



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXIV

MILWAUKEE, WISCONSIN, MARCH 12, 1921

NO. 19

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THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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CANADA: Subscription price (Clerical and Lay), \$3.75 per year in advance.

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DISPLAY RATE: Per agate line, 15 cents.

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CHRIST CAME to bless; again and again He cries, "Blessed are ye", and the blessedness goes ever progressively, increasing along the way which the Saviour points out; and if we continue walking in that way, we become more and more capable of receiving that blessedness.—Stier.

FROM HEAVEN Christ sends down a blessing. He communicates His nature to us, and so we learn how we are to live, and how we are to let Him live in us; and we see somewhat of what we might be if we had faith, and hope, and love, to bear the weight of the glory.—H. Monsell.

The Living Church

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VOL. LXIV

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NO. 19

An Appeal to the Women in the Church to Help Raise Moral Standards

Issued by the Executive Board of the Woman's Auxiliary

SHOW me your women and I will tell you what you are," said a wise man in judging a nation—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women have been a great asset in the life of this nation, and that, through increasing opportunities to express her ideals, the American woman has a still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable, but one which reflects unpleasantly on the general character of our womanhood and calls for denouncement and correction by all right-thinking women.

Reality, we are told, is the note of this post-war period, and apparently the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards, for the most obvious aspects of our existence reflect not the wholesome and the noble, but the things which are neither fit to be seen nor heard.

This is manifested in every circle of society, and in every phase of life, but particularly in the habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, improper dancing, excessive drinking, gambling, and a general indifference to reasonable safeguards of proper conduct.

Reports of hysterical gossip, which is principally hearsay, should be ignored, but accurate testimony from all over the country makes an appalling picture, some of which at least has a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good" and believe that life should be a clean and joyous thing, reflecting our recognition of God our Father and loving leadership of Christ our Saviour.

Then we ought to recognize that it is a waste of time to shift responsibility for the present state of affairs. As women we are all in a measure to blame, either through ignorance, indifference, or silent acquiescence, if not by actual positive count.

Moreover, as American Christian women we are responsible for certain ideals and conduct, making for "the righteousness that exalteth a nation".

There is no virtue in prudery, and the surest way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely, and of good report".

For this task, the Executive Board of the Woman's Auxiliary,

representing the oldest and largest body of women organized for service in the Church, seeks the coöperation of all our women, and suggests that the Christian women of this nation join in an endeavor definitely to express the standards of Christian womanhood through what they say and do and the things they countenance. Surely the religion we profess makes each of us peculiarly responsible to act as "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

This Board further recommends to all women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

For which the following suggestions are made:

First: That the approval of bishops and clergy be sought in our attempt to bring this whole subject before our people.

Second: The formation of committees in every community to arrange:

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated to-day in society, with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, excessive drinking, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls in every community who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

Finally, we recommend that, wherever there are organizations already considering this matter, the above committees act as far as possible in coöperation with them.

The following resolution was adopted by the Presiding Bishop and Council on February 17, 1921:

Resolved, That the Presiding Bishop and Council sanction and endorse most earnestly the Appeal to the Women in the Church to help raise the present-day moral standards, and express our sense of obligation to do our utmost to the extent that our help is needed; and that the attention of the bishops and clergy of the Church be called to this matter.

EDITORIALS AND COMMENTS

The Church's Fiscal Policy.—II.

LAST week we discussed the general questions raised by the letter of the Bishop Coadjutor of Central New York relating to the budget adopted by the Presiding Bishop and Council for 1921. This week we desire to examine his charges of extravagance one by one, together with his suggestions for "severe pruning of expense".

I. Publicity. Bishop Fiske asks for "severe pruning" of that expense, especially in connection with "the utterly futile newspaper, the *Church at Work*, costing the absurd sum of \$105,000, given away and therefore not read and of little use even if it were read."

Year by year there has been editorially presented in the *Living Church Annual* the serious annual loss to the Church through the great numbers of communicants who simply lapse. There comes a time when their names are dropped from parish rolls; and the names thus dropped nearly equal the names annually added by confirmation and otherwise. Thus in 1920 the diocese of Central New York reported 176 less communicants than it had reported in 1919, yet there had been 1,119 confirmations within the year. Repeatedly have the *Annual* and **THE LIVING CHURCH** tried to arouse the Church to the seriousness of this condition, which is confined to no section of the country.

The Nation-wide Campaign made the first serious attempt that has been made to reach those people. Their plan was that of dividing all the members of a congregation into groups and sending forth visiting squads consisting of the really loyal members, so that each of the people might be visited on behalf of the Church. To make such visits effective, printed matter was provided and circulated freely in connection with the campaign—all of it to be *carried* to the people by the visitors. Part of what they were to carry was a pledge card but every effort was made to show that, though the duty of giving was to be frankly presented as a part of the Christian life, that was not the sole object of the visit. Church-going and sacraments and information concerning the work of the Church were to receive the major emphasis.

The plan was amply justified by the results. Wherever it was thoroughly tried, a considerable number—not nearly all—of the indifferent were brought back to their duties in the Church. But it also became apparent that one visit could accomplish little; it was necessary that the visits be repeated. For each visit, also, it was seen to be essential that some literature be carried, partly to give point to the visit, and partly to show what work the Church is actually doing and thus to try to interest the lapsing Churchman in some phase of that work.

It was to supply that material that the Publicity department established the *Church at Work*. This is distributed through diocesan agencies which are expected to see that only such copies are sent out as will be *taken to the individuals* in the various parishes. The personal distribution is essential to the success of the plan; and the personal visit at which the giving of the paper is an incident and for which it is an excuse is more important than the paper.

Is this a worth-while thing to do? It seems to us eminently so. At any rate it is the first project to reach the lapsing and the indifferent on any considerable scale that anybody has proposed. Bishop Fiske suggests nothing better or different. He has the problem in his own diocese, and if he is doing anything to relieve it he has not given the rest of us the opportunity to study his better solution.

But is the *Church at Work* a useful publication, or is it "utterly futile"? Well, the one thing upon which everybody who reads any paper is agreed is that he could make a better

paper than the editor makes. Central New York has had its diocesan paper for a long term of years and it has not solved the problem of the lapsing communicants. Now the national Church is trying another kind of paper with another kind of policy, and all it asks is that Central New York will organize its live workers into visiting squads, visit the lapsing, carry the paper—or else do something better.

For our part we are confident that the *Church at Work* ought not to be a permanency in the Church. For one thing it is too expensive. For another the plan of distribution by personal visiting cannot be carried out indefinitely. For a third reason the people should be taught by means of this free distribution to value a Church paper and to subscribe for one. If the free distribution should come to an end at the conclusion of a reasonable trial period, and a thorough attempt should then be made to induce all the people to subscribe for a Church paper, we should suppose the campaign of free literature would have its natural climax and justification. We hasten to add that we are not saying this from selfish motives, for it is our admirable neighbor, the *Witness*, and not **THE LIVING CHURCH**, that ought to succeed to the free visits of the *Church at Work* in the vast majority of cases. Alone among the Church's weekly papers **THE LIVING CHURCH** does not purport to be a "family paper" or to appeal to any but the educated minority of Churchmen. Yet the impossibility thus far of obtaining really general circulation of a Church paper among the masses of Churchmen is seen in the fact that no one of the papers intended for them—we trust we are doing no injustice to any of them—has attained a circulation equal to that of **THE LIVING CHURCH**. We doubt whether a paper better adapted to the purpose could be devised than the *Witness*, in which Bishop Johnson's stirring editorials furnish exactly the sort of propaganda that ought to be circulated on the widest scale. Its circulation ought to be ten times that of **THE LIVING CHURCH**. Yet it reaches these people on only the most modest scale. We feel, therefore, that the Publicity department is entirely justified in the experiment that it is making, and the Church should thoroughly cooperate by distributing the paper in the manner desired. We understand that the budget calls for eight issues during 1921. We shall hardly anticipate a further extension of the publication beyond that, though we have no information as to the plans of the department; but if Churchmen generally do not care to distribute it, all they have to do is to write to that effect, and if it does not seem to be wanted on a fairly general scale we presume it will be discontinued. Indeed notice was given early in January that after the February issue no more would be sent out except on the written and signed statement that further issues were desired and would be distributed.

Printing. Bishop Fiske asks for "severe pruning of expense" in printing as well as in publicity. We do not quite understand the distinction, but if the reference is to circulars, and such like publications, we are confident that the right way to criticize is to state which of any such articles circulated should have been omitted. We have too little information under this heading to express an opinion, and such printed matter from the departments as we recall having seen during the past year or two has seemed to us quite justifiable.

"Advertising (most of it useless)." The fact that a certain amount of that advertising was placed in the columns of **THE LIVING CHURCH** leads us to prefer not to express an opinion in regard to it, leaving that wholly for others to determine. We may remark that advertising of religious, as of philanthropic, enterprises is very general indeed and is a

factor in every propaganda campaign, resting, as it does, on a sound economic basis.* Presbyterian missionary and educational institutions are leaders in such expenditures, which are said to have been quite justified by results.

Travel allowances. Bishop Fiske asks for a "decided cut" in these, "especially in trips from coast to coast and so forth."

There are two departments to which this seems chiefly to apply. The Nation-wide Campaign has a campaign director and three field secretaries, all of whom are travelling most of the time, sometimes proceeding "from coast to coast". These four travelling secretaries take the place of eight travelling provincial secretaries whose activities were on the same lines under the old order, and whose appointments have been terminated. The aggregate of salaries and travelling expenses for the four is, quite naturally, considerably less than the former appropriations for the eight. There were a few months during 1920 in which the two sets of officers were in existence at the same time, it being deemed right to give a rather long notice to those who were necessarily to be dropped, and to avoid dropping them before they could probably find other work. That duplication, not very long continued, was unavoidable. Curiously enough most Churchmen seem to have the idea that the Nation-wide Campaign has greatly multiplied such travelling secretaries, taking clergy out of parochial work for the purpose. The real fact is that they have cut exactly in half the number that were in existence a few years earlier under the old *regime*.

The bureau for work among the foreign-born also has three travelling representatives. The organization of this bureau was expressly directed by a joint resolution of the last General Convention, after careful consideration in both houses. The time to oppose it was when the resolution directing organization was before either house. As a matter of fact the bureau had already been tentatively formed in the Board of Missions, in skeleton, before the Convention directed it, though the fact was not generally known.

The only way in which this bureau can be of service is in sending its representatives partly to investigate and partly to organize work in various communities. The work has nothing to do with collection of money, is not in the remotest degree an "overhead" expense, is entirely experimental, and ought to have the backing of every loyal Churchman in its effort to help in the frightfully menacing problem of making Americans out of aliens. The service of this bureau is the most patriotic work that the American Church has ever attempted.

Beyond these two activities having agents in "the field", there are, of course, occasional travelling expenses for various officials and the travelling expenses of those who attend certain national meetings are paid—though not nearly the whole expense of such attendance. Those who attend the meetings of the Council and of the Departments are necessarily contributors of no inconsiderable amounts for the privilege of giving such service to the Church, in spite of the fact that their railroad expenses are paid.

Salaries and office expense. Bishop Fiske asks for a "lowering" of these. "A large part of this last", he observes, "would be saved through the reduction in the other items and the consequent decrease in officers and office force."

We have not the salary schedule of the Church before us, though in substance (perhaps not in detail) we are informed, as are Churchmen generally, as to salaries paid.

The Bishop chosen as President of the Council receives a dignified salary. Selected from the whole body of bishops to become the executive of the Church, taken from his diocese for a limited period in which his whole time must be given to the Church—which, being temporary, involves very delicate questions of administration in his diocese—his salary is in keeping with the dignified position that the Church has

created in its reorganization; yet it is not the largest episcopal salary paid in the American Church. He receives no salary from his diocese.

The Treasurership is now a salaried office. It was deemed that much more than an accountant was needed for so delicate a post, and the occupant of the position, a consecrated Churchman, who has given up a banking career involving both present and future prospects of wealth, receives a salary so much under what would be considered proper in the commercial world that he must be considered to pay a large annual sum in lost salary for the privilege of serving the Church. Mr. Franklin's organizing ability was shown during the war by his service as director of the war loan organization in the treasury department.

At the head of each of the five departments (other than finance) is placed an executive secretary, whose salary (\$6,000) is comparable with the salaries of rectors of the strongest parishes in cities of second or third classes. It is essential that these departments should be able to draw the ablest men for their respective positions. All but one of these executive secretaries are clergymen. Subordinate to them are various assistant and field secretaries at moderate compensation, slightly in advance of the salaries in average city parishes.

It is the intention of the Presiding Bishop and Council to set a standard of salaries to the Church, whether for those in the higher offices or for those, clergy and others, in the field. Advantage is therefore not taken of the fact that lower salaries may conceivably be paid in other places (though not invariably) for work requiring a like technical knowledge and ability; but neither are salaries larger than they ought to be.

We may add at this point a notation in reply to another critic who has permitted himself to be quoted in the Philadelphia *Public Ledger*, who, expressing himself in sympathy with the criticism of Bishop Fiske, "views with extreme distrust the building up of a great army of officials, largely of clergymen taken from their proper ministerial work, with large expenditures for salaries, offices, and printing."

Since the Presiding Bishop and Council has come into being (Jan. 1, 1920) the clergy who have been added to that "great army" have been as follows:

Dept. of Missions: an assistant secretary for foreign work, two for the bureau for foreign-born (one of these being temporary). Total, 3.

Dept. of Publicity: one executive secretary. Total, 1.

Dept. of Nation-wide Campaign: two additional field secretaries. Total, 2:

Total number of clergy withdrawn from other work for national departments, 6.

Positions abolished, formerly held by clergy, 8.

Net decrease in the "great army of . . . clergymen taken from their proper ministerial work", 2.

[These figures are not taken from official records and a variation of one or two in either direction is possible.]

Now how many individuals does it take to constitute a "great army"? And with an annual increase of minus two in a great army, how many years would be required to draw seriously from the number of clergy engaged in "proper ministerial work"?

WE HAVE THUS taken Bishop Fiske's charges one by one, omitting none of them, and have added another but kindred charge from a most respectable source, and have analyzed each. Whether our analysis has proven that the Church's administration has been wise or unwise, economical or extravagant, we must leave our readers to determine.

But we are not willing to drop the matter at this point. We have here treated of details. We shall try, next week, to examine the perspective of the Presiding Bishop and Council and to compare that perspective with that which seems to underlie the criticisms that have been publicly made. It would have been necessary, in any event, to do this before the next General Convention, when the new system must be tested in order that it may be continued or discontinued. We should have preferred that it be permitted to remain on trial a little longer before such examination; but since critics have forced the issue now, we shall meet it in the frankest way.

* Since the editor of THE LIVING CHURCH is himself a member of the Council it seems proper to state that at the outset he declined an appointment to the Department of Publicity, feeling that no one financially interested in any form of the Church's publicity should be a factor in determining the policies of that department. For the same reason he has always absented himself from the meetings of the Council when matters pertaining to publicity were under discussion and has never voted on any issue arising from that department. Neither has the advertising department of THE LIVING CHURCH been permitted to solicit advertising from the Publicity department of the Council.

A "Religious Book Week"

BOOKSELLERS throughout the country have set the week of March 13-20 for specialization in the sale of religious books. It is a hopeful sign of the times that this class of their trade should seem so important as to justify that specialization. The great sale attained by novels from time to time easily leads one to forget that the truly "best seller" of them all continues to be the Bible, and that all the religious indifference of our day has not seriously lessened the number of Bibles that are constantly put into circulation.

So also books about the Bible continue to reach large circulations. The group of books by Dr. J. Paterson Smyth, one of our own Church clergy in Canada, of which *How we Got Our Bible* is the best known, is said to have reached a combined sale in excess of a half million copies. Similar quantities of Mr. Fosdick's little books, *The Meaning of Prayer*, *The Meaning of Faith*, etc., are reported to have been put into circulation within a few years. Dr. S. D. Gordon, whose addresses on Prayer at the late Brotherhood convention made a marked impression on the young men present, is author of books whose combined sales reach into the hundreds of thousands. These, with others that will readily be recalled, indicate, beyond question, that the American people are still readers of religious literature on a large scale; and the number of titles of religious books annually produced affords proof of the activity of thought in religious channels.

Whether Churchmen are as great readers of such literature as are other Christians is not easy to say. That numerically our communicants are scarcely one per cent. of the population of the country would partly account for the small comparative ratio, of the circulation of distinctly Church literature. We have the handicap that though the literature of one Protestant group is frequently acceptable to all the Protestant denominations, and thus circulates on an interdenominational scale, the sacramental system that is at the core of the religious life of Churchmen demands that our own literature be different from what is acceptable to Protestants. Neither is the literature of Roman Catholics such that we can use it. Churchmen are obliged, therefore, to produce a literature all their own, supplementary to that which is common to the whole Christian world. That means that the circulation of such literature can equal only a fractional part of the circulation of interdenominational books. From that flows the consequence that our books are necessarily higher in price, in many cases, than those which Presbyterians and Methodists and others can use interchangeably. The higher price, in turn, considerably affects the sale and still further limits the circulation of Churchly literature. Our differences among ourselves serve to contract the sale of particular books still further, for the definite sacramental teaching and Catholic standpoint which many of us require makes many of our best books unacceptable to Churchmen whose affiliation is more naturally with Protestant sectarians. All these circumstances tend to limit the circulation and to increase the price of Churchly books. Local booksellers as a rule decline to carry them in stock. The sale and the profits are too small to enable exclusively Church book stores to be maintained; and where, forty years ago, few cities of moderate size were without such a book store, in which one could examine the Churchly literature of the day, now they are all gone, except as Mr. Gorham and Mr. Crothers in New York, George W. Jacobs & Co. in Philadelphia, the Old Corner Bookstore in Boston, and Mr. Lycey in Baltimore, continue to specialize in such books though in connection with general literature. None survives in the West, though in Chicago, in San Francisco, and in Seattle there are Church institutions supplying the need on a rather small scale; for the Morehouse Publishing Company in Milwaukee is primarily, as its name implies, a publishing house and in no sense local to the city in which it is situated. Nowhere else, however, have we a distinctively Church publishing house maintaining its own plant.

With all these handicaps the Church has a very abundant literature. If we draw largely from England for our heavier books of theology, it is partly because the Queen of Sciences

knows no political boundaries and partly because the larger circulation of Churchly literature in England gives an impetus to the publication of such books that is lacking here, where an author must frequently be compelled to assume the cost of publication as a penalty for his scholarly work. We sadly need a Society for Promoting Christian Knowledge or an Oxford University Press in this country; societies richly endowed and therefore able to publish, at a moderate cost, such needed books as cannot be made to pay their own way. If, like Bishop Gore, an American bishop should resign his see for the purpose of engaging in the production of scholarly books, he would probably find that no American publisher would be able to assume the financial risk of publishing them.

We have produced scholars in spite of all that. The Anglican Thomas Aquinas is our own Professor Hall. Dr. Waterman, the late Dr. DuBose, Bishop Webb, Bishop Hall, Professor Mercer, are authors of books whose scholarship is second to none of those produced in the mother country. No rival to Dr. Percival's *Seven Ecumenical Councils* has appeared in the twenty years since that was published.

Yet it is in the way of translating theology and interpreting spirituality to Americans that our own writers have been most successful. For these, English books less easily fit into our conditions, for it may almost be said that we use another popular language than is current in the Church of England. Bishop Fiske, Bishop Brent, Dr. Atwater, Dr. Barry, Dr. Delany, Dr. George Hodges, and our most recent writer, Frank E. Wilson, whose little booklet, *What a Churchman Ought to Know*, set a record by the sale of its first edition of two thousand copies in less than the first month, are doing for present day Churchmen what Westcott and Little, whose works are still of unique value, did a generation ago, and Coxe and Kip and Randall and Mines did before that. American Churchmen have met the issue of the Church versus Sectarianism far better than it has been met by English writers.

So also, in recent years we have produced a literature in Sunday school—which we must now call Church school—material far beyond what the mother Church has produced. The Christian Nurture Series represents an epoch in Christian pedagogy. Of unequal value, as is inevitable where work is divided among different writers, the success of the educational authorities of the Church in giving *perspective* to Sunday school education has not been equalled before. That is the secret of the success of the system. If we must say—as we believe we must—that the latest of the series to be issued in a preliminary, tentative form, being Course 13, on *The Creed and Christian Convictions*, is so far below the standard of the series that, in our judgment, it is unfit for its purpose and might best be eliminated altogether from the curriculum, we should be sorry to have the really admirable work of other courses condemned because of it. If the Creed is to be made a reality to students of high school age it must be by a very different sort of treatment from that given in this text book. But our writers in the realm of Church pedagogy and methods—Gardner, Bradner, Gwynne, Miss Withers, Wm. Walter Smith, the late Dr. Butler, and others, have cast the work of their predecessors so far in the shade as to make comparison impossible. Neither do we know any similar group in the English Church whose works can be compared with these.

"Buy a Book a Week", the motto that American booksellers have been heralding far and wide during the past year or two, has an uncomfortably commercial sound. "Read", rather than "Buy", would dignify the motto and make it a literary counsel, not for students who have much time among their assets, but for the usual run of fairly thoughtful, busy people. Religious reading should be a considerable factor in the book-a-week programme. Every parish should have its circulating library of religious books; every Sunday school its works on teacher training and its authorities on Church doctrine and usages, on the Bible and Church history. Such libraries and the unique Bookshelf system, which has reached its zenith at St. Luke's Church, Evanston, bring such literature to the people and create an

atmosphere of study. Mission study classes will be followed by Church study classes and social service study classes. A newly organized parish in Indianapolis reports that it keeps from forty to fifty copies of Dr. Atwater's *Episcopal Church* in constant circulation. Yet there is a satisfaction in owning one's own book that can never be afforded by reading one that is lent from a circulating library, and to induce one to buy a book is to multiply its value two or three times beyond that of the same book as merely read.

Churchmen will do their part undoubtedly to make the Religious Book Week a success. And the booksellers of the country deserve thanks for bringing the religious book to the attention of their customers.

TWO weeks ago, it will be remembered, we commented upon a London report that Mr. Harding, now President, was expecting to send an unofficial representative to the Pope early in the present year to discuss with him the advisability of establishing an American embassy at the Vatican, "leaving it to the Pope and his advisers to suggest the proper policy."

A Romish Consul to Rome?

We now learn from several Ohio papers that the Rev. Joseph Denning, Roman Catholic priest at Marion, Ohio, has received from Mr. Harding the promise of an appointment as United States consul at Rome, and has already received the permission of his bishop to resign his parish for the purpose. The *Marion Star*, which must probably be considered well informed concerning the new administration, says:

"When the expected appointment is made following the inauguration of President-elect W. G. Harding, March 4, Father Denning will enjoy the distinction of being the first Catholic priest in history to occupy the post of United States Consul at Rome. Father Denning, who for a number of years has been a personal friend of President-elect Harding, only last year returned from a trip to Europe and an extended visit to Rome. He had an audience with the Pope."

This fits so completely into the London story that it seems next to certain that the latter was at least founded upon fact. Altogether apart from the diplomatic blunder of appointing to an Italian consulship a Roman priest who had just returned from an unofficial embassy to the Pope, and apart also from the curiosity of having a priest exercise the purely commercial functions of a consulship, for which he cannot possibly have adequate preparation, this appointment does certainly bear the earmarks of collusion between the administration and the Vatican such as is bound to be most distasteful to the American people and almost an insult to the Italian government.

We shall hope that the press of the country will tell where it stands before this proposed nomination can be made and confirmed by the senate.

WITH great thankfulness the editor begs to acknowledge 26 additional contributions to THE LIVING CHURCH SUPPLEMENTAL FUND, amounting to \$643.05. This makes a total to March 5th of 154 contributions aggregating \$2,047.18.

The Living Church Supplemental Fund enough to express.

And once again the editor desires to express his appreciation of the friendly words which so many have been good

DID you like the type used on the editorial pages of the last two issues?

No? Neither do we. That is why we have voted the experiment of change to that face a failure, and have resumed the style that prevailed before.

Reversion to Type

ACKNOWLEDGMENTS

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In memory of Billy	\$ 1.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

DAILY BIBLE STUDIES

March 14—Come Over and Help Us

READ Acts 16: 1-9. Text: "Come over into Macedonia and help us."

Facts to be noted:

1. This is a cry of darkness to light.
2. It is a cry from the weak to the strong.
3. It is a cry to heaven for greater help.

