

The Living Church

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VOL. LXV

CHICAGO, ILL., AND MILWAUKEE, WIS., JULY 30, 1921

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EDITORIALS AND COMMENTS

The Social Gospel Again

WE advert again to this subject, because none other seems so complex and so difficult to apprehend in its true proportions.

The time has long since passed when the Church could fairly be accused of indifference to social problems. More and more, among both the clergy and the laity, have men come to understand that the call of the hour is for leaders of wisdom as well as of conscience and courage, to guide the Christian forces of the nation in making thorough application of the principles of the Gospel to the problems of our modern social, economic, and industrial order.

To begin at the bottom: Of all those who are actively engaged in social welfare work, some eighty per cent, it is estimated, are members of various Christian communions. Church people especially are leaders and supporters of such work in its every phase. Churchmen have been active in every work of social reform. They have been instrumental in pushing through legislation for better working conditions. They have been leaders in the study of wage problems. If the criticism be made that such work does not go to the root of the matter, they have also been numbered among the most radical advocates of a different social order. They have furnished the "sinews of war" for many a social propaganda whose well paid traveling secretaries and spellbinders seem to forget the source of their own salaries.

Of course there is considerable indifference among Churchmen generally, just as there is indifference about everything. So long as thousands of Church people are merely nominal Christians, who neither give, work, nor worship with any degree of regularity and faithfulness, they will be as indifferent to social duty as to any other duty.

Clergymen, especially, have been leaders in pressing to the front the problems of social reform and industrial justice. Possibly the question that troubles most of us is whether some of them have not become so absorbed in leadership as to forget to look behind to discover how closely their people are following. Or, to put it in another way, whether they have sometimes been so anxious to lead that they themselves have not been good followers. Possibly, too, some of the abused conservatives who are doubtful of the value of pulpit proclamations of social programmes are not objecting so much because of the programme as because of their doubts about the real ability for seasoned leadership of the man who heralds it.

No doubt the clergy do not forget that they are only Church members like the rest of us; that their priestly office does not necessarily make them modern prophets. Certainly a due performance of priestly duties will lead them

to understand that they must share with others the larger community service in which they wish to engage. The Church is not the clergy alone. It is *all* of us—clergy and laity alike—you and we, and Smith and Brown and Jones and Pickwick. It is not the duty of the clergy any more than it is Brown's or Smith's duty to do all the work the world is calling for—save as the clergy are naturally in positions of leadership and influence and have both a call and an opportunity to interpret all work and all social questions in terms of moral obligation. God hath set some in the Church; first, apostles, secondarily prophets, thirdly teachers; after that, miracles; then gifts of healing, helps, governments, etc. It would be rather interesting to draw out the modern parallel and call these bishops, great preachers, school and college professors and teachers, surgeons and physicians, social leaders, business men, captains of industry, statesmen, etc. At any rate, just because of their diversity of gifts, we must expect that many of the inspiring leaders in every social movement will be of the laity of the Church, not the clergy; men with executive ability, men of clearer thought and larger practical experience, men of splendid gifts for administration, men of greater personal magnetism perhaps. Such men there have been. We have had our Westcotts and Scott-Hollands, our Spaldings and Williamses, but we have also had our laity, like Baldwin, Riis, Glenn, or on the other side Masterman and many others. Sometimes it seems that of the social group there are clergy who seem to have worked themselves into a hysteria of morbid conscientiousness which leads them to set the world upon their own frail shoulders and forget that others also must be burden bearers.

How, THEN, ARE THESE NATURAL LEADERS from among the laity to be aroused to their leadership? There, possibly, is the first duty of the pulpit. The clergy are not so much active social workers as inspirers for work. They must see the vision and make others see it. Now the man who is to see a vision may be obliged to withdraw himself from some of the work, if he is to let the message burn into his own heart. John the Baptist fled into the wilderness because it was more important, with Christ so near and so real, that one heart should be on fire with its obedience, than that a whole multitude of people should merely be aroused.

To inspire and arouse may then be the real social work of the ministry; not to do the work oneself (what, after all, can one pair of hands do?) so much as to arouse others to do it. Of course that does not mean that the clergy should do nothing. They must be in the work to some ex-

tent if their enthusiasm for it is to be aroused and they are to speak to others of its problems. But they need not necessarily be in it to any greater extent than the best and most faithful people of their congregation are. A lawyer has his work to do; a physician his; a business man his; and each should be doing his work and doing it as a work for his fellow men and at the same time doing and giving something additional for what may be called distinctly community and social service. Some men can give up their other work and dedicate themselves wholly to the public duty. So with the clergyman. He has his work to do; preaching, teaching, administering the sacraments, visiting, caring for the sick and dying, burying the dead, comforting the sorrowing. In order to do that work well, he must know his people; and therefore he must spend a good deal of time visiting. In order to preach well, he must spend a good deal of time in study and thought. He cannot neglect all this work as pastor and student for the larger public duty; yet he will not be faithful to his calling unless he finds *some* time for the wider work. The question always is: How much time shall he give? Is his special talent pastoral? or is it teaching? or is it preaching? or is it administrative? There are, among the clergy as among the laity, some whose talents are such that the plain call of duty bids them sacrifice the ordinary work of the ministry for social work. But while all ought to do something, everyone cannot do his largest work that way. For most clergymen there is a happy medium, though with some clergymen the call to social leadership is so clear that it ought not to be unheeded.

A PART OF THIS WORK of leadership will be the preaching of the Social Gospel; and this means not simply the Gospel of Social Service, but the application of Christian principles or the establishment, if necessary, of a new social order.

But how shall the Social Gospel be preached? Bishop Williams says "fearlessly," and we add our Amen. He says he must speak and cannot keep silence though it cost him his office, and we know his courage. The Bishop also says "lovingly," and again we say Amen. Would that more of the social prophets of to-day would curb their impatience and class prejudice!

We would add something more, however. The preachers must be sure that the Social Gospel they preach is Christ's Gospel. And they cannot be sure of this if they make it identical with particular programmes of reform or revolution. They cannot even be sure of it, when they apply it specifically to certain particular conditions. Necessarily the utterances of prophecy are vague because of their generality. They enunciate principles rather than set forth programmes.

Jesus Christ is our model as a Social Prophet. He was alive to social needs, and, though society in His day was simple compared with the modern world, He was keenly conscious of social injustice. But He was not a social reformer, in the strict sense of the word. Had He labored for specific laws to meet particular conditions of His own day, His teaching would have been temporary, not permanent. The law of Christ would have been as local as the law of Moses. Therefore our Lord contented himself with laying down general principles—eternal principles, ever to be freshly applied to the changing conditions of human relationships. And just as He contented Himself with general principles, so also He sought not to legislate against specific evils, but to arouse a new conscience, which once sufficiently quickened would cure all evils. His purpose was to put into society a new leaven which would eventually leaven the whole lump. He came to inculcate a new spirit—the spirit of brotherhood and friendly helpfulness, the spirit which yields itself to the will of God and centers its service in others rather than in self.

The paramount duty of the pulpit prophet of to-day is the same—not the planning, enunciating, or engineering of social or industrial programmes, but the enlargement of human sympathies, the realization of Christian fellowship,

and the kindly service of brotherly love. As Professor Peabody reminded us many years ago, the Christian's contribution to the social movement is the contribution of a regenerated personality. "He calls us back from the distracting maze of programmes and panaceas for the reform of the world, to the reform of ourselves—which, after all, is the reform most needed." It seems to us that Dr. Peabody's interpretation of Christ's attitude toward social problems has never been disproved. Christ views the problems from above and He brings to them the contribution which can be given only by one who stands on higher ground and sees things whole. The priest in Christ's pulpit to-day, if he would be sure that he speaks in Christ's name, will be careful to speak after Christ's method. Patient reiteration of principles may seem a slow method of securing reform, but God is patient and Christ's method, if slow, is sure; the leaven does finally leaven the lump.

THIS DOES NOT MEAN that the Christian preacher will deal only with "glittering generalities." He may be compelled, as Christ was, to denounce pharisaic sins. Like John the Baptist he must constantly speak the truth and boldly rebuke vice. Like Nathan, he may sometimes be compelled to say, "Thou art the man." The Church is the conscience of the community, and it has social obligations and a prophetic message for our own time, and that message must be related to the sins and evils of the time, just as Isaiah and others related the message of their day to the sins of that day. It will not always be possible to distinguish between the general and the specific; it will not always be possible to rebuke sin without naming the sinner; it will not always be possible to interpret Christ's law and yet be silent about some law of man that may be needed if the law of Christ is not to be made of none effect; it will not always be possible to create a new spirit in men save as the spirit seeks embodiment in a new industrial order and expresses itself through a new social or economic system. But the distinction can be made more often and more easily than it *is* made, and the preacher's purpose should always be to make the distinction wherever and whenever he can. Those who criticize his social utterances are not always moved solely by hatred of his social creed. They doubt his wisdom in economics, or hesitate to accept his leadership in politics, or question his knowledge of social and industrial conditions, or think him lacking in experience. He may even give them cause to consider him visionary—in the accepted sense of the word—impractical, soft headed as well as soft hearted, over-emotional and hysterical. They doubt his panaceas much more than they question his purpose. If he would be content to be the kind of social reformer Christ was, he might indeed be obliged to walk the way to Calvary, as His Master walked; but he need not make his own Calvary and insist on being nailed there. Even if he suffer for righteousness' sake, he need not always arouse so many foes in his own household. The teachings of Christ need not necessarily arouse hatred among seemingly good men. Since He has been lifted up, He can draw men to Himself. He has "convicted the world of sin, and righteousness, and judgment." He has done much in the past two thousand years through the guiding Spirit. Men can now be brought more readily to see the winsome attractiveness of His teachings—if we make sure that it is His teaching in its simplicity, not adulterated with our own doctrines; His spirit and purpose free from our prejudices and snap judgments.

A free pulpit means a pulpit open to a preacher anxious to speak the truth of Christ in love; determined that the Gospel shall not be made the message of a past age, with no application to present needs and conditions; consecrated to the preaching of it in such a way that there shall be no limit to its activity and influence. But a free pulpit does not mean that a surplice makes every utterance sacrosanct. It does not mean a pulpit open to all 'isms, a platform on which every new propaganda shall be sure of proclamation,

a forum where all social and political creeds may of right demand a hearing.

JUST AS IT is not the right of the preacher to use his pulpit for the advocacy of special political programmes, so it is not the duty of the Church, in its corporate capacity, to give its support to particular reforms. There are many things about which conscientious men may differ as citizens, even though they seek to follow the principles of Christ. The Church, in its corporate capacity, should not so act as to drive out those whose conscientious consideration leads them to a different course of action. Bishop Williams himself has constantly urged this—as in his reference to the mixed assemblies at Ford Hall, Boston, and to Henry George's declaration at Cooper Union of his sympathy with men as men, to whatever class they belong. In every movement of world progress the Church ought to make clear the moral issues at stake; it would be far better to blunder than to remain inactive when great questions press for solution. But it is not the Church's corporate business to frame or endorse platforms. Her business is to kindle in the hearts of her children the desire that justice and right shall be done, while yet leaving them as individuals free to range themselves with any organization they will and adopt any methods they believe best to see that right is done. The Church's duty is plain: to make men regard their citizenship and social stewardship so seriously that they will be deeply conscientious, whatever action they take. One thing, and one thing only, and one thing always, the Church must do; make men bring to bear Christian principles on all problems of politics, business, society, and industry; fill them with the determination not to shirk the Christian settlement of public questions; change them to labor unceasingly not simply for their own individual salvation, but for the community welfare and their neighbor's good.

The Church's business is to kindle in men's hearts a passion for social as well as individual righteousness. She leaves them as individuals or in groups, in the exercise of their citizenship, to determine how the ideal of righteousness shall be attained. It is not always easy to draw the line between moral principles and political or economic programmes, but that does not excuse us from trying always to do so. And carefulness is just as necessary as enthusiasm, and sanity and safety are blessings not to be lightly despised.

Meanwhile, will not those who are fearful of the spread of "socialism" among the clergy consider their own duty in the premises? How many of them give any thoughtful consideration to the problems the social reformer insists upon thrusting before us? How many take pains to learn any of the facts which have been burned into the heart of the preacher? Where the Church is making even a small effort to accomplish a modest social programme, how generous are their gifts to the work? Is it not especially true of our own communion that as a rule our men of wealth give to everything in the wide world except the Church? We doubt whether the men of any Christian denomination are as generous in their giving as are our own men of wealth. Public causes of every kind find with them a ready hearing and a quick response. Why is it that they respond so readily and so generously to this general work and then give so little to work done by the Church itself and especially to social work under Church auspices? If Churchmen who are working for the community or on programmes of social reform could meet with such support, who can say how much such help and the sympathy behind it would tend to give them mental balance and keep them within more conservative bounds?

It is when they have to fight on alone, seemingly without sympathy or support, that they grow bitter. Their bitterness breeds prejudice. And prejudice makes common cause with class hatred more often than with the kindly Christ.

Well-meaning Churchmen may easily breed fanaticism.

CHURCHMEN generally must be as astounded as are we at the report that one of our clergy in Miami Florida, the Rev. Philip S. Irwin, Archdeacon for colored work in Southern Florida, was recently tarred and feathered by a mob of masked white men. According to the report in the papers, "his assailants told him he had been preaching social equality to the negroes."

Mob Law in Florida

We know nothing beyond this as to the facts. We do know that when a priest of this Church is commissioned by his Bishop to occupy a given position, the whole power of this Church will back him up in the fulfilment of his duties, and the same power will insistently demand the punishment of those who are guilty of the assault. We know that in holding this position the Church is unanimous; that no sectional or social or political divisions will break that unanimity. If a missionary priest conducts himself in such wise as to justify criticism, his Bishop will undoubtedly call him to order if the matter is properly laid before him, and the priest will be removed if the Bishop deems that step warranted. But the Church will tolerate no intervention from outsiders and particularly from such as appeal to force. Those whose argument is tar and feathers are no better than savages; their civilization is below that of the negro.

We understand that a grand jury has already commenced an inquiry. We trust that the people of Miami will realize that what is at stake immediately is their own fitness for self government, and, more generally, the adequacy of white civilization as represented by themselves. And we assure the Bishop that the whole Church is behind him in any steps that he may take to protect this priest and to secure the conviction of his assailants.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

D. B.—The Fair Linen Cloth should be marked with five crosses, one in the middle, one on each corner of the table dimensions. The whole length ought to allow the ends almost to touch the floor over the ends of the altar.

THE FIFTH COMMANDMENT

HONOR to parents is only the principal and most important application of a general principle, which is abundantly recognized by all teachers in the School of Jesus Christ. An apostle says, in the broadest manner possible, "Honor all men"; and again, "In lowliness of mind, let each esteem other better than himself." There is no crouching and cringing and tuft-hunting in such precepts as these, or the conduct which they enjoin. It is only the manly expression of a mind which knows its own poverty and infirmity better than any one else can know it. I spoke of the language of the Catechism as adapted to the young; but the language of the Apostle admits of no such limitation, and, indeed, any one who has looked into his own heart will have found there more evil than he dare believe of his brother, and so each may honestly think his brother to be better than himself. Therefore I should be disposed to press upon you humility, and the disposition to regard others as your betters, as worthy of men, still more of young men, chiefly of those who are soldiers of Christ, and have been signed with the sign of His Cross.—*Bishop Harvey Goodwin.*

DAILY BIBLE STUDIES

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

August 1—Tenderness and Power

READ Psalm 147:1-11. Text: "He healeth the broken in heart and bindeth up their wounds. He telleth the number of the stars; He giveth them all their names."

Facts to be noted:

1. The builder of the city takes care of the broken in heart.
2. The healer of the broken heart rules the universe.
3. His delight is in them that fear Him.

The infinitely big and the infinitely small are here placed in contrast. The universe and a human heart, what a vast difference there is in size, and yet God numbers the innumerable stars, with His gentle touch He heals the broken heart. God superintends the universe, yet does not neglect a single individual. These are very, very old thoughts. The ancient writer of this psalm never dreamed of the secrets hidden in heavens above and the earth beneath; and, though the centuries in between are crowded with the most wonderful discoveries, no truth has been discovered greater than this: "He healeth the broken in heart, and bindeth up their wounds."

August 2—The Spirit of Christ

Read Romans 8:1-11. Text: "If any man have not the spirit of Christ, he is none of His."

Facts to be noted:

1. We are told who are free from condemnation.
2. Those who serve the flesh receive only what the flesh is capable of receiving.
3. A Christ possessed man will develop the spirit of Christ.

The spirit of Christ is the spirit of obedience. This earth is a beautiful earth. It has its flowers, and dew, and spring, and summer, and bird notes, and water music. All these say that God in His goodness has made all things beautiful. The earth grows flowers because it cannot help it. Its situation is astronomically correct. It owes its beauties to the fact that it cannot slip its leash, and wander away at will. If it could its flowers would die, its birds would perish, its atmosphere would escape. God desires that we shall so desire the spirit of Christ and its fruitage that we will be held in such a position in the spiritual realm that we cannot help but produce the fruits of His Spirit.

August 3—Preaching the Gospel

Read Isaiah 52:1-8. Text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Facts to be noted:

1. God asks His people to receive His redemption.
2. God asks them to receive His ministers.
3. Those who receive shall sing for joy.

It is one thing to preach, and quite another to have that preaching fall upon ears that will heed. When that preaching of our blessed Lord became more deeply spiritual many of His disciples turned back and walked no more with Him. "Just so now. When and why do the people love the minister? Which are the sermons which are little liked? Are you still hungry for little stories, striking anecdotes, pretty parables? Are you still delighted with small rhetorical toys cut with a jack-knife and painted red and blue, or do you want the inner truth, Christ's flesh to eat, Christ's blood to drink, a baptism of the Holy Ghost, keen piercing insight into the inner mysteries of God's invisible kingdom?" (Parker.)

August 4—Revelation

Read Hebrews 1:1-6. Text: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Facts to be noted:

1. God has been revealing Himself in all ages.
2. The fulness of His revelation in His Son.
3. When the purpose of the Son was accomplished He returned to the Father.

"Some time ago I was one of a small party which was engaged in exploring some curious winding caves. Each of us carried a candle which was the only light we had. All at once I noticed another party some distance ahead of us and coming toward us, and as the persons composing it passed one by one under a certain spot we could see their faces plainly. A full soft light fell upon them from somewhere above. It was a light quite different from that of the candles they carried, and if I had never seen the upper world before I should have instantly known that there was such a place because of that light, for it was the light of the sun itself. In like manner I feel convinced that the spiritual, the eternal, the divine, the home of our souls, is at least what I have described

because of the light that breaks through from it." (R. J. Campbell.)

August 5—Joy in Heaven

Read St. Luke 15:1-7. Text: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance."

Facts to be noted:

1. Jesus preaches to all classes.
2. Every individual is precious in the sight of the Master.
3. Heaven rejoices when a soul is saved.

"In this vast universe how can we picture God as caring for every individual being, even to stricken sparrows and the hairs of our heads? Consider, however, the scientific truth of gravitation that the whole earth rises to meet a child's ball, just as truly as the ball falls to meet the earth, and that only the lack of sensitiveness in our instruments prevents us from measuring the earth's ascent as it responds to the pull of the child's toy. Can we imagine that? And if in a gravity system a whole planet moves to meet a tossed ball, we ought not to dismiss, for reasons of weak imagination, the truth that in a love system of persons the Eternal God responds to each child's approach."

August 6—Pleasing God

Read Hebrews 13:9-16. Text: "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

Facts to be noted:

1. We are warned against strange doctrines.
2. We are exhorted to confess Christ.
3. We are exhorted to give thanks.

When our Lord walked this earth He did good to some every day. He never arose in the morning without the intention of doing good. He never lay down at night without the realization that good had been accomplished. Doing good was His purpose, doing good was His joy, doing good was His meat and drink, it was His life. The text indicates that we may forget to do good. We may be so absorbed in our attempt to refrain from doing evil that we fail to do that which is positively good. That man has failed who does not make the world richer because he has lived in it, and poorer because he has gone away.

