



The Living Church

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No. 102

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102. "KNOWN IN THE BREAKING OF THE BREAD." Emmaus Scene. Verse by G. M.:

"Jesus is living! Jesus is not dead!
Jesus is known in Breaking of the Bread;
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And lives within our hearts for evermore."

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No. 104

103. RISEN TO-DAY. Christ above the tomb with adoring angels. First two verses of Hymn 112, "Jesus Christ is Risen To-day."
104. CHRIST IS RISEN. Florentine illustration (*Fra Angelico?*). Verses by Bishop Coxe:

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Here the angel sat but now.
'Seek not here the Christ,' he said;
'Seek not life among the dead.'

"Seek we then the life above;
Seek we Christ, our Light and Love.
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No. 201



No. 202

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202. "Christ is Risen!"

"Woman, why weepest thou?
Behold, I am alive for evermore."

Figure of the weeping woman at the tomb with risen Christ in background. Verse by Bishop Coxe:

"Christ is risen! Weep no more:
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Where, O death, thy cruel sting?
Worthy is the Lamb once slain;
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PERSONAL SERVICE is getting to be the great function of government and of society. Shall the Church of Jesus Christ abandon this idea? The great commission involves it, so it is our peculiar business.—William O. Thompson.

Statement

Set Forth by the Presiding Bishop and Council

THE Presiding Bishop and Council makes the following statement with reference to its administration, since January 1, 1920, of the work committed to it by the last General Convention:

1. The Presiding Bishop and Council is itself an agency created by canonical action of the General Convention to carry on the work of the Church in missions, religious education, and social service.

2. The Nation-wide Campaign is a movement adopted and launched by General Convention. It was not a project originated with the Presiding Bishop and Council. It was a responsibility imposed by the most general council of the Church.

3. The Nation-wide Campaign does not involve any change in the conception of the mission of the Church or in the character of the work done in fulfillment of that mission.

4. The purpose of the Nation-wide Campaign is to bring home to as many individuals as possible their personal responsibility for that work.

5. The movement is accordingly a "campaign" only in the sense that it is an intensive and therefore a temporary effort to quicken this sense of individual responsibility; but the thing for which the responsibility exists is the permanent work of the Church, and consequently the present effort must be succeeded by other organized efforts or else the work will fail.

6. The Presiding Bishop and Council recognizes its continuing responsibility to organize such efforts, and therefore either the Nation-wide Campaign or a substitute for it will be before the Church as long as the Presiding Bishop and Council is in existence, or until the General Convention otherwise directs.

7. The practical question before the Presiding Bishop and Council at the present time is this: Which, if any, of the measures employed in the course of the Nation-wide Campaign have justified themselves and should be continued and what measures should be substituted for such as ought to be discarded?

In order to answer this question intelligently, a distinction must be made between measures which conform to fundamental principle and those which are experimental in their nature.

The things deemed to be fundamental and permanent are the following:

(1) The administration of all the activities of the whole Church through a single agency as a substitute for unrelated and competitive appeals by independent agencies.

(2) The association, in diocesan quotas, of activities of the whole Church and of extra-parochial diocesan activities, with resulting emphasis on the essential similarity of all work which the people of many parishes are asked to unite in supporting.

(3) The use of a sliding scale in determining the size of diocesan quotas as distinguished from a flat-rate distribution of responsibility.

(4) The expenditure of very considerable sums of money in making the work of the Church as widely known as possible, on the principle that the money thus spent is not an "overhead charge" for collecting dollars but is rather the cost of a necessary part of the education of every Churchman.

The principle here referred to is often overlooked. It is occasionally suggested that making known the work of the Church is not an end in itself but is a mere means to a money-raising end. Hence, the contention that expenditures for this purpose must bear to the total receipts the proportion usually borne by the cost of mechanical overhead. But, upon such a theory the rector's salary would be charged as an overhead expense of collecting parochial income. Such a theory of the work of the Church can be entertained only by those who do not or cannot think. The determination by General Convention that a Department of Publicity should be organized by the Presiding Bishop and Council was a wise and statesmanlike decision. The matter was not left optional with the Presiding Bishop and Council. It was enjoined as a positive duty.

A distinction is to be noted between the foregoing matters of principle and things regarded by the Presiding Bishop and Council as in their nature experimental.

Thus, while money spent for what is somewhat loosely styled "publicity" is in no proper sense "overhead", yet any particular expenditure in the field of publicity is in the nature of an experiment.

The publication of the *Church at Work* was inaugurated admittedly for the purpose of reaching the indifferent and uninstructed; and, consequently, to accomplish the purpose, its circulation at least at the start could not be limited to those who wanted to receive it. The prescribed method of distribution, namely, by personal calls, was designed to promote fellowship and to insure the reading of the paper.

Now that the intensive period of the 1920 Campaign has passed, the distribution of the paper as already announced will be limited to such parishes as signify their desire for it and which pledge a thorough distribution.

Another experimental matter is the present method of allotting quotas to parishes.

It is undeniable that during the course of the Nation-wide Campaign there has been a notable quickening of the life of the Church.

This renewed life is shown not alone in the financial support but in personal service and devotion. A diocesan bishop in the Middle West (Colorado) reports that baptisms and confirmations have nearly doubled, and parishes in all parts of the country tell of the largest confirmation classes in their history.

One of our seminaries reports an unheard-of number of applicants for the class entering September 1, 1921, while a

diocese (Virginia) says that "the sense of responsibility to the Kingdom of God has been changed in hundreds of individuals from a potentiality to a reality."

"The diocese has been invigorated with new hopes and a growing consciousness of Emmanuel, God with us." (Erie.)

Another says: "We doubt whether you could find a diocese where the spiritual life has received greater benefit through the Nation-wide Campaign." (Missouri.)

The financial results show that the income of the Presiding Bishop and Council for the year 1920 from Nation-wide Campaign and Church school offerings was \$3,027,518.28 against \$1,424,997.27 in 1919, an increase of \$1,602,521.01, or over 112%. This increase in one year is more than the combined increases of the past 99 years.

Diocesan revenues were increased in almost every instance, and in the case of one large diocese the increase amounted to \$156,584.90, or 633%.

That the revenues of the parishes did not suffer by the outpouring of money for the missionary work of the Church is shown by the reports from 1,175 parishes (all that are available

out of 9,031) to the effect that pledges for parish support for 1919 were \$2,120,555.35 and for 1920 \$3,408,703.04, an increase of \$1,288,147.69, or 61%.

While, therefore, the measures actually taken have been followed by most remarkable results, it is not only possible but probable that ways will be found greatly to improve them. In particular there is much to be desired in the direction of closer and more direct contact between the Presiding Bishop and Council and the individual Churchman. Whether parish organizations should continue to be used as the agencies for securing support for extra-parochial work is a question which is likely to receive increasing attention. Where the parish is a compact social group, the problem is very different from the case in which parishioners are widely scattered and have few opportunities for contact. It may be that in such cases organizations should be effected independently of parish lines; but this is a matter for local determination. Meanwhile, the Presiding Bishop and Council will welcome constructive suggestions respecting ways in which the mandates of the General Convention may more effectually be carried out.

Bishop Israel's Last Lenten Pastoral

THE BISHOP'S HOUSE, ERIE, PA.

My Dear Friends:

THE times are big with future promise. Through the travail of the world a new era has come to the birth, an era as helpless, without human aid, as the new-born babe.

Two thousand years ago amid just such world agony the era of the Incarnation was brought into existence. Jesus was born.

Twenty centuries of growth and development and at last the era of brotherhood, which He practised and taught, is in immediate promise.

Human depravity, human weakness and faithlessness and pride have long delayed the realization of Christ's hopes and prayers and teachings.

At last a happy consummation is at hand. Just as the Infant Son of God, born of a woman, lay helpless in Mary's arms dependent for life and nourishment and all future work upon human love and strength, upon human care, unselfishness, and devotion, so this infant era is laid in human hands dependent upon human devotion, self-sacrifice, and human faith in man and God.

We are humanity, you and I, and upon our realization of God's call to be the foster parents of the new-born ideal depends its present life and future existence.

Shall this infant era, of a clear vision of man's duty to man, so full of the promise of the peace of God to all mankind, be nourished into maturity of strength and power by human love and devotion, as was the Infant Jesus?

That is for you and me to say.

Shall the generations to come, looking back two thousand years, on the eve of a still nobler era seen through blood and lust and suffering, say as we now do, "Alas, had our ancestors but understood and seized upon the opportunity we should not now be travailing in pain and sorrow awaiting the coming again of the greater opportunity"? The answer depends upon you and me.

To human brain and body and spirit alone, however inspired to high courage and action by moral impulses, the realization and execution of the great work of ministering to and upbuilding the principles of the new era is impossible.

A strength transcending that of the "super man" is demanded as illustrated by the failure, both physical and spiritual, of German efficiency. A strength born of the pure heart, the simple faith, the confident assurance of the God Man is demanded. A divine inspiration, a new life and hope and vision

from without, is necessary. The Infinite God alone can give these.

He has established ways and means by which humanity may receive this strength and inspiration into itself. Through human, visible means, almost invariably it must come.

Lent is the time appointed for us to remind ourselves of these high duties to the age in which we live.

We willingly gave our time, our strength, and our means in the world war for freedom and brotherhood and peace. All we had we willingly offered for God and "our boys over there". Shall we do less now for God and "our boys over here"?

That war was but an incident in the far greater and more terrible world war going on continuously between good and evil—a combat between pride and humility, selfishness and unselfishness, impurity and purity, lawlessness and self-control, justice and injustice, shame and honor.

It is so little to ask in view of the great opportunity. Let us enumerate. To renew or increase our acquaintance with God; to read again daily a part of His Holy Word; to tell over our sins of omission and commission; to attend more frequently our Father's house; to bring Him the things He loves, *i. e.*, sorrow and regret for our neglect and wrong doing—resolutions of improvement—thanks and praise for His love and goodness to us; to join the family at His table to receive the nourishing Bread of Life which He provides; to try harder to practise gentleness and truth and justice and purity and love. So little these seem and yet the promise is so great to those who do them—courage to dare, and strength to execute, and wisdom to guide in fulfilling all our duties in making the new era what God would have it, "making the world safe" for the generations to come.

The cause is an inspiration to the most daring.

The wisdom and strength are available.

The end, happiness and peace, not only for time but for eternity, is ours for the seeking, not only for ourselves, but for others.

I call on all lovers of Jesus, all admirers of the life of Christ, all believers in a God, to give up for these six weeks the recreations which appeal only to the senses and to take on the recreations which will bring not only strength to the body but quiet to the mind and peace to the spirit—recreations which satisfy the longing after the unseen.

Your friend and Bishop,

ROGERS ISRAEL.

EDITORIALS AND COMMENTS

The Church's Fiscal Policy.—I.

SOMETHING more than a ripple in our ecclesiastical sea was created by the publication in a Philadelphia paper just before the February meeting of the Presiding Bishop and Council of a letter addressed by the Bishop Coadjutor of Central New York to the President of that body in which grave charges of extravagance in the administration of the Church's finances are made. Bishop Fiske hastened to explain that the publication of his letter, before it had even been sent to the Bishop addressed, was surreptitious and without his knowledge. He had sent advance copies to several friends asking their counsel and through this process some "leak" occurred as yet unexplained. Thus the letter was given to the world as well as to the Church, and by a series of interviews the *Public Ledger* has obtained from a number of other Churchmen a like form of public criticism. So also the somewhat unusual course of learning from secular papers what certain bishops and others feel as to the Church's administration has given the opportunity to the Presiding Bishop and Council to make the Statement which we have printed on the preceding pages. We should be false to our duty if we should fail to give the most careful consideration to the whole matter.

Bishop Fiske—who must be entirely exonerated for the manner in which his letter became public—has been good enough to furnish us with an authentic copy of the letter in question. Comparing it with that printed in the *Public Ledger* we find a number of variations; and with his permission we give the authentic text as follows:

"February 11, 1921.

"The Right Reverend Thomas F. Gailor,
"My dear Bishop Gailor:

"I have just received the Bulletin on Finance of the Presiding Bishop and Council, and have been making some mathematical calculations on your budget. Apparently you are expecting to raise a little over four million dollars during the year 1921, although you reached nothing like that sum in 1920. Of this sum of four millions, I find that over \$800,000 is to be spent in central office expenses, printing, advertising, publications, travel, publicity, and other appropriations of like sort. I may be mistaken in including several items that make up my total. Even if some charges have been included which do not rightly belong to central expense, there are other appropriations, such as those to the various commissions, which are largely for office and salary expense and are properly a part of the central overhead.

"In other words, out of a budget of four million dollars, you plan to spend fully one fifth for central office expense—and, mind you, one fifth of what you 'expect' to secure the coming year: the proportion is much larger if we make the comparison with the amount actually raised the previous year.

"I respectfully protest against such a budget. At a time when in national and state governments a similar readiness to spend had led to a widespread demand for economy, and the people who feel the pressure of taxation are protesting vigorously against the extravagance of governmental administration, the governing board of the Church seems to be venturing on a policy that will lead necessarily to a like tragic blunder in ecclesiastical administration.

"I assume that those of us who are asked to raise the funds for the Church's work have the right to speak freely as to how the money is spent, and I submit that it is time to call a halt. My own suggestion is that there be a severe pruning of expense of publicity, printing, and advertising (most of it useless), a reduction in the issue of publications (especially in the expense of *The Church at Work*), a decided cut in travel allowances (especially in trips from coast to coast, and so forth), and a lowering of salary and office expense; a large part of this last would be saved through the reduction in the other items and the consequent decrease in officers and office force. I submit that unless this is done there will be difficulty in raising the funds you ask for in the future. I protest especially against the amateurish experiments of the department of publicity with its reproductions of old

Sunday school cuts in its advertisements and the utterly futile newspaper, *The Church at Work*, costing the absurd sum of one hundred and five thousand dollars, given away and therefore not read and of little use even if it were read.

"It is with great hesitation that I write this letter, because I know that criticisms of the administration are often regarded merely as evidence of disloyalty and a lack of sympathetic understanding of the missionary work of the Church or are attributed to an inability to look at the Church's work with largeness of vision. But it seems to me that someone must make this protest and I am willing to incur the opprobrium connected with such criticism. Results in the past have not justified such overhead charges. Even the large advance made throughout the Nationwide Campaign has not justified such extravagance of publicity and central office expense. I wish there were time to go into details as to the features of this increase; in some cases it is more apparent than real. But I am too thankful for the results themselves, and for the fact that the past year's increase has at least saved us from bankruptcy, to turn aside for any such discussion.

"I am simply writing to plead, first, that the council adopt the policy of making a budget within the limit of reasonably-to-be-expected offerings; particularly that, in economizing in order to do this, you begin to economize on overhead charges which no careful business house would dream of allowing to stand. You will say, possibly, that overhead charges in business are heavy. Yes; but they include service and expense which in the Church's business is given, not paid for. And for the actual work which we accomplish, I believe the central expense is appallingly disproportionate.

"I would not send this letter were it not that I believe someone should have the courage to say to you directly what hundreds are saying to each other.

Believe me to be
Faithfully yours,
CHARLES FISKE."

Bishop Fiske is entirely justified in saying that those "who are asked to raise the funds for the Church's work have the right to speak freely as to how the money is spent." We hope he is mistaken in fearing that any one will deem his criticism "as evidence of disloyalty and a lack of sympathetic understanding of the missionary work of the Church." It is our own desire that his criticism be frankly met, and that if he is right in any part of it, the policy of the Church's administration will reflect the benefit of his criticism.

THE BISHOP criticises a budget of "a little over four million dollars" for 1921, "although you reached nothing like that sum in 1920."

We find from the Treasurer's official statement that the income for 1920 was as follows:

Receipts applicable to 1920 quota, including Church school Lenten offerings	\$3,027,518.28
Miscellaneous, including gifts not applicable to 1920 quota	80,867.21
Interest on Trust Funds	140,815.30
United Offering Woman's Auxillary (1920 share)	157,449.23
Legacies available for appropriations	76,474.51
	\$3,483,124.53

The Budget accepted for 1921 is as follows:

Department of Missions and Church Extension	\$2,981,309.00
Religious Education	114,999.00
Christian Social Service	34,450.00
Finance	57,144.00
Publicity	210,123.00
Nation-wide Campaign	98,600.00
Woman's Auxillary	47,155
General Administration	88,311.00
General Church Agencies	95,000.00
Interest on Borrowed Money	60,000.00
Deficit 1919	312,306.00
	\$4,099,397.00

It must be remembered that appropriations are always larger than the actual expenditures, because they fix the maximum that each department may spend, and savings are effected

in many of them. This will appear from the following comparison of appropriations with actual expenditures for 1920:

	FOR 1920	
	APPROPRIATION	EXPENDITURE
Department of Missions.....	\$3,081,238.17	\$2,739,623.44
Department of Religious Education.....	73,710.00	70,684.25
Department of Social Service.....	25,000.00	10,442.43
Department of Nation-wide Campaign.....	61,953.39	47,272.89
Department of Publicity.....	106,828.00	98,417.23
Department of Finance.....	66,676.00	60,336.01
General Administration.....	86,132.60	85,680.72
Interest on Loans.....	72,000.00	36,439.62
Brotherhood of St. Andrew.....	66,000.00	66,000.00
Girls' Friendly Society.....	30,000.00	30,000.00
Church Periodical Club.....	10,000.00	10,000.00
Church Temperance Society.....	13,588.04	13,588.04
Commission on the Army and Navy Chaplains Corps.....	1,500.00	1,500.00
Daughters of the King.....	3,333.00	3,333.00
Church Service League.....	1,002.00	1,002.00
Projects for which designated offerings were received.....	58,397.58	58,397.58
BALANCE OF INCOME OVER EXPENSES.....		150,407.32
	\$3,757,358.78	\$3,483,124.53

That for the first time in many years that year not only ended without a deficit but with \$150,407.32 above expenditures, to be applied upon the debt which the Presiding Bishop and Council inherited from its predecessors would seem to us to justify some congratulations to the body that was able to secure so happy a result. Especially is this true when it appears that the receipts applicable to the quota, \$3,027,518.28, are to be contrasted with the combined receipts for general missions, religious education, and social service during 1919, which amounted to \$1,411,971.69. Such receipts, therefore, have been more than doubled within a single year; an increase larger than the combined annual increases during the entire previous ninety-nine years since the D. and F. Missionary Society was founded.

Neither the enlarged revenue nor the remarkable rate of increase, however, would justify extravagance on the part of the administration; but since the whole fiscal system has obviously been revolutionized in a single year, it might not have been inappropriate for Bishop Fiske to give some recognition to the fact while criticising what he seems to find amiss.

But is the Council justified in increasing the budget for 1921 by some \$600,000?

It will be remembered that many of the dioceses did not reach the climax of their Nation-wide Campaigns until last spring. That means that payments on pledges thus obtained did not begin to come in to the Church's national treasury before late spring, early summer, or, in many cases, autumn. And that, in turn, means that the contributions for 1920 do not nearly reflect the sum total of what was accomplished by the Campaign. Thus a considerable increase in the income for 1921 may reasonably be expected. Of course the business depression of the year may undoubtedly be a factor that will, in some measure, offset this anticipated increase. Yet even allowing for that, with the inevitable saving of actual expenditures over a budget estimate, it does not appear that the expectation of the Council for the current year is unreasonably optimistic. In any event it was made by the best financiers that the Council has, and it must be taken as the best judgment that they could reach in advance. Time alone can show whether they are right or wrong. If they prove to be wrong it will mean that a smaller payment on the deficit of 1919 will be made than is hoped for. And they may be wrong.

"OVER \$800,000," writes Bishop Fiske, "is to be spent in central office expenses, printing, advertising, publications, travel, publicity, and other appropriations of like sort." We shall discuss each of these in detail. We first try to analyze the budget in order to show what the Council proposes to allot to the several activities under its control:

ANALYSIS OF THE BUDGET

	CENTRAL	FIELD	TOTAL
General Administration.....	\$ 88,311		\$ 88,311
Missions.....	128,343	\$2,852,966	2,981,309
Woman's Auxiliary.....	47,155		47,155
Finance.....	57,144		57,144
Religious Education.....			114,999
Social Service.....			34,450
Publicity.....	43,463		43,463
Nation-wide Campaign.....	61,100		61,100
Literature.....			187,160
Advertising.....			17,000
General Church Agencies*.....			95,000
Interest.....			60,000
Deficit 1919.....			312,306
	\$425,516	\$2,852,966	\$4,009,397

* Includes Brotherhood of St. Andrew, Girls' Friendly Society, Church Periodical Club, Church Service League, Guild of St. Barnabas, two European Churches, Army and Navy Commission.

SO THAT FROM EVERY DOLLAR ALLOTTED TO GENERAL PURPOSES from anticipated revenue of 1921:

- .105 goes for administration
- .70 goes to missions—in the field
- .027 goes for religious education
- .007 goes for social service promotion and supervision.
- .045 goes for literature
- .004 goes for advertising
- .023 goes to general agencies
- .014 goes for interest
- .075 goes toward payment of deficits

\$1.00

It is true that an almost endless variety of grouping of these figures might be made. What is to be remembered is that where, heretofore, Churchmen contributed *separately* for most of these, and where, in appropriations for missions, it was then a simple matter to distinguish between expense of administration and field expense, now they contribute to a consolidated budget including all the general agencies of the Church and intended eventually to include a great many diocesan and local purposes as well. On this system it is impossible to say that whatever amounts are used at headquarters are "overhead". In the above classification we have taken as the distinguishing principle that whatever is expended as a means to carrying on work (apart from the work itself) is "central" and whatever is spent as an end in itself is not. One cannot invariably contrast "central" with "field" because only the department of missions maintains "field" work. All the other enterprises involve only expenses that might be termed central, but which are certainly not to be reckoned as overhead. We have gone so far, in this method of distribution, as to treat all the expense of the Woman's Auxiliary as "central" and therefore as overhead, though that is straining a point. But is the department of religious education expense "overhead"? We are printing elsewhere a summary of what the department accomplished last year. If its expense is simply an "overhead", then by all means abolish it. On the contrary the expense should be treated as a distinct end in itself. Shall we resent the expenditure of less than 3 cents on each dollar of our contribution for this work, though most of it goes for "office expenses, travel, and such like purposes"? The real question at issue is: *Is it worth while?* Is the expenditure (though every cent of it might be treated as "overhead") worth what it costs?

So also we cannot believe that most people will object to the fact that nearly a cent out of each of their dollars is to go toward organizing the social service work of the Church. This department is as yet too new to be tested by results. The general and unofficial agencies receive something more than two cents because that was one of the conditions of the campaign that raised the money. The advertising cost—less than half a cent in each dollar—will certainly not be criticised by any business man unless it be on the ground of its relative inadequacy, no modern business being carried on at such small ratio of advertising cost. Business men treat advertising as an investment. That we must spend for interest nearly a cent and a half—twice as much as we spend on social service supervision—is sad, but the only cure is to get out of debt and get treasurers to pay more promptly what they collect. Happily, out of \$72,000 appropriated for interest in 1920 only \$36,439.62 was used. And the 7½ cents that goes to the payment of deficits is a charge that must be continued for several years. One wishes that Bishop Fiske could say a good word for the system that doubled our receipts and created no new deficit last year.

It is possible, of course, so to group the figures as to bear out Bishop Fiske's understanding that "fully one fifth"—of the anticipated income for 1921—is to be spent "for central office expenses." That is to say, those expenditures are made in New York rather than in "the field". But that is simply because we have consolidated all these funds in one budget. If each activity among those now consolidated made its separate appeal to the Church—and inevitably to the same people—the response to each would vary somewhat from the ratio fixed by our new central organization, but there would result no greater economy of administration, no less expenditure for purposes that must be treated as overhead. General Convention combined them in the supposition that a consolidated budget would promote economy. The real question is whether these various expenditures are justified in themselves, both absolutely and relatively to the entire expenditure from the Church's central

fund. Bishop Fiske recognizes this, for he challenges specifically the expenditures for publicity, printing (and especially *The Church at Work*), advertising, travel, salaries, and office expenses. These justify separate treatment, and the Church has the right to know the facts and so to discover whether such expenditures are or are not unreasonably large. Each of these we shall discuss in detail next week.

In the meantime let it be understood that Bishop Fiske is entirely within his rights in submitting these criticisms. The Church, having created a new central organization, is bound to study from time to time the manner in which the organization performs its work.