In the silence of the midnight hour St. Paul heard the cry: "Come over and help us." It is the same cry that is heard throughout the world to-day. Those lands where the name of Christ has not been heard are crying out of their darkness: "Come over and help us." That vast army of men and women who live to-day under the very eaves of our churches as if there were no God, no Saviour, no life beyond, no judgment to come, no consequences for sin, no reward for virtue, are crying by the very life they live: "Come over and help us." Look into the faces of the men and the women who, letting go their faith, began to slip until their grip was lost and are now sacrificing manhood and womanhood for personal gain and temporary pleasure. What is their cry? They may not realize it but it is the same that St. Paul heard long ago: "Come over and help us." And then there are those who are struggling hard, those who even in their weakness will not lower their standards; they are fighting a good fight but they need help and their cry goes up to the very throne of God: "Come and help us." God uses human instrumentalities to do His work. When we hear that cry, let us respond and leave the results with Him.

March 15—Unceasing Prayer

Read I Thessalonians 5: 14-28. Text: "Pray without ceasing."

Facts to be noted:

1. St. Paul gives definite directions.
2. Note his positive commands.
3. His prayer for the faithful.

At first unceasing prayer seems to be absolutely impossible. But it does not mean that we are to be constantly using words in prayer. Words give definiteness to prayer and we must have our set times for regular private prayer. And we need to take our full part in public worship with our fellows in the world. We need to pray in private and we need to pray in company with others that we may be able to do as St. Paul suggests: pray without ceasing. And this is the explanation of this apparently difficult command: "The real act of prayer is not in the words that are used but in the attitude of the man towards His God when he is using them. . . . Thinking may be the true prayer; work may be prayer; wrestling with a problem may be prayer; fighting for a noble cause may be prayer; private meditation may be prayer; there is such a way of doing the ordinary round of the daily task of life that this shall be true prayer; any act of our lives, whatsoever it may be, if we do it in such a way as consciously and concentratedly to cultivate a spiritual attitude is prayer." Briefly it is this: To be conscious of God's presence at all times.

March 16—Unto the Lord

Read Colossians 3: 18-25. Text: "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men."

Facts to be noted:

1. Exhortations to all the members of the family.
2. Each one must live as in God's sight.
3. True reward comes from God alone.

With the school boy the question is: "What will the boys at school think?" With the adult the question is: "What will my friends think?" And the man in business often asks himself the same question: "What will other business men think if I follow such and such a course?" What is it that is back of this question? Regard for public opinion? And how frequently our regard for public opinion, or rather our fear of public opinion, prevents us from doing the very thing that we know to be right and when it is not done or when some wrong course is followed how we do suffer! What rule shall we follow? We find it in the text: "And whatsoever ye do, do it heartily, as unto the Lord and not unto men." To disregard the opinion of others when it is a question of right or wrong in the sight of God takes courage, but a conscience clear in the sight of God is the only guarantee of a peaceful life.

March 17—A Common Experience

Read Psalm 55. Text: "Cast thy burden upon the Lord and He shall sustain thee."

Facts to be noted:

1. The writer pleads with God to hear him.
2. In his anger he asks for the punishment of his enemies.
3. Then he changes: he realizes that the solution of his problem is to trust God.

Have you noticed how the Psalms reflect one's own experience

in life? It seems so easy to read oneself into the Psalms. It is this fact that makes them so helpful in every effort to deepen one's spiritual life and to derive help and comfort from one's religion. The Psalm for to-day's lesson is an illustration of this. The writer has experienced the bitterness of soul that comes when an intimate friend has been found false. At first he prays for vengeance and then he softens, and determines that he will commit his life to God with the certain knowledge that God will not fail him. His exhortation to himself is one that we may well commit to memory: "Cast thy burden upon the Lord and He shall sustain thee." It is a most practical lesson but one that takes years to learn. But it is not until that lesson of trust and confidence in God is learned that we really have true peace and happiness in life.

March 18—What Is the Trouble?

Read Galatians 5: 1-15. Text: "Ye did run well; who did hinder you that you should not obey the truth?"

Facts to be noted:

1. Christians were freed from the Jewish law of circumcision.
2. Some one had persuaded some of the Christian Galatians to the contrary.
3. St. Paul's position in the controversy.

"Ye did run well." What is the trouble? Why aren't you running the same kind of race now as you were running a short time back? Who has been interfering with you? What obstacle has been thrown in your way? Whose fault is it? These are the questions St. Paul put to the Galatian Christians. They are the kind we must often put to ourselves. Why did we make that mistake? Was it because we allowed someone to influence us in the wrong direction or was it to gratify some wish of our own? We were trying so hard. What happened? Why do we so often lose our grip on spiritual truth? There must be some reason. Is it the influence of someone with whom we associate? Is it our temperament? Have we a jealous disposition? Are we envious? Have we some "pet" sin? Try to find out just what the trouble is and guard against it. Pray a little harder. You know the time to pray hardest is when it is hardest to pray.

"Pray that grace may be sent down.
Watch and pray."

NOTES ON THE NEW HYMNAL—LX

BY THE REV. WINFRED DOUGLAS

HYMN 437. "O Lord of Hosts! Almighty King!" Dr. Holmes' familiar hymn in time of war has received a worthy setting in this new melody composed by Mr. Noble when we entered the world war. It belongs to the older and better type of English hymn tune. The simple diatonic melody, the flow of the part-writing, and the dignity of all make this a highly acceptable new tune.

HYMN 438. "Lord God of hosts, whose mighty hand".

The wide popularity of John Oxenham's lines during the war was responsible for their inclusion in the Hymnal. They were generally sung to Dr. Dykes' *Melita*; but it seemed well to supply them with a melody less tied up to other associations. The tune *St. Jerome* is very similar in its general character to that last discussed. A phrase identical with one in Dr. Dykes' *Dominus Regit me* detracts from its originality. It was composed in 1889 by a distinguished English physician, Dr. Francis Henry Champneys.

HYMN 439. "God of our fathers, known of old".

Practically every important hymnal of recent times has included Kipling's "Recessional". The desire to sing it is almost universal; but as yet it has formed no permanent association with any tune worthy of it. Very many settings appear in the different books. The editors of each have felt dissatisfied with the melodies chosen by others. Our own course has been no otherwise: and three tunes are offered for the testing out process. Mr. Noble contributes a modern tune combining the resources of harmonic and unison singing. The great chorale *Vater unser*, No. 410, is suggested as an alternative which declaims the words with sonorous majesty, and brings out the refrain with poignant emotion. But in the judgment of the writer the venerable melody composed in 1415 in celebration of the victory of Agincourt affords an almost ideal tune for these words; in which a great historic association is accompanied by an intensely concentrated expression of the musical speech of our English race which parallels the sentiment of the words almost miraculously. The first four lines of each stanza should be sung in harmony by the choir alone, and quickly, with strong accents. Choir and congregation together should join in the sturdy vigor of the great refrain. I know of no single contribution to the Hymnal in which a little patience, effort, and skill will bring a greater reward.

HYMN 441. "Faith of our fathers!"

This hymn of Father Faber has had a very wide popularity

in the Roman Church. It would probably have shocked its author to find it in our Hymnal: but from his place among the "great cloud of witnesses" above, perhaps, God has let him see how very many souls have used his words as a devout prayer for that utter loyalty to the "Faith once delivered to the saints" which alone can bring us to the unity of

"One Church, one Faith, one Lord".

The hymn was published in 1849, in the author's *Jesus and Mary*. The third stanza referred specifically to English conditions, and has been considerably altered in the present version; the others are unchanged.

The very effective tune, with its particularly telling congregational refrain, was composed by J. Brinton Whitehead, son of the Bishop of Pittsburgh, chairman of the Joint Commission on the Hymnal.

HYMN 442. "God of the nations, who hast led".

Would that as we begin the fresh effort toward appraising and entering upon our own responsibility and duty among the nations of the earth, every member of the new government might make his own this great prayer for international righteousness; assuredly we of the Church ought to use it again and again in our public worship and in our private prayer, with a burning sense of our own culpable failures in hastening on the reign of the Kingdom of God. The Very Rev. Frederick Edwards, late Dean of St. Paul's Cathedral, Detroit, laid not only the American Church, but the English speaking world, under a debt of deep gratitude for this hymn; which fittingly closes the section.

The tune *Pax Veritatis* was the last composed by the late Horatio Parker. The stanza of ten long lines culminating in the refrain

"Hasten the time of our release,
Bring in the reign of truth and peace"

presents extraordinary difficulties to the composer. Finding no adequate tune, the Commission requested Mr. Parker to make one. He composed not one, but two; and when, after careful testing, one was chosen as the better, he revised it again and again, so that only his best should be offered for the Church's use. Sung by an adequate choir, the tune is highly successful; but there is a real need, which must some day be supplied, of a purely congregational tune worthy of the words.

HOW WE ORGANIZED THE PARISH COUNCIL

BY SARAH S. PRATT

AFTER reading much about the "new plan" for coöperation between all the societies of the Church and hearing Miss Tillotson and Miss Winston both speak about it, our parish conscience began to press a little heavily. The Auxiliary was left, after these addresses, feeling that it was "up to" it to do something in a forward-stepping way. Now it is very easy to "do something" when one has a definite path. It was easy for the Page to step in the nice warm foot-prints of Good King Wenceslas, but when one surveys a big snowy field, and scarcely knows the points of the compass, it is a hard beginning.

Our own good secretaries in New York had told us in Detroit and again through messengers that we "must work it out". In our parish we set out to do this and we think we have got into good working order. Whether the results equal our expectation remains to be seen, but as Miss Upfold of cherished memory used to say, "Do your best and don't fret about results."

In the first place the plan was thoroughly explained at an Auxiliary meeting, for the Auxiliary was to have the initiative. The "seven burning candles", representing the seven main societies of the Church, were explained separately. Then the Auxiliary passed a resolution requesting the rector to form a council of the heads of societies, which he did. Very few parishes have all of these seven societies included—the W. A., the G. F. S., the C. P. C., the D. O. K., St. Barnabas' Guild, the Church Mission of Help, the League for Patriotic Service—the last three are rarely found in any parish. Some Auxiliaries thought that this new plan would involve reorganization along these exact lines, but it was explained that the idea was to use the societies already organized and direct them so as to cover work in the five fields of service—parish, community, diocese, nation, and world.

It was stated by some authority that parish organizations would be followed by diocesan organizations, but as the House of Churchwomen is coming into general existence it would seem that this would be sufficient as a diocesan outlet to parish energy.

Our rector invited the heads of all parish societies to meet him. Some interests, such as the Altar Guild and Choir Guild, could not be called societies, but he asked representatives from these, thinking it might result in greater interest in them. To represent the altar work he asked two women, one of them the manager of the material side of the work, the other to represent the higher, finer part. Conforming to instructions, the rector also appointed two women-at-large, who should represent no society but have at heart the good of the whole congregation.

This first meeting had present the heads of the Auxiliary, the G. F. S., the C. P. C., the Sewing Guild, the Young Woman's Guild, the Social Service Guild, the Altar and the Choir Guild, and the Church School, which includes the Junior Auxiliary. A president and secretary were elected—no treasurer. A short constitution, presented by the president at the first regular meeting, was adopted and was signed by each member of the council.

At the next meeting the president announced that each representative would be asked to give a terse description of just what her society stood for, what are its needs, and what her expectations for its future.

As the meetings are not long, only one or two societies can be heard from at each meeting. Thus far the G. F. S. and the Social Service League have had most of the attention. The president happening to have with her a copy of the Girls' Friendly Record, she gave a brief talk about that society before calling on the representative. The central rules were read and the parish directress told of the weak spots in her society. The result was that six women immediately became honorary associates, paying \$1.50 apiece. The chairman of the Social Service League at once invited the G. F. S. to serve at the parish Sunday-night supper, which invitation was later accepted with great pleasure. Women who had known almost nothing about the G. F. S. announced their desire to help it in any way possible.

The chairman of the Social Service League announced that a suggestion made at the initial meeting had been put into effect and that the League was now offering to the congregation, indeed to the public, what it calls "pleasant Sunday evenings". These evenings comprise an organ recital about 4:30 P. M., followed by short evensong, after which a light supper is offered to all who will stay, and a social hour follows. These evenings, she announced, were growing in favor, 75 having been at the latest one.

It was voted to have circulars printed announcing the new co-operative plan and to mail them to every member of the congregation. A list of the societies was contained in the circular with a request that the recipient designate some society she is willing to join.

One of the women-at-large (a name which evoked many comments) was elected president and the other, on being asked what was her idea of her own function, said that it would be to ask all parish women to join some working society.

The Sewing Guild already is making the garments for the Auxiliary spring box. So it seems that the pleasant leaven of co-operation is working. As the broad idea of this is to include men's societies and we have none, we have invited the vestry to join the council and also stated in the circular that men were eligible and were greatly desired. And so "Here's hoping".

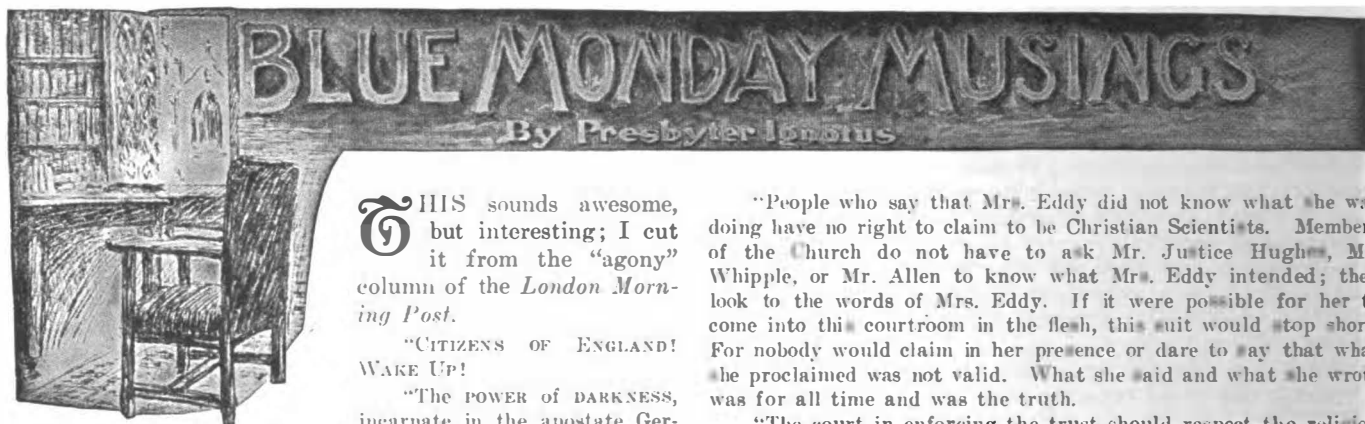
A CONVICTED CONSCIENCE

[FROM THE ANNUAL ADDRESS OF THE BISHOP COADJUTOR OF MISSOURI]

THERE is a vast difference between the object of a campaign and its result. The object of the past year's work has been to get before the Church's membership a clearer knowledge of the Church's responsibilities "in this dark world of sin", and a deeper conviction of what it really means to be "a soldier of the Cross, a follower of the Lamb". Whenever this "clearer knowledge" has seeped into the mind and this "deeper conviction" has gripped the soul, as a result has followed a more devoted consecration to the cause of Christ; and this more devoted consecration has cut a channel for itself in more devoted worship, more zeal to serve, more eagerness to give. I repeat, our objective was a convicted conscience. Much of this \$81,000* is, in a true sense, real "conscience money". "Conscience money", according to the Century Dictionary, is "money paid to atone for some act of dishonesty previously concealed". Dishonesty? Yes, precisely that. Whose is this great, wide, beautiful, wonderful world? "The silver and the gold are mine, saith the Lord, and so are the cattle upon a thousand hills." Whose is that business property on the busiest corner of this great city? Whose is that mansion on the city's most attractive boulevard? "It's mine," do I hear somebody say? And in the same breath, I hear Him say, who was equally at home with Zaccheus, the richest man in Jericho, and with the blind beggar, who was the poorest man in Jerusalem, "Thou fool." The silver and the gold are His. And most of us have robbed Him. And we must be more honest in our stewardship. We have viewed this whole question as though it were a question of how much of our own money we should give to God; when, in reality, we were keeping back God's money for ourselves. This is what I mean when I say that much of this \$81,000 is "conscience money".

* Raised for the Nation-wide Campaign in 1920.

HOLINESS is gained by the true child of God in the wilderness of temptation.—George Body.



THIS sounds awesome, but interesting; I cut it from the "agony" column of the *London Morning Post*.

"CITIZENS OF ENGLAND! WAKE UP!

"The POWER of DARKNESS, incarnate in the apostate German Jew, Karl Marx, is now

expressed in the Moscow 'THIRD INTERNATIONAL', whose chief aim is (as was that of Marx, its priest and deity) the DESTRUCTION of ENGLAND, in order to accomplish the destruction of the FAITH by which England stands! There is no cause for fear if we hold to THE FAITH. But we need to awaken many who have GONE TO SLEEP. Help them to sound the alarm, and join the COMPANY of WATCHMEN!—Address Watchman, 08687, 'Morning Post', Strand, W. C. 2."

With it, another clipping from the same paper may arouse a responsive thrill on this side of the Atlantic:

"This was sent to a banker in explanation of why the writer could not reduce his overdraft:

"I have been held up, held down and bagged, walked on, sat upon, flattened out, and squeezed. First by our Income Tax, the Super Tax, the Excess Profits Tax, War Loans, War Bonds, War Savings Certificates, the Automobile Tax, and by every Society and Organization that the inventive mind of man has conceived to extract what I may or may not have in my possession. Next by the Red Cross, St. Dunstan's, and Children's Homes, Y. M. C. A. and Y. W. C. A., the Salvation Army, the Belgian Relief, the Austrian Relief, the Black Cross and the Double Cross, and every Hospital in the town and country. The Government has governed my business so that I don't know who owns it, I am inspected, suspected, examined, and re-examined, informed, required, and commanded, so that I don't know who I am, where I am, or why I am here at all. All that I am aware of is that I am supposed to be an inexhaustible source of money for every known need, desire, or hope of the human race; and because I will not sell all I have, and go out and beg, borrow, or steal money to give away, I am cursed, discussed, boycotted, talked to, talked about, lied to, lied about, held up, hung up, robbed, and near ruined, and the only reason why I am clinging to life now is to see what happens next."

THE PERMUTATIONS of "fancy religionists" do not ordinarily concern us. But a news item from Rochester may legitimately be reproduced here, in view of the capital made some years ago when one of our Rochester clergy accepted Eddyism or "Christian Science":

"Don G. Husted has withdrawn from the Christian Science movement and will devote himself to chiropractic. The reason attributed is that he has not been satisfied with the healing results of Christian Science treatment. He was a practitioner in this city for more than thirteen years. He was the first reader in First Church of Christ, Scientist, and during the construction of the new edifice in East avenue he was chairman of the board of trustees, chairman of the building committee, and chairman of the finance committee."

Dr. Husted was formerly a Presbyterian minister, and before that had had medical training. He had experimented with "chromopathy", dealing with the therapeutics of light and color; but, accepting Eddyism, he kept a clinical record of his cases. What that record shows explains his renunciation of the system.

I wonder if in this change one can trace any repercussion of the legal strife and bitterness which is splitting "the Mother Church" of Eddyism asunder. I tried to follow the legal discussions as they were reported in the daily papers; but not even the acumen of Judge Charles E. Hughes nor the eloquence of Governor John L. Bates sufficed to clarify the issues. I must quote briefly from two of the speeches made, because of the evidence they give as to the place Mrs. Eddy still occupies in the cult.

Mr. Krauthoff declared:

"People who say that Mrs. Eddy did not know what she was doing have no right to claim to be Christian Scientists. Members of the Church do not have to ask Mr. Justice Hughes, Mr. Whipple, or Mr. Allen to know what Mrs. Eddy intended; they look to the words of Mrs. Eddy. If it were possible for her to come into this courtroom in the flesh, this suit would stop short. For nobody would claim in her presence or dare to say that what she proclaimed was not valid. What she said and what she wrote was for all time and was the truth.

"The court in enforcing the trust should respect the religion that is to benefit under the trust. All the acts of Mrs. Eddy should be construed as one harmonious whole. She was the sole governing authority of Christian Science, and these Christian Scientists, who have followed these Philistines, the lawyers, who are not Christian Scientists, will learn that when they have been relieved of the obsession of a lawsuit and return to religion again. Mrs. Eddy never violated a human law and she enjoined upon her followers not to violate human laws.

"Speaking as a lawyer and a Christian Scientist, everything Mrs. Eddy said and the way she did it was legal; she was an absolute monarch in her religion. Anyone who claims to be an adherent of Christian Science must subscribe to this doctrine of absolute authority. Mrs. Eddy discovered, established, and gave Christian Science to the world and what she did was right. She made good in everything except, at this time, in actually raising her physical body from the dead. The Church manual stands to Christian Science as the inspired word of God, as revealed by Mrs. Eddy, to govern them in every act wherever they are."

When he had finished, his wife was heard. Mrs. Krauthoff stated that Christian Science is being attacked by theories based on selfish motives by unworthy officers. Christian Science, she said, is a woman's work and the greatest achievement of woman and she appeared in behalf of the women of Christian Science. She expressed the hope that the court would not yield to the arguments of other counsel, but would accept her husband's view, that the Christian Science religion may be left for future generations just as it was left to present believers by Mrs. Eddy.

Whatever the final adjudication may be, a split is inevitable; nor is there any prospect that "the falling out of faithful friends renewal is of love", in this case, when "mortal mind" seems to dominate both sides. By way of preparing to claim the leadership of one faction, when the split comes, Mrs. Augusta E. Stetson, C.S.D., has published (as paid advertisements in Boston papers) one letter of two columns, and one full page, headed "Obedience to the Law of God brings wisdom, true riches, and spiritual power, with which God endowed man." The first is to prove that she was not expelled from "the 1st Church of Christ, Scientist, of N. Y.", but voluntarily resigned; and to affirm that "there is no matter". The second begins with quotations from the Bible, Washington, Lincoln, and Mrs. Eddy, and goes on to expose the vanity of earthly riches. It will be interesting to see how many follow her, and how many adhere to the contrary part. But evil certainly exists somewhere, on one side or the other: nay, perhaps on both sides! Meanwhile, there is "the Faith once for all delivered to the Saints."

THIS IS SUGGESTIVE: I wonder if it was effective.

"W. A. Sloan, pastor of the Otego Baptist Church, in last week's issue of the *Otego Times*, resorted to the following unique means of calling together his flock after the summer vacation days:

"'LOST, STRAYED, OR STOLEN

"Lost—Several members of the Baptist church from attendance upon the various services of the church.

"Strayed—Quite a number of young people from the Sunday school and Christian Endeavor. When last seen they were on danger street of Sabbath breaking, taking a joy ride in an automobile.

"Stolen—From Jesus, an open profession of Him as a personal Saviour; a whole hearted surrender to Him as Lord; and a life of service in the Master's vineyard.

"Anyone assisting in the recovery of the above shall in no wise lose his reward."

Parochial Missions

A COMMITTEE of the Presiding Bishop and Council, appointed to consider the whole subject of parochial missions, met at Princeton, N. J., on January 20th. It agreed that a well defined policy for parochial missions might be based upon the lines indicated below:

"I. Parochial missions can not be superimposed upon localities from without. In every instance they should be held in response to a call from the locality itself. The first task must be to create a sense of the need, out of which will come a desire for the thing itself. There must also be an atmosphere of expectation as the result of intensive preparation before the missionaries arrive. Unless such preparation is assured, no missionary should be expected to hold a mission. This preparation should extend over a period of a month at the very least (preferably, two or three months) and should include sermons by the rector, prayer by the congregation, and frequent intercession by its members, together with systematic organization along the lines that were worked out in the Nation-wide Campaign. There should be a chairman and other leaders to organize the parish in a thorough campaign of information. In every possible way the thought of the whole parish should be turned toward the mission as an opportunity and privilege, and among the faithful, both in private and in groups, there should be constant prayer that it may bring a real blessing to all.

"II. Before every mission a clear statement of local conditions should be communicated to the missionary by the rector, and there should be some definite understanding as to what the missionary is expected to accomplish. Is he to reach the heart of the parish, or is he to reach out to the fringe of unrelated folk? Is it to be a mission of devotional growth, or one of conversion, or one of systematic teaching?

"In our judgment the common objective in a mission which has been well prepared for should include:

"(a) Repentance, conversion, and a closer personal relationship to Christ our Saviour.

"(b) The presentation of the doctrine, discipline, and worship of this Church, as clearly stated in its formularies. The Church must have a definite message if it is to win adherents.

"(c) Inspiration to service. 'What shall we do?' Every missionary should indicate to the congregation what a Churchman should be and do, in order to perform the promise which he made to continue Christ's faithful soldier and servant unto his life's end. He has given his word: he should be told what he must do to keep it.

