



VOL. LXVI

MILWAUKEE, WISCONSIN, APRIL 8, 1922

NO. 23

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THE BISHOP OF WASHINGTON recently held a service in the jail of that city. One of the prisoners remarked: "My, we Protestants were proud that our Bishop came to see us."—Oregon Churchman.

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, APRIL 8, 1922

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A Prayer for Armenia*



Thou wast slain and hast redeemed us by Thy blood and made us unto our God kings and priests. (Rev. 5. 9-10.) Having therefore boldness to enter into the holiest by the blood of Jesus—Let us draw near with a true heart in full assurance of faith. (Heb. 10. 19-22.)



ՄԻԹԵՄԸՅ ԳՈԴ, who by Thy grace hast not only called us out of darkness into light, but hast called us into the Blessed Service of Intercession; we come to Thee with one accord on behalf of the people of Armenia. We pray that Thou Thyself wilt undertake their cause, and with great might succour them. We remember the many thousands who, rather than deny Thy Name, have suffered torture and death; and we give Thee thanks for all who have by Thy grace endured and are now in Thy presence; and we ask Thee for those who remain in the fiery trial of their prolonged agony, that Thou wilt stand by them and strengthen them and grant them a clearer vision of Thee and deliverance from their sufferings. Send them what they need for their material wants. Protect the fatherless and widows. Remember the orphans still without home or shelter.

Bless the children in the orphanages whom Thou hast committed to our care and those who are giving their lives to help and save them. We thank Thee for all Thy servants laboring for Thee, who have been true to Thy name. Strengthen and bless all, by whatever name they are called, who contribute of their substance to feed the hungry and to provide shelter and care for the sick and the helpless.

Give wisdom to all who are seeking to help the Armenians in any way, whether spiritually, politically, or materially. Give courage and a spirit of responsibility to our Statesmen. Deliver our country and all who are called Christian from blood-guiltiness, through apathy or fear. Bless all who are serving Thee, and may all our service be lifted on to a higher plane of selflessness and sacrifice; through the power of the Holy Spirit of Him who came not to be ministered unto, but to minister, and to give His life a ransom for many. In whose Name and through whose merits we offer our prayer and praises, Jesus Christ our Lord. Amen.

*Adapted from the Armenian Liturgy. Printed by request of Near East Relief.

EDITORIALS AND COMMENTS

Responsibility

SOME days ago, a complainant went to the head bookkeeper of a large department store to find out why her monthly bills had again and again been sent to her wrongly computed. One month items would be entered which she had not purchased; the next, the firm would be the loser by sums ranging from a few cents to several dollars. Each time the complaint was courteously investigated and properly adjusted. Finally, in her conversation with the head-bookkeeper, she asked why it was that there was such a large margin of error in the keeping of accounts. She was told that the product of the non-religious educational systems was gradually being eliminated, that clerks, assistant book-keepers, and others in the employ of the company who had no definite and active religious affiliations were gradually being worked out, and that the reliable and dependable persons were normally those into whom their religious life had infused an active sense of responsibility.

This estimate of the facts came from a person who had no particularly strong prejudice in favor of what is called "organized religion." It was simply the observation of every day facts, and the conclusion generated by daily experience. Though this is one single instance, there is good reason to feel that it is only symptomatic of a widespread condition of affairs, the seriousness of which may not have come home to all of us. In the large, we are developing a younger generation singularly lacking in any clear sense of obligation—whether moral, political, economic, social, or religious. Lax morals, lax political interests, a relaxed sense of business obligations, "class" rather than "social" consciousness, and religious indifference, are phenomena so very apparent that to inveigh against them would be the veriest waste of time. It is fatally easy to unchain our outraged sense of righteous indignation and let it disport itself—purely for the selfish satisfaction such a performance might afford us. It is much more difficult to try to get at the cause of conditions as various as political corruption, "graft" in business, shoddy production in manufacturing, and moral instability. It is yet a helpful Lenten discipline to see the enormous part a slackened sense of responsibility plays in creating such conditions.

Part of the fun of being an American is the realization of a boundless horizon of opportunity. Education is free; every man who "has it in him" may "get to the top." There are untouched natural resources in our country; there are untouched human resources in America. It is the land of limitless opportunity. Maxims and morals are poured into our young. The principles of the great god Success are being daily instilled into the youth of the country. His priests are about us on every hand. His worship is perilously near to that of an ancient deity whose name was called Mammon. Idealism is being evoked for what in its very nature could not possibly lay claim to it. "How to become a successful" so-and-so is the gospel of the hour. There is much preaching of ambition, little inculcation of responsibility; much worship of success, little emphasis on the obligations it imposes; much extravagant language about attaining power, wealth, position; little explanation as to the duties the pursuit of these commodities involves or the implication their possession demands.

To the warped mind of one thoughtful youngster, of a philosophical turn, the whole matter resolves itself into a big game. That sport may be called the theory and practice of "passing the buck." This grave little boy listened much, thought a good deal, and talked with a

shrewd insight which did not belong to his years. He concluded that "getting away with it" was the end, that any means was allowable in the game, and that the most valuable ally one could have would be a well-developed technique of passing the buck. With the clarity and relentlessness of a youngster, he pierced through adult shams and camouflages. A child measures what we say by what we do, and is inclined to regard the latter as the touchstone of the former. The acid test of what we profess is our action. Is he right? He is like thousands of young Americans to-day, and differs from the many only in being more articulate as to his conclusions.

THE OTHER HALF of the legitimate presentation of the duty of proper ambition is the inculcation of a corresponding sense of responsibility. It is in the lack of this element that we are most lamentably deficient to-day. With all its failings, the old-world ideal and principle of aristocracy had one great merit: while it taught privilege it coupled with privilege and prerogative the concomitant and corollary of responsibility. The failure of democracy in fact has been that there has not been nearly so wide-spread a conviction of responsibility as there has a sense of boundless opportunity. The two things must go together, or we shall have chaos. It is only a partial and dangerous truth to present the vast scope of limitless horizons without as strongly demonstrating the claim of duty and obligation exactly parallel with the opportunity offered. Opportunity must involve obligations.

There is a phrase in the Church Catechism (to which it is not fashionable to refer in these days) which clearly sets off the age-long conclusions of the Church: "To learn and labor truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me." The passage holds closely to the two principles, which may be called those of the call and of the demands of opportunity. Vocation is partly a matter of opportunity, as the Church has always taught. God's voice is made known to us through our own reason, our own desires, and our own circumstances. He speaks to us in a varied language; the attentive ear may hear His will expressed in the inner as well as in the outer conditions of life. His will for us makes itself known progressively—"unto which it shall please God to call me." There is every place provided in the divine call for ambition, the satisfaction of the needs of the personality, and the fullest self-expression. But obeying His call implies certain obligations: "To do my duty." The Catechism puts this first, for the Church in her wisdom knows only too well that doing one's duty is the surest means to realize the will of God. Thus it puts "To learn.... to labor.... to do my duty" in a kind of ascending climax: these functions of the personality are both means to ascertain the will of God as well as avenues in which that will may be carried out. As a check upon a boundless sense of opportunity, the Church puts the obligation of doing one's job well; as a means for the progressive revelation of God's will, she tells us that doing one's job well is the surest road.

Educators tell us of the terrible superficiality of knowledge in the present generation. This lamentable phenomenon is as apparent here as in England. It may be more blatant in this country, where the ideals of thoroughness, perseverance, and pride in one's work have not

gained universal approbation. "Getting away with it" is, as a matter of fact, the motive which animates much endeavor in all walks of life. "Passing the buck" is the standard of action in the face of difficult situations. A kind of smattering and superficial acquaintance with facts does duty for culture, learning, and knowledge. People who honestly take pride in their work—unless their occupation be "creative"—are few and far between; even if a person is fully alive to this sense of satisfaction for some achievement, he is inhibited from giving any expression to his feelings. It isn't the code of the hour. We can boast, and sometimes do it with naive unconsciousness which delights the foreigner. But our pride is usually dislocated; it is seldom that it is an articulate conviction of a responsibility assumed and met, but rather the delight of irresponsible action, a pleasure in "putting it over."

There is something splendidly healthy in the double ideal which the Church sets before us, in the two-fold principle of Opportunity-Responsibility. With a nice balance and a careful discrimination she points out to us that it is well to have ambitions but better to regard them as opportunities for service; we may and should find the path of fullest self-expression, but it must go in the way of duty and obligation. We are free to be responsible. His "service is perfect freedom."

It might be well, then, to emphasize the attendant truth, that opportunity spells duty. There is in all the revelation of our Lord's life and works a certain divine artistry which He gives us as our ideal; perfection not only in the end, but in the means. No detail of our life's work may be done carelessly. Every little piece of work must be as carefully shaped as a painter's masterpiece; thoroughness and accuracy are part of the inevitable method of Christian action. Doing one's duty well may become as romantic and adventurous a career as the most heroic voyage of discovery. Christianity puts the heart into courage, the verve and enthusiasm into the common task, so that the whole is transformed into an act done for God's glory and our own supreme satisfaction.

WE are very gladly printing the brief abstract of an address by Judge Buffington on The Five Colleges of the Church, which will be found on another page. A trustee of Hobart College, a judge in the United States circuit court, a statesman of distinction, and an ideal layman, Judge Buffington's words must always carry great weight. Indeed that is why we feel impelled to make some criticism of this address.

Honor to whom
Honor is Due

For when Judge Buffington treats of the "Five Colleges" as though there were no distinction between them, assuming that they all stand equally before the Church as, in the same degree, "colleges of the Church", he is forgetting some germane considerations. We have the strongest desire to be just to Hobart and Trinity; but for the sake of assisting these we cannot be unjust to Sewanee, Kenyon, and St. Stephen's, and that we should be if we allowed his statement to rest unchallenged. We have not observed that anybody has maintained that "Hobart and Trinity sold their birthright for a mess of pottage when they accepted help from the Carnegie Pension Fund for their retired professors", but it is perfectly true that in the year when they applied for and obtained that help, they each altered their own official description of their status. It would very much help if the facts relating to that matter would not be obscured by the enthusiasts for the two colleges. Perhaps we may briefly recall them.

It was in 1905 that Mr. Carnegie's generous gift of a large sum from which to pay pensions to retiring professors of colleges under certain circumstances was announced, and in 1906 that the act of incorporation of the trustees was enacted.

Prior to the year 1905, what Judge Buffington terms "The Five Colleges of the Church" had always described themselves in their annual reports to the United States Commissioner of Education as colleges of the Episcopal

Church and had so been recorded in each of the published reports of the Commissioner. In the report of 1905 Trinity continues thus to be described but Hobart is described by a blank line. In 1906 Hobart is again described as Episcopal but Trinity is changed to Non-sectarian. In 1907, and in each subsequent year, both colleges are rated, by their own request, as Non-sectarian.

