



The Living Church

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NO. 25

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EDITORIALS AND COMMENTS

The Oxford Movement or the German Movement

WHEN one wishes to convey the idea that he is very, very much of a Protestant, very, very radical—O very radical indeed—very naughty, and very heretical, he looks wise and, speaking very slowly and very defiantly, declares that the Oxford Movement is at an end.

Perhaps this ought to arouse the ire of the rest of us, who are only plain, ordinary Churchmen. Perhaps we ought indignantly to flare up and deny it. Perhaps we ought to realize what a challenge to us is involved in this super-radicalism.

But the plain, cold fact is that the radical utterance is true. The Oxford Movement is ended.

Worse and more of it, the American Revolution is also ended. So is the administration of Andrew Jackson. So is the Mexican War. So is the Civil War. So—for we can out-radical the radicals—even so the Reformation is at an end.

So there! We also can shock the natives. Against the radicalism that proclaims that the Oxford Movement is over, we place the super-radicalism that avows the same of the sacred Reformation. Both facts are true—as facts usually are; but we have demonstrated that we can be just as naughty as any other little boys in our class!

And having thus demonstrated, we shall try to talk sensibly.

WHEN WE ABANDON the desire to startle, and try to get down to fundamental facts, we perceive that each of these epochs in Anglo-Saxon history is over as a movement, but that each of them has left a permanent impress upon our history.

Movements come and go. Their causes are frequently obscure, and, generally, neither the day of their birth nor the day when they ceased to move can be exactly determined. One must always stand at a considerable distance from any of these epochs to appraise accurately its place in history. If, to-day, we seek briefly to perform this service with respect to the Oxford Movement, we are able to do it because it is ended.

The Oxford Movement is commonly dated from the preaching of the Assize sermon by John Keble in 1833. We believe it fair to say that it ended with the death of the last of the group of remarkable men who participated in the Movement; for though those men had successors, and still have to-day, we question whether any single man of the next generation can be said to have participated in the Oxford Movement. Pusey, the last of the original group to pass away, died in 1882; Richard W. Church, its historian, in 1890. Richard M. Benson, indeed, sur-

vived until a very few years ago, the St. John of his generation, breathing the gospel of love and faith after his colleagues had all passed to their rest. But if we say that the Oxford Movement, as a force, was concluded with the death of Pusey in 1882, we shall have given it a lifetime of just under a half century, which is probably the longest period that can be claimed for it. Indeed the issues had so changed before that year that ten years less may easily be predicated as the period in which the Oxford Movement was overturning the Church of England and leaving an indelible impress upon it. The Ritual Movement succeeded it in the early seventies, and the movement toward consolidating the Church in the late eighties, so that two later movements, like succeeding waves from the same great ocean, have rolled on to the shores of time and broken, and then receded into the endless sea of eternity, since the Oxford Movement was an active force. Of course, however, the movements always over-lapped to some extent, the first not being entirely completed when the second began to be strong.

THE OXFORD MOVEMENT left as permanent an impress upon the Church of England as did the Reformation—the only earlier movement with which it is really comparable. The two movements have much in common, and the Church of England was as sadly in need of reformation in 1833 as in 1533. The Evangelical Movement of the eighteenth century was subordinate because it exhausted itself almost wholly upon individuals; unlike the greater movements that preceded and followed it, it did not leave a marked impress upon the Church corporately.

It was the function of the Oxford Movement to restore normality—we decline to use the barbarism, *normalcy*—to the English Church. In order to appreciate this, we must glance very hastily over the history of the generations that immediately preceded its rise, and thus account for the condition of abnormality that the Oxford Movement largely cured. That there are men who still live in the atmosphere of pre-Oxford days may be true, but even they would probably not be pleased if the conditions of 1800-1833 should suddenly be restored to the Church of England. More truly there is probably not a diocese, not a parish, not a bishop, we could almost say not a priest, in the whole Anglican Communion, that is not wholly changed from its and his antetype a century earlier because of the Oxford Movement.

The abnormal condition of the Church of England goes back to the attempt of James II. to Romanize it, and the events that followed. The era of 1662-1685 was, in a sense, an era of good feeling in the Church. With the Restoration, after the conclusion of the Commonwealth,

the Church was succeeding in binding up the wounds that had been inflicted upon Church and State alike. The ordination of those Presbyterian ministers who would "conform", though they remained at heart Presbyterians, was the gravest sort of experiment, yet it would probably have had no untoward consequences if the unexpected had not happened in both realms.

James II. reigned only three years—1685-1688. That he began at the outset to do what Queen Mary had done more than a century earlier, shows that the fear of Rome that began with the Spanish Armada, and was intensified by the real or imaginary Guy Fawkes plot, was not a groundless fear. Even the Pope remonstrated with him for moving too rapidly. He established the Jesuits, the Benedictines, the Franciscans, and the Carmelites in various strongholds, he sent an ambassador to Rome to reconcile the United Kingdom with the Holy See, he appointed Roman Catholic clergy to various state preferments, he sought to Romanize the universities, and he began to name men of decided pro-Roman sympathies for the bishoprics of the English Church. When seven strong bishops—and the Caroline bishops were perhaps the most brilliant, as a whole, that have ever adorned the English bench—remonstrated with him, he sent them all to the Tower. Their places would undoubtedly have been filled with bishops of Roman sympathies, and the Marian era would have been duplicated in the Church, had not the popular uprising against James followed, and the landing of the Prince of Orange, and the flight of the apostate king, ended the last ineffectual attempt to restore the Roman obedience in England.

William and Mary, who succeeded, were Dutch Presbyterians. They had no sympathy whatever with traditional English Churchmanship. Alas, the flower of the English episcopate could not reconcile their consciences to the repudiation of the King for whom they had prayed in each of the services of the Church. This is not so unreasonable as it seems to us in these days when no "Divine Right" appertains to kings. "In 1687 and 1688", says Abbey, "they had been called to pray for King James 'that his seed might endure forever', and 'be set up after him, and his house and kingdom be established'; that their gracious King might be preserved in all his undertakings, and that 'the princely infant (his son) might excel in all virtues becoming to the royal dignity to which God had ordained him.' A few months after, public prayers were being offered that their late monarch, as one of the enemies of the new King, might be 'vanquished and overcome', and that not James, but William, might be 'protected in person, and his hands strengthened.'" It was obviously a long stretch of "accommodation" to change from the one position to the other almost in a day, and there were those whose consciences were not elastic enough to stretch that far.

So it came about that William began his reign by supplanting nearly the entire episcopate. The nine bishops whom he named represented, not the historic position of the Church of England, but the position of Continental Presbyterianism. In being saved from a foreign Romanized episcopate, the Church obtained a foreign Protestantized episcopate; not of the Protestantism that Laud and his colleagues had professed a generation earlier, but of the foreign, anti-Catholic Protestantism of Europe.

The new order of bishops, of course, revolutionized the Upper Houses of Convocation. The Lower Houses remained faithful to English tradition and the ideals of the English Church. The clash between the two ideals that ensued led to the discontinuance of the Convocations, which remained in abeyance for nearly two hundred years, until they were revived in the reign of Queen Victoria. Thus was the voice of the Church effectually silenced. A foreign element had been intruded into her high places. Imported Latitudinarianism and Low Churchmanship obtained the ascendancy. Queen Anne, indeed, showed a greater sympathy with the Church position, though she did little to restore it to supremacy in the Church itself; but after her came the German captivity of the English Church under the Georges, when the Germanization of

thought was so complete, that by the dawn of the nineteenth century the vast majority in the Church had lost the Anglo-Catholic conception that was native to the Church of England, and her own formularies, once repudiated by Presbyterian-Protestants as inconsistent with their position, which they were, now received a Protestant gloss imported from Germany that wholly supplanted the historic interpretation that was native to the Church of England. The tables were turned. Protestants from the inside maintained that the advocates of the old Anglican position were intruders in the Church.

THIS WAS THE CONDITION that, a century and a half later, was challenged by the Oxford Movement. German Protestantism was then so strongly entrenched in the English Church that when the Oxford scholars challenged it, they appeared to be preaching a new gospel. It seems incredible that the recovery of England from this German domination—which had lost the American colonies forever to the empire and had so crippled the Church that the deplorable laxity and irreverence of the early nineteenth century were almost universal throughout the land—was slower in Church than in state. The Church had received such a blow that nothing but the continued presence of the Holy Spirit within can account for its revival.

And so the Oxford Movement was opposed, step by step, by the adherents of the old order—yet only a century and a half old—with the tenacity of tigers. Let those who will, in these later days after the victory has been won without their help, treat this revival as something to be viewed with contempt, and assume that the Germanized Church before its recovery really presents that aspect that demands their allegiance. They do but write themselves down a century behind the times. They are drawing their inspiration from Hanover and the days of the Georges, and not from any source or period of which the Englishman or the American can be proud.

The impress of those unhappy days left the word *Protestant*—undoubtedly implying its full German associations—in the title of this American Church. Wherever we find the Germanized conception of Churchmanship still held among ourselves, naturally we find the insistence that the German title—the relic of the darkest days in English history—be retained.

And now we are being told that the Oxford Movement was all a mistake; that one must go back of that movement, and lo, he will then discover what is the true position of the English Church and so of this American Church. The eighteenth and early nineteenth centuries are being made the standards for twentieth century thinking, and the foreign thought, intruded into the Church by foreign kings, of alien birth and alien sympathies, is being galvanized into life, as though twentieth century Churchmen could be compressed again into the intellectual narrowness and ecclesiastical blundering of ages that are completely past.

Not until the appeal to history becomes treason among American Churchmen can a backward movement of this sort succeed. Those who really suppose that they believe otherwise must surely be deceiving themselves. It is incredible that thinking men can to-day be dwelling in the intellectual littleness of the dark ages of the Anglican Church, when its thought had been Germanized. But if there are such men, let them realize that the advancing thought of the generations has passed them by. They may represent a slight—a very slight—remnant of bygone ages. They cannot represent any active phase of the virile Churchmanship of the twentieth century.

The Oxford Movement has permanently restored the face of the Anglican Churches and clarified their thought. It has taken the formularies of the Church at their word and has shown them to be the standards of a true, conscious branch of the Catholic Church.

And the stars in their courses fight against those who would push the Church back into the days of its pre-Oxford German captivity.

The Oxford Movement and the German Movement: Churchmen must choose between them.

AND so Armenia is to be delivered back to the Turk, though under the "protection" of the League of Nations. Just how much protection that organization can give after America has done its best to destroy it is problematical. In any event only the League now stands between the Turk and his victim.

Poor Armenia!

Americans should realize that the great bulk of the millions that they have voluntarily sent to Near East Relief during the past three years would have been wholly unnecessary if the United States had been willing to give the effective co-operation in reconstruction that the Allies asked of us after the War. A few executives and administrators, a few regiments—possibly a few companies—of American soldiers, but all backed by the unanimous determination and good will of the American people, would undoubtedly have solved the problem before this. The hundreds of thousands who have died would have been saved, the sufferings of a whole distracted nation would have been prevented, the necessity for relief funds would have been only a small fraction of what it actually has been.

But let no American cast the blame upon Great Britain for this act of desertion. She has tried valiantly to do our part as well as her own, while also paying interest to us on her vast loan though her own debtors pay no interest to her. Armenia is the last straw that has broken her back. That part of the load she is unable to carry. Alarmed, perhaps, by the threats of her Moslem subjects in India, she cannot resolutely face the Turk to-day—as we could do if we would; or at least as we could have done three years ago, for it is probably too late to-day.

The League of Nations being the only protection now between the Christian Armenians and their persecutors, there will be some Americans who will pray even more fervently than in the past that it may be strengthened of Almighty God as being perhaps the only hope of preserving western civilization to-day.

No doubt there are other Americans who will only redden their vociferation in crying: Let it be crucified!

"O Jerusalem, Jerusalem, how often would I... AND YE WOULD NOT."

ANSWERS TO CORRESPONDENTS

KEBLE J.—(1) We pray only for the "faithful" departed because we have no reason to believe that those who die as lost souls are given further opportunity of salvation; but as to individuals we have no right to assume that any one is among the lost, and thus may pray for any single individual departed as well as in the flesh.—(2) Read Gaylord, *Life After Death* (\$1.15), as a satisfactory treatment of the subject.—(3) Those English clergy who suffered imprisonment for contumacy in cases growing out of the Public Worship Regulation Act were: A. Tooth, T. P. Dale, R. W. Enraght, S. F. Green, and J. Bell Cox.—(4) Neither Pusey nor Keble employed "ritualistic" practices of any sort; the ritual revival being, generally, the work of the generation that followed the Oxford Movement.

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EVENTIDE IN SPRING

The sunset beams are gilding
The tops of tree and tower;
The birds have ceased from building
Their nests in yonder bower;
Wee songsters without number
No longer build or sing,
But turn the head for slumber
Beneath the downy wing.

The husbandman rejoices
A day of toil is o'er;
His children's merry voices
Ring welcome at his door;
The shepherd reads fair weather,
Inscribed in crimson rays;
Young lovers walk together
And talk of happy days.

A youth and fair young maiden
Have chosen, for their tryst,
A May-bush richly laden
With buds the sun has kissed;
And there, amid the glory
Of sunset's ruddy gold,
Once more the old, old story,
In dulcet tones is told.

MARY OWEN THOMSON.

VESPER HYMN

O Lord, the Author and Giver of light,
Be with us all in the coming night.
Make us to feel that Thou art nigh,
And seest us with a loving Eye.

Watch over each of us while in our sleep;
Both soul and body preserve and keep.
Give slumber sweet and perfect rest,
And all night through may we be blest.

Amen.

(REV.) ALFRED W. BELL.

THE SCIENTIST should be the staunchest believer in the goodness and greatness of the Creator. He cannot take a flower apart without finding God at the heart of it.—*Forward.*

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BY THE REV. WINFRED DOUGLAS

THE SECOND SUNDAY AFTER EASTER

THE keynote of the Eucharistic teaching for to-day is in the sentence from the Gospel, "The Good Shepherd giveth His life for the sheep." We have not merely the consideration of Jesus Christ as the Good Shepherd, but His example; primarily to the lesser shepherds of His flock, but also to all of its members. Thus in the Collect, which is based on the Epistle, we recognize our duty of gratitude for the benefit of His having sacrificed His life for us, and also our duty of imitating that sacrificial life with our utmost endeavor. The juxtaposition of this Collect with that for St. Philip and St. James' Day at Evening Prayer brings out an interesting parallel. In the one, we pray that "following the steps of the Holy Apostles"—the lesser shepherds—"we may steadfastly walk in the way that leadeth to eternal life." In the other, our petition is "to follow the blessed steps of the most holy life" of the Chief Shepherd Himself. We ought to pray earnestly to-day for the ministry of the Church, and for all religious leadership: a part of this prayer should be in song. And we ought to remember that life from the dead, which we celebrate at this glad season, must be sacrificial life. The glorious scars of the Passion must be ineffaceably printed in the very natures of priest and people, if they are truly to follow the blessed steps of those pierced Feet.

Introit, 180—Forty days of Easter-tide

Sequence, 357—Faithful Shepherd, feed me

Offertory, 326—The King of love my Shepherd is

Communion, 324—Shepherd of souls, refresh and bless

Final, 454—O Thou who makest souls to shine

Three of these hymns are new to us. It is not suggested that they all be used to-day: merely that each of the three is appropriately placed for use. The Introit, with its very striking parallel to "Forty days and forty nights", ought to be sung at some time during Easter tide. A good substitute to-day would be the familiar hymn

258—Praise, my soul, the King of heaven.

The Paschal Alleluia and the reference to the subject of the day in the third stanza make it most appropriate. The simple, child-like faith of 357 follows touchingly upon the impressive close of the Epistle. The final hymn brings into our song the prayer for the ministry suggested above; and in the fifth stanza expresses it in the touching figure of the Gospel.

At the Church school, any of the following hymns would be excellent.

355—Saviour, like a shepherd lead us

356—Fairest Lord Jesus

357—Faithful Shepherd, feed me

360—Jesus, tender Shepherd, hear me

If the very young children sing the last of these, attention is called to the beautiful, simple tune of Stainer.

At Evensong, choice may be made from the following:

534—Lead on, O King eternal

556—Joy dawned again on Easter Day

279—Thou art the Way, to Thee alone

317—The Lord my pasture shall prepare

557—God hath sent His angels

As this is the First Vespers of St. Philip and St. James, at least one hymn should express the fact. 556 is the ancient hymn for Apostles in Easter-tide; and the plainsong tune is associated in thousands of minds with the season. It is very beautiful, with the true Easter serenity. But it should not be undertaken by choirs unaccustomed to plainsong.

SAINT PHILIP AND SAINT JAMES' DAY

Introit, 301—Give me the wings of faith to rise

Sequence, 279—Thou art the Way, to Thee alone

Offertory, 40—O Light whose beams illumine all

Communion, 493—O Master, let me walk with Thee

Final, 267—For all Thy saints in warfare

Stanzas 1, 10, 19, 20.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

April 24

READ St. Matthew 18:1-14. Text for the day: "Who is the greatest in the kingdom of heaven?"

Facts to be noted:

1. The desire for greatness rather than goodness is shown in verse 1.
2. True humility and a childlike faith are the conditions of an active membership in the kingdom of God.
3. The penalty to be paid by those who lead others into sin.

Our Lord's definition of greatness as given in verse 4 is in striking contrast with the generally accepted idea of greatness; and the history of more than 1900 years of Christianity has shown the world how true our Lord's definition is. The truly great men of the Christian Church, the great preachers, the great missionaries, the great pastors, have all been men of simple, childlike faith and Christlike humility. They have struggled for goodness and have achieved true greatness.

Let us learn a lesson from our Lord's teaching. The world may never hear of us. Our names may never be known beyond the immediate circle of our relatives and a few friends, but if, day by day, we strive for goodness, strive to increase our faith, strive to put our dependence in God alone, and strive to take advantage of every opportunity to touch the lives of others so that they will be the better because we have come into their lives, we shall be trying at least to measure up to the standard set by the Master Himself.

April 25

St. Matthew 18:14-20. Text for the day: "For where two or three are gathered together in My name there am I in the midst of them."

Facts to be noted:

1. The necessity of trying to make reconciliation when wrong has been done.
2. The penalty of refusing to be reconciled.
3. Our Lord's perpetual presence with His people.

Are we wrong when we say that one of the greatest weaknesses of the Christian Church to-day is the fact that the Church makes things too easy for those who claim membership within her ranks? Is it not a fact that the Church lowers her standard when she appeals to men and women for financial support irrespective of the individual's relationship to the Church, and irrespective of the kind of life the individual is living? Would not the Church be far stronger and do a far greater work if she demanded more of the individual instead of allowing individuals to feel that they are to be complimented for either supporting or attending a church? Has the Church a right to do less than our Lord teaches in verses 15-18?

Let us never forget the blessed fact that where there are two praying there are always three, where there are three there are always four, and where there are five there are always six. There is always One more and the One is our Saviour, the Son of God.

April 26

Read St. Matthew 18:21-35. Text for the day: "Until seventy times seven."

Facts to be noted:

1. The "King" is God Himself.
2. He calls us to a "reckoning" every day by the preaching of His Word, by conscience, and other means.
3. The need of cultivating a forgiving spirit.

In the Lord's Prayer our Lord teaches us to pray: "Forgive us our trespasses as we forgive those who trespass against us." In this parable He tells us of the awful penalty that must be paid if we refuse to forgive others. We must learn this lesson over and over again. Unless we forgive others we cannot hope for forgiveness from God. We are so often tempted to think the injury that has been done to us by another is so great that we simply cannot forgive. Doubtless we have been sinned against, doubtless others have injured us and injured our lives cruelly and spitefully, but what of our own relationship to God? Are we innocent in His sight? Are we in need of no forgiveness from Him? Have we any right even to think ourselves as injured when we are so guilty in God's sight? Let us not make light of our own sins. Let us learn to say again and again with the Master, "Father, forgive them", and with His charity add, as He added, "For they know not what they do." The one who sins against another never knows just how greatly he has sinned, but we must forgive.

April 27

Read St. Matthew 19:1-15. Text for the day: "What therefore God hath joined together, let not man put asunder."

Facts to be noted:

1. Our Lord's teaching on the question of marriage and divorce is very clear.
2. The only possible grounds for divorce are definitely stated.
3. Note carefully our Lord's teaching on the question of re-marriage.

"Yes I am going to get married," replied a young girl, "and if I am not happy it will be a very easy matter to secure a divorce." As long as it an easy matter to secure a divorce the marriage vow will be just as easily forgotten.

As far as a Christian man and woman are concerned there can be no private or personal opinion as to the justice or injustice of the Church in the matter of divorce and re-marriage of divorced persons. The Church follows the teaching of Christ and the Church cannot do otherwise and remain true to her commission to do Christ's work and to be Christ's body here in this world. And when every minister eliminates private opinion and follows the teaching of our Lord in this matter there will be fewer divorces, and happier homes. When reading this lesson keep carefully in mind the fact that you are reading the words of Christ Himself. It will help us to do our part in moulding public opinion in the right direction in a matter that is vital to the best interests of our nation.

April 28

Read St. Matthew 19:13-15. Text for the day: "Suffer little children to come unto Me; and forbid them not; for of such is the kingdom of heaven."

Facts to be noted:

1. Our Lord's love for little children.
2. The frequency with which He speaks of children.
3. His direct command to bring children to Himself.

Of our Lord Himself when a boy it is written: "And Jesus increased in wisdom and stature and in favor with God and man."

A dear old Christian woman of eighty years said: "When I was a child I was taught a great number of Bible verses and all my life I have found those verses a source of inspiration, encouragement, and strength." The average boy and girl is a hero worshipper. Hold up our Lord and His life before the children. Let the boy see the manliness of Christ and the boy will soon put our Lord first among his heroes, and it is the same with our girls. Eliminate all fear of making a boy or girl "too religious". Teach the children that religion is the very foundation of a life worth while and the teaching will not be easily forgotten.

Another important fact. The Church needs more clergy of the right kind. Talk the question of the Christian ministry over with your boy. Suggest to him the possibility of his entering the ministry. What greater contribution to the work of Christ could a father or mother make than a son in the Christian ministry?

April 29

Read St. Matthew 19:16-30. Text for the day: "Good Master, what good thing shall I do that I may inherit eternal life?"

Facts to be noted:

1. The young man was greatly concerned about the future life.
2. He was undoubtedly "good" as we usually think of goodness.
3. But he was not willing to accept the conditions laid down by our Lord Himself.

A tramp put a plug in a pipe that carried the water from a spring in the hillside to a small village. The water supply was cut off and the villagers couldn't understand the reason. Then the tramp sent the following note: "Disconnect the pipe half way down and you will find a plug." In many a life there is something that is shutting off the supply of spiritual power. It may be money, as in the case of the young man in the lesson, it may be an unforgiving spirit, a bad temper uncontrolled, jealousy, the yielding to some "pet" sin, or it may be one of a thousand other things, but whatever it is we must get rid of it. We may even attend the services of the Church regularly, receive the Holy Communion, study our Bible, and sincerely love the Saviour, but if we allow something that we know to be wrong to continue in our lives; we shall find that the supply of spiritual power is cut off, and we must have that power to win the prize that is set before us; and the prize is eternal life, with Jesus Christ our Lord.

THE STORY was related the other day of a negro clergyman who so pestered his bishop with appeals for help, that it became necessary to forbid him sending any more appeals. His next communication was as follows: "This is not an appeal. It is a report. I have no pants."—*Weekly Bulletin*.

AN EASTER GREETING

FROM THE MOST REVEREND ALEXANDER,
RUSSIAN ARCHBISHOP OF NORTH AMERICA

To All Calling Themselves Christians; Brotherly Greetings:

CHRIST IS RISEN:

THIS year the Eastern and Western Christians are celebrating Holy Easter day at the same time. Let the hearts of all Christians all over the world become inflamed if only for a few moments with brotherly love, forgiveness of all things, and with the bright hope of the victory of good over evil.

And may the flame from the prayers of all Christians, burning before the Altar of God as one bright candle, illuminate for us the far-off, but still our own Heaven, and the unfortunate earth, enwrapped in evil, and we will see that our forgetfulness of the covenants of the Precious Blood of Christ, and the weakening of brotherly love, have placed heavy stones on two fearsome tombs. One tomb is that of the Christian East being persecuted by beasts in human form in Russia and oppressed by Turks among the Greeks and Arabs; the other is of the Christian West, combating with demons of atheism and anarchism.

Who will lift these stones off the tomb? Who will raise the two Christian worlds?

Not the proud super-man, not politics, nor science, but the meek Godman, who by His Precious Blood not only cleansed us, but also called us all unto unity. It is Christ's love that will raise them. Therefore, "let us love one another, that we may with one mind confess—the Father, Son, and Holy Ghost".