Yet justice to Bishop Fiske must not be at the expense of injustice to others. Let it also be remembered that, quite as truly as that "people who feel the pressure of taxation are protesting against the extravagance of governmental administration," so this is a day in which unbridled criticism is being directed against everything and everybody in public affairs. In each of the larger of the once (but, alas, no longer) "allied and associated powers" the men who bore the brunt of responsibility for carrying on and for winning the war have been repudiated by the people at the polls with the one exception of England; and it cannot be said, as to that exception, that Mr. Lloyd-George enjoys marked popularity. Whoever unselfishly accepted responsibility and, amidst unparalleled difficulties, contributed the best effort he could make toward winning the war, now finds himself under investigation by men of red-tape minds who, having had no real part in the work itself, find themselves unable to visualize the problems that led men to take the steps that were necessary in winning the war. The people have forgotten their heroes; and once more we have demonstrated before our eyes the thanklessness of serving the dear people.

A like condition prevails in the Church. Every man who tries to do real service in the Church will find himself severely criticised. The Presiding Bishop and Council entered upon its operations with the national treasury more than a million dollars in debt. It took over the Nation-wide Campaign in the midst of its operations, when great numbers of Churchmen, some of them quite influential, were both refusing to carry out the suggestions of the constituted leaders of the Campaign and were also doing what they could—sometimes not realizing what they were doing—to suppress that consecrated enthusiasm that was achieving most remarkable success elsewhere. It is significant that those dioceses that did the best and most successful work in the Campaign, and are now contributing the largest ratio according to their means toward the general work of the Church, are doing the smallest amount of criticising. They *know*, for they have demonstrated, whether the Campaign methods were wisely planned.

If Bishop Fiske has, unwittingly, been affected by this atmosphere of unbridled criticism, alike in Church and in State, it is not strange. Probably few of us are immune to it. He will himself appreciate that *somebody* was so anxious that his criticism be shouted from the housetops, not only to the Church but to the general public, that somebody violated the sanctity of private correspondence by giving his letter, without the writer's authority, to a daily paper. This very fact, which has undoubtedly been the cause of deep chagrin to the Bishop, will unerringly illustrate to him the atmosphere that we have described, and will show how eager somebody has been to contribute to the common desire to throw stones.

For ourselves, we welcome the fact that criticism such as has been rife for a year or more in the Church has now come to a head in this frankly specific letter of criticism by Bishop Fiske, so different from the innuendo that cannot be met which has been only too common in much of our general conversation. Next year Mr. Harding will have the brunt of defending himself from the same sort of inevitable criticism. This year the Presiding Bishop and Council must do so. They have experimented with new policies, they have shocked the inertia of the Church, and they must pay the penalty. Which is not to say that there have been no mistakes of administration, nor, certainly, to deny to any Churchman the right to be critical.

In detail we shall seek, in next week's issue, to discover what basis there is for the several explicit criticisms that are contained in this letter.

AFTER publishing in THE LIVING CHURCH of February 12th the frank statement in regard to the deficit incurred in the publication of THE LIVING CHURCH since last summer, the editor was out of the city for some ten days. He left word that if any contributions were received as the result of that statement they were to be held until his return, so that he might personally thank each of the

A Generous
Response

possible contributors.

And now the editor finds himself bewildered at the response. To Saturday, February 26th inclusive, 128 letters have contained a total amount of \$1,404.13 for that purpose. But that is the least of it. The letters would touch a heart of stone; and this editor never has been accused of stony-heartedness. They come from bishops and priests, the strongest and the ablest leaders of the Church; from old-time subscribers and recent subscribers, from men and women, from religious communities and from banking houses, from rich and poor, from personal friends and from very many whose names were unknown to the editor. An organization of shut-in invalids has fixed a day for prayer—the greatest contribution of them all—on behalf of the work of THE LIVING CHURCH.

It is a temptation—perhaps only to one's vanity—to quote some of the things that are said in these letters. They make the editor very proud but also very humble and very grateful. To wield an editorial pen for more than twenty years—and those the best years of one's life—and to receive—certainly not to deserve—such expressions as are contained in these letters does testify that one may act as interpreter for the ideals of a great number of constituents, notwithstanding the fact that these must often have differed with the editor and must differ largely among themselves. THE LIVING CHURCH FAMILY is not only a figure of speech; it is an actual reality.

Several have been good enough to write letters intended for publication in which eloquent pleas to the readers to back up the publishers in this present anxiety have been expressed. Appreciating these to the fullest extent, we yet find ourselves unable to feel that their publication would be the best use of the restricted amount of space now at our disposal. We have told the story. We do not desire that it should develop into an "appeal".

But it is right that we should answer questions that are contained in these letters. The statement made "Among Ourselves" does not mean that THE LIVING CHURCH is approaching extinction. When we stated that the deficit from July 1, 1920, was some eight thousand dollars, and that a deficit on *The Young Churchman* during the same period was half that amount, or \$12,000 in all, we were not intending to say that the resources of the publishers, the Morehouse Publishing Company, were inadequate to cope with that loss. It *would* mean extinction if the deficits were permitted to continue, and the alternate half-size issues must continue until the cost of production is brought down to the income, or until it shall appear that the new costs are permanent, so that the subscription price must be increased. The reported failure last week of *Leslie's Weekly* and of *Judge* shows how impossible it has been for periodicals to cope with the conditions of the past months on a commercial basis, except where the principal revenue is derived from advertising. One can compute the cost of a book and fix the selling price accordingly. This cannot be done for a periodical, since the prices must be fixed a year before the last number comprised in the subscription is printed, and the publisher cannot know in advance what the cost will be.

So, since THE LIVING CHURCH has never been a profit-making enterprise and never can be, since it is wholly a labor of love on behalf of the Church, it seemed to us that we were not asking for personal gratuities when we suggested that there might be those who would wish to share with us the burden of the present year; just as one's Church work of any description sometimes becomes more than one can carry alone, and one is obliged to ask others to share the work lest it must be curtailed or abandoned. This is no case of "saving THE LIVING CHURCH". It is only an opportunity to share a burden that seems unduly great, and we are more than grateful to those who have so generously shared it with us.

We shall defer to the wishes of very many who have asked that names be not published in connection with this fund. We

also view it as a Family matter. We shall, however, prepare for our own editorial archives a Book of Benefactors of THE LIVING CHURCH, in which these names shall be preserved. This will include the family greetings of such as have made the burden of THE LIVING CHURCH in some sense their own. Their names will perpetually be family names to the editor, not to be forgotten, until some day, please God, his tired hands shall be able to place the burden into other hands, and a loving Saviour will allow him to say in that incomplete way that alone can be real to any but One of us, IT IS FINISHED.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

In memory of J. H. R.	\$ 3.00
M. D. Morganton, N. C.	5.00
Christ Church School, Austin, Minn.	7.60
In memoriam, J. W. M. and others, Charlotte, N. C.	60.00
St. Andrew's Chapel, Durhamville, N. Y.	7.33
St. John's Church, Oneida, N. Y.	3.00
J. Bull, St. Paul, Minn.	10.00
Preaching Station, Leedey, Okla.	4.00
Trinity Church, Melrose, Fla.	12.00
St. Paul's Church School, Rochester, N. Y.	500.00
A thankoffering from A. L. G.	10.00
St. Paul's Church School, Newport, Ky.	55.00
Zion Church, Dresden, Ohio.	1.50
St. Mary Magdalene Church School, Fayetteville, Tenn.	7.50
A friend, Fayetteville, Tenn.	30.00
Trinity Church, Janesville, Wis.	240.00
Church of Our Saviour Church School, Montoursville, Pa.	3.61
St. Luke's Church School, Milwaukee, Wis.	4.00

* For relief of children. \$ 963.54

EUROPEAN CHILDREN'S FUND

St. John's Church, Georgetown Parish, Washington, D. C.	\$ 10.00
Christ Church School, Austin, Minn.	10.00
Trinity Mission, Murphysboro, Ill.	31.00
St. Mary's Church, New York City.	75.00
In memoriam Minna Chapin Townsend.	25.00
St. Andrew's Chapel, Durhamville, N. Y.	10.00
St. John's Church, Oneida, N. Y.	13.00
Eva, Sea View, N. Y.	2.00
In memoriam J. G. H.	5.00
B. R. and R. B.	5.00
St. Paul's Church School, Rochester, N. Y.	1,500.00
In loving memory of Kate Douglas, Feb. 17, 1921.	50.00
Grace Church, Sterling, Ill.	25.00
Miss Rosalie Winkler, Los Angeles, Calif.	5.00
Post Chapel, Fort Oglethorpe, Ga.	185.00
Church of Our Saviour Church School, Cincinnati, Ohio.	116.00
Joseph Smith, Rutland, Vt.	3.00
F. G. F.	5.00
Ascension Parish, St. Louis, Mo.—Additional	
Mrs. Elliott K. Dixon.	4.50

\$ 2,079.50

CHINESE FAMINE SUFFERERS' FUND

J. W. S., Shreveport, La.	\$ 5.00
St. Andrew's Memorial Church, Charlotte, N. C.	3.25
Mrs. E. G. Noel, Glassboro, N. J.	20.00
Mrs. C. Shivers, Glassboro, N. J.	6.00
St. Matthew's Church, Goffstown, N. H.	12.00
Grace Church, Oak Park, Ill.	
Mrs. J. O. Hobbs.	5.00
Mrs. T. J. C. Borwell.	10.00
An American Catholic.	2.00
Anonymous, Wheeling, W. Va.	5.00
Christ Church, Redondo Beach, Calif.	17.00
St. Mary's Church, New York City.	70.21
Anonymous.	2.00
Church of the Messiah, Gwynedd, Pa.	11.00
R. Q.	5.00
In memoriam, M. J. H.	5.00
St. John's Chapel, Far Hills, N. J.	64.57
St. Paul's Church, Waldo, Fla.	8.20
B. R. and R. B.	5.00
In memoriam.	2.00
Grace Church, New Haven, Conn.	3.61
Woman's Auxiliary, St. Michael and All Angels' Church, Anniston, Ala.	5.00
St. Paul's Church School, Rochester, N. Y.	750.00
Rev. and Mrs. R. C. TenBroeck, Sewanee, Tenn.	5.00
St. Luke's Church, Cambridge, N. Y.	40.00
George W. Hull, Bristol, Conn.	5.00
A thankoffering from A. L. G.	10.00
St. John's Mission, Albion, Nebr.	5.25
M. E. B., Philadelphia, Pa.	100.00
St. Timothy's Church, Minneapolis, Minn.	7.00
Avis L. Fuller, Salina, Kans.	3.00
A member of Grace Church, Louisville, Ky.	1.00
Trinity Church, Norfolk, Nebr.	3.00
Christ Church, Oberlin, Ohio.	36.39
Christ Church School, Oberlin, Ohio.	3.00
Grace Church, Sterling, Ill.	26.72
Walter Kilbourne, St. Paul's Church, St. Joseph, Mich.	5.00
Viola Hammer, St. Paul's Church, St. Joseph, Mich.	2.50
Gloria Dei Church, Minneapolis, Minn.	12.00
St. John's Church (Swedish), Galesburg, Ill.	3.50
Miss Rosalie Winkler, Los Angeles, Calif.	5.00
Post Chapel, Fort Oglethorpe, Ga.	10.00
Miss Mary Louise Paterson, Los Angeles, Calif.	5.00
Trinity Church, Kansas City, Mo.	10.00
"Betty", Bronxville, N. Y.	10.00
Two friends, Ansonia, Conn.	2.00
C. K. B.	2.00
Zion Church, Dresden, Ohio.	10.00
E. E. W.	2.00
St. Mary Magdalene Church School, Fayetteville, Tenn.	7.50
A friend, Fayetteville, Tenn.	30.00
Nelle C. Mooers, Manchester, N. H.	3.00
St. Andrew's Woman's Guild, Dayton, Ohio.	5.00
St. Andrew's Church School, Dayton, Ohio.	10.00
Bible Class, St. Philip's Church, Little Rock, Ark.	2.00
St. Bartholomew's Mission, Granite City, Ill.	1.00
St. James' Church, Palmsville, Ohio.	122.15
Mrs. K. N. Cushing, LeRoy, N. Y.	5.00
John H. Muhlhansen, Wilmington, Del.	10.00
St. Luke's Church and Church School, Milwaukee, Wis.	5.00
F. G. F.	5.00
In loving memory of J. L. L.	5.00

A friend, Minneapolis, Minn.	5.00
F. N. A. Whitman, Boston, Mass.	1.00
C. E. Blake, Boston, Mass.	2.00
Emmanuel Church, Athens, Ga.	76.56
Birthday pennies, Primary Dept., St. John's Church School, Youngstown, Ohio.	6.00

* For relief of children. \$ 1,642.41

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM FUND

31. Trinity Guild, Swedesboro, N. J.	\$ 36.50
Previously acknowledged.	3,871.27

BISHOP ROWE FOUNDATION FUND

George W. Hull, Bristol, Conn.	\$ 5.00
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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 7—Adaptability

READ I Cor. 9: 1-24. Text: "I am become all things to all men, that I may be all means save some."

Facts to be noted:

1. Paul accused as a selfish person making money out of the Gospel.
2. Paul replies that he has worked more and received less than was his due.
3. Paul adapts himself in order that he may save some.

"There are seven octaves on an ordinary piano. And most of us can hear every musical note which a piano sounds. But there are both lower and higher octaves which certain instruments reach, and which many human ears cannot take in. Some can hear the higher notes but not the lower, and with others it is the reverse. We all differ in the same way with regard to the things which impress us, catch hold of our imagination, appeal to the best and worst in us, and bring out our evil and our good. There are sermons preached in every sanctuary which move some to tears, stir them to impassioned devotion, and lift them up to the very gates of heaven. Yet when those very sermons have been preached others will declare that the preacher has been quite out of form, and that his words were wearying and unprofitable." If St. Paul had preached liberty alone he would have missed some; if the law alone he would have missed others.

March 8—The Little Things

Read I Cor. 10: 24 to end. Text: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Facts to be noted:

1. Seek to enrich others.
2. See that you cause no one to offend.
3. Do all that you do to God's glory.

It is always the multitude of little things, either good or bad, that give us the greatest pleasure or pain. Nevertheless we fail to take them into account and charge the praise or blame to the really large things, which are few. Try putting into your morning prayer a petition for grace to be patient and sweet until the eveningtide. Let us realize that our Father has for us a love that can speak peace to us in the midst of the wildest storm, and can at the same time sustain us in the small storms of every day.

"Don't let the song go out of your life,

Ah, it would never need to go,

If with thought more true, and a broader view

We looked at this life below."

March 9—Hearing God's Voice

Read I Sam. 3: 1-10. Text: "Speak, Lord, for Thy servant heareth."

Facts to be noted:

1. A place for a child to serve the Lord.
2. The voice of the Lord sounded to Samuel like a human voice.
3. Without reservation Samuel answers the Lord.

"Do ye ken Jesus?" said one little Scotch lad to another. "Aye." "But do ye ken Him to speak to?" The crux of the matter is just there. We know about Jesus, we know that men speak to Him, and that He speaks to men, but do we know Him to speak to? Do we know Him as one who speaks to us directing us into the work we should do and through that work to the end? Too often when He calls us by name we answer: "What is it that you want me to do? Tell me and then I will see if I can do it." The true spirit of submission says: "I am glad to do Thy will. Show me what it is."

March 10—God Has Provided

Read Job 38: 1-19. Text: "Where wast thou when I laid the foundations of the earth?"

Facts to be noted:

1. God challenges Job to answer.
2. God convinces Job that he had nothing to do with creation.

3. God's care hath wrought all good things.

How beautifully God has provided for all things! Have you ever noticed how, as the season advances, the ear of corn gradually falls over on the stalk, so the rain and snow cannot seep into the ear and cause decay? When you examine the ear more closely you find that the layers of husks so overlap each other that the weather does not reach the corn itself. Do you say, "But that is the nature of the corn?" Of course it is, but our Father is the Author of all of nature's laws. If He so protects the corn, will He not much more protect you? He taught the ear of corn its lesson, and it never forgets.

March 11—Christian Profession

Read II Cor. 6: 1-10. Text: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." Facts to be noted:

1. We work not only for, but with, Him.
2. Careful that our actions do not hinder the ministry.
3. Suffering and patience commended.

The term Christian Profession is quite proper. It is the highest profession, and any who would succeed must know their business. It is useless for a man to say: "I believe I will be a lawyer," and immediately hang out his sign. Such a declaration does not make him a lawyer. It is only by a long course of study that he fits himself for the law profession. A man is made a Christian by Baptism, but he is only made an exponent of Christian profession by applying himself to the rule of life as taught by our Lord. We are God's professional men, privileged to engage in His business in a businesslike way; to be His agent.

March 12—A Three-Fold Cord

Read Ecclesiastes 4: 9-12. Text: "And a three-fold cord is not quickly broken." Facts to be noted:

1. We all need friends.
2. The value of friends in time of need.
3. Friendship strengthened.

On one occasion a newspaper asked for the best definition of a friend. Of a large number of definitions sent in the one considered best was this: "One who comes in when all the rest have gone out." Browning says: "In my darkest hour there came a friend." And writing of friendship Cicero said: "They seem to take away the sun from the world who withdraw friendship from life." The desire for friends and friendship is universal, but what a blessed thing friendship is when it is cemented by Him who said to His earliest followers: "Ye are My friends, if ye do whatsoever I command you." A friendship that is based upon business interests or on the love of some common pleasure may endure, even though always in danger; but when the third strand in the cord of friendship is true friendship with our Lord that friendship will endure throughout time and eternity.

IF WE HAD NOT

BY THE REV. WILLIAM E. GARDNER, D.D.

THE Department of Religious Education spent \$70,000 in 1920. Was it too much?

If we had not spent it:

1. We should not have been able to give religious instruction to 3,000 boys and girls excused from public schools on week-days for attendance at our week-day schools of religion.
2. We should not have had 7,000 college students from Church families advised, inspired, and held true to the Church by our "student inquirers", and the college pastors guided and helped by the ideal of the National Student Council.
3. We should not have known the extent of our deficiency in recruiting the ministry, and we should not have had a great commission of the best minds working on the question under the chairmanship of Dean Fosbroke.
4. We should not have had a Survey of Church Boarding Schools by Dr. Thayer, with the result that some teachers and schools who had thought the Church had forgotten them are now once more trying to make the Church schools schools of religion, safeguarding the best in boys and girls.
5. We should not have had nearly thirty summer schools training 5,000 teachers and parish workers for their winter's work.
6. We should not have had a series of Christian Nurture studies that is awakening a more intelligent appreciation of the Church in over 150,000 homes, teachers, and pupils.
7. We should not have had a Pageant movement in which over 1,000 churches were dedicated to a new and compelling method of teaching religious truth.
8. We should not have had over fifty Life Work dinners and conferences for high school boys and girls, where over 5,000 of our youth heard the call of the Church for life service in the ministry, the schools, and the hospitals at home and in foreign lands.

And then—the Unknown?

Did we get full value for our money?

NOTES ON THE NEW HYMNAL—LIX

BY THE REV. WINFRED DOUGLAS

HYMN 434. "Mine eyes have seen the glory".
None can question the desirability of including the Battle Hymn of the Republic in our worship. Its inspired message, born in the anguish of our struggle for national unity, has been spread abroad through the whole world, by our martyred brothers of South and North whose jubilant feet bore them to the far lands, that they might die to make men free. And the great song of freedom, now sung in many a land, owed its origin equally to South and North. Our indissoluble blood-brotherhood of love has in this a true symbol. New York City gave to the South the secular song which has become a national possession, *Dixie*; but Charleston, South Carolina, heard the beginnings of the Battle Hymn ten years before the civil war. William Steffe was a popular southern composer of Sunday school music. To him we owe the irresistible melody, which he wrote for the prophetic words, "Say, brothers, will you meet us?" Let us never forget them when we sing the tune. "By the grace of God, we'll meet you," dear brothers of South and North, and may our united souls ever respond to the trumpet call of the Lord of hosts!

The song won an immediate popularity South, which soon spread to Methodist circles North. At the beginning of the civil war, two homesick recruits from Maine were heard mournfully singing it in their tent at Fort Warren, Boston Harbor, by their officer, Captain Hallgreen. He was struck by the melody, and taught it to others. It promptly became a general camp tune, to which the men improvised words anything but sacred, largely rough fun about a good-natured Scotch recruit named John Brown. These words did not refer to him of Harper's Ferry. Later Edna Dean Proctor wrote some "John Brown" words which did; but they were little used. This regiment, the Twelfth Massachusetts, sang their camp-song a thousand strong, Gilmore's band accompanying, in many a city and town on their way to the front. In December 1861, they were on outpost duty in Virginia. A group of distinguished civilians visited their quarters, and witnessed a small skirmish; from which the men returned singing "John Brown", as it had come to be known. The Rev. James Freeman Clarke, one of the party, immediately begged Mrs. Julia Ward Howe, who was listening beside him, to set more fitting words to so inspiring a tune. The glorious result is now a permanent treasure of the whole nation; and a fitting offering to the God of righteousness.

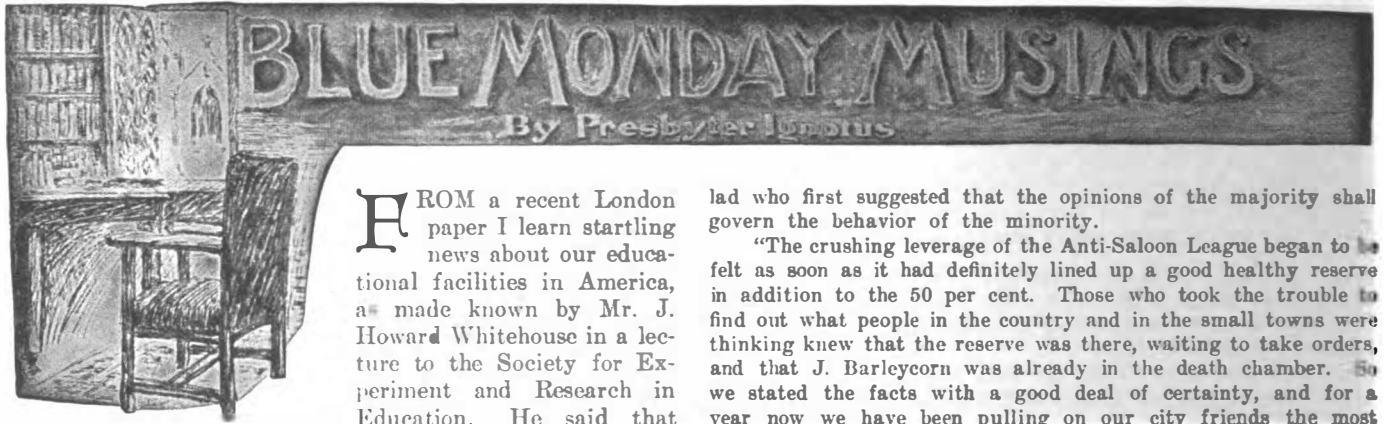
This tune *must not* be sung very quickly and jerkily, as it so often is. It must have a superb and irresistible broad sweep, which carries all on its mighty crest.

HYMN 435. "God the All-terrible".

Again we have a hymn, the words of which were specially written to utilize a significant tune; which will therefore be considered first. Alexis Lvoff, like many another Russian musician, had another occupation. He became a general in the army; and in 1833 was requested by the Czar Nicholas I, who wearied of "God save the King" as a national anthem, to compose a new one. Of this General Lvoff says:

"I felt and fully appreciated the necessity of accomplishing something which would be robust, stately, stirring, national in character; something worthy to reverberate either in a church, through the soldiers' ranks, or amongst a crowd of people; something which would appeal alike to the lettered and the ignorant. This consideration absorbed me. One night, on returning to my quarters at a very late hour, I composed and wrote out the tune on the spur of the moment." It was first sung on November 23, 1833; and became a symbol of Russia under the Czars. Now it has become a mighty symbol of the terror of God's judgments upon tyranny which forgets Him, whether it be the tyranny of an irresponsible monarch, or of grasping selfishness in some group of materialistic men. H. F. Chorley, the conservative music critic of the *Athenaeum*, wrote words for the air in 1842, which well express this connotation of its meaning. The first, second, and third stanzas of our hymn are his. The other three were written by the Rev. John Ellerton on August 28, 1870, during the Franco-Prussian War. We need not limit the singing of this great and stern reminder of God's terrestrial judgments to times of war: for many a long year we must plead for "peace in our time".

It SHOULD be our constant earnest prayer that the President (elect) and his administration and the new Congress may be so guided by the Spirit of Wisdom that through their united efforts abiding peace may be secured for and among all the nations; that armaments be reduced to the lowest possible limits; that good government grounded on the principles of the fathers of this nation be secured for the benefit of all our people; that equal justice be done for all; that social and economic problems be so solved by mutual consideration and mutual sacrifice, that no room be left for the propagandists of revolution and anarchy, so active in other lands, to gain a hearing here.—*Bishop Harding*.



