

# The Living Church

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No 22

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# The Living Church

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VOL LXV

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## EDITORIALS AND COMMENTS

### “We Have Erred and Strayed . . . . .”

**A**FTER reading the opening editorial paragraph in the issue of the 10th inst.," writes one of our good friends, the rector of an eastern parish, "I am inclined to believe that what you are doing to the Churchmen's Alliance is what is known as 'praising with faint damns'. Can you not really boost us a little better than that?"

Yes, we desire to "boost"; and we believed that we were boosting when we wrote that brief editorial.

THE LIVING CHURCH is proud of a record extending over more than forty years in which there has been a continuous, unbroken advocacy of Catholic Churchmanship. Yet it is probably true that during all these years it has been more critical of that form of Churchmanship than of any other.

A partisan organ is one that assumes that its own party, or school, or group, is invariably wise and right, and that delights in criticising the mistakes, the foibles, and the faults of other parties, be these real or imagined. In our Church press it is not difficult to pick out an example of such partisanship, though, on the whole, it is not a characteristic of the Church press generally.

The policy of THE LIVING CHURCH has always been exactly the opposite. When there have been serious issues in the Church we have taken pronounced attitudes toward them; but, thinking over an editorial career extending over more than twenty years, we can recall not a single instance of an editorial attack upon any "party" in the Church, as such. We are, frankly, much more interested in correcting the mistakes and littlenesses that are current among Catholic Churchmen, than those that perhaps might be discerned by a close observation of the whole number of "Broad" or of "Evangelical" Churchmen. No doubt this is the worst possible policy for a partisan organ, but that is exactly what THE LIVING CHURCH does not intend to be.

Now there are certain abuses that have become current among Catholic Churchmen. One is the crime of parochialism. Its prevalence is easily explainable. A generation and two generations ago the pioneers of Catholic Churchmanship were assailed with the greatest bitterness, and they and their parishes were intentionally kept out of the life of the diocese and of the Church at large. The clergy were made to feel that they were not welcome in gatherings of the clergy generally. Who that knows the earlier history of such parishes as St. Clement's in Philadelphia, St. Ignatius' in New York, and the Church of the Advent in Boston, not to mention others less well known, does not recognize that the persecutions—for that term is not too strong to apply to the warfare made upon

them—to which these parishes and their clergy were subjected must necessarily have deprived them of the opportunity of taking their rightful place in their respective dioceses and of affording leadership in the common work of all the Church? Prescott and Ewer and Crosswell bore single-handed the brunt of attacks of which we in this more tolerant generation have little conception, except as we read the amazing history of religious intolerance that pervaded the Church in the middle and later nineteenth century. Dr. S. D. McConnell will not be thought prejudiced in favor of the "ritualists" of that day, but this is the testimony that he bears to the assaults made upon them.

"The movement within the Church was opposed with bitterness and intensity of zeal which it is, happily, difficult to realize now. Evangelicals opposed it because it sprang from a conception of the Church and a rationale of Sacraments which was, to their minds, radically false and practically perilous. High Anglicans withstood it because it disturbed the conventional order of the Ecclesiastical household. Conservative Churchmen withstood it because it introduced novelties, and to not a few minds novel truth is no less obnoxious than novel error. Romanists flouted it as a clumsy aping of manners which were to them, being to the manner born, fit and reasonable. Protestants pointed to it with a real or affected horror, and saw in it Episcopacy marching to its logical end. Wits jested at it; theologians argued against it; canonists thundered at it; bishops charged anent it; foolish priests made it ridiculous by their extravagances; and, meanwhile, ritualism steadily advanced. No environment was safe. It spread in New York; it invaded Pennsylvania; it appeared in Vermont; it broke out sporadically in Ohio; even the dry air of Connecticut was not fatal to it. No controversy in the whole history of the American Church has caused such an intensity of feeling. For a time it seemed as if no refuge could be found anywhere from the strife of tongues. Brotherly kindness and even Christian charity seemed to have disappeared. There is little to choose between the methods and temper of its advocates and opponents. The former were filled with the new wine of revived ecclesiasticism, and the latter were alarmed at the breaking up of old customs and dismayed at the presence, in the air, of a spirit which they did not comprehend" (*His. of the Amer. Epis. Church*, pp. 385, 386).

IN SPITE OF all that opposition, of the contempt of the greater part of the Church, of the obloquy that was cast upon leaders in the Catholic movement, the net result of it all was a complete victory for that movement. To-day the Catholic conception is so thoroughly accepted in the Church that it is not contested by the scholars associated with other parties in the Church, and partisan, anti-Catholic bitterness survives only on the smallest possible scale. The function of Catholic Churchmen to-day is rather to convince the Church what the accepted Catholic position implies and demands from all of us than to establish the position itself, which few deny.

But as a by-product of the contest the earlier Catholic parishes and clergy were driven perforce into a position of ultra-congregationalism. Their association on cordial, equal terms with other Churchmen was not desired, their sons were not wanted in the mission field. They were excluded from share in diocesan responsibilities. To maintain their own work, with all odds against them and with little or no sympathy from their bishops or other dignitaries, was a financial strain. They *had to* spend all their resources upon themselves. The clergy were driven into a shell of individualism, the parishes into a local congregationalism. All this was inevitable under the strain of persecution, and it colored the advanced Catholic movement of forty and seventy-five years ago in a way that none of its leaders intended, and that, perhaps, only became apparent when, after the course of a good many years, and the burning out of the fires of opposition, the condition of isolation from the working forces of the Church had become crystalized. In the Middle West such isolation was largely prevented by the fact that Catholic Churchmen became the dominant element in the Church, and thus were considerable factors in the diocesan and national life of the Church, so that active participation in extra-parochial activities, and cordial association with other Churchmen, were matters of course; and it will ever be a vindication of the true "breadth" of Catholic Churchmen that, with scarcely an exception, in these dioceses the minority has always been treated with a courtesy, and has been accorded a share of diocesan appointments and responsibility, that are in marked contrast with the partisan spirit that has generally been displayed toward them when they are themselves a minority.

BUT THOUGH ALL THIS isolation was inevitable and explainable one and two generations ago, especially in the eastern dioceses and cities, it must be apparent, on the slightest consideration, that it is an abuse. Many, perhaps most, of the earlier Catholic parishes have slowly taken their part in the general work of the Church, and some, such as the Church of the Advent in Boston and St. Mark's in Philadelphia, have become recognized leaders in all activities in the Church; nor should the long and admirable services and leadership of Trinity Church, New York, be forgotten. But there has undoubtedly continued a tradition of congregationalism, a spirit of aloofness from the general activities of the Church, that has deprived many Catholic Churchmen of the opportunity of exercising leadership and of challenging other Churchmen by their zeal toward missionary and other general activities of the Church. On the whole, we Catholic Churchmen are not leaders in those movements, though we ought to be. Ours, generally, are not the great missionary parishes. We have not been first—though, happily, with many notable exceptions—in responding to the call of the Nation-wide Campaign. All of this may be explainable from the history of the past seventy-five years, but the explanation is not one that acquits us of *this* generation from a serious responsibility. Perhaps few of us have awakened to this anomalous situation as early as we ought to have done. Perhaps THE LIVING CHURCH has not laid enough stress upon it, though we have always tried to give our strongest support to the Church's national movements. Perhaps our Catholic seminaries have not done their part in the training of their students for leadership in these movements. Perhaps our Catholic clubs and associations have not sufficiently stressed this side of the duty of the parishes and of the clergy and laity that are their constituents. Perhaps most, or even all, of us inherit some part of the bad tradition of aloofness that has come down to us, through two generations, from the era of persecution. We have no desire to shield any factor or any institution that stands for Catholic Churchmanship—least of all to shield ourselves—from any share in the responsibility for the condition. But for the condition itself we have only condemnation. Catholic parishes and Catholic clergy and laity ought to be the foremost in all the diocesan and national work of the Church. To sneer at the Nation-wide Campaign, to be apathetic toward the general missionary or educational programme of the Church, is to tear down

much of the work that the great builders, of one, two, and three generations ago, from Hobart to Grafton and Nicholson, Charles G. Saunders and Edwin A. Stevens, cemented with their life's blood. This is not Catholic Churchmanship, however proficient in the Ceremonies of the Mass its victims may be. It is the boldest form of congregationalism, relieved, indeed, by the administration of valid sacraments, but otherwise proceeding upon a false principle such as would ultimately tear down the whole Church if it should prevail generally within it.

IT IS OBVIOUS that in all this we are writing especially for the reading of Catholic Churchmen, not as though we were not *particeps criminis* with them in what we have deplored, but as saying, with them, *mea culpa*, and resolving, with them, that the condition must and shall be corrected, until participation to the fullest extent in diocesan and national movements in the Church, and support, in money and in sympathy, of those movements, shall be the invariable expectation of Catholic Churchmen. In this reform we ask the continued assistance of Catholic seminaries, of the Catholic press, and of Catholic leaders. We are sincere in saying that we count much upon the Churchmen's Alliance—and we are not "praising with faint damns," when we say that its valuable assistance will be of the greatest importance. The value of such an organization is not in its criticism of, or opposition to, other forms of Churchmanship, but in its stimulation of the spiritual and intellectual life of its own members and in giving them the high resolve to root out such abuses as have undoubtedly crept into what we love to term Catholic Churchmanship. Such a policy will keep the organization free from the charge of being only one more manifestation of partisanship in the Church. As we have said, its members, and particularly its officers, need only to look about them to find an example of how such an organization ought not to be managed; and they must not make the mistake of assuming that Catholic Churchmanship makes a like form of blundering impossible. When, permeated by a spirit such as we have outlined, grave questions arise in the Church, such as compel the Churchmen's Alliance to take a decided position *pro* or *con*, first going into the merits of the question with the utmost care so that they may know that they fully understand it in all its bearings, and giving their fullest sympathy to those who are trying to find solution for problems within the Church, their support or their opposition will be a serious factor in the Church, and not a mere ebullition of partisan feeling, such as the vast majority in the Church desires always to rebuke, regardless of the "party" that may be in evidence.

But speaking now more generally to the Church at large, we desire to make it plain that the abuses in Catholic Churchmanship to which we have alluded are by no means general among those who use that name. They will almost certainly die out with the present generation, since with the passing of the era of persecution, with the larger and—as we can easily testify from personal experience—the cordial welcome from all Churchmen that is invariably extended to Catholic Churchmen in all the national affairs of the Church and in all but a few ultra-partisan dioceses, there is no excuse for cultivating the aloofness and congregationalism of the past three generations. With the disappearance of the cause, the effect is bound to disappear, though somewhat later. There are abundant examples of Catholic parishes and Catholic clergy and laity that find themselves perfectly able to work side by side with other Churchmen in every sort of Church activity and with Christians of other names in such co-operative work as accords with the best thought of Churchmen. These parishes and these men possess, within themselves, the future of Catholic Churchmanship, for they are constructive and positive, while the others are chiefly negative. Catholic Churchmen of this constructive sort believe that they can supplement what other Churchmen seem to lack, and to do so, in thorough sympathy with these others, is their aim in the Church.

In this spirit an era of good feeling in the Church, rather than a new accentuation of partisanship, may be

anticipated as the result of the activities of such a society as the Churchmen's Alliance.

IT was announced last week that a majority of the standing committees, 36 out of 71, have given their canonical consent to the consecration of Dr. Shipman to be Suffragan Bishop of New York. The case now goes to the bishops for final action. We have no doubt that they will be exceptionally prompt in recording assent or dissent, since the continuance of the unhappy discussion of the personal fitness of the bishop-elect must undoubtedly seem deplorable to all of them.

We have received a pamphlet entitled *The Case Against Herbert Shipman*, written by the Rev. Stuart L. Tyson, in which, contrary to the suggestion of the title, the case in behalf of the bishop-elect is argued at some length. Mr. Tyson is good enough to compare those who have felt it their unpleasant duty to challenge the confirmation of the election with "our brother the wolf," and, generally, to write in very bitter terms concerning those whom, always in quotation marks, he writes of as "catholics," among whom he includes this unworthy editor.

The whole affair is so distressing that we are unwilling to pursue it by examining and answering the pamphlet in detail. It is noteworthy that nowhere does Mr. Tyson say, in substance, "I consider Dr. Shipman's administration of the presidency of the Society for the Promotion of Evangelical Knowledge as a credit to the Church" or "as a credit to himself." No, like all the other advocates of the bishop-elect, he is content to maintain that the president of the organization has no responsibility whatever for the oft-printed platform or for the long-continued policy of the organization. Somebody else is really responsible—for not even Mr. Tyson dares to defend the platform or the policy. Neither does Mr. Tyson explain why a president should not assume some measure of responsibility in an organization. And he never sees that this plea on behalf of the bishop-elect is an indictment of unfitness for the episcopate that is unanswerable. If a man feels no sense of responsibility as president of an endowed organization, why should it be assumed that he will feel responsibility for his acts as Bishop? And if he has permitted some one else continuously to compromise him, without protest, by voicing the policy of the society, in such wise as not one single advocate has dared to defend since the unhappy controversy arose, what sort of reason is there to assume that the same somebody, or some other somebody, will not also control him after he is in the episcopate? When and how does Mr. Tyson conceive that a sense of responsibility is likely to be awakened in his ward?

We cannot believe that Dr. Shipman will himself be satisfied with the position in which those who purport to be his friends and defenders have put him; he will certainly exonerate THE LIVING CHURCH from complicity with them. On the ground that their defense is based, the grand sagem of Tammany Hall must be held responsible for none of the policy of that organization, and the president of an insolvent bank can establish an alibi. In all the long roll of ecclesiastical controversies we never before have known quite the equal of this one. One wonders what Dr. McKim's answer would have been to men who put forward this plea of personal irresponsibility as his defense, and who believed that they were defending his cause when they declared, with Mr. Tyson and the *Southern Churchman*, that he was only "technically" president of an organization to the presidency of which he had been formally elected and had as formally accepted. WHY is he only "technically" president? WHY has he done nothing to correct abuses in the administration of the society which his best friends do not defend? And with respect to certain other allegations of unfitness that have been made by others, how does it happen that the rest of the clergy can keep out of situations such as demand, as the least of evils, the calling in of a sectarian minister, contrary to canon, to perform an office of the Church—and then thrust the responsibility upon a bishop no longer living, who cannot answer for himself? Other presbyters manage somehow not to get into such situations. For whatever has happened

the responsibility is shifted by Mr. Tyson to somebody else. The Bishop-elect was a pawn in somebody's hand. And we, who, greatly to our distress, express the opinion that a deeper sense of responsibility is needed in one before he can wisely be advanced to the episcopate, are likened to a pack of wolves hunting their "quarry"—the metaphor is repeated over and over again in Mr. Tyson's pamphlet—and the whole issue is treated as one of ultra-partisanship in which the personalities and venom of the organ which Dr. Shipman might have controlled and did not are completely forgotten, and we are the partisans.

For our part we have done Dr. Shipman the honor to assume, in all our criticisms, that he was perfectly responsible for, and perfectly conscientious in, each of the situations and acts that have been presented. The picture of weakness and irresponsibility that has been presented as his defense is the work entirely of those who call themselves his friends. And that is the only defense that has been made on his behalf.

So the case goes to the bishops. If they deem that the elevation to the episcopate of the priest in question is for the best interests of the Church they will naturally vote for the confirmation of his election; and if they believe that it will not be, they will as naturally vote to reject. They are not obliged to state the reasons for their conclusions.

And after they have decided, be their answer what it may, we shall earnestly hope that the unhappy controversy may be immediately silenced.

A HOST of correspondents have written in regard to the poem, *The Spires of Oxford*, which was recently printed as anonymous in THE LIVING CHURCH by special request. We briefly stated last week that the author is Winifred M. Letts, and that the poem—which, in fact, is very well known and which was once printed in *Blue Monday Musings* in THE LIVING CHURCH—is that which gives the title to the author's latest volume, *The Spires of Oxford*. Only the confusion existing in the editorial department by reason of the distribution of its responsibilities between two cities, and the then pending re-consolidation of the two at the home office, prevented the mistake being discovered before publication.

But we had not observed, what several have pointed out in their letters, that, as printed in THE LIVING CHURCH, the poem was full of errors, made, doubtless, in copying. In justice to the author we now append the poem as it appears in the published volume, and shall hope that it may now be correctly printed. It is as follows:

#### THE SPIRES OF OXFORD

"I saw the spires of Oxford  
As I was passing by.  
The gray spires of Oxford  
Against a pearl-gray sky.  
My heart was with the Oxford men  
Who went abroad to die.

"The years go fast in Oxford  
The golden years and gay.  
The hoary Colleges look down  
On careless boys at play.  
But when the bugles sounded war  
They put their games away.

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

"God rest you happy, gentlemen,  
Who laid your good lives down,  
Who took the khaki and the gun  
Instead of cap and gown.  
God bring you to a fairer place  
Than even Oxford town."

PERHAPS this is as good a time as any to acknowledge frankly that the issues of THE LIVING CHURCH during the period of stress since the printers' strike began have been far from satisfactory, whether viewed from an editorial or from a mechanical aspect. Those who have not passed through a like chaos can scarcely realize what is the disorganization that results from the sudden loss of an entire body of trained workers and the impos-

sibility of obtaining other qualified workers immediately to take their places. The necessity for dividing editorial responsibility between offices in two cities grew out of that confusion, while the probability, as we saw it in the early summer though it never was realized in fact, that suspension of publication for a considerable period of time would result, prevented us from requesting the preparation of various papers on current topics, when it seemed improbable that they could be printed if they were written. We are glad that the *Churchman* is giving the attention to the history of the Church, leading up to the observance of the missionary centennial, which we had intended to give. Its series of papers by Dr. Chorley has been a valuable contribution to the subject.

Unhappily, though we are now back in our own office, we are not yet out of confusion. We are slowly gathering and training a new force of workers, but this takes time. So also, though we have a nucleus of excellent material in our mechanical departments, we have also had specimens of the irresponsible class of casual workers who never have been able to assume responsibility and never will be. Theologians may argue gravely that irresponsibility is an asset for a bishop-elect, but we can testify from experience that it is a poor quality in a printer. Whether this argues a low view of the episcopate or a high view of Ben Franklin's honest calling we are content to leave our theologians to determine.

So we ask the continued forbearance of our readers. We are not soliciting new subscribers under these conditions, but are grateful that our "Family" of the present day has shown us so many evidences of cordiality. And we are confident that the worst is over and that "normalcy" is in sight.

AND another error, which goes back to June, and which cannot be ascribed to the same confusion, was made when a correspondent was inadvertently allowed to write of St. Agnes' School, Albany, as "this oldest Church school for girls." It is only about a year since the discussion ran through the pages of THE LIVING CHURCH as to which was the oldest of our schools, and we should not willingly have permitted it all to begin over again. A number of correspondents have written to present the claims of various schools to this distinction. We thank them for their interesting letters, though we shall be unable to make space for them in our columns. We believe it has been established that St. Mary's School, Burlington, New Jersey, is the senior of all our Church schools for girls, having been founded in 1837. Unless some other school, therefore, can present claims of precedence to that, we may assume that the discussion is closed.

**ACKNOWLEDGMENTS**

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**ANSWERS TO CORRESPONDENTS**

Z.—On general canon law the standard work is Percival, *The Seven Ecumenical Councils* (Scribner, about \$4.00); on English canon law, Walcott, *Constitutions and Canons Ecclesiastical of the Church of England* (Parker, \$1.00); on American, White, *American Church Law* (Gorham).

C. N. A.—(1) Marriage is spoken of by Christian writers as of a sacramental character from very early times. The exact enumeration of the sacraments as seven, in a technical sense, including marriage, was not pronounced by conciliar authority earlier than the Council of Florence, in the fifteenth century.—(2) There never was a decree of the Church that "women have no souls."

Y.—(1) For a sectarian minister to officiate at a marriage in one of our churches is directly contrary to the plain language of Canon 22; and the rector of any parish violating the provision renders himself liable to trial.—(2) For a sectarian minister to assist one of our clergy in such a function might not be unlawful, though generally accounted contrary to good order and good taste. The answer to the question would depend upon what the assistance consisted of.

**THE GOSPEL OF BEAUTY**

By THOMAS F. OPIE

IF I had two loaves of bread, I would sell one and buy white hyacinths on which to feed my soul." So Mohammed, the great prophet, is reputed to have mused. We moderns should cultivate more the love of beauty.

Contemplation of the beautiful flowers with which God has carpeted the earth brings an increment of richness to the soul that few exercises can equal. One who can pass by the flower gardens and the beds where smile the beautiful "children of summer" (now about to retire for their long rest), or who can stand on the hills and view the many fall flowers that grow wild in profusion throughout the country, without feeling that the God of nature is trying to speak to him—such a man must indeed be morbid and gross and ignoble!

"And the flowers! Surely they are the luxury of a mind divine. I cannot believe that—"Full many a flower is born to blush unseen, and waste its sweetness on the desert air."—It must be for the heavenly bridegroom that these unseen brides adorn themselves."

No one possibly ever saw a really bad and evil soul—a murderer or a craven—who loved flowers. My respect for man or woman is always enlightened by knowledge of the fact that they cultivate and love roses and lilies and hyacinths and asters and chrysanthemums and other stately members of the floral family. Their soul must indeed feed on them in some subtle and subconscious fashion. These lovers of the beautiful, these souls to whom the gospel of beauty is a reality, they are never your baser materialists. They seem to take on something of the sweetness, the gentleness, and the charm of the very flowers they grow in their fragrant gardens.

"God must have smiled when He made the rose," says Henry Ward Beecher. No mere man ever made anything so beautiful as a rose.

The story is told of a farm laborer in Trent, England, with a passion for flowers, who grew roses on wild brier stocks by a grafting process. He carried rose-buds about and stuck them into the brier stems all along the highways, creating a vision of rare delight. This man was disseminating the gospel of beauty and setting before the public an object lesson in aesthetics.

