

The State Historical Society X **The Living Church**

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

VOL. LXV MILWAUKEE, WISCONSIN, MAY 7, 1921 NO. 1

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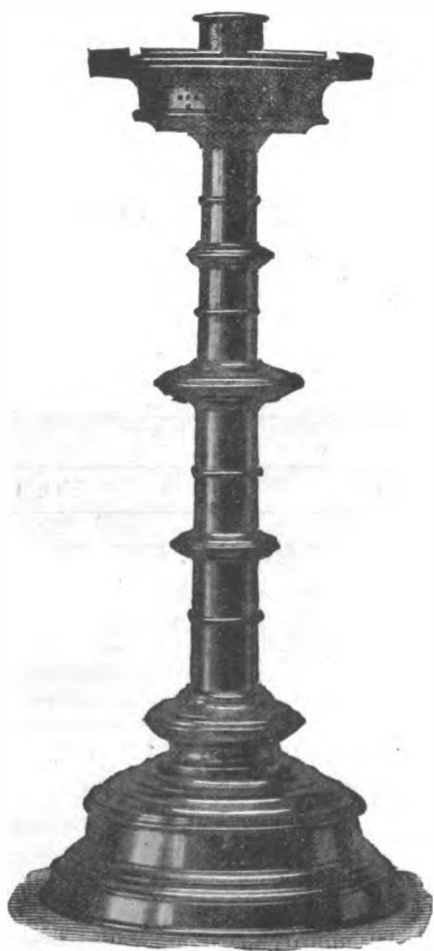
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Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

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

New York: 11 West Forty-fifth Street.

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

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

SUBSCRIPTIONS

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

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

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

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

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

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THE TRUE home for us lies beyond those waters, and, oh! the rudder needs a firm hand, and the voyager a stout heart. So, then, whatever our voyage may have been, when we have gazed from the stern on the shores that fade behind us, and afterwards, as we turn again to look on the misty uncertainties of all that may assist us in our future course, let us pray that touching prayer of the Breton mariners, "Save us, O God! Thine ocean is so large, and our little boat so small."—*Frederic W. Farrar.*

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MILWAUKEE, WISCONSIN, MAY 7, 1921

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EDITORIALS AND COMMENTS

An Appeal to the Anglo-Catholics

THE sermon which we printed last week,* under the title "The New Reformation", was an attempt to estimate the present situation in the Church of England and to suggest reasons for its failure to attract into its ranks the younger generation of Christians. Even those who disagree most fundamentally with the preacher's outlook will admit that the facts of this failure are patent enough. There is taking place at the Universities and Colleges a very real revival of interest and of consecration. The Glasgow Conference and the campaigns conducted at Leeds, Liverpool, Birmingham, King's College, and elsewhere are proof enough of the vital hold of Christianity upon the lives of young men and women; and the readiness with which they are answering the call for foreign service shows that there is no unwillingness to face self-sacrifice. But they are not coming back to the home Church.

Very various reasons may be found for this. No doubt it is largely due to the lack of "prophets" in the ranks of Churchmen: most of those who are capable of acting as missionaries to the student world are outside the Anglican communion; and none are strongly "Catholic". But we think both this shortage of prophets and also the hesitation of the younger generation are the result of a defect in our theology. Those who stand for Catholicism have been too ready to leave the task of restating the religious experience of Christians to professed liberals or modernists, and have themselves been negative and critical rather than positive and constructive.

In consequence the student world finds its theology in the writings of men often quite out of touch with Catholic Christianity, and in all cases definitely opposed to the position taken up (say) by the Anglo-Catholic Congress. Books like Glover's *Jesus of History*, Fosdick's *Manhood of the Master*, Gray's *Christian Adventure*, and on the more definitely theological side the works of the Cumnor group and of the Dean of Carlisle are being very widely read—more

* This is an editorial leader in *The Challenge*, an admirable English religious weekly, for March 4th. We deem it so important, and so applicable equally to Americans as to Englishmen, that we venture to reprint it entire in the space that we commonly devote to our own editorials, without feeling it important to alter those paragraphs that apply only to local events in England and to earlier issues of *The Challenge*. Yet such literature as that for which *The Challenge* pleads is not wholly lacking. The papers read before the Anglo-Catholic Congress and printed in the *Report* of that event, as well as the writings of such men as Father Figgis and Bishop Gore, show Anglo-Catholic leaders to be alive to such problems as those stated in this article, and to be capable of meeting them. But we urgently need an increase of such literature, and, in connection with it, proper text books for high school and younger college students such as will coordinate their secular with their religious education. It is greatly to be desired that this latter may be furnished in connection with the Christian Nurture Series.—EDITOR L. C.

so than any other religious writings of the time. The student realizes that certain methods of historical research cannot be refused unless Christianity is to become frankly obscurantist: he believes intensely in the need for absolute sincerity and in the value of evidence: he has a profound distrust of catch-words and does not pretend to understand the language or to share the ideas of the Fourth Century. But he has no hostility to creeds or doctrines, provided their essential significance can be intelligibly explained to him; nor is he unwilling to speculate unless it is assumed that speculative subjects can be settled by an appeal to authority. In fact he is simply asking that the Christian experience of the ages shall be given to him in a form and in language that he can understand.

And this demand for a theology has become imperative. At first after the war interest centered upon the practical problems of social, industrial, and international life. But very soon numbers of serious men and women began to study sympathetically the Christian claim to provide a gospel for the world. This meant that at once theology, the scientific statement of that claim, became to them a subject of first-rate importance. The nature of God and our knowledge of Him, the meaning of Incarnation and Atonement and the Holy Spirit, the function and value of the Church—these were the matters on which they were anxious for further and fuller information. And it was from this desire that the books mentioned above were read and discussed.

Now these books do not represent the great main stream of Catholic life which is contained in the Catholic Church: its ritual and discipline, its devotion and dogmatics, enshrine a wealth of experience which no one can lightly disregard. Those who, like ourselves, have a profound veneration for the doctors and saints of the first millennium, and who regard with affection and deep respect the time-honored practice of the Church, are deeply conscious how much the religious thought of our time is being weakened by the general refusal of Catholics to take any part in the work of interpretation. We know only too well how dangerous it is for a thinker to pursue his task alone, and how important is the contribution which the great fellowship of Catholic believers can make. Anglo-Catholics should be in a position to show that the Jesus whom the younger generation worships is indeed the same as the Son of God whom the creeds define and the Christ of the Mass whom the faithful receive. They ought to be able to demonstrate that the organization and services of the Church do represent the legitimate and logical development of the New Testament. We know that they realize that those whose lives are divorced from the heritage of the past cannot, however keen their intellects and sincere their devotion, adequately represent the fulness of Christianity.

But if they realize this, we cannot understand why they have been content to leave to such men the business of ex-

plaining the faith to the student-world. The attitude which refuses to do a piece of necessary work, and then sneers at those who are trying their best to do it, is worthy of little admiration; and can only create the impression that Anglo-Catholics either have not got a theology for the twentieth century, or are afraid to produce it. Certainly they have hitherto done almost nothing in dealing with the subjects upon which the younger generation is appealing for help. We beg them, for the sake of our Master and for the sake of institutional religion, to give up their policy of silence, and instead of endless discussions about matters strictly and solely ecclesiastical to take their part in satisfying the desire of mankind for a reasonable faith. We know that there are numbers who would welcome their efforts, study the result without prejudice, and if it carried conviction accept its consequences without compromise.

In making this appeal we are urging them to an undertaking full of practical difficulties. There are doubtless in their ranks many who would resist and condemn any concession to the scientific spirit, who accept with pride the motto *Credo quia impossibile*. There may even be some who are satisfied to believe that reason and faith are irreconcilable, that a series of paradoxes and contradictions can take the place of a theology, and that the sacrifice of the intellect is required before a man can become a Christian.

We need not point out that this attitude is thoroughly un-Catholic and false to the whole tradition of the Church: for it is to reduce Christianity to the level of a vulgar superstition, an individualistic fad. The protests of such men need not surely be taken into account. For there are among Anglo-Catholics many who accept the methods and even to some extent the conclusions of recent scholarship, and have not hesitated to abandon belief in certain of the fundamental convictions of the Undivided Church, for example, its universal acceptance of the inerrancy of Scripture.

It is to these men, many of them persons of academic distinction, that we appeal, begging them not to refuse their help through fear of splitting their party or offending their fellows, and urging the critical nature of the time as our excuse for the earnestness of our words.

We speak for a number who long to know what the representatives of the historic continuity of Christendom have to say about the Person of Christ, and the scope of His Atonement, and the doctrine of the Eucharist, and the meaning of the supernatural. Is Anglo-Catholicism prepared to defend the literal historicity of the discourses in the Fourth Gospel, or the dogma of the Two Wills, or the canonization of Cyril of Alexandria, or the monastic view of sex?

We ask these questions in no spirit of hostility and with no ulterior motive except the desire to know where the Catholic Party stands. We believe that the supreme need of the Church, if it is to recover its position and influence, is the formulation of a satisfying theology. We regard the Anglo-Catholics as fitted by their traditions and membership, and compelled by the greatness of their claims, to take a great share in that task. We are most reluctant to believe that they cannot: but in view of the extreme urgency of the time we know of no reason except inability which can justify them in keeping silence.

We will not close this appeal on a note of challenge. Rather we would plead that as good stewards of the Master's treasure Catholics should bring out for us things new and old. Even those who seem most critical of traditionalism long to be shown how old and new are indeed one in Christ. Arrogant as their claims may often be, they are genuinely desirous for the triumph of truth rather than for any personal or party cause. And they would welcome Anglo-Catholic assistance with gladness and sympathy.

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LIGHT

How beautiful is light!

Light as it dawns and deepens into day,
 Light, tender, wistful as it dies away;
 Light of the moon appearing through the trees,
 Peacefully resting on the restless seas:
 Light in the clouds of grandeur and of dread;
 After long voyages, home-shore lights ahead:
 Lamp-light that streams through open cottage door,
 Telling of joy and rest when toil is o'er:
 Firelight within (while storms without we hear),
 Shining on books beloved and friends long dear;
 When dark the night descends across the plain,
 Lights of a village twinkling through the rain;
 Starlight that, silent, whispers of God's throne;
 Light of the eyes in love that meet our own:
 Glow of church-windows in a scene snow-white
 While songs of worship ring out in the night:
 Sunlight that softly seeks the hallowed place
 Where sinners pray for God's forgiving grace.

O Thou, the true and everlasting Light,
 Who art the source of all things pure and bright,
 These lesser rays on earthly paths that shine
 Speak of the cloudless sunlight—Love Divine!
 Father of Lights, by Spirit and by Word,
 Lighten our darkness, we beseech Thee, Lord!

MAUD FRAZER JACKSON.

NOTES ON THE NEW HYMNAL—LXVIII

BY THE REV. WINFRED DOUGLAS

HYMN 510. "O Mother dear, Jerusalem".

In the comment on Hymn 105, we saw that the volume inaccurately known as *The Meditations of St. Augustine* was the ultimate source of the hymn. This popular anthology of religious writings contained much of mediaeval origin, and continued to be enriched with fresh material down to the Reformation. Among these later additions were a superb prose description of the Heavenly City, beginning *Mater Hierusalem*, and a hymn by Cardinal Peter Damiani, *Ad perennis vitae fontem*. These two were the sources of the exquisitely beautiful old ballad from which the stanzas of the present hymn were selected. It is one of several Catholic ballads first found in a late sixteenth century manuscript in the British Museum. This poem is entitled *A Song made by F. B. P.* We have no key to the identity of the writer, who was undoubtedly a Roman Catholic. His twenty-six stanzas might readily supply us as well with a hymn of the saints, rich with such beauties as follow:

"There David stands with harp in hand
As Master of the Choir:
Ten thousand times than man were blest
That might this music hear.

"Our Lady sings Magnificat
With tune surpassing sweet,
And all the Virgins bear their parts,
Sitting about her feet.

"Te Deum doth Saint Ambrose sing,
Saint Austin doth the like;
Old Simeon and Zachary
Have not their songs to seek.

"There Magdalene hath left her moan,
And cheerfully doth sing
With blessed Saints, whose harmony
In every street doth ring."

The ballad was originally written for a tune called *Diana and her Darlings Dear*, but no ingenious musicologist has yet discovered that pleasantly entitled melody! It has had many successors: but of them all none so well expresses the wistful yearning of the lines as Staniforth's *Jerusalem*. It should be sung at a very moderate pace, quietly and tenderly. The great popularity of *Materna* is due to qualities far better suited to other words than to these.

HYMN 525. "I bind unto myself to-day".

There is little doubt but that the Apostle of Ireland really wrote this great hymn, traditionally known as *St. Patrick's Breastplate*, or *The Deer's Cry*. "Blessed Patrick made this hymn one time he was going to preach the Faith at Teamhair, and his enemies lay in hiding to make an attack on him as he passed. But all they could see passing as he himself and Benen his servant went by, was a wild deer and a fawn. And the Deer's Cry is the name of the hymn to this day." It is found in the ninth century manuscript *Liber Hymnorum* at Trinity College, Dublin, in the characters of Bearla Feine, the oldest Irish dialect. But there is extant an ecclesiastical injunction of 690 A. D. "always to sing this Irish hymn of his in all monasteries and churches throughout the whole of Ireland," showing that at that early date all accepted the hymn as St. Patrick's. Mrs. Alexander did much to restore the fulfilment of the old injunction when she made this strongly rhymed English version for use on St. Patrick's Day, March 17, 1889; when it was sung very generally throughout Ireland. The editors of the English Hymnal, 1906, very wisely included it: and on October 5th of that same year it was sung by students at Nashotah under direction of the present writer. Several pamphlet editions were published here, and the immediate popularity of the hymn made its inclusion in the revised Hymnal inevitable. The late Bishop Potter said to me more than once, "Whatever else is added to the Hymnal eventually, we must have St. Patrick." It is unquestionably one of the half dozen most important acquisitions to the Hymnal. Its appropriateness for Trinity Sunday and for Confirmation is evident: and nothing that we have can so fittingly begin the opening service of a diocesan or provincial council as these rugged measures with their inspiring music, their high poetry, and their utter confident faith.

The tunes for the two parts are both Irish. *St. Patrick*, curiously enough, was the ancient Irish tune for that widely

popular hymn, *Jesu, dulcis memoria*, formerly attributed to St. Bernard, but now known to be a little older. *Deirdre* was arranged from another old Irish melody by Sir Charles Stanford. It should be taken a little more slowly than the preceding part, with the rhythm very sharp and definite, bringing out the full contrast of the major key: then at the seventh stanza the modal unison tune is resumed at the quicker pace, and continues with resonant power to the superb close.

CHRISTIAN EDUCATION

BY ROGER W. BABSON

THE need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia, or South America. This is the time of all times to increase such subscriptions.

RESTLESS AND inquisitive, our danger is that we shall take nothing for granted, and therefore never get anything done. We must take some things for granted in order to get time, power, and energy to do the rest of the things that cannot be taken for granted. Some things are settled. Certain great truths are closed questions for thinking men, and to know this fact makes for intellectual peace. The moral law is one such. A man who does not "know his noble from his ignoble hours" is not an inquirer; he is a moral incompetent. Through the very heart of the world runs the law of right and wrong, and not to see it is to be blind. The being of God is a closed question. There are no more philosophic atheists, though there are practical atheists who live as if God were not. Also, there are a few speculative atheists who are as innocent of philosophic insight as though they were babes. Some things are assured, and upon that sure foundation we may build the home of our souls.—*Joseph Fort Newton.*

DAILY BIBLE STUDIES

May 9—*We Should Pray for Deliverance from Temptation*

READ St. Mark 14: 32-42. Text: "Watch and pray lest ye enter into temptation."

Facts to be noted:

1. This is the story of Christ's final and greatest temptation.
2. From it emerges His admonition to His followers that they should pray lest they enter into temptation.
3. He incorporates a like petition as one of the three central requests of the Lord's Prayer.

What has been written in these studies on temptation might possibly leave in the mind of the reader the impression that temptation was a desirable thing; hence something to be courted. This, of course, is farthest from our intention. Temptation is a necessary and unavoidable thing but something to be shunned and dreaded.

The Christian virtue of humility here comes strongly into play. No matter how strong you are morally, any desire to test your strength in temptation, for the mere sake of exploiting your moral vigor, would be the direct antithesis of humility. It is our true humility which bids us flee temptation.

Christ sought to avoid it always and so should we.

May 10—*Idleness*

Read Proverbs 19: 15-21. Text: "Slothfulness casteth into a deep sleep and an idle soul shall suffer hunger."

Facts to be noted:

1. The danger of idleness.
2. Obedience and charity bring their own reward.
3. Following the counsel of God is the only safe course in life.

It is most interesting to watch a hive of bees. From daylight until dark there is one constant hum of activity, and there is such a deliberateness about their work. They all know just what their plan is and they put that plan into operation. In a hive of bees there is no chance for the drones. They must go. At the end of the season the bees have accomplished something. They have honey stored up for the winter. There is no fear of want. The solution of many of our problems in life is to have a definite plan and work out the plan. Sloth and idleness in the so-called secular life result in want and poverty. Sloth and idleness in the spiritual life result not only in hunger of soul but in remorse that takes every vestige of happiness out of life. We cannot emphasize too strongly the word "daily" in everything that pertains to the spiritual life. Neglect to-day brings sorrow to-morrow.

May 11—*Procrastination*

Read Acts 24: 22-27. Text: "Go thy way for this time; when I have a convenient season, I will call for thee."

Facts to be noted:

1. Felix was willing to listen to St. Paul.
2. He was convinced, at least to some extent.
3. He was not willing to let go his old life.

Procrastination, putting off, is deadly to progress in any sphere of life. In the religious life it is suicidal. It is the very rarest thing to find a man or a woman who is not really anxious to live a better life and to develop a higher Christian character. The true saints of God in this world have always been the most conscious of sin, but they have persevered. It is natural for every one, unless absolute depravity has taken possession of life, to have a deep desire for better things; but the trouble is we keep putting off and putting off doing the very things that would help us along the way. We are too much like Felix. We are waiting for a more convenient season. No season is more convenient than now. "There is no hurry about it," is the devil's own weapon. The devil knows human nature and he knows its weakest and most vulnerable spot. Do to-day what you know to be the thing that God would have you do. To-morrow may never come.

May 12—*"Thou, God, Seest Me"*

Read Genesis 16: 7-14. Text: "Thou, God, seest me."

Facts to be noted:

1. Hagar had fled to escape the enmity of Sarah, her mistress.
2. The voice of God commands her to return to her mistress.
3. She realizes that, while she can escape from the presence of people, she is always under the eye of God.

Keep this fact in mind all the time: God does see and God does know. We have heard statements of this kind ever since we were little children. But do we realize their significance? To-day, when a temptation of any kind comes to you, remember the text; when you are discouraged, remember the text; when you need help, remember the text; and at the end of the day note the result. It is said of a great botanist that he had placed over his doorway this motto: "Live innocently; God is present." This man began his life in poverty but was soon on the road to success,

and he often told his friends that he was grateful to God only for any success he had. He counted his own work as nothing compared with the assistance God had given him. The secret of his life was to be found in the motto by which he lived.

May 13—*A Cup of Cold Water*

Read St. Matthew 10: 40-42. Text: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Facts to be noted:

1. When we receive Christ's messengers we receive Christ Himself.
2. Every Christian man and woman is a representative of Christ, either for good or for ill.
3. The certainty of reward.

A young man was taken to a hospital and had to spend several months there recuperating after a very severe operation. This is his own story: "I want to tell you that I see things from a different point of view now. When I came in here I was skeptical and cynical. I thought that I had lost my faith in God and I know that I had very little faith in human nature. But that is all changed now. The kindness and the care that I have received from the nurses have taught me my lesson. Why, it is wonderful; and I am as happy as I can be. There is no question about my faith now either in God or humanity. I know how I shall live when I leave here."

The nurses and doctors may never realize that they not only ministered to that young man's body but that they also gave him a grip on the higher and better things of life that brought him the happiness that God intends us all to have. We never know just what the cup of cold water given in our Lord's name may mean to the one who receives it from our hands.

May 14—*Go On*

Read Hebrews 6: 1-9. Text: "Let us go on to perfection."

Facts to be noted:

1. A Christian should be making progress towards a deeper spiritual life.
2. The terrible danger of letting go faith and the spirit of true repentance.
3. The writer of the epistle is convinced of the steadfastness of those to whom he is writing.

"Go on." How frequently we have to be reminded of the absolute necessity of this. There is hardly an hour of the day, there is certainly never a whole day, that something doesn't come into our lives that seems to impede our progress. "Go on." That is the one source of safety. If someone else doesn't remind us of the necessity of going on we must remind ourselves. When Arago, the astronomer, was young, he became greatly discouraged over mathematics. One day he found on the fly leaf of a textbook a few words from the famous D'Alembert to a discouraged student. They were, "Go on, sir, go on." Arago said afterwards that that sentence was the best teacher of mathematics he ever had. He followed it doggedly and became the leading mathematician of his day. No man has ever exhausted the power of the words "Go on." Pushing ahead steadily, persevering step by step, is the secret of material, moral, and spiritual success. "GO ON."

[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.]

LIFE'S OBJECTIVE

THE OBJECTIVE of a worldly life, surrounded by a halo of alluring attractiveness, may loom up great and seemingly majestic on the horizon of our own little world; but it is only temporal, passing, and at best an already toppling empire; for

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

There ought, therefore, to be no question as to where the real objective of our life and worship should be found. We must seek for it and find it within the Church for which our blessed Redeemer died. It must be the Church's own Head, Jesus Christ Himself; so that, as children of our heavenly King, we may ever rejoice in singing:


"Jesus, gentlest Saviour,
God of might and power,
Thou Thyself art dwelling
With us at this hour."

"I worship Thee, Lord Jesus,
As children did of old,
Who sang within Thy temple
Hosannas manifold."

