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# The Living Church

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NO. 19

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AS MEN REJOICE when the shadow of an eclipse has passed by, that they can again behold the glad light of the sun, or as prisoners just rescued from a dungeon exult in the freedom with which they can now breathe again the freshness of the winds of heaven, so will the soul of man recover an exalted gladness, of which the highest earthly delight is but a weak representation, when the present limitations of our spiritual sight are removed, when the mysteries which sin has woven have all rent away, and when, amidst the hosts of bright and unfallen spirits, we are raised to see God face to face. Such is the unspeakable reward which is promised to the pure in heart.—*Malcolm MacColl.*



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NO. 19



## Autumn Programmes

THE re-awakening of the Church is due the first of September. Quite as truly as one rises at a definite moment in the morning, so the distinction between the summer schedule and the autumn schedule in the Church should be sharp and exact. The vacation period must doubtless cut seriously into the summer activities of a parish, especially in the cities, and a suspension of the work of guilds and other organizations is often necessary. The Church school must often succumb to the same necessity, and where it is possible to continue the sessions, as it generally is outside the cities, it is commonly found desirable to simplify study courses and suspend the really hard work of the Christian Nurture series. Not many parishes, in these days, suspend the Sunday services during the summer, even though their number may be slightly diminished and the length of the sermon be mercifully shortened. The clergy are entitled to their vacations and must supply for each other during the vacation period. Yes, summer activities inevitably reach a low level in every parish, nor does blame attach to any one because of the fact.

But let the line between suspension and resumption be an exact line. At some precise date in September, the Church's official summer must abruptly end, and the autumn and winter work as fully begin.

Before that, these early days of September should be devoted to serious planning. The parish must develop a programme. The national Church must do the same. And so, in its lesser capacity, must THE LIVING CHURCH.

THIS AUTUMN must see the Nation-wide Campaign put first in the programme of every diocese and every parish.

There were all sorts of reasons why it could not be put first last autumn, and only in a minority of parishes were the national plans fully carried out. In few places can there be an excuse for not doing it this year. Wherever the "wholeness" of Catholicity prevails in a parish, the work will be done; and in many parishes this will be a test of the reality of the religious professions of priest and people. The Church's national policy will be made the enthusiastic parochial policy of all loyal Churchmen.

And this will not be attempted grudgingly. The way has been blazed by those parishes that were eager for an adventure of faith, and these are unanimous in their testimony to the benefits that have accrued to them. The people have advanced in spirituality and have learned very much about the activities of the Church that was new to them. Moreover, the Church's parochial finances have been placed upon a more satisfactory basis. The income of the parishes that tried was invariably increased and their gifts for general purposes multiplied from two to ten times over and even more. A better ratio was established between contributions for local and for general purposes. Yes, the feasibility and

the value of the Nation-wide Campaign are no longer open to question. The only question that remains is whether there will be any parishes that elect to continue on a low, congregational plane without it when they could stand among the optimists in the working forces of the Church if they had faith, even as a grain of mustard-seed.

It is the intention of THE LIVING CHURCH to begin, with the first issue of October, a series of editorials and other papers designated to assist those parishes that enter upon the Campaign, whether at the initial stage or as supplementing the work done a year ago; for not in the parishes that made the very best records does any one suppose that nothing needs to be done in the matter this autumn. Treating separately of the Campaign on the side of its activities, on the spiritual side, on the financial side, and from various other phases, we shall try to strike the notes that will help the movement in every parish. We mention the matter thus in advance because some of the clergy, asking for this assistance, have stated their intention of introducing THE LIVING CHURCH much more largely into their parishes, giving to a guild or a club or a trusted group of men and women the task of obtaining subscriptions at the very outset of their resumption of activity, before they undertake anything else. This is not difficult, and if the nucleus of thoughtful, reading people in any parish can be considerably increased, it will materially simplify the work of the Campaign. There will be specialized literature from headquarters for free distribution; but the wise men at the headquarters of the Church realize, as scarcely any one else does, how greatly their work was hampered last year because of the relatively small circulation of those papers that were doing their best to promote the work of the Campaign and were constantly printing material that should be in the hands of all the workers in the Church. So also many of the clergy realize this, and it is at the suggestion of some of these that we have fixed upon a definite time at which we shall begin to specialize upon this subject, so that they can ask their people to subscribe from a definite date. One of the October issues will also be devoted particularly to the Church's Americanization work and another to the Brotherhood convention. And we need hardly say that this specialization will not interfere with the usual discussion of other current problems of the Church. Therefore, in those parishes in which there will be a systematic movement during September to obtain subscribers, let the new subscriptions be dated from October first.

So much for the autumn programme of THE LIVING CHURCH.

IN THE PARISH the autumn programme should begin with the necessity of developing the spiritual life.

It was the editor's privilege to visit a number of parishes last year in the interest of the Nation-wide Campaign.

What impressed itself upon him more than anything else was the fewness of those clergy who had seriously appraised the weak spots in their own parishes. Most of them, we are bound to say, did not even realize the parochial weaknesses.

The editor was amazed at the small attendance upon early celebrations of Holy Communion. We need scarcely say that we are among those who would earnestly promote the practice of fasting communion, as a matter of conscientious belief, feeling that this very slight sacrifice in honor of the Guest to be received into one's heart is the very least outward expression of reverence with which one could be content. But let us place the early celebration on a totally different ground.

Not many will deny, to-day, that the Lord's own service of His Presence should be the central object of the Lord's own day. Not many countenance, to-day, even in parishes where the bad practice still survives from other days, the unseemly pause after the prayer for Christ's Church Militant, during which the mass of the congregation abruptly rise from their knees and depart from the church, though the priest stands before the furnished altar upon which stand the elements ready for the words of consecration that will shortly be pronounced. Significant is that rubric which follows the *Gloria in excelsis* which directs that "THEN"—and not till then—"the Priest shall let them depart with this Blessing." He who, by pausing for an unseemly and premature procession out of the front door, "lets them depart", with or without the Blessing, before the offering of the Sacrifice has been completed, and the worship has culminated in the singing of the *Gloria in excelsis*, violates the law of the Church and reverses the Church's intention.

But if there be a great number of communicants at the long mid-day service, it is very wearisome. In actual fact, the only way by which Holy Communion can be made the principal service of Sunday and entire congregations can be induced to stay through the whole service is to restrict the communicants to a very few. In that way the service, with its music, will not be unreasonably long. Certainly the opportunity to receive must always be given; but unless a congregation is so well trained that practically all the able-bodied communicants voluntarily receive early, the mid-day service will be much too long and will drive people away before its conclusion. One must choose therefore between the departure of whole congregations before the climax of the service has been reached, and the teaching of the people to make their communions at an early hour. Surely, with the alternatives thus stated, it is incredible that any one, be his Churchmanship what it may, will deliberately choose the first.

But the Holy Communion must be the chief service of the day, and yet the people must be taught to receive frequently—the normal communicants weekly. That will mean an early, quiet service at which most of the communicants will receive, followed by a later celebration, chiefly for worship.

Yet in most of our parishes the attendance at the early celebrations is shamefully small. WHERE WERE THE VESTRYMEN? That is the question that chiefly perplexed the editor on his last-year travels in the interest of the Campaign.

Are our vestries composed of men who are sleepier than other people? Is a minimum of religion the best recommendation of a man for election as warden or vestryman?

In a masonic order, are the men who are honored with the highest offices those who are conspicuously lax in attendance at masonic functions? Many masons are Churchmen: is it worthy of them scrupulously to carry out the ritual of their order and to treat with contempt the ritual of the Church?

So—point number one—in the autumn programme for the parish:

Let the *rector* appraise the weaknesses of his parish and seek to remedy them.

Let the *people* examine themselves, and, where they perceive that they are creating those weaknesses, let them overcome them.

Mr. Vestryman, buy an alarm clock! On Saturday night, set it to an appropriate point reasonably in advance of the hour of the early Eucharist. When it goes off, GET UP!

Go to church, as though you belonged there, and let the people feel that they need not be ashamed because they elected you to a conspicuous position in the parish. And then, if you are uncomfortable because of the few associates that you find there, league yourself with three or four of these latter, call upon other parishioners, and get them likewise to take their religion in earnest, and to begin every Lord's Day with the sacrament that He Himself gave for the strengthening and refreshing of the soul.

Neither need this admonition be confined to the officers of the parish. Women are better than men in attending early, as in everything else; but we have even heard of women communicants being absent from the Lord's Table on those early-morning occasions, when chiefly they are invited to receive.

The editor has observed other weaknesses in some of the parishes that have accorded hospitality to him. But perhaps the correction of this, the gravest of them all, is the most necessary first step in the development of a fall programme for most parishes.

## ACKNOWLEDGMENTS

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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR THE LIVING CHURCH.

## ANSWERS TO CORRESPONDENTS

A SUBSCRIBER.—The rector of the parish is *ex officio* the head of all its organizations, and has the right to discontinue any of them.

A CORRESPONDENT desires the text of a poem beginning "Onward strides my strong-limbed race" and also of a poem by Bishop Wilberforce entitled "A Vision". Can any reader supply them?

A. B. H.—(1) The Mass is the service of the Holy Communion. The terms are interchangeable, and the former term is used in the Anglican Communion on a scale so large as not to leave its reference to the Prayer Book service in any way uncertain. (2) A pontiff is a bishop. A pontifical Mass is literally one at which a bishop officiates, but the term is commonly used only where the accessories of vestments and ceremonial are rather complete.

CONSTANT READER.—Books authorized by General Convention for use in the services of the Church are: the Bible in the King James, English and American Revised, and Marginal Readings versions; the Book of Common Prayer; the (old) *Hymnal*, the *Mission Hymnal*, the *New Hymnal*; and a form of service for Fourth of July. The House of Bishops has also given its sanction to the *Book of Offices*, though the license or sanction of the individual bishop is necessary for its lawful use in any diocese.

WE SEEK His strength—power from without, from above, but we must ask for strength reasonably, knowing what we want, and why. To know this truthfully is like the way we prepare for massive building. We do not lay the stones upon the surface; we dig deep, and clear away the light, drifted soil, that the deeper compressed earth may receive the hard-grained concrete and the stone.—*Archbishop Benson*.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Fourteenth Sunday after Trinity)

OUR LORD AND SAVIOUR, JESUS CHRIST

*The Gospel Picture*

Sunday: St. Mark 2:1-12

"The Son of Man hath authority"

IF it is not improper for an artist to imagine just how Jesus looked and acted, and to portray that conception, why should the average Christian permit one's familiarity with the Gospels to relieve one of the mental effort to form a mental picture of our Saviour, His appearance, looks, and intonation? Such a picture should be enshrined in the heart of each believer. In no two instances would it be the same: it would still be a picture of our dearest Friend. There would be His gracious look of approval when we do well, and His expression of sorrow and pain when we do ill. I know of no greater incentive to right living; no more impelling restraint in the presence of wrong. How can we hold converse with One whom we have never made the mental effort to imagine? Careful study of the Gospels will help us to form our picture, also help us to realize that the span of life is too short for us to exhaust the material out of which the picture is to be formed. How many elements of His character are revealed to you in this day's reading?

*His Inner Circle of Friends*

Monday: St. Mark 3:13-19

"He appointed twelve that they might be with Him"

Perhaps you will say there is not much inspiration in a catalogue of names for daily Bible reading! But these names represent the men who formed the inner circle of our Saviour's friends. In their selection we have an element in our picture of Him. The Gospel begins in friendship, infinite love in friendly intercourse. In their individualities these twelve men were typical of all who would be with the Master. Practically every type of human character is revealed in this catalogue of names. There are two sides to friendship: what we do for others, and what others do for us. Variety, not uniformity, is the law of the Kingdom. These men contributed each his specific individuality, which like every energy in nature constitutes the measure of one's gift to Christ. The Master's gift to the disciples was the spirit of harmony with His purpose, through which they became more and more like Him. There is something very attractive about the way in which these men were infused with a new power and a new faith. And what was true of them may be true of us all.

*His Teaching about the Father*

Tuesday: St. John 14:1-11

"The Father abiding in Me doeth His works"

Few of us realize how profoundly Jesus has changed the thinking of men about God. He has brought God nearer to mankind in the consciousness that He is our Father, a sense which stands in vivid contrast with the feelings of other ages. As we see Jesus, as we form our mental picture of Him, so we see God, a vision always before the pure in heart. There is no aspect of the divine nature which is not perfectly seen in the Saviour. He has said little about God as Creator, much about Him as Love. Sometime in life we shall each face a crucial question: "Does God love me?" The way to this faith is as of old, to come closer to God in the Saviour.

*His Sympathy with Men*

Wednesday: St. Luke 19:29-48

"He saw the city and wept over it"

It was during His last journey to Jerusalem. Rounding the brow of Olivet the city came into full view. What so deeply moved Him? Not the architecture, nor the temple, but the multitudes. Many times we read: "He saw the multitude and was moved with compassion toward them." The hungry made Him solicitous "lest they faint by the way". But deeper than the physical was the heart-hunger He came to satisfy, and in this city where centered all that was best in the traditions of His people He knew that He was to be rejected. It was a mark of His eternal glory that He was "a friend of publicans and sinners". He was the great believer in men. No one is beyond the range of His sympathy. As one rises in an airplane the fences that divide

the country into farm and field rapidly disappear, and only the beautiful landscape of field, forest, and winding river is seen. As we rise in faith nearer to the Master, like Him our sympathy for man as man grows more steadfast.

*His Mission*

Thursday: St. Luke 19:1-10

"The Son of man came to seek and to save that which was lost"

No mental picture of the Master is well rounded that does not include the purpose of His coming. He tells us He came to seek and to save the lost. In this two truths emerge: those potentially "lost", and His redeeming love. In the description of the last judgment He tells us that those placed on the Judge's right hand have done many unremembered acts of kindness, instinctive and decisive. On the left hand, potentially lost, are those who have similar opportunities but with hardness of heart disregard them. "Inasmuch as ye did it not". In others there is a tendency; they keep within the law, but would do many sinful things if not restrained by an outer compulsion. The Pharisaic type of mind is included in this category, men who observe the letter and break the spirit. With the problem of sin is the fact of redemption. He came to seek and to save, and His coming was not in vain. "As many as received Him to them gave He the right to become children of God".

*The Way to Calvary*

Friday: St. Mark 10:32-34

"And they shall kill Him"

In this brief but significant passage is one of the profoundest mysteries of the Gospel. As we form our picture we ask: "Why did Jesus choose the cross?" The disciples' sense of fear was in the consciousness of the mystery. We know what they did not then understand, that the cross reveals the love of God. In every possible way the Master reveals that love. To it He ascribes His voluntary death. Such manifestation of love is the utmost appeal to men to forsake all that offends it. Of all motives to a pure life the love exhibited by the death of Christ is the greatest. If God's redemption springs from His love, then sin has no surer proof than resistance to the love which led Jesus to Calvary. If one loves the Leader it is easy to follow Him.

*The Seal of Truth*

Saturday: St. John 20:1-10

"He must rise again from the dead"

The coming of Jesus was a new experience for men. In His teaching, and by His love, He led them far outside of all that they had ever known of God or His purposes for mankind. He said and did many things which ran counter to experience and tradition. It was the empty tomb that set the seal of truth upon all that He said, and did, and was, and is. Our symmetrical picture of the Saviour includes the Hands that were wounded and the Side that was pierced. May He grant that our picture become ever more clear until at last we see Him as He is!

FROM AN ANNIVERSARY SERMON

IT would be easy to tell you how many have been baptized and confirmed in the parish during these ten years. I could add up your gifts to our charities and to the work of the Church scattered abroad. You have dropped plans which you would have been glad to develop for our immediate work, that you might give adequate sums for the Church Pension Fund, for the Church War Commission, and for the Nation-wide Campaign. Always you have given large sums for missions.

The statistics might make a fairly imposing display, but they would not after all tell the best. It is the way children who are baptized are trained, it is the way they grow up to be reliable and true, which really counts. It is the way those who are confirmed give themselves to the leading of God's Spirit and become His faithful servants, which really tells an encouraging story. It is the way men and women care, when they give all they can for great causes, which lifts money into a spiritual force and makes it glow as treasure in heaven. I am not afraid of the vanity of statistics, but of their futility. They cannot begin to tell the alluring and inspiring facts of a congregation alive with devotion to our Lord Jesus Christ.—Rev. Charles Lewis Slattery, D.D.

## NOTES ON THE NEW HYMNAL—XXXVI

BY THE REV. WINFRED DOUGLAS

**H**YMN 277. "Blest are the pure in heart". Only the first and third stanzas are Keble's; and the third has been somewhat altered. The other two appeared anonymously in the *Mitre Hymn Book* in 1836.

HYMN 279. "Thou art the Way, the Truth, the Life".

Bishop Doane wrote this excellent hymn, esteemed by many as America's best, while he was curate of Trinity Church, New York. It was published in a small volume of his poetry entitled *Songs by the Way* in 1824, in which year its author became a Professor of Trinity College, Hartford.

Raphael Courteville, who composed the first tune, was trained as a Child of the Chapel Royal. In 1691, he became organist of St. James' Church, Westminster; hence the name of this tune, composed six years later. The words are worthy of a finer setting than either this rather angular tune, or the two "soft Lydian airs" of the German Jesuit Wilhelm Schulthes, once organist of the Brompton Oratory. Why is it that so many of our composers, when they are moved to write hymn tunes, choose texts already indissolubly wedded to ideal melodies; such as "Onward, Christian Soldiers", or "Lead, Kindly Light"? They ought to seek out hymns which, like this, have never been fitted with wholly acceptable settings.

Dean Plumtre's hymn, "O Light Whose Beams Illumine All" (No. 40), is also based upon the gospel for the Feast of St. Philip and St. James, and is most appropriate.

HYMN 282. "On Jordan's bank the Baptist's cry".

This is John Chandler's translation of *Jordanis oras praevia*, the Advent Lauds hymn of the Paris Breviary of 1736. It was written by Charles Coffin, rector of the University of Paris.

The tune, popular for over two centuries, was first printed in 1690, and introduced into England fifty years later, in triple time. In 1861, it was associated with the present words in the original *Hymns Ancient and Modern*, in which the melody was given the present form, close to the original, by Canon Havergal of Worcester, father of Frances Ridley Havergal. It should be sung slowly, with great dignity, like others of the chorale type.

HYMN 283. "Forsaken once, and thrice denied".

The hymn for St. Peter's Day is one of the new additions to our book. Mrs. Alexander contributed it to the Revised Edition of *Hymns Ancient and Modern* in 1875. The tune is a sound congregational one, wholly conventional in rhythm and harmony.

HYMN 284. "We praise Thy Name, O Lord most high".

This is also new. It was first printed in *Hymns for Festivals and Saints' Days of the Church of England*, 1846, where it was assigned, not to St. James, but to St. Andrew. Its authorship is unknown.

HYMN 285. "O wondrous type! O vision fair!"

