



The Living Church

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VOL. LXIV

MILWAUKEE, WISCONSIN, APRIL 16, 1921

NO. 24

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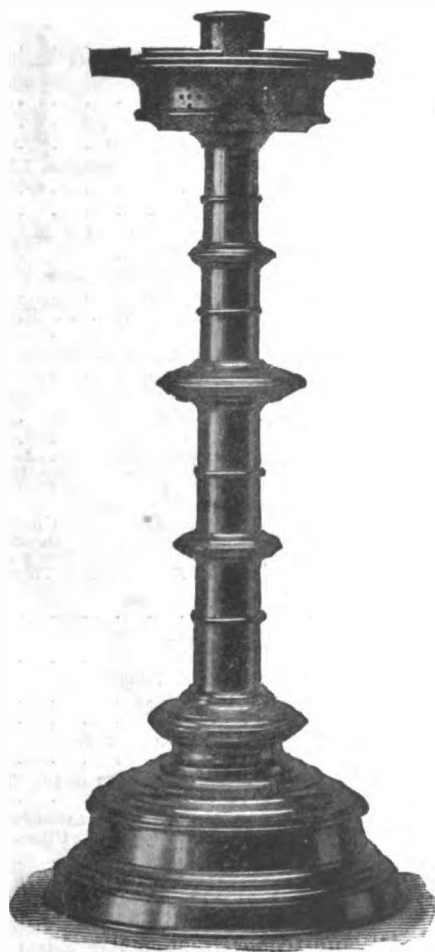
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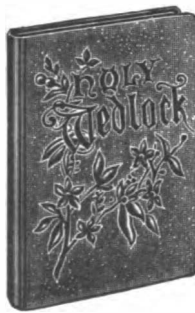
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ARGUE LITTLE and do much. If we are not careful our life will pass in talk, and no time be left for achievement.—*Maine de Biran.*



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EDITORIALS AND COMMENTS

"Here I Stand"—Martin Luther

JUST four centuries have elapsed since he took his stand. The Federal Council of the Churches has asked that on Sunday, April 17th, "the ministers of our churches" will "make public recognition of the results which have flowed from Luther's fearless words before Charles V and his Council and [will] emphasize afresh some of the great truths which burst forth with renewed power in the Reformation—justification by faith, the duty of obedience to Jesus Christ, the sole Lord of the conscience, the freedom and responsibility of the individual soul, the right of every man to access to the Bible in his own tongue, the obligation of loyalty to the living God, our only King."

It was, indeed, a picturesque occasion. There, before the emperor and his brilliant entourage, stood Father Martin Luther—priest, monk, defender of the cause of piety, of learning, and of Germany. He had been condemned by a papal bull on two intricate propositions in theology in which the monk was right and the pope was wrong. He had appealed to his emperor above the pope; and before the emperor, at the Diet at Worms, two papal legates had appeared to plead for the conviction of the papally-convicted heretic; an act in which the papal legates unconsciously bore witness to the fact that the Pope's jurisdiction in Germany was limited and that the Emperor had the power to review the Pope's condemnation. "Here I stand," had been the monk's final defiance; "I can no otherwise." Four centuries later the President of the United States concluded a momentous message asking Congress to declare war against the imperial government of the same Germany with the same words, and they sounded the death knell to the German autocracy and, almost, to the subservient German people.

One wishes that Martin Luther might have gone down to history thus as the embodiment of right as against the papal alliance with money and the world. The incident had grown out of Luther's attack upon the selling of indulgences. The Pope needed money for the rebuilding of St. Peter's. He only did what a number of his predecessors had done without serious challenge long before. He financed the building by selling indulgences whereby was granted "the plenary remission of all sins . . . by which the penalties that a man must pay in purgatory for his offences against the divine majesty are fully remitted," together with other benefits for himself and "for souls actually in purgatory a plenary remission of all sins."

The Pope was canny in his choice of a market-place for this his most salable commodity. Albert, Elector-Archbishop of Mainz, had been obliged to borrow money from an Augsburg banker in order to pay for the pall that the Pope had just conferred upon him. The banker could not wait indefinitely for the return of his ducats, and the arrangement was therefore made between Archbishop and Pope that

they would divide fifty-fifty on the proceeds of the indulgences. The best salesman to be found, one who had had long experience, was the Dominican friar, John Tetzel; and Tetzel therefore received the monopoly in the electorate. He was a model salesman. "Consider," he urged, "that for each and every mortal sin it is necessary to undergo seven years of penance after confession and contrition, either in this life or in purgatory. How many mortal sins are committed in a day, in a week, a month, a year, how many in the whole extent of life! They are well-nigh numberless, and those that commit them must needs suffer endless punishment in the burning pains of purgatory. But with these confessional letters you will be able at any time in life to obtain full indulgence for all penalties imposed upon you and afterwards at the hour of death a full indulgence as to all penalties and sins, and your share of all spiritual blessings that exist in the Church militant and all its members." While as for those already in purgatorial distress, "as soon as the penny rattles in the box the soul leaps out of purgatory." Who would not purchase so wonderful a bargain, not only for his own use but for the assuaging of the pains of each of those his loved ones whom he had laid in the grave? The magnificence of St. Peter's as we know it to-day bears witness to the success of this papal venture in high finance; and it is certain that the banker of Augsburg found the investment that he had made an exceedingly satisfactory one.

Alas, that the lust for money should so blind the eyes of a successor to Peter. There, to-day, stands St. Peter's: noble, magnificent, the architectural pride of the world; but from the day that the edifice, builded on the traffic in souls, was completed, St. Peter's ceased to be the capitol, and Rome the capital, and the Pope the ruler, of a united Western Church.

"Except THE LORD build the house, their labor is but lost that build it."

MARTIN LUTHER had been caught in a violent thunder storm shortly after an intimate friend had met a violent death. Superstitious and afraid, he vowed that if his life were spared he would become a monk. He entered an Augustinian convent and began the strict observance of its rules. He became distressed at the impossibility, as he saw it, of becoming good enough to be saved. His pious confessor reminded him that hope is not only a virtue but a Christian duty, that he was bound to believe in the forgiveness of sins, and that divine justice having been satisfied in Christ, he need only believe on Him and be free. His confessor further urged him to read scripture and St. Augustine and verify this doctrine for himself.

Luther threw himself into the study. There, indeed, he found the doctrine fully vindicated. Justification by

faith became his enthusiasm. He studied the fathers and found it everywhere.

Being new to him, he assumed that it was new to every one else, and though his own monk-confessor had pointed him to it as undoubtedly the teaching of the Catholic Church, as it was, Luther conceived it his duty to preach it as a new revelation to the world. It was not long before the undoubtedly scriptural doctrine assumed such a perspective in his own mind that it eclipsed everything else. "Justification by faith" became justification by faith *only*. From that stage both "works" and sacraments became illogical factors in the Christian life, and the essence of heresy, or one-sidedness, became engrafted into his teaching.

Curiously enough, it was not the sordidness of the traffic in indulgences that aroused Luther to protest against them. He was testing everything in religion by his pet doctrine, and indulgences did not fit in with justification by faith. He was splendidly right on that issue; and when confronted with papal teaching upholding the doctrine underlying indulgences, he replied by rejecting the authority of the Pope and asserting the supreme authority of scripture. It seems a comparatively local and even petty controversy, but out of it grew the whole movement that we term the Reformation—and St. Peter's cost the Roman Church the loss of much of western Christendom, in spite of the excellent profit on every sale that the ubiquitous Tetzl made.

BUT WHAT WAS THIS NEW DOCTRINE?

"In his better moments," writes Dr. B. J. Kidd, "faith was with Luther, as with St. Paul, that enthusiastic surrender of the soul to its Saviour which issues in a changed life; but partly through the misfortune of the German language possessing no other word for faith but one which commonly means belief, and partly through Luther's insistence on faith to the exclusion not only of 'works of law' but of good works, faith came to mean less than with St. Paul. It stood not for devoted adherence to a Person, but for belief in a message. It was complete, in fact, not in moral self-surrender, but in intellectual assent. On the other hand, Justification, instead of being confined, as by St. Paul, to the initial moment of reception into the Divine favor, came to stand for Justification, Sanctification, and Salvation as well. It covered the whole Christian course, till the Gospel of Justification by Faith became a reckless promise of salvation by mere belief. The anti-nomian consequences of such a doctrine were not slow to manifest themselves, but they were of temporary duration in proportion to their violence. Its permanent effects were as disastrous. St. Paul's doctrine of Justification starts the believer on his Christian course in personal relation with the Saviour; but, so far from leaving him a mere individual, it is the prelude to his incorporation by Baptism into Christ's Body the Church in association with others by the ministry of Priest and Sacrament. The Lutheran doctrine has ended by dispensing with all that should follow Justification. Not Indulgences only, but everything else that seemed to savor of merit, whether the Eucharistic Sacrifice or human Free-will, disappeared at the first onset, lest we should appear to contribute to our own salvation and wrong the free grace of God. Then the need of a Priesthood, of the Visible Church, and ultimately of Sacraments fell away. Luther indeed stood out manfully for a grace conferred on infants in Baptism, and for such a Real Presence even as involved an eating by the wicked, and the cumbrous theory of Consubstantiation to protect it. But not even the weight of his name could save the Sacraments under the solvent of 'faith only' from degradation to the level of mere forms. They have dropped into the background: as Priest was at once displaced by minister; indelible orders by temporary office; and the Visible Church by assemblies of believers. This is popular Protestantism as it derives from Luther" (Kidd, *Continental Reformation*, pp. 116-119).

Neither was his appeal to the supreme and exclusive authority of the Scriptures more successful. That "The Bible and the Bible Only is the Religion of Protestants" was not actually affirmed until a later day, but in substance it is the heart of Luther's teaching, and it is the essence of the position of those who, making their "Protest" against the decision of the Diet of Spire (1529), gave the name of *Protestant* to the movement that Martin Luther had fathered. To apply that term to those who repudiate most of Martin Luther's particular gospel is the height of absurdity; it were as reasonable to apply it to Charles V or Leo X as to those who accept the totally different position assumed by the English Church when it also declared its repudia-

tion of the Papacy. The "great difference" between the Reformation in Germany and that in England, observes von Ranke, "is visible at a glance. In Germany the movement was theological and popular. . . . In England it was juridico-canonical, not connected with appeals to the people" (*Hist. of Eng.*, 1. 154).

"The Bible," said Luther, "belongs to all, and so far as is necessary for salvation is clear enough, but also dark enough for souls that pry and seek to know more" (quoted in Beard, *Hibbert Lect.*, p. 124). Zwingli and Calvin both cordially acquiesced; but when Luther and Zwingli tested the doctrine by their greatly differing teachings concerning the Holy Communion, Luther observed that if other people did not see things as he did it was their own fault, while Zwingli took refuge in calling names. Then both of them fell on the Anabaptists and the Socinians, both of whom cordially accepted the same "Bible only" principle, yet reached conclusions radically different from those of either Luther or Zwingli and then fought with equal violence against these others who did not deduce the same results from their reading of the Bible. The doctrine has run its course through four centuries and has produced the rationalism which so greatly characterized the German theology of the day before Germany fell, and which led to that divorce between theology and morals that created the super-man and the whole Nietzschean philosophy.

Such is the history that began with the criminal traffic in souls through indulgences and in the righteous protest against that traffic by Martin Luther. For his courage in a great crisis the world must always honor him. If he had been an abler theologian, a better student, a more balanced thinker, he might have been instrumental rather in reforming a corrupt Church than in creating a revolution that has disrupted the outward unity of the Church for four centuries, and has plunged literally millions into unbelief. Leo X must bear even a greater degree of responsibility for this, the result of his sinful act, than Martin Luther, but Luther must ever remain the father of Lutheranism, the creator of the Protestant revolution. Good—great good—flowed from the Protestant movement, for the Church of Leo X and his predecessors had *almost* allowed sin to triumph over righteousness in her highest places; but that Protestantism has been an unmixed blessing to the world will hardly be maintained by thoughtful Christian people who view the history that it has made from the angle of the present day.

If the Protestant movement could have been confined within the limits of the Church, correcting, reforming, purifying, the whole course of future history would have been changed, and it may not be extravagant to believe that the united and purified Church would have converted the world before this and the religion of Jesus Christ would everywhere prevail. In place of that we have a divided and largely impotent Christendom, in which the local issues of the sixteenth century have become permanently ingrained in the prejudices of Christians, and millions of people in the nations that once unanimously confessed Jesus Christ as Lord and Saviour are now sunk in irreligion, misbelief, and unbelief. Protestantism has very far from justified itself either as a system of theology or as a propelling force for the Christian religion.

For us Churchmen, the quarrel between pope and monk is one in which we have no part, and it were inexcusable if we did not see that the responsibility for what followed is divided. That the bad theology and worse logic of Martin Luther, carried to still greater extremes by Zwingli and Calvin, should have had so pronounced an influence in later years upon the English Church, is an extraordinary thing. The moral and practical reformation of the Church is easily distinguishable from these excesses, and one could wish that *somewhere* an example had been set to all the world of how to cure wrongs without introducing new ones. Perhaps, in the absence of such an example, we may conclude that Almighty God wished to show His Church that they who introduce wrongs into the Church, and who lead others into sin, have a responsibility such as centuries of efforts to cleanse cannot wholly undo.

For the rest, Leo X and Martin Luther shall stand before the Judgment Seat of Almighty God. Neither can

be acquitted of serious guilt; but it is impossible not to feel that the greater sin lies with the pope.

And for four centuries the great church which was built with the money raised by the traffic in souls has stood as the monument of a divided Christendom.

THE best article on the subject of the Concordat that we have seen in many months is the Church Congress paper by the Bishop of Western Massachusetts that we find in the *American Church Monthly* for March.

The whole subject, of course, is in the melting pot and the commissions of General Convention and of the Congregational council are continuing their joint deliberations on the subject. We have no desire to hurry them, much less to embarrass them. Our own expectation is that any agreement that may ultimately be reached will differ so radically from the Concordat as to make the latter important only as an interesting historical landmark, valuable as marking a stage in the efforts of Godly men to find an approach to unity, but no longer as a basis for serious discussion. Thus the only practical value of analyses of the Concordat at the present time lies in the assistance that may thus be rendered to those who are seeking a new basis of agreement. In the meantime we may hope that our own commissioners will realize that the limitations in the former instrument such as have been pointed out by Bishop Davies must not be carried over into any new proposals if these are to become a serious factor in the quest for unity; and it is a distinct loss to the literature on the subject that has accumulated that proponents of the Concordat have never deemed it useful to meet the issues that have been raised by their critics.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

Mrs. C.—The transfer of the Feast of the Annunciation, which fell this year on Good Friday, was made on the authority of the Joint Commission on the Lectionary in setting forth the table of lessons for the present year. In setting the date for observance upon April 4th they took the first vacant date after March 25th, counting the seven days following Easter as within the octave of that festival.

W. H. N.—We understand the purpose of the proposed change in the date of Easter to be that a fixed rather than a movable date be chosen. We cannot say how generally the Christian world could be induced to make the change if the English convocations led the way. We should deem the change inexpedient unless accepted simultaneously by all the greater divisions of the Christian world.

SEATTLE is invited to communicate with Bucks County Mission Center, Wrightstown, Pa.

THE LATEST

REV. JOHN C. WARD ELECTED BISHOP OF ERIE

ERIE, PA., April 12.

THE Rev. John C. Ward was elected Bishop of Erie to-night on the twenty-second ballot. The voting occupied the afternoon and until 11 o'clock at night. Dr. Aigner and the Rev. E. J. Owen from within the diocese and Dr. Wyatt Brown, of Baltimore, were the principal candidates. The latter was five times elected by the laity and lacked only three votes in the clerical order at one time. His name was then withdrawn and that of the Rev. John C. Ward, rector of Grace Church, Buffalo, was presented and he was elected on the twenty-second ballot.

"THOU SHALT have none other gods but Me." . . . To choose anything wilfully which God wills not, is to dethrone God and to set up an idol in His stead. What is anyone's God but that from which he seeks his good? It seems to us strange when Darius forbade any prayers to be made for thirty days, save to himself. But what else do they, who hang upon the favor of men, who find their happiness in man's praise, who do wrong things to please man or for fear of man, or omit what is right in God's sight; what do they but make man their God, and, so far, fall under the curse of God?—E. B. Pusey.

GOD'S PRESENCE calms the mind, makes us rest in peace, even amidst the burden and heat of the day; but, then, we must be given to Him without reserve. When once we have found God, there is nothing farther to be sought for amongst men; we must sacrifice even our dearest friends—the true Friend is within our heart: He is a jealous Husband, who will admit none beside.—Fénelon.

AWAY

Shattered the house; storm-stained and rent
The silent walls, and shadowing decay;
But they whose vivid presence meant
The miracle of home—they are away!

Empty the nest; a broken shell,
Sole trace of patient hopes it cradled long,—
Yet, hark! At dawn the wood knows well
New voices thrilling thro' its matin song.

Shrivelled the gray cocoon, and dry,
Though shrine of life thro' slow transforming hours;
Poised on bright wings the butterfly,
A flower-spirit, soars above the flowers.

Life's cloak, outworn, abandoned lies.
The man who wore it? He is just away!
Ventures of life in Paradise
Engage his seasoned powers anew to-day.

JOHN MILLS GILBERT.

NOTES ON THE NEW HYMNAL—LXV

BY THE REV. WINFRED DOUGLAS

HYMN 480. "Jesus shall reign where'er the sun".

This is the second part of Dr. Watts' paraphrase of the Seventy-second Psalm; and well illustrates his principle of "imitating the Psalms of David in the language of the New Testament". Almost a century elapsed before it came into general use: but it is now universally popular. An interesting occasion, when it was sung with unusual significance, has been described by Mr. G. J. Stevenson in his Methodist Hymn Book Notes as follows:

"The occasion was that on which King George of the South Sea Islands gave a new Constitution to his people. Under the spreading branches of the banyan trees sat some thousand natives from Tonga, Fiji, and Samoa, on Whitsunday 1862, assembled for divine worship. Foremost amongst them all sat King George himself. Around him were seated old chiefs and warriors who had shared with him the dangers and fortunes of many a battle; men whose eyes were dim, and whose powerful frames were bowed down with the weight of years. But old and young alike rejoiced together in the joys of that day. It would be impossible to describe the deep feeling manifested when the solemn service began by the entire audience singing Dr. Watts' hymn, 'Jesus shall reign where'er the sun'. Who so much as they could realize the full meaning of the poet's words?"

Would that these fine and lovable peoples might have been spared the curse of the devilish accompaniments of what they conceived to be "Christian civilization"; that they might have received the Gospel of our blessed Lord without meeting civilized vice and cruelty and modern industrialism, which have practically destroyed them!

The classic words have received one of the finest of modern musical settings in the tune *Galilee*, composed for them in 1875 by Dr. Philip Armes, organist of Durham Cathedral. This tune is everywhere sung in England; its great beauty and suitability should speedily win the like popularity here.

HYMN 483. "God is working His purpose out".

This and the two following hymns are newly added to the Hymnal. Arthur Campbell Ainger, a son of Prebendary Ainger of St. Paul's Cathedral, London, was appointed assistant master of Eton in 1864. During that same year, he wrote this thrilling trumpet call to the fight of Christian Missions. It was immediately set to music by Miss Millicent Kingham, organist of St. Andrew's, Hertford, and published in pamphlet form at Eton. It was adopted by leading English hymnals within a few years, and is one of the many additions to our own book made in response to popular demand. Many persons feel that the tune *Benson* is not an adequate setting of the noble words. The committee has therefore provided a melody published anonymously in London during the war, and more nearly approaching the strong assurance and valorous hope of the text. *Ainger* well repays careful preparation and repeated use. In the new third edition of the Hymnal,

just off the press, the music of *Ainger* has been re-arranged for greater convenience in adjusting the irregularity of the varied stanzas.

HYMN 484. "Soon may the last glad song arise".

Nothing save her married name is known of the reputed author of these words, except that several of her hymns appeared in various books a little more than a century ago. The famous melody, one of the most notable in the Hymnal, was commented on at Christmas—as its whole association has been with the *first* glad song of "the millions of the skies", announcing the coming of the King of Peace, to be Lord of all the earth. This association made it the one fitting tune for this song of confident hope in His final triumph.

HYMN 485. "Let the song go round the earth".

Both words and music were written just before her death by Miss Sarah Geraldine Stock, a sister of Dr. Eugene Stock of London. The combination of poet and composer in one person is much rarer in modern times than in ancient; to our loss. The ideal hymn would be one in which words and music were not merely combined, but rather conceived and born together; as inseparable as body and soul. Even the lesser examples of this ideal unity, such as the present, are of special interest.

HYMN 486. "Christ for the world we sing".

Attention is called to the vast superiority for these words of the strong, clean tune *Moscow*. The words are ruined for very many by the feeble and sentimental *Kirby Bedon*, with its sickly whine toward the close. Will those who like it please pardon my frankness in expressing an opinion widely shared, especially among the younger generation?

SUBJECTS FOR MEN TO DISCUSS

BISHOP FISKE of Central New York recently received a letter asking how a men's club or study class could be more practically helpful. He suggested a series of discussions of timely topics, with a well-equipped speaker as leader, the men themselves coming prepared to discuss the subject. His list of topics follows:

- (1) The Christian Sunday and Sunday legislation.
- (2) What are the essential truths of the Christian Religion?
- (3) How far is it possible to introduce Christian principles into business or industry?
- (4) Modern movements in religion and their bearing on the Christian faith.
- (5) Does the language of the Prayer Book need revision to meet modern needs?
- (6) Modern society: Whither is it tending and what do you think of it?
- (7) What can we do and how far ought we to go in urging the practice of religion on our children?
- (8) What good do I get out of church going and what can the clergy do to help me get more?
- (9) What should be the attitude of the Church towards social, industrial, and political problems? What ought it to do in its corporate capacity by definite action?
- (10) Why do I believe in Christianity?
- (11) Why am I an Episcopalian?
- (12) What kind of a service and what sort of sermon helps a layman?

SELF-WILL

SELF-WILL is to mind what self-indulgence is to sense, the usurpation by a part of that which belongs to the whole. We have, or we think we have, some popular aptitude, and we yield ourselves without reflection to the desire to vindicate our superiority. Or we are moved unadvisedly to express a judgment, and "proudly cling to our first fault". Or in the very wantonness of fancied security we play with that for which we do not really care. In one way or other our self-love becomes engaged in the course which we have hastily adopted. There is no longer any room for the calm fulfilment of our whole work. We have yielded ourselves to a tyranny which cannot be broken more easily than the tyranny of passion. This intemperance of self-will needs to be guarded against the more carefully, because it is not visited by the same popular condemnation as the intemperance of self-indulgence, and yet it is no less fatally destructive of the Christian life. We can all, I fancy, recall noble natures which have been ruined by its evil power, and looking within ourselves we can feel the reality of the peril which it brings.—*Bishop Westcott*.

DAILY BIBLE STUDIES

April 18—Patience and Reviling

READ I. Corinthians 4: 10-16. Text: "Being reviled we bless; being persecuted we suffer it." (Verse 12.)

Facts to be noted:

1. Hardness and reviling are sometimes easier to stand than indifference.
2. There is little reviling to day of a general character.
3. Here and there, however, the individual is compelled to suffer this form of persecution.

If Christians to-day were reviled as in the early days of the Church, then would the Church to-day display more of militancy.

It is however true that many readers of this very passage have more than once been reviled, in some form or other, because of their fidelity to Christ and His principles. How did you stand it? Through the exercise of the virtue of Christian patience.

They could not break down your will as doubtless they strove to do. They could not draw you away from your vantage points of defence because you held with patience to the things you knew to be true.

There is a quality the athlete calls "nerve". On it he draws when all strength is gone and nought is left but the spirit to carry on. Your nerve is another name for your patience, and patience another name for nerve. It will see you through in the future as in the past.

April 19—Strengthened unto Patience

Read Colossians 1: 1-8. Text: "Strengthened with all might according to his glorious power unto all patience and long suffering with joyfulness." (Verse 11.)

