September officiate and preach for Dr. Parks in St. Bartholomew's Church, New York City. Permanent postoffice address, 145 West Twelfth street, New York City.

THE REV. FREDERICK H. BURRELL may be addressed at Box 75, Clinton, Iowa.

THE REV. CHARLES F. CARSON has resigned the managing editorship of THE LIVING CHURCH, and may be addressed at West Allis, Wis.

THE REV. M. COLGATE DAUGHERTY, rector of Grace Church, Newport News, Va., may be addressed at The Stratford Apartment, Newport News, Va.

THE REV. EVERETT B. ELLIS is now the second curate at All Saints' Church, Ashmont, Boston, Mass.

THE address of the Rev. W. M. GAMBLE, recently chosen rector emeritus of St. Paul's Church, Manheim, Pa., is Ross-Ray, Glen Echo P. O., Md. He is taking duty as assistant at St. James' Church, Washington, and begins a course of study at George Washington University.

THE REV. and Mrs. J. D. HERRON of Cambridge, Ohio, were in the Catskills for the last two weeks of August, and go on September 1st for two months to St. Peter's-by-the-Lake, Fourth Lake, N. Y.

THE REV. WYTHE L. KINSOLVING is at 718 Lamb avenue, Richmond, Va., on mission duty.

THE REV. C. STANLEY LONG, rector of Holy Trinity parish, should be addressed at The Rectory, 127 West Pitkin street, Pueblo, Colorado.

THE REV. GEORGE S. A. MOORE of the diocese of Michigan has accepted appointment as managing editor of THE LIVING CHURCH in succession to the Rev. Charles F. Carson, resigned. Address, 1801 Fond du Lac avenue, Milwaukee, Wis.

FATHER PALMER, S.S.J.E., will conduct the retreat at Swansea, Mass., from September 19th to 22nd, because of the fact that the Rev. Father Field, originally announced as the conductor, is to remain in San Francisco until winter.

THE REV. HENRY CONVERSE PARKMAN, rector of the Church of the Transfiguration, Baltimore, has become vicar of St. James' Church, Indian Head, Maryland. This charge includes the U. S. Naval Proving Ground.

THE REV. CHARLES FOREST SCOFIELD has resigned as rector of the Church of the Atonement, Morton, and priest in charge of St. James' Church, Prospect Park, diocese of Pennsylvania, and has accepted the rectorship of St. James' Church, Perkiomen (Evanburg), in the same diocese, with residence at Collegeville, Pa.

THE address of the Rev. CHARLES F. SWEET, D.D., is 1839 Shimo Shibuya, Tokyo, Japan.

THE REV. GILBERT R. UNDERHILL should now be addressed permanently at 355 Ackerman avenue, Ridgewood, N. J.

THE REV. EDWARD HAROLD VOGT, rector of Deer Creek parish, Darlington, Md., has resigned to accept the rectorship of Trinity Church, Woodbridge, N. J., to take effect October 1st.

CHAPLAIN ERNEST W. WOOD, U. S. A., has been relieved as instructor at the chaplains' school at Camp Grant, Illinois, and assigned to Fort Rosecrans, San Diego, Cal.

THE REV. A. REGINALD WOODWARD of Peebles, Scotland, is visiting at St. Thomas' rectory, Barnesboro, Pa.

CAUTION

I desire to put the clergy of the Church on their guard against a clever swindler who represents himself as a parishioner of Trinity Church, Boston, and with the aid of a confederate has succeeded in making a number of our clergy believe that they were talking with me over the long distance phone, and had received assurance from me that the man was what he represented himself to be.

From letters which I have received I gather that the swindler is most plausible, and carries the thing through with great cleverness.

I would suggest that any clergyman of the Church who is led to believe that he is talking with me over the long distance phone assure himself that such is the fact before giving any financial relief.

ALEXANDER MANN,
Rector of Trinity Church
in the City of Boston.

ORDINATIONS

DEACON

MICHIGAN.—On July 2nd in St. Paul's Cathedral, Detroit, the Bishop ordained to the diaconate LOUIS H. BERRY, the presenter being the Rev. C. S. Sedgewick, and the preacher the Rev. R. W. Bagnall, former rector of St. Matthew's Church, Detroit. Mr. Berry, a graduate of Howard University and the General Theological Seminary, will take up work among colored people in Flint and Detroit.

DIED

HITCHCOCK.—On August 18th at Ridgefield, Conn., at the age of 86, MRS. MARY WILLIAMS HITCHCOCK, widow of the Rev. William Augustus Hitchcock, D. D. Two daughters and two sons survive. During the rectorship of her husband at Elmira and Binghamton, N. Y., Pittsburgh, Pa., and Buffalo, N. Y., she endeared herself to many and ever set an example of Christian earnestness as wife, mother, and friend.

VICARY.—Entered into life eternal Corpus Christi Day, at her home in Peoria, Illinois, JANE ELIZABETH, daughter of Henry (now deceased) and Cora VICARY. A loyal servant of God, notable for her cheerfulness and faith in an illness of several years' duration. Services at St. Stephen's Church, Peoria, and Christ Church, Limestone.

"My grace is sufficient for thee, for My strength is made perfect in weakness."

MEMORIAL

In loving memory of ETHEL HEATH NEIDE, who departed this life September 1, 1919. Give her eternal rest, O Lord, And may Thy glorious light shine upon her.

—MAKE KNOWN YOUR WANTS—

THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements, replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word; including name and numbers, initials, address, all of which are counted as words.

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

SECRETARIAL ASSISTANT WANTED for clergyman of the Church connected with general Church organization in non-parochial work in New York City. Only persons with thorough training and experience need apply. Address P-416, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

WANTED FOR ST. PAUL'S PARISH, Burlington, Vt., an assistant priest, unmarried, qualified by training and experience for work among students and young people, to enter upon duty by Sept. 18th. Address M. D. CHITTENDEN, Senior Warden.

MISCELLANEOUS

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

WANTED, 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, LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

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

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

POSITIONS WANTED

CLERICAL

SIXTEEN YEARS AGO THIS FALL THE Rev. Charles F. Carson announced in a correspondence page of THE LIVING CHURCH that he had discovered the basis in psychological law for the statement of religion as an exact science. The immediate consequence to him was somewhat disagreeable, and since then he has had much time for thought but little opportunity for writing. Now, however, as the result of sixteen more years of hard and conscientious thinking, he is prepared to speak coherently and to present a coherent system, and craves the privilege of doing so. He has outlined a series of ten sermons and addresses (in which the psychological and theological are carefully distinguished), and desires to offer himself as a parochial missionary, presenting in these addresses based upon psychological law the basis for Christian unity. The programme is as follows: 1, What Scientific Method Can Do for the Advancement of Religion; 2, Hope; 3, Love; 4, Faith; 5, The Psychological Cross (black-board lecture and demonstration); 6, Memory; 7, Logic; 8, The Sacrament of Marriage—and Divorce; 9, The Sacrament of Money, and the Fallacy of Capitalism; 10, Baptism and the Holy Communion. Terms: Expenses and \$100 and a final offering; the course to be delivered on two Sundays and the intervening days. The offering is added as a test of the effectiveness of the presentation. Address CHARLES F. CARSON, West Allis, Wis.