As a matter of fact, why is unity of all Christians impossible? Was the prayer of our Lord to the Father, "That they may be one even as We are one", in vain? Will the prophecy of Christ about the one fold and One Shepherd never be fulfilled?

When, on March 26th, I was present at the memorial services of Dr. Muhlenberg, in the Holy Communion Church in New York, and listened to the inspired sermon of the honorable prelate, Bishop Manning, on Church Unity, I was greatly impressed because, it seemed to me, Bishop Manning was reading my thoughts. Being a well known advocate for the unity of two great Churches, Orthodox and Episcopal, Bishop Manning spoke for unity of all Christian bodies (Roman Catholic included). I felt that these thoughts were born not in the quiet of his study, but in the soul and by painful experience in the heart. I hold exactly the same thoughts. And so do we all. We all realize the necessity of unity, because the time for this has come. The question of unity of all Christian bodies, forever close and dear to all who love Christ, by force of events which happened during the last five years in such great measure, would require many hundreds, if not thousands of years, is advanced so far that it can be solved in our days.

As not so serious do appear to us, or not so strictly we take, in this present complex and difficult time, the causes which separate us from Rome; so the Pope, doubtlessly, would agree to everything, if the East would only accept his primacy. Many of us—not Roman Catholics—say in a loud voice: "No, no, we will not subject ourselves to the Pope for anything." As if we are consenting to anything, only not to subject ourselves to the Pope.

By Christ's commandment it should be: Where abides the Truth, there one should follow. If the Truth is in Rome, to Rome one must go, no matter if one should renounce all his own. But even Rome does not consider only herself as the absolute bearer of Truth. She knows the Eastern Church not as heretical, but only schismatical. Therefore, not only by our own deep conviction, but also from the viewpoint of the Roman Church, the Truth is with us, the Orthodox, also. It is the Pope who stands in the way of the Roman Catholics being together with us. But what obstructs the Roman Catholics and us from keeping "the oneness of spirit in unity of peace"? What keeps us—the Orthodox and Roman Catholics, and all Christians in general, *i. e.*, those who believe in Christ as

the Incarnate Son of God—from working together, fighting against one common enemy, and not hating each other, not interfering with each other, and not accepting deserters one from another?

If the English, French, Italians, Americans, Belgians, Russians, and the Balkan Slavs could have one allied army to battle against a common enemy, German militarism, why cannot we, Christians of all denominations, unite into one army of Christ and fight His terrible opponent—antichrist?

I read of a Methodist conference held lately in Poughkeepsie, where an Episcopal, a Reformed, and a Methodist minister all partook of the "Holy Communion." It seems to me that all this is precipitate and unnecessary. In matters of faith there should be no concessions—no compliments. The Feast of our Lord is not a luncheon nor a reception. It is something immeasurably great, which one cannot approach with a light heart.

Be not too quick to unite in the Holy Communion; for as soon as you walk from it you may forget it, but rather be quick to unite in the love of Christ. Among us there may be many differences in dogmas, in rituals, but we should remember that Christ is one; by His name, under the sign of His Cross, we can unite. People have made many barriers. The disciples of Christ separated themselves into many parties, each with different rituals, different Church vestments, different teaching. But in heaven there are no barriers, no customs, no difference in language; there will be no difference in teaching, because we will see Christ face to face. These differences will disappear. One love will remain.

By this, I do not mean to say that I am indifferent to Orthodoxy, Roman Catholicism, or Protestantism. I am, as I wish to be and to die, an Orthodox, because Christianity in the Orthodox form is congenial to the Russian soul, which is full of mysticism; just as Roman Catholicism is congenial to Latin races, and Protestantism to Anglo-Saxon. Therefore I do not say to all, Be Orthodox; but I do implore, before all, Be Christians. Believe as your conscience tells you. In our faith, first of all, is Christ, who Himself, in flesh, was crucified, died, and rose from the dead. For His sake, Christians, for the sake of our Saviour, do not go against other Christians, and more so against the Church which, as the spotless Bride of Christ, is adorned with roses of martyrs' blood and cleansed with the tears of the mothers and children dying of starvation, with beautiful lilies for the joyful day of His Resurrection. Help her—the Mother of all the Churches—the Eastern Orthodox Church. But who cannot, or will not, pass by quietly; do not drive nails in her wounded hands and feet; do not lift up to her burning lips the vinegar with gall.

As in a common household there are different grades of relationship, there are those of the same blood, there are also first cousins, second cousins, etc., so it is in the Church of God.

Before us there is a "Mount of God"; on its peak is Christ. Up to Him people are climbing. They are the Christians. The farther up they go, the closer they get to Christ, and at the same time closer to each other. So particularly close to us are the Christian Episcopalians, who did not abandon us—the Orthodox—in time of the most horrible experience in our lives. We always knew, but now we must distinctly realize, that the love of Christ binds into one these two Churches of God—the Orthodox and the Episcopal. As a fact, the union of dogma will probably not take place for some time yet, but in love, which is the foundation of unity, it is already established. If the Orthodox Church has not expressed itself in the affirmative in regard to the Anglican Orders, it has not yet spoken in the negative; because this is such an important question that it may probably be settled only by an Ecumenical Council. And one would like to say audaciously that the answer will be given in the positive form, because so strong is the desire in us and in the Episcopalians to unite and be one in Christ; and at present there is joy in being conscious of our closeness to each other.

When in company with our friend, Bishop Darlington, I feel that he is not a stranger, but our own; although when with us, this most honorable of the honorable Church workers says "I am not an Orthodox, I am an Episcopal"; we believe that with us he is an Episcopal, but with the Episcopalians he is an Orthodox. When I sat on the throne alongside of Bishop Manning, in the Church of the Holy Communion, I felt that he was a Bishop of God's Church, in his bishop dignity, and I did not doubt for a moment, and do not think otherwise, or I would not sit beside him; for I came there to pray, and not for some sort of a spectacle, or to give pleasure to myself or to anybody else.

Metropolitan Platon, an extremely strict person in his Orthodox views, expressed himself lately: "Such people as Bishops Darlington and Manning, if they do not practically establish unity of the Churches, put in general Christian consciousness the conviction not only that such unity is possible, but also, in this, that it is nearing." This is said by the Metropolitan of the Russian Church, whom the Ecumenical Patriarch calls "old believer" for his steadfastness in even the trifles of Orthodoxy.

I had the pleasure of meeting other honorable Episcopalian bishops, including the Patriarch of the American Episcopal Church, Bishop Daniel Tuttle, and the Presiding Bishop, Bishop Gailor; I also know many Episcopal clergymen. Their attitude towards Orthodoxy is more than friendly; and towards us—the Orthodox—it is sincere, brotherly. Sincerity is experienced in all our associations.

I met many Episcopal laymen. They were always most sympathetic to us. I cannot forget what I observed in Christ Church, in Baltimore, where the believers took the Holy Communion with great reverence. I rejoiced by vision of faith seeing Christ in the Church, and I thought: As for a mother, all her children are dear—the wise and stupid, the beautiful and ugly, the clean and untidy—so for Christ all peoples are equally dear: American, French, English, German, and Russian. You can remain what you are, but be a Christian: believe in Christ and love Him more. One ought not to quarrel whose faith is more correct, because in the life beyond the grave it will be so that he who believes rightfully, and has little love for Christ, will remain back of him who believes wrongly, but loves much. And if we, the disciples of Christ, will love Him, most assuredly we will love the least of His brethren, *i. e.*, each other, and then we will have the right to say that, for us, "Christ has truly risen."

With brotherly love,

ALEXANDER,

Russo-American Archbishop.

Good Friday, 1922.

GOD'S KEEPING

THERE WAS once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive-tree and—it died.

Some little while after the hermit visited a brother hermit, and lo! by his cell stood a flourishing olive-tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blest it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it needed water I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and frost came—God gave me all I demanded for my tree, as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I"—

American Messenger.



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

THE typical anonymous letter is a problem in morbid psychology. If the writer is even approximately sane, the blend of cowardice and "cussedness" is much like that of the criminal who poisons his victim. But very often (as in all the

notorious "poison pen" cases) it is really an unhinged mind that acts. For years my anonymous letters were, for the most part, from elderly "Christian Scientists"; but, that generation having fallen irrevocably "into error", their successors are not so active in that field. The period of the Great War brought a deluge of pacifist and pro-Kaiser messages, usually profane, obscene, and mendacious. Now, not even the Irish settlement has quieted the strange anguish of a certain type of Anglophobe, who eases himself for the moment by pouring out filthy denunciations against "Protestants" and "Tories." His spelling is as bad as his temper, and his intellect is much like his morbidity. I wonder what satisfaction he really finds in wasting two cents' postage and a cent's worth of stationery.

FINALLY, a word of warning. If it is possible, as much as lieth in you, avoid writing disagreeable things in letters. Spoken words can be modulated by a gentle voice, a kindly manner, a friendly smile: *Litera scripta manet*. If you have on your conscience the painful task of expressing displeasure to a friend, travel a thousand miles to say it to him—or, if that is impossible, wait for an actual meeting. But *don't* put it on paper, if you value his friendship. It is probable that you will say more than you meant to, once your pen runs on; it will seem weightier than you really meant it to be; it will photograph itself on his mind indelibly. It is little short of a crime against friendliness to send such a letter. I have heard of people who work off their touches of liver on their unfortunate correspondents. Fancy getting such a grouchy document! I'd rather have a rattle-snake's skin filled with arrows, after the savage fashion. There was a superstitious usage of the Chalice, not unknown in the early middle ages, when the Sacrament of the Blood of Christ was mixed with the ink of treaties of peace. But, in a figure, every letter to a friend should be sacramentally hallowed by the wine of divine love. Would that it were always so! then, what delight would be concealed in the stack that neat-handed Phyllis lays beside one's plate at breakfast-time! There is no such relish as a kindly message from a well-loved friend; and reciprocity is clearly indicated as the necessary means of securing such.

Now, I must write to eleven-year-old Betty, overseas in Oxford.

THE CRUSADE against gross inaccuracies in historical text books needs continually to be waged; and one can but be astounded that scholars usually accurate will allow themselves to set down vulgar errors without any research, even the most superficial, as to the facts. I have just come upon an extraordinary instance in the midst of an American history which ought to be authoritative; I mean Woodrow Wilson's *History of the American People*. On p. 67, vol. 3, of the Documentary Edition, setting out the story of Georgia, Dr. Wilson writes:

"Oglethorpe had not chosen very wisely, however, when he brought Charles and John Wesley out as spiritual advisers and pastors of his colony. They were as inapt at yielding and as strenuous at prosecuting their own way of action as he, and prompted diversity of opinion quite as successfully as piety. They stayed but three or four uneasy years in America, and then returned to do their great work of setting up a new dissenting Church in England."

I need not enlarge upon Charles Wesley's unimpeachable loyalty to the Church of England: no one with the slightest knowledge of his life and work could ever accuse him of sympathy with Dissent, or of desiring a new Church of any sort. But it is as clear that John Wesley never intended separation, dissent, or innovation. If Dr. Wilson should read Wesley's famous sermon on Korah, Dathan, and Abiram, he would appreciate this. It was wholly against Wesley's purpose and will that the Methodist societies ever assumed the form of a dissenting body. "Church Methodists" were to be found well into the 19th century, notably in Ireland. Had Dr. Wilson said of John Wesley that his work eventually led to the formation of a new dissenting Church in America he would have been nearer the truth; but the statement as it is quoted is unqualifiedly false.

I CUT THIS from *The Fellow-Worker*; it is by Denis A. McCarthy, and is good counsel for a far wider circle than the sales-girls of Jordan Marsh's, for whom it was first intended:

"DONT'S FOR GIRLS

"Don't say 'Say,'
And don't say, 'See?'
Don't say, 'Listen,'
And don't say, 'Gee.'"

"Don't powder your nose
In the public gaze;
Don't polish your nails
In the public ways."

"And don't display
Such a length of limb;
Don't dress on the street
As if going to swim."

"Don't talk so much about 'him' and 'his,'
Don't say so often, 'I'll say it is,'
And don't say 'dearie'
And don't chew gum:—
And then I'll say
The millenium's come!"

I QUOTED RECENTLY some shocking words of New York Presbyterian leaders with regard to the actuality of Christ's Resurrection. It is good to learn that not all Presbyterians are so lax. A Congregational minister from Springfield had been called to a Pittsburgh Presbyterian pulpit; but the Pittsburgh Presbytery, under Dr. Maitland Alexander's leadership, examining him, found that he was in error as to the Incarnation, and refused to receive him. He was advised to make further study, and then to apply for re-examination if he desired.

HEAVEN'S RAINBOW

The poet and the seer, John the Divine,
Beheld in vision mystic powers adore
God on His throne, unresting day and night,
Crying aloud their "Holy!" evermore:

Before the throne, a gleaming crystal sea,
Shot through with rosy flames intensely bright,
And round about a many-colored bow
Quivering and glowing through pure emerald light,

That radiant sign of blessing willed to earth
With promise life abundant to bestow—
That sign of Father's love and children's hope—
Where God is, there must shine that heavenly bow!

SUSANNE ALICE RANLETT.

Molten Gold

By the Rev. Louis Tucker

WHAT is it, Oriel? You seem exultant.
I am. At last the pedestal is high enough.
What do you mean? I do not understand.
Statues are art. Art requires genius. Genius comes from heaven: but pedestals are masonry and can be built by any honest gang of stone-cutters.
Quite true: and, friend, to me quite meaningless.
Recall a text, then. Who said: "I am the Truth?"
Why, Christ, of course.
A pedestal is a pillar on a foundation. What is the pillar and the ground of the Truth?
The Church of the Living God.
The purpose of a pedestal is to hold up a statue, that all the world may see it.
Of course.
For nineteen hundred years we have been building up the pedestal of living stones, foursquare, set into golden deeds, as we could get them. It never has been high enough. People by nations-full have failed to see the Lord Jesus.
True. They fail yet.
Not so, not so. There was a meeting, the first in history wherein sat delegates from every nation under the sky, of all the human race. They quarrelled confusedly and seemed unanimous in nothing. At last the World has awakened to the fact that they agreed on one thing, and on one only. Heathen statesmen said it, Christian politicians repeated it, all the nations indorsed it. It was, that the problems left by the World-war are insoluble unless by the application of the principles of Christian Ethics to international relationships.
True. I recall the comment. They did not so apply them.
Not yet, not yet: but they proclaimed them. At last the pedestal is high enough.
In a sense, true.
Take shame. The sons of God rejoiced together for this day; and the reason for the verdict of the Nations, the kind of thing that convinced the heart of the wicked world, the last stone added to the pedestal, I mean that you shall see. Will you come now?
So be it. Take me.
What is this?
The dining-room of a family, parishioners of mine, not well-to-do. The family are at table. We seem invisible.
We are.
There is a vacant chair; before it, knife, fork, and spoon, napkin, a child's mug and a plate. On the plate a nickle and a penny. One of the children died last year. Is this—?
Read thoughts.
I see; I see: three times a day they serve the plate thus, then send the money to buy food for starving childrn. I did not know of this.
Now come with me. What is this?
The suburbs of an Oriental city. There are palm-trees. Half the houses are in ruins. One house is trim and whole, set in a compound surrounded by a white-washed wall. Our flag flies from a staff. Some on has scratched a cross on the white-wash of the closed door.
Look at the threshold.
A huddle there of little bags of bones. They have not clothes enough to call them ragged. They have not flesh enough to call them children.
Now listen.
Their voices are too feeble to hear plainly.
Come closer, then. One hammers at the door. He is too weak to make much noise. Hear him and his companion.
Hakima, Hakima, Mercy.
Salim, no use. They have the littlest ones inside; more than they have food for. They can but give them, as it is, one bowl of soup and a little morsel of bread a day, big as your hand.
Our father was killed because he fought for Christ. Our mother was killed because she would not deny Christ. I heard the Christians gave out food, I carried little Yakoob, here, a four weeks' journey on my back. We lived on grass-stems, toads, and lizards, and the buds of trees. One bowl of soup a day? 'Tis molten gold, 'tis liquid life. A morsel of bread?

'Tis diamonds and rubies. Yakoob must eat to-day or else he dies. Hakima, Hakima, Mercy.
Why, Oriel, this is heartbreaking. Why not feed all?
Hush and listen.
Salim, no use, no use. They can save those within, but if they took us in who are outside, then all would die.
The door opened yesterday and they took in two. Hush. There is a sound of quiet weeping just inside the doorway. Oh, you within there, in the Name of Jesus of Nazareth have pity!
(The door opens and a trained nurse, in cap and uniform, comes out. The children crowd around her. Those too weak to walk, crawl to her feet and lay their heads there. Others kneel and kiss the hem of her apron. She looks furtively around to make sure no one is watching from street or house, then produces three slices of bread and breaks them into bits, giving each child a piece the size of her thumb. There comes a vitriolic voice from within.)
At last I have caught you in the act, Miss Brown, giving away the children's bread to outsiders!
It is my own, Miss Smith. Until this emergency passes and fresh money and supplies arrive, we are all on strict allowance as you know. You set it yourself. Each nurse has three slices of bread a day. I saved mine from my meals. It was my own bread.
And what am I to do for nurses when your efficiency is destroyed by hunger? You have grown so weak that you move slowly. Already I have had to do two pieces of your work to-day. You must eat enough for nourishment, Miss Brown. I order you to eat your bread yourself. I forbid this sentimental foolishness.
Mary Smith, I take your orders about other things, but when it comes to food I shall do what I like with my own. Dear woman, have you no heart? Look at these little ones, so hungry that they stagger as they walk, like drunken men. Look at this baby the bigger boy has carried on his back an hundred miles. Look at your own shoe that that little girl, too weak to stand, is kissing. Why do you kiss her shoe, child?
The hakima gave us bread.
I know we can't take them in. I know that if we do, those inside, who are now safe, would have their death-sentence. But I can slip a starving kiddie a piece of my own bread as well as you can, you sly cat, and I will in spite of discipline.—Oh, Doctor, Doctor.
What is it?
Come quick. Miss Smith has fainted.
(An American doctor runs out and picks Miss Smith up.)
What is it, Doctor?
Undernourishment. I tell you, I won't have it. You fool nurses give away your food until you are unfit for duty and I have to pick you up all over the shop. Now we must expend a bowl of soup on her. She will be all right when she is fed.
(They carry Miss Smith in and shut the door. The little children wail and claw at it feebly. In a few minutes the door opens again and the doctor, looking behind him, comes out cautiously. When the door is shut he takes out of his pocket three slices of bread, counts the children, breaks the bread into tiny fragments, and distributes it. Then he takes a chew of tobacco, begins to curse and swear, goes in, and shuts the door.)
Oriel, is it everywhere as bad as this?
Oh, no. In some places it is better, much better. In some it is much worse. They have not had here to pick out those who must die because of reduced supplies. It all depends on the supplies from home, how much is given and how promptly. But do you understand, now, why the hearts of all the Nations have seen Jesus? Now come with me. Where are we?
Back in the dining-room of my parishioners.
Look at the empty chair. What do you see?
I almost expect to see a starving world-war orphan.
But what do you really see?
Nothing.
I lay my hand upon your shoulder. What do you see now?
A glimmer of white — a growing glory — Hush, Oriel.
Kneel. This supper has a guest.

Present Condition of Near East Relief

An Abstract of a Statement by John R. Voris, Associate General Secretary of Near East Relief, New York, at a Conference of Religious Leaders in Milwaukee

I AM literally going to take for granted the personal interest of those here. I think I should perhaps say a few things with reference to the overseas work, both now and in the future.

The 25% cut in appropriations for our overseas work was due to the fact that the contributions this year have been only 60% of what they were last year. Refugee work had to be cut off. The situation is an unusually desperate one this year. We talk glibly of thousands of children dying, and it does not make much of an impression upon us, partly because we are not dead sure that they are; the public is not sure.

The three great areas that had a crisis this year are known to you all: the Constantinople area, the Trans-Caucasian area, and the Cilician area. The Constantinople area has had its crisis largely because of the Greek-Turkish war, and the influx of the Greek refugees from northern Asia Minor. Greek citizens were driven inland. The women and children were fleeing from this area into Constantinople. There were at least 100,000 Greek refugees to be taken care of. The need around Constantinople has been tremendously great. We have not been able to do any more than we have in the past. The Russian need has been very great and we have not tried to help there. The Red Cross withdrawal from Constantinople left the local Red Cross practically to cover that situation there. Another organization has been helping some.

The second great area is Trans-Caucasia. The only political Armenia is located there. The Turks invaded this territory. They took many women with them, plus cows and horses. I talked with a Roman Catholic priest whose church had been ravaged. I talked with a number of villagers; visited three villages in one day. They left a trail of massacre. Some of you have been reading of this. The child situation was one of great sorrow to us, and we who visited there last summer swore by all that was good and bad in us that we would tell the Americans in such a way that these children would not be left to die. We have taken in some from the outside.

The third area is the Cilician area, the crisis of which was due to the withdrawal of the French forces. We have had cablegrams from our workers urging us to do something for them. We are not able to cope with the situation there.

That is the situation in the Near East to-day.

With reference to constructive work: on the whole, the problem of the future is to take care of the children in the orphanages. We should so care for these youngsters that they in turn will become the leaders in the Near East. We should plan a constructive program of agricultural, industrial, and physical education. We are making a beginning on the agricultural and industrial side. We want to get the coöperation of the government over there. At the present time the only government that we can get to coöperate is the Armenian-Soviet government, and they have no funds. We want the coöperation of the local Orthodox churches in the development of the religious life of the children by leaders of the Orthodox churches; the religious instruction in our orphanages is given by the clergy of the Orthodox Church. The people are not so concerned with a constructive program as they are with the starvation of children. The people do not want a child to die; they are touched by the human side of it. I would rather have a child die in the first place, than to save him and then forget.

The people to-day do not respond as they did during the war. You have got to get this thing to the people as individuals, or as groups, placing the responsibility definitely upon their shoulders in order to get the money, and the problem is, therefore, to get the money with a sufficiently low overhead. I venture to say we could have

gotten thirty million if we had had enough field workers but the cost of field workers to get the money would have been so exorbitant that the people would never support the work after they had given money that way. The more indifferent people are, the more it costs us to get money, and, therefore, it kills the very work itself because of the cost. The only salvation is in the leadership of people who are working in and through their own organization. It literally means the life of a child to have the support of those who are in positions of responsibility. I do not know of any way by which one's energies in religious work can be so productive as in this work. If a denominational leader is inclined to be indifferent, or is only interested in his denominational work, he literally crucifies this work with his people, because his people practically follow him in that work.

If this work is allowed to die, it will be the greatest victory for Mohammedanism. We have got to take care of these children of a Christian race. I am interested in the public schools, colleges, Kiwanis Clubs, Chambers of Commerce, Rotary Clubs, etc., but we could not hold them if we did not have the support of the Church. We have felt that the actual presentation of this cause in a local church will get more than any other way. The experience over the country is this, that a church appeal, by the pastor or rector, or by a visiting speaker, is the most attractive, and the people have the opportunity of giving at that time.

I want to get your support to see that Near East Relief is brought before every local convention. We cannot afford to send speakers. We can make the larger state conventions, but we cannot make the others. It is the voluntary help that is needed.

ANSWERS TO QUESTIONS

It will take between eight and ten million dollars to keep the orphanage work going. That will not take care of the refugee work.

Between sixty-five and seventy million dollars have been raised all told in six years.

As soon as a boy is able to become self-supporting, he leaves the orphanage.

The press of New York, everything considered, has been helping the cause, but it is hard to get anything into the New York papers. The secular press of New York has given us wonderful aid. The *Literary Digest* is giving us free space. Mr. Cudahy personally contributed \$5,000.

We have about 117,000 to 120,000 that are wholly dependent on us. If we discontinued aid at this time, it is doubtful if one-twentieth of them would live.

In the midst of your duties, if you will take this work to your heart, it will mean more than if you wrote out a check for \$500 each.

COPY INCOMING CABLEGRAM

Alexandropol, Vickrey, New York,
Ninety-one

April 2, 1922.

With the breakup of winter in the mountain villages of Central Armenia, Near East Relief investigations revealed terrible starvation among refugees and orphans. K. A. Downer of Kingston, N. Y., returned from a five day horse back visit to twenty villages having a population of 25,000 people. He says that foodstuffs throughout the area are exhausted.

Bread is made from all sorts of substitutes, including flax, chaff, and sawdust, having no appreciable food value. The people are extracting undigested materials from old refuse and giving it to the children. Health conditions are critical. Gastric and intestinal troubles prevailing due to malnutrition. A large per cent of the people are

(Concluded on page 835)

Why Support St. Stephen's College Campaign?

By the Rev. William E. Gardner, D.D.

St. Stephen's College is asking its friends and the friends of education for a half million dollars. With this it will build a much needed dormitory and a science building, and begin to provide for permanent endowment.

There are three answers to the question: Why support St. Stephen's College Campaign?

