

The State Historical Society X

The Living Church

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

VOL. LXV

MILWAUKEE, WISCONSIN, MAY 14, 1921

NO. 2

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NO. 2

A Message from Bishop Nicholai to American Church Leaders

ASKED to write a message to the American clergy before leaving this country, I do it very gladly.

In the name of the Father and the Son and the Holy Ghost, the Holy Trinity in unity, a glorious and life-giving doctrine which explains both God's and man's inner nature.

I have come from Macedonia in Southern Serbia where the gospel of the Living Lord, the supreme victor over sin and death, was preached even in the third decade after His amazing victory, which we are all called to share lest we remain sharers of groaning fear, of vileness of insects and gluttonous darkness of death.

The stormy sea of life, brethren, is becoming stormier each day. Christ is making it stormy, and still stormier, in proportion to men's lazy desire to anchor their lives in the pool of putrefaction of dense matter, and in order that wrecked humanity should open wide its eyes and ask for a harbor now in Him, who is the Storm-maker whenever a foul peace is desired and the Peace-maker whenever a real peace is craved for.

The world war, a natural child of a wicked and Christless peace, Christless education, Christless politics, Christless business and literature on the continent of Europe, has swallowed up 1,300,000 members of the Church in Serbia—i. e., more than in England and America put together—while the whole Church militant in Europe is to-day shorter by over thirty millions due to war. The black sorrow into which Europe is being wrapped up is so great that all jewels of this world seem dark as midnight and that only jewel, the hope in the Living Lord, is gleaming now, brighter than ever before, before the tearful eyes of all whose wisdom and goodness have not been killed by war.

This indicates to you that there is still some hope for Europe. In agonized efforts to make peace everything has been tried and everything has failed. And through the clamorous discussions of the world's wizards can you not still hear the whisper of the mighty Prince of Peace, "Without Me ye can do nothing"? Man can do anything without Him, but anything that man does without HIM is wrong. Man even can make peace without Him, yet that peace will not be peace, but a mere armistice and a new preparation for war. Nothing right, nothing lasting, and nothing constructive can be done without Him. Before this ancient and proved doctrine of the Church be adopted by world peace-makers their own wisdom will help only to continue and to increase man's agony.

Can the Churches in America, speaking with one voice, as strong as many waters, inspire with this conviction the leaders of Christian nations? To be able to do this all the Church leaders must awaken to the apocalyptic earnestness of the present time, and must feel like soldiers in different uniforms, but of the same army, marching toward the same goal. All other aims,

like increase in welfare of one's own denomination, getting money for new church buildings, proselytizing in the Church of one's neighbor, sending missions to handfuls of people in dark corners of the globe—all these ends are trifling games of the blind who do not see their main duty in a night of earthquake. If necessary, therefore, let my denomination perish, but let Christ be the ruler of the rulers of the world.

Brethren, organize a coöperative brotherhood of Churches and then as one unit make a spiritual pressure upon the leaders of this immense country and through them upon the world. **THE VOICES OF MANY CHURCHES ARE NO VOICE AT ALL. ONE UNITED VOICE OF ALL THE CHURCHES WILL SHAKE THE EARTH. FOR IT WILL NOT BE A HUMAN VOICE BUT THE VOICE OF PENTECOST.**

I believe your national leaders are more ready to respond to the call of the Church than the leaders anywhere else. For the majority of your Presidents, from Washington to Roosevelt, Wilson, and Harding, have been preachers as well as statesmen. Your Congress is opened every day with prayer. Your universities have not yet forgotten Christ. Even your business men, those whose path to the Kingdom is heavily barred by their wealth, are still open for spiritual guidance. There is hope in your nation. Light your hearts with flaming enthusiasm for the Lord. Be courageous. Try, and you will succeed.

Let America, the second home of all nations on earth, not disappoint the expectations of nations by climbing down to a degenerate programme of self-defense and self-owned interests, the sort of programme which ever has made war inevitable as our eyes have seen and our flesh has felt. Let no doctrine, either of Monroe or Bismarck, prevail over the Doctrine of Christ.

All power is in Christ. The world to-day stands powerless. Why does it not organize itself? What is it waiting for? Well, the organization of the world depends upon the revival and organization of the Church. The Church organization depends on the reformation of the hearts of the Church leaders. There is the key. A superhuman effort is necessary for all the Church leaders to overcome themselves for Christ's sake and thereby for humanity's sake. Is not America already used to superhuman effort?

Make therefore plans as large as the world. Make efforts as hard as those of the Apostles. Be ready for sacrifice as holy and as universal as Christ's. And thereby you will be able to respond to God's and the world's expectations in a stormy time in which those of little faith are fainting from fear and in which those of strong faith are clothing themselves in Christ with a smile of victory.

May God's light shine upon your path!

Your brother and a prisoner of Christ,

BISHOP NICHOLAI, Ochrida, Serbia.

EDITORIALS AND COMMENTS

HOW does God view questions of responsibility? Americans may well be uneasy when they ask that question in connection with the report from the Near East, printed in our news column this week, that "During a three-inch snowfall in Kar on October 30th, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad." Twenty thousand flour sacks distributed by the district manager of Near East to these fifty thousand naked men were the only material available for clothing that could be procured as these hosts were driven over snow-covered plains.

Responsibility for Armenia

America was asked by the League of Nations and by Armenia to assume a mandate for the protection of these unhappy people. But the representatives of the American people were too anxious to hit Mr. Wilson, who had submitted the question to the senate for its approval, to enable them to weigh seriously their responsibilities and their opportunities. Of course the senate treated the matter only with contempt.

Of course, too, Americans did not really wish these Armenians thus to be persecuted. They hoped that *somebody else* would give the protection that America was unwilling to give. They expected that England, whose war losses in men and in money were so many times greater than our own, would send her soldiers to protect the Armenians. We, after our year and a half of war, were tired of it and hoped that those nations that had had more than four years of it would finish it up. We could not venture to send *our boys* or *our dollars* to protect these unhappy Armenians, who keep intruding their sufferings upon us so regularly and so thoughtlessly; but we should have been benevolently glad if some other nation, preferably England, would take *her sons* and spend *her money* to do this work of reconstruction that we were too tired to attempt.

And fifty thousand naked men upon those snow covered plains dumbly looked up to Almighty God in their suffering and presented their case silently to Him. While nothing is said of the sufferings of women and children at the same time, though their lot is scarcely likely to have been one of unalloyed happiness as their husbands and fathers were thus driven from them.

Yes, once more—though it is an embarrassing, an intrusive question: *Whom does Almighty God hold responsible for all this?* Sometime American politicians and editors and their dupes among the people—they who forced this nation to enact the part of priest and levite when we might have been the nation of the Good Samaritan—may find out.

By all means observe June first for the collection of the cast-off clothing of Americans, as Near East Relief asks us to do. Those twenty-thousand flour sacks covering fifty thousand naked men may be showing the marks of wear by this time, and if any of us have anything we don't want in the way of worn clothing we may find this a convenient way to get rid of it. And we may even plume ourselves upon our generosity as we do it.

Yet even now there are men in Europe—witness Bishop Nicholai—who have confidence in America and in Americans. Read his parting word to American Church leaders, printed in this issue.

But as for Almighty God—just where does *He* stand in all this? And what does *He* think of the place that American politicians have made for our nation? And what may *He* possibly do about it?

Some reader will reply to this by stopping his subscription to THE LIVING CHURCH. Some reader always does when THE LIVING CHURCH expresses the remotest sympathy

with ideals that Mr. Wilson has sometime expressed. So be it. Each of us does as he deems right in every emergency, and Jerusalem is not the only city that stones her prophets.

But as for those Armenians—they are still persecuted and naked. And as for us—we are well clothed and our treasury bulges with the gold of the world. And as for Almighty God—His view of America and Americans is kindly withheld from us, though we may learn it some time.

And Near East asks for our worn out clothing on June first.

AT the request of a correspondent we have made inquiries as to the relation between actual relief and administration expense of the Near East Relief, and find the latter to aggregate about five per cent. of the total receipts; an excellent showing on behalf of the fund, since it must be remembered that scrupulous care in expenditure is a duty which any relief agency owes to its constituents, and that such care inevitably involves expense; yet the expense thus involved is trivial compared with the inevitable waste and loss, with possible scandal, that would be involved if there were not such care.

Expense of Near East Relief

The Near East Relief reports to Congress and is properly audited. Its printed report of activities during 1920 may be obtained by request to the national office of the fund, 1 Madison avenue, New York.

AN interesting study in the possibilities of unity between "all the evangelical churches", none other to be admitted, is contained in the "Second Declaration of Ad Interim Committee of the American Council on Organic Union of the Churches of Christ". This is the organization in the interest of unity that grew out of the plan of the Presbyterian Church Assembly, upon which we commented a year or more ago. The present paper deals with various objections that have been raised to the plan, and the correction of various misunderstandings helps to clarify the issue.

Unity Among Evangelical Churches

The plan contemplates, if we understand it aright, the creation of a permanent "Council on Organic Union", which union "will include only such of the denominations now profitably served by the Federal Council" and only such of these as "are ready to subordinate rather than to revivify the consciousness of denominational personality". One "uninvited church" which sent a delegate was rejected, and only undoubted "evangelical communions" are eligible. "The new Council will have administrative authority". There is to be "no doctrinal basis"—which seems to us to contradict the provision as to "evangelical churches" though it evidently does not so strike the various signers of the report. Perhaps doctrine is no longer a factor in an evangelical Church, though here again we fail to see why those who hold such a position should exclude Unitarians or the representatives of the unnamed Church which evidently could not qualify on this non-doctrinal test of evangelicalism. Each constituent body "reserves the right to retain its creedal statement, its form of government in the conduct of its own affairs, and its particular mode of worship."

The report expresses interest in the Lambeth Appeal and in the plans for a World Conference on Faith and Order but holds that both these deal with "the second step" toward unity while the proposed "Plan of Organic Unity" deals only with the first.

The whole project would seem to us entirely feasible and desirable in so far as it relates to bodies that have grown out

of the Protestant Reformation and which are substantially united in polity and in their attitude toward the historic Church.

Beyond that it would seem to us impossible, though, as we have frequently observed in connection with other negotiations toward unity, the attempt to find a solution of the problem is wholly commendable. On behalf of the Protestant Episcopal Church this paper is signed by three of our ablest and most respected Churchmen—the Bishop of Bethlehem, the Rev. Floyd W. Tomkins, D.D., and Mr. George Wharton Pepper. In a group of signatures that appears otherwise to represent official bodies, these gentlemen are, so far as we can learn, without the first vestige of official authority to act on behalf of the Episcopal Church. If they are recognized as simply individual Churchmen, acting on their own volition, they are within their rights, though we regret their conclusions. But we found it necessary a year or more ago to protest at the assumption that the Church was a party to this "American Council on Organic Union of the Churches of Christ" through the well-intended participation of distinguished gentlemen not delegated for the purpose and we feel it necessary to express a like protest again. Moreover the Church has created its Presiding Bishop and Council for the express purpose of representing the Church between the sessions of General Convention, and there also exists (on paper) a Joint Commission on Christian Unity, appointed some years ago, which has been technically continued though it seems to have ceased either to report or to hold meetings and must probably be recognized as dormant. Either of these bodies might be esteemed competent to act in a matter of this sort did either of them deem it useful to do so; and in the absence of authority (so far as we can learn) from either of them, or from any other official body, the assumption of voluntary agents, however distinguished, to act on behalf of the Church seems to us to strike at the very foundation of the constitutional government of the Church which, we are confident, each of these gentlemen would desire to maintain.

THE consecration of Dr. Manning to the episcopate this week gives to the American House of Bishops another strong leader and to the metropolitan diocese a guide who will leave his impress upon the work of the Church in all its details. The varied work that devolves upon the successive Bishops of New York would drive a man of small capabilities frantic. It embraces the care of more missions than are under the charge of most missionary bishops; constructive advice to parishes whose activities are greater than those of many dioceses; financial responsibility for a host of organizations and institutions; the development of the Cathedral idea and the building—we will not say the completion—of the Cathedral edifice; and so many other responsibilities of all sorts that they could not be enumerated.

The Bishopric of New York

Well does the present writer remember calling upon Bishop Greer at the conclusion of his office hours of a day, and observing the departure of the day's last caller who had sought help from the Bishop—a seedy looking negro.

"You can't guess what that man wanted," observed the Bishop with a sigh of relief as a heavy day's office work had come to an end.

"I think I could venture a guess," was the reply, drawn from recollection of the seedy appearance of the late visitor.

"No," replied the Bishop, "you couldn't. That man wanted a letter of introduction to King George!"

"What did you tell him?"

"I told him I didn't know the gentleman," was the Bishop's quick reply.

All of which was a mere episode in a Bishop's busy day.

All good wishes go from the entire Church to the diocese of New York and its new Bishop.

THE declination by Dr. Drury of his call to succeed Dr. Manning as rector of Trinity Church, New York, is one of the noblest incidents in our Church life—not, we hasten to add, that the position which he has chosen to retain involves work of greater nobility than the rectorship

Dr. Drury Remains With St. Paul's School

of our premier parish, but because the incident illustrates once again that the tender of a position involving much greater pecuniary remuneration than one is receiving is not of itself an incentive to a priest to change his work. Dr. Drury was obliged to choose between conflicting calls to two very different spheres of activity, in one of which he had proven very successful, in the other of which his success was all but certain. He chose that which gives him a very small salary, declining the rectorship of the largest and most important parish in the country, to which is attached a stipend commensurate—so far as clerical salaries ever are—with its responsibilities.

We shall all have the greatest admiration for a priest who can choose in this way; though we regret that Dr. Drury could not see his way to assume this new work of commanding importance.

THIS office has received several partly burned letters from the Pacific coast mailed early in May and bearing the information that they had passed through an aeroplane fire in Wyoming. As other letters similarly transmitted may have been entirely destroyed, it is requested that any correspondent west of the state named who has received no reply to a communication mailed early in the present month will be good enough to write again.

The Mail by Aeroplane

The aeroplane has not quite justified itself as a carrier of the mails.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

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| Mary Hubbard, Watertown, N. Y..... | 10.00 |
| Rt. Rev. Hugh L. Burleson, D.D., Sioux Falls, S. D..... | 25.00 |
| St. Thomas' Church, Battle Creek, Mich..... | 5.00 |
| Anonymous..... | 5.00 |
| T. T. Chave, Wagoner, Okla..... | 3.00 |
| Church of Holy Nativity, Jacksonport, Wis..... | 5.00 |
| Miss Ellen Smith, Evanston, Ill..... | 1.00 |
| Rev. G. Wallace Ribble, Halifax, Va..... | 5.00 |
| Rev. Thatcher R. Kimball, Hyde Park, Mass..... | 5.00 |
| Mrs. Leverett S. Tuckerman, Boston, Mass..... | 10.00 |
| S. E. B..... | 5.00 |
| H. H. Cowan, Portage, Wis..... | 5.00 |
| R. C. Hall, New York City..... | 5.00 |
| Miss Rosa V. Barclay, Monticello, Ga..... | 2.00 |

Total for the week\$ 307.50
 Previously acknowledged 21.00

\$ 328.50

BISHOP ROWE FOUNDATION FUND

Miss M. H. Nelson, Marshfield Hills, Mass.....\$ 10.00

EUROPEAN CHILDREN'S FUND

Miss M. H. Nelson, Marshfield Hills, Mass.....\$ 10.00
 Miss M. A. Stoney, Hendersonville, N. C..... 5.00
 Calvary Church, Chicago, Ill..... 2.00
 Miss Kay's S. S. Class, Chesapeake City, Md..... 2.00

\$ 19.00

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

34. J. W. C.....\$ 36.50
 Previously acknowledged 3,944.27

\$ 3,980.77

JERUSALEM AND THE EAST MISSION FUND

St. Andrew's Church, Akron, Ohio.....\$ 4.00

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

H. B. L.—The name *Ruysbroeck* is pronounced rois-brök.

W. H. B.—We are unable to learn the authorship of the familiar lines beginning "Now I lay me down to sleep".

E. S. K.—(1) It is not lawful for a sectarian minister to assist at a marriage in a church building.—(2) Bishop Tuttle is Presiding Bishop; Bishop Gallor is President of "The Presiding Bishop and Council". The two offices will ultimately be consolidated.—(3) The Presiding Bishop names those who are to take part in the consecration of a bishop, generally acting in accordance with the request of the bishop-elect as to others than himself. The policy at present obtaining is for the Presiding Bishop to act in person wherever feasible except, at times, in the consecration of a coadjutor or a suffragan.

T. B. B.—(1) The rubric prohibiting the use of the Burial service on behalf of suicides is the law of the Church and we have no reason to suppose that it is broken more often than are other laws; but those who take their own life while insane are not esteemed to come within the prohibition, and the Church gives the benefit of the doubt wherever there is the possibility that such is the case.—(2) The oldest Presbyterian Church organization is that of Scotland, which dates from 1560. Presbyterians maintain that that form of polity prevailed in the earliest Church—a position that cannot be conceded by Churchmen. But even if that were true it would not connect the present Presbyterian Church of any land with the Church of the first century.—(3) Martin Luther died a natural death.

FRET NOT THYSELF

NOLI AEMULARI—*Fret not thyself*—is the Psalmist's thrice-repeated burden in Psalm 37, when he contemplates what Bishop Butler calls "the infinite disorders of the world". *Noli aemulari* should be one of the most oft-repeated watchwords with us, who have to deal in our time and sphere, as best we may, with these disorders. We may need it, when honestly constructing a plain and intelligent theory of the things that most concern us and our work, and when the actual facts of history and life give us trouble; for, whatever our theories, we shall be sure to meet with something inconvenient and perplexing, which we could wish out of the way. We shall need it in our practical efforts after improvement: for, take what line we may, we shall be sure to meet with hindrances which we cannot account for, and checks which we had not expected. We shall need it when we are going with the flow and rise of the tide. . . . The work of God's righteousness, the work of that Infinite Wisdom and Infinite Charity whose servants we are, needs cool heads and self-commanding spirits, as well as pure hearts and unflinching purpose, and zeal that counts not the cost.—R. W. Church.

TO THE FOREFATHERLAND

Between us rolls the grey old sea,
 But not between our hearts and thee.
 To us thou ever seemest near,
 O land to faith and freedom dear,
 And prayers for thee are rising here,
 Forefatherland, Forefatherland.

All hail from us in whom there runs
 The blood of those, thy hardy sons,
 Who, daring danger, scoring ease,
 Fared westward over stormy seas,
 And sowed these shores with colonies,
 Forefatherland, Forefatherland.

As down a minster hoar and vast,
 Rolls rich the music of thy past.
 Who by their deeds and spirit free
 Swell high that mighty symphony?
 Our fathers' fathers, true to thee,
 Forefatherland, Forefatherland.

The white-souled Alfred, king indeed!
 The Charter won at Runnymede,
 Great Shakespeare's world, and Milton's song
 Of Heaven's primeval war with wrong,
 To us, as to thy sons, belong,
 Forefatherland, Forefatherland.

By thee the love of freedom taught,
 Our sturdy sires against thee fought;
 But still remains the ancient debt
 We could not, if we would, forget,
 And ties of kinship bind us yet,
 Forefatherland, Forefatherland.

Whose form is this that meets our gaze,
 In these, the testing, winnowing days,—
 This form majestic, grave of air,
 Crowned with a face austere and fair,
 But vigil-worn and lined by care,
 Forefatherland, Forefatherland.

It is thy genius we behold,
Britannia, dauntless as of old.
 Her calm eye fixed upon the goal,
 Unshaken would remain her soul,
 Though earth should rock from pole to pole,
 Forefatherland, Forefatherland.

Our dead and thine lie side by side,
 Of late in freedom's cause allied.
 Be that the pledge that speech and blood
 Shall make for peace and brotherhood,
 And strivings for a common good,
 Forefatherland, Forefatherland.

Thy world-wide mission still pursue;
 The face of desert-lands renew;
 Establish order; rule in ruth;
 Extend the sway of right and truth,
 And enter on thy second youth,
 Forefatherland, Forefatherland.

CHARLES F. LEE,
 In the North East (Portland, Maine).

BIBLE CLASSES are as necessary to a healthy parochial life as are any other religious agencies, and the priest who neglects them because they seem to him old-fashioned or connected with the Protestant sectarian system lays himself open to great blame. "Thy word is a lamp unto my feet and a light unto my paths."—Dean Larned.

DAILY BIBLE STUDIES

May 16—The Lighthouse

READ St. Matthew 5: 12-16. Text: "Ye are the light of the world."

Facts to be noted:

1. In another place our Lord says, "I am the light of the world."
2. The Christian reflects by his life the light of Christ.
3. The light of Christ dispels and saves others from the darkness and danger of sin.

The lighthouse keeper never knows when the storm will come or when a ship will be in danger. He keeps his light burning steadily all the time. The Christian must do the same. We can never tell who is depending upon us for safety and guidance. Here is a beautiful prayer in verse that it would be well for us all to learn:

"Lord, let me be the torch that springs to light
And lives its life in one exultant flame,
A blaze of living fire against the night
Although it drop to darkness without fame.

"Light me with light of love, this my desire,
With light of love I pray. Then let me burn
My little moment in pulsating fire
And so perform my mission in my turn.

"Let me be lighthouse for some rock or reef,
Shining afar to light a soul's return,
That it be saved from shipwreck, loss, and grief:
Make me Thy torch, O Lord, to brightly burn."

May 17—Each One Has a Part

Read Romans 14: 1-9. Text: "For none of us liveth unto himself and no man dieth unto himself."

Facts to be noted:

1. Those who are weak in the faith must be taught and encouraged.
2. The danger of judging another.
3. Each one of us must do his full part, no matter how insignificant that part may be.