No man ever lost anything by making life lovelier and sweeter for others. This is the gospel of beauty.

THE Lord hath called by name Bezaleel the son of Uri; and He hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship: and to devise curious works, to work in gold, and in silver and in brass, and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. . . . Him hath He filled with wisdom of heart to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer in blue, and in purple, in scarlet and in fine linen, and of the weaver, even of them that do any work and of those that devise cunning work.—*Erodus*.

# BLUE MONDAY MUSINGS

By Presbyterian Ingalls



I WRITE on the little table of a through carriage from Paris to Lausanne, as we wait in the *Gare de Lyon*. No one has ever yet discovered why all the best trains out of Paris leave at ghostly hours of the morning; and whoever supposes that our European

brothers are not early risers should see how much in advance of train-time they arrive at the station! An hour beforehand is moderate; and the late-comer without a reserved place will probably sit on his suitcase in the corridor. But I have learned that lesson and profit by the opportunity it gives.

Paris seems almost as before the war. There is still a vast amount of black to be seen in the streets, and the *multilés* are everywhere, comforted a little, we hope, by the bright ribbons in their coats. But the brilliant sunshine shows the same glorious vistas, the same smiling, hurrying, courteous crowds, the same imperturbable *gendarmes*, the same taxis skidding on two wheels yet never colliding, the same consciousness of being at the very center of things. All the world loves Paris—albeit with very different kinds of love; yet I, who love it too, am turning my face away from it towards nobler prospects than any it affords—the mountains of Switzerland. Paris is a masterpiece of man's workmanship; but the Alps speak of grander planning, of loftier visions, of higher peace. Impatiently I see the landscape slip by; Sens and the valley of the upper Seine; Dijon, with its memories of Charles the Bold and St. Bernard; the Jura, with the first promises of summits; then Lausanne and Lake Leman, and, a little further on, a tiny village three thousand feet high facing the glorious Dent-Du-Midi, with a glimpse of the massif of Mont Blanc. There I shall find sweet voices and welcoming smiles; and the roar of Paris factories, the rush of Paris crowds, will fade into a remote memory. Of all that in due time.

Just now, however, it is of Belgium that I mean to write: that tiny, indomitable country which flung itself into the path of the advancing Hun, thereby, in the few days of delay, saving free civilization for the world. The work of restoration goes on splendidly; the courage shown in war does not lack in peace; and King Albert, truest leader among the kings that survived the earthquake, has wise counsellors and fellow workmen. But the stars remain; and he is no friend to true world-peace who bids us forget all that took place these seven years ago. The other morning I strolled from my friends' pleasant villa in the Square Stephanie, at Ostende, towards the dyke. A peasant-girl was pushing her cart of vegetables through the crowd, with one hand; the other had been clumsily severed at the wrist, and the naked end of bone showed. *Les Allemands* was the tragically brief explanation. She will not forget; nor should we.

I CROSSED FROM DOVER to Ostende quite as in old times. The service from Victoria is no better, and the same varied types crowded the little steamer. That gratitude is not extinct appeared when a radiant child, on her first journey outside England, told me she and her mother were going to make a visit to the Belgian refugees they had sheltered at High Barnet those terrible first months of the war. Now, re-established in their own home at Ghent, they had long desired to return that hospitality, under happier conditions. Mindful of what Belgian hospitality can be at its best, I am sure Joyce and her mother were trebly happy in their taste of Continental life.

At first glance little seemed altered in Ostende; but almost at once one saw skeletons of houses, fresh patches of masonry where shells had penetrated, squares where all was

desertion. The glorious dyke remains, with the finest beach in Europe at its foot; and the bright little chalet of the King is cheerful as ever. But the German guns in their emplacements—a few of them undamaged, others junked—tell their own story. *Gol Strafe England* still adorns some of them with its puerility of malice. The great "Battery of William II", at Knocke, with its huge gun, is a show-place for the benefit of mutilated Belgian soldiers; and some of the earth-works have been turned into peasants' dwellings, stove-pipes piercing the bomb-proof carriages. At one corner two vast black and white swine dozed in the sun. "*Voilà les derniers Boches*," said a spectator.

Some miles outside Ostende there is a little smiling region where all looks prosperous and uninjured. Orchards heavy with fruit, great fields of beans, and beets, and grains, clean villages, and long, straight, poplar-lined groves, with pretty farm houses, white and green, gladden the eye. Hidden away behind such a farmstead, in a lovely grove, *Lange Mar*, twin brother to *Dicke Bertha*, lies like an antediluvian monster in its den. It is the great gun which bombarded Dunquerque as its mate bombarded Paris, blindly, uselessly, gaining no military advantage by its slaughter of civilians, and revealing the false psychology which had directed its makers. Instead of terrorizing it stiffened the will to victory; its evil force recoiled upon those who discharged it. Named, I suppose, in honor of the sometime Grand Duke of Baden; I wonder how he feels when he thinks of it. He will not see it in person, for German tourists are not allowed in Belgium to-day. You can hardly imagine what a difference that makes. Blankenberghe, Heyst, Zout, all are free from the type that over-ran them before the war; not a Prussian face is seen in the great *Kursaal*; and only Allied flags fly.

THE VILLA where I stayed had often received me in happier days, before its master had given his life for his country, and for ours. But nothing was left of the familiar household goods. When the grandmother, the widowed mother, and her children, fled to England, they left the old housekeeper in charge. German officers occupied it, drank all the wine in the cellar, destroyed all the little souvenirs (of no value to anyone except the family), and carried away every bit of metal, every thread of wool, every stick of furniture. That is not war: it is brigandage! When an officer came with two privates to pack up all the garments left by the gallant major who had died at Tirlemont, the housekeeper ventured a mild remonstrance: "Madame would wish those as souvenirs of her dead husband." "Oh, he's as dead as can be, and he won't need them. She can remember him without such things", was the reply she met.

I motored one day through Dixmude and Steenstraet, across the Yser to Ypres, and back to Furnes, Nieuwpoort, Niddelkerke, and Westende. Somehow the demonstration seemed more piteous than that around Soissons, Reims, or Verdun, of which I wrote here two years ago. The desolate graveyards with their forests of little crosses (not so well kept as those under the Stars and Stripes in France), the vast heaps of *debris*, the huge accumulations of barbed-wire, the churches utterly destroyed, the squat concrete "pill-boxes" which they are only now blowing up; and, set down casually in the midst of it all, wooden shanties, corrugated iron huts, an ever-increasing number of bright, substantial, new cottages—what a picture it made in the bright August sunshine! At Ypres itself new buildings go up apace; but the vast fragment of the Cathedral and the Cloth-Hall unpears itself in its tragic awfulness like something in Babylon, or the palace of Ctesiphon. I never saw anything which gave the effect of utter ruin more vividly. It was apocalyptic.

BUT THE BELGIANS are not melancholy brooders. Opposite a new railway station are half a dozen clean little hotels, where one lunches very well for sixteen francs—a franc, remember, being about seven cents nowadays; and buildings arise on every side. There will never be the old, mysterious charm, such as still survives in the grand place of Furnes; but doubtless new life will arise out of that Belgian Golgotha, already a place of reverent pilgrimage for all free peoples.

Along the dunes the ruins are scarcely touched, nor are likely to be for some years. A fine new church, containing some fragments of the old, is nearly finished at Nieuwpoort, and there are whole blocks of pretty, red-roofed, little houses freshly-built and preserving the local tradition of style. It is strange to see how the blasts of destruction left certain sections unharmed with no apparent reason. Among rows of blasted trees and fields hideously gashed, one suddenly finds a green avenue, with a coquettish villa, or a rather self-conscious chateau at its end. It may have been the chances of artillery-practice; but one hears tales of German ownership which acted as a shield.

With the exception already indicated, Ostende continues brilliantly cosmopolitan. The gambling at the *Kursaal* was stopped by Governmental interference last week; but the concerts are fine and the spectacles dazzling. The spectacle of the promenading crowd, however, is itself the most fascinating; and one never wearies of watching it. I saw very few Americans; they were, perhaps, in London or Paris.

The cost of living, reckoned in francs, is enormous: three or four times what it was in 1913. But, to translate it into dollars, or even into shillings, it is less than in England, and much less than in America. An American almost feels guilty at getting so much foreign money for his own. To buy a pound sterling for \$3.65, and to get 48 francs for the pound, is startling indeed. But, however the individual American traveler may profit by this, it is by no means an unmixed blessing to American commerce. A visitor to the Belgian littoral, who wants quiet and beauty, will do well to leave Ostende after a day or two, and go to Knocke or Zout, beyond Zeebrugge. The bathing is as good, the hotels as comfortable, the pensions as satisfactory, and the crowds much more select.

I HAD NOT MEANT to revisit Holland; but the opportunity came on Thursday to motor across the frontier of Zeenwsche Vlandiren at Sluis, ferry across to Scheldt from Breskens to Flushing, and see the pageant of Market Day at Middelburg in my beloved Walcheren. It was eight years since I had been there; and some of you who have read these pages for as long as that or longer, will remember how far, in my estimation, it surpasses the Hesperides. The chance was not to be missed. For such a day's visit no *visé* on a passport is required; all that was needed was to change a little Belgian for Dutch money, at the rate of something like five francs paper for one florin silver. But I own to a certain chill anticipation of disenchantment: in eight years (and such years) much might have happened.

Thank God, the best things remained. The misty melodies of the *carillon* in Lange Jan's ancient tower rained down upon the old clean city, with the same enchantment I had felt so many times. Hither and thither swayed that crowd of kindly, dignified, self-respecting boers, in their half-Spanish costumes. Every village in the province had its representatives; wide-bonneted-women from Noord Beveland; fisher wives from Asmemiriden; Roman Catholics from Goes; but, above all, the little peasant-maidens from Walcheren itself; St. Lawrens, Meliskerke, Scrooskerke, Oudekerke, Koudekerke, Zoutelande, Oranzon, Domburg, Vrouwenpolder. (The very names stir me more than Homer's catalogues of ships or Dante's solemn directory of scorn.) Smiling, immaculate, bejewelled, in their three-fold caps, their tight black bodices, their short velvet-bound sleeves, their dozen skirts, their silver-buckled shoes, and their wonderful brooches, their tiny *boermet*, they swept along the street in groups of three or four, arm in arm. Never were such peasant children, waving their tiny seven-year old hands in general friendliness to the world at large, and beaming radiantly with a particular regard at the

American *Domine* who speaks their language, however imperfectly. Neeltje, Pieternelly, Leuntje, Willemine, I am of you all the most devoted servitor. Your predecessors of ten or fifteen years ago have grown out of knowledge; but you are witnesses that the succession continues.

It was pleasant to find myself remembered after so long a time, and to discover that the Dutch words came back readily to one's tongue. But, alas! there is a motorbus to Veere—to Veere, the dream city of dead centuries. Het Lametje, the Scots House, where the wool merchants were wont to congregate, has been re-painted, and now shelters an exhibition of modern painters. The dear old *Torem*, with its four bedrooms, its round tower that serves for restaurant, lounge, club, and assembly, and its flat roof for observatory, has still its gigantic host *Mynheer Schippers*; but new rooms are added and fresh paint appears . . . sacrilege! Like the traditional tory, I view any change, even for the better, with suspicion. But I am glad to have looked into Arcadia again, even for a few hours, and to find that so much remains exquisite, old worldly, ingenuous.

SOME OF YOU, who often write demanding why I do not tell more about my foreign children, and who count yourselves admitted to that magic circle, will not have forgotten Yvonne and Clairette of Bruges, and Simone of Ghent. How the years bring changes! Simone, dear girl, died in Ghent four days before the victorious Belgian army re-entered the city; Heaven rest her pure soul! Yvonne, married to an Italian engineer, an officer of aviation, is in Buenos Ayres. And Clairette, youngest of the three whose little fingers opened the portals of the real Belgium to me, is a glorious figure of young womanhood, at the head of her own house in Ghent, amply fulfilling all the promises of thirteen years ago. We met together to mingle our tears with those of Simone's mother and grandmother (Simone's father, like Clairette's, fell on the field of honor in the first month of the war).

Then we hastened to old St. Bavin's Church and for an hour more were hushed before the glory of "The Adoration of the Lamb", now re-assembled, the stolen wings restored and resting in the place for which they were designed. Is there a nobler picture in all the world? I can think of none. Some casual Philadelphians, who entered with us, looked at it with half an eye, yawned as the sacristan expounded its meaning, gave him a tip before he was half through, and hurried back to their Pierce-Arrow. Why do such people travel? The Traymore would suit them much better, I think.

IN BRUSSELS I heard mass in St. Nicolas', climbed the steps of Ste. Gudle, paid my respects to "the oldest citizen", and basked for a while in the unflinching splendor of the Grand Place. Will America ever have a civic center as well worth admiration? Every one seemed gay, as if still rejoicing in their deliverance from the monster that tyrannized and strove to terrorize so long. Then I hurried across northern France, with a thought for the Angels as we passed Mons, and another for the devils as the destruction of St. Quentin, Noyon, and a hundred smaller places, appeared. Though reconstruction goes on apace (helped, I am glad to say, by American goodwill translated into every practical form) the senseless cruelty still cries to Heaven. I saw ruined orchards, the lopped trunks still living where they fell when the fleeing Huns reeked vengeance on the helpless trees.

Five hours and a half, with half an hour out of that for the senseless and irritating frontier formalities. Then the *Gare du Nord*, and *la Ville Lumière* once more, after two years, — dauntless, clear-thinking, hospitable, ever in the van of Europe's progress. *Vive Paris!*

And yet, — I hasten to Switzerland!

NEVER talk with any man, or undertake any trifling employment, merely to pass the time away; for every day well spent may become a "day of salvation," and time rightly employed is an "acceptable time." And remember that the time thou triflest away was given thee to repent in, to pray for pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of judgment a treasure of good works, that thy time may be crowned with Eternity.—*Jeremy Taylor.*

## DAILY BIBLE STUDIES

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## October 1—Ploughing

**R**EAD St. Luke 9:57-62. Text: "And no man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

Facts to be noted:

1. Many are attracted to our Lord and are anxious to follow Him.
2. Christ points out the cost of becoming one of His followers.
3. Perseverance is one of the outstanding characteristics of a Christian.

At first our text for the day seems to be discouraging, but a more careful study shows that it is one of the most encouraging words ever spoken by our Lord. Look at the furrow just completed by the unskilled ploughman. What is the outstanding fact in connection with it? It has been completed. The ploughman didn't give up. As you look down that furrow you see places where the plough slipped and a new start had to be made; there are places where the horses were very hard to manage and the furrow is very crooked there; and if you look more carefully still, you will see places that give every evidence of the fact that there were times when the ploughman was almost ready to give up; but he didn't; he kept on. He finished his furrow.

And so it is in Life. It is not the fact that we make mistakes that counts so much as the fact that we fail to go on; that we fail to keep on trying. God looks at what we are trying to become rather than at what we are. Plough your furrow to the very end.

## Prayer for the Week

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

## October 3—Self, Man, or God?

Read Malachi 1:6-9. Text: "Will He be pleased with thee or accept thy person? saith the Lord of Hosts."

Facts to be noted:

1. God's people deny Him the honor they pay their earthly parents.
2. They actually offer to God their worst, not their best.
3. What must be God's judgment upon such people?

We are confronted frequently with some very awkward questions, and the text for the day is a question that many must find very awkward: "Will God be pleased with me or accept my person?"

Every normal person lives to please some one. If one lives to please himself only, he is guilty of the root sin of selfishness and can lay no claim to being a true follower of Christ, for Christ pleased not Himself. Nor must our first object in life be to please men. Our Lord came to help men, but not to please men in the popular sense of the word. He came to do the will of His Father. If we would live, then, as Christian people, our first object in life must be to please God regardless of self and regardless of the opinion of others. We must serve men, of course, but our first thought must be, "How can I please God?" Many men, and women too, are pleasing and most acceptable to humanity whose lives can hardly be said to be acceptable to God. Just how far can we feel that God approves of our way of living?

## October 4—What Hinders?

Read 2 Timothy 2:1-10. Text for the day: "No man that warreth entangled himself with the affairs of this life; that he may please Him who hath chosen Him to be a soldier."

Facts to be noted:

1. The grace of God is Timothy's source of strength.
2. St. Paul takes it for granted that the life of a Christian man is one of constant warfare.
3. Loyalty to Christ must be maintained at every cost.

Just what is it in your life that keeps you from pleasing God as you would really like to please Him? Or are you satisfied with the relation you bear to Him now?

You can hardly be satisfied, for the Christian life is a constant growth that goes on throughout time and eternity. What is it then that hinders you in your desire to please God? Is it gross selfishness that allows you to see nothing but your own

personal interests? Is it some secret sin that the world knows nothing about, but that stands between you and your God every hour of the day and night, and that in spite of your every effort will not be silenced? Or is there false pride that demands of you that you appear well in the eyes of other people and makes you indifferent to the claims of God?

No matter what it is, be sure that it must be removed, and that you can make no real spiritual progress until it has been removed. Confess your sin, make reparation if necessary, ask God's forgiveness, and go on in His strength.

## October 5—The Opinion of Others

Read Galatians 1:1-10. Text: "For if I yet pleased men, I should not be the servant of Jesus Christ."

Facts to be noted:

1. St. Paul received his apostleship from our Lord Himself.
2. He is amazed that the Christians in Galatia should have departed from the true faith so easily.
3. There is only one Gospel and that Gospel demands undivided allegiance to Jesus Christ.

So many of us are slaves to the opinion of other people. "What will people say? What will people think? If I do this, or follow that course, won't people think I am funny? Why, nobody ever does that."

And the result so often is that our fear of men and their opinions prevents us from doing the very thing we know to be right in the sight of God. After a young woman had listened for several nights to a plea for missionaries for the foreign field, she decided to volunteer for the work, and when the missionary who was making the plea asked for volunteers she stood up; and instantly her father, an active member of the Church, jumped to his feet, and said, "No, no, not you." But the girl was firm, and in spite of all protests, she went to serve her Master in the foreign field. She did what she was sure would be pleasing to God.

## October 6—The Right Motive

Read St. John 8:28-37. Text: "For I do always those things that please Him."

Facts to be noted:

1. The whole purpose of Christ's life was to please His Father.
2. The secret of freedom in pleasing God is to know the truth.
3. And Jesus Christ alone is the Way, the Truth, and the Life.

Morbid introspection is dangerous, but honest self examination is very essential to one's spiritual life; but the examination should deal not only with words, thoughts, and deeds; it should include motives.

The motive of Christ's life was to please His Father. "My meat is to do the will of My Father and to finish His work." "For I do always those things that please Him."

If our motive is to please God and do His work, then we must keep our standards up; there can be no letting down to keep in with a standard that is not based upon the teaching of our Lord.

One of the greatest evils in this country, for example, is to be found in our marriage and divorce laws. Christ was most explicit in His teaching on marriage and divorce (St. Matthew 5:31-32). It isn't a matter of personal opinion; it is a matter of following and pleasing Jesus Christ. It must be so in everything else. If we are to be Christians worth the name, then back of our words and deeds must be a personal desire to please our Lord. The Christian Church would be far stronger and would accomplish far greater results if she aimed to please God alone, without regard to the opinions of men.

## October 7—Where to Begin

Read I Colossians 3:18-25. Text: "Children, obey your parents in all things, for this is well pleasing unto the Lord."

Facts to be noted:

1. Where Christ is the Head of a home, there real happiness is to be found.
2. The commonest acts of life should be performed as in the sight of God Himself.
3. Worldly position has no place in the sight of God.

There is literally no limit to the efforts that are being made to keep our boys and girls in the Church and bring them up as Christians. We are placing the accent upon religious education; our Sunday schools are receiving more attention today than ever before in the history of Sunday schools, and the efforts to provide week-day religious instruction are to be commended.

But there was a time when Sunday schools were unknown,  
[Continued on page 696]

### A REMINISCENCE OF BISHOP ISRAEL IN FRANCE



BISHOP ISRAEL IN FRANCE

ONE Saturday evening in the late Autumn of 1917, Bishop Israel arrived at Mailey-la-Camp, the official headquarters of both the French and American Railway Artillery.

The first thrill of foreign service had been experienced and was a memory. We had already begun to realize the long, hard struggle that was before us. Home sickness was making itself felt, the rainy season had commenced, and altogether we were a blue lot of Sammies. The good Bishop brought a message full of cheer and encouragement, telling of his experiences at base ports and the landing of the first fifty thousand American troops in France.

He spoke in the "Y" hut which was filled to the doors, and I am sure every man present went to bed that night cheered and heartened by the talk.

The day following, Bishop Israel preached twice in the hut to good sized audiences. His message was full of Christmas faith and courage, spiritual food for believers. I do not remember a word he said, but I can never forget the impression he left; and departing, he promised to return in the not distant future.

True to his word, the Bishop did return on Christmas eve. He had been invited to enjoy the holidays in Paris, but he said he preferred to spend Christmas with the men at the front, rather than to be dined at the French capital.

Our regiment at this time was encamped near the little village of Haussimont in the Department of the Marne. Early Christmas morning our friend arrived at camp, and after an earnest talk, directing our thoughts to the loved ones in the home land and to our Heavenly Father's protecting care, proceeded to administer Communion to a small group of men gathered in a wooden hut, with Mother Earth for the floor, the dim light of a cloudy December day groping its way through yellow muslin in places of window glass, and heated by an excuse for a stove, the fuel being coal-dust screenings. Yet that little French stove formed a nucleus around which we knelt on the bare ground and partook of the Lord's Supper, and it seemed that the Presence of Him who instituted the sacrament was there on that day set apart to commemorate His birth.

After the service I asked him to let me take his picture, and he very graciously stood uncovered beside the grave of a French soldier, who was buried where he fell, on the battlefield of the Marne. Around his resting place there had sprung up a large American camp, occupied by men who had come to "carry on" the work he had so nobly begun that September day in 1914.