A PRAYER

FATHER, HASTEN that happy time when between my duties on Sunday and my duties on Monday there shall be no more sea! Give me an expanded view of what it is to be religious! Show me how far-stretching it is, how many things are included in it! Teach me that the road to Emmaus is broad enough to hold many travellers! The further I journey on that road let me learn the more how vast it is! Make my afternoon more charitable than my morning! Let me see how those can stand on Thy road that dared not stand on mine! Let me see into what unlikely quarters stretches Thy street of gold! Let me see the child in spirituality whom I deemed unfit for my arena taken into Thine arms, the man who would not take Thy Name accepted for Thy Nature! The midday shall be more glorious than the morning, if only it reveals how far-stretching is Thy land.—*Selected.*

THE FIFTH COMMANDMENT

IF CHILDREN are to honor their parents, parents ought to honor themselves; in other words, to feel a certain kind of self-respect, and make their children respect them. In ten years' time many of the present generation of young women will be young mothers. How are they to make it possible for the next generation to keep the Fifth Commandment? By letting their children see that they keep a watch over themselves, their words, their daily habits, their very looks. If a child hears its mother rude to its father, or its father to its mother, no wonder if the example be soon followed. We should never take liberties with others, nor allow them to be taken with ourselves by our children or servants. A vulgarity in speech, a clumsy trick, an irreverent word or gesture, can soon be copied and exaggerated. Unpunctuality in hours, an undecided, hesitating manner, a want of firmness in enforcing what we have said, the mistaken "unselfishness" of letting children have their own way, or over-indulgence of their wishes and unreasonable whims—a not knowing how to take one's proper place and keep others in theirs—has done far more mischief in homes than a little old-fashioned sternness, I do not say severity. Children like to be kept in order; they are just as miserable in a demoralized household as grown-up people; and an irregular, unmethodical mother or teacher, who does not make herself revered, will find even the love she has to give loses half its value.—*Elizabeth Wordsworth.*



BLUE MONDAY MUSINGS

By Presbyter Ignotus

FROM THE TOP of a Fifth avenue 'bus one sees, somewhere in the West Seventies, a large sign: "School of Concentration." Necessary, no doubt, in education though a doubt may be pardoned as to whether concentration, all by itself, can be taught. But the deck of an ocean steamer is certainly a school of non-concentration—relaxation, diffusion, centrifugation, to make up a word! When one is stretched out in a deck chair, and duly enwrapped in tartan, the motion of the ship is hypnotic. Over the rail nothing holds the eye by any salient detail:

"The great sea
Goes shepherding his waves disorderly"

to the horizon. The icebergs are passed in safety; an occasional whale or porpoise makes scarcely a ripple; and sails or funnels are even rarer. One's mentality swims, barely self-conscious, in a vast circumambient calm; it is the secret of the mystics. Over-strained nerves smooth out, cares are forgotten. A peace serener than sleep blesses the weary; and we could wish the voyage twice as long.

"The moving waters at their priestlike task" are *aquae refectiois* indeed, nor does that promise seem altogether joyous which says, "There shall be no more sea."

But this magical refreshment, I find, makes any kind of effort hard—a wholesome inhibition. I look with wonder upon those insatiable letter-writers who do little else than profit by the ship's stationery all the way across; or upon those unwearied ones who circle the deck assiduously, counting their rounds, or play shuffleboard or deck-quoits hour after hour. *Non tali auxilio* do I recreate myself on shipboard. To do nothing, to say little, to bask; it gives a new flavor to the old tag, so often quoted reproachfully, about *dolce far niente*. Nevertheless, conscience stirs a little; and selfishness, too, reminds me that I shall joy the more in the recollection of all this if I put something of it on paper for you who read these pages. So I bestir myself, brain and pen together.

THIS IS MY SEVENTEENTH trans-Atlantic voyage—not to reckon coasting cruises or Pacific journeys; and there is always a fresh delight which nothing can make hackneyed. Ships differ, of course: there are lines famous for courtesy, and other lines on whose vessels a top-lofty cockiness characterizes everyone from skipper to stewards, not forgetting the purser. Sometimes one draws a cabin not big enough to swing even a Manx cat, and sometimes, when the fates are propitious, there is elbow-room for the broadest of Churchmen. But the sea remains: the fresh wind and the spindrift, the unresting motion, "out of the cradle endlessly rocking," and the daily evidence that the world goes round as we change our watches and reckon easting or westing accordingly. No telephone bell clatters impertinently its peremptory summons; the wireless is unobtrusive; the posts do not concern us much. And he must be *difficile* indeed who cannot joy in all this emancipation.

I watch the ship's company with a rather remote interest. People reveal much more of themselves than they suspect as they promenade the decks; and it is easy to identify the varied types, likable and otherwise. The ingenuous rustic, making his first long journey away from Jonesville, and consumed with desire to miss nothing; the "tired business man" who finds the murky atmosphere of the smoking-room congenial and bets largely on the daily run;

the ladies whose complexion is daily "improved" into a ghastly imitation of youthfulness, and who pose languidly, cigarette in hand, as they suppose heroines of high-life novels pose; the buyers, charging champagne up to the firm as "expense"; these, and others as familiar, one looks for confidently. Potash & Perlmutter sit at my left hand in the saloon, challenging me often with "Am I right or not?" just as in the play. Another elderly person claims to be Scandinavian, but spills his coffee with rage only half-suppressed as the great war is fought over again. Thank Heaven, there are children of the right sort; eleven-year-old Henrietta, who indignantly repudiates being a latitudinarian, "no matter what Father is"; her comrade Nancy, who inherits a knowledge of the finest English pottery from the inventor of it, her ancestor several generations back; six-year-old Arra, a princess of true Irish enchantment, whose red-gold curls flash like sunshine all over the deck; sedate Marjory of the Bahamas, twice as old and ten times as dignified, who beams behind her shyness once the ice is broken; Frazer, a nine-year Highland man who is learned and metaphysical as befits his race; and others not unworthy such companionship. Their presence assures one traveller sufficiency of delight, in his secluded angle of the deck, since they cluster there at all hours from morning bouillon to afternoon tea.

The journey down the St. Lawrence is so marvellously beautiful that one wishes Europe could be reached all the way through such waters. Ten hours from Montreal to Quebec, part of that time lying at anchor alongside green meadows waiting for the tide to deepen over a bar; Quebec itself under the stars, an enchanted city, the citadel and the terrace glimmering with lights that carry one's vision back three centuries and more to the beginnings of New France. Thereafter an almost unbroken line of red-roofed stone farmhouses, with prosperous enclosures of tillage and garden, and pastures full of fat cattle, black-and-white mostly; at intervals little villages clustered round huge churches with shining metal spires, the same saint's name serving for both; forest covered hills with scarcely a clearing; and, yet further back, the snow-capped heights of Gaspé. The rocky crags of Cape Ray and Cape Race made it possible to avow that we had seen Newfoundland; but Anticosti was invisible, and the Straits of Belle Isle ice-bound still. A desolate chill in the air warned us of drifting bergs, and one came into sight, dazzling and terrific in its menace. (Mindful of the *Titanic*, our captain stopped the engines one whole night when fog and ice combined to threaten.)

If only there were time for a liner to cruise at pleasure, like a yacht! Then we might turn aside through the Gut of Canso, put in at Halifax, encircle Prince Edward Island, stop at St. John's, investigate St. Pierre and Miquelon, and enlarge our knowledge of those waters more than the present schedule permits. Alas! instead of that delightful prospect, we do not even put in at Queenstown, but are to go straight up St. George's Channel to Liverpool.

It was three o'clock of a warm summer morning, years ago, when first I set foot on European soil, at Queenstown. The tender landed us from the old *Ivernia* (now at the bottom of the ocean), and I shall never forget the magic of the false dawn, the fragrance of the peat smoke, the unfamiliar cadence of the voices, and the sense of being overseas at last. What a contrast between the kindly peace that blessed Ireland then, and the horror of brigandage and secret society terrorism which blights it now! How long, O Lord?

GULLS ARE FLYING round our ship this morning, and one or two fishing-boats are seen. We are nearing land; and to-morrow morning (*Deo volente*) we shall finish the voyage. Of what is to come afterward you shall learn later; if all is well, as in other years, with news of old friends and of those just acquired.

Now to pack—wearisome task!

BEFORE I CLOSE, one echo of controversy of which my portfolio reminds me:

Our Jesuit friends who edit *America* have yet to learn that the publication of false statements to further controversial purposes is unworthy any good cause, and disgraces those who have recourse to it. In a recent issue of that organ appeared a peculiarly venomous attack upon the Jugo-Slavian government and the Orthodox Church, accusations of intolerance, persecution, and pro-masonry being spattered about freely. Two of those accusations must always sound strange from such a source; and when the same article accuses the government both of unduly favoring the Orthodox Church and of trying to plunge the country into absolute atheism, its malice has rather destroyed its subtlety. The Jugo-Slavian government is a kingdom, not a republic as *America* calls it; and its official representative in America authorizes me to publish these statements in contradiction:

"All the allegations in the article are completely unfounded. There is no government in Europe which shows such toleration toward every form of religion and respects their liberty as does the government of the Kingdom of the Serbs, Croats, and Slovenes. The relations between the royal government and the Vatican are governed by a concordat, and Mgr. Cherubini, the papal nuncio, is on the most cordial terms with the authorities, which would certainly not be the case if there were any truth in these allegations. The statement that, on account of the dismissal of R. C. teachers in the Banat of Temesvay, the children of the 200,000 inhabiting that province have been deprived of R. C. education, is also unfounded. This province, it must be remembered, was formerly under the Hungarian government, though the immense majority of the inhabitants were Serbs, Croats, and Slovenes of the Orthodox Catholic faith. That government established Magyar schools in villages where there was not a single Magyar. When the Kingdom of the Serbs, Croats, and Slovenes took over this province, the government naturally closed the Magyar schools and substituted national, non-confessional schools, where the instruction is given in the language of the children attending them, and the religious education in the faith they profess.

"Free masonry in the kingdom is far from being so strong as to have such an influence as ascribed to it in the article in *America*; but in any case it has not any anti-religious propaganda."

Will *America* kindly take notice, and retract?

THE GIRLS' FRIENDLY SOCIETY AND HOUSING FOR GIRLS

BY A MEMBER

THE housing problem as it affects girls is distinctly of national importance. Owing to increased rates throughout the country, with the recent decline in wages, wage earners, as a whole, are more or less "put to it" to find suitable places to live, and, as is customary, the burden has fallen more heavily on the woman worker. Landladies are always more willing to take men than girls as the former are "less trouble," and when every bit of rentable space is demanded vociferously by a score of would-be "roomers" they do not lose business by indulging this preference.

As a result the few places that do take girls are full to overflowing and the occupants are paying, in many cases, extortionate prices to live under almost unspeakable conditions. In addition to the physical dangers there is a bad moral effect upon girls and women, many still in their teens, who are forced to live, away from home connections, in such a manner.

The Church Service League, in its folder of September 1920, said: "Since the Girls' Friendly Society has specialized in meeting the problem of lodges it is recom-

mended that any work undertaken along these lines shall be in co-operation with the Girls' Friendly Society."

The Girls' Friendly Society, although, as one worker puts it, "still on the threshold of its housing opportunity," has, at present, ten organized boarding houses, located, for the most part, in the industrial centers where the problem is most acute. It is hoped that the eleventh will be open by the time this goes to press.

I these ten houses approximately 47 girls are housed, only about 17 per cent being G. F. S. members—proving, conclusively, that the houses are for "all girls" and that they are a distinct community service.

The first of these homes—that in New York City—opened in 1908, on Twenty-eighth street provided rooms and meals for about twenty girls. This "Little House with the Latticed Windows"—as it was first called—was such a successful experiment, and was from the beginning so full to overflowing, that at the end of two years it moved to a larger house twenty-five blocks farther up town. This house, accommodating forty-six girls, has again overflowed its bounds and is moving again, this time to occupy a renovated apartment house and take care of one hundred girls.

This "pioneer" lodge proving so successful, a lodge was opened in Louisville, Kentucky, in 1911. Then San Francisco, in an attempt to care for a part of the great influx of girls coming there for the Exposition, opened a house with place for half a hundred girls in 1915.

After these had paved the way lodges began to "crop up" in quick succession all over the country, there being, at present, lodges in Philadelphia, Chicago, Detroit, Dallas, Texas; Raleigh, North Carolina; and Baltimore, Maryland; and, as we mentioned, the eleventh, in Salt Lake City, Utah, is expected to "swing into line" at practically any moment.

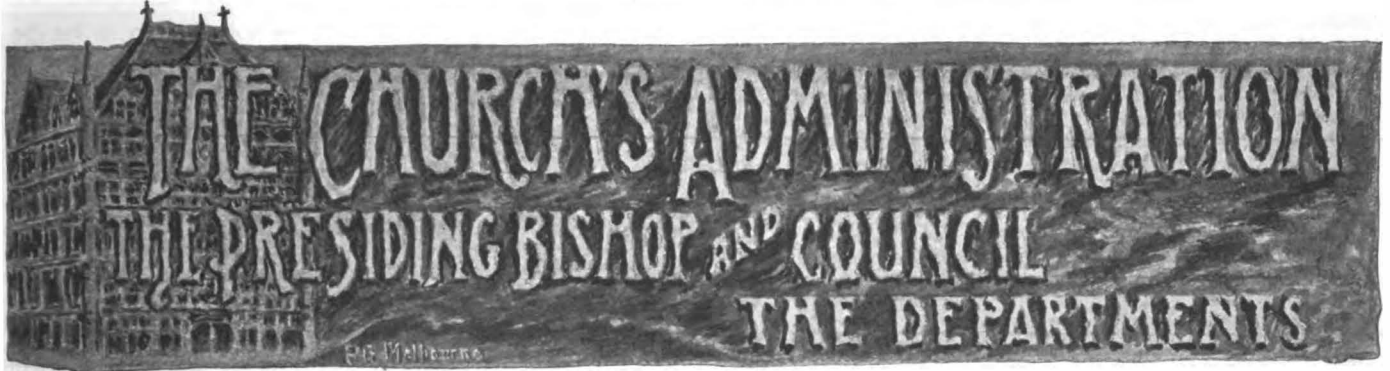
Rates in these lodges vary with local conditions. At present they range from as low as \$4 to \$10 a week for room and two to three square meals a day.

The Girls' Friendly Society has attempted to make these houses not merely places to eat and sleep, but real homes, with a house-mother in charge to provide for the happiness of the residents. There are few rules and regulations, but it is the endeavor to have the whole spirit of the place so home-like that residents will gladly do as much to make life more attractive for their companions as they would do for the happiness of their own "families." In return they have all the home privileges.

Also, in spite of almost ridiculously low rates, the society has taken definite stand that these houses be self-supporting. Four are already wholly so, and the others are making headway towards that end. Not only does the girl of to-day, in business or industry, wish to pay her own way, but it is right and just that she should. As one worker puts it: "Any other kind of house is a compromise, and, though it may be expedient, and the best that can be done in these days when many do not receive a living wage, it cannot be considered economically sound. Let the fact be squarely faced that, while the underpaid girl is being individually helped, at the same time with the subsidized home, the old system of low wages is being encouraged and prolonged."

Therefore, whenever it is possible, the funds necessarily incident to starting a lodge are secured as investments rather than as contributions. The "latest" New York lodge, now in process of renovation, proposes with rates of \$7.50 to \$12 to pay 6 per cent interest on its bonded indebtedness and have an annual balance of \$5,000, which will pay off the bonds as they mature, so that within twenty years the house should be free of debt. It is on a sound business basis.

It is definitely hoped that, as another worker put it at a recent meeting in New York City, "in the future there will be so many lodges, all self-supporting, that they will not only pay for themselves but may pay a part of the running expenses of the rest of the society."



At the invitation of the Bishop of the Diocese of Washington and the Dean and Chapter of the Cathedral, the Presiding Bishop and Council held its mid-summer meeting in the City of Washington as the guest of the National Cathedral School for Girls. After celebration of the Holy Communion by the President at the Bethlehem Chapter of the Cathedral, the Council convened in the gymnasium of Whitby Hall with thirteen of the twenty-six elected members present. Members came from as far West as Colorado and California to attend this meeting, held on July 13th and 14th, which was of great importance, for it was planned to consider the evaluation of the work of the Council carried on through its Departments.

Department of Nation-wide Campaign

One of the first subjects, brought up by the Department of the Nation-wide Campaign, was the Relation of the Council to the Provinces. To give this full consideration a special committee was appointed to consider not only the relation of the Council to the provinces but the way in which the Council can use the provincial organization. The Committee reported recommending appointment of a committee to consider the desirability of changes in Canons 53 and 60 to harmonize the policies of the provinces and of the Presiding Bishop and Council. It stressed the importance of encouraging a national consciousness in the Church and deplored any evidences of the development of sectional feeling and sectional action.

The Nation-wide Campaign Department also reported that a Commission on Parochial Missions had canvassed the Nation-wide Preaching Mission and come unanimously to the following conclusions:

"That the scope of the Mission so invades diocesan rights that we hesitate to pursue any policy until we have conferred with the bishops of the Church and secured from them the approval of our programme, or else a disapproval. We believe that the usefulness of this Commission will depend upon a reply to this questionnaire and we make our further recommendations upon the condition that we secure such a number of approvals as to justify our continuance as a Commission. The details of our programme are as follows:

"First, that we secure from bishops and other sources the names of such men as may be apt in holding missions and that we shall ask them to hold themselves in readiness to conduct missions under direction of the Commission as may be arranged.

"Second, it is our desire to hold at various centers throughout the country conferences at which clergy shall be trained in holding parochial missions, said conferences to be under the direction of leaders designated by the Commission.

"Third, This Commission will undertake to get out a Manual for Preaching Missions at an approximate cost of \$1,000.

"Fourth, This Commission feels that it will be impossible for any general body to undertake the conduct of missions throughout all places in the United States, but would prefer to specialize in conducting missions at such strategic cities or centers in each diocese as they may be requested to conduct by the ecclesiastical authority thereof.

"Fifth, This Commission has canvassed those present at this meeting as to their ability for serving the Commission as called upon, with the result that Bishop Johnson, Father Hughson, and Dr. Clark are prepared to give to the Commission such time as the work may require, but feel in so doing that the diocese, parish, or order to which they belong should be compensated by the Presiding Bishop and Council for the loss of their services in any continuous work undertaken for the Commission."

Department of Missions

The Department of Missions among other things reported that the Cathedral at Manila in the Philippine Islands was in need of extensive repair. When this Cathedral was built it was impossible to utilize steel or native hard woods which were impervious to the onslaught of the white ants. It had been stated that Ore-

gon pine would repel these ants and so it was used in the beams which support the roof. The white ants have attacked this wood, however, and so weakened the supports that the roof is in danger of falling. It was estimated that the repairs would cost in the neighborhood of \$40,000, but this expenditure was necessary to forestall closing the Cathedral. No money being in hand for this purpose it was necessary to authorize the Bishop to place a mortgage on the Cathedral in the hope that the funds could be secured.

In presenting its report on evaluation the Department of Missions submitted figures showing appropriations to the dioceses and domestic missionary districts in the ten year periods from 1901, also showing the population of the state, the number of congregations, clergy, communicants, Sunday school pupils, and contributions from the diocese or district during the same period. The similar figures were presented for the foreign field. This report showed that while in some cases the appropriation from the Department either remained the same or was increased the registered communicants had decreased. The Council felt that there was some good explanation for this, as in country communities the parish very frequently acted as a feeder for the city churches. They felt, however, that it would be helpful in considering appropriations for 1922 to have from every bishop receiving an appropriation a statement of the results obtained from past expenditures.

Evaluation

Department of Religious Education

This department presented some interesting figures. It showed, for instance, that the enrollment in thirteen seminaries this year is 82.33% less than in 1915-16, the year before the United States entered the war. The number of students on November 1st was: General, 70; Cambridge, 11; Berkeley, 14; Philadelphia, 20; Virginia, 40; Sewanee, 12; Bexley Hall, 5; Nashotah, 11 and 3 Greeks; Western, 15; Seabury, 22; Pacific, 11; Bishop Payne Divinity School, 11; Greeley, Colo., 4.

In about 250 institutions there is an estimated attendance of 20,000 Church students; in 106 Church boarding schools, 10,000. The Church Sunday schools report in the 1921 almanac an increase of 23,986 pupils and 1,715 teachers.

The Church School Service League is organized in 44 dioceses, with 20,000 boys and girls and 968 leaders and officers.

Eleven experiments in co-operation with the public schools are being made, and plans are being worked out for nine more. Approximately 5,000 children are involved. Twenty-six summer schools are in operation, likewise enrolling about 5,000 people.

They also brought up the question of recruiting the ministry. So important did the Council feel this matter to be that it requested that a statement be drawn up and presented to the next meeting of the Presiding Bishop and Council.

The Commission on the Registration and Reference of Church Workers came in for careful consideration. It will be remembered that the Church Personnel Bureau, Inc., organized by the Rev. Arthur W. Brooks, and operated, for twenty-two months, sought endorsement by the last General Convention, which referred the matter to the Presiding Bishop and Council. The latter asked the Department of Religious Education to study the matter, and later the Personnel Bureau's records and papers were taken over by a commission which began work in April 1920, and has registered 443 persons, clerical and lay. It has placed six clergy and thirty-eight lay workers, and supplied many calls for temporary service.

Department of Publicity

The Department of Publicity reported especially concerning two conferences in New York and St. Louis, at which were gathered publicity representatives from many dioceses. These two conferences were unanimous as to the value of Church advertising.

Mr. John Stewart Bryan, editor of the *News Leader*, of Richmond, Va., presented the following resolution which was adopted: "The Council having observed the undoubted effectiveness of Church advertising in the daily newspapers would call to the attention of pastors generally the advantages that have accrued from employing this method of reaching and holding the interest not only of Church members but also of many who are outside of all Church influence."

The Department also called attention to the value of a Central News Bureau. One is in operation temporarily to carry the

Council over the period of the Centennial. The Council agreed that this bureau would be a most valuable asset, and also endorsed the proposition that, the department employ a travelling publicity agent. While many dioceses have some provision for securing publicity material it is difficult for one not trained to secure its publication and to distribute it widely enough.