Reference to the files of the *Living Church Annual* shows the same transformation. Until the issue for 1908 (published in 1907) there is no distinction made between the five as being alike and equally institutions of the Church. In the volume for 1908 both Hobart and Trinity make statements very carefully differentiating themselves and the character of their Churchly standing from other institutions. Those statements are continued until the volume for 1910, when the two institutions are dropped from the list of Church colleges and appear under a special heading: "Non-sectarian Colleges having some Churchly Character." That description was, to our knowledge, submitted to Bishop Walker and accepted by him as a true statement of the fact; and it has continued, year after year, to the present time, without challenge, so far as we know, from anybody.

If either Hobart or Trinity ever cares to state officially to the United States Commissioner that it is a college of the Episcopal Church, as they used to state, we are confident that each of these publications will willingly alter their description, as they altered it before. In the meantime there must be a presumption that each of the colleges that changed its designation from Episcopal to Non-sectarian did so with a full sense of responsibility for what it was doing. So well was this distinction between the two and the remaining three institutions recognized at the time that (as we happen to know) one of the alumni of Hobart, in grief at this change in the status of his *alma mater*, altered his will and bequeathed to another institution what he had intended to give to Hobart.

Now these are facts. We do not maintain that they justify a "charge of Church disloyalty" which, according to Judge Buffington, "has found lodgment in many Churchmen's minds". When Hobart or Trinity asks for gifts from Churchmen or from any others it is entirely within its rights. We are glad to learn of the success that attends their efforts. But when by writing of "The Five Colleges of the Church", or in other publicity, the enthusiasts for either of these institutions seem to convey the impression that there is no distinction between the sense in which the five can be termed "colleges of the Church", they are but closing their eyes to facts. Sewanee, Kenyon, and St. Stephen's are Church colleges by their own continuous official statement, based upon their organic law. Hobart and Trinity are Church colleges by tradition only; and are very careful to explain that that tradition is not embodied in their organic law, and that their own consciousness of the status of both is that it is officially Non-sectarian.

That effectually differentiates two colleges from three other colleges. It renders it most misleading, therefore, to speak of "The Five Colleges of the Church" in the manner that Judge Buffington does. These two seem not to be in position to give assurance, based on anything more substantial than hope or belief, that the Churchly traditions of the past will be continued in the future. Anyone contributing to their funds must doubtless be presumed to do so with this knowledge. On the other hand the three colleges point to their organic law and to their unbroken description of their own status as evidence of the permanence of their Churchly character. When we say, therefore, that the three have a much greater claim upon the Church for support than the two, and that the history of the five does not justify the assumption that they all stand on the same plane, we are but stating facts. The statement ought not to be treated as unfriendly to anybody.

Hobart College has done excellent work and we shall be very glad if its endowment, and its perpetuity may be thoroughly assured. But we are confident that these cannot be assured by conveying an assumption that its relationship to the Church is other than it is.

WE regret to see the good name of the Church in connection with Prohibition enforcement called into question through the discussion of the views recently expressed by the President of the national Council of the Church.

A Palpable Misrepresentation

Bishop Gailor is quoted as having said: "I believe the Eighteenth Amendment was a mistake and I believe in the modification of the Volstead law." Quoting these words—and no others—the *American Issue*, the organ of the Anti-Saloon League, declares that "he was, by implication, carrying the name of the Episcopal Church into public fellowship with liquor outlawry and an organized conspiracy to flout the Constitution and bring about the sale of intoxicating liquors without changing it." Surely our friends of the Anti-Saloon League will see, at a moment's reconsideration, that no such "implication" follows, or by the wildest flight of the imagination can be made to follow from the language which, if their own quotation is correct, Bishop Gailor used.

To express the opinion that Prohibition is a mistake is entirely within the rightful privilege of anybody, and the Anti-Saloon League is needlessly making enemies for its cause by attacking anybody for such an expression. On the other hand, if Bishop Gailor, or anybody else, has expressed the opinion that the law ought not to be enforced, he would merit the gravest criticism. But if Bishop Gailor has done this, why does not the League quote language to that effect rather than language that, in spite of their charge, has no such implication whatever? With Bishop Manning, whose recent words on the subject are strongly commended by the *American Issue* in the same number, we are confident that Bishop Gailor never has counselled the violation of a law of which, however, he disapproves.

And when we are told in the same paper that Bishop Gailor, having been elevated to the presidency of the Council, "helped by his influence to consummate a crafty scheme to silence the Church Temperance Society for its vigorous support of Prohibition," we, knowing the facts, indignantly deny it. The Church Temperance Society is the victim of grave internal dissensions such as compelled the Department of Christian Social Service to decline to act as sponsor for the society. Bishop Gailor had no more to do with that decision than had the secretary of the Anti-Saloon League. It all involves an exceedingly unpleasant controversy that began long before Bishop Gailor became President of the Council, and the question of the wisdom of Prohibition has nothing to do with the controversy. We do not care to present it in detail here.

We are the more ready to write all this since we disagree fundamentally with Bishop Gailor's position, and believe that the one vital question relating to Prohibition now is how to enforce it. But perhaps it is proper for us to observe that it is just as important to observe the law against libel and the fundamental Ninth Commandment, as to observe the Volstead law and the fundamental Eighteenth Amendment. THE LIVING CHURCH stands for the equal enforcement of both. We are confident that the authorities of the Anti-Saloon League must have a like intention. But the discussion of Bishop Gailor, which occupies an entire issue of their organ, is the best possible example of bad logic, unwarranted abuse, and incompetent journalism.

WE learn with sadness of the death of George Gordon King. His long service as missionary Treasurer brought him into intimate contact with the workers of the Church and with those who support that work, and by all who knew him he was greatly beloved.

Death of George Gordon King He had the happy faculty of inspiring, first, confidence, and then, not long after, affection.

His whole heart was in the Church. Possessed of large means, he used them faithfully as being steward of them only, and as desiring to do the largest amount of good by means of them.

May he be abundantly blessed in the place of the living!

ANSWERS TO CORRESPONDENTS

B.—A "priest-in-charge" is not the equivalent of a rector and does not become a member of the parish corporation. He has no canonical status and can perform only such services as are agreed upon between the vestry and himself. He has no right to be present at the meeting of the vestry unless invited and no official relationship toward such meeting.

R. A.—The line you are seeking may be found in hymn 378 of the New Hymnal, though the wording is slightly different.

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Rev. Wm. Watson, Oneida, Wis.**.....	5.00
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Church of the Good Shepherd, Augusta, Ga.**.....	145.84
St. Peter's Church, Westchester, N. Y.*.....	15.00
	\$288.84

*For Children
**For Armenians

NOTE: The contribution from Mrs. Annie M. Cooch, Ivy Depot, Va., was incorrectly printed as \$6.00 in the issue of March 18, 1922. It should have been \$5.00, and the total as shown was correct.

NO ONE can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—RUSKIN.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XVIII

BY THE REV. WINFRED DOUGLAS

EASTER EVEN

AS is commonly known, there is a marked difference between the present practice of the Roman Communion and that of our own regarding Easter Even. Our Latin friends have advanced what was the first Mass of Easter to Saturday morning, preceding it by the ancient services of Saturday evening: the Blessing of the New Fire and of the Paschal Candle, the ancient Prophecies of Easter, the Blessing of the Font, the Litany, and the First Vespers of the Feast. Where these solemn and impressive ancient customs are observed among us, they ought to be kept at night as in ancient times: for our only authoritative Missal, the Book of Common Prayer, prescribes a Eucharistic Service for this day which appropriately commemorates the sojourn of our Lord in the grave and beyond the gate of death. If hymns are desired at this Eucharist, they might be chosen from the list appended.

Introit, 165—Resting from His work to-day
Sequence, 166—The grave itself a garden is
Offertory, 410—God of the living, in whose eyes
Communion, 326—The King of love my Shepherd is
(Four stanzas only)

Final, 167—O Paradise, O Paradise

Any of these would be suitable at an evening service; besides certain specifically evening hymns:

18—Abide with me

26—As now the sun's declining rays

30—God, that madest earth and heaven

EASTER DAY

Introit, 173—The strife is o'er, the battle done
Sequence, 171—The day of resurrection
Offertory, 178—At the Lamb's high feast we sing
Communion, 193—Alleluia! sing to Jesus
(First and third stanzas)

Final, 172—Jesus Christ is risen to-day

Hymn 173 restores to our tongues as the first word of the Paschal Eucharist the great word Alleluia, unheard in our churches since Septuagesima began the season of penitential refraining the soul and keeping it low. Dr. Monk composed these Alleluias to usher in his arrangement of Palestrina's exultant plainsong *Gloria Patri*, which we sing so triumphantly to "The strife is o'er."

The Sequence is Dr. Neale's translation of the first Ode in the "Golden" Canon for Easter Day by St. John of Damascus, esteemed the greatest of Greek Christian poets. It gives us opportunity to express in jubilant song the thoughts we have just heard in the Epistle. For this purpose, it is better to sing the second tune, by Michael Haydn, which corresponds perfectly to these words.

The Offertory was the first metrical hymn appointed for use at Easter. Its melody brings into our Paschal program the revered name of Johann Sebastian Bach. It should be sung rather slowly, but very cheerfully; everybody in the congregation, men and all, singing the tune. At the Communion, Wesley's tune, sung to the first and third stanzas of 193, should be taken at a very moderate pace. The joy of Easter should express itself calmly; not with excitement.

At the Church school to-day, these following numbers are excellent.

170—Come, ye faithful, raise the strain

352—Again the morn of gladness

555—O sons and daughters, let us sing

352, first associated with Easter, and with its refrain sung enthusiastically and vigorously by everybody present, will become a most useful hymn for other Sundays, recalling the truth that every Sunday is a little Easter. It is unfortunate that many schools use a sentimental Ascension hymn, "Golden harps," in this way. It ought to be replaced by the present number. After a few trials, chil-

dren love the quaint carol, 555: it is probably more widely known than other Easter carol.

At Evensong:

Processional, 168—Hail festal day

Before Sermon, 176—Jesus lives! thy terrors now

Presentation of Alms, 262—(Third stanza only)

Jesus, Lord, our Captain glorious.

O'er sin, and death, and hell victorious.

Processional, 520—Alleluia! alleluia!

Hearts and voices heavenward raise

The organ accompaniment of 168 may be obtained of the publishers, the H. W. Gray Co., 2 West 45th Street, New York City. Or it may be sung to Luard Selby's tune, *Ramaulx*, at No. 195.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERIC D. TYNER.

