

The State Historical Society X

The Living Church

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

VOL. LXIV MILWAUKEE, WISCONSIN, APRIL 2, 1921 NO. 22

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

OFFICES

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

New York: 11 West Forty-fifth Street.

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

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

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CLASSIFIED ADS., MEMORIALS, AND APPEALS, 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Monday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages $3\frac{1}{2} \times 5\frac{1}{2}$ inches, \$18.00; Half pages, $5\frac{1}{2} \times 7\frac{1}{8}$ inches, \$36.00; whole pages, $7\frac{1}{8} \times 11\frac{1}{4}$ inches, \$72.00 each insertion. No discounts on time or space contracts.

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Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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THE WICKED ones are in the world to produce patience in the good.—*St. Augustine.*



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VOL. LXIV

MILWAUKEE, WISCONSIN, APRIL 2, 1921

NO. 22

EDITORIALS AND COMMENTS

Shall We Offer Part or All in the Interest of Unity?

SEVERAL weeks ago, in discussing Three Congregationalists on the Lambeth Appeal (issue of January 15th), we examined, among others, a paper by Dr. William E. Orchard, the distinguished English Congregational minister and self-avowed "Free Catholic", which had appeared in the December *Constructive Quarterly*. We promised then to discuss later a plea made by Dr. Orchard especially to those who hold the highest Catholic sacramental view among Anglicans to "open" the altar to any and all who may desire to receive the Holy Communion. Dr. Orchard's plea is so extraordinary as well as so earnest that we quote it in full:

"One more thing I would ask from the Catholic Churches, and I do so with considerable timidity, because it does offend traditional Catholic practice, though not, I think, Catholic dogma; it is the opening of the altar to all who desire to receive Jesus Christ. I am not satisfied with the ready response for a free invitation which some Anglican Churchmen will give, for I suspect they are so ready with their concessions simply because they do not believe they will be giving anything away. I want these altars open where it is held that it is the veritable Body and Blood of the Lord that is given. I am told that the invitation could not be freely made, even if the confirmation condition were waived, because the unbaptized might present themselves. I have been told by a considerable authority in Anglo-Catholic circles that the unbaptized would not receive our Lord, which seems to me to involve a curious view of the Real Presence, and, if it were true, would surely not then be any great danger to the recipient. But it is my judgment that the baptism of desire might be taken to cover such cases, and if only the invitation were so worded as to make it quite clear what was being received, and the effect of salvation or condemnation that it involved, even this risk might be taken. My own experience leads me to believe that the result would be an almost immediate desire for baptism on the part of such. But I dare to plead for this for other reasons. In the present reign of ignorance on ecclesiastical matters, in the dire need of the world, and for the present distress, when souls are seeking for Christ and cannot find Him, if Catholics would say that sincere seekers could receive Him at the altar, and in that spirit would be welcomed, I believe we might press for a relaxation here. It seems to me like the case where the necessities of the battle field or imminent death demand giving a person the benefit of the doubt; for the world is stricken on the battle field and it is the case of ministering the viaticum to a world that is nigh to death. And it is my strong personal belief that the effect of this opening of the altars would mean a great number of conversions, a deepening of mystical life and experience, and within a few decades the end of our divisions. I do not advocate Catholics going to Nonconformist altars; they might be receiving more than they knew. I believe that Nonconformity and Protestantism as we know them to-day could not stand the competition of the open altar. I cannot press it further upon my Anglo-Catholic brethren whom this appeal entirely concerns. I may be wrong. I have registered my conviction and made my appeal; the answer must rest with them."

A plea such as this ought undoubtedly to be granted unless there are absolutely compelling reasons to the contrary. If there are such reasons they should be frankly stated. We shall try to show why the Catholic position cannot grant what he asks but at the same time offers him very much more.

WHAT IS THAT "curious view of the Real Presence" which holds that though one unbaptized should receive the outward and visible form of the Holy Communion he would not receive the Body and Blood of Christ?

It is the view that, first, Baptism is spiritual birth. All other sacraments are sacraments of the living. They become sacraments only as sacramentally living persons receive them. An unbaptized person coming to confirmation would not receive the gift of the Holy Spirit; to holy orders would not be made priest; to holy matrimony would not receive the grace therein conferred; to penance would not receive the remission of sins. Similarly the unbaptized coming to Holy Communion would not—so far as we can humbly interpret the purpose of Almighty God—receive the Body and Blood of Christ. This holy Thing, the inward and spiritual part of the sacrament, exists only in the realm of the spiritual, notwithstanding that it is "real". Its reality is a *res sacramenti*. It can be "received" but it cannot follow the outward part of the sacrament in a process of digestion. It is bound to the outward form yet it is not the outward form. If the latter be taken into the mouth the Thing seeks for its reservoir such a Temple of the Holy Spirit as has been created by the new birth of Baptism, but if it finds none it can only return to the Father. Any other view of the Real Presence would be sordidly materialistic.

It is this truth which our Article XXVIII asserts when it says: "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received"—mark the contrast between being "given, taken, and eaten" and being "received and eaten"—"in the Supper is Faith." This is true Catholic doctrine. Commenting upon this distinction Kidd says:

"That which passes from giver to receiver has an existence independent of both. In other words, our Lord's body exists in the sacrament before it is imparted to the communicant. But lest this statement should seem to wear the taint of materialism, it is supplemented by two safeguards. (1) The whole action takes place only after a heavenly and spiritual manner. The meaning of this qualification is bound up with the Scriptural sense of 'spiritual', which is never contrasted with 'bodily' but with 'carnal' (Rom. 7: 14), 'natural' (I Cor. 2: 14), and 'worldly' (Heb. 9: 1-23); and which is never used of what is figurative, imaginary, and unreal, like much that owes its origin to the human spirit, but always of that, which, like the spiritual man (I Cor. 2: 15), the resurrection-body (I Cor. 15: 44), or the

unity of the Church (Eph. 4: 3), is created and sustained by the Holy Spirit, and therefore is most real. In other words, the gift in the sacrament is effected by the Holy Spirit: and the presence, as being thus a spiritual presence, is at once a real presence and not a 'gross or sensible' one (cf. St. John 6: 52-63). (2) A second safeguard, directed against mechanical notions of the action of the sacrament, follows in the assertion that the mean whereby the body of Christ is received and eaten in the Supper is faith. Given is not repeated, but only received and eaten. The point is unmistakable. Faith neither creates nor bestows; but faith alone can receive (I Cor. 11: 27 sq.)."

We have tried so to state what Dr. Orchard terms "a curious view" of the Real Presence that it might be intelligible. To us it would seem the only view that is neither sordid and materialistic on the one hand nor such as empties the sacrament of all reality on the other. The Holy Communion is not a device to give the Body and Blood of our Lord to the natural man but to him who has been born again of water and the Spirit and who has therefore entered upon a new and spiritual life such as alone can be fed with spiritual food.

But may we hold, with Dr. Orchard, that "the baptism of desire might be taken to cover" cases of any unbaptized who might receive if our altars were thrown open to everybody? "If only the invitation were so worded", he says, "as to make it quite clear what was being received, and the effect of salvation or condemnation that it involved, even this risk might be taken."

No one would be prepared to say what are the limits in which our Lord recognizes the "baptism of desire." There is such a thing. Those who earnestly desire the remission of sins, who have a perfect contrition of heart, and a pure love of God, and who are yet without the sacrament of Baptism through no fault of their own, and who, without opportunity of receiving it, go to their graves, may be said to have received the baptism of desire. It is such exceptions to the normal rule as this that keep our whole sacramental system from being mechanical. It is the recognition of the supreme right of our Blessed Lord to dispense from His own rules. No one—least of all His holy Church—ventures to set the limits within which His gracious ministry of dispensation is vouchsafed.

But we have no reason to assume that this ministry of dispensation is delegated to the Church. It is His own supreme act, in which He takes cognizance of all those human frailties that prevent the normal means of grace from being utilized by particular individuals who have not deliberately rejected them.

But for the Church to *assume* a "baptism of desire" on the part of one who is present within a consecrated church building as a worshipper when the highest act of worship is being offered, and who has yet not presented himself for sacramental baptism, is to assume that which is most precarious. All the probabilities would seem against the assumption. Only God knows; but the same power that makes it possible for Him to bless through the baptism of desire those who have not received the sacrament of regeneration also makes it possible for Him to feed the souls of those whom only He knows, apart from the sacrament of spiritual food. Whoever is willing to assume for himself that he has received the baptism of desire, and so does not seek the sacrament itself at the font, must also take the responsibility of assuming that God will feed His soul direct and not through the food which He offers in the Holy Communion for the strengthening and refreshing of the soul. The Church would simply impress upon him that the very fact that he has voluntarily come within the sacred precincts of a church building when a sacrament is being offered shows that it is physically possible for him to obtain sacramental baptism and so to begin a life in which it will be possible for him to assimilate other sacraments. Dr. Orchard is holding out to such an exceedingly doubtful assurance of salvation. The Church cannot make herself a party to such an assumption.

NEITHER can the Church hold that the altar can be opened generally to the unconfirmed. We grant that the two—the unbaptized and the unconfirmed—are on wholly different planes. The baptized but unconfirmed are, indeed, capable—as the unbaptized are not—of receiving into themselves

the true Body and Blood of Christ. To hold otherwise is to deny the whole doctrine of Baptism.

Yet the Church is bound to hold that when our Lord established the laying on of hands as the means whereby the greater gifts of the Holy Spirit should be given to those already baptized, the failure or refusal to receive that sacred gift is so serious that it were better not to administer the Holy Communion to those so failing or refusing. This, we grant, is a measure of discipline. It rests upon the deductions which the Church has made as to the divine will rather than on the definite, positive expression of that will by our Lord. The Church is within her rightful province in formulating such a rule and she does it because it is for the good of souls that they should receive the fuller gift of the Holy Spirit before they receive Holy Communion. True, being a rule of the Church, the Church can dispense it, and she does in the Anglican Churches by admitting to Holy Communion those who are ready and desirous for Holy Communion and in the Roman Churches by communicating infants before they have been confirmed. It is conceivable that her power of dispensation might be extended to other cases. But it is not conceivable that it could be so extended as to cast doubt upon the grave desirability of confirmation. The practical effect of opening the altar even to all baptized persons would be to discredit the value of the fuller gift of the Holy Spirit which—so far as we know—is only given in confirmation.

THE ANSWER to Dr. Orchard's plea is that the Church earnestly desires to do *more* than he asks rather than less. He urges that "Catholics would say that sincere seekers could receive Him at the altar, and in that spirit would be welcomed." Catholics say more than that. They offer no partial, incomplete religion. They offer to receive "sincere seekers" not first at the altar but at the font. They offer them the *full* privilege of membership in the Body of Christ with remission of all their sins. They offer to conduct the "sincere seekers" to the Bishop, to be confirmed by him, and so to receive the benefits of that spiritual gift wherein the Holy Spirit is stirred within the individual. They would then conduct these same seekers, fully prepared for so great a gift, to the altar, and there the spiritual food of life would be given to them. They would invite the seekers to *all* the privileges that there are in the sacramental life of the Church. The continuing in the apostolic fellowship, after this introduction, would be the daily means for keeping alive the whole round of spiritual education and growth. There is nothing of "exclusiveness" in the attitude of the Church.

Dr. Orchard asks that "sincere seekers" be introduced unprepared to a spiritual experience that is intended only for those who have first carefully prepared temples of the Holy Spirit within their bodies. We have no reason to suppose that it would be for their spiritual good that this sacrament of daily bread should be given to them when they had not prepared themselves for it. In place of part we offer *ALL* the wealth of the sacramental system and of the Catholic life to those for whom Dr. Orchard speaks. Is not this a greater gift than that which he bespeaks?

In conclusion we would express our sincere sympathy with what he is trying to do. His final paragraph is a splendid vindication of his purpose. We feel the greatest sympathy with his aims. He says:

"I have tried to show my own vision of how reunion will come about. It will have been made clear to all that I neither believe nor desire that the general authoritative Catholic system will be altered; but only that its administration will be made more charitable; that it will be retained intact and yet with a much more tolerant attitude to separated bodies and other systems; that it will come to be interpreted in a much freer spirit. I believe there is enough sanction in Catholic dogmatic theology for the preaching of a much freer Gospel; for the abandonment of the claim that the Catholic system is exclusive or exhaustive of God's working and grace; and especially for such an application of the whole Catholic idea of international and social and economic problems as shall bring it down out of what has come to seem to be the realm of irrelevancy and reaction to challenge the ways of the world and the sanctioning of the complete revolutionizing of the social order. I have a profound belief that the Catholic system will survive and prevail; but it will prevail because it will be discovered to be the one and only sanction for the democratic basis of society, the abandonment of the way of

war, the socialization of the necessities of life; it will be discovered that it is not the bulwark of things as they are, the merely conservative element in society, the buttress of intolerance, reaction, resistance to truth and progress, but is the inspiration and the guarantee that the heart of man, and the course of the world, and the basis of society can be utterly changed, until this world is peopled with the race of the sons of God, the Kingdom of God has come on earth as in heaven, and the Church has become the dominant and all-embracing institution, gathering the peoples together in one supreme loyalty to the City of God, tabernacling God among the common ways and walks of men."

Truly one who has a vision such as this is a prophet sent by God.

WITH continued gratitude we acknowledge the receipt of 19 additional contributions to THE LIVING CHURCH SUPPLEMENTAL FUND amounting to \$680.54; a total to March 26th of 241 contributions and \$3,383.65.

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FAMILY RELIGION

[FROM A PASTORAL BY THE BISHOP OF SOUTHERN VIRGINIA]

THE "Church in the House", not only in apostolic times, but all down through the history of the Christian Church, is in every community the beginning of the organized congregation of believers. Religion, like charity, begins at home. As it fares with the Church in the house, so will it fare with the Church of the parish.

Every Christian home should be a place where prayer is wont to be said. A home without prayer, without the benediction of the consciousness of the unseen presence of Christ, cannot bring to bear on the fashioning of the character of our children and the forming of their ideals of life those subtle influences which have gone into the making of the people of England and America.

It is hard to say how far there has been the abandonment of daily family prayer, of grace before meat, of the teaching of the things of God to our children, of the putting of God's things first. If in any home the fire has died down on the family altar, pray God that it may be kindled anew.

There are changed conditions in modern life which make regular family worship and systematic instruction in God's truth seemingly more difficult than they were in the days of our own childhood. But these should not be an excuse for the lowering of the standard of family religion, but rather a challenge to our faith, which should realize that Christ's religion is universal and for all times and, therefore, capable of adaptation to all the changes and circumstances of life.

The Christ is not the Christ of the past, but the living Christ, who seeks, as in the days when He was here on earth, to enter into the lives and the homes of His disciples.

I pray that in every home we may gather around the family table to bless the God and Father of our Lord Jesus Christ, as the giver of all good gifts. I pray that in every home, not only in the church and the Sunday school, but in the family circle, our children may hear the Word of God and be taught those things which they ought to know and to believe to their souls' health, and I pray that we may lead them, from their earliest childhood, to see the beauty and the joy of the service of Christ.

PUBLICITY

(FROM THE ANNUAL ADDRESS OF THE BISHOP OF KENTUCKY)

HERE is, to be sure, a rightful and helpful publicity. Perhaps our dislike of some methods may lead us to neglect the proper use of it. But better no publicity at all than a kind which is a profanation of holy things. Men may be hard to win to Jesus Christ, but they are not going to be won or held by what is a travesty on Christianity. Wherever and whenever the advocates of religion allow their methods to become a reek of caricature and commercialism, they not only make it harder for themselves but also for others to win men to God. All right-minded Christians agree in protest against a presentation of religion which lowers sacred ideals, offends the sense of reverence, and mars the offering of worship. Christianity cannot vie with pleasures and amusements and distractions on their own plane. It courts no cheap popularity, for there are times when it must dare to be unpopular. To popularize Christianity is often to sacrifice its inmost principles. Christianity becomes strong only as it draws men into personal, vital union with Jesus Christ, and then expresses that association in righteousness, character, and service.

MAY I NEVER wound the heart of any faltering child of Thine. Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father, who loved them enough to send His Son to save them. Amen.—*Rcv. Samuel McComb, D.D.*

DAILY BIBLE STUDIES

April 4—Patience under Tribulation

READ St. Luke 21: 16-24. Text: "In your patience possess ye your souls." (Verse 19.)

Facts to be noted:

1. Christ foretells the personal tribulations of His friends and followers.
2. Their loyalty and fidelity to him are to cost them heavily.
3. Patience is to be their one and only stay.

When all power of resistance is taken away and all active conflict is at an end, patience alone remains as a source of strength and fortitude.

"In the world ye shall have tribulation" is Christ's prophecy to His followers in every age; not because they are His followers but because they are in the world. Tribulation comes to all—saints and sinners alike. Loyalty to Christ brings no exemption, but it does supply the one source of endurance—patience. Only the follower of Christ can have the patience or "peace which the world can not give"; and it is enough.

Any promise of exemption from tribulation is not of Christ. The promise of power to endure through the exercise of patience is His alone.

April 5—Emergencies

Read St. Matthew 24: 42-51. Text: "Therefore be ye also ready."

Facts to be noted:

1. The need of preparation.
2. The reward of preparation.
3. The danger of carelessness.

Some years ago a span of the iron bridge across the Schuylkill, in Philadelphia, was removed and another one put into its place in less than nine minutes. A train passed over the old span and nine minutes later a train passed over the new. For months before the best workmen had been busy making the new span and making every preparation for the work of removing the old one and putting the new one into its place, and when the actual time came for the change to be made it was done in the brief space of nine minutes. How was it done? Preparation. The quiet moments spent in our private prayers, the regular attendance at God's altar, the careful study of God's word, all of these prepare us for the emergencies of life.

April 6—Faith in Men

Read Genesis 8: 20-22. Text: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Facts to be noted:

1. Noah gave to God the best he had.
2. God responds by giving the promise of His help.
3. The earth shall perform its natural functions.

God believes in men. In spite of their sinning, their disobedience, their hardness of heart, God believes in them. What a gigantic, almost unthinkable fact this is! Think of it, not a sin has ever been committed, not a vile crime has ever been perpetrated, not an evil thought has ever been conceived, but God has known all about it. Think of the accumulated weight of all the evil thoughts and deeds of all the ages, and remember that they have all come under His ken. It is almost unthinkable that God could still have faith in men, yet such is the case. He goes on sustaining life, and seeking to redeem the evil that it may be made good. If in the face of the staggering knowledge of evil that God possesses He still has faith in men, let no man ever lose faith in his brother. Let every man strive to sustain life, and seek to redeem the evil that it may become good.

April 7—Perseverance

Read Hebrews 10: 32-37. Text: "For ye have need of patience (patient endurance), that, after ye have done the will of God, ye might receive the promise."

Facts to be noted:

1. The writer reminds his readers of their early struggles.
2. The reason for their endurance (34).
3. His exhortation to persevere.

When Edison was perfecting the phonograph he found it very difficult to make it sound the letter "s"—"special"—he would speak into it, but "pecia" and "picia" was the only response he got. "It was enough to try the patience of a saint," said he, "but I kept at it sixteen hours a day for seven long months, and at length I conquered it." And the writer, who tells the story, adds: "Such courageous patience and energy would guarantee success to many a religious enterprise which is abandoned because of hindrances. Edison and his phonograph may well loom up before us when we are discouraged."

It is not only in religious enterprises in which a number of people are engaged that we must learn to persevere, but per-

severance must be the mark of every effort to get the greatest possible help from our religion. Results do not always come as we would wish or even as we expect, but it is our Lord Himself who said, "He that endureth unto the end, the same shall be saved."

April 8—Patience in the Race of Life

Read Heb. 12: 1-6. Text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Verse 1.)

Facts to be noted:

1. The "cloud of witnesses", to the writer's mind, is composed of departed worthies of ancient times.
2. The souls of "just men made perfect" are with us in the race of life. They look down upon our strivings.
3. This fact should stimulate our patience to persevere.

I love to think of St. Paul as a man's man. He must certainly have frequented all places where men met and mingled in the business of life or in sport and contest.

As he writes he sees again the vast throngs which filled the amphitheatre and swayed in vociferous applause as some keen contest thrilled them through and through. Runners, charioteers, and gladiators of earlier days, victors in many a hard fought contest or race, looked down upon and cheered the modern champions of the arena. Such a picture, witnessed no doubt many times, comes back to memory as St. Paul calls to mind the heroes of old.

What a thought to spur us on to nobler strivings; God's saints look down upon our struggle with keenest sympathy! We may not see them with the eye of sense, but they are there and we can look up and, sustained by the strength that sustained them, go on to victory over self and the world.

April 9—The Message of the Ages

Read Psalm 37: 1-11. Text: "Delight thyself also in the Lord and He shall give thee the desires of thy heart."

Facts to be noted:

1. The insecurity of the wicked.
2. "Trust in the Lord and do good."
3. The absolute safety of those who put their trust in God.

At a gathering of soldiers and their friends an officer said: "A lot of us are going over there, but not all of us are coming back. If I should be one of the men who don't come back, I wish I could be sure that, even if it seems to be the end of me, it is really not the end." A hush fell over the whole gathering. There was an uneasy movement on the platform and everybody wondered what would happen next. Then a young woman walked to the piano, sat down, and began to play. The music she played was written a century ago. Presently she began to sing. The words she sang were written centuries ago, but never did words come more directly as a voice from heaven. These were the words:

"O rest in the Lord:
Wait patiently for Him;
Commit thy way unto Him;
Trust also in Him,
And He shall give thee
Thy heart's desire."