"III. Not less important than the presentation for the mission is the follow-up work. Just as a mission should not be asked for, unless there is a willingness to do the work of preparation, so it should not be held unless the rector and his helpers are resolved to do the harder work necessary to conserve the spiritual gain it brings.

"Your committee suggest that near the close of the mission resolution cards should be given out to all who attend, upon which, after a simple promise to serve God better, the name be signed, with address, and spiritual condition indicated: Baptized? Confirmed? Communicant? Church Worker? These cards may well be gathered at a regular offering, not of money but of lives, the last night of the mission, or at the closing celebration of Holy Communion, and presented on the altar. At the same final service a simple memorial card, signed by the rector and the missionary, might be given to the people as they came forward after the service.

"The whole parish should be systematically visited after the mission, with the endeavor to deepen the spiritual life and to secure active participation in the Church's work. The sermons after the mission for at least two or three Sundays should be purely evangelical, reviving the spirit of the mission, with frequent references to the services. It is well also to continue, at least for a time, some of the special characteristics of the mission, such as prayer by the ushers in the sacristy before the night service; the after meeting; the intercessions; questions answered before the sermon; instruction.

"A confirmation class should be started at once after the mission, and as soon as practicable there should be confirmation by the Bishop. A Bible class for the whole congregation, with the rector as teacher, should be started, if there has been none before, not in connection with the Sunday school, but at a time—day or night—when most people could come.

"Nor should the children be forgotten. In all missions there should be services for children and young people, and at the close a memorial card should be given, with texts; in the Church school the rector should frequently speak of the mission, and try to lead the children and adults to a more earnest Christian life.

"In other words, the spiritual fruits of the mission should be lovingly gathered immediately. It is in vain to hold such services unless the parish, minister and people alike, go out to secure the harvest.

"IV. It is clear that such a mission (thoroughly prepared for, carefully planned, with a definite objective and followed by a well considered effort to conserve the benefits) cannot fail to be a rich source of blessing in any parish."

The committee felt that the work of any central committee in fostering such missions is limited in its possibilities. "Something can be done to create in the Church a consciousness of our need of such evangelical effort, so that the request for parochial missions may come as the expression of a real desire. More can be done to supply trained missionaries to respond to the call and to give instruction and information for others who desire to learn. But it is plainly impossible to arrange for a simultaneous nation-wide mission, by a sort of general exchange of pulpits, though such a week of preaching as was planned at the close of the Nation-wide Campaign in Advent 1920 was a most fitting inspirational conclusion to the canvass, making clear the fact that the Campaign was for consecration to service and not simply for money raising. A mission, however, is something more than this. At the very least it should last eight and preferably ten or twelve days. Considerable time passes, often, before general interest is aroused among those whom the mission aims to reach, however faithful the preparatory work has been. A mission is more than a series of sermons, even though they are related to each other; it is more than a three or four days conference on religion. It demands more in the way of plan and preparation from the preacher as well as from the parish. It is worth all the labor it demands, but it should not be attempted where the seriousness of the task is not understood and local cooperation assured."

V. In fostering parochial missions certain steps can be taken by the Presiding Bishop and Council, certain other things adhere to the diocese and to the province. "We recommend that the Presiding Bishop and Council appoint a committee of three bishops or presbyters from each province, to be charged with the duty of selecting a number of clergymen in the province who shall be requested to attend, arranged and financed by the Presiding Bishop and Council; to which conferences such men should come prepared to study the whole matter of parochial missions under competent leadership. Clergy so designated should be willing to set apart two periods of not less than ten days each, in which they will be ready to answer calls to hold missions as designated by the provincial committee. Leaders should be chosen at once for these conferences and ample time should be allowed for preparation before they are arranged and announced.

"In no case should the provincial committee ask a missionary to conduct a mission, unless there is the assurance that he is acceptable and that the mission will be adequately prepared for. The expense of the missionary should be guaranteed by the local church* or churches, but the missionary will expect no personal honorarium.

"Your committee further recommend that the Presiding Bishop and Council select a group of missionaries additional to the above, who shall be willing to hold missions in important cities, where parishes have united for a city-wide mission with one or more centers, and where a preparation of at least two months has been assured. Such city-wide missions should always be in response to an appeal from the localities, together with a declaration that there is a desire for the mission and an opportunity for this united effort.

"While the committee on the Nation-wide Preaching Mission issued a manual five years ago, and there are also numerous other manuals by English authors, we feel that there is great need of a short, simple statement of what missions are, how they are to be prepared for, how they must be followed up, together with some suggestion of methods to be used, especially suited to American conditions, with samples of announcements, notices, and other literature, and specimen courses of sermons and instructions to be preached. We would respectfully suggest that you authorize the appointment of two clergymen, experienced in this work, to prepare at once a small manual of missions on these practical lines, and that the Council finance its publication.

"VI. Your committee call attention to the numerous and large areas where the voice of the Church is not heard, or where no religious services whatever are held. This urgent need should be referred to diocesan authorities. Their clergy should be willing to go, two by two, and leaving conventional surroundings preach the gospel at country cross roads and villages. There are large districts in the newer sections of the country which are uncared for by all Christian bodies and many other districts where our

own Church has neglected its isolated members. Even in the old sections of the country there are sparsely settled rural districts wholly without pastoral care, and many towns and villages where we have communicants, sheep without a shepherd. These may well be made a charge upon the missionary zeal and nearby clergymen; but the work should be fostered by diocesan authorities or by the Department of Missions in conjunction with local authorities. Scattered Church members could often be gathered into groups for pastoral care and public worship. More than that, the effort to reach them might offer opportunities for real mission preaching in which the clergy would develop a gift for presenting the simple truths of religion in a language of plain every-day people who will hear them gladly.

"Such service will give the clergy a new sense of the importance of a prophetic ministry. Many a man now ministering to a dwindling flock, or feeling that his thought and influence have been narrowed by the smallness of his work, will catch the spirit of service, and the reaction from such circuit preaching will be felt in his home sermons and will give new force to his work and a new spirit to his parish; while possibly work of a similar sort, undertaken by city clergy during vacation, might bring to them a real appreciation of other problems than their own, greater adaptability and larger knowledge of the average man, as well as give to their preaching the human touch, the quality of depth and power, and an evangelical fervor.

"We would also have you refer to diocesan authorities the need of preaching conferences at collegiate centers with a view to interesting the whole student body in religion and perhaps as a means of interesting some of them so vitally as to recruit from their ranks candidates for the ministry.

"We would call attention to the fact that the clergy are commissioned to preach the gospel and not appointed merely to administer successful parishes. They have a missionary obligation to the Church at large, which clergy, vestries, and people ought gladly to recognize.

"VII. Particularly we deplore the tendency to preach on what are known as 'timely topics', while congregations are not instructed in the essentials of the faith and the need of real conversion. We believe the laity are tired of academic discussions of subjects upon which the clergy are not particularly qualified to speak as experts. The gospel must always be related to human needs and present problems, and like the prophets of old the clergy must bear witness to a moral and spiritual order and proclaim the law of righteousness for men and nations; but too often there is a mere straining after timeliness. During the war the clergy felt the necessity of preaching on the subjects which were uppermost in men's minds, though many did not see that human hearts were hungering for something more than glorified four-minute speeches and passionate patriotic appeals—they wanted the answer of Christianity to the problems of life and faith which war had brought into sharp relief and with insistent demand for reality; they wanted to see the law of Christ made a moral and spiritual force in the community, through the lives and conduct of those who were enrolled in the Church as His followers. Since the war there has been a tendency to use the pulpit as an inspirational force in drives, campaigns, moral movements, and secular programmes, until there is hardly a week which does not bring an appeal for preaching on such special subjects. We believe that clergy and congregation alike have grown weary of such demands. At any rate, we urge that preaching of this sort must not be made a substitute for the message the clergy are bound to deliver if they have due regard for their ordination vows. However 'timely' our treatment of any subject may be, we should see to it that the sermon relates to-day's problems to the eternal verities; not, of course, so 'preaching the gospel' that none may be offended, but preaching it with a new estimate of values and a new appreciation of its spiritual force. Above all, we should remember that only through men and women converted to Christ and practising His religion can the problem of to-day be solved aright and our task well done.

"VIII. Finally, we ask you to urge upon the clergy their own responsibility for the work of evangelization. Instead of frequently inviting special preachers for such work, they could from time to time conduct missions in their own parishes and develop the prophetic office by having consecutive services which they would themselves hold. During Advent and Lent there is special opportunity for such consecutive service and for the exercise of the teaching ministry. The voice from outside the parish does indeed give new emphasis to old truths, but parishes need not only to be aroused and quickened, they need to be instructed, trained, and nourished in the faith and practice of the Church. Simple conferences on religion, carefully prepared, with congregations organized for their support, afford a means of carrying on the blessing received in a mission already held, or an alternative method of evangelical instruction when the more ambitious effort seemed inadvisable or impractical.

"Our preaching should be a continuous 'mission'; always

having as its aim renewal and repentance and the bringing of our people into close personal relation with our Lord; systematically teaching the Church's doctrine and worship and building up a congregation loyal to its spirit; definitely presenting the faith as this Church has received the same, because really convinced that it can satisfy the needs of men; seriously endeavoring to enroll our people in service as the expression of their belief and the result of their worship. Is it not true that many of us have failed here? Teaching is not definite. Congregations are not instructed in worship, prayer, preparation for communion, other exercises of devotion. Often they are ignorant of the simplest Christian truths. Everywhere they fail to see the tremendous power of the gospel of Christ when we really attempt to apply it to the life of the community as well as to the individual. They are no longer content with mere moralizing, vague teaching, vapory, inspirational appeal. We have a message and we should deliver it—to the edifying of the Church. To do that it must be touched with emotion, and given with loving zeal for the winning of souls to Christ. Only so can creed create character and doctrine develop life."

After consideration of this report the Presiding Bishop and Counsel adopted the following resolutions:

"Whereas, It has been made evident through evidence in the possession of this committee, that there is a demand for well conceived parochial missions; and

"Whereas, Some definite system for promoting such missions should be adopted which will commend itself to the whole Church; therefore, be it

"1. Resolved, That this Council adopts the general plan for fostering and promoting parochial missions under the supervision of the Nation-wide Campaign Department, as set forth in the report of the Commission hereto appended.

"2. That the Nation-wide Campaign Department is hereby directed to take such steps as will most effectively carry out such a plan through coöperation with provincial and diocesan authorities."

AN EVERLASTING GOSPEL

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF FOND DU LAC]

DURING His earthly ministry, Christ took little children into His arms and blessed them, but He did not bless all children He was to bless; He forgave the poor sinful woman, but not all sinners He was to absolve. Nor did He give the Holy Spirit to all to whom He was to give the Holy Ghost; nor did He feed all who were to be fed with the Living Bread; nor bless all marriages He was to bless; nor commission all ministers He was to commission; nor heal all that were to be healed. He stood with Mary and Martha at the grave of Lazarus, but He still stands in majestic power at the graves of our loved ones.

When St. Peter first confessed the truth of the Incarnation, our Lord said: "Upon this Rock I will build My Church." During His earthly ministry He formed the body of His Church, and after His ascension to the right hand of the Majesty on High, He poured out upon it the Holy Spirit, the Lord and Life Giver, and changed it from a merely human organization into the Living Body through which He was to carry on the great work of the Incarnation.

FROM BISHOP TUTTLE'S ANNUAL ADDRESS

DEAR BRETHREN, we have been glancing at the four-score years of the existence of the diocese.

We are not discouraged nor ashamed at the look. Devoted men and women of the past have faithfully met and discharged duty as it presented itself, and have recognized and supplied needs as they arose.

They have handed on to us the torch of diocesan life. We are to hold it steady and to lift it high before we pass it on to others.

If we are soldiers, God help us to be brave.

If we are stewards, God help us to be faithful.

If we are runners in a race, God help us to "bate not one jot of heart or hope, but still bear up and press right onward."

Thirty-four of the eighty years have been mine also. I find it hard to take it in. The goodness of God and the generous thoughtfulness of the diocese make the evening years, which have come upon me, as the brightness of the morning. Near ten years ago a pleading word was sent to my brother, the Coadjutor, to come to my side. And he came. The help that he has given and the skill of his guiding have been wonderful. There has come to me my second wind.

"THE KINGDOM OF GOD would triumph gloriously in this generation were there not so many sick saints in Sion." Yes, but the wilful strong, set upon their own way, hinder the coming yet more. Are you weak, or wilful, that the Kingdom is not hastened by you?

The Church of England Mission to the Jews

[At the February meeting of the Presiding Bishop and Council, this report was presented by Bishop Garland, secretary of the Committee on Work Among the Jews appointed to investigate work accomplished by the Church of England. Other members of the committee were Bishop Murray and Dr. Stires.]

IN 1809 an organization for missionary work amongst Jews and Gentiles became the "London Society for Promoting Christianity amongst the Jews". This society is looked upon as the parent of Jewish evangelization, and its definite results became an inspiration to the whole of Christendom. Some of the converts of this society are amongst the most prominent men in both Church and State.

Through the Manchester branch Rabbi Alexander accepted Christ. He afterwards became the first English Bishop of Jerusalem, so that the foundations of our present work in Palestine were laid by a Jewish Christian. Bishops Blyth and MacInnes have spoken in the highest terms of his pioneer activity and his administration of a most difficult field.

Through the work of the society in Germany Isaak Helmuth was converted. He sacrificed a fortune to embrace Christianity. Dr. Helmuth was elected Bishop of the diocese of Huron, Canada. After his father's death his brothers agreed to share the estate with him, and the Bishop spent his part of it founding a school for girls, and a college in Ontario. The great institutions that he founded are to-day a monument to a Hebrew Christian.

Through a colporteur of the London Society in Germany, S. Isaak J. Schereschewsky received a New Testament and tracts which led to his investigation as to the veracity of the Gospels. On his arrival in America he got into touch with Christian Jews, was ordained and consecrated as our first Bishop in China; and we all know the great work of this most remarkable linguist, and his wonderful translations of the Prayer Book and the Bible into Chinese. Without the interest of Bishop Schereschewsky in our educational work in the Orient we could not boast to-day of the great record of St. John's College, or Boone University; and he was also largely instrumental in the founding of St. Paul's College in Tokyo.

All of these bishops were intensely interested in Jewish missions. Bishop Alexander looked upon himself primarily as a Jewish missionary. Bishop Helmuth spent his last years as an official of the London Society, and in writing Hebrew-Christian literature. Bishop Schereschewsky kept in close touch with the Jewish missions of all denominations. He gave great encouragement to the Rev. Mr. Newman, our Jewish missionary in Philadelphia—was a member of the Hebrew Christian Alliance of America, etc.

Lord Herschel's father was converted by the London Society, and he founded the British Society for the Propagation of the Gospel among the Jews. Many other converts may be mentioned—the brilliant Dr. Ginsburg, Dr. Cassal, Dr. Salkinson, who translated Shakespeare into the Hebrew language; Dr. Ewald, Dr. Stern, one of the chief rabbis of Great Britain, who became a humble Jewish missionary; Alderman B. J. Levy, and Lady Montefiore. We could enlarge *ad infinitum* with similar distinguished names, but the number of baptisms by this society—over 10,000—comes far short of the actual conversions for which it is responsible, as a great many are afterwards baptized individually in the various churches, particularly members of the families of these converts.

The report made to the Presiding Bishop and Council at the last meeting gives the names of many organizations at work among the various denominations in England.

After the apostolic days there was little effort to convert the Jews until the nineteenth century. One of the greatest men

General Jewish Missionary Results of that century was undoubtedly Disraeli. When his father was brought under the influence of the Gospel, the son decided to be baptized. Among the great men converted might be noted Lowenthal, Bettelheim, Adler, Bernstein, Bergman, and Handler. Each of these men could speak over a dozen languages. Another great light was Neander, the great Church historian. At his feet sat Edersheim, whose *Life and Times of Jesus the Messiah* is the best ever written. Among the Biblical commentators may be mentioned Biesenthal, Gershon, Habershon, Tholuck, Adolph Saphir, etc. Among other distinguished men are the great Professor Margoliouth, of Oxford University, Cassell, Leon Levi, Caspari, Ricardo, the financier; the Herschels, the astronomers, and many musicians—Rubenstein, Benedict, de Costa, Sullivan, Meyerbeer, Mendelssohn, Joachim—Rosa Bonheur, the painter; Sarah Bernhardt, the actress. Space does not permit a list of the names of famous generals, jurists, and others. A study of Bernstein's *Some Jewish Witnesses for Christ* will astonish any Christian when he learns how much the Church has gained through the slight interest we have taken in their real spiritual welfare.

We have not many recent statistics of the number of baptisms, but in a report published fifteen years ago we find that in

Compared with Missions to the Heathen the Goulston Street Mission in London there had been baptized up to that time 1,900. In Jerusalem, since beginning our work there, there were 595 baptisms (until fifteen years ago), in Warsaw over 900, and in Abyssinia 1,900. In one of their schools, ten per cent. out of 900 boys became clergymen and missionaries in various parts of the world. The Bishop of Bristol has stated that from Hebrew-Christian families have come many of the most prominent and trusted workers in our Church. The Bishop of London tells of having spoken to 300 Hebrew Christians in an East End church. As we have said before, individual conversions are usually followed by the conversion of the family. The 72,000 Jewish converts in the reformed Churches now number 120,000. In spite of the fact that on becoming a Christian the Jew is rejected by his father and his mother, and his race, and not often welcomed by Christians, there are at the present time over 250 clergymen in the Church of England alone, and 750 in various Protestant Churches. As to statistics, Deleroi, the Jewish authority, states that the number in the nineteenth century was 224,000, and Dr. Fishberg of New York, and Dr. Rupin of Germany, who was opposed to Christian missionary work, maintain that this estimate is entirely too conservative. But according to this conservative estimate Guidney, whose statistics are generally recognized as authoritative by all missionary organizations, has shown that in proportion to the population there are five times more Jewish converts than among the heathen. At the same time we can all recognize that there is little equipment for work among the Jews, compared with the equipment in our various fields for work among the heathen. The statement is sometimes made that few of these people are converted by Jewish missionaries, but there is little foundation for such an assertion. If you ask the bishops and other clergy of our Department of Missions how many Jews they have baptized in their parochial experience you will find how little foundation there is for such a claim. A number of these converts are the direct or indirect results of missionary efforts, through literature and the spoken word. One noted authority who gave up his church to make a special study of this question investigated 1,200 cases, and found that over 900 were the direct result of Jewish missionaries, and many of the remainder were the indirect results of such efforts. It is not strange that we have had barren results in America, for we have never really made any serious effort, especially in our own Church, but the fact that the appeal for the work of the Bishop of Jerusalem and the East brought responses in the way of offerings from every province of our Church in the last year, and from 88 dioceses and missionary jurisdictions, representing several thousand parishes and missions, shows what the Church would do for a real constructive work at home. The statement is also sometimes made that not many educated Jews become Christians; but I quote from a Jewish paper the fact that they do not always come from the poor, and the evidence it gives that out of a group of 263 converts there were the following: 13 lawyers, 9 physicians, 1 dentist, 4 book-sellers, 3 engineers, 6 university professors, lecturers, and teachers, 1 artist, 1 banker's wife, 17 manufacturers and influential members of the bourse, 1 actress, and 4 other players, 3 military officials, 23 clerks, 37 artisans and tradesmen.

There are at least three and one half million Hebrews in this country. There are not only non-Christians, but anti-Christians. The rabbis admit that a large percentage of the Jews never enter the synagogue. Though it is doubtless true that the number of bolshevists among the Jews is exaggerated by the anti-Jewish press, yet there are many of them in the ghettos of Philadelphia, New York, and Chicago. There is a paper in New York City which has the largest Yiddish circulation in the world, and it is a socialist-bolshevist daily.

No matter what our interpretation may be of prophecy we are now facing the advent of Jewish national life, with a religion

Special Need for Jewish Evangelization opposed to Christianity. The future of Palestine depends largely upon the Jews living in America at the present time and those who will come to our shores. Had we been as active in our missionary work as the Church of England is in London or Warsaw, perhaps Trotzky might have been influenced when in this country. Many of the leaders in Russia are Jews who were once in the East Side of New York, and it is a lamentable fact that the Church did absolutely nothing for them. It is estimated that there have come to the American shores 11,000 converted Jews, most of them from the Church of England. Three-fourths of the members of the Hebrew Christian Alliance of America are

such converts, and nearly all of them have joined other religious bodies. The attitude of our Church gave them the impression that we cared little about their race, and thus unconsciously we have driven them away.

We have before referred to the fact that a special department was found to be absolutely necessary in England. All the large parishes in London where there is Jewish work have, after mature experience, turned over their parochial Jewish work for the society's separate attention. When it was decided to appoint a bishop in Jerusalem it was through the society that he was sent out, though the Bishop's salary and most of his expenses were paid by the C. M. S. In Canada where there are only a few hundred thousand Jews there is a special Jewish committee with jurisdiction over the work. The Presbyterians, after sending a Hebrew Christian on a tour around the world to study these phases, have also established a special department, with a budget for 1921 of \$45,000. In fact all the missionary work of the Church of England is done through the special society. The Archbishop of Canterbury works through it, and the Colonist and Continental Church Society make all their grants to it. It is a peculiar work for a peculiar people, and it has never been successful excepting

when conducted by a special department, or independent organization. It is for this reason that your committee have urged that it be recognized as an auxiliary department to the Presiding Bishop and Council, and our conclusion was based on the unanimous advice of Jewish missionary experts in England. We would not expect a large appropriation in the beginning, for we feel absolutely certain that if the Presiding Bishop and Council ever adopts a constructive programme for doing this work there are many thousands of our people in every part of this country who will respond to an appeal made for this object. The wide-spread response to the annual appeal for the Jerusalem and the East Mission is sufficient evidence of this, and many of our Church people are to-day giving largely to other denominations, as we have made no real effort to grapple with the problem.

As Christians we cannot overlook the fact that the Old Testament was written by Jews; and the gospels, and all other books in the New Testament, by Jewish Christians. The harvest is still ripe if we obey the Master's command; but if we neglect it the signs of the times clearly point to the fact that we need to heed St. Paul's warning. We have only been grafted into the olive tree, and if we further neglect the people of our Lord's own race we must surely answer for it.

The Bride's Vow of Obedience

[NOTE.—The following extracts are from a letter which Bishop Fiske of the diocese of Central New York sent recently to a young woman who had consulted him because her rector said he had no authority to omit the word "obey" from the marriage service, while she was unwilling to use it. She wrote to ask if it would be right for her to make the promise "when I would not mean it," or to make it "with mental reservations frankly and openly acknowledged and declared."]

IN reply to that portion of your letter, I would say that until the Prayer Book is amended by lawful authority a priest would have no right to omit anything from the service, save under exceptional circumstances apart from the ordinary Church ministrations, which it would take too long for me to explain in a letter. I know that some few of our clergy do omit the word "obey", but they have no rubrical or canonical right to do this, and I think you will agree with me that we more highly respect those who strictly obey their ordination vows, accept the Church's authority, and honor its discipline, until a change is made, even where they think a change might wisely be effected at once.

I think, however, that your difficulty is one that can readily be resolved. The marriage promise to "love, honor, and obey" is based on Scriptural teaching and is justified by reason. The difficulty which has been felt about the promise of obedience is in large measure due to a misconception of the language, as if some servile subjection were implied or sanctioned. On the contrary, whatever its origin and first purport, the language may now be interpreted as setting forth marriage as forming a relationship through which the human family, ideally, is a reflection on earth of the heavenly Family. In the Blessed Trinity Father, Son, and Spirit are equal; but the Father is the Source of Divine Life, the Son, without derogation of dignity or equality, is subordinate, and the Holy Spirit is the bond which unites Them both in love and service.

In the same way, in the family on earth, there must be a head, who is legally and ethically responsible in certain actions and emergencies, but this responsibility of headship does not imply servile subjection on the part of the other members of the family. Husband and wife are equal; ideally, their wishes would be one, even as the wills of the Father and the Son are one; they should move with one united desire and purpose, and the children should bind them together in love and service. Any obedience the wife is called upon to render the husband is only such recognition of this unity as would correspond with the loving subordination of God the Son to God the Father.

Two considerations will help you to see this:

(1) All obedience is limited; all authority in family, or state, or Church is but a shadow of the authority of Almighty God. In the Scriptures we are told to obey those who are over us "in the Lord". Therefore, in the case of the promise to obey, there cannot be any obligation save to do what conscience would indicate as right, or what love would move us to give without question. The representative headship of the husband and father is, I may explain, necessary because the family, not the individual, is the unit of society and there must be a head of the family, as there is a head of a corporation. The difference is that, ideally, the head of the family can ask for no obedience which God does not ask for as head of the Divine Family, source of Divine Life,

and creator of the race. If there should be any clash between the authority of the husband and the voice of conscience, we must, of course, obey the higher and supreme authority and disobey the lower here as in other relations.