FROM a recent London paper I learn startling news about our educational facilities in America, as made known by Mr. J. Howard Whitehouse in a lecture to the Society for Experiment and Research in Education. He said that "all the elementary schools

of America were provided with magnificent dressing-rooms, where every child on arrival deposited his clothes in a separate compartment, and afterwards had a shower bath and a swim. The secondary schools were regarded as a broad highway open to every child, and were fitted up in the most efficient way so far as science could be applied to the needs of school life. The universities—of which there were about a thousand in America, common to all in the same way as the schools—were used to a far greater extent than in this country".

This may perhaps be paralleled for optimism by an article in the January *Landmark*, the organ of the English-Speaking Union. Mrs. Arfwedson, "an American woman writer resident in England and lately returned from a visit to her native country", affirms cheerfully:

"Birth and breeding in America implies duties to those less richly endowed by the Almighty, so practically every woman of family, of large or small means, has some definite work for the good of the country, yet, oddly enough, the sound commercial sense of the nation rules even here; each does only the work for which she is fitted. The Sunday schools of the Episcopal (Church of England) churches are wholly staffed by men and women of refinement and culture with a gift for teaching, as are the marvellously equipped boys', girls', and women's clubs. At these really wonderful clubs, the majority connected with some church and open from 10 A. M. to 10 P. M., every possible subject, from gymnastics, swimming, dressmaking, and cooking to all higher educational tuition their members can desire to learn, is taught them by women, and men, who have made a study of that particular subject so as to raise the standard of living among their less well-endowed compatriots. Again, a number of the churches have mixed choirs, so many educated women with trained, beautiful voices join these, while others, with no particular gifts, act as sidesmen during the afternoon services, becomingly attired in black surplices and college mortar-boards."

(Don't you love "black surplices"?)

Both these quotations show the danger of generalizing from too few particulars.

SOMETIMES A JESTER is more effective than a preacher or a lecturer. Perhaps George Ade's recent comment on national prohibition may enlighten a reader who refuses to listen to serious discussion of that theme. I subjoin it:

"How often have we heard some puffing grampus in a city club say that prohibition was sneaked through while the boys were in France, that a fanatical minority outwitted a somnolent majority, that the Anti-Saloon League hypnotized and bulldozed a lot of feeble-minded lawmakers who were not alive to their responsibilities.

"Oh, mush! When an ex-preacher with a white necktie compels a hard-boiled politician to sit up and bark and roll over and play dead, it is not because he is Svengali but because he carries a gun. The coercive methods of the Anti-Saloon League were effective because Congressmen and state legislators were deadly afraid of the weapons carried by the League. And they wouldn't have been afraid of the weapons if they hadn't already checked up the sentiment regarding 'booze' in every precinct which they represented. They signed any kind of a pledge put in front of them because they had the trembles every time they thought of the farmer vote, the Church vote, and the imminent votes for women. A lot of them would just as willingly have voted for wood alcohol in order to save their various little one-cylinder, sheet-iron political machines.

"The man responsible for the dry tidal wave is the bright

lad who first suggested that the opinions of the majority shall govern the behavior of the minority.

"The crushing leverage of the Anti-Saloon League began to be felt as soon as it had definitely lined up a good healthy reserve in addition to the 50 per cent. Those who took the trouble to find out what people in the country and in the small towns were thinking knew that the reserve was there, waiting to take orders, and that J. Barleycorn was already in the death chamber. So we stated the facts with a good deal of certainty, and for a year now we have been pulling on our city friends the most disagreeable combination of words in the English language, viz: 'I told you so!'"

How EXQUISITE IS THIS little anonymous poem from a recent *Punch*, apropos of the discovery of a child's tomb in Rome, with her toys all preserved. There was a coin of Tiberius in the dead child's hand—the fee to give the ferryman for the Crossing to the other side. There was a box containing her little dolls. There was a little doll's table, too, a doll's silver candlestick, and a doll's tiny glass *amphora*. The little girls had dressed her dolls, and had "made them up", for there was a little box of cosmetics with a picture on the cover. Evidently the dolls descended to her from other hands, and must have been a family treasure. She was fond of playing with bricks; her box contained some little cubes painted in four colors. There was a little gold brooch, probably one she wore at parties, of the most delicate filigree work, and a gold bracelet. All the things seem to have been put there by a mother who knew how to find the way to a child's heart.

"THE COMMON TOUCH"

"Little dead maid from the time of Tiberius,
You have been sleeping so long with your toys;
You must have hushed them with whispers mysterious,
Bade them be good and not make any noise.
Surely you said, at the end of your playtime,
When you had kissed them, and sung them to sleep,
'You must be quiet, and wait till the daytime.'
Oh, the long vigil you gave them to keep!

"Where are the rooms that once rang with your laughter?
Where are the stairways that echoed your feet?
Marble and bronze and the sweet cedarn rafter—
All now are dust with the dust of the street.
But in the darkness where some one had laid them
(Since they were yours, and that place was the best)
Time and his leaguers—who else had betrayed them—
Shattered an empire, but left them at rest.

"Down the long road that begins with your story
We have peered wistfully into the gloom,
Watching the shadows of Rome, and her glory,
Hearing the echoes of triumph and doom;
Yet, with your bricks and your dollies at bedtime,
You with the games of your brief summer while,
You are the bridge of the living and dead time:
Clio kneels down to your toys with a smile."

I FOUND A CENTURY-OLD SAMPLER the other day, with a quaint inscription unfamiliar in phrasing and, alas! not common in substance. Too few children now-a-days take thought of all their parents have done for them, being too ready to assume it all as matter of course. This little New England maid knew better.

"FILIAL LOVE"

"Next unto God, dear parents, I address
Myself to you in humble thankfulness
For all your care and charge on me bestowed,
The means of learning unto me allowed,
Go on, I pray, and let me still pursue
The golden art the vulgar never knew.
Let love abide,
Ye honoured pair, till death divide.

"Executed by Miss Frances Coltman, 1820."

THERE ARE STILL LEFT traces of old-fashioned industrial peace in a world echoing to class-warfare and threats of revolution. In England, a firm of Dalston, Reeves & Sons has existed as a family concern for 155 years, without a strike or threat of a strike. J. Pullan & Son, of Perth, have 49 workers, each of whom has rounded out half a century in their employ.

THE SERBIAN CHURCH

ANY American Churchmen have had the pleasure of listening to the distinguished Serbian bishop, Nicholai Velimirovic, who is spending a few months in this country, and who was recently introduced to the readers of THE LIVING CHURCH by the Rev. E. Hermitage Day, D.D. Bishop Nicholai's see, Ochride, was founded in the sixth century by the (Byzantine) Emperor Justinian. The Serbian Church at the present day, writes the Rev. Sebastian Dabovitch, is in process of reorganization. First, several jurisdictions are being merged. Then, the central administration has been formed, and a Patriarch elected. The electoral body had some 150 votes, including bishops, and about as many delegates from the laity as there were presbyters. The Metropolitan of Serbia did not resign, and since Demetri was the Archbishop of the capital city he was elected as the Serbian Patriarch. Some of the former bishops were retired. The Bulgars had killed two. Some sees were vacant before. When the next council convenes in May, and new bishops are elected, there will then be twenty-four or five dioceses and two or three suffragans.

The Serbian is a Church of the East (the most westerly one territorially), not separated. The Croatian and the Slovene Churches have strong affiliations with the Primate of Italy. Serbia is the nucleus of Yugoslavia. In the united kingdom there is a population of 20% Mohammedan, 6% Jews, 5% Protestants, 3% no organized religion. In New York City there is a little circle of Yugoslav *intelligencia* seriously studying the Koran!

A HERO OF SERVICE

BY THE REV. FREDERICK P. SWEZEY

TO the wide circle of men and women for whom the life story of Dr. Edward Livingstone Trudeau is a living memory and inspiration, the life of Herbert Scholfield, who died recently at Trudeau, N. Y., cannot fail to be of interest. Of the multitude who were so wonderfully helped in soul and body by the great doctor he perhaps had best caught and carried on the doctor's spirit of wise, strong, and sympathetic helpfulness among his fellow-sufferers.

Thirty-five years ago he was a New England schoolboy of the finest type, eager, ambitious, a young man who saw visions and dreamed dreams. Soon after his high school graduation, however, the white plague beset him and his life was despaired of. Like Trudeau he went to the Great Woods and like him and with him found physical betterment with many a relapse and a field for a long continued, fruitful, and far-reaching influence.

Without means and in constant struggle with physical weakness "he made the most of himself" in a rare sense, becoming a man of culture, wide vision, and many attainments. Among other achievements he became an expert in arts and crafts, and some years ago his vision of the Trudeau Workshop became a reality. Until the day of his death he was its efficient and devoted director, "the spirit of it all". The workshop is a beautiful and beneficent part of the splendid sanatorium and is indeed an expression of its founder's beautiful spirit. Its *sanctum sanctorum* is the Master's own eyrie, an upper room commanding superb mountain views, and finished and furnished with rare taste and artistry. Here they have come one by one and day by day, the weary and heavy-laden, and have found a soul's resting-place. Like his old friend, "the beloved physician", he received all who came and gave them such counsel and sympathy as carry courage and strength. In a recent letter to the writer he says: "Every morning before we begin our work my two or three assistants come to that room and we ask God's blessing upon our work and our people. I do believe in family prayer. We are not a family but we are a group set here to minister to the spirits of those in illness and danger, and through that morning prayer there does come help and blessing."

With a clearer vision than most of the ideal home, and with ever a wistful longing for it, he resolutely made life's journey alone. He found his joy in the joy of others and the life of self-getting service.

Two years ago he published a little book of sonnets which are in a unique sense his self-expression. They also reveal, many of them, his consuming desire to help men and women of to-day see the sacredness, beauty, and high purpose of marriage and the home. A biographical sketch by a friend precedes the poems. The publisher is Alfred A. Knopf of New York and the book is called *Sonnets of Herbert Scholfield*.

HOW BLESSED all the inner circles of love are; they rise up and find their centre in Christ, and shed down upon us rays of His own divine love and gladness. If we dwelt more in it we should ascend more quickly to Him, and He would descend upon us with the full blessedness of His own loving Presence.—*Anonymous.*

THE WORK OF THE HEBREW-CHRISTIAN PUBLICATION SOCIETY

BY THE RT. REV. ARTHUR S. LLOYD, D.D.

NEVER in the history of Christianity has the hour for reaching the Jews been so propitious as now. Barriers which at one time seemed insurmountable are now dissolving. A willingness to read Christian literature, to heed Christian appeals, is manifest.

Whereas, forty years ago or less, the name of our Lord mentioned in a Jewish synagogue would have kindled a flame of antagonism, Jewish writers are now pleading that Jesus is their greatest prophet. The statement of Max Nordau, "We claim Jesus as ours; and the gospels, flowers of Jewish literature," must warm the hearts of all lovers of the ancient people. And discourses are now heard on texts chosen from the Sermon on the Mount. It would seem that a large portion of the race is practically Christian-Unitarian.

Shall the Christian Church be content with this? Shall we leave them to their admiration of Jesus and His life, failing to bring them to the Cross for their redemption? Have we a response to the apostolic ideal, "To Jews first and also to the Gentile", or is the modern verdict, "The Gentile first and only", to be cherished?

Evangelistic efforts among the Jews have a variable record. At times the approach is easy; again, most trying. The personality of the evangelist, the tact with which he presents his message, the atmosphere in which it is given, all have a potent part to play.

But there is one field of endeavor which is uniform. The Jews are great readers. Logicians, analysts, and keen penetrators, they do not refuse a rational argument. In the quiet of the home, in the shop or mart, on train or trolley, they will read and think. Grasping this favorable characteristic, the Hebrew-Christian Publication Society, in its seventh year now, is seeking to put before the Jewish reading public such literature as is adapted to the Judaic mind.

The preparation of this kind of literature demands a peculiar personality and preparation. In Mr. B. A. M. Schapiro, a devoted Christian of thirty years standing, located at 83 Bible House, New York City, the society has a most competent and consecrated managing director. In a review of Mr. Schapiro's last Hebrew and Yiddish tract, *The Similarity Between the New Testament and the Talmud*, the Rev. Dr. Robert Dick Wilson, professor of Semitic Languages at Princeton Theological Seminary, has written a striking testimonial to Mr. Schapiro's scholarship and irenic attitude. His *Jesus and His Kinsman*, in English and in Yiddish, about to be issued, as also are the others here named, is calculated to win the Jew to his Lord and ours. *The Mission of Israel, The Law and the Gospel, or Saul, the Pharisee, and Paul, the Christian, and The Origin and Significance of Sacrifice*, are constantly being sought and are convincing documents. There are several other tracts, in Yiddish and in English, ready for publication.

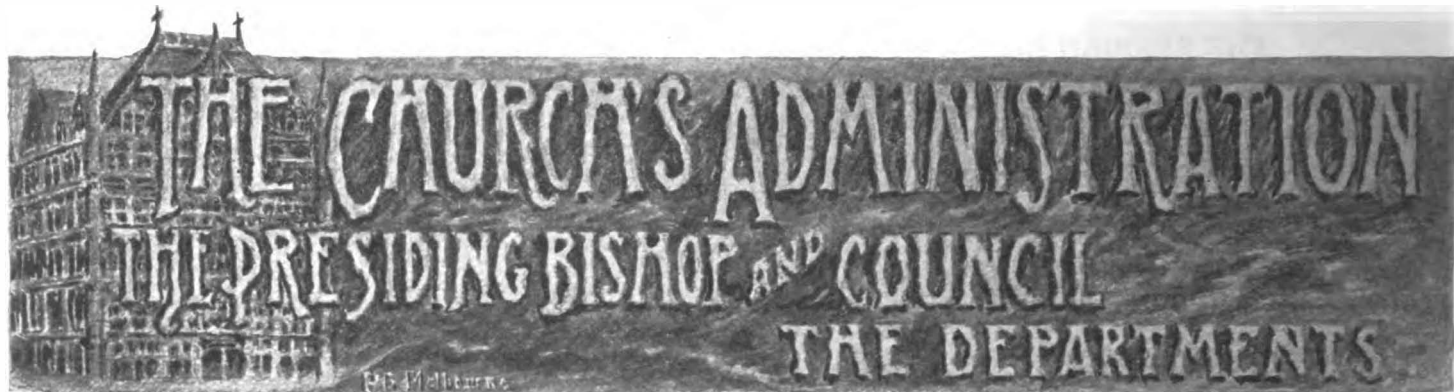
This society stands in great need of funds just now for the extension of its work. Mr. Schapiro is very anxious to pursue a valuable series of Word Studies in the Old Testament in connection with the issue of the Society's magazine, *The People, The Land, and The Book*, which goes free to all contributors.

The treasurer of the Society is Mr. William W. McAlpin, 83 Bible House, New York City.

WOMEN IN CHURCH COUNCILS

(FROM THE ANNUAL ADDRESS OF THE BISHOP OF LEXINGTON)

THE trend of the times is well known; and no future historian of the Church will have to depend on our files or journals for acquaintance with the irresistible movement that has brought woman into the legislative halls of both Church and State. It is our privilege to welcome her with courteous gallantry and warm-hearted, loyal comradeship. Woman's value to the Church in this new capacity and relationship will depend upon her entering into it as woman. It is as woman that she has won both her rights and her privileges. "Male and female created He them." God made them equal; but He also made them to be different. An effeminate man and a mannish woman are equally offensive to the opposite sex. The gain to the Church in the admission of woman to its councils will not lie merely in having done justice to the sex, nor in having shown gratitude for her age-long religious sacrifices and Christian services, nor in securing her attendance upon the councils in the place of the men who have failed to come because uninterested or too busy about other matters. She will bring her fine spiritual intuitions, her enthusiasm of devotion to the Church and its Lord, her patience with the small details, that, because of our ungenerous giving, have to make up the life and work of the Church; her practical experience and concern in all the things that pertain to religious education and Christian social service.



OUR report on the proceedings of the Presiding Bishop and Council at its February meeting has not been received. Some reports of the Department meetings, however, have come in, and these are subjoined, with summaries of the annual reports of Dr. Milton for the Nation-wide Campaign and Dr. Patton for the American Church Institute for Negroes. In later issues of THE LIVING CHURCH we shall publish some important material from other annual reports presented at the February meeting, as well as a digest of the proceedings of the meeting itself.

THE DEPARTMENTS

MISSIONS

At its meeting on February 15th, the Department of Missions heard that an anonymous donor had agreed to give \$20,000 for land and buildings for the recently established Theological School in Porto Allegra, Brazil. The school is making steady progress under the leadership of the Rev. James W. Morris, D.D., who, with Bishop Kinsolving, was a pioneer of the Brazil Mission. Several years ago, he was obliged to return to this country on account of illness in his family, but more than a year ago he went back to Brazil.

The price of silver in the Orient has fallen to a point where an American gold dollar will purchase approximately two silver dollars. This rate, if continued, will mean not only a saving of more than \$200,000 in expenditures on behalf of the mission in China but will make possible some building enterprises that have been delayed because of the high rate of exchange.

The Domestic and Foreign Missionary Society recently received \$408,000 from the estates of the late George Platt and Miss Emily Platt of Philadelphia. This is to be held in trust and the income applied for Domestic Missions in Oregon, Montana, Nebraska, and the Dakotas. The accrued income for 1920, amounting to a little more than \$19,000, was equally divided between the dioceses and missionary districts in these states with the understanding that some other method of division might be determined upon in the future. A small additional appropriation was made to enable our Church school on the Oneida Indian Reservation in the diocese of Fond du Lac to have an additional teacher.

The nurses' training school at St. Elizabeth's Hospital, Shanghai, has been substantially enlarged. The entire expense has been provided from money earned by Dr. Ellen C. Fullerton in her practice among well-to-do Chinese outside of the Hospital.

Reports from several of the continental domestic missionary districts indicate steady progress, though all suffer from the difficulty of securing qualified clergy.

Bishop Atwood reported that the first service in the new Cathedral at Phoenix was held Christmas Day. \$60,000 has been given by the people of Phoenix towards this building. The Bishop of Nevada reported that "appropriations made possible by the success of the Nation-wide Campaign have made the financial side of the work in Nevada easier during 1920 than ever before."

Bishop Moulton reported that the people of Provo, Utah, had asked him to accept the local hospital as a Church institution. St. Mark's Hospital, Salt Lake, has had the best year in its history, as has Rowland Hall, Salt Lake. For lack of room fifteen applicants could not be received when the school reopened.

The endeavor to secure \$200,000 for building and endowment at All Saints' School, Sioux Falls, South Dakota, has made remarkable progress. Bishop Bursleson reported \$162,000 secured in cash or pledges, less than \$10,000 from outside the state.

Idaho succeeded in giving \$7,000 on its Nation-wide quota of \$14,000 as against a previous average of \$2,000 a year.

The Bishop of Cuba reported a gift from a Western Churchman of a lot in the suburbs of Cienfuegos.

The Southern Methodists having decided to give up their mission in Guantanamo, Bishop Hulse was authorized to purchase land and buildings, with funds already in his hands, \$5,000 having been set aside by the Woman's Auxiliary from the United Offering of 1919.

The Department heard of the plan for organization of an International Missionary Committee to succeed the Continuation Committee appointed by the World Missionary Conference in Edinburgh in 1910. The Executive Secretary having been elected a member, the Department expressed its judgment that it is desirable that an officer of the Department serve upon the committee.

It having proved impossible to inaugurate work in the Sudan, Bishop Overs was informed, in answer to his question, that the purpose for which special gifts amounting to \$556 for work in the Sudan were made in past years would be sufficiently served if such gifts were used for interior stations in Liberia.

On account of exacting conditions in Alaska, it has been decided to reduce the term of service for women to three years and for men to three years for the first term and four years for subsequent terms.

The Rev. L. R. Craighill was authorized to secure \$25,000 for Church, parish hall, schools, and residences for equipment of our mission in Nanchang, most poorly equipped of any in our China mission. The city is one of the most important in Central China, with a population of 500,000, and is likely to become a great railroad center.

The bishops in China reported by cable that famine conditions are appalling and appealed for further relief funds. The Department decided to make this fact known to the Church in the confidence that our people will respond generously as in the past. So far, about \$40,000 has been forwarded by cable to the Bishop of Shanghai.

Arrangements for mission buildings were made in the districts of Kyoto and Shanghai from funds already in hand.

The division of Foreign-born Americans has entered into an arrangement with the Bishop and the Department of Missions of the diocese of Pennsylvania to take direction and oversight of work among Poles, Italians, and Hebrews in Philadelphia. The diocese is to provide all funds. The division aims to help Church people take a right attitude with regard to their immigrant neighbors. There is reason to believe that the staff of the division is not only known but trusted by leading laymen and clergy in a number of races in this country. As a result, there is cordial feeling toward our Church among the rank and file of Greeks, Russians, Serbians, Roumanians, Armenians, Syrians, and Poles, as well as among the Welsh and Scandinavians.

RELIGIOUS EDUCATION

The appointment of Miss Agnes Hall of Elgin, Ill., as secretary for work among women in colleges and universities, and the starting of a new week-day school in the diocese of Kansas to demonstrate the possibility of coöperation with the public schools, marked the regular meeting of the Department of Religious Education. Miss Hall, a graduate of the University of Wisconsin and of the Y. W. C. A. Training School in New York City, has taken special work in religious education at Teachers' College and has been a most effective worker in the University of Wisconsin.

The new week-day school in Kansas was started because of a petition by Bishop Wise. The Department feels that the schools coöperating with the public schools can be developed more rapidly in the West than in the East. It therefore welcomes an opportunity to establish a school in Kansas.

The Church Colleges came in for a good share of attention from the Department and the Presiding Bishop and Council. President Sills of Bowdoin College is chairman of the Commission on Church Colleges. On January 27th, he called a conference of the president of each Church college and one member of each board of trustees. This group, in conference all day, sent to the Presiding Bishop and Council resolutions requesting the Council to realize the importance of encouraging and maintaining Church colleges. The presentation of these resolutions caused the Council to make the Church colleges the order of the day on the afternoon of the meeting, and it instructed the Department to invite two presidents of Church colleges to present the needs of the

Church colleges and suggest a programme leading to closer co-operation between Council and colleges.

Dr. Gardner, Executive Secretary, announced a new programme for diocesan boards or departments, made by representatives of many dioceses, to unify at the earliest moment the action of the dioceses in Religious Education. The critical condition of every nation to-day demands the most rapid action possible on the part of religious educational leaders. This programme is to counteract the drift away from the Church, to interpret religious ideas and convictions, and to establish in the minds of the rising generation the importance of a recognition of God and obedience to His laws.

To advance this programme the Department voted to call the educational leader from each diocese to a two-day conference in Pittsburgh on May 18th and 19th, when plans will be made for advancing the educational work of the entire Church by concentration upon outstanding needs.

The Department also voted that Dr. Gardner undertake an extensive educational journey over the extreme West and Southwest. Immediately after the council meeting, he goes to the dioceses of Los Angeles, San Joaquin, California, Sacramento, Nevada, Nebraska, North Dakota, South Dakota, and Kansas. Later in the spring he will cover all the northwestern dioceses and those on the northern Pacific coast. By personal contact with the bishops and the educational leaders he is explaining the suggested programme for the work of a diocesan board and is encouraging the organization of committees or the definite appointment of individuals to carry out the programme. In addition, during this educational journey, he will survey Church colleges, addressing the assemblies at colleges, state universities, and normal schools.

REPORTS

RESULTS OF THE NATION-WIDE CAMPAIGN

Dr. Milton, executive secretary of the Department of the Nation-wide Campaign, in a brief report to the Department and to the Presiding Bishop and Council, covered the work done by the Department, over and above its normal activities, since the last meeting of the Presiding Bishop and Council, presenting a brief summary of definite and tangible results to the Church, directly and indirectly attributable to the influence of the Nation-wide Campaign.

The Treasurer's report shows an increase for general work of \$1,601,944.99, or 113% over 1919. A report of the pledges of 1,175 parishes shows an increase for parochial support of \$1,288,147.69, or 61% over 1919.

The second definite result may be stated in terms of organization and coördination. Forty-five dioceses have adopted the plan of organization known as the Bishop and Executive Council, thereby putting themselves in line with the new organization of the Presiding Bishop and Council. Twenty-five have appointed an executive secretary, an office necessary to carry out the larger plans of the present organization of the Church. There is also a more efficient organization of parish agencies and a closer coördination between them and the diocesan and general organizations.

The third point of advance may be stated in terms of the definite programmes undertaken throughout the Church. There is perhaps for the first time in the Church's history a universal disposition and purpose to plan for the future in definite terms of needs, budget, organization, and methods.

The fourth point is found in the new consciousness, already felt and growing, of the Church's world opportunity and responsibility.

Finally it should be noted that at the close of 1920 every diocese and district, with one exception, had adopted an attitude of cordial sympathy and active coöperation.

From this time on the policy of the Department must of necessity be more largely educational. If the prime object of the Campaign on its financial side is to raise the whole standard of giving to a higher plane, then the policy of the Department must be that of a progressive education and training of the whole Church to meet fully all obligations as they arise.