And every man knew that the officer had received the assurance he needed.

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

MARY

Fairest of women must have been that maid
To whom the great archangel Gabriel
Announced Messiah. Were there asphodel,
Rue, violet, and rose within the glade
Of Mary's vision? "Do not be afraid,"
The Presence whispered; "King Emmanuel
Cometh to earth!" His voice was like a bell
Softened by distance, ere its clangor fade.

Tender is Gabriel—the lord of birth;
He comes to mothers with white folded wings,
And eyes like pansies misted by the dew;
The little cradle-song a woman sings,
Crooning above her babe, that angel knew
When all the morning stars hosannaed earth!

ROBERT NORWOOD, in *The Modernists*.

NOTES ON THE NEW HYMNAL—LXIII

BY THE REV. WINFRED DOUGLAS

HYMN 460. "All things are Thine; no gift have we". Whittier's Hymn for the Dedication of a Church is a fitting addition to this section of the Hymnal. It was written in 1873 for the opening of Plymouth Church, St. Paul, Minnesota; and published two years later in his volume of poems entitled *Hazel Blossoms*.

The tune *Gardiner* is often attributed to the authorship of Beethoven. But, until some one points out in which of his works it is to be found, it is well to be content with citing the Hymnal which first printed it: William Gardiner's *Sacred Melodies*, published in 1815. It is an excellent, aspiring tune, worthy of frequent use; and has therefore been assigned also to words more frequently needed than these, at No. 494.

HYMN 461. "Angel voices, ever singing".

Francis Pott was curate of Ardingly, Berkshire, England, when he wrote this hymn in 1861 for the opening of the new organ at Wingates Church, Lancashire.

HYMN 462. "O Thou in whom Thy saints repose".

John Ellerton, from whose works we have drawn so freely, wrote these lines for the consecration of an addition to Tarporley Churchyard, Cheshire, England, in 1870.

HYMN 466. "Rise, crowned with light."

On May 14, 1712, Joseph Addison printed in the *Spectator* a poem entitled *Messiah*; prefaced by the following remarks:

"I will make no apology for entertaining the reader with the following poem, which is written by a great genius, a friend of mine, who is not ashamed to employ his wit in the praise of his Maker."

The genius and friend was Alexander Pope. He republished the lines under the sub-title, "A Sacred Eclogue in Imitation of Virgil's *Pollio*." His brief Preface says, in part:

"In reading several passages of the prophet Isaiah, which foretell the coming of Christ, and the felicities attending it, I could not but observe a remarkable parity between many of the thoughts and those in the *Pollio* of Virgil. This will not seem surprising when we reflect that the Eclogue was taken from a Sibylline prophecy on the same subject. One may judge that Virgil did not copy it line for line; but selected such ideas as best agreed with the nature of pastoral poetry. I have endeavored the same in this imitation of him, though without admitting anything of my own: since it was written with this particular view, that the reader, by comparing the several thoughts, might see how far the images and descriptions of the prophet are superior to those of the poet."

The words of our hymn begin with the 85th line, and conclude the poem, with some omissions. Pope appends the following note and references at this point.

"Ver. 85. Rise, crown'd with light. The thoughts of Isaiah, which compose the latter part of the poem, are wonderfully elevated, and much above those general exclamations of Virgil, which make the loftiest parts of his *Pollio*."

"*Magnus ab integro saeculorum nascitur ordo!*

—*toto surget gens aurea mundo!*

—*Incipient magni procedere menses!*

Aspice, venturo lactentur ut omnia saecle." etc.

The reader needs only to turn to the passages of Isaiah, here cited: Isaiah 51: 6; 60: 1, 3, 4, 6, 19, 20.

In the unanimous judgment of the committee entrusted with the task of preparing the music of the Hymnal, it was impossible to retain with these words the great tune *Russia*, so long and so popularly associated with them. Their meter is absolutely at variance with that of the tune, which could only be made to fit them by a mutilation of its phrasing which largely destroyed its beauty. Nor does the tune any longer connote an enduring and splendid empire; but rather, the searching and terrible judgments of God upon a false imperialism founded on tyranny. *Russia* is therefore fittingly assigned only to the great hymn written to be sung to its thrilling measures, No. 435: and the inspiring and popular tune composed in 1892 for "God of our fathers", No. 430, by Dr. George William Warren, then organist of St. Thomas' Church, New York, has been chosen in its place. The change is necessary and desirable from every point of view:

is it too much to hope that it may be practically accomplished in the parishes without loud outcry from those to whom *any* change seems too painful an effort to undertake?

THE WAGES OF SIN

BY A HOSPITAL ATTENDANT

A FEW days ago I went to the movies and saw a slap-bang comedy that discussed the "high wages of sin". The reel was a great big laugh.

Returning to the hospital where I work, and seeing the suffering both mental and physical of those about me, the big laugh that I had heard but the hour before now seemed but a cruel echo of mockery. For there was bitter truth in those words—"the high wages of sin".

I am not a doctor, so I write these lines unfortified by any scientific or statistical data, except the bare statement told me by a doctor that more than half the patients in most insane hospitals are suffering with a contagious blood disease. It is this terrible malady that I am writing about. I know that attendants as a class are rated in the social scale about ten degrees lower than the "nobodies".

Nevertheless, when you want to receive a warning as to the terrible effects of a most horrible and life-killing disease ask an attendant; he knows. While the doctor is occupied with the scientific or medical aspect of the disease, the attendant may be engaged in watching by the bedside of a patient in the last stages of softening of the brain, which is so often a final and terminating phase to the disease. A patient breaking down with this disease and having all the worst symptoms intensified to the highest possible pitch presents indeed a most pitiable object to the eyes of those who daily behold him.

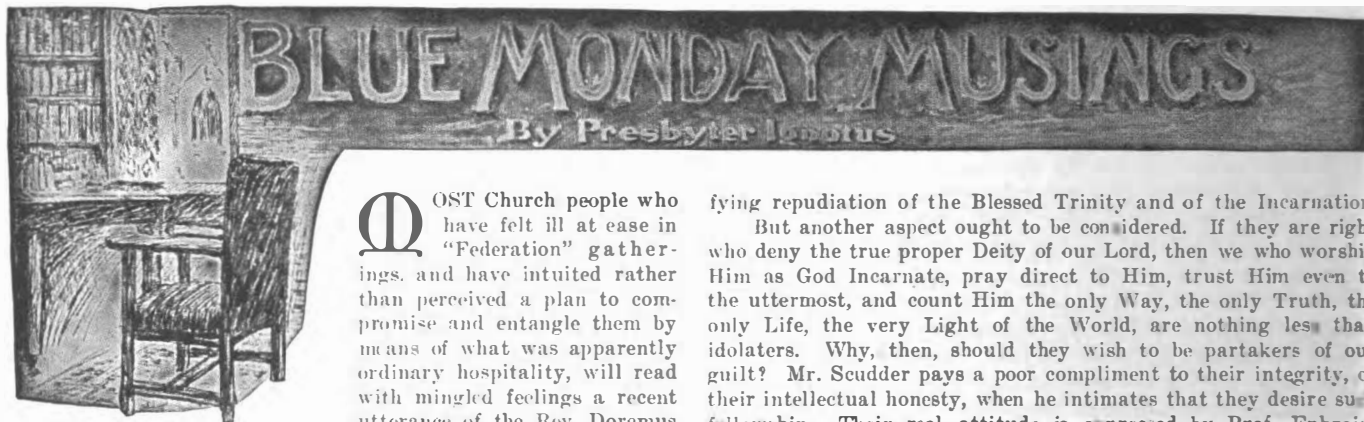
I have had fourteen years experience with this kind of work as an attendant and I know of no disease which approaches the ravage to mind and body as does this terrible plague. I remember a patient in the last stages of softening of the brain, having a delirium resembling the "d. t.'s". On the forehead of his swollen countenance stood great drops of sweat and in his eyes was a look of absolute terror as they gazed into space and saw the awful demons and loathsome snakes and insects which were but the creatures of his diseased mind. In his agony he groaned, he cried, he shrieked, he begged to be unloosened so that he could defend himself against his imaginary foes. Can you imagine a more terrible picture?

I have seen such a case dozens of times over in the course of my experience. If half the world knew as much as experienced attendants know of the frightful consequences of social diseases, I venture to say that the thinking people of the world would rise up and eradicate this devastating evil from the face of the earth.

The papers are full of the enormous indemnity demanded of Germany. But this sum, immense though it is, is nothing compared to the indemnity that prostitution exacts from humanity. The millions that are being spent in this vice and the millions more that go to pay the cost of caring for the victims, the lives that are wasted and rendered useless, the misery, poverty, and squalor that are being produced and reproduced, the children that come blind into the world—these are a part of that indemnity that is the wages of sin.

The withering blight of the social evil threatens to engulf the whole world. More homes have been desecrated by its polluting touch than the number of homes destroyed in the late war. The war peril has gone, but the social evil and its consequences may endure to the very end with increasing world-wide destructiveness unless the Church, by missionary zeal, by missions and retreats, brings the world to its knees to pray that the sin which draws these high wages may be wiped from off the earth.

IF FROM all Thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness. Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit. Give greatness and power to those that want them, but give to me brotherly kindness. Make somebody else to be comely of visage if only I may wear a kindly countenance.—*Rev. Samuel McComb, D.D.*



Most Church people who have felt ill at ease in "Federation" gatherings, and have intuited rather than perceived a plan to compromise and entangle them by means of what was apparently ordinary hospitality, will read with mingled feelings a recent utterance of the Rev. Doremus Scudder, sometime pastor of "the Union Church", Tokyo, and now secretary of the Boston "Federation of Churches", delivered December 4th, before the "Federal Council of the Churches of Christ in America". After paying a glowing tribute to bolshevik Russia as "the home of idealism, the first great nation on earth whose rulers have openly proclaimed in its constitution economic brotherhood as chief goal", and dwelling on the possibility of its "rallying all Asia in search of the Holy Grail of human unity, Mr. Scudder denounced the futility of offering a divided Christianity to the Orient—by which he meant "putting dogma, or organization, or polity, or independency, in the place of the substance of the life of Jesus: i. e., realization of his Father and devotion to the highest interests of his human brothers". Specifically, he explained, this denunciation applied to the Federal Council he was addressing, because it refuses to admit those who deny our Lord's Deity to fellowship. We quote:

"This Federal Council, in conformity with a policy that fences off the world evangelical to make it synonymous with the holding of a theory of the personality of Him who declared categorically, 'No one knoweth who the Son is save the Father', keeps out two great companies of disciples whose hospitality it does not refuse, from coming to this historic centre of Christian liberalism. We are willing to eat the bread of Unitarian and Universalist, to be entertained in their homes, let them pay our hotel bills, aye, in some of our churches to invite them to the Communion table, but not to have them sit with us in the council. China and Japan won't stand long for this interpretation of Christianity."

Mr. Scudder went on to speak of his brief pastorate in Tokyo, where he "desired to admit to membership the veteran Unitarian missionary, but was told that such action would split the Church. The exclusive spirit of this council quoted over there buttresses that sort of thing and hurts the whole Christian enterprise. . . The point of view of young, modern-minded and modernly trained missionaries, Presbyterians, Congregationalists, Methodists, and others, is practically the same as that of this veteran. I do not mean to say they were Unitarians, for Unitarians and Trinitarians are terms that bulk little in the minds of many faithful, devoted, evangelistic, and successful pastors to-day, who build practical doctrine of the person of Christ upon Jesus' categorical statement, 'You can not know who I am', and who are not afraid to say of that personality, 'He is beyond my ken. Until I get where God will give more light, I cannot dogmatize upon Jesus' relation to His Father'."

One hardly likes to suppose that the speaker is unfamiliar with his Bible. But the quotation upon which he relies should be given in full, otherwise its sense is distorted, and a suggestion of disingenuousness arises. What Christ said is this: "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (St. Matt. 11: 2).

Put this with another passage in the same Gospel (St. Matt. 16: 13-17). Our Lord questions, "Who do men say that the Son of Man is?" The answer comes: "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." All these answers being unsatisfactory, He renews the question: "Who say ye that I am?" Whereupon Simon Peter replies: "Thou art the Christ, the Son of the living God." To this comes our Lord's reply: "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

Here is a complete reversal of Mr. Scudder's exegesis. Jesus demands an explicit confession as to His relation to the Father, accepts St. Peter's declaration of faith as a revelation from the Father, and (in the very next verse) declares that this declaration is to be the Rock-foundation of His Church. We suggest that our friend of the Federal Council revise his formula for justifying

repudiation of the Blessed Trinity and of the Incarnation.

But another aspect ought to be considered. If they are right who deny the true proper Deity of our Lord, then we who worship Him as God Incarnate, pray direct to Him, trust Him even to the uttermost, and count Him the only Way, the only Truth, the only Life, the very Light of the World, are nothing less than idolaters. Why, then, should they wish to be partakers of our guilt? Mr. Scudder pays a poor compliment to their integrity, or their intellectual honesty, when he intimates that they desire such fellowship. Their real attitude is expressed by Prof. Ephraim Emerton, of Harvard, who does not hesitate to call orthodox Christians polytheists.

Ah, the only article of a standing or falling faith is the whole-hearted "acknowledgment of God in Christ". For lack of this, the most illustrious leader of American Congregationalism told one of our clergy the other day American Congregationalism is wounded to the death. And the endeavor to make common cause with Buddhists and Jews and others who deny Jesus to be Lord of all is indeed a counsel of despair.

ONE OF THE STRONGEST and sanest of Mr. Harding's utterances is his recent letter to the chairman of the board of governors of the Sulgrave Institution, which guards the ancient seat of the Washington family in Northamptonshire. In view of the outrageous endeavours to make trouble between the British and American commonwealths, this is distinctly reassuring:

"The labor of uniting into still closer amity and understanding the English-speaking peoples of the world has the significance of good to all Americans and to all the nations and races of the world. Destiny has made it an historical fact that the English-speaking peoples have been the instrument through which civilization has been flung to the far corners of the globe. I am impressed not so much by the glory that the English-speaking people may take to themselves as by the profound duties God has thrust upon them—duties of being restrained, tolerant, and just. These duties will find their greatest recognition in united unshakable friendship and understanding and oneness of purpose, not for the exclusion from the brotherhood of others but for a better brotherhood flowing towards others. I believe when the wisdom of America is summoned to assist the world in building a workable as distinguished from a bungling agreement or association for the prevention of war the unity of the English-speaking peoples will play no small part, not to invade the rights or exclude the fellowship of other nations, but to protect and include them."

I WONDER WHETHER you noticed that Father Dominic, chaplain to the late Mayor MacSwiney of Cork, being put on trial as an accessory to the crimes of murder and sedition, declared that, as an ecclesiastic, he was not subject to trial by a secular tribunal. Isn't that a fine bit of evidence as to what an Irish Sinn Fein Republic would do with regard to separation of Church and State? Strangely enough, the court realized that much had happened since the days of St. Thomas of Canterbury, and declined to waive its jurisdiction, so the criminous clerk is now serving his sentence.

WHICH REMINDS ME THAT, a month ago, two Irish maid servants in a Boston residence discovered a miraculous likeness of Mayor MacSwiney on the kitchen wall, and applied for permission to cut out the plaster and present the "icon" to some church, where it should be duly honored. I have not as yet heard of any cures wrought by it; but perhaps they will come in time. It is hard not to write satire.

I CLIP THIS PARAGRAPH from an English paper:
"Secession from Rome"

"Father van den Heuvel, a former Roman Catholic priest, will shortly take up duties as curate at St. Peter's Church, Plymouth. The parish magazine states that while serving with the troops during the war he found himself unable any longer to accept the Vatican decree of papal infallibility. He lived for a considerable time with the Cowley Fathers, and was received by them into communion with the English Church."

SEVERAL PEOPLE have suggested that I comment upon a recent "monkey wedding" in Palm Beach. Really, there is nothing to say, except that I am sorry the poor monkeys fell into society so far inferior to them.

**GREEK ORTHODOX IN AMERICA REPUDIATE
GREEK AUTHORITY**

BY THE REV. FRANK GAVIN, TH.D.

RECENT events in the life of the Greek Orthodox Church in America deserve our sympathy, our prayers, and our congratulations.

Several years ago, just previous to the success of the revolution which unseated King Constantine, the then Metropolitan, Theoklytos, under orders from the sovereign, solemnly excommunicated Venizelos and all his supporters. On the overthrow of Constantine and the royalist party the action of the Metropolitan was disavowed and condemned, and the latter was deposed. Several bishops were also removed from their sees, and the Holy Synod reorganized by power of which these changes were effected. Meletios succeeded to the archiepiscopal and metropolitanical see of Athens.

In the elections held November 14, 1920, Venizelos and his party were defeated. The first act of the new government was to refuse to allow Meletios to administer the oath of office, summoning a simple priest from an Athens seminary to perform this function. Shortly after this Meletios was declared an interloper and Theoklytos, the Metropolitan under the previous régime, was restored. The former immediately appealed to Constantinople to protest this act of lay deposition and intrusion.

As Bishop Alexander Rhodostolon had been sent to America by order of the Holy Synod of the Venizelist administration, the former is naturally a *persona non grata* to the present government, and because of his known attitude toward it he was summoned to return to Greece. This was the situation until a month ago.

The Greek Orthodox in America feel the force of the anomalous state of affairs—that a change in political government in Athens would seem to involve a similar change in the hierarchy and Church personnel here. So the proclamation of Bishop Alexander (New York, February 26, 1921) has put an end to this condition. The text is as follows:

"To the most devout Clergy and to the Faithful of the Greek-Orthodox Communities in the United States and Canada:

"In view of the official texts and other equally sure evidence regarding the recent unhappy condition of Church affairs in Greece, due to the unprecedented way in which the two jurisdictions are intermingled, according to which, merely by a royal pronouncement, Theoklytos, who, by the action of the highest ecclesiastical court, had been deposed from every ecclesiastical grade, title, and episcopal jurisdiction, has come back again as Metropolitan of Athens, and sundry bishops condemned to other penalties by the same court have now been made members of the new Synod of the Church of Greece, we, who are in conscience bound as clerics to be apart from and outside of political matters of whatever complexion, desiring only to fulfil our ministry in the Church in agreement with her holy canons and her eternal character, hereby in this our Encyclical make known to every Christian Community of Greek Orthodox of the Church in America, that we, as the Canonical Ecclesiastical Authority constituted and authorized by a canonical Synod, are unable henceforth to hold any ecclesiastical communion (fellowship) with the prevailing ecclesiastical order in Greece. We further make known that until such time as this condition be corrected consonant with the canons of the Church, we shall recognize as our sole canonical authority, the Ecumenical Patriarchate [Constantinople], and shall refer all questions concerning the Church in America to it." (Serial number 2615.)

In accordance with the tenor of this proclamation, a synod was convened of all the Greek Orthodox clergy, who met in New York on March 9, 1921. On the basis "of the uncanonical character of the present *de facto* Synod of Athens, . . . presided over by a deposed man, legally tried and convicted by a competent tribunal, . . . of the fact of the recognition of Meletios as having been duly and canonically ejected, on the part of the autocephalous Orthodox Churches, . . . of the illegal and uncanonical intrusion of the State into affairs of the Church, . . . and the decision of the Ecumenical Patriarchate that the present state of the Church in Greece is uncanonical . . .", the Synod ruled that "being convinced of the irregularity and uncanonicity of the present condition in Greece, we, constituting the Clerical Union in America, . . . range ourselves wholeheartedly on the side of Bishop Alexander Rhodostolon in his struggle to preserve the Church in America in its proper canonical

status, by its being made dependent upon the Ecumenical Patriarchate, until the Church in Greece return to its canonical standings."

About fifty-four clergy signed the above declaration, forming approximately half the number of Greek Orthodox clerics in America. Of the remaining number some will undoubtedly endorse it by telegram or letter, as many have already done, and others will be in cordial sympathy with the resolutions, though they may not so state openly. An editorial in the *National Herald* of March 14th on "the Machinations of Theoklytos" contains some rather sharp comments on the Church situation in Greece, apropos of the recall by the "pseudo-synod . . . uncanonical and deposed, presided over by a layman, which Theoklytos is . . . of the holy Rhodostolon."

Under such trying circumstances as these, the Greek Orthodox in America have our prayers, the assurance of our fullest sympathy, and our congratulations on the regular and ordered way in which the very difficult situation is being met. We may wish and pray for many things for them; and, not least, for the achievement of a complete disassociation of Church and State which would make such a situation as the present condition indicates an impossibility for the future.

PSALM XXVI

A PSALM OF DAVID

Judge me, O Lord, for I have walked in mine integrity;

I've trusted also in the Lord without inconstancy.

Examine me, O Lord, my God, and thoroughly me prove!

Oh! try my heart and mind, O Lord; my sins from me remove.

For all Thy loving kindness is forever in my sight,

And in Thy truth I've kept my feet with pleasure and delight.

I have not sat with men that seek and follow after lies,

Nor with dissemblers will I go; for them I do despise.

I hate the great assembly where the evil-doers meet,

And with the wicked in their pride I will not take my seat.

I'll wash my hands in innocence, as in a purging flow,

And so, O Lord Jehovah, round Thine Altar will I go.

That I may make thanksgiving's voice full plainly to be heard,

And tell of all Thy wondrous works that my glad heart have stirred.

Gather not my soul with sinners,
Nor my life with blood-stained tribes,
In whose hands is evil-doing,
And their right hand full of bribes.

But as for me, O Lord, I'll walk in mine integrity;

Redeem me from mine errors, and be merciful to me.