Moreover, the use of the word "obey" calls upon the husband to exercise headship and authority only as a spiritual gift and only with loving purpose, just as it calls upon the wife for loving recognition of this reflection of divine leadership. It brings an obligation to the husband which forbids him to demand anything inconsistent with the wife's perfect equality.

The point is that the word, since it remains in the marriage service, may be regarded as an expression of the unity of the family life as being a reflection of the Divine Life, and of the family solidarity, as being the unit of society. This may seem to you rather far fetched; but I do not think it is mere special pleading. Unquestionably this would not have been the interpretation of generations long past, but it *can* be *our* interpretation, because it is in line with the beautiful ideal the marriage service intends to present.

(2) While the husband and wife are equal their natures are different. "To maintain that men and women are only physiologically different is to run one's head against the brick wall of fact and science." The fact is that physically, mentally, and in spiritual make up each sex has its own quality and characteristic, and therefore its own way and manner of service. The husband is naturally the protector; his is the service of strength. The wife ministers in many ways that are finer and sweeter; hers is the service of tender devotion. In former days, doubtless, there was little recognition of equality between the sexes. In these days that equality is freely recognized. Equality, however, does not mean exact similarity of position and is not inconsistent with difference of sphere through which this equality is manifested and service rendered. The "subordination" of the wife in the earthly family is like the subordination of the Son in the heavenly Family, where He and His Father are One though He "proceeds from the Father" and where both are equal, though because of the Father's Headship the Son declares that "the Father is greater than I."

It seems to me, therefore, that you can use the language of the marriage service with the word "obey" not, as you say, "with mental reservation", but with the understanding that by it you mean only what I have set forth; that is, that you mean so far as in you lies to do your part toward making your family life together a reflection of the Blessed Life above. You can have it understood that you make the promise with this understanding. And surely the day of the marriage, when love is at its dawn (and true love is ever ready to give, rather than ask), is a time when both parties to the "contract" will seek to give to it the highest, finest, most ideal interpretation possible. Both will be forgetting self; each will from the heart, and with glad consent, promise to sink self and live for the other.

I hope that this explanation will settle your difficulties. In time, I presume the "objectionable" word may be removed from the marriage service by legal action. I am one of those who hope it will be. But if it is removed, the change will be made, I trust, simply because of the misunderstanding that arises from its use and not because there is anything wrong in its true meaning.



CORRESPONDENCE

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

WILLINGNESS OF THE GREEK CHURCH TO CONFER WITH BISHOP DARLINGTON

To the Editor of the Churchman: *

I GREATLY regret the publication of various articles in the *Churchman*, in which you refer lightly to the efforts of the Rt. Rev. Dr. Darlington, Bishop of Harrisburg, President of the Committee to confer with Eastern Orthodox and Old Catholic Churches.

We must not think that the task of the Union of the Churches is an easy one. It is a difficult work, requiring time. Before attaining this, it is necessary for the Churches to come to a better understanding and to cultivate in the meanwhile amicable relations. Therefore, we are not justified in regarding as having no significance whatever what has been thus far accomplished. We must also confess that Bishop Darlington stood always in the vanguard in this noble struggle. There is no doubt that the intercommunion of the Churches and the tightening of their friendly bonds is the necessary prerequisite for their final [and so desired by all of us] union.

For these reasons we are indebted to Bishop Darlington, who spares no efforts and pains in doing everything for the propagation of this great aim. Bishop Darlington went to Athens and Constantinople following the invitation of Metropolitan Meletios, and after receiving a telegram to this effect from Mr. Polites, then Minister of Foreign Affairs, and, I think, from Mr. Venizelos himself. Your statement that they wrote him that the visit would be untimely is not based on facts.

It is true that my personal opinion at the time was that, in view of the unsettled conditions in the East, the trip might be postponed for a little while. To this effect I inquired at the Holy Synod of Greece. But the news received from that quarter said that the mission will be welcomed *at any time* and that the members will be received with great pleasure.

That the visit *was welcomed* is proved from the receptions and ceremonies made in honor of Bishop Darlington both at Athens and Constantinople and from what has been written in the Greek press in relation to it.

All of us who know the ardent zeal of Bishop Darlington and his love toward the Church of Christ gratefully recognize the gratifying results thus far obtained in the way of the *rapprochement* of the Eastern Orthodox and the Anglican Episcopal Churches.

Yours very truly,

ALEXANDER,

Bishop of Rodotolon,

Delegate of the Holy Synod of the Church of Greece.

* It is not usual for THE LIVING CHURCH to print a letter addressed to another periodical. An exception is made in this case, not because we question that the *Churchman* will print the letter and so correct its own error, but because the subject matter is so important, and the writer of such dignity, that the official request that the statement be published in THE LIVING CHURCH is one that we cannot well decline.—EDDOR L. C.

THE SHORTAGE IN THE MINISTRY

To the Editor of The Living Church:

YOUR editorial entitled A Shortage in the Ministry strikes, I feel, the right note. Your analysis of statistics shows that we should not be pessimistic. Altogether too much depression is felt by many clergymen about the Church's prospects in the future. There is no cause for discouragement. Not only was the war, with its consequent interruption of preparation of candidates, a sufficient explanation of the decrease in the number of ordinations, but the recent high cost of living was an even more potent reason. We cannot ignore it. The price of the barest essentials soared so high during the war, and immediately after, that the salaries of the clergy, in most cases, were found to be inadequate. Some men left the ranks because of the entirely honorable motive of providing food and clothing for their families and an education for their children. It was widely advertised that the ministry was underpaid, that a man could not live and command the respect of his fellows on the average salary provided. This deterred more young men than might be imagined from seeking holy orders.

The situation, however, is quite different now. Because

vestries and congregations awoke to the inadequate salaries they were paying their clergy, most ministers' salaries were raised. It would be interesting to know what the statistics are in regard to this. I suppose the Church Pension Fund is the most likely place for one to find out. Why should we not publish the statistics? Why should we not advertise the encouraging side as much as the discouraging side? The Church to-day suffers a great deal from bad advertising. No business corporation could continue under such a condition. The fact that the Church lives and grows in spite of the poor publicity it gets is one of the proofs that it is a divine institution.

There is another factor beside the increase in salaries which must not be overlooked and which promises well for the future. Not only have the salaries of the clergy been almost universally increased, but we are now witnessing a decrease in the price of commodities. The purchasing price of a dollar is steadily advancing, but the salaries of the clergy will remain the same. By and by the average clergyman's salary will not only be enough to buy food and clothing for his children but will be enough for him and his family to live on that plane which his position calls for.

So, after all, the ministry is going to win out. I look for the best years of the Episcopal Church in the immediate future—more applicants for holy orders than ever in the history of our American Church, and a great increase in the number of communicants. It may take ten years or more, but as soon as we have the shepherds the sheep will follow.

Very sincerely yours,

Tulsa, Okla., February 25th.

ROLFE P. CRUM.

OUR CHURCH SCHOOLS FOR GIRLS

To the Editor of The Living Church:

I N her letter in your issue of January 29th, Miss Spalding does the Church a real service when she calls attention to the fact that large numbers of Church people considering boarding school preparation for college are sending their daughters to non-Church schools. Facing this situation, Church schools must learn to offer sound work, standardized, as Miss Spalding suggests, by the demands of the College Entrance Board and the Bryn Mawr requirements, since we serve a public which demands the best.

As the best instruction is expensive, such schools cannot be inexpensively run, and their tuition fees are bound to be as high as those of their competitors and as those of the leading Church boys' schools, unless a system of self-help can reduce costs at some point not cheapening to the quality of work offered. In this way there might be a larger number of Church schools from among which parents might choose for their daughters the one whose direction or location made it seem most advantageous.

I fear, however, that the blame cannot rest entirely upon us for our lack of educational facilities, nor can the Church parent be so easily absolved. My acquaintance with our schools is small, yet within its narrow range are included two schools of serious purpose and definite college preparatory bias. The first is St. Katharine's School, Davenport, Iowa, 63% of whose graduates for the last four years are now in college; the second, Kemper Hall, Kenosha, Wisconsin, which has 75% of its pupils enrolled in the college preparatory course, and which last June sent up for College Entrance Board examinations the largest number of pupils of any school in Wisconsin and was not exceeded by any girls' school in the Middle West when the ratio which these candidates bear to the size of the school is considered. The test of a school's skill in preparatory work lies, of course, in its ability to prepare the average girl for college, yet it seems not entirely irrelevant to add that girls from Kemper Hall have held a one-year scholarship at Bryn Mawr, the four-year scholarship of the Vassar alumnae of the Chicago branch, and have twice won the four-year Pulitzer scholarship at Barnard.

Under these conditions it seems fair to raise the question whether our Church people are not failing to investigate the merits of what is already theirs. That the number of our schools offering this type of work should be greater, one must admit, but that no Church school for girls is preparing a majority of its pupils for college is not the case.

FLORENCE WELLS,

Director of Studies.

Kemper Hall, February 23rd.

SALARIES OF ARMY CHAPLAINS

To the Editor of *The Living Church*:

AS a line officer of the army in close touch with the work of the chaplains, I desire to invite attention to a discrimination against chaplains that exists in the army, in the hope that suitable action may be taken by the Church to secure through Congress the full recognition that is due to a very worthy and conscientious body of men.

The act of June 4, 1920, providing for the reorganization of the army, improved the status of the chaplains to a very considerable extent but did not entirely remove discrimination against them. For example, while just as high a professional standard is required for appointment of a chaplain as for the medical corps of the army, yet the chaplain must serve five years as a first lieutenant and nine years as a captain while the medical officer serves only three years as a first lieutenant and nine years as a captain. In other words, the medical officer gets both his captaincy and his majority two years earlier than the chaplain in spite of the fact that the average man appointed to the chaplains' corps is older than the average man appointed in the medical corps.

In both corps the grade of lieutenant colonel is attained after twenty years total commissioned service, but for the chaplain this is the end of his advancement while medical officers are advanced to the grade of colonel after twenty-six years of service. At the head of the chaplains' corps there is a chief of chaplains with temporary rank of colonel while so serving. At the head of the medical corps there is a surgeon general with the rank of major-general and two assistants with the rank of brigadier-general.

To remove all discrimination, legislation should be enacted whereby a chaplain could be advanced to the grade of captain after three years of service, to the grade of major after twelve years total service, to the grade of lieutenant-colonel after twenty years total service, and to the grade of colonel after twenty-six years total service. There should be a chaplain general with rank at least of brigadier-general if not of major-general.

It is true that no clergyman enters the army for the emoluments he receives, but it is also true that if the office of chaplain is to receive the consideration that is due it the chaplains' corps should be put upon a plane of equality with other professional corps.

Canal Zone, February 12th. (Col.) ARTHUR P. S. HYDE.

CHURCHES FOR THE WORKING CLASS

To the Editor of *The Living Church*:

IN a recent copy of your paper, the Rev. James L. Smiley advocates a chain of churches, which shall be more severely "class-conscious", and class-distinctive, than the most ultra-Protestant seclusive churches have ever been charged with being—"maintained for the working classes", not even by the working classes. Herein, "uncompromising Christianity and uncompromising socialism" are to be most uncompromisingly proclaimed. Unfortunately Mr. Smiley is most vague just where we need him to be most explicit.

He does not even inform us as to what he holds as "uncompromising Christianity and uncompromising socialism". Would the first throw the Apostles' Creed into that graveyard called "an appendix"? Or would it reinstate the Roman mass? Both seem quite "uncompromising". Would his socialism be of the mild type, which leads the working man to extol "labor", while he makes every effort to show his dislike for "labor" by sacrifices to move his children out of the "labor class" into the "all-day-laundried" class? Or would it be "uncompromisingly" Trotzky and Lenine? We need a little more light on this proposal. And does not Mr. Smiley know that a man "uncompromisingly" American would no more be coaxed into this sort of class-distinctive church than into any such as may already exist?

But perhaps Mr. Smiley is thinking of our foreign element. Well, he must admit, most of them can preach "uncompromising socialism" far more effectively than all the Protestant ministers in his Church combined. As for "uncompromising Christianity" they have that in the faith of their forefathers, which they are likely either to retain, or else not to accept any of the multitude of Christianities, which, by tolerating everything, teach "uncompromisingly" nothing. As for the "good name of the Church", it is ever like Moses' Bush, burned with fire but not consumed.

Fort Bragg, Cal.

F. W. CROCK.

REVISION OF THE CATECHISM

To the Editor of *The Living Church*:

THE Joint Committee on the Revision of the Prayer Book have, I think, done wisely in publishing certain papers for use, in order that they may be tried out, and in asking for suggestions. The Offices of Instruction are, to my mind, most admirable, and the scheme is sure to commend them to everybody.

By way of suggestion, however, I offer the following: The question and answer on the number of the sacraments not only changes the present teaching of the Prayer Book, but is misleading. Note:

"Question. How many Sacraments has Christ ordained in his Church? Answer. Christ has ordained two Sacraments: Baptism, and the Supper of the Lord."

I suggest the addition in both question and answer of the words "as generally necessary to salvation", to be added after the word "Church" in the question, and after the word "Sacraments" in the answer.

Again, the omission in our present P. B. of the question and answer giving the reason for Infant Baptism is a distinct loss, and most certainly should be retained.

I think it would be a good thing if questions and answers on Confirmation could be inserted in the office. It would be a constant reminder to the children, not only as to what the sacrament is, but the importance of receiving it. Lastly, I cannot see why there should be any objection to stating plainly that there are two greater sacraments and five lesser sacraments, enumerating the five "commonly called Sacraments" in conformity with the Article of Religion.

It is folly to hope for any union with other Catholic communions so long as we persist in giving the impression there are but two sacraments, held as such, in the Anglican Communion, and I do not doubt that the feeling is so widespread that it would be adopted by the General Convention if the committee would only put it squarely before the deputies.

Birdsboro, Pa., February 3rd.

HARRY HOWE BOGERT.

"CHRISTIANITY AND COMMERCE"

To the Editor of *The Living Church*:

I HAD noticed the coincidence of the I. H. S. monogram looking like a dollar mark; it interested, and did not shock me. I was reminded of the text, "At the Name of Jesus every knee shall bow"—even the "mighty dollar".*

The dollar mark placed before the numerals can signify that the money is Christ's, not yours. Beware how you spend it! For He will require an account of that which is *His!* Trace where the dollar mark comes from—"United States", the U of "United" superimposed upon the S of "States"—"United we stand, divided we fall". What about a united Church, the unity we hear and read about so much to-day? United in Christ, strength; apart from Him, the Church falls. I have observed for many years how everything converges to and revolves around Christ—perfectly properly and naturally, for is He not "the Sun"? Through all the centuries Christ is the Author, Continuer, and Finisher, for "of Him and through Him and to Him are all things." Unobserved by the multitude. He has to be rediscovered and manifested in a new light to every generation.

Respectfully,

Charleston, S. C., February 28th.

ANNE M. HANCKEL.

* See article by the Rev. Alan Pressley Wilson, *LIVING CHURCH*, February 19th.

ABOUT TOO MANY APPEALS

To the Editor of *The Living Church*:

I WRITE to protest against the increasing number of "begging" letters received constantly by the clergy, bearing the imprint of approval from various bishops. I understood that the idea of the Nation-wide Campaign was to do away with special appeals, and yet they come with increasing frequency. In prose or poetry, some clever, some silly, they each and every one want a dollar or five dollars from each of our 9,000 odd parishes and missions to finance something. The climax was reached recently when a small parish in the Mid-West asked for money for a set of chimes, glorying in the letter that they have a nice stone church building with tower, but alas the tower is empty! The worst travesty is the use of the well-known "inasmuch" verse from Matthew 25, which obviously refers to human suffering and dire want, and not to the aesthetic enjoyment of chimes or other adornments. With all the dire want in the world, China, Europe, Near East, etc., can we not be relieved of these personal appeals, or, if not relieved entirely, at least from having them bear the name and approval of our bishops?

Yours truly,

Pomona, Cal., February 15th.

STEPHEN C. CLARK, JR.

THE SPIRITUAL NATURE needs nourishment no less than the body, and religious books supplement the Bible, the church, and the Sunday school. The religious book section of the Christian library should be large and often consulted.—*William Jennings Bryan*.



The Church, the Empire, and the World. Addresses on the Work of the Church Abroad, by Sir Arthur Hirtzel, K.C.B., sometime Fellow of Brasenose College, Oxford.

These addresses were delivered on various missionary occasions between 1900 and 1918 and deal mainly with certain aspects of the foreign work of the Anglican Church. The writer contends, however, that the work (foreign and domestic) cannot be separated into water-tight compartments, that the underlying principles are the same, and that consideration of work abroad requires reconsideration of the first principles of all Church life. The Church is entering a period of her history which, if the laity are alert and faithful to their vocation, may be marked as the Layman's Period. These addresses are an effort to induce laymen to think for themselves.

The ancient boast of Anglican theology was its willingness to go where the argument leads. This requires faith. It will probably lead to something we dislike. One half would like to make the world "Catholic"; the other half would like to make it "Protestant". Is our faith equal to sacrificing such likes and dislikes? It comes back to this: Do we, or do we not, believe that the Holy Spirit is still operating in the Church? If we do, then we must go where He leads. The book appeals to the laity, not as party men, but to the rank and file of Churchmen and Churchwomen, to induce them to think for themselves about the great questions before the Church. If the Holy Spirit is still operative, He is not operative in one order apart from the other two, or in any two apart from the third, but in the Church as a whole, bishops, clergy, and laity together. No decision can be made effective unless it commends itself to the robust commonsense of the vast majority throughout the Anglican Communion. The Church will attain the sublime ideals and ends of the Master, not by passive defence of her own interests, nor by a series of minor offensives against some particular sin or injustice. She has failed in this respect; but the lesson now to be completely learned is that the more you ask of human nature the more you will get. Ask everything (as in the war) and you get everything. The Church must "image the whole and then execute the parts". The book is a call to laymen for the biggest things, sacrifice, stewardship, service.

Interpretation of the Spiritual Philosophy. By J. Gurnhill. New York: Longmans, Green & Co. 1920. \$3.40, pp. 179.

The aim of this book is to fill in the outline and remove some of the defects of the author's earlier book on Spiritual Philosophy, and incidentally to trace the gradual growth and development of the spiritual and religious concept of God, and His purpose concerning mankind; or, in other words, to justify and establish the claims of the Spiritual Philosophy to furnish us with the only true and satisfactory theory of life and being. The author believes that the gradual growth and development of the spiritual and religious concept of God has been due to the immanent Spirit of God working by the method and process of evolution, first, in nature; secondly, by more direct spiritual agencies; but chiefly through the Incarnation. With Bergson, he defines life as *consciousness*, but suggests two important addenda to that philosopher's definition; viz., "All life is a form of Divine Energy, and is due to the influence of the Immanent Spirit of God, who is the Author and Giver of life, in nature and in the universe"; and, "Moreover, it is evident that the method adopted by God in the creation and development of life and consciousness has been that of evolution." This universe, he thinks, "is nothing else than the Body of the Transcendental Deity, created by His Word, or Logos, which is the dynamic expression of His will, and animated by the Spirit of Wisdom who is the Lord and Giver of Life." His doctrine of personality is that all mind is one and universal, and that all individual or personal minds are emanations from the universal mind.

Canon Gurnhill has presented us with a very clear, original, but orthodox idea of spiritual philosophy. And for this reason it is all the more to be regretted that he allowed himself to dabble in ancient Oriental philosophical ideas, when he does not know the difference between Akkadians and Sumerians, and when his understanding of the Old Testament is so defective as pages 91 and 118 reveal. But the student can afford to forget these things in following the lucid exposition of Gurnhill's Christian philosophy.

SAMUEL A. B. MERCER.

The Idea of Immortality: its Development and Value. By George Galloway, D.Phil., D.D. Edinburgh: T. and T. Clark. 1919. viii+234 pp.

The increased poignancy which the war has given to the fact of death, and the impressionable state of the popular mind to-day with regard to the whole circle of ideas which the thought of death calls up, give special timeliness to these lectures (the Braid Lectures for 1917-1918), which, in fact if not in form, constitute an able and appealing apologetic for the Christian doctrine of immortality.

The writer avoids all talk about "proofs" of immortality. Of proofs in the strict sense there are none—not even though one seeks them in Christ's resurrection, for it is just here that "the valuation a man puts upon the evidence materially depends on whether he approaches it from the Christian view of the world or not". Least of all is proof found in any data which the spiritualistic séance has furnished us. On the most favorable view the inferences drawn from psychical research "do not imply more than a limited survival of the soul after death." "There is a great contrast between this 'survival' and 'eternal life.'" Immortality is in the last resort "an object of faith and not of sight, but it is a faith which can give a reason for itself". Indeed, much of the charm and the power of Principal Galloway's book lies in his treatment of immortality as a matter in which religion, and not science or philosophy, has the last and largest word. There are "converging lines of thought which lead to the postulate of immortality"—a chapter is devoted to each of these in turn—"but the idea of immortality" in the Christian religion "has its final ground in faith in the character of God".

Some of the shallow, and ethically and religiously valueless, conceptions of immortality which obtain currency to-day would find a wholesome corrective in this volume.

C. B. H.

History of Religions. II. Judaism, Christianity, Mohammedanism.

By George Foote Moore. New York: Charles Scribner's Sons. 1919. Pp. 552. \$3.00.

In this, the second volume of Moore's great work, the student of religions is presented with a typical modern presentation of Judaism, Christianity, and Islam, the only difference being that here it is presented in its most perfect form. Professor Moore is a master in his chosen field. And yet, how far he has fallen short of giving his readers any adequate idea of the inner religious life of Israel! He has written learnedly and with great accuracy of the origin and growth of early Israelitish religious customs, he has traced the development of moral ideas in the prophets, and has followed the flow of Judaism from the time of Alexander to the present day, but he has failed to make us feel the inner power and spiritual vitality of that great race. The same is true of his treatment of Mohammedanism. The character of the work of Mohammed is most reliably reconstructed, the development of doctrinal ideas is understandingly followed, and the essence of doctrinal teaching is thoroughly revealed, but the treatment lacks that life and spiritual vitality which would satisfy a Moslem believer. His study of Christianity has the same virtues, but also the same lack of sympathy, the same warmth of appreciation. The facts of Judaism, Christianity, and Islam are well presented. A better guide than Professor Moore, especially for Judaism and Islam, could not be found. But there is still left much for the imagination to fill in. The work is furnished with an excellent selected bibliography, useful especially for a beginning student, and ends with a full and detailed index. A better work on *History of Religions* than this and Moore's first volume cannot be recommended.

SAMUEL A. B. MERCER.

The Modern Reader's Bible for Schools. New Testament. Edited by R. G. Moulton, Ph.D. New York: The Macmillan Company. 1920. \$2.25.

The *Modern Reader's Bible* has been in our hands for something over a quarter of a century and has justly been regarded as one of our very best helps to Bible reading, as contrasted with Bible study. In the present edition Dr. Moulton has undertaken to meet the needs of more immature minds by omitting the more difficult passages and providing an entirely new set of introductions and notes. The Gospels are given in entirety, the Book of Acts slightly abbreviated, and the rest of the books in a condensed form, with only the "great" passages printed in full. As a complete Bible (it is to be hoped) will always be in the student's hands also, this abridgment is quite unobjectionable.

As always in Dr. Moulton's works the notes emphasize the

teaching by explaining the literary construction; doctrinal topics are ruled out rigorously. Again there is need of supplementing, but the wisdom of the pedagogy is unquestionable. This edition is meant to show simply that the Bible is an attractive and readable Book, something that most editions do their best to disguise, and so it will fill a very valuable place. To carry on the good pedagogy the publishers have wisely made the volume a beautiful piece of bookmaking on handsome paper and in a charming binding.

The age addressed is about fourteen to seventeen, or perhaps a little older.

B. S. E.

The Holy Spirit's Work in the Holy Catholic Church. By H. Maynard Smith. S. P. C. K.

One heartily wishes that this most interesting and helpful fresh presentation of familiar truth were printed in more appealing form. Even in this day of costly print and paper it would soon "pay for itself".