APRIL 9

Palm Sunday. A Day of Triumph

READ St. Matthew 21:1-11. Text for the day: "Who is this?"

Facts to be noted:

1. The welcome given to our Lord by the multitude.
2. The multitude and those who watched the procession made up of all kinds of people.
3. The effect upon the people in the city. "All the city was moved."

"Who is this?" And the Roman soldier, as he watched the procession go by, answered: "A fanatic over whom these people have gone mad." "Who is this?" And the hostile Pharisee said, "An impostor who is pretending He is the Messiah. He is upsetting our people and His influence must be suppressed." "Who is this?" And the great majority of the multitude answered, "This is Jesus, the prophet of Nazareth." "Who is this?" And the faithful followers of our Lord answered, "This is Christ, the Son of the living God, our Saviour and our King; in Him we have put our trust; we have left all and followed Him; He is our Friend and Guide; He has promised never to leave us nor forsake us; by Him our lives have been transformed: we are His and He is ours." The same question comes to us to-day: "Who is this?" What is our answer?

April 10

Monday: a Day of Divine Authority.

Read St. Mark 11:12-19. Text for the day: "He found nothing but leaves."

Facts to be noted:

1. The fruit of the fig tree appears before the leaves.
2. Our Lord shows His power over nature.
3. He cleanses the temple, reclaiming His authority over the Church.

The fig tree was not sincere. An examination showed that it only appeared sincere. There was no fruit. To-day let us forget the standards of the world and as we journey with Him try to measure our lives by the standard of the Master Himself. Now what about our prayers? Are they as sincere as we should like them to be? Are we as sincere as we should like to be in the matter of our Bible study and meditation? And the services of the Church? Are we trying to attend the services, especially the Holy Communion, with the definite, sincere intention of coming into the Master's nearer presence? Throughout the rest of the week let us try our utmost to live with Him so that our Easter Communion will be a resurrection to a life of joy and constant service.

April 11

Tuesday: Day of Conflict.

Read St Mark 12:14-17. Text for the day: "And to God the things that are God's."

Facts to be noted:

1. The trick to catch and accuse our Lord.
2. Our Lord's answer (17.).
3. The effect on His questioners.

The Pharisees and Herodians were enemies but they joined forces against our Lord. They try to make Him convict Himself of treason against Rome or of disloyalty to the Jewish people. Evil is always trying to overthrow the good. We find a conflict going on all the time in our lives between good and evil. Sometimes the enemy is within and sometimes it is without, but the conflict is always going on. What is our duty to our country? What is our duty to the community? What is our duty to our family? What view shall we take of certain forms of pleasure? Is it right to go here and is it

right to do that? All these questions come to us and what is the answer? "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

We are spending to-day with our Lord, and let us learn of Him how to meet the problems that confront us.

April 12

Wednesday (No Gospel record). The Day of our Lord's Personal Preparation for the Cross.

Read Isaiah 52:13-53. Text for the day: "Surely He hath borne our griefs and carried our sorrows."

Facts to be noted:

1. Isaiah's prophecy is fulfilled in our Lord.
2. The prophecy is fulfilled to the smallest detail.
3. Should suffering and grief cause us to complain?

The events of Wednesday in Holy Week are not recorded in the Gospel. It was not empty; no day of the Saviour's life was ever without loving words and holy deeds. Why, then, was this one day of the Holy Week left unrecorded? We know it was spent in retirement. We believe that as in the other great crises of His life our Lord spent hours in communion with the Father, even so He spent this day in devotion and communion too sacred for human eyes. The lesson for us is clear. It is our personal preparation. It is those moments spent alone with the Master that solve our problems and gives us strength. Sermons and books may help, friends may encourage, but our spiritual life must be the result of quiet secret close communion with Him. Read over again and again the passage for to-day and let it prepare us to enter into our Lord's suffering on Friday that we may really rise with Him in the glorious Easter Feast.

April 13

Maundy Thursday (*Mandati dies*): (The day of the command). The day of the Apostles' Preparation.

Read St. Matthew 26:17-35. Text for the day: "This do in remembrance of Me."

Facts to be noted:

1. Our Lord ordained the perpetual sacrament of His Body and Blood.
2. His personal counsel and instruction.
3. His intercessory prayer (John 17.).

"This do". And our Lord ordained the Blessed Sacrament as a memorial of His death and passion. "This do". And the Saviour of the world instituted a sacrament in which He comes to His faithful followers in a very real and special manner. Let us keep this thought very carefully in mind: the receiving of the Holy Communion should not be a matter of chance or mere whim. From the very beginning, the Christian Church has recognized this sacrament as the highest possible means of help. Our souls must be fed. And the individual who would receive the greatest possible help from our Lord must come to that sacrament after careful and prayerful preparation. Further, come to the Holy Communion with a very definite intention, and, again, come in a spirit of thanksgiving to Almighty God for the gift of His Son to the world. When we more fully realize the value of the Holy Communion the altars of our churches will be thronged.

To-day let us prepare ourselves to receive the Holy Communion on Easter Sunday morning as we have never prepared before, and let us plan to spend to-morrow with our Master. Good Friday is a holy day.

April 14

Good Friday: The Day of His Cross and Passion. Read St. Matthew 26:30; 27:61. Text for the day: "And they crucified Him".

Facts to be noted:

1. The victory on the cross was won in Gethsemane.
2. His betrayal, arrest, and trials.
3. His precious death and burial.

We quote from Dr. Stalker's "Trial and Death of Jesus Christ": "This spot to which we have come is the center of all things. Here two eternities meet. The streams of ancient history converge here, and here the river of modern history takes its rise. The eyes of patriarchs and prophets strained forward to Calvary, and now the eyes of all races look back to it. The seeker after truth, who has explored the realms of knowledge, comes to Calvary and finds at last that he has reached the center. The weary heart of man, that has wandered the world over in search of perfect sympathy and love, at last arrives here and finds rest." Let us stand at the foot of the cross to-day and look at that scene as we have never looked at it before. Let us hear again those seven last words from the lips of the dying Saviour, and with bowed heads and penitent hearts let us say to ourselves over and over again: "This hast Thou done for me, what have I done for Thee?"

April 15

Saturday: The Day of His Rest in Paradise. Read St. Matthew 27:62-66. Text for the day: "After three days I will rise again".

Facts to be noted:

1. The door of the sepulchre was closed and sealed.
2. A guard of Roman soldiers was placed to watch the tomb.
3. The Saviour's Spirit was in Paradise.

After the scourging, the weary journey to Calvary, and the unspeakable torture of the cross, the blessed Master yielded up His Spirit, and loving friends laid His sacred body in the tomb. For that weary, worn-out body it was rest. For His friends it was sorrow. His soul was in Paradise but His body was at rest in the tomb (I. St. Peter 3:18, 19, 20.). But that was not the end: "After three days I will rise again."

What a lesson and what encouragement this is for us. Friends leave us, their bodies are placed in the tomb, and for us there is sorrow, the separation is hard. We feel that life can never be the same again. But what of those who have gone before? Surely they are at rest. Their bodies are at rest and their souls are in the Paradise of God and there they wait until the day breaks and the shadows flee away, and we are all once again united in Him who rose again the third day from the dead.

PALM SUNDAY

"Hosanna, Lord", the people cry,
As to the crowds Thou drawest nigh,
Along the winding, dusty way,
Bestrewn with palms and garments gay;
Hosanna, Lord, Hosanna in the highest.

"Hosanna, Lord", the children sing,
In joyful welcome to the King;
A weary Figure clothed in white,
About His Head a golden light,
"Hosanna, Lord, Hosanna in the highest."

"Hosanna, Lord"; with tear dimmed eyes,
Thou seest the approaching Sacrifice;
Thou hearest the mob shout, "Crucify!"
Who now exultant raise the cry,
"Hosanna, Lord, Hosanna in the highest."

M. S. W.

CALVARY

Three crosses cast their shadows on the ground;
Two malefactors there are hanging, bound;
Nailed to the centre Cross, the Son of God,
With His atoning lifeblood, dyes the sod,

Tribute to outraged law the robbers twain
Pay by their deaths of long and cruel pain;
But he, who had to Christ a prayer address,
With promise sure of Paradise is blest.

Lo! nineteen centuries have rolled away,
And He who, reigning from the Tree that day,
To the repentant thief the promise gave,
Is still as swift to hear, as strong to save.

The sins of all the world on Him were laid,
And He for all a full atonement made;
No contrite sinner's prayer can fail to rise,
Accepted, to His Throne above the skies.

O man or woman, whosoe'er thou art,
Thy sins of His great burden were a part;
It was for thee that, scorned and crucified,
Between two thieves, the Lord of Glory died.


Go, kneel in penitence His Cross before,
Who on that Cross thy sins and sorrows bore;
And pray, as prayed the contrite thief, that He
Will, in His Kingdom throned, remember thee.

MARY ANN THOMSON.

THE BISHOP OF WASHINGTON announces gifts and legacies amounting to \$165,000 for the new National Cathedral. Building operations will be resumed shortly.—Oregon Churchman.

BLUE MONDAY MUSINGS

By Presbyterian Ignobis



I AM a week late in making my contribution to the Religious Book Week; but perhaps the editor, forgiving the delay, will permit my contribution to reach your eyes.

Of "religious books" there are many sorts; and it would be hopeless folly

to attempt an inclusive formula. I have just received from J. R. Lantin, 80 Ghogha St., Fort, Bombay, "The Family Bible, By the Special Order of God," signed "Kad-Ger-Hemo-Papa, the Protector of the whole world, Named by God in Person"—an extraordinary *mélange* of Old Testament, Koran, Vedas, Buddhist, and Parsi writings, in a *magma* of sheer lunacy, the whole distributed free throughout the English-speaking world, with this motto, attributed to Virgil, on the cover:

"Search for the truth, where'er 'tis found,
Amongst your friend, (*sic*) amongst your foes
On Christian, or on heathen ground,
The flower's divine where'er it grows,
Neglect the pickles (*sic*) and assume the rose."

It is unquestionably a "religious book"; and yet I cannot treat it seriously, or put it on a shelf with *The Serious Call*. Age alone cannot give value: some of the Tantras go very far back. Nor can the mere label "Christian" guarantee, since so many outrageous perversions try to cover themselves by that name. A peripatetic lady-philosopher was bitterly displeased with me the other day because I declined to let her "read and expound the Scriptures" to my congregation, having no knowledge of what sort of exposition she might give. "Surely, it was always good to have the Bible explained", she protested!