My foot it standeth firm and sure within an even place,

And in the congregation I'll declare Jehovah's grace.

DONALD A. FRASER.

The Psalmist asserts his integrity

and trust in God, and asks God to prove him.

He asserts his joy in God's truth,

his abhorrence of evil,

and his fondness for God's House.

He prays to be delivered from evil-doers,

and for pardon,

and declares his confidence.

IF ONE does not take care to avoid little faults, one will soon fall into big ones.—*Imitation of Christ.*

Religious Conditions in Czechoslovakia on the Eve of the Census of February 15, 1921

By the Rev. Robert Keating Smith

THE recasting of the religious statistics of the Republic of Czechoslovakia is at present going on with such overwhelming changes of numbers, that a statement of the figures up to the 1st of February should be made to enable us to grasp the significance of the new figures when they are published.

The official figures as presented by the government in the year 1919 were as follows:

Roman Catholics	11,675,903
Greek Catholics (Uniate).....	591,842
Protestants	928,636
Jews	361,659
Others	36,933

The figures for the year 1920 are practically the same with the exception of the Catholics, and these are:

Roman Catholics	11,400,000
Greek Catholics	590,000
National Czechoslovak Church.....	250,000

With the new census of February 15th of this year, great alterations are looked for, especially in the membership of the Roman Catholic Church which is expected to be much smaller. There will be a larger membership of the National Czechoslovak Church, and numbers of unchurched, besides membership of the Freethinkers' body which was organized last year, these all coming from the present nominal membership of the Roman Church.

Last summer my estimate of the membership of the National Czechoslovak Church was 360,000, and this was probably very near the actual number. I made up my figures as they came into the office of the Central Committee in Prague. The official returns were made up from the "*Legitimace*" cards, or registrations filled out by families as they entered as members of the new Church. These, of course, came in more tardily than the actual numbers, as the cards had to be collected and counted and returns made of the totals. There was not time enough in the rapidly forming parishes throughout Bohemia and Moravia to fill out the cards promptly, and there was not office force sufficient in the Prague Central Committee to tabulate and report the totals in any systematic way.

I was able last summer to collect quite accurate figures as to membership of the various Protestant bodies in Czechoslovakia, submitting statistics published in a pamphlet called the *Chalice* to some of the leading Protestant ministers for correction or confirmation.

There is a tendency for Protestants to bind themselves by name to the Bohemian Protestants of the sixteenth and seventeenth centuries, making an appeal through such suggestion to the imagination of the people. "Czech Brethren" therefore appears in most of the new titles of these denominations. One cannot help observing, however, that the only real union of Churches does not use the term "United" while the separate denominations which still stand out alone have all incorporated themselves singly as "united".

The largest denomination is the Slovak Lutheran Evangelical Church with 422,061 members. They have a Bishop in Sv. Mikulas, and their ministers rank high in education and in patriotic loyalty to the new Republic.

The actual union of the Reformed Calvinists and the Lutherans of Bohemia and Moravia it was hoped by the contracting parties would unite all Protestants, but the German Protestants and the American Protestant missionary bodies declined to unite. The united Reformed and Lutheran Churches number 157,722 members, and they have many highly educated and public spirited ministers. The Presbyterian Church of America has helped in the work of this union and has kept free from all separatist tendencies, a course which is approved by all the native Czechs. The corporate title of the union is "Czech Brethren Evangelical Church."

The German Lutheran Evangelical Church numbers

something over 150,000 members among the Germans in northwestern Bohemia.

The Moravian Church is administered from Herrnhut in Germany and has 1,331 members. The corporate title is "United Brethren". Its membership is German.

There are in eastern Slovakia some 180,000 Reformed Calvinists, a part of the old Hungarian Reformed Calvinist Church, and somewhat disorganized at present owing to their divided allegiance between state and ecclesiastical loyalty. Most of these people are Magyars (*i. e.*, Hungarians) who reside in territory now belonging to Czechoslovakia. The government has officially called upon the members of this group to organize themselves as a distinct Church within the Republic, but as yet no definite action has been taken. Some 15,000 Slovaks are inclined to leave the Magyar body and form their own independent presbytery.

The American Baptist Missionary Society maintains four small churches in the city of Prague, aggregating 750 souls. This tiny organization takes the name "Chelcicky United Czech Brethren". (Peter Chelcicky was one of the great preachers of the early Bohemian Reformation.)

The Congregational Church (the American Board of Missions) has a minister resident in Prague, with some valuable property in which various religious activities are carried on. With but a few hundred members this small mission nevertheless takes the name "The United Czech Brethren".

With the formation of the Republic of Czechoslovakia, the Vatican, after finding the permanency of the government practically assured, sent a papal nuncio to reorganize the Roman Catholic hierarchy in the Republic. Especially after the coming out of the Czechoslovak National Church, the Vatican found it advisable to accommodate its policy to the national aspirations of the vast majority of its people still remaining loyal.

The new organization of the Roman Church in the Republic is therefore very interesting. First, there is the province of Bohemia, under the Archbishop of Prague. It was formerly the custom for the Emperor of Austria to appoint to this office a cadet of some German noble family. The last one was obliged to resign when the Austrian government was overthrown, and the new incumbent appointed by the Vatican is a Czech. The Archbishop has three bishops associated with him. The Bishop of Budejovice (Budweis) died last year. He was a German; the new appointee is a Czech. The Bishop of Hradec-Kralove is a Czech. The Bishop of Litomerice in the northwestern corner of Bohemia, where the inhabitants are mostly German, is very properly a German.

The province of Moravia has an Archbishop at Olomouc. This was, during the old regime, the richest living in all Austria Hungary, and was always held by a bishop who was a German nobleman, usually a count. The former incumbent was obliged to resign, and a Czech has been appointed in his place. The Bishop of Brno, the capital of Moravia, is a German.

In Slovakia (formerly northern Hungary) there are three new bishops as the result of prolonged negotiations between the government and the Vatican, all three being Slovaks and replacing Magyars (*i. e.*, Hungarians). Their sees are in Spis, Banska-Bystrica, and the very ancient see of Nitra, which was one of the original seats of the primitive Slavonic Church of Cyril and Methodius in the ninth century.

The organization of the Greek Catholic Church in Eastern Slovakia is still unsatisfactory. There are two dioceses, one at Presov among the Slovaks, and one at Munkacs among the Sub-Carpathian Russians. The Vatican is placed in a difficult situation because many conflicting interests make their distracting demands. The Greek Catholic Slo-

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From a Memorial Sermon

Preached by Bishop Thomas at the Consecration of the Chapel of the Mediator, Philadelphia, Memorial to George C. Thomas, Treasurer of the Board of Missions, on the Wednesday after Easter.

IN the fulness of time this edifice is completed, and we gather here for its consecration.

In a very real sense we cannot consecrate it, even by the use of the Divine Name. It has been consecrated already by the lives of those associated with its making, some of whom we fittingly commemorate to-day: Dr. Appleton, whose revered name will always be associated with the name of the Church of the Mediator; the Rev. H. McKnight Moore, lovingly remembered and memorialized as the shepherd who gathered here a flock and built the first church upon this spot where now this glorious church succeeds that humble endeavor; and lastly, and above all, George Clifford Thomas, to whose memory this church stands as a perpetual memorial.

It was my great privilege to have been the rector of this parish during the time when the Church of the Holy Apostles, the Church of the Mediator, and the Church of the Reconciliation were amalgamated, the account of which has been so well told by Mr. Casner in his history of the parish. It is accurate and based upon the records; but memory lifts the veil that ever covers documentary evidence, and I feel in the mood to withdraw it partly to-day, and tell you of some of the vital things which underlie the records.

I had not been the rector of this parish for more than three years before I made up my mind that no man could be a pastor of the type so beautifully exemplified in the person of the great French pastor so recently called home, until his hair was gray and the fires of his life were cooling. Two men of the perfect type were in our immediate vicinity. One was one of the assistant pastors of Bethany whose loving ministrations I crossed in almost every home where the family was divided in their allegiance between Bethany and Holy Apostles, and the other was Dr. Appleton. These two men were the best pastors, set apart for service in the sacred ministry, that I ever knew, but the Pastor Princeps was George C. Thomas. Personally I knew I could never as a clergyman match him as a layman, and I prayed that God might send us some one who would supply this need.

On November 4, 1901, Dr. Appleton resigned his rectorship of the Church of the Mediator, and a few weeks later the Rev. Charles A. Ricksecker was elected to succeed him. Months passed, and Dr. Appleton became more and more frequently an attendant upon our services. Many of his people had come to us. The benediction of his presence was being felt amongst us. And so it seemed as though my prayer for the blessing of a great pastor for our people was being answered. Moreover, many of the old members of the Mediator were still unsettled, though increasingly they were identifying themselves with us. The official connection of Dr. Appleton with Holy Apostles seemed the natural solution of several problems. I therefore broached the subject to the accounting warden, who at once saw the value of the arrangement to us, but felt it to be unseemly that a man of Dr. Appleton's age and dignity should come to us as an assistant. I suggested the post of associate rector, which I am sure is what Mr. Thomas wanted, though he wished the overture to come from me. So at a meeting of the vestry on May 13, 1905, Dr. Appleton was elected associate rector of the parish.

The result was as I had hoped. Dr. Appleton shed the fragrance of his beautiful pastoral blessing far and near over the parish and united, insofar as any scattered flock could be united again in any other fold, the people of the Mediator with our parish, adding to our roll as I remember it between one and two hundred communicants, and increasing our revenues almost enough to pay the salary we offered Dr. Appleton.

The corporate affairs of the Church of the Mediator in the meantime were in straits, due mainly to the difficulties inherent in the situation. St. Mark's had purchased the old property of the Church of the Mediator for \$40,000. My recollection is that this was supplanted by a small endowment of some \$10,000. Be that as it may, the income from the entire sum, when invested, was only about sufficient to pay the salary of the rector, who was thus placed in so embarrassing a position that he gladly consented to resign when I broached the matter to him, when it became plain that the welfare of the Church would be conserved by amalgamating the interests of the Church of the Mediator with its goodly endowment, which above all else need a location, and the interests of the Church of the Reconciliation which had an ideal location and an

acceptable rector, but was entirely lacking in the money to build a church commensurate with its needs. Moreover, the drift of population from the neighborhood of Twenty-first and Christian streets to West Philadelphia had been going on steadily for years, and more than a thousand communicants upon our rolls were living west of the Schuylkill. It seemed desirable in every way that the amalgamation of the three parishes should be effected if possible. Fortunately, the unselfish compliance of the Rev. Mr. Ricksecker made this combination possible. This was done by the Parish of the Holy Apostles taking over the property of the Church of the Mediator and promising in return to perpetuate the name of the Mediator in some building commensurate with the dignity and traditions of the Church of the Mediator. I myself was the author of the phrase intending to safeguard the right of the parish to use the name Holy Apostles in connection with the great plant I hoped some day to see at Fifty-first and Spruce streets, if the circumstances of the future made this desirable. As the Sunday school building of the Parish of the Holy Apostles was named the Richard Newton Memorial, so it was my thought that the parish house to be erected at Fifty-first and Spruce, if the arrangement could be effected, should bear the name of the Parish House of the Mediator. Use and a generous spirit have given the entire chapel plant the name of the Mediator, and the vestry records, without intent, so fix the use.

Happily the vestry of the Church of the Reconciliation on June 26, 1906, agreed to transfer its property and funds to the Parish of the Holy Apostles under the conditions laid down by that body. On October 2, 1906, Mr. George C. Thomas notified our vestry that he had purchased three lots to the west of the Church of the Reconciliation to be added to the property already possessed. Moreover his added contribution to himself as treasurer enabled him to pay the salary granted to the Rev. Mr. Moore when he accepted the position as vicar of the new chapel eight days later.

I pass without comment the various steps taken to satisfy legal and canonical requirements. The work grew. On October 28, 1907, the cornerstone of the parish house was laid by Bishop Mackay-Smith, the Coadjutor of the diocese, Dr. Appleton preaching the sermon. On April 12th, Palm Sunday, 1907, the opening service of the Sunday school in the new parish building was held, the number present on this occasion being 351. Mr. George C. Thomas conducted the service and made the address. The building erected so speedily and so well is one of the finest parish houses in the country, costing far more than the \$50,000 received from the Church of the Mediator and the amount raised by the chapel for the purpose. How much Mr. Thomas gave to consummate and strengthen the great amalgamation of three parishes, and to erect the beautiful parish house which for ten years has been both church and work shop of this congregation, I never knew; but the sum was large.

His great motive of course was to strengthen the general work of the Church in Philadelphia, and more particularly in that section of the city to which, in ever increasing numbers, the parishioners of the Church of the Holy Apostles were moving; but I could never rid myself of the belief that, after the sale of the old Church of the Mediator and the coming of Dr. Appleton to the Church of the Holy Apostles, he wished to perpetuate not only the name of the Church of the Mediator in close connection with the Church of the Holy Apostles, but the life work of Dr. Appleton as well, with the church of his founding.

I have frequently heard Mr. Thomas refer to the fact that Philipps Brooks and Dr. Appleton were the founders of the Parish of the Holy Apostles. Of course you know and I know that there was but one earthly founder of the old parish; one founder of each of its chapels; and that founder was George C. Thomas. Moreover, the one earthly force which made possible the development of each and every one of these great and important parochial units, including the ten distinct buildings of the mother Church, the three buildings of the Chapel of the Holy Communion, the two buildings of the Chapel of St. Simon the Cyrenian, and the three buildings of the Church of the Mediator—eighteen in all—was the force residing in the amazingly great and beautiful personality of George C. Thomas.

At the time of his death, I wrote of him out of the fulness of my heart, in the freshness of my remembrance. This was nearly

eleven years ago. Mr. Casner, in the recent history of the parish, has reprinted much of what appeared in the May number of the *Parish Intelligence*, 1909, but much was unpublished, and there are many in our Sunday schools to-day, not only in the chapels but in the Sunday school of the Mother Church, who never saw nor heard Mr. Thomas, whom to-day we feebly endeavor to memorialize. It would therefore seem to me peculiarly fitting that, in that number of the *Parish Intelligence* reporting the consecration of this church, there should be republished some of the more notable testimonials written at that time, by the most distinguished leaders of the Church in commemoration of the greatest layman our Church ever produced.

To these I should like to add here the tribute of two men intimately connected with Mr. Thomas, one in the Church Missions House, and the other in the world of business. To this end, I shall quote, in more or less extended form, a letter of Mr. E. Walter Roberts, long time assistant treasurer of the Board of Missions, and throughout the thirteen years when Mr. Thomas was its treasurer; and also the words of Edward J. Cattell, a life time friend of Mr. Thomas, who was associated with him intimately

causes. He had that faculty, all too rare in men whose lot is cast in great issues, of being genuinely interested in persons. A great company of people all over the world could tell of the most unsuspected kindnesses, received at his hands and given with such quiet and friendly modesty that he who received the kindness seemed almost to be doing a favor to him who showed it. From one to a dozen letters a day passed between Mr. Thomas and the Church Missions House. That he might be in more personal touch with the parishes of the Church, he willingly and frequently undertook the labor of signing with his own pen the four or five thousand certificates for the Sunday School Auxiliary, or letters to the rectors. Sometimes there was a distant call for an address to a group of business men, by a business man. Mr. Thomas was always ready, where it was in justice to other duties, to fill the appointment, no matter at what personal inconvenience to himself.

"Throughout his thirteen years of distinguished service as treasurer of the Board of Missions, Mr. Thomas stands out as a man among men, through the modesty of his service, as well as through the magnitude of his helpfulness."



CHAPEL OF THE MEDIATOR, PHILADELPHIA



INTERIOR, CHAPEL OF THE MEDIATOR, PHILADELPHIA

in the old firm of Jay Cooke and Company, and whose desk was immediately adjoining his in the old banking house on Third Street.

Mr. Roberts writes:

"In 1896 when the Board of Missions elected Mr. Thomas their treasurer, he thought the cares of his banking business and his many other duties, together with his residence in Philadelphia instead of New York, would prevent his acceptance, but he was finally persuaded to make the trial that proved such a signal success. His service as treasurer, his large gifts of time and means, were an example and inspiration to the whole Church, although given with such modesty that it was with difficulty these things could be spoken of while he was still with us.

"Mr. Thomas' high standing in the business world, his prominence and experience in parish and diocese, and in Sunday school work throughout the Church, were of inestimable value to the missionary cause. His constant thoughtfulness for those departing for foreign work, for missionaries in the field, and for all those associated with him at the Church Missions House, was a source of wonder and admiration to those of us who were more closely connected with him. While he was constantly giving thought to the larger affairs of the Board, no question was too small for his patient consideration.

"Mr. Thomas not only gave himself and his means to great

Mr. Cattell writes of Mr. Thomas not as a Churchman, but as a fellow in the domain of business, and his memorabilia are those of the early days when Mr. Thomas was a partner in the banking house of Jay Cooke and Company. I quote his words:

"Mr. Thomas was a strict disciplinarian, insisting upon orders being carried out to the letter. He welcomed suggestions from those under him, was willing to adopt such suggestions if they were good, but insisted that his rule was the rule of the office when the ultimate decision was arrived at.

"I mention an incident of Mr. Thomas, suggestive of his real character. We were then selling the Northern Pacific bonds. It was hard to market them. Each one of us received a commission, in addition to our salary, in stock of the road and in cash. As I have already stated, my desk was close to Mr. Thomas'. One day, after I had finished selling a man a block of \$50,000 bonds, I turned around and found Mr. Thomas standing behind me. The customer had gone. Mr. Thomas looked at me for a moment without saying anything, and then he said: 'Senator, did you believe everything you told that man about those bonds?' I said: 'I did. I put it even stronger yesterday to an old uncle of mine that I love as a father, and sold him \$100,000 worth of bonds. I believe in the Northwest. I have crossed the continent myself. I said to that man what I

would want him to say to me.' He continued to look at me for a moment, and then he said: 'Good! That's all right. I believe in them too, or I wouldn't be selling them, but I just wanted to know whether you were "embroidering" any or drawing on your imagination. We want to sell the bonds, but we want to sell them for what they are, and not for what you think the other man thinks they ought to be.'

"One picture of the many-sided man I love to recall is this. I was dining with Mr. and Mrs. Thomas one night at their home on Twenty-first street. We had had a pleasant talk of old days. Mrs. Thomas excused herself to read to one of the servants, who was sick and had asked her to come to her. Mr. Thomas had made a trip from Magnolia, in a hot period of the summer, to see this same servant when she was ill. After Mrs. Thomas had withdrawn, we moved into the art gallery and for some time sat smoking while we talked about that beautiful picture of Millet, *The Return of the Laborer*, Mr. Thomas showing how thoroughly he appreciated the spirit of the scene, how truly he had caught the artist's conception. I asked him to give me a little music and he went to the organ and played charmingly and then we started to browse around among his books, my host taking particular delight in showing me the drawings made by Thackeray to accompany one of his books, catching the fine humor of each picture. We then attended a meeting, where he made a splendid plea in behalf of the work of foreign missions. Coming home, we had a jolly half hour, exchanging stories, and were like two boys together; and yet, earlier in the day, this same boyish companion had taken the leading part in most delicate and most important financial planning, having to do with the organization of a great corporation. A big brain, a big heart, and yet, with his musical talent, his love for all manifestations of art finely developed—keenly alive. Yes! he was a big man, alive in every fibre and faculty, using many gifts to the maximum power because he believed, with Phillips Brooks, in the central thought of that splendid prayer: 'O God! Do not give me tasks equal to my powers: Give me powers equal to my tasks.'

"He was always working with men, and for men, but coincidentally he was always working with and for God. And the more he worked, the greater grew his capacity for work. He proved that you get by giving, but must give first."

Mr. Cattell was right. He got by giving, but he did not give that he might give. I never knew a man who gave with so little thought of what he would receive thereby. He gave because he

had taught himself from his youth that giving was the highest expression of love. He gave to men, because it was the only way he knew of returning acknowledgment to God for that which He had given him. He gave because he believed it was his duty to give; and in the end, he gave because he loved to give. It had become his greatest joy. He gave ungrudgingly, unstintingly, without thought of reward or hope of return. He gave what he had to give. Therefore, he gave much. He gave of his money lavishly, largely, in princely sums. He gave of his heart. The greatness of his sympathy exceeded even the magnitude of his other gifts. No one ever came to him with a burden of grief, and went away empty. He gave of his time, though of this he was most jealous. Punctual to the second himself, that he might not waste another's time, he expected others to be punctual, believing, with Miss Heloise Hersey, that a friendship which wastes time soon wastes itself. He weighed his time, measuring each call upon it with the utmost care, but in the final estimate time was not valued for the indulging of his own pleasure, but for the opportunity for service which it afforded, and there were grades and degrees of service. He gave himself, and so he spent and was spent in the cause of his Master, which cause he had made his own.

The hymn he requested to be sung at his burial was the old 519, the first verse of which contains the lines:

"All we have we offer;
All we hope to be,
Body, soul, and spirit,
All we yield to Thee!"

And now he has gone; but his spirit still remains. This church, beautiful, permanent as it is, is not his monument, though we glory in it as our memorial to him. His monument is to be found in the hearts and lives of thousands of boys and girls—now men and women—all over this land, and some sojourning with him still in the Paradise of God, who are the stronger, better, and purer for his wonderful example, and who are of sturdier faith, of broader charity, and of kindlier purpose than had his great and beautiful influence not entered into their lives.