Facts to be noted:

1. There is a note of splendid optimism in this passage.
2. It is the "glorious power" of God which so strengthens us unto patience.
3. And not only unto patience but unto "long suffering with joyfulness".

Patience is a vast store of reserve strength on which we can draw." It is something from without ourselves which we can make our own as a thirsty man draws great draughts of water from a mountain spring.

The wonderful thing about it all lies in the fact that it is the power of God which becomes our own.

Not only does it supply a sense of dogged resistance but rather an exaltation of forbearance which brings with it a sense of joy. No doubt not unlike—

"That stern joy which warriors feel,
In foemen worthy of their steel."

When patience becomes with us not only a virtue but a joy, we have come to understand what patience means.

April 20—On the Inside

Read Proverbs 4: 23-27. Text: "Keep thy heart with all diligence; for out of it are the issues of life."

Facts to be noted:

1. The heart is the seat of the affections.
2. "For as he thinketh in his heart so is he."
3. A clean heart the source of strength.

A man was washing a plate glass window. There was one soiled spot that he couldn't get clean. After rubbing it hard and using plenty of his cleanser he failed to remove it. Then it dawned upon him what the trouble was and he called to some one in the store, "It's on the inside." Self-examination will often show us that most of the obstacles and difficulties in the path of the spiritual life are on the inside. It may be some deadly sin that no one in the world but ourselves knows anything about; it may be gross selfishness; it may be an unforgiving spirit or some other root of bitterness that obstructs every effort in the way of progress. If the fountain is bitter the stream will not be sweet. If our religion is not giving us joy and happiness there must be a reason. Make a careful examination and get rid of the trouble on the inside.

April 21—Helplessness

Read Isaiah 8: 5-10. Text: "Take counsel together, and it shall come to nought, speak the word and it shall not stand: for God is with us."

Facts to be noted:

1. Evils are to come upon Israel and Judah.
2. The Assyrians are to come into Palestine.
3. These evils are not only for the king but for the people as well.

The evil counsels of men and women must ultimately come to nought. They may speak their words for awhile, but they cannot stand forever. Why? Because God lives. Scribes and Pharisees spoke their word against Jesus Christ. The chief priests had Him put to death after taking counsel, but their verdict could not

stand through the years. Why? Because God was with Him. Emperors and kings persecuted His followers, and issued their edicts against them, but those rulers are forgotten and God's kingdom has gone on. Destructive critics have spoken their blighting words, but those words shall not stand because the Lord is not with them. Thus the message of the text is this: No matter what the counsels and words of men may be, they cannot stand unless God be with them.

April 22—Temptation Resisted Increases Patience

Read St. James 1: 1-8. Text: "Knowing this, that the trying of your faith worketh patience." (Verse 3.)

Facts to be noted:

1. Here again we find the note of joy.
2. This joy comes from temptation; which, resisted, increases patience.
3. True indeed is it that "all things work together for good" to them that fear the Lord.

Too often has patience been despised and undesirable because its manifestations were rather of a negative instead of a positive character. A complaining sense of self-martyrdom is far from the holy, joyous virtue of patience. We have not desired it because we have not recognized it.

We speak of a patient man and we have a picture of one with a long face and the look of dejection and defeat about him. We had not associated patience with that forceful, energetic personality, with the air of success and resistless energy about him. But it is in such men that patience finds its highest development. While they wait for the full fruition of such plans as require the operation of God, they drive ceaselessly forward with the business which God has left to men.

Temptation through many years, successfully withstood, has brought them patience and patience has brought them joy. And the very joy of life drives them along, calm and serene about God's plans, restless and resistless about their part in them.

April 23—What Does It Cost Us?

Read Proverbs 11: 24-28. "The liberal soul shall be made fat."

Facts to be noted:

1. We must give if we are to receive.
2. One secret of progress (text).
3. The fallacy of trusting in riches.

Giving liberally of our means is an actual part of worship, and our liberality is an index of the depth of our religion. If our religious convictions do not increase our joy in giving it is time to examine ourselves very carefully. There is something radically wrong. A minister writes that a man came up to him one day at the end of the service in a frontier town and said: "That service and sermon was grand. I wouldn't have missed 'em for five dollars." The minister suggested that he hand him for missionary work the difference between that amount and the amount he had put in the collection basket. The man stopped, looked at the minister, and then slowly pulled from his pocket four dollars and ninety cents, which he handed over without a word. That frontiersman is a type of a vast throng of people who visit sanctuaries and receive the help they need but who have not caught the true spirit of giving as a part of their spiritual development.

PRAYER AT WAKING

Father, hearing everywhere,
For this day our strength prepare
As we worship Thee in prayer.

Safely on Thy love and might
We have rested through the night;
May our hearts with faith be light.

Give us, Father, what we need;
May our eyes no evil heed;
Make us kind in word and deed.

All we love, bless and defend;
Be to them a trusted Friend;
Aid in weakness to them lend.

As Thy Son lived here with men,
May we do as He did then;
In His name we ask, Amen.

MALCOLM SANDERS JOHNSTON.



THIS little flame throws its beam further than I had supposed, if one may trust the *News-Letter of the Friends of Irish Freedom* for February 19th. According to that excellently printed weekly, the widely diffused statement in American newspapers that bolsheviks are helping Sinn Feiners in their cam-

campaign of murderous anarchy is to be traced to an English letter reprinted here January 22nd. "A serial column of gossip" is the kindly way in which our F. O. I. F. colleague refers to this department. I hope he remembers that it was first to call attention to the Rev. Dr. Walter MacDonald's courageous book; first to publish in America the denunciation of Sinn Fein methods which Bishop Morrisroe uttered; and first to bring various other equally wholesome facts to light on this side the Atlantic. Perhaps he will be good enough to reprint this recent utterance of Bishop Cohalan of Cork, in his Lenten pastoral:

"He says the validity of a proclamation of an Irish republic, according to the teaching of the Church, is a very important point for consideration. If Ireland is a sovereign state she has a right to use physical force, but, if not, physical force is unlawful. The Holy Father has made no pronouncement specifically on this Irish question. The question is—Was the proclamation of an Irish republic by Sinn Fein members of Parliament after the last general election sufficient to constitute Ireland a republic? According to our Church teaching I answer it was not. The resolution of Dail Eircann could hardly pretend to include North-East Ulster. The proposition that a new sovereign state could be established in that way would strike at the stability of all states. If a Parliamentary majority after the last election was able to set up a republic, a possible majority after the next election could overthrow it. What if North-East Ulster declared itself a republic? What if Connaught, Leinster, and Munster declared themselves republics? What if at every alternate election they declared for union and republics? However we may desire a position of absolute independence for our country, we cannot hold that the proclamation of Dail Eireann constituted Ireland validly a sovereign state and, while fighting for freedom, we must be on our guard against erroneous principles which might endanger the unity of Ireland."

Later Dr. Cohalan denies the right to small nations heretofore part of a greater monarchy to become, by mere proclamation of principle of self-determination, sovereign states with the right to kill servants of the Crown and to destroy Crown property. It were well, he says, if North and South came together and settled the Irish question before the "appointed day".

Dr. Cohalan is a passionate Irish enthusiast; but he sees the abyss of ruin and confusion into which the madness of the Sinn Fein is leading his countrymen. Cardinal Logue is equally explicit as to the characteristic features of Sinn Fein methods. "Lying in wait for soldiers or police and shooting is not a act of war; it is plain murder. No end, however noble, justified it."

To show how far individual liberty is destroyed by Sinn Fein terrorism, I quote from the minutes of a trial held Wednesday, February 9th, in Cork. Note the testimony, and conjecture what "liberty" means to bandits oath-bound, excommunicate, and laws unto themselves:

"At the resumed trial to-day of the eight men charged with being concerned in the ambush of Crown forces on the Macroom to Cork road, Daniel Callaghan, one of the accused men, said he was not connected in any way with the ambush. He did not approve of the killing of the forces of the Crown.

"Cross-examined—He was a member of the Volunteers, and had to obey orders. He did so to save his life.

"Counsel for the accused man urged the court not to find, because the accused man was a member of the Volunteers, that he was guilty of levying war against his Majesty. There was a reign of terror in the country at the present time. Juveniles were drilled, and got orders from headquarters, and their terror was beyond description. There were men from a long distance, some dressed in khaki, from some flying column, and what chance had this poor country boy of escaping them? If it was known that he did his duty to help the forces of the Crown, his life would not be worth 24 hours' purchase. When Callaghan

was summoned by unknown men, his refusal to obey would have been his death warrant.

"Jeremiah O'Callaghan, another prisoner, stated that he was ordered to go along with a party of men, one of whom produced a revolver and said if he did not go with them he would get the contents of the revolver. He had no revolver then or afterwards. He was ordered to watch for any soldier coming along from Coachford to Peake. He was to blow a whistle if he saw soldiers."

Surely, it is time that Cardinal Bourne of Westminster should speak out. In his Lent pastoral, he republishes with approbation Cardinal Manning's condemnation of Fenianism, uttered on St. Patrick's Day, 1867, in which he quotes explicit utterances of five popes, confirmed and interpreted by the Propaganda to the Archbishop of Dublin, in 1864, as follows:

"The secret societies, of which there is question in the Pontifical Constitutions, are understood to be all such as purpose to themselves anything against the Church or the civil government, whether they require an oath of secrecy or not."

All this, remember, justifies Dr. MacDonald's statement of the case. There is no "Irish Republic"; the "Republican Army's" methods are plain murder; and conspiracy to overthrow the existing government is sin.

A recent utterance of Judge Daniel F. Cohalan in Chicago (that same honorable gentleman who counselled Germany to increase air-raids on London) is illuminating, as to the utter futility of attempted compromise with men of his type. "The British Empire must be dismembered if the world is to have peace," said he; and he demanded that "America insist on England's freeing Canada and the West Indies."

How little idea of liberty these men have appears from their disgusting tactics pursued in New York at Sir Philip Gibbs' lectures, and in Brooklyn, when Major G. H. Putnam was to speak. If in America they dare to challenge freedom of speech, what chance would there be in a government all their own?

SOME WEEKS AGO I reprinted here from a Manila paper an extraordinary account of a Masonic "baptism" there, at which Judge Lobingier, of the United States Court of Shanghai, officiated. No such rite is known to ancient Blue Lodge Free-Masonry; yet, on the face of it, this account seemed to justify the Roman Catholic and the Doweite reproach that the Masonic Order is anti-Christian, offering itself as a rival to the Church. The Secretary-General of the Supreme Council of the Thirty-third and Last Degree of the A. A. Scottish Rite, Southern Jurisdiction, informs me that—

"there has been a ceremony of so-called baptism in the Scottish Rite of the Southern Jurisdiction for a great many years, but it is seldom used. We have two sets of bodies in the Philippine Islands, one in English and one in Spanish; and those people there feel like they want their children dedicated by some sort of ceremony, to liberty and enlightenment, and, in a measure, to Masonry. Judge Lobingier no doubt consented to do this to please these brethren and their families. They did not want their children dedicated to the Catholic Church and I suppose he thought this was a good way out of it. It is distinctly stated in this ceremony, however, that it is not the baptism of Christianity. Nor is it intended to take its place."

I wonder whether Judge Lobingier would preside at a Scottish Rite banquet and call it "Holy Communion"! A change of name is strongly indicated; and I do not wonder that Manila Christians, Papal, Protestant, and Prayer-Book, were shocked and scandalized.

A PROFESSOR in the University of Washington sends another list of strange "given" names, to be found in the students' directory of that institution. I subjoin a few of the more noteworthy:

Imi	Othiel	Avenant	Waco Texas	Zellie
Hanziro	Nemias	Alvilde	Shadrach	Colla
Detlmer	Erlis	Creigh	Caxmen	Kai
Amphlon	Wyloha	Dowa	Thayl	Aryness
Arvid	Dee	Isora	Exar	Swanbild
La Mar	Almeda	Zeno	Ingrid	Ottmar
Kichlo	Signor	Adoll	Gurina	Destlah
Villairs	Zipora	Vernelle	Tyre	Preclosa
Amalla	Gleb	Luanda	Luzerne	Ertes

HERE IS A HUMORIST! An ex-officer of the British army, advertising for a chauffeur's place, describes himself as "total abstainer, but cheerful"! There are others.

The Peace of Christ

By the Rt. Rev. Charles H. Brent, D.D.

Bishop of Western New York

From a Sermon Preached in Trinity Church, Buffalo, N. Y., on Palm Sunday

THE man Zechariah, viewing long ago the awful results of Alexander the Great's invasion of Palestine, repudiates militarism with an emphasis which we of to-day need to emulate. His is no mere protest, no sobbing lament. He speaks with the voice of a victor as he displaces brute force by a superior power. He proclaimed the triumph of the spirit and methods of love. "Rejoice mightily, daughter of Zion! Shout aloud, daughter of Jerusalem! Lo, the King cometh to thee vindicated and victorious, meek and riding on an ass and on a colt the she ass' foal. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the war bow shall be cut off and He shall speak peace to the nations, and His rule shall be from sea to sea and from the river even to the ends of the earth."

Armaments he rejects and all the paraphernalia of war—the chariot, the horse, and the bow, or as we would say, the battleship and the fort, the tank and the gun. In their place he puts a meek and lowly and victorious mind which seeks not for domination, but for fellowship, not for destruction, but for universal peace.

As we read the story of the triumphal entry of Jesus into Jerusalem, we see Him acting out what Zechariah described. Jesus knew that before the week closed militarism was going to batter Him to death. His was no passive resistance. He met weapon with weapon, fierceness with meekness, hatred with love, and He won. By His carefully prepared triumphal entry, when pure-hearted children recognized and acclaimed His kingship, He announced beforehand that He had the situation in hand, that He was already victor. He chose the ass not because it was a lowly beast, but because it was the animal of peace as the horse was the animal of war. We have seen the triumphal parade of victors, but never was there so true a symbol of final triumph as when Jesus claimed His Kingship in His Palm Sunday ride.

Our day is one of damaged reputations and rejected leaders. We are re-reading history and making new judgments. Never was Napoleon so little thought of as to-day, and with him all who like him would wade through slaughter to a throne! Force has reared its ugly head too high at last, and now we know by its own confession that it can never win a victory outside its own sphere. Its certain fruit is devastation, despair, or confusion.

But ten days ago I was in Europe and the density of its gloom still oppresses my soul. It would be hard to exaggerate the bewilderment, the chaos, the pain! Europe's suffering is our concern. Europe is the rock from which we were hewn. Especially England, now bearing with proud fortitude the brunt of the trouble, needs us. She is our aged and suffering mother. She appeals to America, her vigorous and capable daughter, for aid which we alone can give. Her friendship toward us is real and her good will asks for ours in return. There are those who are striving to stir up strife between the two countries.

I cannot conceive of anything more criminally wicked, especially at this juncture. It is not that England asks for our friendship on her own terms, but on ours. Her citizens cannot understand why we have taken the course we are pursuing. I used every opportunity given me to explain and found a sincere and grateful response.

But help cannot come through force. For a goal, however distant it may appear, we must aim at nothing short of the substitution of virile love for armaments and armies. I recall the day when as America's spokesman in St. Paul's Cathedral, London, I declared that we were entering a war to destroy war. I hold to that now. As a nation and as individuals we must denounce armaments. It was courageous and fine that General Pershing should have taken a stand against armaments. Armaments control

men, not men armaments. Given a great armament and you have a successful school for the development of violence and war.

We have a right to expect Europe to become a country as empty of forts and guns as the line which separates—or shall I say unites?—Canada and the United States. America is a voluntary empire. Europe must learn to become the same. *America might do worse than offer Europe the aid of all her resources and man power, provided that Europe dismantled her forts and ceased suicidal conflict.*

Never did America look to me more wonderful or more throbbing with hope than when in the morning sun under a fleckless sky her radiant coast came into sight as we approached her shores. Oh, that America saw her opportunity and her peril! We have high ideals, but we have made "ideal" synonymous with "impracticable". Now is the opportunity to renew our loyalties to great principles.

Apologize as you may for even occasional militarism, the fact abides that Christ by word and act not only repudiated it, but also showed a more effective way. Everything that the world contains has been shaken. Christ alone stands unscathed, uncriticized. He not only demonstrated the beauty of love and lowliness and meekness, but also what mighty engines they are and how in the long run they win. We have rejected His methods because immediate results do not ensue. Now let us build for the centuries and without compromise. Embrace His kingly programme of generosity and forbearance, forgiveness and love. Why did He reject the policy of "an eye for an eye and a tooth for a tooth"? Because it was naughty and irked Him? No! a thousand times no! But because reprisals are hopelessly ineffective, ending in mutual extermination.

It was refreshing to read the stern condemnation by Lord Bryce, an Ulsterman, one whom America honors, of reprisals in Ireland. As he condemned them, so does every decent minded man, and woman, in England, and they are in the majority.

Some day—it may not be soon—France and Germany will come to realize that as long as time lasts they must be next door neighbors, so that the mode of life which they will plan will be on the lines of that which controls New York state and its neighbor Pennsylvania. Nothing else will do. Community of interests is social salvation. So with England and Ireland. It was fitting that our new President should conclude his first inaugural with the statement that the golden rule must govern human relationships. But we may not forget that the law of love precedes and animates the law of conduct. The law of love will not permit of another slogan of the President, which for the damage it has done might better have been left unsaid—"America first!" "Myself first" taken as a motto by any individual would not commend its wearer to the community. "America first" is selfishness magnified to national dimensions, and for myself I refuse to accept it as indicative of the mind of the nation. Humility is not the elimination of self. It is the placing oneself on the same plane as one's neighbor. Humility is the key to world-wide fellowship, as meekness is the high road to universal peace.

We have great opportunity, opportunity which we can seize and seize as individuals. The test of democracy is in its ability to fire each citizen to rise to a high level. Democracy is the science of self-government. It came from Christ and is perpetuated and developed only so far as we make Christ's standards our own working pattern. The impossible yields before the daring endeavor where moral standards are concerned, and it is for this country by Christ's methods of peace to hasten a day of rest for a weary, suffering world.

WE ONLY lose our way when we choose our own aim. Whoever seeks God's will alone finds it everywhere, whithersoever God's providence leads him; and so he never goes astray. True resignation, having no selfish path, and no aim at self-pleasing, goes always straight on as God pleases.—*Fénelon.*

WOULD WE only endeavor to take God's view of those among whom we dwell, and among whom our daily intercourse lies, how gentle, how patient, how earnest in all good works and kind offices, how averse from everything that could give offence should we be!—*Andrew P. Peabody.*

The Church in the Countryside

By the Rev. F. H. T. Horsfield

IN the older time the Cathedral was built in the largest community available, and thence the clergy evangelized the open country. Unhappily the abundant success of such order in that particular type of civilization fixed it in the mind of the Church as the normal course in any and all circumstances.

Another theory of evangelistic procedure, which I happened to hear ably expounded by a Presbyterian minister at a meeting of his local presbytery, is worth careful consideration. The preacher made the point that the town always took its color from the countryside. If, for instance, the outlying country was Baptist, the town inevitably became Baptist. He pushed the theory so far as to assert that if the countryside became black, the town would become black, too. In a word, in all phases and characteristics the town reflected the atmosphere of the country surrounding it. The instance of Richmond, Va., was cited. A generation ago or so, the Baptists were so weak in numbers in that city that it was seriously proposed to abandon denominational work there, and go to more promising fields elsewhere. Some wise-hearted Baptist suggested that instead of abandoning the work they unite all efforts in the evangelization of the country about Richmond. This was done, and to-day Richmond is the chief Baptist city in the whole South. The country turned Baptist, actually came in and captured the city for the faith. In these days of the drift from the country to the city it is not difficult to trace the process of capture and change. The country places on the highway and off it were visited by earnest Baptist itinerants, and converted to that faith; as Richmond grew and offered special attractions and opportunities, whole families would move into the city, or the sons and daughters would enter the life of the city for various purposes, all Baptist, of course.

In other instances the town is made to correspond to the country. If tobacco is raised in the open country, then the town becomes a tobacco town; if cotton, then cotton; if wheat, then wheat; if Baptists, then Baptist; if Episcopalians, then Episcopal.

This common-sense fact should cause a complete overturn in our method of work, our order of work, and our estimation of the "country clergy". If the ancient order saith otherwise, then "wilsonize" the ancient order. If all this be true, as verily and indeed it is true, then our best men should glorify their priesthood with the fruits gathered from the initiatory work of the highway and hedges. Then too, the effectual Cathedral would not rear its towers at the fag end of a city's tired life, but astride of the tobacco field, or the cotton, or the wheat field, or, maybe, a cabbage patch. The sacred pile would garner the souls won out by the rivers or on the hills, and with them would revitalize the worn out city life.

Mark the journeys of the Christ among the lilies and the fields. The Son of David was proclaimed with hosannas by swelling crowds of country people, who set all Jerusalem in an uproar, but failed to vitalize the Temple or Cathedral-bred Sanhedrin, and Pilate's sophisticated court, because there was no time for messianic infiltration, although they carried the message in their hearts. They would spell the message in the branches cut from the trees, but there was not time enough for more.

I have in mind a fertile county in a southern State. About twenty-seven thousand people of absolutely American purity of birth and traditions live in that county. The shiretown of some four thousand inhabitants is a singularly attractive little city, with all the modern conveniences of life, excepting divorce. The old county family names are familiar, and some historic English names, sons and daughters of England's Church, came in the old time and bought large tracts of land from Lord Granville's grants. Of old there were two colonial churches within a dozen miles of the present parish church. One has give place to a new church building at the rail head two miles from the original

site, where forty-two communicants have been saved from the burning. The other church building was occupied by the Methodists after the Revolutionary War, in default of members of the Church, and afterward was practically rebuilt, and repaired again on the same foundations. Records and congregation have gone long since into "the discard" where so many good Episcopalians seem to like to go. The Church people of this pleasant shiretown have been at work maintaining the Church there for some one hundred and fifteen years; one small mission with fifteen communicants calls the parish church mother, and there is one grave: a small mission, once thrifty, but now dead of acute indigestion. Not quite two hundred communicants are reported for the whole county. In the same field the Baptists report six thousand full Church members.

A keen Methodist lawyer, county-bred, gives this reason for the glorious difference, for it is such, whosoever toes are trodden on: "In the dark days of reconstruction the Baptists were the only Christian workers in the country parts of this county. . . . They travelled throughout the territory in all sorts of poverty and discomfort, and they reap their reward to-day. And who will begrudge them any of the good things coming their way?" The present result of such self-sacrificing labors works in this fashion: These country Baptists, coming into the shiretown for one reason or other, add membership to the local town Baptist church. That organization has a Bible class of nearly two hundred men, all enthusiastic, and interested. In this same town our Church has been hanging on by its eyelids for over a century of life, many a time on the point of extinction. There can be no immigration of Church members from the county, because we have never planted any seed there, and so a harvest is impossible. Every member lost in town is a dead loss, and cannot be replaced except by casuals of non-local origin. If the Church membership increases under ordinary circumstances, it must be through the local birth rate, but no "troop cometh" in this age of sexual consciousness and books. To pick out a separatist soul here and there, as it is found pinned down by business, by education, and social influence, is as slow as picking cotton seed before the days of Whitney's gin. More than that, it is working in the shade, while the separatists are increasing by leaps and bounds in the open country full of God's sunlight.

Our parish priests may decide for themselves whether this is a normal record or not.