Think of any organization you may wish, and especially of the Church, and try to visualize that organization with every member doing something, no matter how little, for its advancement. None of us can do anything very great but it is the sum total of the little things that counts. Sir Michael Costa was conducting a great orchestra. The man who played the piccolo stopped playing. His thought was: "It doesn't make any difference whether I play or not. Nobody will notice my piccolo." Suddenly the great conductor stopped, flung up his hands, and cried, "Where is the piccolo?" The quick ear missed it and to him the orchestra was not complete without that little instrument. It is so often the same with us. We think what we do or what we are doesn't count. It does. God sees and hears, and God knows, and unless we are doing our part we are hindering to that extent God's plans for us and for the world. "For none of us liveth unto himself."

May 18—Ourselves?

Read Romans 14: 10-13. Text: "For we shall all stand before the judgment seat of Christ."

Facts to be noted:

1. It is easy to judge others, but what of ourselves?
2. There is no alternative, every one will be judged by God Himself.
3. How far are we a help or a hindrance to others?

It is so easy for us to judge and condemn others for their way of living and often forget that we are just as guilty in the sight of God as the one who has been found out. Of course, sin must be condemned and punished, but on what grounds do we as individuals condemn and despise the guilty one?

A most interesting story is told of a farmer and a baker. The baker began to buy butter from the farmer and after a little he found that the rolls of butter were diminishing in weight. He brought the farmer before the court and charged him with fraud. At the trial the judge said to the farmer:

"You have scales?"

"Yes, sir."

"And weights, too?"

"No, sir."

"Then how have you been weighing this butter?" said the judge.

And said the farmer:

"When the baker began buying butter from me I decided to buy bread from him, and it is his one pound loaves that I have been using to weigh the butter that I sent him."

The case against the farmer was dismissed.

May 19—Better than Sacrifice

Read I Samuel 15: 12-23. Text: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Facts to be noted:

1. Samuel rebukes Saul for his disobedience.
2. Saul's excuse is unavailing.
3. The penalty he must pay for his sin is the loss of the kingdom.

One of the greatest obstacles we have to overcome is the desire to do things in our own way. We find it so hard to obey when the command interferes either with our own opinions or our own wishes. Saul was told to destroy the Amalekites completely, but he disobeyed and paid dearly for his disobedience. In our obedience we must be something like the engineer on a great ocean liner. It is the engineer's duty to answer every signal; to start his engine, to quicken or diminish its speed, or suddenly reverse it, just as he is directed by the one who is directing the steamer's course. The engineer has nothing to do with the course of the vessel, his duty is to obey. So with us. It is not our part to guide our life in our own way. It is our part to be obedient to our Master's signals. He is at the helm.

May 20—Let Go

Read Isaiah 5: 13-19. Text: "Therefore my people are gone into captivity because they have no knowledge."

Facts to be noted:

1. Sin has deprived the people of Israel of a knowledge of God.
2. Every class of people is affected. They are all in captivity.
3. They are confused as to the very principles of morality.

We are all guilty of sin and we know the bondage into which sin throws us, and we know how sin deprives us of all peace and happiness and joy of living. Any sin will do this. But there is one sin of which we are only too guilty and that is lack of faith; and lack of faith breeds fear, and fear is awful in its consequences. One night a tourist lost his way in the mountains. Instead of waiting for morning, he tried to find his way out. As he was feeling his way his foot slipped and he caught hold of a shrub thinking he was hanging over an abyss and there he hung in an agony of fear for several hours. When the daylight came he found that he was hanging but a few inches from the solid ground. Fear is deadly. Develop your faith day by day. Let go with the knowledge that underneath your life are the everlasting arms of God's mercy.

"Faint not nor fear, His arms are near.
He changeth not and thou art dear."

May 21—Irritability

Read St. Luke 10: 1-12. Text: "Peace be to this house."

Facts to be noted:

1. Our Lord sends out the seventy disciples to prepare for His coming.
2. He warns them of the dangers and gives them advice as to their conduct.
3. The consequences of refusing Christ.

The emphasis in to-day's lesson is placed upon the text for the day, and of this one writer says, "Let this benediction (peace be unto you) be in your heart whenever you come into the presence of another; it will help greatly to bring him and you into sympathetic accord." (Helm.) And then the same writer goes on with this very practical and helpful advice: "Shun everyone while you 'feel irritable'. Not only that, but the moment you feel irritability coming on go into the secret chamber of your being and be perfectly quiet. . . . The man who allows himself to be chronically irritable is never a true Christian; he is the most cruel of murderers, killing his victims through the multiplicity of his pin pricks."

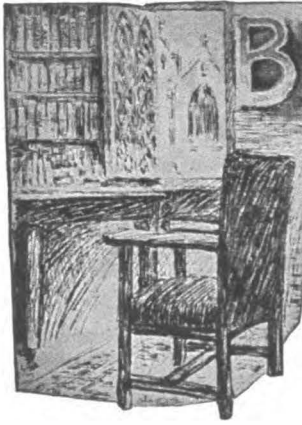
[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

THE GRACE OF HOLY COMMUNION

TO THE eye of faith, the Christian altar appears like a headland jutting into a vast and open sea; waves roll in from the eternal space, to strike upon the shores of time. It is a mirror of all truth, human and divine. It has a twofold aspect, being sacrifice and sacrament in one; it is each in turn, in complete and matchless perfection; it is the pure and unbloody offering, the heavenly Feast. It represents the work of the world's High Priest, now going on above; it brings Him verily and indeed into our midst with holy gifts. . . . Christ promised to feed men with His Flesh and Blood, adding, "whosoever eateth My Flesh and drinketh My Blood hath everlasting life and I will raise him up at the last day." Here in Holy Communion He meets His faithful children for that purpose, and under forms selected from the natural world, and hallowed and blessed for a supernatural effect, He gives them what He promised. In its double aspect, as sacrifice, as sacrament; this rite is first in dignity, and in power most efficient.—*Morgan Dix*.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus



DANTE ROSSETTI somewhere left a memorandum of his favorite colors, in the order of his preference, and put at the head of the list "pure warm light green". How well he chose! Surely, there can be no tint so restful, so gracious, so inspiring as that

which clothes these Maryland hills over which my eye wanders as I write. Infinitely varied, who can find names for all the delicate gradations? The young leaves half-unfolded, the hedges re-burgeoning, the wide lawn, and the contrast at the end of the terrace, where rhododendrons blaze resplendent: it is a veritable symphony of color such as Beethoven might have attempted to express in musical notation! I wonder if the vegetation on Mars is red. If so, what extremely tetchy people the Martians must be! Green seems the normal hue, and so serves admirably as the ecclesiastical color for ferias. I am glad that the ancient London use on that point is clear—even if it does coincide with the modern Roman use. We never belonged to the diocese of Sarum, our Dearmerites to the contrary notwithstanding, and we did belong to the diocese of London.

But ecclesiology of any sort is tasteless stuff for a spring morning. One does better who renews for himself the ecstasy that poets (inarticulate or singing) have felt since the first of springs. Nothing is cheaper than to make merry at "the obvious, the trite, the commonplace". Even Wordsworth lapsed when he wrote of "the light of common day". Rightly discerned, those things are the most glorious of all, even as Emerson testifies when he ponders what would happen if the pageant of the midnight sky were visible only once a thousand years. The clumsiest of "spring poets", however inadequate his expression, has more of poetry in himself than all the band of cacophonists who scorn the laurel and twine wreaths of garbage.

A CHAMPION of the garbage school, in a new book of literary criticism, pours scorn upon Alfred Noyes because he is at once melodious and facile. Either quality might be pardoned by itself, one conjectures; but in combination they are fatal. Perhaps: yet "Came down to Kew in lilac-time" records certain spring impressions more vividly than any other poem I recall. Lilacs are compelling. Who can forget Whitman's threnody, "When lilacs last in the door-yard bloomed"? No scentless flower can rival those that are fragrant; and the spring breezes that scatter the perfume of the lilac hedges across the country-side suggest something unearthly. What a world it would be if lilacs and lilies-of-the-valley blossomed always! Perhaps they will, in the "new earth" that is to come. But daisies and buttercups and dandelions,

"Stars, that in earth's firmament do shine",

fulfil their mission, even if they are soulless. How wonderfully they enrich the emerald background! In autumn we have nothing to equal the autumn crocuses that cover the upland meadows of Tirol and Switzerland; but in spring these pastures are almost too poignantly lovely: they hurt—when one remembers the transitoriness.

I HAVE JUST ENCOUNTERED an advertisement of a new necromantic book, with a tribute so ingenious in its double-barrelled cleverness that I must share it with you. *McEvelly* is surely *nomen et omen*, too!

"Mary McEvelly, author of *To Woman from Meslom*, recently submitted to a rigid test before Harvard professors and Dr. Macdougall, president of the English Society for Psychological Research.

"Before the eminent physicist, Dr. Daniel F. Comstock, Miss McEvelly called upon Meslom, the spirit which sends its messages through her, to materialize the perfume which is proof of his

presence. According to those who were present a faint misty cloud appeared above the table on which all held their hands and a distinctly Oriental perfume was perceived, becoming strong enough to impregnate the hands of everyone.

"Mrs. Mabel Potter Daggett, well-known feminist, says: 'I feel sure Miss McEvelly is inspired. *To Woman from Meslom* I consider the greatest work since the writings of Mrs. Eddy.'"

What could be more ambiguously delicious?

WHAT A HAPPY COMBINATION this advertisement offers, in a recent London paper!

"DELPHIC CLUB, 22a, Regent-street, S.W. 1.
"OCCULT and SOCIAL CLUB for LADIES and GENTLEMEN: the only one of its kind in London; LECTURES on subjects connected with Psychological Research, Theosophy, Astrology, &c.; also Bridge and Dancing; premises overlook Piccadilly-circus; restaurant.—Apply to Secretary."

A BISHOP SENDS the horrific announcement of a Palm Sunday evening service, preceded by "violin solos by Miss Irene Guest, Middle Distance Swimming Champion of the U. S." What next?

HERE IS A BIT of fugitive verse by Arthur L. Salmon, which is worth keeping, I think:

"PEACE

"Not peace of the soul that yields, surrender of those who tire,
When the one demand is ease, and rest is the heart's desire,
But the peace of those who stand in the steadfast trust of right,
Peace in the heart of the storm, in the thick of the fight.

"Not peace of the lotus-fields, where the listless dreamers lie,
Hearing the lilt of streams, watching an empty sky;
But peace of the moveless rock, where the deafening surges smite—
Peace in the heart of the storm, in the deep of the night."

FROM SOUTHERN OHIO comes this newest "freak religion":

"About 500 negroes, members of Church of God and Saints of Christ, are meeting twice daily at the Sterling Hotel, Sixth and Mound streets, to observe the 'Passover and Feast of Unleavened Bread', in accordance with orthodox customs they claim are required in the Bible.

"The members, from all over the country, began their observance by eating a lamb, consecrated with oil and cooked according to Biblical instructions, at midnight Wednesday. The Passover observances will be continued for one week.

"Bishop J. M. Grove, a white man, who is head of the church, claims the negro race is the original Jewish race.

"The men of the church wear a uniform consisting of brown suit with frock coat, triangular 'mortar board' hat with tassel, long, gilt-fringed sash and sword.

"The women's uniform is brown skirt, bright blue silk waist and, in the case of women elders and choristers, close-fitting turban hats with plaited red silk tops."

A NEW ENGLAND POET, Kate Louise Brown, sends me these sunshiny verses:

"THE DAFFODILS

"April, have you come to us
With naught but chilly weather?
April, do you bring to us
The gloom and cold together?
Buds once hopeful in the sun
Shiver on the bough;
Must your watching prove in vain,
Where is springtide now?

"April, you've been true to us
In spite of chilly weather,
Golden blossoms in the mist
Nod and dance together;
So your English sisters danced
By English lakes and rills,
So you wake the poet's song,
Glad some daffodils!

"April, we have praise for you
In spite of gloomy weather:
Blow, then, golden trumpets, blow,
A springtide call together;
Wordsworth land across the foam,
Hear the song that thrills,
Motherland, they call to you,
Prophet daffodils!"

[April 1920. Seen in a snowstorm.]

A Sermon

By the Rt. Rev. Thomas F. Gailor, D.D.,

Bishop of Tennessee, President of the Council

Preached at the Consecration of the Rev. William T. Manning, D.D., as Bishop of New York

Take heed unto yourself and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.—Acts 20: 28.

THIS text is taken from the passage of Scripture appointed to be read as an alternative epistle in the office for the consecration of bishops—the very beautiful and moving farewell of St. Paul to the elders of the Church at Ephesus.

It declares the responsibility, the meaning, the purpose of the Christian Ministry; and the words to which I particularly desire to call attention are these, "in which the Holy Ghost hath made you overseers". The commission comes from the Holy Spirit, and this Holy Spirit is not a mere influence, not a vague expression of divine favor, but a definite Person who fulfills and carries on the work of Christ. We must insist upon this truth as the differentiating claim of the Christian religion. There is a Holy Ghost, the Eternal Spirit, the Lord, and the Giver of Life.

Into this Holy Spirit Christians, by Christ's command, were baptized, and it was the Lord who said: "When the Holy Ghost is come upon you ye shall receive power". And it was this power that transformed a little band of timid, disheartened disciples into courageous, heroic leaders, whose preaching shook the Roman Empire to its foundations and made the Cross of Jesus Christ the symbol and witness of victorious sacrifice and redeeming love.

It is this power of the Spirit which has given Christianity every victory it has ever won in creating the ideals of human civilization. It has revealed a moral and internal holiness in the lives of plain men and women. It has made heroes and prophets and saints and martyrs for the truth. It has inspired men and women of the noblest genius and the most exalted station to forsake all to imitate Christ in His self-sacrifice for the betterment of the conditions of the world. And it still manifests itself in the lives of many thousands who, in the discharge of daily duties, in the routine of the common life, shed a light upon the world about them, which we who have seen it know to be a light from heaven.

As our Lord said, "It is the Spirit that maketh alive." This is the very essence of the Gospel.

So when St. Paul said: "It is the Spirit who made you bishops or ministers with power to shepherd the Church, which God purchased with His blood", he was uttering the profoundest truth of Christianity. As he said in another place: "The work of the ministry is the edifying, the upbuilding, of the Body of Christ."

This application of the work of the Holy Spirit to the individual man and woman through the community, the fellowship, the Church, is part of the New Testament record. Our Lord promised, as we read in the 16th chapter of St. John's Gospel, that the Holy Spirit would be given to His disciples in a definite way and the fulfilment of the promise was the outpouring of the Spirit on the Day of Pentecost—not upon the individuals as individuals—but upon the body as a whole. And no account of this stupendous transaction is adequate that does not recognize that Christ's Kingdom is and was intended to be not a mere idea or influence, but a concrete, visible institution.

We may indeed believe that the kingdom in its ultimate scope, its eternal significance, transcends the visible Church: but for us men and women in our mortal life, as we deal with that which we see and know and not with that of which we dream, the Kingdom is here—the Church is the Body of Christ—the Kingdom in the making, the organic medium of the Spirit. As Clement of Alexandria expressed it, 1,700 years ago, "As the will of God is His work and this is called the Cosmos: so also His purpose is the salvation of men and this is called His Church." Or to translate this into our modern mode of speech, the Holy Spirit is the Spirit of Love, as it is written: "The love of God is shed abroad in our hearts by the Holy Ghost". Therefore the Spirit is, in His very nature, not individualistic but social: and the Church, which is the organ of the Spirit, as a recent writer says, "is the institution where the life of service is systematically cultivated: where the principles of the Kingdom are systematically

taught: where the motives of loyalty are systematically inculcated".

We are assembled here to-day to consecrate one of our brethren, who was elected by the free votes of the clergy and laity of this diocese, to be a bishop and chief shepherd in the Church of God. The solemn rite and ceremony which we use in this service has come down to us through more than fifteen centuries; and it is worth our while to reflect for a few moments upon what the Church stands for and what this rite and ceremony means:

(1) And first of all, we must insist that Christianity from the first claimed to be a revelation—not a new religion in competition with other religions—but a revelation of the source and significance and satisfaction of all religions. As Bishop Temple says: "The Christian does not go to Christ with preconceived notions of who God is and what man is, to see whether Christ's views coincide with his: but he goes to Christ to learn about God and man and to take His word for it"—and it makes all the difference in the world.

In the conflict of varying opinions about God that are prevalent in our time, we are more and more reminded of the Gnosticism of the first and second centuries, which embroidered its terminology with Christian phrases and tried to parade as a Christian philosophy. One of our most popular American writers on religious subjects told us the other day that, "The modern man will submit to no God who exercises authority. God is love, that is, He is being kind and good to one another". In other words, this preacher turns the Christian precept round and says, "Love, that is, kindness and benevolence, are God", but he says nothing of worshipping that kind of God. We might as well worship gas or electricity.

The same criticism is true of much of the popular literature which speaks about the "Fatherhood of God and the Brotherhood of Man", about immortality and the forgiveness of sins. They are Christian phrases, indeed, but all the pith and marrow and substance are eliminated from them. In the effort "to justify God's ways to man", to accommodate the teachings of Christ and the facts in the Life of Christ to the demands of modern psychology, it would seem that the objective reality of Christian truth has faded away into a mist of conjecture, and we are told that dogma is discredited and has disappeared. In other words, there is nothing about God, or the Eternal world, that we can know certainly, and we ourselves

"Are such stuff as dreams are made of
And our little life is rounded by a steep."

As a contrast to this, it is worth while to heed the recent warning of one of the leaders of Modern Philosophy, Professor Taylor of St. Andrew's, who says: "It is high time that philosophers ceased to treat the Gospel history as a fable. We must be prepared to reckon with the possibility that the facts recorded in the Gospel happened and that Catholic theology is, in substance, true. We cannot afford to have any path leading to the heart of life's mystery blocked for us by placards bearing the labels, 'reactionary' and 'unmodern'. That what is most modern must be best, is a superstition strange in an educated man". And again: "Nowhere in life and least of all in philosophy is the solitary likely to work to much purpose unless he has behind him that body of organized sound sense which we call tradition".

So the Church of Christ, untroubled by that kind of New Testament criticism which begins in unbelief and ends naturally in unbelief and which ignores the witness of the Spirit in the Living Body, still maintains that there is a faith which was once for all delivered to the saints. And that faith is not an unknown quantity. It is declared in the two great creeds, which are built up on the central dogma of the unique Sonship and Divinity of Jesus Christ. It is not a question whether this attitude is popular with "the intellectual proletariat of the moment" or not—whether it attracts or repels them. Christianity began as a paradox and must ever be a challenge to faith. As St. Paul said to Timothy: "Guard that which is committed to thy trust",—"Take heed unto thyself and unto the doctrine", and again: "No man can call Jesus the Lord but by the Holy Ghost".

(2) Once more, the Church stands for the Gospel of the

Grace of God—because grace as well as truth came by Jesus Christ: and that grace of God through the agency of the Holy Spirit brings salvation. Man cannot save himself. "By grace ye are saved through faith, and that not of yourselves: it is the gift of God". And here again the teaching of the Church runs counter to much of the intellectual religion of the day. In fact, we are boldly told that "religion contains no real perceptions of extra-human force or person": "It is only the effect of the super-individual collective consciousness that we share": "Humanity idealized" is all we need: and "we shall not brook an eternally perfect Being".

I think it can be demonstrated that the true significance of the immanence of God and the divine birth-right of man grew out of our fuller understanding by the Holy Spirit of the dogma of the Incarnation of God in Jesus Christ, and these truths have certainly widened our vision of responsibility and privilege, as children of God, to believe in and render service to our fellow men. But, by a strange perversity in some quarters, these sublime truths have been so exploited as to lead to a denial of the Incarnation and seemingly to exalt man into the place of God.

And of course Humanity so exalted needs no salvation, and is independent of the grace of God. As one of our leading American professors has told us, reinterpreting his German teacher, "to distinguish works of grace from works of nature is sheer superstition—so also is the belief in miracles, the belief in mysteries, and the belief in the means of grace". And this confidence in the natural sufficiency of humanity is asserted in spite of the manifest decadence of moral standards, the degradation of marriage and the home, and, as Professor Fitch reminds us, in the face of humanity's "latest debauch of bloody self-destruction in the recent war".

This philosophy has no place for sin or redemption or salvation—only for the mere machinery of social service without regard to the nature or quality of the service. And although the names of many of those who, in greater or less degree, are preaching this philosophy are widely advertised, and although they claim that this kind of Christianity is the only reasonable and up-to-date Christianity, it is certainly not the Christianity of history, nor the Christianity of the New Testament. "No man cometh unto the Father but by Me," said our Lord, and "I am with you always even unto the end of the world". "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day". "I came that ye might have life and that ye might have it more abundantly". "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life". This is the Christian Gospel.

If it were true that man is sufficient for himself, needing only the influence of a great Example to evoke his own inherent moral and spiritual power, then the Gospel might be a poem or a picture of Incarnate Goodness, and it would satisfy all his needs. But if man is not sufficient for himself—if, as a downright fact, he is weak and helpless—if there be such a thing as sin—sin which is more than "maladjustment to environment"—sin which is wilful lawlessness—which means that man has "missed the mark", missed the end for which he was made, and that so deeply as to have drawn the very purpose of God into his finite failure—if this be so, and we believe that it is so, then man needs more than Example. He needs Help, Redemption, Rescue, Healing.