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

PRIEST, CATHOLIC, CELIBATE, COLLEGE and seminary graduate, thoroughly-experienced and with highest recommendations, available September 10th. Address E-418, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

PRIEST, THOROUGH CHURCHMAN, EXPERIENCED and reliable, desires Eastern parish with good stipend and opportunity. Address C. M. 412, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

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

RECTOR, WAYNESVILLE, N. C., DESIRES four or five Sundays (October—November) vacation duty.

MISCELLANEOUS

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

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

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

ORGANIST-CHOIRMASTER, CHURCHMAN, wishes immediate appointment; thoroughly qualified trainer, boy or mixed choir; good organ essential to salary. First rate testimonials. Address M-421, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

MISS MARGARET M. FRENCH, HOLD- the diploma of the Department of Religious Education for the Standard Course in Teacher Training, is available for a position in a Church school. Address Box 216, Mar- ton, Mass.

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

ORGANIST CHOIRMASTER OF LARGE country parish seeks position in or near city. Mixed choir preferred; excellent references. Address H. M. Box 417, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

GRADUATE NURSE OPEN TO ENGAGE- ment; twelve years' experience. Church- man. No objection to traveling. References exchanged. C. W. MOFFETT, Huntington Hos- pital, Huntington, Long Island, N. Y.

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

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

PARISH AND CHURCH

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

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

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

TYPEWRITER REQUESTED. A TYPE- writer, preferably a small one, would be a great assistance to Sister Sybelle in her work among the women of Joliet Penitentiary. SISTER SYBELLE LUCILLE, S. C., 105 Bartleson Street, Joliet, Illinois.

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. BENTLEY, Port Washington, N. Y.

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

FLORENTINE CHRISTMAS CARDS \$1.00 and \$1.25 per doz. Leaflet. C. ZARA, L2 L3 Box, Germantown, Pa.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

ROOMS TO RENT—CHICAGO

PLEASANT ROOMS WITH PRIVILEGE OF preparing meals if desired. All conven- iences. 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, Con- necticut, 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 advan- tages and golf. Price \$50,000. For further information address A. B. C-419, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

BOARDING—ATLANTIC CITY

SOUTHLAND.—PRIVATE COTTAGE de- lightfully 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 AVE- nue, Chelsea, Atlantic City. Attractive beach—front cottage. Ideal location, large ocean view rooms, excellent accommodations. select guests.

HOSPITAL—NEW JERSEY

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

BOARDING—NEW YORK

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

HOME FOR CHILDREN—NEW YORK

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

MISCELLANEOUS

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

RETREATS

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

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

MASSACHUSETTS.—A retreat for the clergy will be held (D. V.) at Christ Church, Swan- sea, Mass., from September 19th to 22nd. Conductor, Father Palmer, S.S.J.E. Accom- modation at Rest House should be secured from the Rev. ALFRED E. JOHNSON, 78 Maw- ney street, Providence, R. I. Charges \$5.25 for the entire time.

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

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 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, 231 Fourth avenue, New York.

FILE OF MAGAZINES OFFERED

A file of the *Church Standard* from 1895 until the conclusion of the magazine is offered to any person or library interested in paying carriage expense. Application should be made to Miss C. J. THOMPSON, Box 95, Greensboro, Ala.

INFORMATION BUREAU



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

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

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

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

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.*

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE,
NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
THE REV. NATHAN A. SEAGLE, D. D., rector,
Sunday Services: 8, 11 A. M.

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector.
HEALING SERVICES, Thursdays 10.30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

CATHEDRAL SS. PETER AND PAUL
CHICAGO

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

CHRIST CHURCH CATHEDRAL, NEW
ORLEANS, LA.

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

ST. PETER'S CHURCH, CHICAGO

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

ST. ANDREW'S MEMORIAL CHURCH,
DENVER

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

BOOKS RECEIVED

RICHARD G. BADGER, Boston, Mass.
Practical Hymnology. By Hubert McNeill
Poteat, M.A., Ph.D., Professor of Latin,
Wake Forest College. \$2.00 net.

OPEN SHOP ENCYCLOPEDIA, New York
City.

Training for the Public Profession of the Law.
By Alfred Z. Reed. Bulletin No. 15 of the
Carnegie Foundation for the Advancement
of Teaching.

ENGLISH LAYMEN OPPOSED TO
INCREASED EPISCOPAL POWER

Involved in Parochial Church Councils
Measure—The Lectionary—
Church House Plans—Honor to
H. W. Hill—On Modern Christ-
ology

The Living Church News Bureau,
London, August 12, 1921.

A PROMINENT layman, a member of the National Church Assembly, writing to the *Church Union Gazette*, states the position in reference to the Parochial Church Councils measure as it now stands. He writes as follows:

"The struggle in the National Assembly over the draft measure for conferring further power on Parochial Church Councils was severe. The measure contained the old contentious Clauses 8 and 14 which stood postponed. They appeared in the new measure as Clauses 2 and 3—the first relating to patronage, and the powers of bishops touching institution to benefices, and the latter to the rights of incumbents and control of Church services. It was unfortunate that this grave matter was not reached until two whole days had been consumed by other business, principally concerning finance. Time was claimed as the reason for so arranging the discussion that a clear vote was not taken on the considered amendment to Clause 2, standing in the names of Lord Phillimore and Mr. Inskip, K. C., M. P. Clause 3 was so amended as to render it innocuous, but Clause 2 stands as it was proposed, with a useful provision inserted at the instance of the Rev. C. B. Lucas. Patronage under it would practically pass to the Parochial Councils, and the bishops would be invested with powers regarding institution that would place them above the law. 'Abominable,' 'revolutionary,' and 'irresponsible autocracy' were terms applied to the proposals by laymen of standing, experience, and responsibility. They were not seriously challenged. The final stage of the measure will be taken in November. It must be resisted. Under it the bishops would get what so many of them have so long desired, a *forum domesticum*, and the ancient rights and liberties of the priesthood would vanish. Sensible reform in regard to patronage is desired by everybody, but revolution is not reform, and 'hard cases make bad law.'"