1. Because the Church has a contribution to make to education through collegiate institutions. When Philander P. Claxton was United States Commissioner of Education, he appeared before a meeting of the educational secretaries of the various communions and urged the maintenance of Church colleges of sound scholastic standards because of the needed religious influence they could exert on the whole program of education.

That the colleges and universities have not said the last word in education is true, especially in the field of morals and religion. Albert Parker Nevin, speaking of modern industry, in a report to the National Civic Federation, says:

"The spiritual is not there (i. e. in modern industry), and until the forces of a higher spiritual impulse begin to permeate the body industrial, one fails to see whence the urge for higher development will come."

This remark contains a prophecy of the service to the nation which Church colleges like St. Stephen's can give. The emphasis on science, and the confusion brought about by linking too closely the man of research to the education of youth, is yielding to a new perspective. The dependence of the commercial laboratory on the university laboratory is growing less and less; there is a call to the college to cease serving business and resume its legitimate task of preparing our boys and girls with the fundamentals of leadership for the next generation. In the discovery of how to recognize and develop the spiritual element in education and democracy will be found the task of the Church colleges, and if they will magnify their position they can play an important part in the future. The Church should be intelligently behind this aim and give to St. Stephen's College, with its full roll of students, the funds that will enable it to maintain an adequate faculty and accomplish a reasonable building program, that it may contribute to the spiritual vitality of the nation by the study and development of "the higher spiritual impulses" through which will come the "higher development", so sorely needed by family, state, and Church.

2. The Church should support St. Stephen's College to demonstrate that "Church college" does not stand for narrowness, but for that which is necessary in education. I know how thousands of people in the Church have a fear that education in Church institutions means narrowness, but it is a notion that is not borne out by facts. In 1832 Oberlin College was established "to abolish every form of sin and to avoid the debasing association of the heathen classics and make the Bible a textbook in all departments of education." But this resolution did not continually dominate the policy of the college. Loyal supporters of education in the Congregational Church have grown with the college. Each helped the other. They have *made* the college reflect their developing convictions, until to-day Oberlin is a credit to the Communion she represents and to our nation.

Broad visions of service and laudable denominational pride on the part of Church members have saved the Methodist and Baptist colleges from narrowness. Visit the University of Southern California if you would know what happens to an educational institution when a religious communion expresses its pride in education through an institution. Eighteen years ago, when President Bogart arrived in Los Angeles, California, he took charge of a Methodist college of fifty-seven students. To-day there are over 5,000, and the value of the property is in the

millions. In the process of growth the University has marked the changes in religious convictions and registered the contribution of the communion to the nation. To-day the Methodists have 86 institutions with 41,633 students. The value of the property of these institutions is \$39,000,000, and the endowments amount to \$39,669,000.

The same might be said with even greater emphasis about the Baptists, whose college and university property is valued at \$49,909,000, and the endowments amount to \$65,255,000.

The Roman Catholic Church controls more schools and colleges and more available sites for schools and colleges than any other communion. With her genius of foresight she knows that only by the broadest type of education can the Church win the future, and the raising of her standards and the investing of millions in colleges and seminaries and the sacrifices of her sisterhoods and monastic orders will yield their harvest.

I hold no brief for every collegiate institution connected with the Christian Church. Most of them in the past were, and a few of them in the present are, as narrow and misguided as were the early founders of Oberlin. But I hold a brief for the future of those colleges, for I know that they are anxious to become laboratories where the spiritual instincts, and the mystic yearnings of man as expressed in worship, and the greatest force in history, Jesus Christ, may be seen in operation and frankly studied.

The Christmas issue of *Life* published one of Raemaekers' impressive pictures of Christ, with the crown of thorns and the up-raised hand of peace, confronting a horde of ruffians called the War-Bringers. The article said:

"What the world needs is . . . (an) understanding of the mind of Christ and an application of it to the problem of human relations. The doctrine is all there and the necessary power is behind it—a vast power, very incompletely and imperfectly understood, but capable of application by human will, and equal, if applied, to the solution of all human problems. The Church should know how to apply it and is disappointing in its efforts in the degree in which it lacks that knowledge or fails to use it."

It is for the Church to make the policies of the Church colleges big and vital by constructing such colleges as can give adolescent boys and girls the "Mind of Christ", and lead them to make the study of the application of that Mind to the problem of human relationship the interest and effort of a life time.

3. The Church should support St. Stephen's College because it is helping a movement towards larger and firmer standards in Church colleges, both as to scholarship and administration.

St. Stephen's submitted to standards set up by the Province of New York and New Jersey, which required a change of the charter of the college, providing for provincial representation on the board of trustees and an annual report to the synod. This was an important step, for some colleges have not only been narrow, but they have been poorly administered; both of these defects were due to the lack of larger relationship. The willingness of St. Stephen's College to lead in the movement toward a more permanent and definite relationship to the Church should receive commendation and support. This move does not mean "control" by any provincial committee, board, or synod; it means the establishment of channels by which the opinion and influence of the whole Church may find its way to the administration of the college.

St. Stephen's also shares in another movement for higher and firmer standards in scholarship and administration in our Church colleges. In 1921 the five presidents and one trustee from each of the five Church colleges held

an all-day meeting. President Sills, of Bowdoin College, chairman of the Commission of Church Colleges of the National Council, presided. Representatives from Kenyon, Hobart, University of the South, Trinity, and St. Stephen's were present. This meeting made clear to me that while we have five colleges, we can, if the Church desires, have one united and official group of presidents and trustees bound together by one conviction; that the Church, by taking an interest in her five colleges, will raise their standards and make them the measure of her faith and the manifestation of her convictions.

In meeting together and making plans these officials invite a new attitude from the Church toward Church colleges. Part of this attitude must be the realization that the future college must receive millions in buildings and endowments if it is to keep in line with educational progress. Will the Church provide the millions needed during the next few years? This question is to be answered concretely in this campaign. The support of educational institutions has outgrown the methods of the 40's and 50's. The future of the colleges, with their mounting needs, must rest on the decision of many. The small givers must give to keep these colleges going, but the high standards and the progressive development will come from a laboratory given by one individual, a dormitory by another, a hundred thousand dollar gift to the endowment by another, until the whole Church knows that, while the poorest member gives his mite, the richer member, as ever in the ages, has the privilege of making possible educational progress.

Much might be said in support of St. Stephen's Campaign on the need of the Church and the nation for classical colleges where education can be secured at a small expense. An interesting appeal for St. Stephen's could be built up on the ground of the Church's responsibility to carry on the ideals and work of the founders of St. Stephen's College: Mr. and Mrs. John Bard, Bishop Potter, and the long, memorable influence of President, the Rev. Robert B. Fairbairn, D.D.

But all these I have left for others to tell, and I have urged the more general reasons for the support of St. Stephen's College, which would be equally operative in the campaigns of the other colleges.

OBLATION

O Love, once hanged upon a Tree,
And pierced by lance, and nail, and thorn,
O Love, what have I done to Thee
That all this anguish Thou hast borne?

Thou watchedst over me from birth,
And blessings manifold bestowed,
Thy richness poured upon my dearth,
Thy wealth has paid the debts I owed.

Thy sheltering love has walled me round,
Thy Spirit filled me with Thy breath,
Thy mercy raised me from the ground
And saved me from the pangs of death.

And I have nailed Thee to the Cross!
My pride has been Thy purple crown;
My lust, Thy nails; my gain, Thy loss;
My life was saved—by Thine laid down.

How can I fathom love so great
Or for my sins requital make?
Thy love, that never can abate!
My sins, that Thy bruised Heart did break!

Save love, Thou askest no return,
And mine is poor, and cold, and weak;
Yet now my heart doth inly burn
To give Thee back what Thou dost seek.

Yea, take it, Lord! Though little worth,
Soiled as it is by many a fall,
And muddied by the stains of earth,
My love is Thine; I give Thee all.

ROBERT SPENCER PAYSON.

THE CONFERENCE ON THE MINISTRY

BY THE RT. REV. CHAS. H. BRENT, D.D., LL.D.,
BISHOP OF WESTERN NEW YORK

OUR effort to engage the interest of normal, healthy youth in the Christian ministry will succeed insofar as we are able to present to the boy a vocation that will offer him opportunity for the exercise of the best manhood for the highest purpose. I understand that certain business and financial concerns are in the habit of sending representatives to our universities to angle for their most promising students. The method of these promoters is not to bait their hook with prospective wealth but with the offer of public service. They are wise in their approach, for the average lad is far from sordid. His eyes kindle at the suggestion of adventure and he counts anything that involves risk to be an alluring invitation. More than that, most boys are modest at bottom and need help to believe in their own capacity, especially when it comes to the matter of service.

There are four things to remember in appealing to the type of boy we are after. He has a spark of mysticism at the center of his soul which, under a wise hand, can be fanned into flame that will set on fire his whole being. He loves reality, and quickly detects and despises the least symptom of insincerity of approach. He, more than any one else, is easily challenged up to his best by a hard job. He craves opportunity to influence and lead others.

The Christian ministry is capable of presenting a maximum attraction to every one of the foregoing elements in youth, if the persons who make the appeal are themselves in the ministry, speaking from the pulpit of their own experience. At present the boy comes into touch with life in the ministry only accidentally unless his pastor takes him into intimate confidence. Our Northern reticence and our chilly enthusiasms are stumbling blocks. I believe the coming Conference at St. Paul's School, where the frankly avowed purpose is to consider the inner side of the ministry, will be of incalculable value to open up new vistas in the minds of those who attend. It will be good propaganda for a better understanding among young men of what the ministry really is, so that when or if the call comes they will recognize its meaning.

Parents must be reckoned with. Hand in hand with those of us, bishops and priests, who are beginning this movement, fathers and mothers must walk if we are to get fruitful results. The love of a good salary, and of the creation of wealth, has not lost in fervor since Christ's day. When parents teach their children that Christ put the beautiful after the good, and bread after God's Will, the battle will be won. I know parents who would gladly see their boys conspicuous rectors and deans and bishops. That does not help. The clergy we need are not seekers after high office or conspicuous position, but just finely equipped spiritual leaders with a passion to catch men for Christ and to shape society according to His pattern.

There are countries where the pride of the family, rich or poor, centers on the son who has chosen the priesthood. America is not yet of the number.

THE MISSION

It may be that some one over the way
Will catch a snatch of this song of mine,
And through the dreary and sombre day,
If but for a moment, the sun will shine.

Maybe a strain of its gay refrain,
Carrying down the cheerless street,
Will ease, in its ardent flight, some pain,
Or give of its faith to weary feet.

If but a note, in its passing by,
Leaves a spark of courage bright in its wake
To brighten one cloud of a leaden sky,
It is worth the effort I gladly make.

M. EMMA GREEN.

What Shall We Preach About?

By the Rt. Rev. Charles Fiske, D.D., LL.D.

THE Editor asks me to tell his readers what I advise my clergy to preach about.

By this time most of those who have had very close relations with me have learned to suffer jesting gladly, even though the flavor of the jest be very ancient; so I begin by telling them to preach about twenty minutes. Unfortunately my advice here is better than my practice; but they have their congregations (or some small proportion of them) fifty-two Sundays in a year, and I get a chance only once or twice, so I have to pack a great deal into one sermon, whereas they can spread out their teaching over many sermons. Moreover, I *can* preach short sermons when it is necessary—as any one must who does noon-day preaching in Lent—so I ask the clergy to follow my occasional rather than my regular practice!

Then from time to time I urge some of the clergy not to preach at all, for a while. I have a firm conviction that it would be a wonderful thing for the cause of Christianity in America if for a year we could have a moratorium on sermons. Religion has been nearly preached to death in America. The emphasis placed upon pulpit ministration has been so great, that people who do go to church go almost entirely because they think they ought to hear sermons. The sermons they hear are largely hortatory. Now no man, however able a preacher he may be, is likely to have a clear and definite message twice a week. If he is to preach he ought to preach only as the Spirit moves him. There should be something he feels he *must* say; a message he *knows* God has given him to speak at that time to these particular people. That feeling will not come to him every week, much less two or three times every week. If he feels obliged to preach on every occasion, his preaching will soon lose the divine afflatus. He should "preach" only when he knows he has a message. Some one has said that no man should enter the ministry if he feels he can conscientiously stay out. Nor should any man preach unless he feels that he has something which simply must be said and about which he feels that he cannot keep silence.

Moreover, perfunctory preaching (or, if it be not that, even frequent repetition of hortatory appeal) is bad for the congregation. It gets to be deadly dull. Repeated appeals to the emotions also after a time leave the conscience unresponsive. The congregation becomes gospel-hardened. It does not suffice that those who hear sermons shall get from them mere momentary impulses of good. Every truth received ought to mean a truth to be practised. Every real spiritual message ought to lead the hearer to ask, What does this mean to me? What must I do, what must I be, because of this truth that has been brought home to my heart? It is psychologically wrong to touch the emotions unless there is opportunity or likelihood that the emotional impulse will result in practical action. As a matter of fact, therefore, too much preaching is bad for the congregation, because it is listened to merely *as* preaching and takes no root in the life, bears no fruit, leads to no change of conduct or of practice.

Or, if preaching be the application of Christian truth to the problems of the day, we may still have too much of it. There were times during the war when some of us could not possibly have kept silence. We discovered that the old truths which we had been preaching for years had new power. Men were wrestling with all the problems of life—the very existence of a good God; the unrestrained power of evil; the fact of vicarious suffering; the question of life after death; the condition of the departed; the possibility of purification in another sphere of life; the character of the divine judgment; the limits of divine forgiveness; the meaning of the law of Christ; the possibility of actually following His precepts in an evil world; what He meant by the non-resistance of evil and the forgiveness of enemies; whether His law was intended to be the law

of national and international relations, of commerce and trade, or intended only to govern individual motives and actions.

The really great preachers were seeking, during those dark days, to interpret the Mind of Christ for men and women whose hearts were sore, whose consciences were troubled, whose lives were wrecked. Some shallow and sensational preachers made the war mainly an occasion for delivering perfervid patriotic appeals and turned their pulpits into platforms for glorified four minute addresses; but real preachers were applying the teaching of Christ to the needs of the hour. Similarly, since the war, there have been times when one who really tried to preach the whole truth as it is in Christ could not keep silence. I found that I had to speak (though carefully and without partisanship) during the days of Mr. Wilson's martyrdom; many of us felt that we had to give a Christian message during the period of industrial strife and confusion which followed the war; that we really had something to say before and during the conference on the limitation of armaments. We did not wish to construct political platforms, or give unlimited advice to statesmen, or use the pulpit for partisan purposes; but we did feel that Christianity had a special message for the hour, and we could not refrain from speech, any more than Isaiah could have held his tongue about the international problems of his day, or Amos have kept silent amid the social oppression of an earlier period in the history of Israel.

But just because there are times when we must preach as prophets, it is not incumbent upon us to be prophesying perpetually. With Protestants generally the pulpit has degenerated into a public forum. Their preachers are engaged in a continuous platform performance. That Sunday is counted lost wherein no pronouncement has been made. The craving for "timely topics" has led to crude sensationalism. Instead of preaching the gospel, the Protestant ministers generally have become moral advisers to the community in general, puritanical advocates of every new legislation for compelling all men to be righteous according to their own particular code, sensation mongers seeking new evils to assail, new accusations to hurl, new revelations to unfold, new corruptions to expose, new reforms to advance, new propaganda to spread; common scolds or common nuisances; tireless talkers to an already weary world.

And some of our own clergy have at last been enticed into joining the procession. They too are engaged in the joyous task of standardizing individual morality, reforming by code all the ills that flesh is heir to, settling industrial and social problems—settling them the more easily when they know little about them—and guiding the nations with a firm hand, a sure self-confidence, and an unflinching faith in their own panaceas of peace.

This, then, is what comes of too much preaching. I would have a moratorium on sermons and let people come to church to worship and pray. We have had so much preaching that the appeal now falls on ears so accustomed to the preacher's voice that they are deaf to his message. And the preacher also needs a change. The consequence of so much obligatory preaching is a dulling of his own spiritual perceptions. He is not necessarily moved by the Spirit because a certain day and hour of the week have come. He preaches because he must, and his preaching is unreal for himself and unhelpful to others.

Seriously, of course, I do not mean that I would have the pulpit altogether unused. But I would have short, practical instructions take the place of what we call "sermons". I would have regular and systematic teaching of the whole round of Christian faith and practice, made as interesting and devotional as possible, never controversial. Patient teaching of this sort will build up a constituency to be depended upon, whereas now hundreds

of thousands of so-called Christian people have no real understanding of the Christian faith and therefore no solid rock on which to build a Christian character. We have neglected the teaching office and therefore there are communicants without number who "like all Churches" and love none, who have no Church loyalty, who drift away the moment the minister fails to please them, who are willing to close the church and give up the struggle the moment difficulties arise.

Therefore I would substitute for sermons instructions—short, simple, devotional—on the creed, or prayer (its meaning, its purpose, its method), on the Holy Communion and how to prepare for it, on worship, on the use of the Prayer Book, on self-examination and confession, on a rule of life and the ordinary Christian virtues; expositions of the sacramental teaching of the Church; meditations on the gospels and epistles for the day; studies (which can be made most fascinating) on great epochs of Church history; addresses on the history, the teaching, and the distinctive characteristics of our own Church; the observance in our teaching of the orderly sequence of fasts and festivals in the round of the Christian year, with its different seasons emphasizing different Christian truths and furnishing a wholesome check upon individualism. Care should be taken to make such instructions interesting and practical; they should be constructive and not controversial; above all, they should show the spiritual application of doctrinal truth. The practical result of such systematic instruction would be that when the clergy do feel moved to "preach" their message would not miss the mark. Instead, we now preach so constantly that congregations are hopelessly unreceptive when we have a real message for them or a real prophetic utterance in some special crisis.

I would have the addresses at public services, for the most part, instructions. Then, when the occasion arose, our own sermons or the preaching of mission priests would fire the imagination and move the heart. The preacher would be a man who had the quality of depth (that quality which comes only from going apart with God to listen) and he would create a spiritual atmosphere. There would be, in this occasional preaching, that indefinable impression of earnestness and seriousness and conviction which is the great instrument of persuasion.

(To be continued)

WHY DO WE NEED CHURCH SCHOOLS?

BY THE REV. CHARLES H. YOUNG

HE most precious treasure God has entrusted to His people is the soul of a child. Like the King's daughter in the old story, He places the child in the arms of his mother and bids her "Take this child and nourish it for Me and I will give thee thy wages."

How can parents fulfil this sacred responsibility? The first steps are taken, and the first impressions of God, the Church, and the value of religion are received in the home and in the Church's Sunday schools. Under the impetus of the new movement in religious education, with modern methods, and attractive courses of instruction, great progress has been made in recent years.

But it is chiefly of the boy between Sundays that we are thinking, when he is laying the foundation upon which he expects to build the structure of his life. In many cities to-day the schools are so overcrowded that the teachers have far more pupils than they can teach. The classes are frequently so large that the children may go for days without reciting. There is no time for personal work and explanation with the child who is inclined to be slow and who does not understand. As a teacher in one of our best high schools recently said, "My children remind me of a stream flowing swiftly by. As they pass through my room I do my best for them. But if they do not understand, and therefore get nothing, I cannot help them." The result, when they have been passed on to college, is pathetic. Filled with great hopes and the desire for a higher education, more than half find themselves inadequately prepared and forced to drop out at the close of the first semester.

Here is the first point of advantage with the Church private school. The masters are carefully chosen graduates of college, specially trained in the branches they are to teach. The classes are kept small, seldom numbering more than ten or twelve. Every boy must recite every lesson every day. The master is able to give personal attention where it is needed. When a boy fails in his lesson he is given the opportunity of coming to a special class where he makes up his failure. In a good Church school it seems almost impossible for a boy of average ability to fail. Our best Church schools have established as their standard of scholarship the college entrance examination. This accustoms the boys to rigid requirements and gives them a practical assurance that if they graduate they will be able not only to enter but to remain in college.

Another vital point in favor of the Church school is in the use of time outside of the class room. Parents know full well the dangers of the modern high school life, with fraternities and clubs, parties and jazz music, movies and the free use of the automobile. Boys and girls thread their way through difficult paths. The wonder is that they come through so well.

A boy's character is determined largely by his interests and activities outside of school. Who are his companions? What is he doing? What is his conversation? What are his absorbing interests between school and bed time?

In the Church school the boy's companions are carefully chosen; his time is wisely organized with work and play and wholesome recreation under the guidance of wise and experienced masters, in an atmosphere of refinement and courtesy.

A strong, constant, although silent, influence in the lives of the boys is exerted by the school chapel, standing at the very center of the campus, always open, with books of devotion accessible. The simple, hearty services warm the boy's heart, and in the years after he has gone out into the life of the world, he turns back with grateful memories to the days he has spent there. The sacred studies, planned to meet the boy's special difficulties, help him to establish foundations which cannot be overthrown. Religion becomes a natural part of the daily life of a healthy, growing boy.

One of the most appreciative services rendered by the Church schools is to boys and girls whose homes have been broken through death or separation or some other vicissitude of life. More children than one likes to think know no other home than the Church school, which has opened its doors to them and has become their haven of happiness.

Many of our missionaries and clergymen working in small places have found in the generosity of the Church schools the solution of their anxieties as to how their children may be educated.

Only God can measure the good accomplished by our Church schools in providing candidates for holy orders. Every Church school receives far more requests for reduced tuition for boys desiring to prepare for the ministry than it can possibly grant without seriously jeopardizing itself. If the Church at large could provide the money for half the cost of the tuition, the Church schools could gladly (at considerable sacrifice) give the other half, and thus ensure our boys a thorough preparation for their college course. There is an opportunity here for generous men and women who have heard the call of the Master for more laborers, and who are looking out for opportunities to help Him.

Thoroughness of education, refining influences, a simple, democratic life building the highest ideals of Christian citizenship, proclaim the Church's schools as one of the great and necessary factors in modern life. They are one of the great assets of the Church, being more appreciated as thoughtful men and women realize the great value of their work.

IT IS for us to tell the message of the Gospel, and keep on telling it. It is for our hearers to choose—each of them being responsible for the choice he makes. —Forward.



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 SOCIETY OF SS. PETER AND PAUL

To the Editor of *The Living Church*:

WE have watched with great interest the correspondence in your columns about this Society. As there seems to be some doubt as to what this Society stands for, may we be allowed to state that—

THE SOCIETY OF SS. PETER AND PAUL STANDS FOR THE FAITH OF THE ANGLICAN CHURCH AS IT EVER WAS, WITHOUT ANTI-ROMAN, ANTI-PROTESTANT, OR ANTI-PAPAL ACCRETIONS.

Furthermore, the Faith of the Anglican Church is the same as the saints of England ever taught and believed, and which they received through the Apostles, from Christ Himself.

This Society endeavours to publish for the Anglican Communion as a whole, and not for any one party within that Communion. It publishes moreover what is demanded and endowed, and it is those who make use of this Society who make it what it is.

Those who are interested should study the Society's catalogue, which may be had free from the chaplain. In that catalogue they will find books by authors of many diverse opinions, and commended by Bishops and Archbishops of differing schools of thought. Those who are studying the Roman question might read *Fricad I do thee no wrong*, by Wilfred Knox; those who want to know more about Anglo-Catholicism in England should read the *Report of the Priests' Convention*, by a variety of authors; those who are interested in reunion with the Nonconformists might read *The Field of Boaz*, by Ruth Bryan, a Nonconformist uncanonized saint; while those studying ceremonial might study either *Pictures of the American Liturgy*, or a smaller book called *Ceremonial of the Altar*. The latter is on Sarum lines, sometimes mis-named "Old English", while the former is on Roman lines, in so far as the ceremonial is concerned, whilst the vestments are varied, most being according to 17th, 18th, and 19th century shapes, while some follow the earlier or 14th century Gothic cut. And everyone who has a soul at all will find a garden of consolation in our great mass of purely devotional literature.

We commend ourselves to Catholics of the American Rite, and pray that, if we do not deserve their support, we may nevertheless not be discouraged, but labour on until we do.

London, March 26. THE SOCIETY OF SS. PETER AND PAUL

NATURALISM AND "CHRISTIANISM"

To the Editor of *The Living Church*:

THE rejoinders of the Rev. A. L. Byron-Curtiss and Mr. B. O. Reynolds to my views on "Christianism" were published at a time when I could not give them the consideration they seemed to require, and I beg leave to resume the subject of the incompatibility of Marxism with Christianity.

The doctrinal foundation of Marxism, the philosophy which underlies it, is most accurately called Naturalism. Naturalism refuses to reckon practically with any human interests except those which most persistently clamor for attention, such as the drive of economic need or interest, and the urge of the reproductive instinct. Naturalism explains all religion and idealism as the outgrowth of these interests and instincts, and insists that religion and idealism shall consciously serve these interests first before any other end is served. Naturalism would not disapprove of a religion that would mystically identify God with physical forces, provided such a religion would serve material interests. But its whole basis is subverted by belief in a God who transcends Nature because He created it, with laws contingent upon His will.