All the painful, passionate yearning of forty centuries of heathenism cried out for this, and it was given to us in Christ. "Behold the Lamb of God that taketh away the sin of the world", and "while we were yet sinners Christ died for us". That is the Creed of the Church—the Divine Father and Forgiveness: the Divine Son and Redemption: the Divine Spirit and Abundant Life. Therefore the Church still insists upon the creation of moral rectitude and spiritual character as the end and purpose of religion, aye, as the basic problem underlying all questions relating to human life—social, industrial, civic, and political. The Church still preaches the Gospel of the grace of God, the obligation and blessing of worship, and the meaning and virtue of the Christian sacraments. And it must be admitted that at least her system is logical and all of one piece. The sacraments are the perpetual witnesses and guarantees to us of the fact of the Incarnation of God in Christ; and the Incarnation was the supreme revelation of God's Fatherhood and Forgiveness; the promise and prophecy of God's Incarnation in the race by the power of the Holy Ghost.

Thus, my brethren, the consideration of the text has led to an exposition, however imperfect, of the meaning and purpose

of the Church and the significance of this service. "Take heed unto yourselves and to all the flock in which the Holy Ghost hath made you overseers—to feed the Church of God, which He hath purchased with His Own Blood."

There are some important lessons that we may all take home to ourselves this morning.

In the first place, we should realize that Christianity is not a mere intellectual system—a philosophy or interpretation of life. On the contrary, it is primarily an agency for conveying the grace of God and for developing in men and women the capacity for worship and communion with God. Ideas alone do not save men. Sermons, "messages", brilliant utterances, do not save men. Salvation comes by the power of the Spirit and not by mental pyrotechnics. As a clear-headed business man says in a recent book, "As surely as there is a God and a man, there is a Holy Spirit, and the Church must develop this power and give it to the world". This is the more abundant life that all men need. Or, as Amiel said in his "Journal": "The world's culture assumes that the mind of man is everything and that the soul is an inferior state of mind: but Christianity says, that the mind is only one organ of the soul". Again, the world's culture holds that the way to enlighten people is to educate their minds: but Christianity says that is not true. It has been tried over and over again, and it has failed. The only way permanently to enlighten people is to begin by making them better.

The old world tried this mere intellectual valuation of religion two thousand years ago, and proved it worthless: and yet it persists among us and expresses itself in essays and sermons and theories and systems, which have vaporized God into an "idea", and which attribute the power of the grace of the Holy Spirit to the influence of the "group consciousness".

My brethren: we shall not be content to criticise and find fault with our own age and time, but rather we shall pray for the power to see within its questionings and unrest and discontent—aye, its recklessness and apparent failures—the strivings of the Spirit of God. But each man has to win for himself the conviction of the reality of the spiritual order and the spiritual life. Therefore: let us believe in and practise the worship of God, "praying always," as St. Paul says, "with all prayer and supplication in the Spirit," or as St. Jude, "building up yourselves on your most holy faith, praying in the Holy Ghost."

So shall our churches be Houses of Prayer, consecrated with the Divine Presence, into which we shall enter not to receive but to give, and by our very giving, by our very self-surrender, find our souls refreshed, enriched, and strengthened by the communication of the Living Christ in and through the Holy Spirit.

And thus we shall be enabled to understand more clearly the office and work of a Bishop in the Church. He is not a mere administrator. He is not the mere executive head of a business corporation. His primary and solemn responsibility is that of spiritual leadership—to feed—to shepherd—the Church of God. To him there must be no parties and no classes, only the souls of men and women, precious in God's sight and redeemed in Christ—the lowliest and the highest, the humblest and the noblest, equal before the Church's altar and worthy of his thought and care. Wisdom and faithfulness, loyalty and devoutness—the profound sense of responsibility for the welfare of the whole Church, and of every individual in it—exercising his authority not to injure but to save—these are the qualifications of a bishop for which we pray in this consecration service. And who is sufficient for these things? It is the Holy Spirit who consecrates. It is the Holy Spirit in whom we trust. It is the Holy Spirit who will sustain, and strengthen, and guide, and bless.

Let us surrender ourselves, then, to the Divine Presence, whom we invoke this morning, opening wide the windows of our souls that God may come in and dwell with us: praying for our brother, as we recall that little group of earnest men at Miletus nearly nineteen hundred years ago, "Take heed unto yourselves and to the flock in which the Holy Ghost hath made you overseers, to shepherd the Church of God, which He hath purchased with His own blood."

And now, my brother, it is impossible that I should close this sermon without permitting myself to utter a few words of personal counsel and appeal.

Your life and mine have been bound together by many precious and sacred memories, by the experience of very blessed and happy relationships. We have shared the friendship of some true saints of God, whose influence on our lives can never die. Therefore, my heart is very full this morning, as I stand here to welcome you into the ranks of the bishops of the Church, and invoke God's blessing upon you.

And, as I look into the future, and try to realize the tremen-

dous responsibility which will be yours, as Bishop of this great diocese, there is just one thought that comes to me out of my own long experience as a bishop, and that is that the Holy Spirit's best gift to a man who has been called to exercise that office is what St. Peter called "a living hope", which is only another name for the "confidence of a certain faith". It was St. Peter who received the charge from our Lord to strengthen and establish his brethren, and it was St. Peter who made the foundation of his leadership consist in the possession of a living hope. For only the hopeful, confident man can be a leader of men—only the man of positive conviction and clear vision. It is his to encourage the wavering and to open the way for the faint-

hearted. It is his to brave criticism and to encourage his people, "hidden in the secret of the Presence from the provoking of all men", because he has been begotten again unto a living hope by the Resurrection of Jesus Christ. Yes, it is his to let that hope trample upon and overcome the defeat of present plans and personal schemes, because it is anchored with resolute optimism in the faith of the eternal purpose of God.

And, my brother, I pray for you to-day, that the Holy Spirit may grant you this living hope and that He may renew in you the Spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and fill you with the spirit of His holy fear, now and forever. Amen.

Democracy—I

By Clinton Rogers Woodruff

BRYCE'S *American Commonwealth* may be said to have marked the beginning of a new era in American political thought and action. It served to awaken the consciences of a group of men who had hitherto been indifferent to or ignorant of their duties and obligations as citizens. True there had been spasmodic uprisings in New York, Philadelphia, and elsewhere, but there had been no general recognition of the degradation of our political life and the necessity for continuous, persistent, organized effort to establish higher standards of political thought and conduct. We are now in the full tide—I was at the point of writing flood tide but that I am persuaded would scarcely be accurate—of the movement for better political conditions which will eventually rectify—nay, are now rectifying—those conditions and situations which justified Lord Bryce's studies.

His new monumental work *Modern Democracies** bids fair to become another landmark in this movement, because he asks such stimulating, and at times such irritating, questions, that those who really care, and I am convinced their number is increasing at a most encouraging rate, are willing to subject themselves and their work to a thoroughgoing scrutiny. Democracy, Lord Bryce declares, means "nothing more nor less than the rule of the whole people expressing their sovereign will by their votes." This is a narrower definition than the modern democrat would be willing to subscribe to, for democracy to him means an attitude of mind, a general policy in all of one's relations of life rather than merely the form and kind of government. It is, however, an eminently proper question to ask at this time: "Does this particular kind of government really work?" This rule of the whole people through their votes, is it a success? Our American government is a form of democracy. Do we get from our political efforts the results that we want? If not, why not? Do the people of other democracies succeed where we fail? These are the questions which we must face if we are sincerely concerned in our country's welfare and in the welfare of mankind.

In *Modern Democracies* Lord Bryce has packed the wisdom of his fifty years' experience in political affairs. Here he gives the results of a life time of study of the actual working of popular governments practically everywhere, comparing them one with another, setting forth the merits and defects of each. This work gives a substantial basis for discussion and standards of judgment useful in America as elsewhere.

For the moment, for one cannot give in one or a series of articles even the gist of these volumes, I will confine myself to his summing up of the workings of popular government in our own country. One will have to recur again and again to this storehouse of first hand information. I say first hand because Lord Bryce has visited every country whose government he discusses, and we know what his opportunities for observation have been here. A many time visitor, during the administration of Theodore Roosevelt he was Great Brit-

ain's ambassador to America and a most helpful and sympathetic one. May his like soon appear among us again in the interest of Anglo-Saxon unity, upon the maintenance of which so much depends!

I am giving Bryce's summing up, leaving to a future article some of the comments and observations which they naturally excite in the minds of those who have been giving thoughtful attention and action to the subjects and questions with which they deal. In the first place he asserts that:

"State legislatures do not enjoy the confidence of the people, as is shown by the restrictions imposed upon them and by the transfer in many states of some of their powers to the citizens acting directly. Congress maintains a higher level, yet one below that to be expected in a nation proud of its institutions as a whole."

With this I believe there will be general agreement.

"The civil service (with the exception of the scientific branches of the national government) is not yet equal to the tasks which the extension of the functions of government is imposing upon it."

This observation in certain directions may I believe be successfully challenged, although in many directions it is all too true. By and large, however, I think there has been very substantial progress.

"The state judiciary is, in the large majority of the states, inferior in quality to the better part of the bar that practises before it, and has in some few states ceased to be respected.

"The administration of criminal justice is slow, uncertain, and in many states so ineffective that offenders constantly escape punishment."

This is of course another general conclusion which can be attacked in part and sustained in part, as can his fifth point that "the laws are in some states so imperfectly enforced that the security for personal rights, and to a less extent for property rights also, is inadequate." With his declaration that the government of cities, and especially of the largest cities, "has been incompetent, wasteful, and corrupt," I want to join issue, not now but later, unless he uses the tense "has been" to mean completed action, which the context does not wholly justify.

His concluding points (as set forth on pages 154 and 155 of his second volume) are:

"7. Party organizations, democratic in theory and in their outward form, have become selfish oligarchies worked by professional politicians.

"8. The tone of public life and the sense that public service is an honorable public trust, though now rising, are not yet what they should be in so great a nation.

"9. The power of wealth, and particularly of great incorporated companies, to influence both legislatures and the choice of persons to sit in legislatures and on the judicial bench, has been formidable.

"10. Though there are and always have been in public life some men of brilliant gifts, the number of such persons is less than might be expected in a country where talents abound and the national issues before the nation are profoundly important."

Lord Bryce then asks: "To what cause shall we attribute each of these failures of democratic practice to attain

* The Macmillan Co., New York; two volumes, \$10.50 the set.

the standard required by democratic theory?" And thus answers:

"1. The want of respect for legislatures is due to the quality of the men who fill them, few of whom are superior in knowledge and intelligence to the average of their fellow-citizens, and many of whom are (in some states) below that average in point of character.

"2. The civil service was recruited without regard to competence and the spoils system not only disregarded fitness but taught the official that his party organizations had the first claim on his loyalty.

"3. The mediocrity of most state judges and the delinquencies of a few are the natural result of popular elections, short terms of office, and low salaries.

"4. The delays and uncertainties of criminal justice are due partly to the weakness of the judges, partly to an antiquated and cumbersome procedure which provides endless opportunities for delay and technical quibblings. Why is not the procedure amended? Because, while nobody in particular has the duty of amending it, the selfish interest of petty legislative groups discourages reforms.

"5. State laws are ill-administered, partly because some of them, having been passed at the instance of a small, but insistent, section, are found hard to enforce; partly because elected officials (in cities and counties) are slow to prosecute offenders who can influence their reelection; partly also because in many states there is no rural police force.

"6. The scandals of city government may be ascribed (a) to the voting power of masses of immigrants ignorant of the institutions of the country; (b) to the faulty frames of municipal government which so divided responsibility that it could not be definitely fixed on a few persons; (c) to the failure of the 'respectable' taxpayers to select and support by their votes trustworthy candidates; (d) to the power of party machines.

"7. Party organizations, long neglected by the great bulk of the members of each party, fell into the hands of persons who made personal gain out of them, and whose sins were ignored because the multiplicity of elections created a heavy mass of work, and they performed it.

"8. The men of fine quality who entered politics were, after the first thirty years, too few to maintain a high tone, while the ordinary politicians were liable to be demoralized by machine methods and by the impunity which the negligence of a busy public accorded to delinquents.

"9. The power of wealth has been immense, because the benefits which rich men and corporations sought to buy from legislatures were worth a high price, because secret bargains could be easily made with either bosses or with obscure legislators, and because these recipients of money or whatever else was offered were below the fear of social censure since they had no social position to lose.

"10. The comparative rarity of well-stocked and thoroughly trained minds among politicians of the second rank—they are of course to be found in the front rank—is largely due to the attractions, greater here than in most parts of Europe, which other occupations offer."

His views are not entirely pessimistic, however, for he concludes his consideration of the United States with this reassuring comment:

"No Englishman who remembers American politics as they were half a century ago, and who, having lived in the United States, has formed an affection as well as an admiration for its people—what Englishman who lives there can do otherwise?—will fail to rejoice at the many signs that the sense of public duty has grown stronger, that the standards of public life are steadily rising, that democracy is more and more showing itself a force making for ordered progress true to the principles of liberty and equality from which it sprang."

There is every reason to believe that this new work of Lord Bryce will justify Macmillan's claim that it will take its place beside the earlier work as a significant interpretation by a man of large experience in public life, and of keen judgment, on democracy as a whole. Its aim is "to present a general view of the phenomena hitherto observed in governments of an earlier type, showing what are the principal forms that type has taken, the tendencies each form has developed, the progress achieved in creating institutional machinery, and above all—for this is the ultimate test of excellence—what democracy has accomplished or failed to accomplish as compared with other kinds of government for the well being of each people."

As representing the broader view or definition of "democracy" attention may be called to another volume published by the Macmillan Co. entitled *Democracy and Assimilation*,

by Professor Julius Dracher of Smith College. It is a thoughtful study of the blending of immigrant heritages in America. The author's point of view may best be described by this quotation:

"What, then, must be the guiding thought in the quest for a newer ideal of Americanization? It must be the thought of a democracy broad enough to embrace full political equality, human enough to make room for industrial self-realization, generous enough to welcome all culture-groups dwelling in the midst of America to join, as perpetually creative forces, in the building of a synthetic civilization that shall bear the lasting imprints of the genius of many peoples."

I am just mentioning this book in the present connection because of its wider connotation of the word "democracy". There will be occasion to refer to it more fully in another article which I have in mind.

Still another phase of democracy is to be found in J. Ramsay Macdonald's *Parliament and Revolution**, in which he analyzes the so-called democratic government of Soviet Russia. He is a believer in democracy as against dictatorship and asks and attempts to answer the questions: "In what sense has representative democracy failed?" and "Why has it failed?" It may be noted in passing that Mr. Macdonald was one of those Englishmen who with John Morley opposed the recent war.

Still another book dealing with this greatly discussed subject is Samuel Petersen's *Democracy and Government*†. What constitutes the ruling power of the state, and what is the organization of government that shall carry into effect the ideas of the people, are the questions taken up in these five chapters devoted to the government of the United States.

Surely there is no necessity for the American student of affairs to go without full information and discussion of democracy, its operation, possibilities, and shortcomings.

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

* This volume is the first of "The New Library of Social Science", published by Scott & Seltzer, 5 West Fifth street, New York.

† Knoff, New York.

THE KINSMEN

("That thy days may be long.")

Children of the pioneers,
Pilgrims, Quakers, Cavaliers,
Meeting on the wild frontiers
Dutch and men of Carrollton,
With the Swede and Huguenot
In the racial melting pot,
Loyal to our common lot,
Honor the freedom our fathers won.

Children of the world's oppress'd,
Welcomed here, encouraged, bless'd,
Guardians in the generous west
Of the Founders' altar flame,
Sharing with our souls unbound
Treasured gifts of peace they found,
Homes and institutions sound,
Honor we bring to each parent's name.

God of every age and place,
Guide the progress of our race;
Banish danger of disgrace,
Alien hearts, and foreign fear.
Friendship may we cultivate,
While Thy law shall dominate
All our kinsmen and our state;
God of our fathers and mothers, hear.

MALCOLM SANDERS JOHNSTON.

THE IMPORTANCE of Scripture lies not in the value of it for itself alone but as in its relation to Christ. We seek to be students of the Word because in doing so we shall be friends of Jesus. "They are they which testify of Me."—Dean Larned.

CAMP CONFERENCES FOR OLDER CHURCH BOYS

By CHARLES CAIN

CAMPING time is still a long way off, but already every healthy boy is feeling the longing for the out-of-doors—for the more primitive style of living—for life in camp with boys of his own age.

It is a deep-seated desire, and one from which no normal boy can hope or should want to escape. Nature herself keeps bringing back to us in the form of instinct the habits of our long-ago ancestors. Manners of life and sometimes even physical characteristics persist not only for generations, but for ages. By this provision, Nature keeps alive those things which are most natural, and those which are most needed for her best work. She has kept alive in healthy boys a keen longing for all those things which are included in the term "camping", and these things are necessary factors in the most normal form of a boy's development. The camp, with its vigorous and wholesome out-door activities, its stimulating environment, its character-developing training, and its associations, has long been accepted as one of the most potent agencies for good in the life of boy and young man. Science and the newer knowledge place a high value upon it, for the good it can do; and it is an agency utilized by every progressive organization which has to do with the development of boys.

Last year the Brotherhood of St. Andrew inaugurated an extension of the camp idea, which it called the Summer Camp Conference. This had as its basis the camp idea at its best, but incorporated with it, in a natural and agreeable combination, a course of special instruction and training in various lines, never adequately or generally combined before. The result was extremely gratifying to both organizers and boys, and received warm commendation from Church authorities. The undertaking will be repeated this year in an extended and even improved form.

For the camp feature of the undertaking, ideal sites have been secured for as many camps as circumstances would allow.

Camp Houghteling, from July 5th to July 18th, will be located on Lake Amy Bell, near Richfield, Wisconsin. Camp Bonsall, from July 5th to July 16th, at Downingtown, Pennsylvania, is on the hills overlooking the Chester Valley.

Camp Tuttle in the Missouri Ozarks, on the Cowskin River, will be from July 25th to August 6th, and Camp Carleton, on Lake Chautauqua in Western New York, will cover the same dates.

Registration is \$2; board at Camp Haughteling for the period, \$14; at the other camps, \$15.

These camps have all the natural beauty that could be desired in environment and situation, healthy and accessible location, good and safe accommodation, sanitary quarters, and necessary facilities for sport and recreation. There will be abundant and wholesome food, properly cooked and served, and proper supervision in all things.

A thoroughly competent physical instructor will give instructions in swimming, life-saving, simple health exercises for use all through life, and various forms of recreation which will be of prime importance to boys who wish to be leaders. Coupled with this will be special instruction toward complete physical wellbeing.

For the conference feature, there will be lectures and specialized instruction in subjects, not taken up in the high school or the Church school, which are necessary to qualify a boy for later leadership. Studies in other lines which are taken up in Church schools and elsewhere, such as Bible study, etc., will be taken up in the conference along special lines. In addition, there will be discussions, demonstrations, and sectional conferences on Sunday school work; social service subjects on the lines of the Christian Nurture Series; the Brotherhood of St. Andrew, the Boy Scouts, Order of Sir Galahad, Knights of King Arthur, and other Church organizations; lectures in leadership, choice of vocations, and other essentials.

The rates are extremely low, and any boy from 15 to 21 may register. Further particulars may be secured from the Brotherhood at the Church House, 202 south Nineteenth street, Philadelphia.

CHURCH BOARDING AND DAY SCHOOLS

AT the second meeting of the Commission on Church Boarding and Day Schools of the Department of Religious Education, three subjects of general interest came up for discussion: the relation of scholarships to salaries; a minimum salary scale to be recommended to Church schools; and the need of more low-priced Church schools for both boys and girls.

One hundred and twenty-seven questionnaires were sent out during the winter, and from forty-nine replies received it was found that the minimum salaries in twenty-one boys' schools ranged from \$650 to \$1,800 a year, the average being \$1,200. The minimum salaries in twenty-four girls' schools ranged from \$400 to \$800, the average being \$670. In all these cases the salary carried with it, in addition to these cash amounts, room, board, and laundry. After general discussion the Commission decided that it would recommend minimum salaries of \$1,000 and home in boys' schools and \$700 and home in girls' schools, and recommendation would be made to the Presiding Bishop and Council that help be furnished by the general Church to enable all schools to meet this scale.

From the questionnaires it was discovered that the ratio of teaching staff to enrollment varied from one to three to one to twenty. The members felt that conditions might vary in different schools and that approximately the ratio of one to ten should be recommended as securing the most efficient organization. In schools where scholarship aid is given out of general income and not from funds for that specific purpose, the teachers are giving this aid, because the money comes out of their salaries.

The necessity of helping low priced schools and increasing their number was clearly pointed out. In almost every section our Church schools are competing with Roman Catholic, Methodist, and Baptist schools so liberally supported that they are able to make their rates very low. The Rev. H. C. Plum of St. Faith's School, Saratoga Springs, pointed out that there are in the country only twenty-one Church boarding schools charging a tuition of \$600 or less per year. Of this number eight are in the Province of Sewanee. Eleven of these schools are under private control, eight are diocesan, one is under joint control of three dioceses, and one is a provincial school. Thirteen are girls' schools, six are boys', and two are coeducational. The entire twenty-one taken together can accommodate less than two thousand of our boys and girls.

The Province of New York and New Jersey has only four schools of this type, with a total capacity of one hundred and fifty-five pupils. In spite of their excellent public schools these states need low priced Church schools, because of problems arising from crowded population and complex business and social life. In these two states the Roman Catholics maintain seventy-eight low priced boarding schools with an aggregate attendance of about twelve thousand and the Quakers, few as they are in numbers, have boarding schools accommodating two hundred and twenty.

The evidence indicates that not only in our own communion but in every other save the Roman there has been a decrease in the number of moderate priced schools as compared with 1910. There has been a marked tendency to raise charges even faster than increased living costs warranted, or else to close the doors. Business efficiency and cost-accounting, it may be, have had their influence. But there are still some who see in the low-priced boarding school a field for all Christian adventure which by its very nature belongs to all three of the great departments—education, missions, and social service. The number in our own Church who have this vision is increasing. Virginia has recently created a splendid system of diocesan schools—only one of which, however, has yet maintained a tuition charge under \$600. Maine, Western Massachusetts, and Washington report interest in the establishment of such schools, and from far off California comes the word that Bishop Nichols is planning the establishment of two low-priced schools—one for boys and one for girls. The sentiment of the Commission was strongly in favor of granting aid to schools already in existence and establishing new ones as rapidly as possible.