There is a plenty of romance, and the fullest opportunity for the testing of efficiency, in rural work, and the satisfactions for faithfulness are many, and not slow of realization. I hear of a township in a southern state, wherein years ago came a Roman Catholic woman to teach a small cross-road school. There were many "non-church goers" in that township, and the rest of the scattered population represented the diverse slices of separatism. In a few years that Deborah had converted the whole countryside to the Roman faith, and so it stands to-day in that backwoods district, with one of the largest Roman congregations in the whole state. There is a rumor that Roman priests do not care to face the loneliness of that cure of souls; so it appears that the common "dog-collar" encircles the same desire to "build on other men's foundation" be it near the great "White Way". We need some "shirt-sleeve" work in the Church by priests who do not shun solitude and dirt and sun-burn for the extension of God's Kingdom. The day of the dainty town-bred priestlet must come to an end, or our Church will come to an end; but this cannot be done until the whole clerical ambition has been cleaned and changed. What would have become of the evangelization of these United States, if the work had been left to our Church, judged on the basis of what we have done and are doing in the middle and far West? Our very American civilization is built, it seems to me, upon the faithful labors of those old-time and ignorant

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On Work among Colored People

By the Ven. George G. Walker

IN probably every community where colored work has been or may be attempted there already exist organized congregations of other religious bodies, more especially of strictly colored religious bodies. In the communities where the number of colored people justifies the attempt of Church work there are nearly always adequate buildings for the purposes of worship and for the residence of the preachers of these religious bodies, which have a form of worship and a system of pastoral and lay work congenial to the great majority of the folk. They are acquainted with no other. The Church may be vaguely known to them as a religious body called the "Episcopal" Church; their knowledge seldom extends further. Some may have prejudices against it, founded upon false information or false impressions.

In many communities of, say, seven thousand or more colored people, in which the Church has not undertaken mission work, the other leading religious bodies (exclusively colored, and not exclusively colored but having colored congregations) have excellent properties and respectable following. Their buildings for worship are well and tastefully furnished, and their regular and special services are well attended. They raise considerable money, and adequately support their work and their pastors, who live in comfortable residences. To those religious bodies belong nearly all the leading colored people. The colored American believes most strongly that all persons who deserve to have the confidence, coöperation, and patronage of their people must belong to "some Church".

In such places the Church may be scarcely known. What little knowledge of it may be existent is of a most vague and inadequate sort. The problems involved in attempting to plant the Church in such communities are apparent. The Church must be brought to colored people as the Church, and not as one of the many religious bodies, differing from them merely in the apparel of the ministers during worship, and in the form of the latter. It is true that there are examples of pretty fair missions having been successfully propagated upon the idea that the Church is merely one of many Christians bodies, differing only in non-essential things. But a little thought will make plain the unwisdom of spending, say, fifteen hundred dollars a year to give to some seventy-five people such teaching and leadership as may be had from the other religious bodies, who now reach thousands while we reach tens. The only method which will justify the expenditure of money on colored mission work is that which presents the Church as the Church, positively, and definitely, and simply.

It is manifestly unreasonable to expect people who already belong to congregations having attractive buildings, large membership, and services satisfactory from their point of view, to direct their attention seriously to the Church, unless it is able to present to them equally attractive opportunities for work and worship. And it is much more unreasonable to expect those who belong to no religious body to come to us, when they have failed to respond to the large and really hard-working and zealous congregations, long in the field and with pleasing and up-to-date equipment, unless we present the Church distinctly as the Church, and in as pleasing and attractive a manner as possible: attractive, not in the matter of "easy religion", but in the matter of worship, work, and intelligent, practical Christian idealism.

A missionary able and determined to teach the Faith and life and practice of the Church, and a little chapel tastefully furnished, are minimum necessities for the beginning of any colored missionary work which may hope for immediate success. To this minimum must early be added a free mission school, wherever at least a dozen or two dozen children may be gathered. These schools must not only teach the ordinary school subjects, but along with them, uncontroversially, inculcate the definite and practical teachings, ideals, standards, life, and practices of the Church.

If the colored work is worth doing at all, it is worth

doing in the best way possible; and the best possible way is limited only by resources. What applies to home missions in general is particularly applicable to our colored work: in almost every place where it is desirable to begin the other religious bodies have been active; and in places where our missions are small and discouraging other religious bodies have growing congregations. The first condition is due to the hesitancy with which new work is begun: the second condition is due to the ultra-conservative spirit with which our mission work has been propagated, and the meagre support given it. A mission congregation cannot be built up in a rented store-room, with a cheaply-paid missionary who has to compete with well-paid preachers having attractive buildings and ministering to large congregations of leading colored people.

Community work must be given an important place in any scheme of Church extension among colored folk. In every community where numbers and conditions warrant the belief that such work is needed and will be in any way successful, community work should be begun. There are many such places in every diocese, especially in the South and the Southwest. Such work enables the Church to be brought to bear, in an instructive and forceful way, upon the general life of the people. The Church may thus directly, effectively, and constructively influence the amusements, recreation, and personal conduct of the folk.

The mission of the Church to colored people implies the propagation of all the Church's life among them; of every phase of the Church's splendid method and vision. This propagation of the Church's life must be done with courage, patience, and an abundance of faith.

Our work demands positive effort. Religious conditions among colored people being as they are, we cannot expect considerable numbers of them to come spontaneously. They must be sought, invited, constrained, attracted on the highest planes and from the most dignified and progressive standpoint of Christianity. Neither may we expect large numbers to be drawn into the Church at once nor in short periods of time. Constitutionally religious, large numbers of colored folk have developed a religious consciousness dissimilar to that which is the outcome of Church influence, and which does not readily or easily adjust itself to the quick appreciation of Church life and practice. This dissimilar religious consciousness is being spread and developed most rapidly and forcefully by the religious bodies which already have gathered great numbers. This makes plain the importance and need of educating and training the young in the distinctive teaching and ways of the Church. Hence, mission schools must play an ever increasingly important part in our work.

The writer has continually maintained, what the Church at large already realizes, that the Episcopal Church has for colored people things which they absolutely need for the stability of their lives and the progress of mind and character, and which may not be obtained from any other source. The dignity and beauty of her worship, the excellence of her conception of moral life, the intellectual standards of her ministry, her demands of self-restraint, self-respect, and self-reliance, the practical demonstration of her faith in the Fatherhood of God and the Brotherhood of man, by opening the doors to highest office to all races and peoples: these are among the things which make the Church unique, the only source from which can come the solution of the many problems with which we are confronted. The real, essential, and stable salvation of the colored American may only be effected comprehensively and religiously, and from the standpoint of personal integrity, by the teaching and nurture and type of leadership which are peculiar to the Episcopal Church.

The possibilities are large, and the need is immediate. That the present size of this work is small, and that its progress is slow, are due to the fact that our attempts have been unorganized, sporadic, and hesitant. The findings of

the survey of the Nation-wide Campaign have made apparent the demand for an aggressive, organized effort to bring the Church to bear upon the lives of large numbers of colored people, and to make it possible for all to enter her fold and to share in her blessings and in her ethico-religious life. It is safe to say that wherever the work has been conscientiously

and courageously attempted fine results have come to pass; and large and adequate results are bound to follow when the Church puts forth a determined, organized, and inclusive movement to bring into the fold of the Master considerable numbers of His children whose lives will be sweetened and stabilized by His grace within His Holy Church.

Recruiting the Ministry

By the Rev. Paul Boynton James

IT is not the purpose of this article to emphasize, explain, or deplore the shortage of candidates for the ministry. The fact is well known; the causes are complex though not altogether obscure, and of the explanations offered one is inclined to feel that each is true and none complete. On the whole the discussion has tended somewhat toward the academic, requiring that "The Church" decree this or that by way of remedy. Meanwhile the question persists: "What are we going to do about getting recruits?" To such a question, the story of a venture of faith, and of the response which it elicited, may not seem an irrelevant answer. First, as to the facts:

There are seven men, undergraduates in the State University of Iowa, whose present intention is to prepare themselves for the priesthood of the Protestant Episcopal Church. They are first-class men, in many ways the "pick" of the whole University. One of them has recently been awarded the Rhodes Scholarship for the state against twelve competitors. Another, shortly after making his choice for the ministry, received from the congressman representing his district an appointment to West Point or (at his own option) to Annapolis, which he declined with the remark that he "had learned that *service* was a bigger thing than military service." The same man led his class in chemistry last year. Another has served upon the staff of the college daily. All are doing creditable work in their studies. All have attained distinction in one or more branches, according to their several aptitudes. Six of the seven are taking Greek, which, prior to their decision for the priesthood, had been all but dropped from the curriculum for lack of registrants. All of them have been tried out in practical missionary experience, and have demonstrated their fitness, so far as such a thing is possible in advance of ordination and complete pastoral responsibility, for the work of the ministry.

These seven men represent the response to the claims of the ministry thus far secured from 134 students (both men and women) belonging, by membership or preference, to the Episcopal Church, out of a total enrollment of approximately 5,000. Others are considering those claims, and some of them will ultimately be added to the seven. In the entire history of the University of Iowa, from its establishment in 1847 down to the present time, only six men have given themselves to the priesthood of our Church.

Quite obviously something has "happened"—but that "something" was not a "sermon on the ministry"! Otherwise this article could not, with modesty, be undertaken by the present writer. It was not a "secret" or a "knack", for it can be explained, prepared for, and reproduced. The thing that happened was (a) a definite determination by the rector of the local parish that he would do what he could to secure suitable recruits for the ministry from the group of University students committed to his pastoral care; (b) the decision, since he knew himself to be no "expert", that the best way to get them was to follow common sense and lines of least resistance. Anybody can make that determination; anybody can adopt that method (if it be a "method" at all); and, given the determination and the "method", anybody can obtain like results. Now, as to the "method":

Boys and young men generally choose for their life-work an occupation with which they are already more or less familiar. The youngster who hangs around a shop where tools are used is likely to become a carpenter or a mechanic. The newsboy not infrequently turns out to be an editor. The ministry has always been recruited from the ranks of choir boys, servers, Brotherhood workers, etc. Young people learn by hearing, still more by seeing, most of all by doing. If the appeal of the ministry is really the universal and irresistible appeal which we, who have felt it, have always believed it to be, we need only to give it a chance, to remove obstructions, and then step aside—it will win its own volunteers! Hence the reference to a "venture of faith":—faith in young manhood, faith in the priestly vocation, faith in our Blessed Lord, who, knowing what was in man, sent forth His ministry to meet man's need.

Faith in this sense seemed to call not so much for preaching as for a sharing of ministerial problems and work. Young men were taken frankly into one's confidence, they were given glimpses of the clergyman's worries, his hopes, his point of view. Their sympathy and interest, as friends, were boldly assumed. That

assumption has never yet proved unwarranted, nor has there appeared to be any serious loss of professional dignity from the naive admission that within the clerical uniform was an ordinary man, bearing his burdens, making his blunders, dreaming his dreams. If he must needs glory, he would glory "of the things which concern his infirmities"—and they gladly made common cause with him. They were glad to help with this little matter and with that, just out of friendly interest. The interest grew with increasing expression, and the tasks and responsibilities (always casually imposed) were correspondingly enlarged. What began as friendly talk ended as a partnership! And, mind you, one can *choose* his friends in this sort of thing, as in everything else.

Up to this point very little had been said about the ministry as a possible vocation for the young men themselves. One of them had come to college with his mind definitely made up in its favor. That helped mightily. Two others had mentioned it, but had not reached a final decision. Meanwhile, the football season was over, likewise the Christmas vacation. The freshmen had had time to forget, in the rush of new experience at college, all those fine schemes for the future which were the dreams of their high school days. Term examinations were not yet ready to cast their shadow. The moment had arrived for a decisive gesture.

In one thing we at Iowa were peculiarly fortunate: in having such an alumnus as the Rev. Rowland Philbrook. A priest with an athletic record, who knew all the traditions, who had broken most of the rules which a red-blooded man "ought" to break, and who had gone off to the seminary and taken honors for all that—what more ideal combination could be found, to say nothing of Philbrook himself? So he came, was seen, said little, and conquered! Mr. Philbrook gave us the better part of the best week we ever had. But there was no "oratory", no emotional appeal; just a plain statement about the work of the ministry and its opportunities from an Iowa man to Iowa men, across a supper table; personal conferences during the week for those who desired them (and many did); two or three old-fashioned sermons on old-fashioned themes while the rector "hid out" in the chancel; and on Sunday afternoon a canvass with specially prepared service cards circulated by student canvassing committees. They "signed up". It isn't necessary now for the rector to approach men about the ministry. His "flying squadron" attends to that. Our latest volunteer was not "approached" at all. He came and asked how he might get in!

Two or three concluding observations: (1) Our experience has shown that practically every boy who has had any church training at all has at some time or other thought seriously about the ministry as a possible vocation. In other words, we have no need to do the Holy Spirit's work, but only our own. (2) You need not talk about the "challenge" of the ministry. Send them down to deal with a gang of young rowdies in your slum mission, or out to face a faithful but discouraged half-dozen at a country school house, and they will find out for themselves that there is a "challenge" in it. If you can't get them started any other way, hire them to go, and within six months they will be clamoring for the *privilege* of serving without money and without price. If you haven't a real job for them, *invent* one, but make it hard enough to be worth tackling! (3) Don't try to get young men for the ministry by appealing to their parents—unless you begin when they (the parents) are babies. Middle age cannot convert youth, though youth often converts middle age. Appeal to the sons, and the fathers will follow in their footsteps.

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itinerants, who knew naught but the Gospel of Christ, and the "Woe is me". They climbed the mountains, and forded the streams, and in perils oft, and of every kind, knew the same labors with St. Paul. Like the Apostle, they knew nothing but Christ and Him crucified. A nation-wide searching of heart is very much in order, it seems to one who loves his Church.

Housing Problems—III

By Clinton Rogers Woodruff

WE were speaking the other week of what England and her cities are doing to meet the housing crisis there. In this connection it will be especially interesting to note what London is doing along these lines. Considerable information may be gathered from a booklet which the London County Council recently issued descriptive of its housing enterprises, which during the next few years it is estimated will involve a capital outlay of thirty million pounds and will result in a total annual deficit of over a million. Roughly twenty-five million pounds are allocated for the erection of 29,000 cottage dwellings, including land, etc., two million for slum clearances, and over three million for re-housing on cleared slum areas.

This booklet gives details as to the council's system of management. From it we learn that there are three kinds of property belonging to the council: (1) Block dwellings, comprising 6,543 tenements; (2) cottage estates, comprising 3,479 cottages; (3) lodging houses, comprising 1,874 cubicles. All estates are directly administered from the central office through resident superintendents at the large estates and lodging houses and resident caretakers at the small estates. At the larger estates the tenants pay their rents weekly at the estate offices, but at the small estates the rents are collected by collectors who call at the several dwellings once a week, apparently somewhat on the principle of the Octavia Hill Association. All account books are examined at the central office, and tenants in arrears are communicated with from there.

In pre-war times applications for rooms were dealt with as received, and no priority was given, except to persons displaced in connection with any of the council's operations and to applicants residing in London, who were given preference over those residing outside. There was no limit as to the size of a dwelling which an applicant could take, provided that the size of the family did not exceed two to a room by more than one child under three years of age. Post-war conditions, however, have very considerably modified pre-war practice. Priority is now temporarily being given to persons who gave up their homes to undertake work of national importance, and applicants are allotted dwellings not larger than are deemed to be sufficient to meet the reasonable needs of the families, taking into consideration the sex and ages of the children and the bedroom accommodation required. No person residing alone is accepted as a tenant, and not more than two rooms are allotted to married couples without children or to two single women living together. Before any applicant is accepted as a tenant, therefore, careful inquiry is made as to the make up and character of the applicant's family; and, as rents are fixed for particular cottages, and are not subject to variation to suit the means of particular tenants, the earnings of the various members of the family are now investigated to ensure that there will be no difficulty about punctual payment of the higher rents that are now required. No one is accepted as a tenant unless he has a good record for cleanliness and punctual payments of rent—several reasonable requirements.

As a safeguard against overcrowding, an enumeration of the occupants of each tenement is made yearly. To allow for natural growth in numbers and age two adults a room are allowed, children under five being counted as *nil* and any child between the ages of five and ten years as half an adult. Cases of overcrowding are usually dealt with by transfers to larger tenements. Tenants at the block dwelling estates are not allowed to take lodgers, but old tenants of pre-war cottages on the cottage estates are permitted, under certain conditions, to do so.

Staircases and landings of the blocks must be cleared by the tenants. At the cottage estates the front gardens, with the exception of the hedges, which are maintained by the council, must be kept in a cultivated condition by the tenants. The cleaning of the common yards and the lighting of staircases is carried out by porters on the larger estates and by the caretakers at the smaller ones. Repairs are

made at the small estates by workmen caretakers, and at the large ones by workmen under the superintendents. A staff of jobbing workmen and painters will carry out repairs under direct supervision from the central office. All outside work is painted every four years.

Rents were governed before the war by the council's regulations, which provided that they should not exceed the working-class rents ruling in the neighborhood, and should be so fixed that, after providing for all outgoings in respect of maintenance and capital charges, the dwellings should be self-supporting. A remunerative rent on all undertakings had therefore to be obtained and such rent was further influenced by the demand in the neighborhood of the estate. Now, however, owing to the abnormally high cost of building, remunerative rents are not obtainable.

To determine the rents to be charged in the first instance for post-war cottages, the council has decided that at the Old Oak estate the rents shall be based on the rents of existing comparable houses on the estates erected before the war, with the addition of 1s. 6d. a house, representing the value of the additional amenities provided in the new houses, and amounts sufficient to cover the extra cost of maintenance and management at the present day as compared with August 1914.

York is another large English city which is giving intensive attention to this problem. Her city councils housing committee has prepared a series of conditions for the tenancy of municipal houses which are comprehensive and suggestive. I am indebted to the *Municipal Journal* (of London) for a summary of them which I am sure will interest the thoughtful readers of THE LIVING CHURCH who are concerned about this question. Here they are:

"The tenant shall use and manage the premises in a careful manner so as to avoid unnecessary dilapidations, and shall keep the inside of the premises clean and in proper condition, and so leave the same on the termination of the tenancy (but without liability for reasonable wear and tear from use or for damage by fire, aircraft, hostile or otherwise, or by operations by or against the King's enemies), and will replace all cracked or broken windows and glass, missing or damaged keys, door and window fastenings, and at least once in every twelve months sweep all chimneys in use. In default, the corporation may do the work at the tenant's expense.

"The tenant shall also make good all wilful damage which may be caused by him or by members of his household to the premises, or to trees, shrubs, flowers, or other decorative parts of the corporation's housing estate.

"The tenant shall not throw or place, or permit or suffer to be thrown or placed, in the dustbins or shoots any article or material whatever excepting ashes and dry house refuse. All liquid refuse shall be thrown down either the water closet or the sink, according to the nature of the same.

"The tenant shall not place, or permit or suffer to be placed, in the water closet any rags, cotton, bottles, or anything likely to choke it or the drain leading therefrom. In the event of any breach of this provision the corporation shall be at liberty to clear the water closet or drain at the cost of the tenant, who shall pay to the corporation on demand the expense thereby incurred.

"The tenant shall keep the garden in good condition, free from weeds and properly cultivated, and trim the hedges (except the front and dividing hedges). Trees and shrubs shall not be removed or topped without the permission of the corporation.

"The tenant shall use the premises as a private dwelling-house only, and shall not sell therein or permit the sale therein of any article for trading purposes.

"The tenant shall not underlet, assign, or part with the possession of the said premises, or any part thereof, and shall not take in lodgers without the consent in writing of the corporation or their agent first had and obtained.

"The tenant shall not use, or permit to be used, any part of the premises for any improper purpose, or in such manner as to cause unreasonable annoyance or inconvenience to the corporation or their other tenants or adjoining or neighboring occupiers, and the tenant shall not annoy or act in an unneighborly manner to others.

"The corporation shall be at liberty, by their agents or workmen, at all reasonable hours of the day, to enter and inspect

the state of repair and cleanliness of the said premises, and to execute any repairs therein.

"No ashes or rubbish shall be thrown upon the gardens, paths, or street.

"The keeping of fowls, pigeons, pigs, or other animals which in the opinion of the corporation is or is likely to become a nuisance is strictly forbidden without the previous consent in writing of the corporation, and the tenant shall be responsible for all damages done by any dog, cat, or other animal kept by him, including damage to the gardens or property of other tenants.

"No fowl pens, sheds, wooden huts, or other buildings, or structures, or fences may be erected on the premises, except such as shall be first approved in writing by the corporation.

"The corporation may re-enter (without formal demand) if there shall be any breach of these conditions."

Birmingham is another leader. The inscription on her coat of arms consists of the word "Forward", and the local governing authorities, at any rate ever since the progressive days of the Chamberlain regime, have taken a pride in keeping the city of "the world's workshop" (as they call Birmingham in England) well in the forefront so far as municipal enterprise is concerned. It is, therefore, no matter of surprise that the Birmingham corporation should have set about tackling the housing problem, which existed in Birmingham in its acutest form, in a resolute and practical manner.

Previous to November 1919, the work of housing was carried out by a branch of the public works department engaged in town-planning. In view of the immensity of the task (the Birmingham survey indicates that some 70,000 houses are required), a new department was formed, and in August 1919 Lieut.-Colonel Frank T. Cox, D.S.O., was appointed as housing director. The organization of the department led of necessity to the provision of an adequate staff to deal with the varied technical and administrative requirements of the department, and in February 1920 Lieut.-Colonel Wilfred Travers was appointed as architect and deputy director. The successful results of the new organization are already evident in the amount and quality of the housing work accomplished by the authorities, and from the details of the big schemes in progress, which were laid before the recent congress of the Royal Sanitary Institute at Birmingham.

In the earlier stages, a square-shaped plan was adopted with an average frontage of twenty-four feet, and a depth from front to back of about twenty-four feet. Experience has, however, shown that a narrower span from back to front is more economical. In general design and in detail all purely ornamental features have been eschewed, any effect being obtained by the proportion of the parts one to another and the use of the variety of wall face and roof level given naturally by the plan.

In January 1920 authority was given by the ministry of health for the corporation to erect five hundred houses by direct labor. The committee, however, careful not to over-tax the capacity of the department for expansion in new directions, as an initial effort, undertook the erection of thirty-seven houses on a site near Bournville. The committee's idea was that, having perfected their organization on the small job, they would then be able to undertake a larger scheme for some three hundred houses on another site. And their judgment has been well founded.

Expenditure on the direct labor scheme is closely watched and controlled through the medium of an up-to-date cost system. For this purpose the construction work has been divided into a few important sections, the cost returns in connection with which afford the management adequate means of comparison and control of the money side of the scheme. Unnecessary elaboration and analysis have been avoided, the system evolved being on common lines, commensurate with economy in the expenditure of public money and the requirements of the department, and minus the plethora of detail suggested by the ministry's scheme. Briefly, under the system in operation the contractor is required to open a separate banking account for each contract, through which must be passed all payments made to or by him, and to keep written up a cash book, a ledger, and such other books as may be necessary.

Salient differences between the conditions under the corporation contract and those for which the ministry have

prepared their costing scheme are that the former contract is adaptable to small contracts down to ten houses, whereas the ministry do not contemplate anything fewer than two hundred houses to be erected under their scheme for cost-plus-fixed-profit contracts. In view of this the demands for clerical work to be made reasonably on the contract or under Contract A must be less than those under the ministry's proposal. To ask a man who is building ten or twenty houses to install a staff to keep graphs of production by trades and other purely statistical records would be absurd; on the other hand, it is necessary that the actual cost should be kept in every detail and this is insisted upon in the corporation scheme.

Weekly wages are recorded in a wages book and are supported by time sheets or other approved time record. The contractor certifies the wages book, and after the weekly pay the pay clerk certifies the payment to the workmen concerned. All materials brought on to the site are entered in a materials book, which forms the basis for checking and passing the tradesmen's account for payment. In the ledger, accounts are opened for (1) labor; (2) materials; (3) overhead charges; (4) plant; (5) such other accounts as may be necessary.

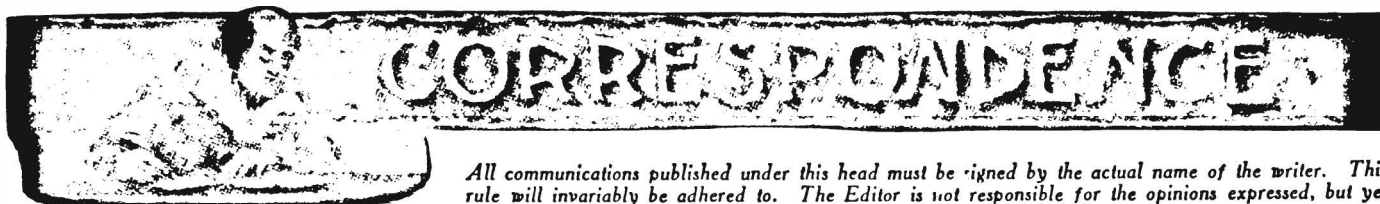
These may seem like mere details with which the social worker is only indirectly interested, but in these days of high prices and scarce money and increased municipal functions too great care cannot be taken in watching every detail of expenditure and constructions. Not long ago I was going through a great hotel with one of its proprietors and I found that even every piece of fruit had to be accounted for by those who handled it. If private enterprise finds it necessary to watch such details with such care, it is equally important that public business should be carried on with equal scrutiny.