In my own Marxian days, I was not blind to the strength of the Naturalistic view of life within the Socialist movement, and certainly had no Quixotic delusions about the likelihood of "converting" it, single-handed, and in my own way; nor was I hazy about the incompatibility of Naturalism with the doctrine of the supernatural that underlies Christianity. My delusion consisted in the hope that Naturalism might prove after all to be not of the essence of the movement. But experience and observation convinced me that it was impossible to continue to respond sympathetically to the spirit and dominant

mood of the movement, to be sensitive to its prevailing criteria of judgment, and at the same time to retain a strong and clear grasp of fundamental Christian faith. I could not escape the conclusion (which might not seem so inevitable to those more eclectic in their doctrines both of Christianity and of Socialism) that Naturalism was of the essence of the movement.

We cannot escape the influence of the implications of a program to which we continue to consent. That is why the question of the survival of Christian faith in the midst of a movement endorsed by the Christian, is one question; and the question of the survival of Christianity in the midst of a Socialistic regime of society to which Christians have not consented, and against whose tyrannies and errors they continue to protest, is quite a different question.

The survival of the Russian Church under the reign of the naturalistic communists is very much to the point. If the Russian Church had been as honeycombed with Marxism as my friends and I used to try to honeycomb the Episcopal Church with it, the Russian Church would be far less vital than she is to-day. She would be the meanest vassal agency of Lenine and Trotzky, if indeed she would not have been abolished as a nuisance. She survives, however robbed, tortured, and insulted, because she kept the Faith, and refused to endorse Christianisms of the Tolstoy type, and others. It is well to consider this at a time when the Pilates of the profit-system and the Herods of Sovietism seem to be making friends. Neither of them are friends of Christianity.

Glen Echo, Md.

WILLIAM MILLER GAMBLE

DEFENDS BISHOP GAILOR

To the Editor of *The Living Church*:

I HAVE just read in *Temperance* an apparent defence of Bishop Gailor, which is no defence at all, but an opportunity for the writer to foist some pseudo-scientific ideas, more or less his own, on the general public.

All must admit the courage of Bishop Gailor; it takes a brave man these days to withstand religious fanaticism.

In days gone by, we used to hear a great deal about the tyranny of the liquor interests; to-day we are suffering from the same old trouble, only the center of activity is shifted.

Prohibition as applied to liquor is only one phase of the situation; the spirit of intolerance, so prevalent at the present time, penetrates deeper than this.

Bishop Gailor sees the danger, and, brave man as he is, is lifting up his voice in protest and pleading for true temperance, namely, self-control in all things. He realizes, as others less able than himself to express themselves, that tyranny must be fought and overcome if we are to remain a free people, no matter by whom it is exercised.

Christ Church, Media, Pa.

HARRY RANSOME

OUR CHAOTIC NOMENCLATURE

To the Editor of *The Living Church*:

REFERRING to the recent correspondence on the title "Presiding Bishop and Council", which is certainly un-euphonious and un-rhetorical, and probably ungrammatical as well, one naturally goes on to reflect that our whole system of nomenclature in the American Church is chaotic. From the legal name of the Church, which was invented by a small group of clergy settled in a professedly Roman Catholic colony, under the leadership of a drunken priest, down to this latest unfortunate and unwieldy title, the choice of titles or affixing of names to bodies or offices has been without regard to historical accuracy, precedent, or significance, and even without regard to uniformity. Thus our diocesan assemblies are called indiscriminately "Conventions", "Councils", "Synods", and "Convocations". Some dioceses have "Rural Deans", and some "Archdeacons", who have no functions or duties corresponding to historical significance of those words, but who are simply and only "Diocesan Missionaries". We have groups of dioceses which we call "Provinces" but which have no proper provincial functions as they have always been understood among

Anglican Churchmen. We are fond of the declaration to which we "point with pride" that this American Church does not intend to depart from the Mother Church in doctrine, discipline, or worship; why should we then depart from her in nomenclature, "except so far as local circumstances may require"? If we follow the Mother Church in having "Provinces", why should we not also follow her custom in calling the presiding officers of those "Provinces" "Archbishops", and the chief executive of the American Church "Metropolitan" or "Primus"? Why should we be afraid of the title "Archbishop", since "Archdeacons" do not frighten us?

Do we not really need a Commission on Nomenclature, or some such creation, to bring us back to a condition of uniformity and, if possible, to a similarity of usage with the Mother Church?

S. J. FRENCH

"ONLY ONE DOLLAR"

To the Editor of *The Living Church*:

QUAY I, through your columns, protest at the uninterrupted flow of letters to the "President of the Ladies' Guild" from guilds of other churches, begging for only one dollar for a bell, a parish house, an organ, a new tower, etc., etc.? Many of the letters are solemnly imprimatured by bishops, archdeacons, and such dignitaries. We get one on the average of once a month.

We have no church bell; we have no parish house—half of the rectory is used for that, yes, two-thirds. Our organ is wondrously decrepit. But we get along. Within two years the parish has become self supporting—with but 125 communicants; we pay our apportionments; we don't have suppers. We say our prayers, go to church at about 135% attendance each Sunday; we dig down and get what is needed; we have the sacraments necessary to salvation—and use them; and we have the others—and use them. We find it possible to get along without tower bells, parish houses, and two manual organs—and also without begging letters.

Thank you for printing this; it will save some guilds many stamps.

Yours truly,

Sidney, N. Y., April 10.

(Rev.) CARL I. SHOEMAKER.

PRESENT CONDITION OF NEAR-EAST RELIEF

(Concluded from page 829)

suffering from skin diseases. One-fourth of the adults are incapacitated and bedridden. Only one in fifty of the population is normal.

In the villages visited there are 1500 orphans who should be removed immediately if they are to live. Even in small villages the weekly death-list includes ten children. In many villages all children have lost their hair during the winter.

Several cases were so desperate that the people resorted to eating human flesh, which practice was sharply punished by the authorities. Officials said that they are doing all they can to prevent it but the people lose their senses from hunger.

At Mahmaudchuk, visited family of fifteen persons a month ago. Now only three of the family remain. The dead include all the male members of the family.

All village inhabitants expressed a concern about securing seed and grain for spring planting. Hope is expressed that the Armenian government would obtain seed, particularly barley.

The headman of the largest village said: "If we can secure seed we shall be on our feet by mid-summer. If we don't get seed we are doomed to death".

FOR SANCTIFICATION OF SPEECH

O LORD JESUS CHRIST, we beseech thee, by the memory of the wonderful power of self-effacement and restraint revealed in those sacred words which thou didst utter in thy last agony upon the Cross, that thou wouldst enable us so to keep the door of our lips that they speak no guile, and to restrain our tongues that they inspire no perverseness in others. But O Lord, so open thou our lips that our mouths may ever show forth thy praise; that, like the angelic orders which continually hymn thy praises in heaven, we may at all times glorify thee with our tongues on the earth, thereby making them the best members that we have. Let the words of our mouths, and the meditations of our hearts, be always acceptable in thy sight, O Lord, our strength and our redeemer. Amen.—REV. H. A. BURGESS, in *Light*.

CLOTH O' GOLD

May He who weaves the starlight,
A pattern for the moon,
And golden strands of sunlight
To sparkle in the noon,
Spin you the robe of happiness,
(And so from grief be free.)
With woof of gentle tenderness
And warp of chivalry:
A robe to bear a heavy load
In poverty or wealth;
A robe to wear on Life's high road
Adorned with joy and health;
And Faith's high-hearted shield to bear
While earthly flowers bloom—
An armor for grey days and fair
Spun on His Mystic Loom!

EDWARD YERXA.

VESTRYMEN TAKE NOTICE

WE MEMBERS of vestries are supposed to have charge of the temporal affairs of our parishes—the raising of funds; seeing to it that the rectors are not overpaid, and so forth. As a rule I believe we attend to these duties very well, especially in the matter of salaries. But somehow I do think we might bring about greater improvement in the temporal affairs committed to our charge, if we could forget the money end of things, parochially, and do a little studying along broader and more nearly spiritual lines.

The season of Lent offers an opportune time for the kind of study I have in mind. A recent little book, entitled, *The Task of the Church*, issued by the Presiding Bishop and Council, provides an instructive and interesting medium. Let me present my suggestion for its use by vestries.

During Lent hold weekly sessions of the vestry for the purpose of study. Organize the members as a Sunday school class. Remember we are never too old to learn, not even vestrymen. Perhaps the rector would take charge of the vestry class, and conduct the weekly sessions. But I am rather inclined to the idea that it were better if some vestryman, perhaps a different one each week, acted as teacher. In this way we would do a little more digging for ourselves, and consequently a little more individual thinking. During Lent, with extra services, rectors are pretty busy.

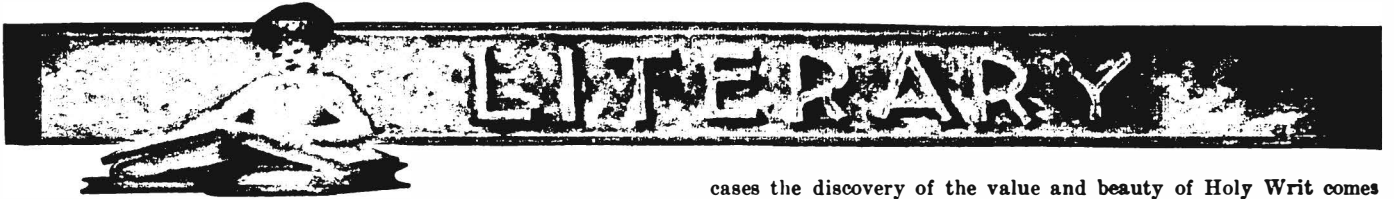
The weekly study class would soon become an event we would look forward to. It will bring us together on a common footing—with only one object in view, that of learning more concerning the task of the Church. We can forget for the time being whether the sexton should have his salary raised, or the rector's salary reduced. All financial questions over which we quibble and talk fruitlessly can be set aside; for we are gathered together just to learn, and to go about our interesting study in a brotherly, sociable way. Thus may we spend one evening a week during Lent to the benefit of ourselves, intellectually, and of the Church, practically.

"*The Task of the Church*," as the *Foreword* says, "is intended for the use of those who have little time for study. It is, therefore, simple in form, and restricted in matter. It is sufficiently comprehensive, however, to warrant the hope that its discussion will arouse interest in the vital topic of the Mission of the Church in the world", etc.

The program is divided into seven topics for study and discussion: 1. The Mission of the Church and Her Responsibility. 2. The Task of the Church in Missions and Church Extension. 3. The Task of the Church in Christian Social Service. 4. The Task of the Church in Religious Education. 5. The Organization of the Church for Meeting Her Task. 6. Christian Stewardship. 7. The Sources of Power.

The topical lessons are handled with rare skill. Each subject "gets down to facts" so to speak and is treated plainly, simply; with flowery language omitted, and in such a way that even we sordid vestrymen cannot fail to understand. The function of each week's leader in the study class is rendered the easier by an accompanying volume of 70 pages, also published by the Presiding Bishop and Council. The sub-title of this book is "Suggestions to Leaders of Discussion Groups."

The parish vestry electing to adopt the suggestion I have attempted to outline should procure enough copies of *The Task of the Church* to supply its membership. The cost is trifling; I believe the Executive Secretary has a number on hand for immediate use. If more are needed, I am sure he would be glad to send a rush order to New York. While it would be well for each vestryman to have a copy of the study book, only the leader requires the "Suggestions,"—A Vestryman in *Diocesan Record*.



A COMPLETE SYSTEM OF SOCIAL PHILOSOPHY

The Foundation of Social Science. By James Mickel Williams, New York: Alfred A. Knopf.

Dr. Williams is professor of economics and sociology at Hobart and as such has conceived and executed a truly comprehensive plan to write a complete system of social philosophy in six volumes. The present one is an analysis of the psychological aspect. The second one, which will be published as soon as business permits, will discuss the relation of social psychology to literature and art. The third will offer an analysis of the conflicts of types of behaviour throughout social organization, and the fourth will treat of the processes of feeling and thought through which instinctive interests are adjusted. The fifth will deal with processes of personality, and the sixth with the processes of social control. This is certainly an ambitious project and in all fairness, we should withhold judgment until the whole is before us. As this bids fair to be some considerable time we will have to content ourselves with the judgment of one who has been acknowledged as coadjutor and inspiring influence by the author himself—Dr. Charles A. Beard, formerly professor of politics at Columbia. Dr. Beard says: "This is the first attempt, as far as I know, of an American sociologist to deal with the chief problems of political science. Hitherto they have been left to practical statesmen (with what success the present condition of the world bears eloquent witness) or to the writers of a legalistic bent. Professor Williams attacks some of the fundamentals from the point of view of social psychology; but he does not use that term in the vague way that such writers usually do. He stays as near to the ground as James Madison does in the tenth number of the *Federalists*, and nobody can read his book without learning something important. Those who will disagree most violently can learn the most, if they will."

There is an abundance of material and references to material in this first volume, but the book and the treatment would have been vastly improved if there had been greater condensation and more attentive style. There are times when one has the feeling that he is reading the author's note book rather than his thesis. At the same time the book is entitled to serious attention for as the author says:

Social psychology is defined as "the science of the motives of the behaviour of men living in social relations . . . What we find in human society are men animated by more or less conscious motives, and their relations to others are affected by what they believe others' motives to be. . . . A man's estimate of himself is determined by what others think of him. . . . Only the great moral character cares supremely for the approval of the man within the breast." For this reason it is clear that an analysis of ordinary human motives, attitudes, and behaviour, is well nigh fundamental to any right formulation of the social sciences. The author's material comes from contemporary as well as historical studies and from monographs, journals devoted to the social and political sciences, and to psychology.

C. R. W.

SHORTER BIBLE

The Shorter Bible; The Old Testament, translated and arranged by Charles Kent, Scribner's, N. Y., pp. 1-622. \$2.00.

Many attempts need be made to-day to restore the English Bible to the place in Anglo-Saxon life which it has had in the past. The time has long since passed, when the average person, brought up in or out of the Church, can be presumed to have even a good "speaking-acquaintance" with God's Word. This text is an honest and sincere attempt to put the Old Testament (about which present-day ignorance is most profound) in such form that it may make its appeal to the educated man and woman of to-day. It is distinctly not a "crank-book". The pains-taking care which the collaborators have shown in the preparation of the translation would disprove that aspersion. One cannot but feel that we have lost much in having strayed so far from the peerless English of the Authorized Version, but we have certain solid gains to compensate for this loss: in accuracy, in having God's Word clothed in the vernacular, and in the modern arrangements of the contents. Such books as began with Moulton's *Modern Readers' Bible*, and of which this volume is an example, serve a most useful purpose. In many

cases the discovery of the value and beauty of Holy Writ comes anywhere else than from the Church, so such a work as this cannot but help to extend His message.

ROMAN CATHOLIC SOCIAL MOVEMENT

The Labor Movement and The Social Catholic Movement in France. By Parker T. Moon, New York; The Macmillan Co.

We have in this carefully prepared volume a thoughtful description and discussion of that strong and powerful force in France known as the "Catholic Social Movement." Its organization, methods, history, and far-reaching program of social and constitutional reform of the political parties are considered in painstaking detail. Due emphasis is placed upon the increasing importance of the labor problem in religious and political controversies. The work will be of great value to students of economic and social reform and to all who are interested in contemporary political problems. On the eve of the Great War, Social Catholicism was represented by organizations in every country where there was any considerable Roman Catholic population and in France it was best and most widely developed. In general Social Catholics have been opposed to State Socialism, Bolshevism, and the anarchistic wing of Syndicalism. On the other hand, in promoting trade unionism, in legislating against child labor, in protecting women from injurious exploitation, and in similar matters there has been much close coöperation between Social Catholics and the other friends of labor.

Dr. Moon, the author of this admirable volume, is instructor in History at Columbia.

MODERN SOCIAL MOVEMENT

H. W. Wilson Co. (New York) publish Savel Simand's *Modern Social Movements*, an admirably concise survey of recent important tendencies in the field of social and industrial improvements. The earlier part deals with trade unionism and the coöperative movement whose adherents claim that, if carried out to their logical conclusion, they will remedy existing evils without fundamental changes in the social order. The three plans classed as experiments in industrial democracy: co-partnership, national councils, and the Plumb plan are steps toward industrial control by the workers. The movement for a Single Tax may be classified as fundamental social reform, rather than social reorganization. Socialism, guild-socialism, syndicalism and anarchism, are important movements seeking a complete social reorganization. Bolshevism is included at some length because it represents the first attempt at such reorganization on a national scale. Each of these subjects constitutes a section of the book comprising an introduction in which is traced the origin, philosophy, and strength of the movement, and a selected and annotated bibliography, although it is something more than a bibliography, although much less than a treatise.

A BOOK FOR SOCIAL WORKERS

The Handbook of the Social Resources of the United States, prepared by Genevieve Poyneer Hendricks and published by the American Red Cross (Washington), is a thoroughly helpful and a thoroughly good piece of work. It should find a place on every social worker's desk. It is intelligently arranged, which is half the task, and the data have been carefully collated and arranged. Both Miss Hendricks, to whom the writing of the book fell, and Miss Emily W. Dinwiddie (the directress of the Social Resources Information Service) who organized, deserve a more than usually generous meed of praise. The price (one dollar) puts it within the reach of all who need such information. The book is important for another reason: It is a magnificent showing of organized American effort to improve conditions.

C. R. W.

A STANDARD BOOK

A new edition of that sterling, and, we might with propriety say, that standard book, *American Government and Politics*, by Dr. Charles A. Beard, has been issued by the publishers, The Macmillan Company, New York. That three revised editions have been called for in a decade is in itself an evidence of its merit. Fairness of treatment, accuracy of perspective, and soundness of scholarship characterize 767 pages.

Church Calendar



APRIL

1. Saturday.
2. Fifth (Passion) Sunday in Lent.
9. Sixth (Palm) Sunday in Lent.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Maundy Thursday.
14. Good Friday.
15. Saturday. Easter Even.
16. Easter Day.
17. Easter Monday.
18. Easter Tuesday.
23. First Sunday after Easter.
25. Tuesday. S. Mark, Evang.
30. Second Sunday after Easter.

Personal Mention

THE address of the Rev. A. W. BELL is Co-quille, Oregon.

THE Rev. C. MONTGOMERY RUDLONG has accepted the call to St. James' Church, 1604 North Main St., Fall River, Massachusetts, and began his tenure on Easter Day.

THE Rev. EARL CLEBLAND has accepted the rectorship of Grace Church, Hastings-on-Hudson, N. Y., and will take up his work there on St. Mark's Day, April 25th.

THE Rev. JESSE HIGGINS, rector of St. George's Church, Utica, N. Y., has changed his street address from 504 Henry street to 1212 State street.

THE Rev. NORMAN INWOOD should be addressed at Harmon Hall, Paget East, Bermuda. Owing to his continued ill health Mrs. Inwood has accepted charge of the musical department of the Bermuda High School for Ladies, teaching singing, piano, and theory.

CANON MARCH, of St. Mary's Church, Blair, Neb., will spend the summer in European travel. St. Mary's will be served by the Rev. James Noble.

THE Rev. C. W. MCWILLIAMS has resigned as mission priest-in-charge of the congregations in Dresden and Madison Township, and has accepted the rectorship of St. Stephen's, New Harmony, Indiana, in the Diocese of Indianapolis.

THE Rev. JAMES NOBLE, for many years rector of St. Thomas' Church, Falls City, Neb., has tendered his resignation, effective May 30th.

THE Rev. E. P. SABIN, priest in charge of Holy Cross Immanuel Church, Chicago, for nearly a year, has resigned to take charge of St. Mark's Church, Oconto, Wis., Diocese of Fond du Lac. Mr. Sabin began his new work there on April 1st.

THE Rev. W. W. WELLS, vicar of Holy Trinity Church, Schuyler, Neb., has resigned to retire from active service.

ORDINATIONS

DEACON

SOUTHERN VIRGINIA.—The Rev. H. N. LAWS, a former Baptist minister, and pastor of a prominent church in that denomination in Norfolk, was made deacon in All Saints' Church, Portsmouth, Va., where he has been at work studying under Bishop Coadjutor Thomson, who ordained him. The candidate was presented by Archdeacon Ribble, of this diocese, and the sermon was preached by Bishop Tucker. The Rev. Mr. Laws will continue in charge of All Saints' and Immanuel, Craddock. He is a graduate of Roanoke College, Va.

PRIESTS AND DEACONS

HANKOW.—February 10, in St. Paul's Cathedral, by the Bishop of Hankow, the Rev. BENJAMIN C. Y. YEN, the Rev. MA CHI-YAO and the Rev. YUIN K'AI-YUEN to the priesthood, and Messrs. LI YIN-SAN, DAVID T. H. TSANG and YANG T'IN-TSANG to the diaconate. The sermon was preached by the Rev. R. E. WOOD, and twenty-three of the clergy were in the long procession, and joined in the laying-on of hands.

The appointments of the newly ordained are as follows:—Mr. Yen, to continue on the Boone staff; Mr. Ma, to Shayang (suburb of Shasi), transferred from Changteh; Mr. Yuin, to Shihnan, as before; Mr. Li, to Hanchuan, to assist the Rev. Mr. Chu; Mr. Tsang, to Changteh; Mr. Yang, to St. John's, Hankow, assisting the Rev. Mr. Maslin.

DIED

SMITH.—Entered into Paradise on March 24th, at Bar Harbor, Me., Mrs. CHARLOTTE SMITH, for many years a devoted member of St. Saviour's Church.

STEWART.—Entered into life eternal MARY CHRISTIANA, widow of Captain John Mount STEWART, C. S. A., and daughter of the late William C. and Sarah A. EDWARDS, at her home in West Chester, Pa., April 1st.

"And underneath are the Everlasting Arms."

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POSITIONS OFFERED

CLERICAL

WANTED, CATHOLIC PRIEST FOR SUPPLY, July and August, in a New Jersey town, about 40 miles from New York. Stipend reasonable, but room and board included. Address P. F. 529, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED; ORGANIST AND CHOIRMASTER for church in a Virginia city. Teaching opportunity. State salary desired. Give references. Virginia 537, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST WANTS LIVE PROPOSITION. Experienced city and missionary worker. Address Worker-531, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, TWO CHILDREN, desires parish, June first, with opportunity for work with young people. Good Churchman. Excellent references. Address H. F. 533, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY WORK in vicinity of Chicago for the month of June. Address M. D. 530, care of the LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION. Splendid success directing Young People's and Children's activities. Position desired, July, August, September—mission, parish, or institution. Address L-538, LIVING CHURCH office, Milwaukee, Wis.

RECTOR, 12 YEARS IN PRESENT PARISH, desires change. Married. Address J-540, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

SEMINARIST WISHES SUMMER WORK, preferably tutoring. Address Box 161, Chelsea Square, New York City.

EXPERIENCED HOUSEKEEPER wishes institutional work. References. W-526, care LIVING CHURCH, Milwaukee, Wis.

ACHURCHWOMAN, COLLEGE GRADUATE, English teacher, desires employment which will enable her to see the Passion Play, can qualify as Secretary, Governess, or Travelling Companion. Address "W" 490, care THE LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY, TRAINED NURSE, wants light holiday engagement (travelling or otherwise), June 24th to beginning of September. Excellent references. Miss LEAKEY, 651 Spadina Avenue, Toronto, Canada.

TRAINED, EXPERIENCED CHURCH WORKER desires parish appointment. Highest references. Address P-535, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ENGLISH GOVERNESS, gentlewoman, requires summer holiday engagement, also position in school or family in September. Can take entire charge, health, etc. Excellent references. Address Box 536, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, WITH excellent references, desires change. Mixed choir and good organ essentials. Address: Communicant-472, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST — CHOIRMASTER, ENGLISH Cathedral training, desires change. Would augment with business position. Invest little if desirable. All necessary testimonials. T-516, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SIX years in former position, with highest credentials, desires immediate appointment. Boy choir specialist. Churchman and thorough musician. Address AMERICAN, 518, care LIVING CHURCH, Milwaukee, Wis.

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EXPERIENCED MISSIONER IS PLANNING to hold missions, beginning next Advent, with least possible expense to parish. Enquire "MISSIONER", Church Pub. Co., 117 E. 24th St., New York.

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HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

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

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

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CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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.

AUSTIN ORGANS—WHERE AN AUSTIN has been placed in a diocese it has invariably brought other Austins, from the general delight at the tone and the mechanical worthiness of the first ones. Examples of this in many diocesan areas. There is nothing better in the world than a fine Austin. AUSTIN ORGAN Co., Hartford, Conn.

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co., Ltd., 29 Margaret St., London, W. 1., and Oxford, England.

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WANTED TO BORROW \$15,000, YOUNG Clergyman, desiring to provide against impoverished old age, has equity in apartment-house costing \$25,000, in Eastern City Savings Bank; appraisal for loan \$15,000. Has any Churchman this amount which he will loan on first mortgage for fifteen or twenty years? All income for amortization. B-539, care LIVING CHURCH, Milwaukee, Wis.