To carry out this policy, the Department has planned for 1921:

First: A series of follow-up educational conferences in several dioceses in the East. The first of this series is held in Rhode Island from February 20th to March 4th. Into the dioceses selected will be thrown for two weeks each the Department's secretarial staff aided by the Secretaries of the other Departments, and certain bishops and clergy who have had marked success in their own field. These conferences should afford a concrete illustration of maximum results possible where preparation is thorough.

Secondly: The Department is endeavoring to secure place at each of the larger summer schools for a five-hour course on parish organization and administration in line with the new order rec-

ommended. These courses of practical instruction will be conducted by the secretaries of the Department.

Thirdly: In May, June, and September, it is planned, with the coöperation of diocesan authorities, to hold three-day training conferences for leaders in at least forty dioceses, their function being to train a sufficient number of leaders to make possible parish conferences in every parish and mission before the next canvass.

Fourthly: A beginning will be made by the Department in holding institutes, in parishes strategically located, for training leaders of discussion groups and workers. The secretaries of the other Departments and of the Woman's Auxiliary will be called upon as leaders and instructors.

Fifthly: A definite programme for education of the Church in the principles and methods of Christian Stewardship will be vigorously pushed, especially in connection with the proposed centennial celebration of the Domestic and Foreign Missionary Society.

AMERICAN CHURCH INSTITUTE FOR NEGROES

The Rev. Dr. Patton reported for the American Church Institute for Negroes. He had visited eight schools, and submitted a report on each.

St. Mark's School, Birmingham, Ala., has an attendance of about 280, 72 in the high school grades. The January diocesan council pledged \$3,000 for this school.

The Mississippi diocesan council has pledged not less than \$1,000 to the support of Okolona Industrial School. At Dr. Patton's visit to this school oil had just been discovered on the school grounds. If a large oil deposit is uncovered, a great Church school will be made possible. There is as yet, however, no assurance. There are now about 77 pupils, chiefly of high school grade.

At the New Orleans Industrial School, 68 are enrolled, but there is dormitory space for 140. This property is to be deeded to the diocese, but the city offers \$1,200 a year for its support.

The Fort Valley (Ga.) High School has 555 pupils, and is one of our three largest schools. It should have a new dormitory for boys.

St. Athanasius' School, Brunswick, Ga., has 291 pupils enrolled. Its graduates have never of recent years failed to make their college examinations. But the school property is inadequate, and the buildings need repair.

St. Augustine's School, Raleigh, N. C., has reached the limit of its growth, pending enlargement of its buildings. Dormitory and class room space for 100 more students could be used. The enrollment this year is 450, and the school's high reputation guarantees as many students as can be accommodated.

Dr. Patton regretted that not more of our colored divinity students were sent to the Bishop Payne Divinity School at Petersburg, Va. The educational and character standards are rigid, the full canonical course is taught, and the students go to their ministry with an equipment at least equal to that of their white brothers. There are but twelve students this year. The buildings are in fair condition, but the heating equipment is so poor that this year the students room across the street, in apartments stove-heated. The dormitories cannot be heated, and there is no money to buy a furnace. The grounds are well kept, but the external appearance of this institution is not in keeping with the Church's dignity or the school's high standards.

The St. Paul School, at Lawrenceville, Va., is exceedingly popular among the negroes, perhaps due largely to Dr. Russell's personal character and the school's reputation for efficiency in industrial training. This year it refused admission to nearly 300. There were days in the early fall when groups of two or three dozen would return weeping to the station. They had been told in advance that there was no room, but begged to be allowed to sleep under the stairways, or in the kitchen. Some would have slept in the cow-barn, had it been permitted. The school registered this year 577 students, of whom 372 were in grammar and high school grades. From schools like St. Paul's the public schools for negroes secure nearly their entire supply of equipped teachers. But the supply is only one-quarter the demand. The school has a deficit of \$38,167.75, which can be met by sale of land or timber. This however would be an infringement upon the principal to secure running expenses.

Dr. Patton recommended that appropriations for these schools be \$97,225 for 1921, and asked an added \$1,000 to encourage summer training conferences, and \$1,000 for a debt on St. Mark's School.

Few realize what an extension of the Church's influence has come through the work of this institute. Dr. Patton summarized:

Without cost except for current expenses, \$325,000 worth of school property has been transferred to the Church's control through taking over the Fort Valley and Okolona schools and that near New Orleans.

Six years ago Southern gifts to these schools were negligible.

The Southern dioceses this year give \$22,500, and the gifts will steadily increase.

We were behind other communions in our work among negroes. We now lead, and are steadily increasing the number of our negro schools.

The schools are probably our most successful means of promoting the Church's influence among the negroes and in preparing the way for the parish priest. At the Fort Valley school the chaplain teaches systematically the Christian Nurture Series. There is a regular surpliced choir and the boys and girls love the Church's services. In one week Dr. Patton preached to 1,600 students at four of these schools.

The report pleaded for an appropriation at least equal to the already pruned budgets of the negro schools.

ADMINISTRATION PERSONALS

Miss L. D. Forman has been appointed by the Department of Missions as a United Thank Offering worker in the diocese of Atlanta.

The Bishop of Porto Rico has been authorized to employ as a worker in the field Mrs. Charles E. Snively, who worked most acceptably with her late husband in years past in both Porto Rico and Cuba.

The Rev. J. A. Holdcroft, rector of St. Paul's Church, White Haven, Pennsylvania, has been appointed to Cuba at the request of Bishop Hulse. He expects to enter upon his duties in March.

The Rev. W. S. Claiborne, Archdeacon of Eastern Tennessee, having been called by Bishop Morris to become Archdeacon of Northern Haiti, has accepted and has been appointed by the Department of Missions.

Miss Mildred B. Hayes, formerly a missionary in Porto Rico, has found it possible to return to the field and has been appointed for service at Mayaguez.

Miss Bessy E. Curtis, of Wells, Minnesota, has been appointed clinical nurse at St. Luke's Hospital, Tokyo. Miss Curtis was trained at St. Barnabas' Hospital, Minneapolis, and since her graduation in 1918 has been engaged in private practice. She will go to Tokyo early in the coming summer.

BUDDHISM IN SIAM

BY GEORGE PRATT INGERSOLL

ABOUT as many forms of Buddhism find place throughout Asia as there are divisions of Christianity with us. In Siam, while there is some superstition connected with religious observances, the mass of people have a conception of God as Creator, regarding Buddha somewhat in the light of a teacher of ethics.

The Siamese are not Godless, but most of them are without knowledge of the Saviour. We cannot properly regard them as we do the Jews, for the latter have rejected the Messiah, while the Siamese have only had this knowledge brought to them in a limited way through a comparatively small number of Presbyterian missionaries.

Our hymn says the "heathen in his blindness bows down to wood and stone." This hardly applies in Siam. A Buddhist observed on my desk at the legation in Bangkok a picture of one of my friends in America. In answer to his question I told him this friend was a man of great generosity. A month later I inquired of this same Buddhist if he prayed to the image of the Buddha. "No," he said, "we don't pray to the image of the Buddha, we look at it and meditate upon Buddha's teachings, and then we go out and try to lead better lives. In the same way," he added, "a month ago I came here and looked upon the picture of your friend and you said he was generous, and I went out and tried to be generous myself. I was the better for having looked upon the picture." Certainly there was no worship of wood and stone in that attitude. When we better know these people we will feel less disposed to criticise their outward religious observances.

A good many fairy tales have been written about the Siamese reverence for "sacred white elephants" and other objects. I watched some Siamese peasants on the street one day put up their hands in prayerful attitude when one of the white elephants appeared. I asked a Buddhist: "Are these people making obeisance to the elephant?" "No," he answered, "not to the elephant but to the Power that created the elephant and made such a wonderful beast." Perhaps criticism could be more properly directed against me for my ignorance, rather than against the misunderstood peasants.

There are two Anglican churches in Bangkok, and the land on which Christ Church stands was given by His Majesty, the King, who, though a Buddhist himself, is most tolerant of the Christian faith. Let me add, Siamese Buddhists are generally more tolerant towards Christians than many of our own Christian bodies are towards each other. They are disposed to encourage rather than hinder the spread of Christianity.

Our former Minister to China, Dr. Reinsch, is on record as speaking highly of Christian missionary work in China and the way it has been received there. It is a privilege to be permitted to testify to the noble work of the American Presbyterian missionaries among the Buddhists in Siam and to commend the attitude of the Siamese towards Christianity.

LOGIC: PREMISE AND CONCLUSION

BY HAYWOOD TUPPER

KEPLER the astronomer studying the planet Mars calculated with unwearied patience seven oppositions of that warlike member of our solar system, and found that its path around the sun could not be a circle—on that hypothesis the irregular motions of Mars could not be accounted for—but that an ellipse would fit the facts. Kepler demonstrated that all of the then known planets moved around the sun in elliptical orbits.

The image-making faculty is largely to be credited with discoveries in science. It came into Kepler's mind to compare the different powers of the planets' distances from the sun and their times of revolution around the sun. He found that the square of a planet's revolution around the sun was always equal to the cube of its mean distance from the sun. This law is binding on Mercury, the nearest planet to the sun, and on Neptune, the most distant. The same ruling holds for the satellites of Jupiter and Saturn around the major planets. Mathematics in mass and motion! Who is the Mathematician that reeled these orbs into such perfect harmony of order? Logic forbids any other answer than Omnific Energy exercised by creative Intelligence—Adaptation in the embodied presentment of an Architect's ideal.

Plato believed that the universe was held together by a principle of which musical harmony was the truest expression. The symphony of a hundred-piece orchestra—stringed, wind, percussion in varied form—in sound and time, by an agreed-upon system of notation, producing the synthetic whole of some composer's masterpiece is an illustration of an ideal made actual by adaptation to purpose. Only a few original notes yet what multiplied variety, like the twenty-six letters of the Roman alphabet capable of such innumerable combinations. Are the original notes adapted to musical expression? To ask is to answer the question. Were it not so, Logic affirms, the symphony could not be given.

Long centuries of time has man existed. Whence? Wherefore? Whither? has been the age-old enigma of life. If the acceptance of the teachings of Jesus Christ illumines the mind, giving light where all was dark, kindles good emotions in the heart, energizes the will to effort and accomplishment, relates man to his Creator in holy aspirations, relates man to his fellowman in righteousness of will and deed, if it gives significance to a well-ordered existence while here, and a guarantee of a continuity of God-likeness in an unending forever, what has Logic to say of perfect adaptation to purpose of that Divine Event in the lowly Manger of Bethlehem? The Founder of Christianity knew the needs of His creatures and adapted His precepts to their harmonious interests.

THE PLACE OF GOD AND RIGHTEOUSNESS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MISSISSIPPI]

AND now the hard, difficult time is upon us, the very most difficult that any living man has ever known. There are many and varied ways in which people seek to account for the hard times. But there is one thing which stands out, which none now overlook, which high financiers and strong business men and Wall street editors and expert statisticians and preachers and prophets all agree upon: that we have forgotten God, that we have lost our clear religious consciousness, that we have failed in that one thing that alone can restore confidence and settle and establish our social and business order. We need to restore our vivid sense of co-partnership with God, who made us and gave us all things. We need to restore God to his rightful place as the Senior Partner. Without this all our schemes for rehabilitation will be worthless. And with this no task is difficult. This has been the spirit of the Nation-wide Campaign call, as it is always and at all times the spirit of the Church's call to duty to her children. Our Lord was no visionary dreamer when His voice rang out in command and in supplication. "Seek ye first the Kingdom of God and His Righteousness, and all these things will be added to you." Some used to say in war times that Christianity had been tried and had failed. We now know clearly that Christianity has not been tried. Who of us has really tried it? Who has taken the Master at His Word and sought God's Kingdom and Righteousness first? Can we dare to put that to the test? Will you dare to do it?

IT IS THROUGH duty faithfully done, it is through absolute trust, that light streams in upon our life, lighting up our way.—*H. R. Haweis.*

THE CHRIST OF THE GOSPEL

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF WEST TEXAS]

THE ultimate claim for the divinity of Jesus Christ rests upon the fact that, from the beginning of His ministry until this present hour, He has met the need of every human heart, of whatsoever tongue or race, that has appealed to Him, and has cleansed every soul that has gone to Him for cleansing. This fact accounts for the urgency of His appeal to His fellowmen, to find their peace and life in Himself. And it fully justifies His prayer that there shall be raised up to Him faithful men and women, boys and girls, who shall devote their lives to the fulfilment of His ministry. It may seem that I am urging upon your mind and conscience a well accepted fact, namely, that Christ does meet every need of the heart and soul of man. But, my brethren, it is just here that we find the secret of the loosening of the Church's grip upon the citizenship of our nation.

A Christ other than that of the Gospels is being preached. His teachings are dissolved and weakened and in consequence his life is being withheld from the masses; as a further consequence the unshepherded people are either deserting the Church, or are striving to find a satisfaction for their souls in every imaginable theory of life and of sin. There is need to-day to re-affirm with clearer emphasis than ever before the doctrines of the Apostolic Church: that is, those doctrines which were enunciated by the apostles themselves, the duly instructed and empowered witnesses of Christ. These doctrines proceed out of the truth of the Incarnation of Christ, the Son of God. . . .

Bishop Gore, in his commentary upon St. John's epistles, gives this very striking note upon the first six verses of the fourth chapter of St. John's First Epistle: "As St. John looks out over the world he sees a widespread activity of false prophets. He knows that they are false and that the spirit which animates them is not of God. What is the test that he applies and would have all his brethren apply? We should have expected him, perhaps, to apply the practical test of their lives, their works, their character, but here it is the test of doctrine which he makes absolute and all-sufficient. Every spirit which acknowledges the truth of the Incarnation—which sees in Jesus the Christ, the very Son of God made flesh—is of God. And, on the other hand, every spirit which refuseth this faith in Jesus is not of God and is a spirit of antichrist, such as they have heard of and can see active among them. The Christians have no cause to fear these false spirits. The power in themselves is greater than anything that is in the world. They are children of God and they have the experience of victory already. Nor have they any reason to be surprised at the popularity of anti-Christian movements. They belong to the world. It is so they speak and so they are listened to: they demand, that is, of people, no change of heart. They take them as they find them, on their own level. On the other hand, the Church comes from God, and those whose hearts God has touched—those who know God—listen to His messengers: those and those only. This acknowledgment of the truth of the Incarnation, this readiness to listen to the message of the Church, is all-sufficient to distinguish the spirit of truth from the spirit of error."

We can do no better than to accept St. John's statement of the Incarnation as the solution of our difficulty to-day and to act upon it with every determination to give to this needy world in which we live the Christ of the Gospels, who is the Christ of the masses and of the destitute and of the sinful. His heart is longing to administer life to those whom He has redeemed, and yet He is powerless except as we interpret Him in His true character to the people. In other words, Christ is not independent of the doctrines concerning His life. That this is true is seen in the fact that He, with studious method, instructed His disciples concerning His origin, His equality with God, the purpose of His ministry, and its ultimate triumph. Before He commissioned St. Peter and the other apostles, He exacted of them a careful statement of their faith in Himself as the Son of God. This instruction was to be the foundation of all their future teachings, for Christ foresaw that He could only save the world as the world was taught to believe that He was and is indeed the only begotten Son of God, the veritable Incarnation of God.

THE QUESTION confronting our country churches is whether ultimately the forty million of our American people who are engaged in agriculture—and there will never be less—are to live in a civilization that is wholly Christian or largely pagan.—*President Kenyon L. Butterfield.*

BOTH DEATH and sleep are blessed mysteries of life. It is of little consequence what time the angel of life opens the door of death for us; the supreme concern for us is whether our hearts shall be pure, and our souls strong in grace to rejoice in the vision of the Everlasting Day.—*Newman Smyth.*

THE WRONG OF LUXURY

BY W. F. CLARKE, M.D.

AFTER a long orgy of spending the days are now upon us when our minds turn once more to the paths of economy, and luxury begins to show itself in its true colors as social sin. Now is the time for us to clear our minds of all the fallacies which underlie the false "good" things which are said, by shallow thinkers, on behalf of luxury: the fallacies with which we blind ourselves when things are booming and money is to burn.

To begin with, let us define luxury. It is an expenditure upon something which promotes neither our own efficiency nor the general good: something in excess of our needs.

We all have a general notion of luxury in food and drink, and we know the personal ill effects, both upon ourselves and upon those around us, of a continued indulgence. But, as no man can live unto himself alone, the effects are not only personal: they react, in many ways, harmfully upon the general society in which we live. When, for example, a man, by indulgence in alcoholic excess, debases himself, he at the same time ceases to make his proper contribution to the general welfare and becomes a burden upon his fellow-man; and his expenditure employs labor in the production of a harmful thing: labor which should also be making its contribution to the general welfare.

Here we have the key. The problem is, at bottom, not only of economics, but of morals; every day of our lives, whether we be rich or poor, it asks from us a moral judgment. It is not a simple matter as to whether we can "afford" the luxury or no. A commonwealth, such as this great democracy of ours is supposed to be, can never be sound and stable as long as there is any class squandering in luxury wealth which the labor of others has produced. I can hear some of my readers say: Luxury is good for trade; it circulates cash; it employs labor. Yes, but there are ways in which all these things may happen and still the result be economically and socially bad. This point can be illustrated in no better way than by the extreme case of war. War stimulates labor and circulates cash on a gigantic scale, but the cash after a time ceases to represent wealth of any kind and tends to become mere paper.

In normal times Europe buys wheat from the United States. Wheat is the wealth which the cash price represents. With that wheat, circulated as food, energy is developed which is expended in productive labor; by means of this labor goods are produced which are used as a basis of further credit or sold at a profit. So as a result of the purchase of one consignment of wheat Europe can now buy a still larger consignment, or can use her cash or credit to buy other goods of which she is in need; thus increasing the wealth, the happiness, and the general welfare of her people. Now when a nation indulges in the luxury of a great war it spends cash, circulates it at a greater rate than ever before; in fact, it has to manufacture paper cash, which is no longer the symbol of wealth produced but of wealth destroyed, the symbol of future taxes on goods yet to be produced: a crippling, destructive force, projected into the future, strangling the men and women of the times to come.

To-day we see the result of this kind of spending in the starving, suffering millions of Central Europe, and in our own wave of trade depression, largely a reflex of the disappearance of European credit.

The same principle is at work, in a limited way, in the spending of each one of us. If I have money to spend beyond my needs, I can spend it in illicit whisky or expensive cigars; or I can loan it out to productive use, or devote it in some way to betterment of the economic condition and productive capacity of my fellow-men (*e. g.*, by raising the wages of those who have helped me to produce my excess). In one case I employ labor and circulate cash in the production of something which is destroyed and consumed, while my own capacity for social service remains the same, or more likely deteriorates. In the latter case my cash is circulated in such a way that many buy things they would otherwise have to go without, and so they become more efficient members of society; more builders, shoemakers, and clothiers are employed and permanent wealth is created.

Yes, luxury is a sin, a moral wrong; and we are so bound up together that no man can sin alone. Dives damned his soul because, in spending his money upon his own selfish lusts, he blinded himself to the needs of Lazarus, who, without food, without clothing, without medical care, was dying, a beggar at the rich man's door.

NOW THAT the world has found itself as one body it can no longer be a matter of indifference to one part of the body what is taking place in any other part of the body. A cancerous or leprous growth in Eastern Europe, or in the Far East, or in Latin America, will sooner or later profoundly affect America.—*John R. Mott.*



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.

WHEN OUR STEWARD"SHIP" "COMES IN"

To the Editor of *The Living Church*:

THE man and the plan" will arrest attention as your Philadelphia correspondent presents the outline of "The New Church Army as proposed by Mr. Pepper". Constructively, we read, he aims to "bring home to every individual his proportionate responsibility", and that in "the practice of stewardship and discipleship". Whatever may be the merits of the particular system he sponsors, his sponsorship in itself will be regarded as a merit for looking into it well. With his effort to get the ideal of stewardship itself interpreted into fuller expression there can hardly be but one mind. And those leaders of the Nation-wide Campaign who have tried their best to put and keep that and not the "money-end" to the very forefront will no doubt be among the heartiest to applaud the effort.

But, all said and done, has not something been accomplished for that ideal end of the Campaign? Does not stewardship pure and simple enter anew into the consciousness of many as at least a "counter irritant", something as the taking up of a collection makes one uneasy unless he puts something into it? It is said that Mark Twain once went so far as to whisper up to the official passing the plate, when he found he had left his pocket book at home, "Charge it, young man, charge it!" But it is safe to say that all through the Church there are real, if intangible, quotas of genuine stewardship to the good of the Campaign. This is encouraging whether we carry on the Campaign with civil or martial muster, as a matter of its organization.

However it is plain enough that the Church has abundant reason to ask, When will our stewardship come in? Indeed appeals for the heeding of that ideal sometimes seem like a *vox clamantis* to which desert echoes chiefly answer. And as that scriptural *vox clamantis* was preparatory to new power of a kingdom, so may it become now if we go forward. Organization is insistent and will do much. But now, as at the first, the Church must, back of all human organization for making its ideals effective, rely upon its divine *organic* functions to project and preserve its ideals. Their vitality is a matter of her Spirit, not of her wheels. To elaborate this here would be to invite the space-saving "blue pencil". Suffice it to say that no machine will avail for fixing habits of Christian Stewardship, in its content of money or time or life itself, upon our people unless:

1. They get the idea from pulpit, from Church training, from their confirmation classes: (a) that so far as the money of a Christian is concerned it is all no less than *conscience money* for which a proportionate return must be made in giving; (b) that a Christian sense of stewardship means that no mission field nor other object needs the gift as critically as the giver needs to give, and (c) that this must produce the habit like the *spring* that wells out its constantly running stream and not like awaiting the *pump* that brings to bear the applied suction of appeals; and

2. Clergy and people educate themselves intelligently and ceremonially to give the "Lesser Oblation" in the Holy Communion its primitive significance of identifying stewardship with their other credentials when approaching God's altar. Once realizing, as the history of the Lesser Oblation shows, that in point of fact a devout communicant habit implies no less than the solemn ceremonial avowal at the altar of a stewardship habit, it dawns upon the faithful giver that such *sacramental money* be-tokens that all his money is *conscience money* before God.

And so any *novum organum* for Christian stewardship has its primary hope in the old organic functioning of teaching and rite and sacrament of the Church, whatever secondary organization for its "cashing in" may be devised. Yours faithfully,
San Francisco, February 16th. WILLIAM F. NICHOLS.

SODOR AND MAN

To the Editor of *The Living Church*:

THE Bishop of Vermont has pointed out to me that I was in error in informing the Scandinavian Church Conference that the Bishop of Sodor and Man does not sit in the Convocation of York. I was misled by the way the diocese is commonly printed in the English lists at the foot of those in the Province of York, but separated by a line. This I am now in-

formed means that Sodor and Man is in the Convocation of York for some purposes, but that it has a convocation of its own, and can pass canons for its own governance. It has not done so, however, since 1704.

After the diocese ceased to belong to the Norwegian province, it was for a while grouped with Scotland, but after the Stanley family obtained authority over it early in the 15th century, and the Earls of Derby were Kings of Man, the diocese came to be grouped with York. The date is given as 1458. The right of presentation to the bishopric did not pass to the English crown until the final surrender of the rights of the Duke of Athol, whose wife was a Stanley, in 1829.

There was apparently once a Norwegian diocese called Sodor alone, Sodor being a Norse word meaning Southern, and several of the southern Hebrides being grouped with Man. The Swedish word is "soder", and the Dutch "zuid" for the same thing. But you cannot find Sodor on the map as you can Man.

Faithfully yours,

G. MOTT WILLIAMS.

THE SHORTAGE IN THE MINISTRY

To the Editor of *The Living Church*:

WE deans, who have ventured in coöperation to issue the *Church's Ministry* from time to time, desire but one thing: that the Church should seriously face the large questions of numbers and quality and training that concern its ministry. It is a matter of comparative indifference whether our "figures" and our "inferences" are challenged: the great point is that the situation should be studied with a view to wise action. At the same time, lest the issue be clouded, may I, as the one of the five ultimately responsible for the figures we have used, have the privilege of replying to your editorial of February 19th?