Even where books are unquestionably orthodox in purpose they may be so wretchedly ill done from the literary point of view as to do more harm than good. "By taste ye shall be saved". Emerson declared to be the eleventh commandment of Anglicans; and though I fear he meant it ill-naturedly, there is a certain truth in the saying. All the recent "revelations" through mediums of every sort are such detestably bad literature that I could not accept them from an angel himself—I should be sure he was a fallen angel, with the savour of brimstone about him!

I am afraid, too, of "edifying books", so often stodgy, lifeless, dishonest. Why a stuffed doll should be supposed "edifying" in a biography, instead of a real portrait, is hard to understand. Fancy leaving out St. Peter's denial, or Noah's drunkenness, or St. Paul's quarrel with St. Barnabas, for fear of "giving scandal". Polemic works, too, are often far from religious, in any true sense, and aim rather to score a point than to maintain truth, it seems.

The best religious books, *me judice*, are those which show us Religion in action: biographies or autobiographies of holy men and women. They excel the best books of formal instruction as much as the Gospels surpass the Epistles. I put them altogether apart from others, *longo intervallo*. Then come letters, with their self-revelation; and afterwards, with no special order of precedence, instructions, manuals, spiritual appeals and exercises, allegories or noble imaginative fiction, books of devotion, hymns (the really singing ones), histories of special periods when it seems easiest to see God's hand in operation; and the smaller classics. Naturally, I value old books more than new ones; "best sellers" of to-day are forgotten to-morrow, while the classics are perennial.

BUT I WANT to rejoice with you over one new book which is treasure-trove indeed. I have read nothing new

in years so stimulating, so satisfying, so cogent. The style is lucid, not overly technical or hopelessly involved; the spirit is essentially kind and courteous; the processes are logical; the result seems inevitable. When Dr. Gore resigned the see of Oxford, to become a "free lance" many of his admirers deplored that act, nor could believe that his work as writer and speaker would be so much more valuable as to compensate for the loss the Church would sustain among diocesans, and in the House of Lords. But *Belief in God* justifies his decision. Nothing like it has appeared in a generation.

Bishop Gore plans "an ordered and reasoned statement of my faith as a Christian—a 'Reconstruction of Belief', in three volumes, dealing respectively with Belief in God, Belief in Jesus Christ, and Belief in the Holy Spirit and in the Church." This is the first volume: published in November, it has already had three impressions in England, and it is the most-talked-of theological book of the day. Hopeful, personal, startlingly frank, it is just what one who knows him would expect from Bishop Gore at his best. A detailed criticism is hardly possible till the other two volumes have appeared, so that one can judge of the whole presentation of questions involved. One demurrer suggests itself: that, for apologetic purposes, perhaps, the Bishop concedes too much with regard to the Pentateuch, in order to exalt the Prophets. It almost appears as if he were not cognizant of the ebb in the tide of destructive criticism, so clearly marked in recent years. That apart, I know not where to find a more reasonable, a more Catholic presentation of the case for belief in a personal God. There is an excellent "table of subjects" with an index of names; but I hope that subsequent editions will have a proper index in full alphabetical form.

The book is a feast for mind and spirit. I cannot commend it too strongly.

THE REPRINTING OF this poem, by W. R. Titterton, first appearing in the *New Witness*, is desired:

TO MY LADY

"How shall I compare her, who's beyond comparing?
How shall I describe her dignity and grace?
(Like a statue rising, like the moon sea-faring)
How shall I describe her, who have seen her face?"

"Love that follows after when she goes a-walking,
Love that serves her table, guards her resting-place,
Love that laughs to hear her pretty way of talking,
How shall Love describe her, who has seen her face?"

"Smiles in plenty!—here's a handful of them!
Willow, rose, and streamlet, song-burst of the lark—
Meet for common women, meet for those that love them;
Calmly stands my lady far beyond their mark.

"How shall I compare her, who's beyond comparing?
How shall I describe her dignity and grace?
(Like—ah! like herself, beloved and uncaring)
How shall I forget her, who have seen her face?"

ONE OF the lesser evils associated with divorce is the intolerable vulgarity of it all: Mrs. Asquith to the contrary, notwithstanding, decent people are wont to consider a certain reticence essential, nor are they willing to expose the intimacies of domestic life too unreservedly—even when they are innocent and pleasing. But if Caius and Caia quarrel today and rush to the divorce courts, not a room in their house is sacred, every hour of the day and night is exposed, all the dirty linen is made dirtier so that no sense can escape its essential dirtiness; and (if one is to judge by the celebrated cases) both wretched people desire nothing so much as to be "interviewed" about the disgusting affairs each declares the other to have committed.

Proh pudor!

Good Friday

A Poem in Three Scenes

SCENE I.

The High Priest's Palace in Jerusalem

SCENE II.

Pilate's Headquarters on Mount Zion

SCENE III.

Golgotha, A Hill Beyond the Damascus Gate

CHARACTERS

Caiaphas		The High Priest
Annas		The Ex-High Priest
Shimron	}	Scribes
Joseph Talmon		
Levi	}	Elders
Jamin		
Sadoc		
Pilate		The Roman Governor
Dysmas	}	Thieves
Gestas		
Mary		Mother of Jesus
Mary Magdalene		A Converted Harlot
John		The Beloved Disciple
Tertius	}	Roman Centurions
Gaius		

JESUS CHRIST

SCENE I.

The High Priest's Palace in Jerusalem
Time: Early Morning

(Caiaphas is seated on a cushion, the Priests, Scribes, and Elders are seated in like fashion in the form of a semi-circle. Christ stands a short distance away, facing His accusers.)

- Annas:** He hath opposed us long and scorned us much. Behold! His hour is come, as He hath said.
- Levi:** Ay, by the Seed of Jacob! Overmuch! "False guides and blind!" We'll prove Him false instead!
- Sadoc:** He claimeth to be King! A pretty sort To mock our fasts and Sabbaths! Have ye seen The harlots and the beggars in His court? He eateth with the Publicans!
- Joseph:** Unclean
He came unto the Temple for the Feast. He careth naught for Moses' Law! He hath A Law to please Himself. But there's the least Of His foul blasphemy! Jehovah's wrath On Him Who saith that He is Son of God!
- Jamin:** Death is too merciful for such a knave. God's Son indeed! He hath with sinners trod, And us, the righteous ones, He doth upbraid. We'll slay Him with the thieves—what say ye all?
- All:** Yea, Crucify Him!
- Jamin:** Ay, and shame Him too!
Give Him a crown of thorns, a sop of gall.
- Caiaphas:** Come! Let us now determine what to do. 'Tis proven He hath called Himself a King, Profaned the Temple, sought the Name Divine To gain His ends. But have we anything Whereby we may assert He doth malign The Roman power? Pilate is no Jew; He will but laugh upon such wrongs as these.

Our charge must be a civil one, our view Based on our faith to Caesar. Are our pleas Sufficient to condemn?

Levi: May we not say
He doth forbid that tribute should be paid To Caesar?

Joseph: Yea, and more! He doth essay
To stir up insurrection, and invade The rights of Herod by His regal claims.

Caiaphas: Well spoken! Let us go without delay And lay our charge before him. Of our aims There is no further question: We shall say We have unearthed a traitor; then to show How He hath spread sedition far and wide; Behold, our case is won! Yet I would know, 'E'er we adjourn, what matter He doth hide Behind yon haughty silence. Let Him tell If He be Christ, the Son of God Most High. His own lips shall give witness.

Annas: Ay! 'were well
To tangle Him in some profane reply!

Caiaphas: (addressing the Sanhedrin Guard)
Bring forward the accused!

Levi: A lordly mien
For one who standeth on the brink of doom!
The fellow hath His wits; I scarce have seen So firm a step, so stern an air of gloom!

Sadoc: He mourneth for His Kingdom,—mark His eye
So tortured and distracted!

Joseph: Nay, 'tis Sin
That haunteth Him!

Jamin: More like He fears to die
And feeleth now the nail-points driven in!

Caiaphas: (addressing Christ)
They hail Thee as the Christ, O Nazarene!
What sayest Thou? Is this affirmation true?

Christ: Ye fools! Who set a stumbling-block between Justice and Right, how shall I deal with you? Think ye I cannot see your subtle plot? For if I tell you, ye will not believe, And if I ask you, ye will answer not. But henceforth shall the Son of Man receive The seat of Honour.

All: (excitedly) Art Thou then God's Son?

Christ: Ye say I am: why should I then deny The Father who hath sent me?

Caiaphas: (with great passion) Shameless One!
We need no further witness. Thou shalt die, And death shall tame Thee to some decent awe!

Jamin: Ay, Let Him twist in torture on the Tree,
Who feareth not Jehovah or His Law.
Dost hear, O! Christ? 'Tis meet for such as Thee!

Caiaphas: To Pilate with Him! Let His blood be shed By our own hands! It were a grace to kill So base a rogue. Come! Ere this hour be sped He shall be ours, to chasten as we will.

(Exit all, pushing Christ roughly before them; some shout at Him in derision and strike Him in the face with their fists.)

SCENE II.

*Pilate's Judgment Hall on Mt. Zion**Time: Late Forenoon*

(Pilate is seated in the ivory chair of state on the Tribunal. The dignitaries of the Court are seated beside him, while on the lower elevation are the officers of the Court and the guests of honor. Jesus stands before Pilate, surrounded by His accusers.)

- Pilate:* I find no just cause that this man should die.
What hath He done? Ye say He stirreth strife
And seeketh Kingship; yet can I espy
No weight of guilt, that He should forfeit life.
Methinks 'tis but an artifice to cloak
Some Jewish spite that stirs you.
- Caiaphas:* Nay, I swear
That we dissemble not! But do invoke
Thy equity. In truth He doth ensnare
The multitude with craft and subtle plot
Against the noble Caesar. We have borne
Due witness to our charge, and wilt thou not
Condemn Him then to die in shame and scorn?
- Pilate:* Your evidence doth not avail with me.
Herod hath found no guilt, nor now do I.
I will therefore chastise and set Him free.
- Annas:* Nay, by the God of Jacob, He shall die!
- Pilate:* What! Would ye have me slay the innocent?
O! Caiaphas, what madness driveth thee?
- Caiaphas:* He mocketh God and kindleth discontent;
Scorneth the Law, defileth all the land,
Yea! Claimeth to be King—Jehovah's Son!
His blood upon us! Give Him to our hand!
- Pilate:* Why, what atrocious mischief hath He done?
Come now! It is the season of your Feast;
The right is yours to loose whom ye shall choose.
Bid then that I should straightway have released
This Jesus whom in malice ye accuse.
- Annas:* (addressing the multitude)
What say ye? Shall the Nazarene go free,
Who doth profane the Holy God on High?
Better Barabbas should escape than He!
- The Multitude:* Ay, loose Barabbas! Kill Him! Crucify!
- Pilate:* What hath He done to merit such a fate?
Would ye the Knave redeem, the guiltless slay?
There is no capital justice with ungoverned hate.
I'll scourge the man, and send Him on His way.
- The Multitude:*
Death to the Christ! Let Him be crucified!
The Cross! The Cross! He'll die in spite of thee!
- Pilate:* A thousand pleas could not stem such a tide!
(*aside*)
They all are bent on murder. Who is He
That I should lose their favour for His sake?
A rabid visionary! Well, no more
Will I resist their frenzy. Let them take
The wretch—His blood will not be at my door!
(turning to multitude)
Bear witness all! I cleanse my hands of guilt.
(Pilate washes hands)
Barabbas ye shall have, as 'tis decreed,
And even Christ—on you His blood be spilt!
- Multitude:* His blood be on us and our children's seed!