May this glorious church raise its noble tower in this quarter of the city for many generations, but when it crumbles into dust and Christian voices no longer echo and reëcho within its walls, may the faith once delivered to the saints, and exemplified so nobly by him whose name we memorialize in affectionate reverence today, live on to erect more glorious temples elsewhere—and "temples not made with hands, eternal in the heavens."

RELIGIOUS CONDITIONS IN CZECHOSLOVAKIA ON THE EVE OF THE CENSUS OF FEBRUARY 15, 1921

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vaks are inclined to feel inherently a not very pressing loyalty to Rome, and many of the common people who have been constantly on the go between their homes and America and have been in touch with the Episcopal Church feel much in sympathy with a Catholic Church which does not "pay money to Rome". The Greek Catholic Russians of the eastern diocese are also inclined to feel their own advantages in the Uniat Compromise. The policy heretofore has been to have a strong Hungarian (Magyar) government over these people, and the present bishops are both Magyars who have been identified with the Magyar regime which is suspected of having tried to incite rebellion against the solidarity of the new Republic. It is said that the Czechoslovak government is pressing negotiations with Rome for the removal of these two bishops and their replacement by Slovaks, or by one Slovak and one Sub-Carpathian Russian, chosen, it may naturally be surmised, from the native clergy.

Since the trend of the Roman Catholic Church in Czechoslovakia is towards formation of strong political policies and the organization of a Church party in the government, there is going to be a growing opposition to this policy, and therefore in the census of February 15, 1921, a strict religious census was planned, the results of which will be of immense interest when finally published. Throughout Bohemia especially, and in those very districts where, five hundred years ago, the Bohemian Reformation was strongest, centering on Prague, there has been a great deal of restlessness under the regime of the Roman Church as the State religion of Austria Hungary. Placards were posted last year in cities where this restlessness has existed for so many centuries, calling upon the inhabitants to enroll themselves

in the census as non-Roman in religion. One of these I have from the city of Kutna Hora, with a population of 15,000, where in the year 1626 the inhabitants were so antagonistic to the reëstablishment of the Roman Church that troops quartered in the town for a long period could hardly coerce them. For three centuries the people have waited to publish the placard which I have and now give in translation:

"TO ALL PROGRESSIVE CITIZENS OF KUTNA HORA!

"Inhabitants and representatives of the city of Kutna Hora: Our freedom being a fact, and after soulful deliberation in our session the 2nd day of August, 1920, it was decided to appeal to the progressive inhabitants to change their attitude to Rome and their indifference to the seduction of their moral truth and honesty.

"Shortly the time will come when it will be a fact that religious matters shall be separated honestly from the state, and religious persecution of the Czechs shall come to an end. The progressives should renounce with publicity the Roman faith, and show their dislike of the religion that was forced upon them by the Hapsburg rule.

"People of Czechoslovakia, look back into our history from ancient times to the late war; read the stories of our martyrs and heroes. With your hand on your heart, can you allow a democratic Republic further to accept the rule of Rome and allow the black cloud of 94% Catholics (on paper) to do their religious will in the name of Christianity and influence the political powers with their boasted strength of inherited Church nobility?

"Progressive people of Czechoslovakia, on the occasion of the second year of our independence, complete your political freedom, and with soulful endorsement of our young Republic withdraw from the Roman Church!

"For the Representatives of the City of Kutna Hora,

(Signed) FRED. RAIMAN, Mayor.

JAROSLAV BOUSKA,

"August 12, 1920.

Secretary to the Mayor."

Housing Problems—I

By Clinton Rogers Woodruff

WE must get over the idea that our pressing problems are peculiar to ourselves. Most if not all of them are pressing for solution in practically every civilized country. Take the problem of housing. There is certainly a housing shortage in every English-speaking country. Houses, before everything, is certainly the need in Great Britain as it appears to be here in America. As a leading English health officer pointed out, the expressions one hears on the housing question generally emphasize the point that there is more than discontent, there is anger which is increasing, and this is aggravated by the delays from various causes which do not seem to be experienced in connection with such buildings as cinemas, works extensions, etc., and it bodes ill if not assuaged in the near future.

Locally, as Dr. Shore, the officer in question, said: "We cannot afford to close a single house owing to existing conditions. I reiterate that as it was possible to put forth such strenuous efforts in connection with munitions during the war, for destroying the enemy, if one title of this energy had been possible during peace, then it would have effected reasonable housing accommodation for the victors."

There are so many conditions of ill-health and disease attributable to bad housing conditions or the "slum question" that elaboration is unnecessary. "The fundamental principle for the treatment of all diseases," he declares, "is the removal of its causes wherever practicable; and, no disease having ever been eradicated by the most sumptuous provision for its sufferers, it is not out of place here to give my views on what I regard as short-sightedness on this matter.

"I feel that there is an undue tendency towards self-complacency in the minds of some at being able to point out undertakings for the institutional treatment of the affected.

"However sincere may be their belief in this manner of curing disease, it has the dubious advantages of being cheaper, more spectacular, and superficially is more readily convincing, but it more or less deals with results and not causes."

Such undertakings are necessary as treatment, both from bodily and educational standpoints, but it is hollow mockery for the patients to be compelled of necessity to return to bad environments that were, to say the least, the most frequent causes of their afflictions.

Public opinion is much desired and required in connection with health matters. The health officer's feeling is that they do not receive the attention they warrant. In this direction he insists that public opinion should not be satisfied till the housing grievance is substantially redressed; and, whatever reforms are to be embarked upon, this reform ought to have precedence, even to the suspension of others.

England enacted a new housing act which has been explained by Dr. Christopher Addison, who was the British Minister of Reconstruction and later Minister of Health, as follows:

Many estimates have been made as to the number of new houses required. The lowest was 300,000. This is regarded as totally inadequate. But there is little chance of more than 300,000 houses being built at present owing to the shortage of labor and material, and the lack of skilled labor is the greater difficulty of the two. Up to January 21, 1919, the total number of applications by local authorities for the sanction of building sites was only 343, involving some 10,000 houses. A little later there were 460 applications with an estimated provision of between 80,000 and 90,000 houses. No building has been begun in London.

To stimulate local action, the local government board asks for power to force the hands of municipalities. Surveys of the situation and schemes for new houses to supply the deficiencies were submitted within three months after the passing of the act. Where no scheme was submitted, the local government board was empowered to prepare one for itself. If a local authority fails to carry out its housing obligations, the board may transfer them to the county

council or act of its own volition. In either case the cost will have to be borne by the local authority.

As to slums, the bill provides that when a slum area is condemned as unfit for habitation the value of the land acquired by compulsory purchase shall be that of the site cleared of buildings and available for development. In other words, it will be the value of a decent housing site, neither that of a crowded slum nor that of a factory. An illustration will show what this means. A slum area of London was valued at £161,000 for commercial purposes and at £85,000 for rehousing purposes. Many slums have become slums because the immediate leaseholder could not afford to keep the property in repair. Where this degeneration is proved, the superior landlord is empowered with the right of reentry to his property on terms to be decided by a court of law.

Anybody who buys slum property now, Dr. Addison points out, runs the risk that he may have to sell it at cleared-site value on the basis of a housing scheme. He can obviate it by putting the property in order. All that is wanted is to get rid of the slums. The need is urgent. There are thousands of big houses all over London from which people of comfortable means have migrated. They are empty or doing next to nothing. Nobody is enamored of slum-patching, but many of these houses with suitable alterations could be turned into flats for working-class families. Compulsory purchase, with fair compensation, would be the basis.

The English housing situation is so vast and is developing so rapidly that it cannot be summarized. Those who desire to keep in touch with incidents and details of the situation will find abundant references in the pages of *Housing Betterment* (105 East Twenty-second street, New York) and of the *National Municipal Review*.

To stimulate public interest and to educate public opinion, an Inter-Allied Housing and Town Planning Congress was held in London from June 3rd to 11th, under the auspices of the (British) National Housing and Town Planning Council. In the call of the council attention was directed to the fact that, under the provisions of the act just mentioned, upwards of 500,000 houses are to be built during the next few years on land planned with not more than twelve houses to the acre.

In an address on the subject of housing made somewhat over a year ago, King George said:

"If this country is to be the country we desire to see it become, a great offensive must be undertaken against disease and crime, and the first point at which the attack must be delivered is the unhealthy, ugly, overcrowded house in the mean street, which we all of us know too well.

"It is not merely 'houses' that are needed. The new houses must be also 'homes'. Can we not aim at securing to the working classes in their homes the comfort, leisure, brightness, and peace which we usually associate with the word 'home'?"

Certainly a splendid text to be followed here and elsewhere as well as in Great Britain!

England also held an "Ideal Home Exhibition", arranged by the *Daily Mail*, concerning which the (London) *Municipal Journal* said:

"No one can deny that the *Daily Mail* has rendered valuable service to the community by the vigor and persistency of its housing campaign, and the Ideal Home Exhibition and Conference it has organized assuredly do a great deal to stimulate housing activity. The exhibition is of special value to local authorities, inasmuch as they can see the latest ideas in house building, and that is the chief thing, though the exhibition embraces such 'side lines' as decoration, lighting, heating, ventilation, hygiene, furnishing, labor saving, and even the garden and poultry keeping."

There were cottages made of wood, ferro-concrete, concrete blocks, asbestos and timber, concrete and timber, and brick. The Ministry of Health showed six blocks of workmen's cottages built to the prize-winning designs out of

3,000 consecutive plans, which gave a good idea of the accommodation provided, while round the walls in panoramic fashion were shown representations of the completed houses. There was much that was fascinating as well as valuable about the exhibition, which provided items of interest and importance to housewives, as well as persons concerned with the actual construction of houses.

Many modern systems of construction were demonstrated, notably the Winget method, whilst the Economic Building Corporation, Limited, was there to negotiate for the building of concrete houses. The Lean method of building by concrete blocks was also demonstrated. At the exhibition there were swarms of folks ready to negotiate with any firm that could forthwith put up houses. If the "all electric house" could have been duplicated "ready made", thousands could have been sold outright.

Examples of wooden houses were enough to make many people inquire for prices and particulars, and the dwellings were cozy enough to dispel that quaint objection which people have against houses built with wood. Not only were there "Boulton and Paul" and "Tarrant" bungalows, but also a Norwegian wooden house—erected at the show in three days.

Before the war, some timid attempts at the housing of workingmen, impractical because only on a purely philanthropic basis, were made in France. There were also many workingmen's villages established by industrial firms—one typical garden-village, the prototype in France, was built by the Mining Company of Dourges. Since the war, the subject has become one of general interest. In September 1918, a circular was sent out from the labor ministry calling attention of the *prefets* to a strict enforcement of the law concerning the creation in every department and in every town of *Offices publics des habitations a bon marché* with the cooperation of every agency of social progress, especially of the great employers of labor. These offices, which are really a kind of public trust or foundation, do not concern themselves only with cheap housing, but with what are called in England garden-villages or garden-suburbs.

"Our contractors are overwhelmed. They are not able to respond to the demands," writes M. Emile Cacheux, a French housing authority from Paris. "Construction costs three times as much as before the war. A house which cost, complete, 5,000 francs before the war, would cost 15,000 francs to-day. If American builders should construct in France single houses they would sell them even before they were finished."

Reports from various sources bear out and enlarge upon this statement. A circular issued by the French Minister of Labor calls attention of provincial governors to the present crisis in the housing problem, due principally to the influx of refugees, colonial and foreign laborers, and to the over-population of industrial centers.

M. Cacheux, whose book on *Les Habitations Ouvrières en Tous Pays* (Workingmen's Houses in all Countries), containing forty illustrations and giving the working drawings for types of inexpensive houses most of which have received prizes in exhibitions at Paris and Düsseldorf, should be known to all students of housing, organized an exhibition of plans of houses similar to the best English garden-suburb developments. He wrote in explanation of it: "We expect to organize a competition for the construction of houses upon ground that the *Office Departmental des Habitations à Bon Marché* has put at the disposal of the competitors. The houses will be sold during the exposition or remain the property of the constructors at their choice. In the past, houses thus constructed for exhibitions were demolished after the exposition was over, but as the law for the extension of cities comes to be voted I think that they will be able to create special new quarters and thus utilize the houses exhibited."

The *Société Française des Architectes-Urbanistes* in June 1919 held an Inter-Allied Town Planning Conference in Paris. The dates were selected because they coincided with the sojourn in Paris of a number of American town planners who were there in connection with the educational service of the American army. At the same date the Chauny town planning competition drawings were put on view and there

was also an exhibit on town planning in general organized by the U. S. Army educational service in connection with *La Renaissance des Cités*—an organization which, according to Major George B. Ford of New York City, is doing much to popularize town planning. The British were enthusiastic participants in the plan and sent over a large delegation.

A report of the office for cheap dwellings of the department of the Seine (France) from July 10, 1916, to December 31, 1918, with its numerous and lengthy annexes, is an excellent summary of housing and city planning conditions, and projects for Greater Paris from pre-war times to January 1, 1919. It revealed the fact well known to students of municipal affairs that France, noted for its architectural and civic achievements in the past, was lagging behind the other progressive countries of Europe in housing and city planning. Far from disguising or minimizing, the report declared most emphatically that Greater Paris had no official plan; Paris is probably the most congested of all the great cities of Europe. Government aid for cheap housing began in France in a small way in 1852. In 1889, the French Association for cheap dwellings was founded and in 1894 local committees to encourage and supervise the work—a most important feature of the law which has worked well—were authorized. Government aid on a substantial scale, however, was first provided for under the law of April 12, 1906, which, with those of April 10, 1908, and December 23, 1912, are the basis of the present system.

In the report special emphasis is laid upon the necessity of preventing all speculation, which is sure to occur if land is sold in fee. The English and German systems of preserving the unearned increment for the good of the community—the long lease of the land, the sale of hereditary building rights, retaining the fee (*Erbbaurecht*), the right of repurchase (*Wiederkaufsrecht*), the building by the public and granting to the tenant of extensive, heritable rights of use, the public retaining the fee—were all fully discussed. The need, in any case, of strict zoning, protection of aesthetic and other amenities, and the furnishing of schools, amusements, and all the features of normal life, are dwelt upon. A system of streets, a compromise between the rigidly straight, so often found in America, and the needlessly curved, formerly common in Germany, is suggested. The disadvantages of high dividing walls between lots, so general in France, were pointed out. A competition between artists and construction by several instead of a single architect for an entire suburb is suggested, but the advantages of aesthetic control are insisted upon. In France, as in this country, according to Frank B. Williams, the American expert, increased costs are a serious problem, building costs having tripled there since the beginning of the war, with no indication of lower figures for the future. The only remedy suggested is the frank recognition that cheap housing is a public necessity and the providing of such housing, so far as necessary, as a public function. The report suggested government loans at 2 per cent. and 2½ per cent., subventions, and, for houses built by cities, the payment by the state of the difference between the present building costs and costs at a normal to be determined hereafter. The only other remedy is philanthropy, which is neither adequate nor desirable.

Returning to the English situation J. M. Dent & Sons, Ltd., of London, have published a suggestive volume entitled *New Town* which contains the outline of a proposed new "country town" in England in such a spirit and in such a plan as shall stir the hearts of all who are seeking after freedom and fellowship. One of the New Town council consisting of about fifty persons, now at work preparing for putting the suggestions into practice, is my long time friend, the Very Rev. W. Moore Ede, D.D., Dean of Worcester, whose admirable book on *The Clergy and Social Science* (published in this country by the Morehouse Publishing Company) has so frequently been referred to in these pages.

This "New Town" scheme is something more than a housing scheme although it has great interest in that connection. It is commended to all who are aiming to reach high ideals in community life through "a city set on a hill".

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



MCLAREN HALL
(not to be opened)

ALBERT HALL
(not to be opened)

HOLTON
for accommodation
dining hall for

GROUP OF BUILDINGS OF MILWAUKEE
where attendants on the Church Social Service Conference in

National Conference of Churchmen in Social Work

SOCIAL workers throughout the country will gather in large numbers at Milwaukee for the National Conference of Social Work, to be held in that city June 22nd to 29th. Such national conferences have become annual mileposts in the long journey toward betterment of social conditions in their great variety of ramifications.

Opportunity has been taken by the Church's Department of Christian Social Service both to urge upon our own social workers the great value of attending this conference and also to arrange a preliminary conference on behalf of such work in the Church by official and unofficial organizations. This conference of our own Church workers will open on Monday afternoon, June 20th, and will continue until the opening of the greater conference on the following Wednesday evening. An opening reception will be held at 3 o'clock on the earlier of these dates. There will be opportunity at this time for meetings of committees of special activities and also of those who have been appointed to prepare papers.

The first regular meeting will be held on Monday evening at 8 o'clock. Temporary officers will be chosen and the plans and purposes of the conference presented. Then at 8:30 will be a paper on *The Relation of Church Institutions to the Diocesan Authorities*, followed by another on the subject, *What Relation ought the Social Service Work of our Church to bear to the work of other Christian Bodies?* by Mr. John M. Glenn, Director of the Russell Sage Foundation, New York City.

On Tuesday morning, June 21st, at 10 o'clock, *The Scope and Work of the Social Service Commissions* will be the general subject. Six of our Social Service Commissions will tell what they are doing; Canada, New York, Connecticut, Pennsylvania, Chicago, and California have been asked to present ten-minute reports. Next will come the question, *What Should they Do?* a paper presented by a committee of which the Rev. C. K. Gilbert, Secretary of the Social Service Commission of the diocese of New York, is chairman, to be followed by discussion. Tuesday afternoon the subject will be *The Church's Relation to the Dependent, Defective, Delinquent*, starting off with the question, *What Contribution should the Church Make?* followed by three short papers on *What Part of this Field does the Church Cover?*

- (a) For the Child—Miss Katharine P. Hewins, General Secretary of the Church Home Society of Boston,
- (b) For the Wayward and Delinquent Girl, Mrs. John M. Glenn, President of the National Council of the Church Mission of Help,
- (c) In City Mission Work, Rev. L. E. Sunderland, Superintendent City Mission Society, New York City,

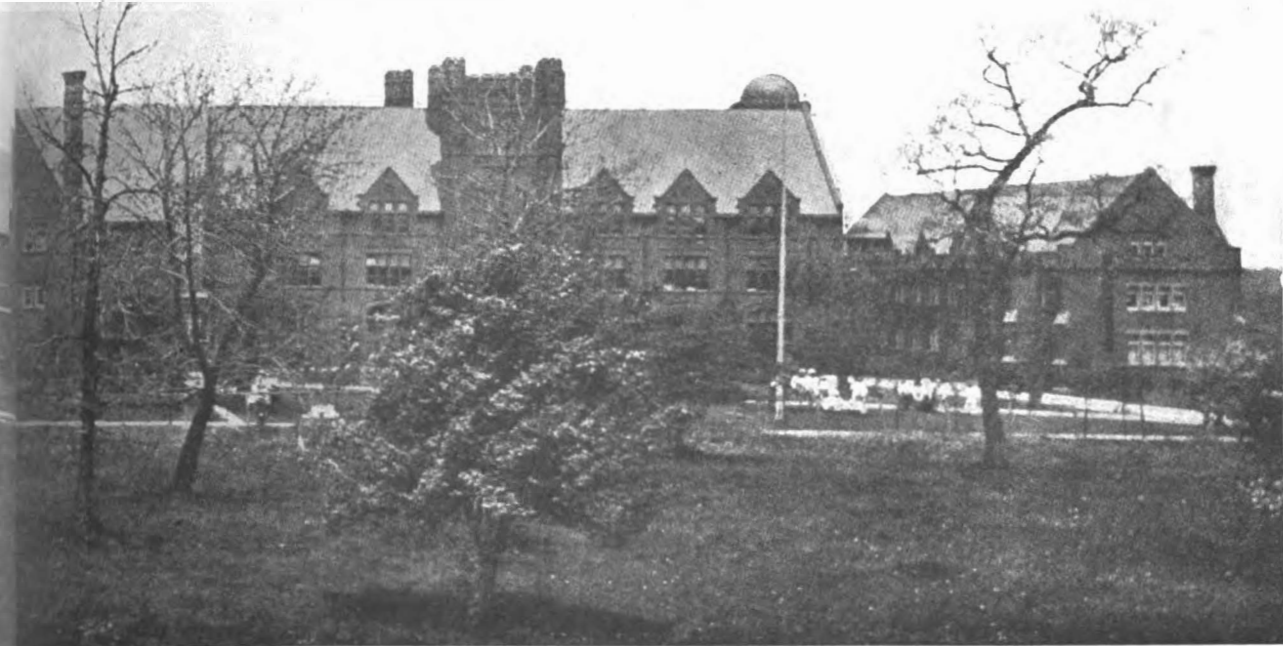
to be followed by discussion. Tuesday evening there will be a devotional service in preparation for a Corporate Communion, Bishop Brent being the leader.

On Wednesday morning at 7:30 will be the Corporate Communion. At 10 o'clock the conference meets to discuss *How Can We Make Social Service an Effective Part of Parish Activities?* a paper presented by the Rev. Samuel Tyler, D.D., as a result of his own work and a committee of his choosing, followed by discussion. Then there will be a short paper on the question, *Is There one Definite Work the Social Service Commissions of the Dioceses of the Country can Undertake?* On Wednesday afternoon will come the question, *Are the Social Service Commissions Responsible to Express the Conscience of the Church in Important Public Questions?* followed by final action for permanent organization.

Thursday afternoon we will have two papers on *The Church Service League and Christian Social Service*, one taking up the *Woman's Auxiliary* and the other the *Girls' Friendly and Christian Social Service*; and also a prayer on *The Brotherhood of St. Andrew and Christian Social Service*.