Department of Christian Social Service

The Department of Christian Social Service reported through Mr. John M. Glenn. It was noted that the conference of social workers of our Church, in connection with the National Conference of Social Service Workers, was a great success. The President spoke enthusiastically of this conference, which he had attended.

The Committee on Literature for the Blind made a report recommending that certain sections of the Book of Common Prayer be printed in braille, and an appropriation was provided. Our Church has absolutely no literature for her blind in revised braille, the system used to-day, and it will cost about \$4,000 to issue 100 copies each of the Book of Common Prayer, of the Service of the Holy Communion, or Morning and Evening Prayer and the Litany.

Special consideration was given the suggestion of the Bishop of Washington that the Council move its headquarters to Washington, and a committee of five laymen will give careful consideration to the question.

Dr. A. K. Schmajonian, legal advisor to the American Embassy in Constantinople, now at the State Department, brought to the Council the message of the Archbishop of Erivan as expressed on his recent visit in regard to relations of the ancient Armenian National Church and our American Church, especially

in regard to sending American professors in theology to the theological seminary at Etchmiadzin.

The treasurer reported that for the first five months of this year all cash receipts on account of the Nation-wide Campaign showed a gratifying increase, but that a June decrease of \$130,000 wiped out nearly seventy per cent of the previous gain and necessitated negotiation of a loan of \$50,000.

The members and officers of the council were guests at dinner of Canon and Mrs. Russell on Mt. St. Alban. The members also received several other invitations which they were unable to accept because of the great amount of business.

Social

They did however find time to visit President Harding at the White House. Bishop Gailor, who was presented by the Rev. Dr. Freeman, rector of Epiphany Church, Washington, briefly addressed the President as follows:

"Mr. President: I am the Bishop of Tennessee and also the president of the National Council of the Episcopal Church in America. This year we are celebrating the Centennial of the Church's Missionary Society. We come here to-day to pay our respects to our President and to congratulate you on your stand for peace and righteousness not only in this country but before all the world. We pledge you our loyal support and pray God's blessing on you and your administration."

To which President Harding replied:

"I thank you for your co-operation. It is very nice to have such an expression."

A photograph was taken on the White House grounds of the members of the Council with President Harding.

The Council adjourned on Thursday evening.

Arthur Ritchie, Priest and Doctor: An Appreciation

By the Rev. William H. A. Hall

ARTHUR RITCHIE was so many-sided a man that it is certain no one saw all the sides.

On the day of his funeral a priest, almost as old as he, said to one many years younger: "He was the greatest priest in his generation in the American Church." When told of his death, another, who had not known him well but had known much about him, said: "I think he did more for the Catholic cause than any other man in this country."

One may well think that these two priests saw him from the same point of view, and that the side they saw was that seen by the great number who knew him in the pulpit, in his published writings, and in his controversies.

Graduated from the University of Pennsylvania at an age below the average, and from the General Seminary so young that he must needs wait two years before he could be ordered priest, he nevertheless began his priestly life well equipped for the work which faced him and which he faced, with the indomitable courage of youth, a courage which never deserted him in the forty-eight years of his priesthood.

He often said that his older brother, Robert, exerted a great influence over him in his earlier years. And his association with Dr. Richey at Mount Calvary Church, Baltimore, and with the clergy at Cowley St. John, doubtless tended to fix him in the position in which he unswervingly stood. But his exhaustive reading, which continued throughout his active ministry, and the deep consideration which he gave to every phase of Catholic doctrine and practice which presented itself or was presented to him, was the main-stay of a life of leadership. For it was because he was a great student that he was a great preacher, a great writer, a great controversialist.

His rather short incumbency of the rectorship of the Church of the Ascension, Chicago, served to introduce him somewhat widely as one who stood for his convictions without compromise. But his most aggressive and most profitable work was done while he was rector of St. Ignatius' Church, New York. There he took advantage of every opportunity to "preach Christ and Him crucified"—to emphasize what was his one purpose, the salvation of souls through the covenanted grace of the sacraments.

God only knows how many folk from all parts of the country visited St. Ignatius' out of sheer curiosity, went again because they found there something they wanted, and

finally came to know it was something they needed. God only knows how many of these carried to others, perhaps a long way off, the Gospel message which was too satisfying to be selfishly kept for themselves.

It is noteworthy that many students at the General Seminary, good men, earnest men, but with hazy ideas of the Church, have gone out—not from the seminary, but from St. Ignatius—with fixed ideas of the Church and firm determination to fight valiantly for the Faith—in obscure parishes and through much tribulation and at the cost of great self-sacrifice, mayhap—but to fight. Within a year a priest now of nation-wide reputation wrote: "It was at St Ignatius' that I got my first knowledge of the Catholic religion."

The Clerical Union for the Maintenance and Defence of Catholic Principles and its child, the *Catholic Champion*, were other means of which he took advantage to propagate Catholic truth. In these he was associated with other giants—"for there were giants in those days"—Percival, Robert Ritchie, Nicholson, Richey, Mortimer, Christian. Though few in number all these were powerful in the Spirit. And Arthur Ritchie was their leader. One needs but read the minutes of the earlier meetings of the council of the Union and the several issues of the *Champion* to know this. The publication of his sermons in the *Champion* and afterward in book form did much to revive Catholicism in the American Church. The members of the New York branch of the Union in the first twenty-five years of its existence looked to him for inspiration in their lives and work.

And so his candle was not "hid under a bushel," but his influence radiated throughout the Church and, under God, his "word went out into all lands" and many knew him who had never seen him.

Another side of his character, the intensely spiritual side, is revealed to us in his *Spiritual Studies in the Gospels*. Afterward published in book form, but originally spoken as instructions or meditations to the few souls gathered in the church on afternoons in Lent during several years, they stand before us as the exemplification of his personal piety and his pastoral work. And it was in his pastoral work that he was least known and best known—least to Churchmen at large, best to the comparatively few who approached him as Christ's vicar in the sacrament of

penance, who looked to him as their spiritual father, to whom he spoke words of guidance and comfort, for whom he made personal sacrifices, living meagrely that those in want might be relieved at his cost. Kind and sympathetic, he often seemed too lenient with those who came to him in trouble and sorrow, but with himself most exacting and austere. Of this we may think much and speak little.

Another side of his character was his love of nature. He was very fond of walking, not strolling as poets seem wont to do, though he himself was no mean rhymester, but tramping over country roads and through the woods and picking flowers and watching birds and listening to their song. And he knew every flower he picked and every bird he saw, and all their relatives, however remote. In the years since he was able to engage in active work, he lived in the edge of a little town, almost in the country. And here it was his delight to sit by an artificial pool stocked with gold fish and planted with water lilies. He knew all the fishes and named many of them, some for visitors to the cottage and some with names born of his fantasy. Robins and wrens nested in the trees, in the bird cotes, and under the eaves of the cottage and the chapel, as though they knew they were under a watchful eye and careful guardian. All growing and living things were his friends, for God created them.

And withal he was so genial and witty and such a good story-teller. Neither was he unready to laugh heartily at another's witicism or story. But he generally came out the winner in any match of wits. One must have been dull and sordid indeed to walk or sit an hour with him and not feel in better spirits and happier for the experience. He never sacrificed the graver to the lighter things, but so he was so perfectly poised that each had its place in his life and conversation.

All that he did and was, focused upon one objective. His uncompromising loyalty to Catholic Truth, his aggressive work in ingraining it in others, his love of souls, his love of nature, his scintillating wit, his joy of life, all pointed in one direction—his consuming devotion to our Lord in the Blessed Sacrament of the Altar. For, doctor, pastor, friend, companion though he was, Arthur Richie was a priest. No one could come into intimate contact with him and not know that of a certainty. His priesthood was the one greatest thing in his life, and one cannot but believe that it was by the grace which he received from it that he was inspired and enabled to accomplish his great work. Once, in the sacristy, after Benediction, he turned to one standing by and said, "There is nothing which satisfies the soul but the Blessed Sacrament."

And so, on the day of his funeral, we offered the Holy Sacrifice for the repose of his soul, and we knew that he joined with us in the offering, and that for him it was not only Sacrifice but Eucharist. Then we laid to rest in the earth, at the spot which he had chosen, the poor, tired, worn body which had suffered so much.

One who knew him intimately for many years often said, while he was still alive: "Arthur Ritchie is a saint." God rest his soul.

"GO INTO THE VILLAGES"

BY THE REV. WARREN R. YEAKEL

ONE reads and one waits for some constructive programme which does not center in some mere man who is thought to be successful among farmers. One may read books (mostly written by dwellers in cities) and essays and yet be "at sea" concerning what is vital. Farm journals suggest some sort of a "union" meeting, with rarely, if ever, a word concerning the sacraments. The country is not yet all Zwinglian. Obviously, what ought to be in the country, more than in the city, is an organism that is superior to the minister and will go on and on no matter who the minister may be. The Master said: "Go into the villages." Surely the Church should obey.

We are making, perhaps, the mistake in assuming that the city is more normal than the country. One might assume the city to be the most abnormal, for has not the charm of the crowd almost killed genuine Christianity?

We also assume that those who are successful in the country should be sons of the soil. This is a mistake. The lure of the city is as apt (possibly more apt) to attract the clerical son of the soil as any less "set-apart" son.

The problem of the Church in the country must be solved by those who have had city training and yet, with such real riches as they may possess, seek to get "far from the maddening crowd" and, it may be, enrich and be enriched by the country.

There is a something which one born in the Church and in the city has which those not so born rarely attain unto—an atmosphere, if it may be so stated. There is that about a son of the soil which classes him. The farmer wants that which is better than himself in culture and in conduct and in character. It is not snobbishness. The farmer soon detects a "fake." He cares not whether the minister knows the difference between wheat and oats. The farmer seeks the strong son of God. There is an uncouthness of which the farmer is all too conscious but which he would not have in himself, much less in his minister. Yes, he would have the Bishop be like St. Swithin who walked among the lowly without condescension.

Then the farmer desires and deserves all the treasures of the Church without any cityism or Romanism or "kinks"; the Church of the first three centuries—hard yet helpful—rather than some later developments. If he comes to matins more than to Holy Communion it may be caused by city insistence on non-essentials. The farmer works hard and is most scriptural: "By the sweat of thy face shalt thou eat bread." Hence Sunday is the same as any other day (the chores must not be neglected) so that he cannot get to service as early as those who deem that hour a special mark of sanctity. Then, if he is red-blooded, he takes very little stock in the value of fasting. He works hard and gets less in return than the "middleman" who may be some "pillar" in a city House of Prayer. It is one of the chief studies of the farmer how to get rid of that very man. They think him a "parasite on the body politic."

Most social writers assume that the farmer wants help—something which the city can give. What the farmer seeks is the due reward of his labor. He often gets the poorer end of the bargain. The farmer is as independent as any normal man should be. He hopes that the Church will promote some catholic-minded policy that will stop the crushing process which originates in the cities and may be fostered by those who loom up large in the diocese. He admires thoughtfulness which is subtle and never for effect. He welcomes the minister who "comes in when every one else goes out." He awaits this English-speaking and sacramental Church with all its breadth and beauty and character-building so that he may be a better man and his children be blessed.

From missionary experiences in other dioceses it would appear that the diocese of Central New York comes nearly solving the problem of priests in the mission stations (whether the ideal is reached or can be) by taking thought concerning the perplexing problem of finance. If one proves that he is "on the job" his check is sure. However, when the Church awakens to the fact that the missionaries should be more generously supported—more than the city priests—then wonders will be wrought, if we have golden and not wooden priests, who will cause the farmer to sing his *Benedicite*.

IN THE morning, when you awake, accustom yourself to think first upon God or something in order to His service; and at night also, let Him close thine eyes.—*Jeremy Taylor*.

Charles C. Pierce, D.D.: A Tribute

By Edward Lowe Temple

WITHIN the past few weeks there has passed from the Church Militant to the Church Expectant as knightly a spirit as ever adorned the annals of the American Church.

The Rev. Dr. Charles Campbell Pierce, a son of the Keystone state, reared in the Baptist Communion, early forsook that body, in which his ministry was greatly blessed, for the ampler ether of the church of his later love, in whose arms he has just passed to his exceeding great reward.

In this capital city he will always be familiarly and affectionately revered as "Chaplain Pierce" for he received here his commission in the United States army during the administration of President Cleveland, and lived among us for many years, having been stationed at Washington Barracks and Fort Myer.

During this period the Sunday afternoon outdoor services around the Peace Cross on the lovely Cathedral Close at Mount St. Alban were initiated, and the chaplain was the cynosure of all eyes and ears, as, endowed with the superb gift of eloquence, he preached that series of sermons (some of which, under the winning caption of *The Hunger of the Heart for Faith*, he permitted to be published in book form) that will not soon be forgotten. The writer was privileged to act as an intermediary in distribution of this volume, which spread like wildfire among "all sorts and conditions of men"—Churchmen and others: it seemed to make but little difference.

Later his mission as chaplain took him to the far-distant Philippines, where his consecrated work among the soldiery and the natives distinctly paved the way for the missionary bishopric of Bishop Brent and where he remained on duty for several years until physical disability compelled him to resign and return to his native land.

There he assumed the rectorship of St. Matthew's, Philadelphia, where he passed a singularly successful and consecrated ministry of several years. During the great world war he resigned this charge, being constituted rector emeritus, to undertake, as the crowning work of his life, the exacting, highly responsible, and superior duties appertaining to the headship of the Graves Registration Service of the American Expeditionary Forces. It was soon easy to see that this work would prove to be indeed the crown of his life's work, as his sombre duties registered themselves, writ large upon his noble countenance.

He has told the writer (a fact easy to be credited) that no one on this side of the water, and few on the other, could be made to visualize the gruesome horrors that became to him almost his daily and nightly portion. On the day of the armistice he had upon his desk some 45,000 letters of a harrowing nature that he was unable for a time even to open, in the absence of any sufficient clerical force, and upon which he toiled unremittingly, days, nights, and Sundays, till his great heart nearly broke with the sympathy that he could not express.

At this time, the government had no formulated policy for the proper care of America's honored dead, till he, well-knowing the urgent need of action, inaugurated his own policy that afterward became well recognized and which ultimately placed our government far in advance of any other of the allies in this respect. He caused the war-worn territory of Flanders and northern France to be mapped out into huge parallelograms of a certain number of centimeters long and broad, and sent out large

numbers of bearers, two and two like the apostles of old, carrying between them stretchers, testing every foot of ground under pressure where the soil seemed to be soft or spongy, and digging down, rescuing hundred of poor, shattered bodies, many of them unidentified, and placing them in some one or more of the green God's acres with which Europe is now strewn in her great national burial places of the dead.

Returning to his native land for a brief period of rest, after a long and harrassing experience, he was requested by the Secretary of War to remain indefinitely in charge of the exhausting work, of which his head had more knowledge than any other. So last spring he deemed it to be his duty to return to France and prosecute the supervision of his grim task, accompanied now by his lovely and devoted wife. But they had not much more than reached Paris when Mrs. Pierce was stricken mortally with the dreaded influenza, successfully summoning her dear married daughter from St. Louis to her dying bedside.

The broken-hearted husband and father, accompanied by his daughter, betook himself to Tours, the headquarters of his work, when he too was soon stricken with pneumonia and heart failure, and, in his daughter's arms, breathed his last in that far-off land where he had so long and faithfully served his Master and his countrymen. The bodies of husband and wife now lie in the sacred soil of Arlington National Cemetery, but the good chaplain's life and memory can never die. He belongs to the noble army of Martyrs no less than if he had perished at the scaffold or the stake.

He once told the writer of his conviction that the sacred cause of Christian Unity had no more valiant defenders than were to be found among the ministers of varying religious beliefs who served the allies' cause as chaplains during the war, instancing, as I recall, among others, the quartette to him well known, of a Presbyterian divine, a Roman Catholic priest, a Salvation Army sergeant, and, chief of them all, our beloved Bishop Brent, who worked together in constant and unfailing harmony and with exemplary sagacity—a singularly striking illustration of "The Holy Catholic Church throughout all the world!"

He was a modest, self-effacing, gifted, real Christian priest and hero, with whom it was my singular privilege to be brought into a somewhat intimate contact, and it is with a sense of profound gratitude that I lay this laurel wreath of affectionate veneration upon dear Chaplain Pierce's honored grave.

A PRAYER FOR RAIN

Lord, in Thy mercy send us rain,
The fields are parched and dry,
The shriveled gardens ask in vain
Help from a brazen sky.
Both drouth and rain are in Thy hand,
To give, or to withhold;
O grant unto this thirsty land
Thy blessing as of old.

Frances Halley Newton.

WHATEVER may be our place and work in life, our share in its pleasures, and hardships, and interests, and sorrows, if Sunday is to mean more and not less to us as the years go by, we must be using it to learn a little more of our duty, and of our need; of ourselves, as God sees us; and above all, of His will, His ways, His mercy, and His justice.—*Francis Paget*.

Americanization and Immigration.—V

By Clinton Rogers Woodruff

NEARLY 2,000 Americanization committees in as many industrial plants in the United States are facilitating the naturalization of alien employees, according to estimates made by the Director of Citizenship of the federal Bureau of Naturalization. Surveys conducted by the management of these plants show that 20 per cent. of the aliens in their employ are candidates for citizenship, 20 per cent. plan to return to their native country without becoming American citizens, and 60 per cent. are ready to take citizenship training provided by the management through coöperation with federal and public school authorities.

These citizenship activities of the Bureau of Naturalization are paid for out of the fund derived from naturalization fees, which in the last thirteen years has amounted to over \$4,745,000. About \$3,920,000 has been expended to date by the bureau in this work. During the last six years this bureau has carried on educational work in coöperation with the public schools, civic bodies, commercial bodies, labor unions, etc. The public school system is utilized in preference to private educational institutions. A report of the work conducted by a state department of Americanization and naturalization in a large shipyard is representative of the methods used to Americanize alien employees. Portions of the report follow:

"Under the frank of the United States Department of Labor cards were sent at the rate of 50 per day to all the alien employees of the M ——— Shipyards who had signified a desire to become citizens, asking them to call on a certain evening at the high school to meet a representative of the Bureau of Naturalization. The alien who responded was interviewed concerning his attitude toward citizenship, and if he still wished to become a citizen was aided in making a declaration of facts for naturalization.

"During the first week this work was carried on under the direction of a deputy examiner from the Naturalization Bureau, and the work was systematized and adapted to securing the information of most value to the school department. As soon as a definite method of procedure was determined the work was left entirely in the hands of the department of Americanization and naturalization. With the inauguration of the plan of mailing notices to aliens a permanent card-index system was installed. A card is filed for each individual, giving date for future reference.

"After the work was started it was found that aliens would of their own initiative come to inquire about various naturalization and immigration problems. The teacher in charge of the class took up these problems with the proper governmental agencies, and from his vantage point of disinterestedness and general knowledge of our laws and customs was able to smooth out the difficulties. . . ."

In a Pennsylvania mining town, according to the Public Information Service (Boston), the bureau of compulsory education undertook a survey of the non-English speaking people over 16 years of age. The returns showed a total of 4,004; males, 2,260; females, 1,743. Twenty-three per cent. only of the non-English speaking males had been naturalized. A citizenship campaign was forthwith organized by the local authorities in coöperation with the federal government and every industry employing foreign labor. The initial enrollment (last available report) was well over 500.

Through its field agents the Bureau of Naturalization furnishes to employers undertaking such campaigns naturalization blanks and information as to procedure. A "Teacher's Manual" and a "Student's Textbook" have been prepared from material submitted by the state public schools in order "to create a standard course of instruction for the preparation of the candidate for the responsibilities of citizenship."

This is admirable work in the right direction, and if carried out in the right spirit ought to be most effective. There is certainly great need for educational work, on the part of both governmental and volunteer agencies. Fortunately there seems to be a definite effort of increasing proportions to meet the need for adequate instruction. Among the recent publications is *A Programme for Citizenship*, issued by the committee on special war activities of

the National Roman Catholic War Council; *Twenty Lessons on Government*, prepared by Mrs. Stella C. Stimson for the W. C. T. U. of Indiana; *Americanization and Citizenship*, by Hanson Hart Webster; and *Americanization*, a report of the committee on education of Governor Smith's reconsecration commission in New York, already referred to in these pages. The first of these is a product of the movement on the part of the Roman Catholic Church to promote better citizenship among its members and to give their character firmer root in sound and conservative ideas. It is reported that its organization has retained the services of an experienced teacher and organizer at a salary of \$10,000 a year for the purpose of doing serious work in this field. This Church seems to have discovered the fact, Professor Edgar Dawson points out in the *National Municipal Review*, still obscure to the public mind generally, that the laborer is worthy of his hire, and that work in the field of education is worth about the price we are willing to pay for it.