(Exit Christ, amid the furious violence of His accusers, followed by the jeering multitude in wild confusion.)

SCENE III.

*Golgotha, a Hill beyond the Damascus Gate**Time: High Noon*

(Three crosses beneath the fierce heat of a Syrian noon. Christ, clad only in a white loin cloth, occupies the central cross. Dysmas and Gestas, the malefactors, occupy the crosses on His right and left, respectively. Above the head of Christ is the title placed there by Pilate, proclaiming Him "THE KING OF THE JEWS.")

A great multitude, composed chiefly of the enemies of Jesus, throng the space about the cross. At the opening of the scene, the Roman soldiers are discovered in the act of parting His garments, a few yards away.)

- Christ:* (In a low voice)
Father, forgive! They know not what they do!
- Jamin:* What murmureth He? No doubt He curseth us.
- Sadoc:* Well, let Him curse? His censure's nothing new!
I scarce have heard a tongue more blasphemous.
But have ye seen His followers?
- Jamin:* They have fled
In panic since the dawn. 'Tis said they fear
They may be crucified.
- Talmon:* And well 'tis said!
They would be fools indeed to venture here!
- Joseph:* Didst see Him flinch when first they drove the nails?
A likely Deity!
- Jamin:* Behold His brow.
Bathed in the dew of anguish! Naught avails
To rid Him of His shame and torment now!
- Levi:* If He be Saviour, why doth He not save
Himself? That were a miracle indeed!
Hail Jesus! Canst Thou not elude the grave?
Come down and bless us with the hands that bleed!
- Sadoc:* Ay! Where's thy gift that raised the lad at Nain?
Thy healing touch that turned the lepers clean?
'Tis strange the Son of God must suffer pain!
- Shimron:* He claimeth that He hath the Father seen!
- Caiaphas:* His Father is the Devil! Even He
Bestowed the sorcery that seemed to raise
The three-days dead, and set the Legion free.
- Shimron:* Thus would He build the Temple in three days!
- Tertius* (A Roman Centurion)
He craveth strength. Here, Nazarene, restore
Thy heart a bit, and bid the Evil One
Bewitch these nails, that they may hurt no more!
Come! Let us witness how the trick is done.
(He gives Christ a sponge soaked in vinegar)
- Gestas:* (from cross)
If Thou art Christ, then save Thyself and us
From this dread death.
- Dysmas:* Wretch! Would'st thou scorn Him too?
Hast thou no Godly fear, since die thou must
By the same condemnation? 'Tis our due
To suffer for our infamy; but He
Hath done no wrong.
(turning to Christ)
O! Jesus, Lord I pray,
When Thou shalt gain Thy Kingdom, think on me!
- Christ:* (with great love and compassion)
Verily I say to thee, thou shalt this day
Abide with Me in Paradise.
- Mary Magd.* (weeping bitterly) This sight
Is heavy to be borne! O! Holy One,
Thy dear face drawn with agony and white—
Thy precious blood upon the beams!

- Mary:* Fair Son *Jamin:* Behold, He dies!
 Divine and Wonderful, that I should live
 To hear Thee slandered on the tree of shame,
 Thy tender hand, that ever deigned to give
 Some touch of grace, the cruel spike doth maim;
 And O! the Head that nestled at my breast
 Wearing the bitter crown of mockery!
- John:* O Holy Lord and Loving Master Blest!
 Would God that I were crucified for Thee!
- Christ:* (looking upon them in great pity)
 Woman, take comfort now! Behold thy son
 In John of Zebedee. Thy heart renew!
 Behold thy mother, My beloved one;
 This is My dying charge of love to you!
- Sadoc:* Who standeth yonder with the Magdalene?
- Jamin:* 'Tis John, the brazen son of Zebedee!
 And see! His mother kneeleth there between,
 And Mary, wife of Clopas, near the three.
- Talmon:* Salome too! A sorry residue
 To witness here His mortal agony!
- Sadoc:* Mark how they weep! as if tears could renew
 The ebbing life, or purge His blasphemy!
- Shimron:* They love Him still. Of all who sang His praise
 One short week past, only these five remain.
 Gone is the gaping throng that sought His gaze,
 The base and credulous that formed His train.
- Jamin:* What were they? Fisher-folk and harlots all!
 Or Publicans who swallowed what they saw!
 Deception was a gate, and Truth a wall,
 To such a lot, unlettered in the Law.
- Joseph:* How dark it hath become! A moment past
 The sun was like a torch, now sullen gloom
 Hath seized the sky!
- Levi:* The Temple's overcast
 As with a portent of impending doom!
- Caiaphas:* Belike it is God's wrath that threateneth
 The soul of Him who hangeth on the tree!
 The sky is stained with this unholy death!
- Christ:* (with a loud voice)
 ELI, ELI, LAMA SABACHTHANI?
- Sadoc:* He calleth on Elias! Doth He think
 That God will send a prophet in His stead?
 God will not snatch transgressors from the brink
 Of bitter death, when they were better dead.
- Levi:* The hand of death lies heavy on Him now!
 See the convulsions tear and shatter Him!
- Jamin:* The pallor of the tomb is on His brow,
 The tortured eyes are growing glazed and dim.
- Christ:* (faintly)
 I thirst!
- Tertius:* (with vinegar)
 Well, here's the bracing draught to slack
 Thy swollen throat! Come, drink Thy fill!
- Shimron:* 'Twas He promised water, which, if one partake,
 He'll thirst no more. That too was blasphemy!
- Christ:* (bowing His head)
 'Tis finished! Holy Father, I commend
 My Spirit to Thy hands.
- Caiaphas:* May Israel's God be praised! No more to fear
 The buffs and jeers He heaped upon our heads.
 No more to see the Statutes we revere
 Trampled and scorned. No more the nameless
 dreads.
 Of godless ways and flaming blasphemies!
 The Christ is dead! He hath received His due.
 Now may we eat our Passover in peace,
 And wait the True Messiah of the Jew!
- (The earth suddenly begins to quake, and the Veil of
 the Temple is rent in twain before the eyes of the terri-
 fied multitude. All flee in fear and confusion, except-
 ing only Gaius, a Roman Centurion, who remains kneel-
 ing in front of the Cross.)
- Gaius:* O Son of God! Thou art in truth the Christ
 Who came to save, and sinless didst atone
 For all my sin. This anguish hath sufficed
 To wash me clean and claim me for Thine own.

FINIS

Bendu, Liberia,
February 4, 1921.

REV. ELWOOD L. HAINES.

"AS OTHERS SEE US"

THE impression of the Lenten noon-day services of the Church upon a chance visitor is interestingly described in a long contributed article recently appearing on the editorial page of the *Los Angeles Times*. The writer, known as the Foothill Philosopher, admittedly "knows little about religion, and still less of Churches and creeds." He said in part:

"For the last few days the Foothill Philosopher has been enjoying the noon-day Lenten meetings being held at the Morosco Theater, under the auspices of St. Paul's Pro-Cathedral. . . .

"I am persuaded that all this tactful, beautiful formalism is a studied thing with the Episcopalians, who have made an art of their religion—which is even better than making a religion of art. Their intellectuality is not intellectuality any more than spirituality is spiritism. They do not make a god of mind, but apparently look upon it as a fine instrument for use. It would seem that this Church's insistence on the development of intellectual qualities, to a high degree, is for three definite purposes: First, for constructive criticism, especially as regards the Church itself; secondly, to prevent the organization from degenerating into a mob; and thirdly, in order to scotch the serpent of emotionalism which so often creeps into organized bodies and stings the intelligence to death.

"However, though the Episcopalian does not foster emotionalism, that does not mean that he is not emotional at times, nor does it mean that he disapproves of a natural, wholesome expression of feeling. It means only that in this regard, as in other respects, he is conservative and seeks to keep things and qualities in their proper bounds. As a matter of fact, this voluntary suppression of the emotional nature seems to develop the finest, purest feeling in a Church, as in an individual, just as some of the world's greatest literature was produced by those old stoics who brought themselves to despise rhetorical flourishes. Between those Christian organizations which emphasize and cater to sentiment and feeling and those which lay special stress on intellectual attainment the Episcopal Church is a balance wheel that may be said to be indispensable in extremist America."

THE EARLY apostolic Church was essentially a missionary Church. That was its dominant note. Therein lay its strength. The Church that lacks that note will stagnate and die, and can make no just claim to be an apostolic pattern, unless, indeed, outward form be greater than the inward spirit.

—*Australian Christian*.

Ecumenical Patriarch Enthroned.

THE enthronement on February 6 of His Holiness, Meletios IV, as Ecumenical Patriarch of Constantinople, is an event that may prove to be a complete turning point in the history of Catholic Christendom.

Condensing from the London *Church Times* our information as to the event, it is learned that a crowd numbering some two hundred thousand people lined the shores of the Marmora and Golden Horn to await the coming of the French steamer carrying the Patriarch.

Those who know Constantinople and the Phanar, says the *Church Times*, can picture to themselves the extraordinarily impressive scene as in the early morning the great multitude watched the steamship come in sight over the skyline of the Marmora, pass along by the bluff on which St. Sophia stands waiting, still flanked by the Moslem minarets, pass Seraglio Point, and take up her berth in the Horn, which was alive with craft of every kind.

The Phanar lies well up on the south of the Horn, and, owing to the pontoon bridges, can only be reached by small boats. Accordingly, after being welcomed by the Metropolitan of Chalcedon on board the *Talda*, Meletios IV. proceeded without any unpleasant incident by launch, and accompanied by several hundreds of craft of all kinds, in an indescribable din of cheers and steam whistles, the one and a half miles to the Phanar Scala.

Inside the square of the church of St. George of the Phanar, however, stands the Closed Door—i. e., the gate outside which the martyr Patriarch Gregory was hanged by the Sultan on Easter Day, 1825, and which every subsequent Patriarch is said to have vowed never to allow to be re-opened until the power of the Turk has passed from Constantinople. On reaching it, Meletios IV. knelt on the bare ground and remained in prayer for some minutes, while the silence which fell on those in the courtyard passed to the crowds outside.