HEALING

Lord, in the countless throng that seek Thy Healing Grace,
In that great multitude, Oh, let me have a place!

My soul is sick with disappointment, sin, and care,
Let me not, lacking faith in Thee, despair.

My body, hindered by its crippling ills and weak,
For health and strength and courage would Thee humbly seek.

Then give me hope to cheer, do Thou my footsteps guide,
Through all the obstacles that keep me from Thy side,

That I may touch Thy garment's hem, and so be whole,
The shackles loosed that bind my body and my soul.

KATE A. MAXWELL.

THE TEXAS YOUNG PEOPLE'S
SERVICE LEAGUE

By H. P. Q.

THERE are many live things in Texas—but one of the liveliest is the Young People's Service League, under immediate direction of the Rev. Gordon M. Reese.

The plan may be a distinctive contribution to young people's work throughout the Church, because of its two outstanding features, first, it keeps in line with the Church's general programme, and second, it has a definite plan for training in Christian leadership, which is developed in summer camps and conferences.

Surveying the stream of ordinary parish life, we find a great gap between the years of fourteen and twenty. As the Young People's Service League has slipped into this gap, connecting the activities of the children in the Church School Service League with the work of the adults in the Church Service League, we have at last a continuous stream.

The Young People's Service League is answering the desire and longing for service which is undoubtedly hid in the heart of every normal boy and girl in the Church. The diocesan organization is of course representative of each parochial group, but as it is in the parish unit that we must solve our problems, we give a brief outline of the organization in a parish:

There is first of all our adult council, consisting of the rector, two men, and two women. Any baptized boy or girl who promises to observe the five rules of the League is eligible for membership. These rules are as follows:

1. Rule of Prayer: To pray morning and evening for our Church and Church school, and for God's blessing on the Young People's Service League;
2. Rule of Service: To do some definite task each day for the building up of Christ's Kingdom here on earth, and to try each week to lead some other boy or girl to do the same;
3. Rule of Worship: To attend the regular service of the Church and Church school, and to make an earnest effort each week to lead some other boy and girl to do the same;
4. Rule of Fellowship: To be friendly and courteous to others at all times, and to share with others the privilege I have received;
5. Rule of Gifts: To give to God, regularly each week, some gift which has cost me an effort.

Carrying out the idea of the Church School Service League, every unit works in the five fields of service.

Meetings usually held just preceding the Sunday evening service are in some instances supplemented by a week night social meeting. Our boys and girls are developed through the League mentally, physically, socially, and spiritually (Luke 2: 52: "Jesus increased in wisdom and in stature, and in favor with God and man.") Each week there is sent out from the diocesan office, by Mr. Reese, programmes and suggestions for weekly meetings. Two of these are submitted here:

First Week

Hymn.
Short Lessons from Bible:
Prayers.
Business.

1. Roll Call.
2. Minutes of previous meeting.
3. Report of committees (20 minutes).
4. Report of personal work.
5. Assignment of new work.
6. Appoint leader for next meeting.

Paper: "How Can Boys and Girls Help the Church?"

Paper: "How Can the Church Help Young People?"

Discussion—Led by appointed person, followed by general discussion.

Hymn.

Benediction.

Second Week

Paper: "The How of Prayer."

Discussion: "Does Prayer Change Things?" (Matt. 18: 19; Mark 11: 22; John 14: 13 and 16, 16: 23 and 26.)

Are the young people responding? From the number of letters containing reports of work in all points of the diocese, which come to Mr. Reese's desk, we are sure they have grasped the idea and gone ahead.

One of the biggest assets of the Young People's Service League is the training in Christian Leadership, a natural outcome. On May 15th, Miss Edith Parker, of Louisville, Kentucky, comes to assist Mr. Reese, and look after the girls' side of the work. Early in June, there is to be a three-day conference in Religious Education, when 100 picked young people will gather. A beautiful home on the bay shore near Houston has been turned over to Bishop Quin for use during the Conferences. Three camp sites will be set up in different parts of the diocese, immediately following this training school. At each of these there will be conducted, first, a ten-day camp for boys, and, immediately following, a similar camp for girls. The camps will, of course, be carefully supervised, and a real programme of play, work, and prayer will be carried out.

Already great results appear from the activity of the Young People's Service League in Texas. In January, simultaneously with the diocesan council, was held the first annual diocesan meeting of the League. This meeting, in addition to our already organized Student Council, under able lead of the Rev. Harris Masterson, brings out young people in great numbers, and the older members of the diocesan family are necessarily affected by the contagion of their energy and enthusiasm.

The Rev. Gordon M. Reese, 1117 Texas avenue, Houston, Texas, will be glad to exchange ideas with other people interested in this great phase of the Church's work.

ON STEWARDSHIP

(FROM THE ANNUAL ADDRESS OF THE BISHOP OF HARRISBURG)

WHILE THE Nation-wide Campaign was being pushed, every now and then some one would write me or would say: Why cannot we have a great religious revival and leave out this money pledge-raising altogether? The common reply to this would be: Religion is the main thing aimed at by the Campaign, but we have to bring the money in too. This to me is not the best answer. I feel that no apology is needed for asking for money, and for large and generous gifts of it. It all depends upon our point of view. If Christ is our God, as we so often say, then all we have and all we are are His. If we are His Stewards the money we are handling is His own.

It is not a question of just how much, or just how little, we should devote to His service. For as His servants, "bought with a price," we and ours are *all His*. As soon as we take that position the first thing that comes to us is a desire to pay back all that we can, to the Master from whom we derive it. Therefore it is, that a religious revival which does not convert our pockets is for us no revival at all. The first lesson of the revival should be: "You are Christ's faithful soldier and servant," as the baptismal service says, "unto your life's end," and therefore we will want immediately on our conversion to give Him all we can to show our love and affection.

Christian living and Christian giving cannot be separated. A steward wants nothing for himself but his bare living, and all the rest in his hands is kept hoarded for the Master's use.

IN YOUR external duties, be ever more occupied with God than aught else—they will be well done if done as in His Presence and for Him. The contemplation of His Majesty shall shed inward peace upon your heart.—*Fénelon*.



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.

CHURCHWOMEN AS LEGISLATORS

To the Editor of *The Living Church*:

YOUR editorial of April 23rd on Churchwomen as Legislators seems to invite criticism, and I am venturing to trespass on your courtesy to present another aspect of the case.

Whether the seating of women in diocesan conventions will unseat the men is first of all a question of fact, which the experience of Sacramento, whatever that experience may be, does not establish. Women were enfranchised in the diocese of Rhode Island in 1915, and not yet has its convention been feminized. One wishes that your article had specified the missionary districts where women had displaced the men in convocation. In San Joaquin this has certainly not been the case. In 1920 not only the men elected as delegates, but those actually in attendance, outnumbered the women two to one. I have not the figures at hand for 1921, but, judging by the appearance from the chair, the proportion of men in attendance at our convocation this year was larger than a year ago.

California never canonically admitted women to seats in its convention. I was resident in that diocese some twenty years past when the incident, to which you refer, occurred. A canon had been adopted giving women the vote in parish elections. It was innocently assumed by some that this privilege carried with it the right to represent a parish in convention, and the following year, one or two small missions, which probably would not otherwise have had lay representation, sent women delegates to San Francisco. Their right to sit was not challenged, and the next year a few more missions were represented by women. Then, the question of their eligibility being raised, the language of the constitution of the diocese required their exclusion. No doubt the same fear which was expressed in your editorial made the chancellor's interpretation a welcome one, and equally without doubt the House of Churchwomen was a device intended to forestall any attempt to change the constitution. But it is unfair to California to intimate that the diocese tried out the plan of admitting women to convention and abandoned it as unsatisfactory. A sounder inference would be that that diocese had made trial of a House of Churchwomen, not for two, but for twenty years, and found it inadequate.

If, however, it be a fact, which is as yet unproved, that the seating of women is the signal for the withdrawal of men from convention, what does it mean? If it means that men view their responsibility to the Church so lightly that they avail themselves of any excuse to evade it, their places would much better be filled with interested women. A man who goes to convention because he can find no decent pretext for staying away is not likely to add much strength to its deliberations.

Furthermore, in every man-composed convention a small minority directs the business. The old war horses offer the resolutions and do the debating. No body of women could be dumber than the rank and file of the delegates. The larger the diocese, the more apt this is to be the case. Women are new members still in those few conventions to which they have been admitted, and could not be expected to jump into the limelight. It does not follow, because in Sacramento women have not added to the effectiveness of the convention, if such be the case, that therefore in Massachusetts and California, and in such other misguided dioceses as in the days to come may emulate their example, women will be unassimilable in convention, passive instruments in the hands of a designing male minority.

The truth is, that in this democratic Church we are afraid to trust the women, just as in this democratic country we are afraid to trust the people. They might smash a few sacrosanct traditions. To be sure, the diocesan convention is a man-made institution. But so is the vestry of the parish. In fact all our institutions, both ecclesiastical and civil, are man-made since they date from a period when woman had no recognition in public affairs. Now that that has been accorded to her, she has as much claim to participate in the activities of one man-made institution, as such, as in another.

If the question of inviting women to cooperate with men in Church legislation is one of more expediency, it is too soon to form a judgment of any value. If it is a question of justice, as some of us believe, it will be found in the end to be the highest expediency.

Very truly yours,

Fresno, Cal., April 29th.

LOUIS C. SANFORD.

THE REPORT ON REVISION OF THE PSALTER

To the Editor of *The Living Church*:

AT the meeting of the General Convention in Detroit, the suggestions for the revision of the Psalter text, which were at that time presented by the Prayer Book Commission, were referred back to the Commission for further study and revision, and it was voted that the report on this matter should be published at least one year before the next meeting of the Convention.

The final report of the committee which has had this matter in hand is now in press, and the pamphlet will soon be published by the Macmillan Company. It is the desire of the Commission to call this matter to the attention of the Church, in order that those interested may make a study of the report and send any criticisms or suggestions in regard to it to the Secretary of the Commission.

Very truly yours,

Boston 9, Mass., April 29th.

JOHN W. SUTER,

Secretary of the Prayer Book Commission.

PRAYER FOR THOSE IN AUTHORITY

To the Editor of *The Living Church*:

WILL THE LIVING CHURCH give space to the following for the benefit of those who have not read Josephus Daniels' articles on The Navy in the Great War? Speaking of one of those tense cabinet meetings that took place just before the declaration of war, Mr. Daniels quotes President Wilson as saying with great solemnity: "I hope that those of us who believe in prayer will ask divine guidance."

Is it too much to believe that it was this reliance upon divine help that enabled the President to lead our nation to victory in the great war, ending it two years earlier than the greatest military leaders thought would be possible?

Others near to ex-President Wilson testify to his religious convictions. They were not the less deep and sincere because never displayed to the public.

Our Prayer Book contains a prayer to be used while Congress is in session. To read it slowly requires less than one minute. Why is it never heard in some of our churches? Is one minute a week too long a time to give to the offering of such a petition? When the sixty-sixth Congress began its sessions America stood on a pinnacle of moral grandeur never attained by any other nation. If those momentous sessions had been consistently followed by the devout prayers of the Church is it not possible that we might still be leading the nations in righteousness?

These thoughts were suggested by reading the various articles about Bishop Nicholai Velimirovic that have appeared in THE LIVING CHURCH, especially the editorial of April 30th. The Serbian Bishop's pathetic appeal, "Pray for us. Pray in America. . . . Convert your politicians, your members of the press, your journalists, to preach Christ," ought to stir up the wills of the faithful to do true and laudable service.

Minneapolis, May 3rd.

M. E. ANDREWS.

"FULL PREPARATION FOR HOLY ORDERS"

To the Editor of *The Living Church*:

THE condition of seminaries, being what it is, gives President Bell's letter in your last issue considerable importance. The course which he advises men who are contemplating the priesthood to take is evidently that of a full college course preceding a full seminary training. President Bell very probably finds himself in much the same position as that of the majority of seminary deans—he is anxious to recruit undergraduates. Most seminary catalogues which I have seen publish as requirements for entrance a certificate of graduation from some accredited college or its equivalent. That these "requirements" have become hardly more than respectful recommendations in point of actual effect is well known and deplored by seminary authorities as well as by others—even missionary bishops.

President Bell must know the extent of the truth of his saying that improper education is a deterrent to the right kind of men for the priesthood. It is equally true, however, that a certain inordinate education does and has become quite as seri-

ous a deterrent, and that its resultant type of academic pedantry is quite as decidedly distasteful to the sane and able postulant—a condition which might be remedied were the dilettante wrangles and speculations in philosophy, ethics, psychology, and sociology modestly disposed of before any positive mastery of theological subjects were undertaken.

I submit, not only, in agreement with President Bell, that in a majority of cases the education of prospective candidates for the ministry is mean, but also that the methods, teaching, and education which most seminaries offer and represent to be adequate training for the priesthood are a mess. The methods of present seminary courses do not fairly test one's erudition, sincerity, practicality, piety, or vocation; they simply try one's faith—which is quite in accord with some canons. One emerges from a course at college either a Christian or a pagan. One ordinarily enters a seminary a Christian and emerges a professor of mongrel convictions born of any amount of hybrid teaching.

Perhaps if the subjects enumerated by President Bell were sufficiently disposed of in college (by all means let them teach comparative religions early in life), then orthodox Christianity might be more freely and ably taught in seminaries, and pleas for "more adequate education" and "higher academic standards" would be justified. Unless we have come to require that a normal priest shall be an academic idol, "antiqued" by the traditional processes of ordination, then an axiomatic statement may be added to that of President Bell's to the effect that "no man is fitted for the ministry of the Church to-day unless he has obtained a thorough education and training in catholic theology and can give some coherent account and reason for the faith that is in him".

Sincerely yours,

New York City, April 30th. CARL WILLIAM BOTHE.

SHORTENED EUCHARIST

To the Editor of *The Living Church*:

THE article by the Rev. Thomas Jenkins in THE LIVING CHURCH for April 23rd, on Revision in the Interest of the Child, demands the serious attention of all members of the Church who would train and keep the children in the Church.

We shall have to wait a long time, I fear, for the Church to authorize a shorter form for the Holy Eucharist, although it has been done for the sick. If, however, shortened forms of morning or evening prayer be allowed, as they are, why not a shortened form of the Eucharist provided the essentials of the service be used? Such a form is, of course, used in a number of parishes.

I do not like the term "Children's Eucharist". The service which the Lord instituted and which every part of the Catholic Church, including our own, makes the essential Sunday service, should be for all, young and old. If worship be the first and all important thing, then for all, children and adults, the Eucharist should be the chief service of the day.

May I say that I have acted on this principle for the last five years and I am convinced that it is the solution of the problem of training and holding the children and fulfilling the divine obligation? Let there be then every Sunday an early celebration at which all who are to make their communion will attend. Let the second celebration begin say at 9:30 A. M. Let it be choral, if possible. Omit all parts pertaining to the communion of the people, the celebrant only receiving. Leave out the commandments, the exhortation, confession, absolution, and comfortable words. Substitute a collect such as that for the Nineteenth Sunday after Trinity, the post communion thanksgiving prayer. Immediately after the creed give notices, and instruction needed by adults as well as children. It can all be done in an hour.

Then let the superintendent take charge, and the teachers proceed with their classes for twenty-five minutes. A hymn may be sung, and the superintendent may close with a collect or two, all getting home in time to prepare dinner as on other days. One Sunday in the month morning prayer is used at 9:30 A. M. instead of the Holy Eucharist.

The sermon is preached in the evening.

W. H. TOMLINS.

"OBEY" IN THE MARRIAGE SERVICE

To the Editor of *The Living Church*:

I DISAGREE with the man who, in the April 16th issue of THE LIVING CHURCH, says: "The principle of subordination is involved in Christian wedlock".

There can be no unity or harmony where a man claims superiority over his wife. They are equals, pure and simple, and the estate is a partnership for their mutual benefit. "Love and common sense, indeed, supply the key" to the problem; and that same love should prompt a woman to seek her happiness and that of her husband through consultation of his wishes; and that

same common sense should tell her that she is fighting only ideas, ghosts of trouble, when she fights the word "obey".

After all is said, if the conscientious objector will consult a Latin dictionary, she will find the derivation of "obey" in the two words, *ob* and *audio*, meaning, "to listen to" or "to give ear to". And to salve a wounded dignity, or fear of rights unrecognized, she may find that the Latins even supplied it, in various forms, with the meanings: to humor, to gratify, to indulge. What more can she want?

Yours very truly,

New Orleans, La., April 17th. MRS. C. W. ARNY.

AN UNUSUAL OPPORTUNITY IN NEWFOUNDLAND

To the Editor of *The Living Church*:

HERE is a splendid opportunity for two young Churchwomen with musical gifts to have a unique holiday and do good work for God and His Church in Newfoundland this summer: and I ask the courtesy of your columns to tell of it. The Rev. G. H. Maidment, rector of Bonne Bay, Newfoundland, would like to have a sort of singing mission in the coastal stations under his charge this summer; and the help of two such volunteers would make it possible. The Grenfell Mission coöperates, through Miss Muir; but not all its helpers are Churchwomen. Full information can be had from Miss Margaret A. Kennard, 12 Pembroke West, Bryn Mawr College, Pa.

May 6th.

W. H. VAN ALLEN.

TINKER-MAN

Tinker-man, tinker-man,
Whither art wending,
With eyes on the ground
O'er burdened and sad,
When wild-birds are singing
And flowers are swinging
Gold censers of fragrance
And all earth is glad?
Poor tinker!
Poor tinker-man!

Good sir, I have reason for sorrow and sadness
For the wares that I carry belong to the King.
By my own foolish fault they are rusted and worthless,
And no just excuse for the fact can I bring.

Woe is me! woe is me!

Dost marvel I heed not the birds that they sing?

Tinker-man, tinker-man,
Lift thine eyes bravely.
One stands beside thee
Thy burden to share.
All thy faults were redressed
By thy King when confessed
And the double's been paid
For all thy spoiled wares.
Faith, tinker!
Faith, tinker-man!

Good sir, thy kind words fall like oil on tossed waters,
But 'tis only the King who can pardon, I trow.
Can one hope His forgiveness when trust has been broken
And lightly esteemed has been fealty's vow?

Woe is me! woe is me!

Opportunity's past, no hope for me now.

Tinker-man, tinker-man
Wherefor despairing?
See; here in pierced hand
Thy ransom I bring.
'Tis for thee, not thy wares,
That the King dearly cares.
The past is forgotten,
Lo! I am thy King.
My tinker,
My tinker-man.

S. L. M.



NEW BOOKS ON SOCIAL AND INDUSTRIAL SUBJECTS

THERE IS no apparent let up in the demand for books dealing with social and industrial topics. They cover a wide range from radical to conservative; from inspirational to educational. They are helpful and stimulating in varying degree and meet varied needs. Dr. Henry Sloane Coffin contributes *A More Christian Industrial Order*. Declaring that "We who must live in the next five or forty years want guidance for to-day and to-morrow and the day after," this book aims to supply the needed help. It is written by a man of judgment, an acknowledged leader among those who are seeking to establish "a more Christian industrial order". It makes no attempt at glowing speculation and beautiful theory, but seeks rather to be of specific and of practical service. (Macmillan's, \$1.) Thorsten Veblen's *Vested Interests and the State of Industrial Arts* represents the radical group. It is designed to show how and why in the author's view a discrepancy has arisen between those accepted principles of law and custom that underlie business enterprise and the business-like management of industry, on the one hand, and the material conditions which have now been engendered by that new order of industry that took its rise in the late eighteenth century, on the other hand. It also contains some speculations on the civil and political difficulties set afoot by this discrepancy between business and industry. (B. W. Huebsch, New York, \$1.)

Another book issued by the same publisher, whose works generally represent the newer and more radical group of writers, is Francis Neilson's *The Old Freedom*, which examines with a scholastic touch the economic, political, and industrial problems which confront society to-day in the light of the history of democracies since the beginning of Greece, Rome, and England. Mr. Neilson in reviewing the past of great empires maintains that the machinery of the State has at all times been of the same pattern and used for the same purpose: 'The subjugation of the people. Only in primitive communities can any vestige of true liberty and democracy be found, he holds, for the basis of these communities was the land-free man. It was so in Greece and Rome; it was so in England. And "it is to the history of England we must turn to gain a thorough understanding of how liberty was lost," he tells us. Mr. Neilson is an Englishman and a former member of Parliament, but he has spent fully a third of his life on this side of the water and is familiar with American problems. (\$1.)

A monumental *Industrial History of England* by Dr. Abbott Payson Usher, assistant professor of economics at Cornell, is full, comprehensive, and authoritative, dealing with England's industrial development from the middle ages to the present time, with special reference to social and labor problems. This book gives that knowledge of the evolution of our complex industrial system which is essential for a clear understanding of the major pressing problems of to-day. Among the subjects treated are The Development of Guilds in England, The Industrial Revolution, The Rise of the Modern Factory System, The Rise of Collective Bargaining, The Protection of Health and Welfare by the State, Combination and Monopolies, Incomes, Wages, and Social Unrest. While designed primarily for college classes it is like many other books of the same general character helpful to the general reader. Dr. Usher gives a broad interpretation to "industrial" and covers much more ground than is usually included under that title. (Boston: Houghton, Mifflin Co. \$5.)