Mr. Webster's pamphlet* according to Professor Dawson, who may justly be regarded as an expert in the pedagogical phases of this subject, is one of the best that has yet appeared for the use of those teaching the recently arrived immigrant. In a paper-bound booklet of 138 pages will be found all that the evening school teacher needs in dealing with these new citizens, if he is trained for his task. "Some of these days," he says in the *Review*, "we are going to learn that there is an art of teaching based on a science of pedagogy; that the teacher must have studied the science and had some supervised training in the art before he should be permitted to practise on his helpless victims; and that the welfare of society depends on our willingness to pay such trained teachers enough money to encourage young people to take up the occupation of teaching in sufficient numbers to supply what will then be the demand for them. Until we do reach this point much of our talk about training for citizenship in a republic is but sounding brass and tinkling cymbals."

Another most encouraging feature is the lengthening list of books dealing with the racial elements of our population. In *The Cechs (Bohemians) in America*† by Thomas Capek, we have a most illuminating account of one of the important and helpful foreign elements in America. Its author is a Cech-American, a banker who has made his contribution to authorship, and an example of what the foreign-born can do to make America a desirable place in which to live. An interesting fact is that Cech immigration has the lowest percentage of illiterates—1½%, and the highest percentage of skilled labor. The chapter, *All Born in America Belong to America*, is stimulating reading. One simple sentence in it has a world of meaning, "The process of Americanization of children begins in the primary grades of the public school and is made complete in practical life."

Leadership of the New America,‡ *Racial and Religious*, by Archibald McClure, is really a study of immigrant leadership based upon the author's personal investigations. The book impresses me most favorably because of the soundness of his comments on those nationalities of which I know most. If he is sound in a few things, it is fair to assume that he is equally sound in the others.

The Advisory Committee on Policies and Platform of the Republican National Committee did some splendid educational work which will no doubt be availed of by President Harding. From this committee's questionnaire on the immigration situation I cull these interesting facts:

In the past one hundred years over thirty-three million people from foreign lands have come as immigrants to the United States. In 1910 the foreign-born population of the United States amounted to 13,515,886 or 14.7 per cent. of the entire population. Although these individuals represented

* Houghton, Mifflin Co., Boston.

† Houghton, Mifflin Co., Boston, \$3.00 net.

‡ George H. Doran Company, New York.

practically every foreign country, the great bulk of them were born in Europe. Asiatics are practically excluded by our laws and regulations, and few immigrants from Africa, Australia, and South America seek admission.

There has been a marked shift in the sources of immigration from northwestern Europe to southern and eastern Europe. While this change progressed rapidly, it had been in operation for so short a time before the Census of 1910 that practically half of our foreign-born population were still from northwestern Europe (18.5 per cent. being from Germany, 10 per cent. from Ireland, 9.3 per cent. from the Scandinavian countries, and 9 per cent. from Great Britain). But this proportion changed rapidly from 1910 to 1914, during which the immigrants from southern and eastern Europe were 69.8 per cent. of the whole number while those from northwestern Europe were only 17.6 per cent. This change has introduced races and nationalities differing radically from those which constituted the bulk of the population of the United States at the time of the Revolution, and of the immigration stream from 1776 to 1882.

The Federal government took control of immigration in 1882, since which time elaborate immigration law has been built up by successive steps. The principle underlying this law is that of exclusion of undesirables, that is, the admission of immigrants on the basis of certain tests of quality. These tests, culminating in the literacy test of 1917, now include almost every conceivable criterion of desirability—physical, intellectual, moral, and educational. There is nowhere in the law any section seeking directly to secure restriction, that is, the limitation of numbers, though the literacy test operates in this direction.

The Federal government has almost completely ignored the foreigner after admission, except as I have noted in this article. Practically no measures are established for his protection, guidance, advancement, or control so long as he does not break the law.

The principle of deportation was introduced into the immigration law early in its existence, and has been extended until it provides for the deportation of all aliens who have entered in violation of law, and also of those who for a variety of causes have become a burden on the community. In some cases there is a time limit, in others not.

For many years the chief motive of immigration has been economic. Although there has been political and religious oppression in Europe, aliens have come here mainly in the hope of bettering their economic position. There has been a keen demand in the United States for their services, and at the present time a very high percentage, probably a majority, of our industrial laborers are foreign-born. The competition of foreign and American standards of living in many places has been so keen that American labor as a whole has arrayed itself against unrestricted immigration. Capital, on the other hand, in its search for a large cheap labor supply, has encouraged immigration.

The granting of citizenship to aliens has been carried on under the provisions of a naturalization law which has been almost unchanged for over one hundred years. The tests and requirements for citizenship are therefore very much out of date.

The great war introduced certain new features into the immigration situation, and brought into prominence other features which had long been in existence but had nearly escaped observation.

The interruption of communication with Europe reduced immigration to almost negligible proportions. Most of those who did enter came from Canada or Mexico.

The application of the selective draft and other emergency measures showed that uncounted thousands of foreigners, however well disposed, had experienced only the faintest initiation into the real life of the nation.

The cutting-off of fresh importations of foreign labor gave the laborers already in the country a great advantage in industrial opportunity.

The recognition of the failure of assimilation occasioned a vigorous movement for "Americanization." In some quarters it has taken the form of a demand for the enforced naturalization of aliens.

The increased prominence and activity of ultra-radical elements has led to the extension and application of the deportation law, particularly with reference to anarchists.

Proposals have been made to prohibit absolutely the immigration of laborers for a term of years. Other proposals call for a limitation of the immigration of any national group on the basis of a percentage of those already here. As a temporary measure Congress has extended the war time passport regulations for one year.

This statement gives a clear and impartial view of the situation which will be of assistance when Congress meets and takes up this and other pressing problems.

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

A REPORTER GOES TO CHURCH

OUR reporter went to the Episcopal church last Sunday morning in a critical frame of mind, prepared to find fault with the service. He came away in a thoughtful frame of mind. Perhaps the fact that he was impressed in spite of himself might add some force to his impressions. The one dominating thought was that the service was devotional and reverent, and seemed to express the spirit of worship. Somehow you felt that you were in the presence of Almighty God. I used to have the idea that incense and candles and beautiful vestments should be associated with things foreign to American ideals of religion, and were certainly not scriptural. I find that this is purely inherited prejudice, and that not only are they based on scriptural authority (the Bible is full of them), but they nearly all owe their origin to very ancient Eastern customs, and were used in the Christian Church before the western portion of Christianity became the dominating influence in the world.

Upon enquiry and careful search, just to speak of one outstanding symbol, I find that incense has always been one of the most common accessories of public worship in the history of religion. It is a symbol of purity of heart, used in the ancient Jewish sacrifices, brought by one of the three wise men from the East as an act of adoration to the infant Christ, and is mentioned several times in the Revelation of St. John in connection with the worship of heaven.

Again, not only is the use of symbolism and ceremonial common to mankind, but it is never condemned as such either by the prophets or our Lord Himself, but only when the heart is not in it. Who can say that the service of which I speak was not sincere, and the honest expression of devotion to our Lord? Even the smallest child present must have felt that he was doing it for the glory of God.

To put the whole matter on a purely human basis, even modern psychology teaches through the eye as well as through the ear. Those of us who are members of lodges and fraternities realize how necessary our ritual is in impressing truth upon the enquirer.

Somehow or other I came away feeling that hereafter I should go to church to worship Almighty God, and not simply to hear a sermon, no matter how good it may be. I shall feel about God's House as Moses did when he was told to take off his shoes from his feet, for the place whereon he stood was holy ground. I think I understand now why a person should kneel when they pray, and why the minister begins the evening service by saying "The Lord is in His Holy Temple, let all the earth keep silence before Him."

I, for one, am going to quit measuring Almighty God by the limits of my own mind. Perhaps the Church is right after all?—*Meeker (Colo.) Herald.*

WORSHIP is the highest expression of reverence, which cannot help prostrating itself in adoration—*H. P. Liddon.*

Why Stand Ye Idle?

BY HUSTON THOMPSON

Chairman of the Federal Trade Commission

Extracts from an address delivered at Braddock Heights, Md., July 3rd

THE hour has struck for the next great movement in the world's history. Machinery, through the wireless, the flying machine, the submarine, and our great ocean liners, has brought the nations of the world so close together that the civilization of the East is about to come into contact with the civilization of the West.

History reveals the outstanding fact that, when two civilizations come together, the one absorbs the other or a new civilization comes into being. Europe has returned from the bloody battlefields to its desolate homes, with the sores of many nations unhealed, with the flower of her youth destroyed, and hatred still rankling. In this position she stands and gazes toward the West, with America looming up on the horizon.

The Orient, with close to a billion people, is awakening from a long sleep, rising and stretching its arms. The Asiatic giant is preparing to move. He, too, stands and gazes toward America.

Between these two approaching civilizations, young America, swollen with riches, possessing one-half of all the gold coin in the world, producing one-third of the world's goods, seems to be going round and round like a dervish, oblivious to the call for leadership that comes from all parts of the world.

Why do we stand and wait? We are not held in leash by custom or precedent, or ancient hatreds, or feuds. We do not want for any material blessing known to man. We cast no envious or longing eyes toward the territory of others. Yet we appear as if palsied. Shall we let pass the golden opportunity of leading a Christian civilization to a spiritual domination of the world?

The answer lies in the heart of the nation, and, farther back even than that, deep in the heart of the individual.

When we strolled upon the stage of world affairs, we, the present generation, had a heritage placed in our hands, perhaps unlike that of any in the history of the world. We received this country of ours, not as owners of it, but merely as trustees who were to preserve it for the time being, raising it to greater heights and passing it on to future generations that it might continue to be the leader of the world's civilization.

We received this nation which was branded with the spirit of the Magna Charta through the ancestors of those who came to our shores that they might have freedom of worship and unfettered opportunity toward self-development. Our ancestors dedicated this country on the Fourth of July, 1776, to the upbuilding of a civilization where man could develop his own soul with the utmost freedom of action. This nation was sealed in the blood of its own people. And when in 1917 the world's civilization was staggering we threw our own upon the scales and helped to save her.

The last great war has laid a heavy hand upon us. To-day, in spite of the abundant crops of last year, America has a bread line in some of our cities, and five million men are out of employment. The flow of commerce from our shores to those of the rest of the world has stopped, and our ports are piled high with our own goods. The ebb and flow of trade between the nations of Europe and Asia and the United States has almost ceased, through the artificial interference of man.

What is wrong with us? What may we do to quicken our circulation and start the machinery going again?

In order to keep the heart-beat alive in the human body, it is necessary to drive the blood to the lungs, where it absorbs the oxygen which in turn gives to it its life and brilliant color. Just so, if the world's heart-beat is to continue, it is necessary that the flow of business from Amer-

ica to other shores shall continue; for to-day America is the heart of the world.

Some of the best business minds of America are trying to make this heart of the world function through the belief that prosperity talks. In their opinion, business drives, changes in our methods of finance, and many other human devices will bring it about. But America will never arise to the heights which are before her until the individual American citizen gets his own heart beating right, and by his heart I mean the spirit within him.

A truth which is emphasized over and over again in the Bible is that the Spirit of Christ is in us, and that we are joint heirs with Him in our relationship with the God who watches over this world. Until the individual of America can clear the arteries that circulate the spirit of Christ that is within him and the God that is above him, so that there shall be a constant communication from man to God and back again in the manner set forth in the sermon on the Mount, we will be as one trying to lift himself by his own boot straps. Such an impotent nation must fail to attain the leadership of the world.

Nor can we attain this leadership with selfish motives. No, we must build from the very bottom upon a foundation of unselfishness. It is not enough that we be upright and successful. You will recall that Job was declared to be upright and a successful man. Yet he was cast out of the city, stricken with disease, scorned by his tribe, spat upon by the children, deserted by his wife, and attacked by his friends. Not until he was brought to his knees by the overwhelming conviction that he was not right in the sight of God, not until he surrendered himself completely, was the veil rent, and Job lifted to his feet and restored to his leadership.

We, as a nation, have a tremendous responsibility to our neighbors across the water, and to their sons who have sought homes in our country.

Until recently peoples from other nations were pouring into the United States at the rate of over a million a year. A large percentage of them have come from the country places, where they knew the odors of the fields and caught the God-given strength that comes to one who tills the soil. Or they spent their time in trades of handicraft, where their spiritual creative force was given free rein; perhaps in the fashioning of shoes, or woodcraft, or in the builders' trade.

Seventy-two per cent of that great horde have stopped and stayed in our cities, cooped upon within four brick walls; and the injunction has been read upon their bodies and souls day after day to increase the material production of this country.

What have we done with their natural human creative desires, when continuously the call is for greater standardization, when thousands daily are bound to machines that permit them to make the same motions hour after hour?

What have we done with their spiritual desires? What has become of that insatiable call of the soil to one who was planted in it and lived upon it?

I am not so much concerned as others seem to be with our material success at this time; I am more concerned with our man-power success, and above that with the conservation of our spiritual power. Until we grasp this truth, we will not start up the heart-beat of America, or reach the heights which we can see above us.

In this machine-made world, we sometimes lose sight of the laws of nature. It would profit us to stop for a moment, to look beyond human achievements, and find a lesson in the inevitable processes of nature's laws.

Let us go up into the Rocky Mountains. Each year

we may watch the moisture that has been gathered up from the sea carried over our mountains by the winds to come to rest and blanket our peaks with snows. Then the spring comes and the sun and the rains beat upon the mountain sides, and the melting snow-drop starts on its course downward into rivulets, from rivulets to creeks, from creeks into rivers. It spreads out over our territory, reclaiming the land, and passes on, slowly but surely, back again into the ocean. Over and over, year by year, this same process goes on.

If, for any reason, the hand of man prevents the proper allotment of moisture, then those in the valley must suffer. Or if in any stage of the process the circulation is impeded, or allowed to rest, then the circle is broken and the great life-giving purpose is frustrated.

Observe the tree. The little tendrils at the ends of the roots absorb nourishment from the soil. In the spring-time, the sap finds its way up beneath the bark out on the end of the limb through the leaf. On the under side of the leaves are little apertures which breathe in the oxygen just as the lungs do. The oxygen passes through this sap, and with a new and invigorating force it returns down, circling around the trunk of the tree and making an additional ring, indicating another year of life. Let that sap be stopped in any way, perhaps through the thrust of a wound in the side of the tree, so that the circulation is interrupted, and eventually, if the wound is deep enough, the result will be the death of the tree.

Just as the circulation of moisture from the mountain top to the ocean and back again, without interference by man, brings life, and as movement of the sap from the soil to the leaf and back again without artificial blockade means perpetuation, so is it with nations and with the lives of individuals.

Let the circulation of our life-blood grow slow and purposeless, and the progress of the nation and of the whole world is impeded. Stagnation is deadly. We must keep moving. Progress never stands still, it must go on; and if we would be a world power we must go hand in hand with progress.

The destiny of this country, the destiny of the world, hangs to-day upon the action of the United States. It is time that we began again to set the wheels in motion. In the face of this great meeting between the civilization of the East and the civilization of the West, we must take the leadership which is thrust into our hands, and "carry on" to a new civilization that shall be the hope of the world.

Let us then be "up and doing". Let us open up the spiritual channels of the world. Let us dedicate our country to the principle that "I am my brother's keeper," in response to the Macedonian cry for help that rings in our ears. Then will our material channels be cleared of their present obstructions, then trade will ebb and flow between the East and the West, and good feeling will cement the nations with ties that bind.

ANSWER TO PRAYER A MATTER OF EXPERIENCE

THAT PRAYER, sooner or later, is answered is, for all who have prayed earnestly and constantly, in different degrees, a matter of personal experience. David, Elijah, Hezekiah, Daniel, the Apostles of Christ, were not the victims of an illusion, in virtue of which they connected particular events which would have happened in any case with prayers that preceded it. They who never pray, or who never pray with the humility, confidence, and importunity that win a way to the Heart of God, cannot speak from experience as to the effects of prayer; nor are they in a position to give credit, with wise and generous simplicity, to those who can. But, at least, on such a subject as this, the voice of the whole company of God's servants may be held to counter-balance a few *a priori* surmises or doctrines. It is the very heart of humanity itself which from age to age mounts up with the Psalmist to the Eternal Throne—"O Thou that hearest prayer, unto Thee shall all flesh come." And Christians can penetrate within the veil. They know that there is a majestic pleading, which for eighteen centuries has never ceased, and which is itself omnipotent—the pleading of One who makes their cause His Own; they rest upon the Divine words, "Whatsoever ye shall ask the Father in My Name, He will give it to you."—*H. P. Liddon.*

A MEMORIAL OF JAMES DE KOVEN

BY THE REV. CHARLES H. DE GARMO

THE world does not want for Christians, for Christ our Lord is ever multiplying Himself. He is with us in His Church and all of us are His contemporaries.

The American Church thanks God for the good examples of not a few of our brethren who attained to saintly eminence while companying with the Master along the way and are now gone to the long home. We are by no means lacking in appreciation of them. The worth of their accomplishments is recognized by well-penned memoirs, by church buildings, colleges, and hospitals, by statues and stained-glass windows, as well as by memorials in other forms. Yet, strange to say, there stands one among them whose name is well nigh a blank—James de Koven, of Racine.

James de Koven was priest and teacher, valiant defender of the Faith, and saint. He is accounted by those who knew him best a martyr; for in truth he laid down his life for his friends, dying for love of our welfare, of a broken heart. He might rightly be called the most Christ-like man of the American Church. In him his fellows saw Jesus.

James de Koven does not beckon for human praise; his life is hid with Christ in God. Nevertheless we owe him honor. Why is this great communion of ours letting him be passed by and his name forgotten? It is bad indeed that the Church in our land should permit nothing to stand to recall his memory, and Racine College—the dearest spot of earth to him, because from it he was able to send forth young men, year by year, made stalwart in mind and grace to carry on in the busy world the good fight of faith—seems to be on the verge of being lost. Racine College saw his death. It is made more sacred, though we may not care, by his grave beside the silent chapel, near as might be to the altar within, at which he discerned the tokens of the presence of Christ our Saviour in the oft-pleaded Sacrifice, the oft-given communion. Must Racine College, and the altar, and the grave, go? Would that some worthy thing might be done to tell out our praise to God for the devotion to priestly duties of His chosen servant and all that he wrought in the American Church; something, moreover, that would be a partial expiation of the wrong that was so unjustly, though I believe unwittingly, done him in his life.

God grant that Racine College be saved and used, or some other like or equally suitable monument be founded and securely established, in honor of this "Gods good man," that we may see and say that he being dead yet speaketh, and that we who are blest by the fruit of his labors and have special veneration for him may not feel that the Church would shamefully say Farewell, but daily chant with rejoicing, We give Thee thanks, Almighty Father, for the good examples of all the faithful departed—especially for James de Koven.

THESE NICE Sunday walks, when two friends get to know one another so intimately; these Sunday-evening talks, when you gather by twos and threes in the firelight, and talk so freely; oh, what a power they are for good, if used aright; what a power for harm, if wasted or misused! No one wants you to force the conversation into an edifying channel; but one knows how talk bifurcates, as it were, and how often there is a choice between high and how, wise and foolish, kindly and unkindly.—*Elizabeth Wordsworth.*

A MAIN PURPOSE of worship on earth on the part of Christians, who believe that they have to prepare for the sight of God in judgment, is that it is a preparation. Worship is an education for the inevitable future.—*H. P. Liddon.*

The Church, the Gospel, and the Episcopate

By the Rt. Rev. Arthur Conover Thomson, D. D.

A Sermon Preached at the Consecration of the Missionary Bishop of Honolulu, on St. Peter's Day,
June 29th, in Ascension Church, Baltimore

Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.—2 Tim., 1:10.

THE glory of the Church must ever be the message which it is commissioned to deliver, and that message is summed up in the words: "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The proclamation of that transforming Gospel is the Church's paramount obligation.

The whole organization of the Church, its order, its doctrine, its discipline, even its worship, are means to the supreme end. They exist to carry the Gospel, not only to the hearing and attention, the understanding, or even the assent, but also into the hearts and lives of men. It is the first duty of the Church's ministers to make known "Him who hath brought life and immortality to light" to make Him known as the supreme figure of history, as the revealer of a truth transcending all other truth; but always and chiefly as the living Person whose presence is both power and peace in human life to-day.

The great commission, "Ye shall be witnesses unto Me," while it was a programme for the whole Church, was a commission particularly laid upon "the apostles whom Christ had chosen." It is to the continuity, the substance, the obligations, the opportunities, and the privileges of this apostolic commission that we turn our thoughts to-day.

The real origin of the apostolic office is not ecclesiastical, but spiritual—"as the Father hath sent Me even so send I you." In His prayer to the Father Christ says: "I have given unto them the words which Thou gavest Me; and they have received them."

Their responsibility was commensurate with their privilege. The Gospel of Sin forgiven—and sin taken away—was the priceless treasure entrusted to their hands as stewards of the word. "Whosoever sins ye remit, they are remitted unto them—and whosoever sins ye retain they are retained." Well might St. Paul cry: "Woe is me if I preach not the Gospel."

A little later we find St. Paul saying to his own son in the faith: "The glorious Gospel of the blessed God . . . was committed to my trust—and this charge I commit unto thee, son Timothy." To Titus he writes, not only that he should "set in order the things that are wanting and ordain elders in every city," but, reminding him that a bishop must be "blameless, as the steward of God," that he is to "hold fast the faithful word, as he had been taught—and by sound doctrine both to exhort and to convince the gainsayers."

