



The Living Church

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VOL. LXIV

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NO. 25

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I do not know any way so sure of making others happy as of being so one's self.—*Sir Arthur Helps*.



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EDITORIALS AND COMMENTS

Churchwomen as Legislators

THE diocese of Massachusetts has taken the interesting step of proceeding to amend its constitution in such wise as to admit women as delegates to the convention.

We have no sort of doubt that women are entirely competent to direct the business affairs of the Church; they do so, in fact if not in name, in many small parishes and in most missions, where men are generally conspicuous by their absence.

It does not follow that their introduction into diocesan conventions is wise. The question is not one of academic "rights", for the diocesan convention is purely a man-made device for administering the temporalities of a diocese; rather does it affect simply the question of efficiency in such administration.

And here, in our judgment, the new plan is bound to fail. That men will gradually drop out and be superseded by women in the convention seems inevitable. We do not say they ought to drop out; we only assert that they will. Such has been the experience of the diocese of Sacramento, the only diocese which, so far as we know, now admits women as delegates. There, we are informed by a correspondent in the diocese, women constitute a large majority of the delegates, yet they seldom take part in debates and are not elected to diocesan offices—obviously by their own choice, since they are in the majority. Thus men have generally been eliminated from the convention yet the few who remain control the machinery of the diocese. A like experience has been had in the convocations of certain missionary districts.

Notwithstanding this experience the neighboring diocese of California voted at its last convention to accept the general principle of admitting women as delegates though deferring the actual amendment of constitution and canons to make the policy effective. California had that system some years ago, but after a few years' trial it was held by the chancellor of the diocese to be unconstitutional and was abandoned. The plan of a separate House of Churchwomen was then devised and has seemed quite successful. The attendance is always large and its influence both at the convention and in the diocese at large is said to be good. A number of other dioceses have created similar houses based on this precedent.

In our judgment the Church Service League affords the most satisfactory organization for a diocesan organization of Churchwomen. It is the federation of the workers in the women's societies. Created by themselves, it brings together the representatives of all those who are engaged in active Church work and gives definite point to their meetings. It has serious, dignified work to do, and its conventions will be worth while. If women in canonical diocesan conventions will create the condition that has developed in the only diocese that has tried the system, and if diocesan houses of Churchwomen shall prove to be scarcely more than a toy, with no real service to perform and no definite place—or at

best a very inferior place—in the canonical machinery of a diocese, neither of these objections can be raised against the Church Service League. Its diocesan conventions can meet at the same time as the conventions of the respective dioceses. It can well perform the function of giving expression to the views and convictions of the women of the Church. It will not be a mere appendage to something else, tolerated courteously but unnecessary for any practical purpose. Its work will be its own and its deliberations and determinations will be respected by the diocese at large.

If it be said that the League, as representing only the nation-wide activities within any parish—the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Guild of St. Barnabas, the Church Mission of Help, and the Churchwoman's League for Patriotic Service—necessarily excludes many women of great influence and devotion, the obvious answer is that as the national organization of the League expressly admits delegates at large in addition to the representatives of the federated societies, so the diocesan organizations of the League can make similar provision and so recognize women who are engaged in local, unfederated work in the parishes, as it should. In short, admitting to the diocesan organization of the League representatives both from the federated organizations within each parish and also from the parish at large will obviate the only objection to the League as the diocesan organ of the women of any diocese.

We do not forget that the Lambeth Conference expressed the view that "women should be admitted to those councils of the Church to which laymen are admitted and on equal terms". The precedent upon which this opinion is based is that of the newly constituted National Church Assembly in England, in which, the act of parliament provides, "all representatives may be of either sex". This is as yet untried, the act being a new one and the assembly having not yet become a part of the real machinery of the Church. It is significant that women are not admitted as delegates to the House of Laymen in the convocations. But with all deference to the bishops gathered at Lambeth the question is not one to be decided on academic lines. The American Church has had a much wider experience in admitting the laity into her legislative councils than has the Church of England, and we are not willing to set aside American experience in favor of the academic views of those who have little knowledge of an American ecclesiastical convention. The question is one that Americans must determine for themselves; and we should be much more ready to refer it for determination to the whole body of American Churchwomen than to the venerated body of the Anglican episcopate whose view on any subject must always command our deference and receive careful thought, but does not demand our obedience.

So we believe that the diocese of Massachusetts has taken a false step, a step that will almost certainly embarrass its

own councils and that will fail to give the women of the diocese that dignified opportunity of giving expression to their views and convictions that they ought to have. We do not believe that it will ever be satisfactory to them or that it will promote the best interests of the Church.

We need hardly add that the issue of woman suffrage is not here involved. Women ought certainly to have the suffrage equally with men in parish meetings, voting for vestrymen and for delegates to the diocesan convention, as for years they have had in most of the dioceses. The few exceptional dioceses that withhold from them such suffrage ought to amend their ways as rapidly as possible.

Beyond that, the question is wholly a practical one and in no sense academic or bound up in any issue of "woman's rights".

IS the miracle of the parting of the waters of the Red Sea at exactly the right time for the children of Israel to pass through ever duplicated in these modern days? Let us see.

For some time it has been prophesied that the plague of the "flu" would re-visit the Middle West at the middle of April. Promptly on the morning of the fifteenth the

Chicago and Milwaukee papers chronicled a small number of cases. It seemed as though the expected epidemic had begun.

That day there began a storm which, lasting twenty-four hours or more, reached dimensions such as never before had been known in April and scarcely in any other month. A furious wind and heavy snow drove everything before them, and piled up snowdrifts several feet high. Yet the snow began to melt immediately after, and two days later much of it had flowed away into the sewers.

Now that storm must completely have washed the air. The heaviness of the snow, reinforced by the wind, obviously caught the influenza germs that were in the air and buried them deep in the snowdrifts, then carried them in streams of water into the sewers. It seems probable that the germs have gone, the disease been washed away. The inconvenience of a snow blockade lasted through Saturday and a part of Sunday, but the epidemic seems to have been prevented by it.

How does this differ in principle from the miracle of the parting of the waters of the Red Sea at exactly the right time? This April blizzard and snow were quite as unusual; there has been no such storm so late in the season since government records have been kept, and few such storms are of record even in winter months. And it came on exactly the right day of the right year to combat a great plague.

Very likely such deliverances are constantly occurring. We only need a Moses to chronicle and to interpret them in order to show that we are still living in the days of miracles. And all objections that are raised against most of the Old Testament miracles would similarly demonstrate that this storm did not, and could not, happen in the way it did happen.

And so God continues to testify that He holds in His hands the destinies of the nations and of their peoples. His intervention in the chaos of Europe may yet command that the waves of passion be stilled. He may yet bring peace.

God reigns, be the earth and the elements never so unquiet.

ACKNOWLEDGMENTS

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

ANSWERS TO CORRESPONDENTS

Mrs. J. M. T.—The woman's pledge to obey, in the marriage service, dates from the fourteenth century and appears only in Anglican and in some German rites.

AMERICANS URGE PRESERVATION OF ARMENIA

Copy—Western Union Cablegram, New York, April 4, 1921.

AS American Christians we urge Armenia's preservation and deliverance Constantinople and Asiatic Christians from murder and misrule.

Signed: DARLINGTON, Bishop Harrisburg; MANNING, Bishop-elect New York; SPEER, President Federal Council Churches Christ America; ATTERBURY, President New York Federation Churches; CARSON, MARQUIS, THOMSON, Ex-Moderators General Assembly; MENDENHALL, Moderator of New York Presbytery; WHITE, BROWN, Secretaries Foreign Missions Presbyterian Church United States America; LAWSON, SANDERS, WOLFKIN, Baptists; BARTON, Secretary American Board Commissioners Foreign Missions; LYMAN ABBOTT, CADMAN, MACFARLAND, Congregationalists; REMENSNYDER, Lutheran; NORTH, Secretary Methodist Foreign Missions; BURRELL, Senior Minister Collegiate Reformed Church; MONTGOMERY, Armenia Society; WALTER LAIDLAW, Fifth Avenue Building, Secretary.

Sent to: Patriarchs Armenian and Greek Churches, Constantinople; Premier David Lloyd George, London, England; Premier Briand, Paris, France; Archbishop Canterbury, London; President U. S., Secretary of State; Reni Viviani.

WE DO NOT need much time for loving God, for placing ourselves in His Presence, for raising the heart to Him, for adoring Him, for offering to Him all we do, and all we suffer; and in such acts lies the Kingdom of God, which is within us, which nothing can trouble.—Fénelon.

DAILY BIBLE STUDIES

April 25—Sent by God

READ Genesis 45: 1-7. Text: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

Facts to be noted:

1. Joseph makes himself known unto his brethren.
2. He attributes his presence in Egypt to the providence of God.
3. He was sent to preserve a posterity.

Does anyone think that God sent Joseph into Egypt, and gave him knowledge concerning the good and bad years that were to come, for the sake of Joseph alone? Does anyone suppose that we are here in this immense, fertile, wealthy land because God loves us more than He does the starving children of the East? Joseph forgets all the injury and injustice that has been done him by his brethren. He forgets the days of slavery, and the anguish-laden years in which he has been separated from his father, because he recognizes the fact that God has seen fit to use him for the preservation of life. Had he set his heart on the position of honor that had been given to him he would have missed his whole mission. Tintoretto, in his picture of the Crucifixion, painted in one corner an ass eating the palm branches that had been waved at the triumphal entry. Now they were fodder for an ass. You see the lesson. Position and possessions in and of themselves are but fodder. In your position look upon yourself as a God-sent man.

April 26—Growth

Read Mark 4: 26-29. Text: "First the blade, then the ear, then the full corn in the ear."

Facts to be noted:

1. The seed grows secretly.
2. Its growth is gradual but certain.
3. It is the same with the spiritual life.

Sandow's story of the way he developed his muscle was told by him in *Leslie's Weekly*. He was a weakling as a child, but a vision of physical perfection kindled in him a resolve to attain it. "I went to Italy," he writes, "and there my eyes were opened. The Greek and Roman statues I saw there inspired me at once to lift from myself the stigma of weakness, for I somehow felt that even in our time the weak man is despised. I went at the labor of revitalization with energy and persistence. You perceive I have somewhat succeeded. Let me tell you that I am still at it. I maintain that it is possible for any man to emulate my example as I emulated Greeks and Romans." To deepen one's spiritual life there must be resolution, daily effort, and perseverance. Progress will be gradual but it will be certain.

April 27—Jesus Only

Read Joshua 21: 43-45. Text: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Facts to be noted:

1. The Lord gave the land He had promised.
2. The Lord gave the rest He had promised.
3. The Lord gave all the good things He had promised.

The battles have been won, the army is disbanding. Very simply does this historian record this great event. He sets forth in short, pithy statements the one great noteworthy cause of the victories, namely, God. The names of the men who led the people in battle have been mentioned before, but in the summing up one name alone stands out—**GOD**. I am told that when the pyramids of Egypt were built each one bore in the plaster covering the name of the king in whose honor it was built, but that in the granite under the plaster was the name of the architect. The plaster has fallen away, but the name of the builder still is seen. Many of the great movements of the world have borne the name of some leader, but the verdict of the years will reveal the name of **GOD**. "Who then is Paul, and who is Apollos, but servants through whom ye believed, even as the Lord gave to every man?"

April 28—Sufficient for All

Read Deut. 11: 13-17. Text: "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil."

Facts to be noted:

1. Hear God's commandments and love Him.
2. Then He will cause the earth to produce sufficient for all.
3. There must be no turning to other gods.

There are enough people in the world able to work and enough fertile land to be tilled, so that an abundance for all could be produced. Even with many idle, and with much land untilled, this earth produces each year an abundance for all, produces more than is needed for the sustaining of life. Why then are many hungry and starving? The supply is badly distributed. There is

untold waste due to selfishness, intemperance, luxury, bad legislation, and profiteering. The fault is not with God, nor with His earth; it is with us; it is due to our misappropriation, and waste. God opens His hand to feed us, but we squander so much that some must be in want. A greater generosity on the part of those who have a surplus would in a large measure solve the problem of the deserving poor.

April 29—Rich and Poor

Read Proverbs 22: 1-9. Text: "The rich and poor meet together: the Lord is the maker of them all."

Facts to be noted:

1. Wealth is often a menace to virtue.
2. Real riches come by humility and the fear of the Lord.
3. In material things all are alike in the sight of God.

When will men come to realize the teaching of the text for the day? The possession of a dollar or of a million dollars never made one man dearer in the sight of God than the man who was penniless. Wealth but adds to the responsibility of the one who possesses it. When men realize this truth they will act as if they were not rich at all, because they will cease to place any confidence in gold, and will use it to help and comfort others. When they see the man who is poor, they will realize that he is not there for the exercise of their vision, that they may look upon him, but in order that he may be helped. Not only is the Lord the maker of all, but He is the judge of all, also. He knows whether we have helped the poor, or whether we have used our wealth for our own selfishness. He knows and He will judge. It would be a healthy thing if every rich man would consider that he might have been the poor man, and that since he is the rich man he has nothing that he has not received, and that further he is not the proprietor but the trustee.

April 30—A New Creature

Read Galatians 2: 15-21. Text: "I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Facts to be noted:

1. The law of the Jewish Church was no longer binding upon one who became a Christian.
2. The Christian is justified by faith in Jesus Christ.
3. St. Paul's complete submission to Christ.

This is what St. Paul says in effect: "When I speak of living, I do not mean myself, my natural being. I have no longer a separate existence. I am merged in Christ; and so far as I now live in the flesh it is a life of faith." (*Lightfoot*.) When one reads the life of St. Paul one naturally asks how it was that any man could be willing to go through so much actual suffering and pain, and in the text for the day we find the secret of his whole life. While he was conscious of the constant warfare between his good and evil nature he was also conscious that he had committed himself absolutely to Christ and that for Christ alone he lived. His sufferings were as nothing in comparison with his desire completely to win Christ. In fact he looked upon every difficulty as just one more opportunity of strengthening his faith and trust in his Lord. Instead of complaining of the weight of the load he prayed for greater strength to carry it. It must be our constant aim to be able to say the text for the day as St. Paul was able to say it.

THE DAWN

The ancient words at daybreak I recall,
"As having nothing, yet possessing all."

This dawning day is mine, this gift of God:
Mine is the secret of the silvered sod;
Mine is the whisper of the waving corn
That bows before the coming of the morn;
Mine is the fragrance wafted by the breeze,
The wild sweet melody amid the trees;
Mine is the peace that emanates from night,
And lingers as the shadows take their flight;
Mine is the balm of solitude. I dream
Where morning stars are mirrored in the stream;
Mine is the pageant of the Eastern skies
Where cloud with cloud in blending beauty vies;
And mine the vision of the mountain height,
Its purity suffused with rosy light;
My spirit leaps with ecstasy divine—
The strength and splendor of the dawn are mine!

HARRIET APPLETON SPRAGUE.

NOTES ON THE NEW HYMNAL—LXVI

BY THE REV. WINFRED DOUGLAS

HYMN 490. "Go, labour on!"

HYMN 490. "Go, labour on!" Orlando Gibbons composed the tune *Angel's Song* in 1623 (the year in which he became organist of Westminster Abbey) for a paraphrase of the angelic song at Christmas. It has been sung with many texts and in many altered forms ever since: but never has the unchanged melody been so fittingly mated as with these words. The unvarying motto is perfectly brought out; and the change in rhythm and speed lends a special zest to the subsequent lines of each stanza. They should be sung with spirited motion.

HYMN 491. "Eternal Ruler of the ceaseless round".

This and the hymns which follow in to-day's discussion are all new to the Hymnal.

John White Chadwick was graduated from the Cambridge Divinity School in 1864. He wrote this mature and thoughtful hymn on Unity in God, the only possible Christian unity, for the graduating class. He became a Unitarian pastor in Brooklyn later in the year.

The tune *Sacramentum Unitatis* was composed by Dr. Charles H. Lloyd for No. 337. Its association with the present words is peculiarly fitting. The sacramental basis of unity cannot but be brought home to mind and heart by the use of the tune.

HYMN 492. "Rise up, O men of God".

This vigorous lyric is by the pastor of the Brick Presbyterian Church in New York City, the Rev. William Pierson Merrill. It was published in the *Continent* in 1911. The Brotherhood of St. Andrew will find here a valuable addition to their repertory. As this hymn will be sung chiefly by groups of men, it should be played on such occasions in B flat: and is so printed in the new third edition of the Hymnal.

HYMN 493. "O Master, let me walk with Thee".

Washington Gladden's hymn has obtained wide popularity during recent years. It was written in 1879 for *Sunday Afternoon*, of which he was then editor. Subsequently Dr. Gladden became editor of the *New York Independent*, and later, pastor of a large Congregational Church in Columbus, Ohio. The tune *Maryton*, although not composed for these words, was used for them by his special request.

HYMN 494. "Where cross the crowded ways of life".

Dr. Frank Mason North, president of the Methodist Board of Foreign Missions, was editor of the *Christian City* when he contributed this appealing cry from the city's need to the *Methodist Hymnal*, published in 1905.

HYMN 496. "O Lord, and Master of us all".

This union of profoundly felt verse with noble music has already received comment with Hymn 404, taken from the same poem of Whittier.

HYMN 497. "Come, labour on".

It is well that this, the best known of Miss Borthwick's original hymns, has been added to the others of hers already in the Hymnal. She and Mrs. Sarah Findlater were daughters of John Borthwick, an Edinburgh business man. They collaborated extensively in translations, several of which we use. It is perhaps significant that the American Church, having for twenty-five years summoned in song her workers to "Go, labour on", now bids them "Come, labour on."

Mr. Tertius Noble has composed for the words a broad, simple, unison melody, within the range of all voices; an excellent congregational hymn-tune, which should win immediate popularity.

HYMN 498. "O God of truth, whose living Word".

Thomas Hughes, the famous author of *Tom Brown's School Days*, was an English lawyer; and in his latter days a member of Parliament. This fine hymn is an epitome of his personal ideals, and of his immensely useful life, which so largely realized them. It was suggested to him by a sermon of F. D. Maurice.

The familiar tune is by the Rev. John Chetham, school-

master and curate of Skipton, England, early in the eighteenth century; and compiler of a famous *Book of Psalmody* published in 1718. It contained better tunes of his composing than this angular and ungrateful melody, whose hard rhythms invariably repel the young. Here is an excellent opportunity for our composers. Why do they almost invariably write new tunes for "Onward Christian soldiers" instead of choosing a fine poem which *needs* adequate musical expression?

ON THE BORDER OF FAMINE RELIEF

BY THE REV. E. L. SOUDER

of the American Church Mission in Hankow

IN the midst of an unusually busy week, when we are all working for the great Famine Relief Drive, I want to send you a few notes for THE LIVING CHURCH. You may wonder why there is nothing about the famine. The answer is, it is hard to know what to say.

The meeting to launch the drive here in this centre (Hankow, Wuchang, Hanyang) was held in the Hankow Y. M. C. A. last Saturday. The military and civil governors came over from Wuchang, and there were also present all the foreign consuls, the heads of the most important foreign and Chinese firms, and the heads of the chambers of commerce. That is to say, all the men of prominence and of wealth in the three cities were there. \$41,000 was subscribed for famine relief in five minutes at the close of the meeting, the military governor starting off with \$10,000, and a number of other men of wealth following it up with amounts from \$1,000 up to \$10,000.

Church people would be proud of the place that we had in the meeting. The chairman was the Rev. T. K. Hu, one of our Chinese clergy, who introduced the two governors, the consuls, and the others who spoke, and who discharged his office so graciously and happily that it was especially commented on the next day by the English paper of Hankow. Then the chief speech of the day was made by the indefatigable secretary of the Hankow International Famine Relief Committee the Rev. S. H. Littell, well known to Church people at home as always an able speaker. Toward the end of the meeting when seven or eight people had spoken, the Rev. S. C. Hua, a Chinese priest stationed at Boone University, made what was undoubtedly the most moving speech of the afternoon. When it was over, the American consul said: "I want to meet that man; he can talk!"

All of us are trying to help in some capacity or another. I am chairman of a small committee which is responsible for trying to look after the several thousand refugees who have fled here to Hankow from the famine areas, and find themselves dying here in the midst of plenty.

It is estimated that about twenty million people are dying of starvation in the five northern provinces of China at this time, and I don't suppose that all the armies in Europe on both sides during four years lost much more than one-fourth of that number killed. Yesterday I myself saw one poor fellow breathe his last. He had climbed on a train in the north and had come down here seeking life, but when I came on him he was lying on a big rock near the railroad track breathing his last, worn away so that he scarcely looked human. And near by him were ten or fifteen others who, though not then dying, seemed on that account not so well off as their brother whose long-drawn-out suffering was ended. These are the sufferers right at our door for whom our small committee is trying to do something. A Roman priest, three Chinese, and myself are on the committee, and we plan to open a place where we can give out rice to those who have tickets, care being taken to see that only the most needy receive the latter. But this famine defies a paragraph; it needs at least a book for people to understand what it is. The relief committee estimates that \$4.00 will save a life, but even at that modest reckoning (about \$1.00 per capita a month!) \$80,000,000 will be required if all are to be saved. We over here deeply appreciate all that our fellow-Americans have been doing, and I have especially noted the subscription lists in the Church papers. The American Red Cross has just given a half million dollars, having given another half million two months ago.



BLUE MONDAY MUSINGS

By Presbyterian Linnus

IT is with something of a start that one reads of the death, on February 13th, at Bournemouth, England, of Edward Bouverie Pusey. This was a nephew of "the Great One", a captain in the British Navy, with thirty years' sea service to his credit, and 82 years old. He leaves a son and three daughters. *Requiescat!*

I HAVE JUST BEEN STUDYING a copy of the *Church of Ireland Gazette*; and surely things must be bettering ecclesiastically in St. Patrick's isle—however dreadful they are politically. Here is an advertisement of "St. John's School of Embroidery", signed by "Rev. Mother Superior, St. John's Home, Sandymount, Dublin; a very significant announcement:

"Cumann Gaodnalach na n-Eaglaise
(The Irish Guild of the Church).

"A GAELIC CHURCH

for

A GAELIC IRELAND

"Join the Class for study of Prayer Book in Irish every Tuesday, 5 P. M., conducted by Rev. P. Quigley, B.A. Beginners' Irish Class—Thursdays, 5 P. M.

Sinéad ni

Chasain, M.A.

"Read 'An t-Eaglaiseach Gaedhealach'
the 'Gaelic Churchman'.

"Rooms—39 Harcourt St., Dublin, Apply Hon. Sec."

And many other hopeful indications of improvement. The Archdeacon of Dublin has an article of "Prohibition, rejoicing that the vote in Scotland has at any rate abolished 459 drinkshops, and has made the Island of Lewis wholly dry, and praying that "poor old Ireland" may go dry some day. Amen to that.

FROM ONTARIO, California, comes this Congregationalist advertisement for Maundy Thursday. The worthy pastor does not appear to have learned that the Passover was far from "a simple, common meal".

"On Thursday evening instead of the Communion Service, as the custom has been in so many churches, the congregation will meet for a simple, common meal like those who met in the upper room, and the services of the evening will be held around the table. If we can get back to the simplicity and the seriousness of the Upper Room we may profit much by this experience. Anybody from anywhere is invited to bring his or her supper and meet with the congregation in the church dining room at 6:30 Thursday evening."

AN INTERESTING SIDELIGHT on the Hun-Sinn Fein alliance, lately asserting itself in Madison Square Garden, New York, is afforded by an utterance of Mr. G. S. Viereck, its prime mover, in a recent issue of his magazine. Commenting upon the restoration of King Constantine in Greece, he says significantly: "It is farther from Geneva to Athens than from Doorn to Berlin." If this sentence has any meaning at all, it expresses the hope and desire that the ex-Kaiser should be restored to power. What good republicans they must be! I wonder whether they will succeed in "Vanishing Anglo-Saxonism" from America. Who, by the way, is the gentleman described in the Associated Press bulletin as "The Rt. Rev. Patrick G. Mythen, Archbishop of the Holy Eastern Orthodox Church", who was among the speakers? There was once a deacon of the diocese of Los Angeles, named James G. Mythen, who went about stumping for Sinn Fein: but what connection can there be between him and this high-sounding dignitary of another communion? I notice the deacon's name is still in our clergy-list.