In the matter of renting it is interesting to note that the Hull housing committee has considered what persons should have priority in the letting of the new houses, and agreed that the following order of preference be adopted for the guidance of the city treasurer: (1) Hull residents with families living in over-crowded conditions; (2) Hull residents with families living in apartments; (3) married couples without families living in apartments; (4) persons wishing to vacate larger working-class houses in Hull; (5) couples desiring to marry, where the man is a resident; (6) persons with families employed in Hull, but living outside; (7) other persons; in every class ex-service men to have first preference, then persons whose homes were broken up on account of the war, and then the rest of the class.

At a meeting of the Newcastle-on-Tyne city council late last autumn the question whether the corporation should dispose of any of its new houses was raised on a motion by Councillor J. W. Telford to the effect "that local housing bonds be accepted at par value, together with accrued interest in part payment of the purchase price of any house erected by the corporation, where the house to be purchased is occupied by the holder of the bonds, and that the housing committee be instructed to report to the council as to the conditions of sale of such houses." One of the main objects of this, he said, would be to encourage a man to be thrifty, and altogether make him a better citizen. In the discussion on it it was contended by several labor members that the idea behind the proposal was to thwart the decision arrived at by a plebiscite of the citizens some time ago that in no shape or form was the municipality to part with its estates. On the matter being put to the vote the motion was carried by 30 to 17 votes.

In the course of an address given to the members of the City Business Club in Glasgow the other day Mr. Alexander Walker, the city assessor of Glasgow, who was recently in this country, expressed the opinion that a local authority should endeavor, as soon as a house is built, to sell it instead of letting it. Assuming the cost of a house to be £1,000 and the government subsidy in respect thereof to be £250, he thought a purchaser could be got to pay £250. If so, the local authority should agree to give the purchaser a bond over the house for the remaining £500, to be repaid by a yearly sum of something like £30—the house to become the property of the tenant in the course of thirty years or so.

(Continued on page 731)



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.

"LOYALTY TO THE FORM OF CONSECRATION"

To the Editor of *The Living Church*:

IN an article in the Easter number of *THE LIVING CHURCH*, Dr. Hibbard criticises American priests who genuflect after the words of Institution in the Eucharist.

We are told in Holy Scripture that Christ consecrated the elements to be His adorable Body and Blood by the giving of thanks. We are not told that He used any intercession or invocation of the Holy Ghost. Doubtless the use of such would have been recorded had they been necessary for a consecration. The Church has followed His example closely, for what are the Preface and *Sanctus* but the answer to "Let us give thanks unto our Lord God"? In all ancient liturgies the "*actio missae*" began with the *Sursum Corda*. Into this thanksgiving the narrative of the Institution fits naturally as one of the things for which we give thanks, and has special prominence as showing the intention of our thanksgiving. When this has been said, all that our Lord did has been done, and the consecration is therefore complete. In the American rite the directions for the manual acts give the words of Institution something more than a mere historical value, and it is noteworthy that the strong Epiclesis in the Scottish rite as adopted by Bishop Seabury was not accepted without a very significant alteration unnecessary if it was the intention to rule out the "Roman theory of consecration". After all, everything Rome does and believes is not *ipso facto* wrong or even un-Catholic. Savanna, Ill.

A. E. JOHNSTONE.

To the Editor of *The Living Church*:

THE thanks of the whole American Church are due to the Rev. Dr. Hibbard for writing, and to you for publishing in your issue of March 26th, his clear and convincing paper entitled *Loyalty to the Form of Consecration* in the American Liturgy. Never have I seen an article which brings together in one view the result, capable of being taken in at one careful reading, of an examination of original authorities and corroborative books and essays, and which establishes beyond contradiction the true meaning and authority of a document so important to be understood and used in its right sense as the Consecration Prayer of our Communion Service. This exposition gives full proof of the *rightness* of the prayer by which the Blessed Sacrament is consecrated for us—of its faithfulness to Catholic tradition—and makes its appeal to us, by its truth of doctrine and completeness of form, to be faithful and loyal ourselves in the use of it, according to the order of the Church to which we belong, and of which those who officiate for us are the ordained and commissioned ministers.

I feel that I can say this with certainty, because some years ago I went over the same ground of an examination of the primitive and traditional liturgies and patristic notices of them (though not with the completeness of Dr. Hibbard), and was thus led to the doctrine which I have ever since held, that the Holy Eucharist as a Sacrament is (1) a memorial, (2) a sacrifice, and (3) a spiritual feast; that it is not complete except as it is these three; and that the three parts of the Consecration Prayer are the Catholic setting forth of this truth—of which the necessary culmination is the invocation of the Holy Spirit, through whose divine power it is made the spiritual food of the Body and Blood of Christ.

It seems to me that Dr. Hibbard, in setting forth the doctrine and use of the Consecration Prayer in this concise form, has done much more than he modestly claims. He says:

"In view of this need of a better understanding of the meaning and theological import of our own Form of Consecration, we have put the case for it in a few simple propositions with the hope of deepening our sense of satisfaction in it as a splendid possession to be truly appreciated and loyally used."

But, as I said, he has done much more than this—in three directions:

1. He has given those who will rightly and seriously consider them a safeguard against the disloyalty which endeavors to introduce Roman usages and forms into our service—an effort which, in the English Church, has gone so far as to propose and attempt the publication of an English Missal filled with these additions, intending, so far as they can, with it to displace the Book of Common Prayer itself. Dr. Hibbard shows the wrongfulness of such efforts and duly warns against them.

2. Not less important than this, though Dr. Hibbard does not seem conscious of it, he has, in these sixteen "simple propositions", given us an explanation which, because of its self-evident truthfulness, may be sincerely accepted as a common meeting-place, so far as regards the doctrine of the Holy Eucharist, of the two great sections of our own communion which we know among ourselves as High and Low Church. I believe that these propositions can be as readily accepted by the one side as the other, as an exposition of doctrine held by the whole Church.

3. I believe also that these sixteen propositions so concise and yet so clear, and so manifestly faithful to the spiritual realities of the Lord's Supper, offer a formula suitable to be proposed as a concordat to those denominational bodies who have a real feeling of the Church and the sacraments among themselves, and with whom we are holding conferences on the Reunion of Christendom. It goes without saying that it puts us on the same ground with the great Oriental communions, and it is fairly to be hoped that if put before the chief Protestant denominations interested in the World Conference on Faith and Order it would receive respectful consideration and might win approval and assent.

Milwaukee, April 5th.

JOHN H. EGAR.

"HAS THE HOLY EUCHARIST AN ESSENTIAL FORMULA?"

To the Editor of *The Living Church*:

TO answer adequately the questions which Dr. Waterman proposes to me in your issue of March 26th would require a larger space in your columns than you would probably be able to give, and, after all, I am by no means sure that my answer would satisfy him, for there must necessarily remain a certain obscurity in the matter. I can only reassert my conviction that the necessary "form" in the consecration of the Eucharist must have been retained by the Church, and I am not aware that this has been seriously questioned; the controversy between East and West as to the moment of consecration is not really relevant, for each retains the "form". The only divergent view of which I am aware is the statement of St. Gregory the Great that the apostles consecrated by means of the Lord's Prayer. We are given, it is true, only what appear to be the words of distribution; as we know nothing of the Prayer of Consecration—if there were one—speculation as to the presence or absence of consecratory words would be fruitless. There are, of course, other ways in which the Church has never followed the procedure of the Institution: posture, etc. Dr. F. J. Hall (*Theological Outlines*, vol. 3, p. 62, note 5) gives references to the passages in which the question is discussed at length. The reference there given is to Dr. Darwell Stone's shorter work, *The Holy Communion*. In his two-volume work references to passages which might bear upon the matter will be found in the index under the titles: "Consecration, Moment of" and "Institution of Eucharist, state of our Lord's Body when given at". To these references I would add only the more recent discussion of the subject in general to be found in Pourrat's *The Theology of the Sacraments*. To answer the questions which Dr. Waterman so kindly and courteously asks I could only abridge the statements found in these writers, especially St. Thomas Aquinas, Scudamore, and Pourrat.

Faribault, Minn., March 28th.

FRANK H. HALLOCK.

HYMNS NOT IN THE REVISION

To the Editor of *The Living Church*:

WILL you allow me, through the columns of your valued paper, to suggest "a way out" from the tangled Hymnal situation, for the benefit of others, as well as myself?

No one is more grateful than I for the addition of new hymns to our worship; and in this let me express my deepest gratitude to the *New Hymnal*. But what I cannot understand seems to be the passionate fury with which its promoters seem determined to cut out of our worship most of the hymns expressing the devotional sentiment, which I, for one, feel most helpful to my congregations, and desired by them. To my regret, therefore I have had to wait for some solution that would give me the new additions, without depriving us of the hymns we love and use.

Dr. Hutchins saw this point, and issued his Revised Hymnal,

and saved many valuable hymns, but left out nineteen, among which are some we most use: 677, 80, 9, 569, 351, 482, 589, 237, 218, 177, 278, 84, 272, 594, 409, 628, 595, 592, and 69. For the lack of these, I have not wanted to order even his *Revised Hymnal*.

Now my suggestion to some publisher is, that he issue the words of these nineteen hymns in a small pamphlet of the size of the "words only" Hymnals, so that they could easily be pasted in, at a price so small that it would be easy to buy them in quantities.

If, however, no publisher is willing to undertake this rational solution of our difficulties, I will, for my own use, have them printed, and will be willing to help others who may wish such a solution for their own churches. They could probably be supplied at \$2 a hundred.

As to the tunes, there are sufficient tunes of the same metre in either Hymnal to make possible use of the words without additional music.

If any brother clergyman would communicate with me, it may be possible to accomplish something which would help everybody.

Cordially yours,

KENNETH SYLVAN GUTHRIE.

All Saints' Church, 292 Henry street, New York.

April 3rd.

JOINT DIOCESAN LESSONS

To the Editor of *The Living Church*:

AT the recent synod of the Province of Washington, held at Norfolk, some good resolutions were adopted at the request of the provincial board of education. There is reason to point out, however, that "uniformity of lesson material" can be had without resorting to the Christian Nurture Series. To say that "the Christian Nurture Series seems to offer at this time the only possible basis for . . . uniformity" is to ignore the work that has been done for years by the Joint Diocesan Sunday School Lesson Board. And there are other series that not only seem to, but actually do, offer a basis for uniformity. As the *Churchman* told us some weeks ago, there is a question whether we want uniformity of teaching in our Sunday schools. And certainly there is room in this great Church for more than one series of Sunday school lessons.

One of the "recommendations of the Executive Secretary" adopted by the provincial board has a portion which reads as follows: "The board recommends to the churches of the province the use of our recognized material, that they may thus assist the Department of Religious Education to perfect her Church school standards. Especially does this apply to the Standard Curriculum. The Christian Nurture Series, as a standard curriculum, is the first essential in the development of Church school standards."

I merely wish to call attention to the *non sequitur* in the above part quoted. The Christian Nurture Series cannot be called the Standard Curriculum; it is but a series of lessons prepared according to the outline of the Standard Curriculum. The Joint Diocesan Lesson Board has been just as careful to follow the directions of the Standard Curriculum as has been the Department of Religious Education. So it is saying too much to say that the Christian Nurture Series is the Standard Curriculum.

St. Peter's Church Rectory, Faithfully yours,

Hazleton, Pa. A. E. CLATTENBURG.

"CONCERNING INTROITS"

To the Editor of *The Living Church*:

QUAY I correct an erroneous statement regarding the Hymnal in Dr. Egar's interesting and helpful article of March 26th Concerning Introits? He says: "It is customary for some, who think they are using the old Church terms, to call the hymn sung by the choir as they march into the church 'the Introit'; and the New Hymnal of the American Church does what it can to make that mistake perpetual by printing with the processions a selected number of hymns which it terms 'Introits.'" The statement which I have italicized is wholly incorrect. In the New Hymnal, the hymns designated as Introits form the first section under the general heading Holy Communion. They are numbered 303-318. Most of them are metrical Psalms. As the first English Prayer Book substituted Psalms, without antiphons, for the old liturgical introits, the Commission deemed it not unfitting to assign metrical Psalms otherwise unclassified to a similar position in the service. Reference is made after Hymn 318 to the other versified Psalms contained in the book.

The hymns classified as processions form an entirely distinct section of the volume, separated by two hundred hymns from the introits, and numbered 517-544. In the list of additional hymns suitable as processions, none of the introit hymns is cited. Thus no possible confusion between introits and processions can be caused by their classification in the New Hymnal. Indeed, in the Report of the Commission submitted to the General Convention of 1916, and approved by that body, these two sec-

tions were clearly contrasted in Bishop Williams' "Historic Statement". I have never happened to meet this particular confusion of terms; but since it plainly does exist, I am glad to re-echo Dr. Egar's statement that "an introit is not a processional, and a processional is not an introit"; and to express the wish that we might be forever rid of that liturgical excrescence, the sung processional when there is no formal procession; and that the very great devotional value of the ancient proper introits might be everywhere appreciated, as is the case in my own choir.

WINFRED DOUGLAS.

To the Editor of *The Living Church*:

THE article, Concerning Introits, by the Rev. Dr. Egar in the issue of *THE LIVING CHURCH* for March 26th would have been more complete and perhaps have prevented misunderstanding if the writer had mentioned definitely the traditional place of the introit in the Communion service. According to the Prayer Book of 1549—the only English precedent which we have—the priest first says the Lord's Prayer and the collect for purity and then reads the introit. This same Prayer Book seems to imply that when there is a choir the priest is to read the Lord's Prayer, the collect for purity, and the introit while this same introit is being sung by the choristers. If the introit is to be restored, officially or otherwise, to our service, it should certainly be read in its proper place—after and not before the introductory prayers.

Very truly yours,

Negaunee, Mich., March 28th.

WM. C. SEITZ.

"YE WHO DO TRULY AND EARNESTLY"

To the Editor of *The Living Church*:

IHAVE just finished reading your editorial entitled "Shall we offer part or all in the interest of unity?" Why is all the argument necessary? The words of the Prayer Book are sufficient, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling."

RUSSELL CARTER.

Albany, N. Y., April 2nd.

[The Prayer Book always presumes that those present at any service have complied with the Church's rules. Hence the "Ye" who are addressed in this exhortation are those only who are qualified by the law of the Church to receive Holy Communion and who have come for that purpose.—EDITOR L. C.]

"O. S. P."

To the Editor of *The Living Church*:

INOTE in the issue of *THE LIVING CHURCH*, dated March 28th, that you state in your Answers to Correspondents, in answer to K. J., that "we do not know of an English order whose abbreviation would be O. S. P."

Permit me to say that I believe these letters refer to a religious order within the Church of England's pale known as the Order of St. Paul. Whether the order is in existence now I cannot state, but twenty years ago it possessed headquarters at Alton, Hampshire, in the diocese of Winchester. The order, founded by a certain Father Hopkins, had as its end work amongst seamen, and I believe had houses in Cape Town and Calcutta. I once passed a very pleasant afternoon and evening with Father Hopkins and the brethren at Alton Abbey, and the work then seemed to be in a very flourishing condition.

Yours very truly,

THOMAS J. BENSLEY.

"OBEY" IN THE MARRIAGE SERVICE

To the Editor of *The Living Church*:

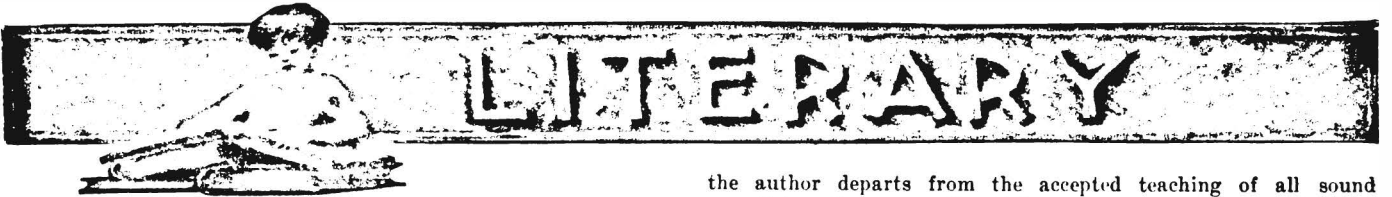
THE woman who balks at the idea of "obeying" her husband would better remain single.

Even if the obnoxious word were expurgated, the principle of subordination is involved in Christian wedlock. This is only one of the many problems of the married state to which love and common sense, rather than modern theories of emancipation, supply the key.

W. H. BAMFORD.

Manchester Center, Vt.

THE EVIL word—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—*Frederic W. Farrar*.



BOOKS ON HOUSING

IT IS BOTH fortunate and encouraging that the question of housing is coming in for a vigorous discussion. It certainly needs it, and if books like those recently issued will stimulate intelligent and active interest they will certainly be worth while. *The Housing Famine: How to End It* (New York: E. P. Dutton & Co. \$2.50) is a triangular debate between John J. Murphy, former tenement house commissioner of New York, Mrs. Edith Elmer Wood, who has written effectively on the subject, and Frederick L. Ackerman, the architect. One writes from the point of view of the individualist, another from that of one who believes in state aid, and the third believes in little short of a complete reorganization of society. Unquestionably one of the most difficult and threatening problems of state and city authorities to-day is the lack of house room. The high cost of building, the new rent laws, the increases in land taxation, are making the building of new houses an increasingly hazardous investment. On the other hand, the ever growing population concentrating more and more in the cities demands shelter. How are the two difficulties to be reconciled? To this problem the debaters address themselves with zeal and earnestness. The book is an illuminating assembly of well sorted data and strongly presented arguments. It should tend to clear the mental atmosphere of those who have struggled with this problem and who have been bewildered by the conflicting evidence of the various suggestions for reform in the congested districts throughout the country, but I must confess, stimulating as it is, it is also confusing.

Another suggestive book, handicapped however, by a "fool" title, is Charles Harris Whitaker's *The Joke About Housing* (Boston: The Marshall Jones Co.) This is the way he puts the argument, or perhaps one should say dilemma: The more houses we built in the United States, the more houses cost to build—so the poorer grew the quality—so the smaller grew the size—so the smaller grew the rooms. Then came flats and apartments. The more we built, the poorer they grew, the fewer grew the rooms, and smaller grew their size. And all the time rents grew higher and higher and higher. And the process still goes on as far as rents are concerned, and will still go on, unless—Is it a joke? Or do you still think that we must continue to live in houses?

Notwithstanding the absurd title Mr. Whitaker's discussion is a careful, thoughtful one that really helps.

CLINTON ROGERS WOODRUFF.

Present Day Problems in Christian Morals. By Francis G. Belton. London: Mowbray. Milwaukee: Morehouse Publishing Co., 1920. Pp. xv. + 205. \$2.55 net.

Some Principles of Moral Theology and Their Application. By Kenneth E. Kirk. New York: Longmans, Green & Co., 1920. Pp. xxvi. + 282. \$5.00 net.

The coincident appearance of these two volumes is a significant indication of the present-day interest in the subject. Each deals with it in a way that would hardly have been possible a generation ago. Belton's work shows how the much abhorred methods of casuistry must be applied to the moral questions of the moment, for they are not to be settled at once by the thinking person; the chapter on Catholicism and Freemasonry gives us a particularly good illustration of the use of this method. In a work so uniformly excellent it is difficult to pick out especial chapters for commendation, but perhaps those on *The Study of Moral Theology*, on *Sunday Observance*, and on *Euthanasia* will be found most interesting. The chapter on *The Last Anointing* enters upon theological ground and gives a valuable corrective to the one-sided view of Father Puller, the "Jacobean". Kirk's book is rather difficult to describe; there is a certain confusion due to the treatment of ascetic theology as a branch of morals; perhaps it may best be termed a pastoral theology with especial reference to moral and ascetic questions. There is much use made of modern psychology, psycho-therapy, Freudianism. At first this falls rather strangely upon our unaccustomed ears; but there is much to be said for application of newer methods to the older fundamentals which are nowhere abandoned. The work bears evidence of much reading and is valuable for the references to English writers, Jeremy Taylor in particular, too often neglected by those seeking spiritual guidance. One error should be pointed out, that in which it is said we should "welcome", "run eagerly to meet", temptations (p. 113). Here

the author departs from the accepted teaching of all sound moralists. But, generally, it is a pleasure to commend both of these books.

F. H. HALLOCK.

The Problem of Reunion. By Leslie J. Walker, S.J., M.A. New York: Longmans, Green & Co. Pp. xxii. + 255. Price \$4.50.

This is a book which one opens with interest, hoping to find a work that may be grouped with such recent books as the Smyth-Walker *Approaches Towards Church Unity* or Ollard's *Reunion* and of importance because it would treat the subject from another angle; but this is a hope doomed to an early disappointment. The book has grown out of the experience of an English army chaplain, but his war experiences have given him no new vision. Reunion is to be brought about by a return of the Reformed Churches to the Church which they left; there is no suggestion that the latter must in any way change its position. The Anglican movements towards reunion are interpreted as leading to pan-Protestantism; it is quite right that Anglicans should take part in such movements, for "The Prayer Book and the Articles are not merely Protestant in appearance, but Protestant through and through" (p. 128). Anglicanism is a sect founded by Cranmer, just as Lutheranism was by Luther; but, after all, so much space is given to arguing against the Catholicity of the Anglican Church that one wonders if the old proverb regarding smoke and fire has not some applicability here. Statements very misleading are frequently made and positive mis-statements are not uncommon, as when it is said that the Articles suggest that ordination is an abuse (p. 80), that spiritual rights were surrendered to the state (p. 86), that the Communion Office has no Canon (p. 121). His history seems to have been learned entirely from books which would have received the "*nihil obstat*" of the most rigorous censor; there is no concession of the possibility, even, of any abuses which would have justified a reform in the Church of England. The brief argument on Orders serves only to invalidate all. In the section on Infallibility he argues that the Church could not exist without it, conveniently forgetting that the Church did so live until 1870, before infallibility was published. In general the book represents a reactionary Romanism which one may hope is increasingly that of a by-gone day. One other statement that has nothing to do with the main thesis of the book should not pass unnoticed, that no Church but the Roman made any attempt to put an end to the war (p. 12).

F. H. H.

NOT FOR A generation has a serious report dealing with a social problem excited such controversy as did the Inter-Church World Movement Report on *The Steel Strike of 1919*. The Commission of Inquiry consisted of Bishop F. J. McConnell, of the Methodists, the Rev. John McDowell, a secretary of the Presbyterian Board of Home Missions, George W. Coleman, Dr. Alva W. Taylor, Dr. D. A. Poling, Nicholas Van der Pye, and Mrs. Fred Bennett. These, with the technical assistance of the Bureau of Industrial Research (New York), conducted the field investigation from October 1919 to February 1920 covering the mediation effort of November 28 to December 5, 1919. Later the advisory members, Bishop William M. Bell of the United Brethren and Bishop Williams of our own Church, who did not take part in the active field investigation, signed the report after a full examination of it and of the evidence upon which it was based. The report, which was unanimous, was adopted unanimously by the executive committee of the Inter-Church Movement on June 28th and submitted to President Wilson in a letter which contained these pertinent statements: "The Commission finds in the iron and steel industry conditions which it is forced to describe as not good for the nation. It fails to find any federal agency which, with promise of early result, is directly grappling with these conditions. Unless vital changes are brought to pass, a renewal of the conflict in this industry seems inevitable. . . . The conviction has grown upon this Commission that it should not fail to recommend a practical suggestion of peace for an industry drifting into unrestricted warfare. As Christians we can do no other." Herein would seem to be found the reason and the justification of its action. The report is set forth in full detail, carefully edited and published by Harcourt, Brace & Howe, New York.