Upon the apostolic office rested not merely the obligation of the Church's extension through the organization of local assemblies and the ordination of presbyters and deacons—but the far graver responsibility of determining under the guidance of the Holy Spirit the content of the body of Truth which might rightly be deemed the Gospel indeed.

Even apart from "a diligent reading of Holy Scripture and ancient authors," as our preface puts it, the conclusion would seem inescapable that the continuance of the apostolic office of an authoritative preacher, teacher, and administrator was a manifest necessity. So obvious is this that the very lack of apologetic or defensive statement in the Church's earliest records serves but to confirm its universal acceptance of the patent fact. It is plain that to the mind of the early Church the office of a bishop was the extension of an apostolic ministry.

And so to the mind of the Catholic Church it is to-day. Times and temperaments have emphasized sometimes one phase of that office and sometimes another—and can we be so sure that even its extreme developments have not in their season served a divine purpose? Always and everywhere, the bishop true to his commission has been, what St. Paul was, one "appointed a preacher, and an apostle, and a teacher"—to set forth "Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel."

The commission is to an office, prophetic, authoritative, and educative, and always with these elements combined in an inspiring, compelling, and reasonable witness to the Christ. The time in which we live calls for this witness to be borne in clear and unmistakable terms. The bishop to-day must be a preacher of the Gospel of righteousness, so presenting the life to which Christ calls men as to make any other life seem unworthy. He must stand up to declare with magnificent assurance that "death is abolished"—even in the face of modern materialism, and the testimony of physical sense—to tell men that for men there are forces other than the felt and seen—that beyond and above the wind, the earthquake, and the fire, speaks a still small Voice; that "life and immortality" are one and inseparable; that the continuity of human life takes away the apparent insignificance of its

earthly span and gives every moment and movement eternal possibilities.

The obligations of righteousness are often and readily perceived where they are not felt. It is the embodiment of the ideals of righteousness in a person that makes the strongest appeal to human nature. Stronger than fear of punishment or even desire of reward is the power and appeal of example. Where men hear the Master's summons, "Follow Me"—and hear it plainly—duty is shined into shining privilege. We preach not merely a historic but a contemporary Christ, a real presence in our twentieth century life.

But the preacher of to-day utters his message amid the clamor of many voices each loudly calling upon men to hear and heed. How shall men know the authoritative Voice? In the extravagance of utterance that marks some of the declarations of modern socialism and the "new democracy" it would seem that men recognize no authority of any sort other than physical constraint, but it is not so. Spiritual authority, regularly received and spiritually exercised, is always recognized and respected. The bishop is a preacher of the Gospel, not with the roving commission of a prophet of the wilderness—like Elijah or John—but as the voice of one who speaks for a body, even the body of Christ which is His Church. It is the continuity of that divine body that gives him the right to speak for it—and because men know that body they hear and heed his message. He is not the elected leader of a temporary association, however spiritual in membership or lofty in avowed purposes, but the appointed head of a living body, taking in due time his place and preparing to pass on his commission and its responsibility to his successors.

As in the apostolic office the Church began its organic life so in the episcopate the Church maintains the continuity of its organic life to-day. This organic continuity is not, as often asserted, a matter of minor importance or of purely sentimental value. As continuance of species is bound up in the continuity of animal life, so, as truly, is the permanence of her essential characteristics bound up in the organic continuity of the Church's body. A man may be chosen to be a bishop by that part of the Church which is to be his especial care; but he does not take his place in the organic life of the Church until accepted, approved, and ordained by the Church's bishops. Of his sound learning, godly manners, and other qualifications they are not the sole, but they are the final, judges. Upon them rests the responsibility of maintaining the Church's standards in doctrine, life, and worship. And yet it is not true that the Church's unbroken life is the fruit of either their wisdom, their will, or their authority: for their whole authority proceeds from the recognized continuity of the Church itself.

This authority—just because it is neither individual nor the deputed authority of a representative, but the Voice of a body ancient in origins, noble in achievement, revered in character, alive with contemporary interest—men are ready to acknowledge and its leadership they are ready to follow.

The apostolic character of the episcopate is to be found largely in this very authority and its exercise in determination of the personnel of the Church's leaders. We can measure the influence exerted upon the Church's early life and course by the apostolic choice of Titus and Timothy and Polycarp and possibly Clement? The admonition of St. Paul "lay hands suddenly on no man" is a reminder to the Bishops of the Church of a great responsibility. To emphasize the gravity and importance of the choice and ordination of men to the holy ministry is by no means to disparage the place and work, the duty and responsibility, of the layman. The very loyalty of the laity to their appointed leaders is a testimony to the necessity of a wise and, please God, an inspired choice.

The last element in his commission, as described by St. Paul, is "a teacher of the Gentiles." As early in the history of the Church as that great day in the life of the Eunuch of Ethiopia, the need of competent and authoritative teaching was realized. "Understandest thou what thou readest? How can I, except some man should guide me?" It is true that a teaching commission is given to every minister in the Church of God—it takes large place in the great commission given to the eleven and recorded by St. Matthew—but the teaching responsibility of the bishop is both educative and disciplinary. Praying for a "true understanding of the Holy Scripture" he is to teach and exhort with wholesome doctrine, and to withstand and convince the "gainsayers." The very authority of the bishop in his jurisdiction gives interpretative direction to his teaching; institutions, methods, matter, and the choice of men are largely within his control, and his opportunities and responsibilities are commensurate.

As it is by virtue of his priesthood that the bishop serves before the altar, that side of his ministry has not come within the

(Continued on Page 417)

A Christianity Out of Sight and Hearing

By Heloise E. Hersey

SOMETHING is wrong with the religious education of my children! I wonder if you can tell me what it is. They are going to one of the best Sunday schools in the city, and their teachers seem to be suitable persons for the work. But Mary and John take not the slightest interest in the classes. The other day their clergyman uncle asked them seven questions about the Bible, and they could answer only one of the seven; that was 'Who escaped from a great danger in a boat'? They had had a Noah's ark in the nursery, and so managed to reply, 'Noah!' What do you think I ought to do for them?"

This is a fair transcript of the kind of question put to a teacher many times each year. The mother is herself somewhat familiar with the Bible, but has forgotten exactly when and how she learned what she knows; and she is dimly conscious that she has not passed on even that knowledge to her children. If she has a little sense of inadequacy as a teacher of the foundations of her religion, she soothes her conscience by reflecting that she has no responsibility for teaching her children arithmetic or geography or Latin; why should she be expected to teach them the Old and New Testaments? Yet that they should not know in what country Palestine is, or when Jerusalem was destroyed, or who first carried the news of Jesus' life and death to the continent of Europe, makes them seem more heathen than Christian.

Ignorance of the simplest facts of New Testament history is as good as universal. On Christmas Day 1917, a chaplain in France asked a hundred American soldiers where Jesus was born, before he found *one* who could tell him! It is difficult to exaggerate to-day's ignorance of the Bible, and equally difficult to calculate the effect of this ignorance on character.

When the Anxious Mother comes to me with her criticism of the results of the Sunday school teaching given her children, I try to carry on the conversation with her after this fashion: "Since you want me to help with your problem, will you answer a few questions for me? Are your children interested in what is going on in the world? For example, did they follow intelligently the course of the war?" "Oh, surely! John studied maps and knew just where our troops were stationed. Mary did reams of typewriting for the Red Cross, and corresponded with French children and mothers." "Did they read the newspapers during the war?" "Every day! They never missed a day!" "I suppose you read the papers; could you give me an idea how much time you spend on them daily?" "Perhaps nearly an hour a day." "Do the children see you reading them?" "Certainly." "Did they frequently hear you and their father talk about the war? Did you name often the different generals and the prime ministers of England and France and Germany?" "Of course; we had war news for breakfast and for dinner every day." "Yes, that was a matter of course in every thoughtful household, and the children naturally became almost as wise as their elders as to what was happening. Now comes our heart-searching question. Do these same children ever see you and their father reading the New Testament? Do they hear you mention the great names of the Bible—Moses, and Isaiah, and Amos, and St. John, and St. Paul? Are these household words as were the names of Foch and Lloyd George and Hoover and Pershing? Perhaps they see you pick up a religious paper of a Sunday, but does it hold your attention if a caller or a nap makes claim as a rival?" Children are imitative creatures. Father and Mother are teachers

whether they choose to be or not. If parents ignore all the great facts of Christian teaching, they cannot expect the children to realize them. To some such conclusion straight thinking will surely lead us.

The truth is that the religion of the Christian family cannot be practiced in a dark corner. If the children are to learn to pray, they must know that Mother prays, and that there are a few precious morning moments which must be kept sacred for her to talk with God. There is place and time for every function of a well-ordered family—a room and an hour where and when each member of the household may eat, sleep, bathe, read, sew, cook, or enjoy music. No one of the many daily occupations is set apart in secrecy, except the prayer and the study of God's special word to men. Those most vital of tasks are relegated to some scant moment of leisure and to some place where one may be sure of not being seen. No wonder family religion does not flourish under so strange a shadow.

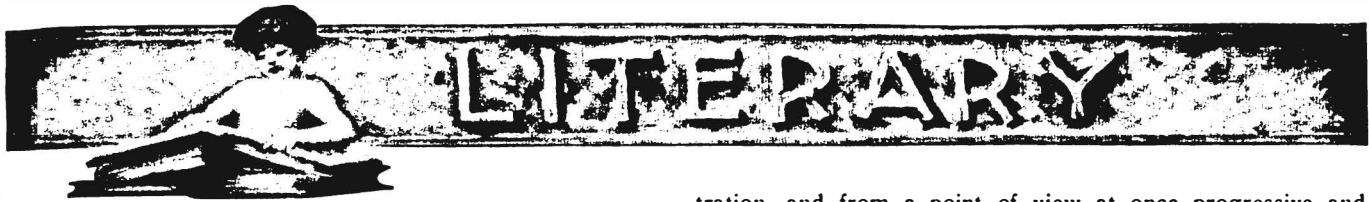
The household speech of our Puritan forefathers was rich in literal quotations from the Bible. Many of them were doubtless distorted by being torn from their context, and part of their spiritual meaning was lost on those who read the English text with little knowledge of the great literature and history behind the Book of Books. But to-day our new, vast stores of Biblical scholarship go to waste because they have not become a part of our actual every-day interest. At a Boston dinner table a short time ago, the talk turned upon the noble post-humous book by Professor Genung, *The Life Indeed*. For ten minutes there was some serious discussion of immortality and of Professor Genung's splendid search of the Bible for light on that subject. Afterwards one of the guests was heard to remark: "Wasn't it weird to talk at the dinner table about dying? Too highbrow for me!"

It is time that we faced the fact that we are offered a single alternative in regard to the place of Christianity in our life. We may take it or leave it—but we cannot do both. Either we come from nowhere and we end in the grave—or we come from God and we go to meet Him. When the heads of a family behave as if clothes and food and work and pleasure and money were all of life, there is no cause for surprise that children are bored by the practice of religion. The bond between Christ and each human soul was never meant to be a concealed bond. Loyalty to it must be as open as the day. Only thus may we be witnesses for the Living Christ, who saves us from our sins—even from the sin of seeming to deny our Lord!

IDLENESS is not rest. It is not work that is the curse of the fall, but fatigue. Adam worked at tilling and dressing the garden before he fell into sin; afterwards it was hard, dreary, unblesse work—work in the sweat of his brow which was his curse. Work itself is Godlike and divine, as our Blessed Lord said, "My Father worketh hitherto, and work."—*W. C. E. Newbolt*.

CEASING from labor, as labor, is not the point of Sunday observance; it is ceasing from the labor of the world, to labor for God, to do His work, which is the highest labor, and the hardest labor; giving God a title of the week, the first fruits of our time, as a mark of the respect and allegiance which we owe to Him.—*W. C. E. Newbolt*.

LET ALL the intervals or void space of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendless and neighbourhood, and means of spiritual and corporal health. Never walk with any man, or undertake any trifling employment, merely to pass the time away.—*Jeremy Taylor*.



Political Theories. By Prof. William A. Dunning, New York: The Macmillan Co.

Political Thought in England. By Harold J. Laski, New York: Henry Holt & Co. (Home University Library.)

Modern Political Tendencies. By Theodore E. Burton, Princeton, N. J.: Princeton University Press.

The Relation of the Executive Power to Legislation. By Henry Campbell Black, Princeton, N. J.: Princeton University Press.

Problems of To-Day. By Moorfield Storey. Boston: Houghton, Mifflin Co.

These are certainly the days of prolific political writing, much of which is of a really high order. Prof. Dunning of Columbia has been a large contributor and his new volume dealing, as it does, with the political theories from Rousseau to Spencer concludes his history, of which two volumes have already been published. He points out that during the nineteenth century political theory was devoted largely to the task of adjusting the conceptions of authority and liberty so as to escape the dilemma of the anarchists. Nature was dropped out of consideration as God had been before, and other concepts were brought forward as fetters for the individual will. Reason, righteousness, history, especially as embodied in constitutional formulas, were variously adduced as the source of authority and the limit of liberty. The nation, a political organism independent of control by the individual, was set up as the source of control over him. Finally society as an entity comprehending the whole range of human relationships was declared to be the holder and distributor of authority over all.

Mr. Laski's volume is much smaller and more unpretentious. It is confined to a shorter period and to the philosophers of one country. His concluding sentence in his chapter on the Foundation of Liberalism is suggestive of the book. It is made *apropos* of Adam Smith: "Those who trod in his footsteps may have repudiated the ideal for which he stood, but they made possible a larger hope in which he would have been proud and glad to share."

Theodore E. Burton is one of the useful public men of America. For years he was a member of the House of Representatives, then he was elected to the United States Senate, where he made a splendid record for good service. Then he was retired for a while and now he is a Congressman again. He is a natural conservative, but an intelligent one, and a true public servant. In his discussion of Modern Political Tendencies and the effect of the war upon them, we have a thoughtful consideration of current day problems well worth the attention of the student. Like all other writers of this day, he recognizes that the old order is passing and he sincerely endeavors to see wherein the improvement, if any, consists. I say "if any", because he is not always sure that change means improvement, although he is clear "there are no reasons for pessimism." He believes that the word "future" has a greater significance than ever and that while "people may go astray sometimes, they will ultimately be right."

Mr. Black, who is the thoughtful editor of the *Constitutional Review*, discusses with distinction the question "Should the President wait upon Congress and do only what it authorizes him to do? If not, is he an independent agency and may he in many matters take the initiative?" He describes with force and considerable effectiveness the growth of executive power, the Cabinet in Congress, executive order and decrees, and executive power in the states. All of Mr. Black's various suggestions are offered in behalf of bringing practice within the four corners of the Constitution. It is not pretended that they furnish the ideal solution of a serious and difficult problem, but at least they would legalize what at best are an extra-constitutional procedure. He believes they would deliver "the supreme law of the land from a mocking pretense of obedience and liberate the most important functions of a free country's government—the making of its laws—from an atmosphere of shame and subterfuge".

Mr. Storey is one of America's leading publicists. He speaks clearly and fearlessly upon several important pressing problems. In his timely book he brings his long experience with affairs and keen analytic mind to the study of such pressing topics as the Use of Parties, Lawlessness, Racial Prejudices, the Labor Question, and our Foreign Relations. He writes with penetration, lucidity, and a wealth of illus-

tration, and from a point of view at once progressive and well balanced. One cannot agree with him at all times, but one is always impressed with his complete devotion to the public welfare. His five chapters constitute his lectures before Harvard University on the Godkin foundation.

CLINTON ROGERS WOODRUFF.

A Winter Circuit of Our Arctic Coast. By Archdeacon Hudson Stuck. 8vo, blue cloth, illustrated, pp. 347. New York: Charles Scribner's Sons.

This last book of the great Alaskan hero of missions is touched, in not a few places, with the premonition of the end, as if the author were conscious that the bodily machine had begun to break up under the terrific strain it had borne so long. But even a casual reader could not fail to discern here something of the many-sided wonder of Archdeacon Stuck's work; his unflinching sympathy, his lucid commonsense, his freedom from merely conventional prejudices, his profound concern with good citizenship, in its amplest meaning. One might well wish that the critics of missions (who know so little of the *ethos* of missionaries, or the scope of their work) might be induced to read this altogether admirable book. Dedicated to the memory of Walter Harper, a "half-breed", whom the author praises as "strong, gentle, brave, and clean", there are glimpses of a peculiarly beautiful friendship between the famous priest and this young aspirant for holy orders, who was his companion on the journey here recorded. Every chapter is full of quotable things; *e. g.*, on page 62, the old superstition that the aurora borealis makes sounds is exposed. On page 146 his appreciative criticism of the methods of instruction in the Eskimo school at Kivalina is valuable to more than teachers in Alaska. On page 161, he has the courage to deal frankly with certain consequences of "feminism", and to indicate what is too often overlooked, that the social consequences of impurity on the part of women are graver far than when it is a question of masculine fault. "When I hear the double standard inveighed against, I am conscious that it is not a more rigid code for men but a looser one for women that is desired". A defense of early marriages (at 16 among the Eskimos) is certain to arouse sharp criticism; but the Archdeacon's arguments are worth recognizing.

The picture of the long Arctic winter, along the upper shores of Alaska, is unique; and fireside travellers, delighting in it, will not fail, one hopes, to breathe a *Requiescat* for the gallant soul that is now safe Home in port. P. I.

God Unknown. By Prof. Charles Sears Baldwin of Columbia University. Boards, pp. 61. Morehouse Publishing Co. \$1.00.

It would be an impertinence to analyze this exquisite little book of Professor Baldwin's, so perfect in style, so radiant with faith, so musical in language, so stimulating and informing in its substance. He tells us that it is based upon addresses at Columbia and Indiana Universities. *Ter quaterque beati* the golden youth who can have such a teacher in their class-rooms. Perhaps the painted window at the east end of the Columbia Chapel with its representation of St. Paul at the altar of the unknown God, may have given the suggestion of this exposition of St. Paul's sermon on Areopagus; one who has preached in that chapel remembers the depressing thought that to so many modern students God is unknown and unworshipped. But this may be said; that here a layman has preached the best sermon published this year; here a professor of rhetoric has shown what that ancient art may bring into the sanctuary. Would that every priest and deacon of our own, every preacher of righteousness, every eager explorer of spiritual mysteries, might read it. Columbia might well confer a doctorate of theology upon this unordained doctor of philosophy. W. H. VAN A.

DR. IWAO FREDERICK AYUSAWA gives in *International Labor Legislation* (one of the Columbia University studies in history, economics, and public law) a most interesting account of the history and progress of international labor agreements, treaties, conventions, and congresses resulting in labor legislation with international validity and important international bearings. (Published by Longmans, Green & Co., New York).

Oriel and Autair

By Louis Tucker

LAZARUS, we stand here, waiting. Can you tell nothing? He is dying. We all so want to hear of the world beyond death. You know and the widow's son knows and Jairus' daughter knows; and John says the others are like you; they say nothing."

"You asked Him many things, Mary."

"But that I did not dare. At least, tell if you were forbidden to speak, that I may cease to trouble you."

"Not forbidden, Mary. There are no words. If the newborn babe could speak to the babe unborn, how could it tell of light or breath or the mother's face?"

"But you stand here and watch our hearts break and say nothing."

"None would believe."

"I would!"

"Perhaps you would, my sister, perhaps you would. So be it then. Know that, when I stand still and listen, my thoughts are like two voices talking of the Beloved Master."

"That I can understand."

"One of them believes Him Son of God and loves Him. The other believes and hates Him—and me. Autair talks much; for if, by talking, he can distract Oriel's attention, then he can injure me. My coming back is an affront to Death. They want me injured."

"What says he, brother?"

"He calls it strange and dreadful that the Son of God should interfere with the Prince of This World to save mankind—like stealing his sheep from a butcher. Oriel says they are God's sheep. Autair says it is a shameful thing to all the powers spiritual that the greatest of them should incarnate, shrouding Himself in dirty flesh. Oriel says thereby He makes flesh pure and clean, not dirty. Autair says the whole matter in debate is wrong. Duty to God is owed through the Thrones and Dominions and Principalities and Powers that God Himself has set over us, and the proof that God has set them over us is that they are stronger than we. He has given them power. Therefore, they must be right. Besides, if they are wrong, we are not to blame. It is their fault, not ours. Oriel says: Thou shalt worship the Lord thy God, and Him only shalt thou serve. Telling their names has called them near us. They are speaking now."

Lazarus was silent. Mary watched him with straining attention. She could never be quite sure whether it was her own thought or a voice—a golden voice. If it were a voice, she did not hear it with her ears but in her heart; and it spoke not Aramaic Greek or any earthly tongue, but the very language of thought itself.

"Your wish is granted, Lazarus," it said. "She shall hear. Stand back, Autair."

"Oriel, hail," answered another voice; a hateful voice. "I want to look at the folly of the Hated One—your beloved Master. If He had stayed on His throne, we never could have touched Him. What triple madness brought Him down here, born a subject of the Prince of This World, under the law of death? Your King has come into our power, Oriel. He has quivering flesh and nerves to pierce and hurt, a human heart to break; and all you Sons of Light must look on, sheathed swords withheld, forbidden to protect Him."