Of the Holy Spirit as a Person, of the Church as an Organism, of the dependence of the Spirit's work on the capacity for response of the created spirit, varying not alone in human souls in various ages and underlying conditions but in the same person at different times, are based the development of His work in the Church as a living body. For instance it was only with stammering lips that the Church of the second century could explain the Faith. Not before the fourth could the formulae of an articulated Creed be agreed upon—the *content* of the Faith was there from the moment of the unifying and empowering of Pentecost. Again, the Church enforces the Principles of her Master, while in methods of human polity she leaves men free. By sacrament and order she and her members are both empowered and authorized to lead humanity in the ways designed to fulfil the ultimate purpose of her existence, viz., the worship of God Triune, in body, heart, and mind. "The Church provides for all the spiritual needs of man, but she exists for the glory of God." The growing literature of the Holy Spirit is enriched by this little volume.

C. B. C.

Is Mark a Roman Gospel? By B. W. Bacon. Cambridge: Harvard University Press. 1919. (Paper covers.)

A very technical monograph by one of the ablest American scholars, to be read and weighed minutely by all special students of the Synoptic Problem. Dr. Bacon's views are familiar in a dozen or so monographs from his hands, but the present study systematizes the scattered material and expands the deductions. The conclusion approves the Roman tradition for the Second Gospel by a method of proof which is rather characteristic of the author, setting aside the positive statements of second century tradition and then reestablishing their content by a process of indirection. Non-specialists will probably find the argument extremely difficult to follow, but the constant stream of suggestive asides is intensely stimulating to anyone who is willing to give the pamphlet sufficient time and trouble. The indirection breaks down, however, in Dr. Bacon's contention for a Gentile author; the most he has proved is a lack of clarity in treating Galilean topography, which would be quite comprehensible in a Jerusalemite. And why is the assumption always made that all Gentile Christianity was "Pauline"? It is sufficiently clear from the Epistles themselves that the Roman Church was not founded by St. Paul's converts, and that the Roman Christians were by no means invariably enthusiastic partisans of the great Apostle.

B. S. E.

The Soul in Suffering. By Robert S. Carroll, M.D. The Macmillan Co. 1919.

The theme and purpose of this book are insistence on the part the soul must take in meeting and overcoming the inevitable human suffering incident to mortal life. Man is considered as to body, mind, and soul, the latter being the seat of personality and its exponent the will. Man's possibilities, both in suffering and striving, leading on to attainment and final victory, are thoughtfully elaborated, with emphasis always on the gradual training of the will as the highest and final human factor in meeting the pain, whether of body or mind, that characterizes progress in human life.

Suffering is not ordained of God, and is to be met not by resignation or acquiescence but by "working with God" in its transformation to higher uses, culminating through faith that lays hold upon the Eternal, in "righteousness" and "serenity". Only so may "whole living" be attained.

Written from the standpoint of the experienced Christian physician this treatise (of some 250 pages) may very fitly take its place with the literature of the science of Christian healing upon which the Church is once more fixing attention after many centuries of neglect.

C. B. C.

Recreation. By Viscount Grey of Falloden, K. G. Houghton Mifflin Co.

This brief essay of Viscount Grey, recently delivered at the Harvard Union, is one of sane counsel, as giving to recreation its due place in the scheme of happy living, by no means as an end in itself. Of four things essential to happiness, (1) moral standard, (2) good domestic ties, (3) work that justifies our existence, the last (4) is some degree of leisure for occupation that diverts and brightens.

Physical recreation, of the kind which appeals to taste and temperament, and reading, as that of the mind, are pleasantly treated—with many concrete suggestions, especially as to reading. A delightful incident of our late President Roosevelt's knowledge of bird notes is given among the illustrations. Finally, as the writer began by saying that this pleasure-seeking age is by no means a pleasure-finding one, so he shows how the joy of life and the duty of life should be mutual complements and companions.

Thus there may be

" . . . central peace existing at the heart
Of endless agitation".

C. B. C.

The Teaching of St. Paul. By Burton S. Easton. New York: Edwin S. Gorham. 1919. Pp. 164. \$1.25.

Teachers are laying more and more emphasis on the importance of correct pedagogical methods in the teaching of the Bible. Dr. Easton has drawn up a scheme for a year's study in the Teaching of St. Paul. He provides for 240 lessons, and takes the Epistles to the Philippians, the Thessalonians, and I Corinthians as his sources. Each lesson consists in a brief passage to be studied, to which an introduction consisting of a few well-chosen words has been supplied. Then follow directions for study of the passage, together with questions which are guaranteed to make the student think. The whole work is meant to train the student of the New Testament in true scholarship, devotional study, and reverent application of Biblical truths to modern problems. Such books as this will revolutionize Biblical study among Churchmen. Leaders of intelligent Bible classes should not be without this little book.

SAMUEL A. B. MEECES.

The Glory of Going On. By Edwin Lincoln House. Revell. \$1.75.

Dr. House is a popular preacher and platform speaker. This volume gives the substance of another series of his public addresses, some of them quite suggestive. The titles are attractive, e. g., *The Psychology of Habit*, *The Psychology of Dress*, *In Business for God*, *Let Go and Catch On*, etc. The book is a plea for the true idea of greatness—"conformity with the will and purposes of God"—and urges that the present-day problems are "the acid test" which will reveal the big men, the men of imagination, originality, and staying power." The lectures smack a little of the professional moralizer who knows quite well all the tricks of popular platform oratory.

Lest We Forget. By Hugh Black, D.D. Revell. \$1.50.

Whatever subject Dr. Black touches he illuminates. There are some splendid passages in this book, whose purpose is to review the lessons taught us by the world war. While we have been somewhat "fed up" on after-the-war books, Dr. Black writes with freshness and force. Particularly good are the chapters on Patriotism True and False, Peace and Pacifism, Some Revaluations, and English Speaking Peoples, the last a plea for mutual understanding between America and Great Britain.

In *The Church of the Living Waters* the Rev. Frederick W. Neve, Archdeacon of the Blue Ridge, tells simply but effectively of his own experiences during more than thirty-two years in the mountains of Virginia, bringing the simple gospel into simple lives which learned and practised the lesson of love. The book is well worthy of the perusal of anybody who is not too mature to enjoy a narrative of child-like faith. (Boston: Richard G. Badger.)

THE NEW *Junior Handbook* of the Brotherhood of St. Andrew is a mine of information relating to the "boy problem" in the Church. After practical advice in the various details of working a junior chapter of the Brotherhood, there are a number of papers relating to more general phases of the problem. The *Handbook* is a notable addition to the working literature of the Church. (Brotherhood of St. Andrew, Church House, 12th and Walnut streets, Philadelphia. Price 15 cts.)

Church Calendar



- March 1—Tuesday.
- " 6—Fourth Sunday in Lent.
- " 13—Fifth (Passion) Sunday in Lent.
- " 20—Sixth (Palm) Sunday in Lent.
- " 24—Maundy Thursday.
- " 25—Good Friday. Annunciation B.V.M.
- " 27—Easter Day.
- " 31—Thursday.

CALENDAR OF COMING EVENTS

April 12—Erie Spec. Conv., Cathedral of St. Paul, Erie, Pa.

Personal Mention

THE REV. FRANK S. COOKMAN, Ph.D., has just returned from Europe with Mrs. Cookman. For six weeks last summer Dr. Cookman served in All Saints' Church, Sapote, in Leicestershire, and for four and a half months in St. Luke's Chapel in the Latin quarter of Paris.

THE REV. FRANK GAVIN, Th.D., has been added to the staff of All Saints' Cathedral, Milwaukee. Address 637 Marshall street, Milwaukee, Wis.

THE REV. E. L. GOODWIN, D.D., rector of St. James' Church, Ashland, Va., and editor of the *Southern Churchman*, has resigned his parish, owing to ill health. The vestry declined to accept, and granted him six months' leave.

THE REV. C. STANLEY LONG has accepted the rectorship of Holy Trinity Church, Pueblo, Col., to begin about Easter Sunday.

THE REV. DONALD MILLAR, for two and a half years curate at the Chapel of the Intercession, Trinity parish, New York City, has accepted the rectorship of St. John's Church, Columbia, S. C., and will take charge on March 13th.

THE REV. E. L. SANFORD of Zang Zok, Kiangsu Province, China, is engaged in famine relief work in northern Honan, in charge of road-building which will render future crop failures less serious.

THE REV. THEODOSIUS S. TYNG, long time missionary in Japan, has taken residence in Buffalo, N. Y., at 206 Richmond avenue.

THE REV. WALDEMAR IVAN HENINGHAM RUTAN, not the Rev. Henry Rutan as previously given, has been appointed rector of St. James' Church, Mosinee, Wis.

THE REV. HARVEY P. WALTER, field secretary for the diocese of Bethlehem, will begin his duties on April 1st with address at Bethlehem, Pa., B. F. D. No. 3.

THE REV. WILLIAM R. WOOD, rector of St. Mary's Church, Reading, Pa., enters upon his duties on the clerical staff of St. Paul's Church, Buffalo, soon after Easter.

THE REV. WILLIAM N. WYCKOFF, in charge of St. Mark's Church, Des Moines, Iowa, should be addressed at 1305 Des Moines street.

ORDINATIONS

PRIESTS

CONNECTICUT.—The Rev. WILLIAM GRIME was advanced to the priesthood by Bishop Brewster in Christ Church Cathedral, Hartford, on March 1st. Mr. Grime is a graduate of the Episcopal Academy, Cheshire, Conn., Trinity College, Hartford, and the Berkeley Divinity School. He was ordered deacon by Bishop Brewster in Holy Trinity Church, Middletown, on June 2, 1920. He will remain on the Cathedral staff.

SOUTHERN OHIO.—In St. Philip's Mission Church, Columbus, on February 28th, Mr. HAROLD FOSTER PERCIVAL was ordained to the priesthood by the Bishop Coadjutor. He was presented by the Rev. Herbert W. Smith, and the Rev. F. C. F. Randolph preached. Archdeacon Dodshon was master of ceremonies, and epistoler; the Rev. E. F. Chauncey, gospeller. All local clergy, the Rev. E. H. Oxley, and the Rev. John V. Samuels-Belborder united in the laying on of hands. This ordination provides the fourth priest in the diocese to take charge of colored missions. The Rev. Mr. Percival will continue in charge of St. Mark's Church, Chillicothe.

TEXAS.—On February 27th, at St. Augustine's Church, Galveston, Bishop Kinsolving advanced to the priesthood the Rev. JOHN W. FREEMAN. The Rev. D. R. Clarke preached. The ordination was presented by Archdeacon Walker, who also sang the litany. The Rev. D. R. Clarke and Archdeacon Walker united in the laying on of hands. The Rev. Mr. Freeman is priest in charge of St. Clement's chapel, Houston.

TEXAS.—On February 27th, at St. John the Baptist's, Tyler, Bishop Quin advanced to the priesthood the Rev. JOHN B. BOYCE. The Rev. W. E. Claybrook preached, presented the ordination, and joined in the laying on of hands. The Rev. Mr. Boyce is vicar of the church in which this service occurred.

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

DIED

BOWERS.—Suddenly at Harrisonburg, Virginia, on February 20th, AMELIA BOWERS, dear cousin of the Rev. Gilbert R. and Mary A. Underhill.

May she rest in peace!

COE.—Entered into life eternal, on February 27th, at his residence in T. B., Maryland, JOHN ALEXANDER COE, M.D. Very really he was the beloved physician.

"O Lord our Redeemer, grant rest unto all who have fallen asleep in holiness, and fit them for Thy Heavenly Kingdom, where Thou livest and reignest forever."

RATHBONE.—On February 25th, in Washington, D. C., MARY BARRY, widow of Robert C. RATHBONE, and daughter of the late Dr. S. J. Jackson, U. S. N.

Grant her eternal rest, O Lord!

VAN BUREN.—At Easton, Pa., December 29, 1920, HARRIET ADELIA VAN BUREN, widow of James Laurin Van Buren of Indianapolis, Ind., and mother of the late Bishop of Porto Rico, retired. Aged 93 years.

MEMORIAL

FREDERICK DU MONTIER DEVALL

The Standing Committee of the diocese of Tennessee, mindful of the loss which the diocese and the Church at large have sustained by the sudden departure from this world on February 8, 1921, of the Very Rev. Frederick Du Montier Devall, Dean of St. Mary's Cathedral and President of this Committee, do place on record this expression of their appreciation of his life and works. Having finished his course in faith he now rests from his labors.

Throughout his ministry Dean Devall manifested an eagerness to labor that far exceeded his supply of physical strength to accomplish. His active mind and rich intellectual gifts, together with a keen sense of priestly opportunity and obligation, made him a valued, effective, and consecrated worker and officer in Christ's Holy Church. He gave himself unreservedly and untrudgingly to his manifold duties and performed them with clear vision and good effect.

May the dear Lord grant him the rest and peace of Paradise and a share of the inheritance of His Saints in Light.

MOTHER HANNAH

[In loving memory of the Mother Founder of the Sisterhood of St. John the Divine, Toronto, Canada, 1881-1921.]

Just forty years ago a little group of Church people in and near the City of Toronto were praying for the revival of Religious Life for women in Canada, and hoping for the founding of a Canadian Order of Sisters. To-day as they look back, members of the group who remain, and a great company who have joined them since, offer heartfelt thanks to God for prayers answered and hopes fulfilled in the life of MOTHER HANNAH, who entered into rest on Ash Wednesday morning.

Mother Hannah was herself Canadian born, a daughter of the Rev. John Grier, rector of Belleville, Ont. After her marriage to Horace Charles Coombe, she lived some years in England, where she found her Church home at St. John the Divine, Kennington, of which all through her life she spoke with great affection and gratitude. In 1881, then recently a widow, she returned to Canada, and entering into the hopes and plans of her friends in Toronto, quickly became their leader, and realized her own vocation to the Religious Life. She spent her novitiate at St. Mary's, Peckskill, and after her profession there, encouraged by the Community that had so kindly welcomed her, she returned to Toronto, and with two novices to form the nucleus of the new Community she became the first Mother of the Canadian Sisterhood of St. John the Divine.

Those who knew her in the days of small things and of anxious and tentative beginnings, and have watched the growth of the Community and of its activities, realize how much has been due to the Mother's own gift, and character, and to her deep apprehension and personal experience of the dedicated life. For many years in the fullness of her powers she watched loyally and lovingly over the inner life of the Sisterhood, eager that the spirit of those who wait constantly upon the Lord should be the spirit in which all outward works of mercy and service should be offered to Him. Beyond the Community in the general life of the Church there are few indeed who have exercised a greater influence for good than the Mother Foundress. It is not usual to find, in one person, skill in nursing, teaching, Church embroidery, and architecture, besides sound knowledge in theology and Church history, training in devotional life, and experience in parish visiting and mission work. These varied gifts brought Mother Hannah into easy contact with many lives, while her sympathy, and her shrewd and kindly judgment not untouched with humor, enabled her to disarm prejudices, solve difficulties, and lift to a higher level of hope and courage a really vast number of those who sought her counsels. Besides the personal influences in life and worship which grow up about a convent home, the Sisterhood of St. John the Divine has now amongst its special activities a surgical hospital for women, a home for aged people, and two large schools for girls, one at Oshawa, Ontario, and one at Regina, Saskatchewan. The Mother Foundress lived to see the little seed, entrusted by our Lord to her wise and devoted care and planted in soil which at the time did not promise to be congenial, grow by His blessing into a fair and fruitful tree. Her memory will be treasured by many in love and prayer. May she rest in peace and perpetual light shine upon her!

J. C. R.

POSITIONS OFFERED

CLERICAL

CLERGYMEN OR LAYMEN, MARRIED OR single, wanted in new order for mission work. No vow of poverty or celibacy. EVANGELICAL CATHOLIC SOCIETY, Box 1426, Washington, D. C.

A LOCUM TENENS IS DESIRED FOR A short period of aggressive parochial work. Reply, MID-WESTERN-342, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

TWO OR MORE INSTRUCTORS IN ORDERS wanted at Church School for boys. Right salaries for right men. Address RECTOR-346, care LIVING CHURCH, Milwaukee, Wisconsin.

PUPIL NURSES FOR A SPECIAL COURSE, for one year, in eye, ear, and throat work—also Post Graduate nurses, for a course of four months or longer. Certificates given at end of course. For further information, apply to SUPERINTENDENT, Episcopal Eye, Ear, and Throat Hospital, 1147 Fifteenth street, N. W., Washington, D. C.

AN ORGANIST-CHOIRMASTER FOR CHRIST Church, Sharon, Conn., position made vacant by death of J. Forbes Carter, organist for past thirteen years, fine organ, women's voices, good field for pupils, only Churchman need apply. Address C-343, care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR 1921-22, AS MASTER IN the grammar department of a Church school, an unmarried man with teaching and playground experience. Apply St. ALBANS SCHOOL, Washington, D. C.

POSITIONS WANTED

CLERICAL

A PARISH WITH OPPORTUNITY FOR work—present charge limited—by experienced clergyman. Good reader, preacher, and organizer. Not afraid of work. \$1,700 and rectory. Address VITA-342, care LIVING CHURCH, Milwaukee, Wis.

YOUNG, MARRIED PRIEST, WOULD LIKE teaching or parish work. Good preacher. Free in June. Best references to Canadian, English, and American colleges and work. Address C. E.-345, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED YOUNG PRIEST requires parish in the South or Southern California. Preacher and Organizer. Apply to T-330, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, GOOD preacher and organizer. Highly recommended. Address E-324, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, OVER FIVE years in present Cathedral position, desires immediate change. Boy Choir Specialist—American, communicant, and a thorough musician. References exchanged. Address MASTER-338, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS CHAPERONE OR companion to lady travelling abroad for the summer. Best references exchanged. Address all communications **APARTMENT I, The Gladstone, Eleventh and Pine streets, Philadelphia, Pa.**

PARISH AND CHURCH

AUSTIN ORGANS.—Contract for the enormous Eastman organ at Rochester, 178 stops, goes to Austin along with several smaller contracts just closed. The smaller will have the same proportionate care in tonals and solid workmanship as the larger. Dominating influence of Austin organs universally acknowledged. **ARSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.**

ONE HUNDRED HYMNS CHOSEN FROM the New Hymnal for sale. These books were bought by St. Albans School and found not appropriate for school use. The books are in excellent condition and will be sold at 20 cts. each. Please address the **HEAD MASTER, St. Albans, Sycamore.**

WANTED, DISCARDED OR UNUSED Hutchins' Hymnals and copies of small word edition of old Hymnal. Will pay packing and shipping expenses if in good condition. Address **POVERTY-344, care LIVING CHURCH, Milwaukee, Wis.**

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

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

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

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.

ECCLESIASTICAL STATUES BY ROBERT ROBBINS are on view at the **LITTLE SHOP, 10 Park street, near Beacon street, Boston.**

UNLEAVENED BREAD—INCENSE

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

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed especially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-Measurement Forms free. **MOW BRAY'S, Margaret street, London, W. I. (and at Oxford, England).**

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

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ST. ANDREW'S CONVALESCENT Hospital, 237 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sunparlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE.**

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THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

FOR SALE

TYPEWRITERS FOR SALE. IN excellent condition. Remington No. 6, \$20.00. Oliver No. 3, \$20.00. Oliver (billing machine), \$35.00. These machines are now in use, but are to be replaced by extra wide carriage machines for special work. Address **C. A. G., care LIVING CHURCH, Milwaukee, Wis.**

TRAVEL

ENGLAND. BEAUTIFUL NORTH WALES. Two ladies, long experience in a girls' boarding school, will chaperone three or four girls to England sailing about June 8th, returning mid-September. One month London visiting places of interest in and around city. Motor tour through Shakespeare's country, Stratford-on-Avon, Warwick, Kenilworth, en route North Wales. Will take house probably Dolgelly, picturesque old world town five weeks. Motorings through entire country visiting Edwardian castles, Harlech, Conway, Carnarvon. Opportunities golf, tennis, fishing, boating, bathing. Some social life. Address **Box-341, care LIVING CHURCH, Milwaukee, Wis.**

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PIPE ORGAN, JOHNSON MAKE, 27 STOPS, Two Manuals. Now in use. May be examined in place before removed to make room for new organ required to meet demands of enlarged congregation. Episcopal Church. Immediate delivery for cash. Address, **Chairman, S. MENDELSON MEEHAN, Mt. Airy, Philadelphia, Pa.**

MISCELLANEOUS

ECCLESIASTICAL COLLARS—"HAND Made". Are most beautiful. Demand from your dealer "YALE" Clerical Collars. Made in standard and special sizes, Anglican and Roman styles. Your pastor will appreciate our catalogue. Kindly send us his name and address. **YALE MILLS, Troy, New York.**

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CHURCH SERVICES

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
The Rev. Norman Hutton, S.T.D., rector.
The Rev. Robert B. Kimber, B.D., associate.
Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, 8:30, and 11:00.
March 13th, the Rev. E. H. Merriman.

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.)

CHRIST CHURCH, CHICAGO

65th street and Woodlawn avenue
Sundays, 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.
Rev. HUBERT J. BUCKINGHAM, rector.

ST. BARNABAS' CHURCH, DENVER

13th avenue and Vine street
Rev. CHARLES H. BRADY, rector, Rev. CHARLES H. MARSHALL, rector emeritus.
Sundays: 8, 11 A. M., 5 P. M.

CATHEDRAL OF ST. NICHOLAS, NEW YORK

Orthodox-Catholic
(Holy Eastern Confession)
15 East Ninety-seventh street.
The Most Reverend ALEXANDER, Archbishop;
Rt. Rev. PATRICK, Vicar General;
Very Rev. LEONID TURKOVICH, Dean.
Divine Liturgy (Mass) (Slavonic), 10 A. M.
Solemn Vespers (English), 5 P. M.
English speaking priests may be found at the Cathedral House, 15 East Ninety-seventh street.

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.
N. W. R'y or "L" to Main street, Evanston.

CHRIST CHURCH, SAVANNAH, GA.

The Colonial Parish of Wesley and Whitefield
Sundays: 8 and 11:30 A. M.; 8:15 P. M.
Rev. JOHN DURHAM WING, D.D., rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 18th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Canon Underhill of England. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, St. Andrew's House, 199 Carroll street, Brooklyn. The church, which is one block west of Court street on Carroll street, may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court street car.

NEW YORK.—The annual retreat for acolytes for Greater New York and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 12th, from 5 P. M. to 9 P. M. Those desiring to attend should notify the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

INFORMATION BUREAU



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

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

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

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

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

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

NEW CAMPAIGN OF ENGLISH LIFE AND LIBERTY MOVEMENT

Aims at World Fellowship — National Church Assembly Refuses Added Grounds for Divorce—Unveiling of War Memorial

The Living Church News Bureau }
London, February 11, 1921 }

THE new Bishop of Manchester (Dr. Temple) had a most cordial reception when he made his entry on the platform at Queen's Hall on Monday last to preside at a series of evening meetings convened by the Life and Liberty Movement. These meetings extend over the whole of this week, and inaugurate what it is hoped will prove a new campaign of usefulness in the Church. What is quaintly described as "Chapter II." of the Movement—Chapter I. being marked by the successful passing of the Enabling Bill—aims at the promotion of fellowship in the Church, the Nation, and the world. Its purpose is to help people to a vision of what the Church of Christ can be, and, in particular, to help the Church of England, through its newly-established councils, to become a real self-governing organization, freed from all hindrances, corruption, and abuses.

The Bishop of London was the first speaker on Monday evening, and in giving his blessing to the effort his lordship said he could not address the chairman as "My Lord Bishop" for the first time without wishing him Godspeed in the name of the people of London in his work in Manchester. Dr. Ingram described his part in the meeting as being at once the most dignified and the most subordinate. He was there, not to take any part in the discussion, but to give his blessing; to inaugurate the London Week. This latter duty he fulfilled by making three observations on the subject of that evening's meeting, which was The Call for Fellowship between the Churches. First, he said, unless we take the flowing tide that is setting towards reunion we may find divisions widened; secondly, we have hitherto tried to present the King in His beauty in a broken mirror: and, thirdly, with regard to the task before the Church of producing peace among the nations the Bishop asked how we could with decency urge the nations to unite unless Christians first united themselves. He welcomed the discussion which was to follow as a step towards fulfilment of the vision of Christian reunion.

After Major-General Sir Frederick Maurice had spoken, the Archbishop of York, in a characteristically earnest and eloquent address, said that the supreme need of the Church was for peace. Peace did not come, however, from the signing of parchments or covenants, but only when preceded by the spirit of fellowship overcoming the spirit of suspicion. But the spirit of fellowship would be a phrase and not a power unless it was the fruit of faith. Up to now all efforts at reunion had reached an *impasse*, but they must endeavor to discover a new road, and make a start along it. There were two fundamental questions. Was the Christian religion one of aspiration only, or was it one of revelation; and was there such a thing on earth as the Church of God, a spiritual reality created of God? The quest for which the Lambeth Conference made its appeal was not merely for the unity of a Christian spirit but for the unity of a body of Christ. Quest, however, was the wrong word, for this unity existed, as there could be only one Church, one body of Christ. What they had to do was not to seek it, but to realize it and make it visible among men. The episcopacy might be the stumbling-block, but all they asked was whether, given the ideal, there was any other way by which the new stage could be reached.