C. R. W.

SACRIFICE and service make up the enthusiastic spirit that carries the Gospel to the uttermost parts of the earth.—*Bishop Winchester*.

The Horns of Hattin

By Louis Tucker

THE Horns of Hattin are conspicuous rocks overlooking the plain of Hattin: and the plain of Hattin is the flat top of the hill back of Magdala. It is about six or seven or eight miles from Capernaum, depending on where you start: for ancient Capernaum was a narrow coast-town five or six miles long and only one house thick except in the middle. Bethsaida was the southern suburb, Chorazin the northern, and Capernaum proper the center.

It was some weeks after the rescue of Levi Matthew that Yeshua Bardawid led the multitude out along the Nazareth road to the horns of Hattin and spread them over the plain. Jude, following, fell in by John as they tramped out, and spoke with him.

"Yeshua looks different, John. Why?"

"He fasts since yesterday and was all night in prayer."

"Has He told what He plans to-day?"

"Only a word, but I guess more. He will choose twelve disciples, one to rule each tribe of Israel."

"Do you know them?"

"I can guess."

"Will Joses be the twelfth?"

"No. One of us must stay home to take care of the two mothers. That will be Joses."

"But he is here."

"He will stop at the farm. Forty acres take some care, and he loves the work as you others do not."

The farm of Alphaeus Clopas, now the property of James the eldest son of Alphaeus, lay at the edge of the plain of Gennesaret, where the Nazareth road begins to climb the hill. Joses spoke to Yeshua as they reached it, then turned off there. Yeshua, the Master, went on up the long hill to the level pasture-land at the top, turned off also, crossed the pasture, and took His place on a conspicuous rock or small crag jutting out of the hillside. Understanding that He would speak, the crowd ranged itself in concentric circles and sat down.

It was one of the most motley crowds the world has ever seen. Sickness knows no social rank and curiosity no class. There were sick from all Syria. In one little group a man from Damascus, with a paralyzed arm, stood by two Phoenicians—one from Tyre and the other from Sidon—and a Samaritan, who sought them out because, from race-hostility, he did not feel at ease among the Jews. There were many Greeks from the Dekapolis, a few Roman soldiers off on leave, and one group of Arabs, subjects of King Aretas, conspicuous, because they were on horseback; and courageous, or they would not have ventured into Herod's semi-hostile tetrarchy. Still, the bulk of the crowd was Galilean; with a sprinkling of Jews from Judea, among whom the committee of scribes and Pharisees detailed by the National Legislature (the Sanhedrim) to follow and observe the Master were conspicuous; as much so, in their way, as the Arabs.

The Master swept His eye over the crowd. When He had looked every man in the face—or at least had seemed to do so—He raised His hand. All talking ceased, and He began to speak. It was only a few words, telling what He meant to do. Then He called His men.

"Simon Bar Jonas, surnamed Cephas."

A middle-aged lake sailor, captain of the fishing-boat belonging to the firm of Zebedee and Jonasson, came forward.

"Stand there. James and John Bar Zebedee, surnamed Boanerges."

Two of the crew of the fishing-boat came forward and took their places by Simon.

"Nathanael Bar Tholmi, Philip, surnamed of Bethsaida."

Two Galilean hill-villagers came forward.

"Andrew Bar Jonas, Thomas surnamed Didymus."

Two more of the crew of the fishing-boat took their places on the other side of Simon, their captain.

"James surnamed 'The Little', Simon surnamed the Zealot, Levi surnamed Matthew, and Jude surnamed Lebbaeus."

The four brothers, sons of Alphaeus Clopas and cousins of the Master, came and stood beside the others. There were now eleven men in the line, and, though James and John Zebedee had a house in Jerusalem, yet the whole eleven were Galileans. The Master paused and searched the crowd with His eyes. He seemed distressed, and more than one drop of sweat rolled from His forehead. At last He spoke:

"Judas of Kerioth."

A hawk-eyed, black-haired, slender man, whose little peculiarities of dress showed him a Jew and not a Galilean, came forward and completed the line. The Eleven were surprised. They had not expected the man of Kerioth.

Having chosen His men, the Master promptly set them to work. Those moderns who think that there were only some thirty miracles misread the story. There were so many more than thirty that it is a weary and a pathetic thing merely to tell of them, and the Evangelists did not try. They told one or two specimens of each type and kind and then said that there were many more. The Master came down into the plain, the Twelve marshalled the crowd, passed them one by one before Him, and moved them quickly away as He cured them.

When, at last, no more sick presented themselves, He went a little way up the hill again, where everyone could see Him, sat down, and began to speak. That speech is the most famous sermon in the world, the only perfect system of ethics, the best commentary on the Ten Commandments, the entrance-gate into the World to Come. When He had finished it He returned to Capernaum. On the walk back the newly-chosen Twelve foregathered. Simon Bar Jonas, the captain of the fishing-boat, whom the Master had surnamed Cephas, began. The European form of Cephas is Peter, and it means "A Stone".

"You are silent, John Thunder. Why?"

The Master had surnamed James and John Zebedee "Boanerges", which means "Sons of Thunder", for they were notable for high, quick temper. John, the youngest of the Twelve, looked up and smiled.

"I was wondering just why Yeshua put the man of Kerioth among us. We welcome you, Judas, and shall grow better acquainted. You have followed Him now for some weeks, but we did not expect you, because there are others who have been with Him longer and seem closer to Him."

"Judea must be represented," said Iscariot, smiling.

"We ought all twelve to be very proud," said Thomas, surnamed Didymus, which means "A twin". He was the oldest of the Twelve except Simon Stone, and had a magnificent beard, which he stroked as he spoke.

"We are, Thomas Twin." This was from Little James, the eldest of the Master's cousins and a large man, of stately bearing, as befitted the next heir to the throne after the Master.

"What are His plans for us?" The question was from Simon Zelotes. The Zealots were the war-party in politics, advocating rebellion; but the surname was given because of character as well as political opinion.

"Zealous Simon has hopes for war," laughed Judas Lebbaeus. Lebbaeus means "hearty", or "cordial", or "jolly", and expresses clearly a well-known charm of character. Jude was a red Jew; blonde, like the Master; but, unlike the Master, he was short and square and plump.

"And why not, Jolly Jude?" said Andrew Bar Jonas, Simon Stone's brother. "Nathanael Bar Tholmi here could raise the hill-country, and we could do something around the lake ourselves."

"Yes, Nathanael would make a good strategist. The Master Himself said that in him is no guile."

"He could take orders as well as the rest of us, Jude." This from Philip. "The Master will do the planning."

"James Lightning and Levi God's Gift" (Matthew means "The Gift of God") "do we fight?"

"I hope so, Simon Stone," said James.

"I do what Yeshua orders," said Levi.

"Then go forward. He has finished talking with the men He cured and looks around as if He wanted one of us."

Levi-Matthew took his place by the Master's side, and the others closed up and followed. The great crowd tramped before and after in a long column, and the hot dust rose above it in the sunshine. When they came among the houses again, the tramp of so many thousands brought all the housewives to the doors, so that the Master walked for miles between a double row of spectators. Dozens of children hailed Him. He never forgot a name or a face; and, gravely smiling, greeted each by name.

"Look!" said Judas Iscariot. "What a man for a general! He could know by name every soldier in a whole legion. Think of wasting such a talent on children!"

There was a man watching outside the house when they reached it. Half the crowd dispersed to their homes, but many waited outside. The Master and the Twelve went in, and Maria, the mother of the brethren, with Mary, the mother of Yeshua, made haste to prepare the dinner. Before it could be served, however, there came a heavy knocking at the outer door. Jude went and returned.

"What is it?"

"A large party from Kedesh and its neighborhood. They have collected all the maniacs and men demonized for miles around Kedesh, brought them here, and pray You to cure them."

"Bring them in."

"But, Yeshua, our dinner!"

"Never mind, Jude." This from James. "You left the door open. Here they come."

There were perhaps a hundred people in the Kedesh party: the Jerusalem delegation of scribes and Pharisees followed, and the general crowd surged in behind: so that the house was packed solid and there was no room; no, not so much as to eat. The Master made brief work of the demonized. Each was dragged before Him, shrieking and struggling, and with a shorter, sharper authority than ever before He said to each, "Hush and come out of him"; and, with a final struggle, the man became sane. The notable change in His manner struck the Jerusalem delegation.

"He speaks with authority," they said. "He speaks as master to slave. The master of demons is Baalzebul. Therefore He casts them out by the power of Baalzebul."

The Master turned on them. This accusation, and the sight of cruelty, seem the two things which always made Him angry. He blazed out at them, the maniacs being now cured, saying that the devil would not cast out devils nor do good deeds; that in attributing this work of God to Satan they called evil good and good evil: and that thereby they committed the sin against the Holy Spirit of God. While He was yet speaking there came another knocking at the street door. It proved to be Jairus, the ruler of the Capernaum synagogue, with his elders. They asked that the Master come and cure the soldier-servant of the centurion commanding the Capernaum garrison, because the centurion, though a heathen, had built the local synagogue and presented it to the congregation. The contrast of the request with the previous talk, its silent disagreement with the dreadful theory of the Jerusalem delegation, would have been farce-comedy if it had not been tragedy. It was far from lost on the crowd.

The Master rose and went out, thereby clearing the house, for all trooped after Him. Jairus, with the rulers of the synagogue, surrounded Him, the Twelve mingled with them, and the Jerusalem delegation followed, explaining to all who would listen that Jairus and the centurion were wrong. This centurion, by the way, was a Roman loaned by the imperial government to Herod Tetrarch for training troops, placed by Herod in command of the new city building for his capital, and therefore a man practically acting as tribune, very much as British captains are sometimes loaned to reorganize the troops of native states in India, and temporarily serve there as majors or colonels.

Now, for a Jew to enter the house of a Gentile was, for the Jew, a serious matter. It "broke cast", made him unclean, involved a tedious and somewhat expensive purification. As the centurion, having sent for the Master, sat by his comrade's bedside and waited, he had time to think of all this, to revolve in his mind the stories he had heard of Yeshua Natzi, and to hit upon a way to save Him this

contamination and purification. He sent a messenger to stop Him; and, being a practical man, he knew how often messengers get things wrong and therefore followed himself.

This seems to have been the first recorded meeting of the Master with a European. They saluted, and the centurion said:

"Master, I am not worthy that you should come under my roof; but say the word and my servant shall be healed: for I also am a man under discipline, and I say to one man Go, and he goeth, and to another Come, and he cometh, and to another Do this, and he doeth it."

The conversation had been in Greek. "Be it as thou wilt," said the Master, still in Greek. Then, in Aramaic: "So great faith have I not found in all Israel."

"Faith?" said Jude, aside, to Thomas. "Why, he is talking about military discipline!"

"The centurion describes military discipline, Jude, but the Master calls it Faith."

"Can they be the same, Thomas?"

"Both mean 'Obey'."

The Master and the centurion parted, having transacted their business in few words, and those few above the comprehension of the crowd, so that they had been as private as if they had been alone. The centurion strolled back to his servant's bedside to find him, as he expected, out of danger.

"And now," said Jude to Thomas, with a hungry sigh: "And now we will go home and lock and bar the doors and have some supper."

HOUSING PROBLEMS—III

(Continued from page 726)

He thought that a scheme of this kind should get a trial. If successful, it would obviate the necessity of the corporation creating a new department to look after such houses. Further, greater care would be taken of the houses if they belonged to the tenants occupying them.

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

EXCEPT THE SEED FALL INTO THE GROUND

OUR PRESENT body is as the seed of our future body. The one rises as naturally from the other as the flower from the germ. We cannot indeed form any conception of the change which shall take place, except so far as it is shown in the Person of the Lord. Its fulfilment is in another state, and our thoughts are bound by this state. But there is nothing against reason in the analogy. If the analogy were to explain the passage of man from an existence of one kind (limited by a body) to an existence of another kind (unlimited by a body), it would then be false; but as it is, it illustrates by a vivid figure the perpetuity of our bodily life, as proved in the Resurrection of Christ. The moral significance of such a doctrine as the Resurrection of the body cannot be overrated. Both personally and socially it places the sanction, if not the foundation, of morality on a new ground. Each sin against the body is no longer a stain on that which is itself doomed to perish, but a defilement of that which is consecrated to an eternal life. In this way the doctrine of the Resurrection turned into a reality the exquisite myth of Plato in which he represented tyrants and great men waiting for their final sentence from the judges of Hades, with their bodies scarred and wounded by lust and passion and cruelty.—*Bishop Westcott.*

ASSUREDLY, it is God's world, God's order; assuredly, He did form it and pronounce it good. . . . *How* has disorder come into this order? for that it is there, we all confess. It has come from men falling in love with this order, or with some of the things in it, and setting them up and making them into gods. It has come from each man seeing the reflection of himself in the world, and becoming enamored of that, and pursuing that. It has come from each man beginning to dream that he is the centre either of this world or of some little world that he has made for himself out of it. It has come from the multiplication of these little worlds, with their little miserable centres, and from these worlds clashing one against another; and from those who dwell in them becoming discontented with their own, and wishing to escape into some other. All these disorders spring from that kind of love which St. John bids young men beware of. They are to beware of it, because if it possesses them, and overmasters them, they will assuredly lose all sense that they ever did belong to a Father, and that they are still His children.—*F. D. Maurice.*

Church Calendar



- April 1—Friday.
 " 3—First Sunday after Easter.
 " 10—Second Sunday after Easter.
 " 17—Third Sunday after Easter.
 " 24—Fourth Sunday after Easter.
 " 25—Monday. St. Mark.
 " 30—Saturday.

CALENDAR OF COMING EVENTS

May 11—Consecration Bishop-elect of New York, Cathedral of St. John the Divine, New York City.

Diocesan and District Conventions

- April 20—Western Massachusetts, Trinity Church, Lenox.
 May 1—Southwestern Virginia, Wytheville.
 " 3—Easton, St. Paul's Church, Berlin, Md.
 " 3—Pennsylvania.
 " 3—Albany.
 " 8—Iowa, St. John's Church, Keokuk.
 " 10—North Carolina, St. Philip's Church, Durham.
 " 10—New Jersey.
 " 10—New York, Synod Hall, Cathedral of St. John the Divine.
 " 10—Harrisburg, St. John's Church, York, Pa.
 " 11—Utah, Ogden.
 " 11—Michigan, St. Andrew's Church, Ann Arbor.
 " 11—Delaware, Christ Church, Milford.
 " 11—Atlanta, St. George's Church, Griffin, Ga.
 " 16—Western New York.
 " 16—Long Island, Cathedral of the Incarnation, Garden City, N. Y.
 " 17—Spokane, All Saints' Cathedral, Spokane, Wash.
 " 17—South Carolina.
 " 17—Rhode Island, Emmanuel Church, Newport.
 " 17—Newark, Trinity Cathedral, Newark, N. J.
 " 17—Connecticut.
 " 18—Virginia, Christ Church, Charlottesville.
 " 18—Maine, St. Luke's Cathedral, Portland.
 " 24—New Hampshire, St. Paul's Cathedral, Concord.
 " 24—Central New York, Trinity Church, Utica.
 " 25—Vermont, Trinity Church, Rutland.
 " 25—Southern Virginia, St. Andrew's Church, Norfolk.
 " 25—Minnesota.
 " 26—Maryland, Church of the Ascension, Baltimore.

Undated May Conventions

- Salina, Christ Cathedral, Salina, Kans.
 Ohio, Trinity Cathedral, Cleveland, Nebraska.
 Kansas, Grace Cathedral, Topeka.
 Bethlehem, Church of the Nativity, Bethlehem, Pa.

Personal Mention

THE REV. JOHN BARRETT becomes rector of St. John's Church, Oakland, Cal.

THE REV. CYRIL E. BENTLEY, for many years rector of Lincolnton, N. C., and its mission stations, has removed to Atlanta to take up campaign work under Bishop Mikell.

THE REV. GEORGE M. BREWIN has resigned the rectorship of the Church of the Evangelist, Oswego, N. Y., to become rector of St. Mary's Church, Keyport, N. J.

THE REV. C. H. L. CHANDLER held his final service on Easter Day as rector of St. Paul's Church, Oregon City, Oregon, having resigned to become rector of Trinity Church, Pocatello, Idaho.

THE REV. SANDERS R. GUIGNARD, formerly of Pleasantville, S. C., is rector at Lincolnton, N. C.

THE REV. ADAM Y. HANUNIAN, professor of sociology at Hastings College, Neb., is now in charge of the Church of the Good Shepherd, Twenty-fourth street and Lawndale avenue, Chicago.

THE address of the Rev. A. GEORGE E. JENNER for the next six months will be Llangasty

Rectory, Bulch Brecon, South Wales, where he will serve as locum tenens for his brother, who is rector of that parish.

THE REV. EDMUND N. JOYNER, evangelist and former dean, has retired from charge of St. James' parish, Lenoir, N. C.

THE REV. HERBERT JUKES has accepted the rectorship of the Church of the Incarnation, Pittsburgh, and will be instituted April 22nd.

THE REV. EDWIN E. KNIGHT will work under the direction of the Rev. F. D. Lobdell, rector at Rutherfordton, N. C.

THE REV. FREDERICK D. LOBDELL, rector of St. Francis' Church, Rutherfordton, N. C., has been appointed chaplain at the United States General Service Hospital near Asheville.

THE REV. C. STANLEY LONG, rector of Holy Trinity Church, should be addressed at 210 Broadway, Pueblo, Colo.

THE REV. H. LILIENTHAL LONSDALE, rector of St. George's Church, Astoria, L. I., is at Clifton Springs Sanatorium, New York, convalescing from a critical operation performed early in February.

THE REV. S. S. MARQUIS, D.D., will become rector of St. Joseph's Church, Detroit, Mich., in succession to the late Rev. Paul Faude.

THE REV. IAN ROBERTSON, curate at St. Paul's Cathedral, Cincinnati, has accepted a call to be rector of Holy Trinity Church, Hartwell, Cincinnati, beginning September 1st.

THE REV. HARRY C. ROBINSON, formerly rector of St. Peter's Church, Detroit, has taken a position with the Detroit Council of Churches as probation worker in the municipal courts, giving special attention to young men involved in court proceedings.

ON April 8th, the Rev. GEORGE A. SUTTON was instituted rector of St. Matthew's Church, Homestead, Pa., by Bishop Whitehead, who also preached.

THE REV. CARL A. H. STRIDSBERG has resigned the rectorship of the Church of St. John the Divine, Hasbrouck Heights, N. J., on account of ill health.

THE REV. J. WESLEY TWELVES, rector of St. Thomas' Church, Bethel, Conn., has accepted a call to the Church of the Holy Apostles, Brooklyn, N. Y.

THE REV. BASIL M. WALTON, formerly of Wadesboro, N. C., has become rector of St. James' parish, Lenoir, N. C.

ORDINATIONS

PRIESTS

ALBANY.—On Tuesday April 5th, the Rev. E. J. WALENTA, Jr., minister in charge of the Church of the Messiah, Rensselaer, and St. Giles' Church, Castleton, was ordained to the sacred priesthood by the Bishop of the diocese, in the Cathedral of All Saints.

One of the altar boys from Rensselaer acted as crucifer, the Rev. Mr. Evans of the Cathedral served the Bishop in the Holy Communion, the Rev. C. C. Harriman was gospeller, the Rev. J. H. Schwacke epistoler; and Canon Fulcher of the Cathedral acted as Bishop's chaplain. The candidate was presented by the Ven. R. H. Brooks. The Very Rev. A. C. Larned, Dean of the Cathedral, preached the sermon, and the Rev. Paul Birdsall read the Litany. The Rev. Messrs. E. J. Hopper, E. R. Armstrong, and C. R. Hathaway joined the other clergy in the laying on of hands. The Bishop officiated in cope and mitre, vesting the candidate in full Eucharistic vestments, presenting him with chalice, paten, and Bible. The Rev. Mr. Walenta, in addition to his two cures, is secretary to the Bishop, and assists in the services in the Cathedral. His first celebration of the Holy Eucharist occurred in the Cathedral on Thursday. During the war Mr. Walenta represented the Church War Commission in the camps as a Brotherhood of St. Andrew secretary; associated with the Rev. Wm. Hellman he opened the Bishop McCormick club house in Battle Creek; and later was Y. M. C. A. religious director at Camp Jackson, Columbia, S. C.

MASSACHUSETTS.—Bishop Lawrence ordained the Rev. DONALD B. ALDRICH, one of the staff of the Cathedral Church of St. Paul, to the priesthood. The Rev. Dr. Harry P. Nichols assisted. The Rev. Charles E. Jackson preached.

Mr. Aldrich is a graduate of Dartmouth College, in '17, and will finish his course in the Episcopal Theological School this coming June.

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

Rates for advertising in this department as follows:

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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

BOYNTON.—Entered into rest at Newburgh, N. Y., March 31st, LIZZIE WEBB BOYNTON, eldest daughter of the late Major Edward C. Boynton, U. S. A., and Mary J. Boynton, and sister of Mrs. George Egbert Wright. Interment at Windsor, Vt.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

BRONSON.—Entered into rest on March 23rd, JULIA FRANCES COLT BRONSON, widow of the late Oliver Bronson, at her home, 26 West Ninth street, New York City, in her 76th year. Mrs. Bronson was a devoted communicant of St. Luke's Chapel, 483 Hudson street, New York.

CAPEN.—Entered into rest on March 23rd, LENORA SOPHIA COLT CAPEN, widow of the late Rev. James W. Capen, at her home in New York City, in her 83rd year; a devoted communicant of St. Luke's Chapel.

THOMAS.—On Saturday, April 9th, at Columbia Hospital, Milwaukee, MARY EDITH, wife of Oswald A. THOMAS of Wauwatosa, Wis. Funeral on Tuesday from Trinity Church, Wauwatosa. She is survived by her husband, two sons, and two daughters.

"Grant to her, O Lord, eternal rest!"

TORBERT.—Suddenly in a Pullman berth on the Santa Fe railroad, on March 23rd, ALFRED CARVER TORBERT, brother to the late Rev. H. M. Torbert, and for thirty years a member of the vestry of Trinity Church, Galveston, Texas.

May he rest in peace!

WILLIAMSON.—JOSEPH HENRY WILLIAMSON, suddenly, February 1st, son of the late Dr. Charles Williamson, rector of Snowhill, Maryland, husband of the late Sarah Rofe Williamson, and brother-in-law of Fairlop L. Rofe. Burial from Church of the Ascension, Chicago.

MEMORIALS

EDWIN AUSTIN ABBEY

In dear memory of an American soldier, Lieutenant EDWIN AUSTIN ABBEY, 4th C. M. R., entered into life eternal on April 10th, Easter Tuesday, 1917, at Vimy Ridge, France. Only son of William Burling and Katherine Eleanor Abbey.

"Alleluia! They are singing,
 They whose hands have held the sword,
 Alleluia! We would answer,
 Though our hearts break at the word,
 And the King rejoices with them,
 He, their Captain, Saviour, Lord."
 "Thanks be to God who giveth us the victory
 through our Lord Jesus Christ."

SAMUEL WAGNER IHLING

(Resolution passed at the annual meeting of the vestry of Calvary Church, Northern Liberties, Philadelphia, on March 30th.)

The vestry and congregation of Calvary Church, Northern Liberties, Philadelphia, record with deepest sorrow the passing from this life of SAMUEL WAGNER IHLING, on Monday, March 14, 1921.

From the time of the removal of the parish to West Philadelphia in 1882 until his death

he was ever to be found in the forefront of her activities.

He served as a member of the vestry for a long period of years and as rector's warden from 1905.

His interest in the welfare of Calvary Church never flagged but rather increased with his years of service, and the last act of his life, only a few short days before his death, was to gather funds for a glorious rendition of the Easter music.

To know him was to realize that it had pleased God to grant him in this world knowledge of His truth; and we who mourn him pray that his portion in the world beyond may be Life Everlasting.

Be it Resolved, That this record be spread upon the minutes of the vestry and that copies be sent to his sisters and to THE LIVING CHURCH.