Father Ryan is one of the most effective Roman Catholic writers on economic subjects and his work on *A Living Wage, Its Ethical and Economic Aspects*, has become well nigh a classic. The Macmillan Co. has published a new and revised edition. Dr. Ryan, now editor of the Roman Catholic *Charities Review*, published under the auspices of the Roman Catholic University of America, has re-written many passages of this widely known book and all material that has been retained from previous printings has been carefully scrutinized and revised where necessary so that the volume now represents the author's latest and best judgment on the present aspects of the great problem.

The University of Illinois has published in two parts in its Studies in Social Science Prof. Gordon S. Watkin's *Labor Problems and Labor Administration During the World War*. Part I deals with the nature and analysis of the problem and Part II with the development of war labor administration. It constitutes an excellent piece of statistical and informational work. (Urbana, Ill.)

The Workers at War by Dr. Frank J. Warne deals with the war of organized labor against industrial autocracy. In the course of his striking presentation Dr. Warne reviews the situation which confronted the American government in overcoming the traditional attitude of the American workingman toward all forms of militarism and in convincing the organized workers of the United States that the war against Germany was merely a continuation of the traditional struggle of American democracy against political autocracy. He then proceeds to show that as the American workingman fought against political autocracy in the war with Germany, so he is fighting against industrial autocracy in his own country as to the production, distribution, and consumption of wealth. The author believes in the organization of the wage earner in the trade or labor union as well as in the organization of the capitalist-producer through the corporation or association, but he insists likewise and with equal insistence upon the necessity of the organization also of the consumer if economic justice to all the people is to be made secure. He argues for the creation of this machinery of organization as essential to the attainment of industrial democracy, which is merely another name for economic justice and which he thinks is to be attained through a fair profit, a fair wage, and a fair price. The facts and arguments herein produced are vital to the correct solution of America's most pressing domestic problem. The book is in the Century New World Series. (The Century Co.)

Another industrial history published by the Macmillan Co. is a diminutive one entitled *A Brief Sketch of Social and Industrial History*. It is by Edward Cressy, whose *Outline of Industrial History* is well known.

One of the most interesting of the series of books published by the Association Press (347 Madison Avenue, New York) for the Committee on the War and the Religious Outlook is entitled *The Church and Industrial Reconstruction*. Several who participated in the report on the Steel Strike helped in the preparation. Among those of our own communion who participated are Dean Robbins of the Cathedral of St. John the Divine, the Rev. J. Howard Melish, and George Foster Peabody. Very properly the book is described as "a fearless attempt to approach the industrial problem from the point of view of the Christian Gospel". It analyzes certain essential Christian principles, the aspects of our present industrial order which contravene these principles, and the ways in which they may be brought to dominate modern life. Moreover it is a summons to the individual Christian and to the Church as a whole to try to Christianize the social order. CLINTON ROGERS WOODRUFF.

A Grammar of New Testament Greek. By James Hope Moulton. Vol. II, Part i. New York: Charles Scribner's Sons. 1919.

To say that this continuation of Dr. Moulton's Grammar has been long expected is of course to put it mildly, for the first edition of Vol. I was published as long ago as 1906. And when after thirteen years of waiting the continuation became possible, the great author had gone from us and his life work must be published under the direction of another. Fortunately the greater part of the new volume was finished, and fortunately a more than competent editor was ready in the person of Mr. W. F. Howard.

Of this new volume the present part constitutes one third, carrying the discussion only through phonology and orthography. It has 114 pages. 34 of these are introductory, 16 more discuss the alphabet, etc., while the remainder (nearly all of which are in fine type) treat of phonology, 24 of them being devoted to the single problem of itacism. To describe this treatment as luxurious, however, would be an injustice, for the time has come when a briefer discussion would be bootless. But the very large scale of the work determines its destination chiefly to specialists, for whom it will be absolutely indispensable. Ordinary students may hope that on its completion a briefer edition may appear.

Of the less technical points the following may be noted: Dr. Moulton revives the conjecture that St. Luke at times wrote deliberately in a style not his own (an extremely hazardous theory). He holds that the first evangelist was a more thorough editor of source material than the third (this is probably right). The argument on p. 12 for the common use of Greek in Galilee overlooks that Gerasa was not in Galilee. To the other instances (p. 23) of the abuse of *ἰσθ* might be added the atrocious American overworking of "see?" Of rather special interest for Synoptic workers is the demonstration (p. 11) that simple verbs in Hellenistic Greek are actually more literary than compounds! BURTON SCOTT EASTON.

Church Calendar



- May 1—Fifth (Rogation) Sunday after Easter.
SS. Philip and James.
" 2, 3, 4—Rogation Days.
" 5—Thursday. Ascension Day.
" 8—Sunday after Ascension Day.
" 15—Whitsunday.
" 18, 20, 21—Ember Days.
" 22—Trinity Sunday.
" 29—First Sunday after Trinity.
" 31—Tuesday.

CALENDAR OF COMING EVENTS

- May 16—Long Island, Cathedral of the Incarnation, Garden City, N. Y.
" 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.
" 17—Western New York, Church of the Ascension, Buffalo.
" 18—Bethlehem, Church of the Nativity, Bethlehem, Pa.
" 18—Maine, St. Luke's Cathedral, Portland.
" 18—Sallina, Christ Cathedral, Sallina, Kansas.
" 18—Virginia, Christ Church, Charlottesville.
" 22—North Dakota, Gethsemane Cathedral, Fargo.
" 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

- Kansas, Grace Cathedral, Topeka.
Nebraska.

Personal Mention

THE REV. ALLAN W. COOKE, Ph.D., late of the missionary district of Tokyo, has been appointed a curate at the Church of the Advent, Boston, in succession to the Rev. S. D. Thaw, resigned.

THE REV. GEORGE WILLIAM DOUGLAS, D.D., Canon of the Cathedral in New York, has returned home after serving as locum tenens at St. John's Church, Washington, D. C.

THE REV. JOSEPH H. EARP, recently reported as assuming charge of Christ Church, Delaware City, still continues as rector of Immanuel Church, New Castle, and should be addressed at Immanuel Church Rectory, New Castle, Del. Christ Church is an organized mission of which Mr. Earp has been asked to take temporary charge.

THE REV. C. N. EDDY has accepted the rectorship of St. John's Church, Auburn, N. Y., to take effect on September 1st.

THE REV. MOTHER TERESA FRANCES and Sister MARY ANGELA of the Order of the Incarnation are guests of the Rev. Dr. and Mrs. Carrington at the Rectory, St. Mary's School, Knoxville, Ill. The Sisters will spend the summer in Knoxville awaiting further plans.

THE REV. PERCY FOSTER HALL, curate of the Church of the Epiphany, Washington, has accepted a call to St. Paul's Church, Alexandria, Va., to serve as rector, beginning June 1st, to succeed the Rev. P. P. Phillips, D.D., resigned.

THE REV. DR. JOHN HENRY HOPKINS of the Church of the Redeemer, Chicago, on April 12th made two addresses before the Y. M. C. A. College, which trains Association secretaries.

THE REV. JOHN HOWARD LEVER, superintendent of social service of the diocese of Michigan, was appointed by Bishop Tuttle to preach the Henry Shaw memorial flower sermon at Christ Church Cathedral, St. Louis, on May 8th.

THE REV. A. R. MCKINSTRY, Canon of Grace Cathedral, Topeka, Kansas, becomes rector of

the Church of the Incarnation, Cleveland, Ohio, on September 1st. Canon and Mrs. McKinstry will spend their vacation at the summer home of her parents, at Rocky River on Lake Erie.

THE REV. EDGAR L. PENNINGTON is deacon in charge of the churches in Homer, Marathon, and McLean, N. Y.

THE REV. HENRY ATTWELL POST has accepted a call to the rectorship of Christ Church, Coudersport, Pa., and is to be addressed accordingly.

THE REV. JESSE A. RYAN, rector of Trinity Church, preached at the Easter service of the Bulgarian (Eastern Orthodox) Church in Steelton, Pa., on Sunday afternoon, May 1st.

MR. S. G. SHERWOOD, a candidate for orders, has been placed in charge of the Church's new work at Sherrill, N. Y.

THE REV. OLIVER D. SMITH, having resigned the rectorship of All Saints' Church, Syracuse, N. Y., has accepted work in the city of Detroit.

THE REV. ROLAND COTTON SMITH, rector of St. John's Church, Washington, D. C., granted sick leave about six months ago, will return about October 1st.

THE REV. HENRY TATLOCK, D.D., rector of St. Andrew's Church, Ann Arbor, Mich., retires from a thirty-two years' rectorate at the close of the diocesan convention on May 11th.

THE REV. S. D. THAW has resigned his curacy at the Church of the Advent, Boston, because of considerations of health, and will return to his home in Pittsburgh.

THE REV. WILLIAM WAY will preach the baccalaureate sermon for the South Carolina Military College on June 12th.

THE REV. THOMAS WILLIAMS, Jr., chosen as rector of the Church of the Advent, Washington, is taking a special course at the Virginia Theological Seminary, which he will finish in June. He now makes trips to Washington to conduct his parish services.

BOOKS RECEIVED

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

Henry Altemus Company. Philadelphia, Pa.

The Pony Rider Boys with the Texas Rangers or On the Trail of the Border Bandits. By Frank Gee Patchin. Author of *The Pony Rider Boys in the Rockies*. Illustrated. Cloth \$1.00 net.

Grace Harlowe with the American Army on the Rhine. By Jessie Graham Flower, A.M., Author of the Grace Harlowe High School Series. Illustrated. Cloth \$1.00 net.

The Pilgrim Press. Boston, Mass.

The Hidden Romance of the New Testament. By James Alex. Robertson, M.A. Price \$2.25 net.

Washington Government Printing Office. Washington, D. C.

Financial Statistics of Cities Having a Population of Over 30,000 1919. By Department of Commerce, Bureau of Census. Sam. L. Rogers, Director.

BULLETINS

St. Luke's Home for Aged Women. 2914 Broadway, New York City.

Sixty-Ninth Annual Report. December 31, 1920.

CATALOGUES

The Junior Department of Lasell Seminary. Auburndale, Mass.

Catalog of Woodland Park Hall. A country Day and Boarding School for Girls. Auburndale, Mass.

MUSIC

Girls' Friendly Society in America. (Of Tennessee, Inc.)

A G. F. S. Hymn. Music by Mrs. E. L. Ashford; words by M. L. Spon. For the benefit of the Nashville G. F. S. Lodge. On thick card, 10 cts. each. Words only, 35 cts. a dozen.

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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

BLAKE.—At the home of his son, T. B. Blake, Jr., in Ada, Okla., on April 29th, Capt. THOMAS B. BLAKE, Confederate veteran, lifelong member of the Church, and sometime senior warden of St. Mary's Cathedral, Memphis, Tenn. Funeral services at Ada on April 30th. Interment in St. Louis, Mo. Captain Blake is survived by his wife and two sons.

FRISBIE.—At St. Luke's Hospital, Chicago, April 30th, JAMES DEKOVEN FRISBIE, aged 50 years. Mr. Frisbie was the son of the Rev. and Mrs. Stephen W. Frisbie of Detroit, Mich. A memorial service was held in St. Luke's Church, Evanston, on Monday. The remains were afterward taken to Detroit, where the burial service was held in St. Joseph's Church on May 3rd. The Rev. W. Warne Wilson, rector of Trinity Church, officiating.

POSITIONS OFFERED

CLERICAL

CURATE, DEACON OR PRIEST, SINGLE, sound Churchman, interested in Spiritual Healing; also choirmaster, organist, single, for male choir; for parish in Middle West. State references, experience, and salary expected. Address C-381, care LIVING CHURCH, Milwaukee, Wisconsin.

RECTOR WANTED FOR ST. CLEMENT'S English speaking parish, Honolulu. Good opportunity for work. Climate excellent. Fair salary. Address HARRY BLACKMAN, 1115 Lunallo street, Honolulu.

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PRIEST (CATHOLIC) FOR AUGUST AND possibly July—Northern N. J.—handy to N. Y., and the seashore. X. M.-377, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

PARISH BUSINESS ASSISTANT WANTED. A large California parish wants a young unmarried man or woman, preferably a man, to act as secretary and business assistant to the Rector. Must be a Churchman, energetic and resourceful. The parish is in a flourishing condition but is capable of much further development and there is a real opportunity for the right person to make good in a business way. Applicants, when answering, must give full particulars regarding qualifications. Address B-394, care LIVING CHURCH, Milwaukee, Wis.

WANTED: SEPT. 1ST, SINGLE MAN FOR office responsibility, age 35 to 45, assistant to Dean in internal management, assistant librarian, some typewriting. Excellent opportunity for study or writing. Small salary, rooms, and board. References required. Interview desired before June 1st. WESTERN THEOLOGICAL SEMINARY, 2720 Washington Boul., Chicago.

BRIGHT, ENERGETIC BOY DESIRING TO enter college in September. Education in return for companionship. Enclose picture. Address E-386, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SCHOOL TEACHERS—VOLUNTEER and paid—needed next fall for Sunday morning classes. Application should be made at once to C. N. C., 865 Madison avenue, New York City.

POSITIONS WANTED

CLERICAL

PRIEST, RECTOR OF FIRST CLASS EASTERN parish in beautiful small town excellently located for summer residence, will exchange for the summer with rector having parish in large city, any location. SUBURBAN-378, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST SEEKS LOCUM tenens or Sunday duty July and August. Take any duty, remuneration a consideration. Experienced in "holding the fort" in large city parishes. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST WILL TAKE SUNDAY duties or otherwise in Chicago or nearby month of June or July. Usual remuneration expected; at least, expenses. Address WESTERN-389, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, "Sane and Safe" Churchman, in health, seeks location adjacent to higher educational facilities for two daughters. Address EDUCATION, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGHLY EXPERIENCED, good preacher and organizer, well recommended, available for rectorship June 1st. Address R-387, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT ORTHODOX PRIEST desires supply work July or August, preferably East. Address, with particulars, MIDWEST-379, care LIVING CHURCH, Milwaukee, Wis.

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

RECTOR WOULD SUPPLY SUNDAYS IN July, radius of hundred miles from New York. Good preacher. Address CATHOLIC-395, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK RECTOR WILL TAKE vacation by supply work nearby. Good preacher, loyal, dependable. Address G-384, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO SUPPLY JULY and August in New York, Montreal, or the East. PRIEST-200, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, AVAILABLE for locum tenency June, July, August. Address G-388, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

YOUNG WOMAN THOROUGHLY experienced desires position as Secretary and Parish Worker. Ability to organize. Can direct work of Religious Education. Particularly interested in young people. Address "QUINCY"-397, care LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN DESIRES POSITION OF organist and choirmaster in large Catholic parish in Chicago or an eastern city (boy or mixed). Excellent references. Salary must be substantial. Duties September 20th. Apply to ENQUIRER, Box 202, Newport, R. I.

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A DEACONESS, DURING THE SUMMER desires work: could specialize on reorganizing Church (Sunday) school, or other plans for parochial activities in the autumn. Address D-396, care LIVING CHURCH, Milwaukee, Wis.

THE RECTOR OF CHRIST CHURCH, 6451 Woodlawn avenue, Chicago, would be pleased to recommend a young University student as tutor for one or two boys during the summer months. Camp life preferred.

TUTOR—UNIVERSITY STUDENT, WELL qualified, will be pleased to tutor and be companion for one or two boys during summer months. Address S. F., 159 Maplewood avenue, Germantown, Pa.

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.

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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.

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COPE WANTED.—GOOD FESTIVAL COPE, in white or cream or gold. Give full description and state price. Address ST. PETER'S, Freehold, N. J.

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

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OXFORD" extra light weight Cassock and Surplice for travelling; one quarter usual weight. Set of Vestments from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

M. R. H. F. FORD, REPRESENTING Messrs. J. Whippell and Co., Ltd., England, is due at the Breslin Hotel, New York, on May 23rd to 30th inclusive.

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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.

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SHORE FRONT CAMP IN THE PINES, furnished. Six 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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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.

MISCELLANEOUS

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

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

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

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1424 North Dearborn street
Rev. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

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Saint Charles avenue and Sixth street
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Rev. J. Dirickson Cummins, Rector
Sundays: 7:30, 11:00, and 5:00

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

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Daily Mass:
Sundays 7, 10:30; Mondays 9:30; other week-days 7.

NOTICES

FOUR CAMPS

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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.
For further particulars write
THE BROTHERHOOD of St. ANDREW,
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Rooms for Church Students (Girls) and when vacancies occur for other Churchwomen. Apply DIRECTOR, 123 East Twenty-eight street, New York City.

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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.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

RETREAT FOR ASSOCIATES AND OTHER ladies, beginning at Vespers, Friday, June 17th, ending with the Holy Eucharist June 21st, Kemper Hall, Kenosha, Wisconsin. The Very Rev. Frank Gavlin, conductor. For invitations please write the REV. MOTHER SUPERIOR, community of St. Mary, Kemper Hall, Kenosha, Wis.

ANNUAL CONVENTIONS

SUMMARY

ALBANY will not at present divide into two dioceses. The Bishop approved continuance of the Albany plan for the Nation-wide Campaign—which follows the idea of self-determination. — PENNSYLVANIA admitted women as delegates to the convention; this, however, must await final action next year. The convention also adopted a new canon on clerical salaries, and petitioned the proper authorities at Washington to take immediate steps looking to reduction of armaments. Some attention was paid to important anniversaries.

ALBANY

THE BOARD OF MISSIONS of the diocese met at luncheon with the Bishop at his house on May 3rd, and transacted the business of its large mission field.

The convention proper opened in the guild house of the Cathedral of All Saints', Albany, in the evening, when the Bishop read his annual message, in which he sketched the history of the various movements for division of the diocese, from within and without, and summed up by stating his belief that there was no widespread desire for division.

The Albany Plan for the Nation-wide Campaign, he stated, "had proved to be a most effective means for securing our co-operation with the purposes and plans of

the National Church." "It imposed no quota upon any parish or mission, but proceeded upon the assumption that the best results would follow a policy of self-determination." The financial condition of the diocese during the past year is the best in its history, and contributions for general missions exceed any since organization of the diocese. Also, there has been a great advance in spiritual life. He suggested that this plan be followed throughout the year, and that the every-member canvass become a fixture in every church in the diocese.

As to election of an assistant bishop he said: "When provision for the support of one is made I shall give my consent to an election.

"For this reason, I am of the opinion that our best and wisest course at this time is to address ourselves to the task of carrying our campaign through to a successful end, leaving it to the Holy Spirit of God to guide our minds when the time comes for us to take the next step."

The convention opened on May 4th with Holy Communion in the Cathedral, Dean Larned celebrating. At 10 A. M. the Bishop celebrated, assisted by the Archdeacons.

At the session following the Standing Committee was re-elected, reports of committees were presented and received, and routine business transacted.

The Bishop halted proceedings at noon to say prayer for our missions, the delegates met for luncheon at the Ten Eyck Hotel, and the session closed at 3 P. M.

PENNSYLVANIA

THE 137TH CONVENTION of the diocese was held at the Church of St. Luke and the Epiphany, Philadelphia, on May 3rd and 4th. At the opening Eucharist the Bishop was celebrant, the Bishop Suffragan gospeller, and the Rev. Dr. E. M. Jefferys epistoler.

Following the service the convention proceeded to its business. Thanks to efficient committee work very little time was wasted until the convention adjourned on Wednesday afternoon. Provision for use of the preferential ballot next year will prevent the one serious waste of time, namely, the frequent ballots in elections.

The careful planning of the Executive Council also helped to make the convention effective. All important matters were carefully prepared and well presented, thus enabling concentration upon vital concerns.

First in order on Tuesday afternoon came the addresses of the Bishop and the Bishop Suffragan.

The Bishop in reporting his official acts said a new record had been established in the number of confirmations, the total being 3,398. Over one hundred had been received from the Roman Communion.

From an analysis of reports and from personal observation the Bishop made a classification of parishes as follows:

"Out of our 200 congregations 70 have shown a really notable increase of strength—something much more than a merely normal growth. Next come 40 where there has been normal growth, which has kept

pace, more or less exactly, with a parallel expansion in secular and economic life.

"This leaves about 90 congregations where things seem to have been at a standstill, and of these there are a few where statistics at least will show a loss."

Perhaps the most notable parts of the Bishop's very comprehensive address were his apology for diocesan centralization and his appeal for admission of women to the councils of the Church.

With regard to the first he said:

"The moving force which led us to set up an Executive Council with an executive office at its centre was a missionary motive. It was the expression of our resolute purpose to lead our people out in greater numbers with increased supplies, and in more effective ways to their great common task of building up the Kingdom.

"I have often spoken of the immense potential resources, spiritual, intellectual, material, in our diocese; resources which for the most part are still waiting to be drawn out. Roused, released, rightly directed and applied, they are abundantly able to answer any call that may be made upon them. Heretofore we have had no means of developing these resources. Haphazard eleventh hour appeals to individuals to meet successive crises, and so to get the Bishops of the diocese out of the holes ever waiting for their weary feet, were, up to two years ago, nearly all we had by way of 'method'. Now we have a diocesan equipment for this work more efficient and complete than in any other diocese in the Church.

"Of course there is the question of what are called 'overhead charges'. It is a phrase which has recently become almost a bogey to some non-reflective minds. It is a poor phrase in any case because it begs the vital question. If the work to be done by such an office is really of first rate importance, if it can be done in no other way; if the office is really on its job and getting real results, then its maintenance is neither more nor less an 'overhead' charge than the bills for heating and lighting our parish churches or indeed the salaries we give our missionaries. Wastefulness of course is always wrong and expenditures need watching. But each link in one continuous process, each cog which catches, fits, and turns the whole machine is of primary importance.