The ancient Benedictine Festival of the Transfiguration, introduced in the tenth century, had by the end of the fifteenth spread throughout all England. In the year 1495, the Latin original of this hymn, *Coelestis formam gloriae*, was printed in the Sarum Breviary as one of the hymns of the Feast. The *Hymnal Noted*, 1854, contained Dr. Neale's translation, which is here printed with the slight modifications made by the editors of *Hymns Ancient and Modern* in 1861.

Calkin's familiar tune was, so far as I know, first associated with these words at the Mission Church of the Transfiguration, Evergreen, Colorado; whence its use has been widely adopted.

HYMN 286. "Lord, it is good for us to be".

Dean Stanley of Westminster Abbey wrote a study of the various hymns of the Transfiguration for *Macmillan's Magazine* in 1870. Among the others he printed this as his own contribution; saying of it: "I have endeavored to combine, as far as possible, the various thoughts connected with the scene". It was set to music by Sir John Goss, and printed later in the Abbey Hymnal. This is a melody which the congregation cannot well sing because of its wide

range and sustained high pitch. Therefore tenors, basses, and altos among the pews should sing their own parts if they can read music. With the music of this hymn available throughout the church, it can be rendered with fine effect: without the music, it will be but a feeble performance. This would be another excellent text for some of our composers to provide with a really congregational tune.

## WHAT IS SIN?

BY THE REV. HENRY LOWNDES DREW

**W**E are sometimes told that sin is but the absence of good. That it is something purely negative. That it touches no deeper than the moral life and social relationship. That what is sinful for one may not necessarily be sinful for another. That sin is but the violation of man-made laws and social conventions. That it is a personal equation, being relative to the knowledge and the personal endowments of the one who commits the breach. This is a dangerous and a bad philosophy. Even were the hypothesis valid, which it is not, its expounders are guilty of confounding sin with guilt. Sin (attitude or act), *per se*, in any case is never relative. Guilt, or judgment passed, is always relative.

If sin, *per se*, were relative, it would mean that it is in its influence and in its effect limited in this life to our moral and to our social relationships. St. Paul tells us that sin, in its relation to death, is death's sting. He tells us that sin is responsible for the sting of death in that it separates from the love of God, and isolates the soul from the glories of the Kingdom of Heaven.

Here we are concerned more especially with sin as we know it in our daily life, and in our every-day experience. We know it to be the direct antithesis of the love of God. We know that the "sting" of this life is sin also; the recoil of the conscience back upon itself in the agony of remorse. Sin is wilful disobedience to God's Law expressing itself in a state of rebellion to God's revealed Will. It is transgression either by way of omission or commission.

Sin is of two kinds, original sin and actual sin. *Original* sin is the common inheritance of man, be he rich or poor, bond or free. It is the sin in which man is born, the corruption of his nature which he inherits, and which inclines him to do evil. The cure for original sin is to be found only in the sacrament of Holy Baptism wherein it is washed away, and the soul is restored to a perfect state of purity in the sight of God, and is given capacity to enjoy the beatific life in Heaven.

*Actual* sin is the sin we commit ourselves, and its cure is to be found in the sacrament of penance. There are two degrees of actual sin, i. e., *venial* sin, and *mortal* sin. *Venial* sin is that which we commit under surprise or unconsciously. It differs from mortal sin in that it is not pre-meditated. Its effect is to weaken and to break down the spiritual life; and it prepares the way for mortal sin, if not guarded against; just as minor bodily ailments, when neglected, impair the health and make the body susceptible to fatal disease. *Mortal* or *deadly* sin is deliberate and serious violation of God's Law. It cuts us off from God, and destroys the effect of God's grace in our hearts. It is the *one thing* that can separate us from the Love of God if not repented of.

All men come under the tyranny of sin because of the frailty of human nature; therefore God, as a token of His love, instituted a way of escape, and Christ has perpetuated it in His Church. The normal approach to God, in order to escape the eternal consequences of our sins, must be through *repentance*, *confession*, and *amendment* of life by making restitution to God, and to our fellow men. This, in turn, merits as its reward divine justification, and calls down from on high the absolution and the remission of our sins through the economy of a dispensation of sacramental grace.

Sin, being destructive and subversive, can have no legitimate place in the scheme of human life; for it makes a man an outcast in the commonwealth of God, and it gives him a retrograde tendency; so that he becomes an incubus in the social fabric of life, until such time as he repents, and is restored to his spiritual inheritance.





**H**OW many beauty-spots there are, if one knows where to search! And how many gracious, kindly people inhabit them! Whenever I read an odious book, full of gloom and railing accusations against creation (like Samuel Butler's *The Way of All Flesh*, for ex-

ample), my mind turns from such loathsome exaggeration of evil, such perverse collection of carrion, to the memories of summer acquaintances, the average type (not the elect of intimacy), and I rejoice that the misanthropes are so absurdly wrong. It isn't rose-colored spectacles: I do meet the other kind, and note them in my book. But they are far outnumbered, thank God.

The other Sunday, for instance, found me lapped in "intelligent luxury", as free from vulgar ostentation as from the discomforts of too much modernism. A fine old square house, set in sweet meadows near the sea; a garden blazing with August flowers of every sort, and redolent of tea-roses; easy-chairs in friendly chintz covers; wide verandas; new books and old in happy juxtaposition; cream one could hardly pour, it was so thick; a solitary breakfast—always the safest way of beginning the day—but a cheerfully social luncheon and dinner, with the fellowship of intelligent and congenial people. A few days later, a summer school on a breezy island brought friendly contact with hundreds of sympathetic listeners, none the less cordial because almost all of them were "denominationalists" who frankly declared they never had known any High Churchman before! Then came a two-centuries' old cottage overlooking a famous harbor, where the peace that a scholarly bachelor creates around himself availed for a guest like me; a farm-house among the Berkshires; and now a restful old mansion high up among the rolling summits of Dutchess county, where not even the dog days' fierce intensity can blight the glory of the countryside. Everywhere one found Christian graces, social charms, kind people, old and young. I had just been reading that wretched book named above, with scarcely a likeable character in it; and it seems worth while to bear this witness out of recent experience, confirming that of a whole life.

Of course there are evils deep-rooted in our world, social injustices to be rectified, sinners to be chastened and corrected. But to acknowledge that is far from indicting society as wholly corrupt, mankind as totally depraved, and the whole world as not worth saving. There was a fashion some years ago (not so common nowadays, thank heaven!) which professed to despise all English and American literature as poor stuff in comparison with the wonderful despair of the Russian writers. Russian writers may have some excuse for despair; but our heralds of revolt are (as Chesterton says somewhere) revolting. Their gloom is artificial, their nausea self-induced, their bitterness the sort one purchases in bottles at the chemist's. "Rejoice in the Lord alway; and again I say, Rejoice. Sing praises unto Him lustily, with a good courage!"

THIS IS WRITTEN on August 28th, when newspaper despatches tell us that Terence MacSweeney, Mayor of Cork, is dying of "hunger-strike" in Brixton Prison, England, and that the last sacraments have been administered to him by his chaplain, a Roman Catholic priest.

I have no desire to speak harshly of a dying man; nor do I fail to appreciate courage and love of country, even though they are manifested in what seems perverse and wicked folly. But I am at a loss to understand the casuistry of Father Dominic and the R. C. prelates who have visited Mr. MacSweeney and blessed him. All Christians condemn

suicide as a grievous sin; most Christians withhold the rites of Christian burial from the body of a suicide properly so called. Most moral theologians rule that it is not permissible to lay violent hands on oneself to escape torture or bodily dishonor. A prisoner of war may not kill himself to frustrate some purpose of his captors. Surely, there is no room for disagreement among Christians as to all this.

Now the Mayor of Cork has been arrested, charged with a crime. He denies the jurisdiction of the court that ordered his arrest, and demands his release, threatening that if this is refused he will starve himself to death. And it seems that he is in a fair way to carry out his threat. Wherein does this differ in any way from common suicide? As a trick to force the hand of a timid government, it seems to have been devised by the militant suffragettes, in those far-off days before the great war; and the success they unfortunately met with has emboldened others to try it. But what Lloyd George tells the unhappy sister of its latest attempter is entirely true: that to yield now would be to overthrow the administration of justice altogether. Every murderer, every burglar, might try the same method, declaring that the government would be guilty of his death if he were not instantly set free: which is absurd.

No man may be judge in his own case; and it is a Christian's duty to endure grief, suffering wrongfully sometimes, if the will of God be so. The blessed martyrs were not the direct agents of their own death, nor were they encouraged to seek it. If Mr. MacSweeney dies because he has wilfully starved himself to death, the guilt will be his own: and those religious teachers who have encouraged him in that course can not escape their share of guilt by hurling accusations against "British tyranny". The freedom of Ireland will not be set forward by any such pseudo-sacrifices. Had Archbishop Mannix been arrested himself and put in jail as an inciter to assassination and arson, it is impossible to believe that he would have killed himself to spite his captors—though I believe the heathen Chinese do sometimes take vengeance upon their enemies in that fashion. If one or two ill-advised people do indeed fail to secure the end they seek by "hunger-striking", the further continuance of that policy is extremely doubtful.

I GRIEVE TO FIND the abominable imposture known as the "Knights of Columbus oath" is still being circulated, and that a patently deceptive form of it, "taken from the Congressional Record of February 15, 1913", bearing the imprint of "U. S. Gov't Document Exchange, 604 F St., N. W.", with a trade union label, has reached one of my clerical correspondents, who seems inclined to take it seriously. The Grand Lodge of Masons of California, at the request of the K. of C., examined all their secret ritual, and certified that nothing therein contained was contrary to the duties of a good citizen. But the incredible idiot who invented this fraud was so little acquainted with what he wanted to convey that his slander could deceive no well-informed person. It is on a level with the attacks made upon Free Masons by certain bigoted religious organizations. Good Church people should bear their witness against all such dastardly endeavors to injure persons of other fellowships, however named or constituted.

IT IS IMPORTANT to note that the Roman Sacred Congregation of Rites has designated Our Lady of Loretto as patroness of aviators. I wonder why.

A Y. W. C. A. SECRETARY in a South American country writes home of a "Lottery of the Holy Spirit" as one of the religious activities there.

## THE PRESENT STATUS OF RACINE COLLEGE

By CHARLES M. MORRIS\*

**T**HE encouraging interest in Racine College lately manifested by a number of loyal Churchmen prompts me to offer a statement of certain relevant facts which may be helpful. While not a trustee of Racine College, I have, as an officer of Nashotah House, had such connection with its recent affairs as to enable me to report with reasonable accuracy.

The property of Racine College largely exceeds its obligations. The temporary suspension of its principal academic activities was forced only by its inability, under the difficult conditions consequent upon the war, to command the liquid working assets requisite to active operations. An estimate of \$300,000 as the value of its physical assets would be far within the bounds of conservatism; whereas all its debts, including liabilities to its own reserves, are about \$130,000.

The assets and liabilities of the corporation, roundly stated, are as follows:

<b>ASSETS:</b>	
Endowment reserves, in trust.....	\$ 40,000
Buildings, grounds, real estate and land contracts (well over) .....	260,000
<b>Total .....</b>	<b>\$300,000</b>
<b>LIABILITIES:</b>	
Mortgages (principal) .....	\$73,000
Interest .....	10,000
Accounts payable .....	7,000
Endowment reserves .....	40,000
<b>Total .....</b>	<b>130,000</b>
Surplus, assets over liabilities.....	\$170,000

The physical property of Racine College roughly consists of four portions:

(a) The endowment reserves, held by trustees.  
 (b) Land contracts and unsold platted lots.  
 (c) The original college, containing Taylor Hall, the gymnasium, and most of the land north and east of the college, including about half of the lake frontage, and the entire frontage on De Koven avenue.

(d) The "Wright 10 acres" in the southeast corner of the college grounds; on which stand Park Hall, Kemper Hall, the chapel, and Dr. DeKoven's tomb.

The platted lots are being sold. They have already retired a large indebtedness and will go far, as their value is realized, toward retiring the present obligations of the institution.

The old college property is heavily mortgaged, but the title is otherwise clear and the value is more than abundant security.

The "Wright ten acres" raises the important problem which has caused perplexity to the friends of the institution.

In 1852 Charles S. Wright on payment of \$500 conveyed to Racine College this ten acres, reciting in his deed that it was "worth more than \$5,000" and that "a building has been erected thereon for college purposes". The deed ran to the trustees of Racine College "to their sole use and solely for the purposes of said collegiate institution, provided however that the lands above described shall revert to me or to my heirs whenever it shall cease to be used for said purposes."

This is technically called a title on condition subsequent.

\*The writer of this paper is the treasurer of the corporation of Nashotah House; a corporation having an interest in Racine College as being the holder of one of two mortgages on the college property. Nashotah's interest was gained by a mortgage loan of \$30,000 made some ten years ago, when it was felt that such an advance of funds might be the means of saving Racine College, but that if this hope should not be realized, the Church, as represented by the Nashotah corporation, would be the determining factor as to the future of that portion of the property covered by the mortgage, which, simply as real estate, is ample to cover the loan made by the Nashotah corporation. It should be added that the Nashotah and Racine corporations are partly interlocked by means of several trustees sitting on both boards, though not constituting a majority in either board. Nashotah and Racine are about seventy miles apart by railroad.—  
 Editor L. C.

Upon a breach of a valid condition subsequent, the grantor or his heirs may reënter and re-possess the granted estate.

It is understood that certain heirs of Charles S. Wright have been advised that a right of reëntry has now accrued to them and that an action may be brought in the near future to assert such right.

It is needless to say that if this title has legally or morally reverted to the heirs of Charles S. Wright, no Church institution desires to obstruct them in the recovery of their rights.

There are, however, a good many considerations which lead counsel employed by Racine College to advise that no such right of reëntry is in force.

1. The property has never ceased to be "used for the purposes of said collegiate institution".

2. The temporary suspension of academic sessions, consequent upon lack of pupils, lack of funds, or other reasons, has been held by the courts, including the Supreme Court of Wisconsin, not to be a breach of such conditions. In the leading Wisconsin case in which forfeiture was denied, the suspension had extended over a period of six years (Mills vs. Evansville Seminary, 58 Wis. 135).

3. There has been no single year in which the premises have not been used for educational purposes. The provincial summer conference is regarded as sufficient, if any educational institution is continuously essential.

4. If the provincial summer conference is inadequate to meet the requirements of "a collegiate institution", the college is advised that no "collegiate institution" has been operated on these premises since the college was closed in 1890. For thirty years the premises have been occupied only for a boys' secondary school.

If the condition is valid and is satisfied only by the operation of a college in the common acceptance of the word, the right of reëntry accrued within some reasonable lapse of time after the abandonment of the college in 1890.

A condition not enforced with reasonable diligence is waived.

The definition however of the expression "collegiate institution" is regarded by counsel for the college as broader. It is not, in their opinion, limited to an institution of study leading to baccalaureate degrees. It is satisfied by a secondary boys' school. It would be equally satisfied by a school for the training of lay workers. It would be adequately met by a theological institution. No doubt is entertained on the part of Racine College that its title would be amply protected by the maintenance and operation, even for a small fraction of a year, of the school for lay workers toward which the present consultations are earnestly directed.

## AN ALL-AMERICAN GIFT TO A BRITISH CHURCH

**O**LD GLORY" is greatly prized in Little St. John's Church, Chester, England, which is visited by hundreds. It was given by Holy Trinity parish,

Wethersfield, Conn., in 1917 to commemorate the unity of the two nations in the great war. The staff is made of American oak and the eagle, brilliant with American gold-leaf, is of American copper. The work on flag and staff is entirely American, while the elaborate iron stanchion is the gift of the Hon. Horace Lee Washington, U. S. Consul General at Liverpool.

Visitors to Chester should make a note of this church, where the shadow of our glorious flag falls on all who minister in it.

LIFE IS MORE important than death. In fact the work of death can only be safely done in life. The practical truth is that which touches us at once, the most sober and solemn view of life, that every single thing we do is actually making death either harder or easier.—*Faber*.



FLAG IN ST. JOHN'S CHURCH,  
CHESTER, ENGLAND

## The Congregationalists and Social Service

By Clinton Rogers Woodruff

ONE would naturally expect the Congregationalists to be in the forefront of social work, but other denominations seem to have outstripped them both in the extent and number of activities in this important field of Christian work. There is a Congregationalist Social Service Commission of which Dr. Arthur E. Holt (14 Beacon street, Boston) is secretary, but its work does not, so far as one on the outside can judge, seem to equal in organization or effectiveness that carried on by the Baptists, Presbyterians, or Methodists, to whom it is most nearly allied.

This body of Christians, however, has adopted a statement of Christian Principles and American Community Life which is entitled to a place alongside of similar statements put out by these bodies. It was adopted at the Grand Rapids meeting of a year ago because—

"The demand of the hour is for, first, a new national order large enough in its justice to make our nation in every community, city, mining camp, and factory town worthy the full loyalty of every man who renders service in it, because it offers to all such men an adequate share and portion in its progress; and second, for such a marshalling of our forces of education of Church and college and school as to train every citizen for the full participation of hand and heart and brain in such a social order of justice."

It points out that the military mobilization of the nation through which we have just passed was characterized by a consciousness of common welfare which enlisted the loyalty of all parties, races, groups, and creeds.

"It took the hyphen out of all racial, industrial, social, and ecclesiastical loyalties. Under the stress of a common crisis and a great social passion to which the Churches gave a religious sanction, our nation was integrated in a unity which compelled the devotion of all its parts."

Military mobilization, however, while easy to obtain, is as superficial as the methods which it uses. We find ourselves, the Congregationalists declare, drifting back into the old jealousies and the old strife.

"The strife between our racial groups is still a serious matter, and calls for the most serious consideration on the part of our people; but more serious than racial division is the cleavage of our national life due to the striving of our industrial and social groups."

They recognize that the building of a great social order characterized by justice is not something which can be set up *en masse* but must be built up community by community, social situation by social situation, and that the obligation to think in terms of social justice thus becomes the obligation of every Christian, to seek social justice in every community where he has accurate knowledge. They declare:

"For the sacredness of human beings over against the world of things. All the machinery of civilization, its industries, its laws, its institutions, exist for man, and not man for the machinery," and "for the absolute necessity of every social unit both individual and group justifying itself on the basis of its ability and will to serve. The crying need of to-day is for men who see in the common vocations of life man's opportunity and obligation to serve. The community offers to men the opportunity to be ministers, teachers, lawyers, soldiers, surgeons, merchants, manufacturers, publishers, and laboring men. We need nothing short of a moral revolution in the spirit and purpose with which men enter these lines of work. There is not one ethics of service for the teacher and another for the laboring man. There is not one law of service for the minister and another law for the manufacturer. There is not one law of service to the state for the soldier and another for the lawyer. Public service alone justifies the holding of private property or the possession of a license for professional practice."

Setting up of programmes of social justice must be a coöperative task of all groups and parties concerned.

"And no one group has such a monopoly of a sense of justice as to constitute it the sole arbiter of justice in any social situation; and we look with favor on all the movements in community, in national, in international, and in industrial life, which seek the way of justice by the calling together of all parties concerned

for common counsel. In the open parliaments for free discussion we see part of those 'things which belong to peace'.