Attest:

WM. STANTON MACOMB,
Acting Secretary of Meeting.

ELLEN VAN SCHAICK

The life of ELLEN VAN SCHAICK is answer to the woman with leisure and without a vocation, who is looking for an interest in life. Miss Van Schalek was diocesan secretary of the Church School Service League and the Church Periodical Club. In these positions she planned for the missionary education of the children of Chicago, and she ministered to missionaries' homes and mission schools all over the world. Where Church schools failed in their apportionments of gifts for a Christmas in Alaska or a Christmas in Hawaii or Cape Palmas or the Dakotas Miss Van Schalek supplied the deficits surreptitiously.

But Miss Van Schalek was more than an efficient officer of two national Church organizations. She mastered the study of missions. Her detailed knowledge was encyclopedic and ready to hand. Her mission study classes, conducted in several parishes simultaneously, were models for method and ingenuity. She was a teacher of teachers and clergy. As she was a teachers of teachers, so she never stopped learning, and every summer found her at Racine and Geneva and other student conferences.

The granddaughter of Governor Ludington, a founder and vestryman of St. Paul's Church, Milwaukee, and a daughter of an Auxiliary president, Miss Van Schalek was a product of the Church, and with loyalty and insight of the Church's chief mission she gave herself and drew many to world service.

Miss Van Schalek died following a sudden, unexpected operation. The burial service was on Sunday, April 10th, at the home of her mother, Mrs. A. G. Van Schalek, in Chicago, and the interment in Milwaukee.

POSITIONS OFFERED

CLERICAL

YOUNG, UNMARRIED CURATE IS REQUIRED in a large and active parish in the State of New York. Must be a moderate high Churchman; firm in the essentials of the Faith; ready to adapt himself to the work awaiting him; one who is congenial to young people, college students especially. A really fine opportunity for the right man. Salary \$1,800 a year. No house or parish rooms. References. Address RECTOR-371, care LIVING CHURCH, Milwaukee, Wis.

SMALL PARISH IN THE VICINITY OF New York is without rector. Communications sent to G. E. P., Room 1072B, 104 BROAD STREET, New York City, will receive due consideration.

WANTED. A YOUNG RECTOR. PREFERABLY unmarried. Salary \$1,500 and rectory for first year. Address Box 556, Gainesville, Texas.

MISCELLANEOUS

LADIES. HELP SCATTER THE Sunshine by selling Christmas cards. I am now ready to take orders for my 1921 Christmas book. Easy way to raise money. No investment and splendid profits for your society. For particulars write Mrs. C. W. UPSON, 234 West Park avenue, Mansfield, Ohio.

EXPERIENCED TEACHER OF LATIN and Spanish, graduate of a New England college, in a girls' school on the Pacific Coast. Non-resident; Salary \$175 a month. Address, stating age, qualifications, etc., ANNEX, 404 Thirteenth street, Portland, Oregon.

CARETAKER FOR LITTLE CHILDREN IN Church school. Must be Churchwoman, fond of children, neat seamstress. Moderate salary and living in ideal surroundings. For particulars address SISTER IN CHARGE, St. Andrew's Priory, Honolulu.

POSITIONS WANTED

CLERICAL

CITY RECTOR FORCED BY RACE conditions to make change. Town or city parish in eastern state desired. Young, married, experienced, good preacher and organizer. About \$2,700. Address S-366, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN FILLING PLACE AT \$3,000 and rectory will accept permanent rectorship on less salary. Record of vigorous and active ministry of more than decade. Write J. B.-358, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, MARRIED, good visitor and preacher (extempore), energetic, desires mission, any diocese. Address CLERICUS-370, care LIVING CHURCH, Milwaukee, Wis.

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

JULY OR AUGUST SUPPLY WORK wanted, Sundays only. Address R-369, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, NOW, and for the past eight years, engaged in a large city parish, desires larger field. Recitalist, widely known boy voice trainer, 13 years experience, a great favorite with boys. Would do some boys' work in connection with regular duties, if desired. Choral society conductor, also teacher in private schools. Address F-349, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SUPERVISOR school music, now in prominent church, desires change. Churchman, single; positions eight and twelve years respectively. Essentials: large organ, choir, choral service; teaching organ, voice, piano, choral society. Excellent testimonials. References, salary commensurate with work. Address M-367, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, FIFTEEN years experience in Boston and vicinity, wishes position in city in Middle West or South. Specialist on mixed choirs. Experienced with boy choirs. Has given recitals in all parts of New England. Highest of references as to character and ability. Address M-368, care LIVING CHURCH, Milwaukee, Wis.

CULTURED WOMAN, WITH EXPERIENCE as governess in English families, desires position as teacher or companion in private home. Can teach music. References furnished. Address MISS ANNA COATH, 4732 Dickens avenue, Chicago, Ill.

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

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

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ALTAR AND PROCESSIONAL 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.

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

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

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HOSPITAL—NEW YORK

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

LEARN LATIN BY CORRESPONDENCE, the latest, easiest, and best method. No text-books required. Apply Box 180, Arthur, Ontario, Canada.

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Sunday, Holy Communion 7:30, 8:30, and 11:00.

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The Rev. Robert R. Kimber, B.D., associate.
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11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CHRIST CHURCH, CHICAGO

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Sundays: 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:00 A. M., Thursdays, 8:30 A. M.
Rev. HUBERT J. BUCKINGHAM, rector.

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Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
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Sundays: 8:00, 9:30, 11:00 A. M. and 7:30 P. M.

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Week-days: 7:30 A. M., 5 P. M. (choral.)

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CATHEDRAL OF ST. NICHOLAS, NEW YORK

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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.

NOTICES

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EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period. There is a camp near you.

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

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.

BOOKS RECEIVED

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

George H. Doran Co. New York.

Essays Speculative and Political. By the Rt. Hon. Arthur James Balfour, M.A., F.R.S., LL.D., D.C.L., Author of *Theism and Humanism*, *The Foundations of Belief*, etc. \$3.00 net.

The Brooklyn Daily Eagle. Brooklyn, N. Y.

What the League of Nations Has Accomplished in One Year. By Dr. Charles H. Levermore.

Edwin S. Gorham. 11 West Forty-fifth Street, New York City.

Christian Practice. By Selden Peabody Delany, D.D.

The Macmillan Co. New York City.

At One With the Invisible. Studies in Mysticism. Edited by E. Hersey Sneath, Ph.D., LL.D., Professor of the Philosophy of Religions and Religious Education, Yale University.

What Christianity Means to Me. A Spiritual Autobiography. By Lyman Abbott.

S. P. C. K. London, England. (The Macmillan Co., New York City, American Agents.)

The Service of the Chaplet. Revised to accord with the recommendations of the Report on "The Worship of the Church". Together with Two Chaplets of Prayers. Published for the Committee of the Chaplet. Complete Edition. Sanctioned by the Bishops of London and Oxford and other Bishops for use in the Churches of their Dioceses. Also same as above in abbreviated form.

The Treatise of St. Bernard, Abbot of Clairvaux. Concerning Grace and Free Will. Addressed to William, Abbot of St. Thierry. Translated, with an Introduction, Synopses, and Notes, by Watkin W. Williams, M.A., Rector of Drayton St. Leonard.

The Beginnings of the Divine Society. Essays by Four Parish Priests in the Diocese of Hereford. With Preface by the Bishop of Hereford, Dr. Hensley Henson.

Oxford University Press. 35 West Thirty-second Street, New York City.

Government War Contracts. By J. Franklin Crowell, Ph.D., LL.D.

University of North Carolina. Chapel Hill, North Carolina.

Community and Government. University of North Carolina Extension Leaflet.

BULLETINS RECEIVED

Union Theological Seminary. New York City.
Union Theological Seminary Bulletin. Annual Catalogue 1920-1921. Vol. IV., No. 3, March 1921.

Kenyon College. Gambier, Ohio.

Kenyon College Bulletin, No. 69. The College Catalogue 1920-1921.

LEAFLETS

From the Author.

Judaism and Christianity Contrasted. By Pastor A. R. Kuidell, Aberdeen, Md.

PAMPHLETS

From the Author.

An Open Letter to the Children of Israel. Seventh Edition. By A. R. Kuidell, Aberdeen, Md.

Parish Publishers. Akron, Ohio.

Sunday: A Day for Man. By George Parkin Atwater, D.D., Rector of the Church of Our Saviour, Akron, Ohio. Reprinted by permission from the *Atlantic Monthly* for August 1912. Price 15 cts. each. Eight copies for \$1.00.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

League of Nations. Vol. III. No. 6. December, 1920. Work of the Council Report by the Secretary-General to the First Assembly of the League of Nations. Presented November 15, 1920. Price 5 cts. per copy; 25 cts. per year.

University of Illinois. Urbana, Ill.

The State University and Religious Education. An Address by Doctor David Kinley, President of the University of Illinois. At the Dedication of the Social Center of the Wesley Foundation, Urbana, Ill., February 15, 1921.

From the Author.

The Leadership of American Womanhood Today. A Sermon. Preached to the Colonial Dames of the State of New York in Grace Church, New York, on Sunday, January 23, 1921. By Charles Lewis Slattery, D.D., Rector of the Parish.

S. P. C. K. London, England. (The Macmillan Co., New York City, American Agents.)

Three Sermons on the Atonement. Preached in Christ Church Cathedral, Oxford. By the Rev. Arthur C. Headlam, D.D.

PAPER COVERED BOOKS

T. & T. Clark. 38 George St., Edinburgh, Scotland. (Charles Scribner's Sons, New York City, American Agents.)

A Grammar of New Testament Greek. By James Hope Moulton. Vol. II., Accidence and Word-Formation. Part II. Accidence. Edited by Wilbert Francis Howard.

Hobart College. Geneva, New York.

Hobart. The Story of a Hundred Years, 1822-1922. By Milton Haight Turk.

YEAR BOOKS

Trinity Church. Boston, Mass.

The Year Book of Trinity Church in the City of Boston.

St. Ann's Church. Long Island, N. Y.

The Messenger. Year Book Number. Number 67. March 1921.

COMMITTEE FROM ENGLISH FREE CHURCHES REPORTS ON UNITY

In Significant Document — Shall "Union" Involve "Schism"?—Death of Bishop Kilner—Thank-offering of Anglo-Catholic Congress

The Living Church News Bureau
London, March 24, 1921

THE report (issued this week) of the committee appointed by the Federal Council of the Evangelical Free Churches of England and the National Free Church Council to consider the Lambeth Conference reunion proposals is a document of great interest and importance. Dr. Selbie, Principal of Mansfield College, Oxford, is chairman of the committee, which includes leading representatives of the Baptist, Congregational, Wesleyan Methodist, Presbyterian, Primitive Methodist, United Methodist, and Moravian Churches. Although the report does not constitute a formal and considered reply to the Lambeth Appeal, it may nevertheless be regarded as the earnest declaration on the great issues involved of a very representative group of Nonconformists.

The committee, after expressing their ready and whole hearted response to the idea of fellowship underlying the Lambeth proposals, proceed as follows: "We desire with sincere longing, as the supreme expression of Christian fellowship, the meeting together in the Holy Communion at that Table which, we must ever remind ourselves, does not belong to any of our Churches, but is His, where He alone presides, and to which He alone invites. We are aware that many of our Anglican brethren cannot see their way to meet us here. But our respect for their sincere convictions does not keep us from declaring ours—that the Lord's Table, because it is the Lord's, must, in the non-episcopal Churches we represent, be open to our Anglican brethren as to our other fellow-Christians, and that our religious fellowship will never be expressed as Christ means it to be till we meet in this most hallowed intercourse."

The committee consider that a movement towards union has three stages. There must be, first, the right spirit between Churches. Second, there must be a real agreement upon vital principles regarding the Church, and, still more, regarding the Gospel; and third, there must be a scheme of practical proposals. "There is, we believe, a definite New Testament Gospel, and this—which carries with it its conception of the Church—we cannot and dare not compromise for the sake even of union itself. This, indeed, is our supreme, and, in a sense, sole principle, for it contains the others—the Church is the outcome of the Gospel. . . . Through this Gospel the Holy Spirit is shed abroad in the hearts of those who believe; and this common possession of the Spirit creates the fellowship. This fellowship, which is the Church, gives visible expression to its corporate life in common faith, order, and worship. The essentials of the Church are, therefore, in the Gospel, not in organization. This position carries with it the position that the primary priesthood in Christ's Church is 'the priesthood of all believers', within which are diversities of functions, some personal, some representative of the whole Church. Preëminently representative

is the ministry of the Word and Sacraments of the Gospel."

Dealing with the recognition of Churches, the report says that, without effective recognition of one another's Church standing, proposals for union cannot be carried out. "It is hardly to be supposed," it says, "that all or the greater part of non-episcopal Christendom will enter at once into the Lambeth scheme of episcopacy. If we in England should accept it, would this mean we should no longer be in fullest sacramental communion with any of those in Scotland or America, for example, whom we now welcome to our pulpits, and with whom we join in the celebration of the Lord's Supper? If so, the very act of union would involve schism, and schism of a treacherous kind."

On the point of episcopal ordination the committee affirm that they do not regard any one form of polity as essential in the Church Catholic or in any true part of it. They declare that they have an open mind towards episcopal order, as towards any other, but they cannot be expected to consider any form of polity which claims to be an exclusive channel of grace, or which fails to recognize the place and the rights of Christian people in the affairs of the Church.

Spiritual freedom, in the meaning of the Free Churches, is then defined. The Lambeth scheme suggests questions which concern this freedom in two main respects—the relation of the Church to creeds and to the State. The committee believe that the reunited Church will require some common declaration of faith, not to be used as a test, but to be a testimony and witness to the Lord and the Gospel.

The document then reaches its concluding section. The Lambeth Appeal has set before Free Churchmen a vision, that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians. So great an end cannot be attained except under the guidance of the Holy Spirit. What can be done in loyalty to Him? The question is answered in terms of experience. The Free Churches have been led into unity of service, and even towards corporate unity, through interchange of pulpits and intercommunion. An extension of this method is indicated as the way of reunion.

It will be seen from this brief summary of the report that the Free Church representatives state their position in the plainest terms. Re-ordination appears to be the crucial point, and there are no signs that the Free Churches are inclined to give way upon it. Any hopes that may have been entertained that they might do so must be dismissed. It need only be remarked, at the present stage, that the report should serve to put a check on many irresponsible forecasts as to a speedy settlement of the important matter of Christian reunion.

DEATH OF BISHOP KILNER

The Suffragan Bishop of Richmond, Yorkshire, Dr. Francis Charles Kilner, died suddenly at Leeds last Saturday, two days after resignation of his episcopal post. Dr. Kilner was born in 1851, graduated at Keble College, Oxford, and served his first curacy at Christ Church, Bootle, from 1874 to 1879. In 1881 he was appointed to St. Martin's, Potternewton, Leeds, becoming vicar of Bingley in 1892. From 1906 to 1913 he was vicar of Gargrave and Archdeacon of

Craven. In 1913 he was made Suffragan Bishop of Richmond in succession to the late Dr. Pulleine, and at the same time the Bishop of Ripon presented him with the living of Stanhope, near Durham. He continued until his death to combine the functions of a Suffragan and a parish priest. By his kindly nature and conciliatory spirit he won for himself a host of friends, by whom, as by all Churchpeople of Yorkshire, he will ever be held in affectionate remembrance.

CONFERENCE ON REUNION PROPOSALS

The Archbishop of York, at the request of the York Free Church Council, on Monday last met the members of the Council for a private conference on the subject of the Reunion proposals as contained in the Lambeth Encyclical. Dr. Lang explained, in an informal and somewhat more intimate manner, the proposals which he put forward at the recent meeting of the Free Church Federation at Manchester. Discussion, in which several of the Nonconformist ministers took part, followed the address, being directed chiefly to the questions of ordination and exchange of commissions. Some misapprehensions were removed by the Archbishop, and it was felt that the sympathetic consideration given by both sides to the inherent difficulties of closer union had resulted in a clearer understanding of the situation. Several speakers made full recognition of the spirit which underlay the proposals, and all concerned agreed that the meeting had advanced the cause of reunion.

STATEMENT OF THANK-OFFERING FUND

The executive of the Anglo-Catholic Congress have this week issued a statement of account with reference to the Thankoffering Fund for Foreign Missions. As will be recalled, the amount aimed at was £50,000, and it is highly satisfactory to be able to record that the actual total realized from contributions, the sale of jewelry and securities, and profits from investments, is £43,774. The whole of this sum, with the sole exception of £175 for the expenses of the jewelry sale (which, as I have previously stated, brought in £6,779), has been allocated among fifty different missions, the principal amounts being as follows: Universities Mission to Central Africa, £9,889; Korea, £5,081; Nassau, £5,209; Cowley-Wantage Mission to Poona, £5,056; Oxford Mission to Calcutta, £2,034; Zululand, £2,013; Bloemfontein, £1,010; and Kaffraria, £1,000. Thirteen bishops will receive £100 each; the Society of the Sacred Mission at Kelham, £1,000; the Missionary College at Warminster, £1,000; and the Community of the Resurrection Foreign Missions, £1,641. All this should put new heart into some of our struggling missionary societies, and the hope may be expressed that so splendid an effort will result in a keener and sustained interest being taken in the work of spreading Christ's Kingdom throughout the world.

PLANS FOR CATHOLIC ORGANIZATION

Preliminary measures are being taken by the English Church Union to discuss the possibilities of the formation of some kind of common council upon which all the Catholic societies in the Church of England may be adequately represented. The idea is, of course, not to supersede, or in any way to interfere with, the proper activities of any society, but it is hoped that a council fully representative of the Catholic party in the Church of England might serve many very useful purposes. There are certain questions upon which the kind of leadership is needed that a council such as the one proposed would provide. A definite policy in regard to certain matters might commend it-

self on their authority to the general body of Catholics in this country. Some progress in the direction of this ideal has been already made, and all Catholics will earn-

estly pray that the enterprise may win its way, under the guidance of the Holy Spirit, to a measure of real success.

GEORGE PARSONS.

THE CANADIAN NEWS LETTER

The Living Church News Bureau }
April 9, 1921 }

Failure to Elect a Bishop

NO successor has yet been elected to succeed Bishop Lofthouse, of the diocese of Keewatin. The House of Bishops and the Provincial Synod of Rupert's Land at their meeting in Winnipeg on March 31st after four sessions failed to reach a decision.

Unique Gift to Chinese Missionary

The Rev. G. A. Simmons, of the missionary diocese of Honan, now home on furlough, has received some interesting and unique gifts. Mr. Simmons was acting treasurer of the famine fund in the diocese during the absence of Bishop White, and as a mark of appreciation of his administration the military and civil governors of the province presented him with a gorgeous banner of red satin. This banner has a deep fringe of green caught in loops to its edge. Upon it are embroidered the names of the governors and a number of symbolic devices representing the drawing together of all nations of the earth in the work of relief for famine-stricken China.

A shield of wrought silver came from the Chinese members of the famine fund committee, but the most highly prized of Mr. Simmons' gifts is a surplice presented by the native Christians.

This vestment is embroidered with a cross both back and front and in Chinese characters is embroidered the command, "Feed My Sheep: Feed My Lambs." At the hem are five rows of tiny pieces of cotton bearing each the name of a native Christian, the beautiful idea being that when he goes into the sanctuary he will carry with him before the altar the names of members of his flock.

Campaign for the Endowment of New Western Diocese

The special committee appointed to complete the endowment fund for the diocese of Brandon is commencing a vigorous campaign for funds. As \$46,600 of the \$75,000 required has been already practically assured, under certain conditions, it is hoped the balance will be procured in time to have the diocese in operation and the new Bishop consecrated before the end of the year. This will give much needed relief to the Primate, who has been finding the work of his large and scattered diocese no small strain in addition to his many other duties.

Million Dollar Fund for King's College

The Governors of King's College, Windsor, are raising a million dollar fund to rebuild the historic main building, destroyed by fire, and to provide additional endowment. The Rev. E. B. Spurr is organizing the campaign. Chief Justice Harris, chancellor of the diocese of Nova Scotia, has subscribed \$50,000 and J. Walter Allison, another Halifax Churchman, \$25,000.

Splendid Response to Appeal for Missionaries for Baffin Land

A few weeks ago the M. S. C. C., in cooperation with the Bishop of Moosonee, issued an appeal in the *Canadian Churchman* for two workers for Lake Harbor Mission in Baffin Land, which has been left to native catechists since the Rev. A. L. Fleming had to leave four years ago on account

of his health. The response has been splendid. No less than nine young men were willing to consider the call, one from Bishop's College, one from Emmanuel, and seven from Wycliffe College. Mr. Blevin Atkison, who is completing his second year Theology at Wycliffe, and Mr. A. O. Lackey, who has served overseas and is in the first year at the University of Toronto, and first year theology at Wycliffe, have been accepted.

Miscellaneous Items of Church News

Canon Balfour, for the past ten years rector of St. John's Church at North Bay, is to be the new rector of St. Luke's Pro-Cathedral at Sault Ste. Marie, succeeding the Rev. W. S. G. Bunbury, who resigned some weeks ago to accept charge of the Anglican Church at Richmond, Que. Canon Balfour is a son-in-law of Archbishop Thorneloe of Algoma.

At the annual meeting of the Bishop Strachan School Association, the question of the Rose Greer Memorial was discussed. Two proposals were submitted: a scholarship to the founded in the name of Miss

Greer or a sanctuary for the new chapel, which it is hoped will be built before very long.

The Bishop of Honduras, a son of the late Bishop Dunn of Quebec, has been spending a few weeks in Canada. He has spoken a number of times in the interest of his diocese.

Dr. Cody, rector of St. Paul's, Toronto, is to preach the synod sermon at the meeting of the Fredericton Synod, next week.

St. George's, Toronto, has erected an interesting memorial to its soldier parishioners, who fell in the great war. The unveiling was performed by the Venerable Archdeacon Ingles, whose son, a former curate of the church, was first to make the great sacrifice. The design of the memorial, the work of Mr. D. W. F. Nichols of Windsor, was suggested by the Churchyard shrines so numerous in England. It comprises a handsome bronze tablet bearing twenty-eight names in relief. It is in a frame of natural oak in Gothic design, on a heavy base of the same wood. The frame is approximately seven feet high, surmounted by a tall graceful cross of unusual design. At the base a simple wreath of magnolia leaves was placed.

The Bishop of Mackenzie River and Mrs. Lucas are booked to leave England on the Empress of Britain on April 27th. They will be accompanied by the Rev. J. M. Crisall, who is going to St. Matthew's Mission, Fort MacPherson.

The Right Rev. Dr. Lea, Bishop of Kiushiu, Japan, has been spending the last ten days in Toronto.

ORDER FOR CONSECRATION OF THE NEW BISHOP OF NEW YORK

*Which Will Occur on May 11th—
Churchman's Association Honors Bishop-Elect — Cathedral Anniversary — Children's Service*

New York Office of The Living Church }
11 West 45th Street }
New York, April 11, 1921 }

IT has been announced that the consecration of the Bishop-elect of New York will take place in the Cathedral of St. John the Divine on Wednesday, May 11th.

The Presiding Bishop has taken order for the ordination and consecration as follows:

Time: 10:30 A. M., Wednesday, May 11th.

Place: Cathedral of St. John the Divine, New York City.

Consecrators: The Presiding Bishop, the Bishop of Southern Ohio, the Bishop of Massachusetts.

Preacher: The Bishop of Tennessee.

Presenters: The Bishop of Vermont, the Bishop of Pennsylvania.

Attending Presbyters: The Rev. Dr. W. W. Bellinger, the Rev. Dr. Milo H. Gates.

Registrar: The Rev. Dr. G. F. Nelson.

Master of Ceremonies: The Rev. Canon Nash.

CHURCHMAN'S ASSOCIATION HONORS BISHOP-ELECT

The Bishop-elect of the diocese was the guest of honor at a meeting of the New York Churchman's Association on Monday afternoon, April 4th. It was largely attended by clergy of the city and suburban parishes. The Rev. Dr. E. Clowes Chorley presided and was toast-master at the meeting which followed. Addresses were made

by Bishop Hulse, Bishop Cook, Bishop Ferris, Bishop Lloyd, Canon Nelson, and the Rev. Dr. George R. Van De Water. The general subject of the speeches was Love and Loyalty.

