

claim. In other words, nearly three out of five of the "colleges" for women in the South are not colleges at all in the strict sense of the term. Most of the last group are Church schools; many of them Presbyterian.

To show how these nominal or imitation colleges compare with standard colleges it might be well to quote a few sentences from the report from which the foregoing figures are taken (Bulletin 2 of 1916 Publications of the Southern Association of College Women). (a) "Offers preparatory, 'special study' and imitation college courses." (b) "Preparatory and imitation college courses." (c) "Good domestic science laboratory; poor college records." (d) "Its college records are fair; its entrance credits since 1914 are recorded; its laboratory is good; the number of volumes in its library is less than one thousand; it has no endowment." (e) "Its 1914 degree represented apparently less than two years of college work." (f) "Its 1915 degree did not represent any college-work." (g) "A poor preparatory school, apparently." (h) "Its 1914 degree—approximately equivalent to one year of college work." (i) "Preparatory, 'special study' and imitation college courses."

Junior colleges claim to do no more than the first two years of standard college work. They confer no degrees. Their efforts are concentrated upon the fundamental first two years of the college course and are not dissipated by an uneffectual attempt to do four years' work with the equipment for one or two. The report says of the junior colleges: "Many of the institutions in this group are still only poor preparatory schools with poor music and art departments but they deserve some credit for having reduced their claims from four years of college work to two."

What shall be said, however, of the large number of so-called "colleges" which give "imitation" college courses and confer "make-believe" degrees? The present writer recently examined the catalogs of three such institutions which had come to his desk. This is what he found regarding the faculties of these institutions, disregarding in each case the "special" departments for obvious reasons: Of the faculty of the first institution, only five members had degrees from colleges or universities of recognized standing, and of these five only one had an academic degree higher than the Bachelor's; in the second case, of the five members of the faculty (exclusive of the president, who has the Master's degree, but apparently does not teach), two have Master's degree, two have Bachelor's degrees, and one has no degree, but no mention is made of the institutions where these teachers were trained; in the third case, of the seven members of the faculty, exclusive of the teachers in the primary and intermediate departments, only the president had degrees higher than the Bachelor's, two members had no degrees, and no mention was made of the institutions from which the teachers received their degrees. Our space does not allow a criticism of the courses of study; suffice it to say that they do not even remotely approach the courses of the standard colleges for women; but it stands to reason that the "Bachelor's" degree from "colleges" of the strength which these catalogs indicate, can have but very inferior scholastic value.

As to the morality of offering degrees which fall short of the standard, perhaps there is room for a difference of opinion. It may be said that the standard is one arbitrarily set by the richer colleges and universities, which have no right to impose impossible conditions upon weak and struggling institutions, and that the public is free to choose between the many in-

stitutions which bid for its favor and patronage. Both these contentions may be true; and yet, since a standard has been set which is generally recognized by educators, it would seem only fair to the public, which usually is not expert in such matters, that those institutions which fall notably below the standard should frankly admit that fact and cease to confer degrees until they reach the standard. It may be true that the public loves to be humbugged; yet it is hardly becoming that educators, particularly those having charge of the schools and colleges of the Church, should be parties to the humbuggery.

Eventually, we may hope, conformity to a recognized standard will be enforced, either by law or by public opinion; but until that day arrives parents having daughters to send to school or college would do well to examine somewhat critically the claims of the catalogs. The fact that an institution advertises itself as a college or even as a standard college is no proof of the value of its degree.

Lewisburg, W. Va.

I LONG FOR HEAVEN.

By Mrs. Rosa H. Gray

In the calm stillness of a Sabbath day
When worldly cares awhile have passed away,
I sit and dream in peace, and quiet rest
Of what is good, and truest, purest, best,
And then I long for heaven, and think if God
Has made this earth, where once His footsteps
trod,

So lovely, and so good for you and me,
What will the glories of His heaven be!

I gaze upon the sky of perfect blue,
I look upon the flowers of perfect hue,
I see the butterfly, he skims along
On brilliant wing, I hear the bird's sweet song,
And then I long for heaven, and think if God
Has made the flowers upon this earthly sod
So fair, and given the birds such melody,
What must the singing of His angels be!