"We therefore declare that the coöperation of free individuals and free groups will produce a finer social order than can be built up through the establishment of any dictatorship. We recognize that in granting to individuals and to groups a generous amount of freedom there is always a danger that society will break up into social anarchy or degenerate into a dictatorship of the strong. There are those who seek a solution only in a new dictatorship of the many, but no community is large enough to contain a dictatorship. True community life resents the dictatorship of Church, of capital, of hereditary class, of military power, or of the proletariat. A community that accepts the dictatorship of any class has forfeited the right to the loyalty of all other classes. We believe that a free community served by free individuals and by free groups in a brotherly spirit of coöperation can offer to every man a larger share and portion than any other kind of social order which the world knows."

Under the striking caption of *Obligation to Extend Privilege*, a series of categorical declarations are set forth. Here they are:

"We declare for an extended application of the great summary of the law of social justice given us by Jesus, 'Whatsoever ye would that men should do unto you even so do ye unto them', which being further interpreted means we shall not be contented until those values which we demand for ourselves as privileges become the possession of every man inside the limits of our social order.

"We demand for ourselves an adequate home life, even so must we extend the privilege unto others.

"We demand for ourselves a living wage and conditions conducive to health and morality; even so must we extend these conditions until they exist for the masses of the people.

"We demand for ourselves an adequate economic opportunity; even so must we work for a social order in which there will be none without opportunity to work and in which it will be impossible for idlers to live in luxury and for workers to live in poverty.

"We demand for ourselves a square deal in industry; even so will we seek to abolish all special economic privileges which enable some to live at the expense of others.

"We demand for ourselves the right to determine the conditions under which we labor; even so must we extend this privilege of self-determination and representation in industry to others.

"We demand for ourselves opportunities for wholesome recreation; even so would we see that the opportunity for wholesome play is extended to the limits of the community.

"We demand for ourselves public safety in person; even so we would uphold the sacredness of all machinery of public law, and will not allow it to be manipulated in the interest of any private group; and we will fight mob law to the extent of our ability.

"We demand for ourselves safety in name and reputation; even so we will fight the promotion of race prejudice and every means by which men rob our neighbor of his good name.

"We demand for ourselves chance for education and the opportunity for culture; even so we would place this privilege at the disposal of all the people.

"We demand for ourselves freedom of conscience and freedom of worship; even so will we maintain that right for others in the face of private and public intolerance; and we would reinstate the right of free speech in American life.

"Whatsoever of these major satisfactions of life we would for ourselves, these we must demand for our fellow men who share our social order with us."

This statement was followed up by a series of resolutions on the industrial situation which give succinctly the views of the Congregationalists on this present day critical problem.

"The National Council, recognizing that the present industrial situation in our country has come to a deadlock, fraught with danger to all the interests we hold in common, desires to put on record the following resolutions:

"First, that no solution can be obtained apart from the application of unbiased justice by and to all classes, and a spirit of service in fact and not in name.

"Second, that it recognizes that the heart of the struggle of labor is not for higher wages and shorter hours alone, but has as its objective the attainment of a new status which must

not only be conceded to it but universally acknowledged if industrial democracy is to be established.

"Third, that it recognizes that the principle of organized representation of the interests of labor is the just counterpart of the corporate interest of capital.

"Fourth, that while we recognize the right of the individual wage-earner to contract with his employer if he so prefers, we believe that the general interest of the wage-earners is best promoted by collective bargaining.

"Fifth, that, specifically, we acknowledge the right of wage-earners to organize without discrimination, to bargain collectively, to be represented by representatives of their own choosing in negotiations and adjustments with employers in respect to wages, hours of labor, and relations and conditions of employment.

"Sixth, that the Council recognizes that there are three methods of collective bargaining; first, by the Craft Union method, in which the workers are organized in great national organizations like the American Federation of Labor; second, by the organization of the employees by industries; third, by the group method, in which the great body of unorganized workers express themselves collectively. The Council recognizes and holds that capital should recognize in each the expression of labor's solidarity, and its right to determine by which method it will work out its relation to capital.

"Seventh, that labor on the basis of these conceded rights must, by a process of self-discipline, address itself to the acceptance of larger obligations and responsibilities for carrying through to successful issue the process of industry, particularly insisting on the imperative obligation to fulfill contracts and to obey the laws of the land.

"Eighth, that the industrial democracy toward which we are striving requires on the part of all the classes involved, and on the part of the general public, unflinching insistence upon freedom of speech and assembly—so long as the use of this freedom is without disloyalty to the republic—openness of mind, a stern self-discipline resulting in a Church, a government, and an industrial order that shall in very truth serve the common good of all.

"Ninth, the rights of the public are a paramount consideration in all disputes between capital and labor, and neither capital nor labor should permanently sacrifice these for any selfish ends.

"Tenth, the Council believes that the recognition of the rights to self-determination on the part of labor and capital is preliminary to, and useless without, an effective coöperation in common duties which will reveal that industry is, in its essential nature, a public service to which these parties contribute. And the Council earnestly recommends further and frequent industrial conferences whose ultimate aim shall be to establish the community of all classes in the common enterprise of industry, as it gratefully commends all men representing capital or labor or the public, who, by their attitude and efforts, are seeking to establish that cooperative commonwealth which is an essential part of the Kingdom of God."

The Congregational Churches of America (as the national body is called) also has an Industrial Platform, which is addressed to "the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor." It reads as follows:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the Church must stand

"For equal rights and justice for all men in all stations of life.

"For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development of every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"For the protection of the worker from dangerous machinery, occupational diseases and mortality.

"For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"For suitable provision for the old age of workers, and for those incapacitated by injury.

"For the right of employees and employers alike to organize;

and for adequate means of conciliation and arbitration in industrial disputes.

"For a release from employment one day in seven.

"For the gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

On the subject of family life, which is at the basis of community life, the Congregationalists point out that the breaking up of an alarmingly large number of American homes is indicated by the fact that America leads the Christian nations of the world in the ratio of divorce to marriage. The Council therefore urged upon ministers so to work and teach that membership in the Christian Church shall be a guarantee of conscientiousness and intelligence about the duties of home life, and the necessity for increased care in the scrutiny of the records of divorced people seeking remarriage. An amendment to our Federal Constitution that will give Congress power to legislate on all questions of marriage and divorce has also been endorsed.

The Church Forum has been especially stressed by the Congregationalists, as was to be expected. The reasons for such institutions are thus summed up by George W. Coleman, that doughty protagonist of the forum idea, in a leaflet which the Congregational Education Society (of which the Social Service Department is a section) issued:

"If there could be a Church Problem Forum in every city throughout the country where frank, free discussion of vital Church matters could be indulged in, results would follow of the very greatest importance. There in that meeting at Rochester it was a revelation to me, as it must have been to every thoughtful man in the room, to see how quick and spontaneous was the response to ideas which have not as yet been squarely faced in one Church in a hundred. I thought at the time, if the Church only knew what was running in the hearts and minds of her most loyal supporters, how much wiser and more effective she would be! The Church, as well as the community, needs sorely a self-revelation. The open forum is a mirror that will serve equally well in both instances.

"While the operation of a forum is simple enough to the initiated and appears still more simple to the onlookers, there is a subtlety about its technique that cannot be understood at a glance. The Open Forum National Council has a sheaf of literature for the information of those who would like to initiate and conduct forums, but for a long time there has been felt a need for a summer school where forum leaders might receive personal instruction in forum methods. Such a school for forum leaders has been recently held at Chatauqua, New York, under the direction of the Open Forum National Council."

One of the most important features of the 1919 meeting of the Massachusetts Congregational Conference at Northampton was the special report concerning conditions at Lawrence, Mass., presented to the Conference through the chairman of the Committee on Moral and Social Welfare. It seemed to the committee that it could not afford to ignore the Lawrence strike in its report inasmuch as the strike came within the geographical limits of the Conference and seemed to involve conditions which touched directly upon the functions of the committee. It therefore asked the Rev. Charles R. Brown, D.D., Dean of the Yale School of Religion, to investigate conditions in Lawrence and report to the committee, which in the natural order of procedure passed on to the state conference the report. Among the recommendations of the committee which finally received the approval of the Conference were:

"I. That all ministers of the gospel impress upon their people the fundamental principles of brotherhood and of social justice.

"II. That people shall guard with jealous care the personal freedom for which our fathers suffered and that they shall defend this principle against contrary legislation, and against all lawlessness whether it be on the part of public officials or of the mob.

"III. That this report with the comments of this committee be published, and that a copy of this report be sent in printed form to every minister of our denomination in this Commonwealth."

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## On Going to Rome

By the Rev. Henry S. Whitehead

GOING to Rome from the Anglican Communion is very largely an emotional process, due to temperament. There is always to be discovered a kind of temperamental tumescence. It usually takes one a good while to work oneself up to the doing of it. The tumescent signs are usually clearly written. There is a characteristic period of discontent, shown either by a great deal of talk or by a silence which is indistinguishable from a kind of sulkiness. Then the person either drops whatever he may be doing, or, quite naturally in his preoccupation, loses interest and heart in it, and allows it to run down. Then comes the period of retirement, of concentration. Then the whole process goes off with a bang. The step is taken in a kind of daze, and the person emerges a Romanist, freshly re-baptized. After this sacrilege the period of joy sets in. All the turgid troubles have been discharged, the load of mental storm and stress is dropped away, and, in a calmness which seems not quite of this world, the "convert" basks for awhile before being put to work or being allowed quietly to sink into innocuous oblivion as a subject of the Holy Father.

I find great interest in the motives. All of them have been aired by the notable persons who have seen fit to write of their experiences, as well as by several less notable who have done likewise. It is therefore not necessary to review these standard reasons for Going to Rome; but it may be of passing interest to mention one or two which are the very latest and most fashionable.

Of these the most prominent is The Realization that the Papal Claim is True! The fact that it is the Papacy which stands between Roman and Anglican when they desire the unity of coalescence has been so harped upon, and is so obviously true, that the educated Anglican—and I am dealing with him—wearied at its constant reiteration, and desiring somehow to break down the argument contained in the statement because by instinct he is prone to believe that a popular belief is necessarily unsound, takes refuge in the radical change of mind which goes back of all else and assumes for argument's sake that the Papal Claims are true. He dismisses the standard arguments against them which he learned at the knee of his Gamaliel, setting these arbitrarily aside, and finding that without them there is no reason why he should not indulge his temperamental yearning for the Church wherein everyone knows he is a Catholic, he decides that perhaps, after all, he will. Once mentally set aside, in however arbitrary a fashion, the really convincing reasoning against the validity of the Papal Claims loses its truly enormous force. By a process of *non cogito ergo possum*, the person finds it easier and easier to make up the rest of his mind to the change.

Anglican Catholicity (for our purposes "Episcopalians" can be classed with Protestants; they only "go to Rome" when they are unaware of the potentialities of their own communion) has passed through several successive phases of expression. Anglican Catholicity in the United States was expressed even before the Oxford Movement by the doctrinal heirs of the Non-Jurors. The "Connecticut Churchmen", inheritors of Bishop Seabury's Churchmanship derived from the Scottish Concordat, held to a complacent intellectual Catholicity which survives, untouched, to this day in the fastnesses of Connecticut and in such other places as received it from the following of Seabury. The Oxford Movement phase of expression was originally doctrinal, then exuberant, then restrained and timid, then talkative and a bit old-maidish. After that there came the Dearmerite-St. Dunstan's Guild kind of Churchman, against which, or, rather, against some of the slightly absurd manifestations of this revivalist, archaeologically obsessed school of expression, there are just now being fulminated the very reactionary, very modern, very Roman or more than Roman thunderclaps of the SS. Peter and Paul Society school. This last has a whole new set of categories and shibboleths. You are an outsider if you don't, in your parish church, have the consecrated ele-

ments consumed immediately after the communions have been made; and the *Dominus vobiscum* is a *sine qua non*. The followers of Shammai in this school insist upon "consecrating on the corporal", and regard any use of the paten other than where it is held in the celebrant's hand when he signs himself, as rather Protestant and tiresome. The "short mass" is a badge of membership among these Young Catholics, and anything which looks like a gothic chasuble is the piffling compromise of timidity; while the fiddleback is an oriflamme, and if you don't have benediction as a staple service, why, you're not a Catholic at all; how can you be?

This particular school is frankly pro-Roman. It is fashionable among them to deprecate the Book of Common Prayer. Things "Anglican" are disgusting twaddle; the Dearmerites should be shot at sunrise, every morning. Keble and Pusey were a pair of old fogeys, characters in "Modern Church History" of slight importance; and although Richard Hurrell Froude was rather nice, and might have amounted to something if he had lived—he had the right temperament—the only one of the group worth considering at all was Newman, and he, of course, took the only line open to him; the only wonder is why he remained an "Anglican" as long as he did, which was probably due only to a mistaken kindness in not wishing to hurt the feelings of his friends!

Among the reverend clergy who "go to Rome", particularly, the chief reasons are, respectively, the subjective lack of courage, and the objective lack of support. Of course the "converts" to Rome get a publicity out of all relation to the importance of the "converts" themselves. This is chiefly due to the rather vulgar methods employed in advertising every "conversion". But the importance of a person who had not the courage to endure the hardness with which he was met in trying to raise the religious tone of his own mother communion cannot be great, and the lack of support is only a difference in kind. In the Anglican Communion such an one lacks the support of numbers and common conviction. When he ministers at an Anglican altar and in the midst of an Anglican congregation, he is never certain to have those who are present all of one mind as to what is going on; he would probably fall over in a fit of surprise if his entire congregation turned out to mass. But when he gets the whole series of sacrileges, being a priest, and is re-baptized, re-confirmed, and re-ordained, and once more celebrates mass, at a Roman altar, he has present and assisting a group of people who are, indeed, at least outwardly, of one mind, and which, indeed, comes near to including his entire congregation. But to have encompassed these desiderata, he has been obliged to ally himself with a system which is only the more subtly torn asunder by the conflicting schools existing within it side by side. He has been forced to admit that his every priestly act, it may have been for years, was a sacrilege and a blasphemy. He must have accepted a whole series of volte-faces, including his convictions on infallibility, bought-and-sold sacraments, the desirability of congregations of a low grade of intelligence and of a piety which, however simple and lovely it may be in some cases, is, on the whole, a very mechanical affair. He must realize that his people do not translate very well into their lives and daily relationships the glory and beauty of the religion which quantitatively they so satisfactorily express. He must have admitted the validity of a system still based upon and inextricably incorporated with such documentary falsities as the Donation and the Decretals. He must acquiesce in the indulgence-mongering which has, lo, these many times, kept the wolf from the door of the lordly curia. He must swallow that very curia itself. He must recognize as the vicegerent of God on earth a bishop who, to all intents and purposes, threw in his lot with the Central Powers in the great war, and who keeps up the bourbon policy of temporal power and retains his pose as the Prisoner of the Vatican; who is not in a posi-

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## Child Psychology and Religious Education

By John C. Almack

THE solution of all our important problems to-day depends upon education: upon the highest development of the individual in social service. The function of education and that of religion are essentially the same; the basis of true education is religion. The school is a specialized institution now doing work formerly done by the Church, and, while there accrue to both institutions—the school and the Church—the advantages which come from division of labor, this divorcement is more an assumption than an actual fact. Virtually the purposes of religious and secular education are one.

Not only is there a common purpose, but the point of departure is identical. Both build upon the inheritance of the child, and seek to give those experiences and that training which will contribute most to the realization of the ideal. Any system of education must take into account the interests, abilities, needs, and capacities of the individual. There is a tendency to seek the foundation for education in the nature of the human mind, and to ignore the discussion of particular creeds, politics, and doctrines. The most notable books being written are in psychology.

Researches show that to omit religious instruction would be disastrous. A rational and good life, a happy existence, is impossible without the satisfaction of this fundamental need of human nature. It includes religious thought, religious feeling, and religious action. A system of religious instruction to be complete should take into consideration these three elements.

While religious education—selection of material, methods, etc.—is determined by the psychology of the individual, the social aspects demand recognition. Religion lives only by means of a fostering community life. Agencies for communication and influence must be provided. There is consequently a necessity for a somewhat elaborate religious social structure: church, Sunday school, etc. Discontent and doubt spring from efforts to create a religion by those who have been uninstructed in those beliefs, feelings, and actions which the race has found worth while. The person separated from the mass of suggestion which marks the religious aspirations of society is sure to be unfit for social living; is lawless, sensual, unhappy. The religious instinct, which is as fundamental and primal as any physical instinct, craves culture and a field for growth.

This religious instinct is not a simple and specific variety such as various others, as for example, is the feeding instinct. It is extremely complex: probably a combination of instincts coöperating with moods, attitudes, and emotions. Among the primary emotions and instincts with which religion is concerned are love, reverence, awe, wonder, curiosity, fear. G. Stanley Hall says that the great masters of life are pleasure and pain, and that all our manifold activities and feelings may be explained by our desires to attain one and avoid the other. It is stated "the prominence of fear in childhood has often been over-emphasized, and it is less effective in stimulating the religious life than love and trust." As curiosity is progressively satisfied, fear diminishes; "knowledge casteth out fear." "Only the brightest and most comforting side of religious faith should be presented to children. We should not attempt to instill fear into children, but should rather bring before them instances of God's justice, tenderness, and love."

Children are credulous and trusting, and they have strong tendencies toward the dramatic and symbolic. The new psychology holds that all early instruction remains indelibly impressed upon the mind. Particularly is this true if it includes observing and taking part in religious ceremony. It is a psychological theorem that there is no impression without expression. Up to the age of twelve, expression should be predominantly motor. Construction work, dramatization, objective teaching, story telling, symbolic exercises, and music, should make up a large part of the course of study. There should always be an atmosphere of mystery and reverence.

The theological beliefs taught may afterward be rejected by the intellect, but the forms, phrases, and ceremonies still stir the heart.

It is perfectly evident that there can be no comprehension of abstract theology during the first twelve years. However, some sort of doctrine should be taught to satisfy questions of the universe which are sure to arise in the child's mind. On account of the intimate character of these questions, they will usually arise in the home, and the mother should be prepared to answer them with explanations of causes and reasons fully in line with accepted cosmology. It is bad pedagogy to teach what must afterward be explained away in order to present the truth. The experiences and teachings of the first seven or eight years of a child's life practically determine whether he is to be religious or not. There could be no more important step forward in the field of religious education than to see that mothers are prepared to give the needed instruction at a time when the mind is plastic and when impressions made are permanent.

Religion during these early years should become a matter of habit rather than of knowledge. Through imitation children learn to perform the actions associated with religious duties. At the earliest stages these are for them mere habits, empty forms, but their practice, in an environment of awe, mystery, and reverence, tends to awaken religious emotions and thoughts. "The forms thus come to acquire meaning, and instead of acting as means of inducing the religious attitude they become vehicles of expression of the attitude; the roles become reversed, and the outer observance ends by being but the reflection of the inner life."