On Wednesday evening begins the great National Conference of Social Work. Their tentative programme has just come out and presents a great wealth of interesting material. It is hoped that a large proportion of the members attending the National Conference for Social Service Workers of the Church will plan to stay over for the succeeding conference.

An exceedingly pleasant arrangement has been made with the trustees of Milwaukee-Downer College, through the kind interest of its president, Miss Ellen C. Sabin, whereby several of the buildings of that admirable institution have been placed at the disposal of our Church Department of Christian Social Service. There the delegates—or so many



MERRILL HALL
Administration Building with offices and chapel

JOHNSTON HALL
for accommodation of women

ALL
of men and
all guests

MILWAUKEE-DOWNER COLLEGE, MILWAUKEE

where all will be housed, and many of the meetings will be held.

of them as can be accommodated—will be housed, there the conferences and the early celebrations of Holy Communion will be held, and there the Churchmen who come to attend both our own conference and the greater one will be able to live together during the ten days in which they will be occupied in their common purpose. Holton Hall will be devoted to men and Johnston Hall to women. Here there can be accommodated 100 men and 60 women at an expense of \$3.00 per day per person in room with two beds, and breakfast; \$3.50 a day for single room and breakfast. It is hoped that plans can be made to have luncheons and dinners there on Tuesday and Wednesday, the days of the Church conferences. As the attendance will probably be considerably beyond those figures, and as the hotels will be greatly overcrowded by reason of the great numbers who always attend the greater conference, it is asked that Churchmen expecting to attend either or both of the conferences, and especially those who will desire these accommodations, will, as soon as their plans can be made, advise the executive secretary, the Rev. Charles N. Lathrop, 281 Fourth avenue, New York, in order that reservations may be made. He is particularly anxious to learn the number who will be present for our Church Conference and to know how many of them plan to stay through the National Conference of Social Work.

Bishop Brent is to preach the conference sermon for the general conference. The sessions of the latter will be held in the Auditorium. Electric cars passing Milwaukee-Downer College go within two blocks of that building.

The railroads have granted a special rate to Milwaukee of one and one-half times the single fare from the greater part of the country, available from June 16th to July 2nd to any who wish to attend.

OF NOTHING may we be more sure than this: if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere. The obstructions of that lot are given us to heave away by the concurrent touch of a holy spirit and labor of strenuous will; its gloom for us to tint with some celestial light; its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptation for our faith. Soldiers of the Cross, it is not for us, but for our Leader and our Lord to choose the field. It is ours, taking the station which He assigns, to make it a field of truth and honor, though it be a field of death.—*James Martineau.*

THE CITY

The City that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold:

To-day we slowly rear
The City of God's own;
Within the hearts of men
We build it, stone on stone.

The streets are not of pearl
Which thread that City fair;
No walls of emerald
Or amethyst are there:

With stones of loving deeds,
With walls of kindly thought,
We build that kingdom blest—
The City "God hath wrought".

No man shall dwell therein
Who labors but for self;
No one shall tread its streets
Who serves the god of self;

But each shall work for each,
And greed shall be forgot,
For love abides therein,
And envy troubleth not.

The City that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold:

To-day we slowly rear
The City of God's own;
Within the hearts of men
We build it, stone on stone.

THOMAS CURTIS CLARK.

The Church's Opportunity

By the Rev. J. H. Yates

Chaplain in the U. S. Navy during the war

OUR heritage, as members of the Episcopal Church, is peculiarly rich and splendid. It has come to us in unbroken line from the earliest days, receiving constant accessions of wealth in every age. Our Liturgy is in every essential the same that has been in use in the Christian Church since the Christian Church first developed a liturgy as the expression of its spiritual life: its faith, its hope, and its love. The roots of the Church are buried deep in the past and draw their sap from soil made holy by the work of the finest men and women of every generation since the days of the Apostles. Time would fail to tell of the spiritual heritage of the Church. I mention it, not because it is unknown, but because of its value in connection with our present opportunity.

In these stirring days, following the great war in which, as a nation, we took part in the interest of human freedom, it may not be amiss to remember also the fact that our Church has always come to the front when the cause of liberty was at stake. It was a Churchman, Stephen Langton, who was most instrumental in winning for England her Magna Carta. Five hundred years later, when our own country was forced to sever her connection with Great Britain, although the Episcopal Church was terribly handicapped by her affiliation with the Church of England, nevertheless it was her sons, trained in her ways and filled with her spirit, who were the great leaders in the formation of this nation. Washington was a Churchman. Chief Justice Marshall was a Churchman. A large percentage of the signers of the Declaration of Independence were Churchmen. Franklin, at first a free thinker, ended his life in the Church as a vestryman in Christ Church, Philadelphia. To-day when the two great English-speaking nations, England and America, are looked to to preserve that freedom and peace which have been won at so tremendous a cost, the Episcopal Church, with our Mother-Church the Church of England, should and does actually form a great bond between us and our great ally.

In short, our heritage from the past and our present position in the world furnish us, as a Church, with a wonderful opportunity for service, which should inspire us to great achievement in this day of great tasks. If with inspiration drawn from the past and from our great opportunity in the present we apply ourselves to our work with the zeal and vision and the large spirit which it demands, our feet, under God's guidance, will tread joyfully the high roads of accomplishment, and our hands will perform tasks of whose glory we have not yet even begun to dream! The framers of Magna Carta doubtless never realized that they were laying the cornerstone of the future freedom of the world. The writers of the Declaration of Independence could not have foreseen the greatness of the nation which still rejoices in their work. To our generation has come the opportunity to establish justice, brotherhood, freedom, peace upon such sure foundations that all posterity may build on them! But these very things—justice, brotherhood, freedom, peace—are among the chief things for which Christ died and for which His Church has ever since stood.

Only small-minded men are irreverent, proud, contemptuous of religion and of the Church which ministers religion, uncharitable, and without vision. The men who do great things, men like Washington, Lincoln, Wilson, Pershing, Sims, Foch—to mention a few notable examples among many—are always humble, reverent, charitable, and far-seeing. When men come to realize that all may cultivate these things—that all may be great in the truest sense of the word—they will seek spiritual strength where it is most richly to be found; they will rise to their opportunities and their lives will be enriched immeasurably!

When the United States entered the war and was con-

fronted with the gigantic task of mobilization, of training and sending to Europe a vast army, of building a great navy and merchant marine, of feeding and clothing the world, of caring for the sick and wounded, it is true that the response of the people was magnificent.

But the task of reconstruction which we face to-day is even harder than that which the war thrust upon us, and it lacks war's thrill. It is easy to "mount up with wings as eagles". It is hard to "walk and not be weary". Moreover there is the danger of a disastrous relaxation from our previous great efforts. Where are we to find the spiritual strength to carry on this work of reconstruction, which calls for inexhaustible patience, for charity, for large-mindedness, for the surrender of sectional and party prejudices, for courage to give and to give up, for respect for the good things of the past combined with a vision of better things for the future? Whence is to come the leaven of that comprehensive and sacrificial spirit which the world needs, and needs imperatively, to-day? Are we sure that, as a people, we can meet the demands and the exasperating annoyances of reconstruction as splendidly as we responded to the demands of the war? If men are wise they will seek to re-nerve themselves with spiritual energy. Many will desire to do so. Many more will do so if they can be made to see the value of so doing. Here is opportunity and work for the Church.

Moreover, in these reconstruction days men will be forced to make the fullest use of every institution which can be made to serve the best interests of their country and of the world. The Church is such an institution, since the Church stands for the very ideals for which the war was fought and which we now are trying to make effective both for ourselves and for future generations. If the Church can rise to her opportunity in this matter she can render incalculable service to the world. But she must throw overboard every hindrance to her task, as everything superfluous is thrown overboard from a battleship before going into action. And when the Church fails in any degree to measure up to her own ideals, as is bound to be the case here and there from time to time, it is not the part of wisdom to forsake her, but rather—since there will always be quite enough criticism and opposition from the outside—to give her all the more hearty support, while demanding, at the same time, that she fulfil her God-given function of advancing the interests of righteousness and its corollary, peace.

It was my privilege while serving with the Queenstown destroyers, to go out with them on convoy duty. At one time we brought in the *Mauretania*. The great ship, full of American soldiers, sailed majestically over the rough sea, while the little destroyers, her protectors, pitched and rolled about from side to side unceasingly. On every hand were unseen dangers of mine and submarine, but the ceaseless vigilance of the destroyers brought the great ship safely to port.

To-day the Ship of State is striving to reach the harbor of righteousness and peace across a sea stirred to fury by the gusts of the world's controversies. Her path is also beset by great and unseen dangers. The Church, armed with the Spirit of Christ, with the Gospel, and with her own noble heritage, has the opportunity of acting as her escort. May she rise to this opportunity, and may her sons and daughters support her heartily, for to do her duty rightly she must have a large and a loyal crew!

THE HOLY COMMUNION is not a sign of righteousness attained, but of righteousness desired. It is to help men, not to crown saints. It is for sinners, but for sinners who would not willingly remain so. It is a refreshment for the battle, not a reward for victory. So honest men, however far short they may be of their ideals, may come honestly if they want God's help.—*Trinity (New Orleans) Record.*



CORRESPONDENCE

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

"WHAT IS THE MATTER WITH THE CHURCH?"

[ABRIDGED]

To the Editor of *The Living Church*:

WHEN such men as Bishop Gore, Bishop Fiske, Bishop Johnson, Bishop Shayler, and many others (including priests, earnest laymen, and your paper) declare that our primary need is instructing our people in the foundations of our religion—that not one in a hundred seems to realize the meaning of Christianity, that the ignorance among even Church people is appalling, etc.; and when we remember what the chaplains reported as the result of their experience among our men in the army, as well as the decrease in our Sunday-school pupils and candidates for orders; it would seem to be time to sit up and take notice. And I, for one, am emboldened to testify, from my own experience and observation, that I have found it a fact that many (if not most) of our Church people are untaught, uninterested, and unpractised in what I think we should all consider the essential truths, work, and practices of our religion. . . .

But chiefly I find that few of our people seem to have any living, personal experience of our Lord as Saviour—the heart of our religion. They have never realized (1) the revelation of the Father's desire for His children's filial love as shown in His true Son Jesus, the Son; (2) the purpose of our creation, and our consequent condemnation by contrast with Jesus; (3) our acceptance in the Beloved, who identified Himself with us and in our human nature offered the perfect sacrifice of a perfect life and death, expressing the perfect penitence—sorrow, acknowledgment, and continual abandonment of sin—for us as we are unable to do, and, uniting us to Himself by faith and through the Sacraments, unites us to the Father, sponsoring us for His service, etc. I find this is utterly new to many people. When they learn it, a new light comes into their eyes. . . .

We have been expecting fruits without roots.

As Bishop Faber says, what we need is *conversion*—not a mere emotional experience, but a real *turning to God*.

It is to be feared that even many of our clergy do not realize conditions.

Outsiders, too, have no idea that the Christian religion is the final, really "composite" religion, that Christ is the last word (as well as the first). They suppose, also, that Christianity is a mere moral code, and so, "they are as good as Church members," or "their lodge is all the Church they need"; they have no idea of what the Church is; the clergy are preachers only, setting forth their opinions or discussing current events; "forms" are unspiritual; there is no connection whatever between believing in Christ and living in His Church; the Kingdom of Heaven is something after death; "heaven" follows this life immediately, and all they have to do is to die and go straight there; all Churches are but human societies, and there is no particular obligation; one can worship in the woods or at home just as well as at church; the Bible has been discredited by science; prayer is an outgrown superstition, except, perhaps, in its subjective influence on one's self; God is in all and, therefore, all is God; our Lord was merely a "good" man and a great human teacher; acceptance with God requires only "living a 'good' life"; "sin" is committing some crime; God is good and just and, therefore, He condones and will permit eternal lawlessness and independence of Him; the Church is the bulwark of capitalism; Christianity has failed, etc.

And they will not come to our services and be taught—even if all our clergy were able to teach them. (And what can we say when we hear of pastors who are nearing nervous prostration because they can't think of anything to preach about?) Why should we expect them to come when they hold such ideas? Of course they pass by the Church. We treat them as though they were already interested, instructed, and regenerated.

Therefore, do we not need, for both our Church people and outsiders, a week's preaching or teaching mission, in many parishes, to which many people would come simply because it would be (1) conducted by an outsider, who would give his whole time and thought and devotion to the subjects; (2) a special series to which they would come when they would not be interested in a course on successive Sundays; (3) sermons, lectures, and instructions without our usual service, followed by some personal application, conferences, and follow-up work?

G. D. CHRISTIAN.

THE FORBIDDING VISAGE OF WAR

To the Editor of *The Living Church*:

HERE may be some lovers of humanity, some Christians, some Churchmen, who do not believe that peace is always possible, subscribing to the maxim of Wendell Phillips: "Peace if possible, but justice always!"

However this may be, so that sometimes justice seems to excuse those who apparently in certain exigencies "delight in war", it is a plain duty to envisage and to weigh the facts as to the nature of prospective war now-a-days.

It is the enjoined "wisdom" which makes good men "harmless"—not weakness or cowardice—and all should know and so be impressively taught what war between powerful nations would now imply. No "mere slaughter" in battles or in their neighborhood, but by aerial and chemical attack destruction—by the rapid initiation of an enemy—of great cities, extermination of millions of peaceful inhabitants, and the conversion of vast productive areas into a wilderness.

Whether hopes or fears of the new administration are to be fulfilled let the mighty conservative influence be created and maintained towards all provocations of war, by a people who have been taught to "count the cost" of it. To this end let all the Churches, platforms, and peace organizations bend their efforts.

Boston, March 5th.

ERVING WINSLOW.

THE CHURCH'S MISSION TO THE DEAF

To the Editor of *The Living Church*:

YOUR editorial on The Shortage in the Ministry has made a deep impression on at least one class of people—the deaf.

It may not be generally known among laymen that our Church has been the pioneer among these people and has for many years led in the number of deaf clergymen. At present there are about a dozen ordained deaf ministers, who are only able to minister to a very small quota of the 80,000 deaf people in the United States. In my section—the South—there is room to keep three or four missionaries busy and yet there is not a regularly appointed person to carry on the work. Men have heeded the call to be ordained but have failed to secure vineyards. The "children of silence" depend upon the language of signs to gain religious inspiration, and generally look to the deaf ministers to lead them. It would appear to the most casual observer that the work among them deserves the very careful attention of boards and missions—domestic, provincial, and diocesan.

The blind, it may be remarked, can hear the services throughout but the deaf must depend upon the eye and be led along as the service progresses by means of signs. Cannot there be some great central body that could foster this important part of the Church's work?

Jackson, Miss.

H. LOBBAINÉ TRACY.

"CHURCHES FOR THE WORKING CLASSES"

To the Editor of *The Living Church*:

CONCERNING the Rev. James L. Smiley's plea for churches especially for radicals and socialists. Considering his suggestion logically sound and timely, I am printing his letter in the current issue of the *Social Preparation*. It proposes to follow the custom of the Church for years past. We maintain chapels for many different classes—for the poor, the negroes, the deaf, different nationalities. The suggestion is timely because with the spread of radical discontent an increasing element of our population is left unchurched.

I speak after a quarter century in the priesthood and twenty years in intimate contact with socialists and radicals. These people have leaped ahead of even the leaders of the Church in their grasp of the social application of the Gospel. They hear only the individual application of it preached in the average pulpit. In their impatience they abandon their Church affiliation if they have any. But the need of the individual operation and application of the Gospel arises and they either slur it over or go without it. I have been called a great many times to marry, baptize, and bury the dead in innumerable socialist families who would have sought only the barest civil and secular aid at such times, but for their confidence in me as a socialist. I never once

compromised my priestly administrations at such times, yet they were always sought and gladly received.

I am confident such people as are contemplated in the Rev. Mr. Smiley's letter would go to such churches as he suggests, pastored by socialist clergy. They would receive both the individual and the social presentment of the Gospel.

The questions Mr. Crook raises are superficial. He asks the kind of socialism such parishes would stand for, conveying the idea that uniformity must be had in a dogmatic manner before such chapels were started. As well ask what kind of Christianity is to be preached in a parish before we start it! We cannot believe for a moment that the average member of the Episcopal Church (or any Church) believes all the details of the ideal the Church stands for before he aligns himself and works with it. It is the spirit of Christianity that causes the Church to function, not its dogmas. Just so; it is the spirit of socialism that gives the socialist movement the virility it possesses, not the dogmas of Lenine, Hillquit, Sidney Webb, or Karl Marx. So long as the Church starts parishes for particular classes of people, we would be justified in starting them for socialists and radicals in order that we fail not in our desire to reach and help all.

A. L. BYRON-CURTISS.

THE ONEIDA MISSION

To the Editor of *The Living Church*:

AS you are doubtless aware, the Oneida Indian Mission, diocese of Fond du Lac, Wisconsin, existed for many years on the gifts of those who responded to the special appeals made by the priests in charge. Since the Nation-wide Campaign was started the subscriptions have fallen off. It is true that the priest's stipend has been increased to \$1,000 and the salaries of two teachers to \$630 each, but alas! that does not help with our other mission expenses, which, I need scarcely say, are not less than they were before the lightning struck and the fire destroyed our great church.

I ventured recently to pour my complaint into the sympathetic ear of Dr. John W. Wood, who suggests that I should send out to all who have helped Oneida in the past through special gifts a statement of the present situation and the need for additional help. Unfortunately the list of names and addresses of former supporters of the Oneida Mission has been lost; if this letter should meet the eye of any of these friends of the Mission, may I beg them to come to our assistance?

To quote Dr. Wood again, "It is not the intention of the Council that an enterprise like that of Oneida should suffer because some people have mistakenly supposed that the only way they could give was through the Nation-wide Campaign".

I should be ungrateful did I not add that through the generous assistance of our friends we have succeeded in raising \$12,000 toward rebuilding the church which was destroyed last July. This with the \$4,000 insurance gives us \$16,000 toward the \$30,000 which, at the present building cost, seem necessary to the rebuilding. Offerings for the rebuilding should be sent to the Bishop of Fond du Lac, but I will be grateful if other needed offerings for the maintenance of the Mission are sent to me.

The Mission House,
Oneida, Wis., March 18th.

WILLIAM WATSON,
Missionary.

Oneida is, I think, the oldest and formerly one of the most successful and important of our Indian missions. The situation there at present is critical, and I gladly commend the above appeal to all generous readers.

REGINALD H. WELLER,
Bishop of Fond du Lac.

WHAT MEMORIAL FOR ARCHDEACON STUCK?

To the Editor of *The Living Church*:

WE have had many beautiful suggestions as to how the Church might commemorate the life of the late Archdeacon Stuck, the most promising of which appeared in these columns a short time ago suggesting that we beseech Congress to protect the Alaskan Indians in the matter of the canneries established on the Yukon. As near as this matter was to the Archdeacon's heart, does not his life call for even a more living memorial? Was not the dearest thing in the Archdeacon's life the mission of the Church in Alaska?

Would it not, therefore, be fitting to establish one or more scholarships in one of our seminaries, to be in the gift of the Bishop of Alaska, the benefits to be enjoyed by men willing to serve the Church in the Alaskan field?

By doing this I feel sure we will commemorate the Archdeacon's life in a living way.

Atlanta, Ga., February 26th.

CYRIL E. BENTLEY.

"OBEY" IN THE MARRIAGE SERVICE

To the Editor of *The Living Church*:

BISHOP FISKE in his letter to a prospective bride anticipates that "in time the objectionable word may be removed." Meanwhile some of us feel that we want to pause and explain when we demand acquiescence of a bride inwardly protesting, and with our entire sympathy, that "obey" does not mean to obey. A situation is created humiliating to all concerned because the letter must be observed in spite of whatever offence to the spirit. And yet to stop and expound would be almost worse.

I for one never ask a bride to follow me with that word without a feeling that I should apologize not only to the bride but to every woman present. Moreover there is a sense of untruth involved.

In a purely civil contract the bristling little archaism could not remain. Why not at least without more ado make its deletion permissible? It would soon die of neglect.

Ensley, Ala., March 12th.

EDMONDS BENNETT.

"NOTES ON THE NEW HYMNAL"

To the Editor of *The Living Church*:

IN common with many others of your readers I have been greatly interested by Canon Douglas' articles on the hymns in the New Hymnal. It is difficult to preserve such a long series of articles in any convenient way, and I therefore earnestly hope that the entire series will ultimately be published in book or pamphlet form. Some of us like to make addresses on hymns or hymn tunes, and such a pamphlet would be a veritable mine of information.

Very truly yours,

Rochester, New Hampshire, March 6th. WM. E. SOULE.

[We also are hoping that the series may be published in book form after its completion in *THE LIVING CHURCH*.—EDITOR L. C.]