LADIES—HAVE A SPLENDID PROPOSITION to offer you to raise money for your church. My Christmas Card Novelty Gift Book will have a beautiful line of Christmas cards and novelties, and I will allow 50% commission on all cards sold. Send your order as soon as possible, as I am anxious to get all orders in by July 1st. Write Mrs. CHARLES W. UPSON, 234 West Park Avenue, Mansfield, Ohio.

FOR SALE: CLERGYMAN'S LIBRARY OF 800 volumes. Address P. O. Box 333, New Milford, Conn.

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THE CONFRATERNITY OF THE DEFENDERS of the Faith, Boston, 24 Milk St. Send for our leaflets. We stand unflinchingly for sound Catholic Principles and none other. FRANK H. C. REYNOLDS, Director General.

TEXT OF BENEDICTUS ES, DOMINE, ON slips for insertion between pages 6 and 7 of Prayer Book. Price reduced to 6 cents dozen, 40 cents hundred, postpaid. Rev. JAMES R. SHARP, Tullahoma, Tenn.

ORDER ST. SIMEON. ST. ANNA—ELDERLY people. Comtempatives. Having use of large hotel, highest point opposite New York, Hudson River. Modern improvements, in the country, mineral spring—Giving Retreats until June 15th—by Catholic Conductors. Reading and daily Communions in Church nearby. Single rooms, twelve dollars. Couples, twenty, weekly. References write to Mrs. DAVID EVERETT KING, Box 121, Coytesville, New Jersey.

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HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 per week.

BOARDING—ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations spring and summer season.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD". Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Cal. Prices \$25.00 to \$35.00 per week.

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

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An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

A Monthly Men's Corporate Communion. Ushering and Hospitality at Church Door. A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work.

Hotel-Boarding House Work. Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention. Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

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.

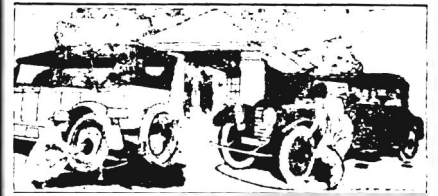
Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

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.

AUTOMOBILE ACCESSORIES



Our *Information Bureau* will be glad to help automobile owners that are not convenient to garages, who are having troubles that might be corrected without consulting a mechanic, or who may desire to secure repairs for various parts of their cars, or its equipment. Such correspondence should be addressed to, *Information Bureau* (auto department), THE LIVING CHURCH, Milwaukee, Wis., enclosing stamp in reply.

THE LIVING CHURCH reaches an army of automobile owners, with money to satisfy their desires, and should bring excellent returns to advertisers in this line.

Classified rate 3 cents per word.—Display 15 cents per agate line.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

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

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

CHURCH OF THE INCARNATION
Madison Ave. and 35th Street, New York
Sundays: 8, 11 A. M., 4 P. M. (choral)
Daily (except Saturday) noonday 12:30-12:50

ST. CHRYSOSTOM'S CHURCH, CHICAGO
1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO
Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS
Ervey and Canton Streets
THE VERY REV. RANDOLPH RAY, Dean
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

ST. JAMES' CHURCH, CLEVELAND, OHIO
East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass: 7:00 A. M.

BOOKS RECEIVED

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

T. & T. Clark. Edinburgh, Scotland.
Charles Scribner's Sons. New York City,
American Agents.

Encyclopaedia 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.

ENGLISH CHURCH UNION PRESIDENT

To Retire—Three Deaths—Changes

The Living Church News Bureau }
London, April 12, 1922 }

SIR Robert Newman has intimated that it is not his intention to offer himself for reelection to the presidency of the English Church Union. For the services he has rendered during his tenure of office he is entitled to, and will receive, the sincere thanks not only of the Union, but of Churchmen generally. He took office two years ago at a time of grave difficulty, when the nation was distracted, the Church unsettled, and the E. C. U. itself not entirely free from domestic troubles. The energy of the secretary, the Rev. Arnold Pinchard, and Sir Robert's own personal enthusiasm, have wrought a change in the state of affairs, as regards the E. C. U. at any rate, and the new president will be faced with a much easier task. The *Church Times* states that there is good reason to believe that a nomination will be made to the office of President which will command the confidence of the whole Union, and will be welcome to the retiring President and to his predecessors in the chair—Lord Halifax and Lord Phillimore.

THREE DEATHS

Death has taken a heavy toll of London clergymen during the past week, and three well-known incumbents have passed to their rest. On Sunday morning, the Rev. A. E. Oldroyd, Vicar of St. James', West Hampstead, had a seizure in church during service, and died in the vestry in a few minutes without recovering consciousness. Mr. Oldroyd was a vigorous and scholarly preacher, much sought after as a speaker in defence of the Catholic Faith, the sanctity of marriage, and other vital questions. His death at the early age of 59 will be greatly felt by the whole Church in London.—The Rev. Ronald Bayne, who succeeded the late Canon Benham as rector of St. Edmund the King and Martyr, Lombard Street, died on Sunday last at his residence at Champion Hill. He had a considerable reputation as a scholar, although he published but few books. St. Edmund's, Lombard Street, has for many years been a rallying-place for Churchmen in the City, the mid-day services during Lent and other seasons drawing large congregations of men together.—The Rev. W. A. Cunningham Craig, Vicar of St. Sepulchre's, Holborn Viaduct, died last Saturday in St. Bartholomew's Hospital, following injuries received a few days previously in a motor accident. Mr. Cunningham Craig was for a period attached to Southwark Cathedral, and was greatly respected by Churchmen in South London, with whom he had considerable influence.

To this sad list of deaths must be added the name of Father Hopkins, Founder and Superior-General of the Order of St. Paul, for the befriending of British Seamen. He passed away after a short illness on Saturday last, at St. Mawes, Cornwall. The Order of St. Paul has its chief centre at Alton, in Hampshire, with branches at Greenwich and South Wales. Father Hopkins was a great leader in the Labor world, and his remarkable gift of rugged oratory drew many earnest workers to his side.

CHANGE OF LEADERS

Changes are taking place in several London churches which have, in the past, taken a lead in a greater or less degree in the Catholic Revival. St. Mary Magdalene's, Paddington, and St. Matthias', Earl's Court, both with a record of fifty years or more, have recently welcomed new vicars. St. Matthew's, Westminster, from which the Rev. Marcus E. Atlay will be retiring next month; St. Mark's, Hamilton Terrace, which the Rev. A. V. Magee is shortly vacating; and St. Mary Magdalene's, Munster Square, which is soon to lose the Rev. R. E. Giraud, are churches no less prominent in later Church history. There are others where, sooner or later, from the causes enumerated in the preceding paragraph, and other reasons, changes will occur. All these churches call for the earnest prayers of the faithful who have the welfare of the Church in the Metropolis at heart.

TO IMPROVE CHURCH HOUSE

It is satisfactory to know that a start has been made on the alterations and improvements at the Church House, Westminster. In its present half-finished state, its ugly improvisation, and its dark and tortuous passage, it is unworthy of the purpose it was designed to serve. The first business to be taken in hand is the extension of the library by the addition of a smaller room, which may on occasion also be used as a committee-room. This will provide accommodation for a number of valuable books which are at present more or less unavailable for reference. The famous Julian Collection, which is in the possession of the Church House, is the most complete collection of hymnology that exists; it runs into more than six thousand volumes, and is in almost every known language.

RUSSIAN COLONY

St. Philip's Church, Buckingham Palace Road, has now been entirely made over to the Russian colony in London—those refugees who have taken sanctuary here from the Bolshevik tyranny. The Embassy Chapel in Welbeck Street proved far too small to accommodate those many devout Russians for whom the Church is the very centre of their lives, St. Philip's is crowded every Sunday and holy day, and since all support from the Russian Government for the Embassy and chaplaincy came to an end three years ago, the congregation has had great difficulty in paying its clergy and keeping up the services. A large proportion of the Christian refugees are quite destitute, though many are people of high social position and education. Assistance is therefore being organized by a number of influential folk, among whom are the Bishop of London, Sir. Robert Newman, and that well-known writer on Russia, Mr. Stephen Graham. The Archbishop of Canterbury has also expressed his warm interest in the endeavor.

BISHOP RESIGNS

The Bishop of Coventry has sufficiently recovered from his severe illness to complete the formalities connected with his resignation, which takes effect from today, March 31st. There is a general ex-

George H. Doran Company. New York City.
Parables for Little People. Fifty-two Sermonettes. By Rev. J. W. G. Ward, New Court Church, Tollington Park, London. Author of *Problems That Perplex*, etc. With an Introduction by Rev. G. Campbell Morgan, D.D. Price \$1.50, net.

Ginn and Company. 15 Ashburton Place, Boston 2, Mass.

Tales of the Far-off Days. With Illustrative Material from English and American Literature. By Newton Marshall Hall, D.D. Price 84 cts.

Edwin S. Gorham. 11 West 45th St., New York City.

Christ and His Teaching. By Burton Scott Easton, D.D., Professor of the Interpretation and Literature of the New Testament, General Theological Seminary, New York. Price \$1.25.

W. Heffer & Sons, Ltd. Cambridge, England.

Steps Towards Intercommunion: Sacrifice in Holy Communion. By Douglas S. Guy, B.D., Hon. Canon of Ripon, Rural Dean of Knaresborough and Vicar of Christ Church, Harrogate. Price \$1.05, net.

The Macmillan Company. New York, N. Y.
The Simple Gospel. By Rev. H. S. Brewster. Price \$1.50.

Apology and Polemic in the New Testament. The Bohlen Lectures, 1915. By Andrew D. Heffern, D.D., Professor in New Testament Literature and Language, Philadelphia Divinity School. Price \$3.50.

The Poetic Mind. By Frederick Clarke Prescott, Cornell University. Price \$2.00.

Fleming H. Revell Company. New York.

On the Rim of the World. Looking Out Over the Wall. By J. Paterson-Smyth, B.D., Litt. D., D.C.L. Author of *The Gospel of the Hereafter, A People's Life of Christ*, etc., etc.

Russell Sage Foundation. New York, N. Y.

What is Social Case Work? By Mary E. Richmond.

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

The Macmillan Co. New York, American Agents.

The Temptation of our Lord. Considered as Related to the Ministry and as a Revelation of His Person. By H. J. C. Knight, D.D. Bishop of Gibraltar, 1911-1920. With portrait, and an Introduction by H. H. Montgomery, D.D. (Bishop).

PAPER-COVERED BOOKS

Ainsworth & Company. 623-633 South Wabash Avenue, Chicago Ill.

Japan of To-day. Its People. Its Customs. Its Resources. The Mandate Islands of Japan. With an Introduction. By Carrie G. Ainsworth. The Lakeside Series of English Readings. Ocean Stories. Lakeside Classic No. 167. Price 18 cts.

BULLETINS

Bureau of the Patriarchal Press. Constantinople.

Mémoires du Patriarcat Ocuménique relatifs à la situation des Chrétiens d'Anatolie.

PAMPHLETS

From the Author.

From Boyhood to the Ministry. A Sermon Preached in Grace Church in New York, on Sunday, March 5, 1922, by William Lawrence, D.D., LL.D., D.C.L., Bishop of Massachusetts.

Cathedral Chapters of the Past and Future. By Floyd Appleton, Ph.D., Columbia, Rector Christ Church, Danville, Pa., Commissary, Bishop of Honduras.

Tri-State Association of Credit Men. El Paso, Texas.

Mexico.

YEAR BOOK

From the Rector.

The Year Book of Trinity Church in the City of Boston. Anno Domini MCMXXI.

pectation that he will be succeeded by the Rev. J. H. B. Masterman, rector of St. Mary-le-Bow, Cheapside. It may be recalled that Mr. Masterman was for some years incumbent of what is now the Cathedral Church of the Diocese of Coventry.

TABLES OF THE MONEY CHANGERS

It is, in the opinion of many Church people, nothing less than a scandal that at the Three Choirs Festival (at Hereford, Worcester, and Gloucester) seats should be sold in Cathedrals. Now an incident has occurred which ought once and for all to put a stop to this lamentable practice. Within the last two years York Minster has also fallen into line with the Three Choirs Festival, and adopted the principle of providing reserved seats for subscribers of five shillings each. The Board of Customs, when this fact came to their knowledge, quite legitimately demanded the Entertainment Tax, and the Dean and Chapter were forced to pay it. It appears that the rating authorities have now, in their turn, stepped in, and warned the Dean and Chapter that the Minster will be rated as a place of entertainment unless the selling of seats ceases.

To what depths have we fallen—the ancient minster of York, hallowed for centuries, rated as a place of entertainment in the same way as theatres, music-halls, and picture-palaces!

If the authorities of Cathedrals contract with professional musicians to produce elaborate works, it is essential that professional fees should be paid, and when the collections fall short of the requisite amount, there is no other course open than turning the Cathedral for the time being into a concert-hall and charging for seats. But is it necessary to have choir festivals on so colossal a scale as to necessitate this great expenditure? Admitting that our Cathedrals provide the best possible setting for elaborate musical works; that they possess some of the finest organs in the country; and that each Cathedral possesses in its ordinary choir a body of singers capable of forming the nucleus of a chorus—it is yet questionable whether these points warrant the setting aside of certain religious principles, endeared by custom and tradition. The music most suitable to Cathedrals, one would imagine, is the ceremonial music of the Church, in liturgical use, in litany, and in procession. There is a sanctity about Church music which distinguishes it altogether from the music of the concert-hall or theatre, and when once the worldly element creeps in the sense of sanctity

and "apartness" is bound to be lost. The Dean and Chapter have not yet decided what action they will take in the matter, but there is comfort in the reflection that the unsentimental power of the law may bring about the cessation of a practice against which Churchmen have hitherto vainly protested.

A LEGACY

A legacy of £10,000, to help towards the creation of a bishopric of Leeds, has been left by Mr. William Pitts, of Ikley, on condition that the see is created within three years of his death. Should this condition not be fulfilled, the money will go to the Leeds Church Extension Society for general purposes. There has been much hesitation in connection with the proposal for a bishopric of Leeds, but this handsome legacy will doubtless give the movement a vigorous push. What is now wanted is to come to an agreement with the Dioceses of York and Ripon respecting boundaries. The opportunity certainly seems too good to be lost.

The Vicar of Leeds (the Rev. Bernard Heywood) says that the announcement of the bequest was made so recently that it has not been possible to arrange a meeting to consider how far it will affect the situation. The question of a bishopric of Leeds is, he says, bound up with the division of York, and it was practically impossible to think of the further division of the Ripon diocese without relation to that of York, because it would leave Ripon so very small.

PETITION FOR HEARING

Ex-Archdeacon Wakeford is evidently not going to take things "lying down". He has visited the Home Office this week, and handed to the Home Secretary a petition for presentation to the King, praying for a re-hearing of his case. Mr. Wakeford made the following statement to the Press: "The petition contains fifty thousand signatures, and had it been better organized there would have been five hundred thousand. It has not been limited to any particular class of religion. Have had immense support from all kinds of people, particularly Roman Catholics and Nonconformists, and it is very gratifying to me to know that I have the support of the majority of the people throughout the country. If the case gets into a civil court, I have no doubt I could get my verdict. The difficulty is to get it into a court of justice, and that is why I am appealing to the King."

GEORGE PARSONS

Sacraments, and other Rites and Ceremonies of the Church of England in Canada, for use in all Cathedrals, Churches, and Chapels of the said Church in Canada.

IN TESTIMONY WHEREOF I have hereunto affixed my Episcopal Seal and set my hand this 20th day of March, A. D., 1922, at the office of the Primate in the City of Winnipeg, in the Diocese of Ruperts Land.

S. P. RUPERT'S LAND
Primate.

The new book was placed on sale for the first time at all bookstores on April 4th, and is being largely purchased as an appropriate Easter gift.

SYMPATHY WITH ARMENIA

The following resolution was unanimously passed at the final meeting of the year, by the Toronto General Ministerial Association, regarding Armenia:

It was moved by the Rev. Canon Plumptre, seconded by the Rev. Charles Langford, and supported by the Rev. Dr. Bland.

"Whereas, information has been received that it is the intention of the allied Governments to restore Armenia to Turkey.

"Whereas, it has been now the hope of Christian people in all parts of the world that the Armenians might in the post-war settlement be saved from those who have been guilty of such gross misgovernment in the past.

"Be it here resolved: That the Ministerial Association of Toronto record their deep sense of shame and indignation that it is proposed, even under the oversight of the League of Nations, to restore Armenia to Turkish Sovereignty; request the Government of Canada to do the utmost in its power to see that justice is done to that long-suffering people."

Some while back the Bishop of Toronto urged most forcibly that if the United States declined, Canada should accept the mandate for Armenia.

THE SAVE THE CHILDREN OF RUSSIA FUND

Last Sunday an appeal by the Primate was read and special offerings taken up throughout the Church of England in Canada on behalf of the Save the Children of Russia Fund. On Sunday afternoon a mass meeting at Massey Hall was addressed by Professor Meredith Atkinson, of Melbourne University, who has just returned from a visit to the famine areas in the Volga district. Sir Robert Falconer, President of Toronto University, presided. The Bishop of Toronto offered the following prayer:

"O God, the God of all flesh, who giveth life and health and all things, both for bodily sustenance and spiritual strengthening, we flee to Thee on behalf of Thy needy creatures, both old and young, now suffering from the pangs of hunger in far-off Russia and Central Europe. Send them food for the famine of their households, and sustenance in their deep distress and suffering. Use us, Thy more favored children, to supply their needs. Give us hearts, full of sympathy, and stirred with pity, to provide out of our abundance for their dire want, and be graciously pleased to bless this, our provision for their relief, that multitudes may be saved to glorify Thee in their lives, and praise Thee in Thy Eternal Kingdom. Rescue, we pray Thee, the perishing, care for the dying, comfort the mourning, save the infants and children, and look with compassion upon their whole land. Multiply their seed sown, and increase the harvests of their fields, that when this calamity of dearth and famine is overpast, they may

CANADA ADOPTS NEW PRAYER BOOK

Recently Accepted—Sympathy with Armenia—"Save the Children".

The Living Church News Bureau }
Toronto, April 6, 1922 }

THE Canadian Prayer Book, as adopted at the last General Synod, is to become the official book throughout the Canadian Church on Easter Day. On Palm Sunday the following proclamation by the Primate is to be read in all our churches:

TO THE BISHOPS, CLERGY, and LAITY of the Church of England in Canada, Greeting:

I, SAMUEL PRITCHARD, by Divine

Providence, Archbishop of Rupert's Land, and Primate of all Canada, DO HEREBY, in exercise of the powers in me vested by Canon Number Twelve of the General Synod. ANNOUNCE, MAKE PUBLIC, and PROCLAIM that the said Canon Number Twelve shall come into force and effect on Sunday, the sixteenth day of April, in the year of Our Lord, One Thousand Nine Hundred and Twenty-two, and that on and after the said date the Book to the said Canon annexed and issued and published with the authority of the General Synod at the University Press, Cambridge, England, shall be the authorized Book of Common Prayer and Administration of the

praise Thee with glad and thankful hearts, not only with their lips, but in their lives, through Him who had compassion on the multitude, even the Living Bread from Heaven, Jesus Christ, Thy Son, our Lord. Amen.

THE PASSING OF A MERCHANT PRINCE

The death of Sir John Eaton, head of the T. Eaton Company, Canada's great departmental store, meant the passing of one who has been described as Canada's greatest merchant prince. The funeral was the largest ever held in Toronto.

Sir John Eaton, like his father, Timothy Eaton, the founder of the business, was always keenly interested in the welfare of his employees, and in every advance for social and industrial betterment. The Eaton Company introduced long ago the shorter store day, from 8:30 A. M. to 5 P. M., then the Saturday half-holiday for all its employees, and at its Golden Jubilee the whole day off every Saturday, for all employees in its stores and factories, throughout July and August.

The Bishop of Toronto paid the following tribute to the late Sir John Eaton, prior to the confirmation address in Christ Church, Deer Park, last Sunday:

"Toronto mourns the loss of its most outstanding merchant prince. There is, I suppose, hardly any business interest or concern in the community, or, in fact, in Canada, that his vast business enterprise did not touch at some point or other. Certainly, there is not a family in the community, possibly not a family in the wider sphere of the Province and Dominion, but has had some dealing with the great emporium over whose business intricacies Sir John so ably presided.

"We mourn the loss of a fair-minded, just, and generous employer. A man of wide vision and broad sympathies, with an abundance of this world's goods, his generousities in matters military, patriotic, and benevolent, knew no bounds. And, for myself, I wish to bear testimony to his great generosity in connection with the only appeal that I had occasion to make, a generosity that sent me on my way rejoicing."

At the funeral service Canon Cody dealt eloquently with Sir John's receipt of his father's trust, and the way in which he had made a great business greater, always remaining true to his father's ideals. Sir John had embodied the "human touch" in business. The old employees, the sick, the worn-out, were never forgotten; and they never felt the help came from some impersonal source.

"A great business", he declared in ringing tones, "should make out of its employees good men and women. A great business should not only make profits but make persons. Of more value than dollars and cents are human lives. For what purpose do production, distribution, and exchange exist? Not merely to create great personal fortunes for the few, but to minister to human well-being, to build up better men and women, better boys and girls.

"This great business of which he was the head has maintained the human values."

DEPOSITING THE COLORS

St. John's (Garrison) Church, Toronto, last Sunday received into its keeping the colors of the Royal Canadian Dragoons. With impressive ceremony the colors were conveyed to the church by detachments of the Dragoons, the Royal Canadian Regiment, and the Governor-General's Body Guard, and handed over to the chaplain and rector, the Rev. J. Russell MacLean,

rector of St. John's, and chaplain of the Dragoons, in the presence of a congregation which overflowed into the aisles and occupied every available inch of standing room.

The time-honored ritual was carried out in all its dignity and impressiveness. Within the body of the church the huge congregation stood silently. From without came a knock. And, as the rector opened the doors of the church, the officers of the regiment stepped forward, and in formal manner, made the request that the colors be accepted into the safe-keeping of the Church.

Then, with the congregation singing "Onward Christian Soldiers," the column of Dragoons, bearing at its head the regimental colors, filed down the central aisle. The colors were handed over by Lieut.-Col. F. Gilman, D. S. O., Officer Commanding, and were placed on the altar by the chaplain.

After this a bronze tablet, in memory of officers who fell in the great war, the gift of the officers and ex-officers of the regiment, was unveiled by Major-General Victor A. S. Williams, C. M. G., general officer commanding Military District No. 2. As Major-General Williams removed the national colors, the "Last Post" and "Reveille" was sounded by a bugler from the regiment.

MISCELLANEOUS ITEMS

The amount collected up to March 30th for the Anglican Forward Movement is \$2,940,101.35, being 84 3/5 per cent of the total amount pledged. The amount yet to be collected is \$531,884.19.

The Rev. C. Y. Overing, of St. Mary's Church, Montreal, Rural Dean, has been conducting a week's mission at St. James' Church, Hull, P. Q.

The special preacher at the opening of the Sessions of the Synod of the Diocese of Quebec, to be held on Tuesday, June 6th, will be the Rev. R. Rocksborough Smith, vice-principal of the University of Bishop's College, Lennoxville.

By the will of the late Mrs. A. R.

Sweeny, widow of the late Colonel George A. Sweeny, of Toronto, legacies of \$1,000 each are provided for the Free Hospital for Consumptives at Weston, the Sick Children's Hospital, the Toronto General Hospital, St. John's Hospital, Canadian National Library for the Blind, and the building fund of St. Alban's Cathedral, and \$500 each for the I.O.D.E. Preventorium at 2643 Yonge St., the Home for Incurables, and the Aged Woman's Home.

LENTEN ATTENDANCE

All in all the attendance at Lenten services has been good; the Three Hours Service will be widely held on Good Friday, and the altars should be thronged with communicants on Easter Day.

Canon Scott, of Quebec, who was stricken with a severe attack of appendicitis, was removed to the Tiffany Hale Hospital. An operation was successfully performed and he is reported as doing well.

OPENS NEW CHURCH

The Bishop of Toronto opened the new Church of St. Barnabas, Toronto, on April 11th.

ITEMS

Canon Wells, principal of St. John's College, Winnipeg, preached the baccalaureate sermon for the University of Manitoba at All Saints' Church, Winnipeg.

A feature of the Brotherhood Convention to be held in Toronto in June is to be a mass meeting in Massey Hall, with addresses by Bishop Dumoulin and Dean Carlisle.

The Rev. D. V. Warner, who served overseas as a chaplain, obtaining the rank of Major and the order of the British Empire, has been appointed rector of St. Cyprian's, Montreal.

The Rev. H. H. Bedford-Jones, D.D., principal of Bishop's College, Lennoxville, has resigned, to take effect at Easter.