—Rev. Henry Lowndes Drew.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



I HOPE you all read the Rev. Willard L. Sperry's A Parish Minister's Declaration of Independence, in the January *Atlantic*. It says, lucidly, humorously, and forcibly, many things that ought to be said about the increasing attempt to overthrow the Christian Year and to substitute a "Movement Year" on behalf of many excellent philanthropies; and he declares his unwillingness to turn himself into a money-raising agent for such causes, however worthy they may be. Bravo! Serving tables, even tables of statistics, is not an apostolic task.

I TAKE THIS from the *Hartford Courant* as to one economic aspect of prohibition's effects, commending it to the editor of the *Church Times* of London:

"Prohibition has changed the Windham county jail from a 'respectable' self-supporting institution into an \$11,000 yearly liability. Against an average of forty-three husky inmates from September 1918 to September 1919, the number has gradually decreased until at present the total registration at the county's free 'winter hotel' is six. And unfortunately these six are incapacitated for work. During the flourishing days of the institution, the inmates were 'hired out' to farmers, and the resulting income for many years paid the expenses of maintaining the jail.

"The facts of the case were brought to light at the Windham county meeting at the capitol, when the county commissioners reported a deficiency of \$25,000. The upkeep of the jail cost \$15,991.31 from September 30, 1919, to September 30, 1920, the deficiency for the jail alone being \$10,822.50. The average number of inmates during that period was fifteen and nine-thirteenths."

AN INTERESTING CASE of vocation to the priesthood is reported from Clinton, Mass. William M. Sachse, a policeman of that city, doffed his uniform February 1st, and began work as a licensed lay reader in the parish of Greenfield, Mass., studying under the direction of the rector of Greenfield, and seeking admission to a seminary later. Mr. Sachse was U. S. A. provost-marshal at Meaux until the armistice, and later did work as staff secretary with the Y. M. C. A. He is commander of Clinton Post, Veterans of Foreign Wars, and a member of the American Legion. As a policeman he has had special good fortune in seizing rum-running automobiles and breaking up gambling. We could use many priests of such provenance, I believe.

SOMEONE SENDS me this jingle of Edgar A. Guest's, with a request that it be reprinted here, with a note that the author has copyrighted the lines:

"REV. ALEXANDER LENT

"The Rev. Alexander Lent has lived his little day,
And up in Peekskill, where he toiled, they've put away his clay.
For nine and twenty years he preached the word of God to men,
Which in itself would not have brought this tribute from my pen,
But day by day and week by week he toiled to earn his bread,
And as a molder faced the heat of metal fiery red.

"St. Paul, that he might pay his way, made many a canvas tent,
So many a stove was fashioned by this Alexander Lent.
He asked no favors from his flock, no task of life he shirked.
He earned the admiration of the men with whom he worked;
Stove Molders' Union No. 6 held him in high regard,
He understood the men and knew wherein their lives were hard.

"The record of this modest soul is one of service true,
He did with rugged manliness what'er he found to do;
Six days each week with mold and core and running metal hot,
He served, a fellow of his trade, and bravely bore his lot.
An admirable citizen in every way was he
Who lived and died to what he thought a Christian ought to be.

"The little town of Peekskill is a richer town to-day
Because of Alexander Lent, whom God has called away.
His memory shall long survive. In all of Peekskill's clan
There's none but what is better just for having known the man.
And so this tribute shall I pay to Alexander Lent,
Who molded stoves as cheerfully as St. Paul sewed a tent."

NOT ALL NEWSPAPER EDITORS are timid in the presence of threats of boycotting. I subjoin an article from the *Progress*, of Caldwell, N. J. (Jan. 20, 1921), which is interesting reading:

"WHY WE USED THE TERM ROMISH

"To the Editor of *The Progress*, Sir:

"In your last issue of *The Progress* I noticed that you referred to the Catholic Church as the "Romish" church.

"As the official representative of the Catholic Church in this community I protest against your taking such a liberty, and I call upon you to apologize to the Catholic people in these parts for such a wanton insult, otherwise I shall certainly call upon my congregation to seek redress in a practical way.

"Trusting to your personal sense of courtesy,

"I am yours truly,

"THOMAS J. MCENERY, *Pastor.*"

"January 25, 1921.

"We are greatly surprised to receive the above letter from the pastor of St. Aloysius' Church. We were ignorant of the fact that it is distasteful to him or his people to have their church referred to as the Romish church, so the offense could not have been intentional. It was a mistake of the head and not of the heart. However, the dictionaries, church history, and numerous instances in literature, furnish us good authority and ample justification for the use of the term as a recognized designation of that organized part of Christendom which acknowledges the authority and claims of the Pope or Bishop of Rome. This is a case where offense could be only in the intention. That we did not use the term in any disparaging sense is evident from the tone of the article.

"Roman or Romish is commonly used in English-speaking countries as a qualification of the name catholic to distinguish the catholic church that has its headquarters on the Tiber from other 'catholic' bodies, of which there are several in Christendom. Protestant churches generally use the Apostles' creed, in which it is declared 'I believe in the holy catholic church.' When this creed is recited in any of the Protestant churches, does anyone suppose they mean the church of which the Pope is the supreme spiritual head? Not at all. The church that embraces St. Aloysius' is 'catholic' after the Roman order; the Eastern church is 'catholic' after the Greek order; the Church of England is 'catholic' after the Anglican order; and the Protestant churches are 'catholic' each after its own order, according to the common or customary usage of the term catholic.

"We had never thought it 'taking a liberty' to refer to the Holy Catholic Apostolic church (the official title) as the Romish church, any more than to refer to the Eastern catholic church as the Greek church, or to the Church of England as the Anglican church. The *Progress* has always tried to be fair, and we assuredly wish to be courteous to our friends of St. Aloysius' as well as to everybody else. Had we known the term is distasteful to the members of that church, we would not have used it."

A SIGNIFICANT tale comes from Argentina, of a young lawyer before the Superior Court of Cordoba, seeking admission to the bar, who refused to take the oath proffered him, "by God and the Holy Apostles," because he was an atheist. He offered to swear "by my country and my honor"; but the Court insisted on a religious formula. Whereupon, to quote literally, "he went to a library and began a profound [*sic*] study of the world's religions, on which he spent several days. He then informed the Court that he was satisfied Buddhism was the most moral and complete religion and swore by Buddhism, this satisfying the religious requirement."

What a charm there is about outlandish things! I thought of this neo-Buddhist Argentine when I read of a cremation in an eastern city, at which some Swami officiated, the defunct being described in a touching newspaper eulogy as an ideal Christian!

ONE OF HIS OLD PUPILS sends a tale about Dean W. D. Wilson, sometime of St. Andrew's Divinity School, in connection with a recent paragraph about dancing. A notorious gossip from some other religious body came to him one day, burning with indignation: "Oh, Doctor, have you heard the disgraceful news? The young people of your church are going to have a dance, they say. How shocking! What do you think about it?" To which the saintly scholar responded sweetly: "Madam, I had rather have them shake their legs than their tongues!"

The New Bishop of New York: A Leader in Social Service Work

By Clinton Rogers Woodruff

WANTED—a leader! How frequently we hear this demand and fail to see him although he is here at hand and we knew him not! In the realm of the state we say that the politician of to-day is the statesman of to-morrow. We are oft too close to appreciate the great and the permanent in the living man. So in the realm of social service the cry is insistent—"show us the leader and we will follow him." He may be, yea, he is here; and we fail to give him the support and comfort to which he is entitled and for which he may be craving as a thirsty man craves water for his refreshment and strengthening.

William T. Manning, D.D., Bishop-elect of the great diocese of New York, is a leader alike in ecclesiastical and in social service work, although we more often think and speak of him as the rector of the greatest parish in America. That is a great title to distinction, but he has made that rectorship distinguished not only because of the size of the parish but because of the character of the work that has been accomplished. That it has been done quietly in no wise detracts from its importance.

The pronouncement of the Lambeth Conference of 1920, contained in Resolution 72, really voices the position that Dr. Manning took eleven years ago when he and Father Huntington urged a group of Church people coming together to consider organizing a society such as the Church Mission of Help. That resolution reads:

"72. Bearing in remembrance the example of our Lord, and the prominent place that He gave in His ministry to protecting the weak and raising the fallen, the Conference deploras the common apathy of Church people in regard to preventive and rescue work, and urges on bishops, clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life."

The first meeting was called at Trinity rectory on invitation of Dr. Manning, and through him were received funds for the preliminary study whose findings led to founding the first Church Mission of Help, which has been followed in other dioceses. As president Dr. Manning has been ready always to give time, with the executive secretary and others actively interested in building the work, to any question of policy that needed consideration. His attitude has always been open-minded and helpful, his position fearless. In the foreword, which he each year has written for the annual report, he has reiterated his sense of the importance of a single standard for men and women, and the necessity of the Church taking a bold stand in behalf of purity.

There may be those who regard such work as *de minimis*. To all such we have only to refer to the example of our Blessed Lord Himself and to the formal pronouncement of the whole Church as embodied in the above quoted resolution.

In her striking account of the Church Mission of Help Institute held but a short time since, Mrs. Mary Wilcox Glenn, president of the National Council, said:

"Perhaps the impression which remains after meditating on the institute is a correct one. Its appeal seems to have been made not in behalf of the girl, wayward or delinquent, nor of the man who was her betrayer, nor of the young, husbandless mother with her child, but of the family itself. Emphasis had fallen on the family. Failure was failure in family life. Members of that group had been seen to be warring against each other. In some instances they, the members, were shown to be ruthlessly, consciously, self-seeking; in other, the larger number of instances, to be unconsciously, blindly, sapping each other's finer life, self-deceptive, ignorant of the emotions which controlled their socially destructive actions. The family holds the clue. Assure its integrity and successful war can be waged against the adverse conditions which press from without. With the family the Church can and must deal."

With the family the Church must deal, for it is her chief concern. If the family fail the whole structure of society will go down to perdition. In the words of the Lambeth Conference, "Because God is our Father, all His children

are of infinite value. To each of His children should be given the best possible opportunity of a full human life; life must count for more than property, and no human being ought ever to be used for less than a human purpose." Because all men are brothers of Jesus Christ, all artificial barriers must be broken down. Where there is true brotherhood, men will work together in service of the common good; they will cease to strive one against another for mere private advantage. Because God trusts us, we are responsible for all that we possess, and we are responsible for the care of each other. "If one member suffer, all the members suffer with it." The reform of evil conditions—such as bad housing—is the business of the whole body.

And housing was the first question to which Dr. Manning gave his constructive attention when he became rector of Trinity. It was one of almost supreme importance in the field of social service. Once again we find his policy embodying in concrete form the principles enumerated last year at the Lambeth Pan-Anglican Conference which formally asserted that "the principle of responsibility covers our relation to each other. A man is his brother's keeper"; the public is responsible for industrial conditions, and the selfishness of the consumer is at least as pronounced as the selfishness of the producer; moreover, in our complex civilization the whole community is responsible for the conditions under which any section of it is compelled to live. It is true enough that in the abnormal conditions of our time problems like that of housing may baffle even the most resolute efforts. But it is a reproach to our Christian civilization. . . . 'Overcrowding,' said Sir Charles Booth, 'is the most fruitful cause for drunkenness and vice.' Even where the worst features of the slum have been absent, we have allowed our industrial towns to become a mean wilderness of hideous streets. Almost everywhere the miserably inadequate supply of houses leads to the gravest moral difficulty and danger. The way of remedy is hard to find, but our conscience cannot be easy until we have found it."

Dr. Manning's problem, the problem of Trinity, was that of the dwelling house property owned by the parish. For years this property had been subject to fierce and unrelenting public criticism. Some of this criticism was exaggerated and unjust; but for much of it there was foundation. Dr. Manning promptly took up the matter with his vestry, and in a few months a definite programme of action was decided upon. The Charity Organization Society which had been one of the foremost critics of the parish was requested to make an independent and complete survey of the property through its Tenement House Department. To this work the society assigned Miss Emily W. Dinwiddie, one of the ablest members of its staff, and one of the best authorities on housing in the United States.

Miss Dinwiddie spent many months upon her task; and her report, which was most comprehensive and thorough, was published in somewhat condensed form. At the request of Trinity parish, the Charity Organization Society then relinquished its claim upon Miss Dinwiddie, and she was engaged by the parish and placed regularly on its staff as social supervisor of its dwelling house property. The story of this truly revolutionary step I told at the time in the pages of THE LIVING CHURCH. It was a moving tale. Dr. Manning's heroic handling of a difficult situation grown more difficult through years of neglect marked him out as a bold, resourceful leader in this field and was sufficient in itself to establish a claim for efficient social leadership.

Under Miss Dinwiddie's direction and through the expenditure of large sums of money, borrowed for the purpose by the corporation, the dwelling house property was brought up to the highest standard in every way. To-day no question as to the condition of this property is ever raised; and the work done in this connection by Trinity is regarded as an

important contribution to the dwelling house problem of the city and of the country.

How this work was carried on and developed is shown in an article reprinted in the rector's preface to the Year Book of 1915. From this we learn that during moving time in 365 houses owned and managed by Trinity Corporation—providing homes for 893 families—not more than ten families were then packing up and taking down shades to join the moving-day coterie. The rest were considering other matters than the discomforts of moving. They were digging up their backyard gardens. Those who were not digging gardens were planting their window-boxes. According to the *Evening Post*, "there is hardly a house among the 365 of the Trinity group which has not a garden or a window box, furnished by the corporation. This is one of the reasons why Trinity tenants do not move with the rest on May 1st. Instead they will add another year to their record of long tenancy. More than half of the families have been living in the same houses from ten to fifty years, it is said."

Community pride is now an important development of the Trinity better-housing campaign down in the old eighth and ninth wards. In the words of the *Evening Post*:

"Some years ago the corporation was severely criticised for the conditions obtaining in its tenements. Trinity holdings, sandwiched between Greenwich Village and the downtown of tall buildings and transit tubes on the West Side, entering at Christopher street, near Ninth avenue, have become block after block of neat two- and three-story houses. Two hundred and ninety-four of these houses are only two stories and attic high. They have brightly painted fronts, white trimmings here and there, window gardens, and white shades at the windows. There are few Trinity tenants, they say, who do not provide themselves with these white shades, starched and gleaming, because such white fronts they consider their due contribution to the cared-for air of the houses themselves. This, Miss Dinwiddie says, is an interesting bit of psychology of better housing—the same attribute which makes Trinity tenants all along the Christopher street line take down those curtains to be freshly starched and hung for every Easter Sunday and Christmas Day."

The people of the old Eighth ward deeply feel the obligations to their corporation landlord; the landlord just as deeply feels the trust.

Inside the houses are traces of old farm days. Here there is a winding stairway, taking more room in its upward course than any curmudgeon contractor would allow nowadays. Pieces of Colonial iron work, little hand-wrought iron balconies, wood carvings, and heavy timbering are the things which have been left in state in the Trinity houses from the beginning. Only five buildings out of these 365 houses have been built by the corporation. After the days of the Vanderburgh farm, the ground was cut up and let under old leases. Some of these ground leases have lasted through the years and are just terminating now. The houses acquired from holders of ground leases and obtained by bequests from individuals are, therefore, old places. Some of them were tumble-down when Trinity Corporation took them. When they were too rickety to be worth improving they were torn down. But in most cases their old-time construction of hewn and pegged timbers made firm foundations for changes to modern sanitation and comforts.

One of the first things the corporation accomplished after taking over these old houses was the pulling down of the rear line of houses which filled so many of the backyards. These dark, hemmed-in buildings took up space which the corporation wanted for gardens, for children's play-yards, for light and air. Consequently the backyards down there to-day are large and wide. Some of them form large, green court-yards for a group of buildings. The little gardens which they accommodate have room enough for vegetables and fringes of flowers.

The cans and old brooms and muck, according to the *Evening Post* thoughtlessly deposited in the back yards of other West Side districts, are absent. It has dawned upon the consciousness of these homey folks, paying rent to Trinity, that rosebushes carry an atmosphere of decorum and absence of slovenliness.

People do not usually think of modern, lower New York as associated with flower and vegetable gardens and window boxes. Nevertheless, the above gives a truthful picture of the Trinity dwelling houses.

During the war, her work with Trinity by that time having been thoroughly established, Miss Dinwiddie resigned and accepted a call from the American Red Cross to direct special work in the devastated regions of France.

As a trustee of the Leake and Watts Orphans' House, an old foundation, Dr. Manning has shown an unusual sense of responsibility in helping to raise the standard of the work. As rector of Trinity he is entitled to serve as trustee along with the pastors of two of the other old established denominational bodies, and has the right of appointing members to an advisory board. Dr. Manning appointed Miss Dinwiddie and Mrs. Glenn. He was very anxious that they should take an active interest, and help to do what Miss Dinwiddie did, namely, introduce modern methods of child care.

As part of its regular work, each of the chapels of Trinity parish is carrying on activities that relate directly to the well-being of the community. All of them are open daily throughout the year for rest and quiet, as well as for meditation and prayer, and afford a precious opportunity to many thousands each year to step out of the rush of the busy city of New York for a brief time. All the churchyards are likewise thrown open to the public. They are, to all intents and purposes, public parks, and are so regarded and used; and, down-town, Trinity and St. Paul's are thronged by business people during the lunch hours. Further uptown, the yards are used by the people of the neighborhood.

In summer there are fresh air excursions, vacation schools, camps, and the seaside home at Great River, where every two weeks throughout the season parties of children from the various chapels are given an outing. At Trinity Mission House in Fulton street, there is a dispensary and well-equipped building devoted to the people of that downtown region. Here, the Sisters of St. Margaret are carrying on a difficult and truly remarkable work, much of it among a constantly shifting foreign population.

Another piece of work inaugurated during Dr. Manning's rectorship, which has attracted attention of those interested in social service throughout the United States and Canada, was a "Social Survey of the Washington Street District of New York City", made under the direction of the Men's Committee of Trinity Church. On the West Side of the city south of Liberty street and extending to the Battery Park there was and still is a large tenement-house foreign population. Although Trinity owns no dwelling houses in this district, the men of Trinity Church felt that those working in that neighborhood should have as accurate and full information as possible about conditions in that region, so that their work could be carried on along the most effective lines. As a result the survey was made. It was a unique report and was regarded as a model of its kind. Demands for copies of the survey came from all quarters, and even to-day the officers of Trinity are still receiving requests for this publication, although the population and conditions in that district have changed greatly since the survey was made.

All of which gives points to what Dr. Manning said in one of his annual statements:

"In considering the contributions of our people to causes outside the parish it must be kept in mind that Trinity parish is essentially a missionary organization. It is the privilege of our great parish to minister to all sorts and conditions of people, the great majority of them possessing little of this world's goods, though rich in faith and in devotion to the Church. The situation of the churches of Trinity parish, five of them south of Christopher street, itself tells the story of the work they are doing. Without endowments, such as have providentially been entrusted to us, the work of the Church could not be maintained in these districts. It should be a cause of thankfulness to all that Trinity is able to continue her work in these regions from which almost all other Churches have long ago removed."

This work is largely social as the situation demands.

In addition to the regular work done, day by day, the parish is ever ready to respond to any special demands. In the winter of 1915 the city was filled with unemployed men, who really lacked the opportunity for work. To meet this need, one of the buildings on Varick street belonging to the parish was thrown open, and here hundreds of men were fed and housed and given temporary employment; and this work was maintained for months until the need for such relief had passed. So also during the war, every opportunity to aid the men and women in service and to help the great cause was

used to the full. Among many different activities throughout the parish might be mentioned the Service Club at Trinity Church, where an entire large building was given over to the use of men in service, the rest room at Trinity Mission, and the work done for service men and nurses at St. Paul's. Some idea of the extent of this work may be gathered from the following figures:

At the Service Club during the period December 14, 1918, to September 10, 1919, 15,770 beds were used; 23,856 meals were served; 4,500 attended the weekly dance, and the club was used in one way or another by about 51,000 men.

There were 910 men from Trinity parish who were enlisted and served in either the army or navy. So far as I know, this is the largest number going from any one parish in the country. Great numbers of Trinity people, both men and women, gave devoted service at home and abroad in various capacities. The rector served as voluntary chaplain at Camp Upton for eleven months.

In 1919 a step was taken which marks an epoch in the history of Trinity parish. The system of free seats was adopted throughout the parish. After careful consideration, this action was taken by the vestry, with no dissenting vote, in the belief that it was in accord with the spirit of the time, as well as with the principles of the Gospel of Christ, and on May 1, 1919, after having been rented for two hundred and twenty-two years, the pews of Trinity Church were declared free. This action on the part of Trinity parish was felt to have great significance and wide public interest in it has been manifested. It was taken at the instance of Dr. Manning, and while there may be those who would challenge the inclusion of a reference to it in an article dealing with social service activities, I believe it has a place in such connection because it discloses the quality of the rector's mind and throws a light on his attitude towards human relationships. It shows his mind to be something more than "able, courteous, and comfortable". It shows that he appreciates the demands of brotherhood and fellowship. It may not denote "the social and international ethic of the Lambeth mind", whatever that may mean. It does mean that the rector of Trinity and Bishop-elect of New York is in harmony with the new spirit and the new day upon which we are entering. It does mean that Dr. Manning is fully conscious of his duty and obligations as a priest and bishop; as an ecclesiastic and as a citizen. He may not seek to lead by jeremiads, nor to bring down the walls by the trumpet blasts, but he will be found carefully formulating policies of wide-spread importance and effectively getting them adopted through hearty coöperation. His is the constructive mind of the modern administrator rather than the flaming sword of the mediaeval crusader. A true disciple of our Blessed Lord, a faithful father to his people, I look to him to raise the standards of life and living of all who serve because of his belief in the message of Christianity, which is "to make men see that here they can and must 'in love serve one another'. To all concerned, employer and employed, director and workman, investor of money and investor of brain or muscle—to all alike—the Church must say: 'Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men coöperating in fellowship, not competing in suspicion and hostility.' These are fundamental principles. Beyond them lies the whole region of practical application", and it has been in their application that Bishop-elect Manning has shown his greatest strength and devotion.