Three periods may be distinguished in the educational life of the child: the primary, the intermediate, and the adolescent. In the first two, the instruction should not be predominantly intellectual, as the higher levels of the mind are undeveloped. An element of mystery in forms and ceremonies makes the work far more interesting than the repetition of words which are not understood. At first there should be training of the heart rather than of the head, and perhaps even more training of the hand. Education should begin by being dynamic; learning by doing should be all powerful. For the first two periods, the instruction will differ only in degree of emphasis upon active or objective, and intellectual or subjective elements. The preparation should in the second period include a greater emphasis on moral training, probably after the method worked out in this state for the public schools.

For these periods, the objective religion of the Old Testament, and some of the narratives of the New, are far more suitable than the finer and more subjective teachings of Christ and His apostles, and of the psalms. Sir Conan Doyle's recent attack upon the Old Testament is chiefly of value as an indication of his supreme ignorance of children, and of the value of the stories as instruments of moral and religious instruction. The stories selected should be comprehensible, and may well be those which deal with child life: the story of Samuel, Joseph, Moses, and of the child Jesus. With these stories should be music, construction work, plays, and participation in ceremonies.

During the period of adolescence, the dawning of intellect makes necessary the teaching of order, law, power, and intelligence which lie back of all. The individualistic tendency passes away, and the youth feels impelled to think and act not for himself alone but for the good of the world. The organization of religious teaching to give attention to the growing social instincts: the desire to associate with others, to feel as others, to think and act with others becomes important. Finally the desire for approbation and for idealistic imitation are so strong that the supreme ideal of wisdom, power, goodness, and sacrifice can hardly fail to arouse inspiration and devotion, and inspire emulation. This is the time of all others for the development of genuine religion; there is indeed a new birth, a new awakening. If the period

of adolescence is passed without the youth being moved by religion, the chances are against his ever becoming religious. It is probable that ceremonial recognition of the religious significance of adolescence is excellent practice and fully in accord with modern psychology.

As stories of the childhood of Biblical characters should be taught in the pre-adolescent period, we may now give instruction in the more subjective teachings; the great moral lessons, the significantly religious, the beautiful poetry, the rapt seraphic writings of the prophets. There must be movement, color, beauty, feeling, inspiration; characterized by a looking forward, by a larger spirit of hopefulness. The heroic and the sublime should be emphasized; the history of groups, of nations, of great and striking courses of events. Church history may be introduced here, with perhaps more attention to those who did things rather than to the thinkers. Pride in the Church and loyalty to it may be taught to and through the group as easily as it is taught in and to the school. There should be Church spirit as well as school spirit, and civic spirit. At the beginning of the period, the study of the Bible may be taken up in a consecutive, orderly way, particularly the first five books of the Old Testament, and the life of Christ.

There is little if any differentiation necessary between boys and girls. As a rule, we may say that girls like whatever boys like, but boys do not always like what girls like. Girls are more conservative, more subjective, more willing to take statements on authority. Both like action and excitement in stories. I think there should be no separation of sexes into different classes among adolescents. There will be better response to the teaching, and in fact a more normal teaching atmosphere, and a better opportunity to secure the cooperation of the social instincts, if both boys and girls are taught in the same class. Material and methods should be preëminently socialized. Organizations of various societies, and clubs for religious purposes, should be encouraged. The main difficulty with these is in keeping an objective and goal before the students.

There is more than a probability that both boys and girls resent the type of teaching which is never content until it has drawn the moral. This is usually so apparent to the young folk that it is unpardonable as well as inefficient to point it out. Even the most pronounced exponents of Herbartian methods now admit that a recitation may be complete without the teacher following the five formal steps. Pope uttered a profound pedagogical truth when he said, "Men should be taught as if you taught them not", and, while a laborious, inductive indirection is not commendable, we need more teaching of what is unknown instead of dwelling on the obvious. We should remember, as Robert Louis Stevenson says: "All fables indeed have their moral, but the innocent enjoy the story." The real application of our teaching is the application made in life: in knowledge, habits, and ideals.

I would not disregard the powerful influence which nature may have in engendering religious impulses and ideals. Instruction in nature has a part in any Sunday school course of study. Later on, literature may be drawn on for material. Quoting from James, "Wordsworth and Shelley are full of the limitless sense of the spiritual significance in natural things."

"To every natural form, rock, fruit, or flower,  
Even the loose stones that cover the highway,  
I gave a moral life; I saw them feel  
Or linked them to some feeling; the great mass  
Lay bedded in some quickening soul, and all  
That I beheld inspired with inward meaning.

"The morning rose, in memorable pomp,  
Glorious as e'er I had beheld. In front  
The sea lay laughing at a distance, near  
The solid mountains shone, bright as the clouds,  
Grain-tinctured, drenched in empyrean light;  
And in the meadows and the common ground  
Was all the sweetness of an English dawn—  
Dews, vapors, and the melody of birds,  
And laborers going forth to till the fields.

"Ah, need I say, dear God, that to the brim  
My heart was full; I made no vows, but vows  
Were then made for me; bond unknown to me was given  
That I should be, else sinning greatly,  
A dedicated spirit; on I walked  
In thankful blessedness which yet survives."

There is no one thing that can be said to mark success in the field of religious education, but I am inclined to ascribe a high and positive importance in man's inner history to the ritual side of the forms of religion. The higher sentiments possible to us are subtly evoked and nourished by language, music, ritual, and other time-wrought symbols. These are also links that bind us, when life is unfolding, to the deep facts of human existence. The matter is so important that we must neglect no associations that promise to promote spiritual life. Religion is life, and like life grows and develops according to the care and nurture bestowed upon it.

#### ON GOING TO ROME

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tion himself to know or even to declare when he speaks or is to speak *ex cathedra*; and who seems to spend most of his time in petty dickering with the other experts in Italian politics in a fashion which, in the convert's Anglican days, he would have characterized as beneath contempt.

All this and more is involved in the system into which the Rome-sick Anglican takes his plunge. It is hard, rather, to see what he gains if he be a layman. It is very easy to see what he loses if he be, *Anglice*, a priest. If there were a pearl of great price on the other side of the Roman door, it would not be difficult to understand; but none of those who have "gone over" has succeeded in describing just what this hypothetical pearl looks like, or how it differs either in kind or in degree from the jewels which he leaves behind him.

#### THE CONGREGATIONALISTS AND SOCIAL SERVICE

(Continued from page 624)

The "comments of the committee" referred to in the third section follow:

"In the light of the above report (Dr. Brown's), the committee wishes to add that the industrial situation therein depicted constitutes a menace, and affords a most favorable opportunity for professional agitators to sow the seeds of lawlessness, whose fruitage would overthrow the institutions of government."

Much important local work is done by the local Congregational bodies, as a rule in conjunction with or as a part of the work in Interchurch Federations. For instance, in Philadelphia the president of the Interchurch Federation is the Rev. William V. Berg, pastor of the Central Congregational Church, and his chief social service contribution is through that channel. In his report as secretary (the office he held prior to being made president) he says:

"The Federation has made, and is making to-day, a positive contribution to cooperative interdenominational work. Two instances may be cited: One of these is the maintenance, for fifteen months at Hog Island, of a Protestant pastor, a minister to resident and transient workers on the Island, without reference to race, creed, or sect. To carry this ministry on, the Federation has been responsible for a budget equal to that required by the general fund. The other instance of cooperative effort is the community parish house at Nineteenth and Green streets, a social center open to the community, under the joint auspices of a group of eight churches, representing as many denominations. If the Federation accomplished nothing more than the effective working of the Comity Committee, preventing overlooking and overlapping, and cooperative rather than competitive effort, it would justify its existence, at least to the majority of the laymen of our churches."

This I think may be taken as a fair and excellent sample of the sort of local work which Congregationalists are doing, and affords, I believe, one of the reasons why there is less reported under distinctively denominational headings.

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

THERE CAN be no comparison made between the intrinsic values of the human soul, and the world. The one is immortal, everlasting; the other is corruptible, transitory. The one has been redeemed by the precious Blood of Jesus; the other even now groans for redemption. The one is made in the image and after the likeness of God; the other but imperfectly reflects, as in a mirror, the wonderful majesty and power of God.—*Rev. Henry Lowndes Drew.*

## AT AN EARLY EUCHARIST

Dear Lord, who in this sacrament divine,  
Beneath the elements of bread and wine,  
Art present wondrously,

Who o'er the earth and highest heaven dost reign—  
Lord God omnipotent—yet Thou dost deign  
To give Thyself to me!

Oh, with the Heavenly Manna make me whole,  
Come, blessed Jesus, to my sin-sick soul!  
Prostrate, I worship Thee.

To Thee, by seers and prophets long foretold,  
The shepherds brought a spotless lamb of old,  
At Thy Nativity,

And wise men brought Thee gifts beyond compare.  
I have no golden crown, no perfumes rare,  
To offer unto Thee,

I am unworthy, Jesus, to draw nigh,  
But Thou didst heed the dying thief's last cry:  
Hide not Thy face from me!

My heart I give to Thee, O Lord, my God!  
I pray Thee, guide me with Thy staff and rod  
That I may follow Thee

In prayer, and sacrifice, and earthly loss,  
In weariness beneath a heavy cross,  
For love, dear Lord, of Thee.

HARRIET APPLETON SPRAGUE.

## AN EDUCATIONAL PROBLEM

BY THE REV. FRANCIS M. WETHERILL

SOME parents prefer to avoid the religious issue in selecting a school for their children. Especially have I noticed this as a result of "mixed marriages", Protestant and Catholic. A critical problem for all educators is the selection of a school; and the bids and advertisements which appear at this time of year in our Church press demonstrate the zeal of Christian bodies to offer intellectual preparation for life work. To choose the most appropriate school one must consider these features of the problem.

1. There is the child. Consult his inclination and disposition or temperament. What is your ideal for him? Do not nip any aspiration of worth in the bud. I have in mind cases where public school and boarding school were chosen in place of a nearby Church school for fear the boy would carry out his early call to the ministry. A wise rector is not conducting a seminary by any manner of means. Therefore become acquainted personally where possible with rector or head master.

Is your ideal that the child should acquire wealth? Do not speak to him as though that were the chief end of man. Yet let him attend some school where you know the sciences are emphasized so that the lad may be versed in the things of the world as well as the ideas developed in the humanities. You say you want your boy or girl to be able to do something. Then, so far as you can, do *with them* what you are doing. Let them take summer positions where they will learn the commercial arts. But all this tends to materialism and should be counterbalanced by your solution of the problem of their studies. The school you choose should aid the child to be alive to all that surrounds our lives. Get a child to be alive to the right relations with others, with the inner world of that still small voice, to the standards and convictions of the men of God, and to what Bishop Ingram calls the attractiveness of goodness. Let the child go where he will be encouraged to study nature from the point of view of God's operation in our environment.

2. More important is character. Set out for that at first. Let vocational training tarry. We are rushing into

what kind of education headlong nowadays. First develop the child. A school with honorable traditions is to be preferred. Let the student be the heir of all the ages, a good companion to himself. Put into his head what will stimulate his ambition by competitive exercises. Let there be drills in conscience, imagination, and fair play.

3. Investigate the religious atmosphere of the academy. I do not mean religious customs, ritual, or practice, or even sect or creed. Obviously, parents have formulated contrary opinions as to that. Look for breadth and tolerance—an atmosphere permeated with the spirit of workaday religion. The religious experiences of youth last the longest. To place a child where little or nothing is made of the Bible or the Church is to cut him off from recognized social values. To make a side issue of the Church is to solicit moral failure, and the loss of the richer sentiments which make life sweet and wholesome.

In some few schools there is a practice to encourage youth to hate the thought of religious observance. Particularly is this true in regard to a Puritanical Sabbath. Yet there is always the opportunity which pupils have of enjoying their religious nurture through the personalities of those masters who are what they are through their own nearness to deity. Dr. Arnold of Rugby and Romanes are examples of how this danger may be avoided and overcome.

4. The home in connection with the school should be persistently maintained. It is a mistake to allow boarding school pupils to visit school friends at a sacrifice to their regular association with their relatives. Weekly correspondence should be enjoined and followed up. Many children, especially under fifteen years of age, are not fitted for life away from the home, if they can be kept there. They are shy, diffident, backward, or unwell. Wait a year! On the other hand the leniency of a mother, the lack of companions, is a loss; the poor or evil example of one or the other parents or their death or necessary travel are all sound reasons for choosing a boarding school.

5. Consider a Church school. The Episcopal Church has an enviable record for developing scholarship. It has been the pioneer in America with its academies and parochial schools. They preëminently prepare the child for college and higher learning. Closer supervision and individual instruction are given than in the merely "pay-school".

The Church school builds up a well-rounded man, basing conduct on the ultimate knowledge of God. Opportunity for boyhood friendship enriches many lives of those who have enjoyed the advantages of the school spirit of Christian fellowship. Those who have profited by this esprit de corps of the Church school find it engenders a higher morale than a secular organization, or merely intellectual institution.

When we consider further how the Church has been the leader in establishing schools and colleges such as the Episcopal Academy of Philadelphia, Groton, St. Paul's, where our prominent citizens have sent their children for generations, it compels us to appreciate their worth and weight in our decision. Then there are those colleges such as William and Mary, King's College (now Columbia), and the University of Pennsylvania, founded by Bishop White, Benjamin Franklin, and others, and such smaller colleges as St. Stephen's on the Hudson, Hobart, Kenyon, and Trinity, all of which supply a goal and a reason for entering our youth in schools and colleges of the Church.

THE CHURCH seems, somehow, to have overlooked the fact in these days that it is a fight of faith that she is, or ought to be, engaged in. "The weapons of our warfare are not carnal," says St. Paul, "but mighty through God to the throwing down of strongholds." And yet many of our leaders seem to have a wholesome distrust of anything that passes beyond the bounds of the visible and tangible. Nothing but the concrete will suffice.

The fact of the matter is that the mind of this generation has become so completely saturated with scientific materialism that the language of the City of God has almost become an unknown tongue, even among professing Christians.

"Going forward", in the divine sense, means a spiritual adventure, an act of faith, a stepping up to a plane where money and business and scientific methods do not count, or are as the dust of the balance. They have their place, but it is in the rear of God's army, and not in the front rank as at present.—VEN. F. W. NEVE, in *Southern Churchman*.





# CORRESPONDENCE

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

## THE ETHICAL QUESTION INVOLVED IN TENNESSEE

To the Editor of *The Living Church*:

I DO not believe the members of the Legislature of Tennessee need a New York lawyer either to condemn or defend their action in voting on the suffrage amendment to the Federal Constitution, so unsparingly denounced as "perjury", "violation of their official oath", etc., by the esteemed and widely known member of the bar of my state, whose communication, entitled *Tempting Officials to Perjury*, appears in your issue of August 14th, but I must frankly protest against what, to me, is an utterly unwarranted attack on a body which undoubtedly contains many men of high character, among them not a few of our own communion.

I am not interested (for publication, at any rate) in the political aspects of this question, but at this time and place only in the ethical question Mr. Wheeler is discussing. Let me, in that spirit, state how the moral question involved appeals to me.

It is true that each legislator of Tennessee takes an oath to support and maintain the constitution of the State of Tennessee. But Mr. Wheeler does not mention that that same instrument requires the legislator to take an oath to support the Constitution of the United States as well. It is elementary, as we all know, laymen and lawyers, that Article VI, section 2, of the Federal constitution makes the latter supreme over any conflicting provision of a state constitution. Now the Supreme Court of the United States has held, in the Ohio case—using the language of the Attorney General of Tennessee—that "the power of a legislature to ratify an amendment to the Federal Constitution is derived solely from the people of the United States through the Federal Constitution, and not from either the people or the constitution of a state. The power thus derived cannot be taken away, limited, or restricted in any way by the constitution of a state. The provision of the Tennessee constitution above referred to, if valid, would undoubtedly be a restriction upon that power. . . I am, therefore, confident that if the Tennessee Legislature is called in session it will have the clear power to ratify the amendment, notwithstanding any provision of the Tennessee constitution". If this reasoning is correct, the provision of the constitution of Tennessee then is, in lawyers' language, *ultra vires* as respects the people of Tennessee who have attempted to bind their state representatives in a manner that is prohibited by a higher law. Mr. Wheeler's argument comes to this—that a legislator is bound to respect every provision of his state constitution, valid or invalid, no matter what the pronouncement of the Supreme Court of the United States thereon may have been—a doctrine that the people of the United States are now quite thoroughly agreed is unsound.

Would it not only be charitable but accurate as a matter of law to say that it was not in the minds of either party to the oath of office taken by the members of the Tennessee Legislature, the legislator on the one part and the people on the other, that the former was binding himself to abide by invalid provisions of the state constitution? There is a contradiction in the two organic laws. The legislator has innocently bound himself by his oath to obey both. Obviously, he cannot do so. Are we, then, to call him a perjurer and a violator of his oath for failure to do the impossible?

Washington, D. C.

GRANVILLE MUNSON.

## THE VOTE FOR PRESIDENT

To the Editor of *The Living Church*:

AS General Secretary of the Society for Upholding the Sanctity of Marriage I have had requests to explain how members of the society can consistently vote for either of the two leading presidential candidates, involved as they are in matrimonial relations contrary to the law of Christ. In response I have sent the following considerations which, with your permission, may be of use to others in a similar quandary:

1. Thanks to the wisdom of the framers of our Constitution, we do not vote for any particular man as President, but only for electors. Governor Cox or Senator Harding may die, or be paralyzed, or otherwise incapacitated before the meeting of the electoral college, and some one else out of our hundred million citizens would have to be chosen.

2. But even though none of these contingencies should occur, the duty of all Christian citizens would remain. Just as in some

presidential elections in the past, the personality of the present nominees must be sunk in view of the vaster and more important question of the interests and the honor of the nation. Not to vote at all, especially at this crisis in the world's history, would be a blunder for all, and for Christians would be a sin.

3. Individually, and as bound by no party ties whatever, I have still another reason. To my mind the contest this year is one that transcends politics, and even national material interests. It is a question of national honor, and still more, of Christian morality. For great as is our national disgrace in the matter of divorce as being only one degree lower than that of the lowest nation in the whole world, and that a pagan country, the League of Nations is at present the one matter of overwhelming importance. The two platforms and the two candidates have fortunately left us in no doubt as to their attitude towards this greatest of all issues. Every Christian man and woman, therefore, must choose his or her side, oblivious of party or personality.

Summit, N. J., August 26th.

WALKER GWYNNE.

## ECCLESIASTICAL UNPUNCTUALITY

To the Editor of *The Living Church*:

PROBABLY, were "all hearts . . . open, all desires known, and . . . no secrets . . . hid", it might be found that unpunctuality in beginning services is more responsible for the prevailing slim attendance on them than may be generally imagined.

Most people have duties to perform, making punctuality on their daily rounds and at their common tasks imperative. And if attendance, especially at early morning week-day services, be expected or desired, the utmost care should be taken to secure punctuality in beginning, letting all preliminaries, preparations, and the like, precede the announced services' beginning hours. If the Church is for all sorts and conditions of men and women—including busy people—surely her services should begin right on and not the least behind time.