SOCIAL SIGNIFICANCE OF CHRISTIANITY

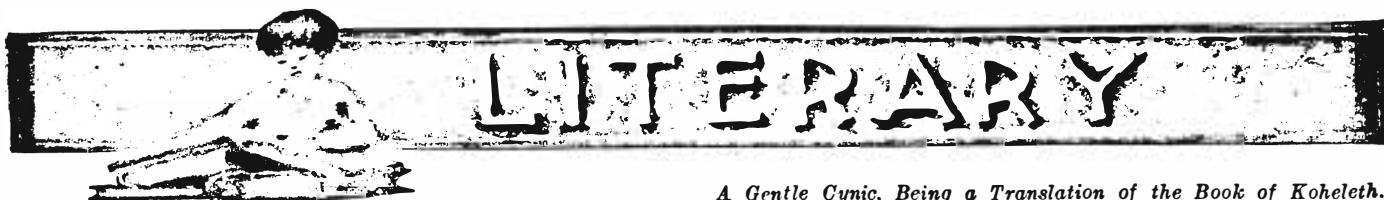
THE NEW FORCE born into the world with the Christian religion was, evidently, from the very first, of immeasurable social significance. The original impetus was immense. The amorphous vigor of life was so great that several centuries have to pass away before any clear idea can be obtained of even the outlines of the growth which it was destined to build up out of the dead elements around it. From the very beginning its action was altogether unusual. The constructive principle of life was unmistakable; men seemed to be transformed; the ordinary motives of the individual mind appeared to be extinguished. The new religion evoked, "to a degree before unexampled in the world, an enthusiastic devotion to its corporate welfare analogous to that which the patriot bears to his country." There sprang from it "a stern, aggressive, and at the same time disciplined enthusiasm, wholly unlike any other that had been witnessed upon earth." Amid the corruption of the time the new life flourished as a thing apart; it took the disintegrated units and built them up into the new order, drawing strength from the decay which was in progress around it.

—Benjamin Kidd.

CONTRITION

THE BIBLE says little about conversion, with its impassioned "Lord, Lord." It says much about repentance. And this is hard; this is difficult; this is, if you will, prosaic; this implies the diligent searching of the heart, the long and wearied investigation of past sins, past negligences, past ignorances; this implies the broken and contrite heart, broken up, pulverized with sorrow, into a soil once more receptive of good; it means the driving away of the briars, the diverting of the hard mule-path, the pulling up of the briars, the upheaving of the rocks, a heart bruised and broken up, or, as it is said, a *contrite* heart. It implies that humble, loving confession, "Father, I have sinned," not merely in that general acknowledgment which does but "bless with faint blame," but in the conscious shame of individual shortcomings and failure, leading us to a painful, weary, laborious amendment. How different to the easy "Lord, Lord," with which the soul thinks it can rush into God's presence with hands yet foul with black deeds, with feet yet weighted with a life's sin, before Him, Him who washed away the sin of the world only with His own Blood. Repentance is troublesome, but it is the will of God. The "Lord, Lord," is easy, but it has no promise of rolling back the gate which bars the access to the kingdom of heaven.—W. C. E. Newbolt.

GOD SEES us altogether, not in separate feelings or actions as our fellow-men see us. We are always doing each other injustice, because we only hear separate feelings or actions; we don't see each other's whole nature.—George Eliot.



The Holy Communion in Great Britain and America. By John Brett Langstaff. Oxford University Press. 1919.

The purpose of the book is not dogmatic but liturgic. It traces the development of the English Communion service, the Scottish, and the American. By the use of different types each addition to and omission from the original text is indicated. There is less of interest, probably, in the introduction to the English service, as this has been more frequently worked over and is more familiar; Wyclif's influence on translation is noted; the point is well made that the *Kirchenordnungen* affected the practice rather than the doctrine of the English Book; and there is a good expression of the disorders of the Elizabethan period (pp. 15-26). One advantage of the reproduction of the English text is to make clear the superiority in many points of the arrangement of the Book of 1549. The history of the Book in Scotland shows the stupid blundering (the same tale might be told of Ireland) which caused its rejection and the increasing loss of the country to the Church; but at the same time it must be admitted that the Scotch were not easy to deal with and that the blame was not all on one side. The account here given does not definitely tell how the Scotch came to have its particular form; the influence of Bishop Rattray's translation of the Greek St. James is perhaps underrated as well as the studies of the Non-Jurors in Eastern liturgies. In the third and most valuable part there is much information concerning early services in America which is nowhere else so accessibly collected; the founding of early parishes, their incumbents, and the pleas, beginning early in the eighteenth century, for a bishop. The temptation to enlarge upon this section is not easy to resist. In speaking of services during the Revolution the old Prayer Book in St. Peter's, Philadelphia, might have been referred to as giving evidence of what was actually done during the period. On p. 178 it is said that the Rev. John Wesley, in Savannah, instituted the first weekly Eucharist; on p. 218 the same is said of Bishop Seabury. There are some misprints in proper names which should have been corrected.

F. H. H.

Divine Overruling. By W. Sanday. Edinburgh: T. & T. Clark. 1920. Pp. 104.

This title covers a small book of three lectures and one sermon written as Sanday's last public utterances as Lady Margaret Professor in the University of Oxford. In the first lecture Dr. Sanday is quite general, but concrete in his treatment of the place of comparative religion in theological study. But in his next two lectures, on natural and revealed religion and on the nature of miracles, he is anything but definite. In the former he seems to make what is natural to be revealed, and what is revealed to be natural, and in the latter his argument serves only to show how fallible human logic is anyway. It seems to the reviewer that the only part of this book worthy of the great reputation of the author is the sermon, in the last chapter, on the meaning of the Atonement. Here the author is definite, concrete, and clear. His treatment of the Servant Passages in Isaiah, of St. Paul's great sermon in I Corinthians 15, and of the passage in the Epistle to the Hebrews, is really very fine, and deserves careful study. The figure of the Servant of Jehovah embodies the idea of vicarious suffering, and this, with the ideas of propitiation and expiation, furnishes the means of understanding the doctrine of the Atonement.

SAMUEL A. B. MERCER.

Everyday Religion. By James E. Freeman, D.D. Revell. \$1.50.

Dr. Freeman's reputation as a preacher is such that his many friends will quite know what to expect in this modest volume. He has a gift for speaking and writing in just the way to appeal to "the man in the street". The chapters of this book are short, few of them over two pages in length. They were contributed to the *Minneapolis Tribune* as sermon-editorials. Being "newspaper stuff", they are, of course, written to lay stress on the moral purposes of life wholly apart from any doctrinal beliefs as a motive power for action. Dr. Freeman has been a preacher of outstanding influence among men in the Middle West, as doubtless he will be in his new position in the nation's capital, and no one is better fitted than he for presenting to the readers of the editorial columns of a Sunday newspaper the spirit of service and the claims of universal religion. There is an appreciative introduction by the editor of the *Tribune*.

A Gentle Cynic, Being a Translation of the Book of Koheleth. By Morris Jastrow. Philadelphia and London: J. B. Lippincott Company. 1919. Pp. 255. \$2.00 net.

Professor Jastrow is at his best in this charming treatment of the Book of Ecclesiastes. He takes the book as it is, strips it of its later additions, and presents it in the probable form in which it left the hand of *Koheleth*. But the most interesting part of Jastrow's work is his introduction. Here he tells in a most charming manner the way in which this interesting book was written, its growth, the way in which it slipped into the canon, its interpretation, and its author's philosophy of life. Jastrow makes the old book live anew. He shows the author to have been a gentle cynic who "loves life and has intense sympathy with the struggles and sufferings of humanity", and who declares that life is made to be enjoyed and God to be obeyed and loved. Those who think that books in the Bible are usually dry and uninteresting need only read this one to be disillusioned.

SAMUEL A. B. MERCER.

Sunny Windows and Other Sermons to Children. By the Rev. W. R. Bowie, D.D., rector of St. Paul's Church, Richmond, Va. Fleming H. Revell Co., \$1.25.

Nobody would have known that these admirable little talks to children are sermons unless the title page said so. Rather would we prefer to say that they are those gems of talks to children in which Dr. Bowie is a decided expert. To some extent the series of such talks now running through *The Young Churchman* is included in this book. They have been greatly appreciated there; they will be equally appreciated in book form. The series is admirable.

THE SCOFIELD BIBLE has become well known. Its publishers, the Oxford University Press, have now issued the New Testament and Psalms from that volume in a separate edition. The distinguishing feature is the compact references and notes, with introduction and analysis of each book and with topical subdivisions running through the chapters. The text is printed in a very readable black-face type with notes in lighter face. Mechanically the book could not be improved. Intellectually it has the defects, for Churchmen, that are inevitable where a devout and orthodox Protestant scholar expounds scripture in accordance with modern Protestant tenets rather than in accordance with the historic teaching of the Church. As illustrations of this we may cite the exposition of regeneration in a note appended to John 3 and a confusion between the office of the Holy Spirit respectively in Baptism and in Confirmation, Acts 3, both of which statements are wholly inadequate from the Churchman's point of view. The book is published in a variety of bindings from \$1.50 to \$7.00.

THE DEPARTMENT OF MISSIONS and Church Extension has just issued a pamphlet entitled, *How to Reach the Foreign-Born*. A digest of the experience of many of our clergy, it deals with the method of approach found most satisfactory where the foreign-born, being few, are considered (1) as individuals, or (2) in racial groups. It thus shows practically how any parish may gain friendly contact with the foreign-born of the neighborhood. The pamphlet was produced after consultation with the Girls' Friendly Society, the Woman's Auxiliary, the Brotherhood of St. Andrew, and others.

A BIOGRAPHY of Henry Foster, M.D., founder of the sanitarium at Clifton Springs, New York, has been written by the Rev. S. H. Adams, D.D., a Methodist minister who was chaplain of the sanitarium from 1898 to 1915. The volume contains numerous illustrations and numbers about 200 pages. In interesting style it gives the description of the sterling personal qualities of the founder, and the story of the establishment and development of the institution. The book may be obtained from the Clifton Springs Sanitarium, price \$1.50.

THE YALE UNIVERSITY PRESS has issued an unaltered reprint of Dr. B. W. Bacon's *The Fourth Gospel in Research and Debate*. That there should be a persistent demand for a book of so technical a character is an encouraging sign, but it is unfortunate that the author could not use the occasion to give the essays greater organic unity.

The Question of Unemployment

By Canon C. W. Vernon

General Secretary of the Council of Social Service
of the Church of England and Canada

"Why stand ye here all the day idle?" "Because no man hath hired us." *St. Matthew 20:6-7.*

THE problem of unemployment, after nineteen centuries of Christian teaching, is with us yet. The exceeding bitter cry, "No man hath hired us and no man will hire us," is still heard in our midst. The unemployment of thousands of our men in war and in the making of war supplies relieved the situation at home for a while and there was practically no unemployment. The return of peace, accompanied by the demobilization of our military forces and the consequent increased production of supplies, both necessities and luxuries, has brought with it one of the problems of times of peace—unemployment.

Unemployment promises to be the great outstanding social service problem of the present winter, at least in our larger centres. Many factories have already closed down, others are running on part time, work both for men and women is difficult to obtain (certainly in the cities and larger towns), unemployment bureaus report many applicants for work who cannot be placed. As the winter advances, conditions are likely to grow worse. It is well therefore that Christian people should recognize the revival of this old problem, should seek to think it out along the lines of the principles of our Lord, and should individually and collectively seek the betterment of existing conditions.

Unemployment brings other most serious problems in its train. The man who is out of work is soon, if not immediately, out of money, and that means that his family is soon out of food; later on, out of clothing; and, it may be, out of shelter. People who have never known what it is to want for the necessities of life can scarcely realize the blackness of despair which must possess the soul of the worker who sees his wife and children deprived of necessary food and threatened with the break up of their little home. We do well in obeying the call to aid in feeding the starving millions of China, but we dare not forget the needy at our own doors. There are deserving as well as undeserving poor, and the children, at least, are always deserving. It would be difficult to estimate the aftermath of a long period of unemployment in terms of lessened vitality, of stunted growth, of starved intelligence, of weakened will, and of impaired efficiency in the coming generation, as well as in the men and women of to-day.

Unemployment with its consequent distress and misery is a fruitful source of unrest, too often of disorder, and in extreme cases of revolution. The starving naturally enough are desperate. Revolution, riots, disorders, in times past, have followed periods of great distress. The Red Terror in Russia was the offspring of the misery of the moujik, and bolshevism ("*the heresy of the underman*", as it has been called in contra-distinction to the German heresy of the superman), the bastard child born by a false philosophy to Russian autocracy.

Perhaps greatest of all the retinue of problems which follow in the wake of unemployment is that of *unemployableness*. The unemployed tend ever toward the hopeless ranks of the unemployable; and, great as the problem of the unemployed is, the problem of the unemployable is ten times greater. In the natural order of things the least efficient are likely to be laid off first, and laid off longest, and a period of enforced idleness inevitably tends to make the inefficient even less efficient, and consequently the task of securing and keeping employment is greater than ever.

The Parable of the Laborers in the Vineyard is a perfect gold mine of the teaching and viewpoint of our Blessed Lord on the problems of employment and remuneration for that employment. It reveals the sympathy of the Master with those who remained idle, not from choice but "because no man hath hired us"; the recognition of the Master that the laborer engaged even at the eleventh hour needed a penny

a day, the minimum living wage on which a laborer could support life in that age and country; and the Master's condemnation of the selfishness of the really more fortunate laborers, engaged in the early hour of the day without the need of standing for hours in anxious idleness, who, because He was generous to their less fortunate fellow-laborers, showed their jealousy by grumbling discontent.

In dealing with the present problem of unemployment there are two aspects to be considered. The first is the immediate duty of seeking to lessen present unemployment, and of alleviating in the sanest and most efficient way the distress consequent upon it. The second and greatest is to think through the problem of unemployment with a view to that prevention which is and always will be better than cure.

Our land is so rich in natural resources that it would seem almost axiomatic that there should be work, and as a result of that work at least a modest living for all in developing them. The process of converting our country into the Dominion of our Lord and of His Christ will involve the abolition of idleness, whether by choice or by dire necessity, and the elimination of poverty and its attendant evils. Unemployment may sometimes be the fault of the employing classes, who, after making fortunes on a rising market, are not sportsmanlike enough to be willing to lose even a little on a falling market, but it may also be the fault of the employed who in times of prosperity were unwilling to give a fair day's work for a fair day's wage, and by their blind selfishness made a reasonable profit impossible, thus leading to the closing down of work on which their living and that of their families depended. Class selfishness, whether on the part of capital or labor, is a fruitful cause of economic loss and individual distress.

In dealing in a practical way with the problem of unemployment and its consequences, direct relief (except in the case of unemployment due to sickness), either by the government, by charitable organizations, or by private individuals, should only be practised as a last resort. What the unemployed man or woman, who is physically and mentally fit, wants is not charity but work. If there are any of whom this is not true, the greatest care needs to be taken to avoid encouraging them in their willingness to be pauperized. Christian employers of labor, even at a sacrifice of personal profit, should seek to meet the call for work. It may also be necessary that governments, federal, provincial, and municipal, should seek to meet the emergency. The effect of such a course if adopted on normal development of industry and commerce will demand careful consideration.

It is alike in the interest of the nation and of the individual that every one should be engaged in such useful and productive work of hand or brain as they are best fitted for. It is the unskilled laborer who is first and most seriously affected by periods of unemployment. Inefficiency and lack of skill are sometimes the fault (in Christian language, the sin) of the individual; at others they are the inevitable fruits of unsatisfactory or too brief early training. The Government of Canada did a splendid piece of social service work in providing opportunities for vocational training for its returned men. Could not a period of unemployment be utilized in training those out of work for more efficient future employment along lines most needed and least likely to be affected by reasonable and economic causes?

As one result of the Washington Labor Conference of the League of Nations the subject of unemployment insurance is likely to be considered by the Dominion Parliament. The subject bristles with difficulties, but they are surely not insuperable. The compulsory insurance of every worker against unemployment would do much to alleviate its consequent hardships, but it is well to remember that preventive measures are better than remedial, and must claim first consideration.—*Canadian Churchman.*

Church Kalendar



- 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

- April 5—Arizona Dist. Conv., Phoenix.
- 5—East Carolina Dioc. Conv., St. Paul's Church, Edenton, N. C.
- " 6—Montana Dioc. Conv., St. James' Church, Lewistown.
- " 11—Florida Dioc. Conv., Trinity Church, St. Augustine.
- " 12—Erie Spec. Conv., Cathedral of St. Paul, Erie, Pa.
- " 13—Asheville Dist. Conv., St. Mark's Church, Gastonia, N. C.
- " 13—Massachusetts Dioc. Conv., Boston.
- " 20—Western Massachusetts Dioc. Conv., Trinity Church, Lenox.

Personal Mention

THE REV. GEORGE M. BREWIN has resigned the rectorship of the Church of the Evangelists, Oswego, N. Y., and will take charge of St. Mary's Church, Keyport, N. J., shortly after Easter.

THE REV. R. E. BRETELL may for the present be addressed at P. O. Box 302, Camden, N. J., or in care of White Star Line, 1 Cockspur street, London, England.

THE REV. RANDALL W. CONKLIN, in charge of St. Alban's Mission and St. George's Mission, Newark, has resigned and accepted the rectorship of St. Stephen's Church, Riverside, N. J., to take effect May 1st.

THE REV. W. R. DYE has resigned the parish at Hancock to accept a call to St. John's Church, Ellicott City, Md.

THE REV. FREDERICK W. GOODMAN has accepted appointment on the clergy staff of Trinity parish, New York City, with duty at old Trinity commencing April 1st.

THE REV. H. P. LEF. GRABAU has resigned the rectorship of St. Paul's Church, Oxford, N. Y., and accepted that of Grace Church, Carthage.

THE REV. W. E. GRIMSHAW, now of the diocese of Washington, will take charge of Trinity Church, Fayetteville, and St. Mark's, Jamesville, N. Y., about April 15th.

THE REV. H. I. OBERHOLTZER will on May 1st resume his work as director of religious education in Olympia and Spokane, with headquarters at St. Luke's Pro-Cathedral, Tacoma, Wash.

THE REV. HUGH D. WILSON, rector of the Church of the Ascension, Bloomfield, N. J., has been elected Canon Missioner for missions in the diocese of Newark, and will take office on May 1st.

THE REV. A. E. WOODWARD, rector of Trinity parish, Van Buren, Arkansas, has accepted a call to St. Paul's parish, Palmyra, Missouri, where he should be addressed.

ORDINATION

PRIEST

CONNECTICUT.—On March 4th the Bishop Suffragan of Connecticut advanced to the priesthood the Rev. WILLIAM COLCORD WOODS, in the Church of the Epiphany, Durham. The sermon was preached by the Rev. Percy M. Binnington. The Bishop was celebrant at the Eucharist, at which the Rev. George Heyn acted as deacon and the Rev. Paul Barbour as sub-deacon. The candidate was presented by the Rev. W. P. Downes. Dr. Woods, who has been minister in charge of Epiphany parish, Durham, during the past year, will continue there as priest in charge. In addition he is associate professor of biology in Wesleyan University, Middletown.

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

Rates for advertising in this department as follows:

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

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

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

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

MARRIED

HEATH-SHAYLER.—On March 17th, at Trinity Cathedral, Omaha, Nebraska, ERNESTINE, daughter of the Rt. Rev. Ernest Vincent and Mignon Louise SHAYLER, to MARCON C. HEATH of Cleveland, Ohio, the bride's father officiating.

DIED

CURZON.—Entered into life eternal from her home at Kansas City, Mo., on the 11th of February, KATHARINE JANE CURZON, sister of the late Rev. John E. Curzon.

"He shall give His angels charge concerning thee."

"Blessed are the pure in heart, for they shall see God."

FETTER.—Entered into life eternal on March 18th at his home in Ashland, Kentucky, Dr. SAMUEL PRITCHARD FETTER, son of the Rev. Thomas and Mrs. Elizabeth Fetter. Dr. Fetter was a vestryman of Calvary Church, Ashland.

May he rest in peace!

NORTHROP.—Suddenly at New Haven, Conn., on March 19th, FRANK BROWNELL NORTHROP, son of the late Stephen and Mary Howd Northrop of Wallingford, Conn. Burial from St. Paul's Church, Wallingford, Tuesday, March 22nd.

Grant him a holy rest, and peace at the last, through Jesus Christ our Lord.

MEMORIAL

JAMES HALL MC ILVAINE

It is with great sorrow that the vestry of Calvary Church spreads upon its records the sudden death of the Rev. Dr. JAMES HALL MC ILVAINE.

Dr. McIlvalne was born in Utica, New York, in 1846, the son of the Rev. Dr. Josiah Hall McIlvalne, and Sarah Dutton McIlvalne. He was graduated from Princeton University in the class of 1866 and from the Princeton Theological Seminary in 1873. He was married to Grace P. Biddle and had a family of three daughters and two sons. He was a minister in the Presbyterian Church, occupying prominent churches in Utica, Providence, Rhode Island, and in New York City, ending his service in that denomination in the prominent church known as the Brick Church, associated there with the Rev. Dr. Henry Van Dyke. Shortly thereafter he was confirmed in the Episcopal Church by Bishop Whitehead of this diocese, in Florence, Italy. After some years of service as rector and supply in St. Bartholomew's and other churches in New York, he accepted the rectorship of Calvary Church, Pittsburgh, in 1900, and served continuously for sixteen years, when he resigned, greatly to the regret of Calvary Church, and from which time his name was placed and he appeared upon the records of this church as one of the clerical force. After a brief rest in Europe he returned and accepted the position of acting rector of St. Stephen's Church, Sewickley, until the return of its rector from foreign service in the world war; then he accepted the position of acting

rector at St. Peter's Church, Pittsburgh, where he continuously served until his death.

The foregoing is a brief record of his great activities in the ministry; incomplete as that record is, it would be still far more incomplete were we not to record here the fact that when Dr. McIlvalne came to us we were in the old church on Penn avenue; that under his leadership and counsel this noteworthy church structure at the corner of Walnut and Shady was built and paid for. This temple of worship and the great record which this parish made and maintained as the leading one in the diocese is his monument. Without his energy, judgment, intelligent and critical knowledge of architecture, developed into cathedral proportions, this monument would not be here.