At the last meeting of the deanery of Toronto, Professor Pilcher read an admirable paper on The Christian Doctrine of Resurrection.

BOSTON BREAKS EASTER RECORD

Dean Returns — Actual Communicants — Church for Young People.

The Living Church News Bureau }
Boston, April 16, 1922 }

THE attendance at the Easter Day services in Massachusetts broke all previous records. All of the Boston rectors were able to officiate in their churches. The Cathedral gave an appreciative welcome to Dean Rousmaniere, who returned from several months' stay in Bermuda, successfully recuperating from a long illness.

ACTUAL COMMUNICANTS

In his Easter letter the vicar of the Church of the Ascension wrote to his people, stating that he was attempting to get the actual name of each communicant. He said:

"Easter Day, the festival of eternal life, is the time we take count of those who are faithful to their Confirmation vows.

"Ministers are required to report to the Bishop each year how many active communicants there are on their lists. Please register your attendance therefore by using the enclosed card.

"More than half of the communicants

on our list have not been to Communion, to my knowledge, for many, many months. If, in reading this printed notice, you know yourself to be one of those 'lost or strayed' communicants, please take this card with your name on it as a symbol of our earnest prayer that you will come on Easter Day to renew your fellowship with Christ, and with your fellow Christians in this congregation."

CHURCH FOR YOUNG PEOPLE

President Bell's estimate about the absence of young people from the average church is all wrong, so far as Christ Church, Waltham, is concerned. The rector, the Rev. Francis E. Webster, writes:

"I heard Dr. Bell, of St. Stephen's College, say last week that a careful count of many representative congregations of all denominations had given basis for the calculation that from 85 to 90 per cent was made up of people more than forty years old. That might have been true of our own congregation once. It is a long way from the mark now. The impressive thing about the congregation last Sunday was the large proportion of youth."

WHAT IS WRONG

What is the weakness of the Church in Massachusetts? Something is wrong, ac-

ording to the diocesan commission on the ministry, for this diocese is giving less than its share to the ministry. The report in part is as follows:

"We would call the attention of the diocese to the report of the Commission on the Ministry of the Presiding Bishop and Council showing the present situation in recruits for the ministry, and the very marked and continuous decline in the relative number of ordinations to communicants during the past five hundred years, and especially during the past five years. We would also call attention to the record of the Diocese of Massachusetts, and its comparative standing with other dioceses in the Province, and throughout the country.

"The conclusion of the report of the Commission on the Ministry is true of this diocese as of others—for the record of the Diocese of Massachusetts for the past fifty years in the relative number of ordinations is below the average for the whole Church—that 'the recruiting situation in our Church is grave; and that it is more grave than seems to be the case with most other religious bodies.'"

JUBILEE CELEBRATION

In announcing the jubilee celebration at St. John's Church, Roxbury Crossing, the Rev. F. W. Fitts, says:

"Our main jubilee celebration will occupy the week of May 7-14. On Sunday, May 7th, the Rev. Edward H. Schlueter, a former rector of St. John's, will preach at 10:45 A. M., and the Rev. Roger B. Anderson, O. H. C., who was Fr. Schlueter's assistant, will preach in the evening. They will both stop over for the Reception on Monday, May 8th, 'Old Home Night.' Bishop Babcock, and as many former clergy of the parish as we can get, will be present and speak, and we hope many old parishioners will come."

ANOTHER TRIBUTE

The Rev. E. M. Paddock, rector of St. James' Church, Somerville, adds some comments of national interest to a recent paragraph in THE LIVING CHURCH. Mr. Paddock writes:

"THE LIVING CHURCH this week contains a brief note, which must interest all the members of this church. The architect whose death is here chronicled, reared the beautiful church we love to call our home. Probably few of us have ever heard the name of Mr. Congdon, but no one has or could ever enter this church without feeling the spirit of the designer of this beautiful and generous building. Certainly within this chancel there dominate the qualities of strength, beauty, and peace. If there are no Gothic piers and tracery to carry the eye infinitely upward beyond earth, the master architect has made to echo by the arches of bays and windows that old refrain, 'Master, it is good for us to be here.'

"Henry M. Congdon was born May 10, 1834, at Brooklyn, N. Y., and died February 28, 1922. He was an A. B. of Columbia University, class of '54; and a member of *Psi Upsilon*. He studied architecture under John Priest, of Newburg, N. Y., and began the practice of architecture in 1859, on the death of Mr. Priest."

NEEDS A "SHAKE-UP"

There promises to be quite a shake-up in some elections at the coming diocesan convention. There is a good deal of discontent in the diocese against the old guard! The *Church Militant*, in a splendid

editorial, interprets this real feeling against the usual policy of inertia and aimless drifting. It says:

"We shall do well to remember that at the annual session of the convention of the Church in this diocese, many important elections will take place. We must choose four clerical and four lay deputies to represent us in General Convention at Portland, Oregon, next September; four clergymen and four laymen as provisional deputies; four clergymen and four laymen to represent us in the Provincial Synod; a secretary of the convention; a treasurer; a registrar; four presbyters and four laymen for our Standing Committee; one clergyman and one layman for the Cathedral Chapter; one clergyman and one layman for the Church in the diocese incorporated; and two presbyters and two laymen to serve for a term of two years

on the Bishop and Council, the word laymen in this case meaning communicants of the Church, whether men or women. It is earnestly hoped that nominations for all these offices will be made after serious thought, and with a special view to the capacity and vigor of the candidates. Nothing could be more deadening either to a convention or to a diocese than to allow offices like these to be filled year after year by the same persons simply through a habit of inertia on the part of the electorate. In saying this we are by no means criticising present or past incumbents, but simply raising a voice of warning against a policy of drifting, which often injures a diocese by overlooking capable laymen and clergymen who render fine service in their parishes but receive no recognition at the hands of the convention."

RALPH M. HARPER.

NEW YORK A FOREIGN CITY

Civic Ghetto—Illiteracy.—Venizelos.

The Living Church News Bureau }
New York, April 14, 1922 }

THE religious census of New York City discloses the fact that the largest city of the world is a veritable new Jerusalem in regard to its population at least, however far it may be from it morally. The figures are conclusive in establishing the startling fact that the native-born Yiddishers now outnumber the total communicant membership of all the Protestant churches put together!

Here are some additional statistics:

	1916	1920	Increase over 1910
Jews	1,252,135	1,645,254	393,119
R-Catholics	1,679,618	1,970,218	297,600
Greeks	56,764	89,398	32,634
Protestants	1,785,366	1,915,178	129,812
Totals	4,766,883	5,620,048	853,165

In 1910 the Protestant percentage was 37.45. In 1920 it fell to 34.75, a loss of 2.70. At this rate, in 1960, New York will become a foreign mission station!

In 1880 New York's population was four-fifths of English and one-fifth of Irish and Northern European stock. In 1960, it will be one-half of English stock and one-half of South Eastern European stock. Thus the Anglo-Saxon is disappearing, and with him the ideals which were the foundation of the Republic, to say nothing of its Christianity.

ILLITERACY GAINING

New York, like all other large industrial centers, shows a disquieting gain in the number of illiterates, chiefly among the foreign-born whites. Among the age-group of 10-15, who number 2,414,134 there are 281,121 native white illiterates. Among the foreign-born whites, who number 1,968,535, the illiterates are 270,788. Among the Negro group (10-15), who number 132,487, there are only 2,756 illiterates.

In the age group of 16 to 21, who number 465,970, there are 4,634 illiterates. But in those over 21, the illiterates among the foreign-born male whites number 108,473, as against only 2,045 among the native whites and only 995 among the Negroes. Of the women over 21, the illiterates among the foreign-born whites number 158,190, as against 2,745 among the native-born whites, and 1,025 among the Negroes.

LUNCHEON FOR VENIZELOS

The Clergy Club of New York, of which the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, Trinity parish, is president, will give a luncheon at the Hotel Astor next week in honor of ex-Premier Eleutherios Venizelos, of Greece. Mr. Venizelos will describe the work which the Ecumenical Patriarch, Meletios Metaxakis, is doing in Constantinople, and the difficulties he is encountering from the Turks and recalcitrant Greeks.

LENTEN SERVICES

Lent will be over before this letter is printed. New York has observed it in an earnest manner and one that will be productive of much permanent good. The emphasis has been on the educational and instructive sides of religious nurture, rather than upon the routine and emotional.

GOOD FRIDAY

Bishop Manning preached the Three Hours Service at the Cathedral. The Rev. Dr. J. G. H. Barry at Trinity; Rev. Dr. S. P. Delany at St. Mary the Virgin; Bishop Shipman at the Heavenly Rest; Father Huntington at the Transfiguration; Rev. Malcolm Taylor at St. James'; and Rev. Father Montford at St. Paul's, Brooklyn.

At St. Mark's-in-the-Bouwerie, the Rev. Dr. Guthrie will preach on the Passion from 4 to 6 P. M. On Easter Even at 8 o'clock he announces the following subject:

The Immediate Here and Now: The Doctrine of the Centre or Midmost Point: not the Transcendental, but the Ciscentental (Aprofondissement, inerring involution.) The divine infinitesimal or the intimate Infinite (The Ideal of the Microscope)—a rather odd address for a service "in preparation for the Easter Communion", especially as St. Mark's is not the centre of New York's *illuminati*, being situated in the very heart of its *illiterati*!

EASTER

Bishop Manning will be the celebrant at the 7:30 A. M. Communion service at the Cathedral and will preach at the 11 o'clock celebration.

A unique sunrise service at 7 o'clock on Easter Sunday morning has been arranged for by the New York Federation of Churches. It will be held in the open air in the Mall in Central Park. Bishop Shipman will preside and conduct the exercises. The sermon will be preached by Rev. John McNeill, pastor of the Fort Washington

Presbyterian Church, an eloquent Scotchman, who has been conducting the noon-day Lenten services at the Palace Theatre this (Holy) Week. Madame Louise Homer will sing. The Gloria Trumpeters will render Easter carols. Dr. Henry Van Dyke will read his poem "God of the Open Air", which he wrote for the first Easter service held on Mount Rubidoux, just outside of Riverside, Cal., after which this service is modelled.

CHILDREN'S LENTEN OFFERINGS

The annual diocesan service for the presentation of the children's Lenten missionary offerings will be held on Saturday, May 13th, at 2:30 P. M. in the Cathedral.

CONFIRMATIONS

The total of confirmations, from Ash Wednesday to Easter, numbers about 1,800. The following are among the largest classes:

Grace Church and Chapel 204, Interces-

sion 158, St. Thomas' Church and Chapel 140, St. Bartholomew's 110, St. George's 86, St. Ann's (Bronx) 74, Grace (White Plains) 67.

PROSPECTIVE AMALGAMATION

The Cathedral League (for men) and the Diocesan Auxiliary to the Cathedral (for women) will hold simultaneous meetings, in the Undercroft and the Synod Hall respectively, on Friday afternoon, April 21, to discuss a probable consolidation of these two valuable adjuncts to the work of the Cathedral.

FOR HOUSE OF MERCY

A musical matinee, under the auspices of St. Gertrude's Guild and in aid of the House of Mercy at Valhalla, Westchester County, New York, will be given at the residence of Mrs. Stewart Nelson, 45 East 62nd St., New York City, on Tuesday, April 25th.

COMMUNITY WORK IN PHILADELPHIA

Holy Trinity's Work — Pro-Cathedral — Girl Scouts.

The Living Church News Bureau
Philadelphia, April 14, 1922

NCESSITY of a city church reaching out and doing a "Community Work" is emphasized by the Rev. Dr. Floyd W. Tomkins, in his annual "Rector's Letter" to the parishioners of Holy Trinity Protestant Episcopal Church, Rittenhouse Square, and the communicants of the several chapels operated by the "Mother Church" of many of the city's socially prominent families.

"The time has passed when a church ministers only to those who are registered as members," Dr. Tomkins says in his "Letter" which appears in the *Year Book of Holy Trinity Parish*, and which has just come from the printer. "The members themselves must feel the responsibility which modern city life is placing upon them, and do their part in making the Church, in her worship and work, a home for all.

"That the whole Christian Church is passing through a transition period cannot be denied. We may long for the old times when parish life was like the life of a big family. It was a blessed period of quietness and comfort.

"But the call to activity in meeting the demands of multitudes cannot be ignored. To the earnest Christian the call leaves no time for regret. We must arise and meet the needs, the sins, the hopes of the age. And we believe that our Faith, depending upon our Christ, can meet these needs and sins and hopes."

As one of the means of meeting the Church's need for doing a "Community Work" and "meeting the demands of multitudes", he declares that the new system of "systematic giving" being fostered by the Department of the Nation-wide Campaign of the whole Church in the United States has proved itself. "Our offerings have increased to such an extent that we rub our eyes in amazement. We must all fall in line. Each one must decide how much God asks of him and however we may be prejudiced and prefer the old method, loyalty and wisdom call for a decision from every member."

Dr. Tomkins also recommends to the parish membership the addition of a small chapel to the present Holy Trinity Church, to be erected along the Nineteenth street front of the main building facing Rittenhouse Square, in the churchyard, between the church and the Church House of the diocese. The latter building, which was formerly the town mansion of the late A. J. Cassatt, president of the Pennsylvania Railroad, now houses virtually all of the offices and activities of the Diocese of Pennsylvania.

The proposed small chapel, Dr. Tomkins estimates, will cost about \$75,000. He says it will fill a great need of a place for smaller services, Saints' days services, early communions, small weddings, funerals. It is planned so that it will harmonize in every way with the main church property on the corner of Nineteenth and Walnut streets.

GIFTS TO PRO-CATHEDRAL

Congressman Henry W. Watson, of Langhorne, Bucks County, Pennsylvania, executor of the estate of his wife, Annie Masden Vaughan Watson, has presented to the Pro-Cathedral of St. Mary, Broad and South Streets, a solid gold memorial baptismal bowl, made from the settings of Mrs. Watson's personal jewels and her family heirlooms.

The memorial, valued at many hundreds of dollars, has been turned over to Bishop Rhinelander, and will be placed in position in the font of the church. On Easter morning Bishop Rhinelander will officiate at the ceremony of blessing the memorial, which will be one of the features of the Easter services at the Pro-Cathedral.

Mrs. Watson died suddenly in September, 1915, in New York City. During her life she was a devoted member of the Church in this diocese, and was a communicant of St. James' Church, in Langhorne, Bucks County.

In her will she made a bequest of \$100,000 to the Trustees of the Diocese of Pennsylvania, as a memorial towards the erection of a church in Philadelphia as a memorial to her mother, Mary Bowen, to be known as St. Mary's. Congressman Watson was made her residuary legatee and sole executor, and the will further provided for his approval of all plans for the

church. What is now the Pro-Cathedral of St. Mary, formerly the Church of the Ascension, was approved by Congressman Watson, as the beneficiary under the will.

The provision for the melting of all the gold in her personal jewels and her family heirlooms was set forth in another paragraph, which read: "I direct my jewels be separated, the stones sold and the proceeds added to my residuary estate, and the gold from said jewels be melted to line the font of the said memorial Church."

GIRL SCOUTS

Miss Julia W. Williamson, who is secretary of the Department of Social Service of the diocese, and who has for years been in successful charge of the story-telling work for children in the Free Library of Philadelphia, has been "loaned" by the Library to the Girl Scouts of Philadelphia for a year, during which time she will act as directress of their work.

YOUNG PEOPLE'S WORK

A most successful Mission Study Class has just terminated its sessions. For the six Sunday evenings in Lent, before service, Mrs. John Loman has led a class for young people in Calvary Church, Germantown (the Rev. Alan R. Van Meter, rector), in the Call of the King. The average attendance has been eighty-three. On the last evening, the class attended evening service in a body. Much interest has been developed. A large offering has been made to be added to the Lenten offering, the Junior Brotherhood chapter has been revived, with a membership of over sixteen boys, and it is expected that a Young People's Service League will be formed. Two members of the class at least have heard the Call of the King, one, the son of a physician, determining to become a medical missionary, and a young lady has decided to do missionary work amongst the Southern Highlanders.

HOLY WEEK

Palm Sunday was observed with exceptionally large attendances at church, and throughout the city a devotional atmosphere seems to prevail, as people take the opportunities offered of attending numerous special services. In many churches special musical services were rendered on Palm Sunday, or are scheduled for some week night.

On Good Friday, "The Three Hours" was observed in a large number of parishes.

DISASTROUS FIRE

Last Saturday a building used by the Fidelity Storage and Warehouse Company was totally destroyed by fire. Always a misfortune to those who have property affected, the diocese was shocked to learn that practically everything Bishop Garland owned was stored in the building, and is now a total loss, so that all his furniture, his books, his valuable historical and other notes from the British Museum—as well as the clock given to him by the clergy of the diocese upon his consecration—are destroyed.

PARISH "BOOK SHELF"

In a quiet corner of St. James' Church (the Rev. John Mockbridge, D.D., rector) is a table filled with books, magazines, and pamphlets. Chairs are nearby, and a reading lamp is available. A notice on the table says "The Book Shelf is for the use of Parishioners and Friends of St. James'. Come in, Read, and Pray."

DR. MOFFATT'S LECTURES

On March 27th, and 28th, the Rev. James Moffatt, D.D., of Scotland, delivered

two lectures on the Boardman Foundation of the University of Pennsylvania, on Jesus' Teaching on Love. The Rev. J. A. Montgomery, D.D., one of the faculty of the University and also of the Philadelphia Divinity School, introduced the speaker.

MEMORIAL WINDOW

A window in memory of Richard Brehm and William and Elizabeth Stehle was dedicated on Palm Sunday by Bishop Garland, in the Church of the Resurrection (the Rev. J. O. McIlhenny, rector). The central panel represents the Resurrection, while St. John and St. Peter are represented in the side lancets.

SEAMEN'S CHURCH INSTITUTE

The Seamen's Church Institute has broken all records in the city for attendance. For the quarter which ended last Sunday, over 25,000 men visited the headquarters. Second and Walnut Streets, and the two branches, Front and Queen, and East Cambria, near Richmond Streets. Over 10,000 men have been fed, of which number 6,957 were provided for in the soup kitchen without cost. Nearly 700 men all out of work were clothed and the Institute has furnished jobs for hundreds. 242 sailors were

shipped on vessels through the activities of the Institute workers.

The Rev. Percy R. Stockman, the chaplain, has announced that the Rev. Carter Helm Jones, pastor of the First Baptist Church, has been elected as honorary vice-president.

CHAPEL OF THE BLESSED SACRAMENT

The Chapel of the Blessed Sacrament in St. Alban's Church, Olney, of which the Rev. Archibald Campbell Knowles is rector, is being completed as a Memorial to Matilda Josephine Knowles, the rector's mother.

The chapel is a lovely specimen of groined stone vaulting, four arched transepts opening into the lofty central vault. Bronze doors or grilles close the arched opening of the chapel into the church. Along the upper part runs the inscription: "Lo! I am with you alway: even unto the end of the world." On the wall of the chapel, under a tiny rose window, copied from the central section of the large window in Notre Dame, is a tablet showing the dedication of the chapel and the text: "Thou shalt show me the path of life; in Thy Presence is the fulness of joy."

FREDERICK E. SEYMOUR.

MEETING OF THE W. A.

Miss Ridgway, "our own missionary" in Alaska, was the speaker at the monthly meeting of the Woman's Auxiliary in Washington Hall, April 6th. Miss Ridgway gave a fascinating account of her work at St. John's in the Wilderness, Allakaket, which is 3,000 miles from Seattle and 2,000 miles from Skagway. She was sent to do the work among the Indians at Allakaket, and says that the Eskimos sought out the Church and are now the most interested of the people, exceeding the Indians in their religious devotion. For five years Miss Ridgway has conducted the Church services in English, attended by both Indians and Eskimos. The Eskimos are a fine type of people physically and morally, and do not intermarry with the Indians. Miss Ridgway told some pathetic stories illustrating the simple, primitive, religious sense and knowledge of the Eskimos, and of their anxiety for something better, which they have found in Christianity. At the meeting the following were elected as representatives at the Triennial meeting in Portland—Mrs. E. J. Randall, Mrs. George O. Clinch, Mrs. John Henry Hopkins, Mrs. George Mason, and Mrs. Curtis B. Camp.

DAILY LENTEN SERVICES

As a part of a city-wide evangelistic movement, the Protestants of Chicago, under the auspices of the Church Federation, are holding noon-day meetings during Holy Week at the First Methodist Church, Clark and Washington Sts. (the only church within the Loop), with the Rev. Frederic F. Shannon as the speaker. The Lutherans have been holding noon-day services for the past two weeks almost next door to the Garrick Theatre, where we have been holding our Lenten services. The preacher there for this week has been the Rev. Dr. Almon Abbott, of Baltimore, who always has a large hearing in Chicago, as elsewhere. Bishop Anderson, as is his custom, will preach during Holy Week. The Bishop was the preacher for the service held by the Chicago Federation in the Loop, on Monday, March 27th. The service was attended largely by ministers and there have been many words of praise heard from them on the Bishop's inspiring address. In the Federation's *Weekly Bulletin*, the editor says: "We are holding the last paragraphs to find a place for a brief but most sincere expression of the strong and helpful character of Bishop Anderson's message. He took for his theme Personal Religion as timely in its appropriateness for the Lenten season. In masterful clarity and forceful emphasis he carried his responsive audience of Christian leaders back of the Scriptures and back of the Church to the person of Christ Himself, and found in the vital and vitalizing personal relation to Him the secret of the loyal allegiance, to the sacrificial service, the undaunted faith, and hope of the Christian in daily living." On all sides expressions of strong appreciation of the helpful address were heard, many of which were spoken to the Bishop himself.

CAMPAIGN AT GRACE CHURCH FINISHED

In the middle of February a campaign was begun at Grace Church (Oak Park) the Rev. F. R. Godolphin, rector, to raise \$30,000 for a new organ. The campaign had hardly started when many began to feel that there were other things nearly as important as a new organ, which were

BUDGET ADOPTED IN CHICAGO

Large Extension—Chase House—Woman's Auxiliary.

The Living Church News Bureau
Chicago April 14, 1922

AT the diocesan convention in January last a budget amounting to \$256,668.08 was adopted for the maintenance of diocesan work in its many branches. Of this large amount, \$46,668.08 has been taken and spread as an excess among the dozen parishes which gladly recognize their special responsibility. The remainder, \$210,000.00, is spread equitably among all parishes and missions. "This is one of the explanatory statements made in a pamphlet of "Budget and Quotas," just set forth by the Department of Ways and Means of the Bishop and Council of the Diocese of Chicago, and recently sent to all the clergy, and to the members of the vestries and finance committees of the diocese. The Bishop in an introductory letter in the statement says, ". . . I commend the accompanying documents to the close attention of the people of the Church in this diocese. The Bishop and Council are anxious to help every congregation in its service to the Church and to the great cause to which the Church is committed. . . . We are anxious to establish close contact with every congregation so that in intelligent and friendly co-operation the whole diocese may help its parts and the parts may render the fullest service to the whole Church. The interests of the diocese and the congregations are identical. There can be no conflict between them. The Bishop and Council want to know the local conditions in every congregation, and they also want every congregation to know the magnitude of the task which this diocese has imposed upon its officers. We are workers together with God."

With this great aim, the Department of Ways and Means has given each parish and mission a quota for 1922, based upon the reported current expenses for the year 1921. In parishes this quota amounts to 49% of their current expenses; in mis-

sions to 24½% of their current expenses.

In addition to the amount of this budget there is the diocesan assessment of \$30,000 for 1922, which is raised by a tax of 7% on current expenses for parishes and of 3½% for missions. This amount is for the maintenance of diocesan administration. It costs more than this to run the machinery of the diocese, and the remainder is forthcoming through the interest on an endowment fund amounting to a little over \$100,000. When one considers that there are only 30,273 communicants in this diocese, the amount that we are attempting to raise in Chicago for the work of the Kingdom seems a large one. But when one reads in this remarkable statement from headquarters that seven parishes and missions gave 200% or more of the basic quota for 1921; and that thirteen gave during the same time, over 100% and less than 200%, he feels that he can expect still greater things for God.

CHASE HOUSE

"Inspiration comes to me from immediate surroundings, rather than from some far away scene—why go to South Africa or to India for color or life, when it seethes and surges so close around." These are the words of Morris Topchevsky, whose striking paintings and water colors are on exhibition at Chase House from April 7th to April 30th. The exhibits number 24, and include scenes on the Lake Front, in the Loop, on the Chicago River, and on the West Side.