The Martha who oversees the preparation and serving of breakfasts, to say nothing of the man-servant and the maid-servant and the stranger, or guest within the gates, should not be overlooked; neither should the traveler with but meagre time to be in church, and soon to catch the train or boat for his or her destination; and so on *ad infinitum*. If these persons are desired at our Church's services, why not try to make it easier for them to attend by at least starting on time? It seems to me theological students should have punctuality impressed upon them as a sort of *sine qua non*.

Though off the subject, let me urge that at least one door to every church be open, or at least unfastened, twenty minutes before all services' beginning times. The reasons seem rather too numerous, various, and suggestive to need mentioning.

WM. STANTON MACOMB.

256 South Thirty-eighth street, W. Philadelphia, Pa.  
St. Bartholomew's Day.

## PUBLICATIONS OF THE GENERAL CONVENTION

To the Editor of *The Living Church*:

WILL you kindly give currency to the following information? Any clergyman desiring a copy of the Journal of the last General Convention can secure it by sending 50 cents in stamps or money order to the Rev. Dr. Anstice, 281 Fourth avenue, New York. If the cloth edition is desired the cost will be 75 cents additional. The price to the laity is \$1.25 for paper copy and \$2.00 for cloth. The separate edition of the Constitution and Canons costs 50 cents in paper and \$1.25 in cloth. To secure attention, the price must accompany the order and all books are sent prepaid.

Copies of the Journal have been sent to all the bishops and other members of the Convention, and an additional copy for the archives of each diocese and district.

NEW YORK, August 28th.

HENRY ANSTICE,  
Secretary.

TO BE SELFISH is to be ignoble—to repose on a lower platform for lower gain, when you might choose a higher. To be selfish is to sacrifice the nobler for the meaner ends, and to be sordidly content.—*H. R. Haweis.*



*Lectures on Modern Idealism.* By Josiah Royce. New Haven: Yale University Press. 1919. Pp. 266.

When the friends and former pupils of the late Professor Royce learned about a year ago that the "Baltimore Lectures" of the great Harvard philosopher were soon to be published, they hailed the news with joy and proceeded at once to anticipate many delightful hours with one from whom they had not hoped in this world to hear again. This anticipation is now, through the efforts of Dr. Loewenberg of California, open to the realization of any who will take advantage of it. The lectures were first delivered in 1906 before the Johns Hopkins University under the title, *Aspects of Post-Kantian Idealism*; and their subject-matter is in part that covered by the same writer's much earlier work, *The Spirit of Modern Philosophy*, which first saw the light nearly thirty years ago. It represents therefore the ripe results of many years' reflection on the historico-philosophical problems which occupied so much of the thought of its autor. Nor does a reading of the later work seem to the present reviewer to show, as the editor in his preface would lead one to fear, any diminution of the literary power and grace of style which so markedly characterizes all of Royce's other writings. We find here the same quaintness of expression and the same paradoxical humor combined with the same depth of thought and subtlety of dialectic that his readers have learned to expect from him.

The book is distinctly a study of "aspects" of Kantian and post-Kantian idealism, rather than a systematic treatise on the philosophical development of that period, the author choosing from the technical literature those works which appeal to him as most valuable for illustration, and quite ignoring others which in the traditional view are often regarded as more important. Kant's *Critique of Practical Reason*, all of Fichte's work, and Hegel's larger *Logic* and *Encyclopedia*, receive but little attention, and Schopenhauer and the voluntaristic movement in idealism are hardly mentioned. The first two lectures are devoted to a study of Kant's theory of knowledge and his theory of the self, the third to the general significance of Kant's philosophy for his successors, the fourth and fifth to a very thorough analysis of Schelling's first great work, the three next following to an analysis of Hegel's *Phenomenology of Spirit*, the ninth to the same philosopher's "mature system", and the tenth to "the later problems of idealism and its present position".

It is in this final lecture that Royce gives his own interpretation of idealism—that spirit at whose "permanent triumph in the history of human thought" he proclaims and rejoices. For him, the realist who antagonizes idealism is in his very antagonism but revealing the idealistic spirit that lies hidden within his own breast, and the pragmatist who protests against the Absolute and insists that all truth is relative is in so doing simply expressing an unconscious need within him which can find its satisfaction only in the bosom of the Absolute. It is the old cry of St. Augustine formulated in the language of post-Kantian idealism. Many of us would no doubt prefer to put their aspirations in Augustinian rather than Roycean language, but after all it is the same human spirit yearning for the divine that expresses itself both in the meditations of the mediaeval saint and in the reflections of the modern philosopher whose visible presence has been so recently removed from us.

J. S. MOORE.

*Your Psychic Powers and How to Develop Them.* By Hereward Carrington, Ph.D. Dodd, Mead and Company. New York. 1920. Price \$3.00.

Dr. Carrington wrote this book for members of psychical and spiritualistic societies, in the first instance; and says that for this reason he simply recounts the accepted and "traditional" teachings of such persons. He is careful to disclaim his own acceptance; or rather, warns the reader not to assume that the author believes all that he sets down. He seems to think that, having made this proviso, the reader may not criticise the views as "credulous".

The whole range of spiritistic phenomena is explained, from the ouija board to self-projection, the sixth sense, the powers of the sacred word "OM", and the reputed powers of the Yogi. The reader is instructed in the processes of using these powers, even to being able to see the seven auras of the human body.

The volume is unfortunate in its timeliness, ready to catch the restless and feverish imagination and wild gullibility of many, at this moment. Further than that the author's disclaimer of belief in all of that which he says cannot deliver him from the

moral responsibility of its mischievous possibilities. It illustrates the way in which one is drawn into the maelstrom of psychic deceit, for there was a time when Dr. Carrington denied the truth of any physical phenomena connected with spiritism; there was a time when he could say to those who were tempted to deal in such matters "there is a true terror of the dark" and "there are principalities and powers with which we in our ignorance toy, without knowing and realizing the frightful consequences from this tampering with the unseen world."

Surely at the present moment, science is falling into the pit which she digged for others, when she scoffed at the supernatural in the Catholic religion!

*Rebels: Into Anarchy and Out Again.* By Marie Ganz and Nat J. Ferber. New York: Dodd, Mead & Co., 1920. Pp. 282. \$2.00.

This is the autobiography of a woman "agitator", Marie Ganz tells the story of her life from the time of her family's migration from the old home in Galicia in 1896, when she was five years old, down to the entry of America into the great war. Her anarchy was the product of her suffering and that of her friends in the horrible poverty of the New York Ghetto, plus the teaching of radical neighbors. Suffering and reading led to action, to soap-box oratory, to inciting to strikes and riots, association with Berkman and Emma Goldman, an abortive attempt on the life of Mr. Rockefeller, to jail. The coming out from anarchy was due to the conviction of its futility rather than to any conviction of the moral evil of "direct action"—of murder. The book is worth reading by those who will receive shocks from it. We wish it could be forced on those who persist in talking of our "progress", or the "civilization" of the twentieth century. The radical will ask, "What is the programme of the Church, in the face of such conditions?" We have none, except the old programme of the Gospels—to try to bring souls to our dear Lord, to win them from the old, old sins of selfishness and greed. In the seven deadly sins is found the explanation of our present diseased society.

*The Boys' Book of the Great War.* By Francis Rolt-Wheeler Lathrop. Lee & Shepard. 460 pp. \$2.50.

Dr. Rolt-Wheeler has given a clear, compact and readable story of the war. Written for boys, it is none the less interesting for grown-ups. As the author says "A boy is not less logical and alert than an adult reader". There is, therefore, no writing down to a supposed juvenile level. Indeed, the book is rather for boys of the high school age, who do a great deal more thinking than we sometimes give them credit for. Beginning with the causes of the war, the story is carried down to the very day (January 16th of this year) when the executive council of the League of Nations began to operate. It is an altogether admirable attempt to compress the diplomatic and political as well as the military history of the great conflict into a readable narrative. This is done by the occasional use of supposed discussions between an economist, a military expert, a diplomat, and a war correspondent. It is a book worth buying for your own boy.

*Letters from Ludd.* By Captain R. A. M. C., with a preface by P. N. Waggett, S.S.J.E. (paper cover) S.P.C.K.

Picture a soldier, a devout Christian believer, with the English Army in Palestine during the war—living amid scenes which recall some of the most sacred memories of the beginning of Christianity and the life of its Divine founder. Let such a man be one who practices Catholic devotion and knows how to make a meditation—imagine the freshness with which he would think over again old thoughts on familiar texts. This little booklet gives such meditations—and they are all manly, direct, and earnest. Nothing new or original or remarkable—only you would like to know the man of faith who could think and write this way amid the pressure of war service.

*Mind and Conduct.* By Henry Rutgers Marshall, L.H.D. Scribners. \$1.75.

The Morse lectures for last year, given at the Union Theological Seminary, but greatly amplified. Discusses such subjects as Consciousness and Behaviour, Instinct and Reason, Freedom and Responsibility, Guides to Conduct, such as pleasure and pain, happiness, intuition, and reason.

## Church Kalendar



- Sept. 1—Wednesday.  
 " 5—Fourteenth Sunday after Trinity.  
 " 12—Fifteenth Sunday after Trinity.  
 " 15—17, 18. Ember Days.  
 " 19—Sixteenth Sunday after Trinity.  
 " 21—Tuesday. St. Matthew.  
 " 26—Seventeenth Sunday after Trinity.  
 " 29—Wednesday. St. Michael and All Angels.  
 " 30—Thursday.

### KALENDAR OF COMING EVENTS

- Sept. 29—Synod of the Pacific, Trinity Church, Seattle, Wash.  
 Oct. 3—Synod of the Northwest, Davenport, Iowa.  
 Oct. 27—House of Bishops, Christ Church Cathedral, St. Louis, Mo. (Special session).

## Summer Addresses

THE REV. C. F. CHAPMAN, of Butte, Mont., is away on vacation. During his absence special calls are being looked after by the Rev. T. W. Bennett.

THE REV. H. S. GATLEY of the Church of the Holy Spirit, Missoula, Mont., is officiating at All Angels' Church, New York, during part of August and September.

DURING the summer, the Rev. LOUIS A. PARKER, rector of Trinity Church, Victoria, Texas, has been supplying at the Church of the Ascension, Brooklyn, and is a guest at the McAlpin Hotel.

THE REV. A. C. PRESCOTT of Red Lodge, Mont., has returned from his vacation.

## Personal Mention

THE REV. L. A. ARTHUR, after over twenty years of service at Grand Island, Nebraska, has resigned. He will take a long needed rest and is planning a trip to Europe.

THE REV. GEORGE BACKHURST has resigned as general missionary and superintendent of Indian missions in the diocese of Duluth, and has taken up work in the diocese of Michigan. After September 1st he may be addressed at All Saints' Rectory, Brooklyn, Mich.

THE REV. KARL MORGAN BLOCK, rector of All Saints' Church, Norristown, Pa., has accepted a call to the rectorship of St. John's Church, Roanoke, Virginia, and enters on his new duties October 1st. He may be addressed after that date at 910 Orchard Hill, Roanoke, Virginia.

THE REV. J. W. DENNESS COOPER, rector of St. Michael's Church, Geneseo, N. Y., educational secretary of the Department of Religious Education of the diocese of Western New York, and secretary of the commission on Religious Education of the Second Province, sails for England on September 4th, and expects to return early in November. During his absence all correspondence relating to his office should be sent to his secretary, Miss Carlotta Miller, 66 2nd street, Geneseo, N. Y.

THE REV. FRANKLIN DAVIS may hereafter be addressed care the West Texas Military Academy, San Antonio, Texas.

THE REV. LOUIS E. DURR, of Hillsboro, diocese of Southern Ohio, arrived in Honolulu on the *Wilhelmina* on August 11th, to make a visit of some weeks.

THE REV. J. H. GIBBONEY ministers for a month at St. John's Church, Roanoke, Va.

THE REV. D. L. GWATHMEY returns on September 1st to the Virginia Episcopal School for Boys at Lynchburg, Va.

THE REV. R. N. MCCALLUM on September 1st becomes rector of St. Andrew's Church, Amarillo, Texas. His former parish, Grace Church, Waycross, Ga., on his departure presented to him an amethyst ring.

THE REV. H. LEWIS SMITH may be addressed permanently at 601 Main street, Peoria, Ill.

THE REV. JAMES E. WILKINSON, Ph.D., rector of Holy Trinity Church, Manistee, Mich., and secretary of the diocese of Western Michigan, has resumed his work after a long illness. Communications for the secretary of the diocese should be sent to him.

THE REV. LEE H. YOUNG has resigned the rectorship of St. James' parish, Bozeman, and accepted appointment as missionary to St. Matthew's, Columbia Falls, Mont., and Trinity, Whitefish, in Flathead county and in the vicinity of Glacier Park, Mont. He assumes charge on September 1st, and will reside at Whitefish, Mont.

### INFORMATION BUREAU



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

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

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

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

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

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

### THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

#### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.  
 Sunday School Commission, 73 Fifth avenue.  
 R. W. Crothers, 122 East 19th St.  
 Brentano's, Fifth Ave. and East 27th St.  
 Church Literature Press, 2 Bible House.

#### BUFFALO:

Otto Ulbrich, 386 Main St.  
 St. Andrew's Church, 166 Goodell St.

#### BALTIMORE:

Lycett, 317 N. Charles St.

#### WASHINGTON, D. C.:

Woodward & Lothrop.

#### BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
 Smith & McCance, 2 Park St.

#### PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

#### PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
 Geo. W. Jacobs Co., 1628 Chestnut St.

#### CHICAGO:

The Cathedral, 117 Peoria St.  
 A. C. McClurg & Co., S. Wabash Ave.  
 Church of the Holy Communion, Maywood.

#### LOUISVILLE:

Grace Church.

#### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:  
 Grace Church.

PORTLAND, OREGON:  
 St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).  
 G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

### BOOKS RECEIVED

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

D. Appleton & Company. New York City.

*The United States in the World War—1918-1920. Volume II.* By John Bach McMaster, Professor of American History in the University of Pennsylvania. \$3.00 net.

The Macmillan Company. New York City.

*The American Red Cross in the Great War.* By Henry P. Davison, Chairman of the War Council of The American Red Cross. \$2.00.

Frederick A. Stokes Co. New York City.

*Social Theory.* By G. D. H. Cole. \$1.50 net.

Thomas Y. Crowell Company. New York City.

*Swiss Fairy Tales.* By William Elliot Griffis, Author of *The Firefly's Lovers, The Unmannerly Tiger, Dutch Fairy Tales, Belgian Fairy Tales*, etc.

Oxford University Press, 35 West 32nd street, New York City.

*A Guide to Bible Study. A Systematic Course of Lessons for the Sunday School and the Home.* By Harry E. Richards, A.M., M.D. Junior Course, Second Edition. \$1.75 net.

"Save our State" League. Seattle, Wash.

*The Menace of Socialism.* Address by Very Rev. William C. Hicks, D.D., Dean of All Saints' Cathedral, Spokane, Wash.

### PAMPHLETS

From the Author.

*Death, The Incident.* Rev. A. R. Parshley, rector of St. Paul's Episcopal Church, Clinton, N. C.

### PLATITUDINOUS ORATIONS

IF CONGREGATIONS fall away and people lapse more and more from the habit of going to church every Sunday, somebody is to blame. The clergy would perhaps be almost unanimous in laying the blame on the people. On the other hand, no small proportion of the absentees would lay the blame on the clergy. At the Anglican Synod of the diocese of Montreal the other day a resolution was passed in favor of carrying on a movement to obtain larger and more regular church attendance. In the discussion of this resolution Archdeacon Paterson-Smyth said that if a man came to church and found the sermon interesting he would come back next Sunday, but that if the sermon did not interest him he would not come back. The Archdeacon added that the preacher "who has the cheek to face a congregation with a sermon which he prepared only the previous afternoon has no right to be in the pulpit". One of the lay delegates at a synod said that he had obtained the opinion of a number of prominent people on the subject of non-attendance at church, and that out of 105 answers he recorded 100 blamed the sermons. The delegate expressed the opinion that it would be a grand thing if the rector would omit preaching when he had nothing to say. A passage of the Scriptures or a few pages from some other good book would, he said, do more good than thirty-five minutes of platitudinous oration. We agree with him.—*Toronto Mail and Empire.*

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

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

**MARRIED**

**TAYLOR-PHILBROOK.**—On Wednesday, August 18th, in St. Thomas' Church, Sioux City, Iowa, Miss GWENDOLYN TAYLOR was united in marriage to the Rev. ROWLAND FREDERICK PHILBROOK. The marriage service was read by the Ven. Ernest Dray, Archdeacon of Wyoming, and the nuptial Eucharist was celebrated by the Rev. Coleman E. Byram, Ph.D., rector of the parish. They will make their home in Rawlins, Wyoming, where the groom is rector of St. Thomas' parish and chaplain of the Wyoming State Penitentiary.

**DIED**

**DOSWELL.**—In New Orleans, La., Sunday, August 22nd, EMMA BELKNAP DOSWELL, beloved wife of Menard Doswell, and mother of the Rev. Menard Doswell, Jr.

**PEARSON.**—On August 25th, at Cambridge, Mass., Col. DANIEL CROSBY PEARSON, U. S. A., a veteran of the Civil and Spanish Wars, late commanding Fort Ethan Allen, Burlington, Vt., a D. K. E. of Dartmouth College, and a graduate of West Point. R. I. P.

**YOUNG.**—At Manila, Philippine Islands, on Saturday, August 21st, JULIA ELEKTRA LIVINGSTON LUDLOW, wife of R. Mortimer Young, daughter of the late Thomas W. Ludlow, Esq., and grand daughter of John Murray Carnochan, M.D.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

**POSITIONS OFFERED**

**CLERICAL**

**TWO PRIESTS, UNMARRIED, FOR** special missionary work in a Southern diocese. Salary of \$2,100 and travelling expenses. Address, M-221, care LIVING CHURCH, Milwaukee, Wis.

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**MISCELLANEOUS**

**ORGANIST AND CHOIRMASTER. BOY** choir, parish 400 families 80 miles from New York City. Requirements: devout Churchman, manly, references, able to interpret chanting New Hymnal, stimulate congregational singing. Salary \$1,000. Business or teaching opportunities. Address Churchman-214, care LIVING CHURCH, Milwaukee, Wis.

**GENERAL HOUSEWORKER—WOMAN OF** settled habits—exceptional home for the right party. References required. Address Box 123, Laurel, Del.

**AS WORKING HOUSEKEEPER IN A** young ladies' boarding school. Apply to the SISTERS OF ST. MARY, St. Katharine's School, Davenport, Iowa.

**POSITIONS WANTED**

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**EPISCOPAL CLERGYMAN. RECTOR OF** parish near New York City, desires church nearer Middle West. Sound Churchman, good preacher and parish visitor. Address, CHURCH LITERATURE Co., No. 2 Bible House, New York City.