A DEAR BROTHER in Kansas asks me to reprint this paragraph, by way of counterblast to some of the astounding statistics published by our papist friends:

"The comparative statistics of Methodism and Roman Catholicism, drawn from a recent government report, are the subject of illuminating comment in the *Presbyterian Standard*.

"The Roman Church reports 17,549,324 members in the United States as against a Methodist membership of 7,868,863. When however, we turn to other statistics of the two bodies we find everything in favor of Methodism. It has 67,493 churches as against 10,460 Roman Catholic churches; 46,364 ministers compared with 20,588 Roman priests; 69,078 Methodist Sunday schools to 12,800 Roman Catholic; 7,287,381 Methodist Sunday school members to 1,932,206 Catholic. In other words, American Methodism has more than six times as many churches as Romanism, more than twice as many ministers, more than five times as many Sunday schools, and nearly four times as many members of Sunday schools. Yet the Roman Church reports more than twice as many church members. The explanation is obviously that it counts every one baptized in its constituency, however far they may have strayed. If baptism were made the basis of computation in the Methodist Church American Methodists would doubtless outnumber Romanists."

All very interesting; but "not by might nor by power", nor by numbers! Americans are too much affected by numbers, I fear.

I CUT THIS FRENZIED UTTERANCE from the advertisement of a moving-picture play. What has the excited testimonial-writer left for the Day of Judgment?

"Rev. Lincoln H. Caswell, pastor, Crawford Memorial Methodist Episcopal Church, New York City:

"It is the greatest moral lesson in the world! You have surpassed all words! Your picture has out-Heroded Herod—out-spoken all spoken language and put a climax to all superlatives. Our ordained divines thunder away at empty pews, but "Way Down East" is divinely ordained to speak its silent message to the myriads that throng the theatre. It is an eloquent sermon."

EDWARD YERXA, first-class private at Fort Warren, in Boston Harbor, pays this tribute to his native city:

"BOSTON

"A labyrinth of intersecting streets
In which gray buildings spectre-like arise.
Anear the Common where the work girl greets
The noonday with glad laughter in her eyes.

"Proud monuments of iron, stone and brass
Upreared to view the years of honored age.
And sunlit spires, and from out the past
The voice of priest and patriot and sage.

"Molded by time and clime and sea-girt land,
Virtue and vice in metropole array—
The crowned woman, scales set in her hand,
The painted jade whose jewels dim the day.

"Within the streets the busy marchers tread;
The shop girl with a longing in her soul—
The pencil seller cries his wares for bread—
The youth with eager eyes upon the goal.

"All these are yours, the busy mart of trade,
The bright-lit mansion and the broken pane,
The barefoot, laughing children that God made
To cheer the slums like soothing summer rain.

"God gave you much, wise counsel and of grace,
Breeding, at which the scoffers idly prate;
They call you cold—they see your seeming face
And not the heart which is the open gate.

"A city set upon three golden hills,
Alloyed with brass and metals' lesser mold,
And yet withal a pulsing heart that thrills
The love that loving never groweth old.

"A labyrinth of intermingling ways,
Set eastward, looking out upon the sea;
God gave you much of wealth in length of days.
God give you Youth and laughing eyes to see!"

TRY to follow the sacred way of truth, and you will never deceive yourself or others.—*Goethe*.

ERIE ELECTS REV. JOHN C. WARD TO SUCCEED BISHOP ISRAEL

WE have elected as Bishop of Erie a world war hero known as 'The man who wears his medals in his pocket,' said one of the delegates after the Rev. John Chamberlain Ward, rector of Grace Church, Buffalo, N. Y., had been elected on the twenty-second ballot.

The special convention of the diocese of Erie to elect a successor to the late Bishop Israel assembled in the Cathedral of St. Paul in the see city on Tuesday, April 12th.

There was a celebration of the Holy Communion at 7:30 o'clock with the Rev. George F. Potter as the celebrant.

The convention proper opened at 10 o'clock with the Communion service—the Ven. Martin Aigner, D.D., Archdeacon of Meadville and president of the Standing Committee, being the celebrant, with the Ven. R. S. Radcliffe and the Rev. John E. Reilly, D.D., as his assistants.

The Rev. Wm. W. Ridgway of the Cathedral staff was master of ceremonies. At the conclusion of this service the business of the convention began by the election of Dr. Aigner as chairman and the Rev. Albert Broadhurst as secretary. The roll of deputies was called and it was found that there were twenty-six of the clergy present entitled to vote, and seventy-seven laymen. The convention then went into committee of the whole with the Rev. Dr. Reilly as chairman and proceeded to make nominations.

The Rev. W. P. Kemper nominated the Rev. Z. B. T. Phillips, D.D.; the Rev. Geo. F. Potter nominated Archdeacon Aigner; Mr. G. W. Mitchell nominated his rector, the Rev. W. E. VanDyke; the Rev. Wm. T. Reynolds nominated the Rev. Edward J. Owen; Mr. H. L. Munger nominated his rector, Dean A. R. VanMeter; Mr. F. G. Bellamy nominated his rector, the Rev. Albert Broadhurst. Mr. Turner W. Shacklett, treasurer of the diocese, nominated the Rev. Wyatt Brown, Litt.D.; all nominations being duly seconded.

The committee then rose and made report to the convention, when nominations were made from the floor without comment; the Rev. Dr. Reilly and the Rev. R. W. Woodrooffe being so named.

The result of the first five ballots is given in detail:

	1st		2nd		3rd		4th		5th	
	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay
Rev. Martin Aigner, D.D.....	9	19	9	20	9	19	8	19	10	18
Rev. E. J. Owen.....	5	15	6	17	7	19	7	17	6	17
Rev. Wyatt Brown, Litt.D....	6	13	5	31	5	31	7	32	7	35
Rev. J. E. Reilly, D.D.....	3	5	4	4			2			
Very Rev. A. R. VanMeter..	1	11	1	2	1	1	2	1		
Rev. W. E. Van Dyke.....		4		4		4		4		4
Rev. A. Broadhurst.....	1	6		3		3		3	1	3
Rev. Z. B. T. Phillips, D.D..	1	4	1				1		1	

The balloting continued with no marked variation on the principal candidates, except that Dr. Brown was elected by the laity on the 6th, 7th, 8th, 10th, and 12th ballots by a vote of forty, while on the 9th, 10th, 11th, 12th, 13th, and 16th he received eleven clerical votes, or only three less than a majority, a hopeless deadlock appearing to be inevitable. After a motion to adjourn for thirty days had been defeated, the convention again went into committee of the whole, when the Rev. W. E. VanDyke nominated the Rev. John Chamberlain Ward, rector of Grace Church, Buffalo, N. Y. Mr. Shacklett withdrew the name of Dr. Brown and seconded the nomination.

The convention reconvened and five more ballots resulted in the election of Dr. Ward on the twenty-second ballot by exactly the required number of votes in each order. Upon motion of Dr. Aigner, seconded by the Rev. Mr. Owen, the election was made unanimous. Following are the details of the last five ballots:

	18th		19th		20th		21st		22nd	
	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay
Aigner.....	8	18	8	19	8	17	7	18	7	19
Owen.....	7	18	6	18	6	18	5	18	5	18
Broadhurst.....		3		3		3				
Ward.....	11	35	12	35	12	38	14	37	13	39

The *Gloria in Excelsis* was then sung, prayers were said by the president, testimonials were signed, a committee of notification was appointed, and the convention adjourned.

While the deepest interest pervaded the proceedings, and was manifested by the friends of the several candidates, there was, happily, no expression calculated to engender bitterness of feeling, and the result, while carrying with it a natural

feeling of disappointment to some, has been generally accepted in good spirit by all. Bishop Ferris, who received eighty clerical votes when Mr. Ward received seventy-eight, says of him: "I have never known a parish priest so universally loved as he. . . . Beyond all he is a 'man's man'. We have no more outstanding man's man in the diocese. Finally, his brethren of the clergy are devoted to him."

The biographical sketch of the Bishop-elect of Erie is brief. John Chamberlain Ward was born at Almira, N. Y., on August 27, 1873, the son of Hamilton and Mary (Chamberlain) Ward. He was graduated from Harvard University in 1896 and from the General Theological Seminary in 1900. Bishop Walker ordained him deacon in 1899 and priest in 1900. His first charge was St. Stephen's Church, Buffalo, where he remained from 1899 until in 1902 he was called to his present parish. The communicant list of Grace parish, Buffalo, numbered 429 in 1903, 555 in 1910, 637 in 1915, and 800 in 1921. During the war Mr. Ward served for two years as a chaplain, connected with the One Hundred and Eighth Infantry. He won the British military medal, was given the distinguished service cross for bravery in the attack which broke the Hindenburg line, and in the last days of the war was wounded.

PAYMENTS ON 1920 QUOTA: A STATEMENT

IN submitting the supplementary statement of receipts to March 31, 1921, to apply on the 1920 quota, we would call attention to the fact that since the close of the books, as of December 31, 1920, the sum of \$50,484.38 has been received to apply on that year, making the total contributions to March 31, 1921, from the dioceses and districts, to apply on the 1920 quota, \$3,071,401. This does not include contributions which we were, by specific request, not to credit to any diocese. The amount of such contributions was \$13,601, making the grand total for the year \$3,085,002.

The principal changes in this statement since the early report are as follows:

Southwestern Virginia makes a decided advance and shows 115% of its quota paid, which, with the exception of the little missionary district of Porto Rico, is the banner percentage. Southern Virginia also shows a fine increase from 88% to 108%.

North Carolina joins the ranks of those dioceses which have completed 100% of their quota.

South Carolina, shown in the last report as having paid only 53% of its quota, now has 79% of its quota paid.

Delaware makes a strong advance from 60% to 73% paid.

Georgia, while showing only 76% of its quota, joins the missionary district of San Joaquin in the leadership for percentage of increase over what was given to the General Church in 1919, each now showing 404% increase.

Maryland retains its lead for the actual increase in dollars over the amount of last year, namely, \$107,018.48.

The dioceses which have paid 100% of the 1920 quota are now as follows: Porto Rico, Southwestern Virginia, Southern Virginia, West Virginia, Virginia, East Carolina, North Carolina, Maryland.

How many will there be in the 100% class in 1921?

LEWIS B. FRANKLIN.

Treasurer.

• SUPPLEMENTARY STATEMENT

The following amounts were received from each province up to March 31, 1921, to apply on quota for the general work of the Church for the year 1920:

	Paid		Quota General Church 1920.	Pledged General Church 1920.	% of Quota General Church Paid 1920.
	Gen. Missions Religious Education, and Social Service 1919.	Paid General Church 1920.			
Province 1	\$ 240,714.05	\$ 377,605.93	\$1,302,846	\$ 280,444	29
Province 2	425,829.77	713,041.39	2,513,969	702,858	28
Province 3	371,974.49	891,083.34	1,688,548	806,542	53
Province 4	100,919.68	334,987.18	516,409	422,919	65
Province 5	124,278.35	339,641.45	1,098,651	413,941	31
Province 6	55,997.91	134,185.66	361,095	193,842	37
Province 7	49,227.47	182,345.72	337,824	218,346	54
Province 8	42,829.97	98,510.39	358,005	134,599	27

\$1,411,771.69 \$3,071,401.06 \$8,177,347 \$3,173,491 38

There is an average increase of 117% for the year.

NEVER CLOSE your eyes in sleep before examining closely each action of the day.—Pythagoras.

AN ADVANCE IN LIBERIA

BY THE RT. REV. WALTER HENRY OVERS, PH.D.

Missionary Bishop of Liberia

WHEN I left Liberia last May with a new policy for that much neglected district, it was with the expectation that the American Church would support me in, at least, three things which seemed absolutely essential to the progress of the work: First, establishment of an industrial school, to teach the people of the district how to make, out of the products of their own land, the things which Liberian civilization has made a necessity; second, securing an agricultural experiment farm where the boys of our schools could receive instruction in modern farming, in order that the land connected with our boarding schools might be used to the best advantage and the people generally be taught how to make the fine land of their country keep them in plenty instead of always living on the border of famine; third, beginning an interior work by building three interior stations among the tribes back of the forests in order, for the first time, to carry the Gospel to the tribes in the hinterland.

I looked with assurance to support in these things, but I was doomed to bitter disappointment. Friends gave me funds with which to begin, in a small way, our industrial and agricultural work. But I am now back again on this great African continent, looking towards the mysterious interior which stretches out before me, like a vast unbroken night, without a dollar with which to answer the cry for help to which one must constantly listen. This is the oldest mission field of the Church. We began our work here in 1837. For more than eighty years we have been coddling the coast line, where two hundred and fifty thousand or three hundred thousand of the better class Liberians have built their homes.

If other missionary societies, whose work is in the colonies north and south of us, had adopted this coast line policy, then indeed would all West Africa to-day be even as Liberia. Comparisons are odious, I know, but we learn by comparative view. Look at Nigeria. The Church Missionary Society began its work there in 1857, twenty years after the American Church began in Liberia. From the very first they adopted the real missionary policy of going to those who needed them most. They soon left the coast and pushed their way into the tribal territories. Their missionaries were frontier explorers. They opened the way even for commerce. What is the result? The whole of Nigeria has been evangelized. Their missionaries are still on the frontier line, but *more than a thousand miles from the coast*. When I think of that splendid work I am led to ask the question, How much longer will the American Church be indifferent to her African obligations and satisfied with this hug-the-coast policy?

The interior boundary of the Liberian Republic is only three hundred miles from the sea. Yet towards this we have advanced at one place only—just fifty miles, where our farthest interior station is located. Between this particular place and the interior boundary line live fourteen different tribes, more than two million souls, which in the eighty years of its missionary endeavor the Church in Liberia has hardly touched.

These people, like other tribes on the Dark Continent, are tightly bound by deep-seated African customs from which they can be saved only by missionary effort.

Slavery still exists among them. True, it is different from that of the old kidnapping days, when "man's inhumanity to man made countless thousands mourn." Nevertheless it is still a curse, and African manhood cannot come to its redemption as long as slavery exists. Slavery has been spoken of as the summation of all villainies for Africa, but second to it, in its cruel influence, is the great African curse of polygamy. Women are the property of men, to be bought and sold and left in wills. When will the blight of these polygamous customs be destroyed and the Christian home be established? Certainly not until the influence of the Christian religion is felt among them. Nothing but Christianity can save Africa from this blight of centuries. Then, in at least three places, the old and terrible curse of cannibalism still exists.

One can hardly imagine these things finding a place in the life of the twentieth century. They really belong to the old African life before a heroic Livingstone pulled back the curtains of mystery, revealing to the world the heart of the

continent. They do belong to the past in those places where Christianity has become the religion of the country. The interior people are not to blame for these conditions. They have inherited them. They do not know any better.

They are calling us to help them. One cannot go into an inland town without hearing the begging of its chief for a Christian teacher to live among them. The needs of the people cry to us even louder. Our clergy and teachers, both white and black, are ready for the march from the coast.

There are many important things to be done here: The establishment of industrial and agricultural education; the building of a good hospital; a system by which medical aid may be brought to the people by the services of good Christian consecrated doctors; the toning up of our educational work; the reconstruction of our broken-down property. Foremost, however, and most important of all, is the lengthening of our cords by a forward march to the great interior without delay.

BOOKS DEALING WITH SOCIAL SERVICE

A COMMITTEE of the Pennsylvania Department of Social Service, consisting of Deaconess Colesberry, Dr. William H. Jefferys, and Mrs. Edwin C. Grice, was appointed to prepare a list of books dealing with social service from the Christian standpoint. This list, now submitted by the department through its chairman, the Hon. Clinton Rogers Woodruff, represents thoughtful consideration of varied phases of social problems from varied viewpoints. Some few of the books are radical; more are conservative; some are educational; others are inspirational.

The department is of the opinion that the Lambeth Conference Report on Social and Industrial Problems should be read by all communicants of the Church as representing the judgment of the highest representative body of the Church in the world. The other volumes, with one or two exceptions, represent individual views and should not be taken as representing the position of the Church. The writers, most of them, are priests and communicants of the Church. All are worthy of thoughtful reading.

In recommending the list one of the members of the committee said: "There is no use in the Church trying to follow will-o'-the-wisp theories. The course ought to point away from the whole subject of the Church for the Church's sake, to the Church for the world's sake. We talk about waste through spending money on military armaments. The Church is equally guilty of waste in spending so large a proportion of money on her own organization and propaganda when she ought to be doing the thing, which is the Kingdom. I think unity of action ought to be stressed at this time; I mean unity of action on the part of all Christian bodies without any exceptions."

Here is the list:

- Lambeth Conference Report on Social and Industrial Problems.* (This can be had by writing to the Rev. C. N. Lathrop, 281 Fourth avenue, New York.)
- The Kingdom That Must Be Built.* Rev. W. J. Carey. \$1.25.
- Christian Theology and Social Progress.* F. W. Bussell.
- Faith and Social Service.* George Hodges. \$1.50.
- The Life of Canon Barnett.* By His Widow. \$7.00.
- The Church and the Hour.* Vida D. Scudder.
- The Clergy and Social Service.* Dean of Worcester. Paper 40 cts.; Cloth \$1.00.
- The Christian Ministry and Social Problems.* The Bishop of Michigan. \$1.25.
- The Acquisitive Society.* R. Tawney.
- The City Worker's World.* Mary Kingsbury Simkhovitch. \$1.75.
- The Social Teaching of Jesus.* Shailer Matthews. \$1.75.
- The Social Gospel and the New Era.* John Marshall Barker. \$1.90.
- The Next Great Awakening.* Josiah Strong.
- God's Coöperation Society.* Rev. C. L. Manon.
- The New Social Order.* Prof. H. F. Ward. \$2.50.
- Essays in Social Justice.* Prof. T. N. Carver.
- The Interchurch World Movement Report on the Steel Strike of 1919.*
- The Church and Industrial Reconstruction.* Committee on the War and the Religious Outlook. Association Press.

WHEN I find a prophet among my laymen I try to use him but not to spoil him; for sometimes I find that you spoil a prophet when you let him know that such he is.—*Bishop McDowell* (Methodist).

The Church Service League

By Helen Sterling

Secretary of the National Committee

IT is scarcely a year and a half since delegates from the Woman's Auxiliary, the Girls' Friendly Society, and the Guild of St. Barnabas for Nurses adopted at Detroit the resolution which began: "We invite all other women's Church societies to join with us in creating a Church League of Service." This resolution, later approved of and accepted by the other societies, was followed by the definite suggestion that to conduct the business of the League and to prepare for its development there should be formed a National Council, with three representatives from each of the seven existing national organizations, and nine members at large. These representatives, who were subsequently chosen from their respective organizations—viz., the Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Church Periodical Club, Church Mission of Help, Guild of St. Barnabas for Nurses, and the Churchwomen's League for Patriotic Service—met at the Church Missions House the following December and elected nine delegates at large, thus forming the National Committee to which has since been added a delegate from each provincial council of the Church Service League as formed, and also one from each of those Departments of the Executive Council of the Church upon which women are serving.

In the eighteen months since the resolution was adopted diocesan councils have been organized at the rate of more than two each month, five provincial councils have been formed, and in at least two dioceses there are fifty or more parish units. It is evident that the "invitation" was accepted.

But the history of the first year and a half of the Church Service League may not be written so much in figures and sums total as in the spirit in which the idea has been received. Doubts there have been, of course; inquiries, no end of them; but only those whose privilege it had been to see many of these same doubting and inquiring letters could understand how constantly increasing was the evidence that inquiry was very perceptibly deepening into interest, and doubt into an honest determination to have some share in developing the new project.

A careful analysis of the letters shows that the prevailing difficulties in the way to universal acceptance of the Church Service League arise not so much from a lack of understanding of its purpose as from fear of a supposed rigid technique of organization. That very simple little rule of success, "Do what you can, with what you have, where you are," seems to help amazingly here, and the whole question of intelligent organization, whether in diocese or parish, becomes merely a matter of making the plan yield to existing local conditions.

Paucity of organization which may be drawn together into a Service League ought never to be a cause of stumbling if one remembers that the reason for any federation is not that taken together three organizations are three times as powerful as one organization, but rather, as the recently recognized "group" idea declares, that when three or seven or any other number of groups get together, for enlightenment, for consultation and coöperation, "an entirely new power in the universe is thus created". So, whenever guilds and societies, however few in number, come together for "mutual understanding and coördination of effort", it must inevitably happen that there is then and there released, in parish and in diocese, an entirely new dynamic force capable of possibilities hitherto undreamed of in the way of service. There has arisen, moreover, in the development of the Church Service League a most interesting contingent; for it is becoming increasingly evident that the more natural Service League is that which includes men's as well as women's organizations, and it would seem from the number of Service Leagues so formed springing up all over the country that this ideal, which has been held in mind from the start, is capable of speedy fulfilment.

The National Committee has tried to avoid anything like didactic instruction or rigid formulas. Realizing that

the real life of the Church Service League must be entrusted to the parish units, it has emphasized as essential two points only, namely, that the parish unit should consist of a federation of all societies or departments in which women work in the parish, with the understanding that during the year the activities of the unit shall include some definite service in the Five Fields, *i. e.*, the Parish, the Community, the Diocese, the Nation, and the World. The Committee accepted United Prayer, United Study, and United Giving as the "immediate programme" before the women of the Church, assuming at this time the publication of the Church Prayer Leaflet, and recommending as an opportunity for corporate prayer and contemplation the observance of a Day of Intercession and Meditation early in Advent. The leaflet of Suggestions published by the Committee on Devotional Life for use on this day was ordered by 64 dioceses and missionary districts to the number of 58,458 copies. Bible Readings for use during Advent, published by the same committee, were ordered by 68 dioceses and 2 missionary districts, to the number of 52,304 copies. A recent bulletin published by the Committee on Coöperation contains suggestions for ways in which the various organizations which make up the Service League may, by interchange of intelligent and devoted service, be mutually helpful. The Statement published by the National Committee sets forth the purpose and ideals of the Service League, with suggestions for organizing the several divisions.

When all is said and done, the heart of the whole thing seems to lie in the one word "coöperation". It is, of course, inevitable that individuals working in and for the Church should have, as elsewhere, their own especial points of enthusiastic service; it is likewise certain that there can never be for any individual, who is not cognizant, at least, of all the work which the whole Church is doing, the joy of completely intelligent service. "We shall find when we have time to study them," the Prayer Leaflet reminds us, "that every mission and department of the Church has its own romance, its own pathos, its own peculiar joy." And some of us are finding, moreover, as we come together out of our separate corners, and learn of the work other women are doing in the name of the Church, that in working exclusively, as we have done hitherto, sometimes for the Woman's Auxiliary, sometimes for the Girls' Friendly Society, or, it may be, for the Church Periodical Club, we have been not altogether unlike craftsmen engaged for a long time upon a bit of detail, with no knowledge of the whole plan; but now the entire pattern is revealed and we are permitted to see for the first time the design which we have, all these years, been helping to make.

Needless to say that one likes it; needless also to say that one seeks more eagerly than ever before opportunity to help in completing the design.

WHEN THE Church is described in Scripture as a Body, and the body of Christ, the description is more than a metaphor. It is not a case of mere analogy. The Church stands to Jesus Christ in the same relation as a man's body does to his personal self. Of course there are differences in the mode of connection, which it would be easy to point out; but the connection is as close and vital as in the case of the natural body. Whatever the relation may be between His glorified Body and the mystical, it is certain that He has not done with the earth, and withdrawn from it. He still is incarnate, not only in heaven, but here also. He wears a bodily presentment upon earth, which expresses Him and is identified with Him. Clothed in it, He acts and speaks among men still. It is a true body, with a clear and visible and well-defined outline, as well as with a strong differentiation of its parts, and an organic bond between them. That body is His Church. It is not enough to say that she represents Him, for a representative has a personal life apart from him who is represented. But the Church has no personal life apart from Christ. It is His own life which animates her, and which forms the bond between her various members. It is His spirit which inhabits her, and creates in her an identity of consciousness with His own.—A. J. Mason.

The Mother of Our Lord: A Sermon

By the Rt. Rev. Richard Henry Nelson, D.D.

Bishop of Albany

"For behold, from henceforth all generations shall call me blessed."—St. Luke 1:48.