Not only was his influence paramount in planning the great design and pushing to completion its erection, dedication, and consecration, but his was the potent influence that raised the money to make possible the structure and to free it from debt.

Not only is this material contribution to religion and art his visible monument, but under his rectorship the things that made for the spirit grew as did the church itself; increased activities, increased attendance, increased communicants, increased influence under him gave name and reputation to this parish far beyond the limits of this diocese.

He was a leader among his clerical brethren in the work of the diocese at all its diocesan conventions and occupied high place in the General Convention of the Church and served in a number of its most important committees.

He was the pioneer in bringing about throughout the whole general Church remunerative consideration for the aged and infirm of our clergy and their families, out of which grew the great Pension Fund so well established throughout the Church as a whole. He brought to a successful consummation the financial system of this parish by which its great activities are maintained through the voluntary pledge system of contribution in addition to the fixed revenues obtained from pew rents. He stood four-square to the civic life of this community against graft and political debauchery in our municipal affairs, and his aid was not sought in vain by civic and eleemosynary institutions that stood for the betterment of mankind.

As a learned and eloquent preacher he had few equals. As a pastor he was sympathetic, helpful, and tender. As an executive with keen business knowledge, few in his profession could equal him; and with it all he was the modest, retiring gentleman, more concerned for the success of his work than he was for personal advantage. As an example of this, was his insistence, after his resignation was reluctantly accepted, that the honorary title of rector emeritus should not be conferred upon him lest the office might hinder this vestry in the selection of a proper successor.

He died in the active service of the Church. He maintained his intellectual and religious strength to the last. He was an example to all of a life well lived, well spent in the cause of the Divine Master; his Christian courage and his Christian tenderness left a deep impress upon all who came within the reach of his activities.

We mourn him as a friend; we mourn him as a loved rector. This church, this diocese, this community, and the Church at large have lost a veritable pillar in Israel; this church, this diocese, this community, and the Church at large have been enriched by his having lived.

To his children and grandchildren, we tender our deep sympathy; their great consolation must be in the rich legacy left by this father through his sacrifice, love, and affection for them, and in the good works done by him.

Respectfully submitted,
E. J. VAN ETEN,
J. J. MILLER,
H. D. W. ENGLISH,
Committee.

POSITIONS OFFERED

CLERICAL

TWO PRIESTS FOR CITY MISSION AND institutional work in Detroit. Must be young, energetic, tactful, some knowledge of social problems. Exceptional opportunity. Salary \$2,400. Address Rev. J. H. LEVER, 20 West Woodbridge St., Detroit, Michigan.

PRIEST FOR SUNDAY SERVICE, JULY 10th, and September 4th, inclusive. Address Rev. C. W. ROBINSON, Christ Church, Bronxville, New York.

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

MISCELLANEOUS

ORGANIST AND CHOIR DIRECTOR FOR boy choir, who can hold boys, train the boy voice, and maintain discipline. Chance for local position as instructor of vocal music. Address RECTOR-352, care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS WANTED

CLERICAL.

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.

PRIEST, CATHOLIC, CELIBATE, GOOD preacher and organizer. Highly recommended. Address E-324, 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 NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

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POSITION IN BOYS' SCHOOL IMMEDIATE-ly or next fall. Military and athletics. Would teach common school branches. Six years in Church school, class "A" military academy. Two years state normal. Four years U. S. Army. Age 27, married, no children. Address C. M.-360, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MALE TEACHER, PIANO, Voice, Dramatics, desires location in musical town. Warm, dry climate—South. Organist and choirmaster, but private class first consideration. Correspondence solicited. Choral class work. Address COTERIE-359, care LIVING CHURCH, Milwaukee, Wis.

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

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.

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

DEACONESS THOROUGHLY QUALIFIED and experienced desires parish work in a small town. Address WORKER-354, care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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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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MISCELLANEOUS

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

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4:30 P. M., Evening Prayer.

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English speaking priests may be found at the Cathedral House, 15 East Ninety-seventh street.

NOTICES

BROTHERHOOD OF ST. ANDREW IN
THE UNITED STATES
An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.
The Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.
The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the

Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

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

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

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

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

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 *Morhouse Publishing Co.*, Milwaukee, Wis.]

The Christian Century Press. Chicago, Ill.

The Sword or the Cross: Which should be the Weapon of the Christian Militant? By Kirby Page. Price \$1.20 net.

Little, Brown & Co. Boston, Mass.

Religion and Health by James J. Walsh, M.D.
Health Through Will Power. By James J. Walsh, M.D.

Longmans, Green & Co. New York City.

David Hummel Greer, Eighth Bishop of New York. By Charles Lewis Slattery. Price \$4.00 net.

The Macmillan Co. New York City.

Christianity in Its Modern Expression. By George Burman Foster. Edited by Douglas Clyde MacIntosh Dwight. Professor of Theology in Yale University. Price \$3.75 net.

Jesus and Paul. Lectures Given at Manchester College, Oxford, for the Winter Term, 1920. By Benjamin W. Bacon, D.D., Buckingham Professor of New Testament Criticism and Interpretation in Yale University. Price \$2.50 net.

Psychology and Natural Theology. By Owen A. Hill, S.J., Ph.D., Lecturer on Psychology, Natural Theology, and Ethics at Fordham University. Price \$3.50 net.

Morhouse Publishing Co. Milwaukee, Wis.

The Parish: Its Life, Its Organization, Its Teaching Mission, and Its Divine Contacts. A Handbook for the Clergy and Laity. By Rev. William A. R. Goodwin, D.D., Rector of St. Paul's Church, Rochester, N. Y. With Introduction by Rt. Rev. Charles Henry Brent, D.D., LL.D. Price \$1.50 net.

BULLETINS

Orphans' Home and Asylum of the Protestant Episcopal Church. New York City.

Sixty-Ninth Annual Report of the Orphans' Home and Asylum of the Protestant Episcopal Church. For the year ending December 30, 1920.

R. E. E. Rogers. Adelaide, South Australia.

Report of the Board of Governors of the Public Library, Museum, and Art Gallery of South Australia for 1919-1920.

PAPER COVERED BOOKS

Diocesan Board of Religious Education. Richmond, Va.

Family Prayers. Price 10 cts. Ten or more copies, 5 cts each.

YEAR BOOKS

St. Thomas' Parish. New York City.

Year Book of St. Thomas' Parish. Parochial Notes, Reports of Various Guilds, etc. From January 1, 1920, to January 1, 1921.

CONVOCAATION OF CANTERBURY COMPLETES FEBRUARY SESSION

Archbishop Asks Welcome for Lambeth Appeal — Action on Ministry of Women and Rural Life Report — Death of Bishop Hodgson

The Living Church News Bureau
London, March 4, 1921

ONLY a small amount of important business remained for the concluding day of the February group of sessions of the Convocation of Canterbury. The Primate moved a resolution asking the Upper House formally to welcome the Appeal for Unity issued by the Lambeth Conference. His Grace observed incidentally that the appeal had received a cordial welcome from the various communions throughout the whole world, and the circulation of the report of the Lambeth Conference containing the Appeal had been unparalleled for such a document. The spirit which inspired the Appeal, said Dr. Davidson, had been everywhere recognized, and they had every reason to expect that a similar ready acceptance would be given to the resolutions which followed. They were leaving to the future the discussion of those resolutions; that did not, however, mean postponing the discussion indefinitely.

The Bishop of Peterborough carried his proposal virtually to "scrap" the regulations made by the committee on the Ministrations of Women, and the following were substituted:

"(1) This House recommends that a board of women's service be established in every diocese for the control and regulation of women's work in the diocese.

"(2) That a committee of the Upper House be appointed to confer with any similar committee appointed by the Upper House of the Convocation of York, which should draft regulations for the licensing or commissioning of women for such ministry, whether general or occasional, as contemplated under the resolution passed by the Upper House."

RURAL LIFE REPORT

As a wind-up, the Upper House practically repudiated the report of the Archbishop's Committee on The Church and Rural Life, the Primate himself remarking that he felt the report to be a strangely unsympathetic and unappreciative piece of work, and that he "was amazed that people so intelligent and thoughtful and careful should have produced such a report." For all that, it was agreed that such suggestions made in it as were likely to prove useful in various localities might be considered.

After some discussion on the training for the ministry, convocation was prorogued until Tuesday, April 6th.

RESIGNATION AFTER EXTENDED MINISTRY

The Rev. J. Bell Cox, the veteran vicar of St. Margaret's, Liverpool, has placed his resignation in the hands of the Bishop. He feels that the time has arrived when his advanced age (Mr. Bell Cox is in his eighty-fourth year) will not permit of that faithful ministrations to his congregation which he deems essential. There are perhaps a dwindling number of Churchpeople who can recall the imprisonment of Mr. Bell Cox, some thirty-five years ago, for so-called "ritualistic" practices, and his splendid stand at that time for the Catholic position; they are far more in number who know the patient, solid parochial work which the vicar of St. Margaret's has put in during his forty-five years' ministry. As at present arranged, Mr. Bell Cox will migrate in the spring to the South of England, and universal good wishes will follow him in the retirement to which his arduous life of faithful service has so justly entitled him.

DEATH OF BISHOP HODGSON

On Monday last there passed to his rest the Rt. Rev. Henry Bernard Hodgson, first Bishop of St. Edmundsbury and Ipswich. Dr. Hodgson, who was in his sixty-fifth year, had but a short illness, and the news of his death came with a shock of surprise to many, both within and without the diocese.

When, after many years of labor on the part of the late Dr. Jacob, Bishop of St. Albans, the new diocese of St. Edmundsbury and Ipswich was created in 1913, Dr. Hodgson, at that time Archdeacon of Lindisfarne, was chosen as its first bishop, and was consecrated on St. Matthias' Day, 1914. During his seven years' episcopate he succeeded in endearing himself to the people of Suffolk; he devoted his whole energies to his diocese, and was consequently almost unknown beyond its boundaries, so strictly did he adhere to his rule of accepting no engagements for preaching or speaking outside it.

Bishop Hodgson was educated at Shrewsbury, and there won the Eglesfield Exhibition of Queen's College, Oxford. For seven years (1878-85) he was a senior student at Christ Church, Oxford. For two of those years he also held a post as assistant master at Elizabeth College, Guernsey, and was ordained deacon in 1879. Upon receiving priest's orders he was appointed vicar of Staverton in Northamptonshire, and on relinquishing this benefice he became headmaster of Birkenhead School. He stayed there but one year, and in 1886 accepted the living of Thornbury, in Gloucestershire. There he remained for the eleven years prior to his appointment to the parish of Berwick on Tweed in 1897, a post which he filled until a short time before the date of his consecration.

The late bishop was a High Churchman

of the old school, and always upheld the ideal of the Catholic Church. In his own diocese he made many friends among Non-conformists, who found in him a sympathetic and understanding friend. As a preacher, there was little that was superficially arresting, and nothing that was at all start-

ling or sensational; but his sermons and charges were marked by a scholarly acumen that makes it the more regrettable that he left no literary works behind him. It may be added that the youngest son of Bishop Hodgson was killed in action in 1916.

GEORGE PARSONS.

THE NEW YORK NEWS LETTER

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

PALM SUNDAY AND HOLY WEEK

GOOD weather prevailed in and about New York on Palm Sunday and in Holy Week. Congregations were reported good but not up to pre-war figures. Frequent services were provided in city churches for the accommodation of business people, perhaps more so than in any previous year.

The attendance from Palm Sunday on through Holy Week at old Trinity Church surpassed other years. The capacity of the great church was overtaxed, especially on Good Friday. The Bishop of Montreal was the preacher for the week and for the Three Hours' Service. Great crowds came to hear the Bishop especially on Good Friday, when all seats were taken and standing room was limited at 11:30.

The attendance on Good Friday was particularly good at St. Paul's Chapel, Trinity parish. The vicar, the Rev. Dr. Joseph P. McComas, preached at the Passion service.

The aggregate attendance at various periods during the Passion service in old Trinity Church was 6,000. In St. Paul's Chapel it was by actual count 3,680.

Cloud and mist marked the early hours of Easter Day. But the sun shone at noon and there was a record attendance at the churches of Manhattan.

STANDING COMMITTEES CONSENT

It is announced that the requisite number of standing committees have given formal consent to the consecration of the Rev. William T. Manning, D.D., Bishop-elect of New York. It is hoped in the diocese that the requisite number of bishops will forward their consents to Bishop Tuttle, so that the consecration may take place on or about the first of May.

The Bishop-elect will be tendered a reception and dinner by the Church Club of the diocese on May 16th at the Waldorf-Astoria. Mr. Stephen Baker is chairman of the dinner committee, and will furnish further information if addressed at the Church Club, 53 East Fifty-sixth street.

EPISCOPAL FUNCTIONS

Bishop Hulse of Cuba is in New York taking appointments for confirmation services and other episcopal duties. The Rt. Rev. Dr. Cook visited St. Paul's Chapel, lower Broadway, on Monday evening in Holy Week and confirmed a large class. On Easter Even he visited Trinity Church and confirmed fifty-nine persons presented by the Rev. Dr. Manning, the Rev. Dr. McComas, the Rev. Dr. Gates, and the Rev. Dr. Smith, the candidates being from Trinity Church, St. Paul's Chapel, the Chapel of the Intercession, and St. Cornelius' Chapel (59 in all).

A PASSION SUNDAY RECITAL

There was a noteworthy recital of compositions by John Christoph Bach, John Sebastian Bach, and Palestrina on Passion Sunday evening in the Cathedral of St. John the Divine under the direction of Dr. Miles Farrow.

While the attendance was large it was somewhat disappointing in number. After such careful preparation and such a beautiful performance, it was a matter of keen regret that the audience did not overtax the seating capacity.

One recalled the remarks of the editors of *The Hymnary*, written fifty years ago, and true to-day. Speaking against the adoption of an ancient and severe style of Church music, "almost devoid of interest, save that which is known as antiquarian," they say "it would be as natural to expect members of the English Church to pray in a language they do not understand, as to suppose they would long continue to offer their sacrifice of praise through the medium of a style of music the idiom of which has long since died."

BISHOP GARLAND DISCUSSES WOMEN'S PART IN THE CHURCH

Says Councils Must Be Representative of Congregations—General Wood Will Head University—Diocesan Treasurer Chosen—Community Religious Day Schools

The Living Church News Bureau }
Philadelphia, March 28, 1921 }

WRITING for the Church Forum of the *Public Ledger* Bishop Garland discusses the proposed admission of women as delegates to the diocesan convention. He says the first step toward consummation of that hope must be taken in the election of women as members of parochial vestries.

"The diocese of Pennsylvania has not yet taken action on the petition, presented last year, for representation of the women. It was referred to a committee to report to the diocesan convention in May. Since our last convention, the Lambeth Conference met in London and adopted a resolution, as follows:

"Women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. Diocesan, provincial, or national synods may decide when or how this principle is to be brought into effect."

"This decision of the bishops was based on the principle that since women can sit and vote in legislative and municipal bodies, and have the franchise in the state, they should not be denied the same rights in the Church. It is interesting to note that in the recently authorized 'National Church Council' in England, the law is that 'all representatives may be of either sex.'

"Since the Lambeth Conference met, the English Church Union has issued a protest against the resolution as adopted, and states that, in its judgment, it should be made 'clear that the word "councils" means only those informal gatherings such as diocesan conferences, the constitution of which is

IN MEMORY OF BISHOP BURCH

A memorial meeting was held by the Church Club of New York on March 15th, for the late Bishop of the diocese. All the speakers beginning with Bishop Gailor dwelt upon Bishop Burch's unstinted giving of himself in the service of others. Bishop Gailor spoke of the large plans the Bishop had for the diocese and of his outstandingly unpartisan spirit.

Bishop-elect Manning also laid special stress upon Bishop Burch's self-forgetfulness, his humility, his sincerity of purpose.

The Rev. Pascal Harrower, an old and intimate friend of the Bishop's, likened him to St. Ambrose in his humility and meekness.

The Rev. Robert S. Wood spoke of the great love the rural rectors had for their Bishop, who was ever ready with counsel and help.

The Rev. John R. Atkinson and Mr. Charles R. Lamb also spoke.

AT ST. ANDREW'S, HARLEM

One year ago the parish of St. Andrew's, Fifth avenue, New York City, was without a rector, with a debt of \$85,000. To-day, \$85,000 of the mortgage has been raised, \$60,000 actually paid on the debt, and congregations have greatly increased under the new rector.

not of any ecclesiastical importance and which are not properly constituted synods of the Church.' This suggestion is not likely to receive much consideration, as it would be a continuance of present methods, and England has already passed that stage in the constitution of the National Church Council.

"In the diocese of Pennsylvania our delegates to the convention are elected by the vestries, and they are exclusively composed of men. With the change in the state franchise it is evident that our delegates are not really representative of the whole congregation. Many citizens, however, were opposed to woman suffrage, and doubtless many Churchmen will be opposed to admitting women as delegates in the convention.

"The question, however, must be decided, as in Lambeth, on the basis of the principle involved, and to make our Church councils truly representative of the congregations. But even if our convention should vote in favor of admitting women as delegates, it is apparent that the first step toward the consummation of that hope must be taken in the election of women as members of parochial vestries."

CHURCHMAN WILL HEAD UNIVERSITY OF PENNSYLVANIA

The announcement that Major General Leonard Wood has accepted the position of President of the University of Pennsylvania has caused great rejoicing in Philadelphia. The *Public Ledger* makes the following editorial comment:

"The election of General Wood to the leadership (under whatever name) of the University of Pennsylvania—an event that is now assured—means the beginning of a new era of expansion and of public service and the conservation of all that is precious and useful in the past. It will be such an administration as the alumni and the faculty can support wholeheartedly; and the presence of Dr. Penniman as provost, in close and intimate coöperation with his

chief, assures a continuation of traditions and policies that have made the present greatness and established the prestige and the prosperity of the institution.

"It is a grievous error to assume that the coming of General Wood to Old Penn means a military administration. In the Philippines and in Cuba he has proved on a grand scale his capacity as a civil administrator, an executive, a man of business. He is a man of prompt and firm decision, of fearlessness, of candor, and of lofty principle. In self-control and in mute and soldierly obedience to orders he has been as admirable as in places of high command."

THOMAS S. GATES BECOMES DIOCESAN TREASURER

Mr. Thomas S. Gates, member of the firm of Drexel & Co., has accepted the office of treasurer of the diocese of Pennsylvania. His election was announced a few days ago by Bishop Rhinelander.

His predecessors in office were George C. Thomas and Arthur E. Newbold, both members of Drexel & Co.

"The traditional connection of that firm with the finances of the diocese will be maintained," said Bishop Rhinelander in speaking of Mr. Gates' acceptance.

William P. Barba, who has had entire charge since the death of Mr. Newbold, will assist Mr. Gates, who became a member of Drexel & Co. in 1918, and has served on the directorates of many important financial institutions.

COMMUNITY RELIGIOUS DAY SCHOOL OPENED

A new precedent was established when a community religious day school was opened in Wissahickon, Philadelphia, last Tuesday, under the auspices of the Philadelphia Sunday School Association, the first of six to be opened this spring.

The 87 pupils registered in the Wissahickon Religious Day School represent seven organizations, but the majority are from

St. Stephen's Church and the Wissahickon Methodist

The children all presented notes from their parents asking to be excused from public school at 3 o'clock each Tuesday to receive religious instruction. The school sessions are held at the Wissahickon Methodist Church assembly room from 3 to 5 P. M. each Tuesday, and will continue until June.

DEATH OF DR. FRED GOWING

Dr. Fred Gowing, principal of the Girls' High School of Philadelphia, died suddenly on March 20th while visiting his sister in Wellesley, Mass.

As an educator Dr. Gowing attained high rank in New England before coming to Philadelphia, and was at one time president of the New England School Superintendents' Association. He became principal of the Girls' High School in 1917 and has served with great distinction. A devoted Churchman, he served the diocese as a member of the Department of Religious Education.

Bishop Rhinelander officiated at his funeral, and quoted an address he made when installed as principal:

"Institutions are larger than the men that create them. This institution is a tradition and a hope. It is a memory, and it is an ideal. It is a thing of the spirit. Its limits are not these walls. It goes as far as the furthest reach of the lives of those who enter it."

CONSECRATION OF THE CHAPEL OF THE MEDIATOR

Invitations have been issued for the consecration of the Chapel of the Mediator (the Geo. C. Thomas Memorial), on March 30th. The vicar is the Rev. Phillips E. Osgood.

BISHOP NICOLAI VISITS PHILADELPHIA

The preacher at the Pro-Cathedral of St. Mary on Easter Day was Bishop Nicolai of Serbia.

THOMAS S. CLINE.

range, is dedicated to the memory of the son of Bishop and Mrs. Anderson, who lost his life in the great war.

It is oval in shape, and the following inscription is enclosed within the symbolic wings, on either side, of the aviation service:

"In Loving Memory of
CHARLES PATRICK ANDERSON
Son of the Rt. Rev.
Charles Palmerston Anderson, D.D.,
Bishop of Chicago
First Lieutenant
96th Aero Squadron
Killed in France
Sept. 16, 1918
Requiescat in pace."

PARISH PUTS ON HARNESS

Grace Church, Oak Park, has recently been organized into departments following the model of the national Church, with the idea of giving every parishioner congenial work. Part of the social service work is to teach English to the domestic servants recently brought from Vienna to River Forest homes. Corporate communions of every parish organizations occur monthly; dramatization of suitable parts of the Christian Nurture courses has been introduced into the Church school.