**PRIEST, YOUNG, UNMARRIED, experienced** and successful in parish organization and work, desires parish in South or East. Good preacher. Excellent references. Address C-206, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST AND CATECHIST DESIRE** parish both young men, capable of attacking a difficult work. Address S. A. G.-182, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PRIEST, PRACTICAL,** thorough, desires a rural parish. Address REV. EARNEST CHURCHMAN, 208 2nd street, Jersey City, N. J.

**MISCELLANEOUS**

**KARL STAPS, FORMERLY ORGANIST OF** St. Paul's Cathedral, Cincinnati, Ohio, 1907-1919, will shortly return to America, having spent the past year studying and travelling in Europe; is available after October 1st. Address 3 Mather street, Binghamton, N. Y.

**CULTURED WOMAN DESIRES POSITION** as companion, nurse to invalid or housekeeper in widower's home where there are servants. Experienced in care of children and management of home. References. Address COMPANION, Box 223, care LIVING CHURCH, Milwaukee, Wis.

**HOUSE MOTHER OR CHAPERON** in girls' or boys' boarding school. Was hostess two winters in "Hospitality House". Experienced in boarding schools. Best of references. Address M-222, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, BUSINESS** experience. English Cathedral training, present position eight years, desires change; splendid testimonials. Address PENNSY-209, care LIVING CHURCH, Milwaukee, Wis.

**POSITION OF ORGANIST and choirmaster** desired by young Churchman with practical experience in that line. Good references. Address J-176, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER DESIRES** change. Highest references. Expert trainer all voices. Communicant. Address "ALPHA"-181, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS OFFERS EXPERIENCED,** faithful service for Parish. References. Address SEPTEMBER-218, care LIVING CHURCH, Milwaukee, Wis.

**MATURE WOMAN WOULD LIKE MISSION** work or parish visiting. Experience. Address M-220, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—From testimony of organ repairers, clergy, recitalists, tonal experts, and committees of expositions and scientific institutes, there is nothing finer in the world than a fine Austin Organ. A big proportion of work comes unsolicited and from our high reputation. AUSTIN ORGAN Co., Hartford, Conn.

**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.

**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.

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

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**A LOCK FOR EVERY CAR—APPROVED** by the Underwriters' Laboratories. Saves you 15 per cent. on insurance premium. Absolute protection from theft. Ford \$8.50, Overland "4", Dodge, and Chevrolet "490" \$8.00. All other cars \$15.00. Easily installed. STIMPLEX CORPORATION, 2212 Michigan avenue, Chicago.

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**REMINGTON TYPEWRITER, NUMBER 6** model, in fine condition, for sale at \$22, also Hammond typewriter, rebuilt and good as new, \$20. Address C. A. G., care LIVING CHURCH, Milwaukee, Wis.

**FOX TYPEWRITER MODEL NO. 3 (invisible)**. Little used, guaranteed excellent condition. \$25.00. Address G-207, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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**FLORENTINE CHRISTMAS CARDS, \$1.00** and \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

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Sunday services—7:30, 9:30, and 11.

**ST. ANDREW'S CHURCH, BUFFALO**  
Goodell street and Michigan avenue.  
Sundays: The Eucharist at 7:30 and 11.

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Amsterdam Avenue and 11th street, New York.  
Sunday Services: 8 and 11 A. M., 4 P. M.  
Week-day Services: 7:30 A. M. Daily.

NOTICES

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

**OFFICERS.**—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

**PURPOSE.**—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

**MASSACHUSETTS.**—A retreat for the clergy will be held (D. V.) at Christ Church, Swansea, Mass., from September 20th to 23rd; conductor, Rev. Father Officer, O.H.C. Accommodation at Rest House should be secured from Mr. Clarence H. Poor, Jr., 45 Bromfield street, Boston, Mass. Charges, \$5.25, or \$1.75 per day, if application is made beforehand for only part of the time.

**CANADIAN CHURCH WILL ISSUE SUNDAY SCHOOL PERIODICALS**

*And Also, Perhaps, Later, Text-Book Series—Returning Bishops—Restoration of Church*

The Living Church News Bureau }  
August 27, 1920 }

**T**HE coming of the Advent season will mark one of the most important advances the General Board of Religious Education of the Canadian Church has been able to make in the interest of our Sunday schools. The Board has successfully completed negotiations for the purchase of the two existing series of Sunday school periodicals issued for use in the Church of England in Canada, those of the Institute Publications and those of the *Church Record*, which were representative of the two leading schools of thought, High and Evangelical respectively. One uniform set of leaflets for the scholars and of helps for the teachers will now be issued by the G. B. R. E. itself, which formerly issued schemes of lessons only, but no lesson helps. It is hoped that before long the lesson leaflets will give place to text-books for Sunday schools for use throughout the Canadian Church. In order to carry out this important advance the G. B. R. E. has secured the services as editorial secretary of the Rev. D. B. Rogers, of St. Luke's, Montreal, who has always taken the greatest interest in Sunday school work, having been secretary of the Sunday school committee of the diocese of Montreal and also a valued member of the G. B. R. E. itself. With the Rev. R. A. Hiltz as General Secretary, the Rev. D. B. Rogers as editorial secretary, and the Rev. R. S. Mason as assistant secretary and in charge of the rapidly developing lantern slide department, the General Board of Religious Education has an excellent group of active and progressive executive officers.

*Bishops Returning from the Lambeth Conference*

Five Canadian bishops who had been attending the Lambeth Conference returned home on the *Melita*, of the Canadian Pacific Ocean Services, which docked at Montreal. They are: the Archbishop of Rupert's Land and Primate of all Canada, the Rt. Rev. Dr. S. F. Matheson of Winnipeg; the Rt. Rev. J. C. Roper, Bishop of Ottawa; the Rt. Rev. A. S. de Pencier, Bishop of New West-

minster; the Rt. Rev. E. F. Robins, Bishop of Athabaska; and the Rt. Rev. L. W. Williams, Bishop of Quebec.

*Restoration of Church Destroyed by Explosion*

Dartmouth, as well as Halifax, suffered in the great explosion of December 6, 1917. Emmanuel Church, the mission in the north end of the town, which was situated directly opposite the scene of the explosion in the harbor, was levelled to the ground. The Presbyterian Church suffered less severely and was at once placed in usable order by the Relief commission and used alternately by the Presbyterians and Anglicans. Aided by a grant from the Relief commission, Emmanuel Church has been rebuilt on the old foundations, advantage being taken of the opportunity to effect enlargements and improvements. The amount received in compensation for the loss of the old church was not sufficient to cover the cost of the present one, but the congregation, though limited by reason of a restricted area which it serves, gladly undertook to shoulder a financial obligation in order that their work may go on with credit and success. They are now ministered to by the Rev. C. H. Light, who has also charge of a growing Anglican congregation at Woodside on the southern side of Dartmouth, where the Imperial Oil Company have large works. Both missions are in the old historic parish of Christ Church, Dartmouth, which not long ago celebrated its one hundredth anniversary.

*Miscellaneous Items of Church News*

The Bishop of Toronto is expected to leave England on September 6th.

A stained glass window, in memory of Arabella Louisa Ellis, widow of the late Rev. J. Ellis, a former rector of the parish of Sackville, Nova Scotia, was unveiled by the Rev. George Ambrose, rector of St. Mark's Church, Halifax. After the ceremony, Mr. Ambrose preached on the subject of the memorial window, which was the "Marriage at Cana of Galilee", setting forth how that our Lord and Master entered into all the joys of mankind as well as their sorrows.

The Rev. Edmund J. Cleaveland, of Westbury, R. I., was a welcome visitor at the meeting of the Annapolis deanery at Weymouth, N. S. A paper on Yearnings for Unity was read by Archdeacon Vroom.

**NEW YORK COLONIAL CHURCH WILL OBSERVE ANNIVERSARY**

*Throughout October—Funeral Services—Decoration in Church of St. Mary the Virgin*

New York Office of The Living Church }  
11 West 45th Street }  
New York, August 30, 1920 }

**T**HE Rev. Dr. E. Clowes Chorley, rector of St. Philip's Church-in-the-Highlands, Garrison, has sent out a circular letter to his parishioners, calling attention to the fact that on the sixteenth day of August, 1770, George the Third, King of England, granted a charter to the united churches of the upper part of the Manor of Cortlandt and the lower part of Philipse Patent (now Garrison).

Preparations are in progress for the due celebration of the one hundred and fiftieth anniversary. Various and most interesting events have been announced for the programme on selected days through the whole month of October, beginning on Sunday the 3rd. The special preachers for Sunday mornings are Bishop Gailor, Bishop Nelson of Albany, Bishop Burch, the Rev. Walter Thompson, D.D., and the Rev. Carroll Perry. On certain week-days lectures and addresses will be given by the rector, Stuyvesant Fish, Esq., Mr. Edward H. Hall, and Dean Fosbroke of the General Theological Seminary.

On Sunday, October 17th, the Bishop of New York will officiate at a confirmation service and preach. At this service the war

memorial window and the honor roll, the gift of the men of the parish who served in the war, will be dedicated by the Bishop.

On All Saints' Day, November 1st, there will be a service of the Holy Communion in commemoration of the faithful departed and the rector will preach.

#### FUNERAL SERVICES

Funeral services were held on Friday morning, August 27th, at St. Thomas' Church for Henry Julius Cammann, son of Oswald Cammann, who founded the banking house of Cammann & Co.

Mr. Cammann died on Tuesday at the Hotel Wentworth. He retired from the banking firm forty years ago, and since had devoted himself to charitable and philanthropic work. He was one of the founders of the Home for Incurables and also of the House of Rest for Consumptives, and served as trustee of the Sheltering Arms, the Leake and Watts Orphan Asylum, and the New York Home for the Blind.

For many years Mr. Cammann was active in Church work, having been superintendent of the Sunday school of St. Thomas' Church under the Rev. Dr. William F. Morgan.

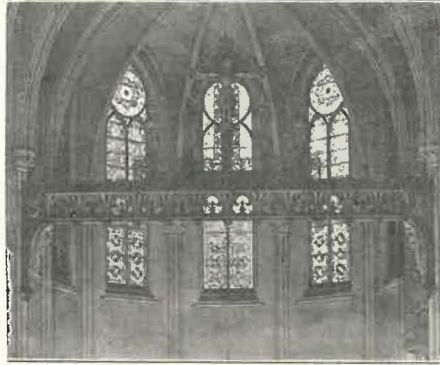
Funeral services for William Kissam Vanderbilt, who died recently in Paris, were held privately in his late residence on Fifth avenue, on Thursday afternoon, August 26th. Only relatives and personal friends were present. The office for the burial of the dead was read by the Rev. William H. Garth, rector of St. Mark's Church, Islip, Long Island. Members of the choir of St. Bartholomew's Church assisted. Interment was made in the Moravian Cemetery near New Dorp, Staten Island.

St. Mark's Church, Islip, receives \$50,000 by Mr. Vanderbilt's will.

#### DECORATION IN CHURCH OF ST. MARY THE VIRGIN

The handsome rood beam in the Church of St. Mary the Virgin, New York City, has been polychromed and adorned by the celebrated wood carver and craftsman, Mr. Kirchmayer of Boston, who did the original carving on the beam.

The work is carried out with the old mediaeval feeling of ecclesiastical decoration



ROOD BEAM, CHURCH OF ST. MARY THE VIRGIN, NEW YORK

and is a distinct addition to one of the most beautiful French Gothic churches in the country.

The figures, life size, have been appropriately ornamented; a great deal of gold and color has been used on the beam itself. Under the figures are heraldic shields, that of our Lord being the *Agnus Dei*, that of the Blessed Virgin, the *Fleur de Lis*, and that of St. John, the Chalice.

The decoration of the rood beam completes the first stage of several projected embellishments.

#### PLANS OF THE SALVATION ARMY

The Salvation Army is now in its western territory working out a Home Service Programme. Chicago is the center. The main motive of the present programme is to curb unrest at its source by getting at the root of our great social problems and helping to control the strong currents of life that become sometimes so unruly. The public announcement tells us:

The Salvation Army undertakes to provide a coöperative auxiliary to represent it in every community. Known as the Salvation Army Advisory Board, it is composed of substantial citizens of each county. Its members study the local situation by means of a programme prepared for it and the board itself judges how and when the Salvation Army and its facilities can best serve the citizens of a given county.

The function of the Army has been and continues to be one of alleviating distress and sorrow. "A man may be down but he is never out," will remain the slogan. But it is the hope of all of the officers everywhere that the working out of the new programme will tend to "prevention" rather than "cure" and that the man, boy, or girl, may not always come to them "down".

The duty of the board is at least two-fold. First, it makes a thorough and comprehensive study of social and moral conditions. Second, immediately after the study, report is made upon all cases of social and economic distress which come within the scope of the Salvation Army. This report is sent directly to state headquarters.

The Army believes that it has acquired the practical knowledge and developed the proper methods of extending a hand of genuine helpfulness. It appreciates the difference between a constructive helpfulness that assists the man or woman to retain or win back self-respect, and a promiscuous gift that but serves to pauperize. Through the organization of lay boards the Army is confident that much work of a definite preventative nature can be accomplished.

H. B. GWYN.

## ST. CHRYSOSTOM'S, CHICAGO, WILL ERECT A NEW BUILDING

*Mr. Goodhue Being the Architect—  
A New Church Book Store—  
Plans of the Salvation Army*

The Living Church News Bureau  
Chicago, August 30, 1920

ST. CHRYSOSTOM'S is planning a new Church building. Mr. Goodhue is drawing the plans, which will be presented in a few weeks. The total subscriptions now for the building fund are over \$56,000. The rector announces that the congregation expects to receive \$100,000 more for the building fund during the coming winter.

#### "THE BISHOP BOOK SHOP"

The parish of St. Chrysostom's is also to have a bookshelf, and Chicago a Church bookshop, which will be in charge of Mrs. William S. Bishop, director of Religious Education at St. Chrysostom's. The bookshop will be located at 1420 North Dearborn street, in the house just south of the church, and will be opened in October. For many years Chicago has lacked a center where the standard Church and religious books, and publications might be found on sale. Protestants and Roman Catholics have long had their book shops, well stocked with their particular literature, but Churchmen in this diocese never had Church literature and supplies available and sufficient, except in limited extent at McClurg's, where Mr. S. Fish did such good service for many years.

#### CHICAGO AND HER CHILDREN

On July 14th Health Commissioner Robertson began a campaign to find the unreported birth records of 18,500 persons born in Chicago. 5,000 have been uncovered. Since then on a single day, August 25th, 202 were found by the committee headed by Dr. M. O. Heckard, chief of the bureau of vital statistics. One physician, according to the committee, failed to report the birth of 147 children. He will be called for an explanation.

Concerning juvenile delinquency the Chicago Sunday School Association published recently the following disconcerting statistics:

"About 515,000 children and youths in Cook county are not receiving religious instruction of any kind. Juvenile crime has increased 30 per cent. in Chicago since the war began, this increase confined almost entirely to children outside the Sunday school. According to the crime commission there were 300 murders in Chicago in 1919, and at least 85 per cent. of Chicago's crime is committed by boys under 21 years of age. Ten thousand robberies and burglaries occurred in 1919 in Chicago. On the 85 per cent. basis more than 8,500 of these crimes were committed by youths. Bolsheviks and radicals are circulating literature among the children teaching that there is no God, that Jesus Christ was an impostor, that all religion should be discarded, and that all organized government should be destroyed.

#### SUCCEEDS DR. COOK IN BALTIMORE

THE REV. WYATT BROWN, Litt.D., has tendered his resignation as rector of the Church of the Ascension, Pittsburgh, and accepted a call to the rectorship of the Church of St. Michael and All Angels, Baltimore, as of November 1st, succeeding the Rev. Dr. Philip Cook, Bishop-elect of Delaware.

Dr. Brown came to Pittsburgh from Trinity Church, Asheville, N. C., and was previously rector of All Saints' Church, Mobile, Ala. During his rectorship of five years, the Church of the Ascension has accomplished the organization of every department for effective work, has increased its strength and material resources, and launched out on a programme of wide and large service.

Dr. Brown has also shared in diocesan activities, being secretary of the Standing Committee, a deputy to the General Convention, and a member of the missionary committee where he rendered exceptional service.

#### GENEVA CONFERENCE MARKS PROGRESS

THE PRELIMINARY meeting of the World Conference on Christian Faith and Order, which met in Geneva, Switzerland, on August 12th, ended August 20th. It represented eighty Churches and forty nations. A continuation committee was appointed consisting of Anglicans, Armenians, Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals,

Lutherans, Methodists, Old Catholics, Presbyterians, Quakers, and Reformed.

The meeting unanimously adopted the following resolution presented by the American delegates: "The conference earnestly desires that those nations not yet within the League of Nations will soon become or be admitted members of it."

The meeting developed a new method of friendly conference replacing fruitless controversy on the differences between Christian Churches. All were eager for organic union in the face of unparalleled world conditions, and hopeful of the ultimate attainment of it.

DEATH OF WORKER AT SAGADA

THE SAGADA MISSION in the Philippines is bereaved in the death of Mrs. R. Mortimer Young, who went out to that distant field in the early years of the mission, and of whom Father Staunton wrote as his "right-hand man" when, some months ago, she came home on furlough. She had only just returned to Sagada when she was taken down with pneumonia. There being no English doctor at that place she was taken the long distance to St. Luke's Hospital, Manila, where she died on August 21st. She was a woman of brilliant intellect, speaking five languages, and a beautiful character. Her death is a great loss to the mission force.

THE "GOOD OLD DAYS"

WHEN BISHOP TUTTLE first went to Helena, Montana, the hotel rate for the party of four was \$100 a week, so he moved to Jackson street, which by the miners was known as Pig alley. Here for a four-room house he paid a rental of \$37.50, and later, when a kitchen was added, \$50, and later still \$62.50. The landlord, however, would sell the house for \$2,200. To furnish this house cost the Bishop \$700. As greenbacks were worth only 80 per cent. of face value, his salary of \$3,000 was worth only \$2,400. Sugar was 50 cents a pound, eggs \$1 a dozen, butter 50 cents to \$1 a pound, and apples 50 cents each. For house servants \$50 to \$60 per month was asked; family washing, \$3 to \$4 a dozen pieces; wood, \$9 a cord; and kerosene \$4 a gallon. The lot on which St. Peter's, Helena, now stands cost the Bishop \$1,200, one third of which he paid at time of purchase and borrowed the remaining two thirds at 3 per cent. per month interest.