THERE are two good reasons for considering the place which the Mother of our Lord should occupy in our thoughts and devotions. The first of these is that we do not wish to lose any help which may come to us through the proper use of a real spiritual treasure; and the second is that we must be on our guard against everything which may divert our hearts and minds from the true object of our devotion.

With this twofold end in view, I desire to call attention to the high place of honor which is accorded to the Mother of our Redeemer in the Book of Common Prayer, where she is named St. Mary the Virgin, or the Blessed Virgin Mary. In the Table of Feasts of the Church (p. xxiv), two days are set apart for her commemoration, one of which is called "The Purification of the Blessed Virgin", and the other "The Annunciation of the Blessed Virgin". On page 194 of the Prayer Book, one will find the collect, epistle, and gospel for "The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin"; and, on pages 197 and 198, the collect, epistle, and gospel for "The Annunciation of the Blessed Virgin Mary". It is therefore in strict conformity with the language of our Prayer Book that we are accustomed to speak of our Lord's Mother as "The Blessed Virgin Mary", and it is equally evident that the commemoration of her has a recognized place in the authorized devotions of our Church.

The belief of the Church concerning her is clearly set forth in the collect and proper preface for Christmas Day, in which we declare our thanks to God for giving us His Only Begotten Son to take our nature upon Him and to be made very man of the substance of the Virgin Mary His mother by the operation of the Holy Ghost.

In this, as in other matters, the Prayer Book follows the precise teaching of the Holy Scriptures; and, in order that this may be made perfectly clear, I will quote the words of the passages which set forth the main facts in the most unmistakable terms. In St. Matthew 1:18-25 it is written:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not until she had brought forth her firstborn son: and he called his name Jesus."

In the Gospel according to St. Luke, there is a more complete account of this central fact of human history, telling us how the angel Gabriel was sent from God.

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." . . . "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

From this statement of the Holy Scriptures has followed the constant tradition of the Church that the mother of our Lord was a pure and holy virgin, and that she remained such after His birth. It is true that references are made to His "brethren", but those who are so described in the gospel narrative are generally understood to have been either His cousins or the sons of Joseph by a former wife. It was not until men began to question the fact of our Lord's divinity that anyone expressed doubt as to the perpetual virginity of His holy mother.

Just here, it may be worth while to explain a matter which has given rise to some misunderstanding. The phrase "immaculate conception" is used by some uninstructed people as if it had reference to the Birth of our Lord, and it is of course in

itself descriptive of this event; but well informed theologians know that historically the words were intended to describe the birth of the Blessed Virgin herself, and to set forth a doctrine which was promulgated in the year 1854 by the authority of Pope Pius the Ninth.

There is no evidence during the first thousand years of Christian history that the Church believed the mother of our Lord to have been born without the inheritance of original sin, and the dogma of the immaculate conception of the Blessed Virgin cannot be accepted as having primitive authority.

After the accounts of our Lord's birth, the Holy Scriptures give us very little information concerning His saintly mother. We have the story of His going to Jerusalem when He was about twelve years of age to be enrolled as a "Son of the Law" and of His reply to his mother when she said unto Him: "Thy father and I have sought thee sorrowing." At the marriage at Cana in Galilee, she called His attention to the want of wine and He replied: "Woman, what have I to do with thee? mine hour is not yet come." In the twelfth chapter of St. Matthew, we read that while He was preaching to the people His mother and His brethren stood without, desiring to speak with Him, but on hearing of this He answered: "Who is my mother and who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren!" We recall the scene at the Cross where the dying Saviour committed her to the care of the Beloved Disciple, St. John; and it is recorded in the first chapter of Acts that she was among those who continued in prayer and supplication after His Ascension into heaven. From these scanty notices, we are led to believe that it was not the intention of the sacred writers to direct special attention to her, but rather to focus all of their thought upon that Holy One who was born of her; and it seems to be even more clearly shown that during our Lord's public ministry His acts of mercy and helpfulness were performed out of His own love for mankind, and not in answer to her intervention on behalf of those who needed it.

We do not know how long she lived nor where she died and was buried. Some say that she passed the remainder of her life in Jerusalem, and others that she accompanied St. John to Ephesus; but we may state with confidence that the place of her burial is unknown. Believing as we do that the Holy Spirit guided the minds of those who have recorded the events of the Gospel, it seems reasonable to hold that subsequent ages were intended to remember the Blessed Virgin as the highly favored woman who gave birth to the world's Redeemer, and not to build around her subsequent life a system of devotional thought which might divert attention from the Person of her Divine Son.

The obscurity which surrounds the later years of her life becomes even deeper when we come to ask what became of her after her death. The general belief of the early Church concerning the souls of the departed has been summed up in a brief saying of Justin Martyr who wrote about the year 150 A.D. "The souls of the good are consigned to a better place, and those of the evil and unjust to a worse, there to await the judgment." It is impossible to believe that any created being occupies a higher or more honorable place in the life of the departed saints than that which has been accorded to the Virgin Mother of our Lord, but beyond this we may not speak with confidence. In the Roman Churches the Feast of the Assumption of the Blessed Virgin has been observed from primitive times, but it is important to remember that the word "Assumption" was used somewhat freely in early days to signify the entrance into bliss of those who died in the faith. In later times it was used to express the belief that the body of the Virgin was raised from the grave, and that she has been exalted to heaven in a complete resurrection of body and soul. The general belief of the Roman Churches concerning the Assumption of the Blessed Virgin rests upon very uncertain tradition, and we should exercise as much caution in accepting it as in denying the fact which it asserts. I may be accused of "begging the question", but, in the absence of authentic revelation and certain tradition, I feel that we cannot go beyond the declaration that she who was honored above all creatures in her life must occupy a place of corresponding honor in the life of the Waiting Church.

In the commemoration of the departed, which is found in

all the early liturgies of the Church, special mention was made of the mother of our Lord, and the value of her intercessions was recognized. In view of this, we are justified in making thankful remembrance of her when, in the Prayer for the Church, we bless God's Holy Name for all His servants "departed this life in His faith and fear", and we may find comfort in the thought that her prayers, with those of other saints, are offered to God in our behalf. Those who framed our Book of Common Prayer were careful to guard against real dangers which had grown up around the natural veneration for the great saints of God, and they were right in believing that devotions to the saints and especially to the Blessed Virgin had led many to substitute these for the devotion which should be paid directly to God the Father through Christ our Lord. We can recognize the necessity which led them to omit more specific mention of the saints from the general commemoration of the departed in the Divine Liturgy, and we may recognize also that this omission has, to a considerable extent, impoverished our service. It is unquestionably true that a fuller realization of all that is meant by the "Communion of Saints" would enrich our conception of our religion and bring us comfort in many trying times, but it is equally true that we have not entirely outlived the dangers against which our forefathers were on their guard.

We, as well as they, need to watch carefully against the error of according to any created being, however holy, a place or function which belongs properly to God, and we must recognize that every such tendency has its origin in an imperfect apprehension of the truth which has been delivered to the world through the Incarnation of the Only Begotten Son, who is Emmanuel, God with us.

The Eternal Son of God became man in order that He might be touched with a feeling for our infirmities, that He might extend to us a perfect sympathy in all of our troubles and temptations, and that He might be the one true Mediator between us and the Father. His perfect knowledge of our needs arises from the fact that He is our Maker as well as our human Brother. In His twofold nature as God and man, He is able to supply our fullest measure of human need, and it argues an imperfect apprehension of this fundamental truth of our religion that we should seek from any created being the help which He is willing and able to grant.

Those who think that the Blessed Virgin can, by reason of her womanhood, extend a sympathy which is impossible to God have failed to perceive that the sympathy of the Incarnate Son includes and surpasses any tenderness of which she is capable. Those who assume that the intercessions of His mother may win for them an attention which would otherwise be denied have failed to remember that His ears are ever open to the prayers of His children. Those who assign to the Blessed Virgin a place of mediatorship between them and the Christ forget that the love which led Him to die upon the Cross for all mankind makes Him the one Mediator who is needed to bring them to peace in God.

In placing emphasis upon the fulness of our Lord's sympathy and readiness to help, I do not forget the value of intercessory prayers which are offered to God by members of the Church which is the Mystical Body of Christ. "The effectual fervent prayer of a righteous man availeth much", and it would be unnatural to deny the great importance to us of the prayers which are offered before the Throne of God by those saints who have passed through the experience of holiness to a place of honor before Him. He who has told us to pray for one another will not fail to give

heed to intercessions which are made according to His command.

It is, however, an altogether different matter to establish a system of devotion based upon the assumption that the good offices of the saints in our behalf are made necessary by any defect or insufficiency in the divine and human sympathy of the Incarnate Son of God, and I do not believe that our nature is so different from that of those who lived in days preceding the Reformation that we are less liable than they to fall into error if we allow ourselves to magnify the sympathy of saints at the expense of the more perfect sympathy of God.

Careful theologians of the Roman Church have employed certain Greek words to distinguish between the reverence due to God and that which may be paid to the saints, and a special term has been used to designate the reverence which is due the Blessed Virgin. Translating these into plain English, we may say that veneration is due to all the saints of God, and that the greatest veneration which may be paid to any created being is due to her whom God Himself honored above all others; but worship may not lawfully be offered to anyone but God Himself.

In the Holy Eucharist, which is the central rite in the Christian system of worship, we, with angels and archangels and all the company of heaven, unite ourselves with our Lord Jesus Christ in offering to God the Father the one perfect sacrifice and oblation which brings the heart and mind and will of man into unity with the heart and mind and will of God. In this great act of Christian worship and in every approach to communion with God, we very properly remember that we are not mere individuals, but are members of a Covenant Body. For this reason, it is right that we should commemorate the living and departed members of this body, but the central object of our worship is the One God and Father of us all, and our main purpose should be to bring ourselves into the most perfect union with Him who is our life.

As I read the various ways in which the primitive Church commemorated the Blessed Virgin and other saints in the Eucharist and in other acts of devotion, I find that the purpose of all such commemoration was to keep the minds of Christians firmly fixed upon the central verities of the Faith in order that their worship might be directed to God Himself, and that their souls might find life in Him. It was to this end that Christians of former days were accustomed to recite the words of the angelic salutation: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women." It was a memorial of the Incarnation, and as such it has a proper place in the devotional thought of Christian people. So, too, it may be said of other commemorations of our Lord's mother which are found in the early liturgies. They are intended to direct the minds of men to the great truths of the Incarnation, and to aid them in a more perfect devotion to God through Christ, but they are not intended to substitute the veneration of the creature for the love and worship of God.

In all that I have said, I have refrained from imputing to others motives of which I may not be a qualified judge. I am sure that there has been much good in the devotional thought which has centered in the Virgin Mother of our Redeemer, and no one can doubt that the world is richer for the works of pictorial and musical art which have been inspired by reverence for her. She has her high place in Christian thought, and in our memory of her is bound up with our remembrance of her Divine Son. But it is equally certain that there is a real danger in the tendency to make her an object of devotion rather than the highest of our associates in devotion to our God and hers.

AMERICANIZATION THE CHURCH'S OPPORTUNITY

THE CHILDREN of the foreign-born number about 25,000,000; a large proportion of these are unchurched and are both a grievous menace and a great opportunity. Their criminal record is increasingly above that of the native-born. They look down upon their parents, and quickly absorb American independence with the vices instead of the virtues. Yet, of those who have been given the chance, their achievements have been notable.

For the carrying out of the Church's Mission, the spread of Christ's Kingdom among all men, here is an obvious duty and opportunity of ministering to multitudes at our very doors: "Feed My sheep; feed My lambs."

Here is what some have said on Americanization:

"These men are our charge. Ignobly put—it will pay. More manfully said—it is our duty. Worthily—it is our opportunity."—*Ex-Secretary Lane.*

"No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and parents of citizens, and therefore do their part

in making, for weal or woe, the future of our land."—*Theodore Roosevelt.*

"Whether you call this action social service, corporate self-interest, or Christian brotherhood, it must be undertaken now and pressed with all the vigor of a battle."—*Bishop Lawrence.*

For the Americanization of the people of this country or from any other country, there is no power equal to that of the religion of Jesus Christ, and it is only through this that our nation can be welded into one.—*The Survey.*

WE THINK IT STRANGE that men should have fallen down before stocks and stones, and worshipped "images made like unto corruptible man, and four-footed beasts, and creeping things". If a man covet, "covetousness," saith Holy Scripture, "is idolatry." . . . Whatsoever a man desireth out of God, apart from God, that is his god. If a man steal, what he steals is that from which he looks for contentment, or good; it is his god. If a man heaps up luxuries to himself, and his soul takes rest therein, they are his god; that is, his god.—*E. B. Pusey.*

Baptist Social Service

By Clinton Rogers Woodruff

I COVET for our great denomination a place second to none in this holy cause of God and the people. There is more religion, more of the spirit of Jesus and the prophets, in the little finger of this cause than in the thigh-bone of most of the theological controversies of the past. To side with this cause in the spirit of religious faith opens vast opportunities of moral and spiritual service to our peoples, and also offers the chance for a great spiritual enlargement and quickening for our own religious life."

So declared Walter Rauschenbusch, who was easily the foremost prophet of the cause of social justice among the Baptists, and one of the big outstanding figures in the movement in the country at large. In him the Baptists of America have made a large contribution to that growing knowledge of Christ which the Spirit is granting to our generation. In the most respectful way one of their living leaders said of him: "There came a man sent from God whose name was Walter."

In 1892 he joined with a group of kindred spirits who formed "The Brotherhood of the Kingdom", which met at Marlborough-on-the-Hudson, the country seat of Mrs. William R. Williams, the mother of Leighton and Mornay Williams, the former now a priest of our Church. Of this group the writer was a member, serving as secretary of the Brotherhood for a year or two. Another member of it was the Rev. George Lynde Richardson, D.D., Vicar of the Diocesan Church of St. Mary, Philadelphia.

Rauschenbusch was a member of the committee which drew up a statement setting forth the spirit and aims of the Brotherhood. In this statement each member engaged to "exemplify obedience to the ethics of Jesus, to propagate the thought of Jesus to the extent of his ability, to keep in sympathetic fellowship with working people, and to do everything possible to make Christ's teachings concerning wealth operative in the Churches." These statements, with which he had so much to do in framing, were the very keynote of his life and the heart of his message. He followed the early vision of his life through good report and ill. In the most truthful sense it may be said that he "kept the faith".

He was a voluminous author, his best known works being *Christianity and the Social Crisis* (1907), *Prayers of the Social Awakening* (1910), *Christianizing the Social Order* (1912), *Unto Me* (1912), *Dare We Be Christians?* (1914), *The Social Principles of Jesus* (1914), and *A Religion for the Social Gospel* (1917).

These writings have had a deep and far reaching influence upon men in all communions and in many lands who honored him as the father of their faith in the social gospel. Just how much direct influence Rauschenbusch had on his own denomination it would be difficult to say. One would be fairly safe in hazarding the guess that it was not greater than in other bodies, for a prophet is not likely to be any too highly honored in his own immediate organization. That Baptists in common with other religious bodies are beginning to take seriously their social work, is evident. At the meeting of the Northern Baptist Convention, held in Denver a year ago, some significant resolutions were adopted. The Convention instructed the Social Service Commission to secure a survey of national resources and the adoption of an adequate national policy of conservation and restoration; to make a thorough study of land tenure in the United States; and to present the result of this study to the Convention at its next annual meeting. It also adopted the following resolution:

"Whereas, We see, as a result of modern industrial revolution, tendencies at work which produce an autocratic control of industry, which make wealth the end and human life the means, which divide men into opposing groups and depersonalize the relations between them, thereby creating conditions threatening social disintegration.

"Resolved, That we affirm the sacredness of man, and demand that the industrial system in its processes, motives, and results

be brought to the test of its contribution to human life and spiritual values.

"Resolved, That we affirm our conviction that all parties in industry—investors, managers, workers, and the community—are partners, and that this calls for the creation of a constitution or charter for each industry defining the terms and conditions of labor, providing for redress of grievances on the basis of social justice, and insuring a progressive participation by all parties in knowledge of the enterprise, a voice in its direction, and an equitable sharing in the proceeds."

The Convention also approved a statement presented by the Social Service Commission on "The Principles of Social Reconstruction". This statement as nearly approaches a creed as Baptists dare do, for as I understand their theological views they are not a body given to creeds, basing their membership in their local bodies upon a religious experience.

In this statement under the general heading "The Church" they declared that:

"The Gospel in essence is the same from age to age, but the life of the kingdom demands ever new forms for its expression and realization. The world is changing, and the Church must adapt itself to the present need that it may by all means render the largest service. The Church is called to reconceive its message and mission; to unify the powers of righteousness and life, and lead in some great adventures for the kingdom of God.

"The following are some of the principles that need emphasis and acceptance:

"A full recognition of the social content of the Gospel, with a larger interpretation and application of the Christian principles of justice, love, brotherhood, and service in all relations.

"The full liberty of prophesying by the Church and the right to interpret the Christian Gospel without dictation by the state or control by any private interests.

"A stronger emphasis upon the priesthood of all believers, and a continuous effort to enlist all Christians in some form of kingdom service.

"The closer coöperation of the Churches in all types of community service, with adequate means of expressing their common love and life; and such comity and coöperation on the part of denominational bodies as will prevent needless duplication of effort.

"A clearer appreciation of the Christian meaning and kingdom value of social institutions, as the family, the state, the Church, and industry, with an understanding of the kingdom ends to be sought in and through each of these.

"The adoption by each Church of a constructive programme for serving the social needs of its community, both individually and in full coöperation with other agencies of human uplift."

Under the head of "Social" the declaration sets forth that:

"The ideal of the kingdom of God is a perfect life in a perfect society. Our plans and efforts are Christian in so far as they move in line with the progress of the kingdom. The men of good will are called to express their faith, their devotion, their love, in all the relations of life, and to build these into the structure of the social order."

The following, among other topics, suggest the things that now demand emphasis as a natural corollary of this:

"The conservation of child life by insuring each child adequate food, pure air, wholesome housing, and careful supervision of health and morals.

"The necessity of insuring every family adequate housing at reasonable rates, encouraging home-owning by securing permanence of employment, maintaining a good building and housing code, providing speedy transit service at reasonable rates, and ending the speculative owning of land around towns and cities;

"Property, skill, and life, being a social stewardship and having social obligations, are to be held to account and used for common welfare;

"The creation of peacetime morale by peacetime methods, that shall unify the people, coördinate the forces of the nation, develop and maintain a national discipline, increase national vitality, and promote health, require every person to contribute his share of social service, and to seek to train every person for effective and useful life;

"The establishment of such a system of taxation as will equal-

ize burdens, provide adequate funds for social progress, and return to the community values created by the community;

"Increasing the food supply and insuring a more satisfactory country life by encouraging education and scientific agriculture, stimulating coöperative marketing of products, providing adequate means of transportation, with public grain-elevators, cold-storage plants, and abattoirs."

Under the head "Industrial" it is set forth that:

"It is evident to all that there must be some thoroughgoing changes in the industrial order. The principle of a democracy must find interpretation and realization in industrial relations. Some way must be found whereby all parties in industry can be associated as partners in the enterprise. Some organization of industry must be created which shall make for confidence and good will. And some policies must be established that shall secure a more just and equitable distribution of the proceeds of industry."

Then the following are set forth as among the principles which need interpretation and emphasis:

"The conviction that industry is a social service existing for the sake of life, and the insistence that in its processes, methods, and results it shall serve human well-being—'He profits most who serves best'.

"The recognition that all parties in industry—investors, managers, workers, the community—are partners, and the cultivation of an attitude of confidence, coöperation, justice, good-will on the part of all.

"The creation of a constitution or charter for industry, defining the terms and conditions of labor, providing adequate and speedy redress of wrong on a basis of social justice, insuring representation by all parties, and providing for a progressive participation by all in knowledge of the enterprise, a voice in its direction, and an equitable sharing in its proceeds.

"As steps toward full industrial democracy: provision for organization of the workers, with collective bargaining; the creation by industry and society together of adequate means for investigation, conciliation, and arbitration in all disputes.

"The recognition that industry is an interest within society and serves society; it must, therefore, be subject to supervision by the State and be coördinated with all other factors of society.

"A comprehensive national survey of such national resources as coal, iron, oil, water, timber, soil, with an adequate national supervision to prevent their exploitation and waste, and to conserve the benefits for all the people and for other generations.

"Full provision by the state for vocational training as a vital part of general education, designed to make every person an effective worker, and giving scope to the creative impulse in industry.

"The provision of adequate measures of social insurance against unemployment, sickness, disability, and old age.

"The determination of a national minimum provision for a living income, forbidding the industrial employment of children, safeguarding the health of women, affording security against destitution to every member of society, and insuring one day of rest in seven."

As the Church holds in trust the gospel that is able to save the world, it is called to interpret that Gospel and apply it to all human needs. It is not necessary to frame a set programme for the guidance of the people. They do, however, it is insisted, need a clear sense of direction in this time; and they need to know what are some of the agencies through which they may make their faith and love effective. The Baptists therefore, urge that the people be encouraged to coöperate with the various agencies organized to promote the various causes represented; that the people of each Church get into touch with the social service department of the denomination, and that they obtain and distribute such literature as is available dealing with one or more of these subjects; that pastors and leaders of the Churches bring these principles and aims to their people's attention in such ways as may be deemed best; that adult classes, brotherhood, and other groups make these principles and aims the subject of study and inquiry; that every Church appoint a Committee on Social Service to suggest lines of study and service and to coöperate with similar bodies in the community; that where a federation of the Churches exists, each Church should coöperate most heartily in its plans and activities; that, finally, the Churches through their ministry, and in all other possible ways, exercise, maintain, and strengthen their moral and spiritual leadership in the community.

In the *Social Service News* the Baptists have a highly interesting monthly publication designed to aid in their

educational and propaganda campaigns. From its pages one may learn much of the progress of the social service idea in that body of American Christians. As the secretaries of two of their national societies have said over their signatures, the progress of the social service idea is one of the most significant facts in the life of the Church. Fourteen years ago, when a resolution was offered at the Northern Baptist Anniversaries providing for the appointment of a Committee on Social Service to make a study of social conditions and needs and to report the findings with suggestions to the Churches, it was quickly referred to the Executive Committee for interment. When the Northern Baptist Convention was organized eleven years ago at Oklahoma City, one of the first committees appointed was that on Social Service. This committee has worked on quietly during the years and has seen the ideas and ideals for which it contended gain an ever-increasing acceptance. Seven years ago, at the Northern Baptist Convention at Des Moines, the claims of Social Service were commended to the favorable consideration of the Publication Society, and this Society, acting upon the request of the Convention, created a Department of Social Service and Brotherhood.

During the years certain changes and readjustments in the work of the national societies have become necessary. The boards of the Home Mission Society and the Publication Society, recognizing this necessity, have agreed to coöperate in the field of social service.

This they are doing along the following lines: The task of social service education is committed to the Publication Society. This will be furthered in coöperation with the other departments of the society by the preparation and issuance of social studies for all classes and departments in the Sunday school and church. This task will require the preparation of an adequate literature interpreting the social ideas of Christianity and the nature of Christian social service. It will involve the development of plans whereby the churches may have a trained leadership for social work. The field of social service activities is committed to the Home Mission Society. To meet this challenge this society has created a Department of Social Service and Rural Life Work. It will develop plans and methods whereby the Churches may become effective in many forms of social effort and will aid them in community service.

By these adjustments there are divisions of work. But more important than these is the adequate provision for full coöperation in the development and prosecution of the work. The two societies will coöperate in the publication of the *Social Service News*, and in the issuing of the necessary literature. They will coöperate in making special investigations of acute industrial situations, and will together interpret the facts to the people and endeavor to secure better conditions. One of the most important lines of coöperation is the organization and development of the Baptist Social Service Federation. It is the purpose of the secretaries to secure the enrollment in the Federation of every adult organization in the local Church, especially the brotherhoods, men's classes, and adult groups, for the prosecution of social service endeavor.