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

To the thoughtful mind, the lily-blossom is a wicket in the great unsewn portal of death, through which we may obtain bright glimpses of what is beyond. It opens in all its snowy purity and exquisite grace from the dry, withered sheaf, as the transfigured immortal life bursts from the temporary imprisonment of death. And if the death of the plant should thus blossom into undreamt of beauty, what infinite possibilities better than our brightest hopes are held by that darkness which bounds our vision here! He who raises up the lilies every summer, each from its own root in the mould, will not leave our life in the dust.—*Hugh Macmillan.*

"TRULY THE LIGHT IS SWEET"

DUSK

Late autumn 'afternoon. The coming night
Casts on the fields the first dull twilight gloom.
The mellow sunlight, vanishing, makes room
For shadows creeping, hiding from the sight
The flowers, no longer shining with the grasses.
The hills across the valley darken. Day,
That made them beautiful, has gone away.
Their royal purple splendor swiftly passes.
The river pales as though its course were run.
Forlorn and hopeless lies the silent earth,
And so my heart, and life is nothing worth.
"The light of the whole world dies with the setting sun."
No—look!—clear in the sky—how clear and far!—
Hope cleaves the sullen darkness with a star!

DAWN

How gray and cold and heartless! Night has taken
Its lonely hours, at last, and gone away,
But now is this, this so much less than day,
This chill, sad world, by life and faith forsaken.
The fields are gray like ashes. Those far hills
I thought were glorious, mighty. See them—low
And wan and shrivelled. Death could make them so.
And so my heart that faith no longer fills.
This is the end. Now is the story told.
Is there no more of life, no more of love?
Hereafter, only this dull sky above.
Ah! In the east, there—that faint gleam of gold!
"The evidence of things unseen." I see
Dawn's promise of the day that is to be!

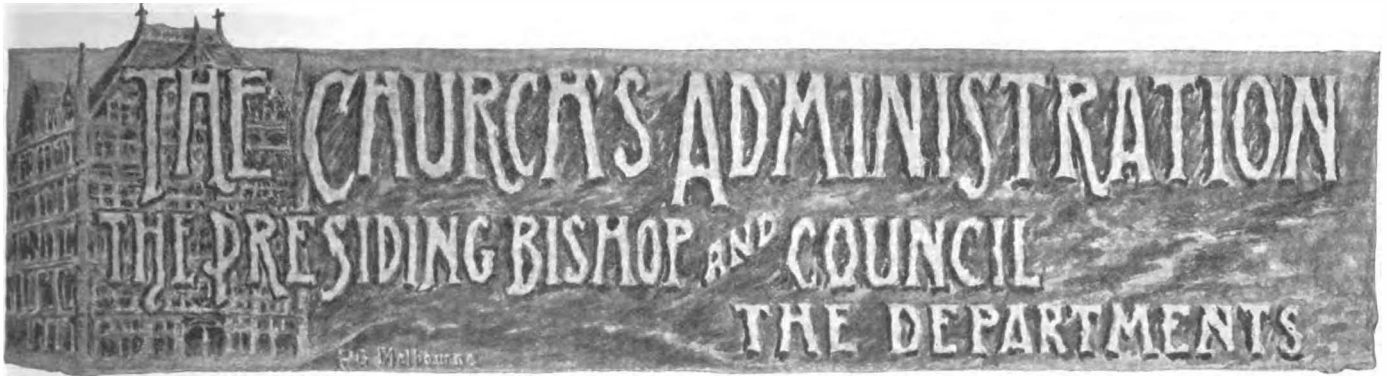
NOON

O golden, glowing, glorious hour of noon!
Dance down the world and sing the songs of day.
Tell every flower laughing by the way,
Tell every hill-top, near and far, how soon
The silly fears have gone, that filled the night.
The laughing river and these skies of blue
Are mocking me for all I thought I knew!
How could one know the world without the light?
The world is very old and very sure.
I hear the sun proclaiming to the sky,
The light is love, and love can never die!
And so my heart finds love that shall endure.
And every dusk and dawn and noon can tell
The secret every heart must know as well.

GLADYS WOLCOTT BARNES.

THOUGHT BEFORE PRAYER

"BEFORE THOU prayest," says the wise man, "prepare thyself." Let the mind, as much as may be, be solemnized, calmed, toned down, by taking in the thought of the presence of God, and the sublime idea of coming to Him. . . . Lift up the mind gradually, and by stages, to some apprehension, however dim and unworthy, of the majesty, the might, the wisdom, the holiness, the love of God; and when, to use the Psalmist's expression, "the fire kindles, then speak with your tongue." The ready excuse for not complying with this advice, which springs to every lip, is, "Time; the sort of prayer you describe asks time; and my occupations drive me into a corner for time." To which the answer is two-fold: first, that time might probably be gained by a very little of that self-discipline which surely no man should grudge to bestow on the work of his salvation. Let conscience answer whether, despite all this pressure of occupation, time is not continually made for engagements of an agreeable nature? And if made for them, why not for more serious engagements? Secondly, that as in other things so in prayer—a little done well is vastly better than more done superficially. Let it be remembered, too, that both the precept and the model which our Lord has given us rather discountenance *long prayers*. We are expressly counselled by Him against using vain repetitions, and thinking that we shall be heard for our much speaking.—*E. M. Goulburn.*



THE meeting of the Presiding Bishop and Council in New York City on April 27th was preceded by meetings of all the departments and the Committee on the Priority of Funds. A good attendance was recorded at all meetings, twenty-one of the twenty-six elected members being present. In opening the Council the President read a telegram from the annual convocation of Oklahoma sending greetings to the Presiding Bishop and Council; to which a fitting reply was sent.

The World Alliance for International Friendship through the Churches asked the Council to appoint delegates to the annual conference to be held in Chicago from May 17th to 19th. The Council appointed the Bishops of Chicago, Western New York, and Southern Ohio, the Rev. Drs. Wilmer of Atlanta, Freeman of Washington, Phillips of St. Louis, and Washburn of Kansas City, and Messrs. George Foster Peabody, Robert Gardiner, and B. C. Howard.

The Council adopted a resolution of welcome to the United Society of Christian Endeavor, which will hold a conference in New York City on July 6th.

The Treasurer's interesting report showed that the total received from dioceses and districts on account of 1920 amounted to \$3,071,401.06 as against receipts from the same sources in 1919 of \$1,411,771.69, a gain of 117%. Receipts on account of the 1921 quota to March 31st from the same sources amount to \$375,457 as compared with \$330,010 for the same period last year. Contributions to the China Famine Fund through this office up to the close of business April 25th amounted to \$108,570.

Finance

The Department of Religious Education reported that it had appointed a commission of nine members with the Rev.

Religious Education

E. L. Sunderland of New York as chairman to take charge of development of the Daily Vacation Bible School Movement in our Church. The Rev. Burton S. Easton, D.D., of New York and the Rev. Charles W. Findlay of Massachusetts have been added to the Commission on the Church School Service League.

The consideration of Church colleges had been made a special order of business at this meeting. Immediately after luncheon on the first day, in this connection, the Council was addressed by President Sill of Bowdoin, President Ogilby of Trinity, and Vice-Chancellor Bishop Knight of the University of the South. At the request of the Department of Religious Education the Council adopted resolutions urging all Church members to recognize, assert, and defend the principle that the maintenance of Christian educational institutions is one of the first indices of the vitality of Christian convictions; and that means be provided by which the undoubted Christian convictions of Churchmen and women to-day may be manifested, as our forefathers manifested theirs, *i. e.*, by the maintenance of Christian educational institutions as one of the best contributions of the Church to the national well being. The resolutions recommended as such means that the Department of Religious Education establish a commission of six persons (men or women) of recognized ability who with the President and with the co-operation of all existing organizations of the Council will formulate a policy for support and development of Church Colleges, and other Church educational institutions, this Commission to report to the Council. The term "Church College" is defined as meaning an institution of higher learning, of college or university rank, either (1) organically or

(2) traditionally and avowedly connected with the Protestant Episcopal Church. The Presiding Bishop and Council commends the work of such colleges and their appeals for financial support to the people of the Church.

The Department of Missions reported on its meeting of Tuesday. It nominated the Very Rev. Carroll M. Davis of Christ Church Cathedral, St. Louis, as Domestic Secretary. This office has been vacant since the resignation of the Rev. F. S. White, who became Dean of Trinity Cathedral, Cleveland. Dean Davis is now a member of the Department of Missions, and was for several years a member of the Board. An assistant secretary of the General Convention, he has on several occasions represented the diocese of Missouri as a member of the House of Clerical and Lay Deputies. He is president of the Standing Committee of his diocese and a member of the board of missions of the University of the South. Dean Davis is a western man by birth and his entire ministry has been spent in the West. The Council unanimously confirmed the nomination of the department.

An appeal from the district of Western Nebraska for an appropriation to build the boiler-house and laundry at Kearney Military Academy as well as clear off the debts standing against the school had been considered by the Department of Missions and a very clearly prepared report had been received from Mr. Pershing, who had visited the school on his way to the Council meeting. The Department of Missions considered that the school was serving the interest of the Church in providing education for boys and felt that it should be continued if possible. The question of the appropriation was referred to the Finance Department, which was unable to recommend any appropriation.

The Council considered at some length plans for celebration of the centennial of the Domestic and Foreign Missionary Society and the semi-centennial of the Woman's Auxiliary. The plans include a centennial week beginning October 30th and culminating in a service of thanksgiving on November 6th, when a centennial offering will be asked. Various activities outlined include a pageant and a programme for Church schools, and the use of information men as during the Nation-wide Campaign. More will be said in detail later about the progress of these plans.

An anonymous gift of \$20,000 has been made for a theological school in Brazil. A very desirable property being available in Porto Alegre, the Bishop was authorized to use this money to purchase it.

St. John's Church, Christiansted, in the Virgin Islands, made a remarkable record in the Nation-wide Campaign, not only increasing the interest of its parishioners in all departments of work but at the same time increasing its contributions to the Church's Mission from \$187 to \$3,747. The work had increased to such an extent that an assistant was necessary, and the Council voted an appropriation of \$600 from the proceeds of the Nation-wide Campaign for this purpose.

The Department of the Nation-wide Campaign asked that Bishop Johnson of Colorado be made an additional member of the department, which request was granted. Bishop Johnson is chairman of the department's permanent Commission on Parochial Missions.

Miscellany

The American Church Institute for Negroes reported through its General Secretary, Dr. Patton. There are now 2,844 pupils in the ten schools under direction of the In-

(Continued on page 16)

The Church and the College

By Laura H. Wild

Professor of Biblical Literature, Mount Holyoke College

EVERY kind of an appeal is being made to-day from our college platforms, and even in the classroom, for service of various sorts in which our young people should be enlisted. But the student in our women's colleges often fails to recognize the old and well-trodden paths, such as school teaching and Church work, as belonging to the same category.

Youth holds the great dynamic energy that is to mould future society, and college days are the days of vision and decision as to where that energy shall be placed. We must not wait for post-graduate experiences to give the vision nor to make the decision unless we wish to lose many of our best and choicest young people. Is the Church in danger of such a loss, either because she is too modest to push herself, or too much assured of her own worth and position to think it necessary, or too backward in making a programme that will appeal to the college-educated young person?

If we are frank, we must confess that the Church has taken herself too much for granted, and has thought that young people, if sent forth from Christian homes with Church-going habits and loyalties, would of course return with the same loyalties, forgetting that the four years of college discipline necessarily make it impossible for a growing soul to pick up anything, even her home life, exactly where she left it. We must confess also that the Church has not been as alert as she should in studying the situation and planning a programme that would arouse the enthusiasm of a young person who wants something interesting and very definite to do, who must have what she considers a practical and worthwhile plan to work at, one that is worthy of her college brain and her powers as an educated woman.

Are we making them realize that they can find the best kind of an opportunity in the Church to show all that is in them, that when they come home from college there will be a place for them right away, made ready in anticipation of their coming, for their modern training in Bible study and teaching, their modern ideas of organization, for their literary gifts, their dramatic talents, their statesmanlike surveys of opportunities, their youthful initiative, and their powers of inventiveness? Have we made them feel that there is "enough in it" so that they will devote themselves to the Church as to a great Cause? For youth must find a cause big enough in her eyes to call forth her devotion. And the devotion of a talented, well-trained young person to-day is what we mean by dynamic energy.

Thinking that something practical should be done to link up the Church and the college more closely along these lines, the interdenominational college that can no longer harbor merely denominational appeals, Mount Holyoke College, some time ago tried an experiment which has been called a Church Work Campaign. We began preparing for it in the spring. The Young Women's Christian Association appointed a committee to look after it with sub-committees to attend to various parts. The first work was to gather suggestions from all denominations as to the kinds of work open to the student when she comes home or gets settled after graduation. These opportunities were classified under paid and unpaid services and arranged in leaflet form with a place for signing the name with the address of the home church. The national Y. W. C. A. published it. Following are the opportunities listed, and in parentheses after each is given the number of girls selecting it in the ballot referred to below.

I. RELIGIOUS EDUCATION

A. Voluntary Service.

- Teacher in Church school (67).
- Leader of teachers' training class (1).
- Director of religious education in small church (2).
- Supervisor of curriculum in Church school (1).
- Supervisor of supplementary literature (3).
- Librarian in Church school (11).

- Chairman of committee for presentation of Bible plays (3).
- Writer of modern constructive literature (1).

B. Paid Service.

- Director of religious education in large church.
- Teacher in daily vacation Bible school (3).

II. HOME AND FOREIGN MISSIONS

A. Voluntary.

- Teacher of mission classes (9).
- Leader of mission bands (4).
- Director of mission study.
- Speaker at informal missionary gatherings (1).
- Field secretary.
- Director of missionary pageants and exhibitions (2).

B. Paid.

- Home missionary (1).
- Foreign missionary (7).
- Secretary of a mission board.

III. SPECIAL ACTIVITIES WITHIN THE CHURCH

A. Voluntary.

- Chairman of publicity committee (5).
- Director of Church music (5).
- Supervisor of Church school equipment (2).
- Chairman of special committee (10).

B. Paid.

- Pastor's secretary or assistant (2).
- Parish visitor.

IV. CHURCH SOCIAL SERVICE

A. Voluntary.

- Leader of Americanization classes (5).
- Leader of organized Church school class (1).
- Leader of clubs.
- Leader of young people's society.
- Research worker for surveys and statistics (3).

Then a week was assigned in November to be called Church Work Campaign Week. It was begun by having as the college preacher on Sunday the social service secretary of the Federation of Churches, who spoke in the morning upon the Opportunity of the Church in the Present World Crisis and in the afternoon upon the Special Opportunities within the Church Open to Young Women. Tuesday afternoon, President Woolley, for whom the students always turn out, addressed them upon The Church from the College Girls' Point of View; and Wednesday evening, at the regular Y. W. C. A. meeting, Mrs. Helen Barrett Montgomery came to speak upon the Achievements of College Women in Church Work. It was then announced that the leaflets would be left at each student's room and collected in due time with the hope that many would indicate where they would like to help; and also that during the second semester there would be a series of conferences on special subjects, conducted by experts. Nearly a hundred were found to have signed when the leaflets were gathered up and many more seemed interested. That is, about one-eighth of the students definitely indicated their desire to serve in some specific way, many in more than one way. There were 73 Episcopalians at Mount Holyoke. Of these 7 signed cards.

Enough interest was carried over to the second semester to insure an enthusiastic group of from fifty to a hundred students at the special conferences. We arranged for six. But owing to illness, and untoward circumstances, only three speakers were able to appear—the second, third, and fourth.

A letter was then prepared by the Y. W. C. A., and signed by President Woolley also, to be sent to the pastor of each student who handed in her name. Right here is where the greatest uncertainty is to be met. Will the Church take advantage of the work the college has already done? Will the home Church find a place for the girl such as she wants and is adapted to? Will her pastor hand on the information to the next pastor when the senior accepts a position in some new town? Will he keep in touch with the student if she is a freshman, find out how she develops from year to year, and give her opportunity for practical work during her vacations?

The Church of the Reconciliation

A Sermon Preached in Trinity Church, Chicago, on Thursday, April 21st

By the Rev. Samuel N. Watson, D.D.

War-time Rector of the Church of the Holy Trinity, Paris

And there were certain Greeks, who came to Phillip saying, Sir, we would see Jesus. Phillip cometh and telleth Andrew, and again Andrew and Phillip tell Jesus. Jesus said, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit: And I, if I be lifted up, will draw all men unto me.—St. John 12:20-22, 24, 32.

That He might reconcile both unto God into one body by the Cross, having slain the enmity thereby. And he came and preached peace to them which were afar off, and to them that were nigh.—Ephesians 2:16-17.

WEN, brethren, and fathers, when two days ago the Bishop called upon me to address you, I hesitated a moment as to what I should say to you; but yesterday, as I listened to those who outlined the meaning of this Conference in which we are gathered, I saw my way clearly. It would be idle for me to speak to you in terms of theology, for many of you are experts in the Queen of Sciences, and I am not; I dare not try to bring you spiritual counsel, and yet I trust that what I say will be found by you not to be lacking in some heavenly vision: It is born in upon me that I ought to give this brief moment allotted to me to the purpose to which we are gathered, to give you some new Vision of the Church, and of the Church, as I see it, as **THE CHURCH OF THE RECONCILIATION.**

And if I may seem at times to speak from a very personal standpoint, it is because I am speaking of things, *quorum pars magna fui*—not of myself, but because of the post which, in the providence of God, I was called to occupy in the Church, in the greatest epoch in our modern history. For years, as minister of our Metropolitan Church in Europe, and as President of the Council of the European Churches, I had a privilege which no other living man had. It was a crushing burden to carry, yet it was a privilege no man would refuse, at any cost.

And if I give you a sight of things which seem to you somewhat different from what you may have heard from others, believe me I am not speaking, as do others, of what they went over there and saw, I am speaking to you of what I lived. I lived the life of the Church in Europe in myself, because I was alone, without counsel of my brethren, the only American representative in any official position abroad who was not bound by the fetters of an artificial neutrality between right and wrong; and it was the privilege of the Church which you and I serve; alone, in those long perilous years between 1914 and 1917, to stand for the vision of a free America, and in the name of American Christianity to make the hurt and bleeding peoples see a vision of the Church which they had never seen before—and but for the war they would never have seen it.

Somehow, because of the intense faith which they had in America of the vision, and because official America was silent, the struggling nations came to the Church for Hope: and our American Church was to them in a sense most infinitely real the *Church of the Reconciliation.*

How it moved my heart yesterday when the Diocesan said that all eyes are turned on Europe to-day, and then, when the Presiding Bishop said that there can come no peace to the world but a Christian peace, the peace of Christ! And for the world, the struggling, suffering world, in which, by men, the Son of Man is being crucified afresh, that means the Peace of the Church; for it is in the strange Providence of God that Christ must touch and heal the world by and through His Church—by making of twain one, reconciling them to Himself in His Body.

I wish that I could make you see something of the religious hopelessness which exists in Europe to-day, that I might make you understand the better why peace does not come, why life is not being re-built again. Thousands on thousands of men went into the great struggle with religious convictions fairly well defined, only to come out of it drifting on a chartless sea. Before the struggle religious definitions were fairly well established: now allegiances are widely changed. And for this reason; Religious life in Europe does not mean the fifty-seven varieties and more of meaningless sects which we have here: but religious definitions are plainly established: one is Catholic, or one is Hebrew, or one is Protestant—and that means practically either French Reformed or Lutheran—and then there is that intensely, passionately interesting class of *Libre-Penseurs.* And to-day Catholic means

ultramontane, means a political system allied to monarchy; and Protestant means a hard, cold system of negation with an outworn theology as its sole nexus; and Hebrew is a name of blood and race; and the *Libre-Penseur* is a religious orphan looking for a home, or bitterly resenting the cruelties of those who took from him his heritage.

I know whereof I am speaking: so deep was the longing for some new interpretation of a Christ-faith which could be constructively vital, that during the three first years of the war they came constantly to our American Church to counsel and to ask for light—French Catholic and Protestant and Hebrew and *Libre-Penseur.* They do not know where to turn, nor what to do: and when I tell you that the vision of our American Christianity, as this Church hath received the same, was to those intensely earnest people a light shining in a dark place, a vision which they saw with wonderment, an absolutely new and undreamed of House of Hope—I am telling it in words far inadequate to express the reality. One of the representatives of one of the oldest of the French Catholic families said to me one day: "Oh, *M. le Recteur*, if we could but have in France what your Church is, or something like it; a Church with a glory and a beauty and a reverence in its worship: with an unbroken touch on the past; with a settled order and a sure faith: and yet freed from all political meaning, and with the eyes of its mind wide open to every new light which breaks out of the fulness of God's new day: It would mean life to our people: and unless some light comes we are lost."

Try to realize what it means to be a Christian in Europe to-day, in continental Europe.

Have no delusions in your minds as to what Vaticanism is, or as to what its policies will be. The faith of the French Catholic amongst the plainer people is the simplest, most beautiful, child-like trust in our Father God that I have ever witnessed or shared—for it was my privilege to share it with them: but the Roman machine in Europe is a political power, allied indissolubly with imperialism and autocracy: and when autocracy went down to ruin, so did the power of the Latin Church weaken, and the Latin Church knows it. Ultramontanism is incompatible with a Christ faith which shall hold the hearts of free peoples.

And Protestantism is absolutely without constructive power in Europe: it stands for a negation: it stands for a theological system just as rigid and just as outworn as that of its enemy: but whether it be Aristotle or Luther or Calvin, it is but one story and one reasoning: it is the tradition of a man as against the Simplicity of the Faith as it is in Christ Jesus.