Dr. Chorley presented Dr. Manning with three valuable and beautiful gifts: An early copy of the Ordinal, a rare framed engraving of Bishop Provoost, and a die of the seal of the diocese.

The Rev. Dr. Milo H. Gates contributed interesting notes on the seal and the Ordinal.

Concerning the latter, Dr. Gates furnishes THE LIVING CHURCH with the following:

"The ordinal presented to Dr. Manning is one of the rarest items in the bibliography of our Church. Perhaps, it is the rarest, most valued, and historically interesting book that could be possessed by the Diocesan of New York. It was a book used by the first Bishop. Evidently, he used it in all his official acts where the ordinal must be used. Other ordinals of this edition were bound in rather a fragile paste board cover. This was bound, evidently for convenience in carrying, in black, flexible leather. It has, on the inside of its cover, the signature of Samuel Provoost, written in the large unmistakable hand of the Bishop. Underneath the autograph his coat of arms is pasted. It is quite likely that the book was used at the famous Consecration Service of Bishop Hobart which was, I think, the last official act of the first Bishop of New York; he having retired some time previous. In 1852 Mr. Rapelye presented the book to Bishop Wainwright and the letter of presentation as well as the letter of the Bishop accepting the gift are inserted in the book. In addition, an ancient engraving of the portrait of Bishop Provoost

now in the possession of the New York Historical Society also has been inserted.

"The Committee in charge of the Presentation thought it wise in no way to change the book. Instead, a case to contain it was made. The case, in royal purple, with the inscription, 'Presented to the Reverend William Thomas Manning, D.D., D.C.L., by the New York Churchman's Association, April 4, 1921', is inserted in an outside cover the great seal of the diocese is stamped over the great seal of the diocese is stamped surrounded by a border of gold tooling. The cover is bound in purple morocco and is considered by experts to be one of the finest specimens of the binder's art ever produced in this country. The committee of presentation had the advice of Bertram G. Goodhue, the architect, and the work was done by Mr. Kallaba of the Stikeman Company.

"The new Bishop may receive gifts more costly but it is hardly possible that he will receive one so unique."

CATHEDRAL ANNIVERSARY

The tenth anniversary of the consecration of choir and crossing of the Cathedral of St. John the Divine will be commemorated on Sunday, April 17th.

At 11 o'clock there will be a celebration of the Holy Communion with an historical sermon by the Dean.

At evening prayer and solemn *Te Deum* at four o'clock, addresses will be made by the Bishop-elect; the Rev. Ernest M. Stires, D.D., president of the Standing Committee; and Dr. Nicholas Murray Butler, president of Columbia University.

The clergy of the diocese and their congregations are cordially invited to participate.

THE CHILDREN'S LENTEN OFFERING SERVICE

The annual presentation of the Lenten missionary offerings of the Sunday schools of the diocese will be made on Saturday afternoon, April 30th, at 2:30 in the Cathedral of St. John the Divine.

This is one of the most interesting and beautiful services to be seen at the Cathedral or elsewhere in the diocese in the whole year.

FUNERAL OF REV. JOSEPH WARREN HILL

The funeral of the Rev. Joseph Warren Hill, whose death was recorded in these columns last week, was held in Trinity Church on April 5th. The great church was filled with parishioners and friends. Besides the rector, vicars, and curates of the parish, clergymen were present from the dioceses of Long Island, New Jersey, Newark, Connecticut, Massachusetts, and New York. The full choir of old Trinity assisted. The vicars of the parochial chapels were the pall-bearers.

The opening sentences were read by the Rev. Dr. William Montague Geer. The Rev. Dr. Joseph P. McComas was the lector. At the Holy Communion the celebrant was the Rev. Henry P. Veazie; the Rev. Pryor McN. Grant and the Rev. Edward Heim were respectively gospeller and epistoler. The committal service was read by the rector, the Rev. Dr. Manning. Interment was made in Trinity cemetery, the Rev. Frederick W. Davis reading prayers at the grave.

MEMORIAL SERVICES FOR AMERICAN SOLDIERS

On April 6th memorial services were held at Pier 4, Hoboken, in honor of 1,222 American soldiers whose bodies had come in a week earlier on the transport *Cambrai*. Most of the soldiers were Tennesseans, but 490 were from the Twenty-seventh division, whose commander, Major-General O'Ryan, attended with some of his soldiers. Rabbi Levinger, a chaplain of the Twenty-seventh, made the opening prayer, and addresses

were made by the Rev. Herbert Shipman, D.D., by a Roman chaplain, and General O'Ryan. The words of the last speaker were especially striking:

"The war was but a manifestation of the everlasting struggle for justice. The struggle is not yet over, for right and justice do not yet prevail. To-day we are confronted with social and economic conditions which are the logical outcome of the great war made worse by false guides who are leading to disaster. We must rely on sane leadership. We must make sure that the road we travel leads upwards."

PARISH OF ST. MARY THE VIRGIN

Some time ago the Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, stated that during the first thirty days in January there had been over a thousand communions, which seemed to answer an occasional objection that there were no communions at the last celebration on Sundays. In February the communions were over 1,300 and in March over 2,000 so that the first quarter of the year showed 4,400 communions in the parish.

VISITING BISHOP

Bishop Burleson, having finished his engagement in this diocese, has left for his

home. Bishop Hulse and Bishop Cook have been making visitations and holding confirmation services in the city and suburban parishes and missions.

GREEKS IN SYNOD HALL

On Sunday morning, April 3rd, a new congregation of the Greek Orthodox Church held services in Synod Hall. For the present these services will be continued in this hall, and will be conducted by the Rev. C. Dourapoulos, who came here recently with his family from Boston. It is the intention to acquire a site and build a church on the upper west side of the city.

ENGLISH IN THE RUSSIAN CHURCH

On April 7th at the Russian Orthodox Cathedral of St. Nicholas, members of the senior class of the theological seminary were asked at their ordination to read the gospel in English as well as Russian. This was because of the course in English literature and history given them by priests of our own communion. After the service the Archbishop blessed and conferred upon the Rev. Edward J. Burlingham, one of our clergy present by invitation, the priest cross of missioner, which was conferred for the first time upon a clergyman of the Church, the recipient being a member of the faculty in English literature and history.

MASSACHUSETTS INCORPORATION FOR WORK AMONG ITS BOYS

Developments Concern the Order of Sir Galahad—Christianity as a Moral Force — Church of the Advent

The Living Church News Bureau Boston, April 11, 1921

BOYS' work for Church boys is becoming a live issue in the diocese. Ten times as much as in previous years of its history the diocese is standing behind a club programme to grip and hold parish boys, by recreational and other means. The enterprise is not new, but it is comparatively new for the Church. There are many organizations for boys, but few if any dioceses are promoting and backing organized work for boys.

Because the diocese of Massachusetts thinks this work is worth while, it has undertaken and is now pushing it. A salaried layman, with headquarters at the Diocesan House, gives his whole time to organizing, directing, and developing boys' organizations of different sorts within parishes. He takes boys' clubs as he finds them, all sorts of clubs, and with the consent of the rector uses them to deepen the interest of boys in their parishes, in other parishes, and in the diocese.

Boys are getting the impression that the Church is substantially interested in them as boys.

Recently the order of Sir Galahad, an old established Church club for boys, was incorporated to promote units of the order in churches as a means of building up the religious life and character of boys and men, bringing them into closer relations with the Church through a progressive programme based upon their interests and the traditions of chivalry.

A body of thirty young clergymen and laymen have associated themselves together to prepare a manual that will do for the order what the Scout Manual does for the Scouts. Prepared for the boys of the Church, it

builds around the Church for the purpose of building boys into the Church. For example, it takes the Catechism and creates a quest for moral and religious ideals, stated in boy language, that is like the Scout Law in form. It takes the answer to the question in the Catechism, "What is required of those who come to the Lord's Supper?" and builds upon it a boy's own preparation for the Holy Communion, with prayers in boy language—direct, simple, real. It sets forth as an aim those objects that can only be realized as a boy realizes his life in the Church. Put in the form of words, the aim is as follows:

- "On my word of honor I will try my best:
- "1. To join in the Galahad Quest of fulfilling my Duty to God and my Duty to my Neighbor.
- "2. To stand, through thick and thin, by the vows of the Order of Sir Galahad: Helpfulness, Obedience, Truthfulness, Chivalry, Service.
- "3. To make my religion real, my morals clean, my body strong, my mind keen."

This aim has a setting and a push in a programme of great variety and wide appeal, that makes ample provision for play and fun.

The Order deals with parish boys from nine to twenty-one and on, arranged in five groups, each group to all intents and purposes a little club by itself, and these groups are called degrees, each with its own initiation, vow, regalia, ritual, equipment, and a carefully arranged programme of great variety. About it all is the element of romance and the interest in chivalry and all that appeals to the imagination of boys and stirs them to gallantry in thought and conduct.

At the age of twenty-one, a member knows pretty well where he stands. His mind is made up. His habits are pretty well formed. The Church has him. The plan works well. It is not a theory formulated for a try-out. The try-out came first, and then the theory. Twenty-five years to the good is its record. And because it has worked successfully and

has received approval, it is qualified to be of use not only in this diocese but in the Church at large.

CHRISTIANITY AN ACTUAL POWER?

Chaplain Clayton E. Wheat of the United States Military Academy at West Point, formerly rector of St. John's parish, Hingham, speaking last Sunday at Unity House under the auspices of the Unitarian Laymen's League, declared that if those who call themselves Christians would really enlist under a great motive Christianity would become an actual power in the world.

"If they will enlist," he said, "as they did in the world war, under a banner of a great motive, allowing themselves to be mastered by an overruling passion for whatsoever things are true, just, lovely, and of good report, and will unite their constructive faculties along lines that embody Christ's essential purpose and ideal for humanity, then Christianity will begin to be a real power in the world."

"The desire for power is a very human characteristic. It explains most of man's activities, being the prompting motive behind the accumulation of wealth and the desire for leadership and fame. In the light of the present social unrest and confusion all over the world, the need for power defined in terms of the Christian religion is vital.

"Christianity, if it is something more than the mere holding of a set of beliefs, something more than a philosophy or conventional creed, should not only stir up in us an ardor for social justice and economic readjustment, but should also furnish us with the necessary ability and power to accomplish these ends. It will be a practical force in man's life and an unlimited reservoir of

strength and energy for those who use their religion as a life to be lived and not as a doctrine or dogma to be accepted or believed."

CHURCH OF THE ADVENT

On Palm Sunday morning a new lighting system, designed by Mr. Charles C. Coveney, the well known architect, a member of the parish corporation, was dedicated at the Church of the Advent, Boston. The fixtures are a gift in memory of Mrs. Louise Adams Beal, a devout member who entered into rest last year, and are given by her son, Boylston Beal, Esq., now of the American Embassy in London.

April 2nd, the members of the rector's Bible class presented him with a magnificent arm chair for use at his lectures. The chair was designed by Mr. R. T. Walker of the parish corporation, executed by Mr. W. F. Ross of Cambridge, and is made of massive oak after the best mediaeval traditions. It is surmounted by a cross, and shows for its central ornament the rector's coat-of-arms.

CHURCH MEN'S CLUB OF ARLINGTON

This is the name of a proposed organization from the men's clubs and classes of the various churches of Arlington, "to unite, recruit, and develop active men workers in the Christian Church, and coordinate the efforts of the many men's Church organizations on the assumption that all are actually striving for the same end, and that infinitely more can be accomplished by united rather than disconnected individual effort." It is to be a union of all Church men's organizations in Arlington to function when occasion requires mobilized Christian man power.

RALPH M. HARPER.

instincts; that England and other European countries are far more democratic in facing great public problems, of which housing is one.

"If we do not consider the home more," said Bishop Garland, "we are facing an age of decadence."

That good housing and good environment are necessary to develop the best in mankind was emphasized by several speakers.

"Why spend money on beautiful parkways and the esthetic things of life?" queried Bernard Newman, of the Philadelphia Housing Association, "when the very fundamentals are lacking, the basic things that make for healthy child life, wholesome manhood and womanhood?"

UNITED THANK OFFERING

The 17th annual service of the United Thank Offering of the women of the diocese will be held in the Chapel of the Mediator on April 28th, at 10:30 A. M. Bishop Rhinelander will have charge, and the Rev. P. E. Osgood, vicar of the chapel, will preach. The women of the diocese are eager to take the lead in this magnificent effort and have set for themselves the goal of \$125,000.

MISSION STUDY

The mission study classes of the diocese will hold an annual session in Holy Trinity parish house on the evening of April 19th.

Mrs. Pilsbry, missionary educational secretary, will make her annual report. The Rev. John R. Hart, Jr., of the University of Pennsylvania, will speak on Religious Education, Miss Deane of the Midvale Steel Works will speak on Social Service. Missions will be discussed by Dr. Wm. H. Jefferys, formerly of St. Luke's, Shanghai, now of the City Mission. The Bishop will make an address.

Following the annual session there will be a reception to the Bishop and the chairmen of the diocesan Departments of Religious Education, Social Service, and Missions.

SUMMER CHURCH CONFERENCES

That Church people may be fully informed about Summer Church Conferences—such a helpful and delightful factor in recent years—a public meeting will be held in St. James' parish house on Thursday evening, April 21st.

A cafeteria supper will be served at 6:30, after which addresses will be made by Bishop Rhinelander and the Rev. Bernard Iddings Bell, president of St. Stephen's College. Delegations of young people will represent many parishes.

Special interest is taken in Philadelphia in the Wellesley Conference. A scholarship is offered each year to the teachers and pupils of the Church schools of the diocese. The scholarship will be awarded to the writer of the best essay on The Baptismal Vow (Question and Answer No. 3 in the Church Catechism.)

This scholarship covers all expenses of attendance at the conference. The chairman of the committee in charge is the Rev. Dr. George L. Richardson of the Pro-Cathedral.

CONGREGATIONAL SINGING

The increasing use of the New Hymnal is giving new impetus to congregational singing in the Philadelphia churches. To encourage this tendency the Church Club of Philadelphia has arranged for an "Evening to Increase Interest in Congregational Singing", to be held at the Church of the Holy Trinity on April 20th.

Professor P. C. Lutkin, Mus.Doc., Dean of the Musical Department of Northwestern University, will be conductor of the programme. Admission will be by ticket.

PATRIOTIC GATHERINGS AMONG CHURCHMEN OF PHILADELPHIA

In Eagerness to Meet Need of the Day—The Housing Problem—United Offering—Educational Matters

The Living Church News Bureau
Philadelphia, April 11, 1921

PHILADELPHIA Churchmen and Churchwomen are not "at ease in Zion". Fully aware that "the times are out of joint", they are alert to ascertain the ways and means of helping. One has but to notice the public gatherings to realize how eagerly Church people are studying their duty to their country and to the world.

Last Thursday evening (April 7th) while a Churchman, Mr. George Wharton Pepper, was introducing another, General Pershing, to a great patriotic assembly which packed the Academy of Music in honor of All-American Day, Bishop Gailor was addressing a great gathering of Churchmen at the Chapel of the Mediator dedication dinner on the theme America First.

At the same hour the Rev. Dr. Robert E. Speer of New York was presenting to a large assembly of Churchmen and Churchwomen at the Bellevue Stratford the needs of the world. Other gatherings of similar import were in session that same evening in Philadelphia—and that was only one evening out of the week.

"America must help the world," said Bishop Gailor, "but she must look after her own interests first in order to be able to assist other nations."

Bishop Gailor said the Church was "the most democratic institution we have in the country". Declaring that eight other nations were superior to America in education, the Bishop spoke of the 5,000,000 people in this country who cannot read or write, and the 750,000 drafted men who were illiterate. He told of communities of foreign-born who want to be good Americans but are not provided with a school house. "That is a problem for the Church," the Bishop said.

"Any man who is disloyal to the cause for which our boys died in France is disloyal to the flag," the Rev. Dr. James E. Freeman asserted. "We are too flippant today. We are not through with the war. The war will go on until civilization has been restored and Christ is made supreme in the hearts of men.

"The attack made upon the Church today is greater than at any time since Jesus Christ was slain. There is a frontal attack in all parts of the world."

THE HOUSING PROBLEM

That the problem of housing is far from its solution in this "city of homes" became evident at the annual meeting of the Churchwoman's Housing Committee on April 5th at Westminster Hall. The congested tenement districts have nothing that may truthfully be termed "homes". They have not even a sufficiency of respectable houses. What can be said for buildings without plumbing and sanitation in these days of comforts and conveniences?

It was pointed out by Bishop Garland that Philadelphia, reflecting the entire country, fails drastically in humanitarian

MISCELLANEOUS ITEMS

In view of the widespread unemployment a special appeal is being issued for the work of St. Agnes' House in behalf of the children. This settlement house provides a place where the children can go for reading and recreation and come under Christian influences. Over 1,300 are on the library list

and in addition there are classes for boys and girls of all ages and clubs for older people.

It will cost about \$3,000 to operate St. Agnes' House for the rest of the year. No monthly appropriations can be made from the Nation-wide Campaign Fund for diocesan institutions. Mr. Fitz Eugene Newbold is treasurer of St. Agnes' House.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, April 11, 1921 }

NEW ORGAN DEDICATED AT TRINITY CHURCH

A NOTABLE service took place at the new Trinity Church, Chicago, on Sunday afternoon, April 3rd. The Bishop of the diocese was present, the new organ being dedicated as a memorial to Lieutenant Patrick Anderson, his son. The Rev. R. F. Clinch and the Rev. Dr. S. R. S. Gray, both of whom have been associated with the work at Trinity, were also present. The rector, the Rev. F. C. Grant, made the address. The service included dedication of the new organ and a choir re-union. The music of course was exceptional. Mr. Irving C. Hancock, now serving his twentieth year as organist at Trinity, directed the music. The first two numbers of the prelude were dedicated to Mr. Hancock. The dedicatory organ numbers were played by Mr. Mason Slade, organist and choirmaster of Christ Church. A third number was played by Mr. Ralph Ermaling, organist of Central Church, Chicago. A touching anthem was sung by the choir in memory of the old boys who have died since the choir was organized nearly thirty years ago.

SOME LATER EASTER REPORTS

Some more reports have come in this week from parishes and missions throughout the diocese, all bespeaking a good, healthy Easter. None of the offerings were extraordinary: but some of the figures of "official acts", baptisms and confirmations, are remarkable, and call for special mention. On the North Side, St. Peter's, where the Rev. Harold L. Bowen has recently come as rector, the communions on Easter Day were 826, the largest number from any single parish in the diocese. At the Church of the Advent (Rev. G. G. Moore, rector), a striking service was held on Low Sunday when 105 children of the Sunday school were awarded crosses for faithfulness in keeping Lent. 36 were given the one hundred per cent. award for perfect attendance. St. Andrew's, the new mission for colored people in North Evanston (Rev. Henry B. Brown, priest in charge), celebrated their first Holy Week and Easter with some remarkable incidents. On Palm Sunday a vested choir of men and boys was formally inducted, and an impressive service of "Benediction of the Palms" was held. On the same Sunday 28 were baptized, ten children, and 18 adults. On Low Sunday a second confirmation class was presented to Bishop Griswold at St. Mark's Church through the courtesy of Dr. Rogers and the vestry, 27 were confirmed, 14 males, and 13 females. The church was filled for the confirmation and a most favorable impression was made upon the colored community, many of whom witnessed a confirmation for the first time.

Many out-of-town parishes and missions continue to send in splendid reports. At La Salle Lent was the best kept in the history of the mission. New Hymnals "have increased in great measure the heartiness of the services". At Momence (Rev. Graeme

Davis, rector), Bishop Griswold on Low Sunday confirmed the largest class in the fifty years' history of the parish. At St. Andrew's, Downers Grove (Rev. Hugh MacWhorter, priest in charge), 107 made their Easter communions, with a parish list of 100. New life has been put into the work at Grace Church, Sterling (Rev. A. Gordon Fowkes, rector). On Easter Day the offering was \$3,500. On Easter Evening there were ten baptized—six adults, and four children. The whole church is being lighted by electricity, and extensive repairs have been made on the tower.

A PAGEANT

A sacred pageant, *The Light That Lighteth The World*, was presented at the Church of the Atonement, Chicago, on Low Sunday, under the direction of Mrs. Clement J. Stott. The aim of the pageant was to show the continuity of the Church and how its light has been passed on. The clergy and vested choir took part in the processional of lights, bearing lighted candles.

PARISH PAYS INDEBTEDNESS

Calvary Church, Chicago, is free of debt. The mortgage was ceremonially burned before a delighted congregation at the close of the choral celebration on Low Sunday. Some weeks ago Mr. W. B. Gervais, an old-time friend of the parish, offered to give one-half the original debt of \$2,000 on the parish house in event the balance were also raised. The Easter offering amounted to \$2,450, so that all indebtedness is cancelled.

When the Rev. H. R. Neely assumed charge in 1916 there was a debt of \$3,600 and a falling income. Hard work has been done, especially by the Unity Guild.

ERROR IN EASTER REPORT

An omission in the Easter report last week caused confusion between the parish news of St. Paul's, Kenwood, and Trinity Church. Following is the report as the editor intended it to appear:

"On the South Side, St. Paul's, Kenwood, reports the largest number of communions—702; the children of the Sunday school gave \$620 for missions—the largest for the diocese. Trinity had 45 more communions than there are reported communicants in the parish—due probably to the great number of visitors at the services in the restored church, and to the number of former visitors who returned."

IN MEMORY OF DR. GUNSAULUS

In resolutions adopted by the Chicago Church Federation, on March 28th, on the death of the Rev. Frank Wakeley Gunsaulus, D.D., occurs the following:

"Rev. Frank W. Gunsaulus, D.D., who died of heart failure on March 17, 1921, personified the spirit of sincere interdenominationalism. He led in all movements that involved Christian cooperation. His contact with Christians of every name was wide, familiar, and most sympathetic. To his preaching and planning on behalf of religion, he brought a broad Catholic spirit, a kindling spiritual fervor, and an indomit-

able optimism. Before the ministers of the United Church of Chicago, again and again, Dr. Gunsaulus released utterances as prophetic as they were fraternal, and through which always ran the note of fellowship interpreted in terms of his own great, affectionate heart. He particularly fraternized with the younger ministers of the city, whose difficult parish and personal problems he seemed to understand "intuitively and to the solution of which generously he gave of his wisdom, his time, and strength. To this precious personal contact, widened through long years of public ministry, extended by an international acquaintance perhaps unmatched in the experience of any preacher of his day, thousands of the younger generation owe a quickened sense of privilege in the great work of the gospel ministry. To them his fellowship bequeathed ideals that are ever to call them to their best endeavor."

H. B. GWYN.

DR. GARDNER IN THE WEST

DR. WILLIAM E. GARDNER, D.D., executive secretary of the Department of Religious Education, is making a trip covering the western dioceses, and in every address has made clear the success of the Nation-wide Campaign and the function of the Presiding Bishop and Council.

In talks to over a thousand Sunday school teachers he has shown that the Christian Nurture Series is applicable to small schools and workable by the average teacher; he has stressed teacher training and attendance at summer schools; has explained the Church School Service League and asked for Life Work Conferences; and has inculcated clearer ideas on Week-Day Religious Instruction.

Dr. Gardner has met the boards of education in nine dioceses, and explained the "Suggested Programme". He has addressed nearly 3,000 students in universities, emphasizing that there are disasters ahead for democracy unless the students think upon and develop Christian conviction. He has made twenty-nine addresses to general congregations and conferred with seventeen Young People's Fellowships or Leagues.

AN INTERNATIONAL BAPTISM

IN THE Bethlehem Chapel of Washington Cathedral on Low Sunday Bishop Nicolai Velimirovitch, who had preached most eloquently in the chapel in the morning, arranged for the baptism of Volizar Stanoyevitch, infant son of the Secretary of the Legation Serbs, Croats, and Slovenes, Dragomir Stanoyevitch, and his wife, Ljoubitza Stanoyevitch. The godfather was Colonel Dragomir Stoyanovitch, Mme. Slavko Y. Grouitch, wife of the Serbian Minister, acting as proxy.