If, as the writer says, the measure "is to be resisted," then steps must be taken to organize such resistance before the November meeting of the Assembly. The E. C. U. is quite alive to the necessity of this, but there is no getting away from the fact that the position of Catholics in the National Assembly is not as strong as it ought to be. There is therefore all the more need for closing up the ranks, for loyal co-operation on the part of every member, and for the removal of all difficulties, prejudices, or obstacles which may stand in the way.

ON A REVISED LECTIONARY

The Bishop of Gloucester (Dr. Gibson), discussing the proceedings of the National Assembly in his *Diocesan Magazine*, refers to the subject of a revised Lectionary, which had to be held over. He says:

"So much time was occupied by consideration of the powers of Parochial Church Councils, and the budget for 1922, that a large portion of the agenda was never reached. It was a very great disappointment to me that there was thus no time for consideration of the 'Revised Lectionary.' Last November a committee of the Assembly, of which I have the honor to be the chairman, was appointed to consider the proposals of Convocation for revision of the Prayer Book generally, with instruction to make a first report on the Lectionary. That committee has not been idle, and its first report was ready for consideration, and I had hoped that it might have been possible to pass it at this session, and actually pass through the Assembly a measure based upon it, so as to legalize the adoption of the Lectionary without further delay. Unfortunately, this proved impossible. In November I hope that the Standing Committee will give it a foremost place on the agenda, and that it may be possible to pass a measure for its adoption through all its stages. Meanwhile, I have once more to ask all alike, clergy and laity, whatever their disappointment may be, to be patient, and wait for the adoption of the Lectionary until such time as it may be duly authorized."

WESTMINSTER CHURCH HOUSE

The necessity for reforms and developments at the Church House, Westminster, has long been apparent to those organizations which have their offices in the building, and the various Church societies holding their meetings there from time to time. The Archbishop of Canterbury, apparently, has noted the views which have been expressed, and has this week appointed a Site and Works Committee. The members of the committee, so far as acceptances have been received, include the Bishops of Norwich and Worcester, Lady Brassey, Lady Grey, Miss Thesiger, Lord Wolmer, Mr. Justice Sankey, Sir Lewis T. Dibdin, the Hon. Sir Edward Thesiger, Mr. Harry Lloyd, the Archdeacon of Doncaster, and two members of Parliament—Colonel Nall and Sir William Mount.

The terms of reference include a review of the present building plans with a view to formulation of a scheme for completion of the building. As completion will be impossible for some years—until the necessary leases fall in—the committee are to take immediate steps to adapt the existing buildings to the new needs of the Church. It will meet for the first time early in October, to face the many practical difficulties involved.

The expenditure on the Church House in

1920 was £1,054 in excess of the previous year, and the balance was reduced from £698 to £22. Subscriptions from members last year only amounted to £350, but since Canon Partridge has been appointed secretary many new members have joined. If sufficient inducements are given to make the Church House more attractive, by providing a restaurant, comfortable reading and writing rooms, and better library privileges, the central position of the building, and the fact that it has to be constantly visited by Churchpeople, should make possible a further increase in membership. The committee have now an opportunity of making the general headquarters of the Church more worthy of the ideals of the original founders.

NEW BISHOP OF BATH AND WELLS

A well-informed press correspondent announces that the Very Rev. St. John Basil Wynne Willson, Dean of Bristol, is to be the new Bishop of Bath and Wells, in succession to Dr. Kennion, who resigned on August 1st. Dr. Wynne Willson, who was born in 1868, and educated at Cheltenham, and St. John's College, Cambridge, was for seven years a master at the Leys School, Cambridge, and for a further seven years a master at Rugby, where in 1903 he was ordained. Afterwards he became in turn headmaster at Haileybury and Marlborough. In 1916 he was appointed Dean of Bristol. He has acted as examining chaplain to the late Bishop of Durham and to the Bishop of Salisbury, and was twice select preacher at Cambridge (in 1908 and 1916). In 1917 he acted as a chaplain to the forces. His attitude in regard to the place of the classics in modern education may be inferred from the fact that he has edited school editions of Æschylus, Cæsar, Virgil and Lucian.

NEW CANON OF WINDSOR CHAPEL ROYAL

The Rev. Alexander Nairne, D. D., Canon-Residentiary of Chester Cathedral since 1914, has been appointed to the Canonry of the Chapel Royal, Windsor, vacant by the death of Canon Tyrwhitt. Dr. Nairne is Dean and Fellow of Jesus College, Cambridge, and was formerly Professor of Hebrew and Old Testament Exegesis in King's College, London. He is the author of several scholarly works on Biblical subjects, and few men have a wider range of knowledge or a more generous sympathy in art and literature.

CHURCH CONGRESS EXHIBITION

At the request of the executors of the late Mr. John Hart, Mr. H. W. Hill, former secretary of the English Church Union, has accepted the post of Director of the Church Congress Exhibition. Mr. Hill, who was one of Mr. Hart's oldest friends, assisted in an advisory capacity for a long period in connection with the Exhibition, organized by Mr. Hart for thirty-seven years. Mr. Hill has had much experience of the Congress, and is a member of the Standing Committee. This arrangement is in accordance with Mr. Hart's wishes, and Mr. A. Duncan, long associated with the latter, will act as secretary.

This announcement will be welcomed by many who, grieved by the loss of an old and valued friend, felt also some anxiety as to the continuance of one of the most useful and pleasant features of the Church Congress. In Mr. Hill's capable hands the future of the Congress Exhibition is now assured.

ON MODERN CHRISTOLOGY

The annual conference of Modern Churchmen, organized by the Churchmen's Union, opened at Girton College, Cambridge, on

Monday last. The general subject is "Christ and the Creeds." In the opening address Dr. Glazebrook said that the history of the Logos doctrine showed that the Church of the first five centuries set us the example of restating doctrine in terms of the best philosophy of the time. The true successors of the Fathers were those who now tried to interpret Christ in language which their contemporaries could understand. The two doctrines of the divine humanity, which for centuries divided the early Church, originated in the two conceptions traditional in pre-Christian times—that of a hero who attained divinity by good deeds, and that of a divinity who assumed a hu-

man body, but not full humanity, for a time. The influence of these two conceptions could be traced until the Council of Chalcedon, which effected a formal but not a real reconciliation. Both conceptions suffered from the same defect, that they assumed an essential opposition between God and man, and disregarded the teaching of Jesus Christ, who affirmed an essential kinship. No Christology could be satisfying or self-consistent which was not based upon Christ's own teaching; but on that basis theologians of the twentieth century might hopefully attempt the task which the fifth century left unfulfilled.

GEORGE PARSONS.