And what shall they do, these people on whom the eyes of the world are turned, these people who hold the peace of the world in their hands? To whom shall they turn for a vitally-free vision of the faith and of the Body of Christ, "of whom the whole family in heaven and earth is named"? It has been said that civilization's future in some distant day depends on whether the Orient looks on us as Christian brethren or as foreign devils, and it is in large measure true; but more, and infinitely more, it is true that the re-building of the shattered peace of Europe, and the restoring of the shattered life of Europe, depends, as the Bishop said yesterday, not on might nor on power, but on the Spirit of the Son of Man, by and for whom are all things, and without whom was not anything made which was made.

Where shall Europe gain a vision of what Christianity and the Church may mean to them? I am speaking the words of sober earnestness when I say: From our American vision of what Christianity means and from us alone.

When I look back over the past of our English speaking race, when I see how God has led this wandering Church of ours, through ages of doubt, of compromise, of servile submission to temporal dictation, out into the light of the glorious day of freedom in this America, I cannot believe that it was for nothing, nor yet simply that we might have it for ourselves, that God kept for us this heritage of a Church of Christ, loyal, simple, free—a Church which has a vision of the Sonship of Humanity in the One Body which no other Church on earth possesses.

I know the people over there. I lived with them as one of them, I know them from the prince to the peasant, from the

official to the little shop keeper; I shared their sorrows and they shared with me their dreams of life's meaning; I have sat in the choir of Notre Dame de Paris beside the Cardinal Archbishop at his invitation; I have sat in the seat of the elders beside the Grand Rabbin in the Great Synagogue of the Rue de la Victoire at a solemn service for the commemoration of their dead in battle. I have sat with the presbyters in that wonderful temple of Rue de l'Oratoire; I worked for years in the Ministry of Public Instruction amongst colleagues who were mostly *Libre-Penseurs*; I was named by the French Parliament as a member of one of the official commissions of the French Government; my guide, and instructor in all that France is and means, without whose counsel I never spoke or published a word in French, was her great Chief Justice, himself a devout French Catholic. I tell you this, not for my own sake, but because in asking you to believe my message I must present credentials to show that I know the people of whom I speak and that I have their confidence. And what I lived out with them of their life is constantly being repeated to me to-day by letter.

It is Christianity for which the world is eager. The nations are seated as by fifties, an hungered, waiting and hoping that one will come to them and break to them the Bread of the New and Living way of Life; their strength of the past is not sufficient for them for the journey which is ahead of them—the old leaven will no longer suffice. Neither a religion bound irrevocably to a creed of political domination; nor a cold acceptance of a theological negation as arbitrary as Rome on the one side or drifting into a loose Arianism on the other, will save the life of the world in danger.

It is light, light, for which the world is crying: a new constructive vision of what the Church of the Living Christ is in a world free to rebuild its free life anew. That is what they want. And where shall they see it, how shall they come to know of it?

It is Anglican Christianity which alone has that vision, and it is our American Church which alone has the power to bring the vision in revealing touch to the hearts of Europe. Despite our failings, despite our betrayals of the trust they put in us, they have faith in us, and our Church in Europe alone can bring to Europe a Christian vision which she is dying for. England cannot do it, for the English Church is to them a State creation, with a political meaning. They trust us; in all those hardest years we won their confidence because we absolutely refused to proselyte: we were there to help the nations to be themselves, to work out their own vision of life; and it must be their vision or it will not be real to them.

In strange ways they are moving toward some changing form of religious life: there were congregations in France calling themselves the French Episcopal Church and using our Prayer Book in French, and they asked us for a recognition which we

had no power to give; the Lutherans in France are a liturgical body of wonderfully devout and loyal people, tied to a name which must always carry a thought alien to France's meaning; there are intensely devout groups of Bible-readers in the very heart of French and Belgian Catholic communities, a movement purely evangelical in its outlook, and utterly devoid of sect intention; and in the very heart of the French Catholic body there is a movement called "Modernist" but which is a movement of pure primitive Greek Catholicity in thought, seeking to reinterpret in terms of the living life of to-day the mediaevalism of the Latin machine.

Reconstruction in Europe is not alone a physical problem. An ethical necessity accompanies the material change which is impending. And there, of necessity again, the fixative power of the movement must be constructively religious. The existing religious forms are consciously or unconsciously seeking re-expression. They realize their powerlessness to do the work demanded of them in their present embodiment; the day of Resurrection has come upon them and the old body no longer suffices.

When I say to you that an understanding of what our American Church is, in meaning and in purpose, was to them, wherever they saw it, like a vision of a new light, like the sight which he saw who went to Damascus, and which re-centred his life, I am telling the fact in its simplest terms. A Church with a settled order and a sure faith; freed from all political meaning, and with the eyes of its mind wide open to the light which ever breaks from out the fulness of each new day of God; with a glory and a reverence in its worship, and yet with a throbbing insistency of life in the old forms: old as God's Christ, and new as God's Spirit; that inheritance which is the essence of our American Christianity was to Christian Europe a vision of things hoped for, an evidence of things hitherto unseen. We have what they need the sight of. Shall we share it with them?

Believe me, the reconstruction of life the world over depends on Europe. The Bishop was right when he said that the life of the world was looking to Europe to-day; and the one only fundamentally reconstructive force is the Christ-faith and the Christ-vision: and our American Church has a mission of interpretation to Europe which can be fulfilled by none else.

I am pleading with you, brethren and fathers, for a larger concept of the mission of that Church whose Gospel of Reconciliation is committed to our ministration; for a recognition of the duty that our American Episcopal Church owes to the Churches of Europe. We are called to be an Ambassador for Christ to-day in a larger sense than we have believed: it is a day without precedents; it is a day for large, constructive, religious statesmanship. The day of the union of life to life is come: the Master and His disciples are invited: there are set there six water-pots filled with water; and His command comes, Draw out now, and bear unto them that are athirst. And for us there is but one way.

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

REX ET SALVATOR

HUMANITY is suffering on a world-wide scale as a direct result of men's rejection of Christ. For we have rejected Him: we have said over and over again that His Gospel is impracticable and that it is valueless, or nearly so, for our modern conditions of life. We have rejected Him in business and in national affairs, and we have left Him out of our reckoning in international policies. Had the world not rejected Him previous to 1914 there would have been no war and we would not now be suffering from the great loss in men, resources, and morale which is staggering the world.

We lost incalculably more than we can ever begin to imagine by our rejection of Christ's leadership. What folly, what ignorance, what blindness on our part! Here is one thing that we lost among many; the faith in human progress and in the stability of our civilization which was ours before the war. No one thought for a moment in pre-war days that our civilization was in danger, and so sure were we of the certainty of human progress that there was current in the world a belief which we have since come to call the belief in "inevitable progress". We smile now at the naïveté of that simple faith, and yet without that faith progress becomes exceedingly difficult. We can get nowhere without it. The pessimism, the doubt, the distrust of human goodness and despair of human progress which are now so rife cannot save our civilization surely.

Only Christ can save Christian civilization! The Christ who made that civilization possible can alone preserve it. Our denial has caused a great festering wound from which we are now suffering. We need to repent and turn to have our sins blotted out. We need to renew our faith in Christ. We need to love Him with a love of passionate devotion. He alone can

heal our wound, and He will heal it if we permit Him to do so. He can restore the world! He can wipe out the pessimism and doubt, the distrust and despair, which are weighing down the hearts of men and in place of these disruptive forces he can give back to us our faith in human goodness, in human progress, in the providence of God which by our own sins we have lost, and can set our feet again in the way of righteousness.—*Rev. John H. Yates.*

"IF ANY WOULD NOT WORK"

THE LARGE share which Christianity had in bringing about the abolition of [chattel] slavery is admitted by all thinkers. Slavery is an institution so very far removed from our day and habits of thought, that we do not always realize the tremendous revolution which its disappearance from the world involved. But, in truth, the abolition of slavery meant an entire change in the way men thought of labor. As long as slaves were an institution, labor itself was held in contempt; it was something which no free man could handle and yet retain his self-respect. It meant giving up one's own free will and becoming a machine in some one else's hands. Now, Christianity changed all that. It asserted that labor was an honorable thing, because it was the natural use of those gifts of strength or intelligence which our Heavenly Father has given us; and it pointed to the example of Him who had worked in a carpenter's shop, and who had chosen a few humble fishermen to be His apostles for the conversion of the world. But it did more: it asserted that every man, just because he was a member of the whole human family for which Christ died, had a worth of his own. Therefore no man had a right to use his fellow merely as a means, to the end that he himself might be made great or rich.—*C. W. Gent.*

Colored People and Their Religious Organizations

By the Ven. George Gilbert Walker

Archdeacon: Diocese of Texas

THE increasing interest which the Church is taking in her work among colored people demonstrates the realization of the universality of her mission and the catholicity of her obligations. In order to a somewhat definite knowledge of just where we stand in our colored work, in comparison with and in relation to the colored work of other religious bodies and the colored religious denominations, the following statistics have been compiled from the most authoritative sources available.*

In 1916 there were in the United States two hundred religious bodies reporting 41,926,874 members. These totals do not include Christian Scientists, Chinese temples, or the Universal Brotherhood and Theosophical Society. They do include 39,655 colored congregations and 4,602,855 members of the Church and other religious bodies, wholly colored and not wholly colored.

Colored people are not attracted by strange religions to any appreciable extent. When they represent considerable numbers, they are found in leading denominations (Baptist, Methodist, Presbyterian, Disciples, Congregational, Christian), and in the Roman and Episcopal Churches. With the exception of the Colored Cumberland Presbyterians, all the exclusively colored religious bodies are of the Baptist and Methodist groups. Of all colored members of all religious bodies, 95.4 per cent. belong to the Baptist (65.6 per cent.) and Methodist (29.8 per cent.) bodies.

Our sources make no effort to ascertain the number of colored persons belonging to local congregations not exclusively colored, but confine themselves to colored members of colored congregations, whether those congregations belong to religious bodies wholly colored or to religious bodies of which colored persons constitute a part. The number of colored persons belonging to congregations not exclusively colored is not inconsiderable, and the Church annuals report a few congregations which are wholly colored, but not so designated.

There were, in 1916, 19 exclusively colored denominations reported, and 21 religious bodies, including the Episcopal Church and the Roman Catholic Church, reporting 5,000 or more colored members. Of colored organizations (congregations), the exclusively colored had 86.5 per cent., with a decennial increase of 9.3 per cent.; and the not exclusively colored, 13.5 per cent., with a decennial decrease of 0.5 per cent. Of colored members, the exclusively colored had 88.4 per cent. with a decennial increase of 26.9, and the not exclusively colored had 11.6 per cent., with a decennial increase of 9.9 per cent.

The totals for all colored organizations and members may be divided as follows:

Wholly colored denominations: Congregations, 34,307; members 4,070,805.

The Church and other religious bodies, not wholly colored: Congregations, 5,348; members, 532,519.

Confining ourselves to religious bodies wholly colored and to those having colored members, reporting 10,000 members and over in 1916, we have: Wholly colored bodies, 7; members, 4,031,435; organizations, 33,728. Not wholly colored bodies, 8; members, 516,094; organizations, 5,014.

The Church ranked eighth in total membership among all religious bodies exclusive of wholly colored bodies; while her colored membership ranked fifth among colored members of bodies not wholly colored. In per cent increase we notice the following for the Church: 1906-1916, total increase, 23.2; colored increase, 24.5; the Church ranking third in colored increase among colored membership of bodies not wholly colored; the Methodist Episcopal and the Northern Baptist bodies ranking first and second respectively. All

Roman Catholics increased 10.6 per cent; colored Roman Catholics increased 14.9 per cent and ranked sixth in colored increase.

In number of organizations, the Church ranked third among the eight religious bodies, not exclusively colored, having 10,000 or more colored communicants—*i. e.*, considering only the colored organizations of those bodies; whereas the entire Episcopal Church ranked sixth among the eight religious bodies having colored work, but considered in their entirety; and ranked ninth among all the religious bodies reporting.

No colored body shows a per cent increase approximating that of the colored membership of the Church, the nearest being that of the National Baptist Convention for 1890-1916, which is 117.8, the Church's percentage for the same period being 689.6. For the period of 1906-1916 the highest rate of increase among colored members of wholly colored bodies is 42.1 per cent. for the C. M. E., that of the Church (colored members) being 24.5 per cent. for the same period. For the period 1890-1906 the highest rate of membership increase for exclusively colored bodies was that of the Colored Primitive Baptists, 93.1 per cent., that of the Church (colored members) being 541.5 per cent. for the same period. It is significant that for the whole period 1890-1916 (twenty-five years) the Church increased her colored membership 689.6 per cent., while for the same period the large exclusively colored bodies which showed any increase increased their combined membership 229.7 per cent. For the same period the A. M. E. Z. decreased 26.5 per cent., and the Colored Primitive Baptists decreased 16.6 per cent.

In number of edifices, the Church ranked sixth among the eight religious bodies having 10,000 and more colored members, and second among the colored organizations of those bodies; and there was a decrease of 2.8 per cent of total edifices, with an increase of 14.6 per cent among colored people. The number of edifices of colored congregations of those eight bodies, with per cent of increase or decrease for the period 1906-1916, is as follows: Methodist Episcopal, 3,624 (decrease 1.3); Presbyterian in U. S. A., 353 (decrease 7.8); Episcopal, 196 (increase 14.6); Congregational, 141 (increase 2.9); Baptist Northern Convention, 139 (increase 31.1); Disciples, 125 (increase 8.7); Roman Catholic, 79; Christian, 109. The last two bodies had an increase which was inconsiderable.

With regard to value of church property of colored congregations, the Methodist Episcopal leads (\$8,047,197; increase, 1906-1916, 31.1 per cent.), followed by the Baptist Northern Convention, \$2,779,199 (increase 78.0 per cent.). The Church ranks third, \$1,527,768 (decrease 13.8); the Presbyterian, \$1,276,148 (increase 69.6); the Roman Catholic, \$1,173,372 (increase 72.9); Congregational, \$843,518 (increase 83.6); Disciples, \$246,730 (increase 44.9); Christian, \$156,226 (increase 124.8). That the Church shows a substantial decrease for the period is due to the fact stated by the census report, that some large congregations did not report this item. It is an example of the ridiculous extent to which some of us carry our conservatism. The failure of a few clergymen or vestries to realize the value of a true showing, which would have been most respectable, has caused us to make a conspicuously bad showing in a permanent government report.

The Church among colored people ranks third in number of edifices; second in per cent of increase (1906-1916) of edifices; and third in value of Church property. For the periods 1890-1906 and 1890-1916 the Church ranked first in value of Church property with increases of 820 and 692.6 per cent. respectively; so that although the statistics show a substantial decrease (13.8 per cent.) in value of Church property for the period 1906-1916, for the entire twenty-five years (1890-1916) she shows a greater increase (692.6 per cent.)

* The statistics in this paper are compiled, for the most part, from the U. S. Census Report on Religious Bodies in 1916, the *Living Church Annual* for 1920, and the General Survey of the Needs and Activities of the Episcopal Church (1919).

than any other body having colored members, the next highest for the same period being the Christian (564.8 per cent).

The following states had each over 1,000 colored communicants of the Church in 1919: New York, 4,774; Pennsylvania, 2,754; Virginia, 2,386; North Carolina, 2,068; District of Columbia, 1,921; Maryland, 1,892; Massachusetts, 1,559; New Jersey, 1,456; Florida, 1,286; Ohio, 1,274; South Carolina, 1,228; Illinois, 1,081. These twelve states contain 23,677 of the total 28,793 colored communicants of 1919.

It is of interest to note the general distribution of the larger number of colored Churchmen, and that they do not follow the distribution of the exclusively colored bodies. The ranking of the above states, with regard to the Church and with regard to all colored religious bodies, is as follows, the all colored rank being given in parenthesis: New York, 1 (20); Pennsylvania, 2 (13); Virginia, 3 (7); North Carolina, 4 (6); District of Columbia, 5 (19); Maryland, 6 (14); Massachusetts, 7 (26); New Jersey, 8 (21); Florida, 9 (11); Ohio, 10 (18); South Carolina, 11 (3); Illinois, 12 (17). In every state enumerated, except South Carolina, the rank among colored Churchmen is higher than that among all colored religious bodies; and in Florida the ranking is nearly the same.

There were in 1919 over 28,793 colored Churchmen, an increase of 5,018 or 21.1 per cent. over the number reported by the religious census of 1916. The following table gives the clergy, congregations, and communicants within the eight provinces:

	Clergy	Congregations	Communicants
Province I.....	5	6	2,142
Province II.....	23	24	6,193
Province III.....	39	73	8,632
Province IV.....	53	119	6,581
Province V.....	11	15	3,018
Province VI.....	3	6	597
Province VII.....	10	20	1,282
Province VIII.....	2	2	348
Total	93	192	28,793

Dioceses having over 1,000 colored communicants each:

	Clergy	Congregations	Communicants
New York	19	8	3,598
Pennsylvania	12	12	1,974+
Southern Virginia	11	30	1,974
Maryland	2	3	1,380
South Carolina	11	28	1,228
Washington	3	7	1,120
Chicago (city).....	1	1	1,102

Fourteen congregations have over 400 members each, and of these eight have over 600 members. Twenty-one congregations have from 200 to 400 members each, and of these six have from 300 to 400 each.

In 1920, St. Philip's parish, New York City, had 2,340 members; St. Thomas' Church, Chicago, 1,143.

Some points are worthy of emphasis. The Church has not confined her colored work to any particular section, but has reached out to colored people in practically every state in the Union. The colored membership and colored congregations show a greater per cent. increase than does the whole American Church. Our colored work occupies higher rank in comparison with the colored work of other religious bodies, including the Roman Church, than does the entire Church in comparison with other religious bodies having colored work. All this is most gratifying and points emphatically to the earnestness with which this work has been prosecuted.

On the other hand, it is to be noted that the numerical distance between the colored work of the Church and the colored work of the Methodist Episcopal denomination is greater than that between the two bodies considered aggregately, which points to the need of greater effort to reach large numbers of colored people. It must also be remembered that the very large percentages of increase are due to the fact that the greatest work has been done within the last twenty-five years, whereas the other bodies have been at work among colored folk for probably a hundred years. That we have made such progress within twenty-five years demonstrates what we may expect to accomplish within the next quarter century.

The colored work has assumed an important position in the Church's vision, and the awakening along all lines includes the determination to make of this phase of endeavor a worthy contribution to the Kingdom of Christ.

THE CHURCH'S ADMINISTRATION

(Continued from page 11)

stitute. Fort Valley School in Georgia, which came under the influence of the Church, has now 603 students.

The Council at the February meeting decided to hold extended sessions at the time of its July meeting for the purpose, among other things, of (1) studying the policies, work, and expenditures of the several departments, with a view to making definitions and any necessary revaluations, and (2) considering and defining the general policies of the work of the Church, such as, for example, development of the Provincial System and the increased powers of the provinces.

That the members of the Council might be entirely freed from any interruption it was determined to meet at a place distant from New York, and therefore the cordial invitation of the Bishop of Washington to meet in the close of the Washington Cathedral was accepted. The sessions will begin on July 13th.

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION

This department had a great deal of important business, much of which is reported in the proceedings of the Council. In addition, the following appointments were made:

Miss Sarah C. Cornish as a United Offering worker in the diocese of South Carolina.

Deaconess Muriel A. Thayer, Miss Katherine W. Bridgeman, Miss L. J. Eames, and Mr. J. B. Bentley to Alaska.

Miss Grace E. Sherman to the Philippines. The Rev. and Mrs. F. E. A. Shepherd, who have been employed in the field, were regularly appointed to Hankow.

The Rev. Warren A. Seager and Dr. J. G. Snoko to Shanghai. Dr. Snoko, a physician employed in the field, had done such splendid work that the Bishop asked for his regular appointment.

Miss Gladys G. Spencer and Miss Rosalyn Wells Andrews to Tokio. Miss Andrews is a daughter of one of our missionaries in Japan.

Through the Jane Boland Fund, whose income is given for the promotion of Church knowledge, the department made a small appropriation to the district of Kyoto to aid in publication and circulation of Church periodical literature among the teachers and students of Japanese government schools. From the same fund it was also enabled to assist in publication of a hymnal in Spanish and one in Italian.

Dr. Joseph L. McSparran, our missionary physician in the district of Kyoto, accompanied by Mr. Wilson, our building expert in Japan, appeared before the department in the interest of building the new St. Barnabas' Hospital in Osaka. Most of the money for this is in hand as proceeds from the sale of the old Hospital, which had become utterly inadequate; but \$25,000 in addition is needed and the Department gave consent to Dr. McSparran endeavoring to enlist the aid of friends in this country.

In El Paso, Texas, is a Mexican population estimated at 52,000, to start a humanity center among whom \$25,000 has practically been guaranteed by the people of El Paso. The help of the Division for Foreign Born Americans was asked that a like sum might be contributed to aid in securing property and in paying the stipend of a missionary to take charge of this work. The department voted this sum from the appropriation to the division, with the understanding that an equal amount would be raised locally.

Mr. Herbert Lee Upjohn, a New York architect, had offered plans for a portable chapel which could be used in any part of our mission field. The department accepted these plans with appreciation.

The Executive Secretary had received word from the field that Christ Church, Osaka, one of the self-supporting congregations, had just raised the salary of its rector and secured an assistant clergyman, besides increasing the salary of the Bible woman connected with the parish. Bishop Tucker considers that this is an indication of the value of providing a Church with good buildings. The congregation is now paying salaries twice the size of three years before the church was completed.

ONE WORD from Christ at once calmed the troubled sea; one glance from Him to us can do the same within us now.—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.