But true some days are very dull and dark,
There are no flowers, and there comes no lark
To sing me cheerful strains. The pouring rain
Dashes in gusts against my window pane.
And then I long for heaven. I long to see
My Father's face look down and smile on me.
And think how blest to reach that home,
Where darkened days and sorrows never come.

And so in all the changes of these changing days
In all life's peace, and all its rugged ways,
When clouds make dim the sun, or in its shine,
When sorrows and when joys intertwine,
I always long for heaven, and think how blest
Those souls whom God shall welcome into rest,
The rest He has prepared for you and me,
How perfect and how full that rest must be!
Ashland, Va.

ECCLESIASTICAL COMMISSION!

By Wm. M. McAllister.

Noting your query in your valued issue of July 18th, "under what law can a Presbytery appoint members of other Presbyteries on its commission to install a pastor?" and your request that some Ecclesiastical Lawyer would answer for you; without claiming to be an "Ecclesiastical Lawyer," I would unhesitatingly answer your query by saying that there is no law under which the appointment of members of other Presbyteries can be properly made on such commission, and submit the following as some of the reasons for this opinion:

I. The installation of a pastor is a Presbyterian act, and can only be performed by the Presbytery or its commission. See Book of Church Order, par. 119, IV; par. 120, V; par. 121, VI, and par. 125, X inclusive, and par. 92, I, and 93, II inclusive; also Supplement to Alexander's Digest, page 10, chapter II.

II. But for the authority given in the Book of Church Order in par. 92, I, and par. 93, II, the Presbytery alone could perform this function, and even then, when the commission assembles it must keep full records of its proceedings and submit them to the court appointing it, which, if approved, may be entered on the minutes of that court, and these records, when approved by that court, become a part of the records of that court.

III. The Presbytery has no jurisdiction over any member of any other Presbytery, and therefore if any member of any other Presbytery should be appointed, there would be no means of requiring the service demanded of him or of reprimanding him for his failure to respond to such demand.

IV. Such appointment is contrary to the polity of Presbyterianism; no member of any other Presbytery, although invited by Presbytery to sit as a corresponding member, has the right to vote on any question presented to the Presbytery for action, by analogy no member of any other Presbytery, no matter by whom he may have been so appointed, would have any right to vote on any question coming before such commission.

V. Each Presbytery is a separate and distinct unit from every other Presbytery in the Presbyterian Church in the United States.

Warm Springs, Va.

AMERICA TO HER ALLIES

By Margaret H. Barnett.

We are coming, France and Britain,
We, Columbia's sons have heard
The clear call to freedom's colors,
We are coming at that word.
Not for conquest, not for glory,
Do we come to fight and fall;
But to make the whole world better,
To give liberty to all.

We will fight to end forever
War, with all its wrong and woe,
Fight to make the right triumphant,
Over all this earth below.
We can see a glorious vision
Through the smoke of battle dim,
We can hear a gracious promise
In the roar of cannon grim,
Promise of a coming era,
When the curse of war shall cease,
When, o'er every tribe and nation,
Shall extend the reign of peace.
When, from God the Father, learning
Love, not force is highest good,
All mankind shall dwell together
In one common brotherhood.

NATURE'S HYMN OF PRAISE.

Children, have you seen the budding
Of the trees in valleys low?
Have you watched it creeping, creeping
Up the mountain, soft and slow?
Weaving there a plushlike mantle—
Brownish, grayish, reddish, green—
Changing daily, hourly,
Till it smiles in emerald sheen?

Have you seen the autumn frostings
Spreading all the leafage bright,
Frosting of the rarest color—
Red and yellow, dark and light?
Have you seen the glory painted
On the mountain, valley, hill,
When the landscape, all illumined,
Blazons forth His taste and skill?

Have you thought the resurrection
Seen in Nature year by year
Is a symbol of our rising?
In a higher, holier sphere?
Children, ye are buds maturing;
Make your autumn rich and grand,
That your winter be a passage
Through the gates to Glory Land.

—Selected.

Make the most of yourself, for that is all there is of you.—Ralph Waldo Emerson.