The secretary of the Social Service and Rural Community Work of the Home Mission Society, through the Joint General Director of the Federation, will promote social service work in general, and will federate brotherhoods, clubs, leagues, and special groups in the Baptist Social Service Federation, and, in coöperation with the Publication Society, will assist in organizing adult Bible classes for social service study and activity, in order that the very largest results may be secured. The strength of these two national societies is behind this work. "We are," the secretaries of the two bodies declare, "confident that our people are ready for a great forward movement in the social applications of the Gospel."

All the work has been greatly enlarged. The department of Social Service Education, connected with the American Baptist Publication Society, is under the direction of Samuel Zane Batten as secretary; and the Department of Social Service and Rural Community work, of the American Baptist Home Mission Society, has Rolvix Harlan as secretary.

(Continued on page 759)

Revision in the Interest of the Child

By the Rev. Thomas Jenkins

P RAYER BOOK REVISION thus far has proceeded too little in the interest of the child. Aside from the offices of Baptism and Catechism, the Prayer Book seems ignorant of the child's presence. I wonder how far this may account for our present ecclesiastical feebleness. Our Lord set the child in the midst but we have pushed him to the side—and the process still goes on. Church people in general are indisposed to take his presence in the Church seriously. It is generally easier to raise money to reform a child than it is to train him against the need of reform. On the whole people will respond more readily to an appeal for the man who is down than for the boy who is coming up.

The Prayer Book provides prayers or services for the President, the Governor, Congress, conventions, the weather, the crops, for war, for the sick, the afflicted, the sailor, the prisoner, the mother, the dying, the dead, but scarcely anything for the child. He is left much like Topsy to grow up as best he can. I think our leaders should stop blaming the plain people of the Church for their apathetic concern in the spiritual welfare of the child, and turn their critical attention to themselves. Like leaders, like people. And this is especially true of our attitude toward Christian Nurture.

The present Revision proposals, as so far made known, go but little farther than the provisions already made in the Prayer Book. True, there are the Offices of Instruction and the two prayers, For Religious Education and For Children.

Family prayers scarcely recognize the presence of children in the home, and the added proposals go but little farther. Even the prayers mentioned are placed after every other interest.

No provision was made nor is now proposed for the child's worship. Even allowing that the older children are adults (which they are not) no concern is shown for the younger ones. I cannot find anywhere in the Prayer Book as it is, nor as it is proposed to be, a service in which the child would feel quite freely at home.

The services as now constructed are either too intellectual or too mature—too complicated and heavy for the child's experience.

My object in writing this is that the child may be given an opportunity to worship the God of the child's world. For that we should have two services adapted to his nature and needs.

I believe thoroughly in the usefulness of Morning and Evening Prayer. For that reason I feel the need of a simple office constructed on the principles contained in those offices—one that shall appeal to his youthful mind and heart. But even more urgently do I feel the need of a simplified form of the Office of the Holy Communion.

Our children at fourteen are strangers to the worship of the Church—an age when they should have been prepared to enter into the worship of the congregation. I have not seen such results of our present system of "opening and closing school exercises" as to recommend them or warrant their continuance. A pretense of worship added to a generally feeble instruction has served to help create a problem that baffles the Church. The children are not becoming active Churchmen. They are not found in the church, morning, noon, or night.

The present status of ministerial supply reflects the calloused indifference of Churchmen toward the children of the Church. Some reform must be instituted and that soon, if we are to perpetuate the apostolic ministry. There cannot be bishops without priests, nor can there be priests without candidates. Where ought we to look for postulants if not to our Church Sunday schools? And yet we look largely in vain. There are some dioceses without even a postulant or candidate. The reason for this condition lies back in our disregard of the child. We have neither instructed him very well nor taught him the significance and art of worship. Worship, then, in the educational process of school life, is the desideratum at the present time.

Liturgiologists will doubtless in the end decide what we can have as instruments for our task, but they must tell us soon. Many independent efforts are being made by clergy and superintendents to construct services to meet the need, but they do not answer. They lack dignity and worth. We need authorized services printed in the authorized worship-book of the Church.

I am venturing some rather brief and rough suggestions for such a modified form of the Eucharist as would meet the requirements so many feel to be necessary, if we are to train the children to take their rightful place in the Church's life when they leave school. The following suggestions may not be all of equal value, but they do indicate a method of abbreviation without impoverishment.

Time is an important factor on Sunday, and, in providing for the child's worship as well as his instruction we have to select

a morning period not exceeding an hour and a half—often much less.

Music, too, is an important part of children's worship, and any office arranged for them must take account of this. The office should be complete but not lengthy, substantial but not heavy. Above all it should engage the affections and aspirations of youth. The absence of children from public worship to-day is not due to their own choosing. They have been repelled. Instead of milk, we have tempted them with heavy food. Let us stop blaming the child. We have given him the Sunday school with its travesty on worship and we have our reward.

My suggestions for a simplified Eucharist, then, are as follows:

1. Omit the Commandments, or abbreviate them.
2. Omit the epistle for the day.
3. Give permission to sing a hymn before the gospel.
4. Substitute the Apostles' for the Nicene Creed.
5. Provide a simpler form of the Confession.
6. Provide a shorter and simpler form of the Prayer for the Church.
7. Omit the Comfortable Words.
8. Omit the Prayer of Humble Access when none are to communicate.
9. Provide a briefer and much simpler form of the Thanksgiving.
10. Provide for more action, such as standing at the *Sursum Corda*, etc.

Such an adapted service, it should be definitely stated, is to be issued only in the interest of a children's congregation. And it should be printed as a separate and distinct office with a title appropriate and descriptive.

In closing let me suggest that before anyone undertakes to criticize adversely my venturesome suggestion he consider the numerous needs provided for in the Prayer Book now—some indeed almost nonexistent considering the infrequency with which some of the offices are used. One at least of these little used offices might well give way to a children's office. Then consider what the Church has already done in the New Hymnal. The Hymnal Commission evidently believed that the Churchpeople have children and that they ought to go to church. The principle of adaptation so well applied in the Hymnal we want to see applied in the Revised Prayer Book.

The office of Morning Prayer does not to my mind lend itself so easily to adaptation. However something might be done by the expert to make another office beside the Eucharist for the service of the child.

To push the whole matter aside is to encourage the present condition and say we are satisfied. To attempt something new is at least an indication that we still believe in a living Church.

BAPTIST SOCIAL SERVICE

(Continued from page 758)

These two departments are closely cooperating through the Social Service Federation with the Rev. J. Foster Wilcox as joint director. Numerous lines of work are pushed: the organization of the Churches for Social Service, the preparation and issuance of social studies and material, the publication of the *Social Service News*, and cooperation with all social agencies in the community and nation.

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

THE GOSPEL OF RIGHTEOUSNESS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

RELIGION in every way in which it can touch human life was never more imperatively needed than it is to-day. To preach the gospel of God's righteousness and His love for men, to make it effective in human life, is the greatest service any man or body of men can render the world in its present condition of lawless disorder, of lowered moral standards, and of the reckless dissipation of worldliness. And just as important is it to contribute to the great educational forces of the world the Church's conception of man as a spiritual being and its view of that education which shall not only equip him with the instruments of intellectual power but with a reverent conscience to use them for God's glory and man's blessing.

The Church Army in England

By the Rev. Prebendary Carlile, D.D.

Founder of the Church Army

NOTE.—“The work of the Church Army is little known in America,” writes Bishop Osborne, late of Springfield. “I am the more anxious that the Church here should know of the Army, its work and ways, for they are exactly what are wanted in our midst. They have been tried and found successful.”

IN the autumn of 1889 a poor, ragged, starved, homeless tramp crept, one bitter night, into a hall in Crawford street, where we had at that time a mission, and begged permission to shelter for the night by the fire; and he was only one of many who were manifestly attracted by the light and warmth of the hall more than by the message which was being delivered. In the morning this poor broken fellow paid for his bed and breakfast by chopping wood, and then went away, all unknowing that he had opened a new era, not only in the Church Army, but to some extent in the Church and nation at large. For from the germ hatched that night sprang the whole of the Church Army's social work. As a matter of social history, not in any way of controversy, the first Church Army labor home was opened in December 1889; in March 1890, the Church Army's annual report, and a pamphlet issued at the same time entitled *Our Tramps*, outlined a complete scheme for labor homes, farm colonies, and overseas settlement. The late General Booth's *Darkest England* did not appear until October of the same year.

In justice to Brother Boche, it is only right to mention that very efficient institutions for social and religious reclamation by means of work at proper pay had existed for several years in Germany before they were thought of in this country.

The practice of the Church Army has always been to keep its labor homes small, limited to about 30 inmates, in order to let the element of personal, individual influence have proper play. Regular hours and work, fair pay, and, more than all, the influence of a Christian man and woman (for the wives of our labor home managers are expected to justify the honorable title of “mother”, as their husbands that of “father”, of the labor home) on broken men have been found to work wonders.

Our first home for women on the same lines as those for men, a rescue home, was opened in 1891; our first home specially for young lads in 1892.

It was also in 1892 that our first mission-van took the road, in charge of Captain Prior; and our first prison mission was held in Wandsworth Prison in 1897 by Captain Davey, who is still with us, another of our oldest and most trusty evangelists. In 1898 we held missions in as many as 34 prisons; and in 1900 we were appointed by the Home Office to be a Discharged Prisoners' Aid Society for all the convict prisons. Prisoners and ex-prisoners have always been of special interest in the Church Army, and so have their suffering wives and little ones.

In 1900, at the special request of the War Office, the Church Army sent out eleven evangelists to assist as chaplains during the South African war. Since then missions in naval and military stations have formed an important part of our activities.

In the earliest years of the present century the everlasting problem of the unemployed began to loom larger and ever larger. For several winters in succession the Church Army opened night-shelters for homeless, starving men, who paid for their lodging and food by work. Poor chaps! they paid us with their last remaining possession—their bodily toil. I am glad to say that the Church Army has always recognized the reciprocal obligation to give them the best accommodation we could afford. Each man had a decent, clean bed, with sheets, and the surroundings were kept as clean and bright as possible. Small points these, perhaps, compared with the prime necessities of food and warmth and shelter; but we know that decent treatment played an important part in the redemption of many a poor fellow who had gone down to the very depths.

It was in the winter of 1905 that King Edward sent for me and gave me £100 to be spent for the welfare of the poorest and lowest-down of his people. We spent the money in buying a very large marquee, which, under the name of “King Edward's Labor Tent”, sheltered many thousands of homeless, starving men, and gave them their first footing on the lowest rung of the ladder to better things. At first in the Kingsway neighborhood, and afterwards in a Westminster slum, close to the scene of our labors in former days, the tent stood open day and night for many winters in succession, so that any destitute man could earn relief at all hours.

The ultimate fate of King Edward's Labor Tent was to perish in the war, like many another cherished institution, though bits of it still are treasured at Westminster. It was put up at Woolwich shortly after the war began, to serve as a recreation centre for soldiers pending the erection of a hut. One night there was a fearful storm, which did much damage in the district, and the poor old tent was demolished. Fortunately the hut was just ready for occupation.

To the Church Army the war brought both good and ill; good, because of the innumerable new openings which it gave for temporal and spiritual help to millions of young men; ill, because for the time it caused dislocation of our ordinary work, from which we are yet far from having recovered.

Church Army evangelists have been called “the handy-men of the Church”. During the war they made good their title to this name. Their adaptability was surprising. We could take a man whose life had been passed in the ordinary humdrum every-day work of a town or country parish, dump him down in France or Macedonia or Egypt, and tell him to organize and carry on the manifold activities of a recreation centre, including questions of supply and transport, and he would do it as if he had got his training in the R.A.S.C. Our chief difficulty was finding the men. Those of military age were, with few exceptions, called up for service, and it was not long before the supply of our own men gave out and we had to get help from outside. Many hundreds of men, both clerical and lay, and women, all of them communicants of the Church of England, came to our aid, and served the needs of our sailors and soldiers patiently and faithfully, often under the enemy's fire, always in discomfort, disregarding fatigue and the manifold dangers and disagreeables of life at and near the front.

Two-and-twenty Church Army evangelists were killed in action or died of wounds or sickness on active service. Among our hut-workers we had no deaths or serious wounds, although many of them were for months at a time under shell-fire from the enemy's lines, and still more of them ran constant risks from aircraft. One death we had—that of a young soldier-storekeeper, who was killed by a shell while looking after the stores entrusted to his care during the enemy advance in the spring of 1918. More than a hundred of our huts were lost during those terrible weeks.

The fog of war was always too dense to permit us to say much about the doings of our recreation huts for the men of H. M. Navy. We had huts at the naval bases in Scotland, some of them in very remote situations, where they were greatly appreciated. Their precise localities were known only to few of us even at our headquarters.

After the armistice the Church Army went forward with the advancing troops, and entered Cologne with almost the first of them. We still have a number of flourishing centres under the shadow of Cologne Cathedral and elsewhere in the occupied district. In this and some other directions the echoes of war are still with us; as, for instance, the many unemployed ex-Service men for whom we find employment; the maimed men employed in our rose-leaf confetti industry; a few poor fellows still in hospital whom we visit; the motherless children of Service men for whom we care. But for the most part we have gone back to our old peace-time ways and works.—*Church Family Newspaper.*



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.

A MEMORIAL BADGE

To the Editor of *The Living Church*:

AFTER their confirmation by Bishop Burch a year ago, some children asked me if they might not have a badge to wear in memory of what Bishop Burch said to them, as well as of their confirmation. There were many delays, but at length the badge has been made. It measures three quarters of an inch long and half an inch wide. It has the words "Work" "Witness", with the Dove and a Cross in the midst, and the date, 1920.

The badge proved so satisfactory that I am anxious to have it known that it may be obtained from Klimpl, 352-362 West Thirteenth street, New York City, for fifty cents a badge. Some of those confirmed by Bishop Burch last year may be glad to know of it, as the anniversary of their confirmation arrives.

Yours faithfully,
JAMES O. S. HUNTINGTON, O.H.C.
Holy Cross, West Park, N. Y., April 12th.

THE CLERGY SHORTAGE AS A UNIVERSITY PROBLEM

To the Editor of *The Living Church*:

LAST week our Brotherhood of St. Andrew discussed informally at its monthly meeting the lack of candidates for the ministry. (Our chapter consists of university teachers and townfolk in proportion about 50-50.)

The lack of adequate pay was not regarded as a great obstacle, as it was felt the ministry was a vocation rather than a profession and that other callings, *e. g.*, law, held out no better prospects for young men. On the other hand, even amongst those sceptically inclined the indefiniteness of Church teaching was felt to be a powerful deterrent.

The thing however which most impressed the Brotherhood was the statement of one of the younger university instructors. He said that he with eight others went to the university of a neighboring state resolved to offer themselves for holy orders when through their university and theological education. They were advised to "major" in philosophy. Most of the instructors they came in contact with were agnostics or unbelievers. They had sought help from bishops and others but had received almost none. The result to-day is that eight of the nine are agnostics and the remaining one, who was fortunate enough to receive help from one quarter, while still holding out and working for the Church, does not feel sufficiently stabilized to offer himself for the ministry to-day.

The Nation-wide Campaign is raising money for all kinds of missionary effort; China and Japan offer an open door; Alaska with small population and few clergy presents a picturesque and heroic appeal: but surely what we need now is a man in every university who has faced doubt, looked into it, walked through it, and come out on the other side; who can help our young men at a time when their need is greatest.

If this is unattainable, could not some sympathetic man—not necessarily a bishop, but after the Bishop Gore pattern—be given as a special work the answering of problems of perplexed thinkers among our postulants? If only the Nation-wide Campaign could give us money to build a hostel for Church students here (and our parish with 51 communicants pledged nearly \$500 on the partial understanding we were to receive some help in our problem), it would save some to the Church and probably add some to the ministry.

Moscow, Idaho, April 6th.

H. H. MITCHELL.

THE CHILDREN OF THE RECTORY

To the Editor of *The Living Church*:

APROPOS of the discussion as to the "hardships" of the ministry, may I be permitted to contribute a suggestion on one particular phase of the matter?

While a young man looking forward to service for the Church does not greatly mind putting himself through college and theological school, it is likely to prove a heavy strain upon his mental as well as physical resources in the first place to contemplate and afterward to put through a comprehensive plan for the education of his children. His whole career becomes a treadmill for the realization of an entirely proper ideal. Possibly when college age for his children arrives, someone will

help him; but of that he can be by no means certain. The worry over the possibility of not being able to give his children adequate educational advantages is his just the same, haunts him, and hampers him in his work. And is it not possible, to address ourselves to a phase of the problem much emphasized at present, that many a young man is deterred from entering the ministry not by his unwillingness to face short rations himself—a situation mitigated and cheerfully encountered because of the certainty that he can make his work a man's job, no matter what the handicaps—but by the possibility that he may not be able to provide decently for his children?

After the prospective parson has taken his chances and made choice of a career for himself, should not the education of his children be assumed as a legitimate charge upon the whole Church?

Let me add that I know of brother clergymen of refined breeding and rare mental and spiritual attainments who are in precisely the predicament I have suggested—vicars of Wakefield eating out their souls.

ALBERT L. WHITTAKER.

LONGFELLOW'S VIEW OF WAR

To the Editor of *The Living Church*:

OF late I have been renewing my acquaintance with the classics of literature, my most recent daily stint being to browse among Longfellow's poems. This has been a delightful treat and I have lived again my days in college and university.

But Longfellow's view of war struck me with much force and made a new impression upon me. I append two stanzas:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.
The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the Immortals
The holy melodies of love arise."

In these days of reconstruction, but days when we are disturbed by "wars and rumors of wars"; when bolshevism, abroad and at home, stalks rampant; when fervid although reasonable pleas for disarmament pass unheeded; in these days we need to stop and think of the horrors of war, which can never be other than what Sherman denominated it!

Blossburg, Pa., April 6th.

ALAN PRESSLEY WILSON.

ALAS!

To the Editor of *The Living Church*:

IHAVE always supposed that we of the congregation could assume that our clergy should be educated. That seemed to go without saying. They might have little brains, but that they had graduated from a theological seminary did presuppose that they were not illiterate. What has changed this condition of things?

I am an old Churchwoman and have "sat under" many preachers in my day. Never till lately have I heard rankly bad English in our pulpits, but of late I have. Three different clerics have used, in sermons, that inexcusable slip, "Between you and I", or "to you and I", one even going so far as to ornament the blunder with others still more flagrant, "to he who" and "to we who". But this last mentioned culprit confounds adverbs and adjectives in a distressing manner, and his mispronunciations, too, grate upon the sensitive ear. It makes one wince to hear "interesting" pronounced with the accent on the third syllable.

This clergyman quotes Hebrew glibly. I wish he were as conversant with his mother tongue. But the question I would ask is, Why isn't he? How can a man as illiterate as he attain to his position of a priest in the Church?

Selkirk, N. J., April 13th.

MARY F. GRISCOM.

Church Calendar



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

CALENDAR OF COMING EVENTS

- May 11—Consecration Bishop-elect of New York, Cathedral of St. John the Divine, New York City.
- Diocesan and District Conventions*
- May 1—Southwestern Virginia, Wytheville.
 " 3—Albany.
 " 3—Easton, St. Paul's Church, Berlin, Md.
 " 3—Pennsylvania.
 " 8—Iowa, St. John's Church, Keokuk.
 " 10—Harrisburg, St. John's Church, York, Pa.
 " 10—New Jersey.
 " 10—New York, Synod Hall, Cathedral of St. John the Divine.
 " 10—North Carolina, St. Philip's Church, Durham.
 " 11—Atlanta, St. George's Church, Griffen, Ga.
 " 11—Delaware, Christ Church, Milford.
 " 11—Michigan, St. Andrew's Church, Ann Arbor.
 " 11—Utah, Ogden.
 " 16—Long Island, Cathedral of the Incarnation, Garden City, N. Y.
 " 16—Western New York.
 " 17—Connecticut.
 " 17—Newark, Trinity Cathedral, Newark, N. J.
 " 17—Rhode Island, Emmanuel Church, Newport.
 " 17—South Carolina.
 " 17—Spokane, All Saints' Cathedral, Spokane, Wash.
 " 18—Maine, St. Luke's Cathedral, Portland.
 " 18—Virginia, Christ Church, Charlottesville.
 " 24—Central New York, Trinity Church, Utica.
 " 24—New Hampshire, St. Paul's Cathedral, Concord.
 " 25—Minnesota.
 " 25—Southern Virginia, St. Andrew's Church, Norfolk.
 " 25—Vermont, Trinity Church, Rutland.
 " 26—Maryland, Church of the Ascension, Baltimore.
- Undated May Conventions*
- Bethlehem, Church of the Nativity, Bethlehem, Pa.
 Kansas, Grace Cathedral, Topeka, Nebraska.
 Ohio, Trinity Cathedral, Cleveland.
 Salina, Christ Cathedral, Salina, Kans.

Personal Mention

THE REV. FLOYD APPLETON, Ph.D., has resigned the rectorship of St. Paul's, Harrisburg, and accepted a call to Christ Church, Danville, Pa., where he should now be addressed.

THE REV. GEORGE F. BAMBACH is now Archdeacon of Brooklyn, with office in the Diocesan House, 170 Remsen street, and residence at 319 Eighty-first street, Brooklyn, N. Y.

THE REV. G. L. BISHOP has removed from 204 South Forty-first street, West Philadelphia, Pa., and should be addressed care of Mr. G. L. Bishop, Jr., Frazier, Pa.

THE REV. GEORGE R. BRUSH of Hardwick, Vermont, recently operated upon for appendicitis, is recovering rapidly.

THE REV. LOUIS E. DURR, rector of St. Mary's Church, Hillsboro, Ohio, leaves for Kumamoto, South Japan, to work for a year in the leper Hospital of the Resurrection of Hope, sailing from San Francisco on April 26th.

THE REV. JOSEPH H. EARP, rector of Emmanuel Church, New Castle, Del., has been appointed priest in charge of Christ Church, Delaware City.

THE REV. CHARLES L. FORD has resigned as rector of Christ Church, Manlius, N. Y., and chaplain at St. John's School, to accept a position at Howe School, Howe, Indiana.

THE ADDRESS OF THE REV. WILLIAM THOMAS HOOPER is 196 Fern street, Hartford, Conn.

THE REV. E. F. H. J. MASSÉ is rector of Christ Church, Bowling Green, Ky. He has not been connected with the parish at Fulton, as was recently reported.

THE REV. EDWARD McALLISTER has become priest in charge of St. Luke's Church, Caribou, Maine.

THE REV. STEWART McQUEEN, rector of the Church of the Holy Comforter, Montgomery, Ala., has been the victim of ill health, and is now on vacation from his parish work, seeking recuperation.

THE REV. PHILIP NELSON returned from Oxford, England, on the S. S. *Empress of France*, landing at St. John, N. B., on March 19th. During the voyage he acted as chaplain for the S. P. C. K. He will be in Meeker, Col., on the Fourth Sunday after Easter.

THE REV. DR. HENRY D. PHILLIPS, chaplain of the University of the South, Sewanee, Tenn., has been invited by the colleges and universities of the Southern Inter-Collegiate Athletic Association to confer with the faculties and address the student bodies of the various institutions upon the Moral and Ethical Aspects of Inter-collegiate Sport. During April he is visiting fourteen colleges and universities.

THE REV. J. C. M. SHREWSBURY has resigned St. James' Church, Callicoon, N. Y., to become rector of Trinity Church, Shamokin, Pa., where he held services on April 3rd.

THE ADDRESS OF THE REV. ALONZO CUSHMAN STEWART is St. Augustine's Rectory, Croton-on-Hudson, N. Y.

THE REV. L. L. SWAN has taken charge of the work at Clarendon and other missions in Texas, going there from Gainesville.

THE REV. JOHN WESLEY TWELVES becomes rector of the Church of the Holy Apostles, Brooklyn, N. Y., on May 1st.

THE REV. LEROY TITUS WEEKS, Ph.D., rector of Trinity Church, Emmetsburg, Iowa, read from his own poems at the Chicago Art Institute, after a dinner in his honor.

ORDINATION

DEACON

GEORGIA.—THE REV. Q. E. PRIMO, colored, was ordained to the diaconate by the Bishop at St. John's Mission, Albany, on April 29th. The Rev. P. M. P. Carrington preached the ordination sermon. The new deacon will have charge of St. John's Mission.

BOOKS RECEIVED

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

Harper & Brothers. New York City.