(1) The authority for our earlier figures in regard to *postulants* is the triennial report of the Committee on the State of the Church published in the General Convention Journal. Everyone knows that those reports never have been absolutely correct. The committee itself has said (Journal of 1913, p. 397): "We would caution everyone against imagining that such figures are ever more than approximately true." There are, however, these considerations to be weighed: (a) My ultimate purpose has been to trace the trend in this matter of recruiting for the last sixty years or more. Manifestly the figures used must be taken from one and the same source throughout—not eclectically chosen from the *Living Church Annual* at one time and the committee's report at another. (b) The report of the Committee on the State of the Church habitually rested upon the convention reports of the respective dioceses and districts: whether this is a more, or a less, reliable procedure than that employed in the compilation of the *Living Church Annual*, is perhaps a fair and an open question. *Prima facie*, both methods seem open to some error, perhaps even to considerable error. (c) At all events, a margin of difference must be allowed for, because the *date* at which the summary is made varies for the two authorities. Indeed that of the committee seems to be a variable one for different dioceses, dependent upon the months covered in their respective convention years. No exact agreement can thus be expected in the two series of figures: nor does variance, within limits, necessarily discredit either. (d) The Committee on the State of the Church (Journal of 1916, pp. 404) laid emphatic stress upon the great "encouragement" to be derived from the fact "that to-day there are about twice as many postulants as there were three years ago." It was on this occasion that they based their rejoicing on that figure of 692 postulants which you question. Their assertion may or may not have been correct: at least it has helped to breed what I hold to have been a mistaken sense of security throughout the Church. And our chief point was simply to show that *there is to-day a situation that demands our most careful consideration.*

(2) But after all, sir, the number of *postulants* is of secondary importance: what most concerns the Church is the number who press through to ordination. The vital figure is that of *deacons ordained*. And here, fortunately, up to 1916 we have a double source of information: *viz.*, first the reports of the Committee on the State of the Church, and second the reports of the Recorder of Ordinations—these latter being preceded by the careful compilations of Downing and Burgess. I have carefully

checked these two sources against each other and, save for the triennium 1914-16, I find so close an approximation between them as to establish in my mind the firm conviction that these figures are substantially accurate. These ordinations I have compared with the reported number of communicants—using the resultant ratio, of “deacons ordained, to communicants”, as giving a rough but substantially dependable figure for the “birth-rate” or reproductive power of the Church, so far as its ministry is concerned, in any triennium. It may be objected here that the triennial report of the Committee on the State of the Church, on which I have relied for my number of communicants, is again hardly dependable. I grant it, and grant that the objection would be fatal, were my purpose to assert that in any given triennium it had required so many communicants to produce one deacon. But my purpose has been nothing of the sort. I have wished not to make absolute statements about this or that period, but to compare the fecundity of recent years with that of earlier years. And I submit that the same causes of error were probably equally at work fifty or a hundred years ago; and that, for my purpose, the figures available may therefore be used with reasonable confidence. The results of this table of ratios, taken at intervals of fifteen years, tell a tale that the Church needs to hear.

Triennium	Ratio: Deacons to Communicants
1823-26	1:234
1838-41	1:296
1853-56	1:470
1868-71	1:629
1883-86	1:1066
1898-1901	1:1471
1913-16	1:2035

I submit that this table alone is sufficient to warrant the conclusion of the deans, “that we may well be troubled . . . that we must bestir ourselves.” And I beg to point out that the last figure quoted precedes any serious effect of the war.

I am not content, however, to leave the matter without indicating some of the parallel evidence before us, which confirms the main conclusions we have reached. I give three brief tables:

I. DEACONS ORDAINED: A SUMMARY BY PERIODS OF FIFTEEN YEARS

Period	Number Ordained	Percentage of Gain	Percentage of Loss
1785-1797	167	****	21.5
1797-1811	131		
1812-1826	384	193.	
1827-1841	849	121.	
1842-1856	1,160	36.6	
1857-1871	1,631	40.6	
1872-1886	1,927	18.	
1887-1901	2,629	36.4	
1902-1916	2,455		6.6

II. INCREASES OF MINISTERS

The calculations are made from the figures of the Government Religious Census, covering the ten years, 1906-1916:

Religious Body	Increase of Ministers, 10 years
Roman Catholic	33.6%
Lutheran	17.7%
Methodist	15.2%
Baptist	11.9%
Presbyterian	9.7%
Congregational	4.1%
OUR CHURCH	3.2%

III. SEMINARY ENROLMENTS: 1920-21 VERSUS 1915-16

I have recently sent a questionnaire to all the “Protestant” seminaries of the country, asking the figure of the undergraduate enrolments for the current academic year, and the last year preceding the war. The replies are virtually complete; and yield these facts:

Total enrolment, all seminaries, shows	Decrease	4.75%
Methodist seminaries	Increase	4.39%
Lutheran seminaries	Increase	.83%
Baptist seminaries	Decrease	3.44%
Presbyterian seminaries	Decrease	20.35%
Our seminaries	Decrease	32.33%
Congregational seminaries	Decrease	37.63%

The significance of these three tables is cumulative. Each deals with its own subject matter. But each, and still more all together, will rather forcibly reveal a situation which deserves our adjective, “disquieting”, if not something more. I have some fear lest your discussion of the 692 postulants, and your admirable condemnation of the prevalent “outflowing of pessimism” may tend to obscure the real and grave situation. We are not pessimists. For the candid facing of facts is never pessimism, but only common intelligence. By all means let them be faced with robust confidence and hopefulness. But faced they must be.

May I add my personal thanks, very heartily, for the last three paragraphs of your editorial? The lines of action which you indicate are among those that are certainly immediately practicable and as certainly wise. May they be promptly followed!

Very truly yours,
 Philadelphia, February 23rd. GEORGE G. BARTLETT.

To the Editor of The Living Church:

I HAVE read with interest the editorial in THE LIVING CHURCH, in re the shortage of candidates for the sacred priesthood.

Having had an unusually happy ministry—although one involving that which is best for all of the clergy, hard and constant work—I can well sympathize with the trials and tribulations of many a parish priest less fortunately situated. And this suggests certain reasons why there is, and why I think there is going to continue to be, a shortage in the sacred ministry. I will trespass upon your time to refer to four conditions which I think will have to come to pass before the right sort of men will seek ordination—for, after all, “one’s divine call” is largely qualified by opportunity.

The four conditions which I think must obtain are the following:

(1) When the Anglican Communion generally, and the American Church especially, clearly and definitely stand forth in all the strength of the Catholic Church and in a most positive way assert and maintain the doctrine, discipline, and worship of the Church, or what I might call “the truth, the whole truth, and nothing but the truth”;

(2) When our bishops are really right reverend fathers in God, who by sympathy and support do all that they can to foster, strengthen, encourage, and uphold the clergy in their efforts to teach “the faith once for all delivered to the saints”, realizing that the sacred ministry will never have even normal growth so long as the bishops fail to accentuate the vast difference between the sacred priesthood of the Church and the ministry of other religious bodies;

(3) When the bishops are loyal and true to the order from which they, themselves, were elevated to the episcopate, by standing back of the clergy, trusting them, espousing their cause, withholding judgment when complaints come to their ears (knowing that the parish priests best understand the conditions obtaining in their parishes), and not siding with those “mal-contented” of the laity who in some places so often make trouble and who frequently are men of no real devotion or spirituality, whose sole reason, generally, for opposing a priest or rector is that they cannot themselves direct or control affairs;

(4) When a certain very small element among the laity appreciate the fact that the clergy are by Christ’s appointment and by canon law those who are to guide and direct the parish or mission. (Incidentally, I firmly believe that the new and present over-organization of laymen and their intrusion into many affairs of the Church is one of the gravest causes militating against the increase of the sacred ministry.)

When these things come to pass I believe that there will be no shortage in the ranks of the sacred ministry. It is the uncertain voice of the Church, the wavering attitude of the bishops, the failure to stand back of those who are loyal to the true faith, that keep many from the ministry and not the fear of “starvation salaries”, or lives of struggle and self-sacrifice. For while the clergy are entitled to living salaries, and while it is a disgrace to the laity that these are not forthcoming, it is not the lack of proper remuneration that deters men from seeking ordination. For consecrated men are ever ready to serve the Master without regard to reward and those who are fortunately situated in respect to means are the first to commend the spirit of self-sacrifice so generally seen among the poorer clergy.

With apologies for a very hastily written letter, believe me,
 Very faithfully yours,

ARCHIBALD CAMPBELL KNOWLES,
 Rector St. Alban’s Church.

Olney, Philadelphia, February 21st.

YOUR editorial on The Shortage in the Ministry is a moving appeal. Yet, what can be done until the apostolic leaders of our Church have more sense of responsibility for placing men that are already priests? What is the use asking men to take orders when men already in orders are without call to service?

If this question is met by saying there are innumerable fields of service, I reply that men can not get into these fields under our system, and we have no adequate way of bringing men and fields together. It cries to heaven, this rank and totally inadequate, hit-and-miss, haphazard way of letting priests of the Church seek out fields for themselves.

Nine bishops out of ten if written to by a priest will suspect some deficiency in the man that writes. Yet there is under the sky no other way for the priest to find his field, unless he advertises. Men are driven to this, and sometimes get their work, adequate and excellent places to labor, where they sometimes shame their pious critics by vital and energetic ministry that witnesses to the power of God. Yet some of these very men have been allowed

under our decayed and effete system to go without a field for even a year's time. (I beg pardon, perhaps they have been offered \$15 a Sunday as married priests!)

Suppose an assistant minister is dismissed by a rector for Churchmanship that does not please him, or some other such dreadfully condemnable cause. The priest is out of a field. It may take him a whole year to get into another. If you say that he is then a poor stick, try it yourself. Bishops and clergy either do not know how or do not want to help a man in this parishless condition.

While the Church is being stirred to recruit men for the priesthood, let her bestir herself and make it possible for the men to live who are already in her service, men that in some cases have hazarded their lives again and again in serving the Church whose eyes seem in this matter to be so blind.

Jackson, Mich.

WYTHIE LEIGH KINSOLVING,
Minister in Charge of St. Paul's Church.

MISSIONS AND "PRO-MISSIONS"

To the Editor of *The Living Church*:

THE corporate needs of the Church are steadily pressing Churchfolk of all types to consider or devise some extraordinary method of deepening spiritual life in parishes and missions; and so there has been much said and attempted in the direction of experiments of various kinds called "parochial missions".

Historically, however, a parochial mission has just one object: the conversion of individual souls to God in the sacraments of Penance and Holy Communion. Unless the search of God for the individual soul is kept steadily in mind as the paramount object of a mission, the pressure of corporate interests in the Church will thwart this object. When a mission is under consideration, the so-called "interests of the parish", or the "welfare of the diocese", or the "success of the Council plan", should stand aside. To seek the lost sheep "He leaveth the ninety and nine in the wilderness".

There should be a thorough understanding on this point between missionary, parish priest, and parish vestry or council, before a mission is prepared for that the individual soul is the supreme objective. This should be kept in view from first to last: "Our only object in this mission is to bring souls to repentance and restoration—souls in sin afar from God, souls whose hearts are hardened against the Word they hear every week."

If the priest is afraid of the effect on his parish of a genuine search for souls, such as a parochial mission (in its historical sense) contemplates, and yet wants some unusual season of teaching and exhortation to deepen seriousness and awaken spiritual concern, let him have something else, but let him not call it a mission.

Perhaps, under present conditions in the Church, there is room, perhaps even need, for some sort of conferences in which fundamental doctrines of repentance and judgment are clearly taught, without challenging an immediate response; but these should not be confused with the mission. And there ought to be some way by which the incomplete and merely preparatory nature of such conferences should be emphasized; perhaps by calling them "pre-missions", "pro-missions", or "pro-mission conferences". It would be nothing less than a catastrophe if the very need for parochial missions which is now everywhere being dimly but deeply felt should result, under stress of the movement for standardization, in the emergence of a nondescript type of revival, claiming to be a peculiarly Episcopalian kind of mission, whose net result would be to make more subsidiary the search for the individual soul.

Whatever is devised to meet the present need of teaching and awakening Churchfolk, let it not be accepted as a sufficient substitute for a real mission, but let it be so planned that leaders of opinion in the Church will not be satisfied with anything short of the quest of the Good Shepherd; so that Churchfolk instead of clamoring for "powerful preachers", "good mixers", or "great hustlers", will insist, with the bishops at Lambeth, that the clergy fit themselves for the search, the care, and the guidance of souls.

WILLIAM MILLER GAMBLE.

THE USE OF INTINCTION

To the Editor of *The Living Church*:

LAST summer on a fishing expedition in the White Mountains, I ran across the cabin of a U. S. forest ranger in Jefferson Notch. He had taken this position in order to have his wife, who had contracted tuberculosis, have the benefit of the mountain air. I found his wife was a Churchwoman, and owing to her isolation had not received the Holy Communion in several months. She gladly accepted my offer to bring to her the Holy Communion the following Sunday morning, which I did, holding the service for her and her husband in the kitchen of their

cabin. As I was using the vessels of a near-by parish, I administered the Communion to her by the method known as intinction, explaining to her the reason, in which she acquiesced most willingly, and was most grateful for my coming to her.

I quote from a letter from her received February 13th, as I had kept in touch with her by sending the Church papers to her each week. She says: "May I ask your advice on a subject which has been uppermost in my mind for some time? As you know I have had tuberculosis for four years. . . . Since I became ill, I have thought a great deal of the perils of the common Communion cup, and I know you agree with me. . . . Now I am asking you to give the matter serious thought and, if possible, start something where your influence will count, and also advise me if there is anything I can do about this all-important matter. It is appalling, and if I could be the means of saving one person from the horrors I have experienced it would be worth while."

Will the bishops accept this challenge, from a fine, patient woman, who wishes to receive the Holy Communion, and yet dreads to do so, fearing she will give tuberculosis to some other? With our children taught to avoid the common drinking cup at home and in school, why will not the Church abandon the common chalice, and adopt the method of intinction, and so do away with one great element of offence to the minds of not only the young people growing up, but also many forward looking elders, who would welcome this step, if the Church would authorize it?

Detroit, February 18th.

HOWARD KEY BARTOW.

CRITICISM OF COURSE 13

To the Editor of *The Living Church*:

PERMIT me, through your columns, to call the attention of the clergy to Lesson 31 on the "Judgment Day" in the Teacher's Manual, Course 13, second section, of the Christian Nurture Series, recently published. At the bottom of page 77 we read: "There is no good reason why we should expect a visible return of Christ to this earth"; and on page 71: "There has been no dogmatic pronouncement by the Church in this matter. The nearest we may come to an authoritative statement from the Church is to read in the Prayer Book its selection of Scripture and the collects for Advent which seem plainly to show that the Church expects a new birth of Christ with power both in the individual and society to be the consummation of the true Advent".

The entire lesson should be carefully perused.

Milwaukee, February 4th.

CHARLES S. HUTCHINSON.

[The foregoing letter was submitted to the Executive Secretary of the Department of Religious Education, who makes the following reply:]

To the Editor of *The Living Church*:

THANK you for the courtesy of allowing me to reply to the letter printed above.

We welcome most cordially all criticisms and suggestions that will help us revise the courses of the Christian Nurture Series.

This lesson on the Judgment Day has brought us many criticisms. We have withdrawn it and are rewriting it with the help of some of the best theological teachers of the Church.

February 19, 1921.

WILLIAM E. GARDNER.

ASKING ADDRESSES OF GREEK PRIESTS

To the Editor of *The Living Church*:

THERE have been in the Church papers of late many reports of cooperation on the part of our bishops and clergy in various parts of the country with clergy of the Greek Orthodox Church. Our Commission on the World Conference on Faith and Order published some time ago a short pamphlet in modern Greek, giving an account of the World Conference movement. I would be very glad to send it to any priests of the Greek Church whose names and addresses are sent to me.

ROBERT H. GARDNER.

174 Water Street, Gardiner, Maine.

LENT AND LIBERTY

THERE RESTS no obligation upon free spirits to observe Lent. Ecclesiastical traditions do not bind them, and the moral law is not specific as to seasons. Free spirits, however, are just as free to accept opportunity as to scorn chains, as free to observe seasons as to ignore them. A purely negative liberty is no better than a purely protesting Protestantism. To some of us Lent is an opportunity if not an obligation. Early associated with nature-worship, it became in time an ecclesiastical season, observed in various ascetic ways, chiefly by fasting. Changing from age to age, it is now endowed with meanings spiritual rather than ecclesiastical. It is the time set apart for heart-searching, repentance, and self-denial, and as such appeals to those liberals who are not beyond the need thereof.—*Selected*.



The Primitive Tradition of the Eucharistic Body and Blood. By Lucius Waterman, D.D. New York: Longmans, Green & Co. \$2.00 net.

In the Paddock Lectures for 1918-1919 Dr. Waterman has given us an interesting volume, one worthy of more than a casual reading. Dr. Waterman contends that the Eucharistic presuppositions of the first thousand years were entirely unlike those of the subsequent period. The book is an attempt to set forth these presuppositions of the earlier age, examining especially the testimony of the writers prior to the Council of Chalcedon.

Some points deserve particular note. On p. 8 there is a seemingly unwarranted distinction between the words of institution and the words of distribution; in any case the important words must have been preserved. His contention (p. 69) that our Lord's glorified body had real flesh, but not real blood, and that, therefore, we cannot think of the wine as becoming His blood, is difficult to accept. We cannot follow him at all when he says (p. 61) that those who accept "the teachings of the Oxford School do make the consecrated bread and wine to be the merest figures." His interpretation of the liturgical phrase "bloodless sacrifice" (p. 80) will seem to most an unnatural interpretation; "bloodless" denotes not the absence of blood but of the shedding of blood. We find an impossible rendering of the thought of St. Cyril of Jerusalem (p. 101) where the author makes our Lord's presence in the sacrament equivalent to His presence in the oil of confirmation and the water of baptism, an interpretation which is that of Dr. Waterland, and involves a confusion between the *res sacramenti* and the *virtus sacramenti*. The uncertainty in the West as to the translation of *ousia* and *hypostasis* can hardly be thought of as continuing as late as the period of Gelasius (p. 201).

It can be hardly necessary to remark that the book is generally of a modest, non-controversial, reverent tone, and of thorough scholarship; Dr. Waterman has at least given us much material for deep and continued thought. An index would have added much to the value of the book. In the face of present controversies it may not be amiss to add that his conclusion (p. 212) that the acceptance of his view would have no effect upon Reservation and Benediction is quite sound, for it does emphasize the reality of the Presence.

F. H. H.

The Spirit. The Relation of God and Man, considered from the standpoint of recent Philosophy and Science. By A. Seth Pringle-Pattison, LL.D., D.C.L., J. A. Hadfield, M.A., M.B., C. W. Emmet, B.D., A. Clutton-Brock, and others. Edited by Mr. Streeter, M.A. New York: The Macmillan Company.

The essays collected by Mr. Streeter under the above title and attested by the above imposing names and degrees of learning make the most recent contribution to Anglican Modernism. Its underlying purpose is apparently to expose the hopeless misconceptions of divine truth that constitute traditional theology. Professor Pringle-Pattison assures us that the Spirit is not the Third Person of the Holy Trinity, Dr. Scott rewrites the account of the manifestation of the Spirit in The Acts, and Miss Dougall separates from the influence of the Spirit in the world anything suggesting the supernatural or the miraculous. Mr. Streeter reassures us in conclusion, lest the simple-minded should take alarm, that the whole notion of dogma is quite late, distinctly post-Apostolic. Under the confused and dissolving criticism of these writers little is left of the Christian doctrine of the Holy Ghost but a meaningless blurr.

L. G.

The Hidden Sanctuary. By the Rev. Jesse Brett. Longmans, Green & Co.

Once again Father Brett offers help in tracing the progress of the supernatural life in and through the natural order, drawing as is his wont upon the vast reserve of spiritual teaching which no age can exhaust. This is another mystical parable of the Interior Life.

First, the early approach to the conscious life with God in the hidden sanctuary of the soul by sacrament and silence; then, in the "Court of Sacrifice", the long training in the practice of the virtues and self-surrender in the "Court of Prayer", the growth in mystical experience illuminated by lamps (as he calls them) of the seven-fold Gifts of the Spirit. Lastly, the "Court of Union", wherein God reveals His Presence in devout souls.

The Glories of Jesus. By Karl Tiedeman, O.H.C. Holy Cross Press.

This latest volume of the "Roodcroft Library" collects thirty meditations—some or all earlier printed in the magazine of the Order. A simple formula for opening and closing a "meditation", with explanation of how to use the suggestions, precedes the definite outlines that make up the book. Then follow the outstanding events of the human life of the God-man; they are simple and obvious, while invariably containing some spiritual or practical suggestion that strikes home—often taken (like our Lord's own Parables) from environment close at hand; e. g., that from keeping our little boat in the wake of a river barge (West Park is on the shore of the Hudson), to illustrate pushing out from the shore of self-will and throwing ourselves into the wake of Jesus, to be drawn surely along the river of His perfect Life.

Galilean Days. By the Rev. F. W. Drake. Longmans, Green & Co.

The above is another book of aids to meditation, entitled by the writer "A Devotional Study of Events in our Lord's Public Ministry." It offers fundamental help to souls in meditation of any sincere form. In Jesus Christ is given to us all that the rational mind can know of God in this temporal world; and this knowledge must be perpetually renewed by the prayerful study of the human life of Jesus. Study must go hand in hand with prayer in these critical days, as following the call of the age we must perforce "go onward". The writer stresses the conviction that no humanitarian view of Jesus [now so sadly frequent] can meet the demands of the Gospel story any more than it can satisfy the deepest instincts of the human heart. One would like to see this little volume in the hands of many a lonely pastor shut out from companionship with his fellow-workers in the Gospel ministry.

C. B. C.

Christian Practice. By Selden Peabody Delany, D.D. New York: Edwin S. Gorham.

A very practical book. It deals not with Christian doctrine but with Christian doing—the sort of doing that makes up the Christian life. It is a book that will help to make better Christians. It would be especially fitting for home reading during Lent.

As each one reads, many will make reservations here and there as to acceptance of the author's position in details. Thus, we believe that the number of Anglicans who will find the rosary useful in their devotions is very small indeed. There are some unhappy expressions otherwise. Yet all the detached clauses to which one could take exception, if gathered together, would scarcely fill two pages out of more than two hundred in the book.

Abraham Lincoln, Man of God. By John Wesley Hill, D.D., LL.D. E. P. Putnam's Sons.

It has never been possible to determine precisely the nature and extent of Mr. Lincoln's faith in God; yet that he had that faith, and had it in large degree, at least in his later years, is beyond question. Dr. Hill has brought together many incidents to show that faith. They illustrate once more the homeliness—in the true sense—of Mr. Lincoln's character; its genuineness and freedom from affectation.

The Paternity of Abraham Lincoln: Was He the Son of Thomas Lincoln? By William E. Barton. Geo. H. Doran Co.

A thorough examination of the many stories reflecting upon the chastity of the mother of the martyr-president. The author has collected those stories, which have been rife in Kentucky and the Ohio valley, and has sifted each one with the greatest care. It would seem as though he had exhausted every effort to run down such stories; and the result is that each and every one of them is wholly discredited and disproven.

The Truth About Christian Science. By James H. Snowdon, D.D., LL.D., Professor in Western Theological Seminary, Pittsburgh. Westminster Press. \$2.40.

A severe indictment of Christian Science and, one feels, a just one. The author borrows very largely from other works on the subject (being scrupulous to give credit), especially those by Peabody and our own Dr. Powell.

Church Kalendar



- 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—Erle Spec. Conv., Cathedral of St. Paul, Erle, Pa.

Personal Mention

THE Rev. WALTER E. COOK on March 1st becomes city missionary in Rochester, N. Y.

THE Rev. CHARLES B. DUBELL becomes rector of St. John's Church, Camden, N. J., on April 17th.

THE Rev. A. L. DUDOMAINE has been appointed to Owen, Wis.

COMMUNICATIONS for the secretary of the diocese of Central New York, until further notice, should go to the assistant secretary, the Rev. THEODORE HAYDN, 331 Dewitt street, Syracuse, N. Y.

THE Rev. BYRON HOLLEY has resigned the rectorship of the Church of the Redeemer, Biloxi, Miss., and accepted that of St. Mary's Church, Napa, Cal., where he may be addressed after May 1st.

THE Rev. L. C. HURSH has resigned the rectorship of Holy Trinity Church, Spokane, Wash.

THE Very Rev. CHARLES S. HUTCHINSON, D.D., Dean of All Saints' Cathedral, Milwaukee, has been elected provincial chaplain of the Western Province of the Community of St. Mary.

ON request of the parish, the Rev. GEORGE M. IRISH has withdrawn his resignation from Trinity Church, Lancaster, N. Y.

THE Rev. E. H. MASSE of North Fond du Lac has accepted work at Fulton, Ky.

THE Rev. ALBERT R. PARKER, recently transferred from the reserve force to the regular navy, and assigned for duty to the Island of Samoa, leaves Hampton Roads with his family on March 10th, for a twenty-one day trip to his destination via Panama and San Francisco.

THE Rev. CLARENCE PARKER, student chaplain at the University of Arkansas, and rector of St. Paul's, Fayetteville, Ark., has been appointed secretary of the diocesan Board of Religious Education.

THE Rev. Dr. W. F. PEIRCE, President of Kenyon College, preached in the chapel of Willard Parker Hospital, New York, to the nurses and patients, at a special Lenten service, on invitation of the Rev. Frank R. Jones, resident chaplain.