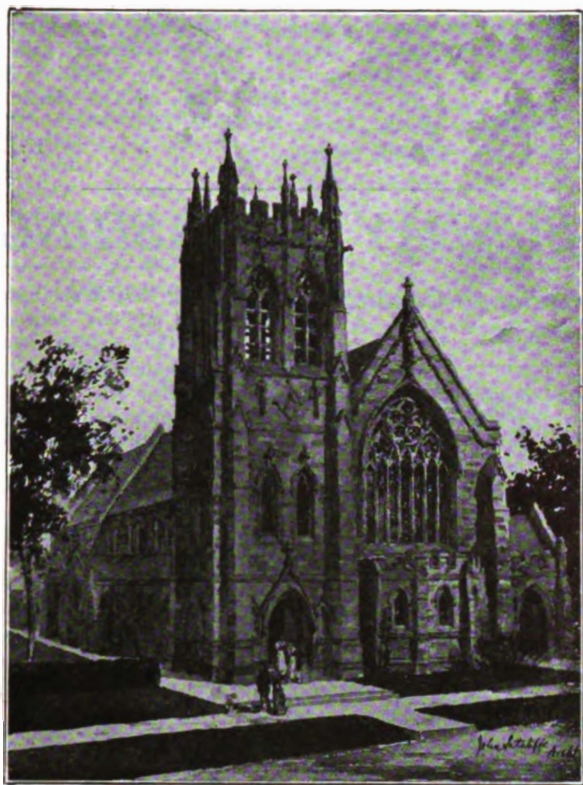
Topchevsky studied first at the Hull House classes with Miss Benedict, and later at The Art Institute with Krehbiel. He won the Goodman prize at the Art Students' League exhibit in 1920.

The activities at Chase House are many and are growing. The increase during March was most encouraging. The total number of activities now are twelve, outside of the library, kindergarten, and day nursery. These clubs and societies are under the direction of the Rev. Chas. Street and Deaconess Wilson.

required for the church, and with this realization came an inspiration to complete the church entirely, to build the tower, to put in the reredos, the rood screen, the organ, the marble floor in the choir and sanctuary, the great altar win-

sent to every member of the parish illustrating the progress of the church building from the days when Bishop Anderson was rector of Grace Church. Then the church consisted of basement walls, with a temporary mansard roof. After this the

plimentary dinner held then, and from 8 to 11 o'clock there was a whirlwind of gifts and pledges amounting in all to \$185,000—at the rate of "\$1,000 a minute for 180 minutes!" "It was", said one of the committee, Mr. Coombs, "the most wonderful meeting that had ever been held in Grace parish, for it brought out a determination for sacrifice and a set purpose and a feeling that the Lord was in our midst and with us, and that the job was practically done." Since the meeting voluntary and unsolicited subscriptions have been coming steadily in, so that the committee believe that nearly \$200,000 will be forthcoming before the campaign closes. "If there was one happy man in the diocese," said Mr. Coombs, "on that memorable night, it was the Rev. F. R. Godolphin, the rector, for his dream of years was realized and he saw his vision of the completed church made manifest." The campaign committee has been continued as a building committee, with the addition of Major W. B. Sims, and with Mr. Charles E. West, as advisory counsel. Contracts have been let for all the work, with the exception of the stained glass for the great window, the tile floor, and the tower chimes. All the work will be completed by November 1st, the rector's ninth anniversary. This with the building of the parish house and such other work as has been done in the church during these years will represent more than \$250,000 spent in all for improvements.



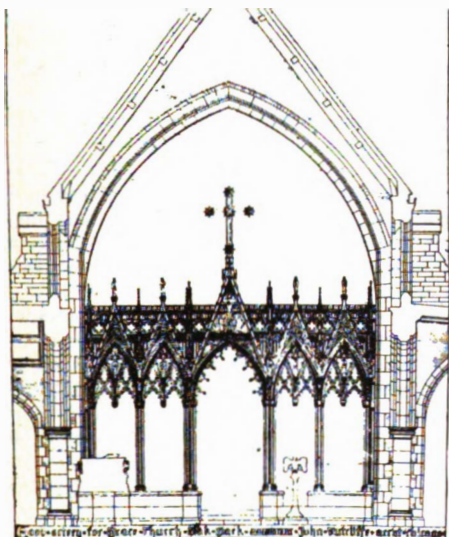
GRACE CHURCH, OAK PARK, ILLINOIS

dow, and a new lighting system; and to pay off the present indebtedness of \$25,000. The total expenditure involved is \$189,000. A committee was appointed to press the campaign for this large amount, consisting of Mr. Curtis B. Camp, chairman; and Messrs. W. B. Gervais, C. Ward Seabury, and R. C. Coombs. The response from the whole parish to the appeal set forth by the committee has been splendid. Members have begun to realize that as far

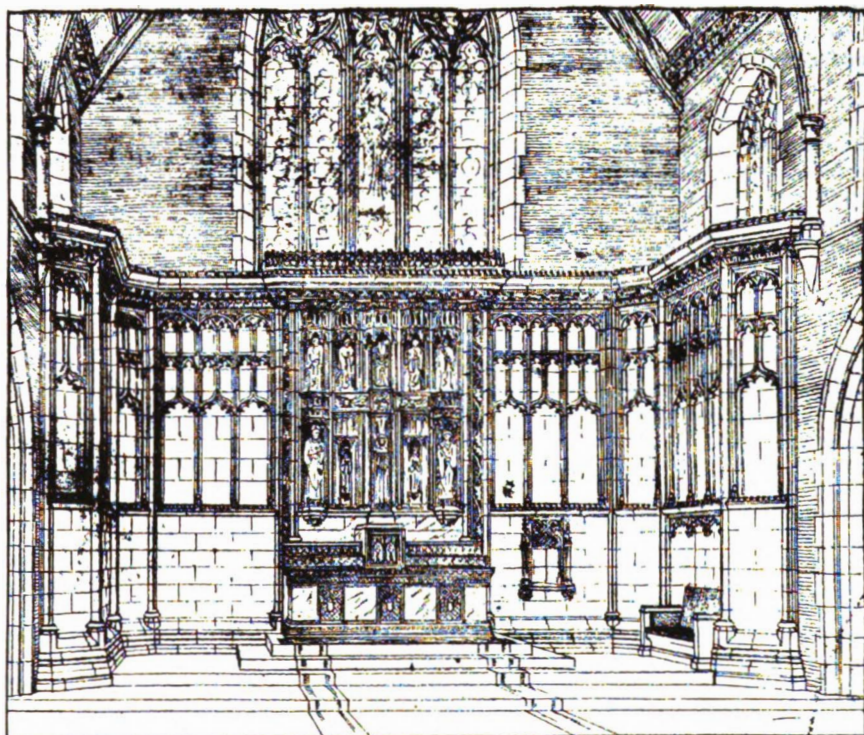
roof was raised up to the height of the window sills; then to the height of the clerestory. The last illustration in the pamphlet showed the beautiful completed church. After the congregation had been

Bishop Anderson is always looked forward to as the speaker at the noon-day services during Holy Week. The climax of this helpful series of services comes with this last week and reaches its height on Good Friday. As usual this week the congregations that have come to the Garrick have been very large. The main

NOON-DAY SERVICES



ROOD SCREEN, GRACE CHURCH, OAK PARK, ILL.



ALTAR AND REREDOS, GRACE CHURCH, OAK PARK, ILL.

as the church building was concerned few additions and improvements had been made for seventeen years, and that other congregations in Oak Park were planning and accomplishing buildings which would put Grace Church in the background.

As part of the publicity, pamphlets were

well informed, and when great enthusiasm and sympathy for the plan had been evidenced, a meeting of the congregation was called for March 31st, to raise the funds. It proved to be the stormiest night of the winter, with a blizzard of rain, snow and sleet, but 325 members came to the com-

floor has been filled clear to the back, and many have been seated in the first balcony.

"Love is the solution of all our ills and problems," he said, "and love has gone as far as we have willed to let it go." One felt in hearing these addresses that

he was listening to a prophet with real love of souls sincerely speaking with unusual force, directness, and clarity. There was nothing studied in attitude or manner, none of the tricks of what some call "oratory" were used, not a word too much was said, every word counted, and, when he was done, those who had heard him often, and those who had heard him seldom, or for the first time, wanted him to go on.

As in other years the Bishop's addresses for the week are to be printed by the Church Club for distribution and sale. Copies may be had from Mr. Courtney Barber, People's Gas Building, Chicago.

EASTER RALLIES

The diocesan Easter Rallies of the Church schools will be held at different centers on the Second Sunday after Easter, when the Lenten Offerings will be made. The Rev. Cyrus M. Andrews, diocesan director of Religious Education, in sending out the call to his brother clergy and associates in the Church schools, gives the list of parishes in the different sections of the diocese where the rallies will be held. They are: The North Shore district, at Trinity, Highland Park; and at St. Augustine's, Wilmette (The growth of the Church's work on the North Shore is indicated in the holding of two rallies in this section).

The North Side, at the Church of Our Saviour, Chicago.

The South Side, at St. Paul's, Kenwood. The Southwest Suburban district, at Emmanuel, La Grange.

The West Side and West Suburban districts, at the Church of the Epiphany, Chicago.

The Fox River Valley district, at Trinity Church, Aurora.

In the rural districts where the schools cannot easily come together each rector is asked to make his individual school a rally group. It is suggested by the director that where possible small groups of parishes and missions in the country combine for rallies of their own.

NATIONAL COUNCIL OF D. O. K.

For the second time in the history of the Daughters of the King the National Council met outside New York City, meeting in Chicago, April 5th and 6th, in their semi-annual gathering, at the diocesan Church rooms. Nine members of the council were present, including Mrs. Adam Dunmead, president, of Baltimore; Mrs. Wm. E. Lamb, vice-president, of Denver; Mrs. Charles H. Arndt, of Germantown, Pa.; Mrs. John G. Ruge, publisher of the *Royal Cross*, Apalachicola, Fla.; Mrs. Sidney Morgan, chairman of the National Program Committee for the Order at the General Convention; Mrs. Felix G. Ewing, Nashville, Tenn.; Miss Little Brenneman, Cleveland, Ohio.; Deaconess Wurts, Des Moines, Iowa; and Mrs. W. W. Wilson, of Chicago. Mrs. Laura O'Sullivan was appointed secretary *pro tem* in the absence of the general secretary. Mrs. O'Sullivan was also put on the publicity committee of the national organization of the order.

Much important business was done. The Council adopted for national use "The Sewanee Plan" of cooperation with the Brotherhood of St. Andrew, whereby as many members as possible will attend the mass meetings and inspirational meetings at the Seattle Convention in August.—A national plan for the study of the Bible was outlined to the council, this being one of the undertakings of the Order. Mrs. Sidney Morgan, of Seattle, chairman

of the Portland Convention program committee, gave an outline of the plans of the convention.

At the close of the second day's session the council took a significant step when they voted against the organization of a national house of Churchwomen, similar in character to the House of Deputies. The opinion of the members of the council seemed to be that women of the Church were not ready and did not care to take such action.

The executive committee of the Local Assembly entertained the delegates at a

reception held in the Diocesan Church rooms, on the evening of April 5th, when about 100 were present and informal speeches were made by each of the council members.

The Spring Local Assembly will be held at St. Mark's Church, Chicago, on May 18th. Mrs. E. F. Kenyon, president of the Local Assembly, and Mrs. Sidney Morgan, of Seattle, addressed the women of the Church of the Mediator, Morgan Park, on April 12th, on The Ideals and Purposes of the D. O. K.

H. B. GWYN.

PALM SUNDAY IN WASHINGTON

Large Congregations—Cantatas—Lenten Services.

The Living Church News Bureau }
Washington, April 14, 1922 }

PALM Sunday was a day of bright sunshine and great heat, but, despite the temptation to "gypsy" by machine, all the churches, so far as we have heard, had unusually large congregations.

KNIGHT TEMPLAR SERVICE

The Rev. Dr. Thomas E. Green, formerly of Iowa, and now chief of the Speakers' Bureau of the American Red Cross, where he has done a magnificent work, spoke at a special service for Knights Templar at Trinity Diocesan Church, on the topic A Knight of To-day. Led by a brass band playing martial hymns, a large number of uniformed Knights from all the local Commanderies paraded down Pennsylvania Avenue to the church where a happy service was held with the cooperation of a congregation that completely filled the edifice. Especially effective was the use of an electric cross which furnished the only light during the singing of the kneeling hymn, the closing prayers, and the benediction.

CANTATAS

Many of the churches are to give sacred cantatas this week. We have obtained the information that *Olivet to Calvary* is to be given by the choirs of St. Paul and Trinity Diocesan Church; *The Seven Last Words* by the choir of St. Andrew's Church; and *Penitence, Pardon, and Peace* by Ascension choir.

LENTEEN SERVICES

The Lenten Services by the Laymen's Service Association have created growing interest in non-Church circles. Highly significant is the following editorial in the *Evening Star*, Washington's leading newspaper:

"Midday religious services at Keith's Theatre have been one of the outstanding features of the observance in Washington of that vernal fast in preparation for Easter which is called Lent, and the keeping of which is enjoined by the Greek, Roman, Anglican, and Lutheran churches. In these mid-day Lenten services the effort has been to present the beautiful and noble truths of Christian faith to that multitude of men who have not realized those truths or who are in need of refreshment of the spirit. The services have been a soul tonic to thousands. The faith has been carried to men who had not heard the message before, and to many men whose Church ties have become weakened or have been broken. The results have been so

encouraging that Washington will probably have these mid-day Lenten services in all the years that are to come. The services are held under the auspices of the Laymen's Service Association of the diocese of Washington, with the cooperation of the Washington Federation of Churches, and are held at Keith's Theatre daily, except Saturdays and Sundays, between 12:30 and 1 o'clock.

"Three Lents ago, through the cooperation of Roland Robbins, Keith's Theatre was loaned for mid-day services during Holy Week. Success rewarded the venture. Last year services were held daily, except on Saturdays and Sundays, during the whole of Lent. There was an average daily attendance of 700 persons. This Lent the shortest midday services were resumed on March 6, and will continue till the end of Lent. To date there has been an average daily attendance of 800. Prominent clergymen have conducted the services, and prominent laymen, generally men of national fame in some sphere, have spoken. The various committees charged with this Christian work have managed well, and have achieved splendid results."

MISCELLANEOUS ITEMS

The Junior Club of St. Andrew's Church recently gave a performance at the Hut of the Veterans' Hospital No. 32. The entertainment was in the nature of vaudeville.

At a local Congregational church the preacher is to give a set of week day sermons dealing with novels that are so-called "best sellers". The list includes novels by Arnold Bennett, Harold Bell Wright, Harold Begbie, and E. P. Oppenheim.

Word has just come from Berryville, Va., that on April 6 was buried in our churchyard the body of Miss Virginia Washington. Miss Washington was eighty-four years old and a member of the Washington family of Virginia. Her father was a grandson of Warner Washington, who was a nephew of our first President. She died following a week's sickness of pneumonia.

The American Loyalty Club has been organized at Epiphany Church and already has a membership of sixty. A special committee is busy fitting up the second floor of the parish house for permanent club rooms, which are to be open every night. The dues are to be moderate. Regular meetings of the club are to be held twice a month with special speakers dealing with important questions of the day.

The Woman's Overseas Service League held last Monday an Overseas Reunion in the auditorium of the Central High School. Mrs. Oswald Chew, national president, presided, and among the speakers were His Excellency, Monsieur J. J. Jusserand, ambassador of the French Republic; His Excellency, the Rt. Hon. Sir Auckland Ged-

des, K.C.B., the ambassador of Great Britain; Countess Helene Goblet D'Avilla; General John J. Pershing; Miss Mabel Boardman, recently commissioner of the District of Columbia; the Hon. George S. Graham, and Miss Dorothy Donnelly. Four of these speakers are members of our Church.

The Rev. Ronalds Taylor, our student pastor at the University of Maryland, has been appointed by the Board of Religious Education of the diocese to be chairman of the Committee on Arrangements for the delegates from Washington to the Boys' Conference on the Ministry at St. Paul's School, Concord, New Hampshire. Our clergy have been invited to bring in the names of likely boys in their parishes to the meeting of the Clericus that will be held April 25th, at Trinity Community House.

Yesterday Dean Bratenahl was the guest and speaker for the Rotary Club. The Dean, who has done a remarkably fine piece of work in forwarding the interests of the Cathedral, and in securing great financial help, produced a splendid effect by his excellent address. He said in part: "We need a big and imposing Cathedral here in order to keep God's religion alive. In these days, with giant sky scrapers and apartment houses, we are apt to find the church occupying a second, third, or even a fifth place in importance of structure. There is danger in that, for it is possible that our religious feelings are being placed in the same classification." The Dean made a plea for additions to the one hundred thousand Cathedral member list.

The whole city is deeply grieved over the death of Mrs. Julia James, who had been sick for some time. Editorials in the newspapers and sorrowful comment upon every side show the great esteem in which this splendid woman, a pillar of the diocese, is held. Her departure is truly a public loss, and yet the Church will miss her most, because the Church was her first and greatest love. She spent thirty-five years in this city. Each year was filled with unselfish, splendid charity that was done in a most unostentatious and unselfish manner. She was president of the House of Mercy, and it is due mainly to her generosity that the present beautiful structure of that institution was erected. It was she who cleared from debt the ground upon which our magnificent Cathedral is to stand. Among her outstanding public benefactions are the national historical collection in the new National Museum, a collection that is said to attract more popular attention than any other government exhibit; and the Theodorus Bailey Myers Mason House, in memory of her brother, Lieut. Commander Mason, U. S. N. In the Mason-Bailey House, as it is popularly called, thousands of young persons and women were trained for appropriate duty during the war, and soldiers, sailors, and marines had made for them there conveniences which the government could not well supply. In addition to this, the House has been and is constantly being used for affairs of a beneficiary character.

DEAN OF BEXLEY HALL

AS YET the special committee of the trustees of Kenyon College have been unable to fill the vacant Deanship of the Ohio seminary. In the meantime the enrollment at Bexley has increased, and there is promise of even a greater enrollment next year. Here is a call to a work that is fundamen-

tal to the whole problem of the Church in the Middle West. The best man is none too good for the work of training the ministry.

BISHOP MOSHER'S TRIP

BISHOP and Mrs. Mosher left Manila January 21st for Zamboanga and Jolo, returning to the see city, February 11th. The usual uncertainties and delays of travel in the Islands were experienced. Three times the *Mindanao Herald* announced that services would be held in Zamboanga on Sunday morning (there being no clergyman there at present), and each time the news proved to be false, owing to the irregularities of the steamers. In Zamboanga the Bishop worked hard to retain the hospital. Owing to the inability of the Moro Committee to continue to accept any responsibility for Zamboanga it was feared that the work of the hospital and of the Sulu Press would have to be abandoned. But after considerable effort Bishop Mosher succeeded in obtaining the promise of \$500 monthly. This insures its immediate future. A nurse has been sent, and it is hoped to send a doctor. The Moro Women's work, for the first time, has an appropriation from the Department of Missions. The new arrangement restores Miss Owen to her old position as a member of the mission staff. A branch of the Woman's Auxiliary was formed in Zamboanga by Mrs. Mosher.

Bishop Mosher is making an attempt to have the Cathedral used more extensively by the Army and Navy.

Word has been received from New York that two new stained glass windows for the Cathedral have been shipped January 5th. The Girls' Friendly Society of the House of the Holy Child, Manila, held its first admission service. The dispensary at St. Luke's Hospital has seen a great growth under Dr. Macy, stationed there while awaiting the time that it will be possible for him to go to the hospital at Zamboanga. A mission doctor to act as a permanent assistant to Dr. Saleeby is very much needed at St. Luke's. Miss Lillian Montgomery arrived Feb. 9th to take up her work as a nurse in St. Luke's Hospital. Miss Eveline Diggs, upon her return from furlough, February 9th, gives to Besao, an outstation of Sagada, to relieve Deaconess Anne Hargreaves, who left on furlough on February 20th on the *Creole State*. The Rev. Geo. C. Bartter, returned from furlough February 16th, and resumes his work as mission treasurer.

ARCHDEACON BASKERVILL IN NEW YORK

THE VEN. E. L. Baskervill, Archdeacon for work among the negroes in the Diocese of South Carolina, will visit New York in the interests of his missionary work from April 19 to May 8. The object of his visit is to raise funds for the maintenance of fourteen mission schools which are of pressing necessity in the work of the uplift of the negroes. His address will be the Church Missions House, 281 Fourth Ave.

GAMBIER CONFERENCE

THE GAMBIER CONFERENCE for Church Workers, inaugurated in 1921 by the Department of Religious Education of the Dioceses of Ohio and Southern Ohio, will through the courtesy of the president and trustees of Kenyon College again meet there, opening June 26th.

The outstanding feature this year will

be a conference for young people, having its own faculty but joining with the conference in the Bible classes and lectures.

The Rt. Rev. Chas. D. Williams, D.D., Bishop of Michigan, will be the conference preacher. The conference lecturers will be the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado and editor of the *Witness*, and the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio.

DEATH OF WALTON FERGUSON

IN THE DEATH of Mr. Walton Ferguson of Stamford, Conn., which occurred at his home in that city on the evening of the 8th, the State has lost a citizen widely known in financial affairs, and the Church in the diocese one of its most faithful sons. After his graduation from Trinity College, Mr. Ferguson became associated with his father in banking in New York City, the firm being J. and S. Ferguson. A brother, the Rev. Henry Ferguson, was president of Trinity College, and a sister, only recently deceased, was for many years president of the diocesan branch of the Woman's Auxiliary. Mr. Ferguson, as were all his family, was a member of St. John's Church, in Stamford. He is survived by his wife and five children. Funeral services were held on Monday, the 10th. inst.

FLORIDA PRIEST DIES

THE REV. MILTON R. WORSHAM, rector of the Church of the Good Shepherd, Jacksonville, Fla., died suddenly from heart failure on the morning of Good Friday. He had conducted services and preached with his usual vigor on the previous evening. The customary Good Friday services necessarily assumed memorial characteristics and were conducted by the Rev. A. M. Blackford, an assistant at St. John's. The burial service was appointed for the afternoon of Easter Day.

Mr. Worsham was born in Los Angeles, Calif., September 24, 1881, and was a graduate of the University of the South, and of the Virginia Theological Seminary. He was ordained deacon in 1907, and priest in 1908, and began his ministry in the charge of St. James' Church, Shelbyville, Ky. After being priested, he became rector of St. Andrew's Church, Amarillo, Texas, and was afterward rector of St. David's, Austin, Texas. He entered upon his final work in Jacksonville in 1915.

CHURCH PERIODICAL CLUB

THE APRIL meeting of the Church Periodical Club will be held in St. Thomas's parish house, New York, at eleven o'clock on Monday, the twenty-fourth. The speaker at this meeting—the last of the year—will be Miss M. C. Peters, missionary in charge of the San Juan Indian mission. It is interesting to note that Miss Peters comes from the District of New Mexico, where the C. P. C., though having only four branches, has, in addition to other work, already supplied three missions in the district with libraries of over 500 books each.

AN EDUCATIONAL DIRECTOR

THE PUBLISHERS of the *Cosmopolitan Magazine* have taken an advance step in creating an Educational Department of their magazine, and placing it in charge of the Rev. Dr. Lyman P. Powell, sometime president of Hobart College, as Director. Dr. Powell will perform many services as adviser to colleges and schools throughout

the country that desire his assistance, and is making a study of the conditions that prevail among them all. A series of bulletins will be issued under Dr. Powell's direction, the first of which discusses Colleges Learning How to Help Themselves. In the difficulties created for every educational institution by the quick rise in the cost of living and of administration, with no corresponding advance in funds, the problem treated is a most serious one to every educational institution.

IN HONOR OF BISHOP ROWE

WITH THE APPROACH of General Convention, when the amount of the Bishop Rowe Foundation Fund is to be presented in his honor, the necessity for promptly completing the fund becomes evident. It is hoped to present to this devoted bishop a fund of \$100,000, the entire income of which he will receive for building churches, hospitals, schools, etc., within his jurisdiction, according to his discretion.

Bishop Rowe is well known and beloved from the Pacific coast to the Atlantic for his wonderful fortitude, faith, self-sacrifice, and devotion during the twenty-five years of his bishopric in Alaska. Once a year, in the early winter, he starts with his dog team and Indian into the Alaskan wilderness to visit his flock. Over ice-bound mountains, glaciers, through blizzards and untold dangers, he goes to minister to his scattered people, who greet his coming with joy, as shown by this touching letter from one of his Indian flock:

"When you come to—please make big church, and help all people get straight in God way. I wait here for you all summer. You come here then all this country you make light and then I be glad. All children and every one want to see you. Sure you make light all this country if you come, and if you no come, every one be too much sorry. You help me, your friend—."

His work is among the white people as well as the Indians and Esquimaux. At Ketchikan, Fort Yukon, and Tanana, fine hospitals are maintained. Fort Yukon is the only place for several hundred miles where white people can be brought for treatment, and is the only place for 900 miles where natives may obtain relief. At such missions as Point Hope (in the Arctic), Anvik, Allakaket, Nenana, Tanana Crossing, and elsewhere, medical attention is given by nurses and other workers to many who otherwise would suffer. The famous Red Dragon Club House at Cordova has served for some years as a center of fellowship and social life for men. The Memorial Library and Club House at Fairbanks has also been headquarters for supplying tons of reading matter to surrounding mining camps and lonely cabins.