The Jew and American Ideals. By John Spargo. Author of *Bolshevism, The Psychology of Bolshevism, Russia as an American Problem, The Greatest Failure in All History*, etc.

The Macmillan Co. New York City.

Tuberculosis of Children. Its Diagnosis and Treatment. By Prof. Dr. Hans Much, Translated by Dr. Max Rothschild.

S. P. C. K., London, England.

The Macmillan Co., New York City, American Agents.

Studies in Spiritual Vision in Relation to Fellowship and Corporate Life. By H. E. Tudor. With an Introduction by the Rt. Rev. Bishop Hook, late Bishop of Kingston.

Lambeth and Reunion. An Interpretation of the Mind of the Lambeth Conference of 1920. By Frank Theodore Woods, Bishop of Peterborough (Episcopal Secretary of the Lambeth Conference), Frank Weston, Bishop of Zanzibar, Martin Linton Smith, Bishop of Hereford.

PAMPHLETS

From the Author.

A History of Trinity Church, Chicago, 1841-1921. By Jesse Holdom, Senior Warden.

Catechism on Motion Pictures. By the Rev. Wm. Sheafe Chase, D.D., 481 Bedford Ave., Brooklyn, N. Y., Chairman of Motion Picture Committee of the Society for the Prevention of Crime.

Edwin S. Corham. New York City.

Mary of Nazareth. A Sermon by the Rev. J. G. H. Barry, D.D.

PAPER COVERED BOOKS

The Home Press. 23 East 41st St. New York City.

Requiem Mass and Burial Service from the Missal and Ritual. By John J. Wynne, S.J. 3 cts. per copy; 50 copies, \$1.00. In heavy black paper cover, 10 cts. per copy; 15 copies, \$1.00.

The University Press. Sewanee, Tennessee.

Twenty-One Years in the Mountains of Tennessee. By W. S. Claiborne, Archdeacon of Sewanee and East Tennessee.

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.*

OCTAVE OF PRAYER FOR UNITY

THE COMMISSION on the World Conference on Faith and Order has fulfilled its function of inviting the other Churches of the world to cooperate in the World Conference; and its invitation has been accepted by all the Trinitarian communions except Rome. Retiring from its technical position of leadership, the Commission suggests that as the initiative came from the General Convention it is incumbent upon our communion to be at least as active as any other Church and as active as we have ever been in pressing the movement.

A letter signed by Dr. Manning, chairman of the commission, and Mr. Gardiner, its secretary, calls attention to the proposed Octave of Prayer for Unity, to be observed from May 8th to 15th, ending with Whitsunday.

A pamphlet of suggestions for the octave of prayer is published by the continuation committee appointed at Geneva. "The unity of Christendom," it says, "can be accomplished only by the Church on her knees." But "Prayer without action is barren pietism." Prayer is suggested with the basis of the message to the Seven Churches of the Apocalypse—which shall supply inspiration for meditation as well. The continuation committee represents national Churches of the following communions—an imposing list: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

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

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

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

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

DIED

BADGER.—At Raleigh, N.C., on April 4th, in the communion of the Catholic Church, **BETTIE AUSTIN BADGER**, wife of the late Richard Cogdell Badger and daughter of the late Alexander A. Austin and Martha Williams (Joyner) Austin of "Woodlawn", Halifax county, North Carolina. Funeral from Christ Church, Raleigh, April 6th, the rector, the Rev. Milton A. Barber, Bishop Cheshire, Dr. I. M. McK. Pittinger, and the Rev. Julian E. Ingle officiating.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

PARKMAN.—At his residence in New York City, on March 9th, **SAMUEL SPALDING PARKMAN**, son of the late Charles Breck Parkman and Charlotte N. (Spalding) Parkman of Washington, D. C., and brother of the Rev. Henry Converse Parkman of Baltimore. Mr. Parkman was a communicant of the Chapel of the Intercession, New York, and is survived by his widow, Ella Parr (Simpson) Parkman, and his son, Charles Breck Parkman, 2nd. Interment at Washington, D. C.

TAYLOR.—Entered into rest at her home in Chicago, on March 9th, **JANE FITZHUGH TAYLOR**, daughter of the late Charles C. Fitzhugh, and wife of Charles H. Taylor.

MEMORIAL

MARIE LOUISE BENNETT

The sudden death of **MARIE LOUISE BENNETT**, secretary to Dr. Mansfield for the past ten years, has so stunned us all, that with groping minds we have endeavored to brush aside the veil that hides the inscrutable purposes of the Most High. We have strained our weak human vision, to penetrate the mystery of why one so young, so loyal, so self-sacrificing, and so devoted to Dr. Mansfield and the work of the Institute, should have been taken, when there is still so much to be done, where her assistance would have been invaluable, and when life seemed to have so much to offer her.

Ten years and three months ago, in December 1910, she came to the Institute from school, a young, impressionable girl, full of hope, and anxious to make the most of her opportunities. She did not know what she would ask of life as her portion, but as the years rolled around, and the work of the Institute, and the life of service that it imposed on her, left its mark, it was evident that she was one of those who are set apart to give and not get. Life had bestowed on her exceptional talents; the choice was hers; she could have had position and power; but instead she chose service. She gave of herself generously, recklessly, and with an abandon most remarkable. Early and late, in season and out, she could be found at her desk, or some place in this great building, the very heart and pulse of the whole.

Her selfless devotion to Dr. Mansfield, and her efficiency in her work, were the admiration of all who came in contact with her, who knew the value of such service. It is no wonder that for Dr. Mansfield the world has suddenly been impoverished; he took her as a young girl and trained her as he might have trained his own daughter, and for every thing he did for her she returned him a hundred fold in service.

During the erection of the present structure, Miss Bennett was indefatigable, doing not only her own work, but with the Superintendent and his assistants helping to plan every detail. Her advice was often invaluable, and when the building was completed she knew every part.

Then when the new life began to pulsate through it, she made herself a part of it with her usual vigor and virility. Nothing was ever so hard that she would not do it, but she had her compensations and Christmas was one of them. She loved Christmas, for she would ever rather give than receive. She always began to prepare for it in August, and no one, not even the Superintendent, ever knew how generous was her contribution to the happiness that radiated through this building, and on from it to all corners of this old world.

Her hands tied most of the Christmas packages, and it was she who was most careful that no one was missed. And when the Seamen's Church Institute of America was organized, it was Marie Louise Bennett who remembered the lonely men who had gone to the outposts, and to them she sent Christmas packages. To her personal friends, she was generously personified; for those she loved she could never do enough.

During the war she often worked until a late hour getting food and clothes for shipwrecked sailors, who never heard of the girl who did so much for them. She never received thanks, and she never desired thanks for what she did; the consciousness of work well done was her reward.

The president of this society, at the first meeting of the board after her death, on behalf of the Seamen's Church Institute of New York, paid a most exceptional tribute to her memory: a tribute enriched by the deep feeling of strong men greatly moved, moved as only a life of unusual service can move men. They directed that her name be inscribed "In Memory" in the records of the society; and it was also decided that in the new building a considerable room be dedicated to her memory, and be known by her name, that in this Institute, where she put all her working life, there will be a visible memorial of her who always found it better to give than receive.

Seamen's Church Institute, New York.

STEWARDSON BROWN

The rector, wardens, and vestrymen of St. Luke's Church, Germantown, Philadelphia, at their regular meeting March 14, 1921, entered the following minute:

Under the providence of God, the rector and vestry of St. Luke's Church are deeply sensible of the loss sustained in the death of their friend and fellow member, Mr. **STEWARDSON BROWN**, son of the late Amos P. and Frances Brown, who entered into life eternal this March 14, 1921, in the fifty-fourth year of his age.

Mr. Stewardson Brown has been a life long member of the Church in St. Luke's parish. For fourteen years he has been a member of its vestry.

By vocation he gave himself to the higher branches of learning. His acquisitions in botanical studies made his name distinguished in that department of science, both in Philadelphia, where he was curator of herbariums in the Academy of Natural Sciences, and elsewhere.

He was a man of high standing, of fortitude and perseverance in his chosen vocation. His allegiance to the Church was a devoted one, and of clear understanding. He witnessed to her faith, and "endured as seeing Him who is invisible".

The vestry of St. Luke's Church extend to the members of the family of Mr. Brown this expression of their appreciation and sympathy in the loss which they, in this event, have been called upon to bear.

SPENCER P. HAZARD,
Secretary.

POSITIONS OFFERED

CLERICAL

CLERGYMAN OR LAYMAN, MARRIED OR SINGLE, wanted in new order for mission work. No vow of poverty or celibacy. **EVANGELICAL CATHOLIC SOCIETY**, Box 1426, Washington, D. C.

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

PRIEST OF MODERATE Churchmanship is wanted as supply for July and August at Grace Cathedral, Topeka, Kansas. Address **Dean KAYE**.

MISCELLANEOUS

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

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

PRINCIPAL FOR JUNIOR HIGH SCHOOL in city Middle West. Must be college graduate. Would prefer Churchman who could play organ in church or sing in choir. Address **M-374, care LIVING CHURCH, Milwaukee, Wis.**

ORGANIST AND CHOIRMASTER WANTED for Church in rapidly growing city of Middle West in which there are unusual opportunities for a good teacher of music. Address **M-375, care LIVING CHURCH, Milwaukee, Wis.**

TWO MEN TO TEACH AT ST. ALBAN'S, Sycamore, 1921 and 1922. One to teach French and Spanish and another to teach English. Good salaries and living. Apply to the **HEADMASTER, Box 1007.**

PARISH WORKER EXPERIENCED in working with girls and in the Church School, with ability in keeping books. Address **CHRIST CHURCH, Norfolk, Va.**

POSITIONS WANTED

CLERICAL

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

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

WILL SUPPLY FOR JULY, SUNDAYS only. Address **R-369, care LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

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

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

ENGLISH CATHEDRAL TRAINED Organist-Choirmaster of exceptional experience and ability desires position. Recitalist. Highest credentials. Address **GRAPHO-373, care LIVING CHURCH, Milwaukee, Wis.**

PARISH AND CHURCH

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

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

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada.**

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

THE AIMAN, 109 S. CALIFORNIA AVENUE, Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

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

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BOARD, LODGING, AND SUCH PERSONAL care as may be needed for an aged lady not bed-ridden; with private family. In house having modern appointments, in city of New York or adjacent country. State some particulars, give references, and approximate terms. Address C. P. A. BURNETT, 241 East 18th street, New York.

HOSPITAL—NEW YORK

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FOR RENT—LAKE CHAMPLAIN

SHORE FRONT CAMP IN THE PINES, furnished. Seven rooms and bath. Open fireplaces. Sand beach for children. Beautiful views from porches. C. H. EASTON, 140 Liberty street, New York.

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SUMMER CAMPS

CAMP OF THE NORTH WIND. For Church girls 12 to 17 years. Portage Lake, Maine. July and August. In charge of deaconess and graduate nurse with councillors. Number limited. Apply before May 15th. Deaconess ALICE NOWLAND, 1221 E. Capitol street, Washington, D. C.

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

BOOKS FOR SALE

SET TWELVE VOLUMES Anglican Pulpit Library and five volumes of Newman's Sermons, in good condition; Ten dollars, carriage extra. H. BRUCE, Lock Box 6, Clark Mills, N. Y.

MISCELLANEOUS

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

Church Services

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

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

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

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Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
N. W. Ry or "L" to Main street, Evanston.

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Twenty-sixth street and Dewey avenue
Rev. THOMAS CASADY, rector.
Sundays: 8:00, 9:30, 11:00 A. M. and 7:30 P. M.

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK
Amsterdam avenue and 11th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

ST. LUKE'S CHURCH, NEW YORK
Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
HEALING SERVICES, Thursdays 10:30 A. M.

ST. STEPHEN'S CHURCH, NEW YORK
Sixty-ninth street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., rector
Sunday Services: 8, 11 A. M.; 4 P. M.

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Jersey Coast
Daily Mass.
Sundays: 7:30; Solemn Sung Mass, 10:30.

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

NOTICES

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PURPOSE: To produce leaders of boys among boys:

PERIOD: 12 days.

EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period.

There is a camp near you.

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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.

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

CHRISTIAN NURTURE SCHOOL

THE CONNEAUT CHRISTIAN NURTURE SCHOOL, meeting at Conneaut Lake, Pa., from June 27th to July 2nd, will be a distinctively Christian Nurture School. The morning sessions will be divided. The introductory courses will be on Information and Memory, by Mrs. William R. Roberts; Church Loyalty, by the Rev. R. E. Schulz; Devotional Life, by the Bishop of Delaware; Christian Service, by Mrs. John Loman. The other sides of the morning work will be courses on *The Pupil* by Miss Eleanor Sibley of the University of Pittsburgh Educational Department and *How to Teach the Life of Christ* by the Rev. L. L. Riley. Students in the latter courses may take the Department's examination for credits on teacher's certificates. After luncheon there will be conferences on Preaching by the Rev. F. G. Budlong, D.D.; at four o'clock conferences on the Church School Service League as applied to The Christian Nurture Series, by Mrs. Loman; and after these, grade conferences on each of the Christian Nurture Courses. A new feature will be that half the time will be given to demonstration, the purpose being to supplement "what to teach" with "how to teach". The Rev. W. N. Clapp will give one lecture on Church Decoration. The hotel rate is about \$3.50 per day; registration, \$2.50. Applications for reservation should be sent to the Rev. T. J. Bigham, 159 Labelle street, Pittsburgh, or to the Rev. Harold Jenkins, 411 E. Seventh street, Erie, Pa. The total cost, not including train fare, need not exceed \$16.50. The Bishop of Pittsburgh is president and chaplain for 1921.

LARGE CONFIRMATION CLASS

ST. MARK'S CHURCH, Lewiston, Pa. (Rev. William Heakes, rector), presented its largest class to Bishop Darlington for confirmation on Wednesday in Holy Week. There were fifteen men and thirteen women, and the class included six of the parish ball team, all but one of whose members have now been confirmed.

ANNUAL CONVENTIONS

SUMMARY

EAST CAROLINA noted an increase of 258% since 1919 in its offering for general work; passed remedial pension legislation; further endorsed Sewanee endowment; at the women's suggestion failed to vote them seats in the council.—ERIE elected as Bishop Israel's successor the Rev. John C. Ward, rector of Grace Church, Buffalo, N. Y. (See report in magazine section.)—FLORIDA'S council combined with its sessions a celebration of the diocesan centennial and that of the parish in which its sessions were held—Trinity, St. Augustine.—GEORGIA provided for an Executive Council, condemned mob violence, approved appointment of general missionary and continuance of annual religious lectures at the University of Georgia. A resolution allowing women to become delegates was referred to a committee to report next year.—MASSACHUSETTS admitted women to membership in the diocesan Council and convention. Bishop Lawrence challenged the advisability of clergy in business doing Sunday duty also.—ARIZONA celebrated Bishop Atwood's tenth anniversary; and consecrated the Cathedral at Phoenix, with impressive ceremonies, and social functions in connection.

EAST CAROLINA

THE REMARK of Bishop Darst, in his annual address, that "in many ways the year 1920 was the most remarkable and fruitful year in the history of the diocese," was borne out by the statistical summary of the year's activity and by every report submitted East Carolina has in large measure merited the reputation she has acquired as one of the leading dioceses of the Church.

The thirty-eighth council, which met this year in old St. Paul's Church, Edenton, was unusually well attended. The two-day session, April 5-6, was marked by inspirational addresses and strict attention to business. The Woman's Auxiliary and Parochial Society held business sessions in the Edenton Methodist Church. The women of the diocese did by far the best year's work in their history. Mrs. James Grist Staton presided over the women's meetings.

On the preceding Monday evening in St. Paul's Church there was a meeting in the interest of Christian Social Service, with an address by the Rev. Charles N. Lathrop. On Tuesday the council organized at 10 o'clock, reëlecting the Rev. R. B. Drane, D.D., as president and the Ven. W. R. Noe as secretary. At the Holy Communion the Bishop delivered his annual address, and the remainder of the day was given to business.

The report of the diocesan treasurer was given careful consideration. In 1920 the diocese contributed \$88,895.57 for the general work of the Church as over against \$34,415.21 during 1919. The statement of the treasurer that many clergymen are unprotected because of the unsatisfactory way in which pension premiums are paid resulted in curative legislation. Reports of diocesan institutions and those in which the diocese is interested were of encouraging

nature. The council gave further endorsement to the Sewanee endowment fund.

The service Tuesday night was featured by an address delivered by the Rev. William H. Milton, D.D., an East Carolina clergyman loaned to the central office. Other addresses were made by Mrs. K. C. B. Wade of New York and the Rev. W. W. Way.

Wednesday was given over largely to business. A resolution offered on the floor that the women be given seats in council was counteracted by a message from the women that they did not desire such representation. A committee appointed to make a study of the Bishop's address recommended employment of a secretary for the Bishop and gave cordial endorsement to the work of the archdeaconry of Wilmington.

At the closing service on Wednesday night there were addresses by a representative of the Brotherhood of St. Andrew and a number of the laymen.

Election results:

Standing Committee: The Rev. Messrs. R. B. Drane, D.D., F. J. H. Coffin, and Archer Boogher; Messrs. Frank Wood and J. G. Bragaw, Jr.

Bishop and Executive Council: The Rev. Messrs. W. H. Milton, D.D., G. W. Lay, D.C.L., J. N. Bynum, R. E. Gribben, Archer Boogher, and Howard Alligood; Messrs. B. R. Huske, George B. Elliot, T. B. Smith, J. R. Tolar, Jr., and J. G. Bragaw, Jr.; Mesdames J. G. Staton, Richard Williams, and W. D. McMillan, Jr.

The Rev. Theodore Partrick, Jr., was reëlected editor of the *Mission Herald* and Mr. T. D. Meares was reëlected diocesan treasurer.

FLORIDA

THE DIOCESAN COUNCIL met in Trinity Church, St. Augustine, and in connection with its sessions celebrated the centennial of the parish and of the entrance of the Church into Florida. As this event was of interest throughout Florida, the parish invited laymen and clergy from the district as well as from the diocese, and many responded.

At the thanksgiving celebration on Sunday, April 10th, a bronze tablet commemorating the event, and a silver Communion set, also a memorial, were to have been dedicated, but were not ready.

The procession formed in the parish house and marched around the church to enter at the west end. The rector of the parish, the Rev. L. Fitz-James Hindry, was celebrant at the Holy Communion, and Bishop Weed and his chaplain, the Rev. Melville E. Johnson, assisted in distribution of the elements. Bishop Weed's sermon was historical, dealing with his own early experiences in the diocese. At an evening service the president of the Standing Committee, the Rev. Van Winder Shields, D.D., was the preacher.

At the opening service of the council, Monday morning, the Bishop was celebrant in the Holy Communion, and the rector preached a sermon dealing with the hundred years of parish history. A missionary service was held in the evening in the audi-

torium of the parish house, when addresses were made by the diocesan chancellor, Mr. W. W. Hampton, Mr. H. L. Grady, Mr. Reginald White, senior warden of the parish, and Mr. F. S. Vaill of Maine, who spoke for the winter visitors.

During the council addresses were given by Dr. Milton, the Rev. C. N. Lathrop, and the Rev. Mercer B. Logan, D.D. The Rev. Melville E. Johnson was elected secretary.

A reception was given at the rectory on Monday by the Woman's Auxiliary and the woman's guild.

GEORGIA

UNANIMOUS adoption of a canon providing an Executive Council after the first of June, passing of a resolution to hold a diocesan conference on religious education and Christian social service the day before the next diocesan convention, which will meet in Christ Church, Savannah, May 10, 1922, a fine address from the Bishop, and eloquent addresses from the Rev. W. H. Milton, D.D., executive secretary of the Department of the Nation-wide Campaign, and the Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service, were notable events of the convention held in St. Thomas' Church, Thomasville, on April 13th and 14th.

The convention opened Wednesday morning with Holy Communion and confirmation. The Bishop as celebrant was assisted by the Rev. W. H. Higgins, rector. The Rev. G. S. Whitney read the epistle, and the Rev. S. J. French the Gospel.

Discussion of the new canon came the morning of the second day. So well had the ground been prepared, by the Bishop's appeal and by Dr. Milton's address the evening before that there was no debate and the canon was passed almost without change. It provides for a council of six clergymen and six laymen, the Bishop to be president. Those elected members of the Council are the Rev. Messrs. John D. Wing, D.D., William T. Dakin, James B. Lawrence, William Johnson, John Moore Walker, W. H. Higgins; Messrs. J. R. Anderson, W. W. Williamson, and O. T. McIntosh of Savannah, F. D. Aiken of Brunswick, O. T. Waring of Waycross, and John D. Twiggs of Augusta.

Mr. B. B. Russell, Jr., was reëlected treasurer of the diocese. The treasurer of the Council will be elected at its first meeting in May.

The Bishop in his address spoke forcefully on the question of law and order, especially in connection with prohibition and mob violence. He said: "I am concerned more about the danger and injury done by mob and other forms of violence. These work grave injustice frequently to innocent people and always do grave injury to the dignity and security of our state. I speak of this more immediately in connection with such acts against our colored people. All decent people are horrified at the charges of unspeakable crime against some of these people which are now the subject of legal investigation. As a Southerner and a white man I know the difficulties of our situation and the irritations that the situation is

calculated to excite in us. But no irritations or criminal outrages can justify mob violence or other similar injustices. Many of these people are industrious, respectable, and law-abiding. They are entitled to justice. All of them are our brethren in Christ. They are entitled to every opportunity possible to live in peace and security and to work out without unnecessary restriction their individual and racial destiny as they are capable of doing so.

"The race question is too complicated and too serious to be disposed of by any off-hand judgment of ignorance and prejudice. It is not only the future of the negro which is at stake, but the future of our own peace and security. For violence and the domination by force of one race over another cannot produce anything but loss and disaster to both races. It is not a question of white control. Of the loss of that I have no fears. It is a question of how we shall maintain it—whether we do it by force or by just administration of law and by the inevitable working out of natural law. Every exhibition of threat breeds violence after its kind, and the end is destruction and a scarcely concealed anarchy.

"I hereby protest most solemnly and earnestly against such methods. I protest against the misguided, if not criminal folly, of those who have disturbed the situation and created distrust and apprehension among the better negroes by organizing a secret society under a name which can only recall the lawless violence of those who perverted the purpose of the original society so named a generation ago. No patriotic or sensible man could for one moment consider it anything but folly to organize a Klu Klux Klan at this day. The name condemns it. It is not necessary. It can only be at the least a serious error. It cannot fail to be perverted, even if in its origin not unlawful, to unlawful and dangerous purposes.

"Christian people and good citizens should utter their minds and express their convictions about matters of grave significance to social well-being. The Church should bear witness in such matters. It should condemn evil and evil customs. It should stand for law and order against secret or open violence. It should take its stand to protect the weak. And at this time of serious issues it should proclaim its moral judgment against wrong and injustice."

Later a resolution was passed approving all that was said by the Bishop, and recommending that the clergy read that part of the address to their congregations.

Wednesday evening, reports were read by the secretary of the Board of Missions and the Nation-wide Campaign. \$13,268.38 was the total received by the board during the year, its work being now almost entirely absorbed by the Nation-wide Campaign. Of \$38,025.91 paid in last year for the Nation-wide Campaign, \$25,428.83 was sent to the treasurer of the Presiding Bishop and Council, and \$12,577.08 was used for diocesan purposes, an increase of 146 per cent. over the previous year. The Board of Religious Education reported a survey of Church schools attempted, but not yet completed. An institute on the Church School Service League conducted by Miss Frances H. Withers in Augusta and Savannah was promoted by the board. The Social Service Commission has been largely engaged in bringing the Church's influence to bear upon the state legislature and Congress for the passage of bills framed in the interest of social and economic betterment.

The Rev. Mercer P. Logan, secretary of the provincial Board of Religious Education, addressed the convention on the Sum-

mer School for Church Workers at Sewanee, and made a plea for larger attendance.

Resolutions were passed requesting the Department of Missions to consider at once the appointment of a general missionary, and to continue the annual week of religious lectures at the University of Georgia, the diocese of Atlanta concurring. A resolution allowing for women delegates at the convention was brought in too late to be discussed and was referred to the committee on constitution and canons to be considered next year.