THE Rev. HENRY RUTAN, formerly of the Virgin Islands, has been appointed to St. James' Church, Mosinee, Wis.

THE Rev. GEORGE C. STORY of Ripon, Wis., has resigned to accept charge of St. Luke's, Dixon, Ill.

THE Rev. MALCOLM TAYLOR becomes executive secretary of the Province of New England on April 15th. On February 15th he completed fifteen years' service with St. Thomas' Church, Taunton, Mass. He will reside in Taunton until summer.

THE Rev. J. H. TOWNSEND, retired, may be addressed at Camden, N. J.

ON and after March 7th the address of the Rev. L. NORMAN TUCKER will be 7507 Kelly street, Pittsburgh, Pa.

THE Rev. WILLIAM C. WAY of Maywood, Chicago, has been elected rector of St. John's, Wausau, Wis., to take charge after Easter.

ORDINATION

DEACON

SOUTHERN VIRGINIA.—On February 25th, Mr. THOMAS SEMMES FORBES was ordained deacon by Bishop Tucker in St. Luke's Church, Norfolk. The Rev. David W. Howard, D.D., presented the candidate and the Rev. Francis C. Steinmetz, D.D., preached.

BOOKS RECEIVED

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

E. P. Dutton & Company. New York City.

Social Teachings of the Christian Year. Lectures Delivered at the Cambridge Conference, 1918. By Vida D. Scudder. Author of *The Church and the Hour; Reflections of a Socialist Churchwoman*, etc. Price 2.50 net.

The Macmillan Company. New York City.

The Problem of Christian Unity. By Various Writers. A Course of Seven Addresses under the auspices of the Christian Unity Foundation. Price \$1.75 net.

The Myth of the Jewish Menace in World Affairs or The Truth About The Forged Protocols of the Elders of Zion. By Lucien Wolf.

Thos. Seltzer, Inc. New York City.
Parliament and Revolution. By Ramsay MacDonald.

PAPER COVERED BOOKS

Cull & Son. 15, Houghton Street, Aldwych, London, W. C. 2, England.

The Order of Divine Service for the Year of Our Lord 1921, According to the Kalendars of the English and Scottish Churches, with Ritual Notes. London: William Walker, 28, Paternoster Row, E. C. 4. Price 2s net; or if interleaved, 2s 6d net.

Presbyterian Board of Publication. Philadelphia, Pa.

In Memoriam. By June Kirk Barth. Price 35 cts. net, postpaid.

CATALOGUES

Hobart College. Geneva, N. Y.

Hobart College Catalogue 1920-1921. Vol. XIX. October 1920. No. 1.

St. Alban's School. Sycamore, Illinois.

Catalogue—Thirty-second year—1921-1922.

PAMPHLETS

Church Missions Publishing Company. Hartford, Conn.

Three Slaves from Anglia. A Church Play by Arthur Chase. Soldier and Servant Series. Publication No. 122. Jan. 1921.

St. Alban's School. Sycamore, Illinois.

The Religious Life at St. Alban's. Number One. (One of a series of articles by the boys of the school.) The Ninth year under the Reverend Llewellyn B. Hastings will begin September 19, 1921.

From the Author.

History of St. Peter's Episcopal Church. Cambridge, Mass. From an address to the Men's Club June 1917, by the President, Edward H. Cook.

The Social Center Building of the Wesley Foundation at the University of Illinois. Urbana, Illinois.

From the Author.

The Path of Progress. A pageant drama of the Nation. By Annah Robinson Watson. The Glory of our past—the inspiration of our future. 1620-1920. Presented by Memphis Pilgrim Tercentenary Association, at the Memphis Tri-State Fair, September 25, 1920.

Union Theological Seminary. New York City.

The Foundations of Faith. Address Delivered at the Close of the Eighty-fourth Academic Year by the Rev. John Kelman, D.D. Vol. IV, No. 1, November 1920.

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.*

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

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

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

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

DIED

ALLEN.—At Corsicana, Texas, on February 18th, ELIZABETH POOLE ALLEN, aged 64 years. A friend of the poor, the sick, and the distressed.

"She went about doing good."
"Father, in Thy gracious keeping
Leave we now Thy servant sleeping!"

CRISSEY.—At his home in Troy, N. Y., on the morning of January 27th, RUFUS BELKNAP CRISSEY, son of the late Isaac Worden Crissey and Sarah Flint Brown, aged 76 years.

DOWLING.—In London, England, on January 12th, the Rev. THEODORE E. DOWLING, D.D., sometime chaplain to the Anglican Bishop in Jerusalem and Archdeacon in Syria. The interment took place in Keble churchyard, Hursley.

Canon Dowling was Jerusalem Correspondent to THE LIVING CHURCH some years ago.

ROUTH.—EDWARD FROST ROUTH, born in Ottawa, Canada, August 14, 1842; entered into rest February 22nd. Requiem sung at St. Bartholomew's Church, Chicago.
May he rest in peace! Amen.

MEMORIALS

LENA MCGHEE

At 9 o'clock Sunday morning, February 13th, Miss LENA MCGHEE, worker-in-charge of St. Faith's House, passed away. A Canadian by birth and brought up in the faith of the Church of England, Miss McGhee on coming to the States adopted her new country with all the intense patriotism she had had for the land of her birth and brought to the Episcopal Church here a virile faith the like of which is seldom found.

At a very early age she met with a serious accident which made her a suffering invalid through life. This gave her an intense sympathy for all who suffered, but her love went out particularly to young girls who had gone astray. For twenty-two years she has been the head of St. Faith's House, which was started in New Haven. During that time she has been more than a mother in love and sympathy to the poor unfortunates who have come to her. The majority have gone out into the world to assume respectability once more, filled with the love of God which came to them through her, and filled with the desire for service which she inspired.

Her patience, her deep understanding, her keen sense of justice, but chiefly her love, affected all who knew her, and her memory will live as a choice possession in the hearts of many, and it may be truly said of her, "Greater love hath no man than this, that a man lay down his life for his friends," for into St. Faith's she put her all, her fortune, her life, her heart, and with no financial return she served unto the last, thanking God for the opportunity and privilege of doing good.

She was buried in Sleepy Hollow Cemetery after the simple services in the chapel of St. Faith's, but her spirit will linger and her fortitude, her love and her vision of God will long hover over the many lives she has touched.

PAUL FAUDE

In the death of the Rev. PAUL FAUDE, rector of St. Joseph's Church, Detroit, the Church Militant loses a sturdy soldier of the Cross, one who "fought manfully against sin, the world, and the devil, and continued Christ's faithful soldier and servant unto his life's end."

He was born in Plymouth, Indiana, in the year 1879 and was the son of the Rev. John Jacob Faude, one of the most illustrious presbyters in the Church. He graduated from the University of Minnesota in the year 1900, and from the General Theological Seminary in 1904.

He was a good student, receiving the degree of B.D. from the latter institution.

After a service of two years in the missionary field of Minnesota, he was for three years senior curate of St. Peter's, Chicago, and for three years rector of St. John's Church, Lafayette, Indiana. He rescued this parish from its depression and made a constructive beginning of better things.

In 1910 he became rector of St. Joseph's Church, Detroit, Michigan, and his ten years of influence there is evident to anyone who visits the parish. It has been my good fortune to know his work in St. Joseph's very intimately, having held a mission there in 1916, and having preached there in 1919 and 1921. A parish is like a regiment, you know the kind of officers by the morale. I know of no parish which has gone ahead along all lines better than St. Joseph's. It has an unusual Sunday school, a consecrated body of men, a devoted band of women, an enthusiastic service, a splendid fellowship, an adequate vision. Mr. Faude was the directing personality of the Nation-wide Campaign in the diocese of Michigan, and his own parish followed his lead to the utmost. It has been my fortune to see many parishes in many dioceses, and I have never seen ten years' work more blessed than Mr. Faude's work in St. Joseph.

There was nothing spectacular in Paul Faude. In fact, he so dreaded anything bordering on the effeminate in his ministry that he seemed brusque and austere. He was the fairest of men and had a conscience that demanded of himself all that he asked of others, and he never spared himself. He was always ready to carry his ministrations with absolute impartiality to rich and poor, but could not pretend a sham sympathy for utilitarian ends. He played the game of life according to the rules, and he took pains to know the rules. He lived to serve Jesus Christ and was incapable of self-seeking. As his own Bishop says: "He was one of the most stalwart Christians that I have ever known."

I knew him first as a student of theology from the parish of which I was rector; I enjoyed his confidence throughout his whole ministry; I had the good fortune to spend a day with him when the hand of death was upon him; and in all those circumstances I knew him as a man who was bending every energy to conform to the measure of the stature of the fulness of Christ. He brought all his talents to the feet of His Master and used them with tireless energy in that Master's service.

I. P. J.

POSITIONS OFFERED

CLERICAL

ASSISTANT AND SOCIAL WORKER IN A moderately large, attractive parish in the immediate vicinity of New York City. An energetic priest, familiar with Boy Scout and Parish House activities, will have ample opportunities of increasing the work now in splendid condition. Address Box-340, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT PRIEST. SEVERAL YEARS' experience. Not married. College Graduate. Preaching, Teaching, Calling and Boys' Work in large middle west city. \$2,000 first year. Reply RECTOR-341, care LIVING CHURCH, Milwaukee, Wis.

CALVARY CHURCH, SEDALIA, MO., wants a rector, with a strong personality and brains. A fine home, a nice salary, and plenty of hard work awaits the right man. A. D. STANLEY, S.W.

MISCELLANEOUS

YOUNG WOMAN OF EDUCATION WANTED to fill position as parish secretary in important mid-western parish. Stenography and some knowledge of bookkeeping essential. Work fully established. Splendid opportunity for right person. Write, fully stating qualification and experience. Address RECTOR-339, care LIVING CHURCH, Milwaukee, Wisconsin.

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 over. Address VITA-342, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CITY EXPERIENCE, DESIRES assistantship, permanent or temporary. Capable preacher, teacher, reader, and visitor. Musical. Best references. Apply R-334, 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.

LOCUM TENENS FOR SHORT PERIOD. Aggressive parochial work. Reply, MID-WESTERN-342, 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.

BY CLERGYMAN'S DAUGHTER, POSITION as companion, or secretary; nine years graduate nurse; eight years in business; good education; typewriting, stenography. Institution or private family. References. Address: SECRETARY-333, 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 1, The Gladstone, Eleventh and Pine streets, Philadelphia, Pa.

ORGANIST-CHOIRMASTER WITH highest qualifications and unusual experience seeks change. Salary not first consideration. Boy choir specialist. Churchman. Address C-332, care LIVING CHURCH, Milwaukee, Wis.

A POSITION WANTED BY GRADUATE nurse, as physician's assistant in office, capable of assisting in surgical work and obstetrics. Address "X. Y. Z.", care LIVING CHURCH, Milwaukee, Wis.

IN GIRL'S CAMP AS MATRON, NURSE, OR any position of trust. References exchanged. Mrs. MOORE, Hoosac School, Hoosick, N. Y.

PARISH AND CHURCH

AUSTIN ORGANS.—This factory now has a record of over 1,000 organs, an amazing proportion of them monumental, and famous cathedral, church, and auditorium instruments. A steadily increasing number of orders come without solicitation. No organs have the Austin record of reliability in action. AUSTIN ORGAN CO., Hartford, Conn.

FOR SALE AT \$500 A CHURCH BELL, New York make, beautiful sound. For sale also at \$600 a chalice and a ciborium, silver gold and enamel, beautiful specimen of last century's French orfèvrerie. Information and photos sent on request. Communicate with Miss BESSY, Port Townsend, Wash.

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.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burses and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

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 PROFESSIONAL CROSSES: Alms Basons, 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.

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

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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. MowBRAY'S, Margaret street, London, W. I. (and at Oxford, England).

BOARDING—ATLANTIC CITY

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

BOARDING—CONNECTICUT

ST. JAMES' CONVALESCENT AND REST Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to ST. JAMES' CHURCH, 31 East Seventy-first street, New York.

BOARDING—NEW YORK

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

BOARD AND ROOM—MILWAUKEE

A PLEASANT, SMALL ROOM IN A HOUSE with mother and daughter or sisters, with privilege of board. East Side preferable. Address Miss LAPSLEY, care Sisters of the Holy Nativity, 228 Juneau avenue, Milwaukee, Wis.

ROOM AND BOARD

CHURCHWOMAN'S LEAGUE FOR patriotic Service, Inc. Rooms and Board at reasonable rates for Church Students (girls), and when vacancies occur for other Churchwomen. Apply Director, GREER HOUSE, 123 East 28th street, New York City.

HOSPITAL—NEW YORK

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.

SCHOOL FOR NURSES

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.

AUTOMOBILE ACCESSORIES

AGENTS AND DEALERS. TO ACT AS OUR representative in your locality, selling the Universal Water Circulating Pump for Fords, which prevents motor overheating. Quick sales, 100% profit. Small investment required. Write to-day for our proposition. UNIVERSAL APPLIANCE COMPANY, 186 5th St., Dept. B., Milwaukee, Wis.

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, Conwy, Carnarvon. Opportunities golf, tennis, fishing, boating, bathing. Some social life. Address Box-341, care LIVING CHURCH, Milwaukee, Wis.

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.

LOOSE LEAF BOOKS. A GENUINE leather Cover. Loose Leaf Memo Book, 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

MADONNAS OF THE GREAT MASTERS in color. Also other religious subjects. Post card size. C. ZARA, Box 4243, Germantown, Pa.

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 6th, the Rev. Charles L. Street.
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. PAUL'S CHURCH, KEY WEST, FLORIDA
Only City in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.
Rev. C. R. D. CRITTENTON, 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 TURKEVICH, 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. Ry 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 chap-
ters and local and diocesan assemblies. It con-
ducts 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 coun-
try. 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 offi-
cial 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 par-
ish 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

BOSTON.—Retreat for young women Fourth
Sunday in Lent. To be held at St. Margaret's
Convent, 17 Louburg Square, Boston, Mass.
Conductor, the Rev. Bernard Iddings Bell,
President St. Stephen's College, Annandale,
N. Y.

NEW YORK.—The members of the New York
branch of the Clerical Union will have a re-
treat at Holy Cross Mission, 300 East Fourth
street, on Tuesday, March 8th, from 10:30
A. M. to 4 P. M. The conductor of the medita-
tion will be the Rev. Dr. Frank L. Vernon,
rector of St. Mark's Church, Philadelphia.

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.

NEW YORK.—A retreat for women will be
held at Holy Cross Church, Fourth street and
Avenue C. on Saturday, March 12th. Con-
ductor, the Rev. C. N. Lathrop. Apply to the
MOTHER SUPERIOR, Community of St. John
Baptist, Holy Cross House, 300 East Fourth
street, New York City.

ENGLISH ASSEMBLY CONFRONTS DIFFICULT LEGISLATIVE TASK

Making Some Progress—Points at Issue—Church Control for Sa- cred Buildings—Dr. Henson Preaches to Congregationalists

The Living Church News Bureau
London, February 4, 1921

THE spring session of the National As-
sembly of the Church of England
was opened at the Church House,
Westminster, on Monday last, the Arch-
bishop of Canterbury presiding. There was
a large attendance of members, although
the opening day was mainly occupied with
committees' reports, legislative business not
being entered upon until Tuesday.

The Archbishop, in welcoming the Assem-
bly, said that he had received from members
communications in considerable number ur-
ging that it would be out of place to leave on
one side in so large and important a gather-
ing the great matters which were occupying
public attention in the most serious way at
this time—such questions as the country's
duty in regard to international problems,
Ireland, the spectre of unemployment, and
the present poverty of the clergy. Until the
Church through its Assembly had expressed
itself on these subjects, it was suggested
that it ought not to deal with other matters.
Dr. Davidson ventured to remind his corre-
spondents, however, that the Assembly was
meeting to carry out a definite agenda given
it to make the Church's work more efficient
by putting everything in its proper form.
He suggested that the best way of meeting
the immense difficulties in the country or in
the world was to make the Church an effi-
cient means of action, and they must go for-
ward with those parts of their organization
on which everything depended. They were
forbidden by the law already passed by both
Church and State to proceed to other busi-
ness until they had dealt properly with the
Parochial Church Councils question.

POINTS AT ISSUE

On Tuesday the Assembly set to work in
earnest to consider the details of the mea-
sure for conferring powers on the parochial
councils. Some surprise was manifested
when the Archbishop of York rose to with-
draw the amendments which stood in his
name, particulars of which I gave in my
last letter. Dr. Lang explained that the
withdrawal of his motion was actuated by
the desire not further to confuse an already
tangled issue. He said that Lord Wolmer
was proposing a motion to divide the mea-
sure, although on quite different lines, look-
ing forward as he did to the eventual enact-
ment of the whole bill, but wishing to
reserve its more contentious clauses till the
parochial clergy were more fully represented
in the Assembly.

Lord Wolmer's proposal was for the post-
ponement of clause 6, paragraphs 3 to 5,
and clauses 8 and 14. Of these, the two
latter are important, clause 8 dealing with
patronage, while clause 14 is the much-
discussed clause with which you are already
familiar, compelling, as it does, the parish
priest to consult his parochial council about
the services in his church; the council, if
dissatisfied, having the right to make rep-
resentations to the bishop. After an interest-
ing discussion, it was resolved by a large
majority to include clause 6 and to post-
pone clauses 8 and 14. It is wonderful how
the idea of compromise always has a fasci-
nation for a gathering of Englishmen!

Clause 6 was the subject of much debate.
This gives power to the councils to appoint
and dismiss, in conjunction with the incum-
bent, the organist, parish clerk, bell-ringers,
and their assistants; to determine, with the
incumbent, the allocation of alms and
church collections, and to make representa-
tions to the bishop with regard to any

matter affecting the welfare of the Church
in the parish. Most of the amendments
to this and other clauses were negated,
it being obviously impossible for the As-
sembly to deal with such a great mass in
the limited time at their disposal. One im-
portant proposal (by Dr. Temple, the new
Bishop of Manchester), in connection with
the choice of churchwardens, was that the
church vestry and a parochial church meet-
ing should jointly elect their churchwardens.
This was carried by 228 votes against 110.

The Assembly will continue its delibera-
tions to-day (Friday), with a morning sit-
ting to-morrow. Up to the present all con-
cerned have every reason to be gratified
at the progress made. That the first piece
of legislative business to be dealt with by
a newly-constituted body should be literally
"bristling" with points of contention is to
impose a severe test upon the capabilities
of many of the members, unaccustomed, as
they probably are, to rules of procedure.

CONTROL OF SACRED BUILDINGS

It may be remembered that recently I
commented upon the announcement in Par-
liament by the First Commissioner of
Works (Sir Alfred Mond) that he was con-
templating the appointment of a commission
to consider whether the powers of the An-
cient Monuments Commission should be
widened to give protection to cathedrals
and parish churches. This announcement
caused no little perturbation in the minds
of those who venerate our ancient cath-
edrals and churches, and who contemplated
with dismay the prospect of the control of
these sacred buildings passing from the
Church to the State. At a recent meeting
of the Church Crafts League (which has de-
veloped into a very influential organiza-
tion), there was some very plain speaking
about the situation, and Dr. Barnes, master
of the Temple, said he strongly deprecated
any attempt to bring ancient churches under
control of the Office of Works. A resolution
was unanimously passed that "this meeting
is of opinion that the machinery of the
Church, if properly directed and developed,
is amply sufficient for safeguarding all
ecclesiastical fabrics and their contents, and
is therefore opposed to the extension of the
authority of the State over the custody of
cathedrals and parish churches."

The *Church Times*, in a leading article on
this subject, ventures to lay down the fol-
lowing propositions:

- "1. The Church must retain absolute con-
trol of her buildings and their contents.
- "2. But she must complete her own new
system of control and protection already
begun, and must work it efficiently.
- "3. The Church must not be compelled
by legislation to ask advice of any govern-
ment department.
- "4. She may do so voluntarily, through
her own machinery, but she must not deal
with the Office of Works.
- "5. But the Church must be prepared to
devise some method of seeking a second
opinion from outside in important or diffi-
cult cases, so as to secure public confidence
through adequate discussion."

It should surely not be impossible for the
Church to set up efficient machinery to pro-
tect the artistic and historic interest of her
buildings. If the Office of Works has any-
thing to do with the matter at all, it can
only end in full State control.

DR. HENSON PREACHES TO CONGREGATIONALISTS

On the evening of Sexagesima Sunday, the
Bishop of Durham, in fulfillment of a long-
standing promise, preached at Westminster
Congregational Chapel (of which Dr. J. H.
Jowett is minister), to a congregation which
must have numbered quite 2,500. Dr. Hen-
son wore his cassock, surplice, hood, and
stole, and looked a dignified figure in the
severely plain environment of a Noncon-
formist place of worship. Needless to say,

his discourse was characteristically eloquent and outspoken, and he studiously avoided controversial matters. He spoke of the moral bankruptcy of the world, the failure of secularism, and the overthrow by the war of the old shallow optimism of the Churches generally. The bitter experience of recent years, said the Bishop, was driving us to examine comfortable assumptions more closely, and the more we considered them the less were we convinced of their truth.

Dr. Henson's sermon was practically a continuation of a striking discourse delivered by him that morning in Westminster Abbey. He then warned his hearers that, unmindful of its woeful experiences of the past, the world to-day appeared to be moving with no uncertain step toward the abyss of revolution. Was there any considerable student of our present position who could avoid the greatest anxiety? There was a revolutionary spirit abroad, which, unless it could be restrained, would sweep us into irretrievable disaster. It was not altogether without significance, continued his lordship, that we had generally lost the sense of moral repugnance with which the crimes of the French Revolution moved our forefathers. He might also refer to Ireland, where an orgy of murder had been proceeding for some time without apparently provoking any genuine horror, either in the Roman Catholic hierarchy or in the religious people whom that hierarchy controlled. It was only when treacherous murder had at length provoked the most deplorable reprisals that we heard some half-hearted remarks. This deadness of the public conscience in the face of extreme and evident wickedness was the most disquieting feature of our time.

NEW DIOCESE OF GWENT

The Bishop of Llandaff, at a meeting of the Diocesan Conference at Newport last Tuesday, outlined a scheme for creating Monmouthshire a diocese, with St. Woollos', the parish church of Newport, as pro-cathedral. The Bishop said he felt sure it was desirable for the Church in Wales that the present large diocese of Llandaff should be divided. His proposal was cordially accepted by the Conference, and it was suggested that the stipend of the new bishop should be £1,250 per annum, with £750 a year for travelling and official expenses, and an episcopal residence at Newport. It was also agreed that the new see should be known as Gwent, which is the Cymric name for the county. The result will be reported to the Finance Committee and the Governing Body of the Church of Wales.

CHURCH OF ENGLAND MEN'S SOCIETY

The Archbishop of York devoted the whole of Wednesday in last week to the business of the Church of England Men's Society, and presided both at morning and afternoon sessions. The report regarding the compulsory renewal under the new Rule of Life had been awaited with some anxiety. The council had set a time-limit up to June next for all branches to decide whether they would renew or drop out, and at Wednesday's meeting it was stated that up to date 1,405 branches in England and Wales, with a membership of 39,353, had already renewed. Reports from overseas were equally favorable although detailed returns of members were not yet to hand.

In commenting upon the report, the Archbishop said he believed that, in spite of much that might disquiet, there were manifest signs of a recovery of strength after the strain of the war; he felt that a revival of the Church of England Men's Society might be of infinite value at a critical juncture in the life of the Church and country.

Dr. Lang concluded by saying it would not signify if the society was numerically smaller; what would signify was whether it became spiritually stronger.

LECTURE ON ORNAMENTS OF THE ABBEY

An opportunity was provided, on Wednesday evening last, by the Dean and Chapter, of inspecting and hearing about the treasures of Westminster Abbey, when the Rev. Jocelyn Perkins, Minor Canon and Sacrist,

gave a lecture on the subject of the rich plate and the ancient copes, as well as the modern ornaments, belonging to the Abbey. There was a very large attendance, and when the lecture began there was scarcely standing room.

The lecture and exhibition were the first of the kind ever held within the precincts of the Abbey, the object being to stimulate interest in the Restoration Fund. During the lecture the plate referred to was carried round by officials of the church, so that it might be clearly seen, and an interesting fact was noted, that one of the oldest pieces of plate—an Elizabethan Communion cup and salver, dated 1571—was presented since the war in the memory of a fallen officer. The old copes and altar frontals were also shown, and the white horse-cloth given by the Actors' Church Union as a war memorial. Mr. Perkins quoted evidence of the regular use of copes at other occasions besides coronations well into the eighteenth century, and he mentioned incidentally that as late as 1685 members of the choir were ordered to bow to the altar on entering and leaving. It is remarkable how great the evidence is of the careful revival of Catholic tradition at Westminster during the period 1660-1720. Among recent additions to the plate is a very beautiful chalice for St. Faith's Chapel, as well as the cross given by the envoy of the King of Abyssinia

in thanksgiving for King Edward VII.'s recovery in 1902. The lecturer pointed out that at Westminster Abbey, in common with some other ancient foundations (as, for example, Spanish cathedrals), the custom has never been discontinued of displaying all the plate on the high altar as a decoration on Sundays and festivals.