Bishop Israel left us with his blessing and like the great apostle of the long ago, we were to see his face no more.

The good Bishop has gone to his reward, as have so many of the men to whom he graciously ministered in France. It is our earnest hope and expectation again to meet this good soldier of Jesus Christ in the presence of his Captain, under whose banner he fought the good fight, and whose good works do follow him.

—H. D. C.

### REWARD

Is't not enough that thou shouldst see His Face?  
How else, where else, wouldst thou desire to trace  
The constant lineaments of His dread grace?

Canst thou not hear the words His lips do speak,  
Rest to the weary, comfort to the weak?  
And wouldst thou still His loving-kindness seek?

The eternal Saviour, whose all-seeing eye  
Discerns the lights and shadows of the sky,  
He knoweth what to give thee, and deny.

Preëminence and pride, indulgent ease,  
False vanity, do not the Saviour please:  
A contrite heart He loveth more than these.

He giveth favor to the fallen one,  
Lifteth him up; He calleth him His son  
Who bides His will with resignation.

With thee His covenant He will not break;  
Fast-sealed by His death the words He spake;  
Wilt thou not Him, He will not thee forsake.

Were He to give thee all the gauds of earth,  
Fame, honor, happiness, youth, careless mirth,  
Knowledge, and gold, say, what were these all worth?

Without His care the richest gains were loss,  
Unsprinkled by His blood, earth's treasure, dross,—  
Himself the dearest Gift, upon a Cross.

Himself He giveth thee, and dost thou pine  
For more than Him, than all, for other sign  
Than His dear love that on the Cross doth shine?

Dost flee Him still, thyself, thy joy, thy Lord?—  
He seeketh thee, His mercy doth afford  
Peace for despair, for punishment, reward.

Art poor? He too was so; He too did want  
For where to lay His head: a suppliant  
Thou art to One compassion who will grant.

Despised? He sought despite, and meekly gave  
His body to be spurned; thee He would save  
By sharpest ignominy of the grave.

Art tempted? fainting? Then thy Lord no less;  
For forty days He dwelt in wilderness  
Fiercer than thine: His own thy lot doth bless.

He was all these, and more: no other went  
His ways; the Son of God was only sent  
To rescue thee from all thy dreariment.

And must thou walk alone, and hast no guide?  
What if the Lord in solitude doth chide,  
If so He walketh away by thy side?

What if His burden on thee He would lay?  
Like His, a cross thou carry day by day,  
Whereon He died to wash thy sins away?

If He doth lead in paths no other trod,  
Haply the ministration of His rod  
Maketh us sons, inheritors of God.

HARRIET STORER FISK.

## Present Conditions in Germany

By the Ven W. E. Nies

Munich, Sept. 1st, 1921  
**T**HE editor of THE LIVING CHURCH has asked me to write one or more articles describing conditions in Germany generally, and especially religious conditions; and furthermore to say "what attitude thinking men are taking toward the conditions of the day, and particularly whether thinking men in Germany recognize that Germany has brought all this on herself or are beginning to realize that it is all their own fault."

For obvious reasons I have not written much on questions about which so much interested and contradictory information is in circulation; but we, over here, are under great obligation to THE LIVING CHURCH, and ought to do what we can in the way of sending requested information, so I have consented to try to state the facts wanted as they impress me.

And first, as to general conditions in Germany. As a prerequisite for any adequate conception of them as they really are, we must bear in mind the actual size of Germany. Before the war its area was 208,830 square miles, including rivers and lakes. (This does not include the African colonies.) When we compare this with our state of Texas, we will find that the area of the latter is 262,398 square miles, including rivers and lakes. These figures are from the last edition of the *Encyclopaedia Britannica*. In this area much smaller than Texas, 70,000,000 people had to be fed and clothed. This was only possible through exports and exchange for imports. In other words Germany was, and had to be, in the main, a big factory. Its large coal and mineral deposits in this connection were vital.

By intensive cultivation of its limited land area, it was able to raise a considerable amount of its plainer food, especially in favorable years, and was even able to export some specialties like sugar, but it always had to import much of its better class food and luxuries, and large quantities of raw materials.

In losing the war it has lost its colonies with their valuable raw materials. A large part of its coal is gone; three-fourths of its metals, its Alsace-Lorraine potash, and a large tract of its best wheat land in East Prussia. By losing its ships it must add freight costs to its exports. It is hampered by its own enormous war debt beside its reparation bills, and costs of occupation, and the conditions of the Versailles peace keep it in a condition of unrest and fear by the constant threat of invasion and the loss of the Ruhr hard coal district in the west, and Upper Silicia with its coal and minerals in the east.

Under such conditions it must do business and export enough to feed and clothe itself and pay its debts.

These debts, according to the records of the German Ministry of Finance on August 15th of this year, amounted to 656 billions of marks, not counting the obligations that have grown out of the ultimatum as to reparation payments. Apart from these obligations, the present deficit in the treasury is 54 billions of marks. When we remember that the total wealth of Germany before the war, as given by J. C. Stamp (*Journal of the Royal Statistical Society*, July 1919) and quoted by Prof. Keynes, was about 341,600,000,000 marks, we get an idea how top-heavy its present indebtedness is, and how much it must accomplish to get the money for these debts and still be able to feed itself.

In the practical working out of this situation, the first impression we get is of a man in a fever trying to perform an impossible lifting task. There are periods of quiet and normality, followed by sudden and unexpected jumps of temperature, accompanied by surprises and extremes. For example, when the first installment of the Reparation payment of a billion gold marks annually was made August 15th, there was a run on the banks, not to draw out money, but to put it in: that is, a panic of buying orders. The

banks were working day and night and finally had to refuse all orders that came after 7 A. M. Bushels of telegraphic orders remained unopened. Why this rush of buying? Fearing a great depreciation in the value of the mark, there was a rush to buy materials and industrial stocks while the mark still had its present purchasing power. If a man has materials, or stock, or a house, he has something that can be used or turned back into real money, later.

There was also the fact that money invested in materials necessary for manufacture is to be more favorably treated in the new tax laws than other wealth. These new taxes (additional to those already in force) will not, according to the admission of the tax department itself, raise much more than half the billion gold marks that had to be added to the budget of the year. The government hopes to find other lines of taxation that can raise the rest. What they will really do (at least most probably) will be to use the printing press; that is, make more paper marks. That will make all food very much dearer, and already matters are at a breaking point. Everywhere there are threats of strikes that must be met by compromises before they can stop work on current orders; demonstrations which, if not controlled, are almost sure to end in riots and perhaps effect the upset of the Administration.

On August 25th for instance, a meeting was called at one of the big brewery halls by the labor unions of Munich, ostensibly to protest against the high prices which were to be blamed by incendiary speakers on the Administration. In spite of the placarded warnings of the police and the efforts of the conservative press, six or seven halls, instead of one, were packed with demonstrators. In spite of police placards warning all to keep off the streets after 7 P. M., and in spite of military groups with machine guns, the streets were black with people and menacing processions were formed. The police managed so well, however, that only one man was killed and one wounded, and the demonstrators successfully dispersed. But the tension exists, and if past experience counts for anything, trouble will break out when the police are not so ready for it.

The unrestful conditions ascribed to the laboring classes in Germany cannot be well understood without some further explanation. A large majority of the laboring classes belong to unions which are either Communistic, or belong to what are here called the Independent Socialist. In practice this party and the Socialists are one, as they usually work together, and have much the same aims and methods. Most of the members of both these parties by regular vote are under the control of the Third International and take their cues from Moscow. They are therefore always ready to upset either the state or general government, by Moscow methods, if not kept in check. The laboring classes, since the revolution, have been the best fed in Germany with the exception of the rich and those in possession of foreign money. They compelled this improved situation of their class by strikes or threats of strikes; and as prices of food went up they succeeded in keeping fairly abreast of the prices with their rates of wages.

Almost in every case of a threatened strike to-day employers compromise, for labor, to a very large degree, has the fate of the country in its hands. Germany must manufacture or go under with its big population on its small land area. But the unions, as represented by their chosen political parties, are taking advantage of the general desperation over the quick rise of prices and the increasing difficulty of living, and are able to make their propaganda among an immensely larger class than the laborers. Their attack being against the local government this needs to be constantly on the watch. In Bavaria, there has recently been an extraordinarily quick and large jump in prices. Bread, that before the war was sold at 19 pfennig a pound

(less than 5 cents) is now from 1.95 to 2.50 marks. Milk which used to be about 25 pfennig a quart has risen to 4 marks, and so of other indispensable necessities.

The state government till recently was able to control the prices of a certain part of the food staples by legislation, and controls the price of some of the milk still, but the pressure of the well organized farmers was too much for them, and they have declared the food market practically free. The first result of this legislation, the almost reckless speculative buying up of harvested and still unharvested food stocks, sent the prices to such a height that the smoldering unrest came to a sudden head.

People everywhere, except the rich and those with foreign money, say they cannot live. The formerly most orderly classes share the general desperate dissatisfaction, and the atmosphere is heavy with possibilities. There is always a tendency, in trying times, to blame the government for what is due mainly to conditions beyond control, as in Germany to-day.

This is just the condition of things that suits the aims of the Communistic and Independent extremists, who are agitating with meetings and demonstrations, not only in Bavaria but all over the country, and openly advocating force. Opportunely for their agitation, the prominent socialistic extremist, Erzberger, was killed very recently, and they are making every use of this for political purposes.

This is the state of things at present on the one hand. On the other is the fact that the factories all over Germany are working. The pay of the workers being in depreciated German marks, labor is so cheap compared to that in the countries to the west and north with a full value currency, that only the "Sanctions" and other restrictive measures keep German goods from flooding the markets of the countries with this good currency. The factories then are full of orders here, and much money (paper) is being earned both by employers and workers.

The strange thing is, considering the top-heavy debt, and the enormous treasury deficits, and the steady piling up of more, that the paper money has as much purchasing power as it has. Government fiat does not create value in a circulating medium, as the inflationists contend, but it does something. People must have a medium of exchange, and for the government's money they, for a time at least, give up their goods, and people can get real value for their paper by investing it in lands, real estate, stocks, etc.

I have confined myself to the business and bread condition in this paper. Other conditions cannot be understood without it. In my next letter I will write of the monied classes, the poor, and that between the two, the great middle class.

### A SERMON OF THE ROAD

Teach me, O Tree, my shelter to bestow,  
Impartially on passing friend and foe.

Teach me, O Bird, the secret of thy song,  
When day is cold and bleak, and night is long.

O budding Flower, teach me how to know  
What faith sustained thee, 'neath the winter's snow.

Teach me, O Worm, that humble though thou be,  
The Will that gave me breath created thee.

O Mountain, teach me, in thy frozen pride,  
To such as thee is happiness denied.

Teach me, O Star, obedience to the source  
That fashioned thee and traced thy endless course.

Teach me, O Wave, when storms of life shall cease,  
Within my soul to mirror heaven's peace.

Teach me, O Sun, by what thou signify,  
That life shall ebb and flow, but shall not die.

CHAS. O. OLSEN.

### DAILY BIBLE READINGS

[Continued from page 693]

and children were brought up in the fear of God; the delinquency of young people, such as we see today, was unknown, with the exception of isolated cases. Why? Because parents both by their teaching and by their example taught their children the Christian religion. The parents saw to it that their children were nurtured spiritually as well as mentally and physically.

I venture to suggest that if the Church will demand that more parents live lives that are worthy of the name of "Christian" there will be far less difficulty with the children. It is hard to expect children to respect, obey, or follow parents who have no respect either for God or His Church.

#### October 8—Venture! God Won't Fail You

Read Hebrews 11:1-6. Text: "But without faith it is impossible to please Him."

Facts to be noted:

1. "Faith is confidence in the realization of one's hopes."  
"Faith is an experiment that becomes an experience."
2. It was faith in God that made the saints of old great men.
3. Take away faith in God, and what have you left?

How shall we begin to please God? By doing just what God asks us to do; trust Him.

In another lesson it was brought out how many of us go through life as practical atheists in spite of the fact that we say that we believe there is a God who governs this world. The difficulty is that we don't trust God. In another place in the epistle to the Hebrews the writer points out that the devils believe there is a God and tremble, but the devils are not pleasing to God. Now the more we do our part and trust God, the more pleasing we are to Him, and this trust and faith are something that we can develop. A man becomes a great painter by practice, he becomes a great mechanic by practice, a man becomes a man of prayer by constant practice, and so we become men of faith by practice. Yes, just that, practice.

Or if you prefer it, by experiment. The boy sees the water in the lake frozen, he takes one step and finds it solid, he takes another and the ice holds, he goes further and feels perfectly safe. His experiment has become an experience.

Trust God, your faith will be strengthened and you will begin to be pleasing to Him.

Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

### THE MYSTERY OF THE HOLY TRINITY

THE DOCTRINE that there is some kind of Trinity in the divine nature derives much antecedent probability from a consideration of the mythology and philosophy of ages and nations to which Christianity as such was wholly unknown. It is singular that three should always have been a sacred number, its only rival, and that at a considerable distance, being seven, for which also a reason can be found in our revelation. If there be natural reasons why these numbers should be so regarded, then is that fact yet more remarkable. It is surprising that almost all the pagan systems of theology which have prevailed among refined and intellectual nations should have made at least the higher deities easily groupable in threes. Surely one would rather have expected, among the Greeks, for instance, four brothers, one to be supreme over each element, . . . or at least that when we come to the Fates, to the government of the gods themselves, we should at last have arrived at absolute unity, instead of which we do in fact find triplicity in both cases, and triplicity allied to unit, for they are triplets of brothers and sisters. But still much more remarkable is it that Plato should have suggested, and his heathen followers developed, a kind of Trinity, or rather perhaps Tri-unity, seeing that even this is, as it were, developed from Unity. . . . But if Plato surprise us, what shall we say when we find the head of one of the chief philosophical sects of China, Laou Tsze, asserting a very similar doctrine? What but that in nature, or primeval revelation, there must be something to reconcile men to this doctrine, and even to suggest and foster it.—Bishop Steere.

### MY TASK

The allotted design for my weaving doth show  
Only shades of monotonous gray.  
But unfaltering over my loom bending low,  
I will labor by night and by day  
Till the fire of my heart, and my soul's utmost glow  
The fabric at length shall display.

HARRIET APPLETON SPRAGUE.

# The Army's Social Service Programme

By Colonel Arthur P. S. Hyde

Department Morale Officer, Panama Canal Department

## I. THE PROGRAMME

THE American public became familiar for the first time with the active life of the soldier, when the young manhood of the country was summoned in vast numbers to military service, at the beginning of the war. While appreciating that the one fundamental reason for their being assembled in the training camps was to make soldiers of them, yet the American people were not slow in realizing that even with the most intensive of military training, there were hours in the day when the soldiers were left to their own devices. In consequence it became apparent that something should be done to fill these otherwise vacant hours, for two principal reasons. First, to keep the minds of the young men fully occupied, that they might not give way to the perfectly natural feelings of concern for those left behind; and secondly, to provide healthful forms of recreation so that the tendency to yield to the many unwholesome temptations surrounding a soldier's life, might be counteracted to the greatest possible extent.

The Young Men's Christian Association was the first organization to volunteer to meet this situation, and secured from the War Department, the authority to establish recreational centers in all of the camps. It quickly became apparent however, that this association organized along strictly Protestant lines, did not fully cover the field, and other organizations in turn were granted the same privilege, until by the end of the war, there were what came to be known as the "Seven Affiliated Welfare Organizations." These included the Young Men's Christian Association, the Knights of Columbus, the Jewish Welfare Board, the Salvation Army, the Young Women's Christian Association, the American Library Association, and the War Camps Community Service. These, it will be noted, are all in addition to the American Red Cross, its function as a semi-Governmental institution, being somewhat different from the others, in that it concerned itself largely with supplementing the Medical Department of the army in the care of sick and wounded, and in acting as an agency for ameliorating sufferings on the part of families of soldiers and sailors.

The Young Men's Christian Association, Knights of Columbus, and Jewish Welfare Board, all established clubhouses in the various camps, not only in America, but in France and England as well. These clubhouses, misnamed "huts," in the furtherance of a desire to furnish a popular designation, provided reasonable recreational activities for the men off duty in the way of games, periodical reading matter, facilities for letter writing, motion pictures, etc., etc. In many instances, particularly abroad, canteens were also operated by them.

The Young Women's Christian Association established hostess houses in the camps, providing often the only means for the entertainment of members of families of soldiers coming from a distance to visit, before the departure of divisions, or replacements for overseas. As such they performed a most admirable and necessary function. Overseas their activities were largely confined to welfare work among the myriads of women workers connected with military operations.

The American Library Association undertook the collection of books from willing contributors all over the country, and the organization of camp libraries in all of the principal camps at home, together with several well organized and well stocked circulating libraries in France. This line of work was a most useful and acceptable one, many of the camp libraries comparing very favorably with public libraries in even good sized cities.

The War Camps Community Service undertook to supplement the work of the other welfare societies, and filled a very reasonable need in the erection of Liberty Theaters in all of the larger camps, and in providing theatrical en-

tertainment, as well as dramatic and athletic training, for the men of the army themselves.

In addition to the American Red Cross and the Seven Affiliated Welfare Societies, there were other organizations and individuals who were recognized to a greater or less extent in the various camps. Among such may be mentioned, the Brotherhood of St. Andrew, which especially looked after the 105,000 young Churchmen in the army, and the civilian chaplains of whom there were a number who volunteered their services in practically all of the camps, supplementing the work of the commissioned chaplains, and particularly looking after the spiritual welfare of men of their own respective beliefs.

In this connection mention should be made of the War Council organized by the Presiding Bishop and which did such effective work in providing necessary equipment for Church chaplains in the army and navy, as well as controlling the assignments and activities of Church civilian chaplains.

The work of these organizations was as well coordinated as was possible under the stress of war time conditions but it was impossible to avoid some overlapping, particularly among the organizations which emphasized the clubhouse feature, and those which were frankly organized along religious lines. With the cessation of hostilities it became apparent that some change would be necessary in the army. Practically everyone in the War department, from the Secretary of War down, had come to realize that the Welfare Societies had filled a real, though until the war, scarcely appreciated need. It was manifest that the work should be continued. The question that presented itself was, the proper method of continuation. To have permitted the Welfare Societies to carry on their work under peace time conditions, would have been unsatisfactory from several points of view. In the first place it would have meant the surrender of a certain amount of jurisdiction to civilians outside of the military service in army posts, resulting in a divided control which would have interfered to some extent with the maintenance of discipline. Secondly, while in time of war the patriotism of our people found willing expression in contributing to the maintenance of this work, there was no reason, in time of peace at any rate, why the Government should not pay for the services rendered. Thirdly, the "war chests" of the organizations would sooner or later become exhausted, which would necessitate a further drive for funds. To do so in time of peace would have two bad effects: (a) it would enable volunteer societies to make capital of the army as a means of securing funds to be expended by them; and (b) it would have the effect of pauperizing the army in the eyes of the people. Fourthly, to have permitted the continued activity in military posts and camps of societies organized along religious lines would have had the effect of encouraging religious controversy.

Having in mind these and probably other disadvantages, Mr. Baker, the Secretary of War, decided that while the welfare work should continue, it must necessarily be conducted by the army itself, and in consequence a study was made of the whole problem in all of its phases by a committee of the General Staff, and a plan was evolved which has now been in satisfactory operation for almost two years.

The welfare work being conducted in the army is essentially social service work. The prominence accorded by the War Department to the activities of chaplains has had the effect of making this Christian social service.

Under the War Department's plan a three-fold program has been developed which is officially referred to as: I, Education and Vocational Training; II, Recreational activities; and III, Moral Training, Spiritual Guidance and Character Building. In subsequent papers the work being carried on under each of these heads will be taken up in some detail. Suffice it to say at this time that schools

are maintained at all posts of the strength of a battalion or larger, in which men may secure instruction, not only in the common English branches to supplement a deficient education, but also advanced studies to include high school courses. In addition, the army presents admirable facilities for various occupational courses, and instruction in these is given for the two-fold purpose of training technicians for use in the military service, and of fitting men to take up their duties in civil life better qualified than they were when they entered the military service.

Under the subject of recreational activities, the War Department assumes the responsibility of providing reasonable and wholesome forms of recreation, and gives to these the same supervision that the authorities of a college or university do, with reference to the activities of the students.

The Christian element is injected into the social service work through emphasis that is laid by the War Department upon the position of the chaplain, a situation which largely grew out of war time conditions. No longer is the chaplain detailed as Post Exchange Officer, or in charge of a Post School, so that his time is fully occupied with business transactions, or as a school master, but he is now definitely recognized in his pastoral capacity, and the post or section of the camp where he is assigned to duty, is definitely recognized as his parish. In consequence a new dignity is given to the office and the work of a chaplain, and the benefits are already apparent in the increased effectiveness of these hardworking and conscientious officers.

### THE DOWN-TOWN PROBLEM

By CANON C. W. VERNON

*General Secretary of the Council for Social Service of the Church of England in Canada*

**T**HE down-town problem as it presents itself in all our large cities is the problem not of the parishes directly concerned alone, but of the whole Church. Its solution lies in bringing all the material and spiritual resources of the Church in city and diocese to bear upon it, in evolving under a united leadership a progressive and constructive policy based upon a careful and accurate survey of existing conditions and needs, in avoiding parochial exhaustion, consequent upon needless competition and the waste of unnecessary overlapping. In theory our episcopal government, with the Bishop as the overseer of the whole work, should be admirably adapted for the down-town work, much of which can never be adequately done on strictly parochial lines. Under the Bishop's guidance, Home Mission Boards and Social Service Committees should get solidly behind the down-town work, and the actual workers should feel that they are not playing a lone hand, but that they have the spiritual and material backing of the whole Church. Down-town work demands the best brains, the finest oratory, the most consecrated common sense, that the whole Church can supply. The Church needs the best men, clergy and laity alike, in the firing line, and the men in the firing line must never be hampered for lack of supplies and ammunition. Dilapidated and gloomy churches, antiquated Sunday school buildings and parish halls, out of date equipment of all kinds, have no place in down-town work any more than underpaid, worn-out, and hopelessly discouraged clergy and lay workers.