BISHOP LLOYD AND DR. SILVER RETURN FROM THE NORTH CAPE

And the Continent—Contrasting God's Country and Man's Town

The Living Church News Bureau, New York, August 29, 1921.

IT is now confidently believed that Bishop Lloyd was recently and temporarily the highest Bishop of the Anglican Communion, if not in Christendom—in altitude.

The following appeared in an interview published in the *New York Times* on August 22nd:

"Climbing the North Cape in the Arctic Circle at 1 o'clock in the morning when the sun is shining as brightly as at noonday, and flying from Paris to London in an airplane were two of the thrilling adventures of the Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of the Protestant Episcopal diocese of New York, and the Rev. Dr. H. P. Silver of the Church of the Incarnation. They returned yesterday on the *Caronia* after a trip which started on June 25 and took them from Newfoundland to Norway, Scotland, England, Holland, Belgium and France.

"The scene from the top of the North Cape was, I think, the most beautiful I have ever seen in my life," said Dr. Silver. "We had been at sea in a fog that lasted nine days, although it was light the entire twenty-four hours and it was possible to read on deck all night if we wanted to. It was rather hard to tell when it was time to go to bed. It was still foggy when we reached the cape. A cruder place you could not imagine. It was nature at its wildest. We climbed 1,100 feet to the top of the cape over snow and ice and reached there about 1 o'clock in the morning. Just then the fog rolled back as if a curtain had been drawn aside, and we could look out over that great northern wilderness, the midnight sun shining on it and making a glory and beauty and play of color that will remain in my memory as long as I live.

"We went to some of the Continental countries, and the more I saw the more I gave the Lord thanks that I was born in America. America is a place apart. One realizes that after seeing these war-torn countries of the old world, and even in those that were not devastated the contrast is forcible. Holland was busy and booming, Belgium is doing well, and France seems to be working hard and hiding her sufferings fairly well.

"But London seemed to me pathetic. It didn't look the same. There were so many people on the streets out of work. They haven't been able to do much to recover, and they have some almost overwhelming prob-

lems. They were not marked by war as France is, but the suffering of the soul seemed to be greater. People seemed to be working harder on the Continent than in England, also, and there is much misunderstanding. They do not seem to realize that their work is not altogether for themselves, but for the nation, and that the nation's work is for the world. In the south of England, also, there has been a heavy drought, and the grass, which usually is so green, is brown and burned by the sun. The north of England looks pretty good. Taxes there are terrific. The average person pays 6 shillings taxes out of every pound received. Six out of twenty! Think what it would mean if every person getting \$20 in this country were taxed \$6 of it.

"Perhaps the most fascinating experience we had was in flying from Paris to London in a small four-seated plane. We had an unusual trip. The time is usually two and a half hours, but we had a head-on 65-mile gale which forced the pilot to rise 6,000 feet to get above it, and the view from a mile up was magnificent. It took us four hours to make the journey because of the wind. The fare is very reasonable, only about \$10 more than the railway fare."

"Bishop Lloyd, who said he never felt better in his life, was also enthusiastic over the airplane trip.

"Everyone should fly," he said. "The sensation is wonderful and I have returned an enthusiast for the extension of airplane service. If you have not taken an air trip you have missed a treat."

An unusual number of icebergs were sighted by the P. and O. line steamer which took the party of excursionists to Norway. They intended to stop at Iceland, but eighty icebergs were sighted in the way and the plan was abandoned.

WHEN NEGROES HAVE A CHANCE

AS AN OFFSET to the terrible "Plantation Pictures" recently published in the *Atlantic Monthly*, the *Congregationalist* tells of a secretary of the American Missionary Association who attended a conference of about five hundred negro farmers in North Carolina, eighty-five per cent. of whom own their own land. The secretary also addressed about four thousand pupils in Congregational schools, and found them "as finely dressed, as well behaved, as vivacious," as any white school. He says the difference between the desperate condition of the negroes described in the *Atlantic* and that of those he describes is contained in the one word, "education."

BOSTON SEMINARIES TO SHOW AN INCREASING ENROLLMENT

Of Theological Students—Dr. Sullivan on Recitation of the Creed—Near East Relief

The Living Church News Bureau,
Boston, August 29, 1921.)

THE enrollment of theological students in the seminaries of many communities located in and near Boston will show a decided increase this coming September. I have not personally heard from any of the officials of the Episcopal Theological School this week, but from my last personal conversation with a member of the faculty I am glad to report that there will be a decided increase in the enrollment this fall.

I think, however, that our Methodist brethren are quicker to indicate the general depression or the general uplift of clergyman-production; but the general tendency of a scarcity or an abundance of candidates for holy orders among our efficiently enthusiastic brethren is apt to be reflected in the other communions. My prophecy, based on Methodist optimistic reports, is that we shall be agreeably surprised in the Church this fall by the generous number of new candidates for holy orders. I am not suggesting that the increase will be as quickly noted as in the Methodist Church: I am simply saying that this fall will mark a most encouraging beginning, decidedly revealing the turn of the tide.

Officers of Boston University school of theology report that the largest entering class, 115, ever enrolled has already signed for admission, and accommodations at the school are so crowded that the authorities closed registration four weeks ago. The school of religious education, which offers undergraduate as well as graduate work, also reports increasing enrollment.

A large number of students enrolled for foreign missions work, and this influx is significant in view of the fact that the board of foreign missions of the Methodist Episcopal Church and the Women's Foreign Missionary Society are asking for 600 new missionaries each year for the next five years, and foreign boards of other religious bodies are making similar requests.

Special courses in immigrant languages and literature will be offered as an aid to Americanization work. The students are trained as scientific assistants to the pastors and as social workers.

THE RECITATION OF THE CREED

The Creed was said with new meaning at the Cathedral services yesterday, as a result of a splendid article that was written in the Cathedral Calendar by the Rev. Edward T. Sullivan, D. D., rector of Trinity Church, Newton Centre, who is the summer preacher. Dr. Sullivan wrote: "The recital of the Creed is one of the most solemn moments in a service of public worship. After the Confession and the Absolution, the showing forth of praise and the hearing of the Word, then comes the solemn Pledge of Allegiance in the Creed. It is saluting the colors. It should be said by everybody standing at 'attention.' It is like the recital by the school children of the stirring words: 'I pledge allegiance to the flag.' It is an act of reconsecration. It is pledging anew our loyalty to our Lord. Nothing is more impressive than the solemn march of those great sentences. It is like the heavy tread, in perfect step, of marching feet. When these articles of belief are rolled out, clause

by clause, in ancient phrase, in perfect time, from the hearts and throats of a great assembly, the feelings are touched and tuned to lofty issues. This is the Magna Charta of the Kingdom of God. It is the faith by which we live. That recital is a great moment in our hour of worship. To secure this stately cadence, the minister pauses after the first clause, 'I believe in God,' until every person in the congregation has repeated those solemn words; and then altogether, with one voice, they move on to the next clause, and so on, in dignified unison, unto the end. The saying of the Creed is an impressive pledge of allegiance to our Master, and a noble act of rhythmic worship."