H. B. GWYN.

THE CHINESE FAMINE

A FACULTY MEMBER of St. John's University, Shanghai, Mr. William S. A. Pott, writes that "the famine is commonly attributed to the drought of last summer, but in reality the drought of 1920 was only the immediate cause. The floods in 1917 ruined standing crops. Before the farmers could restock their homes to the pre-flood capacity, the drought of 1920 came on, leaving them with scant resources. After the floods many farmers borrowed money and mortgaged their farms. The famine will not be over in April. The crop will not be harvested before the end of May.

"Along with the poverty in the households one is struck by the apparent anomaly of food in the streets. In the larger towns on a market day one finds almost an abundance of meat and vegetables. But the prices are high and the people are without funds. They have even dug into the graves, and the cash one buys in exchange for a silver dollar is frequently covered with mud, the string containing coin many centuries old. Occasionally one picks up a coin of the Han Dynasty (B. C. 200). The only means of transporting the grain to the country villages is by mule cart.

"The famine, going on since November, will continue at least three months longer. There are many distributing centres, and a great deal of money is required for cartage alone."

Another member of St. John's University faculty writes: "We took one village and did the investigation work ourselves" (instead of leaving it to the Chinese office staff). "We went, during the afternoon, into the residence of every family in a village of 100 families, with the exception of four or five. There is no Chinese doctor, nor is there a school. In this village we found forty-five families that needed help at once. The people here are not literally starving [as in other villages] but many are getting such rotten food that they are in no condition to resist disease, and without help the village would be in a bad way within a month." Of another village he says: "The village (Shiao Li) is reputed to be the worst in our area, and the poverty there is terrible. They have systematically collected the grass and leaves of trees and have stored this stuff against the long time to the next harvest."

Relief workers in China, mainly Christian missionaries and helpers such as the above,

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, March 28, 1921 }

INTERESTING CONFIRMATION STATISTICS

SOME confirmations which have been recently reported in some of our larger city and suburban parishes are striking, not only because of the numbers confirmed, but because of the personnel of the classes.

Bishop Anderson visited Trinity Church on Palm Sunday, making the first episcopal visitation since the new church was opened, and confirmed a class of fourteen. Among the candidates presented were a former Baptist clergyman, a former Presbyterian missionary, and their wives. The Baptist clergyman, the Rev. Daniel Arthur McGregor, an old friend of the rector of Trinity (Rev. Frederick C. Grant), spent two years in India as a teacher in the Missionary College at Delhi. The Presbyterian is Mr. James Kelman, at one time a Presbyterian home missionary in northern Alberta, Canada. Mr. Kelman has already applied to become a postulant for holy orders, and is beginning his studies under direction of the rector.

The class confirmed at the Church of the Atonement, Chicago (Rev. F. S. Fleming, rector), on Passion Sunday numbered forty-seven persons, of which twenty-four were adults. Not one of the adults was reared in the Church. Of the twenty-three boys and girls 16 were of Church families. This, the sixth class to be presented during the present rectorate, makes a total of 249 persons

added to the Church by this means. More than two-thirds have come from other religious bodies, and more than fifty per cent. have been adults.

Of the class of 42 confirmed at Grace Church, Oak Park, on Passion Sunday, 18 were adults brought up outside the Church.

Seventy-three persons were confirmed on Palm Sunday afternoon at St. Luke's, Evanston. There were 25 women, 22 men, 13 boys, and 13 girls. In addition one woman was received from the Roman Catholic communion.

CATHERINE MASON JOHNS

On March 17th at the Church Home for Aged Persons, there entered into life eternal, Catherine Mason Johns, aged 95 years. Writing of her death, Mrs. Rosalie G. Smith, superintendent of the Home, says: "The few short years that Mrs. Johns spent in the Home compared with the many years of her life, have been a benediction to the other members of the family. The verses she used to delight to recite to us, and the last she repeated, will long be remembered by her friends and associates. They were:

"As I sat by myself, I thought to myself
And myself said this unto me,
Be good to thyself, Be true to thyself,
And thyself thy good angel shall be."

MEMORIAL TABLET AT TRINITY CHURCH

A bronze memorial tablet has been placed on the west chancel wall of Trinity Church, between the two sets of organ pipes. The organ, a new Austin of beautiful tone and

have the heart-breaking task of selection as to who shall be fed and who shall die. In southern Chi-li, it is believed that only one in twelve can be kept alive until the next harvest on the food supplies made available by the famine fund and the Church missionary agencies. There, and in the other districts, nearly all the entirely destitute would die before the harvest if the food sufficient for the few were distributed among the many. Otherwise money would be spent on those it is certain would die, and in the end there would be less for those whom it would be possible to keep alive till the next harvest. Most of the needy stay in bed all the time, and it is quite common for a family to have but one suit of clothes that is worn by any member who goes out. In many cases houses are torn down room by room for fuel, and the family retires into a cave dug in the ground. Many have sold their ancestral land at the beginning of the famine, and if they survive it is unlikely they will ever be able to regain it.

Three cents will save a Chinese life for a day.

PRAYER FOR THE SICK ON EASTER DAY

THE MEMBERS of the Healer Prayer Circle, of Saranac Lake, N. Y., adopted a novel plan of asking that on Easter Day every resident of the village would unite in prayer for the sick. All who were able to attend churches were urged to do so, and others to remember the sick in their private devotions. Members of the Prayer Circle throughout the country observed the day with special intercession for the sick in mind and body, for the Healer Prayer Circle, and for Mr. Hickson and his work. They are praying as well for a Church hospital and chaplain for the sick at Saranac Lake.

FUNERAL OF THE REV. J. J. ROWAN SPONG

THE REV. J. J. ROWAN SPONG, who died suddenly at Ardmore, near Philadelphia, on March 16th, was buried in the churchyard of St. James-the-Less, Falls of Schuylkill, on the 19th. A requiem was said in the Church of St. James-the-Less, Falls of Schuylkill, on the 19th, the Rev. Messrs. Smith, Quinn, and Ward officiating, assisted in the burial office by the rector and the Rev. Messrs. Odell and Sherlock. In the congregation were the Sister Superior and several sisters of St. Margaret's Order, and many priests.

Mr. Spong was well known, especially in New York City, as a successful tutor, many of the older generation of priests being his former pupils. He was an unusually spiritual and Catholic-minded man, the friend and associate of many rectors. As an associate of the Order of the Holy Cross, he took deep interest in its welfare. Going to live near Philadelphia he gave his services until the very last to the neighboring clergy.

DEATH OF THE REV. E. H. WELLMAN

THE REV. EDWIN HOMER WELLMAN, a non-parochial priest of the diocese of Connecticut, passed away at his home in Madison, Conn., early in the morning of March 23rd, after a long and painful illness.

Mr. Wellman was graduated from the College of the City of New York, and from the Theological Seminary in Virginia in 1879. In the same year he was made deacon by Bishop Whittle, who advanced him to the priesthood in 1881. He served his diocese in Christ Church, Drummondtown, Va., and then, after a year as assistant in

Holy Trinity Church, New York, went to Ohio, where he was rector of Christ Church, Huron (1882-1886), St. Paul's Church, Bellevue (1886-1889), and St. Paul's Church, East Cleveland (1889-1891). He was afterward chaplain to the Bishop of Long Island, and rector of the Church of the Atonement, Brooklyn, from 1891. For several years from 1907 he was archdeacon of Yakima in the district of Spokane, and later was associated with the dioceses of Harrisburg and Connecticut.

Burial services were held in Christ Church, Guilford, Conn., on Saturday afternoon, March 26th.

LARGE CONFIRMATION CLASSES

IN A RECENT visitation at St. Luke's Church, Charleston, S. C., Bishop Guerry confirmed sixty-one, the largest he ever had in the diocese.

On Palm Sunday morning the rector of Grace and St. Peter's Church, Baltimore, presented a class of seventy-eight, the largest in the history of the parish.

A third record-breaking class was that of forty-five members presented in St. Stephen's Church, Wilkesburg, Pa., on Palm Sunday. The members of the second grade in the Church school attended with their teachers, the confirmation being made an object lesson to the small children.

STREET PREACHING

THE OUTSTANDING religious thing in Richmond, Va., during Holy Week was a series of evangelistic services throughout the whole city in which all Protestant Churches took part. These, with nightly services in practically every non-Roman church, and street meetings in every part of town, and noon meetings at most of the large industrial plants, were arranged and carried on primarily by laymen; the whole plan being formulated and carried out by the Organized Bible Classes of the city. All of our congregations in the city took part, and held their full share of the street meetings. The Church was represented on the executive committee by the Rev. George P. Mayo

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The Bishop of London writes of the book: "It faces the awful force of sudden and unexpected sorrow and the desolate loneliness which comes after the death of a husband or wife to the one which is left. It does not minimize the anguish of it all, and in beautiful language and with the disciplined experience of one who has been through it all, it draws out the sure and certain grounds for hope which a Christian has, and holds up the 'Mirror of Divine Comfort.'"

The book is in four sections, each comprising from six to eight chapters: Of the Comfort of God; Of the Sorrows of Man; Of the Man of Sorrows; Of Death and of Life.

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and Mr. Branch T. Johnson, both of Monumental Church.

A similar series of meetings and services was carried on in Baton Rouge, La., where Methodist, Baptist, Presbyterian, and our own churches united in an evangelistic campaign for two weeks, with mid-day services in the largest theatre and street preaching in the evening.

For the street services a large truck was secured and an organ placed therein. At 6:30 every evening the truck backed up to the curb on the busiest down-town corner.

Copies of a few hymns were distributed and all were invited to join with the ten ministers, cornet, and organ in the singing. Then followed prayer and a short address. By the fourth day 500 people gathered and traffic had to be diverted.

Results were astonishing in the increasing numbers attending, in the growing enthusiasm, and in the number of negligent Churchmembers, who attended the services in their own churches.

CALLED TO DENVER CATHEDRAL.

THE REV. DUNCAN H. BROWNE, rector of Christ Church, New Brighton, Staten Island, New York, has been called to the deanship of St. John's Cathedral, Denver, Colo., and is now visiting there with Mrs. Browne.

Duncan Hodge Browne was ordered deacon by Bishop Greer in 1908, and in 1909 was advanced to the priesthood by the same bishop. Mr. Browne has been rector at New Brighton for the greater part of his ministry.

CHRISTIANITY AT IOLANI SCHOOL

THE REV. DONALD R. OTTMANN, principal of the Iolani School for Boys at Honolulu, recently took a religious census in the school. The results tend to show something of the position of a definitely Christian school in the Hawaiian Islands.

Of 203 boys in the student body, 43 announced themselves as "uninterested". Of 60 Chinese boys, 11 had been baptized and 4 confirmed; 5 desired baptism; 1 confirmation. Of 63 Japanese, 15 had been baptized and 6 confirmed; 9 desired baptism and 9 confirmation. Of 22 who were all or part Hawaiian, 16 had been baptized and 1 desired the sacrament; 5 had been confirmed and 4 desired confirmation. Of 3 Koreans, 2 had been baptized and 1 confirmed; of 12 others, 11 had been baptized and 2 confirmed, while 3 desired confirmation. Of the 160 "interested", 55 had been baptized and 18 confirmed; while a total of 15 desired baptism and 17 looked forward to confirmation.

DEATH OF MISS ARRIA S. HUNTINGTON

MISS ARRIA SARGENT HUNTINGTON, daughter of the first Bishop of New York, and for many years actively engaged in religious, philanthropic, and social service work in the city of Syracuse, died March 24th at The Pines in Auburn, of pneumonia following an operation, at the age of 73. Miss Huntington served on the auxiliary of the House of the Good Shepherd, and was one of the founders of what is now called the Memorial Hospital. The Shelter for Unprotected Girls received her especial attention. The Woman's Employment League, the Visiting Nurses' Association, the Girls' Patriotic League (now the Huntington Club), and the Y. M. C. A. all enlisted her interest and assistance.

She was long identified with the parish of St. John the Divine as one of its most active workers, and when that parish was abandoned, transferred her allegiance to Calvary Church, of which her father held

the title of rector until his death, and of which her brother, the Rev. J. O. S. Huntington, O.H.C., was at one time vicar. Her efforts were largely responsible for the establishment of a juvenile court in Syracuse and the appointment of police matrons. She served as school commissioner for six years, and was for a long time on the board of associated charities. The Syracuse *Post Standard* in its editorial leader on Good Friday said of her: "Arria Huntington did in Syracuse with equal ardor and effectiveness the work which Jacob A. Riis did for so many years in the metropolis. . . . Miss Huntington gave her life to helping the unfortunate. She did not seek to accomplish social reforms by political means. She did not seek leadership; she desired no reward in public recognition of the work she did, but only the consciousness that the work was fruitful." The burial was at Hadley, Mass., the old family home on Easter Even.

DETROIT OBSERVES GOOD FRIDAY

MORE THAN twenty-five thousand places of business and over six hundred theatres closed for the three hour period on Good Friday in Detroit. For three years, the united Christian bodies of the city have

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In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

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worked for a general shutting down of all activity from twelve to three and the movement has spread to a large majority of the business establishments.

Practically all the churches either held services or joined with other denominations. St. Paul's Cathedral was crowded to overflowing. Bishop Williams conducted the service at Christ Church. At St. John's, where the Rev. John Howard Lever spoke, there were more than twenty-five hundred worshippers at one time.

It is estimated that in all the churches, Protestant, Anglican, and Roman Catholic, more than five hundred thousand people participated in the Good Friday passion service.

MICHIGAN CHURCH CLUB HELPS DEVELOP NEW PARISHES

CHURCH EXPANSION marked the activity of the Church Club of the diocese of Michigan during the week of March 13th-20th. On the evening of the 13th, more than fifty people gathered at a schoolhouse in Roseville, a community which has recently sprung up on the outskirts of Detroit. With the assistance of Archdeacon Ramsay, services have been undertaken regularly, and within the next few months the Church Club will finance buying a site and assist in establishment of a mission church from its reinforcement fund.

The following evening in the same archdeaconry and on the outskirts of Detroit in another direction, at Ferndale, foundations for a new congregation were laid. Ferndale is an organized community of several thousand people and regular services are to begin on Low Sunday evening in the large high school building. The Church Club will also assist in establishment of this work.

The third launching was that of a new St. George's parish. For half a century, there has been a St. George's Church in Detroit, but because of removals, the encroaching of factories, etc., it has been deemed wise to move. After a survey by Archdeacon Bartow, a site was purchased by the Church Club and on Tuesday evening, March 15th, the first meeting of the new congregation was held in Grace Church parish house. A portable church building will be placed on the new site within the next few weeks.

UNIQUE BIBLE CLASS

THE REV. T. T. WALSH, rector of the Church of the Good Shepherd, York, S. C., has a Bible class composed of men of the congregation and outsiders who meet once a week at the homes of the members. Mr. Walsh began with the synopses of two books, Paterson Smyth's *How God Inspired the Bible*, and *The Bible in the Making*, which assume an attitude of reverent and constructive criticism, and now assigns from three to five chapters to be read before each meeting. He does not catechise but instead allows himself to be questioned. After the hour's class is over, and the rector has gone, the men frequently stay to continue the lesson among themselves. There is as a result an increased interest among the men in all things religious. The rector confesses to harder study than he has known for twenty years in his endeavor to do the work of a religious encyclopaedia.

MEMORIALS AND GIFTS

A BRASS ALMS BASIN made by Gorham has been presented to St. Paul's Church, Rugby,

N. D. "To the glory of God and in loving memory of Ross H. Arnold".

EMMANUEL CHURCH, Elmira, N. Y., has received a font cover from the Little Helpers and a processional cross and alms basin will be blessed on Easter Day.

ST. MARK'S CHURCH, Clark Mills, N. Y., has received for the chapel in the parish house a cross, candlesticks, altar desk, credence table, reredos, lectern Bible, linen, piano, and chairs.

A LARGE electric cross with thirty lamps was lighted for the first time on Good Friday at Trinity Church Utica, N. Y. It was erected by Mr. and Mrs. Arthur Lux in memory of their children.

THE MOTHERS' CHAPTER of Calvary Church, Syracuse, N. Y., has presented a font cover in memory of Prudence Stalworth Davis Jones, one of the first communicants of the parish and officers of the Chapter.

ON QUINQUAGESIMA SUNDAY, in the Church of St. Michael and All Angels, Anniston, Ala., a lace-trimmed fair linen cloth was blessed by the rector as a memorial to Alwera S. Noble, wife of the founder, John W. Noble. It was given by his sisters, and all the work was done by Miss Elizabeth Noble.

ST. MATTHEW'S CHURCH, Indianapolis, will use on Easter Day for the first time a processional cross given by Mr. and Mrs. A. B. Shultz. Holy Innocents' Church has been redecorated and repainted by the generosity of a friend, while the woman's guild has helped to instal a furnace and the senior warden and the treasurer have made needed repairs in the parish house. The Rev. C. E. Bishop is vicar of both churches.

GRATITUDE is a prominent characteristic of the Chinese which goes far to compensate for the missionary's work. They delight in setting up tablets to the memory of their benefactors. So the late Rev. H. N. Woo, commonly known as "Papa Woo", has had them erected to him in both of his former churches, St. Paul's, Kiang-wan, and St. Stephen's, San-ting-keu, in the missionary district of Shanghai. In the morning of February 10th there was a Communion service, after which all the Christians shared a bountiful repast furnished by the leading family. Then, all returning to the church, the Rev. Yang Tuh-pau, who entered the priesthood from this parish, preached powerfully to a congregation which filled the building to overflowing, and the memorial tablet was unveiled. Its inscription may be roughly translated as follows:

"They say there was an honest gentleman
 Whose recreation was virtue, whose refrain
 was charity;
 Brave in deed, loving righteousness,
 Undaunted by violence or pain:
 Within his heart dwelt compassion and goodness,
 Salvation for the world, and pity for the poor.
 He spread the Doctrine and taught Science,
 Rousing men from the dust to apprehend them.
 After eight decades and six years
 He left this world and returned to the true life;
 But he left an example as powerful as his presence,
 So we have carved this in choice alabaster
 for ever."

NEWS IN BRIEF

CENTRAL NEW YORK: In response to an invitation, Bishop Olmsted, in the robes of his office, preached a stirring sermon from the pulpit of the First Presbyterian Church, Utica, on Monday in Holy Week. Mrs. Gerard Wayland-Smith has offered the use of her home in Sherrill for a Church school until a church building is provided. An



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increasing use of the Three Hour Service is noted every year, and there is also increasing attention by all Christian people to observance of Holy Week by attendance upon religious services; but it also appears as if there were less cessation from entertaining. One theatre in Oswego closed on Good Friday.—MILWAUKEE: George C. Murdoch, from the central office of the Brotherhood of St. Andrew, is organizing chapters in the city churches, starting with a series of four conferences in each of ten centers.—OHIO: United services of all the west side churches of Cleveland were held on Good Friday evening, seven pastors making addresses on the Seven Last Words.—QUINCY: The Men's Club, organized by Dean Long at the Cathedral in January, has already proved of great service. The Nation-wide Campaign is successful in most parishes in the diocese.—SOUTH CAROLINA: As a result of the two-weeks' healing mission recently held by Mr. Henry C. Blandford in St. Paul's Church, Charleston, various parish prayer circles are to be formed in the city, with a weekly healing service, and a monthly corporate Communion. Missionary work is being done in the northern suburbs of Charleston, at Chicora Place, the Navy Yard, and North Charleston, under lead of the Rev. R. M. Blackford. A Sunday school has been started at Port Terminal, hitherto unbroken ground. Sunday school and Church services are being held at North Charleston in a tent. At Chicora Place the Sunday school has greatly increased and the church there is inadequate for the Sunday evening congregations. Mrs. Harriet B. Godfrey, who died on February 8th, had been for sixty-three continuous years organist of St. David's Church, Cheraw.—SPRINGFIELD: A successful rendering of the play *The Little Pilgrims and the Book Beloved* was given at the Church of the Redeemer, Cairo.—WASHINGTON: The parish of St. Thomas is raising \$75,000 to build a parish house.—VIRGINIA: The new mission at Highland Springs, Henrico county, Rev. W. S. Shacklett, minister in charge, has been organized under the name of "The Church of Messiah". Lots have been purchased, and work has already started upon the erection of a Parish House.—WESTERN NEW YORK: While electricians were at work in Trinity Church, Buffalo (Rev. C. J. Davis, rector), during Holy Week they noticed that the walls and ceiling seemed weak. Engineers were hastily called and the church was condemned and closed. Easter services were held in the chapel and parish house and it was a matter of thankfulness that a possible calamity with a thronged church had been averted.

Educational

THE REV. JOHN P. PETERS, Ph.D., will deliver the Bross Lectures for 1921 at Lake Forest College from April 4th to 9th in the chapel of the Fourth Presbyterian Church of Chicago at 4:30 P. M., and in Lake Forest in the Reid Memorial Chapel from April 11th to 16th at 8 P. M. The subject is Spade and Bible. While Dr. Peters was professor of Hebrew at the University of Pennsylvania he went to Babylonia in charge of the University's expedition, conducting excavations at Nippur for ten years. Last year he travelled extensively in Palestine.

THE BISHOP of Michigan will deliver the Lyman Beecher lectures at the Yale Divinity School, New Haven, Conn., on the Prophetic Ministry for To day, at the twelfth annual convocation of the alumni and ministers of Connecticut, on April 4th, 5th, and 6th.

A COMMITTEE of the student body of the Berkeley Divinity School has called a students' conference to be held at the school from April 15th to 17th, when the call to the ministry will be presented to men from eastern colleges.

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