"Personally I believe that the chief, indeed the only, business of this convention is to plan ways and means by which our whole united strength may be given as fully, freely, and faithfully as God would have us give it. So believing, it seems quite clear to me that we should go on faithfully and bravely to perfect what we have so well begun. The fruits of the past year under our new system are shown by considerably increased gifts by our people and by a greater regularity in giving though there is much left to be desired in both directions.

"What is even more hopeful and encouraging is the fact that, through our method of dividing the Council into departments and taking into these departments specially interested and qualified men and women, not members of the Council, we now have a very much greater number of our people than ever before genuinely moved by diocesan interests and concerned for the support of diocesan work.

"This seems an effective answer to the fears of some that our new system would result in undue centralization. Centralization may be good or bad. Its chief merit lies in that it makes possible unity and coordination. Without these there can be no effective handling of large undertakings. Its danger lies in a tendency, sometimes apparent in connection with it, of confining power and responsibility in the hands of a

few. This danger we have successfully avoided. It would be safe to say that where in former days there was one person genuinely interested in diocesan concerns now there are two or more, and the number is increasing as the work develops."

Speaking of the place of women in the councils of the Church, the Bishop said:

"You will recall a memorable resolution passed with practical unanimity by the Lambeth Conference last summer to the effect that 'women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms'. Surely if there is any diocese in which this principle should be more generously welcomed and accepted than elsewhere it is here. I am fully persuaded that it is entirely equitable and will prove profitable to the Church. True judgment of spiritual values, zeal, intelligence, courage, and devotion to the cause of Christ; these should be the outstanding marks of all those admitted to the Church's councils. I have not noticed that men have a monopoly of these precious gifts. I know quite well that women do most of the Church's work.

"I believe the men will be helped, not hindered, stimulated and not discouraged, moved to generous rivalry and not lulled to somnolent indifference, by the presence of women as their fellow counsellors. It will be a graceful and grateful acknowledgment of the immense debt we owe to our women for their recent diocesan activities if we pass through its first stages, at this convention, the legislation required for putting into local application the Lambeth principle."

In speaking of the Cathedral plans the Bishop said:

"A practical development of the Cathedral plan may be possible before long in connection with the work of the departments of the Council.

The Council, as you know, works through departments, of missions, of Church extension, of education, of social service, and the rest. Its work has so increased that the members of these departments, all of them busy men and women, are likely to be overburdened.

"The time has almost if not altogether come when really effective operation will require an executive head for each of the chief departments, giving his whole time to it. Here the Cathedral Foundation might well give timely help. For such work is entirely in line with its main purpose. As I have always urged, the work of a Cathedral is more important than the building, essential and inspiring as the latter ought to prove. And the heart of a Cathedral system is to provide a staff of specialists or spiritual experts, ready at all times and in all ways to strengthen and enlarge the Church's influence in and ministry to the whole community."

The Bishop Suffragan, after dealing briefly with Church work among the Jews and among the deaf, devoted the greater part of his address to civic work. He stated that during the year in addition to 175 confirmations and other services he had presided at 43 meetings and attended 184 additional. About one fourth of these were not diocesan but civic. After discussing the housing problem in Philadelphia the Bishop said:

"In addition to our interest as individuals we must take more corporate interest as a Church in all matters affecting human life in our great city. There is no safe line of demarcation between the religious and secular, when questions of human life are under consideration. None of these questions are alien to us, either as individuals or as representing the organized forces of the Church. We must function corporately

more than we have in the past. And in co-operation with others we must endeavor to find the solution of many of these problems which are not at all political but which do seriously affect the lives of our people."

The subject which attracted the greatest publicity was the admission of women to the convention. As spokesman for a committee of the Executive Council previously appointed to consider the matter the Rev. Dr. George H. Toop proposed an amendment to the constitution, providing for the admission of women. When amended the article will read "The Convention shall be composed of clergymen and lay deputies". Under the old form it read: "Clergymen and laymen". After intense debate the amendment was passed by a vote of 139 to 131. Before it can take effect final action must be taken at the convention of 1922.

A powerful opposition developed. Mr. Wm. S. Reeves, a member of the Executive Council, presented a minority report containing a resolution to refer the subject back to the Executive Council. This proposition was defeated and the amendment passed. But later the convention voted to authorize the Bishop to appoint a commission of three clergymen, three laymen, and three women to consider the effect of the admission of women to seats in the convention and to submit a "constructive and statesmanlike plan" for their participation in diocesan affairs.

This commission will consider:

1. The probable effect of giving women representation in the convention;
2. The advisability of having a separate House of Churchwomen which will meet simultaneously with the diocesan convention and attend some of its sessions;
3. Methods of procedure by which women can take active part in the administration of Church affairs.

Second only to the woman question in prominence was that of proportionate representation in the diocesan convention.

At present every parish, large or small, has the same number of lay deputies in the convention, and when vote is taken by orders each parish is entitled to one lay vote.

The proposed amendment would entitle each parish to have one lay deputy and additional lay deputies in such proportion to the number of its communicants as convention may from time to time prescribe by canon, provided that no parish be allowed to send more than seven lay deputies.

The amendment also provided that when vote is taken by orders the vote of the lay deputies should be individual, thus giving large parishes several votes instead of one as heretofore.

Opposition to the new plan was so strong that it was referred to a special commission to be appointed by the Bishop to consider the matter and report to the next convention.

The convention adopted a new canon on Clerical Salaries. The arbitrary rule of a minimum salary of \$2,000 adopted by the convention of 1920 has in part defeated the purpose for which it was adopted and hindered the development of new fields. The new canon provides for the election by the convention, every three years, of a commission on clerical salaries, composed of three clergymen and five laymen, who will have large powers of adjustment of salaries of clergy under employ of the diocese and will bring pressure upon parishes paying less than the minimum prescribed.

The canon provides that any parish failing to pay the minimum may be suspended from representation therein.

The convention passed a resolution that

a petition be sent to the President and Vice-President of the United States, the Secretaries of War and of the Navy, the Senate, and the House of Representatives, asking that "immediate steps be taken looking to international agreement for the reduction of armaments which are crushing out the hope of the world."

It was voted to make experimental use of the preferential ballot in the conventions of 1922 and 1923.

From the proceeds of the sale of the former Church House \$25,000 was set apart as a residence fund for the Suffragan Bishop. The income from this fund will be added to the salary of the Suffragan Bishop until a residence can be procured.

A resolution was passed providing for celebration of the one hundredth anniversary of the formation of the Foreign and Domestic Missionary Society, which took place in November 1821 in the vestry room of St. James' Church, Philadelphia. To mark the

significant decade in the history of the diocese under the leadership of Bishop Rhineland and Suffragan Bishop Garland, and place on record the high esteem and loyal regard in which they are held, it was voted that a committee of five clergy and five laymen be appointed to arrange for the anniversary of their episcopates on the Feast of St. Simon and St. Jude.

Elections:

The convention re-elected the Standing Committee, and elected five clerical and six lay members of the Executive Council: The Rev. George G. Bartlett, D.D., the Rev. Llewellyn N. Caley, D.D., the Rev. F. C. Hartshorne, the Rev. Robert Johnston, D.C.L., the Rev. Gilbert E. Pember. Laymen: Messrs. E. H. Bonsall, Morris Earle, A. J. County, Franklin S. Edmonds, J. F. Fahnestock, and George Wharton Pepper.

Other members of the Council are either appointed by the Bishop, elected by Conventions, or are members *ex officio*.

The Living Church News Bureau }
London, April 15, 1921 }

INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

THE Archbishop of Upsala has arrived in London on a short visit in connection with the work of the World Alliance for Promoting International Friendship through the Churches. He will attend the representative committee of the Life and Work Movement at Peterborough next week. His Grace has stated, as chairman of the Swedish Committee of the Alliance, that the work of promoting international friendship through the Churches is developing in Scandinavia. The Archbishop recalled that during the war the need for coöperation of the Churches found expression in Scandinavia, in Hungary, in Switzerland, in America, and in England, and that, as an outcome, an international conference was held at The Hague in 1919. There it was agreed that plans should be laid for a universal conference of the Christian Churches in 1922 or 1923 on life and work. Last year at Geneva a committee was appointed to make arrangements. A small representative executive committee of fifteen members—five from America, five from the British Empire, and five from the Continent and Scandinavia—has been created, and meets from April 18th to 25th. The ultimate ideal is so to organize the Christian Church that it can act instantly, not on questions of doctrine, creed, or worship, but for practical purposes, on matters of life and work.

DIVORCE BILL AGAIN CONSIDERED

Lord Gorell's divorce bill was considered in committee in the House of Lords last Tuesday, when Lord Buckmaster succeeded in passing an amendment that three years' desertion should constitute ground for divorce. Lord Gorell announced his withdrawal from the charge of the bill, which now passes once more into the hands of Lord Buckmaster. The report stage will be taken next Thursday.

Mr. Rendall's motion in the House of Commons in favor of proposals on the lines of the minority report of the Royal Commission on Divorce was withdrawn on Wednesday evening. In explanation of his withdrawal, Mr. Rendall said that a great misapprehension had arisen as to the nature of his motion, and many members had promised their constituents to oppose it in consequence. Hence he thought he would best consult the dignity of the House, and his own dignity, by not proposing this motion. The Parliamentary correspondent of the *Morning Post* suggests the real reason why the motion was not submitted. According to this authority, "Members have received a great number of representations against further relaxations of the law, from electors belonging to the Anglican and the Roman Catholic Churches. One member had no fewer than seven hundred letters and post-cards; another more than five hundred, while cases are numerous in which these communications exceeded two hundred. Legislators were scarcely prepared for such expressions of opinion by their constituents—the great majority of the writers, it is said, are women—and the incident shows how small the chances are of the bill now before the House of Lords making any progress if, and when, it reaches the Commons."

As a result of the debate on the bill, the Hon. Secretary of the Church of England Men's Society (the Rev. Gordon Savile) has issued the following statement: "In view of the fact that Lord Gorell's bill has been altered fundamentally by the addition of desertion as a ground for divorce, the Council of the C. E. M. S. is requesting

BISHOP HALFORD IN LONDON DELIVERS S. P. G. SERMON

Declares Reform Must Come to Make the Church a Force in the World—Free Churches—Labor Unrest—International Friendship through the Churches

The Living Church News Bureau }
London, April 22, 1921 }

THE venerable Society for the Propagation of the Gospel has been keeping its anniversary this week, with the customary huge programme of varying events. The most important of these (at all events, the most popular) is the annual service at St. Paul's Cathedral, which on Wednesday morning last drew an immense congregation. The sung Eucharist, at which the Archbishop of Canterbury was the celebrant, was preceded by the Litany sung in procession. The musical portion of the service was beautifully rendered, and the prevailing atmosphere was one of intense devotion. In a striking sermon by Bishop Halford (late of Rockhampton, Australia), his lordship said that probably his hearers would be conscious of some sense of shame at the piteous appeals and entreaties which the Church had been obliged to make for the support of missionary work; and there was a strong and growing sense of shame at the weakness of the Church's witness—its lack of witness to the world in industrial and international problems. The clergy, declared the Bishop, suffered from a lack of pluck, and, though there were many glorious exceptions, it must seem to the outsider that the Church was self-centred and selfish. It was of little account as a spiritual force in national and international life; yet never at any time had people been more ready for true and deep religion. The Church was torn by shameful internal squabbles, and was confining its energies to the thirty per cent. which was inside religious influence, whereas the purpose of its existence lay with the seventy per cent. which was outside. He (the Bishop) was convinced that reform must come from the heads of the priesthood, and that in order to make the Church a force in the world the bishops must organize to set a great example of love, service, and self-sacrifice.

FREE AND OPEN CHURCHES

The annual report of the Free and Open Church Association (whose main object, as the name denotes, is the abolition of the pew-rent system in churches) records as one of the most cheering events of the past year the "freeing" of Chester Cathedral, by sweeping away the charges formerly made for entrance to various parts of it. That this reform was amply justified is made apparent by the increased use made of the cathedral. That revenue has not suffered is also proved by the visitors' free gifts, which have exceeded in amount the sum hitherto accrued from charges levied. The report winds up with a list of fourteen churches made "free and open" during the past twelve months.

LABOR UNREST

It is not, perhaps, within the province of this weekly letter to make reference to other than Church topics, but a few remarks on the present industrial crisis may be permitted, affecting as it does the whole community. Although the threatened general strike has been mercifully averted, there still remains the scarcely less serious menace of the miners' stoppage, and this surely constitutes a summons to all Christian people to prayer and intercession. It is difficult for anyone not conversant with technical details to express a definite and clear opinion upon the actual merits of the dispute; but Churchmen can rightly lay stress on certain fundamental principles which should underlie all relationships between men. They can plead, in the first place, for frankness and truthfulness in statements; for a greater willingness on the part of owners and miners to trust each other. It is certain that no lasting peace will be obtained between men who imagine that each is manœuvring for position, or has some ulterior motive in view.

Again, Churchmen can urge afresh that self-sacrifice is of the very essence of happiness, and a prime factor in human progress. They can repeat the Christian exhortation that in all things the strong have their responsibilities towards the weak; that all rights have corresponding duties; and that he who claims the one must be ready to render the other.

all its branches to do their utmost to arouse public opinion against the bill, and to influence their members of Parliament, so that when the bill reaches the House of Commons it may be defeated."

DIVISION OF DIOCESE OF LICHFIELD?

After being in abeyance for some years, the proposed Shropshire diocese is again under consideration, and a committee to deal with the matter has been formed. Church-people are reminded by the committee that the creation of small and workable dioceses is the first "plank" in Church reform. The aim of the Committee is to spend about twelve months in circulating information and instruction as to the necessity of such a step. The Bishop of Lichfield, of which diocese most of the parishes in Shropshire form a part, has no fewer than 470 parishes in his see, making the diocese far too unwieldy for one bishop.

AND OF PETERBOROUGH

Another diocese which it is proposed to subdivide is that of Peterborough. In a former letter I mentioned that a commission had been appointed to consider the matter, and their report was this week presented at the Leicester Diocesan Conference. The commission, while recognizing the difficulties of the present financial situation, recommended that the division of the diocese, which in its present form dated back to 1839, should be proceeded with, and urged formation of a new diocese to be called the Diocese of Leicester. The income of the bishop of the new see should be £3,500, and it was estimated that a capital of £60,000 would be required.

REPORT OF ECCLESIASTICAL COMMISSIONERS

The Ecclesiastical Commissioners of England, in their report for 1920, state that one hundred and forty-seven pensions of £75 each had been awarded to retired incumbents and to their successors during the year. It is good news to learn that in

view of the need for special provision on the ground of the high cost of living, the Commissioners have decided that special grants shall again be given this year, and that the maximum amount to incumbents with a benefice where the net income does not exceed £300 per annum shall be £40. The addition to the Commissioners' curate grants will also be again at the rate of 20 per cent.

The Commissioners report that their rental from agricultural land and London house property shows a moderate improvement during the last financial year. Rental outgoings, abnormally low during the war, are now increasing rapidly, and in the rental year to March 1920 expenditure in rates, repairs, and other outgoings, converted an increase in the gross rental of £33,900 into a decrease in the net rental of £30,700.

DEATH OF BISHOP FISHER

Last Friday there passed to his eternal rest the Rt. Rev. George Carnack Fisher, formerly Bishop Suffragan of Southampton, and later of Ipswich. Dr. Fisher, who was in his seventy-eighth year, was educated at Harrow, and took his degree from Brasenose College, Oxford, in 1868. He spent the first four years of his priesthood at Dartford, in Kent, and was then presented, in 1873, to the living of Forest Row, in Sussex. The next ten years were spent in the North of England, first at St. George's, Barrow-in-Furness, and then at St. Mary and St. Nicholas', Beverley, Yorkshire. In 1889 Dr. Fisher was appointed to the important living of Croydon, in Surrey. At the age of 52 he was consecrated Suffragan Bishop of Southampton, a post which he held for only two years. After a brief interval as rector of Burgh St. Margaret, in Norfolk, he was appointed Bishop Suffragan for Ipswich. For seven years he filled this position, retiring in 1906 at the end of an active ministry of thirty-seven years.

GEORGE PARSONS.

and that the members of that Church are willing to coöperate in spite of difference of individual opinion.

"For ourselves we would affirm our belief that the truth of God is strong enough to take care of itself everywhere; that forms or the neglect of them matter little when the substance is present and not at all when it is absent; that it is a thousand fold more to be desired that common ground should be found in coöperation than that differences should be cultivated with the most effective elaborateness in disunion and independence.

"These latter years have seen wide material as well as spiritual changes, in that Wycliffe and Trinity are now colleges both affiliated with the University of Toronto.

"It is not amiss to point out that this movement which we advocate would be in accordance with the attitude of the Church of England as disclosed at the recent Lambeth Conference."

This memorial is signed by living descendants of founders of Wycliffe representing Hon. Edward Blake, Hon. S. H. Blake, Judge Benson, A. H. Campbell, Chief Justice Draper, Clarke Gamble, Dean Grasett, William Gooderham, Dr. J. G. Hodgins, W. H. Howland, Alexander Manning, J. Herbert Mason, H. M. Pellatt, J. G. Worts.

The question is now before the Council of Wycliffe College. Provost Macklem of Trinity who retires in September is reported as saying: "I very sincerely hope that there will be union. We told Wycliffe College that we felt unwilling to fill the vacant provostship until we had conferred with them if they were willing to confer with us. Nothing definite has been done. When we hear from them we will have a meeting."

Summer Schools Throughout Canada

Summer schools for Anglican workers are to be held at various points of the East and West under the joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service. Eastern schools are to be at Lennoxville, Ottawa, Lake Couchiching, Port Hope, and Parry Sound, and western schools are planned for Winnipeg, Regina, Calgary, Edmonton, Saskatchewan, and Victoria. The programme in every case includes a daily celebration of the Holy Communion, Bible study, mission study, teacher training, social service lectures, and devotional services, with the afternoons devoted to recreation. The Bible study will be based on the Sunday school lessons, the mission study on *Our Church at Work*, a text book just issued by the M. S. C. C., giving bird's-eye view of the work of the Church of England in Canada here and overseas. The course of lectures on social service will be based on the Lambeth Conference report on industrial and social problems, being divided as follows:

1. The Church's Social Mission.
2. The Church and the Homes of the People.
3. The Church and the Children of the People.
4. The Church and the Work of the People.
5. Response of the Local Church to the Call of the Bishops.

War Memorial at Wycliffe College

A large bronze tablet in the rotunda recording the names of all the members of Wycliffe College who did military service in the great war was unveiled by the president, Dr. N. W. Hoyles, and was dedicated by the Bishop of Yukon. It contains over

EDUCATIONAL INSTITUTIONS IN CANADA MAY CO-OPERATE

*Or Perhaps Unite Completely —
Thus Erasing Old Party Lines
— Summer Schools Grow in
Number—War Memorials*

The Living Church News Bureau
April 29, 1921

SHALL Trinity and Wycliffe unite, or at any rate coöperate in the training of young men for the priesthood in Canada? This is a very live issue just at present. Wycliffe came into being as a protest against what was regarded as High Church teaching at Trinity, the official college, and because its friends claimed that such an institution was essential to the well being of the Evangelical school of thought and the propagation of "evangelical" principles. Times have changed, newer lines of cleavage have developed, old controversies have been outworn, both colleges are affiliated with the University of Toronto, and there has been a growing feeling that in the interest of unity within the Church, and of efficiency in training, Trinity and Wycliffe should get together. The desire for coöperation is specially strong among the younger men of both schools of thought and among the growing group of those who are unwilling to be labelled. The

strongest opposition comes, it is felt, from a few of the older stalwart supporters of Wycliffe, whose Protestantism is still of the militant type, who claim that closer unity would mean a betrayal of the trust upon which Wycliffe was founded.

An important contribution to the effort made to bring the colleges together, for coöperation at least if not integral union, has been made by a number of gentlemen who are descendants of the founders of Wycliffe and who may reasonably be supposed to retain a very warm interest in its welfare. A memorial has been prepared by them and presented to the Council of Wycliffe in the following terms:

"In seeking a decision upon the momentous question of joining forces with Trinity College many arguments will be used on the one side and on the other and among them it may be urged that those now in the land of the living who are the representatives of the founders of this college might feel displeasure at something being done which was not within the contemplation of those who brought it into existence. This argument we who sign this paper desire to meet. We wish to assure you that, so far from feeling displeasure, we would view this with extreme satisfaction as an evidence that the lessons of the great war have not passed the Church of England by,

125 names under the college crest and bears this sentence:

"The vallant service of her sons for King and Country in the Great War a grateful college will ever hold in honorable remembrance."

In the Founders' Chapel on the afternoon of the same day were unveiled four stained glass windows and a bronze tablet in memory of thirteen members of the college who fell in the great war. The windows portray service in the figures of our Lord, St. John, St. Paul, and St. Timothy. They were unveiled by Mrs. R. T. Gooderham, the donor of the chapel. The tablet was unveiled by Dr. Hoyles. The Bishop of Toronto after dedicating the memorials spoke to the present students of the necessity of "carrying on" in the same work for the Kingdom in the same spirit of adventure and sacrifice which had actuated these men. Before the convocation Principal O'Meara was presented with the doctor's gown of scarlet cloth and silk by the present students and former students under his regime.

Synod of Rupert's Land

The diocesan Synod of Rupert's Land has been called to meet on June 14th. At the opening service in Holy Trinity Church, Winnipeg, on the evening of June 13th, the Rev. Canon Davidson, rector of St. Paul's,

Regina, Saskatchewan, will be the special preacher.

A retreat for the clergy of the diocese of Rupert's Land, conducted by the Rev. Professor McIntyre of Wycliffe College, Toronto, has been arranged for the week following the synod, beginning on June 20th.

Miscellaneous Items of Church News

Major General Sir Henry Burstall unveiled a mural cross erected in the Church of St. Alban the Martyr, Ottawa, Ont., to the memory of the men of the parish who gave their lives in the great war.