Bishop Nicolai began the service with prayers and ceremonies of the Holy Orthodox Eastern Church, but the baptism was performed by Dr. Bratenahl, Dean of the Cathedral, according to the use of the Book of Common Prayer, and the Bishop concluded the service with the prayers of the Eastern Church.

THE CHINESE FAMINE

AFTER ALLOWING for all who are being cared for and will be cared for through aid from other countries, between five and six million people are still in danger of starvation unless the flow of money from America to China can be increased and continued until the new harvest—about July 1st. Within a few hundred miles of the famine area food can be bought. Rail and water transportation is available. Money alone

is needed. In 1920 in this country \$22,700,000,000 was spent for luxuries. In China three cents a day will save a life.

The Bishop of Anking, whose district enrolls 1,013 communicants, reports that his people have given about \$2,500, and have released both American missionaries and Chinese clergy and also other workers to do service in the famine area.

HISTORIC WATCH TO BE SOLD FOR CHINA RELIEF

THE WIDOW of a commodore of the navy desires to offer for sale a valuable watch, gift to her husband from the Compania Maritima of the Philippine Islands during the Spanish-American War. The proceeds will be given to the China Famine Relief Fund.

Commodore—then lieutenant—B was captain of the port of Manila at the time of the battle with the Spanish fleet in Manila Bay, and due to his executive ability and orderly treatment of affairs the regular inter-Island boats were released for traffic. The steamship company felt the value of his services to such an extent that they presented him with this beautiful timepiece. The style of the watch is somewhat different from that usual to-day, and its special value would be in its intrinsic worth and also in the circumstances surrounding its bestowal on an officer of the United States Navy. A fob with a diamond of about half a carat would be included with the watch. Leading jewelers estimate that the watch is worth \$500 or even \$600, but it would be sold for \$300. It should have associations of value for persons whose life has been connected with the Philippine Islands, perhaps especially with the army and navy during early American occupation.

Correspondence should be directed to the Rev. A. B. Parson, Assistant Foreign Secretary, 281 Fourth avenue, New York City, who is a member of the Coöperating Committee of the China Famine Relief. The full proceeds will be devoted to missionary and relief work.

CHURCH BUILDING FUNDS

AT THE March meeting of the American Church Building Fund commission, Bishop Stearly was elected president of the board of trustees, in succession to the late Bishop Burch. Loans of \$51,000 and gifts of \$3,900 were reported approved, and plans were made for emphasizing the necessity of further contributions to the permanent fund.

DEATH OF REV. WILLIAM HORSFALL

DEAN WILLIAM HORSFALL, pioneer missionary and senior presbyter of the diocese of Oregon, died at his home in Bandon on March 31st.

The Rev. Mr. Horsfall was ordered deacon in 1879 by Bishop Vail and priest in 1881. He was formerly rector of Emmanuel Church, Marshfield, Oregon, and was at the time of his death retired rector of St. John's Church, Bandon. Bishop Sumner conducted the funeral services.

A LEAFLET FOR CHURCHWOMEN

THE EXECUTIVE BOARD of the Milwaukee House of Churchwomen has issued an important leaflet intended for the hands of all diocesan Churchwomen. It is *A Call to Service Through the Church*, and begins with a statement by the president of the House, Miss Frances Bussey, of the relation of this organization to the Church Service League. Then follows a statement by the Church Extension Committee, giving concise information about each branch of or-

ganized activity among women in the diocese. Finally, there are prayers for the House of Churchwomen and for the United Thank Offering, and another for use at mid-day.

BISHOP NICOLAI IN CONNECTICUT

BISHOP NICOLAI of Serbia gave an illuminating address at the Yale School of Religion in New Haven, Conn., on April 5th.

The simple lesson of being able to keep fire and water in the same vessel was set forth as a solution of the social troubles of the world.

The Christian religion, Bishop Nicolai said, was founded upon this principle. Water he characterized as human nature, or the flesh of man, while the fire was the unfathomed realms of his spiritual side, and man himself was the vessel. Europe to-day is becoming all water, while the Oriental countries are all fire—neither able to keep both in the same vessel. America, he said, is destined to become the great stabilizing force between Asia and Europe, bringing God to the countries that are all man and man to the countries that are all spiritual.

Bishop Nicolai said he had only one criticism to make of our educational system.

"You are not teaching your students to weep. You are only teaching them to laugh. To laugh is only one-half of life—to weep is the other half. They will not know how to feel the needs of humanity unless you teach them to weep."

Europe has "rediscovered America," the Bishop said. The people of Europe previously thought American people were only business people, but during the peace conference our delegates were for the cause of humanity more than all the others.

There were three types of manhood in the world, he said, men who think only of themselves, those who think only of themselves as a nation or a class, and those who think of humanity as a whole. Napoleon, he said, was an example of the first while the people of Germany belonged to the second class, thinking they were the chosen people, and Lenin was a disciple of the same class, thinking that a certain class should predominate. Upon the people who think of humanity as a whole depends the solution of our social troubles.

HOLY CROSS WILL ENTER FOREIGN FIELD

AT A MEETING of the Chapter of the Order of the Holy Cross held on Easter Monday, at West Park, New York, it was decided to found a House in the foreign mission field and also one in the Middle West at the earliest possible date. The Superior of the Order has asked THE LIVING CHURCH to request the prayers of those who may be interested that the Order may be guided wisely in arranging the details of these important developments.

WEEK-DAY SCHOOLS OF RELIGION

THE NEW YORK Sunday School Association (interdenominational) has issued a circular in the interest of week-day schools of religion, urging that these be established throughout the city on a principle of co-operation between churches and denominations. Religious schools, Sunday and week-day alike, it says, are woefully undermanned. There are too few teachers, and most of them practically uneducated in the Bible and unskilled in pedagogy. There are 350 in training now, both white and colored, in four schools in Manhattan and one in Richmond. Paid teachers are essential for

so large a work and appeal is made for funds. Professor James C. Egbert, director of extension work in Columbia University, is chairman of the board.

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town (Rev. George Hirst, rector), on April 6th and 7th, Bishop Faber presiding.

The Rev. Frank B. Lewis was elected secretary, and the Rev. Wm. J. Attwood was appointed his assistant. Mr. Frank Bogart of Helena was elected treasurer. The Rev. Messrs. W. J. Attwood, Charles F. Chapman, and H. S. Gatheby were elected clerical members of the Standing Committee; and Messrs Frank W. Haskins, George Hayes, and Richard R. Price lay members.

The women elected Mrs. J. L. Christler of Havre as president of their organization. Miss Gertrude Belding is secretary. The convention was preceded by a day of conference for the clergy, when the subjects were: Men to Man the Field. The Church of To-morrow and the Children of To-day, Finances in the Mission Fields. Problems of the Board of Missions. Scattered Communicants.

In the evening Bishop Fox conducted a devotional hour.

The convention was fortunate in having as a representative of the Presiding Bishop and Council the Rev. Joseph A. Ten Broeck, who presented the Nation-wide Campaign, answering questions and giving explanations. It was voted to work the Campaign this year with Bishop Fox as leader and executive secretary.

A decided stand was taken on the matter of religious education with special emphasis on the importance and the necessity of maintaining a Sunday school in every place where it is possible.

One thing among several upon which Bishop Faber laid especial emphasis in his address was the subject of preaching missions. And both of the Bishops in their addresses emphasized the necessity of developing a native ministry, pointing out the fact that we in Montana have produced very few of the clergy and that we have in the past depended on the East, the Church of England, and the various denominations to supply us with ministers.

On Wednesday evening in the parish house occurred a banquet, with both men and women present. Judge E. K. Chradle in charming manner acted as toast-master, calling upon both men and women for speeches. He stated that the purpose of the gathering was to discuss the possibility of forming in the diocese some kind of organization of laymen to help them realize their responsibility and to interest them in the upbuilding of Christ's Kingdom. A committee of seven laymen was appointed to formulate plans and suggest a programme.

PROVINCIAL BOARD OF EDUCATION

A PUBLIC MEETING in the Memorial Church, Baltimore, at 8 o'clock on Thursday evening is one of the features of the meeting of the Board of Religious Education of the Province of Washington, which occurs in the church and its parish hall, at Bolton street and Lafayette avenue, Baltimore, Md., on April 21st and 22nd.

BROTHERHOOD VACATION CAMPS

"OLDER CHURCH BOYS," ranging from 15 to 21 years of age, are eligible for the four vacation camps maintained in different parts of the country by the Brotherhood of St. Andrew. That for the Middle West, Camp Houghteling, will be held July 5 to 18 on Lake Amy Belle, near Richfield, Wis., 21 miles from Milwaukee; an ideal spot, where the first camp was held last summer. About a hundred boys can be accommodated. There swimming and athletics, rowing and hiking, games and entertainments, will be sandwiched in with studies on the Bible and

the Church, on camperaft and nature subjects. The cost of board and lodging will be \$14.00 for the period with \$2.00 additional for registration. Further information may obtained from Edwin Clark, chairman of the Chicago camp committee, 169 N. Jefferson street, Chicago; or from the Brotherhood national headquarters, Church House, Philadelphia.

DEATH OF REV. E. J. D'ARGENT

THE PEOPLE of eastern Wyoming and of the Black Hills of South Dakota were shocked at the sudden death of the Rev. Edward J. d'Argent, who has served churches in Sundance and in Buffalo, Wyoming, and in Hot Springs and Deadwood, South Dakota. Mr. d'Argent was of French descent, and was graduated from Queen's College, Kingston, Canada, in 1884. He did not study for orders until 1907. He was ordered deacon in 1909 and priest in 1910 by Bishop Edsall of Minnesota. He was a veteran of the Spanish-American war and spent his latter days in the Battle Mountain Sanatorium. On March 13th the Rev. A. B. Clark, with the masons of Hot Springs, of which body he was a prominent member, conducted a memorial service in St. Luke's Church, Hot Springs, where he used to officiate. On the following afternoon Bishop Remington and the Rev. William R. Campbell read the burial service in the church at Sturgis, and interment was at the cemetery.

A HISTORIC CANE

BISHOP BRENT, while in Aberdeen, was presented by the Bishop of that see with a walking stick once owned by Robert Kilgour, Bishop of Aberdeen and Primus of Scotland, who presided at the consecration of Bishop Seabury.

BISHOP NICOLAI IN NEBRASKA

IN TRINITY CATHEDRAL, Omaha, on Palm Sunday evening, Bishop Nicolai of Serbia preached at a union service shared by our own communion with the Holy Eastern Orthodox. American and Serbian flags were carried in procession. Father Probovitch, Serbian priest of St. Nicholas' Church, was Bishop Nicolai's chaplain, and the Rev. Wilbur S. Leete was Bishop Shayler's. Two Roumanian priests and the priest of the Greek Orthodox Church had seats in the chancel. Children from St. Nicholas' parish sang to Bishop Nicolai a greeting in their native tongue. Bishop Shayler, calling attention to the relationship between the two communions, expressed appreciation for Bishop Nicolai's visit. The latter's sermon, based on St. Luke 19: 40, drew attention to the fulfilment of prophecy among the nations that had rejected Christ, contended that Europe is suffering because of such a rejection, and asserted that the opportunity of bearing witness had passed to America.

DEATH OF REV. F. W. CROOK

THIS ABLE priest of the diocese of Sacramento died in a San Francisco hospital on March 21st, having received with thankfulness the Blessed Sacrament, at the age of 71 and after a short illness of pneumonia. For twenty-three years past he was priest in charge of Holy Trinity Church, Ukiah, and Good Shepherd, Cloverdale. His burial was conducted by Bishop Moreland in the Ukiah Church on Maundy Thursday, assisted by several priests and in the presence of a large number of sorrowing friends. All

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APRIL, 1921 VOL. 9, No. 2

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the local ministers, including the Roman priest, were present at his funeral.

Frederick William Crook was an English boy who came as a lad to Utah to escape domestic poverty and a tyrannical step-parent. He was found among the Mormons by Bishop Tuttle, who recognized his mental gifts, and helped him to an education. Graduating from Nashotah in 1879, he became Archdeacon of Utah and Nevada, was president of the Council of Advice of Utah, head of the associate mission formed by Bishop Leonard, one of his examining chaplains, and on three occasions a delegate or deputy to General Convention. His great unselfishness, personal devotion to those in affliction or pecuniary need, his literary ability shown in preaching and frequent letters to the Church press, his Catholic loyalty, and strong common sense combined to produce a character of unusual strength. Father Crook, as he was universally styled, was one of the most beloved men in the great West.

Bishop Tuttle, writing under date of March 29th, pays him this beautiful tribute:

"I met Crook first as a Mormon youth in Salt Lake. Gradually, not violently, he sloughed off the Mormon skin and reverted to the condition of an English Church boy. He had been born and reared in Bath, England, and in the Church. Godly sincerity was in his heart and life. He lived unblameably. He led souls by sympathy and love. I ordered him deacon in Logan, Utah, in 1879, and priest in Boise, Idaho, in 1882. A faithful soldier and servant and minister of the Master for forty-two years!

"The tears fall as I recall what a Timothy he was for me and to me in my early wanderings in the Rockies. Dear, dear Crook! God's peace and rest and love and Home are thine! Please God's mercy in Christ, I want to be harnessed by thy side again in the work of the heavenly Home!

"May God mercifully have us all in His holy keeping!"

Father Crook was unmarried, and by severe personal economies succeeded in securing for the Church an excellent church and guild hall in Ukiyah as well as a church and rectory in Cloverdale. The last dollar of debt had been paid by him in November last. He also founded the church at Fort Bragg, of which he was in temporary charge at the time of his death.

MEMORIALS AND GIFTS

THE RECTOR of St. John's Chapel, Forestville, Conn., blessed and used for the first time on Easter Day a set of embroidered white altar hangings and dossal, gift of the Dorcas Society.

AT BUCYBUS, Ohio, a ten-room house adjoining the church was given to the parish on Easter Day by devoted friends, and various gifts of silver have been received and blessed within the last few weeks.

AT ST. PAUL'S CHURCH, Steubenville, Ohio, a double lancet window, representing in one lancet the coming of the Church to America, and in the other its coming to Ohio, has been placed in memory of four devoted Steubenville pioneers.

ON EASTER DAY, in the Church of the Ascension, Rockville Centre, Long Island, the rector, the Rev. Frederick H. Handsfield, dedicated a chalice and paten of solid silver, in memory of Theodore Schafer, given by his wife, Charlotte Schafer. The late Mr. Schafer, a devoted member, served as vestryman and clerk of the vestry for several years.

AT A RECENT visitation Bishop Burgess consecrated a bishop's chair in St. Elisa-

beth's Church, Floral Park, L. I., and a clergy sedile has since been added as the gift of Miss Tanner, an invalid member of the parish. On Easter Day the Rev. G. Wharton McMullen consecrated two brass memorial alms basins, given in loving memory of Byron W. Thurston by his parents.

A FOUR-MANUAL ELECTRIC ORGAN, perhaps the best in the United States, has been completed in St. Paul's Cathedral, Detroit, and will be formally dedicated in the near future. It is the gift of William T. Barbour, a vestryman, is valued at approximately \$40,000, and is the work of the Austin Organ Co. It is hoped that a gallery section may soon be installed, with sixty-three added stops. For two months workmen have been engaged in the installation.

THE PENNY REAPER SOCIETY of St. John's Church, Somerville, N. J., have given a pair of seven-branched electric candelabra of Flemish brass finish, which have been placed on the east wall of the sanctuary, one on each side of the altar. This society intends to place four more fixtures of similar design in the near future, thus completing the lighting fixtures of the sanctuary. Four large brass candlesticks added to the two already on the altar were blessed by the rector on Easter Even and used for the first time on Easter Day. They are in memory of Caroline Jennings Heger, and Sarah Rebecca Durling, communicants. The men's club of St. John's themselves put a new roof on the old parish hall, working on Saturday afternoons and holidays as weather permitted. The rector donned overalls and assisted.

NEWS IN BRIEF

ALABAMA: On a recent Sunday in Ascension Church, Montgomery, a commemorative service was held in memory of the late Rev. F. D. Devall, who left the parish four years ago to become Dean of the Cathedral at Memphis. The rector, the Rev. P. N. McDonald, conducted the service, and addresses were made by two laymen, a vestryman and a warden. A telegram of appreciation was read from Bishop Gailor.—

ASHEVILLE: The convocation of Morganton met at Hickory on April 5th and 6th.—

CENTRAL NEW YORK: February 27th being the fifteenth anniversary of the Rev. Dr. Gesner as rector of Christ Church, Oswego, and also of his ordination to the priesthood, his parishioners presented him with a cineraria, in the blossoms of which was concealed an envelope filled with gold and bank notes. Hobart College alumni organized an association in Syracuse recently.—

COLORADO: Mayor Bailey of Denver issued a proclamation asking all citizens, business houses, and the public to cease all activities during the three hour period on Good Friday. The local movement for observance of the day had the approval of all Churches and all semi-religious organizations, and the president of the Civic and Commercial Association issued an appeal for observance.—

CONNECTICUT: The Girls' Friendly candidates' class of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), gave an original play composed by Miss Mary Smyth, daughter of the Rev. Dr. Newman Smyth, in the parish house April 6th. A week-end retreat for laymen, the first in Connecticut, so far as known, at the Berkeley Divinity School, Middletown, on April 2nd and 3rd, attracted over thirty men from New Haven, Hartford, Meriden, and other towns. The retreat, conducted by the Rev. F. C. Lauderburn of the Berkeley faculty, began with the Litany and an address on Saturday afternoon. There

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were other addresses later with evensong, compline, and a preparation for the Communion. At the supper hour, regarded as a period of recreation, the retreatants were entertained by Dean and Mrs. Ladd. On Sunday morning there was an early Communion followed by breakfast.—**EAST CAROLINA:** The Rev. W. R. Noe, executive secretary of the diocese, has written a letter to all parochial and mission clergy, offering help. "Perhaps I might be able to recommend a good missionary who could help you solve your problems."—**GEORGIA:** The parish aid of Christ Church, Savannah, made an Easter offering of \$1,500, the first fruits of its lunch room. Mr. Robert Tatum of Sewanee spoke on Palm Sunday at St. Paul's Church, Augusta, on Church work in Alaska. The Church Service League of the Church of the Good Shepherd, Augusta, is actively working at the University Hospital, sewing and distributing fruits and flowers.—**MICHIGAN:** St. Joseph's parish, Detroit, is to begin construction of a new church building to cost more than \$100,000. A choristers' school is planned for St. Paul's Cathedral, which has a boy choir of fifty-eight voices—and an adult choir of ninety-two voices for the evening service.—**MILWAUKEE:** On Thursday in Easter week, in the Sister's Chapel Bishop Weller formally installed the Very Rev. Dean Hutchinson as Chaplain General of the Sisterhood of the Holy Nativity.—**OHIO:** The Rev. Father Joseph, O.S.F., of the Franciscan community at Merrill, Wisconsin, spent the latter part of Holy Week at St. James' Church, Cleveland (Rev. V. A. Peterson, rector), preaching the Three Hours on Good Friday as well as giving the address on Maundy Thursday at Tenebrae.—**OREGON:** During March Bishop Sumner spent a week at the Oregon Agricultural College, Corvallis, and another at the State University, Eugene, making addresses and holding many conferences with the students. Easter services attracted more people than ever before in Portland, some churches being overcrowded so that hundreds were turned away.—**PITTSBURGH:** The local assembly of the Daughters of the King had an evening meeting on April 6th, at St. Andrew's parish house, Pittsburgh, when the Rev. Dr. Vance spoke. On April 8th the Bishop dedicated the new home for the nurses of the St. Margaret Memorial Hospital, Pittsburgh. The semi-annual meeting of the diocesan Auxiliary will be held in conjunction with the third ingathering of the United Thank Offering at St. Stephen's Church, Sewickley, on May 20th. One of the largest classes ever presented in the diocese was lately confirmed at Calvary Church, Pittsburgh, when the candidates numbered 104.—**SACRAMENTO:** At Red Bluff, Cal., business places were closed for three hours on Good Friday, for the first time. Services were held in two of the other churches, also for the first time. The movement for observance of Good Friday was started by the rector of St. Peter's Church.

Educational

THE NINETEENTH vacation term for Bible study at Oxford, England, extends from July 30th to August 13th. The inaugural address on The Discipline of Study will be delivered by the Bishop of Oxford. There will be lecture courses by the Rev. R. G. Lightfoot on The Person and Work of Our Lord; by the Rev. A. Guillaume on The Early History and Religion of Israel; by the Rev. Maurice Jones, D.D., on The Epistle to the Colossians; and by the Rev. H. Wheeler Robinson on The Idea of Redemption in the Religion of Israel. Other lec-

tures have been promised, and there will be Hebrew and Greek Testament readings throughout the term. Further particulars may be obtained from the secretary, Miss E. Lawder, 25 Halifax road, Cambridge, England.

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thing for a choirmaster once he has shown them he is considerate in such respect.

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As an added stimulus to endeavor plan a series of musical services. Have post-cards, leaflets, or folders announcing the services and circulate them.

Your choir should grow in efficiency and its ideals should become higher in proportion to your own ideals and efforts to reach them.—*The Diapason.*

THE GHOSTS THAT MET

Three ghosts on the lonesome road Spoke each to one another, "Whence came that stain about your mouth No lifted hand may cover?" "From eating of forbidden fruit, Brother, my brother."

The three ghosts on the sunless road Spoke each to one another, "Whence came that red burn on your foot, No dust or ash may cover?" "I stamped a neighbor's hearth-flame out, Brother, my brother."

The three ghosts on the windless road Spoke each to one another, "Whence came that blood upon your hand No other hand may cover?" "From breaking of a woman's heart, Brother, my brother."

"Yet on the earth clean men we walked, Glutton and thief and lover, White flesh and fair, it hid our stains, That no man might discover. Naked the soul goes up to God, Brother, my brother."

—Theodosia Garrison.

WHERE GOVERNMENT SUPERVISION IS A MORAL NECESSITY

A GREAT MORAL measure in Congress should be the appointment of a federal interstate commission to supervise, for its own sake and for the sake of the public, a great financial interest that handles more money and has more power than railroads or packers—more money than banks hold as their own—which claims to be the "third largest interest"—the motion picture industry. It is doing all the foolish things that compelled the government to supervise railroads, packers, banks, public utilities—boasting that it has defeated in many legislatures censorship efforts to eliminate its admitted evils; that it has defeated many candidates that would not pledge themselves to kill censorship and surrender Sunday to continental commercialized amusements, contrary to the fundamental ideals of our country. By the aid of dangerously large funds it is mobilizing other commercialized amusements in an anti-American drive against all moral legislation. The method is to create a public hysteria by lies about past and present national leaders that will make the people surrender reasonable laws and allow unreasonable legislation and law-breaking through fear of bogies foretold.

The whole nation has been obsessed since the presidential election with the blue-law witchcraft. In a motion-picture clip sheet sent on March 5, 1921, urged upon newspapers as a due return for big advertising, as if there were no ethics of journalism, was a quotation from a Seventh Day Ad-

ventist preacher of my own city, saying that the Lord's Day Alliance, the International Reform Bureau, and the National Reform Association were promoting a drastic Sunday law for the whole nation that would confiscate property, bring on violators the penalty of treason, and make our streams run with the blood of martyrs! These societies separately and together have denied in the press again and again since Thanksgiving that there has been any national Sunday law whatever pending in Congress, or even proposed by any national reform society. It would be high comedy, if it were not so tragic, that this nation has fools enough to make it worth while to publish such manifest lies. Where is there any sign of a revival of Puritanism? The impurities seem to be in full swing. Yet knaves have been able to persuade fools, and even some Christians and preachers, that we were about to have men put in the stocks for kissing their wives on Sunday.

It is not chiefly a question of Sunday, but a question of journalism and democracy. If great financial interests can so stampede our people with a campaign of lies on the screen and in the press, what may happen some day in a Presidential election?—*Wilbur F. Crafts.*

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