"You too were once a son of light, Autair."

"True, and my throne was higher than yours. Your power has grown. I am not strong enough to hurt you now—except through Him; but Him we *can* hurt. It is His

own law, Oriel, that those who take the sword shall perish by the sword. Our Prince invented death. Now we have your Prince where He must die by His own law or ours. If He do not take the sword, use His own power to protect Himself, He must perish by our law. If He do use power against men to protect Himself, then He must perish by His own law—and the universe with Him. That is why great Thrones, Dominions, Powers, and Principalities beyond the power of our Prince have hastened hither from the utmost stars to watch and tremble: For the Hated one is source of Life, Oriel, and if He take the sword, by His own law, He must perish—and you with him. How would you like to die, Oriel, angel and immortal? But if He do not take the sword, He dies."

"Is that your plan, to force Him to use power in self-defense against the sons of men? But if you could succeed and all creation perish, then you too would die."

"Of course, of course. What of it? We do not find our lives so happy, since cast out from Him, that we should care to keep them."

"As for the Sons of God who come here from all the universe to watch, Autair, it is not from fear. They love Him."

"Perhaps. I can remember once when there was such a thing as love, but how it felt I have forgotten. Why were your side so full of exultation, Oriel, the other day?"

"What do you mean?"

"Why, when the children met Him with palm-branches and cried, 'Hosannah to the Son of David,' and He said that if they had not done so, the very stones would cry out, you sons of God were all so full of joy. It was nothing to be joyful about—just riding into the city on a donkey. Look at Him now."

"Autair, the sons of God have borne with you and borne with you, the evil powers. We are forbidden to use force except to protect others; but that use has proven our force greater than yours. If He would let us, we could sweep you out of the universe, into the lake of fire and brimstone, into the second death. That day He let them greet Him as King. He made plain that some day He will be king of earth and wrest dominion from the Prince of This World. He made plain that, strict as the law holds now, the time will come when we can take the sword without perishing by the sword. It was the declaration of war, Autair—and your doom. Stand back!"

"Next day He cleansed the temple, Oriel, driving out the money changers and upsetting the commercial paper of the world. That sealed His doom. The second day He defeated the theologians of the nation in debate, publicly, before ten thousand people, proving before men and angels that the great Bible authorities of the nation are grossly ignorant of their own Bible. That doubly sealed His doom. The third day He called on God to answer Him, saying, 'Father, glorify Thy name', and God answered. Like thunder articulate, in a voice audible to men, God answered Him. The whole city heard—and said 'It thundered'—and went on with their wickedness. The thing was too great for them. Trebly that sealed His doom. There is a man named Judas, whom we own. Satan has entered into him. Our Prince can act in the world of flesh as well as yours. Through him, our Prince has caused your Prince to be nailed by hands and feet to a cross, Oriel, and presently He shall die—or else use His power against His own laws to save Himself; and in that case He will also die and all creation with Him. I should be glad to cease to suffer, and enter into oblivion."

"For you and yours, Autair, is no oblivion. You have given the needed object-lesson to the sons of light. Without it, angels could fall and did. With it, the universe is safe forever. All men and angels know now that absence of prayer, attention centered on anything except our Father, leads to indifference and indifference to neglect and neglect to disobedience and disobedience to hatred and hatred to rebellious madness and rebellious madness would blot out the universe, if it could, and murder God. That knowledge has made all angels safe forever."

The golden voice ceased. There was a pause; then the hateful voice burst out: "If Thou be the Son of God, come down from the cross. Save Thyself and us."

"He winces, Oriel, but does not come down. If He do not come soon, it will be too late. He will be dead and die according to our law. What is He doing, Oriel? I see His thoughts but do not understand."

"He is reviewing all the sins of all the ages of all the world, Autair, and assuming the responsibility for each. Carrying out the will of the Father, He created man; and if man had never been created, there could have been no sin. He is not guilty. Mankind are guilty and you and yours that tempt them. He is not guilty, but He is responsible. He makes good not the wrong doing but the wrong done."

"He did the same thing in Gethsemane last night. I saw Him."

"Yes; but He did not carry it so far. He *could* not or He would have died, His work unfinished, mankind unsaved. Oh, my Best Beloved! Would God I were great enough to die instead of You!"

There was a moment's pause; then, as if from all the universe—or from her own heart—Mary heard the great cry, from thousands upon ten thousands of golden voices: "Oh, our Best Beloved! Would God we were great enough to die instead of You!" She echoed it, and suddenly, as if scales had fallen from her eyes, she could see.

She was near the center of a great hollow sphere of faces; myriads of millions of faces. Earth had passed from her sight. The great passover mob watching the crucifixion were still there, though she saw their souls now, not their bodies; but the earth they stood on had disappeared as had even the cross on which our Lord was crucified. Above them, the massed multitudes of millions of the sons of God looked down, eyes bathed in tears. Below them, the legions of evil looked up, malignant, intent, sneering. Between them our Lord was reviewing the last of the sins of mankind. She saw the pictures of His thoughts—beyond her comprehension; a great strange world of power, where men and women, ten times as many as her world held, used enginery of power, more wonderful to her than the fabled powers of magicians, to sin and sin—in Christ's name. In the name of Him who hung upon the cross, she saw them lie, wage war, give rein to lust, steal, slander, murder, torture and defraud and hate, hate and defraud each other, and always in the name of Him upon the cross. For this too, He assumed responsibility. If He had not made them, they could not have done this. The devils laughed and jeered and nudged each other. She could not see plainly or she would have perished. He saw in one clear perfectness of realization all that each of all mankind deserved. Much of what they did was of such a nature that it is not to be so much as named among us; but causes fear and shame; and shame and fear, such fear, cut off from God. All this He had assumed. Then came one seering, realizing glimpse of what must happen to all these people. All this He had assumed: for an instant, at least. He felt in full their feeling and was cut off from God.

The physical sun was craped in darkness. Absence of God is spiritual darkness and from the world, spiritual God, the Father, had partially, and for a moment, with-

drawn Himself. Through the silence of that horror of great darkness pierced, like a sword, a voice from the cross: "My God, my God, why hast Thou forsaken Me?" And His suffering, human heart broke with sorrow at the sins of man.

The tension lasted but a moment. Dying, He said: "I thirst"; then "It is finished"; then "Into Thy hands I commend My spirit". At each, the tense spiritual universe quivered. Then, coming down from the cross—for Mary saw and I speak of Himself, not His dead body—He advanced towards the Prince of This World and the powers of evil. He had endured their worst. They could no more. One moment they faced Him, then broke and fled.

Oriel spoke to Lazarus: "You are safe now. Autair has gone. Never again can he injure or do more than tempt you. The Son of God is Lord now of the dead as well as of the living. Both sides of the grave are His. He has burst through the gates of death and the spirits which are in prison shall hear and follow Him."

"Oriel—brother—do not leave us, Oriel."

"Remember that He told you on the third day He rises from the dead. He needs me now, and you do not. We shall meet again."

Gradually, as a sword sinks into the sheath, Mary's thoughts and vision came back to the things of this world. The crowd was gone. Though but mid-afternoon, it was black dark, all but one blood-red streak on the horizon. There was a great earthquake; and, outlined black against the blood-red gleam, a laden cross upon the crown of Calvary swayed to and fro. Around her was the sound of weeping among the friends of Jesus, and low murmurs of "Woe! Woe!" Mary reached out her hand to Lazarus.

"Shall we tell them, brother?" she asked.

"None would believe us. No. Master of Earth and sure foundation for the peace of Heaven. He triumphs now! All's well."

THE CHURCH, THE GOSPEL, AND THE EPISCOPATE

(Continued from Page 415)

range of our thought to-day. But no man, save at his peril, may neglect the privileges of that reverent yet intimate approach. The presence of Jesus, Lord and Saviour, real for us as for the eleven to whom he said "without Me, ye can do nothing"—is very *life* to every one who seeks to serve him.

And now, my brother, it is to this high office and humbling responsibility you have been called. I speak as one to whom every association of the mission field is filled with sacred memories and welcome you to work in which we are alike engaged.

And yet it must always seem that the office of a missionary bishop is most literally and actually apostolic.

Solemn and significant was the utterance of the Holy Spirit: "Separate me Barnabas and Saul for the work whereunto I have called them." Called of God, commissioned by the Church, you are sent forth to a work apart. Grave problems await solution. Difficult questions must be answered. Anxious hours will be spent. Discouragements and disappointments await you. But is that all? Eclipsing in the glory and joy of its privilege every pain or sacrifice, is that apostolic service to which you, like St. Paul, are called. To preach Jesus Christ; that He has abolished death; that He has brought life and immortality to light; to provide, in those fair isles of the sea, for the ministration of His blessed sacraments; to ordain and to send—as you have been ordained and sent—others to maintain the continuity of the Church's Divine Body; to teach the eternal truth by which alone men live. Is it not enough—the joy of that high service? And yet there is more. There is the sure, the unbroken promise of our very Lord, "I am with you always—even unto the End of the World."

LET YOUR employment be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to so little purpose, that, in his labors and expense of time, he shall serve no end but of folly and vanity. There are some people who are busy, but it is, as Domitian was, in catching flies.—*Jeremy Taylor.*

John Firebrand

By Louis Tucker

PONTIUS PILATE, Procurator of Judea, Samaria, and Galilee," said the nomenclator. Being an European and a servant he said it pompously.

"Annas, the High Priest," announced a Temple Levite. Being an Asiatic and a free man, he said it courteously.

Centurions, secretaries, and attendant priests stood to one side and the two real rulers of the oasis took seats at the far end of the great marble room, where none could hear them. There was a chair for Pilate; but Annas sat, Oriental fashion, on a divan. Annas began the thousand circumlocutions of Eastern courtesy; but Pilate, in his downright Roman way, brushed them aside.

"Annas," he said, "in most things we are opposed and must be. I have annoyed you concerning the eagles and the shields: not altogether from choice. I had to keep my officers contented. Later I must annoy you concerning the completion of the aqueduct. You, through the influence of your bankers with Sejanus, have checkmated me concerning shields and eagles, so that the net results are a temple to Jove, to keep the eagles in outside the walls beside the city slaughter-house, and a most excellent respect in my mind for your intelligence. I have learned that Herod and Caiaphas are figureheads, you the real ruler. Yet, in this matter of John, son of Zacharias, our interests are the same. We cannot have an insurrection. My single legion could not hold your people quiet. The nearest European army large enough for that is three months' march away. But you know Rome. It might be two years, it might be four, but when the war was over you would have no people. We need have no personal quarrel about religion. I am a Roman gentleman, you a Sadducee—agnostics both. What think you of John Baptist?"

"John Firebrand, rather," Annas answered. "He is a torch and this people hay. He has found his Messiah."

The scene was a room off the Temple at Jerusalem—neutral ground, for the outer Temple court was under jurisdiction of both. The time was the year 26 A. D. The country was one of the oldest of the Orient. It had a seacoast without harbors and one narrow, fertile valley connected it with the inhabited world: but, for all practical purposes, it was an oasis, about fifty miles wide and a hundred and twenty long, surrounded by desert, irrigated to the last square inch; isolated as an island; civilized for two thousand years and packed to suffocation with ten million Orientals, mostly descended from one man. It centred around a sunken valley ten miles wide, a hundred long, a mile deep, and more fertile than the valley of the Nile or Babylonia. At the north end is a freshwater lake below sea level, fed from a snowcapped mountain. From it descends a rapid river, through volcanic ash, to an alkali lake at the south end, the furthest spot below sea-level on the surface of the globe. Between the lakes, the country is now a waste. Then it was one of the most thickly populated, best irrigated, wealthiest, and most isolated communities on earth, and at that time the only one where the One God was worshipped.

"Yes," repeated Annas, stroking his long beard, "John has found his Messiah."

"Who is he?"

"A young carpenter of Nazareth in Galilee, John's distant cousin, Yeshua Bardawid."

"Joshua Davidson? Why Davidson?"

"He claims to be David's heir and rightful king."

"What is known of him?"

"Thirty years ago the shepherds at Abraham's tower,

near Bethlehem, where graze the Temple sheep, reported a vision of angels, saying the Messiah was born. The High Priest punished them for superstition. A little later, Magi from Persia came, asking for the Messiah, the king of the world, for they had seen a conjunction of planets in the East, which betokened his birth. Herod, remembering the shepherds, called a council of rabbis, and, on their report, sent the Persians to Bethlehem. When they had gone, he flung a cordon of troops around the village and killed all the boy babies under two years old. For eleven years we thought him dead. Then one of the little Sons of Precept proved so brilliant that Gamaliel himself offered to instruct him. The boy gave his name as Yeshua Bardawid and said his parents had lived in Bethlehem but moved away before the slaughter. We lost track of the lad in the Passover multitudes. That was eighteen years ago."

Pilate nodded meditatively. The religion of the oasis held latent dynamite enough for political explosions. It was based on a book begun fifteen hundred years ago by a great lawgiver, and added to from time to time by others. He foretold another and greater lawgiver, who should dominate the valley and sweep its influences, in widening circles, to the world's end. Other writers told of a coming Anointed One, and the approximate time before his coming had expired. Next to the lawgiver, the greatest figure in the popular fancy was a wild orator, who came out of the desert centuries before, redeemed the oasis from heathenism, restored the worship of the one true God, and vanished into the desert again, riding upon a whirlwind in a chariot of fire. He too foretold the coming of the Anointed One and it was said that he would return to prepare the way.

"What says John Firebrand?" asked Pilate.

"He is a Nazarite, a desert-dweller, more like a wolf than a man. The people adore him. He calls them snakes, will not sleep in their houses, will not even eat their food, but lives on pemmican and honey brought in from the desert by himself. He tells them they are dirty—dirty in heart and mind and soul—and emphasizes it by making them wash—for cleanliness of spirit, not of body. So many myriads washed that we sent a senate committee to see whether he planned religion or politics.

"'Are you the Anointed One?' they asked.

"'No!' he thundered.

"'Are you the wild orator?'"

"'No.'"

"'Are you the predicted Prophet?'"

"'No.'"

"'Who are you?'"

"'I am nobody: only a Voice. I am a voice out of the desert, crying, Prepare the way of the Anointed One. Make his paths straight.'"

"Did the committee wash?" asked Pilate.

"No," answered Annas, dryly, "they felt no need."

Again Pilate fell silent, swiftly reviewing his calculations. He had ten thousand men, Europeans. The native guards and police numbered about the same, but would turn against him. The population of the oasis ran twelve hundred to the square mile—a density possible only because the land was mostly in vineyards, date-orchards, and fig-groves, and the pilgrimage system, with its tourist traffic, supported millions. Many of the cities were tolerably fortified. The oasis was so situated with respect to deserts, seas, and other river-valleys that two of the four great transcontinental routes of international world-traffic

were compelled to cross it and could be cut by an insurrection. There must be no insurrection.

Annas, being an Asiatic, was content to wait. Now he went on:

"Yeshua Bardawid washed: not in cleansing, said John, but in preparation for the splendor of the coming kingdom. That makes him a member of the brotherhood of John's disciples. Many of John's lieutenants follow him. He told them that he fasted in the desert for forty days, and then refused to take the kingship of the world from the hands of Satan. John says the spirit of God descended upon him in the form of a dove."

"Why a dove?"

"Because no dove will abide carrion, nor the Spirit of God an unclean act or thought. Some power is on him. My men report it generally believed that he turned six tubs of water into wine at a wedding the other day."

"Annas, Annas, do you believe all this?"

"Not a word, sir; I am a Sadducee."

"Yet this is not what brought me here, Annas. The word you sent had something to do with world-finance."

"Most truthfully it did. You know our pilgrimage system. Every man of oasis-stock, who has the money, must come to the Temple three times a year and bring his son. Practically, because of expense, it works out to one visit a year; but every native of the oasis in foreign lands comes also, at least once in his life, if he can get the money. There is a bank in every town in the empire, mostly run by our men. There is a colony of our men in every great city in the world. There are some at every feast from as far west as Britain, as far east as Delhi, where Rome does not rule, as far south as Madagascar, which Sejanus never heard of. None carry gold who can help it. To cash the letter of credit these men bring, we must have money, for though we balance one credit against another there is always something left. Because we are the only city in the world to which responsible men come regularly from every city of the world, we have through centuries grown to be the clearing-house for the commercial paper of the world, and take quolbon on it—one seventh—fourteen per cent. We get the cash necessary to pay balances from the money-changers in the Temple court, who change all local monies into Jewish coinage and take quolbon on it—one seventh. Last house-clearing day, this Yeshua Bardawid made him a whip of small cords and drove out the oxen and the sheep and the dovesellers and overturned the tables of the money-changers and mixed their accounts and upset the banking business of mankind. Therefore, I sent word to you."

"He did you no great harm, I hear. You reestablished the money changers next day. What did he say?"

"He said it prevented prayer in God's house."

"Myself, I half agree with him, Annas. I do not pray myself, but if I did your outer court would stop me. Does Joshua Davidson object to the business or to the place?"

"To the place."

"Why not move it then? The Temple would be cleaner."

"And bow the concentrated finance of the world to the fancies of one Galilean carpenter! Besides, if moved off the Temple property I could not control it: and who would then guarantee the safety of finance at the world's clearing-house?"

Pilate understood perfectly, but left unmentioned, that Annas' private fortune would then cease to grow! Annas knew he understood and resented it. Annas also resented the fact that Pilate could not be bribed. In fact, Annas resented most things about Pilate, including the fact that he told the truth and that he was there at all.

"Annas," said Pilate now, "I hear that Joshua Davidson

and John Firebrand are running rival camp-meetings, and that Joshua Davidson has the larger crowds."

"True, Pontius Pilate. John ought to have followed his Messiah, when he found him. The two together could have taken the oasis. As it is, they are working separately and may quarrel."

"John has made a fatal mistake. As long as he stays apart from his Messiah, we can safely neglect him."

"But how of Yeshua Davidson? I cannot have my banking disturbed again. You Romans have taken the right of inflicting the death penalty from us. Slay me this Yeshua, lest he set up for king."

"Not so. I rather like the word that he would not serve Satan even for the throne of Caesar. It has imagination. Let be and let him live."

"A messenger for Annas from Caiaphas, the High Priest."

"Admit him. Your pardon, Excellency, while I receive his message. Wait. This is public business, Omri. Say it aloud."

"Caiaphas, the High Priest, informs Annas that Herod, the Tetrarch, asks the arrest of John, son of Zacharias, because, while in Judean territory, he has publicly and grossly slandered the lady Herodias, Herod's wife."

"What said he?"

"That when she left her husband, Philip, and went to live with Herod, they became common adulterers, just as would any other couple who did the same."

Pilate looked at Annas and Annas looked at Pilate, in silence; then both put hand to lip. Some of their followers were frankly laughing.

"Mehercule!" said Pilate. "John Firebrand is a bold fellow. I would not like to see him come to harm."

"Sir," said Annas, quick to take diplomatic opportunity, "the country can stand Yeshua Bardawid or John Firebrand, but not both. One or the other must be used to make an example."

"What more said John?"

"A Jew of the Temple taunted him that two competing prophets ran rival camp-meetings within a few miles of each other. There was no rivalry, he answered. He must decrease while Yeshua increased. Then he turned to the crowd and spoke of Herodias."

"It is a resignation," continued Annas, "but he should have followed Yeshua Bardawid. Together they would be irresistible. I cannot well refuse the request of a friendly rajah for a law-breaker. John Firebrand has brains though he has not used them. Let him alone and he will use them and join his cousin and then—the whole oasis aflame and an insurrection that will cost ten times a hundred thousand lives. Herodias will turn Herod against me for protecting John. It will be a civil war of three factions. In common fairness, you must hold me safe in it. Herod will say he fights for Rome and will bribe Sejanus to agree with him; and Tiberius, the divine Emperor, will think that you and I uphold rebellion. Your orders, Excellency."

Pilate meditated a while, then rose. His lictors and bodyguard came to attention.

"Since there is no help for it," said Pilate, "give Herod John."

FOR SELF-PRESERVATION and self-possession, for the renewal of our purpose in life, for a fair estimate of its various interests, for calmness and strength of mind, we need to rise at times above the ways of this world, and to remember what we are, whom we serve, whither we are called. And it is in this that the right use of Sunday may help us far more than we fancy. For it is by quiet thought in the realization of God's Presence, and by prayer and worship, that we must regain and deepen this remembrance; it is by the Holy Eucharist that God is ever ready to bear it into our hearts, and make it tell on all our ways.—*Francis Paget.*

ORDINATIONS

PRIEST

SOUTHERN OHIO.—On Thursday July 7th, in St. James' Mission Church, Columbus, the Rev. **HARRY MIDDLETON HYATT** was ordained to the priesthood by the Bishop Coadjutor. The candidate was presented by the Rev. A. J. J. Gruetter. The Ven. Joseph H. Dodshon was the preacher. Mr Hyatt has become priest in charge of St. James' Mission.