In the life of every city there is the age long contest between Babylon the Great and the New Jerusalem. If the city is not to be paganized, it must be Christianized. To Christianize the city, with its complex problems, and its varied population, the Church must fling its whole power into strategic points, must ever be adapting its methods to the kaleidoscopic changes in local conditions, and must ever keep before it a clear vision of the City of God.

The down-town population of any city generally comes from three sources: One, Migration from the surrounding country. Two, Immigration from abroad. Three, Natur-

al increase. These three elements have all been brought up in different environment and all need different treatment. Hence the triple difficulty of downtown work, which we have too often sought to meet by small town or country parish methods. The immigrant and the migrant, the boy and girl, the man and woman raised in the city streets, these are the constituency of the down-town church.

Many of the immigrants are of alien origin. Some of them are not even nominally Christians. Some attached in their own land to Christian churches, with outlooks different to our own, are completely adrift. Should not our Missionary Society think more seriously of the problem of the foreigner in our midst, as well as of the foreigner overseas? The Gospel should be as potent at home as when exported to foreign lands. The alien in our midst cannot be easily reached by the ordinary parochial methods. Trained missionary workers familiar with his language and his outlook, are as necessary in our own land, as in our overseas work. Health conditions often compel the return of trained missionaries from the foreign field, but why should not such trained workers, who have learnt the language (at cost to themselves and the Church) be employed in foreign work in the home field?

In every one of our large cities we need a consecrated effort to study the down-town problem of the Church in all its varied ramifications, and then a united policy, demanding our best in men and money, in spirituality and wisdom, to solve it.

Is there not room and a real need in all our large cities for a community house as the centre of our down-town work, where it can be directed and carried on along the best lines and with a really adequate staff and equipment? Could not such community houses be used too as the training ground in social work of candidates for holy orders, and of laymen and women willing to engage in Christian Social Service and Home Missionary work?—Condensed from *Canadian Churchman*.

### THE ARENA

By LOUIS TUCKER

**M**Y FRIEND Peter Strong is one of those who, whatsoever his hand findeth to do, doeth it with all his might. He is not overblessed with brains; is Peter, so we wiser people think him somewhat futile; but he generally arrives where he is going, even if it is not worth going to.

I like Peter, and used to find him amusing. My friend Oriel likes him too, and does not approve of my amusement. Peter would be so shocked if he knew of Oriel that this doubles my enjoyment. So one day I jested over-much, and Oriel laid his hand upon my shoulder.

Peter was downtown in his office at the time, where he conducts a cotton-pickery. He was dressed in trousers, vest and coat; and he was probably reading letters and smoking, for smoking in his one vice. But I did not see him so at all. What I saw was a tall, handsome, young man, undeniably very like Peter but young enough to be his son. Peter is middle-aged and homely. The young man wore chain mail, with a breastplate over it, had shield and helmet, and (as I particularly noticed) his steel-banded shoes had golden spurs, though there was no horse in sight. He was engaged in fighting in an awkward but solid, steady, dependable kind of way, with three or four adversaries armed much like himself but very different in the face. They took him on one at a time, and now and then, in a little flurry, all together. Then somebody else took a hand. I could not quite make out who it was, but they would give back then and Peter go forward a pace or two. The place where they fought was a sort of desert, sand with a few cacti and sage-bushes. Nobody seemed to win, unless Peter's advancing a few steps now and then was winning, and the whole thing seemed rather futile. Yet, in an illogical kind of way, I got all worked up over it. I do not approve of Peter's method of fighting. He does not use the point enough. I told him so, but he did not seem to hear me.

## The Report to Caiaphas

By Louis Tucker

SCENE: The courtyard of the High Priest's palace. Time: Night.

PERSONS: Caiaphas; Annas; Members of Sanhedrim; Guards; Servants.

(A frantic knocking at the gates. Voice outside.)

VOICE: Open, open.

GUARD (Opening gate): What is it? (Enter messenger.)

MESSENGER (Panting): Summon the High Priest. Jesus of Nazareth has risen!

VOICES WITHIN THE HOUSE: The High Priest, Caiaphas, Jesus of Nazareth has risen!

(There is a pause while the messenger gets his breath. Caiaphas hurries into the courtyard.)

CAIAPHAS: Speak, Neri.

MESSENGER: You set me to watch the guard. I hid in the garden. Jesus of Nazareth came forth. A man of light came down from the sky and rolled away the stone. There was an earthquake. Knowing the earthquake must have roused you, I came here at speed.

CAIAPHAS: Nonsense! You rave, Neri. Yet something must have happened. John, fetch Annas. Scatter, some of you, and summon the Sanhedrim.

(They scatter. There is a clatter of iron-shod feet outside and a soldier, running slowly because of his armor, enters.)

SOLDIER: Where is the High Priest?

CAIAPHAS: Here.

SOLDIER: The tomb is empty.

CAIAPHAS: What tomb?

SOLDIER: The tomb in Joseph's garden. Jesus of Nazareth is gone.

CAIAPHAS: Gone?

SOLDIER: There was a light, blinding, too great for seeing. We fell on our faces as dead men. Then came a great earthquake. When it was over and we rose, the stone was rolled away from the door of the tomb. We took torches and looked in. The tomb was empty. The body was gone.

CAIAPHAS: Saw you no more?

SOLDIER: No more. The centurion sent me for orders. More, others may have seen.

CAIAPHAS: You slept and dreamed.

SOLDIER: Those off duty slept. But we on guard and the centurion were awake.

CAIAPHAS: Who is your centurion to-night?

SOLDIER: Caius Carina.

NOMENCLATOR: Annas, the High Priest, with members of the Sanhedrim.

ANNAS (Entering): So, so; what we feared has happened, has it, and the disciples stole his body away while we slept?

CAIAPHAS: Neri says differently.

SOLDIER: We did not sleep.

(The noise of a troop of foot, iron-shod and armed, outside. Orders. The guard enters, in ranks, every tenth man and the Centurion with a torch.)

ANNAS (Sternly): Why leave your post?

CENTURION (With equal sternness): Why guard an empty tomb?

ANNAS: Your story.

CENTURION: An armed man from the sky. A light too great for clear seeing. He rolled away the stone. There was a great earthquake. Blinded, we saw no more. When the light died, we rose, lit torches, searched the tomb and garden, found nothing, and came here.

ANNAS: Saw no one more?

CENTURION: Publius, sleeping, had his eyes shaded by his cloak. Speak.

PUBLIUS: I woke because of shouting and a great light. The man of light was sitting on the stone. Then came so keen a brilliance from the tomb, I too, was blinded.

ANNAS: It was in Joseph's garden. What says he? Whom have you there?

CENTURION: Joseph himself. He came out after the earthquake to see how we fared.

JOSEPH OF ARIMATHEA (Stepping forward): The tomb is empty, Annas, and the garden. So much I saw.

ANNAS: What think you?

JOSEPH: That He is risen, as He said.

ANNAS: Caiaphas, what gold have you in the house?

CAIAPHAS: Three thousand shekels.

ANNAS: Order it brought. Caius Carina, you and your men slept on watch.

CENTURION: Sir, they did not.

ANNAS: You dare to contradict me?

CENTURION: Pilate would crucify the guard that slept. Press us too far, old man, and you die with us. It is your fault setting us to guard one who was Son of God.

ANNAS: Nonsense! Pilate loaned you to me. Should the matter come to his ears—

CENTURION: The guard at the northern gate know all—

ANNAS: Well, then, when the matter comes to his ears, I will hold you harmless. You were under my orders. The disciples stole away his body while you slept.

CENTURION: If we slept, how know who stole it or that it was stolen? We will not do this.

ANNAS: Is there anything a Roman will not do for gold? Here it comes—a heavy burden for a strong man. The Passover crowd, three million Jews, are camped about the city. We cannot have a riot at the Passover. Obey—and I hold you harmless. Anyone may be struck blind by lightning, without blame. Refuse—and in very truth, Pilate shall have you crucified. Hear the gold chink. Look at the faces of your men. We, the Sanhedrim, will go with you and make all right with Pilate.

CENTURION (After looking at the faces of his men): What must be must. We will obey. Yet we did not sleep.

JOSEPH (Under his breath): Jesus of Nazareth has risen.



## 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.

### PREPARING FOR HOLY ORDERS

To the Editor of *The Living Church*:

IN answer to my letter in *THE LIVING CHURCH* asking for funds to help boys who were applying at St. Alban's and who were looking forward to Holy Orders, there have been a number of replies. A faithful Churchwoman out in Iowa, educated in one of our Church schools, has sent word she will cover the expenses of one boy. Through the Dean of the Cathedral in Milwaukee we are to receive \$150. The rector of St. Luke's, Racine, has given \$200. A rector of one of the Chicago parishes, with his wife, has given \$200 as a thanksgiving for a vacation. A layman in Michigan has sent \$80. This all totals up to \$1,280. We have seven boys to provide for this year. Aside from the gifts mentioned and what the boys can contribute we shall need, in gifts, \$2,000.

St. Alban's could have enrolled four other manly fellows who wanted to come and start in their work leading up to the ministry if they could have been offered small scholarships.

Sycamore, Ill., September 21. L. B. HASTINGS.

### LABOR AND STRIKES

To the Editor of *The Living Church*:

I HAVE read with much pleasure the article regarding your former employees. I heartily concur in your views and wish to congratulate you on the courageous stand you have taken in the matter, in condemning both the trade union leaders and misinformed socialistic critics. No doubt many of your readers familiar with industrial operations feel as I do on the subject.

Brooklyn, N. Y., September 19, 1921. F. T. M. HUDSON.

### PERSONAL STATEMENT OF DR. GWYNNE

To the Editor of *The Living Church*:

I HAVE written Professor Tyson my regret that I should seemingly have involved the Association for the Sanctity of Marriage in responsibility for my letter in your issue of July 16. Though I had permission of Bishop Hall to use the letter of Dr. Shipman, which the Bishop characterizes as "frank and manly," neither he nor any other officer of the Association had authorized me, as Professor Tyson assumes, to act as its agent in the matter. The addition of "General Secretary, etc," to my signature was plainly an error of judgment.

Nevertheless, the facts of the case as stated in Dr. Shipman's own words remain. Nor is the difficulty removed one whit by the sworn statement of the bridegroom as given in Professor Tyson's pamphlet, which reads: "In my presence . . . the late Bishop Burch authorized" another clergyman of his diocese "to perform the ceremony;" and later, that "he was informed that he, Bishop Burch, gave consent to the ceremony being performed in the Church of the Heavenly Rest, either by an Episcopalian minister or by another not of that Church" (pp. 19, 20).

This additional evidence only makes the reflection on the unquestioned loyalty and intellectual consistency of the late Bishop all the more serious. For it necessarily implies that what he himself confessed to Dr. Shipman he was forbidden to do by law, he "authorized" one of his own clergy or some other minister to do. It surely becomes the only persons that had direct communication with the Bishop, who cannot now speak for himself, to relieve his memory from this imputation.

Summit, N. J., September 21, 1920 WALKER GWYNNE.

### SPECIAL SERVICES ON NOVEMBER 11th

To the Editor of *The Living Church*:

WE should like to make the suggestion through your columns that on November 11th, the opening day of the Conference on Disarmament, our Churches hold special services of prayer and thanksgiving for the Conference. The delegates need our prayers. To Christians who look forward to the coming of the Kingdom of God here on earth, this Conference is one of the most momentous and one of the most critical events in the history of the world. Surely on this day Christians will meet together for corporate prayer. That they will do so seems so obvious that we hesitate even to write suggesting it.

Faithfully,

FRANK GOOSTRAY,  
W. WINTHROP SMITH.

Philadelphia, September 21.

### SEND JOURNALS TO THE RECORDER

To the Editor of *The Living Church*:

THE attention of the secretaries "of every Diocese, Missionary District, and the Convocation of American Churches in Europe" is respectfully called to Canon 50 § IV, (11) requiring their transmission, "on or before September 1st in each and every year," to the Recorder of General Convention of the names of the clergy and deaconesses as stated in said Canon.

Since my appointment on February 10th by the Presiding Bishop of the Church to that office made vacant by the death of Ven. Herman C. Duncan, D.D. (Recorder since 1885), I have received the Journals only of the Canal Zone, Louisiana, New Jersey, and Springfield.

The importance of keeping these records needs no emphasis, and the attention of all secretaries is hereby called to this requirement of the General Convention.

Respectfully

Winn St., Alexandria, Louisiana.

W. S. SLACK,  
Recorder of General Convention.

### REVISION OF THE BAPTISMAL OFFICE

To the Editor of *The Living Church*:

DR. Waterman's letter in defense of the criticisms of the American correspondent of the *London Church Times*, demands notice in the following particulars:

1. In the series of papers which I wrote for *THE LIVING CHURCH* in the summer of 1919, analyzing and commenting on the report of the P. B. Commission, that on the Baptismal Service appears in the issue of September 6th. In it I definitely pointed out the mistakes in the rubrics which Dr. Waterman quotes, admitted carelessness in the draft, and stated that they must be rectified. If Dr. Waterman and his friend had waited for the publication of the forthcoming report they would have discovered that the rubrical defects had been removed.

2. Personally I feel certain that it was and is the intention of the Commission to make the promises obligatory in the case of adults, and that the rubric on page 112 of the report is mandatory. Any one who carefully considers the history of the rubric in the Communion service on the sermon will be reluctant to admit Dr. Waterman's gloss. It begins in 1552, which is not an auspicious date for "Mass without a sermon." The restoration of this custom among us is, after all, somewhat recent.

3. May I ask what would anybody suppose would be the sense, or the gain, of bringing adults to Baptism without making the promises, and then expect them to proceed to Confirmation with most definite obligations? If the Commission contemplated putting into effect any such stultifying proposal, it was careful to conceal its intention from itself.

4. Dr. Waterman deserves the thanks of his friend for having defended his accuracy as a critic in putting his finger on two serious errors in the report, which, however, had already been publicly pointed out. One can hardly feel that he has been as successful as an interpreter of the mind of the Commission or of its members.

If Dr. Waterman attacks the service as given in the last report, or even the draft that was published in December, 1920, he will be setting up a dummy for his bayonetting. It would be the part of prudence to wait for the forthcoming report which is now in the press.

Nashotah, Wis., September 19. HOWARD B. ST. GEORGE.

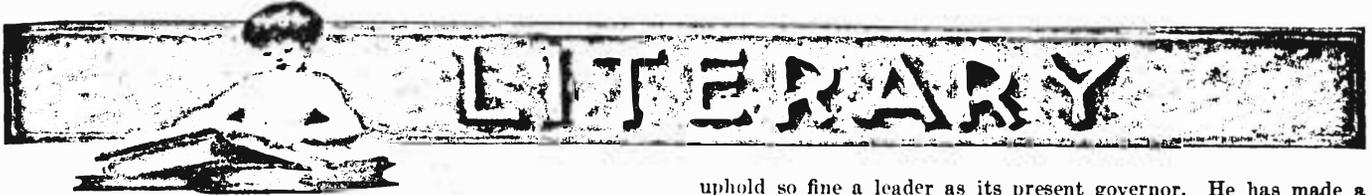
### REVISION OF THE KALENDAR

To the Editor of *The Living Church*:

REPLYING to your correspondent of Sept. 17th, I ask in turn "How could the Visitation possibly be in Advent?"

"And Mary arose in those days" (i.e., just after the Annunciation), and visited Elisabeth, "and abode with her three months"—or until St. John Baptist was born; quite the most natural duration of such a visit. St. John was circumcised July 1st, and the Blessed Virgin went home the next day. The traditional Kalendar date marks the conclusion of the visit, and was perhaps selected instead of that of the beginning because the latter would ordinarily fall in Lent.

JAMES R. SHARP.



### BISHOP GREER

*David Hummell Greer, Eighth Bishop of New York.* By Charles Lewis Slattery. Longmans, Green & Co., \$4.00.

Biography is a difficult undertaking, and Bishop Greer was not an easy subject. His life, as one follows it, was one of constant growth. Educated at Bexley Hall under the strictest form of evangelicalism as represented by Bishop Mellvaine, he started from that foundation—and grew. At St. Bartholomew's Church he was confronted with two class extremes in humanity and he sought to break down the horror of the narrow "class consciousness" that he saw on both sides. He built up one of the largest institutional works in New York and then, like Dr. Huntington, who did the same at Grace Church, he saw more clearly than before the limitation of purely humanitarian work, and the Church, with its spiritual power, took its proper perspective. Declining elections successively to be rector of Trinity Church, Boston, Bishop Coadjutor of Rhode Island, Bishop of Western Massachusetts, and Coadjutor of Pennsylvania, he was at length elected Coadjutor to Bishop Potter, of New York, and accepted. "To think of Dix nominating you and Huntington seconding you!" wrote his friend, Dr. C. A. L. Richards; "The millenium is evidently begun." It had; for three men who had together grown out of partisanship into a deeply sympathetic Churchmanship were the three men thus identified together—Dix, Huntington, and Greer. Ten years earlier Greer might have become a partisan bishop, simply because he might not have known how to be anything else. Happily his final election to the episcopate came when he had learned the lesson of sympathy in Churchmanship and among Churchmen that is so essential, especially in a diocese like New York.

Dr. Slattery's book is sympathetic, as it should be. If we were to make a criticism it would be that there is too much of what different people said about Bishop Greer after he had been taken from them and too little about the Bishop's inner life itself. There must be abundant letters from the Bishop extant that reveal himself; one would welcome much freer use of such letters in a volume of this nature. We recognize, however, that it is not easy to collect such letters. In any event we have been favored with a very interesting volume.

### DR. FREEMAN'S SERMONETTES

*Everyday Religion.* By James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis, Little "Tribune" Stories. Fleming H. Revell Co.

This volume consists, not of preached sermons, but of sermonettes printed in the Minneapolis *Tribune* during the period of the author's notable rectorship in that city. They cover a wide range of subjects, and they are written in popular language as befits their original purpose. The author does not, however, fall into the common error of watering down his religion to a mere morality in carrying out this intention. The sermonettes are models of terseness and admirably adapted to newspaper readers.

### MISCELLANEOUS

*The Four Gospels in Gheez*, published separately (4 $\frac{7}{8}$ x3 $\frac{1}{4}$  in.); and

*The New Testament in Gheez* (10x7 in.). Asmara, 1921.

These volumes are issued from the press of the (Italian) Roman Catholic Missionary Society of the Vicariate of Erythrea, Abyssinia, and are brought out at Asmara, the see city, by the Apostolic Vicar, the Rt. Rev. Camillo Carara. They are clearly printed in the standard type, the N. T. rubricated, and the edition has been supervised and corrected by comparison with Ethiopic N. T. MSS. by the Rt. Rev. Francesco da Bassano, O. S. F. C., and Signor Eduardo Grusan of the *Societa delle Missioni*. The language in which they appear, Gheez (also Ghez, or Geez) is the ancient Church language, Ethiopic. The production is most valuable and useful, owing to the difficulty of obtaining Gheez texts, and bespeaks both care and interest on the part of the editor and producer.

*The Party of the Third Part.* By Henry J. Allen, Governor of Kansas. Harper & Bros.

Nothing is vitally the matter with Kansas when it is able to

uphold so fine a leader as its present governor. He has made a name for himself, as for other reasons, so especially for having been the father of the "court of industrial relations" that is intended to do away with strikes and establish harmony between employer and employed in the paramount interest, especially of the "party of the third part" which in every labor dispute, is the public. Unhappily the court has not received the support of those who stand, in Kansas, for organized labor—a short-sightedness which is on a par with the too-frequent bad management into which so large a section of organized labor has fallen and which seems to be hurrying the whole system into destruction. This failure of "labor" to welcome so hopeful a substitute for industrial war is exceedingly regrettable. Notwithstanding that, the court appears, in the short time that it has been in operation, to have justified itself and proved its latent value. We are hoping that the experiment may become the model which other states may copy for the solution of some of the industrial problems of the day.

DR. ARNOLD B. HALL has contributed an interesting volume to Professor Richard T. Ely's "Citizen's Library Series." It is entitled *Popular Government* and is described as "an inquiry into the nature and methods of representative government." Believing, as most thoughtful observers do, that as all our institutions are being subjected to criticism, some wise and some otherwise, and some to contempt, this is the time for an analysis of the principles of our constitutional system, Professor Hall has made such an one and embodied it in this interesting volume. He inquires into the nature of popular government, asking if there are "any fixed and inherent limitations upon the exercise of popular control which the architects of our political destiny dare not ignore." He takes up such practical problems as the presidential primary, the recall of judicial decisions and officials, and the short ballot, analyzing them in their relation to popular government.

Dr. Hall has no new contribution to offer, as he frankly admits, but he hopes that the analysis and discussion of political problems in the light of fundamental principles involved may, perhaps, help to give a better perspective to the political thinking of the public and to translate its maturer thoughts into a body of political convictions. (New York: The Macmillan Co.).

IN HERMAN G. JAMES' *Local Government in the United States* we have a discussion of cities, counties, and all sundry political divisions both from the urban and from the rural aspects. It is his purpose to show the essential unity of the problem of local government. This breadth of scope affords the basis of generalizations on the aspect of government with which the average citizen comes most continuously in contact. The first chapter of the book is devoted to a brief survey of the local government systems of England and France, the sources for our own and for non-Anglo-Saxon countries respectively. Local institutions in this country are traced from Colonial times down, and succeeding chapters discuss in detail the government of cities, counties, and minor civil divisions. Finally, striking developments of the present day, the problems now pressing for solution and tendencies foreshadowing the future, are set forth. A large part of the book deals with current conditions as a basis for the consideration of general principles so that we have a volume that will prove helpful to the class room student, the general reader, and those who are seeking to know their civil responsibilities and possibilities. (New York: D. Appleton & Co.).