Inside the church the Patriarch-elect was received by the Holy Synod and Cathedral clergy, conducted to the Bema, and robed in the traditional manner, the recent Topoteretes, Nicholas of Cæsarea, performing the ceremony of the tradition of the Ecumenical staff in the absence, through age and illness, of the Metropolitan of Cæsarea.

The Great *Μήνυμα* or Summons to ascend the Ecumenical throne was delivered by the Great Protekdikos, an official surviving from Byzantine times, and bade him follow not only St. Andrew, Gregory the Theologian, and other famous Patriarchs, but Cyril Lukar.

After the enthronization, Germanos, titular Metropolitan of Seleukia and Head of Halki, delivered a sermon which, though it necessarily dealt with the political crisis, reads as a beautiful and inspiring exhortation. In answer, to judge by the censor's work, Meletios IV. seems to have spoken very plainly both of his determination to champion the Christians of Asia Minor, and of his knowledge that in doing so he may incur no small peril. At the same time he outlined an attractive program for the development of Orthodoxy and the Reunion of Christendom. As to this last hope he is recorded as saying, "All the Orthodox Churches are inspired by a burning desire, a desire more burning than for anything else, for union with the Churches of the Anglican Communion. The work of love which both the clergy and the people of these Churches have rendered throughout the present world-wide crisis, in supporting the elementary rights of the persecuted children of the Orthodox Church, have created an atmosphere through which we, on our part, when we look at the differences that separate us, cannot but regard them as ever growing smaller, so that we confidently look for the ending by God of the days of the schism."

The following telegram was received by the Archbishop of Canterbury on Saturday, February 11th:

"Being in public ecclesiastical ceremony enthroned since yesterday on the Holy Apostolical and Patriarchal Throne of Constantinople, I am sending from it as your brother in Christ its

chief Pastor to embrace your Grace, the Head of Anglican Church, in confirmation of most excellent relations existing by Divine favour between the two Churches and of positive hopes of their further advancement by heavenly aid to a complete sacred communion of faith and grace. I am gladly remembering marks of true love which I obtained from your Grace while passing through England, and am seizing the opportunity to assure you that the people of my Church also share my feeling of deepest gratitude.

"MELETIOS, Constantinople."

His Grace replied as follows:—

"Meletios, Patriarchate, Constantinople.

"I thank your Holiness for courteous intimation of your enthronement. I rejoice in the happy relations already existing, and pray that they may lead to even closer fellowship between the Anglican Communion and the whole Eastern Orthodox Communion. And may the Peace of God be secured and maintained.

"RANDALL CANTUAR."

To this, continues the *Church Times*—and THE LIVING CHURCH earnestly echoes the wish—as to the hopes which the Orthodox Church places in Meletios IV., we may well join the Greeks of Constantinople in saying *Évoïτα*.

RELIGIOUS EDUCATION THROUGH THE PROVINCES

THE Commission appointed by the Department of Religious Education to study the question of Provincial Organization for Religious Education has made its report through the Rev. Dr. Chas. H. Boynton, its chairman. The conclusions were only reached after extensive questionnaires, conferences, and commission discussions, and the thoroughness of the inquiry may be gathered from the headings of the sections of the report, viz., The General Situation, The Provincial Idea, Provincial Organization a Necessity for Religious Education, A New Organ for a New Function, Provincial Activities, Form of Provincial Organization for Religious Education, Financing a Board of Religious Education, and Conclusions.

The Commission found that, whatever may be the feeling in some quarters as to a provincial organization, as such, or in other lines of work, it has fully justified itself in the field of Religious Education. The degree of advancement which has been reached in several Provinces is due in large measure to the Boards of Religious Education in those Provinces. These Boards are carrying on a large and varied program of educational activities, and the Department of Education is successfully working through them.

Moreover, the New Program of Education set before the Church seems to make a provincial organization an absolute necessity. It is no small matter to supervise the 500,000 children and the 50,000 teachers in our Church schools, and other thousands in the various institutions of learning, to get behind our homes, Church boarding schools, colleges, and theological seminaries, and to call forth the best of our sons and daughters for the Church's life and work and for the ministry. This is a challenge that must be met, and neither the diocese nor the General Council of the Church can do it. Each was developed along different lines and is now burdened with different tasks, but a regional organization, smaller than the national Church and larger than the diocese, is ready at hand, adequately equipped, and ideally adapted to the particular work.

The report aims to meet the difficulties of administration in the larger Provinces by definite suggestions as to organization. In all cases there should be both diocesan and provincial representation upon the Board to keep both units in vital touch with the work, and only the best men (or women), those informed and qualified to lead, should be chosen to membership. But in the Provinces of wide areas, where time and expense of meetings are a vital consideration, it is recommended that the Board meet but once a year at the time of the annual synod for re-

ports and for the framing of policies, and that from this Board a small executive committee, of members living near each other, be selected, which can meet often, carry out the said policies, seize upon new opportunities, and keep the whole membership informed by correspondence. A Field Secretary is of great value as a coördinating and directing factor, but as a pioneer measure, he might also represent Missions and Social Service as well.

The financial proposal for the support of the work of Religious Education within the Province was not adopted by the Department, but it represents the Commission's most careful thought and view of the situation. Since the Province bears a relation to the diocese on the one hand and to the national Church on the other, each should make its proportionate contribution to the financial support. The fairest way to carry this out, as it appeared to the Commission, was for the Synod, after consultation with the dioceses and the finance committee of the Presiding Bishop and Council, to fix upon some percentage of the contributions within the Province to the Nation-wide Campaign Fund to be set aside for the provincial educational work, and that this sum be deducted before the division of the fund between the diocese and the general Church. The appeal to home interest is almost sure to serve as a stimulus to increased offerings for the work at large.

The report therefore closes with the following conclusions:

1. That the Provincial System should be given its place in the organization and work of the American Church.

2. That a provincial organization is indispensable for the carrying out of the New Program of Religious Education, and that if one did not already exist, those charged with the responsibilities of Religious Education in the Church would be compelled to create one.

3. That it is possible to create a form of organization for Provincial Boards of Religious Education which will meet the chief difficulties of distance and expense.

4. That care should be taken and methods employed to send the best men and those especially qualified to the Provincial Synods, and especially to appoint only such to the Provincial Boards of Religious Education.

5. That there is ample work to be done by Provincial Boards of Religious Education, and that the several Boards can be trusted to select the portions most appropriate to each.

6. That the work should be financed by a fixed percentage of the total amount of the Nation-wide Campaign Fund raised in each diocese, deducted before a division of the fund between the diocese and the national Church.

7. That the work thus far accomplished makes advisable the continuance of this Commission for another triennium.

THIRD REPORT ON PRAYER BOOK REVISION

THE Joint Commission on the Revision of the Book of Common Prayer has issued its Third Report, which is published by The Macmillan Company. The entire material in the Second Report—such as was not adopted in the last General Convention—has been reconsidered by the Joint Commission during the past three years, and while the great bulk of the proposals now made in the Third Report are identical with those submitted three years ago, there are important changes in a number of the schedules and a considerable number of minor changes.

Among the changes now submitted for the first time, or modifying the proposals of three years ago, are the following:

In Morning and Evening Prayer, a provision to allow, when the General Confession and Absolution are not used, for the saying of the Lord's Prayer with the other prayers at the end of the Office.

(b) The supplying of certain Invitatories for use with

the *Venite* to mark the various seasons of the Christian year.

HOLY COMMUNION.

(a) The restoration of the Prayer for the Church Militant, practically to its present form and title, with the addition of permissive prayers at the end for commemoration of the saints and for the departed.

(b) The change of the place of the Prayer of Humble Access from the position immediately before the Communion, as previously recommended, to a place immediately after the Comfortable Words.

(c) The omission of the rubric as to Intinction.

COLLECTS, EPISTLES, AND GOSPELS.

(a) The provision of a second collect, epistle, and gospel for Whitsunday.

(b) The provision of new collects for Easter Monday and Tuesday, and for the Monday and Tuesday in Whitsunweek.

BAPTISM, OFFICES OF INSTRUCTION, AND CONFIRMATION

These whole sections have been carefully restudied in the light of criticisms received by the Commission, and the Offices are presented in a form considerably revised from that of the last Report. This is especially true of the Baptismal Office.

THE PSALTER.

Certain new changes in the three new tables of Psalms already adopted.

A final report is made on the text of the Psalter, embodying a very considerable number of verbal changes.

The Admission of Deaconesses.

The Joint Commission withdraws its proposal for the insertion of an Office for the Admission of Deaconesses for the reason that a special Commission was appointed on this subject by the last General Convention, to which the matter of a proper service was referred.

As originally appointed, the Commission consisted of seven bishops, seven clergy, and seven laymen, and the right to fill vacancies and add to its number was given to the Commission. Of the original twenty-one members, only ten continue to serve. Eight have died and three have resigned. When Dr. E. L. Parsons became bishop, the Commission resolved to increase the number of members from each order by one so that Bishop Parsons might continue his membership, and thus there are eight bishops, eight clergy, and eight laymen at the present time.

The Joint Commission has held seventeen meetings during the nine years of its tenure, averaging about two a year. Originally appointed in 1913, the Commission has submitted extensive Reports to the General Conventions of 1916 and 1919, and some part of its recommendations have already been permanently adopted.

GOOD FRIDAY NIGHT

Now at eve Thy Body resteth
 In Saint Joseph's new-made tomb;
 While Thy friends and Blessed Mary
 Gather in Thy loved one's home.
 Ah! could they have caught Thy meaning,
 Known that joy of grief is born,
 With what eagerness they'd waited
 Thine Easter Morn!

We who know Thy Soul but brooded
 O'er the chaos of man's life;
 Biding God's own time for bringing
 Good from ill, and peace from strife:
 When we lay our dear ones by Thee,
 In Thine Arms to rest awhile;
 How should we not, while we wait them,
 Look up and smile?

M. M. F.

A Sermon by Radio

Preached Through the Air, by the Rev. E. M. Stires, D. D.,

Rector of St. Thomas' Church, New York

"The Spirit beareth witness with our spirit that we are the children of God." Romans VIII:16.

THIS is an universal experience. From the earliest records of history and legend it is evident that all races and tribes of men upon this earth have believed in a supreme Spirit, infinite and divine; have believed in the power of that Spirit to appeal to the spirits of men; and have believed that the best character and the truest progress have come through man's obedience to the appeal of the divine Spirit.