The Rev. C. Gordon Lawrence, rector of Hampton, N. B., has been re-elected chaplain to the grand lodge of masons of New Brunswick.

The clergy of St. Jude's, Montreal, lately tried an experiment with the children. Four groups were organized, each of which staged a short play at a series of entertainments in St. Jude's Hall, and in St. James the Apostle's Hall immediately after Easter. *Lady Catechism*; a missionary play including as finale the Bethlehem tableau; a brownie play; and a morality entitled *The House of the Heart*, were all effectively staged by the little folk assisted by a few of the young men and women. The skill and the reverent spirit of the children were remarkable and duly impressed the large audience.

THE NEW YORK NEWS LETTER

New York Office of The Living Church
11 West 45th Street
New York, May 9, 1921

DR. DRURY DECLINES

WORD was received in New York City on Ascension Day that the Rev. Dr. Samuel S. Drury had felt impelled to continue his work as rector of St. Paul's School, Concord, and to decline his election to the rectorship of Trinity parish. Expressions of regret were heard on every side. The following editorial appeared in the *New York Times* on Saturday:

"He Sticks to His School."

"There is something unusual, encouraging, and fine in the refusal of Dr. Drury, the rector of St. Paul's School, to accept the rectorship of Trinity Church. That is a post whose ancient traditional distinction and ample present opportunities of service to the Church and the community must make it tempting, beyond most bishoprics, to any clergyman of the Protestant Episcopal Church. Its occupant is well paid, as schoolmasters are not, including those of St. Paul's, as its rector told its graduates last year. Both from a secular and an ecclesiastical point of view, Trinity offers much to a just and noble ambition. Dr. Drury prefers to stay at Concord, to build up and improve that famous school, to be the guide, the companion, and the friend of its 400 boys, to carry out the plans which the raising of a permanent endowment of \$2,000,000 will make feasible.

"There are almost 4,000 living graduates of St. Paul's. It has given eight bishops to the Church. It had nearly 1,000 alumni in the army and navy in the world war. Its rector must feel that he is doing an honorable and quietly useful work, one for which he is specially fitted. If it be said that he is merely wise or modest to prefer a service for which he has shown himself particularly adapted to an untried field of labor, that would be an insufficient, a short-sighted opinion. I felt, he writes, my work here was not done, and that I should stay here

and do it. That is a spirit which every school-teacher should honor and that honors every school-teacher. They are the molders of the generations. If their momentous labor has been and still is, on the whole, scandalously underpaid, the country is at last waking up to this long injustice.

"It is true that Dr. Drury's is a picked and purple school; but in sticking to his profession in the face of what would almost universally be considered 'preferment', he emphasizes the dignity of the teaching profession. Save for this transient conspicuity, his work, like that of most other teachers, is quiet, mostly unknown. The whole race of school-teachers, 'their glorious tasks in silence perfecting,' is typified in this schoolmaster's refusal to leave his beloved school for 'promotion'."

It is understood that many letters were sent to Dr. Drury on the subject of his election.

It is also predicted that Dr. Manning will continue as rector of the venerable parish until his successor is elected.

ASCENSION DAY IN OLD TRINITY

Ascension Day was appropriately observed. It was also the seventy-fifth anniversary of the consecration of the well-known church, fondly called "Old Trinity." The principal service was attended by throngs of parishioners and friends. The large choir was supported by a full orchestra and the two organs. The Rev. Dr. Manning preached a doctrinal sermon on *The Gains of the Ascension*.

The Rev. Henry P. Veazie was celebrant at the Holy Communion, the Rev. Dr. William Montague Geer was epistoler, and the Rev. Dr. William W. Bellinger was the gospeller.

Choice music, beautifully rendered, and superb altar decorations, appropriately ornamented the great service.

The first Trinity Church was built on this site in 1737. It was destroyed in 1776 and the second building, built in 1788, was demolished in 1839 to make way for the present structure, which was completed in 1846.

RECEPTION TO DR. MANNING

The reception and dinner in honor of the Bishop of New York to be given by the Church Club of the diocese at the Hotel Waldorf Astoria on Monday evening, May 16th, will be a notable event of the many clustering around the consecration.

The list of speakers has been announced: Mr. Henry L. Hobart, president of the club, presiding; Mr. Eugenius E. Outerbridge, the Very Rev. Howard C. Robbins, D.D., the Right Rev. Thomas F. Gailor, D.D., and the new Diocesan.

Mr. Stephen Baker, at the head of the committee of arrangements, is ready to give further information if addressed at the club rooms, 53 East Fifty-sixth street, New York City.

COMMEMORATIVE PATRIOTIC SERVICE

The 132nd anniversary of the inauguration of the first President of the United States was commemorated by a service in St. Paul's Chapel on April 30th, at 12:30 P. M.

The ritual feature of the service was marked when forty-two flags were "trooped" to the altar and blessed, after which the national anthem was played. The Vicar, the Rev. Dr. Joseph P. McComas, preaching from the text, "I am the companion of all that fear Thee", spoke of Washington attending the service immediately following his inauguration as a pious act of defiance of the irreligion of his day. The vested choir of St. Cornelius' Chapel, Governors Island, sang.

An interesting part of the service was the reading of the lesson by the Rev. F. C. Goodman, from the same Bible upon which President Washington took his oath of office. This Bible, the property of the St. John's Lodge, No. 1, F. & A. M., was accompanied by a guard of honor, and held by a member of the lodge while the lesson was being read. The Bible with its guard of honor was escorted in and out of the chapel in a special procession, consisting of crucifer, acolyte, and chaplain.

A dispatch from President Harding was read at the service.

LENTEN OFFERING SERVICE

The annual service for presentation of Lenten Missionary offerings by the Sunday schools in the diocese was held in the Cathedral on Saturday afternoon, April 30th. There were fifty choirs in the procession, 950 children being vested, and the Cathedral was crowded with Sunday school teachers, pupils, and friends. The line of delegates when formed to go forward to present the offerings filled the middle and rear aisles. An address was made by the Bishop-elect, who also gave out the banners and medals. The total offering reported was \$27,693.89, more than \$6,000 over last year.

The banner for the largest offering was won for the third time by Calvary, New York City (\$2,198.32). The banner for the largest per capita was won by a small school, St. Mary's, Mohegan Lake (Rev. E. F. Ferris, rector), with rate of \$18.57. This school also won the banner for greatest increase, 3,102%. St. Mary's Sunday school is very small, with one officer, two teachers, and seven children. It wins two banners which have never before left New York City, or been awarded to one school. Its first banner is a new one, recently presented by the Rev. Dr. Manning; the second was first offered three years ago and won by the Sunday school of the Church of the Holy Trinity when the Rev. Mr. Ferris was superintendent there.

Banners in Classes A, B, and C were won respectively by St. Bartholomew's, White Plains, Bishop Lloyd, rector (\$468.85); St.

Paul's, Poughkeepsie, Rev. F. S. Smithers, rector (\$595.61, third time); St. Peter's, Port Chester, Rev. H. B. Heald, rector (\$1,230, third time). Rain during the service prevented the usual out-door procession. Medals of gold, silver, and bronze were given to three boys and three girls who had written the best essays on Christian Stewardship.

The Junior Clergy Missionary Association, which originated these services more than ten years ago, has asked the Nation-wide Campaign committee of the diocese to be responsible for future presentation services in order to have them under official recognition and direction. The scope and interest has increased greatly, and the necessity for official rules has been made evident by experience.

JUNIOR CLERGY MEET

The annual meeting of the Junior Clergy Missionary Association was held at the General Theological Seminary on Tuesday afternoon, May 3rd. A missionary litany was said in the chapel at noon. After luncheon there was a business meeting, at which the Rev. Thomas McCandless was elected president and the Rev. E. Briggs Nash, secretary.

The Rev. Henry A. McNulty of Soochow, China, was the invited speaker and guest of honor. His subject was The Church in China. There was a gratifying attendance.

DIOCESAN CATHEDRAL LEAGUE

The annual meeting of the Cathedral League of the diocese was held on April 30th, in Synod House.

The officers elected include John S. Rogers, president, and Henry L. Hobart, secretary.

The Bishop elect declared that "In my mind there is nothing that is more practically needed in this city than the raising of this great symbol of the Presence of God in our midst."

Addresses were also made by Dean Howard C. Robbins and the Bishop of Cuba.

A MISSIONARY NURSE FOR ALASKA

Miss Katherine W. Bridgeman of this diocese has been appointed a missionary nurse to Alaska. Miss Bridgeman is the sister of the Rev. Charles T. Bridgeman, assistant secretary of the Department of Work Among the Foreign Born.

DIOCESAN CHURCH CLUB

At the recent annual meeting of the Church Club of the diocese Mr. Henry L. Hobart was elected for the fourth consecutive time to be its presiding officer.

Other elections were:

Vice-presidents, Stephen Baker, R. Fulton Baker, J. Greer Zachry.

Secretary, F. Shelton Farr.

was wholly new for the Church, and it has been enthusiastically welcomed. This department accepted last October an order for 100,000 surgical dressings for St. James' Hospital, Anking, China, now being shipped. Forty five parishes have helped to fill this order, which appeals to numbers of women who do not care to sew. The Supply Bureau sells gauze at the lowest possible price, in any quantity, and it is sent out all cut and planned for the different dressings with which so many women were familiar during the war. When finished, the dressings are packed in paper bags, and sent back to the Supply Bureau, to be shipped to their destination.

GIRLS' FRIENDLY SOCIETY

The annual conference of a group of G. F. S. branches began a new plan in Fiske Hall, St. John's Church, East Boston, on April 26th. It left its usual place, Emmanuel Church, and came to St. John's. The two addresses were unusually good. Mrs. Kenneth Forbes told of plans for building a lodge, drawing an attractive picture of what must soon become an important part of G. F. S. life in the diocese. Miss Mary Wiggin of the Consumers' League talked of the spirit in which working girls should do their tasks. She urged broader interest on the part of workers, not only in their own jobs, but also in the work being done by other girls. She told of ways in which working conditions are being improved and urged the need of intelligent supervision for all girls' work.

A PRESENTATION

On May 2nd, at a meeting of the Guild of St. Francis Xavier in the Church of the Advent, the rector presented to the Rev. George Nattress, chaplain of the guild, a silver chalice as a gift from the members. The design was made by Mr. Robert T. Walker of the guild, and executed under his direction. The inscription is:

*"Calicem salutaris accipiam.
Viro desideriorum G. N. Presbytero, D.D.D.
Amot."*

U. T. O. AND MEMORIAL SERVICE

The annual United Thank Offering service for the women of the diocese will be held in the Cathedral Church of St. Paul on May 12th.

This service will also commemorate the life of Mrs. David F. Slade, late diocesan treasurer for the Offering.

RALPH M. HARPER.

PUBLICITY CONFERENCES

THE PUBLICITY DEPARTMENT of the Presiding Bishop and Council will call three publicity conferences: one in New York on June 21st and 22nd; one in St. Louis on June 28th and 29th; and one in San Francisco in the early fall.

Each diocese and district will be asked to send its official representative, and all definitely interested in Church publicity will be welcomed.

The conferences will be informal, with no fixed programme of addresses and papers, but a round table discussion.

WOMAN'S AUXILIARY OF MICHIGAN

MRS. FEDERIC B. STEVENS presided at the annual meeting of the Michigan Auxiliary on May 2nd and 3rd in St. John's Church, Detroit, when the treasurer's report showed \$4,341.48 gathered in for the United Offering, twice the amount in hand three years ago. Mrs. Stevens was reelected president, and Miss Julia M. Fish of Detroit is corresponding secretary.

CONFERENCE BEST MEANS OF VICTORY SAYS BISHOP BRENT

Before Massachusetts Clergy — Greek Holy Week in Haverhill —Work of Supply Bureau

The Living Church News Bureau
Boston, May 9, 1921

CONFERENCE as a means of Unity was the topic of a notable address delivered by Bishop Brent to the clergy of the diocese of Massachusetts at their annual meeting last Monday at Groton School. More than any bishop that I have ever heard, Bishop Brent is the philosopher of the Church's spirit to-day. His interpretation is always fresh and to the center of the great currents of the world's spirit which are to-day flowing toward unity.

The Bishop said that controversy brings peace with a victory, which is really no peace of permanent value. Conference brings peace without victory, and secures a peace more permanent and lasting. He said that in his intimate conferences during the past few years in many parts of the world with men of diverse interest and inheritances, he felt tremendously encouraged as he noted the basic things on which men agree. And in zones where there are radical differences of opinion and conviction, he had never failed to note how much better it was for all honest convictions to be brought out into the open among men sitting as friends at a common table.

The Rev. Prescott Evarts, rector of Christ Church, Cambridge, was elected president of the Massachusetts Clerical Association for the coming year, and the Rev. Paul M. Huntington, of the Cathedral Church of St. Paul, secretary.

GREEK HOLY WEEK IN HAVERHILL

The Rev. J. Malcolm-Smith, rector of Trinity Church, Haverhill, comes as near making a universal appeal to every communion in his city as any clergyman I have known. His participation was appreciated

in the sacred processional of the Greeks of Haverhill in the observance of their Holy Week. Would the Pilgrims be shocked, were they to read in the Haverhill daily the following account of this sacred procession, or would they rejoice that Massachusetts has such a varied expression of its Christian life? The account in part is as follows:

"The procession was led by a platoon of police. Then came the Haverhill brass band.

"The bearer of the cross followed and then came a group of girls dressed in white bearing lighted candles. The Greek priest, Rev. Kyroulos Papagrighoriou, accompanied by the Rev. James Malcolm Smith, rector of Trinity Episcopal Church, and attendants followed. The Greek priest carried a Bible and the Rev. Mr. Smith bore a lighted taper. The replica of the tomb of Christ was next in line with its bearers and a guard of former service men in full uniform. The division of women and children bearing lighted candles followed, and the division of men carrying lighted candles brought up the rear.

"There were many displays of red fire along the line of march and many of the marchers carried red and white fire.

"The procession moved from Walnut street up Locust over Winter to Locke to Essex through Washington square up Emerson and through Walnut street to the church, where it disbanded. Services in the church were continued until midnight.

"During the progress of the procession the church bell was tolled."

CHURCH SERVICE LEAGUE SUPPLY BUREAU

The Supply Bureau for the diocese is a part of the Church Service League which has been successfully run this winter at 142 Berkley Street, Room 420, Boston. A very busy place, it welcomes many visitors every day from all over the diocese, who come in to ask about the work.

The surgical dressings department has had a most interesting winter, as that work

PENNSYLVANIA CHURCH SCHOOL LENTEN OFFERING IS \$50,000

And Possibly More — Death of Ex-Chancellor Budd — Accidental Death of Rev. H. G. G. Vincent — Opening of New Church House

The Living Church News Bureau
Philadelphia, May 9, 1921

HOLY TRINITY CHURCH, crowded with a congregation composed largely of children, presented an impressive sight on Sunday afternoon, May 1st.

They were there to present their Lenten offering—the actual amount of which was \$47,161.05 representing all the Church schools of the diocese.

Mr. George W. Jacobs, who announced the amount, said he was confident from the experience of past years that when all the returns were in the offering from the children of the diocese would approximate \$50,796.98.

The Rt. Rev. Dr. Cook, Bishop of Delaware, made a happy address specially to the children.

The Rev. Dr. Toop, rector of the Church of the Holy Apostles, told how his children worked to swell their Lenten offering.

Their offering this year amounted to \$7,055.13, which is said to be three times that of any other Church school in the country.

A pageant entitled *The Gift of Self*, by the Rev. Phillips E. Osgood, was presented by members of Grace Church School, Mt. Airy, with great success.

DEATH OF MR. HENRY BUDD

Mr. Henry Budd, lawyer of the old school, prominent for nearly half a century in diocesan affairs, died Friday, April 20th, at his home in West Philadelphia.

Mr. Budd was for forty-five years a vestryman and Bible class teacher in the Church of the Good Shepherd, Kensington.

He served for many years as chancellor of the diocese, in which capacity he presided at the trial of the Rev. George Chalmers Richmond. Mr. Budd resigned as chancellor two years ago.

Born in Philadelphia in 1840, Mr. Budd was educated in the Episcopal Academy and the University of Pennsylvania. He received the degree of Master of Arts from the University in 1871. And in the same year was admitted to the bar.

In his practice of law Mr. Budd was steadfast in his conservatism and refused to accept modern improvements in methods. The realm of equity was more attractive to him than the excitement of the criminal courts. He did much research work and wrote on legal subjects.

Mr. Budd took a keen interest in civic affairs and politics. As recently as 1918 he was a candidate for the Supreme Court of Pennsylvania. His contempt for graft was noteworthy. On that occasion he filed an expense account at Harrisburg for "approximately one dollar for postage", during the campaign.

Mr. Budd was a director of the Academy of Music and enjoyed the acquaintance of many operatic stars during the past fifty years. It was his boast that he had never missed a performance in the Academy of Music since it opened in 1857.

As an educator Mr. Budd exerted a wide influence—serving as a trustee of Burlington College and St. Mary's Hall, Burling-

ton. He was also a trustee of the General Theological Seminary.

Funeral services were held at St. Mary's Church, West Philadelphia. The Rev. W. J. Goodfellow, rector of the Church of the Good Shepherd, officiated, assisted by the Rev. John A. Richardson, rector of St. Mary's.

Mr. Budd is survived by his widow, who before their marriage in 1888 was Miss Judith J. Dallett of Philadelphia.

GERMANTOWN RECTOR KILLED BY MOTOR CAR

A great shock to the members of the diocesan convention came when, at the opening of its session the second day, the Bishop announced the sudden death by accident of the Rev. H. G. G. Vincent. He had spoken from the floor of the convention the day before. The convention had a brief memorial service and instructed the secretary to send a letter of sympathy to Mr. Vincent's widow.

Mr. Vincent was on his way to visit a parishioner in the Germantown Hospital when struck by an automobile and instantly killed.

The Rev. Henry Grattan Guinness Vincent was born in New York, but lived in Philadelphia for many years. He was educated at Brown University and Union Theological

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He will also visit Philadelphia, Washington, Chicago, etc.

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Seminary. After his ordination he spent three years in missionary work in Kansas. Before coming into the diocese of Pennsylvania he was rector of Trinity Church, Athens, Pa., and also of the Prince of Peace Church-on-the-Battlefield, Gettysburg, Pa., which was consecrated while he served there.

For nearly three years he served as assistant in the historic parish of Trinity (Oxford), Philadelphia, and for some time in charge of the Elmwood mission in West Philadelphia.

At the time of his death Mr. Vincent was rector of the House of Prayer, Branchtown. For many years he was chaplain of the Delaware Legislature. His widow was Elizabeth Dougherty of Gettysburg before her marriage. A son also survives.

NEW CHURCH HOUSE OPENED

On Tuesday afternoon at the close of the first day's session of the diocesan convention the new Church House at 202 South Nineteenth street was opened for inspection, and a supper was served to the deputies. A new feature of the Church House is the "Crypt Chapel" in the basement, which has been appropriately equipped and will be used for daily services.

The opening service was conducted by Bishop Rhinelander on Ascension Day. Daily offices, primarily for persons in the various offices but open to the public, will be conducted in the chapel. Prominent persons will speak at a daily fifteen minute service.

The new administrative center is well adapted to its uses and conveniently located. It has the advantage of adequate room to combine all branches of diocesan work in one center.

GLORIA DEI CHURCH ANNIVERSARY

Gloria Dei (Old Swedes' Church) celebrates its 221st anniversary on the First Sunday after Trinity. The special speakers will include the Rev. J. G. Hammarskold, of the Department of Americanization, and the Rev. Frank P. Parkin of the American Bible Society.

At the morning service vestry and congregation will join in naming a sitting in what has been termed the Pioneers' Pew. The policy of the church is to endow a sitting on each anniversary. The sitting this year

will be in the name of Swan Swanson, one of the original Swedish settlers, who occupied a cottage near the site of the present church and whose family gave the first piece of land, about an acre and a half, toward the property of the present church in the locality then known as Wicaco.

COMMITTEE TO HELP MISSIONS AND INSTITUTIONS

At the April meeting of the Executive Council, Bishop Rhinelander was empowered to appoint a ways and means committee (with the right to add to its numbers), to assist the diocesan missions and institutions in raising their annual budgets.

At a special meeting of the deans of the convocations and representatives of the institutions of the diocese, held on April 20th at the call of the budget committee of the Executive Council, this action of the Executive Council was given unanimous approval and a tentative plan to appeal at once on behalf of the current budget for the Institutions of the Diocese was committed to this Ways and Means Committee for immediate action.

COMING EVENTS

Members of the diocese are cordially invited to the annual presentation service at Grace Church, Mt. Airy, on the eve of Whitsunday, Saturday, May 15th, at 3 o'clock, when Bishop Rhinelander will receive the "bricks" and "churches" made by the children.

Bishop Rhinelander has appointed May 25th as Bishop's Day for Bucks county. The meeting is to be at St. Luke's Church, Newtown, and the women from all parishes and missions of the county are invited. Services will begin at 10:45 A. M., box luncheon at 12:30, and afternoon session at 1:30 P. M. Addresses will be made by the Bishop and by diocesan officers of the Auxiliary.

On May 23rd from 3 to 6 P. M. the board of managers of the diocesan House of Rest for the Aged, at 5919 Wayne avenue, Germantown, will hold a reception.

Every rector and all church people of the diocese are invited. This home, not so well known as it should be, now provides for seventeen old ladies, doing an excellent work.

THOMAS S. CLINE.