IN *The Story of a Style* by William B. Hale we have a clever psycho-analytic study of Woodrow Wilson. To those who admire that gentleman the book will prove a source of irritation. To those who do not regard him with favor it will add to the positiveness of their judgment. Whether one admires or condemns the subject or the writer of the book, it is one of extraordinary cleverness and suggests similar efforts in other directions, for a man's style easily yields abundant results for the student of personality. (New York: B. W. Huebsch, Inc.)

THOSE WHO ARE interested in the arguments in behalf of the Open Shop will find the *Open Shop Encyclopaedia*, prepared by the Open Shop Department of the National Association of Manufacturers (50 Church Street, New York City), a storehouse of arguments. It is designed to meet the needs of debaters.

## Church Calendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

### CALENDAR OF COMING EVENTS

- Oct. 2—Parochial Missionary Conferences, Philadelphia.
- 5-6—Synod of the Fifth Province, Milwaukee.
- 11-12—Convocation of Clergy, diocese of Nebraska, Christ Church, Beatrice, Neb.
- 12-16—Brotherhood of St. Andrew, Norfolk, Va.
- 16—Fiftieth Anniversary of the Woman's Auxillary.

## Personal Mention

**THE REV. HOWARD K. BARTOW**, for seventeen years rector of St. Stephen's Church, Cohasset, Mass., and lately archdeacon in the diocese of Michigan, has accepted the call to become rector of Christ Church, Quincy, Mass. He will enter into his new work on October 16th.

After October 1st the address of the Rev. J. O. FERRIS will be changed from Ringwood Manor, N. J., to 22 East Kinney St., Newark, N. J.

**THE REV. J. A. HOLDCROFT**, of All Saints' Church, Quantanamo, Cuba, has been transferred to Holy Trinity Church, La Gloria, Cuba. His address will be Apartado 15, La Gloria, Cuba.

**THE REV. H. FIELDS SAUMENIG**, rector of St. Peter's Church, Rome, Ga., has returned from a four months' trip abroad. He represented the Rome Rotary Club at the International convention in Scotland.

**THE VEN. G. H. SEVERANCE**, Archdeacon of Spokane, should now be addressed at 1317 N. Madison St., Spokane, Wash.

**THE REV. H. R. WEIR** has withdrawn his acceptance of his election to the rectorship of St. John's Church, Detroit, and will remain rector of Grace Church, Salem, Mass.

### ORDINATION

#### DEACONS

**EASTON**.—At All Hallows' Church, Snow Hill, (the Rev. A. L. Jones, rector), on St. Matthew's Day, Mr. MARSHALL WILSON of that parish was ordained deacon. Morning Prayer was said by the rector. The Rev. L. L. Williams of Pocomoke, read the Litany, and the candidate was presented by the Rev. John F. Kirk (Baltimore), a former rector, who also preached. Most of the clergy of the Southern Convocation attended. The Rev. Mr. Wilson returns to the General Theological Seminary for another year before taking up parish work.

### MARRIED

**BOGGS-LEWIS**.—On September 17th, in All Saints' Church, Bay Head, N. J., by the Rev. Charles L. Gomph, rector of Grace Church, Newark, N. J., CHRISTINA NEWTON, daughter of John Lawrence Boggs, of Newark, N. J., to GEORGE LIPPITT LEWIS, of New York City, formerly of Washington, D. C.

### DIED

**DORSEY**.—ESTHER MARIA DORSEY, widow of Caleb Dorsey, mother of Anita E., and Deaconess Dorsey, and a native of Baltimore, Md., at Sonoma, Cal., on September 12th, in her eighty-seventh year.

**DYVALL**.—On September 19th, NINA DYVALL, daughter of the late Lemuel E. and Mary J. DYVALL.

Her eyes are closed that looked on life  
Through mists of pain and tears,  
But God has opened them above  
To smile through endless years.

**FAUCON**.—Entered Paradise September 15th. ELIZABETH BREWSTER FAUCON, daughter of the late Maurice and Mary E. FAUCON. Funeral service at St. Mary's Church, Brooklyn, N. Y., September 18th. Burial at Jamaica, N. Y.  
Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!

**LIVINGSTON**.—At her late residence, 20 E. Eighth St., New York City, CHARLOTTE LUCIA, daughter of the late Charles James and Charlotte L. LIVINGSTON, Tuesday, September 20th.

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

Rates for advertising in this department as follows:

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

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

**RECTOR WANTED, NORTHERN TEXAS**.—Splendid climate, beautiful church, Moderate salary to commence. Can be greatly increased by the right man. Apply giving full particulars to S. C. ASH, Cleburne, Texas.

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

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

#### MISCELLANEOUS

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

**WANTED CHOIRMASTER AND ORGANIST** October to June, small church, resort and college town, cabinet organ, choir mixed, vested, largely students, compensation moderate, room in vestry, board outside with rector, ideal surroundings, outdoor recreation through winter, address at once with particulars and references, REV. L. PARDEE, Winter Park, Florida.

### POSITIONS WANTED

#### CLERICAL

**PRIEST, GOOD PREACHER, WOULD ACCEPT** small Catholic parish or mission, partially supporting himself. Address MISSIONARY, care John W. Harris, Woodmont, Conn.

**SUNDAY DUTY, NOVEMBER; RECTOR**. Waynesville, North Carolina.

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

### MISCELLANEOUS

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

**SEXTON, CHURCHMAN, REVERENT, RELIABLE**, experienced, desires position of sexton. Can furnish references. Address SEXTON, 432, care of LIVING CHURCH, Milwaukee, Wis.

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

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

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

**PROOFREADING DONE AT HOME**, Manuscript revised, edited. Articles written from author's notes. Address READER, Box 194, Washington, Conn.

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

### PARISH AND CHURCH

**CATHEDRAL STUDIO—ENGLISH CHURCH** Embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burses and vell \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKVILLE, 11 W. Kerke St., Chevy Chase, Washington, D. C. Tel. Clev. 52.

**FLORENTINE CHRISTMAS CARDS \$1.00** and \$1.25 per dozen. Leaflet. C. ZARA, Box 4243, Germantown, Pa.

**HAVING SAVED MY CHURCH SUBSTANTIAL** sums of money, through knowledge of the values and sources of imported merchandise, I offer my services to Churches, clergy, or individuals, in the purchase of vestments, clothing, books, music, boots, etc., abroad. Surprising savings may be effected, and transactions will be on strict basis of "pay when satisfied." Inquiries solicited. GEORGE C. PHELPS, All Saints' Cloister, Boston-24.

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

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

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

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

**PIPE ORGANS.—IF THE PURCHASE OF** an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

### UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

FOR SALE—CONNECTICUT

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

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

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

HOME FOR CHILDREN—NEW YORK

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

HOSPITAL—NEW JERSEY

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

SISTERS OF THE HOLY NAIVITY

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

IS IT WORTH WHILE?

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

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

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

LOANS, GIFTS, AND GRANTS

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

APPEAL

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000 sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DRIBLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

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, not difficult to secure.

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

SAINT LUKE'S CHURCH, NEW YORK

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

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

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass, 7:00 A. M.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

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

ST. ANDREW'S MEMORIAL CHURCH, DENVER

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

BOOKS RECEIVED

*Bureau of Industrial Research*. New York City.  
*Workers Education*. By Arthur Gleason.

*Princeton University Press*. Princeton, N. J.  
*Human Efficiency and Levels of Intelligence*.  
By Henry Herbert Goddard.

*Alfred A. Knopf*. New York City.  
*The Foundations of Social Science*. By  
James Mickel Williams.

*Houghton Mifflin Co.* Boston, Mass.  
*The Young Man From Jerusalem*. By Wil-  
liam G. Ballantine. Price \$1.00

*The Stratford Company*. 12 Pearl St., Boston,  
Mass.  
*Patrick Brontë*. By James Senior. Price  
Price \$2.00.

*Congregational Educational Society*. Boston.  
*Constitutionalism in Industry*. By Agnes H.  
Campbell.

*Barse & Hopkins*. 28 W. 23rd St., New York  
City.  
*Shaggo. The Mighty Buffalo*. By Richard  
Barnum (Kneetche Animal Stories).  
Illustrated by Walter F. Rogers. Size  
5 1/4 x 7 1/2. 128 pages, 75 cents.

*Lothrop, Lee & Shepard Co.* Boston.  
*The Silver Bear*. By Edna A. Brown.  
Illustrated in colors by Antoninette Ingalls.  
Price \$1.50.

*The Book of Cowboys*. By Francis Rolt-  
Wheeler. With 33 illustrations from  
Photographs, Sketches, and Early Prints.  
Price \$2.00.

*Heroines of History and Legend*. Selected  
by Elva S. Smith. Carnegie Library, Pitts-  
burgh. Illustrated from Prints of Famo-  
us Paintings. Price \$2.00.

*Betty Barker—A Little Girl with a Big  
Heart*. By Janet Thomas Van Osdel.  
Illustrated in colors by Antoninette Ingalls.  
Price \$1.50.

*Adele Doring at Boarding-School*. Third  
volume of "Adele Doring Books." By  
Grace May North. Illustrated in colors  
by Florence Lilley Young. Price \$1.75.

*Hodder and Stoughton, Limited*. London, Eng-  
land. George H. Doran Company, New  
York, American Agents.

*The Intention of His Soul*. By Rev. Hubert  
L. Simpson, M. A. (Net \$2.00).

*The Macmillan Company*. New York City.  
*The Social Mission of Charity*. By William  
J. Korby.

*Employment Psychology*. By Henry C. Link.  
*The Economics of Welfare*. By A. C. Pigou.  
*Church and Labor*. By John A. Ryan and  
Joseph Hunslein.

*Longmans, Green & Co.* Fourth Avenue and  
30th St., New York City.

*The Christ the Son of God: A Life of Our  
Lord and Saviour Jesus Christ*. By the  
Abbe Constant Fournard. Translated from  
the Fifth Edition with the Author's Sanc-  
tion. With an Introduction by His Emi-  
nence Cardinal Manning. (Net 75c).

*Barse & Hopkins.* 28 W. 23rd St., New York.  
*The Corner House Girls Among the Gypsies.*  
 By Grace Brooks Hill. (Corner House  
 Girl Series). Illustrated by Thelma  
 Gooch. Price \$1.00.  
*George H. Doran Company.* New York City.  
*Snow Over Elden.* By Thomas Moulton.

*The S. P. C. K.,* London, England.  
*The Macmillan Co.,* New York City, *American  
 Agents.*  
*Dirorce in the New Testament: A Reply to  
 Dr. Charles.* By G. H. Box, D.D., and  
 Charles Gore, D.D.

## BULLETINS

*Episcopal Theological School.* Cambridge,  
 Mass.

*The Faculty to the Alumni.* Official Bulletin  
 of the Episcopal Theological School.  
 June, 1921.

## PAMPHLETS

*From the Author.*

*The Mission of the Episcopal Church Among  
 the Negroes of the Diocese of Arkansas.*  
 By the Rt. Rev. E. Thomas Demby, DD.,  
 Suffragan Bishop of Arkansas, 1852 Cross  
 St., Little Rock, Arkansas.

## PAPER COVERED BOOKS

*The Society of SS. Peter and Paul.* 32 George  
 St., Hanover Square, London, England.  
*Holy Unction.* A Dogmatic Treatise on the  
 Unction of the Sick. By Archdale A.  
 King, Priest of St. Saviour's, Poplar.  
*The Domestic and Foreign Missionary Society.*  
 281 Fourth Ave., New York City.  
*Warfare.* A series of Lesson-Stories, show-  
 ing the kind of warfare that is worth  
 while. By Rev. Phillips E. Osgood (15c  
 a copy or \$1.00 a dozen).

## WISH TO SUBSTITUTE THE ROMAN MASS

### Limited Movement By Certain English Priests—An Act To Preserve Cathedrals— Bishop of Peterborough Writes On Unity—Re- quiem For King Peter I.

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

HERE is a small but energetic body of priests in the Anglican communion who appear to be favoring the substitution of the modern Roman Mass, in matters of ritual and ceremonial, for the Book of Common Prayer as interpreted in accordance with inherited tradition. An animated correspondence in *The Church Times* has been proceeding now for some weeks on this subject, and some of the arguments urged in defence of the substitution are:—

- (1) That the English rite is a dead, not a living, rite;
- (2) That it is national, and therefore not Catholic; and
- (3) That, as Westerns, we must, if we would advance the cause of reunion, follow Roman directions.

To these arguments it may be replied that, if the English rite has at times appeared to be dead, it was not because it had no life in it, but because it was not rightly used. That it should be a national rite, national that is in the sense of its being a native development, whatever its origin may have been, is very far indeed from impairing its Catholicity. The third argument is perhaps the weakest of all. It ignores the whole of the Eastern Church, which is not in the least likely to reunite with the West on the basis of a uniform Latin rite. Moreover, the suggestion that the Congregation of Rites should be accepted as authoritative with us is futile, unless Papal supremacy is also accepted, which does not appear to be the case. It is open for anyone to express a preference for the Roman rite, if he is persuaded that it is the best of all, and to work for its ultimate adoption with us; against which, however, is the awkward fact that it would symbolize the supremacy of the Pope. But it is another thing for individual or associated priests, on their own authority and responsibility, to embark on this unwarranted venture of transforming, out of all recognition, the rite which they are pledged to administer.

*The Church Times*, summing up the correspondence, maintains that it is the Prayer Book alone to which we can appeal for the necessary authority for all that is done to advance Catholic faith and practice, and upon which we shall find common ground. It makes the suggestion that if Catholics were to unite in demanding permission to use the far more satisfactory Mass of the First Prayer Book of Edward VI. (1549) they could easily secure it, and the dangerous experiments of the Convocations in Prayer Book revision would be checked. If they will not so unite, they must either agree upon a reasonable use of the present Book, or reconcile themselves to division and consequent defeat.

## FOR PROTECTION OF ANCIENT MONUMENTS

Details of the recommendations made by the Ancient Monuments Advisory Committee which was set up in July of last year, with Lord Beauchamp as chairman, have just been published. In so far as ecclesiastical buildings are concerned, it is recommended that the formation of advisory bodies in each diocese should be proceeded with, and that the authorities of the Church should formulate a scheme for the legal protection of the fabrics of cathedral churches; failing the latter, that the powers of the Act should be extended to protect such buildings.

## REVIEW OF LAMBETH CONFERENCE RESULTS

The Bishop of Peterborough, writing to the Church newspapers, reviews what has happened during the year that has passed since the Bishops issued their appeal for reunion from the Lambeth Conference. After expressing some disappointment at the apparent lack of willingness on the part of any Church to moderate positions more suited to the controversies of thirty or three hundred years ago, his lordship goes on to say that, on the other hand, there has been a widespread appreciation of the spirit which prompted the Lambeth Appeal. Its ambassadors, he says, have been cordially received by the Church Assemblies, which, as ambassadors, they have visited. There is a universal admission of the scandal of the present disunion, and there has been a large extension of informal discussions between ministers and others as to possible ways of arriving at a better understanding. Summing up a thoughtful and reasonable essay, the Bishop concludes: "The crucial question which must be faced and thought out by each Church before any real advance

can be made is simply this: What kind of unity do we want? It is widely agreed that it must include large diversity, that there must be room for great groups within the reunited Church. It is also widely agreed that it must be based on fundamental principles, rooted in the New Testament, and in the life of the early Church. Broadly speaking, the choice must be made between two kinds of unity, a big federation, or a big family circle. Are the Churches to be content with a federation which links them up to a certain point, but which leaves each group practically in its present position, or do we want an organic unity, linked to the past through the historic order of Christendom, yet large enough, and capable of such living development, as to include within its borders all the main types of Christian experience?

"To put the matter plainly, it is comparatively easy to work for a pan-Protestant federation, or for an exclusive 'Catholic' Church, and there are those who think that a permanent balance of power between Catholic and Protestant is the best solution. But neither of these great types of thought and outlook can do without the other. The real problem of reunion is to connect them in such a way as to shed all that is un-Christian on both sides, and to combine both in a new and mighty growth. To combine historic order with spiritual liberty—this is the problem, and we dare not shirk it. But first, hard thinking, and then spade work in all the Churches."

## LONDON REQUIEM FOR SERBIAN KING

A wonderfully impressive service took place at the Church of St. Magnus the Martyr, London Bridge, on Monday last, when a solemn Requiem Eucharist was celebrated for his late Majesty King Peter I. of Serbia. The fact that such a service could be held in a church of the Anglican Communion, with the full approval of the Bishop, is highly significant of that bond of fellowship now happily existing between the Eastern Churches and the Church of England. The Requiem was celebrated according to the Western rite, with full ceremonial, the musical portions of the Mass being most exquisitely sung to the ancient plainsong by a specially selected choir.

An eloquent address by Dr. Hermitage Day followed at the end of the ceremony. It may be recalled that Dr. Day received at the hands of the late King Peter, during the war, the decoration of the Order of St. Sava, and it was singularly appropriate that an English representative of this Order should be selected to preach the Requiem sermon. A few extracts from Dr. Day's address may be of interest to those American Churchmen who share with their English brothers so profound an admiration and affection for the brave Serbian race. Dr. Day spoke as follows:—

"We have met, Serbs and Englishmen, before the altar of God to offer the Holy Sacrifice, according to our English rite, for the repose of the soul of a king: a king whose reign has been a glorious epoch in the history of a people never more glorious than in apparent defeat, a people whose passionate patriotism has sustained it in every crisis of its fate. . . . It is sometimes lightly said that romance and chivalry have no place in our modern world. What life more romantic, what spirit more chivalrous, shall we find among royal records than those of the first King of the Serbs, Croats, and Slovenes? . . . Summoned after many years of exile, to the throne of Serbia, confronted by innumerable difficulties, he showed himself a wise, constitutional King, a unifying, constructive force in a country which at the moment had great

need of such a force. The war of 1912 showed how much he had accomplished. The great victory over the Turks at Kumonovo was the avenging of Kossovo, more than five centuries before. It was more than a military, more even than a national victory, which was symbolized by the triumphal entry of the King and his army into Skoplie.

"There followed, too swiftly for the recovery of exhausted resources, the tragedy of the great war. Twice the Serbian army repelled the invaders, and the King rode over the Austrian flag into his palace. The third invasion was beyond their power to resist. The King shared the horrors of that retreat over the Albanian mountains to the sea which is among the marvels of human endurance. During those years when all Serbia was held by the enemy the King never lost hope; he believed that he would yet see the victory of his army and the restoration of his people. His faith in them was justified. Broken in health, he was still able to follow from his retirement that swift northward sweep which cleared the enemy from Serbian soil, one of the most brilliant operations of the war. He saw at last that union of the South Slavs in one kingdom which had long been the dream, how often it must have seemed an idle dream, of the Jugo-Slavs.

"For a time his counsel was still at the service of his country, though he had committed the task of regency to his son. As at the beginning of his reign his first thought had been to build a church, so at the end he desired to die in a monastery. It is the tradition of Serbian Kings.

"What was it that enabled the King to do so great a work? Let us refer to its source, and say openly: The grace of God. For it is God who implants in us the love of country and of race. We look back over the history of Serbia and we see the light of that love of country ever radiant. It illuminated all the Balkans in the days of the great Nemanja dynasty. It burned in St. Sava, no cloistered saint, but the leader of his people in culture, and even in political organization. During the long centuries of the Turkish oppression that fire of patriotism was tended by the poets of Serbia, and by the Serbian Church, the two forces which kept alive the spirit of the people and maintained its unity. It burns to-day in the Serbian race so brightly that its future is secure.

"My brothers of the English race, we too have seen the brightness of that flame. For out of the havoc of the great war we gained a knowledge of the Serbian spirit. The Serbs were driven into exile, many were overwhelmed in that terrible tempest, but others were borne to our shores, and, for the first time, we began really to know something of Serbia. There is none who was concerned in our small effort for the survivors of the Serbian tragedy who would not say that what we were able to give has been far more than repaid. Some of the exiles were students here; we learned from them as much as we taught. We learned quickly to appreciate their intellectual qualities, we were encouraged by their patience, in the darkest hours of the war our faith and hope were rekindled at their fire. I name one of our guests with reverence and deep affection, Bishop Nicholai. The learning of the profound scholar, the insight of the philosopher, the clear vision of the prophet, joined with the simplicity of the child, combined to make him, in those hours of doubt, at once a brightness and a stay. Others there are, now in their own country, to whom our hearts turn with affection. Nor was our experience here in England ex-

ceptional. There are records written by our countrymen who served with the Serbian army, in Serbia and in Macedonia. All tell the same tale; it is but one judgment they give of those Serbs with whom they lived, and in some cases died. None can feel doubtful of the part which Serbia has to play in the history of Europe while the Serbian race produces such men as we have known.

"Over such men it was a great achievement to have ruled worthily. Therefore it is that we have offered the Holy Mysteries for him who was the King of our Serbian friends, we have made our own the prayer of the Orthodox Liturgy, 'For repose and remission of the soul of Thy servant, Peter, in a place of light, whence sorrow and sighing are banished. Give him rest, O Lord.'"

GEORGE PARSONS

## MICHAELMAS TERM AT GENERAL SEMINARY

### Trustees to be Elected—Special Courses—Activities Delayed—Episcopal Appointments.

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

THE Michaelmas term at the General Theological Seminary, opening on the Feast of St. Michael and All Angels, promises much prosperity. There are no changes in the faculty. The executive committee of the associate alumni met last Tuesday and prepared an official ballot for the election of three trustees of the Seminary. These ballot sheets will be distributed as soon as the consents of the nominees are obtained.