A BUDDHIST BELL IN SYRACUSE

THE CHURCH OF THE SAVIOUR, Syracuse, N. Y. (Rev. Dr. Karl Schwartz, rector), is



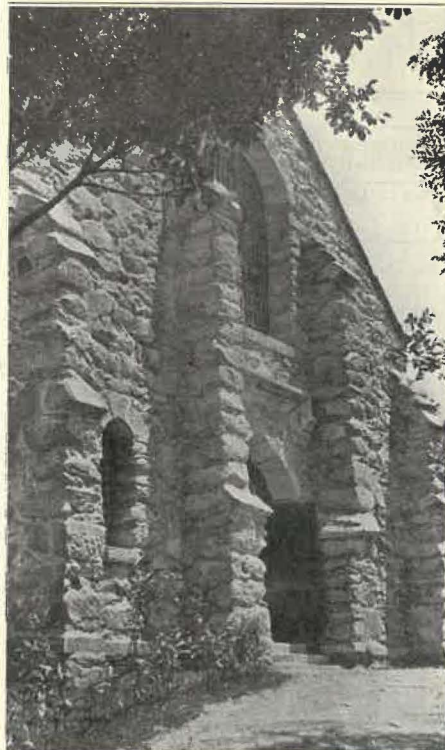
BUDDHIST BELL IN CHURCH OF THE SAVIOUR, SYRACUSE, N. Y.

in possession of what is probably the oldest bell in the city, and in any church of the diocese of Central New York. Recently Dr. Schwartz received from his brother, a medical missionary in Japan, via the Panama Canal and New York City, a bell which

for six hundred years hung in a Buddhist temple, where it was beaten with a wooden beater to summon the worshippers to prayer. The bell weighs 753 pounds, and will be hung as soon as a suitable place can be prepared. For a number of years Dr. Schwartz has wanted to obtain one of these bells, but the priests do not ordinarily care to part with them.

NEW CHURCH AT KULING, CHINA

THE NEWLY erected Church of the Ascension, Kuling, China, in use all this summer, has proved its value by drawing large and numerous congregations every Sunday. The Holy Communion is celebrated



CHURCH OF THE ASCENSION, KULING, CHINA

in Chinese at 7 o'clock, in English at 8, and there is a choral Eucharist with short address, also in English, at 9:30. In the afternoon there is evening prayer and sermon in Chinese at 2:30 and the same in English at 5:30. All of these are well attended. The building will seat about 150 and is so designed and located that the west end can be moved out and the seating capacity greatly enlarged. Already it looks as though this would be necessary before long.

Two years ago Churchmen in Kuling, both English and American, were called together to consider erection of a church. Some of our people felt that it was undesirable to separate from the Union Church, where they had worshipped for many years, while others, accustomed to the services in the Chapel of the Transfiguration, which is attached to the Convent of the Order of St. Anne, were afraid that a larger church might mean a loss of the beautiful and inspiring Sunday Eucharist which they loved. These objections were, however, convincingly answered, and Anglicans of all shades of opinion united in a splendid way to erect this church, a bond of unity among ourselves and a clear expression of the Catholic faith and worship to those outside. It was intended to serve both foreigners (English and Americans) and Chinese, of whom a great number come up to Kuling to attend summer Y. M. C. A. conferences, and it does so.

The cost of the church has been about

\$5,500 (Mexican), of which over \$4,000 has already been paid in, mostly by our missionaries, who are generosity itself toward every good cause. The American Church Building Fund has promised \$500 in gold, and it is expected that the remainder will be collected this summer so that the church can be consecrated.

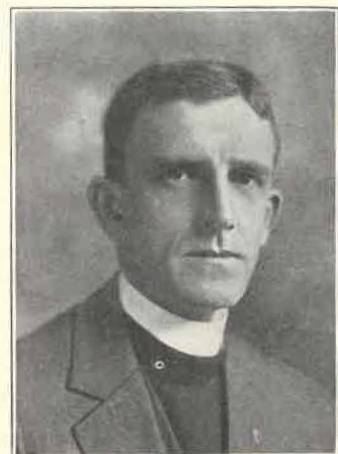
NEW HEAD FOR YEATES SCHOOL

THE TRUSTEES of Yeates School, Lancaster, Pa., have announced the election as headmaster of the Rev. George St. John Rathbun to succeed the Rev. J. H. Schwacke, who resigned at the end of the last school year.

Mr. Rathbun is a graduate of St. Stephen's College in the class of 1910. He was ordained to the diaconate in 1913 and to the priesthood in 1914 by Bishop Nelson in the Cathedral in Albany, N. Y., and for the past ten years has been associated with Hoosac School, Hoosack, N. Y. During the war he served with the American Field Service as an ambulance driver in the Fourth army.

Yeates lays claim to being the oldest Church boarding school in the United States. In September, 1852, in the basement of what is now St. John's Church, Lancaster, Dr. Henry Coit, in after years famous as the rector of St. Paul's School, Concord, began the work now carried on by the school. Shortly after, Miss Catherine Yeates, of Lancaster, prompted by the desire to keep sacred the memory of her father, Jasper Yeates, a judge of the Supreme Court from 1791 to 1817, conceived the idea of endowing the school, and as a result it was incorporated under the name of the Yeates Institute. Its first headmaster was the Rev. Theodore A. Hopkins who was in charge until 1859.

During the unsettled times following the Civil War, the school had many ups and downs, until 1878, when it took up quarters on North Duke street, in Lancaster, where it remained until 1897. In May 1899, the Rev. Frederic Gardiner took charge, and in the following fall, moved to a site in the country north of Lancaster. The school became a country school, and the traditions of to-day began to take form. After search for a more favorable site during many years, the school was moved to its present location, on the Philadelphia pike, about four miles east of Lancaster. In September 1911, the Rev. J. H. Schwacke became associated with



REV. GEORGE ST. JOHN RATHBUN

the Rev. Dr. Frederic Gardiner and they continued as associate headmasters until 1914, when Dr. Gardiner retired, and the Rev. Mr. Schwacke continued the work alone.

The estate covers 110 acres with a stream

winding through the picturesque woods and fields.

The school has lately become the property of the diocese of Harrisburg and the trustees, of whom the Bishop of Harrisburg is chairman, are planning extensive improvements.

#### MISSIONARY NOTES

BISHOP OVERS has returned to America from Liberia and will soon have definite plans to place before the Church at large. In the meantime Church folk generally will be greatly interested in the article on Liberia, *The Call of a Great Opportunity*, written by the Rev. W. H. Ramsaur, and appearing in the September issue of the *Spirit of Missions*. The article is well illustrated and gives in a most interesting way an account of a trip which Bishop Overs and others took back through a part of the country almost never reached by white men.

THE COOPER MEMORIAL GYMNASIUM at St. John's University, Shanghai, China, is the first modern college gymnasium in China with a pool and full equipment for the floor.

DR. MORRIS, who recently returned to Brazil to take charge of the newly opened theological seminary, writes most enthusiastically of the advance which has been made in the Church in Brazil since he was there sixteen years ago.

THE GIRLS' HIGH SCHOOL in the City of Peace, otherwise known as St. Agnes' School, Kyoto, Japan, has opened the new school year most auspiciously, with more applicants for admission than even the new building will accommodate.

THE EXECUTIVE COMMITTEE of the Nurses' Association of China has issued an appeal for recruits. The particular need is for additions to the teaching staff so that well-trained, efficient, Chinese nurses may be graduated from our mission hospitals. Those interested are asked to write for particulars to Dr. John W. Wood, Foreign Secretary, 281 Fourth Avenue, New York City.

BISHOP MORRIS has recently returned to Panama after a month spent in visiting the missionary district of Haiti, where he confirmed 225 people at eleven points. He visited practically every section of the country and greatly stimulated and encouraged all the workers. His visits included one to Cape Haitien, more than two hundred miles from Port au Prince, where, unfortunately, we have no church or clergyman. He also visited Gonaives, which he described as much the most modern in appearance among the Haitien cities.

#### BEQUESTS

MR. GEORGE BOSCHLIN has bequeathed to the Good Samaritan Hospital, Portland, Oregon, approximately \$40,000 to maintain a free room for persons unable to pay. Mr. Boschlin, an Alsatian by birth, left the major part of his estate to the above good work.

THE WILL of the late Mrs. Angelina Berry, of the diocese of Oregon, devises \$8,000 to the mission work of the Church, specifically mentioning the maintenance of Bible readers in China and Japan.

#### MEMORIALS AND GIFTS

AT ST. PAUL'S CHURCH, Sidney, N. Y., on St. Helena's Day were blessed six funeral candlesticks given by Miss H. M. Pickslay

in memory of her sister, Louisa L. Saltus. On St. Bartholomew's Day six office lights were blessed before the Holy Eucharist. They were given by the Rev. F. S. Griffin in memory of Epenetus Louison, priest.

IN ST. JOHN'S CHURCH, St. Louis, on St. James' Day, at the choral Eucharist, a silver chalice and paten inscribed to "the glory of God and in loving memory of Stephen Herbert Green, priest, rector of St. John's Church, 1883-1895, R. I. P." were presented by his friends and former parishioners. Dr. Stimpson, the rector, made an address commemorating the anniversary of St. James, "who used his nets in the early days for the grace of God", likening unto his the life of Mr. Green, whose "work as a faithful fisher of men is shown by the devoted Churchmen and Churchwomen of St. Louis, who owe to his influence their knowledge and love of the Church". On June 30th, in

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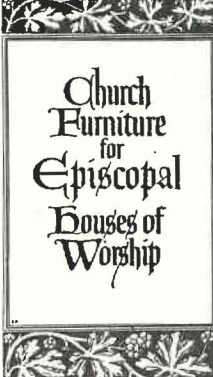
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Caroline Church at Setauket, Long Island, two heavy brass basins were given by the altar guild and consecrated in loving memory of Mr. Green, their former rector and organizer.

AT CALVARY CHURCH (monumental to Bishop William White), Forty-first above Brown street, West Philadelphia (Rev. Charles Leighton Steel, rector), there was recently placed a window with miniature emblems of the United States (on the left) and France (on the right) at the top; and, immediately beneath that, representations of our Lord and Martha and Mary and the tops of five other heads in the background; and then, below that, the cross and crown, and then at the bottom this inscription:

"Thy brother shall rise again"  
In loving memory of

BASIL LEIGHTON STEEL, U. S. N.,  
Who died in Cardiff, Wales, October 8, 1918,  
in the war service of his country;  
and his sister.

MARY AGNES LEIGHTON STEEL,  
who died February 13, 1919.  
*Requiescant in pace.*"

**GEORGIA**

FREDERICK F. REESE, D.D., Bishop

Organization of Colored Parish

A DIVISION of the parish into ten groups, each having a leader, has been made by the rector of St. Augustine's (colored), Savannah, the Rev. J. Henry Brown. It is the duty of the leader to ascertain each Sunday the members of his group present and absent, following the absentees with a social call, and at the end of the month reporting to the rector the number present or absent, with other items of interest about the members of his group. One leader is especially assigned to discover the strangers and visitors, and to give them a welcome and an invitation to return to the services. St. Augustine's has a teacher training class which is being well attended, and a programme which has been given at the colored hospitals of the city by the members of the guild has met a long-felt want, and has opened a way to social service.

**KENTUCKY**

CHARLES E. WOODCOCK, D.D., Bishop

Vacations—Study of Campaign Survey

A NUMBER of the Louisville clergy are away on their summer vacations: Bishop Woodcock gave up his plan of attending the Lambeth Conference on account of the difficulty of transportation from Europe, and remained, with Mrs. Woodcock, at his summer home, at Leland, Michigan; Dean Mc Cready left in June for a motor trip to the East, returning in August after attending the summer conference at Sewanee; Canon Hardy is spending August and part of September in Wequetonsing, Michigan, the Rev. John S. Douglas, rector of St. Andrew's Church, with Mrs. Douglas, motored to West Virginia and Washington, and will spend some time at Atlantic City before returning in September; the Rev. David Cady Wright, rector of St. Paul's Church, with his family is spending the summer at Flat Rock, North Carolina, where he is also conducting services; the Rev. James M. Maxon has gone to Joseph's Island, Canada, where he will be until September 1st; the Rev. Harry S. Musson, rector of the Church of the Advent, with Mrs. Musson and two sons motored to Toronto in July, expecting to return in September; the Rev. Harris Mallinckrodt, rector of Calvary Church, with Mrs. Mallinckrodt, is spending his vacation in Biloxi, Mississippi. Services in the Louisville churches are, however, being

looked after, some being held as usual, and others adopting a summer schedule: three of the larger and most centrally located parishes, St. Andrew's, St. Paul's, and Calvary, are holding joint services for the summer while their rectors and a large proportion of the congregations are away, one month in each church, the services being conducted by the Rev. W. F. Renneberg, rector of St. Paul's Church, Hickman. The services at the Church of the Advent are all being held as usual, in charge of the Rev. M. M. Benton, a member of the parish and its first rector.

GREAT REGRET is felt at the removal from the diocese of Mr. John J. Saunders, who has left for Philadelphia to become manager of the R. G. Dun Co. Mr. Saunders has been the efficient secretary of the diocese for fifteen or twenty years, and under his direction the Diocesan Journal has been published usually a week or so after the adjournment of the council. He has held office on the Standing Committee, as president of the Board of the Norton Memorial Infirmary, as editor of the *Bishop's Letter*, the diocesan paper, as a member of the vestry of Grace Church. He also represented the diocese at the General Convention for

the past six sessions, and was probably the foremost layman in the diocese. No one will be more greatly missed.

JUST BEFORE leaving for his vacation, the Rev. F. W. Hardy, senior canon of Christ Church Cathedral, was presented with a motor car of the Ford sedan type, the gift of members of the congregation and a few friends in other parishes as a mark of affection and esteem and to assist him in his visits which are scattered over an unusually extensive territory. The gift was a complete and very welcome surprise.

IN COMPLIANCE with the official request that Auxiliary branches study for the next three years "The General Survey of the Episcopal Church", the educational committee of the diocese, of which Mrs. Harry S. Maury is chairman, has prepared an excellent programme for 1920-21; the speakers, women of recognized ability, promise to talk on assigned subjects before any branch on request. This will be of great assistance to smaller and weaker branches. The programme of subjects and speakers is: "Fifty Years of the Work of the Woman's Auxiliary", Miss L. L. Robinson; "What the

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<small>(cold)</small> <small>(8 fl. oz., exclusive of ice)</small>	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
<small>(prepared with 1 fl. oz. of syrup)</small>	

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Nation-wide Campaign has meant to Kentucky", Miss Nannie Hite Winston; "The Survey, the Campaign, and the Canvass", Mrs. H. L. Maury; "The Indians, the Negro", Mrs. Frances Babbitt; "The Immigrant", Miss Mary Youngman; "The Southern Highlander, The Rural Problem", Mrs. Spalding Coleman; "Porto Rico, the Virgin Islands", Mrs. Edward B. Price; "Panama Canal Zone, Cuba", Mrs. Harry Dumesiul; "Mexico and Brazil", Mrs. Joseph Califf.

ACTIVE PREPARATIONS are being made for the meeting of the Synod of the Province of Sewanee, to be held in Louisville the second week in November. It is hoped that a number of the visiting bishops and clergy will preach in the Louisville churches and adjoining parishes on Sunday, November 8th, and the Rev. John S. Douglas has been appointed chairman of pulpit supply.

**LEXINGTON**  
LEWIS W. BURTON, D.D., Bishop  
St. John's Collegiate Institute

THE ANNUAL report of St. John's Collegiate Institute and Industrial School and Wentworth Farm, Corbin, reveals many points of interest. On account of lack of space, more applicants have been turned away than received. An average attendance of 145 day pupils has been maintained, with 18 boarders. The vocational classes, principally agricultural, have been largely attended. The gratitude of the president is extended to many friends through whose aid farm purchase notes amounting to \$6,000 were paid off, and farm implements and live stock were purchased. The attendance at St. John's Sunday school for the year has been very good. Mr. H. E. Wentworth has done excellent work as lay reader. The crops of Wentworth Farm have been excellent for the four years past. Archdeacon Wentworth, president of the school, states the need of \$5,000 to pay off pressing debts. Gifts for 1919 amounted to \$25,000, but expenses were \$5,000 more.

**MARYLAND**  
JOHN G. MURRAY, D.D., Bishop  
Cathedral Construction Begun

THE CONTRACT has been let for Synod Hall, the initial unit of the Cathedral at Baltimore, and building operations have begun. Although only one unit of the proposed group, which will cost about \$5,000,000 when completed, the hall itself will be one of the most imposing Church edifices of the city. Its estimated cost is about \$300,000. Ultimately, it will be used for diocesan assemblies, such as the convention, and for public meetings which will not demand the seating capacity of the Cathedral itself. For the present it will serve chiefly as the church for the Cathedral congregation, which has been worshipping in the cramped quarters of the undercroft. The amount required for immediate construction has been underwritten by a citizens' committee with the confident hope that it will all be in hand before the building is completed. Mr. Bertram Grosvenor Goodhue is the architect.

**MONTANA**  
WILLIAM F. FABER, D.D., Bishop

Nation-wide Campaign—Nonagenarian Churchman—Prayer Book Revision

THE NATION-WIDE CAMPAIGN committee for the diocese has been reorganized, and, at a recent meeting in Helena with the Bishop, Dr. H. H. Swain, of St. Peter's

Church, Helena, was elected chairman, and the Rev. Christoph Keller was elected secretary. Matters were thoroughly gone into, preparatory for the coming of the Rev. Dr. Robert W. Patton on September 10th. It was decided to have this meeting in Helena with as many of the clergy and laity as can be gotten together, Dr. Patton to go to St. John's, Butte, for the following Sunday.

THE RE-ORGANIZED Nation-wide Campaign committee for Montana will meet with the Bishop August 24th, in Helena, to make a study of the situation and lay its plans for the coming of the Rev. Dr. R. W. Patton to the diocese on September 10th.

DISTINGUISHED honors were recently paid Mr. William A. Chessman, senior warden of St. Peter's Church, Helena, and a member of its vestry since the days of Bishop Tuttle. On his ninetieth anniversary many of his old friends called to offer congratulations, and an especially prepared social session was arranged in his honor by Helena Lodge No. 3 A. F. A. M., in the Consistory Shrine Temple. Mr. Chessman is one of the oldest masons in point of age and affiliation in Montana.

WORD FROM Archdeacon Hooker gives the happy information that he is improving in health and expects soon to return to the diocese. He is still at Syracuse, New York, and on his way west will stop at Davenport to be the diocese's representative at the synod of the Province of the Northwest.

TRAVEL through the Yellowstone National Park this year has been unprecedented, and it is estimated that at the close of the season in the middle of September more than 100,000 persons will have passed through. Regular services are being maintained at Fort Yellowstone (Mammoth Hot Springs) in the beautiful army chapel, by the Rev. J. F. Pritchard, missionary in charge, who reports excellent attendances.

THE BISHOP has recently completed the work assigned him by the Prayer Book Commission on Revision, having had for his special assignment the second book of the Psalms, Psalms 42 to 72 inclusive. He spent much time on this work, and did it with characteristic thoroughness, clearing up many obscure readings in this portion of the Psalter.

**NEBRASKA**  
ERNEST V. SHAYLER, D.D., Bishop  
Parishioners Surprise Rector

DURING THE absence on vacation of the Rev. Wm. L. Blaker, of Columbus, his parishioners bought him a Ford, and had started building a garage for it when he unexpectedly returned and surprised them at their work.