CHICAGO'S NIGHT CHURCH IN OPEN AIR EVANGELISTIC WORK

Finds Great Opportunity in the Loop — "Curate in China" Tells of Conditions There — Religion Among the Soldiers

The Living Church News Bureau }
Chicago, May 9, 1921 }

BISHOP ANDERSON is one of the vice-presidents of what is a well known city institution, "The Night Church", now in the seventeenth year of its existence. Since 1904 this rescue mission with the Rev. E. A. Bell as its minister, and Miss Estella Manley as deaconess, has done aggressive work against vice, maintaining evangelistic, educational, and patriotic meetings in the Loop. At present its headquarters are at Quincy street in front of the Federal Building.

"A finer site for open air evangelism scarcely exists, where from 2,000 to 5,000 people pass every hour. Probably 500,000 people have passed our meetings this year," the annual report states, "and perhaps

100,000 have stopped to listen for a minute or an hour. This year we have reached people of forty languages with our spoken message of loyalty to God and country, and with printed scriptures in their own speech."

In the changed conditions following overthrow of the vice districts and the coming of prohibition, the night life is less flagrant in its wickedness, and also less accessible to the evangelist.

"In one of our street meetings, while Dr. Bell was interpreting the Constitution of the United States as the charter of our ordered freedom, ex-Mayor Ole Hanson, of Seattle, made himself known, expressed intense pleasure in our work, made a speech from our ladder, and said that the clergy throughout the country ought to be doing what we are doing."

In a conference on "open air Evangelism" held in Chicago on April 23rd, Dr. H. L. Willett, president of the Chicago Church Federation, said:

"Open air preaching is one of the needs of the present time. There are few people

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who can be induced to enter a church as compared with the throngs who are willing to stop, even from curiosity, to hear what a preacher on the street corner or in a park will say. To a large extent the men who have been willing to adventure this more informal type of evangelism have been unrecognized by the Church as a necessary part of the ministerial force. At this unique and vital gathering, it was freely confessed that what had been an occasional and sporadic practice should be a recognized and regular function of the Church that possesses the evangelistic spirit."

LETTER FROM EVANSTON'S CURATE IN CHINA

The Rev. Frederick G. Deis has for a long time been "curate in China" for St. Luke's parish, Evanston. He has recently returned to China from a short furlough in America, and writes a most interesting letter to Dr. Stewart of his recent experiences at the front, reflecting as they do the deplorable conditions at present existing in China:

"We have soldiers here who have not been paid for fourteen months. The government merely does not pay them. It is only because the general in charge has strong command that they are kept from doing all sorts of things. But occasionally they break out and in Ichang a short time ago they suddenly one night began shooting to frighten the people and then robbed each house systematically. Foreign warehouses were burned but none hurt except one Jap who stopped a bullet. Then on a signal by bugle they all went back in an orderly way to their camps, but by this time fire had broken out in many places throughout the city and by morning half the town was in ashes. Plunder was stacked in the camps and of course no one was permitted to claim any of his property. The next day the soldiers went about their business as usual, ignoring entirely that they had robbed and plundered the night before.

"The governor in Wuchang says he has no money and the central government in the north disclaims any interest. Just so is the rest of this poor unhappy land being run. Each person for himself and get as much as you can. It is indeed a strange situation, and yet people far and wide in this nation are raising funds for the famine sufferers in the north. Shashi as a whole raised at a fair during two weeks over twenty-five hundred clear. I regret that the other churches would not come in with me in this thing. I had the backing of the generals and the Chamber of Commerce who really ran the carnival, for they looked after most of the details, etc. But it shows what can be done and that these people will live up to what is expected of them if they only can get a fair opportunity."

CANON TALBOT TELLS OF RELIGION OF THE SOLDIERS

The Rev. Henry Russell Talbot, Canon of the Cathedral at Washington, gave some illuminating addresses on the Cathedral in a short visit to Chicago last week and this. He gave an illustrated lecture at the Drake Hotel on Tuesday, May 3rd, on the Cathedral now building, and asked for a larger interest and support in it as a national Cathedral.

Canon Talbot preached at St. Chrysostom's Church, on Sunday morning, May 1st, and as reported in the *Tribune* made this remarkable testimony to the character of the American soldier in the great war:

"From the personal effects of 90 per cent. of the men who laid down their lives in the Argonne, I challenge the statement so often and so glibly made that the American

people are irreligious and tending toward paganism.

"As senior chaplain of the First division, A. E. F., I handled all the private belongings of the 1,800 American soldiers who were killed in the ten days' fighting in the Argonne, and in nine out of ten of the men's kits I found either a crucifix, scapular, Prayer Book, or Testament.

"These men, all of them, were perfectly normal Americans, representing a cross cut of the people of this nation, and they carried among the few things permitted them in battle their symbols of religious faith."

NORTHERN DEANERY

A tour of the Elgin watch works was a feature of the meeting of the Northern deanery at Elgin on April 25th and 26th. Bishop Anderson preached at Monday evening, which was followed by a reception for the clergy. The Bishop was celebrant on Tuesday morning and Dean Johnson presided at the business session, when the Rev. G. C. Story was elected secretary-treasurer. The deanery voted that the clergy with their acolytes should visit St. Alban's School on May 14th for the Rogation Day blessing of the fields, when Dean White of Cleveland preaches on The Ministry. A programme was arranged for the fall meeting at Dixon, and it was voted that the laymen ought to attend the annual fall meeting to greet their fellows from other parishes and exchange ideas on parish problems.

H. B. Gwyn.

CHRISTIAN RECIPROCITY

CONTRIBUTIONS have been received at the Church Missions House from Trinity Cathedral and St. John's Church, Tokyo, which follow the example of Christ Church, Tokyo, in making a yearly offering for the Church in the United States, in recognition of help given them in the past and in thanksgiving for their present independence of foreign assistance. In common with many others in Japan, these three congregations are now fully self supporting.

PAROCHIAL MISSIONS

BISHOP BRATTON of Mississippi led an interparochial mission in Mobile, Ala., from April 17th to 26th. the Rev. G. L. Tucker, educational secretary of the province, sharing by delivering five lectures on Church school subjects to the teachers and superintendents of the city. The mission, held in Christ Church, the mother church of the city, centrally located with the largest building, was distinctly interparochial, all the clergy taking part, with Dean Plummer at their head, while the vestries took turns in acting as ushers and the choirs in furnishing the music. Bishop Bratton built his mission around the theme of the whole creation groaning and travailling together until now, awaiting the manifestation of the sons of God—an exposition of the power of the Holy Spirit in the Christian soul, and the need of the world for such souls. Distinctly for instruction, the mission merged at the end into a mass feeling of emotion and of affection toward the missionary. Features of the mission were the emphasis on congregational singing and the Church school rallies. At the first rally on the first Sunday afternoon, the schools of all the parishes and suburban missions came. The second rally was on the following Sunday morning. Although Christ Church is intended to seat six hundred on the main floor and another hundred in the gallery, the children packed it solid, galleries, aisles, choir chancel, and steps as well as pews.

(Continued on page 62)

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AMERICAN CHRISTIANITY WILL URGE REDUCTION OF ARMAMENT

IF America and the world are to be reasonably safe for the development of democracy—which with modifications means Christianity—it must be apparent even to one who moves with speed that armaments must be reduced and the wasted energy devoted to destruction turned to productivity. If immediate and total disarmament seem unpractical and somewhat visionary, then a general reduction of armament to the lowest practical point must appeal to every instinct of sound economy, sociology, ethics, and religion.

This is the gist of an argument set forth by the World Alliance for International Friendship through the Churches in announcing that at its annual meeting in Chicago, May 17th to 19th, first place will be given to the theme of reduction of armament. William Jennings Bryan, John Spargo, Miss Jane Addams, Rev. Nehemiah Boynton, and numerous others compose a distinguished list of speakers.

Four great religious organizations, the Federal Council of the Churches of Christ, the National Catholic Welfare Council, the Central Conference of American Rabbis, and the United Synagogue of America on May 8th united in a nation-wide appeal for an international conference on reduction of armaments. Material dealing with this appeal, mailed to 100,000 clergymen in every state of the Union, with a call from the Committee on Reduction of Armaments by the Church Peace Union, included a letter from General Tasker H. Bliss, formerly U. S. A. chief of staff, in which the general said:

"I would not take a single step in the way of disarmament except as the result of an agreement, thoroughly acceptable to us, between ourselves and the other principal nations engaged in the armament rivalry. I have not the faintest idea of what form that first agreement might take. I have, therefore, no scheme of disarmament to propose. My sole purpose, therefore, is to have such an international conference. Either there is no practical common sense among the people of the United States, or else they now know the essential facts that point to the necessity of such a conference."

Every clergyman receiving the call is asked to do three things: First, read the call to his congregation on June 5th; second, invite his congregation to send a strongly worded resolution to their congressmen; third, authorize the Committee on Reduction of Armaments of the Church Peace Union, at 70 Fifth avenue, New York, to sign his name to a petition to the President and Congress urging them to call such an international conference.

The Federal Council, "after patient and prayerful consideration", and "upon consultation with representative men and women in the Churches", urges that our own government should take the initiative, and that the constituent bodies of all Christian communions, at their meetings, should take action urging our government to undertake this high mission.

The administrative committee of the National Catholic Welfare Council, consisting of Cardinal Dougherty, two archbishops, and four bishops, issues a general statement declaring that the question can be considered only in the light of international relations, and should be promoted only on condition of an international agreement effective and binding on the great powers of the world.

"Peace among ourselves, peace with all other nations, should be not only the earnest desire but the active aim of every Christian. Pope Benedict XV in his great encyclical on Reconciliation declared that peace is the very preaching of the law of Christ—the gospel of peace. In that same encyclical the Holy Father emphasized the necessity of not only praying for peace, but of selecting immediate, practical measures that will lessen the danger of war.

"While, therefore, we must leave the immediate question of disarmament to our national legislators, we should take active means to bring about, for the purposes of general disarmament, a meeting of the representatives of all the leading nations of the world. America should sound such a call and we should do all in our power to make it known that such is the will of the American people.

"That is the first necessary step. Without it peace will be but a hope, not a reality. A congress of nations, called at Washington by the American Government, backed by popular interest and appeal, will secure undoubtedly practical, effective measures for the promotion of enduring world peace. Thus shall America once again show her leadership on the path of civilization."

The Central Conference of American Rabbis, through their President, Dr. Edward N. Calisch, writes:

"The executive board at a meeting held at Washington April 12, 1921, resolved that the Central Conference of American Rabbis cooperate with the other great religious bodies of our country in an effort to bring about a reduction of armament building by the nations of the world.

"It agreed to unite in a simultaneous presentation of the religious and moral sense of humanity, anent this great question, from the several pulpits of the houses of worship of all creeds.

"You are therefore herewith requested to speak to your congregation on the topic of the reduction of armaments, at a service on, or near as possible to, May 21st or 22nd, and to present to your people the consideration of this problem whose solution means so much for the promotion of peace and happiness among men, and that this solution can be incalculably helped by our own Government, to whose initiative it is believed the world will gladly respond."

The letter of the United Synagogue of America, signed by Dr. Elias L. Solomon, its president, says:

"The United Synagogue of America has been asked by the Church Peace Union to join with other denominations in the effort to have sermons preached simultaneously on the subject of the reduction of armaments.

"I am confident that you will have no hesitancy in complying with this request in preaching on the subject on a day of which you will be informed. To no other people does the subject of national disarmament appeal more strongly than to our own, for as you know our prophets have long instilled into the hearts of our people the deep yearning for universal peace and human brotherhood."

WE COME too near Him when we search into His counsels. The sun and the fire say of themselves, Come not too near. How much more the Light which none can attain unto!—*Bishop Hall.*

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PAROCHIAL MISSIONS

(Continued from page 60)

Churchmen of Mobile were astonished and uplifted, having no idea of the number of children the Church had in training. The mission will probably be repeated another year.

Bishop Quin recently conducted an eight-days' preaching mission in Calvary Church, Bastrop, Texas, preaching The Christian Programme, compactly reasoned, with great driving force.

CLOTHING FOR NEAR EAST RELIEF

LAST YEAR America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists.

During a three-inch snow fall in Kars on October 30th, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. The district manager of Near East Relief had no clothing to give, but he did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. The marching feet of American heroes left bloodstains in the snow at Valley Forge, but the patient hosts of little children, girls, mothers, and grown men in the Caucasus are now much more destitute, and will next winter be much more in need of protection from the biting cold.

The clothing cast aside as worthless here in America would provide comfortable covering for every unclad one in the Near East, and be an untold blessing to thousands who have been stripped of all their possessions.

On June 1st, Near East Relief Bundle Stations will be opened, *for one day only*, in all the larger cities. Bundles may be left at the station, or sent by parcel post to Near East Relief warehouse, 549 West Thirty-ninth street, New York City, N. Y.

THE CHURCH SERVICE LEAGUE

THE NATIONAL COMMITTEE of the Church Service League met at the Church Missions House on April 29th.

The committee on coöperation brought in a report setting forth ways in which the societies find points of contact, learning to understand and help each other's work. A conference between the Brotherhood and the Church Mission of Help was also reported. The committee on devotional life presented plans for another quiet day during Advent, and told of the increased list of subscribers to the Prayer Quarterly. Plans were made to have the League presented at all summer conferences. It is now organized in about forty dioceses.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Fred Ingley, Bishop Coadjutor-elect of the diocese of Colorado, as follows:

Time: St. Barnabas' Day, Saturday, June 11th.

Place: St. John's Cathedral, Denver, Colorado.

Consecrators: The Presiding Bishop, the Bishop of Pittsburgh, the Bishop of Colorado.

Preacher: The Bishop of New Jersey.

Presenters: The Bishop of Wyoming, the Bishop of Western Nebraska.

Attending Presbyters: The Rev. Henry B. Foster, the Rev. C. H. Shutt.

Master of Ceremonies: The Rev. F. W. Oakes.

CHINA HONORS PRESIDENT OF ST. JOHN'S UNIVERSITY

By a presidential mandate dated February 3rd, the Government of China has conferred upon the Rev. F. L. Hawks Pott, D.D., president of St. John's University, Shanghai, the third class Chia-ho decoration for valuable service rendered to the Chinese nation. The alumni of St. John's are jubilant at this honor. The Hon. H. C. Suez, Chinese consul in New York, himself a graduate of St. John's and a Churchman, has interpreted the meaning of the decoration as follows:

"The Chia-ho decoration is the civil decoration conferred by the Chinese Government to those who have given excellent service to the nation. It means the Excellent Grain, the Chinese Republican national symbol of prosperity."

MEMORIALS AND GIFTS

ST. MARY'S CHURCH, Mart, Texas, has recently received a memorial Communion set and a new set of white hangings.

ST. JOHN'S CHURCH, Marlin, Texas, has received a processional cross as a memorial from Miss Margaret Ladd, in honor of the late Captain Chester Ladd.

A BRONZE TABLET was unveiled in the House of the Good Shepherd, Utica, N. Y., in memory of Thomas R. Proctor, for thirty-four years president of the board of trustees.

AT THE decennial service of the Trinity parish branch of the Girls' Friendly Society of Bristol, Conn., the Rev. W. P. Downes, rector, blessed a new damask G. F. S. banner, embroidered by the rector's wife.

ON SS. PHILIP AND JAMES' DAY at Grace Church, Washington, D. C., two memorials were blessed by the rector, the Rev. Meade Balton MacBryde, a red burse and veil in memory of Mrs. John M. MacBryde, and a brass ewer in memory of Harry R. Allen.

TRINITY COLLEGE has received from St. Paul's School, Concord, N. H., a bell for the college chapel which will be rung for the first time by the Rev. Samuel Drury, headmaster of the school, on May 14th, the 98th anniversary of the granting of the Trinity College charter.

TWO BRASS candlesticks were presented to St. Andrew's Church, Harrisburg, Pa., on May 1st by Mrs. J. C. Saltzgeber, in memory of her two sisters, the Misses Hanna and May Hiester. Eighteen inches in height, they are replicas of those used in the ancient St. Mary's Abbey, York, England. The originals are said to be in the Church of St. Olaf, near the ruins of the ancient Abbey.

TWO LARGE wrought iron gates, perhaps the finest examples of such workmanship in the middle West, were dedicated on May 8th at St. Paul's Cathedral, Detroit. Designed by Ralph Adams Cram and executed by the Grecian Iron Workers' Guild of Cambridge, the gates produce an effect of great beauty through the simple repetition of the quatrefoil of the four evangelists, the crown consisting of the conventionalized foliage of lilies. The gates are in the ambulatories leading to the sanctuary, that for the north aisle being the gift of Mr. and Mrs. P. A. MacDonald in memory of Mrs. Elsie MacDonald Hammond and Harry William Hammond, Jr.; that for the south by Mrs. J. G. Hamblen and her two sons in memory of Joseph G. and Louis W. Hamblen.

NEWS IN BRIEF

ALABAMA: Mr. Lionel Capers, grandson of the late Bishop of South Carolina, has been appointed permanent diocesan executive secretary for the Nation-wide Cam-

paign, with headquarters at Birmingham, and also traveling secretary of the Laymen's Church Extension Organization, which for two years has been very active. The Rev. Edmonds Bennett, new Dean of the Convocation of Birmingham, will work in coöperation with the laymen's organization.—CENTRAL NEW YORK: St. Peter's Church, Auburn, is collecting funds for a new parish house, with a \$5,000 legacy as nucleus and \$100 from the Primary Kindergarten Association. St. Ann's Church, Afton, has been painted outside and in. A new rectory is planned for Emmanuel Church, Elmira. On April 25th, at St. John's Church, Auburn, a maple tree was planted and dedicated to the memory of a former rector, the Rev. Guy P. Burseson, drowned in Owasco Lake on Memorial Day 1916.—CONNECTICUT:

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REV. BERRYMAN GREEN, D.D.,
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Alexandria, Va.

When the senior class of Yale University recently voted its Church preference, forty-four declared themselves members of the Church—being about one-third of the class.—DALLAS: The Church Service League has issued a leaflet showing national and diocesan officers and the by-laws suggested by officers of the diocesan branch, with some hints as to methods of service.—DELAWARE: Christ Church, Delaware City, under the care of a lay reader for some ten years, now has regular Sunday and weekday services under direction of the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle.—HANKOW: Nearly everybody on the missionary staff is doing extra work to help in famine relief. The Rev. S. H. Littell and the Rev. E. L. Suder give nearly all their time. The General Synod of the Church in China met at Wuchang on April 17th. The Boone School at Wuchang, overcrowded, will have a new library. The cornerstone of a new chapel at St. Hilda's School was laid on March 19th by the Bishop. This chapel is a gift from the United Offering of 1919, and will cost over \$16,000 when finished next fall. The Bishop also laid the foundation, on March 17th, for the new home for Chinese nurses at the Church General Hospital, this being a gift in memory of the wife of Bishop Leonard of Ohio. Mr. J. M. Hickson is expected to conduct healing missions in Wuchang this summer.—HARRISBURG: Laymen of the archdeaconry of Altoona held a banquet in Trinity parish house, Tyrone, on April 26th, Chief Burgess Beaton of Tyrone being toastmaster and Thomas H. Hammond, Esq., of Williamsport, chief speaker. Laymen did all the talking, the clergy being silent. A committee to organize a permanent men's club in the archdeaconry consists of Dr. White of Philipsburg, K. H. Rymer of Huntingdon, and W. B. Seward of Altoona.—IOWA: On May 1st, Easter Day in the Greek Church, the orthodox in Ames were invited to celebrate the festival in St. John's Church. In response, Iowa State College, a cosmopolitan institution, sent eight Armenians, two Greeks, and a Russian, and several more Greeks and Armenians came from the town. The hymns were Dr. Neale's translations from the Greek of St. John of Damascus. The Department of Religious Education maintains a student center on the campus, and the work is fast outgrowing its temporary quarters, ministering efficiently to Church students at the college. Five Chinese also attended the services of the Greek Easter, most of them having been trained in our mission schools.—NEWARK: At a farewell reception before he left to become rector of St. Stephen's Church, Riverside, N. J., the Rev. Randall W. Conklin, priest in charge of St. Alban's and St. George's Churches, Newark, was given a purse of \$100 from St. George's, with a bouquet for Mrs. Conklin; while St. Alban's congregation presented him with a traveling bag and a Knights Templar gold pin.—SOUTHERN OHIO: Three commanderies of 1,000 in all, Cincinnati Knights Templar and two companies from Covington and Newport, Ky., joined with 500 other people in the Ascension services of Sunday, May 1st, in the Cathedral at Cincinnati, when hundreds were turned away. Sir Knight Dean Purves preached and Bishop Vincent gave the benediction.—TEXAS: The Rev. George B. Norton, D.D., rector of St. George's Church, Port Arthur, recently celebrated the twenty-fifth anniversary of his ordination, the rector and choir of St. Mark's Church, Beaumont, sharing in the special services. Under guidance of the Rev. Gordon Reese, an effort is being made to organize the Young People's Service League in every parish and mission. Two summer

campus are being planned for the League.—WASHINGTON: St. Andrew's Church, Washington, will try to raise \$5,200 during May to pay off a parish debt. Entertainments, by the men the first and third weeks and by the women the second and fourth, are the means chosen. Trinity Civic and Community Church, Washington, had a Sunday evening service for business men, when Mr. William Mather Lewis, director of savings in the United States Treasury Department, spoke on Service in Business, and the rector, the Rev. David Ransom Covell, on The Nobility and Responsibility of the Business Man. A film, *Who Loses His Life*, was used to demonstrate the dignified use of the moving picture in service. St. Matthew's parish, Hyattsville, honored the Rev. Charles E. McAllister, on his third anniversary as rector, by appropriate services.

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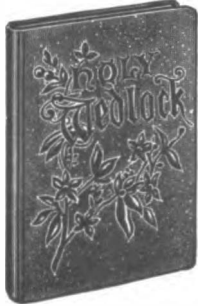
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