THE AMERICAN PRAYER OF INSTITUTION

To the Editor of *The Living Church*:

W AY I add my voice in commendation of the articles of the Rev. Charles H. Hibbard on the American Prayer of Consecration? That our prayer does not intend to consecrate merely by the Words of Institution would seem to be obvious. I think it would be if only people could read its words with an open mind, without prejudice as to a set theory. Those who are inclined to look to Rome for a justification of the Institution theory would do well to read *The Mass, A Study of the Roman Liturgy*, by Adrian Fortescue, a Roman priest, which has the imprimatur of the Roman Church. He shows conclusively that the original Roman mass had an invocation and was "normal", and regrets its present form. He says in a foot-note on page 339: "One might perhaps take the elevation as one more dramatic misplacement, like the 'immaculata hostia', at the offertory, the Byzantine *Cherubikon*, etc. Is consecration by the words of Institution de fide? (Italics mine.) It certainly seems to be *sententia catholica*. Pius VII. (May 1822) forbade any other theory to be defended." Here we have important doubts as to consecration by the Words of Institution in the Roman camp itself! He could not have said more without getting on the Index. His book does a lot to disillusion one as to any supposed superiority in the Roman mass.

But the point I should like to add to the discussion is a practical one. Let it be granted that at present it cannot be proved that either the epiclesis or the institution are the point of consecration. Let us then cease to teach any theory as to the precise moment of consecration, other than as theory, and confine our teaching to the fact that the consecration takes place somewhere during the recitation of the formula prescribed by the rubric, beginning "All glory", etc., to "partakers of His most blessed Body and Blood." And when I say teach, I mean not only by word of mouth, but through ceremonial action. The elevations and genuflections at the Words of Institution should be omitted. If a single genuflection is made after the "form prescribed", namely, after the Invocation is made, we can declare our belief in the Real Presence just as well. Then the ancient and what might fairly be called the Catholic elevation of both host and chalice could be made at the *Per Ipsum* at the end of the prayer.

Thus we would be ceremonially in harmony with the intention of our Prayer Book, and (I think) would be more Catholic than before. Certainly it could not be objected that we were teaching any theory as to the point of consecration, if all recognition of the Presence was kept until both those who hold to the Institution theory and those who hold the Epiclesis theory were equally certain that the consecration had taken place. If the sanctus is used it can be rung three times at the end of the invocation and again at the end of the whole prayer. I have myself followed this course for my whole ministry, and found it very practical.

Faithfully yours,

Chicago, April 28th.

MORTON C. STONE.

THE MINISTRY AND THE ARMY

To the Editor of *The Living Church*:

I N view of all that has been said recently concerning a shortage in the ministry, it may be well, in comparison, to consider the treatment of men in the U. S. Army. The clergyman who is a graduate of a theological seminary may properly rank with the graduate of the military school at West Point, who at once becomes a second lieutenant in the army.

What is the treatment the clergyman receives in comparison with an officer in the army—not in salary alone, but in other respects also?

From information furnished by one in the army the following facts are presented:

The salary of a second lieutenant is \$1,700 per year. If stationed at an army post, the free use of quarters is provided, but if quarters are not furnished, then \$24 per month additional. On account of the present high cost of living, the act of Congress of May 8, 1920, provides increased compensation of \$40 per month.

After three years of service an increase of 10 per cent. is added to the above salary; after 10 years, 20 per cent.; after 15 years, 30 per cent.; after 20 years, 40 per cent.

In addition, in case of removal from one station to another, transportation is furnished, not for the officer alone, but for his wife and dependent children.

Here are salary and privileges far superior to what the ordinary clergyman receives. The cost of clothing and equipment for the commissioned officer in the army is greater than for the ordinary citizen. But the salary is sufficient to meet the added cost. See the added privileges above those of the average clergyman. After a few years of faithful service, a certainty of increase in salary; a certainty of employment: no loss of position because of dissatisfied parishioners. In case of change in work, the cost of transportation provided.

Even in the case of enlisted men, and of non-commissioned officers, see some of the advantages; their salaries, ranging from \$30 to \$75 per month, are certain for the three years of their enlistment. They have board, clothing, and quarters free. If they choose, after three years, they can reënlist and receive a bonus. If non-commissioned officers are married, they and their families receive free transportation.

The ordinary clergyman did not enter the ministry because it paid the highest salary. Higher motives than salary placed and kept him there. But other considerations than lack of proper salary, the frequent removals, the uncertainty of employment, the unfair and unreasonable treatment which have been the lot of many, have made the work of the ministry unattractive. Such conditions should be corrected.

April 1921.

D. A. SANFORD.

STEWARDSHIP

To the Editor of *The Living Church*:

W ILL a man rob God? Yet men have been robbing Him, and that not in tithes and offerings only, but in the "principal" of His endowment—which is vastly more serious. For is it not a primary postulate of religion that all we are—all we have of natural gifts—comes from Him, and that therefore we are but stewards in respect thereof? That thus it is obviously our manifest duty to dedicate ourselves—from the beginning and throughout all our lives—to the service of God, that is to say, to the service of our fellow men? When therefore men devote themselves to the acquisition of private profit in competition with their brethren, what is that but plain robbery of God—piratical preying upon the brotherhood?

Surely they know not what they do who advocate the principle of private profit-seeking in any sphere. And in view of the nature of the present crisis in human affairs throughout all the world it would seem to be the paramount duty of the Church at this time of all times to proclaim aloud to men—and to convict them of—the mortal sin they are committing by this radical misappropriation of fundamental trust funds.

C. C. KEMP.

THE VATICAN AND DIPLOMATIC RELATIONSHIPS

To the Editor of *The Living Church*:

SOME time ago the question of Diplomatic Relationship between the United States and the Vatican was mentioned in THE LIVING CHURCH. This question was discussed here the other day. One speaker maintained that technically such relationship would disfranchise every Roman Catholic citizen of the United States. He took the ground that diplomatic relationship is a recognition of temporal power only, and that no citizen of the United States can be a citizen of any other temporal power. Therefore if our government should send an official representative to the Vatican it would put citizens of our country who are Roman Catholics in a position in which, from a technical standpoint, they would have to give up their citizenship in one or the other of these temporal powers.

Mexico City.

Yours truly,

GEORGE E. WHARTON.

THERE IS no surer way of gaining the affection of others than by giving one's own.—J. J. Rousseau.



Education for Democracy. By Henry Frederick Cope. Macmillan, 275 pages. \$2.00 net.

"Our schools cannot have a moral effect, because they are not supported by public moral convictions. We parents do not send our children to school for any particular reason. Usually they are sent under a vague, general notion that 'education is a good thing'; it gives everybody a chance to get ahead."

This short paragraph sums up what Dr. Cope clearly points out, not merely as the defect of American public education, but the weakness of American democracy. Too often the American idea of democratic institutions is that they open a glorious chance to every one of becoming rich or climbing to a crest of power and influence. Actually democracy is a great religious ideal, and to cultivate a patriotism of national pride, rather than one of national devotion to purposes greater than the nation, is to lose sight of the real ends of democracy. Our national danger is that we shall be proud of democracy because it affords freedom of individual action, a chance for larger rewards in the way of personal possessions, an opportunity for anybody to climb to the top, and shall forget that "democracy is a social agency for developing people".

Dr. Cope's book, as anyone who knows his other social studies would expect, is sanely and reasonably thought out, clearly and fully developed. It ought to be read by the clergy, and then its thoughts and ideals ought to be persistently preached and taught. Especially it ought to be read by Church and school educators; every public school teacher might, by persuasion or compulsion, be led to peruse it, and we should like to compel school commissioners to read it—even if these had not the mental and moral capacity to mark, learn, and inwardly digest it! It points out clearly the defects of modern education, shows the function of a school or college in a democracy, discusses the problem of teaching religion and morals in the public school—with the suggestion of a modified Gary system; an ideal which, it must be confessed, seems a distant one—and above all urges forcefully that democracy makes peculiar demands upon human nature and that our educational system must train future citizens to meet these demands, else it is a failure and cannot rightly ask support at public expense. The theme of the book, repeated again and again, is this:

"An adequate scheme of education must train the young to live in society and it must train them in the motive and ideal of self-devotion to the good of society. Education for democracy will be social education in that it trains lives to live *with* others; it will be religious education in that it trains lives to live *for* others. Neither is possible without the other."

The History of Cumulative Voting and Minority Representation in Illinois, 1870-1917. By Prof. Blaine F. Moore, Urbana, Ill.: University of Illinois.

A very interesting history of the peculiar system of cumulative voting and minority representation existing in Illinois has been prepared by Professor Blaine F. Moore, now of the University at Kansas, and published in the University of Illinois Studies in Social Sciences. More such studies by observers of actual political conditions would prove helpful in developing sound public sentiment concerning public questions.

The Parables of the Kingdom. By the late Henry Barclay Swete. Macmillan. 213 pp. \$2.50.

These lectures of the late regius professor of divinity at Cambridge were given twelve years ago and are published from notes which he had prepared for the press. They are, like all of Dr. Swete's work, sincere and frank in treatment, with a robust unwillingness to avoid difficulties. Since Winterbotham's book on *The Kingdom of Heaven* we have seen nothing so clear and definite.

THE REV. BOUDINOT SEELYE (454 Alder Street, Portland, Oregon) has written and published a book on *Christian Social Hygiene*, of which Dr. John R. Mott has said: "I know of few works dealing with this theme which are so elevated in tone and which emphasize more helpfully the ethical and spiritual sides of the subject. By centering attention on the need of superhuman help the author puts the emphasis in the right place."

THERE IS truly a wonderful amount of quaint and curious lore in *Archaic England* by Harold Bayley, author of sundry other books dealing with forgotten and archaeological subjects. He describes this volume as an application "of the jig-saw system to problems which under the ordinary methods of specialization have proved insoluble," turning the light of comparative mythology upon the fantastic and hitherto inexplicable designs which figure upon our primitive coinage. He traces with a great mass of quaint learning the influence of fairy-tale and local legend, in connection with megaliths, earth-works, place-names, and river names. He draws his evidence from many sources, history, fairy-tale, philosophy, legend, folklore, mythology, with quotations and allusions on nearly every page. The 600 illustrations, interspersed throughout the text, add greatly to the book's interest and value. Some idea of the extent of the book may be gathered from the titles of its chapters: The Magic of Words; A Tale of Troy; Albion; Gog and Magog; Puck; Oberon; Scouring the White Horse; Bride's Bairns; Happy England; the Fair Maid; Peter's Orchards; English Edens; Down Under. As the *Journal of Education* has said, it is an interesting and suggestive book. He does not attempt to prove any theory, except that the specialists who deny Britain any history before the arrival of Caesar are mistaken. He hints at multitudes of curious possibilities. He makes, for instance, a good case for the originality of British coinage at least as early as 200 B. C. At first sight fantastic, the linking up of Cretan culture with Iberian, and then with Iihernian and British, incidentally with Troy and Albania, acquires at least plausibility as one reads the author's carefully accumulated and collated fragments of old-world lore. His studies have put him in possession of much unusual information. His definition of mythology is startling. He says there is nothing insane nor irrational in it; the insanity lies in mistaking it for human history or divine revelation. It is the depository of man's most ancient science, and when truly interpreted is destined to be the death of those false theories to which it has unwittingly given birth. He cites interesting circumstances tending to prove that many of our modern religious customs were originally adapted from heathen worship. (Philadelphia: J. B. Lippincott Co., 900 pages. \$7.50 net.)

EXECUTIVE LEADERSHIP in governmental matters, the outstanding feature of our institutions, is duly emphasized and described in Professor James T. Young's volume, *The New American Government and its Work*. Instead of combating this fact or presenting it as an aberration from the general type, Dr. Young accepts it unreservedly as a new and more efficient way of working out our public problems and welfare. He believes that the executive both in state and nation is not a self-seeking usurper but rather a factor for efficiency, a better means of carrying out the public will. Our government, he declares, is not a finished product nor a perfect crystal. It is still growing and ever facing new problems. He thoroughly believes that the executive has shown itself peculiarly fitted to study and investigate these new conditions and to carry out the mandate of the people in the face of usurpation. Professor Young's book gives in concise and easily understood language information as to what the government is as well as what it is doing. He describes at length the governmental regulation of business and the judicial decisions unfolding and interpreting "the vital and essential public problem". Municipal government is not touched upon in the book, which deals wholly with national and state matters. (Macmillan Co.)

WALDO FRANK in *Our America* has given us a lot to think about. Written during the war at the request of some distinguished Frenchmen, the book is really one about America for Americans. We go forth to seek America—and "in the seeking we create her. In the quality of our search shall be the nature of the America we create." That's the sort of spirit in which the book is written, and it is mighty stimulating. It abounds in pithy sentences that lend themselves to quotation, to suggestive thoughts that help; to points of view that excite if they do not irritate. It is a book well worth reading. He has measurably succeeded in showing the relationship of each one of the phases of American social life to the others. In the stumbling of this giant America, he finds the indications of a strength and purpose that will lead it to as great a spiritual victory as the material victory it has already won.

C. R. W.

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.

KALENDAR OF COMING EVENTS

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

Diocesan and District Conventions

- May 1—Southwestern Virginia, Wytheville.
 - " 3—Albany.
 - " 3—Easton, St. Paul's Church, Berlin, Md.
 - " 3—Pennsylvania.
 - " 8—Iowa, St. John's Church, Keokuk.
 - " 10—Harrisburg, St. John's Church, York, Pa.
 - " 10—New Jersey.
 - " 10—North Carolina, St. Philip's Church, Durham.
 - " 10—Ohio, Trinity Cathedral, Cleveland.
 - " 11—Atlanta, St. George's Church, Griffen, Ga.
 - " 11—Delaware, Christ Church, Milford.
 - " 11—Michigan, St. Andrew's Church, Ann Arbor.
 - " 11—New York, Synod Hall, Cathedral St. John the Divine.
 - " 11—Springfield, St. Paul's Church, Pekin, Ill.
 - " 11—Utah, Ogden.
 - " 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—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.
 Salina, Christ Cathedral, Salina, Kans.

Personal Mention

THE Rev. OTEY R. BERKELEY, assistant at St. Mark's Church, Toledo, Ohio, has accepted the rectorship of St. Columba's Church, Detroit, Mich., to begin on May 15th.

THE Rev. ALFRED K. GLOVER has resigned as chaplain general of the Order of the Incarnation, and requests that all correspondence hereafter be directed to the Rev. Mother Teresa Frances, O.L., St. Mary's School, Knoxville, Ill., the new home of the order.

THE Rev. RAYMOND F. GUNN of St. Mark's Church, Chester, Ill., has accepted the rectorship of St. Paul's Church, East St. Louis, Mo.

THE Rev. JOSEPH GROVES entered upon the rectorate of St. Clement's Church, Wilkes-Barre, Pa., on April 1st.

AFTER May 1st the permanent address of the Rev. and Mrs. NORMAN INWOOD is Sierra Madre, Calif.

THE Rev. JEROME KATES has resigned the rectorship of Zion Church, Palmyra, to accept that of St. Stephen's Church, Rochester, N. Y.

THE Rev. ADDISON E. KNICKERBOCKER has removed from Red Wing, Minnesota, and should be addressed care of St. Paul's Church, 2005 Bryant avenue south, Minneapolis, Minn.

THE Rev. GEORGE MCKINLEY has been appointed to charge of St. Paul's Church, White Haven, Pa.

THE Rev. JOHN MCKINNEY has resigned charge of Christ Church, Burlington, Iowa.

THE Rev. JOHN RIGG, for the last nine years rector of Christ Church, Riverton, N. J., has resigned to become rector of St. Thomas' parish, Prince George county, Maryland. He will enter upon his new duties on June 1st.

THE Rev. HENRY F. SELGER has been appointed priest in charge of St. George's Church, Belleville; Christ, Carlyle; and a new mission at Nashville, Ill.

THE Rev. GEORGE S. SOUTHWORTH has accepted the rectorship of the Church of the Resurrection, Fern Bank, Cincinnati, Ohio, with added charge of St. Andrew's mission, Addyston. An erroneous item last week stated that the Rev. Mr. Southworth was to go to "Harkwell".

THE Very Rev. ALLEN R. VANMETER, Dean of the Cathedral of St. Paul, Erie, Pa., since November 1915, officiates for the last time in that capacity on May 15th. He will then leave for his new charge, Calvary Church, Germantown, Philadelphia.

THE Rev. E. J. WALENTA, Jr., secretary to Bishop Nelson, and rector of the Church of the Messiah, Rensselaer, and St. Giles', Castleton, N. Y., has been appointed priest associate of the Cathedral of All Saints', Albany.

THE Ven. GEORGE GILBERT WALKER, Archdeacon of Texas, has accepted the rectorship of the Church of Our Merciful Saviour, an important colored parish in Louisville, Kentucky. During his two years in charge of the colored work in the diocese of Texas, the work has developed from one mission and one missionary to five missions and four missionaries.

ORDINATION

DEACONS

ARKANSAS.—Mr. JOHN HERBERT JONES, on April 25th, in St. Augustine's Church, Fort Smith, was ordered to the diaconate by Bishop Demby. He was presented by the Rev. M. W. Lockhart, the Litany was read by the Rev. J. W. Thompson, and the sermon preached by the Bishop. Mr. Jones will be vicar of St. Augustine's Mission, which he has served as catechist for the past sixteen months.

BETHLEHEM.—Mr. JACOB ASHTON WINTERSTEIN of the Philadelphia Divinity School was ordained to the diaconate on April 28th at St. Mark's Church, Dunmore, by Bishop Talbot. He was presented by the Rev. Eugene A. Helm, and the Rev. Wm. B. Beach, D.D., preached. Mr. Winterstein will have charge of Associate Mission work at Leonard Hall, Bethlehem, Pa.

MARYLAND.—On St. Mark's Day, April 25th, Mr. HERBERT E. CATLIN was ordained to the diaconate in Mt. Calvary Church, Baltimore. The Rev. Herbert S. Hastlugs preached, and the Rev. Wm. A. McClellan, D.D., presented the candidate. At the Pro-Cathedral, on May 1st, Mr. EDMUND L. GETTIER and Mr. VICTOR S. ROSS were ordained deacons. The Rev. W. Weir Gilliss presented Mr. Gettler, and the Rev. W. B. McKinley presented Mr. Ross. The Rev. William Dunbar Gould preached.

BOOKS RECEIVED

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

Barse & Hopkins. New York.

Ballads of a Bohemian. By Robert W. Service, author of *The Spell of the Yukon*, *Ballads of a Cheechako*, *Rhymes of a Red Cross Man*, etc. \$1.60 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Stories Always New. As Told for Children by Cora Morris, Story Teller to Children. Illustrated by Antoinette Ingalls. \$1.75 net.

Journey's End. By Edna A. Brown. \$1.75 net.

C. P. Putnam's Sons. New York.

Show Down. By Julia Houston Ralley. \$2.00 net.

Richard G. Badger. Boston, Mass.

The Bible and the Scriptural Ground of Divorce Forgery. By John L. Gow. Price \$1.50 net.

Doubleday, Page & Co. New York City.

England After the War. By Frank Dillnot.

B. W. Houch, Inc. New York City.

The Story of a Style. By William Bayard Hale. Price \$2.00 net.

The Macmillan Co. New York City.

Discipline and the Derelict. Being a Series of Essays on Some of those who tread the Green Carpet. By Thomas Arkle Clark, Dean of Men, University of Illinois.

Highland Light and Other Poems. By Henry Adams Bellows. Price \$1.75 net.

Social Reconstruction. By John A. Ryan, D.D. Price \$2.50 net.

Modern Democracies. By Lord Bryce. In two volumes. Price \$11.00 net.

Terry. A Tale of the Hill People. By Charles Goff Thomson, Late Lieut.-Colonel, U. S. Army, Formerly Assistant Director of Prisons for Philippine Government. Price \$2.00 net.

The Parish Guilds of Medieval England. By H. F. Westlake, M.A., F.S.A.

C. P. Putnam's Sons. New York City.

Japan and the California Problem. By T. Iyemaga, Ph.D., Professorial Lecturer in the Department of Political Science, University of Chicago, and Kenoske Sato, M.A., Formerly Fellow in the University of Chicago. Price \$2.50 net.

T. & T. Clark. Edinburgh, Scotland.

Charles Scribner's Sons. New York, American Agents.

Encyclopedia of Religion and Ethics. Edited by James Hastings with the assistance of John A. Selbie, M.A., D.D., Professor of Old Testament language and literature in the United Free Church College, Aberdeen and Louis H. Gray, M.A., Ph.D., sometime fellow in Indo-Iranian languages in Columbia University, New York. Volume XI Sacrifice-Sudra. Price \$8.00 net.

Russell Sage Foundation. New York City.

Social Workers' Guide. Edited by Elsie M. Rushmore.

The University of Chicago Press. Chicago, Ill.

Funeral Management and Costs. A World-Survey of Burial and Cremation. By Quincy L. Dowd. Price \$3.00 net.

CATALOGUES

Lasell Seminary for Young Women. Auburndale, Mass.

Sixty-Ninth Annual Catalogue for 1919-1920. Announcement for 1920-1921.

PAMPHLETS

Department of Publicity. 281 Fourth Avenue, New York City.

Parochial Missions. Bulletin No. 8.

Proposed Continuance of Campaign Work. Bulletin No. 9. Series of 1921. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church.

Department of Social Service. 281 Fourth Avenue, New York City.

National Conference of the Social Service Workers of the Protestant Episcopal Church at Milwaukee-Downer College. June 20th-23rd, 1921.

Good Books for Lent or Any Time. Suggested by the Committee on Literature of the Social Service Commission, Diocese of New York.

What is Christian Social Service? By the Rev. Charles N. Lathrop. March 1921.

The American Institute of Sacred Literature. Chicago, Ill.

"Why I Believe" Series

Why I Believe in Immortality. By Clyde Macintosh. Yale University.

Why I Believe in Giving Justice. By Harry F. Ward. Union Theological Seminary. N. Y. C.

Why I Believe in The Church. By Charles R. Brown. Dean of the Divinity School. Yale University.

Why I Believe in The Bible. By John M. Powls Smith. University of Chicago.

Why I Believe in Jesus Christ. By Shaller Mathews. Dean of the Divinity School. University of Chicago.