PHILADELPHIA INSTITUTIONS ASK AID FROM MITE GIVERS

With Much Success—Death of William West Frazier—Vatican Bible School Work

The Living Church News Bureau,
Philadelphia, August 29, 1921.)

ENCOURAGING evidences were disclosed this week of an increasing interest in the welfare of needy Church institutions on the part of smaller contributors.

According to reports on a special campaign to raise \$50,000 to meet emergency needs in twenty-two diocesan institutions there have been many donations in small amounts. Considerable general public attention has been given to this recognition by the smaller contributors of their obligations, and many view the interest and enthusiasm shown as a hopeful sign for the future.

Mr. Morris Earle, one of the leading laymen of the diocese of Pennsylvania, was appointed by Bishop Rhinelander as chairman of the special ways and means committee to raise the needed \$50,000. Notwithstanding vacation absences and general business conditions, Mr. Earle reports approximately \$27,000 received.

"I am proud of the small subscriptions. If all Church people recognize the obligation as these smaller contributors have, there will be no difficulty in the proper maintenance of the Church institutions which have been built and equipped by our forebears."

DEATH OF WILLIAM WEST FRAZIER

In the death on August 24th of William West Frazier the Church of this diocese and elsewhere lost one who had given virtually a life time of devoted service. He was 82 years old. He was formerly head of the Franklin Sugar Refinery, retiring from that firm in 1892. Mr. Frazier was a generous contributor to the Church and all its institutions. For many years he was a member of the Standing Committee of the diocese of Pennsylvania, rector's warden of the Church of Our Saviour, Jenkintown, and vestryman of Holy Trinity, this city. For a long period he was treasurer of the Episcopal Hospital, this city, and a member of the board of trustees of the University of Pennsylvania. He was a trustee of Hampton Institute, and al-

NEAR EAST RELIEF

All the North Shore colonies were well represented last week at a meeting under the auspices of the Massachusetts committee for Near East relief in the Second Baptist Church, at Beverly Farms.

The needs in the Near East field were explained from various viewpoints by Bishop Rhinelander, of Pennsylvania, who is spending the summer at Gloucester; by Haratune Tashjian of Harpoot, Turkey, an eye-witness of many horrors in that section, and by Prof. Herbert L. Willcutt, Jr., of the American College at Beirut, Syria, who has an intimate knowledge of conditions and needs. Each urged continued co-operation on the part of the American people in the work carried on so successfully during the last few months.

RALPH M. HARPER.

ways manifested a close interest in the welfare of colored people.

VACATION BIBLE SCHOOL WORK

A distinctive feature of this summer's daily vacation Bible school at St. Elizabeth's Church, this city, is the continuation class undertaken to develop a nucleus for work among the foreign born in that section. St. Elizabeth's was one of the points chosen for the purpose by the committee in charge of the school. The session ending with commencement on August 9th was the most successful in the history of the school. There was an enrollment of 150 children, largely of Italian parentage, with an average daily attendance of between 60 and 70. Robert Higgins, a student for holy orders at Seabury Divinity School, gave his services as principal during the five weeks' session.

SAMUEL H. WARNOCK.

MAKES APOLOGY TO DR. SHIPMAN

THE FOLLOWING letter is printed at the request of its writer, Mr. George H. Randall:

"The Rev. Dr. Herbert Shipman, New York.

"My dear Dr. Shipman,

"May I express my regret for my hastily written editorial in the August number of *St. Andrew's Cross*?

"So far as personal qualities are concerned a diocese of course is free to make its own choice, and I recognize that my remarks were out of place, as well as personally discourteous, though this was far from my intention. Let me beg you to accept my apology.

"As this letter or its substance is too late for insertion in the current number of *St. Andrew's Cross*, I am requesting the general Church papers to give it immediate publicity.

"I beg to remain

"Very sincerely yours,

(Signed) G. H. RANDALL."

"Waterville, N. Y., August 27th."

NEW SUPERIOR FOR HOLY CROSS

THE ORDER OF THE HOLY CROSS has recently elected the Rev. James O. S. Huntington as Father Superior of the order. Father Huntington succeeds the Rev. S. C. Hughson, the rules of the order limiting the period during which one may serve in this capacity.

SOME CHICAGO RADICALS IN OPPOSITION TO CHURCHMEN

Who Conduct Our Rescue Missions—
The Winter's Unemployment
Threatens—Training Religious
Workers—At Evanston—"The
Manifestation of Unity"

The Living Church News Bureau,
Chicago, August 29, 1921.

THE present-day experiences of rescue missions, of which there are several in Chicago, including our own Cathedral Shelter, are good indications of the unemployment situation here, with the kindred problems of poverty and bolshevism, which is out-and-out atheism. The superintendent of one of the established missions on West Madison street, always a region of flotsam and jetsam, and a strategic field for rescue work, says in an August letter:

"The work of the mission continues about normal, though the superintendent has had to undergo a little testing the last month. The enemies of the mission, especially the street workers for bolshevism, and anti-Christian propaganda, have tried to break up our own street meetings in front of the mission. On one occasion they attacked the superintendent during the course of the service. He thought it would be necessary possibly to have police protection, but has been spared any further trouble as, no doubt, the men who attacked him feared to make another demonstration lest they should be dealt with severely by the police.

"Owing to the unemployment situation the radical street preachers are more aggressive, and accuse the mission of being simply a tool for rich people to keep the workingmen satisfied with their condition—an old lie of Satan, but the men themselves on the street know that the mission is not propagated for anything else than preaching the Gospel and helping the men who are down and out.

"The attendance at the mission for the month has kept up to the average with a total for July of 3,926; meals furnished to 1,584, beds to 316, clothing to 12, hospital visits 9, jail visits 4; 10,952 tracts, Testaments, Gospels, and Bibles were distributed, 64 street meetings were held, and 12 gospel car meetings.

"At our monthly meeting the superintendent expressed the opinion that with the coming winter the mission would face grave problems with regard to the unemployed, and there would be quite a drain on the mission for meals and lodging. We are not prepared financially for any great work, but will do whatever lies within our power as the Lord provides the means."