Principal Selbie, of Mansfield College, Ox-

ford, speaking as a Free Churchman, said that he was entirely in sympathy with the new movement of the Life and Liberty Campaign, which set out to establish real fellowship and aimed at the intensification of the whole religious life of the land.

Tuesday evening provided an interesting discussion, in which Dr. Orchard, Miss Maude Royden, and the Rev. Studdert Kennedy took part, on Fellowship in Industry. Ash Wednesday evening was appropriately devoted to a meeting of penitence for "broken fellowships", the principal speakers being the Bishop of Manchester, Mrs. Creighton, the Bishop of Kensington, and Dr. David, master of Rugby School.

NATIONAL CHURCH ASSEMBLY ON DIVORCE

There is not much to record concerning the concluding sittings of the National Church Assembly on Friday and Saturday last week. I reported in my last letter that a decision had been reached on Thursday concerning the important matter of the election of churchwardens, it being agreed that the election should be by the vestry and parochial meeting jointly. With this compromise we must perforce be content! On Friday the Assembly discussed Lord Parmoor's motion that it is not desirable to increase the grounds on which divorce may be granted. After an animated debate, Lord Parmoor's resolution was carried unanimously. On Saturday a draft measure was approved enabling the Ecclesiastical Commissioners to establish pensions for disabled beneficed and unbeneficed clergymen. At present, the scheme will be confined to England, and will not apply to priests who are permanently employed on other than spiritual work, but would include returned missionaries doing pastoral work in this country.

The attendances during the final stages fell off in a marked degree; doubtless the extended sittings had wearied not a few. At the same time, it is well to remember that if the Parochial Councils measure had not been lightened by the postponement of

Clauses 8 and 14 the Assembly might be sitting even now.

WAR MEMORIAL UNVEILED AT OXFORD

The Prince of Wales on Tuesday afternoon unveiled at Oxford the memorial at Magdalen College to commemorate the fallen. (It will be recalled that His Royal Highness was an undergraduate at Magdalen for two years preceding the war.) The memorial, a cross surmounting a slender pillar, is graceful in its simplicity, blending well with the beautiful and ancient tower over the entrance to the cloisters, which forms a background to it. The ceremony was of a purely "domestic" nature, the company consisting of members of the college and the relatives and friends of those whose names are recorded.

SUMMER CONVENTION FOR CLERGY AT OXFORD

As a further outcome of the Anglo-Catholic Congress of last June, it has been definitely decided to hold a convention for clergy at Oxford this summer. The opening date has been fixed for July 18th, and the Bishop of Oxford has consented to act as president and to preach the opening sermon. The subject of the papers will be "Priestly Efficiency". A local committee of members of the University and the City of Oxford is now in existence, the chairman of which is Dr. Kidd, the Warden of Keble. Accommodation will be arranged for at least one thousand.

The offices of the "Fellowship of Servants of Christ" are now established at 32, George street, Hanover Square, London, W., and all communications should be sent to that address, to the secretary, the Rev. H. A. Wilson.

MORALITY PLAY FOR ABBEY RESTORATION

Eight representations of the morality play *Everyman* are to be given in the hall of Westminster Church House in aid of the Abbey Restoration Fund, under direction of Mr. William Poel and Mr. Ben Greet, on February 14th and 28th, March 7th and 14th. The male parts are to be taken by well-known London priests. The play will be given in its primitive form, without unnecessary embellishments. The Bishop of London and the Dean of Westminster will give the two opening addresses.

It may be noted that the Restoration Fund has now reached the sum of £151,000.
GEORGE PARSONS.

THE CANADIAN NEWS LETTER

The Living Church News Bureau }
March 5, 1921 }

Parochial Missions

THE Church in Canada is receiving valuable help in many ways as a result of the visit of Fathers Frere and Bickersteth of the Community of the Resurrection. They have been holding parochial missions and retreats for clergy and giving special addresses. Next week Dr. Frere is to speak at Holy Trinity Church, Toronto, on the Lambeth resolutions. These mission priests are responsible for the devotional arrangements of the Association of Prayer for the Church in Canada. A school for clergy will be held in St. John's parish house, Montreal, from April 4th to 8th. Father Frere and Father Bickersteth will give four lectures on The Art of Teaching the Uninstructed; Father Frere, a course of four on Religious Movements in the Nineteenth Century. Each afternoon at 4 there will be a session for general discussion. At night open lectures are to be given by Father Frere.

Western Field Secretary for Board of Religious Education

One of the first results of the Forward Movement so far as the Board of Religious Education is concerned, was the purchase of the Sunday School Institute publications and the Church Record Sunday School publications and the issue of the first official

Sunday school periodicals for the Church of England in Canada.

A second step in development of the Board's work, also as a result of the Forward Movement, is the appointment of a western field secretary.

The field secretarial policy of the G. B. R. E. as approved by the General Synod is to appoint a field secretary for each of the ecclesiastical provinces as soon as possible. It was understood that the first appointment to be made would be for the Province of British Columbia. As, however, only one secretary could be appointed at the present time, it was mutually agreed that the territory of the first appointed secretary should include as well the Province of Rupert's Land until a secretary was appointed for this latter province.

After conference with the Western bishops, following the annual meeting of the board last October, and careful consideration by the executive committee authorized to secure the appointment, the Rev. William Simpson, rector of St. Barnabas' Church, Calgary, was unanimously chosen, and has just recently accepted. Mr. Simpson has taken the greatest interest in Sunday school work in the diocese of Calgary and also in his former diocese of Qu'Appelle, where he instituted the Sunday school by post.

Miscellaneous Items of Church News

The Rev. R. F. Nie, late of Niagara diocese, has been appointed organizing secre-

tary for the Church Bible and Prayer Book Society in place of the Rev. J. R. Martins, who resigned owing to ill health.

Major the Rev. C. C. Owen, formerly rector of the Bishop Cronyn Memorial Church, London, Ont., and for many years rector of Christ Church, Vancouver, B. C., is leaving Valparaiso on March 5th to care for one of the five vacant charges in Chile.

Friends of the late M. R. Jennings, editor and managing director of the *Edmonton Journal*, who died at Victoria, B. C., on February 19th, have started a movement to provide a lasting memorial in the form of a

stained glass window to be placed in Christ Church, Edmonton.

The Bishop of Montreal has accepted an invitation to preach each day at noon at Trinity Church, New York, and to conduct the Three Hours Service at that church on Good Friday.

On Monday afternoons in Lent, the Very Rev. Dean Quainton is delivering lectures to women on Mysticism in Christ Church Cathedral schoolroom, Victoria, B. C.

The Rev. Dr. Symonds is giving a course of lectures on Wednesday evenings in Lent at Christ Church Cathedral, Montreal, on *The Social Principles of Jesus*.

NATIONAL ASSOCIATION OF ORGANISTS ADDRESSES CLERGY

Asking Suggestions and Co-operation — Special Music at the Cathedral—Church Club Service in Memory of Bishop Burch

New York Office of The Living Church
11 West 45th Street
New York, March 7, 1921

THE following circular letter has been sent out by the National Association of Organists from the headquarters of the Church at the Holy Communion in this city:

"To the Clergy of America:

"The National Association of Organists, through its committee for promoting the interests of organists, begs to present to you the following facts concerning the preparation and musical equipment the organist must have to carry on his work effectively, and regarding his relations with the church he serves.

"It is hardly necessary to state that, rightly conceived and executed, music has a great devotional value, and that its planning and maintenance are of prime importance.

"The organist must possess high intelligence, and, having secured a good general education, must thoroughly master the various subjects which are essential to his work. He must keep abreast of the times by constantly studying the best new music.

"As the organist of a church is nearly always the choirmaster, he must have a knowledge of voice training, and a wide acquaintance with vocal literature.

"He must not only be in full sympathy with the devotional function of religious music, but he must be trained in its use and be familiar with its history.

"It is obvious that this work involves as much preparation and equipment as that of a person entering any other profession. The music of the Church cannot be adequately rendered by those who have not the requisite qualifications.

"In view of these facts the Association asks you to consider whether the organists who are serving your churches receive the recognition and encouragement they deserve. Do you keep in close touch with them, thus preventing them from feeling isolated? Such contact will reveal the scope of their attainments, and possibilities of service as yet unrealized.

"The Association would also express its grateful appreciation of the inspiration which organists are receiving for the better performance of their work in many a church throughout the country.

"What of the future? It is undeniable that the standards of Church music have greatly improved during the last few years. It is equally true that unceasing vigilance, persistent education, and really trained musical leadership are necessary to continue that improvement. The conditions under which organists work must be such as to induce the finest young men and

women to enter that profession—or ministry, as it can rightly be termed.

"One encouraging fact is the increased interest in religious education. Vacation Bible schools and week-day Church schools require music, and organists may assist greatly in working out the musical programme. This affords valuable experience for young organists under proper supervision.

"The Association invites your suggestions and also your coöperation. It is reaching organists throughout the country. What message can it take them from you? What do you need that they can learn to supply?

"There are also special musical problems in your churches that await solution. The facilities for training organists can be increased, and young players encouraged to take up the study of the instrument. A used organ returns real results in producing the material from which your trained leadership will come. You may also be able to organize a committee to advise with you and your organist on all musical matters in the parish, thus securing a continuity of musical policy that is often lacking.

"The Association hopes to become a clearing house of facts and methods, at the service of all the churches of the country. Its aim is the advancement of Church music, and a better understanding between clergy, congregation, and organist."

This Association is reported to have about eight hundred members, of whom about two hundred live in New Jersey. It is particularly strong in New York City and in Philadelphia.

MUSICAL SERVICE AT THE CATHEDRAL

The choir of the Cathedral of St. John the Divine has prepared an extraordinary programme of music to be sung on Sunday evening, March 13th, at 8:15.

At this hour an organ choral-prelude will be played, as written by John Sebastian Bach [1685-1750] and founded on the words, "O Man, Behold thy sins so great", and a motet written by John Christopher Bach [1642-1709] for double choir (eight part writing) to the words "I wrestle and pray".

While the offerings of the congregation are being collected for the music fund, another composition by J. S. Bach—a chorus for double choir (eight part writing)—"Come unto Me, all ye that labor", will be sung. The music is from the imperishable *St. Matthew Passion*; the words were adapted from St. Matthew's Gospel by Sir John Stainer.

The choir will sing the *Missa Papae Masselli*, (six part writing), the masterpiece of Giovanni Pierluigi da Palestrina [1526-1594], composed about 1562 and sung in the Sistine Chapel on June 19, 1565. At that time Church music had lost all relation to the services it was supposed to illustrate, being founded for the most part on secular melodies. The necessity for reform was realized, and a resolution calling for it was solemnly passed in a full sitting of the Council of Trent. This mass was afterwards recommended as a model of what Church music should be.

In order that the music may be heard under conditions approximating those of its first rendition, the choir will proceed after the offertory to St. Saviour's Chapel, directly behind the high altar, and will sing the mass there. The effect of the music thus sung by an unseen choir should be conducive to a reverent and devout appreciation of the beauties of this great model of pure Church music.

IN MEMORY OF BISHOP BURCH

The Church Club will hold a memorial meeting for the late Charles Sumner Burch, Bishop and Doctor, on Tuesday evening, March 15th, in the club rooms, 53 East Fifty-sixth street.

Addresses will be made by the Rev. William T. Manning, D.D., Bishop-elect of New York, and others.

CHURCH SERVICE LEAGUE

The annual meeting of the national committee of the Church Service League was held at the Church Missions House on February 18th. All but six of the thirty-five members were present, and Mrs. John W. Howell, first vice-president, was in the chair.

Reports showed thirty-nine diocesan councils organized, and that there is no province without at least one diocesan council. Of the five provinces already organized, the second, fourth, and fifth sent delegates.

Dr. Milton and the Rev. C. N. Lathrop addressed the committee in the afternoon.

The president elected for the year is Mrs. A. S. Phelps; the secretary, Mrs. Paul Sterling. The Executive Committee consists of the officers, Miss Frances W. Sibley, Miss Grace Lindley.

The diocesan council of the League met on the 25th, many delegates from various organizations testifying to the favor with which the League idea of coöperation is received. Mrs. Theodore Sedgwick is elected chairman; Miss Margaret King, secretary.

YOUNG PEOPLE AT KENTUCKY COUNCIL

FOR THE first time in the history of Kentucky's diocesan councils, young people this year had a definite place. On the night after the council proper 250 boys and girls of 15 or older met in the Cathedral House for a supper and a conference led by the Rev. Gardiner L. Tucker. Five societies reported through their presidents. There was a service of preparation for the next day's corporate Communion of the young people. Three societies have been organized since, with the watchwords of prayer, study, fellowship, and service. A bulletin will shortly be published by the combined societies, to report accomplishments and plans, and a committee will disseminate plans and foster new units. The Louisville societies have joint meetings quarterly.

BISHOP NICHOLAI IN OHIO

BISHOP NICHOLAI of Serbia was the luncheon guest of Bishop Leonard in Cleveland on February 24th. At Oberlin, as the guest of President King of the University, he addressed 1,500 students and professors in the college church. The same evening, in the Methodist church, to which all congregations of the town came, he preached a deeply spiritual sermon, and answered questions. The next morning in Christ Church he received Holy Communion at the hands of the Rev. Louis E. Daniels, the rector. On Sunday afternoon, in Trinity Cathedral, Cleveland, Bishop Nicholai preached to a large audience composed of the congregations of the Greek, Russian, and Serbian churches in this city. Bishop Leonard gave cordial greeting to visiting clergy and people. The Lord's Prayer was said by the clergy, each in his own tongue, after which the different national flags were carried to the front and the choir sang national anthems, closing with the Star Spangled Banner. In the procession, headed by the crucifer and choir of Trinity Cathedral, were Bishop Leonard, Bishop Nicholai, Archbishop Alexander of America, and the clergy of the Orthodox Churches in Cleveland.

MASSACHUSETTS AUXILIARY TO HAVE BOOK OF REMEMBRANCE

For Those Who Have Worked and Given—President Bell on Practical Christianity — "Radical" Societies Meet—Bishop Moulton on Mormons

The Living Church News Bureau
Boston, March 7, 1921

A BOOK of Remembrance is to be established in the diocese in connection with the fiftieth anniversary of the Woman's Auxiliary and the Jubilee Fund, in which will be inscribed the names of the women of the diocese who during the past fifty years have shown their interest in missions and Church extension through their works and gifts. The Massachusetts contribution will be known as The Alice R. Thayer Memorial. The book of Remembrance will be dedicated at the anniversary meeting of the Woman's Auxiliary on November 3rd, and subsequently kept in the archives of the Cathedral. The plan is:

The women in every parish and mission are asked:

1. To share in the Jubilee Fund through contributions from every woman as far as possible.

2. To make their gifts a memorial to the women workers, especially for missions, in the parish, who have died, and a thanksgiving for some who are still interested and active.

3. Send the list of names, with name of parish, to the secretary of the Jubilee Fund Committee, Miss Bessie Paine, Lee street, Brookline.

PRESIDENT BELL AT THE CATHEDRAL

President Bell, of St. Stephen's College, is giving the noon-day Lenten addresses at the Cathedral this week. His general theme is Practical Aspects of Christianity. The subjects for each day are as follows: Monday, Four Practical Helps; Tuesday, Creeds and Deeds; Wednesday, The Dogma of Human Dignity; Thursday, The School of the Will; Friday, Liberty, Equality, Fraternity, and Responsibility.

TO DISCUSS INDUSTRIAL DEMOCRACY

The Boston chapter of the Church League for Industrial Democracy and the Fellowship of Reconciliation have arranged for a meeting at the Twentieth Century Club on Monday, March 14th, at 3:30 P. M. Elizabeth Gurley Flynn and the Rev. Richard Roberts of the Church of the Pilgrims, Brooklyn, will speak on What Industrial Democracy Means to Me.

BISHOP MOULTON FINDS GOOD IN MORMONS

In speaking of Bishop Moulton's recent visit to the Church of the Ascension, Fall River, the rector said:

"What he had to say about the fine qualities of the Mormons must have been something of a surprise to many. He told us that he presented the case as he found it, and his words of commendation were hearty and convincing."

THE PROPORTION OF GIVING

The rector of Emmanuel Church, Somerville, has written an effective answer to those who object to the quota which the finance committee of the diocese has sent to each parish. He says:

"It is not uncommon to hear a parish apportionment referred to as excessive. The figures look large to those who are accustomed to think of their financial responsibility in terms of parochial activities. Those, too, who have had the securing of apportionments in hand heretofore are naturally somewhat stunned when what seemed to be the limit of accomplishment two years ago is multiplied by three or by six. Those who excuse their own failure even to try, by

such considerations, might ponder the analysis of the general Church contributions during 1920, remembering that the Presiding Bishop and Council used a uniform rule in determining the quotas asked, throughout the country.

"Five dioceses gave 100% or more of their quotas; 2 gave from 90 to 99% of theirs; 1 gave from 80 to 89%; 4 gave between 70 and 79%; 10 gave between 60 and 69%; 10 gave between 50 and 59%; 8 gave between 40 and 49%; 19 gave between 30 and 39%; 20 gave between 20 and 29%; 8 gave between 10 and 19% and 2 secured less than 10%.

"Massachusetts is in the class giving between 30 and 39%. The fact that she is thus representative of the general average is not cause for too smug satisfaction.

BISHOP NICHOLAI IMPRESSES CHICAGO AUDIENCES DEEPLY

In Sternly Prophetic Utterances— Campaign for G. F. S. Lodge— Parish Nursery—Passing of the "Flop" House

The Living Church News Bureau
Chicago, March 7, 1921

CHICAGO has been honored this past week with a visit from Bishop Nicolai Velimrovic of the Orthodox Church of Serbia, who has spoken many times daily at meetings and services held by churches and lay organizations. The Bishop told, in the words and with the power and poise of the prophet, of conditions in Europe to-day, and particularly in little Serbia, his native land, the gateway to the East. He asked for the prayers of America, "The youngster of the world", that Europe might yet turn and be saved.

The Bishop addressed a meeting of many prominent men and women at the Drake Hotel on March 1st, under the auspices of the Chicago Committee of the Serbian Child Welfare Association of America, dwelling chiefly upon the crying needs of the little children of his land. On Wednesday he spoke at Trinity Church, and at the University of Chicago. On Thursday he addressed a large gathering of ministers at the Morrison Hotel, under the auspices of the Chicago Church Federation. The Rev. Horace Agnew Johnston presided. Bishop Anderson (whose guest Bishop Nicolai was) was present and some of our clergy.

One wished that the Bishop's sad and thrilling message might be told to thousands here and elsewhere. He spoke of the darker darkness in Serbia since the war, the beaten cornfields, the three and one half millions of orphans there, of politicians more stupid and more greedy than before, of the peasant folk, the least guilty, and of their animosity to the town folk who had lost their faith in God and Christ. He spoke of the gratitude of the Serbian Christians to Americans for their charity, and of the cheer they had from the Geneva Conference. He regretted that nothing had been done at the Conference to relieve the persecution of the Russian Church, and that no positive stand had been taken to state clearly the Church's position as to war and revolution.

In a brief, graphic picture, with many homely, apt illustrations, the Bishop told of the fight of the Eastern Church five hundred years ago against Islam on Kossovo field. During those centuries Eastern faith has proved Christ stronger than Mahomet. That faith has persisted in the Eastern Church, but Eastern Christians fear for the future of Europe. Civilization passes like

Massachusetts raised her self-appointed quota; she refused even to try to raise her proportion of the budget which the whole Church had officially adopted. If the forty dioceses which gave more than forty per cent. of their apportionments had limited themselves as did Massachusetts, the work of the Church would have been more handicapped than it is to-day. If we had not thus limited our own undertaking, perhaps we might have carried a fair share of the load too. Perhaps the figures do look large, but others to whom they were just as large, in proportion, have achieved success."

"THE WORLD IS MY PARISH!"

Dr. Mann gave an interesting announcement in Trinity Church yesterday relative to parish pledges, saying:

"It is pleasant to note how the loyalty of Trinity parishioners stands the test of time and distance. A few weeks ago two pledges towards the parish budget were received, one from France and the other from China. Last week another pledge reached me from India!"

RALPH M. HARPER.

the winds, but the soul remains. Christianization is the only good and constructive civilization. Americanization without Christianization means bolshevism. Europe is suffering to-day for her sins. Christ has forgiven seventy times seven, and now it seems that He is the Judge, turning away, rejected, leaving Europe and going through the gate of Serbia to Asia.

"Pray for us," pleaded the Bishop. "Pray in America. Beware of the example of the old world! Send us not your gold and silver for food so much as send us converted men. Convert your politicians, your members of the press, your journalists, to preach Christ."

"Christ is choosing the perfect stones, the marble of all the churches, to complete His Mystical Body in heaven. He thinks only of one Church, made from those true to Him of all the Churches (our phrase) here. Civilizations are moving pictures, made by man. Without God they perish. The soul, the spirit, lives. The war is against ourselves, not against externals."

The Bishop was to speak at the morning service at the Cathedral on Sunday and at St. James' Methodist Church in the evening. On Monday he is to address the clergy of the diocese at the Round Table meeting.

CAMPAIGN FOR G. F. S. LODGE

About fifty women assembled in the G. F. S. Lodge on February 21st, to hear plans formulated by Mr. R. A. Cassidy, an expert on campaign work, to purchase the Lodge. As the option on the property expires May 1st, this must be done before then. Mrs. R. B. Gregory presented the needs and told of the very reasonable purchase price, \$35,000.

Mr. Cassidy outlined the campaign plans, which include appointment of a small executive committee and five chairmen of committees, each to choose ten workers. Two initial gifts were announced, \$5,000 from the G. F. S. members—\$3,300 of which is already in hand—and \$5,000 from the chairman of the campaign committee.

The enthusiasm evoked was such that three chairmen and many members agreed to serve then and there.

At the next meeting on February 28th five committees were chosen from a selected list of 500 names. The committees are at work, reporting once a week at the luncheon hour, and it is hoped all the money will be subscribed by March 21st.

Mrs. R. B. Gregory is chairman of the executive committee.

NURSERY AT THE ATONEMENT

The parish of the Atonement has established its nursery which is now in good

running order. Every Sunday morning parents may bring their babies and children to the temporary nursery on the second floor of the parish house and place them under competent oversight during the service. A corps of mothers have volunteered for this special labor.

PASSING OF THE "FLOP HOUSE"

A Chicago dispatch quotes Lieut. Col. Marcussen, head of the industrial department of the Salvation Army for the states west of the Mississippi, as saying:

"The day of the dormitory, or more accurately the flop house, has passed. The kind of men who used to come to us seeking free beds, or glad to get them for a dime, now ask for private rooms. Since prohibition became effective I have closed several of our workmen's hotels, including one in Chicago and another in Kansas City."

D. O. K. QUIET DAY

Sixty-five women were at the quiet day held under the auspices of the Daughters of the King at the Church of the Redeemer, on February 24th. The Rev. Dr. Hopkins gave four meditations on Some Principles of the Communicant Life, using as the basis of his addresses Canon Bright's hymn, "And now, O Father, mindful of the love". The obligations, the privileges, the blessings of the communicant's life were all emphasized by the speaker.

DR. HOPKINS RECOVERS FROM ACCIDENT

The Rev. Dr. Hopkins is recovering from the accident of January 19th, where he broke off the upper joint of his right index finger while closing a window in the parish house. He writes in the parish Kalender:

"We have now made it impossible for such an accident to occur again even to anyone as stupidly careless as I was. I have much encouragement by my musical friends who assure me that my piano playing, such as it is, will not be entirely crippled by the loss of this joint. Incidentally, I am really helped by this accident, for now I can honestly give a little reason for my poor handwriting. I hope that within two months the wound will be healed."

ROBBERY

Criminals of all kinds are particularly active in this great frontier town. That they are no respecters of persons was proved by the dangerous adventure of the Rev. H. L. Cawthorne, rector of St. Luke's Church, Chicago, on the night of March 3rd. Mr. Cawthorne was returning home after service at St. Luke's, which is at Western avenue near Polk street on the West side, when he was held up by three young adepts, who covered him with their guns, and took nearly ten dollars in cash, and a valuable gold watch and chain. This is the second time that Mr. Cawthorne has been robbed. He went through the regular procedure of reporting the incident to the police, with the usual results.