Why I Believe in God. By William Adams Brown. Union Theological Seminary. N. Y. C.

Copies of this leaflet may be secured for distribution at two cents each.

The Bible As a Rural Book. By Arthur E. Holt. A Study Course for Rural People.

Department of Missions and Church Extension. 281 Fourth Ave., New York City.

The Church of Denmark and The AngloDan Communion. By the Rev. Rasmus Andersen. Brooklyn, N. Y.

Norwegian and English Churches—Past and Present Relations. By the Rev. Albert Nicolay Gilbertson, S.T.M., Ph.D., Malden, Mass.

Parish Publishers. Akron, Ohio.

Bishop Leonard of Ohio. An address delivered by the Rev. George Parkin Atwater, D.D., Rector of the Church of our Saviour.

Philadelphia Divinity School. 901 Clinton street. Philadelphia, Pa.

The Calling of a Clergyman. A Sermon by the Rev. Prof. George A. Barton, Ph.D., LL.D. Bulletin of the Divinity School of the Protestant Episcopal Church in Philadelphia. Vol. VII, No. 3, April 1921.

Sisters of the Annunciation. Broadway and West 155th street, New York City.

Twenty-eighth Annual Report of the House of the Annunciation for Crippled and Incurable Children. From October 1, 1919. to September 30, 1920.

PAPER COVERED BOOKS

Gospel Trumpet Co. Anderson, Ind.

Reds and Religion. By Chas. E. Brown, author of *Can We Talk With the Dead?* *Christian Science Unmasked.*

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

National Assembly of the Church of England. Summer and Autumn Sessions, 1920. Report of Proceedings. Price 2/6 net.

YEAR BOOKS

Parish of the Incarnation. Madison Avenue and Thirty-fifth Street, New York City.

Parish Year Book.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

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

Rates for advertising in this department as follows:

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

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

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

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

DIED

BURNSIDE.—At Bellows Falls, Vermont, on April 24th, HELEN R. FLEMING, wife of the late George L. Burnside. Funeral services at Immanuel Church, Bellows Falls, on April 27th.

MONTGOMERY.—Entered into life eternal on April 17, 1921, WILLIAM WOODROW MONTGOMERY of Glen Moore, Pa., the eldest son of the late Richard R. and Elisabeth B. Montgomery.

"We do give unto Thee, O Lord, most high praise, and hearty thanks for the wonderful grace and virtue declared in all Thy saints, whose faith, and keeping Thy holy Commandments, grant unto us to follow."

WOOD.—At Wilmington, Del., on April 28th, VICTORIA MAUDE, daughter of Susannah E. and the late Robert Wood of Washington, D. C. Interment was at Washington, on April 30th. Grant to her, O Lord, eternal rest!

MEMORIAL

MOSES TAYLOR PYNE

(The following minute was adopted by the wardens and vestrymen of Trinity Church, Princeton, N. J., on April 26th.)

While the whole community is filled with its great sorrow, it is especially appropriate that the wardens and vestrymen of Trinity Church should express their deep feeling on the death of their associate, MOSES TAYLOR PYNE.

For twenty-five years he has been a conscientious and faithful vestryman of this parish. He has signaled his service to his Church with the spirit of true Christianity, with helpful and sincere affection for his fellowmen, with the genial smile and sympathetic word and the shining example of a clean and Godly life.

A faithful worshipper, a wise adviser, a willing worker, and a generous benefactor, he has given to his Church of the best that was in him, and it is with heavy hearts that the wardens and vestrymen of Trinity parish realize that his seat is now empty. The memory of close ties of friendship and the crowding recollections of his help in time of trouble, his sympathy in the hour of sorrow, and his companionship in joy, touch a personal note which makes his loss harder to bear.

Unto God's gracious mercy and protection we commit him.

Princeton, N. J., April 26, 1921.

HAYARD STOCKTON,
GEORGE A. ARMOUR,

Wardens.

WILLARD H. BRADFORD,
HENRY P. CLAYTON,
V. LANSING COLLINS,
WALTER J. GARVBER,
ALBERT S. LEIGH,
ALEXANDER H. PHILLIPS,
FRANK L. WARREN,

Vestrymen.

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.

ASSISTANT PRIEST WANTED. SEVERAL Years' experience. Not married. College Graduate. Preaching, Teaching, Calling and Boys' Work in large middle west city. \$2,000 first year. Reply RECTOR-390, care LIVING CHURCH, Milwaukee, Wis.

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.

CLERGYMAN WANTED AS SUPERINTEN- dent of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. PENICK, Jr., Charlotte, N. C.

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

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

WANTED FOR NEXT SEPTEMBER, A teacher for grammar grades 6, 7, 8, in Church institution. Apply by letter to "TEACHER-382", care LIVING CHURCH, Milwaukee, Wis.

CHURCH SCHOOL TEACHERS—VOLUN- teer 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.

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

POSITIONS WANTED

CLERICAL

PRIEST, RECTOR OF FIRST CLASS EAST- ern 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.

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.

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 DE- sires 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 CLERICAL-370, 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, 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.

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.

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.

CHURCHWOMAN DESIRES POSITION AS housekeeper or companion. Willing to travel. Address G-383, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIESTS' HOSTS; PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

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

CLERICAL OUTFITS

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.

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

RESTMORE, MONTROSE, PA., 2,000 ft. alt. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet. Address Miss MARY COX MORRIS.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT Hospital, 287 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 80 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

BOARD AND ROOM—NEW YORK

GREER HOUSE

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NOTICES

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

"CHURCH UNITY" BY WIRELESS

THE REV. E. J. VAN ETEN, rector of Calvary Church, Pittsburgh, Pa., has been supplying the pulpit of the Herron Avenue Presbyterian Church, in the same city. His choir, also, has been pressed into service to furnish music.

Let nobody fear, however, that the rector of Calvary Church is in any way guilty of disloyalty, or that the choir is lax in the faith. Neither priest nor choir has been absent from Calvary Church at the hour of service, which is the same in both churches.

The Herron avenue church has been for some time without a pastor. For some time, also, by courtesy and at the expense of the Westinghouse electric company, the services and sermon at Calvary Church have been sent out by wireless every Sunday to receiving stations throughout the country. Wireless enthusiasts in the Presbyterian congregation, in touch with the Westinghouse company, asked it to install a small receiving outfit in their church in order that the members might hear the service at Calvary. This was done, and on Sunday evening, April 24th, the experiment was tried, with an expectant throng in the Presbyterian church. Voices and music of rector, choir, and organ were distinctly heard from a loud-speaking horn resting directly on the pulpit. In spite of the difference in the service, the Presbyterians followed throughout, taking an offering during the singing of a hymn and finding intense interest in the sermon.

Reporting the event, the *Pittsburgh Post* suggests the possibility of developing a "central pastor" who shall talk to thousands of congregations all over the world. The Rev. Mr. Van Eten suggests to his congregation that they buy one or two receiving sets to loan to "shut-ins" of the parish. Letters have come from all over the United States with regard to the services, which are shared in by many wireless operators, amateur as well as professional. The *Herald Progress* of Ashland, Va., says: "On the highway between Elmont and Cedar Lane there is a little wireless receiving station, so small and insignificant that few if any, passing along, have ever noticed the few aerial wires strung from a 'lonesome pine' on the road to a water tank. Yet at this station every Sunday night the entire services of Calvary Episcopal Church, Pittsburgh, Pa., are heard so loud and plain that you would feel that you were sitting in the church itself."

SYNOD OF FREDERICTON ASKS PROVINCIAL MARRIAGE LAW

Making Week's Notice Compulsory — Women as Lay Delegates under Canadian Law—College Commencements — Dr. Cody Declines

The Living Church News Bureau }
April 29, 1921 }

THE Synod of Fredericton, which met at St. John, N. B., passed resolutions pledging itself to unite with other communions in furthering the work of the Maritime Home for Girls at Truro and the proposed Maritime Home for Women at Coverdale. It decided to reestablish a committee on the preservation of Church records and passed a resolution urging the delegates to the synod on their return to their parishes to take effectual means of canvassing the congregations for full support of the home mission fund. The decision to memorialize the provincial government asking that legislation be passed to make one week's notice of intended marriage compulsory was put in the form of a resolution, and a committee was appointed to draw up the memorial. F. A. Dykeman for the campaign committee of the Red Cross asked and was promised the support of the synod.

Women Lay Delegates to the Synods

On the subject of women lay delegates to the synods, Archbishop Duvernet of the diocese of Caledonia writes to the *Canadian Churchman*; "An enquiry from the United States as to the rights of women in the Canadian Church has brought to my attention the fact that, as the diocesan synod of Caledonia has women lay delegates, it has the right to elect such, if it so pleases, both to the Provincial Synod of British Columbia, and also to the General Synod of Canada."

Commencement at Trinity and Wycliffe

Trinity College, Toronto, held its annual convocation and closing exercises last evening. The chancellor, Dr. J. A. Worrell, presided and Dean Owen of the Hamilton Cathedral gave the address to the graduating class. There were ten graduates in Divinity. Four are to be ordained in the diocese of Toronto, two in the diocese of Algoma, and one each in Ottawa, Niagara, Qu'Appelle and Louisiana.

Wycliffe College, Toronto, holds its annual commencement this evening, when war memorial windows will be dedicated, an honorary D.D. conferred upon Principal O'Meara, and addresses given by the Rev. Dr. Cody and G. B. Nicholson, M.P.

Dr. Cody Declines the Australian Call

The Rev. Dr. Cody announced at St. Paul's Church, Toronto, last Sunday that, although he appreciated the call of the tremendous opportunity for work as Archbishop of Melbourne, Australia, he felt that he ought not to leave Canada, where all his life and work had been so far. The spontaneous singing of the Doxology expressed the gratification of the congregation, many of whom were deeply affected. According to the newspaper accounts the announcement was greeted with applause. It is reported that Dr. Cody has been approached with a view to his taking the Provostship of Trinity College. This is rumored to be part of the growing effort to unite Trinity and Wycliffe.

Dr. Cody occupies a unique position in the Canadian Church, and his decision to remain in Canada is welcomed by Churchmen of all schools of thought.

Ordination of Missionaries

The Bishop of Yukon last Sunday held an ordination in Wycliffe College Chapel at which he advanced to the priesthood the Rev. Walter Barlow, who is to be principal of Carcross School, and has been with the Church Camp Mission. At the request of the Primate he ordained C. C. Harcourt and L. C. Secrett for service in the diocese of Keewatin, and at the request of the Bishop of Moosonee Blevin Atkinson and A. O. Laeky for service in Baffin's Land. The first three are graduating from Wycliffe College and the last two are students there. The Rev. L. C. Secrett read the gospel. Archdeacon Perry was the preacher.

Miscellaneous News of General Interest

The capture of Vimy Ridge was fittingly commemorated in Quebec on Sunday, April 10th, by a large military church parade to St. Matthew's Church and the Roman Catholic Seminary Chapel. At both churches memorial services for those who fell took place. The celebrant of the "Solemn Eucharist" at St. Matthew's Church was the Bishop of Quebec: the gospeller the Archdeacon of Quebec, and the epistoler Canon Scott, who also preached.

The late Rev. Herbert Girling, whose death so shocked the Church in Canada, is again brought to mind by the death of the first fruits of his Mission at Coronation Gulf. Rev. A. J. Vale writes that Amigainak, a copper Eskimo who came out with Mr. Girling in 1919, died last June.

The Rev. F. K. Hughes, who has been rector of St. Stephen's, Sandwich South, and the Church of the Redeemer, Colchester North, for the past six years, has resigned, and will soon take charge of St. Stephen's Church, Wyandotte, Mich.

Archdeacon Thomas, general missionary in the diocese of Rupert's Land, accompanied by the Rural Dean of Dauphin and the rector of Morden, has left for a visit of inspection to the distant Indian Mission of Shoal River. The party will go by railway to Mafeking whence they will be conveyed by dog trains to Shoal river, and also to Birch River mission.

RELIGIOUS ORDER REMOVES TO QUINCY

THE ORDER OF THE INCARNATION, founded in January 1919 at Grossmont, California, has removed to Knoxville, Illinois, at the invitation of the Bishop of Quincy and the rector of St. Mary's school.

While Grossmont was always recognized both by Father Glover and the two original sisters, all co-founders, as an ideal spot for laying the order's foundations, yet they realized that in time some other locality might be better. So when the call from Quincy came, unsolicited, they accepted it at once as a divine summons.

The sisters left California on May 2nd, after offering a Eucharist on the preceding Sunday in the chapel at Grossmont, where some local associates of the order gathered to thank God for the blessings bestowed upon them during the sisters' sojourn, as well as for the divine call that takes them to Illinois and to greater opportunities of usefulness.

NEW YORK'S PREPARATION TO CONSECRATE ITS BISHOP-ELECT

Many Bishops Will Attend, the Bishop of Toronto Representing the Church in Canada — The Convention — Commencements

New York Office of The Living Church }
11 West 45th Street }
New York, May 2, 1921 }

ARRANGEMENTS for consecration of the Bishop of New York are being perfected. More than thirty bishops have accepted invitations to be present. The Bishop of Toronto will officially represent the Canadian Church.

Applications for tickets of admission must be personally addressed to Dean Robbins or the Committee of Arrangements.

The committee of the Church Club in charge of arrangements for the reception and dinner to the Bishop of New York on Monday evening, May 16th, are expecting seven hundred Churchmen and Churchwomen.

CONVENTION OPENS ON WEDNESDAY

The convention of the diocese of New York will not meet on Tuesday, May 10th, as previously announced. The consecration of the Bishop-elect will take place in the Cathedral on Wednesday, the 11th. In the afternoon the Bishop will read his address to the convention.

Routine business will be transacted on Thursday morning. It is expected that the session will end on Friday afternoon.

COMMENCEMENT AT CHURCH NORMAL SCHOOL

The second annual commencement of the New York Church Normal School for Teachers was held in Synod Hall on April 22nd. There was a large attendance and Mr. Frank S. Hackett presided. The enrollment during the year was 364; the average attendance was twenty-five per cent. better than last year.

The Rev. Dr. Joseph P. McComas read the opening prayers. Dr. Samuel W. Patterson, vice-president of the New York diocesan Board of Religious Education, made an address on the work and the far reaching importance of the Church Normal School. He announced that the school had during the year passed the limits of the diocese, entering the diocese of Long Island, with two of the faculty in Staten Island for two courses. Next year a center will be established, it is hoped, for this extra-diocesan field. The baccalaureate address on The Successful Teacher was delivered by Judge T. C. T. Crain of the Court of General Sessions.

The Rev. George Farrand Taylor, principal of the school, presented 148 certificates awarded to the pupil-teachers, who came from 33 different parishes in New York City and vicinity, and had attained a mark of 75 or more on note book and examination paper.

After the commencement exercises, exhibits of work done were shown in the undercroft, and refreshments were served.

SEMINARY COMMENCEMENT

The programme for commencement week at the General Theological Seminary is as follows:

May 23rd, 8:00 P. M. Evensong and baccalaureate sermon by the Bishop of Delaware.

May 24th, Alumni Day. 7:00 A. M. Holy

Communion. 10:30. Business meeting of associate alumni in Sherrerd Hall. 12:00 M. Reading of alumni essay in the chapel by the Rev. Robert P. Kreidler, '99, on The Stabilizing of National Character. Report of necrologist. 1:00 P. M. Alumni luncheon in the gymnasium. 2:00 Meeting of board of trustees. 4-6. Faculty reception in the gymnasium.

May 25th, Commencement Day. 7:00 A. M. Holy Communion. 11:00. Commencement exercises. Address by the Rev. John William Nichols, Dean of the Theological School, St. John's College, Shanghai, China. 12:30 P. M. Senior Class Luncheon in Hoffman Hall. (Admission by card.)

The bishops, trustees, faculty, alumni, and other clergy will meet in the Library at 10:30 A. M. on Commencement Day.

NEW CONVALESCENT HOME FOR MOTHERS AND CHILDREN

The superintendent of the New York Protestant Episcopal City Mission Society, the Rev. L. Ernest Sunderland, has announced that the Sarah Schermerhorn House at Milford, Connecticut, built sixteen years ago as a summer home in memory of Miss Schermerhorn, is to be equipped as a convalescent home for the remaining nine months of the year. The generous gift making this change possible comes from Mrs. John Innes Kane, in memory of her sister, Mrs. Samuel W. Bridgman. Miss Schermerhorn was their sister. The house is to have a heating plant installed, and will be wired for electric lighting. Partitions will be put into the dormitories, the porches will be enclosed for sun rooms, and very complete furnishing will be added. The estimated cost is \$14,000.

It will require at least \$15,000 a year to maintain this house nine months for the

care of fifty mothers and small children. A committee of the society is making appeal for assistance to those interested in the general health situation of New York City. The home will save many mothers from lives of ill health and help them to bring up their children as stronger and more able members of society. Prominent health authorities say that the greatest need of the community at present is for convalescent care, especially for mothers and small children.

The treasurer of the society is Mr. Lincoln Cromwell, 38 Bleecker street.

BIBLE SOCIETY'S NEW HOME

The new home of the New York Bible Society at 5 East Forty-eighth street, was dedicated on April 25th. Bishop-elect Manning, who pronounced the dedication, prayed for the time when we should "all be drawn nearer together in outward and visible, as well as inward and spiritual unity." Following the services in the Collegiate Church of St. Nicholas, the congregation moved across Fifth avenue to the new building, where the Rev. John Kelman, pastor of the Fifth Avenue Presbyterian Church, read the dedication lesson and Dr. Manning made the prayer of consecration.

The building, a gift from the estate of James Talcott, is valued at \$250,000. Of unusual beauty, it contains salesrooms, board and committee rooms, kitchens and serving facilities, an assembly room, a fine Gothic study, and a roof garden.

NOTES

Prof. John A. Ely, just elected Dean of St. John's University, Shanghai, to relieve the president, the Rev. Dr. F. L. H. Pott, of administrative details, for seven years treasurer of the Seabury Society of New York, more than any other man made possible the early summer conferences inaugurated by the Society, and now grown into many other summer meetings for Church workers. Mr. Ely went to China at his own expense.

A MASSACHUSETTS BAPTIST ON THE PROBLEM OF UNITY

*Finds the Key in Religious Freedom
—Parish Organization on Unusual Lines—Dean Rousmaniere Analyzes Constructively the Evolution of Dissent*

The Living Church News Bureau }
Boston, May 2, 1921 }

THE pastor of the First Baptist Church, of Fall River, the Rev. E. C. Herrick, D.D., in a recent sermon published in the *Transcript*, has made a notable contribution to the discussion which Massachusetts clergymen of all communions are making on the subject of Church Unity. He said:

"At the present time, there is a great unrecognized yearning throughout the world that these old and open wounds in the Body of Christ may be healed. Since the war, there has been a constant procession of conferences and conventions in the interest of Church unity. There have been extraordinary pronouncements in favor of it, like the World Conference for Faith and Order in Geneva and the deliverance of the Lambeth Conference of bishops. There has been almost no end of printed articles

and books on this subject, and in religious circles, especially in continental Europe, there is a discussion of it everywhere, we are told. The desire is not confined to one or even a few communions. You will recall that that gracious and memorable visit of Cardinal Mercier to our country was a revelation, as surprising as it was beautiful, of this suppressed longing in the hearts both of Catholics and Protestants.

"We cannot, of course, fail to realize that there is also a spirit of reaction against Church unity. The spirit of nationalism, which is so rampant politically just now, is paralleled by a spirit of narrow sectarian, un-Christlike denominationalism. But just as down underneath there is a real drawing together of the nations in the interests of international peace and justice, so there is underneath a drawing together of the great Christian bodies. It is in the hearts of people and not in the newspaper headlines, and, whatever happens, it can never be lost.

"Of course we realize there are tremendous obstacles in the pathway of any real advance. These can be largely included under two heads—the inheritance of history and diversity of human nature. Most of us, who are—as we ought to be—intensely loyal to our own particular Church, are apt

to feel as if we were almost responsible for starting it, but we all know that the history of the Church, like everything else, is marred by human mistakes. In our great zeal for our particular Church organization we sometimes think we are defending the faith once delivered to the saints, when as a matter of fact we are defending the mistakes once imposed upon the saints. If we could leave it to the saints, themselves, there would be nothing to it; but unfortunately, the real saints get mighty little hearing sometimes save at the Throne of Grace. When a real saint, for instance, is made a cardinal, like Mercier or our own American Gibbons, it is hard to escape the conviction that there must have been an accident or an interposition of Providence.

"Human diversity is an obstacle and always will be as long as unity is thought of as artificial and hierarchal. This human diversity is everywhere except in the graveyards. Among Protestants, it is unconceded, often over and even super developed. Among Catholics, it is sometimes concealed and temporarily suppressed. Some like forms and some do not, some are dogmatic and some are not. Some are cathedral worshippers and some meeting-house worshippers. Some are mystical and some are practical; some are high, some are low. Some are 'post' and some are 'pre'.

"There are two things that are gaining constant and wider recognition in the Christian world, and both are hopeful. First, there can be no Church reunion that does not recognize to the fullest the principle of religious freedom. That is above all else—what America, interpreted religiously, means. You can see the thought of mankind moving toward religious freedom like an Arctic iceberg drifting toward the great warm currents of the ocean. It is irresistible—this movement toward religious freedom. In that direction and in no other lies unity. The coming Church must be a Church of democracy, a Church of the people, for the people, and by the people, and to the glory of God.

"The other growing conviction is that there can be no real and effective unity that does not recognize all the branches of the Vine that have been cherished for generations and sustained by unmeasured sacrifices. It must mean rather that each Church will bring its own contribution to the larger and richer Church of us all. This conviction, especially in the Protestant world, is gaining rapid ground.

A PARISH ON NEW LINES

The newly organized Emmanuel parish of Braintree has written some interesting experiments in its constitution. I do not suspect that all parishes in the American Church will instantaneously follow the lead of Braintree, but I cannot conceive of any parish lightly passing over the problem which Braintree is trying to solve.