Some of the special courses for this year will be one on the "Synoptic Gospels of the New Testament", given by Professor Burton Scott Easton, and another on "Special Problems in St. Mark's Gospel". Professor Charles Carroll Edmunds will also have two special courses this year, one on "The Beginning of Christianity" and the other on "Christology of the New Testament". Professor Arthur Whipple Jenks will have a course on "Men, Movements, and Methods, in the Church", and Professor Ralph Brouwer Pomeroy two courses, one on "The History of the Western Councils", and the other on "The Scholastic Period". Professor Charles Homer Boynton will have two on "Pastoral Theology". Professor Arthur Prince Hunt, one on "Christian Ethics and Industrial Reconstruction", and another on "Radical Programmes of Social Reform", and there will be a course on

"Ethics" by Professors Easton and Hunt, open to graduates only.

Religious activities in and nearby New York City seem to be later in getting started this year than formerly. A number of prominent priests are still on vacation. The season will hardly begin before the middle of October.

Bishop Manning came from his summer home in Maine on September 15th, and the Bishop has been very busy in arranging for ordinary and extraordinary matters. Considerate people remember that he now has the duties and responsibilities of the rectorship of Trinity parish as well as those of the Diocesan in this great diocese.

Episcopal appointments have been made for the following functions:

Tuesday morning, October 4: Blessing of the new chapel, Holy Cross House, West park, N. Y.

Monday evening, October 10th: Sermon at the General Theological Seminary.

Monday, October 24th: Dinner of the clergy and laity of Dutchess County, Poughkeepsie.

Thursday, October 27: Dinner for the clergy and laity in the vicinity of Westchester.

Armistice Day, Friday evening, November 11th: Special service in the Cathedral of St. John the Divine.

Tuesday, November 15th: Sermon at the opening of the Synod of the Province of New York and New Jersey in the Cathedral of the Incarnation, Garden City, Long Island.

Friday evening, November 18: Mass meeting of Church people in Carnegie Hall, New York City.

## CHAPLAIN ROLLINS LEAVES MARBLEHEAD

### Church Free of Debt—Fighting Parson of the 26th.

The Living Church News Bureau }  
Boston, September 26, 1921 }

CHAPLAIN Rollins preached his farewell sermon at St. Michael's Church, Marblehead, last week. With the characteristic blunt truthfulness which made him one of America's greatest chaplains in France, Chaplain Rollins said he was going away with the kindly feeling of ninety per cent of the people and for the remainder he had no ill feeling.

One of the local papers in reporting what many say was the most impressive expression of loyalty which any Massachusetts parish has ever shown its rector, gave the following description of the service:

"With every pew in the ancient edifice

filled and many seated in the vestibule, the Rev. Lyman A. Rollins, the fighting parson of the 26th division, preached his last sermon as rector of St. Michael's church at Marblehead yesterday and when, at the close of his sermon, he said the few appropriate sentences in which he took leave of his parishioners there was more than one pair of eyes filled with tears, for there is genuine regret, not only in the old Church, but in the patriotic old town, that so good a man as Chaplain Rollins should feel it his duty to leave the town and the Church which have been so dear to him.

"After the morning prayers the rector announced with great pleasure that a friend who did not wish his name made public, one who was greatly interested in the rector and fond of the old Church, had come forward with a check for several hundred dol-

lars to complete the payment of the \$1,500 note on which money was raised to make the needed repairs upon the church. The generous donor did this in memory of 'C. R. S.'

#### CHURCH FREE OF DEBT

"The rector expressed in fitting terms his heartfelt thanks for the generous gift that had thus made it possible for him to leave the church with all financial obligations discharged.

"He also expressed his joy that Harold Bessom, who has assisted him in the Church services, is to enter college this week to fit himself for the ministry and wished him Godspeed in his efforts to work his way through college.

"The beautiful flowers on the altar were given in memory of Mary Catherine Dupont. Mr. Rollins preached an interesting discourse from St. Paul's words, 'Walk worthy of the vocation wherewith ye are called.'

#### ARE YOU A SINN FEINER?

A good little Church boy in the diocese of Massachusetts recently asked his father if Pro. on the Hymn Board stood for Prohibition. If the father had any home brew, perhaps by coincidence there is a connection with another question which this same observing boy asked. This boy could not help being impressed by his father's intense bitterness against the Wilson administration. There seemed to be no bounds to his bitterness against the government. On one day the boy asked,

"Father, what is a Sinn Feiner?"

"He is a man who is against the government."

"Are you a Sinn Feiner?"

#### IS THIS THE TRUTH

This is the season of the year when the average parish changes its sexton. Many reasons are given for the change. "The sexton's health is not good, he is seeking or has received a call to a new field, or he has died." In the later case, no comment is necessary. The real truth why so many sextons resign or should resign is either they are not decently paid for their work, or, because they have so many different bosses, they naturally become their own boss.

Another seasonal phenomenon, peculiar to the average parish in the early fall, is the announcement, either oral or printed, relative to the summer supply. The rector has been away on a glorious vacation, and on his return to his parish is suddenly aware that his parish, has been more or less alive during the time that he was away. If the summer supply has succeeded in the almost impossible task of drawing a larger congregation than the rector, then the less the rector says about it, the better! If on the other hand, the summer congregation has followed the usual custom in Massachusetts of dwindling away, why should not they have at least as long a vacation as the rector? I cannot see what possible good is done by printing such a note as the following—"I am happy to find on my return home from my vacation that during the past three months, the Rev. \_\_\_\_\_ so acceptably took the services of the parish and received the usual cordial welcome from the parishioners."

That's a lie, unless the word cordial is omitted and unless there is a considerable mental reservation about the word welcome. The average congregation in Massachusetts is usually away in the summer, at least it thinks itself away.

RALPH M. HARPER.

## PAROCHIAL MISSIONARY CONFERENCES IN PHILADELPHIA

### Scores of People Respond— Campaign Details Completed.

*The Living Church News Bureau }  
Philadelphia, September 26, 1921 }*

**B**ISHOP Rhinelander's arrangements for a series of Parochial Missionary Conferences throughout the diocese of Pennsylvania to spread information and awaken interest concerning the Church's mission and opportunity have met with a generous and general outpouring of co-operative effort from clergy and laity.

Evidences are multiplying that virtually every parish in the diocese will be a center for informational and educational activities in connection with the Nation-wide Campaign movement, and provide fruitful soil for the expansion, extension, and enrichment of the missionary spirit among the people of the Church. The Conferences will be held during the second and third week of October.

General reference has already been made to the movement, but during the past week it has shown such marked impetus, that, unless all signs fail, it promises to be one of the outstanding missionary movements in years in this diocese. From all parts of the diocese there has been manifested a sympathetic and whole hearted purpose on the part of clergy and people to co-operate to the fullest extent.

Scores of Churchmen and Churchwomen have responded to the call for diocesan leaders and, in co-operation with the clergy, make contribution of themselves for assignment to individual parishes as bearers of the Church's message to the people.

Virtually all the campaign details have been completed. It will be formally launched, Monday, October 3, when a diocesan institute for the leaders will be held in Holy Trinity Church, this city. The institute will be in charge of the Rev. Dr. William H. Milton, executive secretary of the department of Nation-wide Campaign, and Mr. Lewis B. Franklin, treasurer of the Presiding Bishop and Council. All the clergy of the diocese have been invited to attend the institute. Between sessions of the institute there will be conferences of the leaders in the Diocesan Church House, adjoining Holy Trinity.

Demonstration conferences will be held Tuesday, Wednesday, and Thursday, also in Holy Trinity. They will be for the diocesan leaders and the clergy, and will serve as types or models for the parochial conferences to be held during the second and third week in each of the more than 200 parishes and mission stations in the diocese. Groups of laymen and laywomen will be detailed from the diocesan leaders for assignment to certain parishes. In some instances clergy will be detailed to accompany the lay leaders. The plans generally call for every parish in the diocese to be covered in the two weeks—period set aside for the parish gatherings.

SAMUEL H. WARNOCK.

## CHICAGO ORGANIST PASSES AWAY

### Much Beloved and Admired— Requiem and Memorial— Parish Library—Brother- hood Fall Meeting—Good and Evil of Dancing.

*The Living Church News Bureau }  
Chicago, September 24, 1921 }*

**A**RTHUR Randolph Fraser, organist and choirmaster of Grace Church, Oak Park, died after an acute and painful illness at the Presbyterian Hospital, Chicago, on Monday, August 22nd, in his thirtieth year. He was buried from his old home church, St. Luke's, Kalamazoo, Michigan, on the following Wednesday. Mr. Fraser was born at Kalamazoo, and graduated at the high school and college there. He always had a vocation for music, and studied in London in 1912 under Charles McPherson, organist of St. Paul's Cathedral. Later he studied under Harrison Wild of Grace Church, Chicago. Besides being the talented leader of the choir at Grace Church, Oak Park, Mr. Fraser was superintendent of music at the Deerfield-Shields high school, and had a large number of private pupils. *The Grace Church Bulletin* said of him: "Mr. Fraser has endeared himself to every member of this parish. His unflinching good nature, his enthusiasm,

and indefatigable zeal, his musical skill, and his beloved character, made him beloved by all who met him.

A requiem celebration of the Holy Communion was said in Grace Church on Wednesday, August 24th. There will be a memorial service for him on November 1st, the anniversary of his coming to Grace Church.

#### PARISH LIBRARY

A parish library has been started at St. Matthew's Church, Chicago, (Rev. E. V. Griswold, priest-in-charge), by the gift of three hundred volumes of religious books, which the Rev. E. V. Griswold obtained from a distant Church family.

It is hoped that this nucleus of a parish library will be added to from time to time, so that eventually there will be a large and valuable library that will be useful and beneficial to this community.

#### BROTHERHOOD FALL MEETING

The first meeting for the fall of the Chicago diocesan local assembly of the Brotherhood of St. Andrew, took place at St. Martin's Church, Austin, on Saturday, September 24th, Mr. H. L. Choate presiding. There was a helpful conference on The Rule of Service at 3 o'clock led by Mr. Choate, and another on 'The Program of Your Chapter' led by Mr. W. F. Pelham. At the evening service a rousing appeal was given by the Bishop of Liberia, the Rt. Rev. W. H. Overs, Ph.D.

THE GOOD AND EVIL OF DANCING

At one of the last meetings of "The Round Table" held at the Church of the Advent, Chicago (Rev. G. G. Moore, rector), and attended by a large gathering of clergy, Mr. J. Louis Guyon, the proprietor of "Guyon's Paradise", Chicago's largest dance hall, gave a thoughtful address on present day dancing, which so impressed his audience that it was requested that the address be published. This has been done, and we are glad to quote from it expressing as it does the opinion and attitude of a reputable teacher of dancing.

Says Mr. Guyon: "Dancing is the poetry of motion. It is as natural for the human being to dance as it is for the sun to shine. People have danced since the beginning of the world. All of us have noticed the child of two or three years dancing to the music furnished by a street musician. Dancing itself is not wrong. It is to its abuse we must object. It would be just as logical to denounce religion because crimes have been committed in its name.

"Some seven years ago when the dance teachers of Chicago adopted the tango and the whole country went wild over the so-called 'modern' dancing and they were holding tango teas at almost every street crossing. I had the pleasure of addressing a number of ladies at Hull House among whom were Jane Addams, Mrs. Joseph T. Bowen, Miss Jessie Binford, Mrs. Gertrude Howe Britten, and others whose names are familiar to you by reason of their works. I explained at that time that if these dances were adopted by society it would result in just the condition we have today. A few years later, at the request of Mrs. James F. Keeley, I addressed a meeting of women interested in providing entertainment for boys in the army and navy. I again explained the curse of any dance that permitted the gentleman to walk directly in front of his partner, and concluded my remarks by saying that we were forced to witness our sons and daughters dancing at all of our leading hotels, clubs, society balls, church, and college dances, in a way that they should at least have a marriage license before stepping on the ball-room floor, and if they did have a marriage license, there would be no excuse and no need for performing these acts in public.

"This form of dancing is a menace to the morals of our young people. It is a menace to the future of our nation. And I would say if it were impossible to conduct dancing without sanctioning this form, then we should abolish all dancing.

"But I want to point out to you, that in the face of a world gone crazy over jazz music and indecent dancing; in the face of their adoption by dancing teachers everywhere and by the social world, against the advice and judgment of my friends, who told me it would be impossible for me to succeed, I built up a little two by four business into one of the greatest institutions of its kind in the country; simply by insisting on keeping it clean, and refusing to allow these immoral dances to be performed in my establishment. In other words, I am selling good goods and I am confident my policy is appreciated by the thousands of boys and girls who patronize my place."

And Mr. Guyon goes on to suggest the remedy:

"Prevail on our social leaders and the people who set the styles, on our prominent men and women, to refrain from attending any gathering where men and women put their bellies and cheeks together and wiggle to the noises of a jazz orchestra, persuade them to remain away from theaters where improper and indecent dances are performed



REV. JOHN N. BORTON  
Rector-elect of  
Grace Church, Buffalo

and jazz music is played, and to give their reason for remaining away.

"And I'll tell you how to bring this about.

"If the ministers, the teachers, the welfare workers, the thinking men and women who really are interested in the good of our young people, will devote a few hours each week to visiting the ballrooms of the city and make reports—truthful, unbiased reports without rancor and with justice—if they will call a spade a spade, and refuse to be put off with false promises and hearsay evidence—if they will be as ready to commend as to condemn—if, in other words, they will turn the light of day on the rotteness and good alike—then you will have clean dance establishments in six weeks time. The newspapers, I am confident, would be glad to print the reports of such men and women."

H. B. GWYN.

STUDENT WORK AT MADISON

AS ALREADY STATED in THE LIVING CHURCH, the work among students at Madison begins with renewed enthusiasm through the appointment as Student Chaplain of the Rev. Stanley Matthews Cleveland, who comes to Madison for the purpose from Princeton, New Jersey, where he was engaged in similar work. An exceedingly valuable piece of property, on University Avenue, just across the street from the campus, was acquired some time ago. Three buildings are on this Church property, the residence of the Field Secretary, the residence of the Student Chaplain, and a large central building, once a fraternity house, which is being converted into a comfortable club, the St. Francis Club house for Episcopal



REV. STANLEY M. CLEVELAND

students. Through the cordiality of Grace Church, much of the religious activity will center about the parish edifice while the social activities are arranged in connection with the club house. Mr. Cleveland's plans for the first semester's work are very simple, to organize the club house; to hold one or two receptions for students at Grace Church, to develop two Bible classes, one on Sunday mornings on The Church, one on Tuesday evenings on The Philosophy of Christianity; an informal supper and "mixer" at the club house on Sunday evenings; and to spend the vast majority of his time calling on students with particular reference to those whose pastors have sent in their names. Thus the co-operation of the parochial clergy throughout the state and beyond, wherever students from their parishes have entered the University, will be a very large factor in the success of the

Mr. Cleveland has already had abundant experience in work among young people. While rector of a small parish in Southern Ohio, he was chaplain for the Bethany Home for girls and boys and of the Cincinnati Opportunity Farm for delinquent girls. At our entrance into the war, he was one of the first twenty-five men to sail from America for service with the A. E. F.—Y. M. C. A. As Educational Secretary at St. Nazaire, Camp Secretary with the 5th U. S. Marines, Area Secretary of the Dijon Area, and at the front with the 103rd F. A., 26th Division, at Soissons and near Toul, he served one year with the Y. M. C. A. overseas. Receiving then his appointment as Chaplain, First Lieutenant in the Regular Army, he served with the 307th Infantry, 77th Division, the New York National Army Division, in the Oise-Aisne and in the two phases of the Argonne-Meuse offensives. After the Armistice and three months detached duty with a base hospital, he returned to America to become assistant at Trinity Church, Princeton, New Jersey, in charge of the Church's work among the students of Princeton University. Under the rector of Trinity, Princeton, the Rev. Robert Williams, a member of the Executive Committee of the National Student Council, and student pastor for the Second Province, Mr. Cleveland learned the distinctive features of student work from one of the most experienced student pastors in the Church, a training which should fit him to take over the great and growing opportunities at the University of Wisconsin.

DISTINGUISH CHINESE GIVE TO BOONE

BOONE UNIVERSITY, at Wuchang, China, one of our Church institutions, has evidently made its way into the confidence of the most distinguished of Chinese. According to their University magazine, *The Boone Review*, gifts to the Library Extension Fund of the University have lately been received from President Hsu and from ex-President Li Yuen-hung, these being respectively the President and ex-President of the Chinese Republic. The University has also lately received from Miss Olivia E. Phelps Stokes, of New York City, a gift of \$2,000 in addition to a previous gift of \$1,000 for the enlargement of Stokes Hall, given in memory of her sister, Caroline Phelps Stokes. A gift of 150 volumes for the library was lately received from the New York Public Library. They include many of the latest books in history, science, sociology, literature, and biography, and came as an entire surprise.

## A TYPICAL RURAL CHURCH

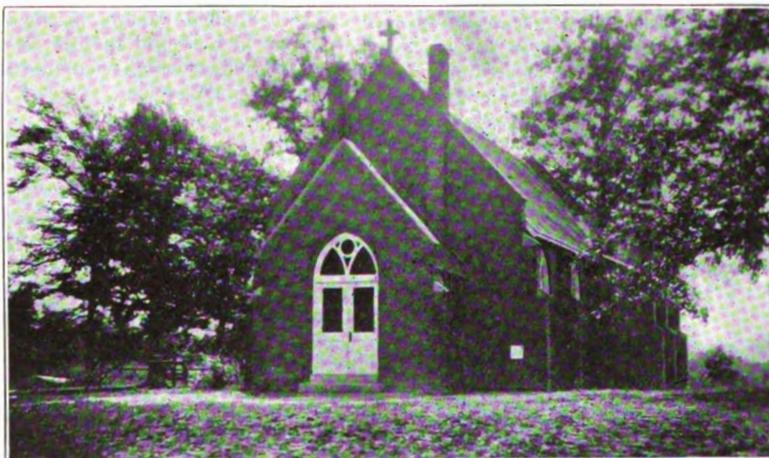
ON SEPTEMBER 4th, the Bishop of Southern Virginia consecrated St Mark's Church, Cochran, Va. He was assisted in the service by Bishop Thomson, the Rev. Arthur P. Gray, Jr., former rector of the parish, the Rev. Arthur P. Gray, and the Rev. Francis Bland Tucker, the present rector. This little church, built of brick, with buttresses and pure lines, is a proof of what the Church can do in rural communities. There is no village, no town within miles, and the congregation is composed entirely of farming people. There is no other church in four miles. When the mission was begun there



CHOIR IN "A TYPICAL RURAL CHURCH"

were no members of our Church. Now there are fourteen communicants, and at every service a congregation that overflows the Church. It has already become the spiritual home of the people, who are drawn to the Church by the beauty of the services, and who feel at home because they know it to be the Church of their forefathers.

It ought to be the aim of the Church which first brought the Word of God, the Book of Common Prayer, and the Sacraments of Christ's Grace to this country to put its service and its nurture in the reach of every community in the land. It belongs to our people by inheritance, and when they are brought close to it they feel intuitively that it has something to give them which



ST. MARK'S CHURCH, COCHRAN, VA.

they cannot find elsewhere. No people have larger need of the Church; and none give it a more hearty welcome than those who live in the rural sections.

There are many churches in the diocese of Southern Virginia situated like St. Mark's, but we will not be satisfied until we have realized the ideal of the early colonists—a church in reach of every community and God's House, as Captain John Smith said, the stateliest House in every place.

## CENTENNIAL OF NORTH CAROLINA CHURCH

CHRIST CHURCH, Raleigh, North Carolina, (Rev. Milton A. Barber, rector), celebrates the centennial of its foundation with a series of events beginning on Sunday, October 9th. Bishop Gailor will be the preacher at the morning service of that day, while in the evening the Bishop of North Carolina will give sketches and reminiscences of former rectors and other recollections of the historic parish.

Monday evening, October 10, another interesting program has been arranged with an historical review of the parish since its

formation in 1821, by Marshall DeLancey Haywood, historiographer of the diocese, and personal reminiscences by Captain S. A. Ashe. Tuesday morning, October 11, the beautiful chapel adjoining the parish house will be consecrated by Bishop Cheshire; and in the evening the choir, under the direction of William H. Jones, will render the musical composition "Ancient of Days." Wednesday evening the celebration comes to a close with a general reception for all the members of the parish and their friends in the parish house.

The venerable church will be appropriately decorated for the centennial, this feature being left in the hands of the Altar Guild.

The rectors of Christ Church during the

tensive renovation, the walls have been freshened, and other improvement made in anticipation of the Centennial.

## RECEIPTS CONTINUE TO DECREASE

FOR THE THIRD consecutive month the receipts for the National Treasury of the Church show a decrease. Up to September 1st the splendid advance of last spring has been entirely lost and the amount received to that date is \$2,300 less than in the corresponding period last year. The Council, in making its appropriations, counted on an increase for the year of \$200,000, and practically this entire increase was realized in the first five months. Now it has gone, and another \$100,000 has been borrowed to carry on the work through August! "We are now wondering if the missionaries' salaries can be paid at the end of this month," writes Mr. Franklin, the treasurer.

## THE JAPANESE CHURCH

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

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

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

Among the buildings there are 127 churches, about half of them consecrated; 84 mission halls; 2 hospitals; 2 dispensaries; 5 orphanages with about 200 children. There are 70 boarding and day schools, 50 of them in Tokyo and Kyoto.

The contributions from the churches during the year 1920 were about \$70,000. There was a marked increase in the contributions per capita from 1919 to 1920. Counting only those who communicated during the year, the per capita contribution for three years, 1918-20, were \$5, \$5.50, and \$9.

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

## FOND DU LAC AUXILIARY MEETING

THE ANNUAL MEETING of the diocesan Woman's Auxiliary was held September 13th and 14th at St. Peter's Church, Sheboygan Falls.