TRAINING RELIGIOUS WORKERS

The following item has been sent us from the Moody Bible Institute, Chicago. Each year this splendid institution, founded in memory of Dwight L. Moody, sends out a large class of workers, men and women, to the mission field. If the plans for making Racine a headquarters of a similar training school for Church workers, in such a strategic section of the country as this, are accomplished, what mighty things may be done!

"The summer term graduation class of the Moody Bible Institute numbered eighty students, thirty-five men and forty-five women, who had completed the two years' course in the Bible, gospel music, and prac-

tical methods of Christian work. These students came from twenty-five different states and four foreign countries. Eighteen of them will take further training, four in the Institute, four in theological seminaries, and ten in colleges and universities, eight of the latter in preparation for foreign missionary service.

"Twenty-four of the graduates plan to go to foreign missionary fields; nine will take up home missionary work; ten will enter the pastorate; seven evangelistic work, five of them as gospel singers; assistant pastor, one; Bible teaching, one; young people's work, one; public school teaching, two; sphere of service undecided, twelve."

THE NEW DAY KINDERGARTEN AT ST. LUKE'S EVANSTON

In the current number of the St. Luke's (Evanston) *Visitor* is a notice of the fall opening of the Church school of the parish with the inauguration of a day kindergarten for children of four to six years of age. The kindergarten will be under the charge of Miss Ann Bacon, and is to have the very best equipment in the city and every attractive feature. Sessions will be held in a bright sunshiny room in the parish house with an open fireplace and every means to make it comfortable for the little ones.

"THE MANIFESTATION OF UNITY"

This article by Bishop Anderson has reached the number of 100,000 copies and the last edition has been exhausted. It has been translated into many languages, including the Japanese.

A CORRECTION

Last week under the heading "At the Cathedral," the Chicago Letter made the Rev. E. P. Sabin say of Holy Cross Immanuel Mission: "The people are *always* planning on making such repairs as will make the exterior beautiful". The emphasized word should have been not *always* but *already*, a somewhat more specific word!

H. B. GWYN.

BISHOP'S DAY AMONG THE ONEIDAS

THE BURNING of the church on the Oneida reservation in the diocese of Fond du Lac has not dulled the enthusiasm with which Bishop's day was celebrated on the visitation of the Bishop of Fond du Lac in August. The day has always been a great occasion among the Oneidas. In early days, when the Bishop made his annual visitation he rode in to the reservation on his horse from Green Bay. In more recent years the bishops came by train and were met by the Oneida band; but now, the Bishop drives quietly up in his automobile, not necessarily on schedule time. Hence the Bishop's advent has lost some of its imposing ceremony, but the enthusiasm of the Oneidas is none the less genuine for their Bishop.

This year the Rt. Rev. Reginald H. Weller, D. D., Bishop of Fond du Lac, arrived on a Saturday afternoon in August to consult with the architect concerning restoration of the church. His Sunday began with celebration of the Holy Communion, and after breakfast he began the blessing of the bell, part of which was saved from the fire and has been recast, making the new bell now in use. Later, in the Grafton parish house, the Bishop confirmed twenty-nine persons and preached at the celebra-

Society of SS. Peter and Paul

32 George St., Hanover Sq., London, W.

THE OFFICIAL SOUVENIR-HANDBOOK OF THE PRIESTS' CONVENTION (Oxford, July, 1921) 1/-. "It is a beautiful bit of printing and carefully drawn up". *Church Times*.

THE CONVENTION MAP OF OXFORD. A decorative sheet showing Colleges, Religious Houses, etc., with their arms and patron saints. 1/-.
THE OFFICIAL REPORT OF THE CONVENTION. 6/-.
THE ORDER AND CANONS OF ANGLICAN RITES, together with the Latin Canon and a translation thereof by Miles Coverdale. 2/6.
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THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: 1. for the dying; 2. for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body". 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, Jr., Akron, Ohio



AT THE PENINSULA SUMMER SCHOOL, OCEAN CITY, MD.

tion. The hall was filled to overflowing and many Indians remained outside. After the benediction the Bishop held his usual reception, the Indians coming forward to shake hands or to kiss the episcopal ring, while many sought also and received the Bishop's blessing. Adjourning then to the church tower the Bishop finished the ceremony of blessing the bell. The usual dinner for all the members of the tribe, long a custom on Bishop's day, was necessarily omitted by reason of lack of accommodation since the burning of the church.

The Oneidas are not ordinary "Episcopalians," for it is noteworthy that on the Sunday following the Bishop's visit there was a larger congregation at the service inside the parish hall than on Bishop's day!

The loss of the church, which was burned more than a year ago, is sadly felt by the Indians. The fund for rebuilding is sufficient so that work has been commenced, but it is not sufficient to carry the work through to completion. Bishop Weller is earnestly hoping that many more contributions to the fund will come from Churchmen throughout the country, since it is not right that the entire loss should be met either by the Indians or by the diocese, neither of which is able to stand the whole expense of restoration.

STATE OF THE CHINESE CHURCH

LAST SPRING'S session of the General Synod of the Church in China, writes one of our correspondents, the Rev. Montgomery H. Throop, seems to have accomplished a great deal in a most harmonious manner and to have marked a distinct step forward. Mr. Throop sends a copy of the report of the standing committee on the state of the Church, from which we glean the following facts.

First, comparative figures are given for 1915 and 1920, within some cases figures for 1905 also. The number of Chinese clergy rose from 108 in 1915 to 161 in 1920, nearly 50 per cent.; the number of organized parishes from 163 to 214, over 30 per cent.; the number of communicants from 17,874 to 23,229, again nearly 30 per cent.; the offerings from \$54,335 to \$73,871, over 35 per cent.

On the foreign staff of all the missions there are more women than men, as the wives of the missionaries are included in the list, although many of them are not active; on the Chinese staff, the wives of the workers are not included. The disproportion between emphasis laid on work for men and that for women is made plain in the figures for confirmed Christians. The dioceses are examined on this point separately, and the figures resulting show that in the diocese of Victoria men represent only 47 per cent. of the total communicant roll; in Shensi they are 100 per cent., no women at all being listed among the communicants. It is evident that the number

of male and female communicants should balance approximately, whence it is very apparent that a larger attention should be given to the work among women as soon as possible.

A valuable section in the report deals with the proportion of confirmed Christians in cities of over fifty thousand people. The cities examined vary from a proportion of 4 per cent, in Shantung on a gradually increasing scale until in the Hunan part of Hankow and the Hunan part of Victoria there is a 100 per cent. membership, the entire community being at least nominally Christian.

Statistics are given, showing that the average number of missionaries to each station throughout the Chinese Church is 6.9; the average of confirmed Christians to each evangelistic center is 37; the largest number in any section being 93 in the Kwangsi part of Kwangsi-Hunan.