WESTERN NEW YORK.—The Rev. **HOWARD HENRY HASSINGER** was ordained priest at the Church of which he was a member, St. Paul's Cathedral, Buffalo, by Bishop Brent, on the Fourth Sunday after Trinity. He was presented by the rector, the Rev. Charles A. Jessup, D. D. The Bishop preached; the Rev. William R. Wood said the Litany and was also the epistoler; the Rev. Dr. Jessup was the gospeler, and the Rev. John N. Borton the Bishop's chaplain. All attending clergy joined with the Bishop in the laying on of hands. Mr. Hassinger, who is a fellow of the General Theological Seminary, will serve on the staff of St. Paul's Cathedral until opening of the Seminary.

MARRIED

CARMICHAEL-NICHOLS.—The marriage of the Rev. **ROBERT RADCLIFFE CARMICHAEL**, rector of the Church of the Good Shepherd, Clinton, Massachusetts, and **MISS MARGARET NICHOLS** of Williamstown took place on July 2nd in St. John's Church, Williamstown, Massachusetts. The ceremony was performed by the Rev. John F. Nichols, father of the bride, and the Rev. Dr. J. Franklin Carter, rector of the church.

MEMORIAL

In loving memory of Rev. **STEPHEN H. GREEN**, who entered into life eternal on St. James' Day, 1919:

Grant him eternal rest, O Lord!

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ORGANIST-CHOIRMASTER 27 YEARS, School Music 17 years, thorough Churchman. Highest references, address K-368, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

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HOME WANTED:—CHRISTIAN WOMAN, age about 60, good health except slightly impaired vision, used to simple home life, desires place where light household duties and companionship will pay for her maintenance. Address Rev. Wm. A. BRAITHWAITE, Gouverneur, N. Y.

POSITIONS OFFERED

CLERICAL

MID-WEST DIOCESE WANTS PRIESTS for rural parishes. Stipend not less than \$1,500, some places include rectory. Correspondence with references desired. Address "PAROCHIA," care LIVING CHURCH, 745 Postal Bldg., Chicago.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER AND teacher of piano in a boys' school; attractive position for a man who loves boys. Write, giving experience and references. B. S.-384, LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

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

CLERGYMAN, NOTED TEACHER OF boys and scholar, will take twelve boys into his own country home to prepare, together with his own son, for college. Individual instruction and attention. References noted educators. Address D-383, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

EXPERIENCED TEACHER, ONE TO TEACH Latin or Latin and French, at St. Albans School, Sycamore, Ill. for the coming year. Preferably Priest or Deacon. Address HEAD MASTER 373, Sycamore, Ill.

WANTED YOUNG MAN CAPABLE OF playing the pipe organ for the services at St. Albans School, for the coming year. Preferably some young man who wants to do High School work. Compensation a part scholarship. Address HEAD MASTER 374, St. Albans School, Sycamore, Ill.

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

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

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

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

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MISSION IN SLUMS, UNSUPPORTED. Needs non-inflammable movie projector and booth (Patescope or Victor Animatograph. \$300) to hold the children. Who will help? Address G-321, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

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OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guinea. Suits, Hoops, Gowns, etc. Write for full particulars and self-measurement forms. Mowbray's, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England, and at Oxford.

IS IT WORTH WHILE?

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

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

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

LOANS, GIFTS, AND GRANTS

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

RETREATS

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

HOLY CROSS, WEST PARK, N. Y.—An annual retreat for laymen will be held Sunday and Monday, July 3rd and 4th. Address GUESTMASTER.

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."

SISTERS OF THE HOLY NATIVITY

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

RELIGIOUS

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

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.

CLERGYMAN'S WIFE, NEAR NEW YORK, having one child would like to take other child to board. Address M A-377, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

BOARDING—PENNSYLVANIA

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

HOSPITAL—NEW JERSEY

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

AUTOMOBILES AND ACCESSORIES

EVERY AUTOMOBILE OWNER NEEDS a Socket Wrench Set. Lane's "UNIQUE" is the handiest wrench for making adjustments, tightening bolts, and it is made of forgings and cold-rolled steel. Send for Catalogue L. C. WILL B. LANE UNIQUE TOOL Co., 170 W. Randolph St., Chicago.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

ST. LUKE'S CHURCH, NEW YORK

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

CHRIST CHURCH, PORTSMOUTH, N. H.

The Peace Church
REV. CHARLES LEVY BIRNE, rector
Sunday Services: 7:30 and 10:30 A. M., 7:30 P. M.
Daily Eucharist 7:30 A. M.
All Church Privileges.

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Jersey Coast
Daily Mass.
Sundays: 7:30; Solemn Sung Mass, 10:30.

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1424 North Dearborn street
Rev. NORMAN HUTTON, S.T.D. rector
Rev. ROBERT B. KIMBER, B.D., associate rector
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CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
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ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. GEORGE CRAIG STEWART, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
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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.

EDUCATIONAL NOTES

DR. ERNEST CRUIKSHANK, for many years secretary and manager of St. Mary's School, Raleigh, N. C., has entered upon his duties as president of Columbia Institute, Columbia, Tenn. The whole plant is being remodeled. This school was started by Bishop Otey over eighty years ago.

FINAL PROCEEDINGS OF MILWAUKEE AMERICANIZATION CONFERENCE

THE MILWAUKEE conference of the Foreign-born American Division requested that another large gathering be held next year in connection with the National Conference of Social Work in Providence, and adopted resolutions urging more adequate seminary preparation for specialized workers.

A resolution passed at the final meeting urged that the Presiding Bishop and Council present to the seminaries the need for provision in all or certain designated seminaries for training under three groups: (1) General training of all students in the outlines of the problem and provision for specialization; (2) training of men for the ministry of sister Churches such as the Orthodox, Armenian, Nestorian, and Old Catholic Churches; and (3) training of foreign-speaking clergy desiring to enter the work of our Church and needing further education and orientation.

A resolution was also passed that a committee be appointed to co-operate with the Foreign-born Americans Division in arranging for a 1922 conference in connection, should it seem desirable, with the National Conference of Social Work.

Relations with the National Conference of Social Work were cordial and fruitful, and the hope that the conference would both broaden the scope of the Church's work and give spiritual emphasis to the secular work seemed to be realized.

WOMAN'S AUXILIARY ISSUES SEMI-CENTENNIAL POSTER

THE JULY number of *Exchange of Methods* is so made that opened up, it is, on one side, a Jubilee Poster for the semi-centennial of the Woman's Auxiliary, a portrait of the late Mrs. Twing being the centerpiece, while groups of Auxiliary women of Japan, China, Mexico, and the Indies are shown in the corners. A poster for the missionary centennial was similarly given in the June issue. Presumably copies of these issues may be obtained while they last for parishes that do not receive the periodical regularly, from the Publicity Department in New York.

PRIEST IS TARRED AND FEATHERED

AN ASSOCIATED PRESS dispatch of July 18th says:

"At Miami, Fla., eight masked men waylaid the Rev. Philip S. Irwin, white, Archdeacon of the English Episcopal Church and head of that Church's work among south Florida negroes, on Sunday evening, took him into the woods and whipped him, then applied a coat of tar and feathers. He was returned to town and dumped from an automobile into the street. Irwin said his assailants told him he had been preaching social equality to the negroes."

Mr. Irwin is Archdeacon for Colored Work in the district of Southern Florida and priest in charge of St. Agnes' Church, Miami, the largest of our churches for colored people in the missionary district. He was ordained in the diocese of Nassau and his ministry was in the West Indies until recent years. He went to Connecticut as rector of a parish at Pomfret in 1909 and has held his present position in southern Florida since 1916.

BISHOP MANNING OUTLINES PLANS FOR TRINITY'S FUTURE

In Recently Published Year Book —
A Successful Healing Mission —
Death of Deaconess Brown

The Living Church News Bureau
New York, July 25, 1921

BISHOP MANNING recommends five specific undertakings for the future work of Trinity parish in the rector's annual statement which appears in the Year Book of Trinity Church, issued this week. These are already "definitely in the minds of the vestry," according to the Bishop. They are:

"The establishment of a choir school on a scale large enough for the choirs of the whole parish.

"The development of work on recognized and greatly enlarged lines at St. Augustine's Chapel.

"The erection of a parish house providing proper facilities for the work, and especially for the work among men and boys, in the downtown region connected with Trinity Church.

"The erection of a properly constructed fireproof muniment room in which the many historic treasures of the parish may be safely and suitably placed and at certain hours open to the inspection of members of the parish and of the public.

"The restoration of St. Paul's Chapel to its original interior arrangement, so that the interior of this historic building may, as nearly as possible, be as it was in the days when George Washington worshipped regularly within its walls."

Bishop Manning also refers in his statement to some of the accomplishments of the parish during the administration. Regarding finances, he says that "the important financial reorganization, though delayed by the war, has abundantly justified itself, and as a result the parish will be able shortly to strengthen its own work and also, we hope, to give far more help beyond its own bounds to the work of the diocese at large."

HEALING MISSION IN SWEDISH CHAPEL

On June 27th a healing mission was begun in St. Bartholomew's Swedish Chapel on East 127th street. There was no publicity campaign and hardly any announcements before the start. The work has been done very quietly. Its success may be estimated by the remarkable growth in the number of cases treated daily. At first it averaged about thirty per day; the daily average has risen to more than 250. The sessions have been held on weekdays from 10 to 1 o'clock; from 2 to 5 o'clock in the afternoons; on Wednesday evenings from 8 to 10 o'clock. Towards the close of the mission the hours were prolonged for the benefit of the greatly increased number of patients.

The story of the inception of this mission is very simple. Nine years ago the Rev. Eric G. Ericson, now pastor of St. Bartholomew's, was priest in charge of St. Sigfrid's Church, Cokato, Minn. In that congregation there was a man who had been exercising the gift of spiritual healing from childhood. His name was Earl G. S. Tracy and he was well known in the community and beyond. Later he was confirmed by Bishop Edsall, and became a communicant. Although Mr. Tracy has effected many cures at home, this

is his first healing mission. His coming to New York City and his present activities are due to the suggestions and persuasion of his former pastor, Mr. Ericson, who desired that the Church should have the benefit of such ministrations.

To a representative of THE LIVING CHURCH, one who has been in daily attendance at the mission remarked that Mr. Tracy has two outstanding gifts.

1. The gift of spiritual discernment, by which he makes a diagnosis of the nature and extent of the ailment and its causes. He has worked with medical practitioners of recognized ability and has come to their aid in diagnosing difficult cases. He has been urged by physicians and surgeons to consecrate his life to the work of healing.

2. His gift of healing by the laying on of hands and prayer.

It is felt at St. Bartholomew's Chapel that further work in a healing mission will be needed in the fall.

The Rev. Mr. Ericson and Mr. Tracy have planned to go to Sweden on July 29th and to return on September 20th.

DEATH OF DEACONESS BROWN

Miss Sarah Faulkner Brown, believed to be the second oldest deaconess of the American Church, died on July 19th at St. Luke's Home for Aged Women. She was House Mother to the Choir School of the Cathedral of St. John the Divine and was the oldest member of the official staff of the Cathedral. She was sent to the Cathedral as its deaconess twenty-eight years ago by the late Bishop Henry Codman Potter. When she became older Bishop Potter endowed a room for her in St. Luke's Home, and she had lived there for the last twenty years. The deaconess was 81 years old.

The oldest deaconess of the Church is Miss Elizabeth Moody, who lives at St. Luke's and is 91 years old.

The funeral on Friday afternoon in the Cathedral was conducted by Canon George F. Nelson, assisted by the Rev. W. G. Thompson, chaplain of St. Luke's. The burial was in the Herkimer plot, Greenwood cemetery.

REQUIEM FOR CZAR NICHOLAS

On Sunday, July 17th, a solemn high mass of requiem was sung for the repose of the soul of Nicholas II, Czar of Russia until his abdication, in the Holy Russian Orthodox Cathedral of St. Nicholas, to mark what is believed to be the third anniversary of his death. No one here knows precisely when that potentate was assassinated, but the Holy Synod of Russia has set July 17 as the date when requiem masses shall be celebrated for all time.

The cathedral was crowded to suffocation, the people standing or kneeling, for there are no pews. Many were unable to get inside. Virtually all the Russian aristocracy in New York was present, including Baron Rosen, once Russian Ambassador to this country. Side by side with those of high birth knelt Russian peasant women with babies in their arms and shawls about their heads. All alike were praying for "The Little Father of Us All," as the Czar was called.

The celebrant was the Most Rev. Platon, Metropolitan Archbishop of Odessa, assisted

by Bishop Stephan, head of the Russian diocese of Pittsburgh.

After the Czar had been deposed the Russian churches in America ceased offering prayer for him as head of the Russian government, but they never ceased praying for him as "the Eldest Brother of the Holy Orthodox Church of Russia," which title he continued to hold.

AN OJIBWAY CONVOCATION

THE ANNUAL Indian convocation of the diocese of Duluth was held at St. John's Mission, Onigum, on the beautiful shore of Leech Lake, on June 19th, 20th and 21st. Through the kindness of Mr. Meyer, government agent, the school buildings were placed at the disposal of delegates and visitors, while the Bishop and clergy and their wives were domiciled in the officers' mess building. About two hundred and fifty Indians attended. The weather was ideal and all of the services and conferences were held in an open air pavilion constructed by the Indians themselves.

On Saturday morning many of the Indians began to arrive. On Sunday morning there was a celebration of the Holy Communion, Bishop Bennett officiating, when over one hundred communicated. A later service consisted of morning prayer and sermon in which Bishop Bennett and the Indian clergy took part, Archdeacon Renison preaching in the Ojibway language. In the afternoon at a vesper service the Rev. Fred Smith gave an address. In the evening the pavilion was completely filled when the Bishop preached and confirmed a class. The music was furnished by a large choir, the singing of Ojibway hymns being very impressive.

Monday after Holy Communion was spent in helpful conferences. The women's meeting was conducted by Miss Colby, who has labored in this mission for thirty years. In the afternoon Mrs. Parshall conducted a conference on Sunday school work, and short addresses were also given by visiting delegates. Another large open air service was held in the evening, when stirring addresses were given by Mr. Lyons, of Minneapolis, Mr. Magner, of Duluth, and Bishop Bennett.

On Tuesday morning the Rev. Charles Wright celebrated the Holy Communion. Mr. Wright has ministered to his own people for forty-four years. Although seventy-three years of age, his eye is not dim nor his natural force abated. His father was a revered chief of his own tribe, and as a young man he was brought under the influence of the great Bishop Whipple, by whom he was afterward ordained.

An interesting feature of the convocation was the organization of the "Ojibway Brotherhood." All Ojibway men over 18 years of age, if baptized and confirmed, are eligible for membership. The object is the extension of Christ's Kingdom. The organization has its own president, vice-president and secretary, and will hold its annual meeting each year at the time of the Indian convocation. There are no dues, its object being purely spiritual. Branches will be started in every Indian mission throughout the diocese.

The Ojibways are very devotional. Every night after the services the Indians gathered and sang hymns which could be heard until long after midnight.

The display of banners created great interest, each mission having its own banner. The judges awarded first prize to St. John's, Onigum, whose artistic banner was made of buckskin beautifully fringed with bead work.

BISHOP GARLAND SPEAKS ON NECESSITY OF DISARMAMENT

In Cathedral Site Address He Presents the Absurdity of Militarism—Bishop Gardiner Visits Philadelphia

The Living Church News Bureau } Philadelphia, July 25, 1921 }

BISHOP GARLAND at an open-air service on the site of the Cathedral, on the Parkway, last Sunday afternoon, called upon Christians to pray daily for the success of President Harding's international conference on disarmament. Upon the success of the conference, the Bishop said, depends not only the peace of the future, but relief from the huge financial burdens caused by preparation for war.

"Consider the former days of secret diplomacy, as revealed in history, with their record of selfishness, covetousness, intrigue, envy, jealousy, hatred and revenge.

"Think what it will mean to replace that with the ideals of love and service. We remember, with thankfulness, the action of our government in its use of the Boxer indemnity for the education of Chinese, translating what would have been an object of hate into a manifestation of love. If our actions toward Mexico had been characterized by the same spirit during the last fifteen years; if we had spent a little money in helpful service on educational lines, the history of the recent years would have been different.

"Think of the great problem of disarmament. We talk about the victory of the war; but what a crime it seems that after all the horrors the world has passed through we are still spending 90 per cent of our national income on the things that belong to war, and only 1 per cent on the education of our people.

"We need some leaders to speak out forcibly in this country, as General Smuts has been speaking in England; to point out that

all our preparation for war handicaps the nations which won the war, and is in favor of Germany. Because, while Germany is relieved of the burden of great armaments, we, the victorious nations, are cursed with high taxes and unemployment and the necessity of making huge preparations to win the next war.

"We may thank God that President Harding has made a move toward calling a conference on this important subject. In our prayers, let us ask God to help him so that this nation may regain the moral leadership which it formerly held among the nations of the earth."

BISHOP GARDINER A VISITOR

From a Bey tribesman on the west African coast and the son of a Mohammedan priest to a consecrated bishop of the American Church is a far cry. But that is the experience of Bishop Gardiner, Suffragan of Liberia, who arrived in Philadelphia a few days ago.

It is noteworthy that Bishop Gardiner was consecrated in this the centennial year of the Church's Missionary Society. The first foreign mission of the Church was opened in Liberia one hundred years ago. In that mission school young Monolu was baptized into the Christian religion nearly fifty years ago. When he was consecrated in New York on June 23rd, the Rev. Nathan Matthews, one of the boy's first teachers at the mission school, was present.

Bishop Gardiner's first appearance in Philadelphia was in the Church of St. John the Divine (Rev. J. Da Costa Harewood, rector). On July 17th he was the preacher at the Pro-Cathedral. On Monday last he was received by the Mayor and escorted to Independence Hall. The same evening the Bishop made an address at Hotel Dale on Africa and Her People.

A reception was given in his honor.

THOMAS S. CLINE.

has very much engaged the rector and his vestry, and the mission is the result of their deliberations.

How the vestry came to consider the welfare of the boys and girls of the parish before pressing financial problems is told by the rector: "These vestrymen happened to be intensely interested in doing their job and were pressing for immediate solution—the solution being the appropriating more money—when suddenly the rector asserted that the vital part of the parish life is the Church school. Everyone paused; the effect was like a back-fire when making a grade on high. The statement that St. Peter's, yes, the Church itself, depends on our noisy girls and unruly boys seem incredible. Nevertheless, it is true. Any church which fails in its Sunday school is a dying church. Its work is done."

HEALING MISSION AT THE REDEEMER

The Church of the Redeemer, Chicago, is one of our city parishes that has been steadily continuing its "Healing Mission" as a part of parish life. The services are held each week on Thursdays at 11 o'clock and there is a corporate Communion for the Prayer Circle Union at 8 a. m. on the second Sunday of the month. Speaking of the results of the mission, Dr. Hopkins says:

"We had, on June 23rd, about fifty names of persons for whom 'Request for Prayer' blanks had been signed. All but three were reporting improvement, by that date. Many other names have been received during the year, and have been filed as cured. Among the most notable thanksgivings offered in June was one on behalf of a patient whose ailment had been diagnosed by her physician as cancer of the tongue. She reported that the sore had entirely disappeared. Improvements in hearing, in battle with tuberculosis, in vision, in general nervous conditions, relief in neuritis, in paralysis, in goitre, and in other ailments, are reported each month. It is a blessed work, and our Lord is certainly answering our prayers. Holy Union has been asked for on many Thursdays, and there is always some personal prayer, with imposition of hands, at the Altar Rail, every Thursday."

CAMP HOUGHTELING

Camp Houghteling, second of the name, closed a successful outing on July 18th at Lake Amy Belle, near Richfield, Wisconsin, with Mr. John Bomburger as director and Mr. J. D. Alexander as assistant director, both of these men being on the National Brotherhood staff. Mr. Rollin De Witt, of Emmanuel, La Grange, was business manager. The camp was for older boys, from 15 to 19 years of age, with college men of 21 to 24 for tent leaders. Most of the boys came from Iowa, Illinois and Wisconsin. The camp seems to have so taken the interest of older boys in the Middle West that a continued growth is assured. Last year six shacks were in use; this year eight were required.

The mornings were given to instruction and religious study, with classes in Brotherhood, Boy Scout, and acolyte work, talks on Bible study, and devotional meetings. The Social Service Department of the Presiding Bishop and Council supplied two lecturers on this phase of the Church's work. Afternoons were given to recreation, games, hikes, swimming, etc.

The camp fire was the evening attraction for all. "Sometimes," says Mr. H. L. Cho-

EVANSTON, ILL., CONGREGATIONS PUSH RELIGIOUS EDUCATION

In Connection with the Public Schools—Children's Mission at St. Peter's—Healing Mission Continues at Church of the Redeemer—Camps

The Living Church News Bureau } Chicago, July 25, 1921 }

FOR more than a year several Evanston congregations in school district number 76 have been furthering plans for week-day religious instruction. The clergy of St. Luke's Church, of the Second Presbyterian Church, of the Christian Church, and of the Hemingway Methodist Church met recently at St. Luke's and elected Dr. Stewart as president of their committee. They have engaged Mr. Frank McKibben as director and are securing a teaching staff, buildings for classes near the public schools, equipment, etc. "The Board of Education," says the *Parish Visitor* of St. Luke's, "has entered wholeheartedly into our plan to offer to each child who desires it two hours a

week of education in religion. Children who do not wish to take this course will be allowed to take a course in civics or to spend the time in supervised study. Only the sixth, seventh and eighth grades will be involved during the coming season. This will mean an enrollment of between four and five hundred children from four schools." A conservative budget has been adopted and it is probable that the entire programme can be carried through for not to exceed \$4,000, which will be shared by the churches forwarding the work.