By the constitution it is provided that there shall be one warden elected annually for two years, who in the first year of his office shall be junior warden, and in the second the senior warden, and who shall be ineligible for that office for a year following the expiration of his second year. In like manner there shall be two men and two women elected to the vestry each year to serve for two years, following the expiration of which they are ineligible for that office for a whole twelve-month. And no two persons of one family may serve at the same time in the vestry.

Emmanuel is perhaps the only parish ever to have become such while still meeting in a hall. This is however by force of unusual circumstances wholly external to it: and the time seems very near when these Churchmen

of Braintree will worship in a regularly consecrated sanctuary.

The Rev. John C. Poland assumed charge of the mission in April 1919, since when the aid from the Archdeaconry has been given up, the pastor's salary substantially increased, and the mission duly organized into an independent parish with Mr. Poland as its first rector.

"RELIGION IN THE CHURCH"

Under this heading in this week's Cathedral Calendar, Dean Rousmaniere writes:

"The religion for which the Church must witness is a personal religion, so deep that its spirit is manifested in a man or woman's outlook and conduct in all phases of life including the social and economic. And someone, commenting on this sentence from the *Challenge*, added: 'A personal religion that will so mold people's views on international politics as to make war unthinkable will so change business aims as to make exploitations and low wages unnatural: and will so transform each one's social outlook that class distinction, suppression of personality, and love of the "pride of life" will become unconventional.'

"A Church newspaper has intimated that a new division in the Church is at hand. On the one side are to be the men who believe that the primary purpose of the Church is to create a personal religion. On the other side are to be the men who devote their lives to the application of religion to the problems of the day. But why should there be division between the power house

and the trolley? Why should the preacher of personal religion hold himself aloof from industrial and social problems as if they were not a vital part of a Christian's life? Why should the preacher of a social Christianity speak of personal religion as if it were only a personal luxury? The two groups of men in the Church are partners in a common enterprise and neither must permit the partnership to be endangered. Those to whom religion is primarily personal must make it so deep and living that it will mold their outlook and conduct as the master sculptor fashions the obedient marble. Those to whom religion is primarily social must lose themselves so completely in service to the overwhelming needs of to-day that they find themselves overwhelmed with the sense of a personal Presence in their own lives and in the lives of those whom they serve."

EXPERIMENTS AT ROXBURY

The Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, announces two parish experiments. The first: On the evening of Ascension Day after a brief choral service without discourse the congregation will go to the parish house to learn of the year's work in the Church school and what they can do to help. The second: During the summer period there will be no evening sermon but the congregation will after the recessional adjourn to the parish house to study in an informal conference some of the simple facts of religion—for a period of not over 30 minutes.

RALPH M. HARPER.

PENNSYLVANIA PREPARES FOR ITS DIOCESAN CONVENTION

Which May Mark an Epoch—Dr. Slattery Addresses G. F. S.—Community Fellowship—Presentation of Offerings

The Living Church News Bureau }
Philadelphia, May 2, 1921 }

THE 137th annual convention of the diocese opens with Holy Communion in the Church of St. Luke and the Epiphany, Philadelphia, on Tuesday, May 3rd.

Bishop Rhinelander and Bishop Garland deliver their annual addresses at the afternoon session the same day.

The diocesan convention this year has a unique opportunity for strong and constructive action.

There is no question as to the pressing need of the whole world for the Gospel of Christ. Everybody admits it. One cannot read a magazine or newspaper without finding expressed this deep conviction, that the fundamental sickness of the world is spiritual, and that the Christian Church alone has the remedy.

On the other hand, the Church is more ready to respond than it has been in recent years. The signs to indicate this are numerous and convincing. Superficially, present life looks like an orgy of unrestrained materialism, passion, competition, and self-indulgence. But there are distinct and strong movements the other way.

The right of women to serve as delegates will be one of the important matters before the convention. The Council will recommend that the first steps be taken preparatory to their admission.

Proportionate representation of parishes

and new methods of election will be among the leading topics.

The new Church House will be open for the inspection of deputies on Tuesday at 5 o'clock.

A message from the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church, to the Bishops of the diocese and members of the convention says: "A year ago I happened to be with you. I recall with satisfaction and delight the memory of my attendance at a part of your session at Old Christ Church. I saw with mine eyes what I had oft heard with mine ears, that Pennsylvania is a synonym for Church loyalty and devotion and missionary zeal. So I crave permission to send a word of greeting for this year. *Domino duce vigeat, Dioecesis Pennsylvaniaensis!*"

DR. SLATTERY ADDRESSES GIRLS' FRIENDLY SOCIETY

"The world needs friendship as perhaps never before," said the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, New York, in a sermon last night at the annual meeting of the Girls' Friendly Society in the diocese at the Church of the Holy Trinity. "Men separated by fear and hate need the sympathy of one another; men going wrong need the warning of brave men who see straight and care nothing for human applause: men stumbling in conventional commonplaceness need to be shaken from their stupidity, that, being inspired, they may learn the gratitude of noble friends whose praise reflects the approval of God. Men should have before them deeds so great that they must summon all their friends to bring these deeds into life. The world needs to be turned into a friendly society.

"Some people have no friends. They are

lonely, because they find no one sufficiently congenial. Or, they like to command, but never share counsel or seek advice or they choose for comrades only people whose influence or possessions or toil can be useful to them. If they are slipping down hill, no one cares enough to warn them of their danger. A good many people who would be shocked to be told so have no friends whatever.

"One of the great words of Christ's Gospel is friendship. He said in the crisis of His life to those who stood nearest to Him, 'I have called you friends'. And He not only gave friendship; He demanded it, He longed for it, in return. He frankly wanted men's sympathy, their human touch, in His deepest moments. He wanted friends who could understand His plans and who could carry them out, when His bodily presence was withdrawn. He wanted to share with them the love which the Father had given Him, that in this friendship the supreme unity of all men might be realized. Friendship was a key to His power."

COMMUNITY LEAGUE OF FELLOWSHIP

Twenty-seven churches of Roxborough, Manayunk, and Wissahickon have organized an Interchurch Fellowship League, to bring the congregations, irrespective of denomination, into closer fellowship.

The Rev. F. B. Barnett, rector of St. David's Church, Manayunk, is president, Charles A. Flanagan, of Ebenezer Methodist Episcopal Church, secretary.

"Fellowship is necessary before we can obtain coöperation for interchurch work," says the Rev. Mr. Barnett.

A church forum and a statistical library will be part of the programme, as will a week-day religious school. In summer open-air services will be added, and other services in the mills and industrial centers. The league will soon open headquarters with a secretary in charge.

PRESENTATION OF UNITED THANK OFFERING

More than a thousand women attended the seventeenth annual presentation service of the United Thank Offering of the women of the diocese in the Chapel of the Mediator, on April 28th.

The Bishop was celebrant and the Rev. Phillips E. Osgood, vicar of the Chapel, was preacher. The amount of the offering was \$11,125.25, a gain of \$700 over last year, bringing the total for the next triennial offering up to \$32,516.45.

CHURCH SCHOOLS PRESENT OFFERING

Bishop Rhinelander presided on Sunday, May 1st, at the annual service of the Church schools of the diocese for presentation of the Lenten Offering, in Holy Trinity Church. It is expected that the offering will amount to \$50,000 this year. Addresses were delivered by the Bishop of Delaware and the Rev. Dr. George H. Toop.

A pageant, *The Gift of Self*, written by the Rev. Phillips E. Osgood, was presented by members of Grace Church school, Mt. Airy, under direction of Mrs. Sara F. Price of the diocesan committee on Pageantry.

LABOR SPEAKER HECKLED BY BISHOP GARLAND

Frank Morrison, secretary of the American Federation of Labor, flayed manufacturers and declared "capital was warring to crush labor unions" at a luncheon of members of the City Club which was attended by representatives of labor unions and employers. Mr. Morrison declared there were only three classes of producers—farmers, laborers, and business men.

"I wish to take exception to this," exclaimed Suffragan Bishop Garland. "I am a producer. I represent a class that last year received the lowest wages on an average paid to any class of wage-earners. In

all disputes, capital and labor leave out the most important side, and that is the spiritual element. I call clergymen and teachers the real producers. If the spiritual element were injected into the disputes between employers and employes, the differences would be adjusted promptly."

In reporting the occasion the public press gave more prominence to the Bishop's retort than to the speaker's message.

GUILD OF ST. BARNABAS OPENS CLUB ROOMS

The new club rooms of the Guild of St. Barnabas for Nurses at 616 South Broad street, adjoining the Pro-Cathedral, were formally opened on April 25th. They are intended not only for the members of the Guild, but for all nurses and for girls in training at the hospitals in the neighborhood. A large number of the guild members and their friends inspected the rooms, after which dancing and refreshments were enjoyed.

The guild is to hold its annual Florence

Nightingale service, commemorating the 101st anniversary of Miss Nightingale's birth, on May 12th, at St. James' Church, 22nd and Walnut streets. The Rev. John Mockridge, D.D., rector will give the address, and the music will be led by a choir of uniformed nurses.

MISCELLANEOUS ITEMS

A diocesan service for servers and acolytes will be held on Ascension Day, in the Pro-Cathedral of St. Mary. Bishop Rhinelander will preach.

Bishop Rhinelander will be one of the presenters at the consecration of the Rev. Dr. Manning as Bishop of New York, in the Cathedral of St. John the Divine, New York City, on May 11th.

George H. Randall has resigned as president of the Philadelphia junior assembly of the Brotherhood because of pressure of other duties. Mr. J. H. Hills succeeds him.

THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, May 2, 1921 }

DIOCESAN BUDGET FOR 1921

THE budget of the diocese for the current year has been drawn up. The total to be raised for diocesan objects is \$130,494.83, and a like amount for the National Church raises the grand total to \$260,989.66.

THE ROUND TABLE

About fifty of the clergy met at the Round Table at the Church of Our Saviour, Chicago (Rev. F. L. Gratiot, rector), on April 25th, the Rev. W. B. Stoskopf presiding. Among the visitors were Bishop Howden—who gave an illuminating talk of his work in New Mexico—and three of the clergy of the Orthodox Church, including the Most Reverend Meletios, Archbishop and Metropolitan of Athens, now here in exile. The Archbishop brought greeting from his native Church and land, and made special reference to the visit of Bishop Anderson there in behalf of Church unity. At the meeting afterwards the Rev. E. L. Roland read a most instructive paper entitled "Thoughts on the Liturgy", which was followed by a general discussion later. The Rev. E. H. Merriman, secretary of the diocese, briefly outlined the subject of Parish Organization for the Nation-wide Campaign.

NEW GIRLS' RECREATIONAL CENTER AT KENWOOD

The young women and girls of St. Paul's, Kenwood, are greatly interested in a new recreational center, at 5513 Kenwood avenue which is now ready for occupancy.

The regular hours for the center will be from 11:30 to 1:30 and from 3:00 until the evening closing hours, except for the time required by the director for dinner. Volunteers are sought for that time.

Girls are invited to use the room during the noon hour, as a place to rest, read, write, and enjoy the victrola and piano. They are asked to bring their lunch if they care to do so. The committee has been fortunate in obtaining use of the large vacant lot between fifty-fifth and fifty-fourth streets. Ridgewood court and Kenwood avenue, as a playground and athletic field.

CHURCH ATTENDANCE AT PASSION-TIDE

The Chicago Church Federation has gathered some interesting figures of the attendances at their services and our own during

Holy Week and Easter. The figures are most significant, witnessing as they do to an increased observance of this season by practically all Christians throughout the country.

The report is signed by Mr. Charles K. Carpenter who says:

"The Chicago Churches have never known a better year than this. They have never applied the gospel so thoroughly and effectively to the problems of the day as now. Therefore God is abundantly blessing them.

"Open air evangelism steadily becomes a more important department of Church work, and thousands of meetings are being held annually on the streets of our city. Never have so many churches held special meetings to urge the claims of the gospel upon their constituency; and these appeals have met with most gratifying response.

"The number of accessions to Church membership during the recent months in the nine hundred Protestant churches of the Chicago area must have passed the 25,000 mark."

NOTES

The Sisters of St. Mary, who have had charge of the mission house just east of the Cathedral, on Washington boulevard, have, because of the illness of Sister Janet, withdrawn to the Home for Girls on West Jackson boulevard. The deaconesses have succeeded to the work, so well done for many years at the mission house.

On Sunday afternoon, April 24th, the members of St. Margaret's alumnae held a memorial service for Virginia Sayre at the Church Home for the Aged. The Rev. Herbert W. Prince officiated and dedicated a memorial room in the home named by St. Margaret's alumnae for Miss Sayre.

The rector of the Church of the Epiphany writes in the current number of the *Epiphany Star*:

"Chase House library and reading room are now open to the public. The reading room, which has been very beautifully furnished by the Church Club of Chicago, will be a great joy to those of our neighborhood who live in one small room in crowded boarding or rooming houses, as so many of us have to live these days."

H. B. GWYN.

A VIRGINIA CONVOCATION

THE PIEDMONT CONVOCATION held its semi-annual session in Herndon, Va., on April 27th and 28th in St. Timothy's Church.

After morning prayer on the first day there was a careful discussion of material proper for a booklet adapted for presentation to confirmation candidates who could not attend instruction. At an evening missionary service the Rev. Cary Montague described the work of the Richmond City Mission. On Thursday the meditations of a quiet hour were made by the Rev. B. J. Ruderow; Dean Woodward celebrated Holy Communion, and the Rev. Paul D. Bowden preached. There were evening addresses on Christian Service. After a letter of good fellowship had been ordered sent to the Rev. Dr. Morris, now in Brazil, all dues for 1921 were ordered passed or returned if already paid, and two gifts of \$50 each were made to encourage local Church building enterprises. The autumn meeting in Culpeper will commemorate the centennial of St. Stephen's Church.

THE CHINESE FAMINE

PRESIDENT GILMAN of Boone University, treasurer of the Wuchang famine fund, has personally directed the campaign for contributions. Into great wooden boxes placed at street corners the people threw their money, ranging from copper cash, valued at about one-tenth of a Chinese copper cent, to bank notes of large denominations.

When the boxes were brought to Mr. Gilman's home and emptied on the parlor floors, the committee handled the coins with shovels, in order to sift out the ten cent pieces and bills. Fifty Chinese college boys spent a day counting the coppers and cash. About \$9,000 was raised in this way, the contributions from Wuchang, Hankow, and Han Yang, the industrial city opposite Hankow, amounting to over \$185,000.

Dr. Gilman says that the wonderful thing about this great calamity has been the drawing together of all classes, the self-denial practised particularly among the students, to give relief to famine sufferers, and the knitting together of China into a sense of brotherhood and a national consciousness.

OUR OVERCROWDED SCHOOLS IN CHINA

"WE ARE being flooded with a rush of students," writes the Rev. Walworth Tyng of Changsha, China. "Sixty used to be a good enrollment in the upper primary boys' boarding school (St. James'). Last term we thought we were swamped with 120 boys. This year we already have over 140. I have advised the headmaster to make some limits to the numbers, as we simply do not have the room, the buildings, or the staff. But he says: 'What can we do? Just as we think we have enough, the Military Governor sends along two of his cousins (one of his brothers was formerly in the school), and we have to take them.' So many boys turn up who present strong reasons for giving them a Christian education. They come recommended by Christian missionaries, Church members, or good friends of our school. The government schools are almost out of business. The pressure is very strong. Boys come in 100 or 150 miles from the country with no friends in city. Can pay fees. But nowhere else to go.

"So we are improvising as best we may. The carpenters (for the new house) are shoved out of the shed they were working in; the old shack is patched up to tide over this term. A new teacher or two is picked up, and on we go, so crowded in the classrooms that there are two to a single desk."

In this emergency Mr. Tyng resourcefully formulated the following plan. He needs \$5,000 for a new school. He has \$1,500 in special gifts he will contribute. The Chi-

nese who value educations for their sons will raise \$1,500. Mr. Tyng hopes that friends in the United States will give \$1,500. That makes \$4,500. The last \$500 Mr. Tyng believes will come somehow.

Those who wish further information about interesting developments at Changsha can obtain it from Mr. John W. Wood, Secretary, Department of Missions, 281 Fourth avenue, New York City.

CONNEAUT LAKE CHRISTIAN NURTURE SCHOOL

IN 1914 Bishop Israel and the Rev. E. J. Owen established at Conneaut Lake, Pa., a summer conference for teachers which has since grown until, last year the attendance was about two hundred, some of whom came from as far away as Nebraska. This conference is now committed to a Christian Nurture programme, and is known as the Conneaut Lake Christian Nurture School. Circulars now ready announce that the 1921 session will fill the week of June 27th, with expenses of \$14.50 to \$16.50 covering board, room, and registration. Special railroad fares may be purchased either direct to Conneaut Lake (Exposition Park) or to nearby points such as Niagara Falls, Lake Chautauqua, or Cambridge Springs. The faculty will include several well known men and women, and the Bishop of Pittsburgh is president. Copies of the programme may be secured from the Rev. T. J. Bigham, the Rev. Harold Jenkins, registrars, or the Rev. E. J. Owen or the Rev. R. N. Meade of the executive committee.

LETTER OF ACCEPTANCE

THE PRESIDENT of the Standing Committee of the diocese of Erie has received the following letter from the Bishop-elect of the diocese, the Rev. John C. Ward:

"195 Lafayette avenue, Buffalo
April 23, 1921.

"The Rev. Martin Aigner, D.D.,
President of the Standing Committee
of the Diocese of Erie.

"Reverend and Dear Sir,
"Since the surprising announcement of the action of the special convention of your diocese came to me, I have done my best to gain by thought and prayer a clear vision of my duty.

"My love for Grace parish and my other Buffalo ties have made it most difficult for me to come to the decision which I have reached. Slowly, however, the conviction has forced itself upon me that this call to serve the Church as Bishop in the diocese of Erie is in reality an order which I have no right to disobey.

"I therefore accept this election, subject to the approval of the bishops and standing committees."

A REPORT ON NEAR EAST RELIEF

NEAR EAST RELIEF has made a formal report to Congress concerning its year's work. Receipts and disbursements for 1920 are \$14,596,336.89, and since organization of the committee are \$46,482,924.48, while gifts of flour, merchandise, and other non-cash items bring the total of relief administered by this organization to more than \$60,000,000.

Grossly false reports concerning American relief work in the Near East were circulated during the year, but those who started them have now recognized their fallacy or unrepresentative character, and expressed regret that wrong impressions were given.

The report shows that 711 American and Canadian relief workers are employed on

approximately a volunteer basis, while 87,291 native workers have been used. There are 63 hospitals with 6,522 beds, 128 clinics, 11 rescue homes, 299 orphanages accommodating 54,600 children in their buildings

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and 56,039 outside; all supported by official Near East Relief.

It is estimated that while 2,790,490 Armenians survive out of the pre-war population of about 4,000,000 fully half of these would have perished but for the aid extended by Near East Relief, whose operations have covered Anatolia, European Turkey, Armenia, Cilicia, Kurdistan, Syria, Palestine, Mesopotamia, Persia, and Transcaucasia, ministering to the needy without distinction of race or religion.

BISHOP BRENT CLASSIFIES LEADERS

ON SUNDAY, April 24th, Bishop Brent made an official visitation to Hobart College, preaching at vespers and afterward administering confirmation to four students.

In his sermon Bishop Brent said that the American people have the right to look to the colleges and universities for leadership and leaders. There are two classes of leaders, he pointed out. In the first are those who stand out distinctly and speak bravely for new principles, which as a rule are rejected in their own day but eventually are accepted for the greatest good. In the second class come those who keep their ear close to the ground, and lead the crowd in the direction it wishes to go. Young men, if they wish to be leaders, must be willing to speak out truthfully their own convictions, despite criticism and abuse. They must be ready to suffer crucifixion.

PAROCHIAL AND HEALING MISSIONS

AS A REGULAR part of the parish routine of Trinity Church, New Castle, Pa., a healing clinic with a prayer circle is being conducted by the rector, the Rev. W. T. Reynolds. Ever since the new rector came in Lent a year ago, this branch of Christian work has been developing, and it is said that results obtained are of the kind which once might have been called miraculous. Much of the rector's time is taken for the healing clinic, and healing missions have been conducted at several other places.

The Rev. Elwood Worcester, D.D., attracted much attention in Columbus, Ohio, in his recent conferences in St. Paul's Church. For two hours one evening he told of instances of the power of prayer in mental and nervous as well as organic disease. A third hour was occupied with questions and answers. The principal work of the Emmanuel Movement in Boston for sixteen years has been its tuberculosis class, Dr. Worcester said; and added that last year "we were awarded the gold medal at the tuberculosis meeting in Washington." Attendance at the "alcoholic department" has fallen off lately. Dr. Worcester endorsed prohibition strongly. "You gentlemen see only the pleasant side of alcohol in its first stages. I see the ghastly side, later. I surprised the students of Harvard University very much when I told them of more than one hundred students I had treated as alcoholics. I gave them the percentage of suicides, missing men, and failures in the lot." Dr. Worcester delivered seven lectures or sermons during his stay in Columbus.

The Rev. George Craig Stewart, D.D., is conducting an eight days' mission in Christ Church, Springfield, Mass., the closing service occurring on May 8th.

The Rev. Walter E. Bentley conducted a preaching mission beginning April 7th, at St. John's Church, Presque Isle, Maine. He also lectured on The Relations of the Church and the Theatre, and gave an evening with Shakespeare at the Perry Theatre. Mr. Bentley is organizer and general secretary of the Actors' Church Alliance, and incidentally

has been instrumental in placing in the ministry of the Church some twenty actors, having himself been an actor before his ordination.

The Rev. H. P. Walter, executive secretary of the diocese of Bethlehem, lately conducted missions at Christ Church, Forest City, and Christ Church, Slatington, N. Y. The former resulted in organization of a parish council and reorganization of the Church school, while the latter brought about introduction of the duplex envelope system, organization of a Woman's Auxiliary, and a promise to contribute to missionary expenses.