An analysis is presented intended to discover the most important form of the work. It appears that in the entire Chinese Church 37 per cent. of the foreign missionaries and 33 per cent. of the Chinese are engaged in evangelistic work; 23 per cent. of the foreign and 52 per cent of the Chinese in educational work; and 13 per cent of the foreign and 15 per cent of the Chinese in medical work. We quote an entire paragraph, dealing with Naturalization of the Church in China:

"The task to which all of us, Chinese and foreign, have been called is the establishment of the Kingdom of God here in China. But that Kingdom, to those who are saved, can not be something external and foreign; it must enter into their spirits and become something essential. And as the Holy Scrip-

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tures had to be translated into the Chinese language, so the Church will have to become more thoroughly Chinese in leadership, in forms of worship, in methods of government, in the expression of the fundamental truths of the faith, in architecture, etc. (But note that the Church can become Chinese only in proportion as China and the Chinese are converted and reborn.) Therefore the extent to which we are able to pass on the faith is the measure of our success. So the question arises, To what extent is Christianity becoming indigenous in this land? Of course the vast majority of our Church members are Chinese; but to what extent is the leadership Chinese? And how do conditions among us compare with those in other missions?"

There is a table showing the proportion of Chinese to foreign among ordained men. We are not quite sure of the basis of comparison in this table, but if we interpret correctly the proportion varies from 20 per cent. of the foreign force in the district of Honan to 210 per cent. of the foreign force in Chekiang, the general average for the entire Chinese Church being 120 per cent. that is, there are 120 Chinese workers for every 100 foreign.

Following is a section entitled somewhat mechanically The Voltage of Evangelism, beginning with the question: "With what force does the Holy Spirit work through the various sections of the Chinese Church in converting this nation to Christ?" After considering this difficult and delicate question, the report presents a series of figures. The first table shows that the proportion of adult baptisms per evangelistic worker varies from 4.6 in West China and Honan down to 1.1 in Chekiang, the general average for the entire Church being 2.6. As accessions to the faith depend in no small measure on the interest of the laity, another table presents the number of baptisms per confirmed Christian, which varies from 1.36 in Shensi down to .14 in Chekiang, the general average for the entire Church being .2—that is, there is one baptism for every five confirmed Christians.

The report closes by presenting for consideration a number of questions, which might be answered at a subsequent synod: "Is there any unnecessary and wasteful overlapping which might be remedied by better adjustment of Christian forces?" How are educational and evangelistic efforts correlated? Does the educational work aim at the education of Christian children and youths or at the conversion of non-Christians or at a general diffusion of Christian ideas and sentiments? What are the results of Christian work in hospitals and dispensaries? What provision is made for following up the discharged patients?"

NO O. H. C. RETREAT FOR WESTERN CLERGY

It will not be possible for the Order of the Holy Cross to give a public retreat this year for the Western Clergy, but private retreats may be made at any time by writing to the Father in charge at St. Peter's House, Ripon, Wis.

BISHOP ROWE FOUNDATION FUND

The books of the Rowe Foundation Fund will definitely close on October 1st next. Those who have not made their offering to this splendid tribute should do so before that date. The fund's treasurer, Mr. Stephen Baker, 40 Wall street, New York City, will be glad to have an early response. After October 1st the income will be available for the work of Bishop Rowe, but the annual and public presentation will take place at the General Convention to be held in 1922 in Portland, Oregon.

STUDENTS AT THE UNIVERSITY OF MICHIGAN

REQUEST is made by the Rev. Charles T. Webb, chaplain for Church students at the University of Michigan, that he may be advised by the clergy of young people who may be expecting to attend the university this season. Last year 761 who were registered as Churchmen were personally looked up. It is impossible, however, for such students to be discovered, unless very late, except in cases where their names are promptly transmitted to the chaplain. His address is Harris Hall, Ann Arbor, Mich.

THREE MISSIONARIES FROM OXFORD, OHIO

AS A RESULT of the first year of work among college students in Oxford, Ohio, by the Rev. H. Cowley-Carroll, chaplain for students, three women have been accepted for the mission field, and are now on the way to their stations. Miss Mary Janet Ruley and Miss Elizabeth Ruley have gone to St. Andrew's Priory School at Honolulu, and Miss Evelyn Nixon has been accepted for Tortella Hall, Nenana, Alaska. These women were among six who made inquiries about Church Mission work during the year. The work among students at Oxford, Ohio, centers around Holy Trinity Church, and St. Faith's House, the Church House at Miami University. Trinity Club for the students of the three colleges in Oxford has been formed by the chaplain with headquarters at St. Faith's House, and the decision of these three missionary volunteers is largely due to St. Faith's and Trinity Club. All three are graduates of Oxford College for Women. The Rev. Mr. Cowley-Carroll has been appointed to the lectureship in Biblical Literature at Oxford College for the coming year.

BISHOP ROWE'S SUMMER VOYAGE ON THE YUKON

BISHOP ROWE telegraphs to the Department of Missions that he is leaving Fairbanks for Cordova on the south coast. This means that he has completed his visitation in the interior stations, begun two months ago. During that time he visited all the missions on the Yukon from Eagle to Anvik and on the Tanana from the Yukon to Salchaket. During the early part of the journey he was seriously unwell; but fortunately he had with him the Rev. E. J. Randall of Chicago, who is commemorating

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the 25th anniversary of his ordination by a trip into Alaska. Bishop Rowe says: "For several days Mr. Randall helped me. He was a great friend in need and he was a splendid traveling companion."

On the upper Yukon, owing to the irregularity of the steamers, Bishop Rowe and Mr. Randall were compelled to use an open row boat. They made the journey from Circle City to Fort Yukon, Bishop Rowe says, "one hundred miles, in 11½ hours, record time. Mr. Randall took his turn at the oars finely."

At Eagle the Bishop ordained Mr. Burgess W. Gaither to the diaconate. At Fort Yukon Dr. Grafton Burke in charge of St. Stephen's Hospital, was also ordained to the diaconate. Mr. Randall helped in the examination and presented both.

Bishop Rowe spent two weeks at Fort Yukon, ministering to the people, encouraging the mission staff, and doing a laborer's work upon the hull and engine of the missionary motor boat *Pelican*. Finally the hull was made sufficiently tight and the old engine was sufficiently repaired to make the trip to Tanana, where Bishop Rowe hoped to find a new engine.

On the way down the river, wherever he stopped, he had a warm welcome from missionaries, white people, and Indian friends, and everywhere his visit brought encouragement and renewed zeal.