Bishop Weller preached at Evensong Tuesday evening. On Wednesday, after two Eucharists, the forenoon was taken up by reports and discussion on the equality of women with laymen in the Church's legislative bodies. The Lambeth resolution No. 46 favoring the election of lay women as well as laymen to the General Convention was voted down with only one vote for the resolution. A resolution favoring a National House of Churchwomen was amended to read "on the same lines as that of the House of Churchwomen now established in the Province of the Mid-west." Notice was given of the question of a diocesan House of

past hundred year have been Bishop John Stark Ravenscroft, who served from 1823 to 1828; Rev. Charles P. Elliott, from 1828 to 1829; Rev. George Washington Freeman, afterwards Missionary Bishop of the Southwest, from 1829 to 1840; Rev. Richard Sharpe Mason, D.D., from 1840 to 1874; Rev. Matthias M. Marshall, D.D., from 1874 to 1907; Rev. Milton A. Barber, from 1907 to the present time.

The church has recently undergone ex-

Churchwomen to be presented at the next annual meeting.

The Bishop reported that \$20,814.10 had been raised for the rebuilding of the church at the Oneida Indian Reservation. The diocesan Auxiliary raised \$6,440.46 of this amount under the leadership of Mrs. E. O. Brown of Rhinelander. The Bishop reported that between \$3,000 and \$4,000 more would be required to complete the church.

The Auxiliary voted to continue their work for the Oneida church until sufficient funds are in hand to complete the building.

At the afternoon session the following officers were elected: Pres., Mrs. Pantzer of Sheboygan; 1st V. Pres., Mrs. B. H. Sanborn, Sheboygan Falls; 2nd V. Pres., Mrs. W. W. Walton, Wisconsin Rapids; Recording Secy., Mrs. R. A. Taite, Manitowoc; Cor. Secy., Mrs. R. A. Cooke, Stevens Point; Treas., Mrs. R. H. Weller, Fond du Lac; Treas. United Offering, Mrs. E. C. Barnes, Ripon.

Delegates to the provincial synod were elected as follows: Mesdames Pantzer, Sheboygan; Gray, Rhinelander; Graf, Ripon; and Cooke, Stevens Point.

Alternates: Mesdames Taite, Manitowoc; Horshberg, Sheboygan Falls; Weller, Fond du Lac; Keehn, Sheboygan.

The next annual meeting will be held at Appleton the first week in September.

#### CHURCH LEAGUE OF THE ISOLATED

READERS OF THE LIVING CHURCH are familiar with this unique institution. It has now so expanded its activities that diocesan secretaries have been appointed in many dioceses and others will be appointed. The list to date is as follows:

Albany, Ven. R. H. Brooks, P. O. Box 18, Albany, N. Y.; Ven. Guy H. Purdy, Warrensburg, N. Y.; Ven. Yale Lyon, Unadilla, N. Y.; Rev. D. Charles White, Ogdensburg, N. Y.

Arizona, Rev. J. R. Jenkins, Phoenix, Ariz. Asheville (Acting), Rev. Jas. B. Sill, Rutherfordton, N. C.

Atlanta, Rev. Cyril E. Bentley (Executive Secretary.)

Central New York, Rev. W. R. Yeakel, Box 47, Utica, N. Y.

Dallas, Rev. H. L. Virden, 2718 Fairmount St., Dallas, Texas.

East Carolina, Rev. W. R. Noe, 507 Southern Bldg., Wilmington, N. C.

Easton, Rev. Aylward Chamberlain, Easton, Md.

Fond du Lac, Rt. Rev. R. H. Weller, D.D., Fond du Lac, Wis.

Harrisburg, Rev. A. A. Hughes, Manheim, Pa.

Idaho, Rev. Martin Damer, Nampa, Idaho. Kentucky, Mrs. Frank O. Foster, 115 W. Chestnut St., Louisville, Ky.

Lexington, Mr. John Marston, Jr., 462 W. 2nd St., Lexington, Ky.

Maine, Rev. Philip Schuyler, 121 State St., Portland, Me.

Michigan, Rev. Edw. B. Jermin, 714-5th Ave., Bay City, Mich.

Minnesota, Rev. A. D. Stowe, 131 E. 14th St., Minneapolis, Minn.

Mississippi, Rev. G. G. Smead, Jackson, Miss.

Montana, Rev. S. D. Hooker, Helena, Mont. New Jersey, Rev. Alanson Q. Bailey, Shrewsbury, N. J.

New Mexico, Rev. W. H. Ziegler, Albuquerque, N. M.

Northern Indiana, Rev. H. R. White, 314 W. Colfax Ave., South Bend, Ind.

Salina, Rt. Rev. R. H. Mize, Salina, Kans.

South Dakota, Mrs. Dora C. Bannix, 503 Spring St., Sioux Falls, S. D.

So. Florida, Rt. Rev. Cameron Mann, Orlando, Fla.

So. Ohio, Miss Lucy K. Matthews, 573 South Third St., Dayton, Ohio.

Spokane, Rt. Rev. Herman Page, 2303 First Ave., Spokane, Wash.

Springfield, Rev. Arthur G. Wilson, Danville, Ill.

Tennessee, Rev. James A. Sharp, Tullahoma, Tenn.

Texas, Mrs. J. B. Bowles, 305 Avondale St., Houston, Texas.

Vermont, Rev. Arthur A. Bessey, Milton, Vt.

Virginia, Rev. G. McLaren Brydon, 400 Old Dominion Tr. Bldg., Richmond, Va.

Washington, Rev. D. W. Curran, 912-15th St., N. W., Washington, D. C.

Western Michigan, Rev. L. R. Vercoe, 303 Kelsey Bldg., Grand Rapids, Mich.

Western New York, Rev. H. C. Wheaton, 995 Culver Rd., Rochester, N. Y.

West Texas, Rev. Francis Brown, Gonzales, Texas.

Wyoming, Rev. Ernest Dray, Cheyenne, Wyo.

The purposes of the League are as follows:

(1) To search out and list the "lost" communicants in each diocese.

(2) To agitate before the clergy the great need of recovering the large number of Church communicants lost through living in communities without the Church.

(3) To secure the appointment in each diocese of a "live" clergyman to push this phase of missionary work by calling the attention of the clergy, by keeping a list of the isolated communicants reported, by seeing that each is placed under the spiritual care of some convenient clergyman, and by reporting to the proper bishop any "isolated" of whom he may hear living in his diocese.

(4) To supply *The Isolated Churchman* and other literature, through either the national or diocesan organization, as the diocese may elect.

(5) to work to galvanize each "isolated" into a center of activity for the Church.

#### MISSIONARY CENTENNIALS

A HUNDRED years ago the London Missionary Society began work in Madagascar. There has been a great celebration of this event, eleven thousand people gathering for one of the outdoor meetings.

The see of Tinnevely, in Southern India, has also celebrated the hundredth anniversary of work there. Tinnevely Christians are now to be found in government or missionary service all over India, "from the Himalayas to Cape Comorin, and from Bombay to Mandalay."

#### IMPROVEMENTS IN NORTH CAROLINA CHURCH

EXTENSIVE IMPROVEMENTS on the property of Grace Church, Waynesville, N. C., under direction of the Rev. Albert New, are now under way here. A new parish house of considerable size, which will be adequately equipped, has just been completed in the rear of the church, while new hardwood floors and other improvements are being added to the main building, together with remodeling of the rectory. A handsome new pipe organ has also recently been placed in the church.

#### COUNCIL OF ADVICE IN SOCIAL SERVICE

AT THE NATIONAL CONFERENCE of Social Workers of the Church, held in Milwaukee

in June, a resolution was adopted asking that the Executive Secretary would appoint a Council of Advice from among workers throughout the country. In accordance with that request he has appointed the following:

Rev. Chas. K. Gilbert, secretary of the Social Service Commission of the diocese of New York; Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, Pennsylvania; Rev. Chas. L. Street, Cathedral of SS. Peter and Paul, Chicago, Illinois; Rev. Rufus D. S. Putney, rector of St. Philip's Church, St. Louis, Missouri; Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Texas; Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, California; Rev. Wm. T. Renison, rector of St. John's Church, Stockton, California.

Of these advisers, the Rev. Wm. T. Renison represented the Department at the Synod of the Eighth Province; the Rev. C. Rankin Barnes will represent the Department at the Synod of the Sixth Province; the Rev. R. D. S. Putney at the Synod of the Seventh; the Rev. Chas. L. Street at the Synod of the Third; the Rev. Chas. K. Gilbert at the Synod of the Second Province. The Executive Secretary of the Department, the Rev. Charles N. Lathrop, will attend the Fifth Department Synod in Milwaukee. The Council of Advice will keep in close touch with the official Department so that its members may be able to speak with authority of the plans and policies of the Department, and thus be ready to speak on the subject as occasion may present itself.

#### PAGEANT IN PREPARATION AT BIRMINGHAM

THE THIRTY-THIRD annual convention of the Woman's Auxiliary in the diocese of Alabama will be held November 1st to 3rd at the Church of the Advent, Birmingham. The Birmingham churches will unite to present on a large scale at one of the evening sessions of the convention the Missionary Centennial Pageant, "The Mission of the Church." The three speaking parts, the "Voice of Divine Mediation," the "Appeal of the Human Spirit," and the "Word of God," will be taken by the Rev. Middleton S. Barnwell, rector of the Church of the Advent, the Rev. Joseph T. Ware, rector of St. Andrew's Church, and the Rev. Oscar deW. Randolph, rector of St. Mary's Church respectively. The two missionary clergymen will be represented by the Rev. Edmunds Bennett and the Rev. Carl Henckell. Mrs. Joseph T. Ware, the general chairman and director of the pageant, is being most ably and enthusiastically assisted by chairmen representing the five Birmingham churches and the new mission at East Lake. There will be more than a hundred characters representing the various mission fields and nations. The choirs of the churches will unite in furnishing the pageant music.

#### FIFTIETH ANNIVERSARY AT WAUPUN, WISCONSIN

TRINITY CHURCH, Waupun, Wis., on September 11th celebrated the fiftieth anniversary of the laying of the corner-stone of its church. Services were first held there in 1866 by the Rev. C. Thorp. Bishop Armistage confirmed a class of nine on September 11, 1871, and laid the corner-stone.

Bishop Weller preached the anniversary sermon on "The Church, the Home, and the Nation." The Rev. N. D. Stanley was celebrant, and the vicar, the Rev. Frank Nickel, read the history of the parish.

A special offering was taken for the furnishings of the new vicarage.

### FROM AN ACCOUNT BOOK IN INDIA

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### WITHOUT THE BIBLE IN SOUTH AMERICA

ON ANY LESS authority than the South American Missionary Society, an English Church organization, the following statement would be hard to believe—that in South America there are still about three hundred languages into which no portion of the Bible has been translated.

### HAS FIVE CANDIDATES FOR THE PRIESTHOOD

CHRIST CHURCH, Williamsport, Pa., (the Rev. C. N. Tyndell, rector), has at the present time five young men pledged to the work of the priesthood. When the dearth of ministerial candidates is one of the most serious problems of the Church, this parish is to be congratulated that its life and work are so attractive and virile that they make such an appeal to the young manhood of the parish.

### CENTENNIAL POSTER

THE MISSIONARY CENTENNIAL POSTER, a striking example of the adaptability of modern lithographic art to a distinctively Church subject, is off the press and is being delivered to clergy throughout the country for display in churches and parish houses.

The poster is a reproduction of the Missionary Centennial seal which was designed by Mr. Hobart B. Upjohn of New York City, the poster itself being the work of Mr. T. Leslie Thrasher also of New York City. The seal has been developed in colors which harmonize—a dull gold effect against a deep blue background, printed in seven color lithography. Under the seal, in lettering in contrast to the blue ground, is the legend: "And He said unto them, Go ye unto all the world." Under this is the wording, "Centennial Sunday, November 6, 1921."

The poster was prepared under the direction of the Department of Publicity.

### FIFTH PROVINCIAL SYNOD

POSTPONED a week from the date originally fixed, the Synod of the Fifth Province will meet in Milwaukee during the first week in October. On the afternoon of Monday, the 3rd, the Department of Missions will meet at five o'clock, and the Department of Social Service at eight o'clock. On Tuesday at ten will be the meeting of the Department of Religious Education, and at two that of the Presiding Bishop and Council of the Province. The sessions of the Synod itself open Wednesday at nine-thirty, preceded by a corporate communion at seven-thirty. At eight o'clock on that day a general mass meeting will be held at St. Paul's Church and will be addressed by

the Bishops of Chicago and Marquette. It is hoped that Churchmen in the city will make it an especial point to attend this service. Thursday is the last day of the Synod, the Holy Communion being celebrated at seven-thirty and the business meeting beginning at nine-thirty. Breakfast and lunch will be served each day. The services and sessions will be at All Saints' Cathedral and at Bosworth Hall adjoining, except for the mass meeting at St. Paul's Church.

The Provincial House of Churchwomen will hold its sessions at St. Paul's Church and Chapel.

### SECOND GENERATION IN HANKOW DISTRICT

THROUGH AN OLD choir school boy, a gift of more than \$3,000 was received by the Hankow mission last year for the erection of a building for the Hanyang English school. The boy was the pupil of the Rev. Y. K. Liao, who is now the rector of the Church in Hanyang. Mr. Liao was one of the first three pupils to enter Boone. His daughter has been studying at St. Faith's School, New York City.

### CHINA WILL OBSERVE MISSIONARY CENTENNIAL

BISHOP GRAVES of Shanghai writes that plans are being formed by the Chinese standing committee of the diocese and by the American council of advice for the celebration of the Centennial of the Domestic and Foreign Missionary Society. The Bishop expects that the Centennial will be commemorated both by the Chinese and by Americans in all churches in the district from October 30th to November 6th. Offerings are to be made which will be forwarded to the Department of Missions for the work of the American Church throughout the world.

"All of us here," says Bishop Graves "are grateful for all that the Society has done for China and for its missionaries, and you may be assured that we will do all we can to manifest this feeling."

### CONSECRATION OF THE BISHOP OF ERIE

THE CONSECRATION of the Rev. John Chamberlain Ward as Bishop of Erie took place in Grace Church, Buffalo, on Thursday, September 22nd.

At 7:30 a. m. there was a celebration of the Holy Communion, the Rev. W. A. R. Goodwin, D.D., celebrant, assisted by the Rev. Cameron J. Davis, and the Rev. Chas. D. Broughton. Morning Prayer was read by the Rev. Wm. E. Van Dyke, the Ven. Reginald S. Ratcliffe, D.D., and the Rev. George F. Williams. At the Consecration, the Rt. Rev. Presiding Bishop acted as consecrator, the co-consecrators being the Rt. Rev. Cortland Whitehead, D.D., and the Rt. Rev. Boyd Vincent, D.D. Bishop Ferris and Bishop Stearly presented Mr. Ward, Bishop Brent was the preacher, and Bishop Overs of Liberia read the Canonical Testimonial of the Bishops.

Bishop Brent's text was from St. John 21:15-17, the theme being "Love." The Litany was read by the Rev. John N. Borton, rector-elect of Grace Church.

The order of procession was as follows: Crucifer, choir, color guard (made up of sixteen army and navy veterans in service abroad under Chaplain Ward), the colors, wardens and vestrymen of Grace Church,

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lay members of the standing committees of Erie, and of Western New York, chancellors of the same dioceses, crucifer, clergy of Erie and Western New York, visiting clergy, deputy registrar, master of ceremonies, crucifer, visiting bishops, attending bishops, the bishop-elect, the presenting bishops, the Rt. Rev. the preacher, the co-consecrators, the bishops' chaplain, the Presiding Bishop.

Bishop Ward's first service will be the installation of his successor, the Rev. John N. Borton, as rector of Grace Church on Sunday next. And in the evening he will preach his farewell sermon, at which time the service flag will be taken from the wall.

The diocese of Erie presented their new bishop with a crozier and the clergy gave a completely fitted suitcase with a case for his robes, etc. His ring was given by the clergy of Western New York and his pectoral cross by the "Country Parsons of the Diocese" (a social club of the clergy). Grace parish presented their former rector with his robes.

Bishop Ward will leave for his new diocese immediately after Sunday next. He is the youngest bishop of the Church in America.

**BAPTIZED—PREACHED—  
PAINTED CHURCHES**

THE REV. THOMAS JENKINS, rector of St. David's Church, Portland, Oregon, spent his summer in Alaska in missionary work, and, returning home, tersely gives this summary of his summer activities: Services, 28; baptisms, 4; Eucharists, 12; addresses, etc., 24; new schools, 2; meetings, 5; painted churches, 2; painted clergy houses, 1; towns visited 12; miles traveled, 5,000.

It may safely be gathered that Mr. Jenkins spent a restful and profitable vacation.

**ST. HILDA'S SCHOOL, WUCHANG**

LAST SPRING, the corner-stone of St. Hilda's Chapel in Wuchang, China, was laid and the work of building has proceeded through the summer. The fund for the erection of this Chapel was begun some years ago by Miss Grace Hutchings, contrary to the statement published in THE LIVING CHURCH some time ago. She gave a small amount which lay in the bank for several years. When Miss Grace Crosby went to China a few years ago, she wrote home to the members of her various mission study classes asking for their prayers that a chapel might be built for St. Hilda's. Every member that could be reached was thereupon asked to contribute and the fund grew very satisfactorily. At the time of the General Convention in Detroit, \$5,000 for the purpose was also voted from the United Offering. The sum of these various gifts constitutes the fund from which the Chapel is being erected.

**SIXTY-TWO YEARS IN  
HOLY ORDERS**

THE REV. DR. JAWES GAMMACK, rector emeritus of St. James' Church, West Hartford, Conn., has recently celebrated his sixty-second anniversary in the ministry. Dr. Gammack was graduated from the University of Aberdeen, Scotland, receiving from that university his M. A. degree in 1857 and the degree of L.L.D. in 1887. Ordered deacon by the Bishop of Aberdeen on St. Bartholomew's Day in 1859, he was advanced to the priesthood by the same bishop in the following

year. After a ministry of thirty years in the Scottish Church, Dr. Gammack went to Canada in 1899, coming to the United States in 1893 as the rector of St. Peter's Church, Plymouth, Conn. He removed to West Hartford in 1895, becoming rector of St. James' Church, which position he held until increasing age led to his retirement in 1911. Among other works Dr. Gammack is the author of *The Hagiology and Parochial Dedications of Scotland*. Two sons of Dr. Gammack are in the priesthood of the American Church, the Rev. Arthur James Gammack, rector of Christ Church, Fitchburg, Mass., and the Rev. John Wilson Gammack, retired, living at Glen Cove, N. Y.

**CONSECRATION OF ST. MARK'S  
CHURCH, SYRACUSE, N. Y.**

ST. MARK'S CHURCH, SYRACUSE, erected 25 years ago, was consecrated by Bishop Fiske on September 18th. Assisting in the service were the Rev. Dr. Percy T. Fenn, rector, and his son, the Rev. Percy T. Fenn, Jr., also Mr. Frank L. Lyman, warden of the parish and treasurer of the diocese. Bishop Fiske preached and administered confirmation to a postulant for Holy Orders, the third from this parish within the past two years. A telegram was read from the Rev. Rolfe Pomeroy Crum of Tulsa, Okla., during whose rectorship a large part of the money was raised to defray the indebtedness. This was Bishop Fiske's last official act in Syracuse before leaving for his new residence in Utica.

**OPENING OF KENYON COLLEGE**

KENYON COLLEGE opened for its ninety-eighth year with the largest attendance in its entire history. There were 113 registrations. The total number of students is about 230. The college dormitories are over-crowded, even trunk and storage rooms being occupied by students and many were obliged to find rooms in the village.

Professor Edwin L. Baker, formerly of Oberlin College, takes charge of the department of Romance Languages on the Samuel Mather foundation. Frederick L. White, '07, has been appointed instructor in surveying, and extra assistance is being arranged in several other departments. The large increase in attendance imposes extra service on all of the members of the faculty but the situation is satisfactorily adjusted.

During the past summer the College buildings have been wired for electricity. The current will be furnished from the transmission line of the Ohio Power Company. In addition, the College has also installed a large dynamo for emergency use. The electric lighting system has been installed with the approval and endorsement of the priorities committee of the Presiding Bishop and Council.

**MICHIGAN CELEBRATES THE MIS-  
SIONARY SOCIETY CENTENNIAL**

THE DIOCESE OF MICHIGAN and Detroit should play a large part in the celebration of the one hundred anniversary of the Missionary Society of the Church which is being enacted throughout the country during September, October, and November.

The first service by an organized religious body held in Detroit was conducted by the Rev. A. W. Welton in 1821, the first year of existence of the missionary organization. It was held under the auspices of the "First Protestant Society." The Rev. Mr. Welton



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came to Detroit from New York, and after a ministry of about a year, died, and was buried in the churchyard then located near the corner of Jefferson Avenue and Randolph Street, and now one of the prominent districts of the city. Services of the Church were held from time to time at the old Indian council house on Jefferson Avenue near Randolph Street. It was at this place the first St. Paul's parish was subsequently organized in 1824. It was not a suitable building, but it was the cradle of the Church in Michigan, and as such it will always be remembered. St. Paul's Church was the first of the organized parishes in the Northwest. It has been closely associated with affairs of more than local interest and it has been the starting point of agencies for Church extension, not only in Michigan, but in regions beyond which once belonged to the diocese.

Plans are under way in most of the churches of the diocese to present the centennial pageant. Special sermons have already been preached in many places, and the celebration will culminate in special services with appropriate sermons which will be held on November 6th in practically every parish in the diocese.