DEATH OF REV. W. J. TILLEY

THE REV. WILLIAM JAMES TILLEY, chaplain of the New Jersey Home for Disabled Soldiers, died at his residence in Newark, on Sunday, April 24th, aged seventy-six years.

Mr. Tilley served several years in the Methodist ministry. In 1880 he was made deacon, and was ordained priest the following year by Bishop Bissell of Vermont. Portions of his ministry were spent at St. Stephen's, Middlebury, and St. Thomas', Brandon, Vermont; and at Grace Church, Amherst, Mass. In 1892 he became an assistant minister of Trinity Church, Newark, N. J., with charge of Christ Church Chapel, Harrison. With the close of 1917 he resigned his parochial work and became chaplain of the Soldiers' Home.

Funeral services were held in Christ Church, Harrison, on Wednesday afternoon, Bishop Stearly and the Rev. Roy J. Riblet,

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rector of the parish, officiating. Flags were displayed at half-staff on public buildings and a very large number of town-officials and friends attended the funeral. Interment was made on the following day at Albany, N. Y.

ANNUAL DINNER AND SERVICE OF MILWAUKEE ACOLYTES

MORE SUCCESSFUL than any of its predecessors was the annual dinner and service for the acolytes of the diocese of Milwaukee which was held at the Cathedral in the see city on April 27th. Dinner in the guild hall was followed by short talks by acolytes on a topic suggested by the Rev. Frank Gavin, presiding. Acolytes from Madison and Kenosha spoke, as did two visitors from the colored acolytes' guild in Chicago.

The annual service began at 8 o'clock, when about 140 acolytes and twenty-eight vested clergy marched in procession into the Cathedral. A shortened choral service was intoned by the Rev. Louis Matheus. Dean Hutchinson preached a sermon adapted to his hearers, and this was followed by a solemn procession. After the acolytes returned to their places those who were serving took their places with the clergy before the altar during the singing of the *Te Deum*. Bishop Webb then pronounced the benediction.

The service was marked by the same beauty of order which always characterizes Cathedral functions in Milwaukee.

A CORRECTION

IN THE report published April 23rd, the Rev. James B. Lawrence was listed among the members of the new Executive Council of the diocese of Georgia. This was erroneous, and the name of Mr. Lawrence should be replaced by that of the Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta.

BOOKLETS ON STEWARDSHIP

THE CHURCH'S Department of the Nationwide Campaign is seeking to put before all communicants and adherents a clear and convincing statement of the principles of Christian stewardship and their practical application. As part of this campaign a series of three booklets is being published, the first, entitled *Stewardship*, being a twenty-four page discussion by Bishop Johnson of Colorado. Bishop Fiske is author of the second pamphlet, *If I Were a Layman*, which will follow. A third pamphlet, *Proportionate Giving*, is in preparation.

Copies of the pamphlets may be secured free of charge from the Educational Division of the Department of Missions and Church Extension, 281 Fourth avenue, New York City. The clergy are asked to see that the proper members of their congregations are given opportunity to read the books.

MICHIGAN LAY READERS ORGANIZE

A LAY PREACHING organization with a large initial membership has been formed at St. Paul's Cathedral, Detroit, Michigan, under auspices of the diocesan Church Club. More than twenty men from Detroit were present at the meeting and other members of the organization from all parts of Eastern Michigan will be kept in touch through branches to be formed in central places. Lawrence Midworth, appointed by the Church Club to organize the league, presided at the meeting. Throughout the diocese a large number of small missions and parishes are from time to time without

regular clergymen. In these cases a lay reader will be sent regularly to carry on all activities of the mission except those expressly forbidden him. The men will be used as supply preachers and lay readers in and around Detroit when the clergy are absent on summer holidays.

A regular course of study will be followed by the men who will meet weekly. A faculty including Archdeacon Bartow, the Very Rev. Dean Rogers, Archdeacons Ramsay and Jermin, and Mr. Francis Mackay, master of the choristers of St. Paul's Cathedral, will have charge of different courses.

It is expected that later in the year, after the members have been active for a considerable period, a large public service will be held at which they will be set apart by Bishop Williams.

BEQUESTS

HOLY TRINITY CHURCH, Manistee, Michigan, has received \$5,000 by the will of the late E. Golden Filer, millionaire lumberman. All other local religious and philanthropical societies were likewise remembered.

MISS SOPHIA WATSON of Waverly, Ill., who died recently in California, left bequests for the Church's work in parish, diocese, diocese of Arkansas, and the general field.

TELEGRAPHIC ADVICES received in Cincinnati from LaFayette, Ind., report that under the will of the late Mrs. Ophelia Fowler Duhme, widow of Charles H. Duhme, formerly of Cincinnati, Mrs. Harriett C. Small, widow of the Rev. Edwin F. Small, for many years rector of Calvary Church, Clifton, is to receive the residue of an estate of \$750,000, which will amount to approximately half a million. Calvary Church, Clifton, of which Mrs. Duhme was for years a member, is to receive \$15,000 for support of its music. The Girls' Friendly Society Vacation House of the diocese is to receive \$10,000; the Protestant Episcopal Hospital of the diocese, commonly known as the Children's Hospital, \$3,000, to support a bed, and the Home for Incurables, Cincinnati, \$3,000 to endow a room in honor of Mrs. Andrew Fowler Chase, a sister. There are a number of other personal bequests but litigation may delay settlement of the estate.

MEMORIALS AND GIFTS

A PULPIT, the gift of Mrs. Henry R. Sill, was installed in St. Luke's Church, Branchport, N. Y., and used for the first time on Easter Day.

A FALDSTOOL has been placed in Christ Church, Indianapolis, Ind. (Rev. James D. Stanley, rector), by Arthur Dudley Pratt in memory of his father, the late William Dudley Pratt, senior warden for many years.

AT HIS FIRST celebration after ordination as priest and election as rector of the Church of the Messiah, Rensselaer, N. Y., the Rev. E. J. Walenta, Jr., used two new chalices presented to the parish by Mrs. Otis Bussey in memory of her husband.

MRS. W. E. JOSENERGER has presented to St. Augustine's Mission, Fort Smith, Ark., in memory of her husband and daughter, a pair of brass candlesticks, missal-stand, baptismal-shell, altar cross, and a pair of silver vases, used for the first time on St. Mark's day.

THE ALTAR and altar furnishings, consisting of six altar candlesticks, two Eucharistic candlesticks, and a pair of vases, were presented to Christ Church, Forrest City, Ark., by Mrs. N. Strong of the diocese of

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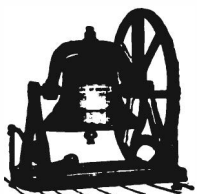
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Newark; the altar was made by Mr. Charles T. Alston, a communicant of the mission; Mrs. N. M. Demby gave the altar cross.

AN ALMS TREASURY has been presented to Holy Innocents' Church, Tacony, Philadelphia, by Mrs. Annie Amanda Clark of London in memory of her mother, Mrs. Alice Widdowson Disston. Her sister, Miss Sadie Disston, also gave a floral vase as a memorial, and Mrs. Emma Mills, a member of the choir, presented two floral vases in memory of her husband and little son.

ROMANISTS, Hebrews, and members of Protestant bodies united with communicants of St. Thomas' Mission for the Deaf, St. Louis, in the recent presentation of a cassock, surplice, and set of silk stoles to the Rev. Dr. James H. Cloud, priest in charge of the mission. With the gift came a note of appreciation for his years of faithful service to the deaf of St. Louis. This mission has at present 123 active communicants, only two other missions, one in Philadelphia and one in New York, reporting a larger number. Its home is at Christ Church Cathedral.

ON THE Fourth Sunday after Easter, at St. John's Church, Somerville, N. J., two stained glass windows were dedicated, one in memory of the Rev. John Rowland, first rector and founder of the parish, and the other in memory of Bishop Scarborough. The Rowland window, on the epistle side of the sanctuary, depicts the Ascended Lord appearing to St. John at Patmos; the Scarborough, on the gospel side, pictures the Nativity. These windows, given by parishioners and other friends, are of antique design, executed by the D'Ascenso studios of Philadelphia. The inscriptions:

"In Memoriam

THE REV. JOHN ROWLAND
First rector of St. John's Church
May light perpetual shine upon him!"

"In Memoriam

THE RT. REV. JOHN SCARBOROUGH, D.D., LL.D.,
Fourth Bishop of New Jersey
Requiescat in pace!"

NEWS IN BRIEF

ALBANY: The Church of the Holy Cross, Troy (Rev. E. W. Babcock, rector), has had but two rectors in seventy-six years, the Rev. Dr. Tucker, editor of the Church Hymnal, being the former priest of the parish. The Mary Warren Guild of the parish has just celebrated its thirty-seventh anniversary.—ARKANSAS: The Bishop has fixed the opening of Christ Church, Forrest City, Ark., for May 1st. The chapel is the gift of the Colored Committee on Missions of the Woman's Auxiliary of the diocese of Pennsylvania, and cost \$3,000, with no debt. The Bishop needs money to furnish the chapel. There is a splendid chance for a Church day school, the land being now very cheap.—BETHLEHEM: The diocesan convention on May 18th, held in the Church of the Nativity, Bethlehem, will commemorate the fiftieth anniversary of diocesan organization, and the thirty-fourth of the Bishop's consecration.—CENTRAL NEW YORK: Church and city united in commemorating the life and labors of Arria Sargent Huntington, daughter of the late Bishop, on April 20th. Bishop Fiske celebrated a requiem in Calvary Church, and the Rev. Dr. van Allen of Boston preached an evening memorial sermon at Trinity Church. On May 9th formal admission services will be held for a new branch of the Girls' Friendly Society organized in East Syracuse.—CONNECTICUT: The old rectory of Christ Church, West Haven, being remodeled as a parish home for aged people, is nearly ready, and the first residents will probably enter during the first

week in June. The Rev. Philip C. Pearson presented a paper on Ceremonial Chaos before the New Haven county convocation in the Church of the Epiphany, New Haven. The diocesan Church schools presented their mite-box offerings at a special service in the Cathedral at Hartford on April 30th. Bridgeport's rapid industrial expansion during the war has necessitated a corresponding growth by the Church in several entirely new residential sections. Following the successful drive of the Nation-wide Campaign, a new St. Luke's Church has been erected in the industrial east side; foundations have been dug for Calvary Church in the north end; and work has been carried on regularly in the Italian settlement by the Rev. Gennaro Striano. The treasurer of the local Church extension fund received \$13,260.63 from the city parishes during 1920, and the effort is to continue during three years.—GEORGIA: At the annual meeting of the Woman's Auxiliary, contributions for 1920 were reported as \$2,190, an increase of \$400. Pledges were made and steps were taken to form a diocesan council of the Church Service League. The council of Colored Churchmen before the Nation-wide Campaign gave \$250 to missions: afterward, \$1,885.61 from 822 negro

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Churchmen. This council is building a church at Waverly and a school at Albany.

—KENTUCKY: An institute in the interest of religious education was arranged by the diocesan board and held in the Cathedral from April 18th to 20th, with Miss Mabel Lee Cooper, Mrs. Ffolliet, and the Rev. W. A. Jonnard as speakers. There were morning sessions especially for teachers, late afternoon sessions for business people, and later evening sessions. The diocesan G. F. S. day was observed on April 24th, beginning with a corporate Communion at the Cathedral, and marked by an afternoon service at which the Rev. John H. Brown spoke. The Rev. L. E. Johnston conducted a preparatory service on Saturday evening.

—LOS ANGELES: A "blue law" closing all city amusements on Sunday was passed in Pomona by a majority of 55 in 4,101 votes. Many local ministers openly opposed the ordinance.

—NORTH CAROLINA: The annual convention of the diocesan Auxiliary was held in St. Paul's Church, Winston Salem, on April 20th and 21st, when a constitution was adopted and the presidency, hitherto appointive, was filled by election of Mrs. Thomas W. Bickett, who will serve three years. There were addresses by Miss Grace Lindley, the Rev. W. E. Cox, Dr. John W. Wood, and the Bishop.

—OHIO: The Rev. Luke J. Boutall, deacon, on April 11th celebrated the completion of ten years' service. He works in the post office at Cleveland, but is not too weary on Sundays to go twelve miles to Berea, where he has charge of St. Thomas' Church. All Berea shared in his anniversary observance, which ended in a parish banquet in the evening. In the ten years Mr. Boutall has reported about eighty baptisms.

—VIRGINIA: An unusual revival movement sweeping Richmond was originated by the Rev. George P. Mayo, rector of Monumental Church, who first secured the support of the clericus and then of other ministerial associations and laymen. The men's Bible classes of the city raised \$2,000 to finance publicity. One Sunday last month, several prisoners from the city jail visited Monumental Church and took part in the evangelistic service.

—WASHINGTON: The Archdeaconry of Southern Maryland met for two days in the parish Church of St. Albans in the Cathedral close. Bishop Harding addressed rectors and laymen on Work in the Country Districts, Canon De Vries spoke on The Cathedral and the Country Parishes, and the Rev. Ronalds Taylor on Work at the University of Maryland. At the business session the Rev. C. W. Whitmore read a paper on Rural Life Community Centers, the Bishop led a conference on Work among Negroes, and the Rev. C. S. Abbot spoke on The Country Sunday School Home Department. The Rev. L. R. Levering was elected president and Dr. H. M. Bowen secretary and treasurer.

—WESTERN MICHIGAN: St. Paul's Church, Grand Rapids (Rev. Wilfred Monday, rector), lost by death on April 24th three of its oldest active women workers. Mrs. Emma A. Konkle, aged 74, a member for fifty years; Mrs. Eunice M. Rockwell, aged 53, for several years choir mother; and Mrs. Anna Kurkjian, born sixty-seven years ago in Palu, Armenia, mother of the first Armenian family in Grand Rapids. Mrs. Konkle died at the home of her son-in-law, the Rev. Edward M. Duff, of Grosse Isle, and he officiated at her funeral in Grand Rapids on April 27th. The same afternoon the rector of St. Paul's conducted the funeral services of her two friends. When Bishop McCormick recently visited St. John's Church, Ionia, Baptists, Evangelicals, Methodists, Presbyterians, and the Church of

Christ closed their own churches to greet him and hear his presentation of Christian unity.

—WESTERN NEW YORK: April 27th the new parish house of the Church of the Ascension, Buffalo, was formally opened, Bishop Brent celebrating the Holy Communion. In the evening he gave an address and dedicated the edifice. A reception and general inspection of the building followed. The new Diocesan House will be opened on the first evening of the diocesan council, May 17th, with a reception to delegates and friends.

ALBANY: A complimentary dinner was given to Bishop Nelson on April 28th at the Fort Orange club by the vestries of the city of Albany, the clergy also being guests. The Bishop sketched the history of the churches, dwelling especially on results obtained this year through the Albany plan for the Nation-wide Campaign. The Rev. Stephen E. Keeler, Jr., also touched upon Church history, stressing important points. The Woman's Auxiliary of the diocese met at the Cathedral on April 27th, Dean White of Cleveland preaching in the evening. Next day after Holy Communion, a business meeting ended with an address by Dean White, and after luncheon a diocesan council of the Church Service League was organized by Bishop Nelson, with Mrs. F. Herbert Grey of Albany as chairman and Miss Ethel Van Benthuyzen as secretary. The officers of the Auxiliary remain as before. In tribute to Mrs. Van Rensselaer, the president, a fund of \$1,000 was pledged to furnish a room in St. Luke's Hospital, Tokyo.

—BETHLEHEM: Mr. Ira W. Stratton of Reading has been elected secretary of the Standing Committee; and another member of the committee is Mr. Charles J. Smith of Honesdale who succeeds the late Joseph N. Welch. The Lenten offering of the Church schools, presented at the Pro-Cathedral on April 23rd, amounted to \$6,300, \$500 more than last year.

—MAINE: On May 17th, the day preceding the diocesan convention, the clergy will gather for quiet hours conducted by the Bishop of Fredericton, who in the evening of the same day will preach the convention sermon.

—SPRINGFIELD: Delegates to the diocesan synod are asked to attend a reception on the evening of May 10th. The opening service will be Holy Communion in St. Paul's Church, Pekin, on the 11th, for both synod and Auxiliary. Diocesan endowment has reached \$61,972. St. Thomas' mission, Salem, has paid off its debt. Three well known Church people died on the same day: Mr. Anson Thompson, warden of Trinity Church, Petersburg; Mr. David Ambler, warden of St. Peter's, Chesterfield; and Miss Sophia Watson of Christ Church, Waverly. Miss Watson died in California, but her body was brought home.

Educational

TWENTY SENIORS in Trinity College, Hartford, have each taken out endowment insurance for \$500, the college being beneficiary to the extent of \$10,000—for general endowment purposes.

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St. Augustine's School, Raleigh, N. C., completes his twenty-fifth year of service at the school on May 25th. The school will join him in celebration of the event on Tuesday in commencement week.

A SUMMER SCHOOL for the clergy will be held on June 22nd, 23rd, and 24th at Gambier, Ohio, with Bishops Leonard, Vincent, and Reese on the faculty, as well as several of the more widely known among the clergy. A fee of \$5 includes board, room, and lectures. Archdeacon Dodshon is president and the Rev. E. C. Mapes, 1394 East One Hundred and Ninth street, Cleveland, is secretary.

THE PENINSULA SUMMER SCHOOL will be in session in Ocean City, Md., from June 20th to 27th inclusive. The Rev. Charles E. McAllister will lecture on Principles of Teaching; Miss Helen I. Jennings on The Teacher; the Rev. Frederick E. Seymour on Methods and Management; the Rev. George F. Taylor on Materials, with special reference to the Christian Nurture Series; Mr. Robert B. Matthews on Church History; Miss Richardson on Primary Work, and Bishop Cook will conduct conferences on The Devotional Element in Religious Education. On Sunday there will be a corporate Communion, demonstration classes in the Church school, and special preachers.

The Magazines

AMERICAN AFFAIRS and especially the American attitude to the rest of the world are of necessity of absorbing interest to English readers, and therefore it is not surprising to find the English reviews crowded with articles on these subjects. In the last number of the *Contemporary*, Mr. Harold Spender, who has recently spent some months in this country under the auspices of the English-Speaking Union, notes some of his impressions with especial reference to the Irish situation. He was struck with the intensity of the desire for an Anglo-Irish settlement, not only among Americans of Irish birth, but among others, "strong Protestants, fervent Americans, men who have little traffic with politics or politicians". His visit has made him feel the imperative necessity for settling this thorny question, and accordingly he sketches here a scheme of conciliation in which he suggests a renewal of negotiations from the English side. American-Japanese Issues are treated by Mr. T. Okamoto in a spirit admirably intelligent and fair. He holds that coöperation between Japan and the United States is a "logical outcome" of the Anglo-Japanese treaty. "These three great powers should combine their efforts for the solution of many pending problems in the East, and especially in China." They could assure a permanent peace and could coöperate in a programme of disarmament. He concludes with a warning against the "yellow journalism" which in both countries seems determined to provoke ill-feeling. Charming studies of some contemporary Greek poets and of poetry in other fields are also contained in this review, and the Marchioness of Crewe contributes a moving appreciation of that great leader of women in industry, Mary MacArthur, whose death last January dismayed the many people in this country who, on her visits over here, had been enthralled by her personality, and who realized that, to quote Lady Crewe, "amongst well-known women of the day she stands out preëminent, and for this reason—that she possessed the real gifts of statesmanship and perception, and, most of all vision". It is an interesting commentary on the much closer sympathy existing in England than here

between those of opposing political and social creeds, that this loving tribute, based on "admiration and intimate friendship", of a labor leader, should be written by an aristocrat, a member of one of England's great Liberal families. Finally mention should be made of an interesting discussion, by the Rev. W. W. Holdsworth, author of *Gospel Origins of the Sources of the Third Gospel*. After summarizing the theories of Harnack, Sanday, and others with regard to the origin of the "S" portion of St. Luke—that is of the matter which St. Luke alone records—he proposes an explanation of his own, "claiming that, while it accounts for all the facts enumerated in great detail by these scholars, it avoids the difficulties which appear as soon as any one of the above explanations is considered." His conclusion, drawn of course entirely from internal sources, is that the author of "S" was Joanna, the wife of Chuza, Herod's steward, and in seeking to prove this he does adduce, it must be admitted, some interesting explanations of the many references to Herod, and the preponderance of allusions to women. Mr. Holdsworth's theory seems, on the face of it, to be at least as plausible as those of his fellow-critics.

WINDOWPANES AND COUNTERPANES

A WINDOWPANE a foot wide and two feet high can hold blue miles of sky, acres of green fields and tossing forests of great trees—even as the lens of a small telescope can hold the sun or the moon or Jupiter. And a patient sufferer, Robert Louis Steven-

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(4) hungry and thirsty for righteousness, (5) merciful, (6) pure in heart, (7) a peacemaker, and (8) persecuted.

1. The self-sufficient man is not a Christian. The true Christian is the one who feels most deeply his dependence upon God.

2. The proud, haughty, blustering individual is not a Christian. The true Christian is humble like Paul, who said: "I am the least of the apostles".

3. The stoical, stone-faced, armor-encased fellow who cares not whether the world is won to the Christ life is not a Christian. The true Christian is cut to the quick by every triumph of evil and suffers untold heartache because of it.

4. The spiritually satisfied man is not a Christian. The true Christian has a continual discontent at his spiritual attainment.

5. The hateful, unforgiving man is not a Christian. The true Christian is full of mercy.

6. The person who only admires purity

from a distance and in the abstract is not a Christian. The Christian is pure in *heart*. His acts and his motives are pure.

7. The quarrel picker and disturber are not Christians. The true Christian is a harmony maker.

8. The man who has not suffered for his faith will not taste the sweetest joys of Christian experience. The truest Christian is the one who persists in the new programme of life in spite of discouragements.

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