That is a part of what St. Paul meant when he said that "the Spirit beareth witness with our spirit that we are the children of God." While we know that we have a physical nature which is completely at home in this world, we also know that we have a spiritual nature which is not entirely at home here, a nature which, as we grow older, looks more and more to a larger life for which these school-days on earth have been a preparation. In such a faith we may properly speak of our last day of physical life as we speak of our last day at school, and call it Commencement Day, for it is not so much an end, as it is the beginning of something greater.

Another general belief is that just as a man's usefulness on earth is affected by the way in which as a boy and youth he used his opportunities for getting an education, so is a man's place in the larger life affected by the extent to which he used or neglected the education urged upon him by the divine Teacher, the Spirit of God.

We make a serious mistake when we think we have explained Conscience by giving it a name. Here is a power within us revealing the difference between right and wrong as clearly as the eye notes the difference between white and black. And this power is always on the side of the right, always testifying to the wisdom and the goodness of the Spirit appealing to us. It is the voice of man's best Friend.

The Christian religion teaches us that God has made Himself known to His people in three relationships of Father, Brother, and Friend. "Father" did not sufficiently explain Him, and so in the fulness of time He came, as man's Elder Brother, to explain the Father to the children, and to give a perfect example of the spirit in which the Father wishes the children to live. That teaching and example continue to be "the light of the world."

The divine Teacher, having proved His authority and the reality of the larger life by His victory over death, declared to His disciples that it was better for them that He should no longer seem to be visibly, physically present merely with a few, but spiritually present with all everywhere. He would not leave them comfortless, however, He would be with them in the Spirit. And He declared that He would no longer call them servants but friends if they obeyed Him. No one needs to be told of the power of that Friend, the Holy Spirit, in the founding and spreading of the Christian Church. But always that power was exerted through individuals who expected it, prayed for it, and obeyed it.

This suggests the reason for most of our personal unhappiness and failure. Is it not true of most of us that we do not expect God to do anything remarkable through us? Perhaps the principal reason for this is that we cannot see or hear Him through our physical faculties, and therefore we forget or perhaps deny His existence. Because men neglect to use their spiritual faculties, those faculties become weak, like an unused muscle or an unused brain. Therefore many have ceased to pray, without realizing either their loss or their lack of logic in ceasing to believe in the importance or the existence of a power which they have ceased to use.

To receive a message by wireless requires not only a sending instrument of adequate power but also a receiv-

ing instrument of adequate sensitiveness. We know that the air is filled with messages which can be received only by those who seek for them and carefully attune the receiving instrument. So the Spirit of God with the fullness of divine power broadcasts a personal message to every human soul: "Ask and ye shall receive. Seek and ye shall find." The message may be a warning, saving you from ruin, and your dear ones from sorrow; it may be a message of encouragement, helping you to gain moral victories.

The universe is greater than our little world, and life is greater than the brief school-days lived on earth. Let us adjust ourselves to the larger program by keeping in touch with our spiritual headquarters, by kneeling at the beginning of every day for a salute to our Commander, by returning to report to Him at night, by enlisting in His organized army, the Church, by living the life, not of a comfort-seeking animal, but the life of a child of God seeking to develop a character which shall be worthy of living beyond the grave.

Many years ago a man entered one of the cathedrals of Europe at twilight. The great church seemed empty except for the organist who was playing softly. The stranger found the stairway to the organ-loft and climbed quietly until he stood near the organist. The musician stopped playing; he explained that visitors were not allowed there, and requested the man to leave. The stranger replied, "Your organ is very beautiful. I play a little, and I hoped you might permit me to touch the keys." He angrily refused, saying, "I permit no one to touch my beautiful organ." Again the stranger pleaded, and again the organist was about to refuse, when something in the stranger's face moved him, for he said impatiently and grudgingly, "Very well, but only for a moment." The stranger touched the keys and the organ breathed a prayer which grew in power till it seemed to rise like a mighty anthem to the courts of heaven. The organist, amazed, and unable to restrain himself, interrupted and asked, "What is your name?" "My name," answered the stranger—obviously the incident happened long ago—"My name is Mendelssohn." The organist hung his head in shame. "To think," he said, "that Mendelssohn, the master-musician, asked to play on my instrument, and I refused him!"

But that is just what we are doing. The divine Musician is seeking to touch our souls and inspire us to live a life of beauty and power. Why not give Him a chance, a good chance? Why not listen for the message and obey it? It comes to give you the deepest happiness and the truest success. Every man intends to listen to God some day; why not to-day?

"We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?"

"We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build up mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task,
And this is the thing our souls must ask,
What have we done to-day?"

Our best Friend comes to help us to answer that question. Let us attune our souls to hear and obey!

The preacher begs the privilege of thanking those who have listened. I hope you have been able to hear me, but I hope far more that you will hear the other message and answer its appeal.

When I say "Good bye," you will remember that it is the shortened form of "God be with you."

The Church Among the Italians of Staten Island

By the Rev. Carmelo DiSano

STATEN Island lies at the entrance of New York Harbor, below the upper Bay and the statue of Liberty, and is a part of Greater New York. It has an area larger than that of Manhattan. Throughout the scattered villages of the Island are at the present time



THE MOST HOLY REDEEMER,
STATEN ISLAND, N. Y.

about 20,000 Italians, of whom one-third are children.

Ours was the first of all the Christian communions to start a mission among the Italians of the North Shore of Staten Island. Everyone knows how deeply interested was the late Bishop Burch in the welfare of the foreign-born in this country, and especially in the

Italians. It was he who called the writer to Staten Island, during the episcopate of Bishop Potter, to work among the Italians, and he who, year before last, laid the cornerstone of our new church.

In 1912, when the work was begun, there was but one church for the Italians on the whole Island. This church was St. Joseph's Roman Catholic Church in Rosebank, on the South Shore, for both Italians and Americans. For the Italians in the other parts of the Island, particularly in the vicinity of Mariner's Harbor and Port Richmond, where thousands were employed at the foundries and shipyards, there was nothing. In neither religious nor social organizations existing for Americans was there room for these brothers of Garibaldi.

Sunday, June 2nd, 1912 saw our first Church service for Italians, which was held in a small room of a dilapidated dwelling in Port Richmond. Simultaneously with the development of the work in that village, courses of religious and social conferences were held in every village and town where there were Italian colonies. The work was marked with success from the first, although laboring under a lack of equipment and workers. A short time later (1914), a portable chapel was erected, which served us until last year.

An instance of the whole-hearted support with which this work is being met is the erection and dedication of our new edifice, the Memorial Church of the Most Holy Redeemer, Prince of Peace, and the completion of the American Victory Hall. This new church building, towards which the Italians gave their labor and their money, is both a grateful tribute from the Italians to the

American Church for the motherly interest extended to immigrants, and a testimony of our concerted work during the World War. The Church property now in Port Richmond has a value of \$39,000, one-third of which was contributed by the Italians themselves in the erection of the new church building. In addition to the new building we have a fine playground and equipment. As far as we know, this is the first time in the history of our Church that an Italian congregation has cooperated so generously in building a church for themselves. The building is free from debt, although we need more church furniture, and especially chairs for the hall.

Among the other social and religious organizations connected with the church is our Italian Confraternity, a mutual-benevolent association, of which the rector is the spiritual director. With this program before us we have been working among the Italians of Staten Island the past ten years, helping them in all their needs and difficulties, and for all that has been accomplished we are grateful to God. And to all our Italian and American friends we are grateful, especially to our late beloved Bishop Burch, to Archdeacon Pott, and to our diocesan, Bishop Manning, whose interest in the Italian work and cooperation toward the completion of the new church building is beyond our expression.

The future holds much for us, especially if the means are made available to enable reaching out to other Italian colonies on the Island. Excepting a few summer courses in connection with the public schools, there are no manual training or industrial schools in existence for the children during the summer. It is our wish to establish such a summer school in connection with our present hall and playground, but this cannot be done until we secure competent workers, supplies, and money to pay for them.

If the tree is known by its fruits, then also may the Italian work on Staten Island, despite the lack of means and helpers, be judged by the results obtained:

namely, the number attending our church services, the administration of the Sacraments, and the large voluntary offerings to support the increasing current expenses of the church.

During the past nine years we have had 327 baptisms and 510 confirmations.



THE MOST HOLY REDEEMER, STATEN ISLAND, N. Y.

THE LENTEN CALL

LOYALTY WAS THE supreme victory of our Blessed Lord over the temptations He endured. In solitude He faced

that subtle and insidious lure of a divided allegiance. "If Thou worship Me..." Many a man has gone the road to spiritual ruin by the attraction of a cure-all that had little of the spirit and less of the divine in its constituents. We are bidden to go with Him into the wilderness again so that our dim eyes may be enlightened and new strength and vision granted us. For us, too, at the last, "angels will minister to them."

—BISHOP SUMNER, in *Oregon Churchman*.



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.

GRATITUDE FROM THE RUSSIAN METROPOLITAN

To the Editor of *The Living Church*:

I RECEIVED your check for \$1,024.34 and I wish to express my deepest gratitude for this great, even in proportion, gift of yours.

The money has already been sent to different places in the Balkans from where cries come to me for help.

Letters now being received from Russia describe the terrible horrors there, and the blood congeals by mere attempt to imagine the least of them. Yesterday we received four letters at once: from Tomsk (Siberia), from Minsk (Western Russia), from Moscow (Center of Russia), and from Odessa (South Russia). The contents of all these letters is the same:—"Save us! Help! We perish! We have nothing to eat."

Hoover's name in Russia became a synonym of goodness and sacredness; they call the Americans their relatives. America, being far from Russia in distance, became very close to the Russian heart. Evidently, these two people—the suffering and the helping—are being bound by ties that are stronger than the strongest of blood relationships.

The cry for help of the Russians from the Balkans is growing more intense every moment because the want is becoming greater. Oh God! What shall be done? What ought we to do? Of course there is no salvation for us and we are perishing. But there is an end and a limit to everything.

We have no one else to whom we can turn; therefore, we appeal to America; to the cold from the external aspect, but flaming in their hearts, noble Americans.

We do not appeal to our former allies. They are at present too busily occupied with Genoa and the meeting there with the Bolsheviks. God be with them. There will come a time, and most likely it is very near, when they will shamefully recollect their present days and their works.

Accept my assured feeling of deep gratitude and sincere respect. I am also wishing you all blessings from God.

Yours faithfully,

New York, March 20th.

METROPOLITAN PLATON

THE ONEIDA CHURCH

To the Editor of *The Living Church*:

THE church on the Oneida Indian Reservation, in Wisconsin, was destroyed by lightning and fire, July 17th, 1920, with a loss of over thirty thousand dollars. In response to two appeals for money to rebuild, I have received from generous friends both in and outside the diocese a total of \$24,800. Of this we have expended \$19,300. This has completed the outside of the structure; the walls, roof, and the floor joist, and the windows and doors, are in place.