CANON UNDERHILL TO AMERICA

I hear from Birmingham that Canon Francis Underhill, vicar of St. Alban's in that city, will leave England on March 4th to take part in a mission at St. Paul's, Brooklyn, at Easter. Canon Underhill has a great reputation as an eloquent and earnest preacher, and he should be assured of a cordial welcome from New York Churchmen.

At an E. C. U. meeting last week at Birmingham, Canon Underhill discoursed on The Lambeth Conference and the Roman Church, an address which made a profound impression. Speaking of the improved relations between Roman and Anglo-Catholics, the Canon stated that once in every month in Birmingham there was a discussion circle at which fifteen Roman priests and fifteen English priests met for the purpose of discussing questions about which they might have been expected to be divided—yet the spirit of the debates was admirable.

GEORGE PARSONS.

THE CANADIAN NEWS LETTER

The Living Church News Bureau
February 26, 1921

Synod of Columbia

THE synod of the far western diocese of Columbia has recently held a most successful session. In his charge Bishop Schofield dealt with the success of the Anglican Forward Movement, the findings of the Lambeth Conference, the reunion of Christendom, work among Orientals in Canada, unification of the Anglican Theological College of British Columbia, and the problems of the diocese. The synod passed a resolution giving "general and cordial endorsement to the report of the Lambeth Conference on Christian Unity; and we further recommend that this synod memorialize the General Synod to take immediate action in carrying out the resolution of the Canadian House of Bishops as found in the Bishop's Charge."

The synod also passed a resolution on restoration of the anointing of the sick: "That this synod memorialize the General Synod to enrich further the revised Prayer Book by incorporating therein an office for the laying on of hands upon the sick and for the administration of the rite of unction." The new Cathedral building scheme outlined by the Bishop, which recommended commencement of the Synod Hall as soon as possible, received hearty endorsement.

Miscellaneous News Items

Christ Church, Woodbridge, Ont., built seventy-five years ago, was totally destroyed by fire in town before service last Sunday morning. A beautiful memorial window to John Abel, one of the very early manufacturers of the village, a memorial to the Rev. William Evans, a former rector, and tablets in memory of members of the congregation who had fallen overseas, were destroyed in the fire. The erection of a new brick church will be commenced at once.

To-day, February 26th, Bishop Bidwell of Ontario celebrates the thirtieth anniversary of his ordination to the ministry. He spent twelve years in England and has been eighteen years in Canada.

Canon Scott was one of a delegation that recently waited on Premier Taschereau of the Province of Quebec to ask that all theatres in the province be obliged to close on Sunday.

Recently in St. Mary's Church, St. Johns, N. B., a handsome brass pulpit was dedicated, presented by the Sons of England

Benefit Society in memory of comrades who had given their lives in the great war.

The experiment of the Sunday School Association of the deanery of Toronto in holding a special meeting for the presentation of prizes and diplomas won in the recent examinations met with such enthusiastic support that the committee will plan for larger things next year. St. James' parish hall main floor and gallery was filled with parents, teachers, and scholars numbering approximately 600.

Service men resident in Toronto will erect a memorial tablet in Edmonton in memory of the late Captain W. H. Davis, who was killed near Amiens when he went after some wounded men in "no man's land". He was not satisfied with having Church parades. Whenever the regiment went into action the "Padre" was in the front lines. Once, when he heard that a British airplane had fallen in no man's land, he went out and brought the wounded aviators safely within the lines. For this act of bravery he was decorated with the military cross.

DEATH OF DIOCESAN CHANCELLOR

THE CHANCELLOR of the diocese of Central New York, the Hon. George Underwood, a member of St. Peter's Church, Auburn, died on February 20th, after a short illness. Judge Underwood was also a member of the Standing Committee and a provisional deputy to General Convention and the Provincial Synod. He has acted as Chancellor since the death of the Hon. Charles Andrews about three years ago.

Under his will St. Peter's Church will receive \$5,000 for the erection of a new parish house.

SUNDAY OBSERVANCE IN THE NAVY

SECRETARY DANIELS on February 21st issued a communication calling renewed attention to General Order No. 456, which provides for divine service on naval vessels and forbids any except works of necessity on Sunday.

"It is desired," writes the Secretary, "that all commanding officers bring this order again to the attention of the entire naval personnel. For every reason, physical as well as spiritual, Sunday should be a day of rest and worship. In the rigorous naval service, with men away from home influences, rest from the ordinary duties makes for contentment and health, while religious services give moral direction and moral stamina."

NEW YORK FITTINGLY OBSERVES THE BIRTHDAY OF WASHINGTON

*Addresses by the Bishop-Elect and
Other Clergy—Bolshevism and
the Russian Church—Necrology*

New York Office of The Living Church
11 West 45th Street
New York, February 28, 1921

THE thirty-first annual Church service of the Sons of the Revolution in the State of New York was held in Old Trinity Church on Sunday afternoon, February 20th. The service, as usual, was commemorative of the birth of George Washington.

The Rev. Dr. William T. Manning was the preacher, and said in part that with our massed population, made up of every race, nothing is more important than the perpetuation in all people in America of the history, principles, and ideals of the country. "The most simple influence toward this end is to honor the memory of those great ones who in their own lives have most nobly illustrated our national idea," he continued, in part.

"We are a far bigger and richer people than in the days when New York City was a town of less than 20,000 and George Washington went each Sunday to St. Paul's Chapel. Are we better, happier, and nobler? is the question facing us to-day. There are problems before us calling for our most earnest thought and effort. There are forces and influences at work among us against which we ought to be actively on guard. We who love America and call ourselves her sons have no right to sleep at our posts. If we neglect our duty as citizens, if we are not willing to take our stand openly against the forces that threaten, then we have reason to fear, and we deserve whatever fate befalls us. But I am not one of those who believe our civilization is on the verge of destruction.

"There are three signs of encouragement standing before us to-day. There is among our people a deeper and more general desire than ever before for justice, for brotherhood, and fair and equal opportunities for all. As a result of the war our people are more eager than before for peace and brotherhood through all the world. In spite of many things, which on the surface may seem to contradict this, there is to-day a wonderful awakening to faith in God and the need for religion.

"It is religion in its real and simple sense, religion which means fellowship with God and with ourselves, which gives strength to nations. And it is for every one of us who loves America to make his own personal contribution to the religious life and strength of our country."

The usual corporate communion service for the Brotherhood of St. Andrew was held in the Cathedral of St. John the Divine on the morning of Washington's Birthday at 9 o'clock. Bishop Burleson made a devotional address.

At 11 o'clock, in new Synod Hall, there was a conference at which addresses suitable to the occasion and the times were made by the Rev. Dr. William T. Manning, the Rev. Luke White, and the Rev. Dr. Albert E. Ribourg. About three hundred members of the Brotherhood were present during the day.

Just before noon on Washington's Birthday, Captain Charles Nungesser, premier ace of France, laid a wreath on the grave of E. M. Becket, Sieur du Rochefontaine, in the churchyard of St. Paul's Chapel of Trinity parish. This officer did valuable work in instructing artillerymen of the American Army in the War for Independence.

As part of the commemoration, the Rev. Dr. Joseph P. McComas, vicar of the Chapel, went to the grave and said prayers for the Republics of France and the United States

and for the repose of the soul of Sieur du Rochefontaine.

At noon the annual service of the Sulgrave Institution was held in St. Paul's Chapel. There were present the officers of the Institution and the Old Guard. The choir of St. Cornelius' Chapel, Governors Island, sang under the direction of their choirmaster, Captain Halpin.

Dr. McComas preached. He alluded to some evidences that society in these days is trying to save itself. This it can never do. Religion is the only remedy for society's failure.

BOLSHEVISM AND THE RUSSIAN CHURCH

About one hundred and twenty-five members and ladies accompanying them assembled in the rooms of the Church Club on February 24th, to hear the Princess Cantacuzène speak on Bolshevism and Its Attitude toward the Russian Church. The distinguished guest and speaker of the evening, a granddaughter of General Grant, was introduced by Mr. Henry L. Hobart, president of the club. The Princess gave a graphic picture of conditions in Russia because of her life in that country during stirring events, and expressed decidedly optimistic prophecies if only the needed assistance is given to this naturally religious people.

DEATH OF C. H. RUSSELL

Mr. Charles Howland Russell, a distinguished Churchman, died at his home on Saturday afternoon, February 19th, in his seventieth year. Funeral services were held on Tuesday morning in the Church of the Epiphany. Mr. Russell was some time a member of the Standing Committee of this diocese, and for many years a member of the Church Club of this diocese.

Mr. Russell was born in this city in 1851, was graduated from Harvard in 1872, and from the Columbia Law School in 1874. He was married in 1890 to Miss Jane Potter, a daughter of Bishop Potter. She survives, as do three children.

DEATH OF MRS. JAMES SPEYER

On Wednesday, February 23rd, one of the best known and most highly esteemed Churchwomen of the diocese, Mrs. Ellen Prince Speyer, wife of Mr. James Speyer, died at her town home. Few wealthy women of this city have drawn as freely on their funds and time in aid of various charities. Funeral services in the Cathedral of St. John the Divine on Friday morning were largely attended, the full cathedral choir assisting. The officiating clergymen were Dean Robbins of the Cathedral and the Rev. Charles W. Baldwin, rector of St. Mary's Church, Scarborough. Other members of the Cathedral clergy staff were present.

Interment was made in Sleepy Hollow Cemetery.

DELAY IN SEEKING CONSENTS

Owing to an unavoidable delay in forwarding the requests to Standing Committees of dioceses for their consent to consecration of the Bishop-elect, these and the necessary canonical papers were received in various parts of the country only a few days ago. At this time of the year it may take nearly three months to complete arrangements for the service of ordination and consecration of the Bishop-elect for the diocese of New York.

Meanwhile Bishop Burleson and other visiting bishops are making visitations and holding confirmation services.

QUIET DAY AT ST. MARY THE VIRGIN'S

The Rev. Dr. J. G. H. Barry held a quiet day for men in the Church of St. Mary the Virgin on Washington's Birthday, as has been the practice for several years. The attendance was of the usual number—between 50 and 60. It is quite remarkable in these times that men should be willing, year after year, to stay in town and give up the whole

of a holiday to attend a religious service. The day began with an early Eucharist, followed by breakfast in the mission house. There were three meditations, the intervals being spent in the various chapels in prayer and in the men's club rooms in reading.

The subject of the discourses this year was Authority, treated in three divisions—the Authority of the Universal Church, of the Local Church, of the Parish and its Rector. While official authority is derived from our Lord Himself through His Apostles and their successors, and not by congregational or lay selection, yet the seat of authority in dogma, Dr. Barry argued with considerable elaboration, is not in the episcopate but in the whole body of the faithful; and this was made a basis for a plea to the laity to train themselves in the study and especially in the practice of the Christian religion. Dr. Barry argued against the theory of National Churches, rejected the branch theory, and pleaded the cause of a Universal Catholic Church; a cause at present seemingly hopeless by reason of the attitude of Rome. The hopefulness of the outlook, he thought, arises from the fact that all of the separated Churches are showing penitence instead of putting the blame for division upon each other. Dr. Barry pleaded for earnest loyalty to our own communion. In discussing authority in parishes, he urged upon the laity devotion to the parish, zealous coöperation with the rector, patience with the clergy, who are not perfect; and upon the parish priests hard study and confining their preaching to the exposition of the Christian religion in dogma and practice.

THE BISHOP OF KOREA

The Rt. Rev. Mark Napier Trollope, D.D., Lord Bishop of Korea, arrived in New York on the 12th of February, and next morning preached at the Cathedral of St. John the Divine. He pontificated at evensong in the Church of St. Mary the Virgin in the afternoon. On Tuesday he visited St. Mary's School at Peekskill and made addresses to Sisters and pupils. The next day at the Monastery of the Order of the Holy Cross at West Park he had dinner with the Fathers and briefly addressed them. Returning to New York he took the midnight train for Boston and at the Church of the Advent addressed a large number of the parishioners on Friday. On Saturday he spoke at the Twentieth Century Club in Boston and met many prominent people. On Sunday morning he preached at the Church of the Advent, visited St. Francis House of the Order of St. John the Evangelist, Cambridge, returned to the Church of St. John the Evangelist, and pontificated and preached. Then he drove out to All Saints' Church, Dorchester, in Ashmont, and preached in the evening. The strenuousness of this Sunday will be realized when it is remembered that it snowed all day, the snow reaching the depth of sixteen inches, being the heaviest snowstorm Boston has had in twenty-five years. The same night he returned to New York.

Thursday afternoon he addressed the students of the General Theological Seminary, and on Friday evening attended the service of Benediction at the Church of St. Mary the Virgin. On Sunday he assisted at the Holy Eucharist and preached in the same church in the morning and at Trinity Church in the afternoon. During the intervals in New York the Bishop visited all the principal churches, being much interested in architecture.

Bishop Trollope about thirty years ago went out with the first Bishop at Korea as missionary and was there ten years. He returned to England, intending to stay but a short time, but was called to succeed Father Dolling in Poplar. After eight or ten years' service here and for a short time in Birmingham under Bishop Gore, he accepted appointment as Bishop of Korea and has been there the last ten years.

There is now a north and south railroad in Korea, but aside from that the Bishop has to depend upon walking. In his visitations he walks from twenty-five to thirty-five miles a day and sleeps on the stone floors of his little mission buildings wrapped

in a blanket, with a satchel for a pillow; this although he is upwards of sixty years of age. In pursuance of his purpose to build up a self-sustaining native Church the Bishop does not believe in expensive churches or schools, as he has no desire to go beyond the means of natives to maintain. His mission stations are small one-story thatched roof buildings. In brief, money given to the Bishop goes a great ways. He has left the United States and his address is Seoul, Korea.

SATURDAY AFTERNOON GATHERINGS

The Church Club has met with such success in the newly arranged Saturday afternoon gatherings that the committee secured Mr. Hobart B. Upjohn to speak on The Origin of the Gothic Arch on February 19th. Announcement is made that the Rev. Stuart L. Tyson will speak on February 26th, March 5th, 12th, and 19th, on The Bible, two addresses relating to the Old Testament, and two to the New.

The Church Club proposes to tender a reception and dinner to Dr. Manning at the Waldorf-Astoria some time after Easter.

PATRIOTIC SERVICE

A special service, under the auspices of the Union Society of the Civil War, was held in Grace Church on Sunday, February 13th. Representatives of the Veteran Corps of Artillery, the Military Society of the War of 1812, the Huguenot Society of America, and other patriotic organizations attended. Dr. Slattery, the rector, officiated, assisted by the Rev. Alexander Hamilton and the Rev. Henry T. Scudder. The sermon was preached by Bishop Whitehead, chaplain of the Union Society.

A WAR MEMORIAL

A memorial window for five young men of St. Luke's Church, Convent avenue, who were killed in action in France, was unveiled on Sunday morning, February 13th. Governor Edwin P. Morrow of Kentucky, made an address. Many military and patriotic organizations were represented.

The window represents The Sower, and shows a young man standing on a rock, all barren about, but he is looking into the future.

further substantial step in the direction of the desired goal may be accomplished in 1921."

CHURCH ARMY PROPOSAL NOT ACCEPTABLE

A special meeting of the Executive Council of the diocese was called on February 24th to consider the Church Army plan outlined in the Philadelphia Letter in THE LIVING CHURCH of February 12th.

It was voted to refer the matter to the three departments specially concerned. A motion to the effect that the Council, though not ready to approve the Army plan, saw no objection to organization of an experimental regiment was tabled. It was evident that members of the Council did see such objections.

Strong opposition to the idea is expressed in the following resolution which was unanimously adopted at a special meeting of the convocation of Germantown, held at St. Luke's parish house, Germantown, on February 21st:

"WHEREAS, Our representatives in the diocesan council have informed us of the proposed plan for the organization of a non-parochial army in this diocese for the raising of missionary funds, and have requested an expression of opinion regarding it; therefore be it

"Resolved, That it is the sentiment of this meeting that we are opposed to the adoption of such a plan either in whole or in part, and that the representatives of this convocation to the council be so instructed."

This opposition is based upon the conviction (1) that the proposed plan is *unsound*, not being congenial either to the organization or the spirit of the Church; (2) that it is *impractical*, containing serious defects; and (3) that it is at present *untimely*.

This attitude among Philadelphia Churchmen is significant in its bearing upon the following paragraph in the recent public statement from the Presiding Bishop and Council:

"While, therefore, the measures actually taken have been followed by most remarkable results, it is not only possible but probable that ways will be found greatly to improve them. In particular there is much to be desired in the direction of closer and more direct contact between the Presiding Bishop and Council and the individual Churchman. Whether parish organizations should continue to be used as the agencies for securing support for extra-parochial work is a question which is likely to receive increasing attention. Where the parish is a compact social group the problem is very different from the case in which parishioners are widely scattered and have few opportunities for contact.

"It may be that in such cases organizations should be effected independently of parish lines, but this is a matter for local determination."

DEATH OF REV. T. T. STROUP

The Rev. Theodore T. Stroup, vicar of the Chapel of the Redeemer, Andalusia, died on February 24th of pneumonia at his home in Cornwells.

Theodore Torresdale Stroup was born in Frankford thirty years ago, received his theological education at Alexandria, and was ordained in 1918 by Bishop Cheshire. About a year and a half ago he was given charge of the chapel, which is a part of All Saints' parish, Torresdale. The funeral took place on the 26th from St. Paul's Church, Kensington avenue.

Mr. Stroup is survived by his widow and one child.

CHURCH INSTITUTIONS TO RECEIVE LARGE BEQUESTS

Miss Helen F. Massey of Germantown, who died on February 15th, bequeathed \$500,000 to the Hospital of the Protestant Episcopal Church, and \$150,000 to the Philadelphia Protestant Episcopal City Missions, the income alone to be used, the principal to be held in trust. After making several other large bequests for altruistic purposes, and making provision for perpetual care of the family burial lot in

THE CHURCH HOME SOCIETY OF BOSTON ENLARGES ITS FIELD

Plans to Aid Mothers as Well as Children—Trinity Church May Change Service Hour

The Living Church News Bureau | Boston, February 28, 1921 |

THE Church Home Society, permitted by its charter granted in 1858 "to care for orphans and destitute children", has decided to extend its humanitarian field "to meet the changing needs of the time by caring for the handicapped mother as well as for her child."

An amendment to the charter will be effected and a new name chosen, since it was agreed that "the old name is a misnomer and gives a most unfortunate impression that the society conducts a 'charity home'. In no way does it express the idea that it acts as a parent or big brother or sister to unfortunate children and women."

As soon as the legislature has passed on the proposed amendment every judge in every municipal or district court in Massachusetts, as well as officers of quasi public agencies which come in contact with unmarried mothers, sick or otherwise unfortunate girls, will be asked to cooperate. The so-

ciety will provide home or hospital care for those who have natural affiliation with the Church.

TRINITY CHURCH

Trinity Church is planning to change the hour of its Sunday morning service from 10:30 A. M. to 11 A. M. Dr. Mann announced yesterday to his parish:

"The Parish Council voted unanimously in favor of the change. The vestry also has voted in favor.

"The officers and teachers of the Church school feel strongly that the change would greatly help the work of the school. So far as I know, most of our young married people desire the change. It is evident that the 11 o'clock hour is steadily gaining in favor. Already the Sunday morning service at the Cathedral, at Emmanuel, at the Arlington Street Church, is at 11 o'clock. Dr. Gordon, of the Old South, is favorably disposed toward the change, and the same thing is true of other churches in the Back Bay. In view of all facts, I have come to the conclusion that a change from 10:30 to 11 o'clock will be welcome to the great majority of our people, and I think that Easter will be a good day for the change to go into effect. This will make it possible to give ample notice to all parishioners."

RALPH M. HARPER.

ADMINISTRATIVE ECONOMY IN DIOCESE OF PENNSYLVANIA

Appears from Statement by Executive Secretary—Church Army Proposal Unacceptable—Death of Rev. T. T. Stroup

The Living Church News Bureau | Philadelphia, February 28, 1921 |

IN view of the recent charges of extravagance preferred against the Presiding Bishop and Council and in anticipation of similar charges against the diocesan administration the Executive Secretary of the diocese, Mr. Reynolds D. Brown, issued a statement a few days ago containing some interesting figures.

It appears that it cost \$18,981.05 to raise \$625,000 in the diocese last year. That is about three per cent.

Mr. Brown's statement announces that

the Third Province, including Pennsylvania, increased their missionary offerings from \$372,174.49 to \$864,384.17, an increase of \$492,209.68, or 132 per cent., the largest of any province.

Of the three dioceses which have always contributed most liberally, Massachusetts increased its offerings about \$74,000; New York about \$75,000, and Pennsylvania \$91,000. This includes only contributions made to the Presiding Bishop and Council for missions under their charge. For all kinds of missions the people in our diocese contributed during 1920 about \$625,000, which is estimated to be approximately \$200,000 more than the previous year.

"The foregoing figures show a gratifying increase in this diocese, but the total of approximately \$625,000 is, of course, far below the \$1,320,000 asked for of our diocese; it is hoped that by a better organization, both in and out of the parishes, a

Laurel Hill cemetery, the testatrix devises the residue of her estate to the Domestic and Foreign Missionary Society of the Church, in trust, the income only to be used for the purposes of the society.

Miss Massey's fortune is estimated at more than \$3,000,000. After provision for relatives and friends the balance of \$2,550,000 is left to nine institutions. During her lifetime Miss Massey gave generously to schools, colleges, and hospitals, but her gifts were always made with the provision that no publicity be given them.

MISCELLANEOUS ITEMS

Prayer will be offered for President-elect Harding and his cabinet, the Vice-President-elect, and all members of the incoming national administration, throughout next week at the Pro-Cathedral of St. Mary, Broad and

South streets. On March 4th the Holy Eucharist will be offered with that special intention.

The Church School Service League workers of the diocese held a retreat at the Pro-Cathedral on March 3rd.

At a special service at the Pro-Cathedral under the auspices of the Third Degree Stonemen on March 1st, Bishop Rhinelander preaches.

A meeting for men and boys, emphasizing the importance of the ministry as a profession, was held on Washington's birthday at the Church House, under auspices of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, and the Church Club of Philadelphia. Bishop Gariand presided, and addresses were made by the Rev. Bernard Iddings Bell and Mr. A. Hunt Bantier. THOMAS S. CLINE.



Church Furnishings
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LETTER ON CANDIDATES GOES
TO CHICAGO EMBER GUILD

Appealing for Prayer and Effort—
Bishop Shayler Speaks—Open
Forum at St. George's—Brother-
hood Among Ministers

The Living Church News Bureau
Chicago, February 28, 1921

A LETTER has recently been sent out to the members of the Ember Guild in this diocese and to the other clergy, signed by the director of the Guild, the Rev. E. J. Randall, and by the secretary, the Rev. W. C. Way. After asking the clergy to renew their prayers and efforts for the increase of the ministry, the letter makes this final appeal:

"Ordinations to the ministry seem to have steadily decreased since 1895. Bishop Anderson states that in the diocese of Chicago, during the twenty-one years of his episcopate, only 101 men have been admitted as candidates for holy orders. Of these only 57 came from Church families, and 44 from other religious bodies.

"The Synod of the Mid-West Province has suggested a goal of one candidate for holy orders every three years from every 500 communicants. This ratio would mean 20 candidates for orders in the diocese of Chicago alone, in 1921.

"What can we do about it?"

BISHOP SHAYLER

Bishop Shayler was the speaker at the Lenten noon-day services this week. A former rector of Grace Church, Oak Park, and active for many years in this diocese, Bishop Shayler was eagerly listened to by many old friends and parishioners. He also addressed the Round Table of the clergy on February 21st, in St. James' parish house. Following Bishop Shayler's address the Rev. Gardiner MacWhorter, religious editor of the *Tribune*, conducted the clergy through the newspaper's new plant.

OPEN FORUM AT ST. GEORGE'S

St. George's parish is conducting an open forum in its new hall after the evening service. On March 6th Mr. A. G. Prior, an English labor leader, will tell of the work and aspirations of British Labor, especially of the Triple Alliance, headed by Mr. Robert Smiley. Others to speak during the next two months are Mr. William Bowen, who served with the Friends' Reconstruction Unit in France; Bishop Paul Jones, formerly Bishop of Utah, now secretary of the Fellowship of Reconciliation; and Dr. William Palmer Ladd, Dean of the Berkeley Divinity School.