#### DEATH OF REV. DR. ALLEN

The Rev. Dr. George Pomeroy Allen, rector of St. Mary's Church, Ardmore, died last Wednesday at his home in Ardmore. He was 76 years old. Funeral services were held on Friday at St. Mary's Church. Dr. Allen had been ill all summer, but recovered sufficiently to preach the Sunday before his death. He was born in this city, and was graduated from the University of Pennsylvania in 1869, and the Philadelphia Divinity School in 1876. His first charges were in Massachusetts and Rhode Island. For twenty-one years he was rector of Trinity Church in Bethlehem, Pa., which he left to come to St. Mary's Church. His wife, who died a number of years ago, was the daughter of the late Bishop M. A. DeW. Howe. Dr. Allen's son, Major Alfred Reginald Allen, was killed in action in France with the 79th Division. Dr. Allen is survived by two daughters, Mrs. Grenville Dodge Montgomery, of Wynnewood, Pa., Mrs. William Hodgkinson, of Framingham, Mass., and one son, John Ernest Allen.

#### MEMORIALS AND GIFTS

TWO BEAUTIFUL brass candlesticks to hold the eucharistic lights placed in St. James' Church, Baton Rouge, La., were dedicated September 4th. The candlesticks are five feet in height and weigh about 150 pounds apiece. They are of simple design with smooth polished columns, floreated base, and crenelated bowls, and were given in memory of Mr. and Mrs. Ollie Bruce Steele by their children.

ON SEPTEMBER 18th there was blessed at St. John's Church, Wichita, Kans., as a thank offering for the recovery from recent illness, a communion service for the sick, presented by Mr. and Mrs. Fenton Bedell Clark.

#### NEW RECTOR FOR ST. MARK'S, FRANKFORD

The Rev. Leslie Fenton Potter, formerly Dean of the Pro-Cathedral of St. Mark's, Grand Rapids, Michigan, has accepted the rectorship of St. Mark's Church, in the Frankford district of Philadelphia. He succeeds to the vacancy caused by the death of the Rev. John B. Harding. Acceptance of the new rectorship takes effect immediately. He is a graduate of the General

Theological Seminary and was ordained by Bishop Tuttle in 1894. He served in the Mexico mission from 1894 to 1896. Subsequently he was at St. Matthew's Church, Omaha; Grace Church, Kirkwood, Illinois; and St. Simon's Church, Chicago. For nearly two years before coming to this city he was at St. Mark's Pro-Cathedral, Grand Rapids. Since then, shortly after Dr. Harding's death, he has been serving at St. Mark's Church, Frankford.

#### BEQUEST

BY THE WILL of Miss Abbie S. Robinson, Christ Church, Plymouth, Mass., receives \$1,000, the income from which is to be used for the choir, music, and vestments. The Rev. Ernest Pugh is the rector.

#### CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE AT ASBURY PARK, N. J.

THE SECOND ANNUAL CONFERENCE of Church workers among colored people of the first and second provinces, was held at St. Augustine's Church, Asbury Park, from September 13th to 16th, inclusive.

On the night of the opening service, an address of welcome was made by Mayor C. E. F. Hetrick, and a fitting response given by the Rev. E. W. Daniel, president of the conference.

The conference sermon was preached by the Rev. Robert D. Brown, of Newark, N. J., and the annual sermon to the Woman's Auxiliary was delivered by the Rev. P. G. Moore-Brown, of Providence, R. I.

In the course of the conference many excellent papers were read and discussed. Among the several resolutions offered, there was one relating to the establishing of new colored missions where needed.

Competent priests representing the several dioceses comprised within these provinces were appointed to make investigation of the needs in their respective dioceses.

A very interesting session of the Woman's Auxiliary was held in its proper course. In view of the enlarged sphere of work in the Church, and the correspondingly increased duties, it was found necessary to vote the women of this conference a more adequate extent of time for their sessions in the future. This organization will be known hereafter as the Church Service League.

The officers of this conference for the ensuing term are: The Rev. G. M. Plaskett, president; the Rev. H. O. Bowles, vice-president; the Rev. C. Canterbury Corbin, secretary; and Mr. Joseph H. Brown, Sr., treasurer.

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**BURIAL OF SISTER MARGARET CLARE**

THE BURIAL SERVICE, with a solemn requiem, on behalf of the late Sister Margaret Clare, of the Community of St. Mary, was held at Kemper Hall chapel on Saturday, September 17th, being conducted by the chaplain of the Community, the Rev. Frank L. Vernon, of Philadelphia. There were present a number of associates, alumnæ, and friends, as well as many of the clergy, though the short notice such as alone could be given prevented many others from attending by reason of distance or other duties.

**NEWS IN BRIEF**

**CENTRAL NEW YORK.**—At Christ Church, Oswego, on September 18, Mrs. F. M. Carpenter of Watertown spoke on the work of the Church School Service League. A conference was afterwards held. Calvary Church, Syracuse, has begun the accumulation of a fund for the purchase of a new site and the erection of a new church. Grace Church, Utica, and the diocese, have suffered a heavy loss through the death of Charles S. Symonds, banker, musician, vestryman, trustee of the Episcopate Fund, and eminent citizen of Utica for many years. At St. Peter's Church, Auburn, an address was recently given by the Rev. J. A. Frampton of the Seamen's Church Institute, Port Arthur, Texas, on the life of the sailor and the work of the Church for him. At a farewell reception given by the members of the Church of the Good Shepherd, Binghamton, to the Rev. and Mrs. H. C. Staunton, the senior warden told of the growth of the parish during the eleven years' rectorship from 30 to 196 families, and presented a gold watch and purse as a token of the love of the people. The women presented a jeweled gold mesh bag containing a gold coin to Mrs. Staunton. The annual meeting of the Woman's Auxiliary of the 1st district was held in St. Paul's Church, Watertown, on September 27th.

**CONNECTICUT.**—All Souls' Church, Waterbury, has lost one of her foremost laymen. On September 16th, Mr. Thomas D. Barlow, a founder of All Souls' parish, its first senior warden and representative in the diocesan convention, died suddenly of heart failure while at his office desk. Mr. Barlow was at one time mayor of Waterbury, where he had resided for forty years.

**FOND DU LAC.**—The Mission which Father Whittemore, O.H.C., is to preach at St. Peter Church, Ripon, Wis., is to be from October 16th to 30th inclusive.

**FOND DU LAC.**—Bishop Weller addressed the students at Lawrence College, Appleton, Wis., at their first chapel exercises on September 15th.

**GEORGIA.**—St. Paul's Church, Augusta, is doing social service work by providing entertainments for the patients and nurses at the University and Government Hospitals. Fifty societies in Augusta form a hospital auxiliary, each having a Service Week. The Woman's Auxiliary and the Bishop Elliott Society of St. Paul's Church, during their week gave a reception for the nurses of both hospitals, served ice cream to the patients in one hospital, and gave an automobile ride to the convalescent patients. In addition committees for one month sew once a week for the wards.

**GEORGIA.**—Rules for a diocesan essay contest on "The Missionary History of the Church" have been issued. The prizes will be \$10.00 for the first and \$5.00 for the

second for the seniors, and \$5.00 for the first and \$2.50 for the second for the juniors. The contest is for these two departments of the Church schools. The contest closes November 15th. Fifty people who signed themselves as members of the Church were discovered in a religious census taken recently in Augusta. They are being called on rapidly and efforts made to align them with the local parishes. Lay readers are assisting the rector of St. Paul's Church, Augusta, with the Wednesday evening services. Christ Church mission of this city, ministering to a mill population, is reporting increasing congregations since the rector of St. Paul's Church took charge in May.

**MAINE.**—Miss Marguerite Ogden, secretary of the diocesan board of education, and the Rev. Vincent Pottle, director of the Cathedral Church school, Portland, have planned a series of conferences for the Church school teachers of the Portland parishes to be held in the hall of the Cathedral parish house during October. The quarterly meeting of the Maine branch of the Woman's Auxiliary was held in Waterville, with St. Mark's Church branch as hostesses, on September 27th. The meeting was preceded on the evening of the 26th by a stirring missionary service.

**MASSACHUSETTS.**—The Massachusetts Clerical Association will hold their first monthly meeting on October 4th with the Rev. Dr. Wm. G. Thayer, at St. Mark's School, Southborough, when Bishop Babcock will speak on "A Summer Holiday in England."

**MARYLAND.**—The Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, held a mission in Middleham and St. Peter's Chapel, Solomon's, September 11th to 16th, assisted by the Rev. Wyatt Brown, D.D., of St. Michael and all Angels' Church, Baltimore, and Mr. George C. Thomas and Mrs. Albert Sioussat. Middleham Chapel has existed since 1699.

**MILWAUKEE.**—The Rev. Holmes Whitmore, rector of St. Paul's Church, has been ill from typhoid for several weeks in California and is still unable to return to his parish after his vacation.

**MICHIGAN.**—On October 9th in St. Paul's Cathedral, Detroit, at the evening service twenty laymen of the diocese who have been training for the past several months will be definitely set apart as lay readers of the diocese. The service will be in charge of Bishop Williams, assisted by the dean of the Cathedral, and the three archdeacons. The Lay Readers' League was formed under the auspices of the Church Club several months ago. During the summer the lay readers held services under the direction of the Archdeacons. As a follow-up of the Nation-wide Campaign, and the every member canvass of the Church in the diocese plans are under

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way for the holding of a conference in every parish of the diocese at which addresses by prominent laymen and clergymen will be given, reports read, and efforts made to rekindle the interest of all in the movement.

**MONTANA.**—St. John's Church, Butte (the Rev. Chas. F. Chapman, rector), which was badly damaged by fire a year ago last Easter, is being restored and greatly improved in appearance both internally and externally. The work is designed and supervised by the rector. When completed it will be, in connection with the new parish house, one of the finest plants in the diocese. The new organ is the gift of Senator W. A. Clark. The total cost of improvements, including the parish house, is about \$70,000. An important meeting of the diocesan Board of Missions was held in Helena, on September 13th, and probably some of our long vacant stations may soon be filled.—The Rev. Loe H. Young of Whitefish is building a much needed rectory at Whitefish and a church house at Libby.—At Glasgow a basement is being constructed, onto which the church is to be moved, providing for guild room and a general social center.

**PITTSBURGH.**—The regular September meeting of the Clerical Union was held in Calvary Church and parish house on September 19th, in conjunction with a conference on the Nation-wide Campaign programme for the year 1921-2, conducted by the Rev. L. G. Wood, one of the field secretaries of the Presiding Bishop and Council. There was a celebration of the Holy Communion, followed by a business meeting of the Union, and luncheon, and the afternoon and evening were devoted to the making of plans and arrangements for the season's campaign, under the leadership of Mr. Wood. The Bishop and about thirty-five of the clergy were in attendance, and the meeting was a most helpful and successful gathering. On the day following, the Rev. Mr. Wood held a conference at the same place, for selected lay readers and other laymen who had expressed a willingness to go out in pairs to meet with selected groups in the parishes to supplement the rector's message with regard to the Church's work. The Rev. Mr. Wood spent the preceding Sunday in Pittsburgh, preaching at the Church of the Ascension and Calvary Church.—The autumnal meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place at Christ Church, Pittsburgh, on Thursday evening, September 22nd, beginning with shortened Evening Prayer. In the evening an address was made by the Rev. A. Whitfield Cheatham, the new rector of St. Stephen's Church, McKeesport.

**OHIO.**—On September 18th took place the Benediction and breaking of the ground for St. Andrew's Church, Akron, Ohio, the Rev. E. A. Lemoine, rector.

**TENNESSEE.**—After October 1st., the residence of the Bishop Coadjutor, the Rt. Rev. Troy Beatty, D. D., will be in Nashville, the capital and center of the state. Bishop Beatty will now be where the executive offices of the Bishop and Council are located. The Churchmen of Nashville will welcome the presence of Bishop Beatty in their midst.—The vestry of the Church of the Advent, Nashville, voted to call the new parish house the Simmons Memorial Hall, in memory of Mr. Will Simmons who was senior warden and an ardent member of the parish for many years.

**VERMONT.**—Thirty-five clergymen met in a retreat from September 19th-22nd, at the diocesan school, Rock Point, Burlington,

Bishop Hall being the conductor. A conference of selected diocesan clergymen, was held in Burlington on September 6th and 7th, to meet the Rev. Louis G. Wood, of the Presiding Bishop and Council, preparatory to the October diocesan meetings on the Nation-wide Campaign. At the end of October, the Rev. Malcolm Taylor, executive secretary of the New England Province, spends a week in Vermont, holding conferences on religious education, particularly in connection with Sunday schools and the parishes in college towns.

**WESTERN NEW YORK.**—The Rev. Charles H. Smith, D.D., the rector of St. James' Church, Buffalo, has recently celebrated his 77th birthday. Dr. Smith has been sponsor to some ten or twelve parishes of the city during his rectorship of over 46 years at St. James' Church, and from them he has received many congratulations and gifts. At a very enthusiastic informal reception, a letter from Bishop Brent was read, and all felt like saying "Amen" to the closing words of Bishop Brent's letter: "God's blessing has followed you all the days of your life, to the benefit of the Church, and I pray that it will continue to be to you a shadow by day and a defense by night until your course is finished."

**WYOMING.**—A house and additional lots have been purchased in Lovell, and work is being actively carried on by the Rev. W. H. Haupt who makes his residence in the new house, which also serves as chapel and parish house. The mayor of Lovell is the chairman of the Bishop's committee, and Mr. Robert Horne, a lay reader, is actively assisting Mr. Haupt in his work at Deaver, Frannie, and Lovell. As the result of a mission held in Acme by the Rev. Samuel E. West and Mr. Thomas E. Winecoff, a petition has been signed by fifty-three residents, asking the Bishop to establish regular services of the Church in this place. Mr. West is going to Acme for regular Sunday night services, and plans are being made for the building of a church. The Rev. George B. Scriven, who has been doing summer work in the Goshen Hole district, was one of the fortunate applicants in the recent land drawing at Torrington, under the Government allowance to veterans of the world war. Over 3400 ex-service men made application, and 200 were so lucky as to receive tracts of one hundred and twenty acres each, in a region of great agricultural prosperity. After his graduation from the Seabury Divinity School, Mr. Scriven will return to Wyoming for missionary work, and at the same time fulfill the homestead requirements of the state. During the summer, the vicar and Bishop's committee in Jackson in a campaign amongst the guests of the dude ranches in Jackson's Hole, obtained \$1090 with which all indebtedness has been paid off, and winter fuel secured. In the ranching communities many baptisms are reported, and many Sunday schools have been organized with services held at the ranch homes. An effort has been made to reach the isolated communicants, and keep them in touch with the Church.

ALL Truth is a shadow except the last—except the utmost, yet every Truth is true in its kind. It is substance in its own place, though it be but a shadow in another place, (for it is but a shadow from an intenser substance;) and the shadow is a true shadow, as the substance is a true substance.—*Isaac Penington.*

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## The Magazines

THREE PAPERS printed in the *American Church Monthly* for September are of primary interest and any one of them is a notable acquisition to our magazine literature. The Bishop of Vermont, writing on the important subject, *Women and Holy Orders*, discriminates carefully and lucidly between Holy Orders as these invariably have been understood in the Catholic Church and the various ministries and ministrations of women which have been permitted in the Church and which are current in parts of the Church today. With "no intention to disparage or undervalue the work of women in the Church," Bishop Hall shows beyond question that these are not to be admitted to Holy Orders and that the order of Deaconesses is not to be esteemed a female branch of one of the orders of the Church. The Rev. Dr. Edwin A. White contributes sound learning to his discussion of *The Forces and Sanction of Ecclesiastical Law*, showing what is the common law of the American Church, how it has come to us, and in what manner it may be identified. So, also, the first, evidently, of a series of papers on *The Church's Executive System*, written by the Rev. Wm. Miller Gamble, is an effectual and thoroughly satisfactory answer to some serious and very unhappy attacks upon the administration of the American Church which have been published in recent months. These three articles, with others, make the issue a notable one in the annals of the magazine.

TO ME all things seem to witness that a change is at the doors, that Christendom is even now on the very eve of judgment, and yet that the break up of the Church, like that of Israel of old, will raise the world another step, and lead, not only to the departure of the fleshly forms of Christ, but to an outpouring of the Spirit, such as hitherto has not been known, and to an attainment by the race of an opening of Heaven and the things of God, which as yet has been the lot of very few. Christ shall be revealed. It will not be what so many are expecting, the continuation of that which now is seen, but the bringing in, or rather bringing out, of that which still is hidden, which, while it will surely shake all that can be shaken, will reveal also something which shall not be moved. But the thought that another and better dispensation will succeed the present is as offensive to many in the Church as the idea that the Gospel should succeed the law was to God's ancient people Israel. Those who counted themselves the elect could not believe the passing away of that which had stood so long, and been confirmed by such divine sanctions. Yet man grew out of the Jewish to the Christian stage. And now, if I err not, by the Church's judgment, and through a process very similar to that which happened to the Jew, man is not only to extend what he now has,—much less to retrograde, as some believe, to Jewish ceremonies,—but rather to advance by the development of the life within to something still higher and broader and more spiritual.

ANDREW JUKES

BEAR in thy sickness all along the same thoughts, propositions, and discourses concerning thy person, thy Life and Death, thy Soul and religion, which thou hadst in the best days of thy health, and when thou didst discourse wisely concerning things spiritual.

For it is to be supposed (and if it be not

yet done, let this rule remind thee of it and direct thee,) that thou hast cast about in thy health, and considered concerning thy change and the evil day, that thou must be sick and die, that thou must need a comforter, and that it was certain thou shouldst fall into a state in which all the cords of thy anchor should be stretched, and the very rock and foundation of Faith should be attempted; and whatsoever fancies may disturb you, or whatsoever weaknesses may invade you, yet consider, when you were better able to judge and govern the accidents of your life, you concluded it necessary to trust in God, and possess your souls in patience.

Think of things as they think that stand by you, and as you did when you stood by others; that it is a blessed thing to be patient; that a quietness of spirit hath a certain reward, that still there is infinite truth and reality in the promises of the Gospel; that still thou art in the care of God, in the condition of a Son, and working out thy salvation with labour and pain, with fear and trembling.

JEREMY TAYLOR

AND then at last, when all is done, when it is wholly finished, then the meaning of all these things, the mystery of God, God in the mystery, the mystery in God, shall be opened: And then, Eternal Joy, Everlasting Life shall break forth. Flesh shall grieve no more, feel no more, complain no more, when the fire hath spent its whole force upon it: The spirit shall suffer no more in flesh or because of flesh, when flesh is made a meet companion for it. When everything in God appears, when everything appears as it is in God, in that excellency, perfection, universal love and loveliness, that greater cannot be: When every creature shall see it was ever tendered, even when it seemed most neglected; it was improved to the best advantage, when it seemed most cast off; it could never have wished so well for itself, as it is provided for; its Death, Life, Misery, Happiness, were all acted under a veil, and were none of them what it took them to be, but were all of them what it was best for it they should be: Then shall Glory shine around about Him, who is what none else is, who works as none else can.

ISAAC PENINGTON

HERE it is thou must not think thy own thoughts, nor speak thy own words, which indeed is the silence of the holy cross, but be sequestered from all the confused imaginations that are apt to throng and press upon the mind in those holy retirements. It is not for thee to think to overcome the Almighty by the most composed matter, cast into the aptest phrase, no, no; one groan, one sigh from a wounded soul, an heart touched with true remorse, a sincere and godly sorrow, which is the work of God's Spirit, excels and prevails with God. Wherefore stand still in thy mind, wait to feel something that is divine to prepare and dispose thee to worship God truly and acceptably. And thus taking up the cross, and shutting the doors and windows of the soul against everything that would interrupt this attendance upon God, how pleasant soever the object be in itself, how lawful or needful at another season, the power of the Almighty will break in, His Spirit will work and prepare the heart, that it may offer up an acceptable sacrifice.—*William Penn.*

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## *E PLURIBUS UNUM*

Over 14,000 of the population of our Country are of foreign birth. Over 21,000,000 are the children of foreign parentage.

Almost every parish has within its bounds from one individual to tens of thousands of these people, an enormous number of whom are without Church, without real American friends, out of touch with American and Christian life.

It is not a mere slum proposition, nor a social "uplift" side-issue. Many of our foreign-born neighbors are the equals of our Church people financially, often intellectually. It is such who are often the loneliest and who are becoming the most cynical.

The children of the foreign-born, the schoolmates of our children, are all too often growing up with but a veneer of Americanism, contemptuous of their own parents and ignorant of God.

The motto of our great Country is "E Pluribus Unum,"—out of one, many. The United States is, in fact, today made up of many races intended to become one, but are being kept aloof from one another. This is unpleasant, dangerous, un-American, and un-Christian.

What are we going to do about it?

In the little parish of Holy Trinity, Iron Mountain, Michigan, eleven nationalities worship and work together in Christian brotherhood and American fellowship because the rector met them halfway, tried to understand their problems and succeeded.

Other parishes in different parts of the country are doing the same in this great work for God, our neighbors, and our country.

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## *What Is Your Parish Doing?*

The Foreign-Born Americans Division of the Department of Missions was created by our Church in 1919 following the vote in General Convention. The Secretary, Rev. Thomas Burgess, and the Field Director, Rev. William C. Emhardt, with the help of others they have called to their aid are developing leadership in the Church to show the way to meet the responsibility we all as Christians bear to our foreign-born neighbors and their children.

This is the work that every diocese and parish can do. Many of them already are doing it. The Foreign-Born Americans Division stands ready to help in any way in their power any diocese or parish, either by correspondence or personal visitations.

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## *"FOREIGNERS OR FRIENDS"*

This is the title of the Division's latest publication and embodies the result of nation-wide experience. It has been prepared in co-operation with the Department of Christian Social Service and the aid of many experts. It answers in detail the question constantly asked by parishes, "WHAT SHALL WE DO AND HOW?" It provides the essential text book training for volunteer workers and is full of practical suggestions. It is recommended for parish discussion groups. Price, Cloth \$1.25; Paper \$1.00; in lots of ten or more \$.75. Write for Supply List of material published free for general distributions.

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