The Rev. S. J. French, secretary of the diocese, received congratulations on the approaching fiftieth anniversary of his ordination to the priesthood. The convention expressed its wish to cooperate with the authorities of the Greek Orthodox Church to see that her numerous communicants in this country be more diligently cared for.

The officers and Standing Committee were re-elected, Mr. Thomas Purse replacing the late Edward Stiles Elliott on the latter.

MASSACHUSETTS

THE DIOCESE of Massachusetts, like the Supreme Court of the United States, has in deference to public opinion reversed a momentous decision. At the diocesan convention last Wednesday (April 13th) legislation was enacted permitting women at once to be members of the new diocesan Council, and the canon was amended so that next year women may be members of the diocesan convention. The vote in the morning which reflected the real spirit of the convention was 164 to 47 in favor of women being eligible to membership in the diocesan Council of fifteen. In the afternoon the vote was not quite so unanimous, but it was decisively in favor of the amendment to the constitution and canons, permitting women to be members of the annual diocesan conventions. An interesting point to note about the vote in the afternoon is that the clerical vote was much more unanimous in favor of women participating in the diocesan conventions than the lay vote.

The other important achievement of the convention was the enactment of legislation necessary for reorganization of the administrative work of the diocese under the Bishop and Council. There was unanimous approval of the plan with one exception. The question was seriously debated as to how many members of the Council should be appointed by the Bishop and how many should be elected by the convention. The new canon provides that the Bishop shall appoint five members and the convention shall elect eight members. Thus, with the addition of the Bishop and Suffragan Bishop, seven members of the Council will represent the episcopal authority and eight the convention. The debate over this question was certainly spirited. The Rev. Norman B. Nash, rector of St. Anne's Church, Lincoln, and assistant professor in the Episcopal Theological School, Cambridge, introduced an amendment to the proposed new canon that the Bishop should appoint only one presbyter and one layman and the treasurer, and that the convention should elect ten, instead of eight. He said that the new plan, decidedly overweighing the episcopal authority, is not in keeping with the Church in the United States.

Bishop Lawrence, disclaiming any personal interest, pointed out that often the most desirable men and women in the diocese were known only to the Bishop, and for this reason he should have broad power of appointment of efficiently choosing his cabinet. Professor Edward S. Drown challenged this reference to efficiency, stating

that the question is one between immediate efficiency and democracy. Bishop Babcock came to the defence of the committee's report, arguing that conventions are inefficient in choosing officers, and usually the best officers are those appointed, not elected. Bishop Lawrence further observed that the Council might be considered as similar to an executive cabinet, the convention wielding the legislative authority.

Then came the most spirited part of the convention. Mr. Nash rose and said that the Bishop's argument about the Council being executive rather than legislative was specious, for the Council would have the right of assessing as well as spending the assessment of each parish. "How far do you think we should get on Beacon Hill with our state finances in the hands of a committee appointed by the executive?" he asked.

"We might not get along with the politicians, but the state would be better off," flung back Bishop Babcock, amid applause.

"That's what the Prussians have always said," retorted Mr. Nash. And the convention respected his retort too, for his chaplaincy among our American men at the front in France caused him to speak with authority on Prussianism. The voice vote which followed was overwhelmingly in favor of the committee's report. About one-third voted for Mr. Nash's amendment.

In the afternoon the following were elected members of the new diocesan Council: Very Rev. Edmund S. Rousmaniere, D.D., Rev. Harry Beal, Henry J. Ide, Miss Eva D. Corey, for one year; for two years, the Rev. Alexander Mann, D.D., the Rev. Laurens McClure, Charles E. Mason, and Philip S. Parker. The members of the Standing Committee for the coming year are the Rev. Messrs. F. W. Fitts, J. McG. Foster, Prescott Evarts, and Charles E. Jackson, and Messrs. George O. J. Cole, Henry J. Ide, William G. Kellen, and Philip S. Parker.

In his annual diocesan address delivered in the afternoon in Trinity Church, Bishop Lawrence said:

"No one wants such centralization as will suppress individuality or reasonable liberty. The object of organization is not the increase but the decrease of the forces of the units. Thus there has arisen the Church Service League, taking its start with women, but in its ideal forming the working force of the diocese, men and women. Yet somehow it seems to be assumed that the wardens and vestry have little relation to this working spirit. We all know there are wardens and vestrymen, hosts of them, who are leagued in the service of the Church, and we also know that there are wardens and vestrymen that are hindrances and obstacles to the movement of the Church. What we hope for through the Church Service League and its instrumentalities is the creation of such a spirit as will revive every form of administration in the Church, and enable every man, woman, and child to feel a deeper sense of responsibility for the Church's work. We want to open up the channels that are clogged by lethargy, old age, and indifference, and enable the young and enthusiastic life to flow in and take possession of the Church. The Bishop and Council when formed will be representative of the diocese, chosen to serve all the parishes and give direction and leadership to our spiritual and material resources."

"Of the 6,000 clergy of the Church, the number not in full active service is startling. Exact figures cannot be given, for conditions are varied and intricate. Omitting those retired through age, ill health, and other necessary conditions, we still

have a most discouraging ratio. The figure may be no greater than in other callings from which many men drop out. But the priest of the Church is consecrated to life service, and if for good reasons he must drop out and take up another life work should he not ask to be released from all official relations with the ministry and not allow his name to stand in the list?

"I know well that each man has his own reasons and difficulties; but I believe that we should have such a spirit in the Church, such an esprit de corps of the clergy, that we should assume life consecration in active service.

"One phase of this condition, which is increasing and very disturbing, suggests to us the danger of a commercialized ministry. It is due in part to small salaries.

"A clergyman ordained consecrates himself fully and wholly to the work of the Church. It may be that after some years he discovers it is impossible for him and his family to live upon his salary. Under that necessity, while it is to be regretted, he may be justified in retiring from the ministry and earning his living in some secular pursuit. When, however, he gives the six days towards earning the living of himself and his family in business or other secular pursuit, he has become a business man, and obtains thereby the higher wage and the advantages of a business man. When, however, he still remains officially in the ministry and uses his Sundays to make more wage, he is claiming the privileges both of the business man and of the clergyman. Consistency would, it seems to me, move such a man to make his choice between one or the other. The number of clergymen holding this double relation is on the increase throughout the Church, and I believe that unless there is a pressing up of public sentiment, respect for holy orders will decline both in the Church and in the business world. Because the clergy as a whole are devoted heart and soul to the work of the ministry, we are the more zealous of their good name."

ARIZONA

A NOTABLE triple event in this missionary district was the annual convocation, the celebration of the tenth anniversary of the consecration of Bishop Atwood, and the consecration of Trinity Cathedral, Phoenix.

Convocation covered the period from April 1st to 4th inclusive. On April 1st the Cathedral was consecrated. In the procession were Bishop Atwood, Bishop Johnson of Los Angeles, Bishop Coadjutor Stevens of Los Angeles, and Bishop Howden of New Mexico. Bishop Sanford of San Joaquin arrived later. There were also all the clergy of Arizona; representatives of the vestry of Trinity parish, for the Cathedral is also a parish church; of the Protestant Episcopal Church Corporation of Arizona; of the Council of Advice, as well as the choir.

The prayers of consecration were said by Bishop Atwood. The Hon. E. W. Lewis, chancellor of the district read the request for consecration, and Dean Scarlett read the document giving consent. The Anti-Communion service was read by Bishop Howden, and Bishop Stephens, and the sermon was preached by Bishop Johnson. Bishop Atwood was the celebrant.

Friday afternoon convocation was organized, the first session was held, and Bishop Stevens and Bishop Howden addressed a joint meeting of convocation and representatives of the Woman's Auxiliary and the Girls' Friendly Society. An evening dinner in honor of Bishop Atwood was given at the Woman's Club.

The dinner was a brilliant affair, with numerous addresses.

On Saturday morning, after celebration of the Holy Communion, Bishop Atwood delivered his annual address and charge, after which Dr. John W. Wood addressed the convocation. In the afternoon, after a short session, all the delegates were invited to an automobile ride through the valley to St. Luke's Home, the Church sanatorium for the treatment of tuberculosis. In the evening Archdeacon Jenkins delivered an illustrated lecture on the work of the Church in Arizona, after which a reception was given by the Bishop.

On Sunday morning the sermon in commemoration of the tenth anniversary of Bishop Atwood's consecration was preached by the Rev. Endicott Peabody, D.D., an old and intimate friend of the Bishop. When a student in the Episcopal Theological School, thirty-nine years ago, Dr. Peabody came out to Arizona, and at Tombstone

built the first church erected by the Church in Arizona.

In the evening Bishop Sanford spoke in the Cathedral, on The Church's Conception of a New America, and Dr. John W. Wood on The Church's Conception of a New World.

On Monday there were morning and afternoon sessions, at the former of which Bishop Sanford spoke on work in his own district of San Joaquin.

During the past ten years the Church in Arizona has made wonderful progress, and the congratulations showered on Bishop Atwood from all quarters were well deserved.

Bishop Atwood reappointed the convocation officers. On the Council of Advice the Rev. George C. Golden succeeds the Rev. H. S. Brewster. The Rev. W. J. Dixon heads the Commission on Nation-wide Campaign, Dean Scarlett Religious Education, and the Rev. H. C. Smith Social Service.

CANON LACEY BEGINS PUBLIC DISCUSSION OF REORDINATION

In Newspaper Columns—Some Rejoinders — Advance in Observation of Holy Week and Easter — Rev. R. J. Campbell to Visit United States

The Living Church News Bureau | London, April 1, 1921 |

IN my summary last week of the Non-conformist reply to the Lambeth Appeal, I remarked that re-ordination appeared to be the crucial point. In this connection an interesting correspondence has been taking place in the columns of the Times this week. Canon Lacey, who says that he was personally responsible for the introduction into the Mansfield College resolution of a repudiation of the idea of "re-ordination", states what the position was at that time: "There was before the conference a memorandum which suggested that the ministry of organized Christian communions, which are 'deficient in order, through not having retained the historic episcopate', may nevertheless be accepted as, 'in and for their own communions, a true ministry of the Word and Sacraments', and it was urged that persons having such a ministry should receive a further ordination to qualify them for service in other communions. I attacked this suggestion, perhaps with too much asperity, saying that the offer of such re-ordination was certainly an insult and probably a sacrilege. The crux of the situation lies here.

"The men in question firmly believe that they have received and are exercising the sacred ministry in its fullness; they are ministers of Christ, and therefore ministers of the whole Catholic Church of Christ. . . Others, on the contrary, in great numbers, believe with equal firmness that they are no such thing. Others, again, among whom I rank myself, have arrived at no conviction either way, but confess a doubt. This diversity of judgment proves that, in point of fact, a doubt exists, and if these three groups of Christians are to come together in a united Church the doubt must be resolved.

"The only known way of resolving such a doubt on the question of fact is the way of conditional ordination. This is an existing practice . . . there is here no re-ordina-

tion; there is neither insult or sacrilege. . . This conditional ordination appears to be what the bishops at Lambeth intend, and they have expressed their own readiness to accept it if Christian union cannot be otherwise achieved."

OPINION OF THE BISHOP OF DURHAM

The Bishop of Durham, commenting on Canon Lacey's letter, says that in his opinion the insurmountable objections to re-ordination are two. These are (1) that it presupposes the absence of Christ's Commission, and could not be reasonably or honorably proposed on any other assumption. (2) That it necessarily implies a doctrine of the Christian ministry inconsistent with the spiritual character of Christ's Church. Dr. Henson argues from this that to accept re-ordination would, in the case of every non-episcopally ordained minister, immerse him in grave sin, and bind him to the service of grave error. The Bishop concludes by saying that there is no possibility of reunion unless the demand for reordination is frankly and finally abandoned.

VIEWS OF A DOCTOR OF THE FREE CHURCH OF SCOTLAND

Dr. Archibald Fleming, of the Free Church of Scotland, thus presents his view of the matter: "I would ask whether what Canon Lacey now tells us the Lambeth bishops meant would not lead us into strange places? It is now notorious that what many of the 'high' Churchmen among the bishops had largely, though not exclusively, in mind, when they consented to accept conditional ordination, was with a view to their receiving the rite and grace, not from a Presbyterian Moderator, as some Free Churchmen with ingenious *empressement* hastened to conclude, but from Rome. . . The 'keeping open the door' to reunion with Rome became an avowed policy, already patiently pursued even in the face of crushing snubs and discouragements, and held to justify insistence on episcopal ordination as the *sine qua non* of every scheme of reunion. What, then, are the steps towards the larger unity which we are asked to follow? May one illustrate them thus: I (for the sake of the great end in view) agree to accept conditional ordination at the hands, say, of the Bishop of Zanzibar, protagonist of the Anglo-Catholics. We should then be at one, he and I, but at the

same time be jointly and uncomfortably conscious that we were still held aloof by one half of Western Christendom; and we should therefore feel impelled to go hand-in-hand to make our submission to, say Cardinal Bourne, and would together crave conditional ordination (it would be only we that would be at all inclined to lay stress on the 'conditional') from Rome. But in that case, why (were I a celibate presbyter, which I am not) should I not go straight to Cardinal Bourne, and be done with it? Why dally in an intermediate state under the partial purgation which is all that the Bishop of Zanzibar could offer to my existing 'orders'? It is to that logical position that Canon Lacey's argument leads us."

CONCLUSIONS OF THE "CHURCH TIMES"

Commenting generally on the Free Church report, the *Church Times* remarks that notwithstanding the courteous language in which it is couched, it is not possible to regard it in the light of anything but a rebuff—at the same time it seems to be "dignified and intellectually honest". The article concludes as follows:

"The committee has made its points quite distinctly, and they will help to clear the debate. It is impossible not to respect men who have strong principles and convictions, and who will not falter with them for the sake of any gain. Many of us feared that Lambeth was a little too optimistic, though we determined to say nothing at the time, but to wait till the Non-conformist leaders spoke. The task for the next few years is a thorough discussion of the theological questions involved. There has been lately a great revival of interest in theology, and we are far from hopeless concerning the results of such a discussion on the problem of reunion."

HOLY WEEK AND EASTER

It may truly be said that the observance in London of Holy Week and Easter has this year shown a decided increase in spiritual life and the promotion of Catholic faith and practice. And judging from reports which have come to hand from many provincial towns, the same welcome advance is to be noted throughout the country. Palm Sunday was marked in an increasing number of parishes by the blessing and distribution of palms, with the customary procession before a solemn Eucharist. On Good Friday, the Three Hours Service, held at nearly all the leading churches, was followed in the late afternoon by outdoor processions of witness, by means of which the crowds of holiday-makers were "brought up against" the real purpose of the day.

One of the most impressive of such gatherings was in the East End, at Walthamstow, where the Bishop of Chelmsford, with all the clergy and contingents of the laity from every church in the district, joined in a united procession through the principal streets. Hymns and litanies were sung *en route* and halts (or "stations") were made at various places, at each of which the Bishop delivered to the assembled crowds the message of Calvary. At the close of the pilgrimage all joined in Newman's grand hymn, "Praise to the Holiest in the height," and the Bishop gave his blessing. It may be added that the Walthamstow procession was typical of all such demonstrations.

One's mind goes back to the not far-distant days when St. Peter's, London Docks, and perhaps one or two other churches, alone witnessed in this striking manner to the solemnity of Good Friday—desecrated as it was into a mere holiday.

DR. CAMPBELL WILL VISIT U. S.

The Rev. R. J. Campbell, D.D., vicar of Christ Church, Westminster, has undertaken a visit to the United States on the invitation of the Bishop of California, to preach and deliver some addresses in his

diocese. Dr. Campbell's only opportunity is during his summer holiday, and he therefore proposes to leave England for California on May 12th and return early in August.

GEORGE PARSONS.

DR. CODY MAY BECOME NEXT ARCHBISHOP OF MELBOURNE

Canada Losing Him to Australia if He Accepts — Bishop of Fredericton on Marriage Annulment — Bishop Gailor on Christianity's Finality

The Living Church News Bureau }
April 16, 1921 }

THE outstanding feature of news in the Canadian Church this week has been the offer of the Archbishopric of Melbourne, Australia, to the Rev. Dr. H. J. Cody, rector of St. Paul's Church, Toronto, and till recently Minister of Education for the Province of Ontario. Dr. Cody was at the time at St. John, New Brunswick, where he preached the sermon at the opening of the Synod of Fredericton. Replying to enquiry he stated that he had the offer under earnest consideration. A great preacher, a great educationalist, and a great Imperialist, Canon Cody's removal would be as great a loss to the Canadian Church as it would be a gain to the Australian. He is the outstanding preacher of the Church of England in Canada and under his ministry St. Paul's, Toronto, is always filled with hearers, including most visitors to the city and many of other communions. Some years ago he declined the diocese of Nova Scotia, and subsequently was strongly in the running for a number of ballots for the bishopric of Toronto. Byron Stauffer, a well known Congregationalist minister, has just spoken of him as the "Archbishop of Canada".

Approaching Synods

The synod season in Canada is now well under way, Fredericton and Montreal both holding their sessions this week. The synods of Huron, Nova Scotia, Moosonee, Niagara, and Ontario are to take place in May, those of Ottawa, Toronto, Saskatoon, and Rupertsland in June.

Roman Marriage "Annulments"

An outstanding feature of the Bishop of Fredericton's charge was a vigorous statement on the marriage question, especially with reference to the annulment of marriages, which had taken place in Quebec, based on decisions of Roman ecclesiastical courts. Speaking of this the Bishop said:

"When the marriage is not solemnized by Roman Catholic sanction, the issues are still more serious, for then the legal and moral status of the contracting parties is at once called in question and denounced in the most authoritative and formal manner. In the province of Quebec, and I may add elsewhere, the Roman Catholic Church claims the right to annul marriages between Roman Catholics and non Roman Catholics, duly solemnized by Protestant ministers under legal sanction, on the sole ground that they were so solemnized, there being no other impediment alleged, thus flouting rights and privileges established by law and dealing a deadly blow at the sanctity and safety of the home." Happily, by the recent judgment of the Privy Council, this interference with established rights has been pronounced ille-

gal, and whatever annulments the Roman Catholic Church may see fit to declare through its ecclesiastical courts, such annulments will carry with them no validity in civil law".

Bishop Gailor at Montreal

A pleasing feature of the synod of Montreal was the presence of Bishop Gailor, Presiding Bishop of the American Church, as the preacher at the Synod service.

"Christianity has never claimed to be a religion in competition with other religions," declared the Bishop. "It has always claimed from the beginning to be a revelation of the meaning, the significance, the origin and source of all religions," he added. "To the dreams and yearnings of forty centuries Christianity gives a definite answer; to the eyes of men that have been confused and troubled by varying speculations, the Christian Church declares that God is a person, a moral Being, and that He was revealed to us in one perfect life. To men and women who have felt in their own consciousness the conviction of sin and the apprehension of judgment, she declares that God is Love and man's immortality is lifted out of the plane of metaphysical explanation with the crude imaginations of wandering shades and gibbering ghosts, and it becomes an assurance of personal immortality and the indestructibility of our personal life."

This revelation has changed the world, said Bishop Gailor. That change had been brought about by much suffering and sacrifice, but everything that was worth while in our modern civilization had been drawn from the Christian religion. Love of liberty, reverence for institutions, jealousy for justice, and the virtues that sprung from purity, the sacredness and dignity of the marriage tie, were all to be traced back to the Christian Church and faith. "So I say tonight that the meeting of this synod in this place means more for the city of Montreal than all its great buildings and commercial successes; it is standing for the essential dignity, the essential worth, of human nature and human life declared and guaranteed to us by the Incarnation. In the presence of the shallowness of our time, let us stand up for the definiteness of our Christian faith. The revelation of God's moral character is also the declaration of man's moral responsibility."

The Bishop also gave a magnificent address before the Canadian Club at the Ritz-Carleton hotel on Traditional Ideals of the English-speaking Nations.

In his charge the Bishop of Montreal spoke optimistically of Reunion. He quoted de Maistre, a Roman Catholic layman of France who said that if ever there was a movement towards reunion it seemed likely that the Church of England should be the one to give it impulse, as the English Church reached the Roman Catholics with one hand and with the other touched those with whom the older Church had no contact. This was true, said Bishop Farthing, for the Anglican Church stood as a Catholic Church for the corporate life of the whole

body, and also had within its communion the Protestant element standing for liberty, personal freedom, and responsibility, and the direct access of the soul to God. Hence the present moment offered a wonderful opportunity in the Anglican Church and threw upon all her membership a great responsibility.

"Keep out of newspaper controversies on the subject," was one of the concluding sentences of the Bishop's charge. "Our public utterances must be expressed with caution and discretion: we want to further not to hinder re-union. Never was I more hopeful of the result."

The synod adopted a strong resolution against divorce.

NEW YORK CELEBRATES THE FOURTH WAR ANNIVERSARY

*Pointed Utterances of Dr. Stires
and Rev. Herbert Shipman—
Great Musical Service of American
Guild of Organists—Normal
School*

New York Office of The Living Church }
11 West 45th Street }
New York, April 18, 1921 }

MARKING the fourth anniversary of the entry of the United States into the world war, special services were held in a number of New York churches on Sunday, April 10th. At St. Thomas' Church more than one thousand members of the Legion, two hundred Red Cross nurses, and members of patriotic societies participated in the service. The Rev. Dr. Ernest M. Stires praised the work of the Legion in his address. He also expressed the gratitude of the American people for the service of those men and women who lost their lives in the line of duty.

He said:

"When our minds recall their service and our hearts grow warm with affection they seem to come near with a message for us. This message is that the great war was only the first phase of the fight to save the world. The next campaign is to be won not by bullets, but by ballots that are intelligent and honest; not by shells flung, but by hearts and souls flung into the midst of the rising tide of corruption and indifference. Those who have gone over the long trail are leading us in the fight, but unless we mobilize and advance the first victory soon will be without value.

"We must realize that we cannot truly honor them unless we consecrate ourselves to their unfinished task. Let us understand definitely what this task is. It is this:

"First, that civilization shall find a better method than war for the settlement of international disputes. America must be free and safe, but America must join and lead, and we should not permit narrow and selfish politicians to control or jeopardize our destiny. Second, alien, selfish and unpatriotic groups in our country shall not alienate us from our allies. We should value our spiritual unity for the safety and progress of humanity. Third, we should determine that partisan politics is unnecessary in city government and insist that intelligence, honesty, and dignity be restored.

"Our comrades in the great spiritual army look with hope upon the American Legion, men pledged to God and country, invincible for right."

Death of Canon Cayley

Churchmen throughout Canada were greatly shocked to learn of the death of Canon E. C. Cayley, rector of St. Simon's, Toronto, and one of the leading clergy of the Dominion, ever active in general, provincial, and diocesan synods, and widely respected, beloved, and consulted. He was born in 1864 and was a graduate of Trinity College, Toronto. At the funeral on April 14th the Holy Communion was celebrated at St. Simon's Church by the Rev. J. F. Ward, assisted by Archdeacon Warren and Canons Plummer and Plumtre. From noon till 3 p. m. the body lay in state, and at 4 p. m. the burial office was conducted by the Bishop of Toronto.

REV. HERBERT SHIPMAN ASKS JUSTICE FOR SERVICE MEN

Memorial services were held in the Church of the Heavenly Rest. A tablet, containing the names of six men who lost their lives in the war, and of 111 other men who were in the service of their country, was unveiled as the gift of members of the parish. The rector, the Rev. Herbert Shipman, made an address in which he said that if some of the Americans who went to war had not come back with the high ideals with which they went away it was the fault of those at home who had failed to prepare for their return.

"If that high official who declared that the ranks of the gangsters, crooks, and thugs were being recruited from ex-service men was right, what were he and others doing to help the ex-service men instead of making their coming back a roadway to the jail?"

"These men do not wish to be paupers of the government. They do not wish to be recipients of charity. They do not wish to be permanently strutting heroes.

"They all went over, filled with a spirit of lofty patriotism. They were petted as men never were petted before. They were told that when they came back they would be taken care of, their jobs would be waiting for them. When they did come back their jobs were not there. They came back and found nothing, and nothing is not enough.