H. B. GWYN.

CHURCH BOARDING AND DAY SCHOOLS

IN THE spring of 1919 a committee was appointed to aid the General Board of Religious Education in making a survey of Church boarding and day schools. The chairman, the Rev. William G. Thayer, D.D., after visiting a large number of schools and investigating most of the others by agents or correspondence, reported that while the schools had been a potent influence for good the Church has done nothing for their maintenance. Dr. Thayer recommended aid in maintenance and salary list for certain approved schools, but no aid for building and equipment until funds were increased. No appropriations were made in 1920.

The committee, continued as the Commission on Church Boarding and Day Schools of the Department of Religious Education, has set forth a tentative definition of a Church school, as (1) one whose property is legally secured to the Church or an affiliated organization, (2) one whose teaching and worship follow the doctrine and

practice of the Church, (3) one in whose management the influence of Churchmen is dominant and permanent, (4) and which is not operated for private gain.

The immediate programme of the commission is (1) to provide schools for children of the Church; (2) to advise as to policy and method; (3) to set standards for gifts from the Church and for educational qualifications as the basis for granting scholarships. The commission asks the Presiding Bishop and Council to make good out of current income the scholarships now being given in approved schools; to supplement salaries and provide new buildings and equipment for approved schools. The secretary has been asked to secure from the schools information necessary for formulation of a minimum salary scale for submission to the board.

DEATH OF FOND DU LAC CHURCHMAN

MAJOR EDWIN R. HERREN, a veteran of the Civil war, died suddenly of heart failure on the afternoon of February 26th, at Fond du Lac, Wis. Wounded at Port Hudson and incapacitated for service, Major Herren later became prominently identified with the diocese of Fond du Lac, being for many years a vestryman of the Church of the Intercession, Stevens Point, a member of the Standing Committee and Cathedral Chapter, and trustee of the diocese. The funeral took place at the Cathedral on March 1st.

CHURCH WORK AT LA GRANGE, GA.

TO TURN OVER to the mills at La Grange, Ga., the property of the Church's "settlement" there was merely to liberate the Church from relationships that had become a hindrance. The Church's programme is now being carried out in the Church's own way, based upon catechetical instruction.

Two women workers, trained nurses, one a trained teacher of long experience, assist the vicar, the Rev. J. W. Fulford, and at each of the two churches there is a Church school every Sunday as well as two services. Kindergarten occupies five days of the week, and the higher grades receive instruction two days each week. They use the Christian Nurture Series, systematically; and confirmation classes regularly held are planned to bring the Bishop every two months. Visiting carries the Bible and Prayer Book into every home.

"The good feeling towards us in the community," writes the vicar, "the growing interest of the people, their hunger for just the thing the Church alone can supply, cannot be told in any report." The mission ministered to over 5,000 people, however, in three months of this winter.

CONVOCAION OF NEW MEXICO

THE CHURCH in New Mexico, it was stated at the convention in Silver City on February 1st, during the past ten years has increased 33% as compared with an increase of population of only 10%. And the district as a whole has gained 60%. Confirmations bring the number of communicants to over 3,000. The present realty holdings of the Church total \$487,690. New churches are being erected in Clovis under the Rev. W. W. Brandner, and under the Rev. Hunter Lewis at Mesilla Park, which makes the sixth church this zealous missionary has projected in the district. Albuquerque, Gallup, and Las Cruces have all acquired new rectories. St. John's, Albuquerque, has purchased lots which will allow of expansion in the near future. This parish has installed a large pipe organ.

St. Clement's parish, El Paso, has bought six lots two miles from the mother church in University heights and plans a mission house which is the first unit in a complete parish plan. A population of over 70,000 is more than one parish can minister to, and other missions must be established. The Church of the Holy Faith, Santa Fe, the only parish which has met its first year's Campaign quota, has been operating a parish school that is now self-sustaining,

with 31 children from Church families, one Jew, 17 Roman Catholics (of whom 10 were Mexican), 1 Indian, 1 Swiss, 2 Quakers, and 26 "Protestant". The Presiding Bishop and Council have helped to acquire the present property and the hope is that the school will soon become a junior college for girls. There is distressing need for such a school and rapidly growing demand.

The convocation left to the Bishop appointment of members of the Council under the new plan of organization. Chancellor, treasurer, and registrar were reelected.

The delegates were stirred to enthusiasm by the addresses of the Rev. Dr. Gardner of the Department of Religious Education and the Rev. Mr. TenBroeck of the Nationwide Campaign.

NOVICE PROFESSED

ON ST. MATTHIAS' DAY, novice Mary Angela, of the Order of the Incarnation, was professed as a Sister of the order in the chapel of the order at Grossmont, Cal., diocese of Los Angeles. She was presented by the mother superior. Only a few witnesses were present, special friends of the novice. The officiating clergyman was the chaplain-general of the order, Father Glover. The form of profession followed was that of the Priest's Prayer Book, including bestowal of veil and girdle and the coronal of flowers. After the profession a Eucharist was celebrated by the chaplain.

Sister Mary Angela comes from the Marquette Cathedral and is one of the co-founders of the order in which she is now a sister. Before entering the religious life she was a distinguished educational leader in Michigan, as well as a communicant active in every department of Church life in her native state, in which she taught for many years. Sister Mary Angela was in St. Petersburg just when the great war opened, and suffered much inconvenience in getting out of Russia to England, losing some of her belongings.

DEATH OF C. G. HINSDALE

THE CHURCH in MILWAUKEE is greatly saddened by the death of Charles Graham Hinsdale, which occurred at Columbia Hospital on Saturday, March 5th, at 1:30 A.M. Mr. Hinsdale had been in ill health for some time but had improved and resumed a part of his daily work. On the Tuesday evening before his death he had attended a meeting of the Cathedral Chapter, of which he had been a member since its formation. He was also treasurer of the Cathedral and at that meeting asked for the election of an assistant treasurer since the condition of his health was so precarious that he feared he might be unable to perform all the duties of the office. Miss Bertha C. Benz was accordingly chosen to that position. That night he was taken worse. On Thursday he was removed to the hospital and was to have been operated upon on Saturday morning but died before the time of the operation.

Mr. Hinsdale had been connected with the work of the Cathedral since its foundation in the early seventies and his life was entwined about that work. As treasurer and in other capacities he devoted a great deal of time to it and it would seem that no member of the chapter could with such difficulty be spared. Born in Milwaukee in 1857, the son of devout Church parents, the Church was the mainstay of his life. In 1888 he married Ida L. Smith, daughter of a former Governor of Wisconsin, whose interest in and zeal for the Cathedral have always been equal to his own. Mr. Hinsdale was also treasurer of the Church Club of Milwaukee. He is survived by his widow and by a brother and a sister.

The funeral service was held at the Cathedral on Monday afternoon, being conducted by Bishop Webb, Dean Hutchinson, and Canon St. George. The pallbearers were men associated with Mr. Hinsdale in the Northwestern Mutual Life Insurance Company, and the members of the Cathedral Chapter attended in a body. Interment was in Forest Home Cemetery.

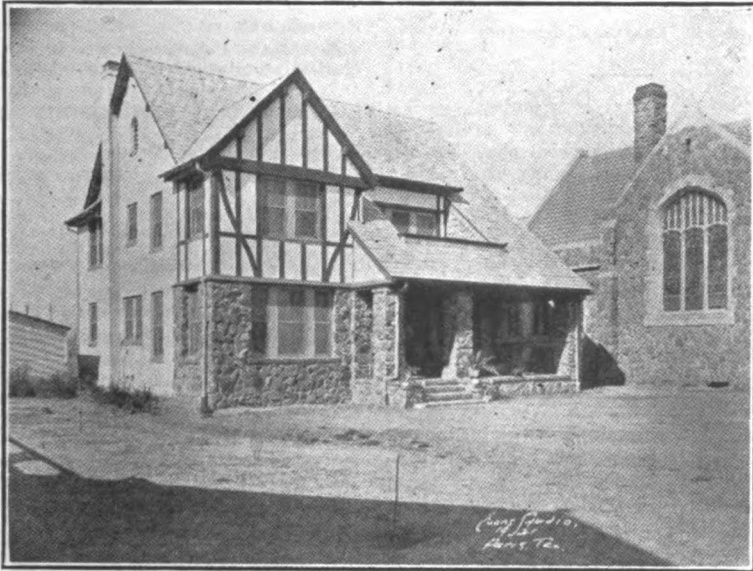
A TEXAS PARISH GROWS

FOUR YEARS AGO the city of Paris, Texas, was practically wiped off the map by a very disastrous fire. All but one of the churches were burned, the whole business section, and twelve of fifteen blocks of the better residence section.

In 1917, under the rectorship of the late Rev. Dr. J. K. Black, the present handsome church was erected. After his death in

THE YOUNGEST PARISH IN INDIANAPOLIS

THE CHURCH OF THE ADVENT, Indianapolis, is less than two years old. Consent was given to its organization in April 1919 and an abandoned Baptist church was purchased in the best residential section of the city. The first rector, the Rev. G. H. Richardson, Ph.D., entered upon his work early in March 1920 after services for a few months by the



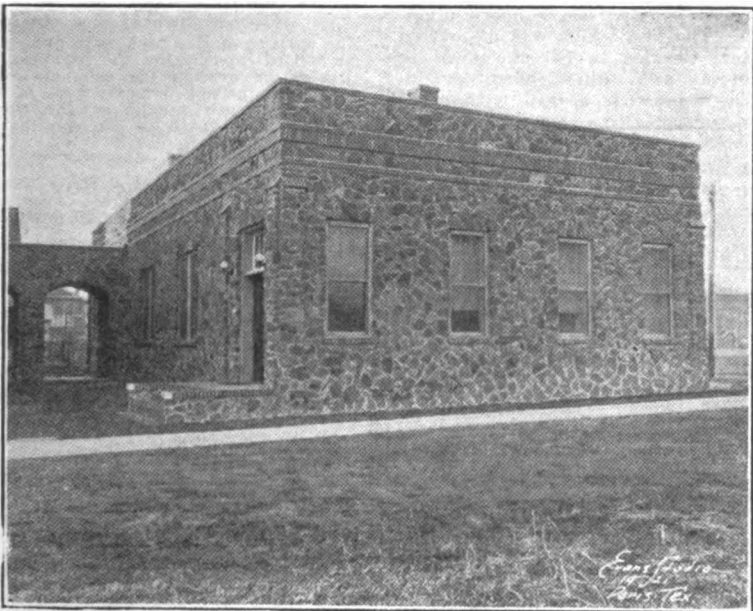
RECTORY, CHURCH OF THE HOLY CROSS, PARIS, TEXAS

March 1919, the Rev. Harold G. Hennessy became rector. Reorganization of the work has resulted in building the new rectory and parish house during the past year, the whole property having a valuation to-day of about \$90,000.

Under the impetus of the Nationwide Campaign, the parish made further material and spiritual progress. During the past year the extra-parochial expenditures have amounted to \$2,000 where under the old system the apportionment of \$200 for

Rev. C. E. Bishop. The growth of the parish has been phenomenal, so that there are to-day 236 communicants, a Church school of more than 250, a woman's guild of 106 members, and a number of other organizations. A large addition built a year ago for the Church school is already so crowded that it has been necessary to assign it to the primary department alone, while the congregations are so large that chairs are necessarily brought in to accommodate them.

Plans are now being made for a parish



PARISH HOUSE, CHURCH OF THE HOLY CROSS, PARIS, TEXAS

general missions had not been raised in many years. The budget for local work has been increased by three.

The annual convention of the diocese of Dallas met in this parish this year, for the first time in the history of the diocese outside the city of Dallas. A strong Brotherhood has made possible an increased work among men. The parish house is being used not only for the organizations of the parish but for the benefit of the community.

house shortly to be erected and there have been subscribed to the building fund \$25,000 by communicants and \$10,000 by others. Plans have also been drawn for a new church building. During the year a pair of gold-plated candelabra were presented by Mrs. H. Bliss, and a solid silver chalice and paten by Mr. and Mrs. J. Sargent, both of these being the work of Gorham.

The rector ascribes the vitality of the parish largely to the fact that his people

are encouraged to read and study in regard to the Church and are actually doing so. A large number of books are constantly circulating through the parish, the gifts of laymen. Among other books forty-two copies of Dr. Atwater's *Episcopal Church* are in constant circulation.

SEEKING A CHURCH CONFERENCE CENTER

THE TRUSTEES of the Wellesley Conference are seeking a permanent center for establishing a Church Conference. Realizing that it may not be possible permanently to obtain the use of the splendid facilities at Wellesley College, and the desirability that the Church should own its own center for such a purpose, a movement is being made to obtain such a center and hold it on behalf of the Church. A volunteer committee meeting last year decided that the three great essentials for carrying out this project were a Commission, Prayer, and a Prospectus. The Commission is now formed; the work of Prayer is already begun; and the Prospectus has been issued and will be sent to anyone interested on application to Miss Josephine F. Bumstead, Executive Secretary, 12 Berkeley street, Cambridge 38, Mass. The need that is felt is for a conference center including a permanent site with grounds and buildings adapted to the use of conferences, institutes, national organizations, etc.

SUMMER SCHOOLS OF THE SECOND PROVINCE

THE SESSION of the Princeton summer school will be held from June 27th to July 8th, with Bishop Matthews as acting president and the Rev. G. Ashton Oldham as pastor. Canon DeVries will conduct the general Bible hour and Mrs. Biller the Life Work class. Distinctive courses will be offered by the departments of Religious Education, Missions, and Social Service; there will be training classes for G. F. S. associates and members and for workers in the Church Mission of Help; President Bell of St. Stephen's College will conduct a class in personal religion for juniors; and there will be a week-end conference for the Brotherhood.

The other summer school of the Second Province will be held at Hobart College, Geneva, N. Y., from July 11th to 22nd. Bishop Stearly will be president and pastor. Bishop Brent will conduct the general Bible hour, and Mrs. Biller the Life Work class. The programme is in other respects similar to that at Princeton; but there are variations.

At both schools a recreation committee will help to preserve the balance of work and play. The students will this year be divided into regular and special classes, the former receiving preference in campus accommodation.

DEATH OF SISTER BEATRICE

SISTER BEATRICE, elder of the two remaining English Sisters who went to the Hawaiian Islands in 1867, at the request of Kamehameha IV and Queen Emma, to establish a school for Hawaiian girls, died suddenly but peacefully on February 20th, in her 92nd year.

Born at St. Erth, Hayle, Cornwall, England, in 1829 she early became a member of the Sisterhood of the Holy Trinity, Devonport, England, of which Miss Lydia Priscilla Sellon was the founder. Miss Sellon with the Sisters, Eldress Phoebe, Sister Catherine, Sister Beatrice, and Sister Albertina, went to Honolulu and established the school now so widely known as St. Andrew's Priory, which was opened on Ascension Day 1867.

The King gave the land to the English Church for the first wooden buildings, which were still occupied by the school when Bishop Restarick arrived in 1902. Upon this land the Bishop's House now stands, adjoining property having been purchased for the new St. Andrew's Priory, completed in 1910. On the arrival of Bishop Restarick

rick, the first American Bishop, the English Church having transferred its property to the American Church, he took over the school and Sisters Beatrice and Albertina, at their own request, retired after thirty-five years of service. They have lived ever since in a small cottage in the school grounds, where for almost nineteen years their influence has continued under the new administration. It may be said that they educated three generations of Hawaiian girls.

Sister Beatrice was known and loved throughout the territory, and many girls were given her name in baptism.

Retaining her remarkable memory, her mind alert and every faculty active, she was in her usual health to the last, when without warning at eventide she fell asleep as easily as a tired child. "So He giveth His Beloved sleep." The body was removed to the Cathedral at 11 p. m., where watchers took their turns until the burial service next day, in charge of Bishop Restarick and Canon Ault, with all the Honolulu clergy in the chancel.

Sister Beatrice was interred in the Church's consecrated portion of Nuanu cemetery, in the same grave with Eldress Phoebe, who was buried in 1890 at the age of 69 years. Sister Albertina survives.

UNITY MOVEMENT IN WASHINGTON

ST. JOHN'S CHURCH, Washington, D. C., where the Rev. Canon George William Douglas, D.D., of New York, is acting rector, has a series of week-day afternoon Lenten services in which, in the hope of promoting the spirit of unity the speakers include men of various religious bodies, among them being Bishop McDowell (Methodist), several senators and representatives, the chaplain of the senate (a Baptist), Professor Howard A. Kelly of Johns Hopkins University, Colonel W. C. Rivers, commandant at Fort Myer, as well as a number of Bishops and distinguished clergy of the Church, concluding on the afternoon of Easter Day with the Bishop of Washington. Canon Douglas is himself the preacher for most of the Sunday mornings in Lent. In a prospectus it is stated that the prophetic rather than the priestly office is emphasized through these services. It is worthy of note that the Washington daily papers have spoken very highly of these services.

DEATH OF REV. G. C. RAFTER

THE REV. GEORGE CHARLES RAFTER entered Life Eternal on February 27th, after an illness of but a few hours. His peaceful death was a fitting close to his long and useful life. He had recently celebrated his eighty-second birthday, when hundreds paid tribute to his character and influence.

Mr. Rafter was born in the Province of Quebec, on November 5, 1838. He received his bachelor's degree in arts from Kenyon College in 1863. He was ordained deacon in 1866 by Bishop Kemper, and advanced to the priesthood by Bishop Kerfoot in 1867. The first fourteen years of his ministry were spent in Pennsylvania. He came West in 1880, ministering in Central City and Golden, Colorado. In 1882 he left Golden to become rector of St. Mark's Church, Cheyenne, and remained in the service of this parish until his death. His life in Cheyenne covered a period of twenty-two years as rector and seventeen years as rector emeritus, during which time he has officiated at 292 marriages, 310 burials, and 579 baptisms.

In 1886 Mr. Rafter laid the cornerstone of the present St. Mark's. In 1892 his health was somewhat impaired, and he was granted a year's leave, which he passed in England and the Holy Land, spending Christmas in Jerusalem. In 1904 he resigned as rector of St. Mark's and became rector emeritus. The honors which have come to him cannot be enumerated, but among them may be mentioned the chaplaincy of the senate of the Wyoming Legislature, which post he had held almost continuously since 1883. He was high in masonry, and was well-known in every good work.

At 9 A. M. on March 2nd, a memorial celebration of the Holy Communion was held, and the body lay in state in the chancel. At 4 o'clock the burial service was read by the Rev. Charles A. Bennett, rector of St. Mark's, the clergy of the district being in the sanctuary. Members of the vestry acted as pall bearers, and the choir sang favorite hymns of the rector emeritus. The church was filled with friends, among them Bishop McGovern and Father Hartman of the Roman Catholic diocese and the Greek priest of the Eastern Orthodox Church. Interment was in Lakeview cemetery, Cheyenne.

LOS ANGELES DIOCESAN ANNIVERSARY

THE BISHOP of Los Angeles observed on St. Matthias' day the twenty-fifth anniversary of his consecration. Bishop Sumner and the Rev. William Pratt, D.D., were present at an early private celebration, the latter having been present at Bishop Johnson's consecration. Bishop Johnson attended a later festival celebration at St. Matthias' Church, Los Angeles, when Bishop Stevens was celebrant.

Bishop Johnson, now much improved in health, is working strenuously for the diocesan institutions under his care. In these twenty-five years the clergy have increased from 40 to 104; the parishes from 14 to 42; the communicants from 3,020 to 12,214; Church school scholars from 1,404 to 5,133; and property values from \$172,000 to \$1,700,000.

AFRICAN MISSIONARY CALENDAR

THE REV. S. D. FERGUSON, rector of St. Mark's Church, Cape Palmas, Liberia, sends *St. Mark's P. E. Church Missionary Calendar for 1921*, "with moon phases, public and local holidays, etc." The Rev. Mr. Ferguson printed this calendar himself, and made the half-tones which decorate it. One recalls that Mr. Ferguson also made the concrete blocks out of which the new St. Mark's was constructed!

CHICAGO CATHEDRAL BURNED

THE INTERIOR of the premier Cathedral building of the American Church, the Cathedral of SS. Peter and Paul, Chicago, was destroyed by fire last Sunday night, March 6th. The fire, which was discovered by the Rev. Charles L. Street, priest in charge, shortly after nine o'clock, originated in the organ. It spread with great rapidity, notwithstanding that a large number of engines were speedily pumping streams of water into the burning edifice. One of the sisters, in the mission house adjoining, was slightly overcome by the clouds of smoke that poured into the house and with some difficulty was helped down a fire escape. Early reports place the loss at about \$100,000 with insurance of about \$80,000.

The Cathedral was opened for services on Easter Day 1861, when the Cathedral movement in this country was in its inception. Erected on the corner of Washington and Peoria streets, it was at that time in the best residence portion of the city. The locality gradually changed, the residence section moved farther and farther away, and the Cathedral was left in the heart of the red light district of the west side. Bravely has it maintained its work for righteousness in the midst of its evil surroundings. A clergy house, a mission house, and Sumner Hall, a parish house, were added gradually to the property. A group of sisters from the Community of St. Mary was established at the mission house and a social settlement was slowly evolved. The work attracted nation-wide attention, especially during the period when Dean Sumner, now Bishop of Oregon, was at its head.

The sacred vessels and vestments were saved, but with damage to some extent. Among the losses are the tablets to the memory of each of the past bishops—Whitehouse, McLaren, and Toll—who have been associated with the work. The clergy house, mission house, and Sumner Hall are saved.

Don't Buy These Books

UNLESS YOU ARE WILLING TO THINK

What is Christianity?

By GEORGE CROSS. \$1.25, postpaid \$1.35
This book is a comprehensive survey of the rival interpretations of Christianity.

The Spread of Christianity in the Modern World

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A survey of the history of missions since the beginning of the modern era and a discussion of the present situation in India, Japan, China, Africa, the Ottoman Empire, the Americas, and the islands of the sea.

The Religions of the World

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What are the great religions of the world and what elements do they hold in common? The author ably answers this twofold question in seventeen chapters that read as easily as a story.

The Revelation of John (REVELATION)

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The author explains the meaning of the book as it was intended to be understood by those to whom it was first addressed. Special attention is given to the explanation of such terms as "beast," the anticipated end of the world, the millennium, and the new Jerusalem.

The Gospel in the Light of the Great War

By OZORA S. DAVIS. \$1.50, postpaid \$1.65
This book is designed as a workable manual for the preacher who is facing the opportunities of the pulpit in a new age. The suggestions offered are examples of a profitable way to work the rich mine of biblical and recent literature.

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FAMINE SUFFERERS

LATE CABLEGRAMS from the Near East call for help for 65,000 Armenian refugees in and near Constantinople, for 100,000 in Armenia, for 60,000 Greeks in Pontus arriving from the Caucasus, for homeless Assyrians trying to reach North America, for maintenance of 3,500 Armenian orphans in the Lebanon district, and 1,800 Syrian orphans near Beirut.

From China the Rev. F. J. Griffiths, missionary, writes that so great is the need of the 45,000,000 famine sufferers of the five northern provinces in proportion to the supply that the old and infirm must be left and food given only to those who will best be able to carry on their daily work when normal conditions reappear. To distribute the grain judiciously the elders and magistrates of the city or district are asked to designate the most needy. These are given metal discs which are presented on each application for help, and every means is taken to prevent grain being given to others than those originally intended.

Two gifts of half a million each have been contributed by the Rockefellers and the Red Cross. The students of St. John's University, Shanghai, have raised many hundred dollars for the fund and have made themselves responsible for a district in Southern Chilli. The total contributions from the United States to the China Famine Fund at Peking amount to \$3,210,758, with possibly an additional round million sent otherwise direct to China. There are many home movements to increase the fund, and more than 4,000,000 China "Life Saving Stamps" (each selling for 3 cents) have been sold. American housewives are also increasing the fund by self-denial movements.

DEATH OF DR. MATTHEW D. MANN

AFTER ATTENDING noon-day service on March 2nd, Dr. Matthew D. Mann of Buffalo, N. Y., lay down for his afternoon rest which became the long rest from which no man awaketh.

Dr. Mann is best known to the world in general as the surgeon who operated on the late President McKinley at the time of his assassination, but perhaps to Church people he was known not only as warden of St. Paul's Church, Buffalo, his untiring work as a lay reader in the Laymen's League and as a member of the Brotherhood of St. Andrew, but also as the father of the Rev. Arthur Mann of China. Dr. Mann, like St. Luke, proved that a physician, even when he is a foremost surgeon in a large city, can still be a beloved disciple, for when he was not in his pew on Sunday it was because he was reading service himself either in a jail or in some tiny mission station. He is survived by his wife, one daughter and four sons. Bishop Ferris conducted the funeral services, assisted by Dr. Jessup from St. Paul's Church, on Friday afternoon.