BROTHERHOOD AMONG THE MINISTERS

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, tells of an incident in his parish life which reflects the spirit of Christian brotherhood among the ministers of this great West Side suburb. He says:

"An interesting thing in connection with the ministers' association took place here on Tuesday, February 14th, in that twenty of the ministers of the town accepted my invitation for luncheon, preceded by a devotional hour in the chapel. They all got on their knees and said the Litany with me and listened to an address on pastoral work with some expressions of gratification afterwards. The ministers in this place find it possible to cooperate in many things of civic interest, and our relations are friendly. The community religious instruction is moving along well with increasing commendation from the parents."

DEATH OF KANKAKEE PIONEER

Mrs. Harriet Cobb Clarke, widow of Colonel Haswell Cordis Clarke, died at her home in Kankakee, on February 7th. The funeral was held at St. Paul's Church, Kankakee, on the 11th, the rector officiating. Burial was at Mount Grove cemetery. Mrs. Clarke, over seventy-nine years of age, was one of the charter members of St. Paul's parish, and a sister of the late Emory Cobb, for many years warden of St. Paul's. Many memorials were placed by her in the new church, among them the altar rail, in memory of her brother Cyrus.

GAMMA KAPPA DELTA

St. Luke's parish, Evanston, has a strong chapter of this society for young people, with Sylvester Lyman as president. Another chapter was organized at Grace Church, Chicago, on February 3rd, with sixteen members, Clarence Parker being president. Three-quarters of the membership must be Church people.

MEMORIAL WINDOW AT DOWNER'S GROVE

A window has been placed in St. Andrew's Church, Downer's Grove (Rev. Hugh MacWhorter, priest in charge), by members of the mission and others, in sacred memory of John Victor Bryan, 76th Company, 6th Regiment, Second Division, U. S. Marine Corps, A. E. F., Private Bryan was an active communicant of St. Andrew's Church and left high school to enlist for service overseas shortly after our country had entered the war. He fought at the battle of Belleau Woods with honor; and later was wounded in action at the Soissons sector. Nothing has been heard of him since, and it is thought that he died in some French field hospital, the records of which have unfortunately been lost. One of the best tributes to Private Bryan was written by one of his officers: "John was always a noble and true-hearted soldier, brave in battle, and honored and respected by his superiors as well as by his equals, never shirking his duties."

The window was dedicated in an impressive service by the priest in charge, all the members of the American Legion Post being present, as well as a large number of citizens and friends. The window was made by the Flanagan & Biedenweg Studio, Chicago. H. B. GWYN.

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PAROCHIAL MISSIONS

THE REV. CANON UNDERHILL, rector of St. Alban's, Birmingham, England, will preach a mission in St. Paul's Church, Clinton and Carroll streets, Brooklyn, N. Y., beginning on Palm Sunday at 4 P. M., and will preach every night in Holy Week. He will also preach the Three Hour Service on Good Friday, and will preach on Easter Day.

"Canon Underhill, whose church has been made famous by the labors of the Pollock brothers, is one of the ablest and best known of the younger Catholic clergy in England. There are probably few whose judgment is more trusted by older and younger men alike. He has played a very considerable part in the Life and Liberty Movement, having been a member of its council from the beginning, and he worked hard and often successfully to persuade



REV. FRANCIS UNDERHILL

Catholics to join in the movement. In Catholic circles no one has worked more energetically to keep the party together. He had also a considerable share," writes the *Church Times*. "in the foundation of the Federation of Catholic Priests."

Canon Underhill was one of the originators and probably one of the most noted figures in the Anglo-Catholic Congress. He is the author of *Catholic Faith in Practice*.

AN EIGHT-DAY MISSION was conducted by the Rev. Father Anderson, O.H.C., in St. James' parish, Cleveland, Ohio (Rev. V. A. Peterson, rector), from February 13th to 20th. On the first Sunday Father Anderson also preached at vespers at St. John's (Slovak) National Catholic parish, whose rector, the Rev. John Z. Jasinski, was graduated from the Philadelphia Divinity School.

Fathers Huntington and Mayo, O.H.C., opened a mission in St. George's Church, Utica, N. Y., on February 24th.

A teaching mission has just been concluded in the parish of St. Paul's, Marion, Ohio (Rev. C. Bertram Runnalls, rector), under the leadership of the Rev. Father Tiedemann, O.H.C. Beginning on Sunday, February 13th, with a corporate celebration, it continued until Sunday the 20th, when it was brought to a conclusion with a thrilling service of thanksgiving at which the church was crowded by a goodly throng of men, women, and children, the majority of whom pledged themselves to a certain rule of thought and action for a certain time.

Bishop Faber recently held a ten days' mission in St. Andrew's Church, Livingston, Mont. (Rev. C. A. Kopp, rector). Other missions are planned for the near future.

HOW A DEACON WAS ORDAINED

A SECLAR PAPER in Utica, N. Y., gives the following impressive details of the recent ordination of a deacon in a Syracuse church:

"With all the ceremony designed by the Episcopalian Church to attend the bestowing of priestly rank upon a candidate for holy orders, Edgar Legare Pennington of Camden, World War veteran, was inducted into the office of deacon at Trinity Church, Syracuse, yesterday morning, on the Feast

of the Purification. . . . Clad in the white stole of a neophyte, the young man who gained distinction during the war for his service in the Naval Reserve force, and who was among the survivors of the *President Lincoln* when that ship was destroyed in French waters by a German submarine, took the vows of his office before a large congregation of Central New York Churchmen. He was attended by Rev. George H. Ashley and Rev. E. J. Gates of Camden. Rev. Dr. Almon A. Jaynes, rector of Trinity, preached the ordination sermon. The statement for the ordinal was read by Rev. Dr. William M. Beauchamp, veteran Episcopalian rector of Syracuse. The candidate was presented by Mr. Gates. Rev. Dr. H. W. Foreman, archdeacon of the diocese, read the epistle, and the ceremony inducting Mr. Pennington into the church was performed by Bishop Fiske.

"The robes of the officiating clergy centered about the bishop, with the bright colors of his ceremonial dress, made an impressive scene at the altar, as the hood was bestowed upon the young clergyman."

We can quite realize that it was an impressive service.

OCTAVE OF PRAYER ARRANGED

THE CONTINUATION COMMITTEE of the preliminary conference on Faith and Order which sat at Geneva, Switzerland, last summer, has arranged for an octave of prayer for the unity of Christ's Church during the week extending from the Sunday after Ascension to Whitsunday. A leaflet of suggestions for the observance of that octave has been published and may be obtained freely from the secretary, Robert H. Gardiner, Gardiner, Maine.

The continuation committee also asks for \$50,000 to carry on its work.

"WHAT THE AVERAGE CHURCHMAN KNOWS ABOUT THE EPISCOPAL CHURCH"

A STORY COMES from Virginia that is worth repeating. In connection with the Nation-wide Campaign one rector announced to his congregation that on a designated day he would have ready for free distribution a book which he had compiled with the title, *What the Average Churchman Knows About the Episcopal Church*. He promised that the first twenty-five persons to apply would receive autograph copies of the book free of charge. Applicants came in large numbers. They received the books. When they were able to inspect them they observed an admirable title page followed by nothing but blank pages. Thus suggestively did the rector compile the information appropriate to the title.

He might well now follow up that book, writes a correspondent who tells the story, with a distribution of the Rev. Frank E. Wilson's recent book, *What a Churchman Ought to Know*.

BISHOP OF QUINCY RESUMES VISITATIONS

BISHOP FAWCETT has so far recovered from the operation to which he recently submitted that he expects to resume his visitations on March 13th.

THE INAUGURATION BIBLE

ST. JOHN'S LODGE No. 1, Ancient York Masons of New York, owns the Bible which President Harding kissed upon taking the oath. It is the King James version and was printed in England. That President Washington kissed this Bible on April 30, 1789, was due to forgetfulness on the part of a man charged with arrangement of details for the first inauguration. When the company was about to start for the Federal Building in Wall street, where Washington took the oath, Chancellor Livingston discovered that nobody had provided a Bible, and there was none in the Federal Building.

Livingston was Grand Master of this, the oldest of Blue Lodges, and, knowing there were Bibles there to be borrowed, he sent

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hastily for one. The messenger selected one out of many, and brought it hastily to Wall street, just in time to be used. The messenger was Levi Morton, Master of the Lodge. The Bible has long been carefully guarded. President Harding is the fourth to kiss this volume after taking the oath as President of the United States. St. John's Lodge brought its charter from England, and among some of its first members were men who assisted the S. P. G. to establish Trinity Church.

CHURCHMEN'S ALLIANCE ADDRESSES

A SERIES of addresses on the general subject of The Catholic Faith and the Religious Situation To-day is being given under the auspices of the Churchmen's Alliance at the Church of the Transfiguration, New York City, on Monday evenings during Lent. Beginning on February 7th the subjects and speakers are as follows: The Lambeth Conference and the Report on Unity, the Bishop of Long Island; The Catholic Traditions as Stated at the Anglo-Catholic Congress, Rev. Dr. Jenks; The Anglo-Catholicism of Today, Rev. Dr. Bunt; Characteristics of Modern Protestantism, Rev. Dr. Waterman; The Catholic Faith the World's Need in the Present Unrest, Rev. Dr. Geo. Craig Stewart; The Duty of Catholics To-day, Rev. Dr. Penfold.

NATIVE MISSION WORK IN CHINA

THE LARGE Cathedral parish of St. Paul, Hankow, China (600 baptized, 355 communicants), has now become wholly self-supporting. Not one penny of help is sought from America, other than the salary of the Rev. S. H. Littell, whose work centres at the Cathedral. The salaries of the native priest, the Biblewoman, and all parish expenses are borne by the congregation, who also for the past two years have given in full their apportionment to the Chinese Board of Missions, for its work in Shensi and Sznau. For 1921 the vestry's budget is \$1,700. Incidentally, in this past year three women have been on the vestry, whose eight members are elected annually by the congregation.

In the province of Shensi, in Northwest China, the Chung Hua Sheng Kung Hui has its own mission field, under the special care of the Board of Missions of the Chinese Church. To that district only Chinese priests and lay workers are sent, and the funds are supplied, through their Board of Missions, by the Chinese Christians themselves. In Sianfu, the capital of Shensi, the famous Nestorian tablets were discovered some years ago, proving the presence of Christian missionaries in China as far back as the seventh or eighth century.

DEATH OF REV. F. H. OEHLER

THE REV. FREDRICK H. OEHLER, for many years a clergyman of the diocese of Minnesota, died on February 14th of tuberculosis, at one of the state sanitarium, where he had passed the last few months of his life. Mr. Oehler's last parish was at Willmar, of which he took charge in 1918.

Mr. Oehler was born in Bethlehem, Pa., the son of Gottlieb F. and Olive D. (Loesch) Oehler, and studied at Moravian College and the University of Berlin. He originally served in the Congregational ministry, but was ordained deacon and priest by Bishop Morrison in 1911 and 1912. He had charge of the Church of the Advent, Devil's Lake, N. D., previous to taking charge at Willmar. In 1892 he married Louise M. Gebhardt, who survives him, and is now matron at Bishop Gilbert Hall.

WELLESLEY CONFERENCE

ARRANGEMENTS for the Wellesley Conference for next summer are well under way. The dates selected are June 27th to July 7th. As heretofore the registration fee is \$5.00 and information may be obtained from Miss J. F. Bumstead, 12 Berkeley street, Cambridge 38, Massachusetts.

Among the general subjects for discussion are those connected with the administration and organization of the Church, Bible Study, methods of teaching, missions study, social service, the Church school, Church pageantry, Church music, etc.

The Bishop of Colorado, Dr. Milton, Professor Easton, Dr. James Fleming, Miss Tillotson, Dr. Boynton, Dean Elliot White, Rev. Charles N. Lathrop, Miss Withers, Dean Lutkin, and many others are among the leaders and instructors.

At last year's conference 458 members registered from 44 dioceses.

DEATH OF REV. W. B. T. SMITH

THE REV. WILLIAM BENJAMIN TYNG SMITH, a retired priest of the diocese of New Hampshire, died suddenly on February 6th at "Fairmead", his home in Charlestown, N. H., after many years of suffering from angina pectoris.

Mr. Smith was graduated from Dartmouth College and the General Theological Seminary, ordained deacon by Bishop Carleton Chase of New Hampshire and advanced to the priesthood by Bishop Horatio Potter of New York. His work was for the most part in the diocese of New Hampshire, his first rectorship being of the old historic union church at West Claremont, succeeding his father, the Rev. Henry S. Smith, who had served a rectorship of twenty-nine years. After four years in that parish Mr. Smith established the mission and erected the church of St. John the Baptist at Wolfboro Junction, and two years later advanced the work of a mission at Woodville and was instrumental in building St. Luke's Church in that town. Again taking charge of Union Church and continuing its rectorship four years, Mr. Smith accepted a call to St. James' Church, Keene, and later to Trinity Church, Tilton. While at Tilton Mr. Smith was called to St. Luke's Church, Charlestown, where he served four years. Then, until ill health compelled his retirement he officiated in various localities within and without New Hampshire.

Funeral services held in St. Luke's Church, Charlestown, on Ash Wednesday, were conducted by the Bishop of New Hampshire, assisted by the Rev. Richard W. Dow, rector of St. Luke's. Interment was in the churchyard at West Claremont, beside his parents.

Mr. Smith is survived by his widow.

BERKELEY SCHOOL MAY GO TO PHILADELPHIA

THE BOARD of trustees of the Berkeley Divinity School, Middletown, Conn., on February 8th appointed a special committee to consider removal of the school to Philadelphia. In correspondence with authorities in that city the committee has discovered a favorable site there, and will visit Philadelphia to consider it. The committee will render a report to the trustees on March 7th at an adjourned session of the annual meeting.

CHURCH BUILDING IN VIRGINIA

THE CONGREGATION of St. Anne's Memorial Church, Nokesville, Prince William county, Va. (Rev. A. Stuart Gibson, rector), which was burned to the ground on February 12th, are making plans for rebuilding. It is estimated that the cost will be nearly \$5,000, of which the vestry have \$3,500 in hand in cash and pledges, including an appropriation of \$1,000 from the diocesan Nation-wide Campaign fund.

The newly established mission at Highland Springs, Henrico County (Rev. W. S. Shacklette, minister in charge), has secured a most desirable lot and paid for it with the assistance of the diocesan Nation-wide Campaign fund and a grant from another diocesan fund. The congregation expects immediate erection of a parish house.

Irrespective of race, color, or denominational affiliation, the people of Gloucester county are raising funds to purchase a lot and erect a house to be given as a token of

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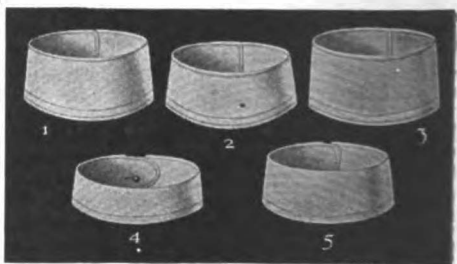
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appreciation to the Rev. William Byrd Lee, who on July 1st retires from the rectorship of Ware and Abingdon parishes, after a pastorate of forty years. The lot has been secured in the village of Gloucester Court House, and it is hoped that the building will be ready at that time.

BERKELEY AND CHILD WELFARE

IN CONNECTICUT, there is now much interest in child welfare. Two years ago the Governor appointed a commission to present a report with recommendations to the General Assembly. The chairman of the commission and one of the leading spirits is the Very Rev. W. P. Ladd, D.D., Dean of the Berkeley Divinity School. The report has been highly praised.

Berkeley is also helping toward education of the people of the state in the issues involved in the child welfare movement. The Rev. F. C. Lauderburn, Professor of Pastoral Theology, is delivering a course of addresses in New Haven, Bridgeport, Meriden, and other places, on the different phases of child welfare, and Dean Ladd is also speaking at various public meetings in behalf of the same cause.

BISHOP ROOTS HAS AN EXTRA DAY IN CHANGSHA

THE BISHOP of Hankow had to remain an extra day on his December visit to the Church in Changsha, owing to the interruption of railway travel, which compelled him to wait for a boat.

On this day some 150 teachers and pupils of our boys' schools met to discuss questions which they had previously formulated and handed in. One of our clergy, the Rev. Mr. Tsang, had digested these sixty questions into seventeen topics which were handed to the Bishop. The first topic was, "What is the meaning of the term, 'God', and what proof is there of His existence?" Other questions were similar, indicating a radical change in the intellectual atmosphere.

Conversations with some of our Christian men indicate the presence in their minds of radical questions concerning the application of Christianity to social conditions. The Bishop said that in more than twenty years in China he had never met so many serious questions as were propounded to him by the Chinese in the last two days of his visit.

BECOMES MISSIONARY TO LEPERS

THE REV. LOUIS ERNEST DURR, rector of St. Mary's Church, Hillsboro, Ohio, has resigned his parish, effective at once, and plans to dedicate his life to service in the famous leper colony on Molokai Island, in the Hawaiian group.

Mr. Durr has had two parishes, Zion Church, Dresden, Ohio, and the parish at Hillsboro. He was ordered deacon by Bishop Vincent in 1894, and has been at Hillsboro since 1901. He was born in Cincinnati in 1868, the son of Edward and Mary Durr, and is a graduate of Kenyon College and Bexley Hall. He is but now returning from a trip around the world, during which he became interested in the lepers. He will pass a few weeks in Hillsboro, arranging his affairs.

MISSIONS IN MONTANA

BISHOP FOX, accompanied by Archdeacon Hooker, recently made a two weeks' visitation of some eight or nine missions in the northeastern part of Montana. He covered over 1,600 miles on this trip, and at one point was over 700 miles from home. Ten children were baptized, and ten persons confirmed, including one Indian woman. At one place on the Fort Peck Indian Reservation an Indian woman played the organ and led the choir, and out of ten persons receiving Holy Communion all but three were Indians. And an Indian woman is keeping up the Sunday school. The influence of Bishop Hare is telling for good in this remote region. For over three hundred miles along the Great Northern Railway from Havre to Williston there is no resident

clergyman of the Church and we have communicants in almost every place.

The failure of crops for four years, together with the general depression, makes it difficult to raise money. In one place the school teachers have received no money since the beginning of the school year. They get warrants but can get no money on the warrants and some are leaving for other places.

BEQUEST

ST. PAUL'S CHURCH, Oswego, N. Y., has received \$15,000 under the will of David Russell Greene for a chime of bells and \$750 for a wall tablet in honor of the Greene family, and will receive about \$10,000 more.

MEMORIALS AND GIFTS

ST. PAUL'S CHURCH, Peabody, Mass., has received as thank offerings a silver-lined font bowl and a double shelf credence.

TRINITY CHURCH, Woodbridge, N. J., has been enriched with new organ, baptistry, pulpit, chancel and choir room, which were dedicated on February 13th by the Rev. W. H. Stowe, rector. On this day the church was reopened after a three months' interval. The baptistry is a memorial to Ira Chapman Dunn, who lost his life in the war; the pulpit in memory of J. Ross Valentine by his son and daughter; the chancel is the gift of the parish. Trinity Church was founded in 1702, a child of the S. P. G.

NEWS IN BRIEF

CENTRAL NEW YORK: The Rev. Theodore Haydn spoke on The Complexity of Our Modern Ecclesiastical Machinery at the February meeting of the Utica Clericus.—CONNECTICUT: The Choral Art Choir of New Haven will change their name to the Horatio Parker Choir, in honor of Professor Parker of Yale University. The Rev. Henry B. Wilson held a healing mission February 14-17 in Trinity Church, Waterbury.—HARRISBURG: A class of fifty-one, the largest on the parish record (the next largest being one of twenty eight in 1859) was confirmed on February 20th at St. Paul's Church, Bloomsburg.—NEW MEXICO: The Bishop reports

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the doubling of missionary giving, the largest number of baptisms and confirmations ever recorded, the increase of property values over 1919 by \$69,000, a communicant increase of 33% against an increase in population of 10%. The Church of the Holy Faith, Santa Fe, exceeded its quota.—

NORTHERN INDIANA: The diocesan Bishop and Council was organized at a meeting at St. Paul's Church, Mishawaka, on February 21st, and six departments were created. The Rev. L. C. Rogers was elected secretary.

SOUTHERN OHIO: There was a thousand dollar fire at the old rectory of Calvary Church, Clifton, Cincinnati, on February 20th. A conference on the ministry was held on February 21st, under the auspices of the Brotherhood of St. Andrew, at the Church of the Advent, Walnut Hills, Cincinnati.—

SPOKANE: There is a marked growth in the district, especially in Sunday school attendance; a school begun in October at Northport now has over seventy pupils.—**WESTERN MICHIGAN:** Clergy attending Bishop McCormick's thirteenth anniversary, after a corporate Communion on February 15th at Grace Church, Grand Rapids, attended an all day conference on Religious Education. Mrs. Sargent of Grace Church was recently appointed by the Bishop one of four women on a committee of twenty-five to represent the Church at meetings of the Federal Council of Churches. Dean William Lyon Phelps of Yale University on January 29th, in Grace Church, preached on "What must I do to be saved?"; Dean Lutkin of Northwestern University, Evanston, spoke on the New Hymnal at Grace Church, on January 23rd, and Mr. Edward Sargent addressed a meeting of the Men's Club of Grace Church.

CENTRAL NEW YORK: A Brotherhood mass meeting was held in St. John's Church, Auburn, to seek recruits for the ministry. Electric lights have been placed in St. Mark's Church, Millport, the main lamps being the gift of Mr. and Mrs. L. E. Page in memory of their daughter, Sarah Helen.—

COLORADO: On February 13th the Rev. B. W. Bonell began his thirteenth year as rector of Trinity parish, Greeley, whose communicant list has grown from 40 to nearly 300. During the twelve years missions have been founded at Windsor, Eaton, and Brighton, and St. John's College has been developed.—

CONNECTICUT: Eight young men filled out cards expressing special interest in the ministry, at a meeting of the diocesan assembly of the Brotherhood in St. Paul's Church, Wallingford. Dr. Miel preached.—

HARRISBURG: The diocesan Auxiliary held its annual meeting on February 2nd, when a diocesan branch of the Church Service League was formed, with the Bishop as president. Addresses by the Rev. Leopold Kroll, Bishop Darlington, and the Rev. Arthur S. Phelps; Mrs. Paul E. Wirt elected president of the Auxiliary; Mrs. M. W. Van Horne, secretary.—

MILWAUKEE: A retreat for the clergy was given in Milwaukee last week by Bishop Griswold.—

MONTANA: At a father and son banquet in St. Peter's parish house, Helena, on Washington's birthday, Bishop Faber appealed for recruits for the ministry.—

NEWARK: St. James' parish, Upper Montclair, has a Robert W. Trenbath divinity scholarship, originating with the men's guild; the purpose being to inspire and support candidates, in college and seminary, and to keep the parish alive to its need of the ministry.

TO TIDE HIM OVER

THE CHAPLAIN noticed a seaman who seemed to have forgotten to leave the chapel with the rest of the congregation. He was standing "at ease" in the aisle, his cap held firmly in both hands, his face placid, as if he had reached the end of his journey and he intended to stay where he was.

The chaplain looked at him and smiled. He knew the symptoms. He had been a sailor and he knew the shy ways of these silent men of the sea. He, too, had waited after the others had left, that he might make a request he was too bashful to make in the presence of others.

"There is a fellow in the hospital," the sailor began, "and he'll be out soon. I know he hasn't anything to tide him over, so I want you to give him this."

He held out a bill and a small coin. The small coin was evidence that he was giving all he had.

"What about you?" the chaplain asked, as he took the money and put his hand in his pocket for his pen to take down the name of the man.

"I'm going on board in the morning, and I have my bed paid for to-night," the seaman explained.

He was giving his last cent; but he didn't think anything about it, for these men often do that.

"He'd do it for me," is the way they explain.—*The Lookout.*

WILL THIS LESSEN THE YELLOW PERIL?

WITH TEUTONIC brew impossible to get, Nipponese beers boycotted, and American breweries busy with soft drinks, several wealthy Chinese have organized the Wusih Brewing Company and commissioned an architect and engineer of Chicago to draw plans for a \$200,000 brewery. They already have purchased all the brewing machinery and equipment of a brewery at Morris, Illinois, and are having it shipped to the Orient.

"Most of the trade will be with the better class of Chinese," said the architect, "for the coolies don't know much about foreign beers. Two young Chinamen, educated in this country, will have charge of the construction of the plant. It will be finished next spring."

And yet the Christian people of America, who contribute millions annually for foreign missionary enterprises, sit idly by and allow this sort of thing to transpire! Are they asking the same question that Cain did of old?—*Intercollegiate News Service.*

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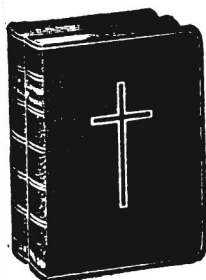
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