A Women's Committee has been appointed by Bishop Nichols to supplement the National Committee. Mrs. John Markoe, 1630 Locust Street, Philadelphia, has been appointed chairman of this committee and will be glad to give any information in regard to this fund, or to receive any money or pledges. Mr. Stephen Baker, 40 Wall Street, New York City, is the National Treasurer, and THE LIVING CHURCH is delighted to receive and to transmit contributions—which should be made payable to THE LIVING CHURCH RELIEF FUND, and designated by accompanying letter for the particular purpose.

A CITIZENSHIP COURSE

A CITIZENSHIP COURSE for men and women, under the direction of Trinity Col-

lege and the Connecticut League of Women Voters, has recently been opened at the college. President Ogilby made the opening address and Prof. Horace C. Swan, physical director of Trinity College, one of the lecturers speaking of the innovation, said, "People sometimes say that we are spending too much time on physical education in the schools. The other states around us are doing more than Connecticut to build up the health of children through physical education, the correction of defects, and the teaching of hygiene. It is fundamental that children cannot learn unless they have good health, good hearing, good eyesight, coordination of the child's general activities—these form the basis of the three R's. The state board of education is organizing new work throughout the state to promote physical education. The voters should back up our educational authorities in this work."

CHURCH EXTENSION IN BRIDGEPORT

THE COMMITTEE of Bridgeport clergy and laymen, with the Suffragan Bishop as chairman, which was appointed some months ago to take up the matter of Church extension in that city, have accomplished notable results. The new St. Luke's Church, completed and in use last summer, is now followed by the new building for Calvary parish in the north end of the city, opened for the first service within its walls on Easter Day. This latter building, with a seating capacity of four hundred, is of rough-cast construction and will be eventually used for a parish house when the church proper and the rectory are built on the front of the admirable lot purchased by the committee. The Rev. George J. Sutherland is the vicar of the new parish.

LARGE CLASS IN GRAND RAPIDS

BISHOP McCORMICK, on his annual visitation to Grace Church, Grand Rapids, Mich., confirmed a class of ninety-six, and received one from the Roman Church. Of the class, sixty-three were adults and thirty-seven were men. Forty-four had been recently baptized by the rector, the Rev. G. P. T. Sargent. The average age of the class was twenty-three years. The Bishop preached on The Authority of Jesus Christ.

NEWS FROM JAPAN

THEOLOGICAL COLLEGE COMMENCEMENT

THE GRADUATION exercises of the Central Theological College of the Japan Holy Catholic Church (Nippon Sei KoKwai), at Ikebukuro, a suburb of Tokyo, held on March 20th, were of unusual interest.

The service consisted of a celebration of the Eucharist, Bishop McKim being the celebrant. Bishop Hamilton, of the Canadian Mission, from the Diocese of Mid-Japan, was the preacher. Seven men received diplomas from the principal, the Rev. J. K. Ochiai.

The occasion was particularly noteworthy from the visit of the Russian Archbishop Sergius, who took his place in the sanctuary, and with great reverence followed the order of service.

The Japanese in charge of arrangements had planned every detail, even the place of every person in the procession and in the choir stalls being indicated on the order. Each of the three bishops was accompanied by his chaplain—Bishop Hamilton by the Rev. P. O. Yamagata, Bishop McKim by the

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Rev. Dr. C. S. Reifsnider, Archbishop Sergius by the Rev. Dr. Charles F. Sweet.

It may be recalled by readers of THE LIVING CHURCH that in the lifetime of the founder of the Russian Ecclesiastical Mission, Archbishop Nicolai, a series of friendly conferences took place in Tokyo between his theological teachers and the Anglicans, arranged in the hope of bringing about intercommunion. Strong opposition in the Russian Governing Synod caused the breaking off of such meetings, and then came the war. Since 1917 subsidies from Russia have ceased and the Archbishop has been obliged from actual poverty to close schools, and greatly reduce evangelization. His clergy have been obliged to depend solely upon their Japanese congregations for their support. Being all Japanese themselves this has not been so serious a matter as it would have been for Europeans, but it is difficult enough, for the cost of living has become so great that the Japanese government rates of pay have been doubled for teachers and departmental employees.

Now the Japanese clergy of the Russian Mission are paid less than cooks in European households here. Bishop Darlington has made generous contributions towards the needs of Archbishop Sergius, and the needs of the mission are great. The Archbishop has steadily maintained cordial relations with the Anglican Church. When Bishop Boutflower was visiting the northern island the Archbishop was unable, from lack of means, to take the long journey, to visit his own numerous disciples here and authorized the English Bishop to minister to them. Anglican priests were invited to take part, as such, in the celebration of the capture of Jerusalem, in December of 1917. And there is good reason for hoping that there soon may be a resumption of the conferences between representatives of the two Churches, the English and the Eastern.

ONE-THIRD INCREASE

ON PALM SUNDAY, St. Stephen's Church, Winton Place, Cincinnati, the Rev. Canon Charles G. Reade, rector, broke three records.

Thirty-three persons, twenty-two of them adults, were confirmed by Bishop Reese, and two adults were received from the Roman Communion. This makes an addition of a third to the present number of communicants. In the thirty-seven years of the history of this parish the largest previous class was eighteen, in the first year of its existence.

The attendance at the service was 166, straining the capacity of the beautiful little church to the utmost. An offering of \$42. was taken for the Bishop's Discretionary Fund. The same day the Church school beat all former records of attendance.

THE YOUNG PEOPLE'S SERVICE LEAGUE

IN THE SUMMER of 1920, a little group of people met in Christ Church parish house, Houston, Texas, to talk over and confer regarding the organization of the Young People's Service League. From that humble beginning, the organization was born. In the Diocese of Texas, there are now twenty-one Leagues with an approximate membership of 450. Some other dioceses, as Florida, Tennessee, and Kentucky, are working along the Texas plan. The young people, boys and girls from 14 to 20 years of age, are now banded in work in the Church. They meet, each league in its

own parish. The work is along social and other lines, as well as being distinctly religious.

In the city of Houston, it has been found possible to have a combined meeting of all the Young People's Leagues in the six parishes. Once a month, there is a corporate communion followed by a breakfast in the parish house. Usually from seventy to one hundred have attended, coming by automobiles or street cars. Then, also, at other times, gatherings are held in the same way at about 6 P. M.

Activities of the Leagues take different directions. In one parish the members held open house for their parents and friends in the parish house. After a supper, lantern slides are shown, with explanation and talks on Bible subjects.

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ARMY RELIGIOUS WORK IN JEOPARDY

COLONEL JOHN T. AXTON, Chief of Chaplains, United States Army, stated in a recent public interview that two-fifths of the chaplains now in the military service would arbitrarily be discharged, if House Resolution, 10,871, already passed by the House of Representatives, should become a law. This reduction would take place if the provision made for one chaplain for every twelve hundred officers and enlisted men as now authorized should be maintained, and the strength of the army should be reduced to 115,000 enlisted men and 11,000 officers, as provided by the Resolution.

There are at present ninety-three camps and stations in the United States at which chaplains are on duty. Thirty-four chaplains are serving outside of the continental limits of the United States. There are eighteen posts and stations in this country, at which there is urgent need for chaplains, but for which no men are available. In some instances chaplains are absent, sick, or are attending the Chaplains'

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School. There are sixteen camps and stations in the United States, including three General Hospitals, at which it is found desirable to have two or more chaplains on duty. There are large stations, as for example, Fort Riley, Kansas, where, if chaplains were available, it would be well to have additional chaplains. It is therefore evident that the ratio of one chaplain for twelve hundred officers and enlisted men, as at present allowed, is not ample provision for the religious need of the army. This ratio was purely experimental and the test of experience clearly demonstrates that a ratio of one to eight hundred would more completely supply the need.

If Congress insists upon arbitrarily reducing the number of chaplains to 105, the denominational balance which has been so carefully maintained will be destroyed, to the disappointment of the Churches vitally concerned. Such drastic reduction will demoralize the corps of chaplains and will send back to civil life seventy-four disappointed clergymen who have rendered splendid service. Unlike the provision made for line officers there is no choice by which a chaplain may accept a lower grade and remain in the service.

One hundred and thirty-five of the chaplains now in the army were appointed during the war, either directly into the Regular Army or into the emergency forces and later transferred into the regular service. Only forty-four of our chaplains saw service prior to the World War, and the vast majority therefore of those who would be compelled to leave the army by operation of this resolution are those who but recently suffered sacrifices financial and personal in leaving civil life to enter the military service.

It would be more reasonable, said Chaplain Axton, if some method of gradual absorption of the excess chaplains could be considered, such as is provided in House Resolution 10271, commonly known as the Pershing bill, rather than to force arbitrarily and drastically so large a number of excellent and specially trained men to relinquish their commissions.

MERCER-HADLEY CHRISTIAN WORK

AFTER SPENDING two months in the Diocese of Los Angeles, conducting a series of seven successful preaching missions, reaching from San Diego north to Santa Barbara, Messrs. E. C. Mercer and Henry H. Hadley, II, well known lay missionaries from New York City, are to devote all of April and May to missions in the northern part of California.

Their next missions will be held in the following parishes; All Saints' Church, Palo Alto, April 2-9; St. Paul's Church, Oakland, April 9-16; St. Paul's Church, Bakersfield, April 16-23; Grace Cathedral, San Francisco, April 23-30; Trinity Church, San Jose, April 30-May 7; St. James' Pro-Cathedral, Fresno, May 7-14; Trinity Church, Oakland, May 14-21; and St. Peter's Church, Oakland, May 21-28. Of these Bakersfield and Fresno lie in the district of San Joaquin, the rest in the Diocese of California.

HEALING MISSION

MR. HENRY BLANDFORD, of Atlanta, Ga., held a Healing Mission at St. Luke's Church, Jackson, Tenn., of which the Rev. T. S. Russell is rector, from February 17th to March 5th. The attendance at the services was large, especially toward the

close of the mission, and from half to two-thirds of those present came from outside the Church. Prayers were offered for hundreds of persons unable to come, and hundreds of those in attendance came to the altar rail to receive the laying on of hands. Many benefits and blessings, spiritual, mental, and physical, resulted. Many of the sick or suffering were relieved, and the faith of many was strengthened, enabling them more fully to realize the presence and strengthening power of God.

NEW DEAN FOR ORLANDO

THE CATHEDRAL CHAPTER of St. Luke's Cathedral, Orlando, Florida, have elected the Rev. C. Stanley Long as Dean of the Cathedral parish. The new Dean served in the Allied Forces during the war, and after his ordination was in charge of St. Clement's Church, Honolulu, and a member of the faculty of Iolani School in that missionary district. From Honolulu, he was called to Holy Trinity Parish, Pueblo, Colorado, and was rector of that parish until January of this year, when he temporarily took charge of the Cathedral.

Dean Long by his personality and congeniality has made an exceedingly favorable impression in Orlando, and is already a member of The American Legion, and other men's clubs in the city.

Immediately following the election of the new Dean, the Cathedral Chapter formally approved of starting a building fund for a new Cathedral and Chapter House. For some weeks past the seating capacity of the Cathedral has been over taxed by the large congregations, clearly showing the urgent need for new buildings.

OLD PARISH REVIVED

ST. LUKE'S CHURCH at Pedlar Mills, in Amherst County, Va., has taken on new life since the Rev. Josiah R. Ellis came the first of April, 1921, to be its rector.

This church, which is referred to by Bishop Meade as one of the old Colonial churches in Virginia, had been without a resident rector for more than thirty years, during which time services there were irregular, being conducted when possible by neighboring rectors and others. As a natural consequence, the congregation dwindled and the church property suffered for lack of attention. In the past year the rectory has been repaired, the church painted, and the entire premises beautified in other ways.

On Sunday, April 2nd, 1922, the first anniversary of Mr. Ellis' coming, the members of the congregation passed resolutions, expressing in a most complimentary manner their appreciation of his work among them and their gratification at the progress the church is making.

COLLEGE BUILDING BURNED

NOTICE HAS JUST been received of the destruction by fire on the night of April 3rd of the President's House at the College of William and Mary in Williamsburg, Virginia. This ancient building was erected in 1732 when William and

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Mary was a Church institution. In 1781 a similar fire destroyed the interior of this building and left only the wall standing. It was at that time occupied by French officers, following the siege of Yorktown. The French King had the interior restored at his own expense. Lord Cornwallis retained headquarters in the house prior to the settling of Yorktown.

The College of William and Mary was established in 1693, the Rev. Commissary Blair having collected in England a large part of money necessary for its erection, and having secured from the King and Queen permission to name the College after them and to use the royal colors of the house of the two reigning sovereigns.

It will be of interest to Churchmen to know that an effort is now being made in connection with the general endowment scheme of the College, to restore the original building erected by Commissary Blair, to the exact form and appearance of the design of Sir Christopher Wren. It is also proposed to make this building, which is the oldest college building in America, absolutely fireproof. The walls are so thick that they have withstood three separate fires and stand to-day as originally built.

A committee of Churchmen, of which the Rev. W. A. R. Goodwin, D.D., rector of St. Paul's Church, Rochester, N. Y., is chairman, and on which serve the President of the Presiding Bishop and Council, the Rt. Rev. Dr. Lloyd, and a number of other prominent Churchmen, is endeavoring to raise the funds for the restoration of this old college building as a memorial to Commissary Blair, its first president, and Bishop Madison, the first Bishop of Virginia, who was also president of the College.

It is further proposed that in connection with this restoration, two endowments should be established; one, for the education of the sons and daughters of Episcopal clergymen, and the other for the establishment of a school of Religious Education and Social Service.

The College of William and Mary is now owned by the State of Virginia, and in addition to its academic department is one of the normal schools of the state.

For the restoration of the main college building to its original plan designed by Sir Christopher Wren, \$100,000 is asked. For the establishment and endowment of the School of Biblical Literature and Social Service, \$150,000 is asked. For the establishment of an endowment fund, the income from which is to be used for educating the sons and daughters of Episcopal clergymen, the sum desired is from \$150,000 to \$200,000. Individual scholarships for this purpose may be given in any sum from \$5,000 to \$10,000, and may be designated as memorial.

The committee having this matter in charge is permitted to say that should the amount necessary for this restoration and endowment be given by any individual or family, the names of the donor or donors may be inscribed on the Restoration Tablet.

It would seem that an institution which was responsible for giving Washington as Commander-in-Chief of the Colonial Forces, which trained Jefferson and Chief Justice Marshall, and Monroe, and Tyler, and other distinguished statesmen and patriots, should not appeal in vain to the loyalty of American patriots. The restoration and endowment of this ancient college building would give perpetual witness to one of the contributions of the Church to the cause of Christian educa-

tion in the early life of our American civilization.

BALTIMORE CHURCH CONGRESS

THE COMMITTEE on arrangements for the Church Congress in Baltimore sends the following information as to hotels: Rennert (Church Congress Headquarters) (European plan) From \$2.50 per day up.

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STUDENTS ATTEND EARLY LENTEN COMMUNIONS

THE INTEREST among the students of the colleges in Oxford, Ohio, has been marked during Lent. The Sunday services have been exceptionally well attended, the little church being well filled each Sunday afternoon. On Friday mornings, at 6:45 there have been from 25 to 36 students at the Holy Communion. This hour enabled those attending to take breakfast at St. Faith's House after the service, and to "make" the 7:30 classes. The study and discussion groups on Thursday evenings on The Social Opportunity of Churchmen were well attended, and much interest displayed. The group leaders for the different subjects were in all cases students or persons connected with the colleges. All in all this has been the most profitable Lent ever observed in Oxford.

ONE ASSISTANT IN THE WHOLE DIOCESE

AT THE PRESENT time there is only one parish in the Diocese of Southern Ohio having the services of an assistant clergyman, and his status is rather that of an associate than an assistant. With a full working force at least four other parishes would have assistants.

A survey of the Diocese of Ohio shows much the same situation prevailing. Seven of the eight major parishes which usually have assistants are short-handed at the present time.

This is but another indication of the shortage of clergy, which the whole Church faces, and apparently we have not reached the bottom of the curve.

One parish in the Diocese of Southern Ohio plans to recall as an assistant a clergyman at present engaged in secular employment. There may be others who might be recalled to service much as the government recalls the men of West Point and Annapolis when there is a shortage of officers.

PREACHING MISSIONS

THE REV. FRANKLIN COLE SHERMAN, rector of St. Paul's Church, Akron, Ohio, conducted a very successful preaching mission in St. James' Church, Zanesville, during the last week in March.

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GENERAL OFFERINGS DECREASE

THE CHURCH'S NATIONAL OFFICE is alarmed at the fact that for the first three months of the present year contributions have fallen over \$100,000, or about 32%, as compared with the same period last year. Every province in the Church shows a decrease, as do a majority of the dioceses. In many instances the decrease is small, but in some of them it reaches a large amount. Massachusetts notably is more than \$32,000 behind the same period last year, having contributed less than a quarter of the amount of the previous period. No diocese in the First Province has equaled its contributions for the former period; only five in the Second, three in the Third, four in the Fourth, four in the Fifth, two in the Sixth, five in the Seventh, and six in the Eighth Province, have exceeded contributions for the same period of last year, and in no case is the excess very considerable, the largest increase being in Chicago, something over \$4,400.

BEQUESTS

THE PARISHES in Worcester, Mass., and the diocese, were most graciously remembered by the late Miss Emma A. Pratt, a lifelong resident of Worcester. All Saints' received \$5,000, and gifts of \$200 each were made to St. Matthew's, St. Mark's, St. Luke's, St. John's, all of Worcester, and another \$200 was given to St. John's, Wilkinsonville. There were besides numerous charitable bequests to Worcester institutions.

MEMORIALS AND GIFTS

ST. STEPHEN'S CHURCH, Milwaukee, Wis., has recently been presented with a beautiful stained glass window by Mr. and Mrs. Merton Yewdale, in memory of their son, Ralph Bailey Yewdale, Ph.D. (Princeton), sometime assistant professor of History in the University of Wisconsin. The subject of this memorial window is the Good Shepherd. The late Prof. Yewdale, who died last November at the early age of twenty-nine, was at one time a choir boy in St. Stephen's parish, and was confirmed by Bishop Webb in 1906.

MR. AND MRS. CHAS. MONTAGUE, of Orange, N. J., presented to the Church of the Holy Innocents, Hoboken, N. J., a processional cross in memory of their son, Ernest, who was killed in France during the war.

The cross was blessed by the rector, Father Magill, and used for the first time on Palm Sunday.

ON SUNDAY April 2nd, a beautiful service of dedication of recent gifts, to the memory of late parishioners, was held at St. Luke's Church, Branchport, New York, the Rev. John Howard Perkins, rector. A bell and tower in memory of Miss Wave Bartch, and a crimson bound Bible and altar book, in memory of Mrs. Elizabeth Gamby, were consecrated to use.

ON PALM SUNDAY, the rector of St. James' Church, Zanesville, Diocese of Southern Ohio, blessed a pair of brass candlesticks. These candlesticks are twenty-four inches high, and will be carried in procession on the greater festivals.

A MEMORIAL WINDOW, the gift of Mr. and Mrs. Charles B. Perry and family, members

of Christ Church, West Haven, Conn., the Rev. Floyd Steele Kenyon, rector, which they are placing in that church, will be blessed on Friday evening, June 23rd, the eve of St. John Baptist's Day, by Bishop Perry, of Rhode Island.

ON SUNDAY afternoon, April 2nd, a new organ was used for the first time and dedicated to the memory of Henry P. Noll, A.A. G.A., for fifteen years organist and choir-master of Grace Church, Nyack, Diocese of New York, the Rev. A. L. Longley, rector. It is three manual, with compass C C to C... 61 notes, and pedal compass C C C to F... 30 notes. Consists of Great Swell, Choir, and Pedal Organ. There are a total of 1,638 pipes. The builders are M. A. Clark and Son.

NEWS IN BRIEF

CONNECTICUT.—At the annual parish meeting of St. Thomas' Church, New Haven (the Rev. William A. Beardsley, rector), the matter of preparing a suitable celebration of the seventy-fifth anniversary of the foundation of that parish was placed in the hands of the vestry.—Certain newspaper comments on the proposed changes in the Church's marriage service which are to be presented to the next meeting of the General Convention drew from Bishop Brewster the statement: "The changes are simply the omission of what has become archaic. The Christian Church which has accomplished so much in the emancipation of woman, never intended to reduce her to servitude. They are adaptations to the recognized change in the position of woman to-day."—In connection with the dedicatory exercises of the new parish house for St. James' Church, Danbury, there is to be held on Monday, May 1st, a conference in that parish on Religious Education, led by Mr. Jesse B. Davis, supervisor of Secondary Education in Connecticut, and the Rev.

An increasing number of parishes through their Vestries, Parish Organizations, and Interested Individuals are sending ten of their leaders, women as well as men, as delegates to the diocesan, provincial, and national ten day summer conferences of the Church. On the average each parish will contain two or three people who will find what they need at the

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GEORGIA.—Following the plan of the Church at large and of the diocese, St. Paul's Church (the Rev. G. Sherwood Whitney, rector), Augusta, has organized "The Rector and Parish Council". The council is composed of the rector, two members of the vestry, and a representative from the Church school, the Church School Service League, the Men's Bible class, the choir, and five women's organizations. There are to be four departments, Missions, Education, Social Service, and Finance. A letter has just been issued by the Finance Department showing the per cent. of pledges for the current year, and how in percentage these pledges are less than the actual requirements. A pledge card was enclosed in the letter asking that those members of the parish who are not giving in proportion to either their income or their living expenses make an additional pledge.—The Rev. W. A. Jonnard, educational secretary of the diocese, and field worker for the Province of Sewanee, recently visited this parish, spending three days preaching on religious education, meeting with the Young Peoples' Service League, the Church school teachers, and with the Church School Service League.—At the beginning of Lent, in the Church school of St. John's Church (the Rev. William T. Dakin, rector), Savannah, a box was conveniently placed.

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and the pupils were asked to write on a piece of paper what they would and what they would not do during Lent. A chart was made from the contributions placed in the box, and it was interesting to note that the list of the positive resolutions outnumbered those of the negative. Some of the positive included, "will try to be thoughtful of others", "will stop biting finger nails", "will study hard", "will be at church every Sunday", "will obey quickly", "will get up early", "will be cheerful", "will go to bed early", "will get up in the morning when called", "will mind my mother", "will try to do my best in all my work", and some of the negative were; "will not fuss with brother and worry mother", "will not talk in school", "will not be bossy", "will not be late to school", "will not eat dill pickles", "will not grumble", "will not be late to Church school, to church, and to Scout meetings", "will not do the things I have given up for Lent."

HARRISBURG.—At the annual dinner of the Men's Club of St. John's parish, York, the speaker was the Rev. John K. Shyrook, of Nanking, China. Mr. Shyrook gave a most interesting account of his work among Chinese boys. This was one of the most successful banquets held by the club.—The Rev. Roy J. Ford, rector of Christ Church, Berwick, has presented his parish with an oil painting, done by himself, entitled "Christ in Gethsemane". Mr. Ford is a professional painter, and has painted religious themes in many churches and cathedrals. When leaving this work to enter the ministry, he was conducting four studios in towns in New York state. The painting, which measures 8-ft by 4-ft, will be placed in the sanctuary over the altar.

LOS ANGELES.—Messrs. E. C. Mercer and Henry H. Hadley, II, conducted their sixth preaching mission within the diocese at the Church of the Epiphany, Los Angeles, March 19-26. Splendid congregations marked the services, and Mr. Mercer addressed 1,000 boys at the Lincoln High School.—At an enthusiastic meeting of some thirty lay-readers, held at the diocesan offices on March 30th, steps were taken to reorganize the old Lay Readers' League.—The fourth annual patronal festival of St. Mary of the Angels Church, Los Angeles, was held on April 1st, the octave of the Feast of the Annunciation. The Rev. Irving F. Spencer officiated as celebrant, the Rev. Neal Dodd as deacon, and the Rev. William E. Maison as sub-deacon. Bishop Stevens preached the anniversary sermon.—On Sunday evening, April 2nd, Dr. Samuel L. Joshi, professor of Literature at Baroda College, University of Bombay, addressed the congregation of St. Paul's Pro-Cathedral on the present situation of India.

MILWAUKEE.—Jackson Kemper, of Delafield, son of Samuel R. Kemper, and grandson of Bishop Kemper, passed to his rest on the morning of Easter Even, after an illness extending over many years. He is survived by his wife and several brothers and sisters.

SOUTHERN OHIO.—The Ministerial Association accepted the rector's invitation to hold the Noon-day Services during Holy Week at St. Luke's Church. Heretofore they have been held in the Assembly Room of the Court House.

MAN sometimes thinks he can make converts by force. But people can be led, never driven into righteousness. However, we are none the less responsible for the souls of those about us.—*Forward.*

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