BISHOP BRENT IN SCOTLAND

BISHOP BRENT, who has been giving the Duff Foundation lectures, which consist of one each week for five weeks in the Universities of Aberdeen, Glasgow, and Edinburgh, is quoted in an Aberdeen paper as saying at the second lecture given in that University that he had chosen as his subject *The World of To-morrow*.

"The world of to-morrow is not to be a matter of guesswork but our creative responsibilities. It is for us to choose the possibilities of to-morrow as it lies within ourselves. The goal of life is to achieve a two-fold fellowship, a fellowship with God, and with all mankind in God.

"The Church is the storehouse on earth of our divine resources, and our first loyalty to the Church was to the Church as a whole, not to our national Church, our denominational Church, or our local Church. The Catholic Church—a Christian word which has been much misunderstood—is the Church considered as a whole, and our com-

plete resources are in the whole Church. It is our duty to secure those resources."

Bishop Brent was also one of the speakers at a large missionary meeting held under the auspices of the Aberdeen United Free Presbytery in the Second United Free Church. His topic was *The Needs of the Child Races*, by which term he designated the negro race, the Indians, and the Orientals on the Pacific coast and the Philipinos.

Bishop Brent has been obliged to postpone his return to America but expects to sail March 12th.

PAROCHIAL MISSIONS

A PREACHING MISSION will be conducted by the Rev. Francis L. Beal, rector, at St. Paul's Church, Peabody, Mass., from March 13th to 18th.

THE Rev. Frank Flood German will conduct a three days' mission, March 17th, 18th, and 19th, in Christ Church, West Haven, Conn.

BEQUESTS

THE WILL of Howard Baker of Buffalo leaves \$300 to St. Matthias' Church, East Aurora, N. Y.

ST. PAUL'S CHURCH, Owego, N. Y., has received \$15,000 by the will of David Russell Greene, for a memorial chime and wall tablet, with the promise of \$10,000 more. This bequest was published last week as for St. Paul's Church, Oswego.

EARLY IN February announcement was made of a large gift to the Church in Detroit, Mich., through the will of Mrs. J. Emory Owen, who died on January 29th, in her 87th year. The will was filed on February 3rd, and mentions both St. Paul's Cathedral and Christ Church as residuary legatees. Perhaps \$500,000 will be equally divided between them after other specific bequests are cared for. It is the largest gift ever made to the Church in the diocese of Michigan.

MEMORIALS AND GIFTS

AN ALMS BASON has been presented to the Church of the Holy Communion, South Orange, N. J., by the rector's aid society. It was made by the Gorham Company of New York City.

THE ALTAR SOCIETY of St. Mark's Church, Newark, N. Y., has presented a pair of seven-branched candlesticks in memory of the late rector the Rev. F. W. Feary.

A BRASS processional cross has been given to St. Thomas' Church, Bath, N. Y., by Mr.

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A CHIME of eleven bells presented to the Church of the Holy Communion, St. Louis, will be ready for dedication on October 9th. This will be one of the finest chimes in the city—the heaviest bell weighing 3,050 lbs. The manufacturers are the McShane Bell Foundry Company of Baltimore.

ON FEBRUARY 27th two tablets were unveiled in St. John's Church, York, Pa., in memory of former rectors, the Rev. Charles James Wood and the Rev. Arthur Russell Taylor, D.D. One was inscribed:

"In Memory of
THE REV. CHARLES JAMES WOOD,
Rector of this Parish
From October 1, 1894, to May 9, 1906.
Eminent in Scholarship;
Broad in Sympathies;
Distinguished in Achievement;
Lover of Men."

The other:

"In Memory of
THE REV. ARTHUR RUSSELL TAYLOR, D.D.,
Rector of this Church, Under Whose
Ministrations and Leadership from
October 19, 1906, to January 7, 1918,
this Parish greatly prospered.
Renowned as Author; Revered as
Rector; Beloved as a Man."

The Rev. Arthur Chilton Powell, D.D., a former rector, preached a historical sermon. At the evening service memorial addresses were made by the Rev. William N. Gamble and the Rev. Fremont N. Hinkel. The history of this parish is closely interwoven with that of the nation. Its bell called the Continental Congress to its sessions in York in 1777-1778. The headquarters of General Gates in York were but a short distance from the church. Irving in his *Life of Washington* gives the text of a letter sent by Wilkinson to Horatio Gates, challenging the latter to a duel "behind the English church".

NEWS IN BRIEF

ALBANY: Just before Lent the Rev. Dr. B. W. R. Taylor, rector of St. George's Church, Schenectady, invited the Ministerial Association of the city to a conference on the observance of Lent as a spiritual necessity. It resulted in a unanimous decision to hold special Lenten services in all the churches, and particularly to emphasize Holy Week.—CENTRAL NEW YORK: The mission at Sherrill and Kenwood (Rev. S. R. MacEwen in charge) will be known as the Church of the Redeemer, Sherrill. On February 26th, a committee of four ladies of Christ Church, Oswego, presented the Rev. Dr. Richmond H. Gesner a cineraria, among the blossoms of which was an envelope well filled with gold and bank notes, a thankoffering from the people for his fifteen years as their rector. The 27th was the anniversary of his rectorship and ordination. The Rev. Edwin G. White has been made director of lay readers for the fifth district of the diocese. On account of the shortage of clergy it is more and more necessary to use laymen. A number of parishes are cared for by students at Hobart College. Six missions are cared for by laymen, who are giving full time.—FOND DU LAC: Sister Clare, of the Sisterhood of the Holy Nativity, died last week at the convent. Her work for several years was at All Saints' Cathedral, Milwaukee.—GEORGIA: St. Paul's Church, Augusta, joining in a laymen's movement in preparation for a community revival, with the consent of the Bishop, held a united prayer meeting, when prayers were made by the Methodist and Christian ministers, and the sermon was preached by the Presbyterian minister. Requests have come from many members of other communions for a repetition of the service, which made a profound impression. The clergy of the Albany archdeaconry visit the railroad shops, county farm, jail, and hospitals, at Bainbridge, for services and short addresses.—HARRISBURG: At the annual diocesan meeting of the Woman's Auxiliary on February 3rd, a diocesan council of the Church Service League was organized: president, the Bishop; chairman, Mrs. A. M. Drinkwater; secretary, Mrs. H. S. Knight. Two women will represent each of the diocesan organizations, and five were appointed

to represent the Church at large.—MICHIGAN: A pageant, *The Modern Magi and the Modern Challenge*, successfully presented in St. Paul's parish house, Jackson, on February 27th, was written by Mrs. Ernest E. Osgood and Miss Lucy F. Gibson, a daughter of the late Bishop of Virginia. The Rev. Wythe Leigh Kinsolving, in charge of the parish, rewrote and rhymed part of the words and composed additional matter.—MILWAUKEE: The treasurer of the United Thank Offering for the diocese has issued a circular letter announcing that hereafter the offering will be from all women of the Church. The aim for the next offering is \$1,000,000, Milwaukee's share being estimated at \$5,000. Headquarters for the diocesan supply department have been established at All Saints' Cathedral, where two days a week, Wednesday and Friday, cutting and shipping of material will be done. During January 645 made garments were sent out in 51 consignments. The Extension Department plans to extend its work in the southwestern part of the diocese, to reach every parish and mission this year.—MISSOURI: The Church of the Holy Communion, St. Louis, has just purchased three lots, giving it an additional seventy-five feet on the principal east and west thoroughfare, to be used as a playground. It was purchased at a cost of \$15,000, \$12,000 of which was contributed within thirty days.—SPOKANE: Sunday school enrolment at Prosser has increased from 12 to 34; Dean Severance has four or five hundred children in ten Church schools under his charge, and larger quarters are needed at Northport; Roslyn with over 200 children has organized a branch at Ronald, a neighboring mining camp, with over 100 children already enrolled.—TENNESSEE: The Standing Committee has chosen the Rev. Charles T. Wright as president vice the Rev. F. D. Devall, deceased,

The American Church Monthly

SKELDEN PRABODY DELANTY, D. D., Editor

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MARCH, 1921

VOL. 9, NO. 1

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and the Rev. Charles F. Blaisdell to fill the vacancy. Trinity Men's Club, Clarksville, was recently addressed by the Rev. J. M. Maxon, the honor guest. The Christian Healing Mission is being carried on regularly in Nashville with two public services a month and some twenty-five prayer circles all over the city. The Rev. Prentice A. Pugh is the spiritual director.—**VIRGINIA:** A farewell service arranged by the Valley Convocation was held in Christ Church, Winchester, on February 27th, in honor of the rector, the Rev. Robert A. Goodwin, who is to reënter mission work in China. The principal speaker was Bishop Gravatt of West Virginia. Mr. Goodwin will on April 1st take charge of the Kuling School in China.—**WESTERN NEW YORK:** The rebuilt and renovated parish house of Trinity Church, Buffalo, destroyed by fire just before the synod was to meet there last fall, is once more being used.—**WEST TEXAS:** Bishop Aftimios of Brooklyn, head of the Syrian Greek Orthodox Church in North America, while touring the southern states visited Victoria and celebrated for his people in Trinity Church, using the elaborate service and vestments of his communion. Trinity's rector, the Rev. Louis A. Parker, was on the reception committee and a guest with the Bishop at dinner.

Educational

PRINCETON UNIVERSITY is usually counted a Presbyterian institution—perhaps due to the prominence of Presbyterian scholarship in its faculty—although it was founded under royal charters which required non-sectarianism. Late official figures, however, show that 33.1% of its student body are professed members of our own Church. The analysis of Church membership in the fall of 1920 shows 531 Churchmen, 512 Presbyterians, 93 Methodists, 78 Congregationalists, 72 Roman Catholics, 56 Hebrews, 44 Baptists, 33 Dutch Reformed, 32 Lutherans, 25 Unitarians, and 20 Quakers.

The Magazines

THE *Constructive Quarterly* becomes with each year more and more surely a radiating center for ideas on Christian Unity gathered from all parts of the world and worthy to be heard in all. So in the current number, the first of the ninth year, the meetings at Lambeth and Geneva are the occasion of words of weight and of vision from India and Australia, from England, Ireland, and America, from workers and from thinkers, Roman, Anglican, and Protestant. Yet, prevailing as this subject naturally is, it is far from exclusive, for in the same number will be found also notable articles of more special or generalized interest. Thus the Methodist Bishop McConnell writes of the Church and the Larger Freedom, which, he says, "comes not just as society leaves men alone, but as it furnishes them the means to make themselves strong", a thought well worth developing. Minister van der Elst of the Dutch Reformed Church talks of mystical insight in an English quaintly correct; Dr. Kerschner, Professor in Drake University, Des Moines, discusses practical problems of consolidation among local Protestant churches, and E. Beaupin of the French Catholic Committee on Friendly Foreign Relations has much that will be new to most of us to tell of what has been done and attempted in France in this direction in the last generation and more especially during and since the great war. Leading over from such matters as these to the great theme are papers by Dr. Robert E. Speer on The Social Spirit of the Missionary Founders and by Dr. Eugene Stock on the policy of "launching out into the deep", which he finds implicit in the unreserved spirit of the Lambeth summons to hopeful adventure.

Toward the ideal of one world-wide Christian Church the watchful waiting attitude of the Roman Catholics is shrewdly ex-

pressed by a courteous Jesuit father, the Rev. Leslie J. Walker, of Campion Hall, Oxford. Others, he finds, possess the truth in part and, where some elements are kept, the rest is implicit and tends to become conscious. This appears from the interest taken nowadays in Catholic doctrine and its progressive development in modern movements. This, he says, Catholics need to recognize and help where they can.

Canon Quick of Newcastle Cathedral shows how the merits and limitations of the Lambeth Appeal come into clearer light through an examination of the Manfield Conference proposals and of Dr. Headlam's Bampton Lectures, both of which preceded the Conference. "Reunion," he says pertinently, "is often called an ideal; but in fact an ideal is the one thing it cannot be. It is a practical policy or it is nothing." This practical policy, Archbishop D'Arcy of Armagh believes, is to combine in one order all the diverse ministries, that from each communion receiving from the others "whatever commission is necessary to secure recognition". Bishop Rhinelander, on the other hand, holding unity not a humanly devised expedient but rather an enabling gift or endowment of the Holy Spirit, waiting for our realization and acceptance, thinks we must be prepared to acknowledge that "the formularies of the Reformation, like the decrees of Trent, are likely to appear as landmarks of our wanderings in the desert of division, things to be forgotten and repented of," and that we Anglicans must be at least as ready as any other group to apply this "self-denying ordinance" to ourselves.

Most outstanding of all the articles in

GOOD FRIDAY ADDRESSES

The Sacrifice of the Best

And Men's Attitude Towards It.
By E. TYRRELL-GREEN, M.A., Professor of Hebrew and Theology, St. David's College, Lampeter. Cloth, 75 cts. Postage about 6 cts.

Addresses on the Seven Words from the Cross as Revealing the Ideal Life. Also five Addresses on Attitudes Towards the Cross.

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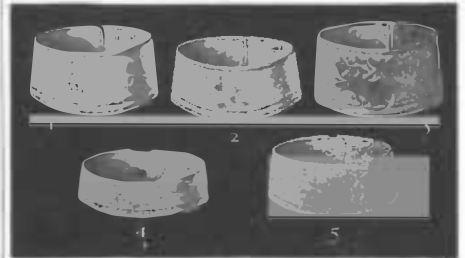
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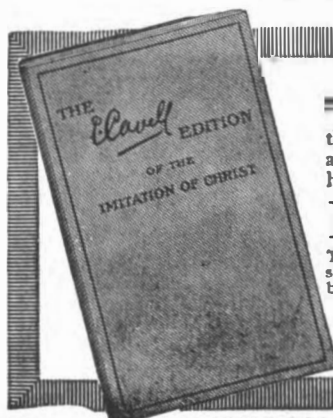
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the number is Reunion: A New Outlook and a New Programme, by Bishop Palmer of Bombay. We must, he says, cease now from looking on our own things chiefly, cease to begin our reflections about reunion from ourselves or from the present. Each man is to ask not: What has my Church stood for? but rather: What place in the life and thought of Christendom belongs to these things for which my Church has stood? No one has seen or presented the difficulties of the Continuation Committee more frankly than its chairman in the light of the experiences at Geneva. This is, he sees and says, no case for a "common-sense calculation of probabilities". If God's will is toward reunion, "improbable things must happen". If it is not, "anyhow many men's minds will be cleared. Anyhow the crucial points of difficulty will be laid bare. Anyhow we shall have done all that we can to prepare for a true and lasting union. But we hope for better things. We hope for the improbable. We hope to see the reconciling Spirit of God moving men toward an agreement about truth altogether unexpected." B. W. W.

THE JANUARY *Bible Society Record* is a programme number, telling of the world's demand for Bible texts and the efforts the Bible societies are making to meet it. There are striking illustrations and telling statements of this fundamental work in every land. "The new phonetic script promises to provide untold millions of prospective Chinese readers within the next few years; even Mohammedan constituencies are calling for Bibles; our mails are filled with appeals from all parts of the globe; the world lies so much in darkness both at home and abroad, but men are seeing as never before that the Christ of the Bible is the only hope of the world." A copy of the *Record* will be sent free on request. (American Bible Society, Bible House, Astor Place, New York.)

THE TOUGH JOB OF AN ENGLISH VICAR

THE NEW YORK *Evening Sun* says that "things are breaking tough" for the Rev. E. Lewis Blood, vicar of St. Stephen's, Newtown-row, Birmingham, England. "His job is so bad that he has inserted an 'ad' in the 'agony column' of the *London Morning Post*, which reads in part:

"Dear Friends:—I have been vicar of St. Stephen's, Newtown-row, six months. It is a very tough job; as the Bishop says, "perhaps the most uphill parish in the diocese." It is impossible for me to do it alone and unaided, so I appeal to you for help. I am sure you will when you know the hopeless position I am in.

"The parish is a huge slum of 12,000 people; the poorest of the poor, living up dark entries and in back-to-back houses. Scarcely twenty of them come to church. The church holds 600, but till six months ago the congregation numbered only 20 to 30! More than half come from outside the parish.

"There is no choir, no organ, no verger, a broken-down heating apparatus, no magazine, no money.

"The music (?) is supplied by a very small antiquated instrument which is quite worn out. Its springs are broken, its wind-pipe is beyond repair. You'd smile (or shudder) if you heard it. It sounds as if it had chronic asthma! It's simply frightful. Gets on your nerves, you know.

"The school adjoining is in a fearful state. Every window smashed to bits; great holes in the floors, in which you could put your foot; drainage out of order. Now I believe the Church will only be able to get at these people through social work. We must have entertainments, clubs, dances, but I can't do anything till the school is repaired. This alone will cost £3,000. Then it's got to be fitted with tables, chairs, cups and saucers, &c. Oh that some wealthy

man would come to our aid for the sake of the brotherhood of man!

"The Work.—For six months I have been plodding on single-handed—taking all services (ours is a week-day as well as a Sunday religion), visiting the poor and sick, chatting to the men and women in the public houses (please don't be shocked), making out returns, signing papers, managing the parish, organizing, arranging, teaching, and doing the hundred and one other things which have to be done; above all trying to bring the hopes and comforts of the Christian Gospel to these 12,000 people. I go into the public houses because I believe if the people are to be brought up to the Church, the Church must go down to the people.

"But it is so wearying and worrying.

"There is no money. Six months ago the collections averaged all day Sunday only 6s. to 8s.!! Money is wanted for the school, for an organ, for the heating apparatus, for

women workers, for social as well as religious needs. I am only just an ordinary parish priest—and quite poor.

"WILL YOU HELP ME?"

"If you are hard hearted you won't.

"If you are hard up you can't.

"But if you are neither you can. Oh that you would!

"Oh that you with cheek books would send me a nice check.

"Oh that you without would send me something.

"Please do."

One sympathizes with hardship, naturally. But many an American mission priest might retort upon this English vicar:

"There are more than twelve thousand people in my territory; but my church will only hold one hundred, and I have no school. If I had three thousand pounds, which I could transform into fifteen or twenty thousand dollars of American money, I could equip myself with parish house

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"It is not only the greatest moral lesson in the world, but one of the unexampled wonders of the Twentieth Century."—Editorial in the *Boston Herald*, Nov. 25, 1920.

"Because I have heard so many say it"

"My dear Mr. Griffith:

"The story of 'Way Down East' under your matchless direction, is so gracefully portrayed, so wonderfully told, as to be enchanting. It is inspiring in every detail. It must make you quite happy to know that so many men have come away from the picture with the conviction that they must be better men. I tell you this because I have heard so many say it. I wish to thank you in the name of the students of Notre Dame."—(Signed) JOHN C. MCGINN, University of Notre Dame, Notre Dame, Indiana.

And from the lofty Sweetness of St. Mary's—

"'Way Down East' is a most wonderful picture. It carries a forceful lesson which, God grant, the men and women of to-day may heed. By it, may they be induced to live up to the higher and nobler promptings of an exalted nature."—(Signed) SISTER M. CLAUDIA, Saint Mary's College, Notre Dame, Indiana.

Sermons on "Way Down East"

Rev. Lincoln H. Caswell, pastor of the Crawford Memorial Methodist Episcopal Church, New York City, has preached two sermons on "Way Down East".

Rev. Henry R. Rose, pastor of the Church of the Redeemer, Newark (N. J.), recently lectured on D. W. Griffith's "Way Down East", exhibiting more than one hundred and twelve colored scenes from the production.

From Coast to Coast

D. W. Griffith's "Way Down East" now is being shown from Coast to Coast—in First Class Theatres Only—and is playing special engagements at the Forty-fourth Street Theatre, New York City (Seventh Month); Tremont Temple, Boston, Mass. (Seventh Month); Woods Theatre, Chicago (Sixth Month); Sam S. Shubert Theatre, Pittsburgh, Pa.; Euclid Avenue Opera House, Cleveland, Ohio; Lyric Theatre, Cincinnati, Ohio; Poli's Theatre, Washington, D. C., and is being greeted in every city as the greatest achievement of all time in the annals of the theatre.

and school and furnishings, and those in the hedges and byways would hasten to come in!"

A CALL FOR A NATIONAL PLAN

IT IS TRUE of a planless nation as of a planless business, that it is on the road to destruction. Due to circumstances beyond our control and making for prosperity, it is possible temporarily for anything or anyone to succeed, but in the long run the programmeless fails.

America has been the programmeless nation among the few so-called great nations. We have succeeded despite our indifference to an objective. And when someone has asked us to justify our being we have always turned and pointed back to the Pilgrim Fathers and the Continental Congress.

There is much for us to learn from Germany. Because Germany had a programme and adhered to it with the utmost strictness in every department of life, she came within a hair's breadth of being a modern Rome. To be sure her spirit was diabolical and her objective the product of unspeakable lust, but these facts only show the possibilities of a programme even when of the most reprehensible type.

Is wickedness the only thing with incentive and vitality enough to organize? Must righteousness always wait for the hour of its utmost jeopardy before mobilizing its forces? And is the worthy to be non-militant and to satisfy itself with defense merely?

We in America have had no programme of any sort. We have invited millions of foreigners to our shores without a thought of the kind of citizens they might develop into without attention; we have permitted the sporadic growth of what we fatuously term a system of education, with entire neglect of that ethical factor which is by its very nature the essence of all education; we have sowed the seeds of our present industrial unrest by ignoring the possibilities of a system permitting the exploitation of natural resources and permitting law to be robbed of its necessary majesty by an anarchy as reprehensible in its first appearance among the so-called "privileged class" as it has proved inevitable in its secondary appearance among the "common people".

Now it is certain that conditions will not correct themselves. It is also sure that any interests laboring for disintegration will have a well defined programme and, of course, one of the chief features of that programme will be a vitriolic objection to anything like an organized effort on the part of contrary ideas.

We have been too readily intimidated by those disruptive factions, which, while they clamor for an unrestrained and undirected development of the free mind, themselves use every device, moral and otherwise, to spread their own propaganda and to "educate" the masses.

Wherever these people are in control of the public machinery, you may depend upon it, they lose no time pressing their own ideas upon the unconverted public and specifying a study and mastery of their theories as a part of every school's curriculum.

We Americans have had no idea of where we are going, we have simply known that we are on the way.

Perhaps Lycurgus regulated the lives of the Spartans in too great detail, but certainly the Spartans never had any doubt of the fact that their best welfare was wrapped up in the State, and that their highest interest was in service thereto.

Most of our American institutions are worth keeping, but the trouble is that the

moral content seems to have gone out of many of them, leaving only the semblance of the original. We must educate the present and coming generations into an understanding of the significance of these institutions, so that upbuilding virility may be injected into them once more.

Without doubt, whatever their intrinsic worth and ideal possibilities may be, they will not continue unaided.

America purposeless, planless, will simply go the way of every other nation that lost its character capacity to see glory in the future and to labor for the attainment of it. —*St. John's (St. Paul) Evangelist.*

UNEMPLOYMENTS

AS I WRITE two hundred and fifty-two ships are in New York harbor, either laid up for the winter or with sailings indefinite.

This means that there must be over twelve thousand five hundred seamen out of employment; and the little messboy who could not speak any English was one of them.

"He has a little money," the ship's carpenter explained to the chaplain, "but I am afraid it will all be gone before he gets work. I wish to leave fifty dollars with you, to be used for him until he gets employment."

The boy watched the proceedings without any change of expression and he did not make a sound, but his eyes followed the carpenter with a look of absolute confidence.

Two weeks later the boy was still out of work; and the chaplain met the carpenter in the lobby. He, too, was looking for a job.

"I walk all day," he explained, "and I hope to get something soon."

"There is some of that fifty dollars left," the chaplain began, but the carpenter waved his hand indifferently.

"That is all right," he said, "don't tell the lad I haven't a job. I can get along better than he can."—*The Lookout.*

NEGROES, CHURCHMEN AND OTHERWISE

THIRTY YEARS AGO, in New York, New Jersey, Philadelphia, and Chicago, there were 6 negro clergymen of our Church, with fewer than 900 communicants; now there are about 37 clergymen, with 10,000 communicants. The number of communicants has grown about twice as fast as the number of clergy to care for them.

The Church has about 140 negro clergymen, more than half coming from the Bishop Payne Divinity School for negroes, in Petersburg, Virginia.

Chicago, now believed to stand third among American cities in its negro population—best estimates placing it at 125,000—has the largest Protestant Church in North America (Baptist), with 8,500 members. One labor union local numbers more than 10,000 members. The negroes have five banks, their own life insurance company, their own building and loan association, their own hospital, their own cooperative stores. In five years they have founded five weekly and two monthly periodicals. Detroit's negro population has grown in three years from 8,000 to 55,000, reports the American Missionary.

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