"These men do not ask, but they demand, justice. The day of pink cakes and ice cream cones is past. Justice is what they ask for, these maimed ones, and these have not had it. They have been hurled about this and other cities on exhibition like sea lions and polar bears to catch the pennies of the charitable, but they have not had justice meted out to them."

AMERICAN GUILD OF ORGANISTS

A festal service commemorating the twenty-fifth anniversary of the founding of the American Guild of Organists was held in Trinity Church on April 13th. Long before the hour the great church was thronged by music-lovers. Promptly at eight o'clock the procession passed down the south alley. It was made up of three divisions, each headed by a crucifer. Following the American flag marched the past-wardens, the council, the officers, and the warden. Then came the full choirs (men and boys) of St. Thomas' Church, New York; Grace Church, Brooklyn Heights; Trinity Church, New York. Vested clergy and the chaplain composed the third division.

The column of senior and junior vested choristers was considerably longer than twice the length of the church.

Choirs of mixed voices from the Broadway Tabernacle, the Brick Presbyterian Church, and the First Presbyterian Church formed a massed gallery choir. The great gallery organ was played by Moritz E. Schwarz, assistant organist of Trinity Church; the chancel organ by Warren R. Hedden. Other organists and choir-masters officiated in various numbers on the programme.

The processional hymn was "O 'twas a joyful sound to hear" to Horatio Parker's tune. Then followed shortened evensong sung by the Rev. Henry P. Veazie, the lesson being read by the Rev. S. Tagart Steele. The setting of the *Magnificat* was Martin in B flat.

The anthem after the third collect was Noble's "Souls of the righteous"; sung *in memoriam* under the leadership of the composer.

A fine effect was produced by the singing of the hymn "O God, our help in ages past" by chancel and gallery choirs antiphonally; the last stanza was sung in unison by both choirs and congregation.

A sermon on Sacred Music was preached by the Rev. Dr. Joseph P. McComas.

The following were then rendered:

Brahm's anthem—"How lovely is Thy dwelling place"—sung by the gallery choir.

Two organ solos—(a) Short Prelude in E minor by T. S. Bach—(b) Toccata, on a Gregorian Theme—by Edward Shippen Barnes.

Anthem—"Stand up and bless the Lord" by Sir John Goss—sung by both choirs.

Anthem—"Lord, Thou art God," by Sir John Stainer—sung by the chancel choir.

Before the benediction, the following collect for the guild was said:

"Almighty God, whom angels and arch-angels unceasingly praise and from whom cometh every good and perfect gift; We ask Thy blessing upon the gift of music; that it may be used in Thy service with heart and understanding; through Jesus Christ our Lord. Amen."

The recessional was "God of our fathers" to Dr. George William Warren's tune. The postlude was "Pièce Heroique" by César Franck.

On the following evening there was an anniversary banquet at the Hotel McAlpin, attended by members and friends of the guild. The warden, Dr. Victor Baier, was toastmaster and made an address of welcome. Speeches of a reminiscent and historical character were made by R. Huntington Woodman, Frank Wright, John Hyatt Brewer, and Warren Hedden. The Rev. Dr. McComas spoke on the triple alliance—the joint partnership of the clergyman, the organist, and the choristers. The minister prescribes the color of the service, the musicians are to do the work.

Professor Andrew F. West of Princeton said many beautiful things in his address on Music and its Place in Education.

Mr. William J. Henderson, Musical Editor, New York *Herald*, spoke delightfully of his own experiences, and the development of sacred music.

It was reported that there are twenty-seven active chapters of the guild with 2,131 members. It is estimated that there are 100,000 organists in this country.

CHURCH NORMAL SCHOOL

The trustees and faculty of the New York Church Normal School have issued invitations to the second commencement of the school in Synod Hall on Friday evening, April 22nd. The speaker is the Hon. Thomas C. T. Crain, Judge of the Court of General Sessions, and a member of the congregation of St. Paul's Chapel of Trinity

parish. The Rev. Dr. Harry P. Nichols will preside.

CATHEDRAL LEAGUE

Members of the Cathedral League of the diocese and their friends are invited to attend the annual meeting in Synod House,

Cathedral Close, on Saturday afternoon, April 30th, at four-thirty o'clock. Addresses will be made by the Rev. Dr. Manning, Bishop-elect, and the Dean of the Cathedral. Annual reports will be presented and officers elected.

PHILADELPHIANS GIVE FREELY BUT PLEDGE WITH RELUCTANCE

Last Year Gave Three Times the Amount They Pledged—Which Makes Budgets Difficult—Who Erected Mediator Chapel—New Rector of Calvary Church

The Living Church News Bureau }
Philadelphia, April 18, 1921 }

ONE of the most serious problems confronting the Executive Council of the diocese is the reluctance of the people to pledge for support of the work of the Church. While unfailingly generous in their contributions Philadelphians are slow to acquire the habit of revealing their intentions—hence the difficulty of "budgetizing".

The Bishop addressed the diocesan Council on the subject on April 14th. He urged that steps be taken to create public sentiment in favor of advance pledging so that plans for the coming year's work could be formulated with some assurance.

In the report of the executive committee of the Council presented by Mr. Reynolds D. Brown, executive secretary of the diocese, the subject is dealt with as follows:

"If there are those who feel that the Nation-wide Campaign has not succeeded as was hoped the obvious answer is that in point of total contributions it has succeeded in this diocese during the year 1920 to a very large extent, as compared with results in other large dioceses. Where it has failed, however, has been in the fact that Pennsylvania, though having a proud position among the dioceses in point of increase of contributions for missions, yet has a very humble position on the list in point of pledges. In 1920 Pennsylvania gave approximately three times what it pledged; it may do the same in 1921, but it is obviously impossible to apportion the anticipated receipts of 1921 on the basis of pledges alone, where those pledges form such a small part of the probable receipts. For 1921 out of upwards of 180 parishes and missions only 42, or less than one-fourth, returned pledges; these pledges amounted to about \$150,000. Later, when requested to agree to an informal apportionment, reports were received from 72 additional parishes and missions, the total new money covered by the replies aggregating about \$200,000. In other words, about 60 of the parishes and missions have never submitted any figure which can be counted on, and the total of pledges and informal apportionments aggregates only about \$350,000 as against the total of over \$620,000 actually contributed last year. . . . The total the General Church had pledged to it in 1920 was a little more than it actually received, so that the problem of the Presiding Bishop and Council was the reverse of the problem of our Executive Council. The Presiding Bishop and Council were hoping to get the comparatively large total pledged, and their problem during the year was how far the realization might fall short of the pledge. Our Executive Council had pledged both in 1920 and 1921 only a relatively small sum; they know that much

more will be given than was pledged, but not knowing how much more, the necessary result is the uncertainty of the diocesan budget."

CHAPEL OF THE MEDIATOR WAS ERECTED BY A MULTITUDE

(A Correction)

In the Philadelphia Letter in THE LIVING CHURCH of April 9th it was stated that the Chapel of the Mediator, recently consecrated, was erected as a memorial to Mr. George C. Thomas by his widow and her children.

Mrs. Thomas calls our attention to the fact that there were in fact over eight hundred contributors to the fund, beside many anonymous donors.

The chapel was built as a loving tribute of appreciation of Mr. Thomas' services to the Church by the Church at large. Contributions large and small came from all parts of the world.

The tablet in the chapel bears the following inscription:

"This Church is erected
To the Glory of God in
grateful and loving remembrance
of the life and character of
GEORGE CLIFFORD THOMAS

by his wife and children, by the members of the Church of the Holy Apostles, the Chapel of the Holy Communion, the Chapel of St. Simon the Cyrenian and the Chapel of the Mediator, by many Bishops, clergymen, and missionaries of the Church from all parts of the world and by personal friends at home and abroad.
"This is the victory that overcometh the world, even our faith."

THE NEW RECTOR AT CALVARY CHURCH

The Rev. Allen R. VanMeter has accepted a call to become rector of Calvary Church, Germantown, to assume charge on Sunday, May 15th as successor to the Rev. Franklin S. Moore, resigned on account of ill health.

The following excerpt from a letter by Mr. VanMeter in the current *Church News* throws light:

"I have been in the ministry about nineteen years," he writes.

"We have been here over five years. During the 'flu' St. Paul's started to feed every sick family where the household was helpless. Combining with the visiting nurses, the food was left at each door daily in time for the nurse to heat the broth or give the milk or orange juice. Then the city health officer said it was a civic affair and offered to pay all bills if we did the work. The wholesale milk association also came to his aid. A scientific formula was worked out, and every patient who had need was provided daily. This gave the Cathedral a civic position.

"The committee of sixteen (the vice commission) appointed first by the federal government, and later accepted by the state health department, was the only other effort of more than local interest. When we were appointed the situation in this wide-open town seemed hopeless. Courts and other avenues were closed; but the change has come after four years of fighting. The mayor is indicted as a vicious character, and the fifty-five houses are closed."

THE HEART OF SOCIAL SERVICE

The lecturer who said recently that the Church was not interested in social service might have changed his mind if he had been at the spring meeting of the Church Social Workers in old St. Peter's Church, Philadelphia, on April 9th. There are now 125 names on the roll of this fellowship, and something over forty of these busy people found time to gather in the quiet and beautiful old church at five o'clock for evening prayer and an address by Bishop Rhinelander.

Instead of dealing with any of the external aspects of social work, the Bishop went to the heart of the thing in a beautiful and helpful meditation on the 8th verse of the 48th psalm, "We wait for Thy loving kindness, O God, in the midst of Thy temple". This, he said, was what should be the purpose of our coming together. There are times when the busiest of us does well to pause and wait that God may speak to him a word of love and truth and holiness. Without that word we shall not know what our work is, nor how to do it. Much of that which is called progress has literally no meaning. It is simply movement and not progress. For until we know what the goal is, how can we make progress toward it? Nor can the needs of society be met except by the men and women who have a living experience of the loving kindness of God.

Evening prayer over, the rector, Dr. Jefferys, led the way to St. Peter's House where after supper and a social half hour a very interesting experience meeting was held in which one after another told in a three minute address just what their work is, and what is its most interesting feature.

The annual open air conference will be held on the grounds of Oakburne some time in June.

CHURCH EXTENSION FUND

The Bishop has a list of people pledged to respond to three emergency calls a year for Church extension.

When it appears that some strategic move requires funds a call is issued and the money just rolls in.

The third call for the current year was issued a few days ago.

"The proceeds of this call will be used toward erection of a community center building at St. Cyril's Mission, Coatesville.

"This is one of our most promising colored chapels. The large steel works situated in that town have attracted a settlement of about five thousand colored people. Beside our own there are two Methodist and two Baptist churches with a membership of 658. We have a lot 80 x 169 feet, including a house which is used as chapel and rectory, valued at \$6,500, all paid for except a small floating debt of \$900, which is being liquidated, and are already reaching 200 people, with 20 communicants enrolled and 30 in the Sunday school, who gave \$511 last year.

"But the great need is for some adequate social work—the conditions in such a settlement make it obligatory. To-day we are in a position to take the lead and accomplish much real good if we can meet that need."

SUCCESSFUL MEN'S STUDY CLASS

A men's class to study the teachings of Jesus was conducted in the parish house of St. James' Church, Bristol, on the Sunday afternoons of Lent and Easter Day.

The class was organized about two weeks before Ash Wednesday, when Mr. Franklin Spencer of the national office of the Brotherhood explained the Brotherhood plan for Lenten Bible classes. About fifty men were

enrolled and the average attendance was thirty-four.

At the last meeting plans were presented for a "get-together" supper, and through an informal organization this group will be held together.

OPEN AIR PREACHING

There is an open air pulpit outside the Pro-Cathedral. There, beginning June 1st, preaching services will be held each Sunday at seven P. M., consisting of well known hymns and a mission sermon and will last forty-five minutes.

The vicar, the Rev. Dr. George L. Richardson, will be in charge. He is now organizing a choir of men. The services will continue throughout the summer and no doubt will attract large crowds.

MISCELLANEOUS ITEMS

The Rev. Dr. John A. Goodfellow preached

on March 6th his forty-ninth anniversary sermon as rector of the Church of the Good Shepherd, Kensington, Pa.

The summer conferences at Wellesley and Princeton will be discussed next Thursday evening at a supper in the parish house of St. James' Church, Twenty-second and Walnut streets.

Women throughout the diocese are turning in their Thank Offering boxes to the parish treasurers. The contents of these boxes will be presented at the annual service of the United Thank Offering at the Chapel of the Mediator, next Thursday morning. Bishop Rhinelander will have charge of the service. The Rev. P. E. Osgood, vicar, will preach.

Bishop Rhinelander will give a luncheon next Monday at the City Club to a group of laymen of the diocese.

THOMAS S. CLINE.

inary will be May 19th. It has long been the desire of the alumni to secure a large and representative attendance at commencement time. The relatively small accommodations have necessitated choice between extending general invitations and limiting them to the alumni. This year the invitations are extended to the alumni alone, except such special invitations as members of the graduating class may tender.

Exercises will be held in the chapel at 11 o'clock, the preacher being the Rev. James Madison Johnson, rector of the Church of the Redeemer, Elgin, a graduate of the class of 1903. The alumni dinner at 1 o'clock will be followed by a conference at 2:30.

On April 27th and 28th, the Commission on Recruiting, Training, and Admitting Men to the Ministry will meet in Chicago as guests of the seminary. The deputies, from points between San Francisco and New York, number eighteen in all. They will meet at the University Club, and will visit the seminary on Thursday morning.

In spite of the dearth of candidates for holy orders the seminary concludes its year with twelve men in residence, besides eighteen non-residents in its post graduate departments. The outlook for the coming year indicates an incoming class of six or eight men highly recommended and of good academic and practical preparation. The number, of course, is less than the diocese should furnish. The Western Theological Seminary was not intended for a large school, its dormitory capacity being limited to 24 students. The year before the war applications exceeded the available room, and preparations were made to secure rooms in the neighborhood. It is hoped and expected that such a condition may soon return.

At a meeting of the executive committee the chair in Church History, vacated by the resignation of Professor Lewis, was filled by the election of the Rev. Percy V. Norwood, of the faculty of the Berkeley Divinity School.

GIRLS' FRIENDLY SOCIETY

Last November Mrs. R. B. Gregory began a training class for members and associates of the Girls' Friendly Society, to impart knowledge of the different departments of the society, and a wider vision of the work in hand. These meetings, held once a month at Grace Church, Chicago, have been attended regularly by nearly fifty women. The classes closed on April 5th, five members conducting a model normal class.

THE BROSS LECTURES

Many of our clergy joined with their Protestant friends and brethren in attending the notable course of Bross lectures given this year by one of our distinguished priests and scholars, the Rev. John P. Peters, Ph.D., director of the Babylonia expedition of the University of Pennsylvania, 1888-95. The title of Dr. Peters' fascinating course of lectures was Spade and Bible. The lectures, given under direction of the trustees and faculty of Lake Forest College, were delivered first, from April 4th to 9th, in the chapel of the Fourth Presbyterian Church, and later in Lake Forest in the Reid Memorial Chapel of Lake Forest University from April 11th to 16th. It will be recalled that Dr. Peters was formerly rector of St. Michael's parish, New York City.

NOTABLE MEMORIAL WINDOWS

A striking group of windows just placed in the sanctuary of the Church of the Ascension, Chicago, bear this inscription: "To the glory of God and in affectionate

BISHOP DUNN IN CHICAGO TELLS OF HONDURAS WORK

Addressing Gathering of Clergy—The Diocesan Auxiliary—Theological Seminary—Girls' Friendly Society

The Living Church News Bureau }
Chicago, April 18, 1921 }

THE clergy of the Round Table were privileged to have as their guest on April 11th the Rt. Rev. E. Arthur Dunn, D.D., Lord Bishop of British Honduras. The meeting was held at Trinity Church parish house, after lunch at the Lakota Hotel. Bishop Dunn, telling of conditions in his diocese, gave a most interesting account of the state of the Church in the West Indies, the "weaker sister of the Church of America". The Bishop emphasized the independent status of the West Indian Church, instancing certain points of order and practice which distinguished her from the Mother Church. He dwelt upon the delicate question of the relationship of the West Indian Church to the American Church in the tropics, a situation which was largely the result of mutual ignorance.

The Bishop, telling of the needs of his Church, stated that he has now only eighteen clergy to serve an area of 225,000 square miles, containing five million people, of whom 150,000 are Church people, and one million are non-Christians. The work needs new church buildings, halls, and mission houses; primary and secondary schools; an auxiliary schooner to solve the problem of communication; more money; and a more reliable and consistent income. The Bishop said the assured income for the Church's work was about \$10,000, while the amount spent for the work in his diocese was approximately \$50,000 a year. There are many citizens of the United States in the Central American Republics and in their vicinity, and their interests there are considerable. The West Indian Church is doing its best to minister to these American needs.

After adjournment the clergy went into the church where a brief organ recital was given by the organist, Irving Hancock, on the new organ recently dedicated by Bishop Anderson to the memory of his son, Charles Patrick Anderson.

PAPER ON AUXILIARY'S GOLDEN ANNIVERSARY

At the monthly meeting of the diocesan branches of the Woman's Auxiliary, at Washington Hall, on April 10th, Mrs. C. C. Daughaday read a valuable paper on the history of the Woman's Auxiliary, celebrating its golden anniversary. The paper was considered of such general interest that it was decided to have it published. An attractive collection of photographs and pictures, illustrating the early life of the Church in this diocese, was loaned for the occasion and was on exhibition. One of the old time members of the Auxiliary, Mrs. E. H. Whited, of St. Edmund's Church, Chicago, related some of her personal experiences in Auxiliary work, recalling the efforts made to establish a branch in Englewood, then a suburb of Chicago. The offering for the day was given to the Emery Fund, the income of which will be used for the benefit and pleasure of missionaries on furlough. Mrs. Daughaday is chairman of the fund in this diocese. Deep anxiety and sorrow was expressed at the serious illness of Miss Ellen Van Schaick, librarian of the Church Periodical Club of the diocese, and a faithful and enthusiastic member of the Auxiliary. Prayers were said for her, and a letter of loving sympathy was sent. Miss Van Schaick died after a sudden, unexpected operation, and was buried at Milwaukee, on Sunday, April 10th. A memorial notice appeared in THE LIVING CHURCH last week.

Mission study classes under Mrs. Charles W. Scott, educational secretary, continued with unabated interest, have greatly stimulated Church work in many of the branches. Plans are being made for the United Thank Offering Meeting at St. Luke's, Evanston, on May 26th.

Bulletin Number 1 of the Chicago Council of the Church Service League has just been published and is ready for distribution. The bulletin—very valuable and useful—contains Suggestions for the Five-fold Plan of Service: Parish; Community; Diocese; Nation; World. Under each of these headings are listed the institutions and organizations, and various ways in which the individual may find his or her field of service.

THE THEOLOGICAL SEMINARY

Dean De Witt announces that commencement day at the Western Theological Sem-

remembrance of Father Craig". The subjects on the epistle side are Baptism, Confirmation, and Penance; and on the gospel side, Holy Unction, Holy Orders, and Holy Matrimony; the altar itself standing for the sacrament of the Holy Communion. The Rev. W. B. Stoskopf, the rector, accepted the windows at the service of the late celebration on Low Sunday, when Dean E. A. Larrabee preached, taking for his text: "That we present ourselves a living sacrifice unto God", speaking most tenderly of him for whom the windows had been placed, as one who had truly made the sacrifice. The windows are the work of Lewis G. Flagg & Co. of Boston.

COMMUNITY RELIGIOUS EDUCATION AT OAK PARK

A community religious training school at Oak Park, is working toward a twenty-four week term, and offers eleven courses. Practically one thousand pupils of the upper grades and high school receive two periods of religious instruction each week. The grade classes meet twice a week during school hours, and receive full credit on their eighth grade diplomas. The high school pupils do not receive credit.

H. B. GWYN.

CHURCHMEN GOING TO EUROPE

THE COMMISSION on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America desires information regarding ministers, officials, and laymen representing American Churches who will be in Europe during the present year. Information should be sent to the Rev. Charles S. Macfarland, General Secretary, 105 East Twenty-second street, New York.

A NEW CHURCH TRAINING SCHOOL

SIX MILES from the University of the South, on property formerly owned by the Fairmount Girls' School, in Tennessee, a new training school is to be developed—the DuBose Memorial Church Training School. The sixty-one acre tract of land already has suitable buildings, and is equipped with farm appurtenances as well as those which befit the institution which will open next fall.

National in its scope and drawing students from all over the country, the school will train Church workers for the rural communities, and it is hoped that in a few years it may have materially relieved an almost desperate lack. And it is also hoped that the institution may prove a fitting memorial for the late Rev. Dr. William Porcher Du Bose, in whose gracious memory it is named.

Men will be trained at Fairmount under the provision made by canon at the last General Convention for a localized ministry; and in addition Church and social service workers will be given a thorough course, with practical experience in the rural communities and mining camps near by.

At a meeting of the board of trustees in Chattanooga on March 30th, the Ven. Archdeacon Claiborne was elected field secretary and the Rev. Walter Mitchell, D.D., warden.

The board of trustees includes Bishop Gailor, the Bishop of Georgia, the Bishop of Atlanta, the Bishop Coadjutor of Mississippi; Mr. W. A. Sadd, president of the Chattanooga Savings Bank; Messrs. E. M. Ellsworth, Morrow, Chamberlain, Francis Lynde, and Silas Williams.

The school is the completion of a plan outlined by Archdeacon Claiborne several years ago, for development in and around Se-

wanee. He first established St. Mary's-on-the-Mountain for girls, then St. Andrew's for mountain boys, the Sewanee Hospital, and now the training school, last on the programme.

A MISSIONARY ARCHITECT

SOME MONTHS ago the Department of Missions appointed a "mission architect" for the district of Hankow. Large fees have been paid in the past to firms of foreign architects, and much money could be saved by adding to the staff an architect to design and supervise new building, as well as oversee repairs and remodeling.

It was originally felt that there would probably not be enough work to occupy the full time of such a man, whose services might be shared with other dioceses or even with other Christian missions. Mr. Bergamini, the architect, however, has been so overloaded that Bishop Roots has already requested the Department to appoint an associate.

At present Mr. Bergamini has oversight of the following building operations in Wuchang: (1) A chapel for St. Hilda's School, to seat 500 students; (2) a gymnasium and swimming-pool at Boone University; (3) a large addition to the Boone University Library (Stokes Hall); and (4) dwellings on the Church General Compound (Women's Department), Chinese physicians, foreign nurses, and Chinese nurses. At Changsha, Ichang, and Shasi, residences for our foreign workers are being built, but it has been obviously impossible for Mr. Bergamini to add to his overcrowded schedule.

The Rev. C. F. Howe, to whom the mission is already indebted for the designs of a number of beautiful churches and chapels, has given assistance in the emergency, but it is greatly hoped that a permanent associate for Mr. Bergamini will soon be found in America.

NEW YORK PUBLIC LIBRARY STAFF GIVES TO MISSIONS

ON NEW YEAR'S DAY there arrived at Boone University, Wuchang, China, a box of books from Dr. Anderson, librarian of the New York Public Library, and the staff. The box contained about one hundred and fifty volumes, the latest books in history, science, sociology, biography, etc., a most valuable collection, as the volumes are expensive.

While Mr. Samuel Seng and Mr. Thomas Hu, both Boone graduates, were students at the New York Public Library School a few years ago, Dr. Anderson became much interested in the Boone Library, and has followed every step in its development. This generous gift is one way in which the staff of the New York library is showing appreciation of pioneer work done in China by these two graduates of its Library School.

CANON G. W. DOUGLAS ON CATHEDRAL FUNCTIONS

THE ADDRESS of the Rev. Dr. George W. Douglas of Washington, D. C., at the annual meeting of the Cathedral League at the Pro-Cathedral of St. Mary, Philadelphia, on Sunday, April 3rd, was regarded by Philadelphia Churchmen as a wise and timely utterance.