St. Luke's, also, had added to its programme of parochial education by organizing a day kindergarten in the parish house.

MISSION FOR CHILDREN AT ST. PETER'S

"To deepen devotion and to increase knowledge of our religion, a mission for boys and girls will be conducted at St. Peter's Church, Chicago, by the rector, beginning November 27th and ending December 4th."

The problem of the young at St. Peter's

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H. B. GWYN.

CHURCHMEN'S ALLIANCE ACTS ON DR. SHIPMAN

THE CHURCHMEN'S ALLIANCE, reorganized as stated in another place, has adopted the following resolutions relative to the election of Dr. Shipman as a Suffragan Bishop in New York:

"Whereas, at the last convention of the diocese of New York the Rev. Herbert Shipman, D. D., was elected one of the Suffragan Bishops of New York; and

"Whereas, the nomination of Dr. Shipman for the office of Suffragan Bishop was unexpected, unanticipated, and without notice so that there was no opportunity for the expression of opposition to such nomination; and

"Whereas, the nomination of Dr. Shipman (although made unanimous by action subsequent to his election extending that usual and purely formal courtesy) was secured by a majority of only two clerical votes out of a total of 217 and by a majority of lay votes of only one-half of a vote; and

"Whereas, the election of Dr. Shipman as Suffragan Bishop is now awaiting the necessary consent of the bishops and of the standing committees of the dioceses in accordance with the canon; and

"Whereas, Dr. Shipman as contributing editor, sometime vice-president of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, and later president thereof, has been publicly connected with or associated in the publication and circulation of a magazine called *The Chronicle*, advertised as the official magazine of said society and also as the monthly magazine of the Protestant Episcopal Church and has for a long time permitted the circulation of such magazine bearing his name as contributing editor, vice-president or president as aforesaid; and

"Whereas, said magazine, editorially and otherwise, has for several years last past treated with flippancy and irreverence many sacred and religious subjects and especially has held up to ridicule, contempt, and derision the ideals, devotions, and sentiments of many Churchmen including numbers of Churchmen in the diocese of New York over whom, if his election is approved, Dr. Shipman will, most oppressively and most unjustly, be made Suffragan Bishop;

"Now be it Resolved, that the Executive Committee of the Churchmen's Alliance at its meeting duly held in the City of New York this 29th day of June, 1921, protests against the election of Dr. Shipman as Suffragan Bishop as aforesaid upon the ground that it is grossly unfit that one who has publicly connected or associated his name as above set forth with the public expression of ridicule, contempt, or derision of the sincere ideals, devotions, and sentiments of fellow Christians should be elevated to episcopate. Even if such ideals, devotions, or sentiments were mistakenly held or practised it is here most

solemnly represented that it is not seemly, tolerable or Christian that they should have been dealt with in the spirit aforesaid and still more unseemly that one should be elevated to the office of bishop who has publicly associated his name in so dealing with them.

"Further Resolved, that this Executive Committee, availing itself of the undoubted constitutional method provided by the canons for the due presentation of objections after the election of a candidate as bishop and before the giving of the required consent, hereby appeals to the United Episcopate and to the standing committees of the dioceses of the Church to withhold their consents to the election of Dr. Shipman as most unseemly in its character and unjust and oppressive in its results.

"Further Resolved, that a copy of this resolution be sent by mail to each bishop in the United States, and that a copy of this resolution with pamphlet of excerpts from *The Chronicle* be sent to the secretary or president of the standing committee of each diocese."

REORGANIZATION OF THE CHURCHMEN'S ALLIANCE

THE CHURCHMEN'S ALLIANCE was recently entirely reorganized in order to carry out the original idea that it should be a lay organization. Acting entirely on their own motion, the clerical officers and members of the executive committee resigned their respective positions some little time ago. In their place were chosen Chauncey Brewster Tinker, Ph. D., professor in Yale University, as chairman, Mr. Charles C. Marshall, a distinguished member of the New York bar, as vice-chairman, and the following, with the officers, as the executive committee: Gen. Theodore A. Bingham, U. S. A., retired, Chauncey R. Burr, M. D., Clarence B. Hartough, Miss M. B. Chamberlaine, Miss Catherine A. Codman, Ralph Adams Cram, W. C. Dickey, Haley Fiske, Mrs. W. D. Goodwin, Chandler R. Post, Henry D. Pierce, Mrs. G. Ellis Reed, Samuel Ritchie, Miss Louise Richards, Robert K. Root, Samuel Shellabarger, Mrs. Myles Standish, Miss Maud Swords, John Brinton Whitehead. The secretary, as formerly, is Miss Frances Brandin, 126 Claremont Avenue, New York City.

Many of the foregoing names are well known throughout the country. Professor Tinker has held the chair of English literature at Yale since 1913, and is well known as an author and translator. Mr. Marshall is a lawyer of distinction. General Bingham retired from the regular army in 1904 with the rank of brigadier general, and was afterward police commissioner, and later chief engineer of highways, in New York City. He was recalled to active service in the army when the United States entered the war, and after performing valuable services was returned to the retired list in June 1919. Mr. Haley Fiske is well known both as a Churchman and as president of the Metropolitan Life Insurance Co. Mr. Cram is the distinguished architect and ecclesiologist. Mr. Dickey is at the head of the Brier Hill Steel Co. of New York. Mr. Post is a professor at Harvard, as are Messrs. Root and Shellabarger at Princeton. Mrs. Standish is a well known Churchwoman of Boston, wife of a distinguished physician and author. Mr. Whitehead is at the head of the Vacuum Oil Co. of New York.

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BISHOP GARDINER SPEAKS

THE RIGHT Rev. T. M. GARDINER, D. D., Suffragan Bishop of Liberia, after his ordination and consecration on Thursday, June 23rd, spoke to the bishop and other clergy assembled in an ante-room of the Church of the Incarnation, New York City. He said, in that address:

"I should be guilty of a lack of courtesy or even of ingratitude to you and to the Church people of the United States—if I do not express to you my sense of appreciation. You are intrusting to me the execution of an office that calls for greater devotion to duty, greater self-sacrifice, and a higher sense of responsibility; and, like Moses and Jeremiah of old, I feel my unworthiness, just as they expressed and felt theirs. But as God assured them and went with them, giving them the power not only of speech but of mind and physical endurance for the peculiar work of each in ages far removed, so I have the assurance, at this time, that a measure of His grace will be vouchsafed unto me if I continue to take His Hand in mine and travel wherever and whenever duty leads.

"This solemn service has brought force fully to my mind my own limitations and the great responsibility I have now entered upon. To me it is a new era, a new chapter in my life. And what will that chapter contain? It must contain achievements for the Church that must go towards the extension of the Kingdom of Christ. It must contain also achievement in leadership among a people that need assistance in nearly every possible way. It must also contain deeds done that will be satisfying to you compeers, and reflect credit upon the race and the special group of people I represent or it will contain the opposite failure or disappointment.

"To this great Church, for the present, the district of Liberia must look for guidance, for support and leadership. We need your prayers, we need sympathy. It is due to our great hearted American Church and your labor of love that I am what I am today in the Church of God and I want to convey to you the appreciation and gratitude of my people who have been brought out of darkness into the marvelous light of the Gospel of Jesus Christ. Instead of being ashamed I am proud of the fact that I have been taken from heathenism and brought into the bosom of the Church.

"Peculiar conditions confront the missionaries in their efforts for the evangelization of the African,—the diversity of tribes, the dialects they speak forty-two in all—the differences in their customs; the influence of their peculiar institutions; and their prejudices at the first hearing of the gospel message. And we should not underrate the physical dangers of the rivers and forests that must be penetrated to reach the native in his scattered habitat. We must not forget the expense of travel in a land where delay is the order of the day, where one must exercise calmness, patience, and prayerful waiting for even partial results. Criticism upon criticism has been heaped upon the missionary district of Liberia as being unready for self-support, as being inaggressive, as being tardy, and we are glad that we have at present as our leader in the strife a man of great foresight, experience, courage, and large Christian sympathies.

"Our government has been undergoing a season of economic depression. Our President and party are at this moment at Washington, I understand, for the purpose of completing financial arrangements for development of the economics and industry of our beloved country—and who knows but

that in a decade or so from now both Church and State will be able to work upon an independent basis?

"The Church has been a medium of great assistance to the Republic of Liberia, principally through the propagation of education and religion through the schools and churches. If the State develop, the Church will surely be benefited by that; and we are hoping great things of the present administration under the leadership of the Hon. C. D. B. King, himself a staunch Churchman.

BISHOP RESTARICK STILL IN HONOLULU

SINCE BISHOP RESTARICK resigned last October he has, by request of the Presiding Bishop and the Bishop of California, remained in Honolulu with full power to attend to all work except a few things which require canonical consent of the diocesan, postponing a proposed trip to Australia and New Zealand. At the annual convocation on May 28th a letter was read from Bishop Nichols:

"Knowing, as I had special opportunity, the status of Bishop Restarick's episcopate and the chapter of his life in the district perhaps I can the more hopefully forecast the cheering prospects which await his successor. As the Pacific Ocean is becoming more and more stirred with the great developments of civilization the Church in Honolulu must have more and more its part in Beaconsing Jesus as the Light of the world."

CONNECTICUT PARISH CENTENNIAL

GRACE CHURCH, Hamden, Conn., will hold its centennial on October 4th, next. The church, built in 1820, was consecrated on October 4th of that year, by Bishop Brownell. Many men of note were pupils in the rectory school and worshipped within its portals—the late Albert A. Low, August Belmont, Seth Low, and Burton Mansfield being among the number. Albert A. Low gave the rectory in 1894 in memory of the Rev. Charles William Everest, founder of the rectory school. The parish house was the gift of Mr. and Mrs. William Brewster in memory of their uncle, the late Joseph Brewster, once rector of the parish, and father of the present Bishop.

The rebuilding of the church steeple and thorough renovation of the whole are under way and the anniversary services in October will be a home gathering of many friends and well-wishers of the parish. The present rector is the Rev. Albert Corey Jones.

MISSION CHURCH CONSECRATED IN SOUTHERN CALIFORNIA

ON MAY 1ST the Bishop of Los Angeles consecrated St. Mark's (mission) Church, East San Diego, Cal.

Ten years ago the site of the church was nothing but sage brush and a poor pasture for cattle. First services were held about 1912 under direction of the Rev. Charles L. Barnes.

The mission, with only fifty communicants, is now possessed of an unincumbered property valued at \$6,500. A fund for erection of a parish hall has already been started. The work is well organized with a woman's guild, Woman's Auxiliary, men's club, and Young People's League, under charge of the Rev. Alfred R. Taylor.

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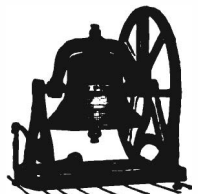
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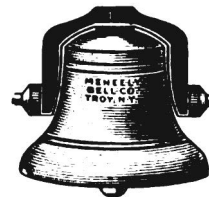
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NEWS IN BRIEF

BETHLEHEM: On June 15th Bishop Talbot, assisted by a large number of clergy, consecrated All Saints' Church, Shenandoah. The Rev. George W. Van Fossen, a former rector, preached. This parish, in a very difficult field, largely foreign speaking, is one of eight that accomplished self-support as a result of the Nation-wide Campaign. The Executive Council has chosen the Rev. Harvey P. Walter as archdeacon. At its summer meeting it made preliminary plans for fall activities in its Nation-wide Campaign.

CENTRAL NEW YORK: A bronze statue of the late Thomas R. Procter, warden of Grace Church, Utica, and deputy to the General Convention, was unveiled in one of the public parks on July 9th, Bishop Olmsted offering the invocation. The principal address at the opening of the Broom county clubhouse for soldiers in Binghamton was given by the Rev. Herbert M. Shipman, Bishop Suffragan-elect of New York.

CONNECTICUT: The Rev. William B. Olmsted, I. H. D., has recently celebrated his

twenty-fifth anniversary as headmaster of Pomfret School. When he first came it was a small school with thirty boys, but now is one of the leading preparatory schools in the East. The "Berkeley Associates," an organization of men and women recently

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formed to help the school financially, is meeting with fair success. Already \$45,246 in five-year pledges is available for running expenses. The new St. Michael's Church, Litchfield (Rev. William J. Brewster), was consecrated by the Bishop on July 13th. St. Paul's Church, New Haven (Rev. Henry Swinton Harte), maintains during July and August a vacation house on Long Island Sound for the children of the parish and other members who desire a holiday at nominal cost. Started in a small way six years ago, this work has compelled enlargement this year. St. James' parish, Danbury (Rev. Aaron C. Coburn), is planning to establish in September a week day school of religious education as an addition to the Sunday school.

CONNECTICUT: On July 17th, Bishop Brewster laid the cornerstone of the \$100,000 parish house and chapel for St. James' Church, Danbury. The G. M. R. Shoe Company and the G. I. R. Glove Company, of Naugatuck, recently instituted an "economy sharing fund" by which money saved through elimination of waste was to be given to the local churches for their charities.

FLORIDA: The Church Club of Jacksonville is planning to provide a diocesan house. August 11th being the thirty-fifth anniversary of the Bishop's consecration, the club hopes to pay its \$7,000 mortgage and add \$3,000 for repairs, after which rooms will be provided free of charge for clergy and laymen visiting the city on diocesan business. A reception will be tendered the Bishop. The president of the Church Club is the Rev. Charles W. Frazer.

GEORGIA: As a guest of the Kiwanis Club of Rome, the Bishop recently spoke on The White Man's Burden, denouncing lynching as a crime that must end. As a result of the evangelistic meetings of Gypsy Smith, a large Bible class at St. Paul's Church, Augusta, has been organized, and hopes for one hundred members by fall. Congregations and interest are slowly increasing at Christ Church mission, Augusta, where Sunday evening services are conducted by lay readers from St. Paul's Church. Fall plans for the Nation-wide Campaign include an institute for the clergy who will conduct parochial conferences early in October. The men's club of Waycross is considering plans for a parish house.

HARRISBURG: The fortieth anniversary of the laying of the cornerstone at Christ Church, Danville, was observed on June 23rd and 24th. At a service on the 23rd the Chief Burgess and other public officials and the ministerial association attended. On the 24th there were conferences on the Nation-wide Campaign and on a public programme.

LONG ISLAND: Emmanuel Church, Sheepshead Bay, Brooklyn, was struck by lightning recently. The cross on the tower was shattered but there was no fire. The diocesan Auxiliary has already raised more than \$300 in excess of its quota for the Emery Fund. The Nation-wide Campaign is being conducted in Suffolk county during the summer, when the Church is strongest in that place. Mission work has just been started at Holtsville and at the summer resort of Saltaire under the Rev. Clarence M. Dunham of Orange, N. J. Work is being rapidly pushed upon the new parish house at St. Paul's Church, Flatbush, and it is hoped that the basement may be ready in the autumn.

LOS ANGELES: Bishop Johnson, accompanied by his wife, sailed for Southern France on July 23rd on the steamship *Rotterdam* for a three months' visit. A lot for

erection of a church in Thermal has been offered to Rural Dean Kirchhoffer. All Saints' Church, Riverside, will this summer double the capacity of its parish house. The recently incorporated diocesan commission on Seamen's Work has purchased the property on which its institute at San Pedro stands. Holy Trinity Church, Alhambra, has acquired an adjoining lot where a new church will eventually be erected, and congregations of the Ephphatha mission for the

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deaf in St. Paul's parish hall, Los Angeles, are more than doubled.

MAINE: President Sills of Bowdoin College, Brunswick, with Mrs. Sills, gave an informal reception on July 3rd in honor of his parents, the Rev. and Mrs. C. Sills, D. D. Dr. Sills was for twenty-two years Dean of the Cathedral in Portland.

MONTANA: On July 10th in the Church of the Holy Spirit, Missoula, there was a commemoration of the first service in that place, held just fifty-one years before by Bishop Tuttle. The same hymns were sung at both services. Bishop Faber made the address. St. Mark's Church, Havre, is finally completed. The beautiful stone building was started years ago, but hard times delayed construction, so that the basement has been used for services. The church is built of granite which had to be carried over two hundred miles. The Rev. L. J. Christler is rector. Bishop Fox was called East during June by the sickness and death of his father.

QUINCY: The Bishop supplies at St. Paul's Church, Peoria, during August. New roofing and other improvements have been put on St. George's Church, Macomb.

RHODE ISLAND: The Bishop recently confirmed a class of 107 at St. Luke's Church, Pawtucket (Rev. Arthur J. Watson). Three years ago the mission had 151 communicants and was receiving annually \$750 diocesan aid. Last year it made its Nation-wide quota in full, had another confirmation class of 105, and relinquished diocesan aid.

SOUTHERN OHIO: Trinity Church, Hamilton (Rev. H. Cowley-Carroll), send out its complete service, with prayers, music, and sermon, by radiophone. At the recent convention of the associated advertising clubs of the world the rector was a delegate and spoke of extending the Kingdom of God by wireless telephone.

SOUTHERN VIRGINIA: The Norfolk Sunday School Institute held in St. James' Church, Hampton, on June 22nd was addressed by Dr. E. P. Dandridge and Miss Lila Tucker. The parish school presented three mystery plays. The name of the institute is changed from Sunday School to Church School Institute. The clergy of the convocation of Norfolk, with their wives, spent June 24th as guests of the Bishop at Virginia Beach. The Church of the Ascension is building a parish house of twenty-six rooms at a cost of \$25,000, which will be ready for the Sunday school in November. St. Paul's Church, Berkeley, is also planning a parish house soon to be begun. The congregation of St. Luke's Church, Norfolk, will build a temporary frame church to take the place of that destroyed by lightning in May. The parish house will be used for services meanwhile, and eventually a handsome stone church will be erected.

SPOKANE: A normal school for Sunday school workers will be held at Spokane during the coming fall under direction of the Board of Religious Education. The Christian Nurture Series will be thoroughly taught and it is hoped that its use will prevail throughout the district. The rectory of Holy Trinity Church, Spokane, was recently destroyed by fire. The rector is living in the parish house. A parish hall is being erected at Northport under charge of the Rev. M. J. Stevens of Spokane. A parish hall is also being erected at St. David's Church, Spokane, there being no suitable building anywhere near for parish activities.

TENNESSEE: The convocation of Nashville met late in June at St. Mary Magdalen Church, Fayetteville. The Rev. Bernard Campbell led a discussion on Church Unity and the Rev. Prentice A. Pugh on The Healing Mission of the Church. A week's mission was held at St. John's Church, Battlecreek, by Fathers Campbell, Gorham and Whitall of the Order of the Holy Cross. On the last day, July 17th, Bishop Beatty confirmed five people.

WASHINGTON: The Bowen Memorial pipe organ, given by members of that family and recently installed in St. Mary's Church, Aquasco, was opened with a recital on July 10th. This \$2,500 instrument is the work of the Moeller Organ Company of Hagerstown. Old Christ Church, whose congregation met in 1780 in a tobacco warehouse, and whose present edifice was erected in 1807, will have an enlarged chancel to accommodate vested choir and organ. The changes will be made without incurring debt.

WESTERN NEW YORK: The G. F. S. of the diocese held its annual meeting at Geneseo on June 23rd and 29th. On the first evening Bishop Brent was the preacher. Next day the delegates went to Conesus Lake, where the newly acquired holiday house was opened and dedicated by the Bishop. The house will remain open until over Labor Day, and already several tents have been put up to meet the demands for space. This house was purchased through funds raised by the diocesan branches and by appropriations from the Nation-wide Campaign. The Vestry of St. Paul's Church, Buffalo, have offered it to Bishop Brent for such episcopal services and other uses connected with his office as Bishop and may in his judgment be wise and desirable and that he be invited to designate St. Paul's as his Cathedral Church. Bishop Brent has accepted the offer. The Cathedral title, however, is only honorary, as St. Paul's will remain a parish, and the responsibilities and duties of the vestry will be as before.

MEMORIALS AND GIFTS

A SOLID SILVER chalice was presented recently to Trinity Church, Canton, Mass. (Rev. John H. de Vries, D. D., rector), by Mrs. Arthur T. Cabot, directress of the altar guild in memory of Mrs. Henry Warren of Plymouth. Mrs. Cabot also presented a full set of altar linens and heavy white brocaded silk hangings for altar and lectern, all embroidered by the Sisters of St. Margaret, in Boston; and a pair of heavy brass imported altar vases. A silver paten, appropriately inscribed, was the gift of Dr. and Mrs. Oliver P. Wolfe; and a pair of large brass candlesticks was presented by the Fannie Allen altar guild.

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