From Tanana, Bishop Rowe made a hurried journey to Anvik by river steamer, to find the building used for many years as a boarding school, for about fifteen Indian girls, in such decayed condition that immediate removal and rebuilding were imperative. Bishop Rowe felt obliged to authorize Dr. Chapman to proceed with new construction, at a cost of probably \$8,000, even though he had no funds at hand. As so often before, Bishop Rowe accepted the responsibility.

All along the line Bishop Rowe found many emergency needs which it would have been quite impossible for him to meet but for the gifts of generous friends earlier in the summer.

The Bishop is immensely pleased with the work of Dr. Burke at Fort Yukon, who, he says, "as doctors go, might be making an income outside five times or more what his salary amounts to here. I dread to think of the time when we may have to replace him, even during his furlough, because doctors are hard to find and when found may demand a prohibitive salary."

SEWANEE WOMEN WOULD LEAVE MEN IN OFFICE

THE POSITION OF WOMEN in the Church was considered at a mass meeting at the Sewanee Summer Training School for Workers on August 20th.

The Rev. Henry Phillips, D. D., chaplain of the University of the South, acting as chairman, ruled that discussion was open to anyone in attendance but that only women of the Fourth (Sewanee) Province should vote.

The discussion was varied and thorough. Bishop Nichols' question, "Should women be admitted to these Councils of the Church to which laymen are admitted, and on equal terms?" was put to vote. Fourteen voted in the affirmative and forty in the negative, the vote tending to show that the women of the South are still contented that legislative bodies be composed of men. Women are considered to be most helpful on non-legislative boards, in conferences, and in an inspirational sense. There is full recognition of the value of the work of Church women, and the necessity to interest all women in Church work was unquestioned.

THE WORKING CHURCH IN JAPAN

THE CHURCH in Japan has now, roughly, the same number of bishops and about half the number of clergy that the Church in the United States had one hundred years ago.

With 6 bishops—all foreign—56 foreign clergy, 145 native clergy (45 of them deacons), and nearly 12,000 communicants, it is a definite working Church. It may be remembered that Bishop Whipple described his small traveling party as a "working Church" when he had only "one bishop, one priest, one deacon, one white and two native Christian laymen—and the heathen to be converted!" Compared with this necessary minimum, the Church in Japan is tremendous.

There are 28,000 baptized persons, 1,400 of them baptized during the last year reported, 1920. Confirmations numbered 857.

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That no one may conclude the time has arrived for foreigners to withdraw and let the Nippon Seikokwai make its way unaided, it must be remembered that the population of Japan is about 77,000,000.

MISSION CHURCH CONSECRATED IN SOUTHERN CALIFORNIA

THE SECOND consecration within two months of a mission church in the diocese of Los Angeles took place on June 19th, when St. Simons's Church, San Fernando, Cal., was consecrated by Bishop Johnson. He also preached the consecration sermon. Bishop Stevens was celebrant at the Eucharist, being assisted by the Rev. Robert Renison, priest in charge of the mission from its beginning. The instrument of donation was read by Mr. A. H. Dexter, warden and lay reader.

The building, constructed of concrete blocks with beautiful memorial windows, was erected only three years ago by the labors of an enthusiastic congregation. The priest in charge from the beginning has been the Rev. Robert Renison, general missionary. The mission, with only sixty communicants, is now possessed of an unincumbered property valued at \$5,200.

DIOCESAN ANNIVERSARIES

FIFTY YEARS is rather a long time in the United States. In this hundredth year of the Missionary Society, it is interesting to notice that twelve dioceses are at least fifty years old. The following are between fifty and seventy-five: Albany, Arkansas, Bethlehem, Central New York, Easton, Iowa, Kansas, Long Island, Milwaukee, Minnesota, Nebraska, Pittsburgh.

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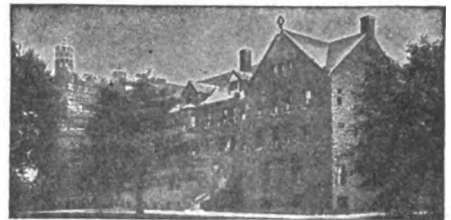
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Then, positively hoary with antiquity, no less than fifteen diocesan organizations are one hundred or more than one hundred years old: Maine (1820), Ohio (1818), North Carolina (1817), New Hampshire (1802), Rhode Island and Vermont (1790), Delaware (1786); New York, New Jersey, South Carolina, and Virginia (1785); Massachusetts and Pennsylvania (1784); Connecticut and Maryland (1783).

BOONE UNIVERSITY BEGINS SECOND HALF CENTURY

SEPTEMBER 29th to October 2nd are days set apart by Boone University for celebration of its first fifty years, an anniversary of great significance. Features will be opening the new gymnasium, which will be completed by then, and enlargement of the library. Money for the second floor of the

library extension was given some time ago by Miss Olivia Stokes, and since then an interesting effort has been made by alumni to secure gifts for the remainder. Through the work and enthusiasm of individual alumni, gifts have come from the President of the Republic (\$500), an ex-president (\$1,000), and the president of the Shanghai chamber of commerce (\$2,000).

NEWS IN BRIEF

FOND DU LAC: The vestry of St. Peter's Church, Ripon, has turned the parish over to the Order of the Holy Cross for a year and a half as an experiment, which if satisfactory will be continued as a permanent relation. The Rev. Father Tiedemann is in charge, with two others of the order as assistants. Grafton Hall, which opens on September 18th, has already enrolled boarding pupils to its full capacity.

LOS ANGELES: St. Mark's mission station, Van Nuys, has become an organized mission. The new Mission of the Holy Spirit has been started at Wilmar, a new suburb of Los Angeles.

SOUTHERN VIRGINIA: Grace Church, Newport News, (Rev. M. Colgate

Daughtrey, rector), has recently been enriched with the following gifts: A new semi-indirect lighting system, with chancel electroliter; new hymnals; polished floors, with chancel rugs and aisle carpet; decoration of walls; exterior painting; altar hangings; oak reredes, given by St. Paul's Church, Suffolk, and a processional cross memorial to the late Rev. R. H. Wright, a former rector. An organ has also been purchased and installed.

THE YELLOW PERIL

OUR BOOKSELLER friend, Mr. McDevitt Wilson, tells us that the politest and most intelligent customers he has are the Japanese. They buy nothing but the best books: biography, politics, science, history; they have little interest in fiction; they know exactly what they want; they never complain at the price of books, though the books they buy are those that the publisher prices very high. They do not fill his shop with uproar and chatter, like some newspaper men he knows, says Mr. Wilson; they go straight to the table of Important Non-Fiction; they are sage, urbane, and decided.—CHRISTOPHER MORLEY in *New York*

SEPTEMBER HALF-PRICE SALE

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