**RHODE ISLAND**  
JAMES DEWOLF PERRY, JR., D.D., Bishop  
Intercession and Thanksgiving for Greeks

ON SUNDAY evening, August 22nd, a most interesting service was held in the Church of St. John the Evangelist, Newport (Rev. Julian D. Hamlin, rector). The Greek citizens were asked to unite in a solemn act of intercession for the complete deliverance of the Greek people and Church from the yoke of the Turk, and also in an act of thanksgiving for all that has been recently accomplished towards that end. Evensong was solemnly sung by the rector, the Bishop of Northern Europe pontificating and reading the lessons. The Rev. Raymond Dow Adams and the Rev. Father Douropoulos, rector of the Greek Orthodox Church in Boston, were in the chancel. Bishop Bury

preached a most inspiring sermon on Christian brotherhood in faith and worship, during which he frequently referred to the glories of the great Orthodox Church of the East, and the victories it has achieved for the Faith even amid great suffering under the Moslem yoke. He expressed the hope that the Cathedral of St. Sophia might soon be restored to the Greek Church. After the sermon, the Bishop met Father Douropoulos in the midst of the chancel and kissed him three times upon the cheek in accordance with the Greek custom. Father Douropoulos kissed the Bishop's ring, and from the pulpit delivered an earnest exhortation to his people in Greek, urging them to stand fast in those ideals of liberty and historic Christianity which have been characteristic of their Church. He referred to the Anglican Church, Bishop Bury, and the rector of St. John's in terms of the warmest affection. After the sermon Father Douropoulos came to the chancel gates, where, standing facing the altar, in accordance

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with the Greek custom, he prayed earnestly for all present, and for the unity of all Christian people. The clergy then entered the sanctuary. The rector and the Rev. Mr. Adams, standing on each side of their Greek brother, conducted him to the altar, where the Bishop welcomed him. The *Te Deum* was then solemnly sung and clouds of incense ascended. The benediction was pronounced by the Bishop.

After the service the congregation adjourned to the guild hall, where the people of St. John's welcomed their Greek friends, and refreshments were served by the Americanization committee.

**SOUTHERN VIRGINIA**

BEVERLEY D. TUCKER, D.D., Bishop  
ARTHUR C. THOMSON, D.D., Bp. Coadj.

**Village Church Opened**

ON SUNDAY, August 22nd, Bishop Tucker took the opening services of St. Andrew's Church, Hilton. He was assisted by the Rev. Henry G. Lane of St. Paul's, Newport News, and the Rev. Arthur S. Freese, who is in charge of the work. Hilton is a beautiful village built by the government during the war for the employees of the Newport News Dry Dock and Shipping Company. There are over three thousand inhabitants. A very attractive church building has been completed at a cost of \$10,000, \$5,000 of which was given by the Church War Commission, and the work is full of promise. At this hearty service six were presented for confirmation. At night, at St. Paul's, Newport News, two were confirmed. The diocese is very grateful to the War Commission for its generous aid, and especially to Bishop Reese, of Southern Ohio, who visited Hilton when it was first laid out and recommended an appropriation for the church.

**SOUTHWESTERN VIRGINIA**

ROBERT CARTER JETT, D.D., Bishop

**Executive Board**

THE EXECUTIVE BOARD held its monthly meeting in Christ parish house, Roanoke, on August 20th. Important steps were taken in solving problems throughout the new diocese. A resolution was passed making \$1,800 the minimum salary for diocesan clergy; and it is the purpose of the board that those parishes receiving assistance shall have an every-member canvass and a preaching mission each year. In regard to vacant parishes, the following was adopted:

"Whereas the progress of the Church in this diocese demands the continuity of the ministry in each parish as far as possible, and that all vacancies should be of as short duration as possible, therefore be it resolved:

"That where parishes seek or accept financial assistance from the mission funds it shall be a condition precedent to any appropriation that the vestry of such parish shall accept appointment of a rector by the Bishop of the diocese if it fails to secure a rector of its own selection within three months after a vacancy occurs."

THE INSTITUTES for Church workers held at various points throughout the diocese, scheduled to start August 24th and extend through September 4th, have received the hearty approval and endorsement of the executive board.

SINCE HIS consecration on March 24th, the Bishop has visited over half the parishes and missions in his diocese, and has confirmed 431 persons. Everywhere there are signs of revived interest and enthusiasm, and the outlook is most encouraging.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

**A Busy Parish—Laymen's Service Association**

FEW IF ANY parishes can equal the growth of Trinity Church, Washington, during the past year and a half. In February 1919, the Rev. David Ransom Covell found the largest church building of our communion and a spacious parish house, but only about forty communicants, on account of removals in this ever-changing city. Financial support was difficult, and the parish was making little impression. One year later, Mr. Covell was able to report 110,710 persons assisted by this parish; no less than 1,649 persons came to the community house for individual conferences, and the staff had made 346 visits to local institutions. The summer has but increased the activities of this parish, as the children have more leisure to make use of its organizations. The usual Sunday services, well attended, are supplemented by a civic service Sunday evening, when the church is taxed to its capacity, and some phase of good citizenship is treated, the speaker often being a layman. The schedule includes a mental hygiene clinic on three days, young people's dances twice, meetings of boy scouts and the American Legion, a story hour for the children, a motion picture show, and musical rehearsals. A library, sewing-room, laundry, dining and recreation rooms are in constant use, and good times and help are extended to outside institutions, such as St. Elizabeth's hospital for the insane, orphanages, prison, and police courts, etc. An out-door playground across the street will soon be added, under the direction of Miss Mabel Townner, who successfully conducted the indoor play ground last year. Mrs. Covell is full partner with her husband in all the social activities, and they are assisted by the vestry as an advisory committee, and by a group of the best local business men, all Churchmen.

AT THE usual Wednesday luncheon of the Laymen's Service Association, Nation-wide Campaign membership was discussed, and a new president, Mr. Felden, was elected. The branches of St. Agnes' Chapel, Advent parish, and St. Alban's parish have recently announced their election of officers.

**WESTERN NEBRASKA**

GEORGE A. BEECHER, D.D., Miss. Bp.

**Cathedral to Replace Church—Memorial Service—Nation-wide Campaign**

THE REMOVAL of the old church buildings of St. Mark's parish, Hastings (Very Rev. C. R. Tyner, Dean), in preparation for the erection of a cathedral, has commenced. The present church was built forty years ago, when the town was in its infancy. The cathedral will be English Gothic of the fifteenth century type, and will be built on the old site. It is expected that the basement will be completed this fall and winter. Cram & Ferguson of Boston are the architects. A parish house will not be built until the cathedral is completed. Dean Tyner has organized a volunteer committee of twenty-five to raise necessary funds. Social doings will be absolutely set aside in the interest of the new cathedral.

A STRONG Church club will be organized at the University of Nebraska this fall.

THE NATION-WIDE CAMPAIGN will be completed this fall, and a meeting of the clergy and Campaign workers will be held at the Kearney Military Academy early in September to systematize the work.

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## The Magazines

THE OCTOBER ISSUE of the *Spirit of Missions* will be a United Thank Offering Number, dealing with the work this great offering of the Woman's Auxiliary is accomplishing throughout the world, through its direct contributions and its support of women workers. The cover will show a reproduction in color of the beautiful alms basin used at the Triennial services, and sent as a gift to the Church in America from England.

TAKING UP the September issue of the *Constructive Quarterly*, American and English Churchmen will surely turn first, and doubtless recur with most pleasure and much profit, to the first and the last articles in it, the former a very remarkable and accidentally posthumous introspective study by the late Dr. DuBose, the latter a study of his life and work, largely as presented in hitherto unpublished correspondence, by the editor of the *Quarterly*, Dr. McBee, being, if I am not mistaken, his first contribution to the journal he has so ably edited for the past eight years. These, however, are far from exhausting the immediate interest of this quite exceptional number. There is a learned study, made by Canon Battifol of Notre Dame, Paris, at the instance of a high Japanese Christian and official, of what may be permitted consistently with the practice of the primitive and early Church, in regard to the veneration of ancestors such as Shinto ritual prescribes. Missionaries in Japan or China should find here much to interest and possibly to assist in reconciling the new faith to ancient and time-hallowed custom. Bishop Gibier of Versailles writes inspiringly of The Hour of the Church in France after the War. A Roman priest, the Rev. H. G. Hughes of Thornton College at Stony Stratford, England, writes eirenically of the development of doctrine in the Catholic Creed. Anglican theology is represented by Principal Mozley in a paper on Authority and Experience, and by Dr. Tennant of Trinity College, Cambridge, in a study of The Present Condition of Some Fundamental Christian Doctrines, more especially of the Trinity and the Incarnation, while Evangelical Christian thought finds expression through Principal Selbie's Reunion and Reaction. Professor Bevan of Kenyon presents some curious anticipations of recent thinking in The Social Teaching of St. Thomas Aquinas; President Ainslie, a valiant fore-fighter for Christian unity in the ranks of the Disciples, urges confidence in God's creative power to further the cause he has so much at heart.

From this varied feast the reader will come back refreshed and unwearied to what Dr. DuBose reveals of his fine personality in Evangelical and Catholic, supplemented and illuminated by the new light which Dr. McBee, in his striking address at the unveiling of the DuBose manument at Seewanee, has thrown upon our own angelic doctor's inner thought and fineness of character. The concern of the article to which a happy chance has given this belated publicity is to show the nature of the progress of the philosopher's thought from subjective Evangelicalism to an inclusive Catholicity. "I am more and more," he writes in the year before his death, "turning away from myself to the Church. . . . I am not as yet one with Christ in heaven—which means completeness, perfection, blessedness; I am one with Him here. . . . God in Christ in the world is the Church—and so I say I am more and more turning away from myself to the Church for my religion and my life. I want to be more in the Body and less in

the one member which is myself. . . . I am beginning to see Christ, not in God, or Heaven, or me—but in the Church, in the world, where is His business, and where He is at work." It is into the Church, he continues, "and not outside of it that we are baptized into Christ—into His Body and not into any conception of Himself apart from that. The Church is the only Christ in which we are, or can do anything either by Him or for Him." And he goes on to develop this high mystic thought to the conclusion that there is urgent need for "a deeper understanding, a truer union, and a more real sense of oneness between Evangelical and Catholic". For "there is deep truth on both sides. And how much more of healing and edification there is in magnifying and manifesting the good we have in common than in fighting and striving over the counter evil that more and more separates and divides us".

In what seems to have been the very last letter he wrote, Dr. McBee shows him to us intent still to "see how I ought and hope I can yet write and guard both sides of the truth, never leaving out the Catholic root in the unity of the Church, while trying to commend it to the non—or less—Catholic mind or understanding". This posthumous article is, as it were, a fulfilment of his aspiration.

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WRITE FOR LIST

SOCIETY OF THE FAITH, Peabody, Mass.

## THE SPIRIT OF MISSIONS

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The thorough revision of the Canons of Ordination by the General Convention of 1919 has so altered the course to be taken by Candidates for Orders that there is general uncertainty as to what are the present requirements for the different classes of aspirants. This publication has therefore been officially prepared, in which the requirements are simply explained, dividing candidates into eight classes and relating the requirements and successive steps separately for each, as follows:

- Class 1. Graduates of a college or university.
- Class 2. Non-graduates.
- Class 3. Older men—over 32 years old.
- Class 4. Men of other Race and Speech.
- Class 5. Men for a localized Ministry.
- Class 6. Ministers from other Christian Bodies whose orders are not recognized by this Church.
- Class 7. Ministers ordained by Bishops in communion with this Church.
- Class 8. Ministers ordained by Bishops not in communion with this Church.

The pamphlet will be a necessity to every Bishop, every examining chaplain, every theological professor, every student or aspirant for Holy Orders. It will also be a convenience to every clergyman and layman who has the opportunity of guiding or advising men thinking of Holy Orders.

## FORMS

The canonical Forms are bound with the pamphlet, perforated so that they may be detached if so desired. [But the pamphlet would be left in incomplete state without them.] The Forms—blanks for required signatures—may also be obtained separately, price 3 cts. each, postage additional, as follows:

- Form A. Certificate from Minister and Vestry. [Canon 2, § I.]
- Form B. Certificate from Presbyter and Four Laymen. [Canon 2, § III.]
- Forms C, D. Certificates from a Presbyter and from Minister and Vestry. [Canon 7, § IV. (c) (d)]
- Forms E, F. Certificates from a Presbyter and Six Laymen. [Canon 7, § VI. (i)]
- Form G. Certificate from Minister and Vestry. [Canon 8, § IV.]
- Form H. Certificate from Presbyter and Laymen. [Canon 8, § VI.]
- Form I. Certificate of Eight Adult Laymen. [Canon 2, § IV. (i, ii)]
- Form J. Certificate of Two Presbyters. [Canon 2, § IV. (iii)]

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**AN ARCHITECT VISITS ENGLISH CATHEDRALS**

THE WHITSUN HOLIDAYS give a three-day break in England's springtime. Officially, only the Monday after Whitsunday is a holiday. As a matter of fact, the offices are deserted on Saturday, while this year the government offices in London closed at noon on Friday. Being forewarned, I improved the occasion by going to Scotland by easy stages, visiting on the way some of the great cathedrals. An engineer or a contractor is especially well fitted to enjoy these structures. He appreciates the problems involved—he is in a position to appraise the ability of the master workmen of the twelfth, thirteenth, and fourteenth centuries.

Going from London to Edinburg, Peterborough, Lincoln, York, and Durham are convenient stopping places. Of the Cathedrals at these points, Peterborough and Durham are Norman; York and Lincoln, Gothic, affording an opportunity to contrast the styles and to see how rapid was the advance in a century and a half from the heavy Norman of Durham, to the lightness of the Gothic, at York and Lincoln. I shall not attempt a description of these cathedrals. After seeing them, no one will ever again class the Middle Ages as "dark ages". There was a dark period after the fall of the Roman Empire, but the darkness gave way to light in England and France, at least, by the eleventh century. Surely the dawn was past when Durham was built (in the eleventh century) and the day was at the full when the artisans of York, two centuries later, capped their work with the inevitable cross.

Of the five great churches I have seen (Westminster Abbey being the fifth), the greatest by far, in my lay opinion, is York Minster. I expect never to see a more impressive sight, architecturally, than the view through the crossing from the south into the north transept. The arches sweep upward with an over-powering mastery to a height of one hundred feet from the floor, a flood of light tinged a greenish amber pours in through the lantern tower, while in the north wall of the north transept are the Five Sisters, five great lancet windows filled with wonderful seagreen thirteenth-century glass. Like St. Peter's, as Byron puts it, "its grandeur overwhelms thee not". But it is completely satisfying. One is content to stand there drinking in the scene, the huge upward sweep of the graceful columns, the perspective of the aisle arches, and the coloring from the great lancet windows. Men and women in the crossing, their shoulders not reaching even the tops of the bases of the mighty columns, look like pigmies in a structure of the giants.

Other sights there are in York Minster that repay the lingering visitor, but if the view through the crossing were the only one it would repay a trip across the Atlantic. —E. J. MEHREN, in *Engineering News-Record*.

**A TORN TESTAMENT**

A YOUNG MAN, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentlemen here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the

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book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. He made a feeble attempt to proceed, but his power over his audience was broken.—*Selected.*

A PORTO RICAN LIBERTY BELL

Not so very long ago, the writer happened to be in Ponce, a good sized town on the south side of the Island of Porto Rico, and heard a very interesting account of the bell now used at the Church of the Holy Trinity, of which the Rev. L. M. A. Houghwout is rector. An old gentleman living across the street from the church, very much interested in its work and history, told the story.

When the English consul and his associates came to Ponce in 1872, they were very anxious to have the services of the church in their new home. So they built a church and secured a bell.

This was the first non-Roman church building in the Spanish Dominion, and a great disturbance was soon raised because of its existence. Almost at once, steps were taken to suppress the services, and for a time the Roman clergy were successful. But the consul, feeling strongly that he had the right to have his church, wrote to Archbishop Tate and to the English government that steps be taken to ask the Spanish Government to allow them this privilege. This was finally granted, but, although the services were resumed, the clergy would not allow the bell to be rung. The rector thought it was not worth while to bother the Archbishop and government again over the matter, so the bell was kept silent.

When the Americans came to Porto Rico in 1898, they landed at Guamica Harbor, near Ponce, on July 25th. This was practically a Liberty day, for from that time on the bell has been in constant use.

The first rector of Holy Trinity was a Greek, born in Gibraltar and educated at Oxford. He is said to have been a very wonderful man and an excellent preacher.

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so distinctly wrought, that we might almost say her body thought." An order and a mode of beauty which, the more we know, the more we accuse ourselves for not having before discovered those thousand graces which bespeak that their owner has a soul. This is that beauty which never cloys, possessing charms as resistless as those of the fascinating Egyptian, for which Antony wisely paid the bauble of a world—a beauty like the rising of his own Italian suns, always enchanting, never the same.—*Colton.*

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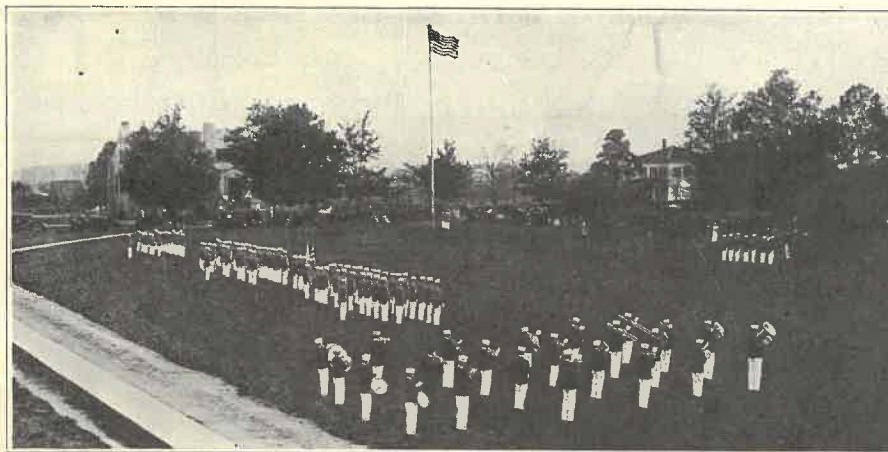
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## "I WILL NOW TURN ASIDE AND SEE THIS GREAT SIGHT"



### Moses and the Burning Bush

**N**OW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—*Exodus* 3: 1-6.

Moses' attention was arrested. He turned aside, found he was on holy ground, and received a divine message.

### Jeremiah and the Potter's Vessel

**T**HE word which came to Jeremiah from the Lord, saying:

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came to me, saying:

6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.—*Jeremiah* 18: 1-6.

### Ezekiel and the Hole in the Wall

**T**HE word of the Lord also came unto me saying:

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.—*Ezekiel* 12: 1-6.

### St. Paul on Mars Hill

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.—*Acts* 17: 19-23.

All God's prophets, ancient and modern, have been compelled to secure attention before they could deliver their message.

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