In it he said:

"I have noticed with deep satisfaction that already in one of his public utterances Bishop Rhinelander has used the phrase, 'the Cathedral of the Diocese', in preference to 'the Bishop's Church'. For it is only 'the Bishop's Church' in that he

is Bishop of the diocese, and, as such, a constitutional governor, not a dictator. Bishop H. C. Potter often stressed this point. If Pennsylvania sticks to that you will avoid many pitfalls. The diocese is the fundamental unit of our American Church, much as the state is of our national organism. To avoid papacy on the one hand and bureaucracy or the close corporation on the other, you must give the control of your Cathedral frankly and fully to the diocese. Furthermore it seems to me that this proper control of your Cathedral by your diocese will be more easily accomplished than it has been in many other cases, because of what your diocesan convention did last May in the adoption of the canon for an Executive Council. With that canon thus enacted I can see how easy it is going to be to render your Cathedral organism part and parcel of the diocese and truly representative of the diocese—so imbedded in the diocese and growing with the growth of the diocese that these which God has joined together no man will put asunder. And I foresee the smaller chapter part and parcel of the larger chapter, as the historian Freeman shows was the original English idea; and through your Executive Council I can see the larger chapter so modified as to be up-to-date American. And there shall come to pass what was written last spring in the report of another diocese concerning its Cathedral; that the Cathedral is becoming for the diocese a true counterpart of what our new Presiding Bishop and Council are for our Church as a whole. Hereby not the diocesan mission work alone, but diocesan work of every kind will be coördinated better than hitherto; for if your Cathedral constitution is simple and flexible, from the outset on, you will not have made the futile mistake of trying to forestall the future; and the result of any paper constitution depends as much on the persons who administer it as on the formal provisions. In this way your Cathedral can be really and truly 'a central sanctuary', and, to use Bishop Rhinelander's fortunate phrase, 'a spiritual power-house for community service of all kinds'. I am sure that already it is largely this conception of the Cathedral scheme in general which has moved some individuals to give very largely to one or another of the Cathedral projects already started in our land. Such enormous gifts have not been given to the cathedral when they might have been given to parishes. On the contrary only the cathedral idea prompted the gift. Fortunately for both parishes and cathedrals some people love the parish more than the cathedral, and *vice versa*. Why not let both sorts of people fulfill their desire, each supplementing the other in the all-embracing shine of the Sun of Righteousness? Hereby with cathedrals and parishes combined there will be in our dioceses the variety of method and the flexibility which are marks of healthy life in a land of freedom."

CENTENNIAL OF GREEK INDEPENDENCE

THE CENTENNIAL of Greek independence was celebrated with much solemnity in Christ Church, Portsmouth, N. H., on April 7th. Twelve of the clergy came on invitation of the rector, the Rev. C. leV. Brine. The service was solemn evensong, sung by the rector, with procession and solemn *Te Deum*. Father Suslides of the Orthodox Greek Church of Lowell, Mass., also conducted a short service of thanksgiving in Greek. The men of the Greek community marched to the church with their banners,

led by the Marine band from the Navy Yard which, during the service, played the American and Greek national airs. The Greeks occupied the nave. Later, a public meeting in a hall was presided over by the Rev. Mr. Brine and addressed by Bishop Parker, Father Soslides, and others.

ORDER OF ST. ANNE IN CHINA

THE SISTERS of St. Anne, since their coming to China in 1915, working in St. Michael's parish, Wuchang, have recently been transferred to Shasi, an important industrial centre, under the Rev. F. G. Deis. It is hoped soon to build a convent for the Sisters who will have charge of all women's work in Shasi and its important out-stations.

FIRE DESTROYS CHURCH BUILT IN INDEPENDENCE YEAR

WASHINGTON and the whole country met with an irreparable loss in the burning on April 7th of St. Paul's Church, Rock Creek, built in 1776. The parish, organized in 1719, was one of the oldest in this country.

Only the outer walls are left standing. The origin of the fire is unknown, but the vestry have offered a reward for information. What seems to be an authentic report says the fire was started by a visitor, who lighted a match for illumination, at dusk. There was no electric wiring, nor was there a fire in the furnace, for it had not been in use for several days. Among the relics destroyed were a Bible purchased in 1727 with tobacco, and two Books of Common Prayer also bought with a quantity of tobacco, which the records say was not to bring less than a penny a pound. The parish at one time owned its own tobacco warehouse. In the churchyard is one of St. Gaudens' noblest works, the monument to Mrs. Henry Adams.

PAROCHIAL AND HEALING MISSIONS

THE REV. GILBERT P. SYMONS recently held a successful mission at Wilmington, Ohio.

A successful healing mission was recently held in St. Barnabas' Church, DeLand, Fla. (Rev. Harry L. Taylor, Ph.D., rector), with Mr. Henry Blandford as missionary, the services ending on Easter Even. In a number of cases full cures were reported; in others, marked improvement. The rector's Lenten sermons led up to the mission, in which the people and clergy of the denominations as well as some local physicians took sympathetic interest.

Archdeacon Dodshon conducted a mission in the Church of the Good Shepherd, Athens, Ohio, from March 14th to 20th. On Sunday afternoons at the close of all his missions he preaches on Christian Unity, ministers of other religious bodies sharing in the service, which seems to help a great deal in removing prejudice against the Church.

NUMEROUS CONFIRMATIONS

WITHIN THE year three confirmation classes have been presented in St. John's Church, Bangor, Maine, with eighty-one members.

The rector of Holy Innocents' parish, Indianapolis, Ind., the Rev. C. E. Bishop, has presented 107 candidates for confirmation during the last two years, 77 of them being

in the Church of the Advent during his eleven months in that parish.

Records were broken in St. Philip's Church, Circleville, Ohio, when forty-two were presented to Bishop Reese for confirmation. Thirty were adults, and the ages ranged from twelve to eighty-two years. Two whole families, fathers, mothers, and four boys, were included.

PROVINCE APPOINTS EXECUTIVE OFFICER

THE PROVINCE of New England has appointed an executive officer who will give his whole time to the provincial work, including Church Extension, Religious Education, and Social Service in the province. Many problems confronting the Church in New England are provincial rather than diocesan, and call for a policy not limited by diocesan lines.

The more particular and immediate work of the new secretary will be in religious education, especially among Church students in the schools and colleges. The college years are critical in the religious life of young men and women; yet it is in just those years that the Church has left them to shift for themselves, often without even the opportunity to worship in their own church.

The executive secretary will visit the colleges, stimulate and organize the Church life of the students, and make opportunities for worship. He will seek also to present individually to the more interested students the claim of the Christian ministry.

The new secretary will also represent in New England the Department of Religious Education of the Presiding Bishop and Council as regards the schools and colleges and parochial educational work.

The Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, Mass., entered upon the duties of the secretaryship on April 15th, and will have an office in the Massachusetts Diocesan House, Joy street, Boston. Mr. Taylor has been closely identified with the province since its organization, has been long interested in the question of candidates for the ministry, and is secretary of the Commission on the Ministry of the Presiding Bishop and Council.

BEQUEST

CHRIST CHURCH, Greenwich, Conn. (Rev. M. George Thompson, rector), receives \$100,000 by the will of the late Edmund C. Converse, a New York capitalist who died early in April.

MEMORIALS AND GIFTS

MEMORIAL WINDOWS in St. Andrew's Church, Durhamville, N. Y. were dedicated on Low Sunday.

BOONE UNIVERSITY, Wuchang, recently received \$3,000 from Miss Olivia E. Phelps Stokes for enlargement of Stokes Hall, the University Library.

AN ALTAR as a memorial to the Rev. Joseph Rushton, L.H.D., was consecrated in the Church of Zion and St. Timothy, New York, on Palm Sunday.

A PICTURE of the late Bishop Codman presented to St. Peter's Church, Deering, Portland, Maine, by Mrs. Walter Hamaker, has been hung in the Sunday school room.

ALTAR CANDLESTICKS presented by parish societies were dedicated in Emmanuel Church, East Syracuse, N. Y., by the rector, on Low Sunday, at his first celebration of

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the Holy Communion, following his ordination on the previous day.

A NEW ORGAN, the gift of Mr. Robert H. Gardiner, used for the first time at Christ Church, Gardiner, Maine, on Easter Day, was dedicated on Friday in Easter Week, when there was a recital by Dr. Irvin J. Morgan, municipal organist of Portland.

A BRASS processional cross, in memory of their mother, Mrs. Virginia E. Garrett, was presented by Mrs. L. H. Mattingly and Mrs. Marion Miles, to the Church of the Good Shepherd, Allegan, Mich. An embroidered set of altar veils, silk and linen, was the gift of the woman's guild.

AT ST. MATTHEW'S CHURCH, Iowa Falls, Iowa, on Low Sunday the Rev. E. H. Rudd, D.D., dedicated a Vermont white marble font given in memory of Mrs. Clariss Ann Roper and Mr. Louis Edward Jones by the daughter and widow, Mrs. Jessie Roper Jones of Iowa Falls.

AT ST. THOMAS' CHURCH, Camden, Maine, on Easter Day, a brass receiving basin and two brass alms basins in memory of Julius Branford Waterbury were blessed by the rector, the Rev. Ralph H. Hayden. Executed by the Gorham Co. of New York, these gifts are from Mrs. Louise Waterbury, a former parishioner.

ON LOW SUNDAY in St. Mark's Church, Crystal Falls, Mich. (Don H. Copeland, lay reader in charge), a pair of brass altar vases, the gift of the Church school, a lace superfrontal and other altar linen, the gift of the altar guild, were blessed at the Eucharist by the Rev. Wm. Poyseor, general missionary.

A WINDOW in memory of the late Dr. Samuel A. Brown, long time senior warden, has been placed in Calvary Cathedral, Sioux Falls, S. D. It represents Christ healing a little child. A Litany desk has been given in memory of the late Mrs. Cynthia Wheelock, by her family, and an altar book comes from the children of the Rev. George Barnes, famous many years ago as an evangelist in the Kentucky mountains.

AT ST. THOMAS' CHURCH, Battle Creek, Mich., on Easter Day the Men's Club presented as a memorial to the late Mr. Seth Cornell a chalice and paten in solid silver; there was also presented a silver lavabo bearing the initials "A. E. F." The family of Mr. Seth Cornell placed on the altar in the church six brass candlesticks for the office lights, and another friend gave six similar candlesticks for the chapel. The new east window executed by Gorham & Co. of New York was installed. In the evening there was a service for the Battle Creek Commandery of Knights Templar.

AT THE one hundred and fiftieth anniversary of St. Peter's Church, Clarksboro, N. J., celebrated in November, certain gifts were made which were consecrated on Easter Day, by the rector, the Rev. G. E. Faber. They were: a new episcopal chair, bearing a brass plate inscribed: "In Memoriam, LUCY GILL SICKLER, 1919, by Joseph T. Sickler"; a Litany desk, with plate inscribed: "In Memoriam, MARGARET WARNER BROWN, by Annie Brown Green, Alice Brown Owen"; and a set of green altar, prayer desk, and pulpit hangings, given by Mrs. Sarah J. Budd in memory of her sister, Mrs. Rachel Lodge. The embroidery on these hangings was a Lenten gift from Miss Harriet O'Brien. The sacristy and choir curtains were renovated by the Young People's Association and special improvements were made in the chancel by Mr. William H. Canning, clerk of the vestry.

NEWS IN BRIEF

CALIFORNIA: Healing services are held at Grace Cathedral, San Francisco, on Thursday and Sunday evenings, and a weekly paper, the *Healing Messenger*, is distributed. On April 3rd the Rev. W. C. Emhardt arranged a vesper service at Grace Cathedral in the interest of reunion. Members of the Greek and Russian Churches participated with their choirs, as did Bishop Parsons, a number of our clergy, and the Cathedral choir. Bishop Parsons told of his recent visit to Constantinople. The Rev. Philaritos Johannides of the Greek Orthodox Church made an address in Greek which was translated by the Rev. William B. Kinkaid. The Rev. Vladimir Sakovich of the Russian Church with his choir rendered a vesper service, and asked the prayers of the congregation for the Russian people and Church.—CENTRAL NEW YORK: A new parish house will soon be built for St. John's Church, Oneida. Women of Trinity Church, Lowville, have been raising funds for a parish house. As the church needs repair, a vestryman now offers \$5,000 toward a new church and parish house combined. It is hoped that weekly Lenten services held in Ludlowville anticipate a permanent mission there. The cancelled note for the last indebtedness of St. Stephen's Church, New Hartford, was burned on Easter Day. This year's Nation-wide Campaign pledges in the diocese are \$4,937.19 less than last—nearly 5 per cent. decrease, but very satisfactory in view of the industrial depression. Week-day classes in religious education are held in St. Paul's Church, Aurora, on Friday mornings, the rector and his wife teaching senior and primary classes. The Woman's Auxiliary has been revived in this parish. Archdeacon Foreman presented a paper on The Rural Missionary Problem to the Syracuse clericus at a recent session.—CONNECTICUT: The Sarah Schermerhorn Home at Milford, the New York City Mission Society's summer fresh air center, will be made an all-year recuperating place for convalescent children under care of the society. The Bishop of Michigan lectured at the Yale Divinity School early in April, under the Lyman Beecher foundation, discussing two vital forces in religion, the prophet and the preacher.—DALLAS: St. Stephen's Church, Sherman, Texas, was consecrated by the Bishop Coadjutor on April 17th. A receipt from the American Church Building Fund Commission for the final \$4,000 payment on the \$30,000 cost was read to the vestry early in February.—DELAWARE: Nearly every man in Delaware City attended a reception in Fire Hall on April 13th, when Bishop Cook, the Rev. Joseph H. Earp, priest in charge of Christ Church, and the other pastors of the city were speakers. Officers and men from Fort Dupont were also present.—GEORGIA: On Easter Day, Calvary Church, Americus (Rev. James B. Lawrence, rector for fifteen years), was dedicated by the Bishop, who also administered confirmation. The church cost \$25,000, is of red brick with a slate grey roof, and was designed by Cram and Ferguson. The gothic interior is in dark oak, with a large triple stained glass window entirely across the front. Miss Frances H. Withers spent two days in Augusta visiting the three parishes and presenting the Church School Service League, and four days in Savannah where she held an inter-parochial institute, with two general meetings for officers and teachers and one for mothers. Miss Withers met colored workers of St. Stephen's Church and St. Augustine's Mission on Sunday morning, April 10th, her last day in the diocese.—HANKOW: The Sisters of St. Anne

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have moved to Shasi, to make their future homes in that important business center and treaty port.—**HARRISBURG:** At a cost of about \$700 for material and expert labor the basement of Grace Church, Riverside, has been fitted up as a parish house. Under direction of the Rev. W. Nevin Elliott the work was done by the men and boys of the parish. At St. Paul's Church, Bloomsburg, the Bishop confirmed a class of fifty-one, the largest in the history of the parish.—**IOWA:** The clericus of North Eastern Iowa met on April 7th in Grace Church, Cedar Rapids. Holy Communion was administered by the Rev. C. F. Hinton and the Rev. R. J. Campbell. The Rev. A. L. Murray addressed the clericus on a clergyman's reading and gave a review of the Gospel by St. Mark.—**KENTUCKY:** Dr. Patton addressed the Louisville clericus on the Nation-wide Campaign. The Louisville Girls' Friendly Society branches met at the Cathedral House to see moving picture views of the society's activities in this country and abroad. The rector of the Church of the Advent, Louisville, with his choir and organist gave an Easter service at the King's Daughters' Home for Incurables; and will soon give another similar service. The Cathedral Easter offering was \$3,400, \$3,000 having been asked for repairs in preparation for the Cathedral centenary next year. The Rev. John H. Brown preached at the Lenten Offering service of the Louisville Church schools. The Cathedral unit of the Church Service League, at a meeting arranged by the Nation and World group, was addressed by the Rev. H. S. Musson. The diocesan board of religious education has voluntarily relinquished its grant from the Nation-wide Campaign fund.—**MAINE:** The diocesan convention will be preceded by a conference of the diocesan clergy on May 18th, with quiet hours conducted by the Bishop of Fredericton, who will speak again at the pre-convention service in the evening. A parish library, consisting of literature, and standard theology, has been established at St. Paul's Church, Brunswick, and will be especially useful for students of Bowdoin College, many of whom attend St. Paul's. At St. Peter's Church (the Codman Memorial), Deering, Portland, on Sunday afternoons, Dr. Langdon Thaxter, a member of the mission, holds a free clinic.—**MICHIGAN:** The diocesan normal school, meeting in Detroit on April 20th, was addressed by the Rev. George Gunnell on Toledo's system of religious schools run in cooperation with the local board of education. A similar system is being planned for Detroit. The diocesan summer school for Church workers meets at Port Huron from June 24th to July 1st, Bishop Williams being a chief speaker, with experts in charge of classes in Christian Vocation, all arranged to appeal to leaders in Church activities. Christ Church, Detroit, is seeking funds to build a new church. A branch of the Episcopal Young People's Association has been established at Emmanuel Mission, Detroit.—**MILWAUKEE:** A Brotherhood campaign to develop new chapters in the diocese is being led by Mr. George C. Murdoch, field secretary, who is at present working in a group of ten parishes around Milwaukee, including St. Luke's, Racine. The only senior chapter in the diocese is that established a year ago at the Cathedral. The diocesan acolytes' festival occurs at the Cathedral on April 27th, the service at 8 P. M. being preceded by a supper and conference led by the Rev. Frank Gavin. Reports indicate an increased attendance at this festival, which grows in popularity, and is attracting a large delegation from

Chicago.—**NEW MEXICO:** The first meeting of the Bishop and Council was held at Albuquerque on March 29th, the Rev. J. S. Moore, of East Las Vegas, being chosen secretary.—**NORTH TEXAS:** Recently the Bishop sent a clergyman to investigate conditions at Sweetwater where services had been given up. Communicants and candidates for confirmation have been found. The Bishop has appointed May 1st for a visitation, and hopes to have monthly Church services there.—**OKLAHOMA:** St. John's Chapel, Oklahoma City, has just completed and paid for a \$4,000 addition to the present building which on April 3rd was used for the Sunday school for the first time. In a well settled part of Oklahoma City, this congregation is rapidly increasing under lead of the Rev. Thomas Bellringer, priest in charge.—**SOUTH DAKOTA:** The Nation-wide Campaign aroused the entire field. Practically every point was reached by a preaching mission conducted independently of the central office, the Rev. C. B. Blakeslee organizing the district with plans adaptable to local needs, the clergy cooperating as missionaries. The district paid almost 80 per cent of its quota with a great advance in local support. The clergy east of the Missouri met in Sioux Falls on April 7th for a two-days' conference on the Christian Nurture Series, under lead of the Rev. Dr. William E. Gardner. Reorganization and new methods in Sunday school were enthusiastically debated. Dean Wodruff was a member of the committee which finally settled the long strike at the Morrell Packing Co. plant. St. Paul's Church, Vermillion, without a rector during this college year, stands almost on the University campus, and is in close touch with college

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life. President Slagle of the University, assisted by the deans of departments, has not only carried on regular services but also organized a Sunday school. The Rev. John Burleson, brother of the Bishop, will have charge of St. Paul's beginning with the next college year.—SOUTHERN OHIO: At a meeting of twenty-three Church schools of the Cincinnati convocation, represented by nearly 800 scholars, the mite box offering was \$1,919.67 with more to follow. The Very Rev. Francis S. White was the special preacher, and Bishop Vincent presented the banner for the largest per capita offering (\$1.67) to the Church of the Good Shepherd, Norwood. St. Mark's Mission, Cincinnati, has already raised \$500 toward \$2,000 necessary for repairs. The Church Mission of Help is to be established in Cincinnati. Miss Elsie J. Morrell, the organizing secretary, will visit that city on April 15th.—SOUTHERN OHIO: The Rev. Elwood Worcester, D.D., of Boston, visited St. Paul's Church, Columbus, preaching on Sunday evening, April 10th, and devoting the next four days to a series of conferences with clergy and laity, culminating in a public service Thursday evening. This was not a healing mission, but simply a conference to explain and demonstrate the Emmanuel Movement originated by Dr. Worcester sixteen years ago. It was helpful, instructive, and largely attended by clergy and laity. A new organ dedicated in St. Paul's Church on the following Sunday was made by the Austin Organ Co., cost \$30,000, is the gift of Mrs. William Deschler and Judge Sowers in memory of the latter's wife. The organist of the Mormon Tabernacle at Salt Lake City gave three recitals on the organ on the following three evenings. Nearly eight hundred Church school scholars of Cincinnati had a rally at the Cathedral and were addressed by Dean White of Cleveland. The mite box offering of \$1,919 was presented.—WESTERN MICHIGAN: When the Knights Templar of Holland planned to attend evensong on Easter Day at Grace Church, it was found that the building was too small. Accordingly the Methodist church was borrowed for a service at which the rector of Grace Church, the Rev. M. L. Tate, officiated and preached and Grace Church choir furnished the music. At Grace Church, Grand Rapids, 83 have been baptized, 74 confirmed, and 3 received from the Church of Rome; 101 communicants added to the roll since the beginning of the year. The school now numbers 451. The diocesan Church school rally, inaugurated a year ago, was again held in Grace Church, Grand Rapids, on the Second Sunday after Easter. Nearly every school was represented; and Bishop McCormick preached. Schools reporting the largest mite box offerings are Grace Church, \$1,618.48; the Pro-Cathedral, \$642.20; St. Luke's, Kalamazoo, \$452.80. At the Church of the Good Shepherd, Allegan, a class of twenty-five, the largest in the history of the parish, was confirmed on Easter morning; the offering exceeded any other in years.—WESTERN NEW YORK: The Church of the Advent, Kenmore (Rev. J. E. Darling, rector), incorporated last July, is negotiating for a new site and new buildings. Its Church school has increased in membership 400% in 16 months, its Woman's Auxiliary over 50% and its men's club 40% since last November under a group system, while the young people's club shows healthy growth and each society is laying aside an equipment fund for the new buildings which parish growth is compelling. The Sunday school led the western half of the diocese in its Lenten offering, with a per capita of \$2.50½.

PLAYGROUNDS IN PARIS

A "PLAY LIFE and a merry one—a gay life and an airy one!" That's what the playgrounds of Paris are providing for the sober-eyed little boys and girls who had almost forgotten how to smile!

Our boys are told that "early to bed and early to rise makes them both healthy and wealthy and wise", while future American debutantes are persuaded to eat their crusts simply because they believe that crusts will make their hair curly. Everything, from nursery rhyme to grammar school hygiene, is done by the careful parent to instil the principles of health into America's growing youth.

In France, however, conditions have been different, for when Father marched away to war and Mother went to work in the munition factory there was no one to tell *petit* Henri that "early to bed" rhyme, and crusts were too scarce for undernourished Marie to have to be begged to eat them. Henri played in the gutters till all hours of the night and Marie often went hungry. Even after the signing of the armistice these conditions have continued, for Father failed to come marching home again and Mother had to continue to work in a factory.

It was only when the first two American playgrounds were introduced into France and were situated on the fortifications of Paris that effective attempts to resuscitate French childhood were made.

These two playgrounds have proved such a success that five others are being established in other sections of devastated France.

By paying five francs a month, less than a dollar of American money, the French child is provided with "care, fare, and air". The Junior Red Cross bear the rest of the burden of financing these playgrounds, providing two trained recreational workers for each playground—one French, the other American. There are noisy games of basketball, baseball, and croquet for the boys and girls on sunshiny days, but the rainy weather is enlivened by indoor sports in a barracks or tent.

Bread and soup might be considered a meagre sort of meal by the American girl or boy, but to starved little French children bread and soup mean long denied nourishment. They pass before the rolling soup kitchens in one long, eager line, and no small girl has to be told to eat the crusts because crusts make her hair curl! She gobbles every crumb, while she surveys the hot, savory soup made from rice and dried vegetables as a very tempting dish.

LOVE—IT is a strong word. It means more than natural friendship; it signifies wishing the best for everyone. It means that every good thing that we desire for ourselves, we also desire with equal earnestness for everyone else in the world. If I desire health, I must desire it for every one else, and I must labor for proper housing, for pure food, for public playgrounds, those things which modern social service knows. Love would be weak that did not go that far. Love—it means that if I want education for my children I must want it for every other child in town. I must be interested in the child labor law and see that delicate little lives are not sacrificed to the god of Mammon. It means that if I demand a living wage and a certain standard of living for myself and family I must use my influence to see that every other family has an equal chance. And it involves teaching all men to give honest values. Love is a strong word—as strong as justice—as strong as righteousness—and that is very strong and very brave.—*Christian Century*.

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