To complete the building and supply necessary furniture will require \$11,500, of which we have \$5,500 on hand. We need \$6,000 more, and we need it greatly, for the Oneidas have now been nearly two years without a reasonable place of worship.

After a necessary winter delay, we have begun plastering, etc., and will continue work while our money lasts. We cannot borrow, and are badly handicapped in placing orders for necessary furniture, etc. We know the many demands upon our Church people now, but we hope our generous friends will help us complete the work we have begun. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

REGINALD H. WELLER,

Fond du Lac, Wis., March 29, 1922. Bishop of Fond du Lac

CLERGY PENSIONS

To the Editor of *The Living Church*:

THE grant of \$1,000 to the widow of any clergyman actuarially squared with the Church Pension Fund is to be considered as a supplementary functioning of that organization, made possible by surplus funds provided out of the huge sum initially donated by the Church that the Pension Fund might be in position to accept extra-canonical, so to speak, opportunities. Inasmuch as the status of the grant is such, one may, without incurring the odium of suggesting a de-

parture from correct actuarial principles, point out a certain injustice involved in the announced rules governing the grant.

There are some cases where a clergyman, through no fault of his own, is not fully protected by premiums paid for him by parishes or missions or organizations which he serves or has served. In any such instance his widow will receive no portion of the \$1,000 grant. Now if the clergyman be one-fifth, say, short of adequate credits on the books of the Pension Fund, his minimum pension at retiring age will be one-fifth less than \$600, namely, \$480.

Why should it be necessary to visit his deficiencies more heavily upon his widow? Why should not she be let off with a one-fifth fine also, that is, given \$800 of the full \$1,000? Is it that the \$1,000 grant is being used as a club in the hands of the Pension Fund administration—perhaps properly and beneficently so—to force the clergyman himself to pay a premium which should have been paid for him by his employer, the parish, or mission, or organization?

This brings up the entire question—more fundamentally important and, if satisfactorily answered, rendering purely academic the foregoing—of the propriety of compelling the clergyman to collect his own premiums, which may often prove not merely embarrassing but humiliating. Should this not rather be a function of the diocese or of some of its auxiliaries? Would it not now be possible for the Pension Fund administration to undertake the added labor—if it is not already doing this—of sending to each diocese yearly statements as to the standing on the books of the Fund of each clergyman within the diocesan bounds, together with a request that all accounts be squared, if possible, by diocesan action under the stimulus of diocesan penalties laid upon delinquent parishes or missions? The Pension Fund administration could then publish the standing of each diocese, parish, or mission, with excellent prospects of the to-be-desired results.

Even in such a nobly conceived and carefully organized scheme as the Church Pension Fund it is possible for inequalities to be discovered as time goes on, which might be and should be corrected.

Very truly yours,

ALBERT L. WHITTAKER

Kingston, Pa., March 22.

"ALICE IN HUNGERLAND"

To the Editor of *The Living Church*:

THE Near East is making use of an exceedingly interesting motion picture play for the purpose of showing conditions in that sorrow stricken country and the vast machinery of relief in operation there. The literature sent out each month by the society, graphic and illuminating though it is, gives but a very inadequate idea of the situation as revealed in this picture—which is entitled "Alice in Hungerland."

Alice is a little girl who is so moved with pity for the children whose sufferings she hears described, that she longs to visit them. She therefore contrives to secrete herself on a relief ship about to sail, where she is, of course, soon discovered, though not until the ship is under way. The officers of the ship, kind and sympathetic, communicate with her father, who follows at once, and they meet on the other side. Yielding to her entreaties, he places her in the care of relief workers, and under their guidance Alice makes a tour of the country; and what she sees is faithfully portrayed on the screen.

There are the numerous relief centers, hospitals, and orphanages that shelter 100,000 children. One of these, a great plant of many buildings, a village in itself, houses 18,000. She sees the happy, well fed children learning the vocations that are to restore prosperity to their country. And she sees them at their games. In the midst of a wide plain appears a huge star. At a signal it suddenly breaks up, and the hundreds of children of which it is composed scamper like little midgets in every direction.

Crowds of children linger about the doors of the orphanages, pleading for admission, which must be denied them because there is no room. She sees little huddled heaps lying motionless on the ground, as she passes on her way. Some are gathered in strong arms and carried to waiting carts, to be transferred to hospitals, but many must be left to perish. Other little ones lie in the arms of their hopeless mothers, for whom there

is no succour.

These are a few of the scenes depicted. Many are deeply pathetic and touching, but all are not in the minor key. Some are beautiful, and the relief work is exhibited in all its phases, so that the effect of the picture is by no means as depressing as might be imagined. The pity of it is not forgotten. It lives in the memory, to stimulate our efforts. But one is consoled by having visualized a wonderful scheme of relief, carried on with marvelous ability.

The picture was exhibited to a highly appreciative audience in New York, and it is hoped that it may be widely shown elsewhere.

New York, March 15, 1922.

EUGENIA BLAIN.

NOT "LOST TO THE WORLD"

To the Editor of *The Living Church*:

NOTICING in your issue of March 25th a paragraph entitled "Lost to the World," in which my name appears, I beg to say that the account of the fire at St. Uriel's Church, Sea Girt, N. J., is a gross misrepresentation as well as a libel on myself.

The correct report of the fire should be in your next issue as it was sent to you by the rector, the Rev. H. Lascelles.

Kindly admit this in your columns and oblige—

Yours truly,

East Orange, N. J., March 25th. R. STEWART TRANQUAIR

[We very gladly admit this letter to our columns; but from what point of view the paragraph mentioned could be treated as a "libel" on anybody passes our comprehension. In any event we regret exceedingly that anything that has appeared in THE LIVING CHURCH could have given offence, however unwarranted, and as a fuller account of the fire at St. Uriel's was printed in last week's issue, we trust that any "misrepresentation" has already been corrected.—Editor, L. C.]

OUR COMMUNICANT LISTS

To the Editor of *The Living Church*:

EACH year the *Living Church Annual* publishes a summary, or, perhaps better, a tabulated statement of the vital statistics of the Church, gathered from the diocesan journals. I am quite sure others have viewed these statistics with as much chagrin as has the writer; the editorial comment of THE LIVING CHURCH often emphasizes this feeling; and yet I am coming to the conviction that a goodly proportion of the startling deficiencies and shrinkages are more apparent than real, due in no small degree to our loose methods.

I protest against the implication often made of "padded communicant lists." It would be difficult to find a more conscientious, high-principled body of men than the rank and file of priests of this American Catholic Church, and right here is the crux of the whole situation.

One man finds on his list names of people whom he cannot find, or knows they are removed. Try as he will, he cannot transfer them. They do not "make request." He is not justified in disciplining them, and so he "conscientiously" carries them on his list until he leaves the parish. His successor comes, easily discovers this fact, and just as "conscientiously" proceeds to remove these names to some form of oblivion and reports an abbreviated communicant list, because he does not wish to give a false manifest of strength.

Of course, some per cent. of these communicants are truly "lost"; but on the other hand, many are somewhere loyal to the Church, but (for sentimental reasons often), never request to be transferred.

When legislation is suggested (as was attempted in Central New York some years ago), to give some initiative to the clergy, the laity voted in large majority against it, and then they scold when in their own parishes they find what they are pleased to call "dead wood."

Let me cite a characteristic case. A person had been confirmed in a parish in the Diocese of Albany, almost immediately removing to another parish in same diocese; a little later to a diocese in the South; then to a Western diocese; and finally back to New York State to my parish; and not once was there a transfer. In following the matter up, I found the name was being carried on the lists of three of the parishes concerned.

I am certain that mine is not a rare or exaggerated experience, and such conditions invite carelessness and disrespect, and deprive the Church of many a good worker; and to this same extent cripple the strength of the Church.

Cannot some deputy to General Convention bring this matter up at the coming Triennial, and by some practical change in Canon 39 relieve this chaotic condition, and place the initiative where it belongs, with the clergy as *pastors* of the flock?

Yours for the Church,

Rochester, N. Y., March 22, 1922.

WM. R. MCKIM.

AN EARLY TRADITION OF THE CRUCIFIXION

BY THE REV. H. C. TOLMAN, D.D., LL.D.

DEAN OF COLLEGE OF ARTS AND SCIENCE,

VANDERBILT UNIVERSITY

IT is certain that this extra-canonical testimony to the Crucifixion and Resurrection of our Lord cannot fail to interest the readers of THE LIVING CHURCH. It is preserved in the Turfan manuscripts, found in Chinese Turkestan, a discovery of inestimable value in that they restore to us the lost Gospel of Manichaeus (or Mânî as his name is written). These manuscripts are in the Middle Persian language, but the tradition which they enshrine goes back many centuries earlier and betrays pronounced Aramaism, e. g., *pad ér Sambat*, "on one of the Sabbath" (i. e., on the first day of the week). The primitive Christian source is again attested by the remarkable absence of all anachronisms, thus leading us to feel that there remains in these fragments at least an echo of one of the early accounts of these sacred events, an account entirely independent of that preserved in our Gospel narrative as the marked difference in phraseology and the record of supplementary details clearly show.

A phrase so concise that the reader will pardon the citation of the original, *râstêft bagpûhar âst*, "Truth is the Son of God," is of supreme interest. In a recent volume of the American Oriental Society, the writer has discussed these three words with reference to their supplying the missing reply of Christ to Pilate's inquiry, "What is Truth?" We cannot believe that our Lord would allow such a searching question to pass unanswered. Whether it was asked in irony or in seriousness, the psychological moment would fill the reply with the solemn significance of the last words of our Redeemer, as He made answer, "I am the Truth."

The fragments are now given as the sequence of events seem to indicate.

The Mocking of Jesus: "A purple robe . . . crown of thorns placed on his head . . . with a staff they smite his cheek . . . they spit on the sockets of his eyes and call out 'Our King Messiah'."

Reply to Pilate: "My kingship is not of this world."

Herod's presence in Jerusalem: "Bound . . . (he was led) to King Herod." Since it is the opinion of some critics that Herod was absent at the time of the crucifixion such confirmation of the Gospel narrative is indeed striking.

Pilate's declaration of innocence: "And Pilate replies, 'I am indeed without part in the blood of this Son of God'."

Strict secrecy enjoined: "As for the centurion and soldiers a command from Pilate was received for them to the effect that they keep the order secret."

Early visit to the tomb: "On one of the Sabbath (i. e., on the first day of the week), at the beginning of the song of birds came Mary Shalom and Mary, with many other women, and by them was brought a fragrant herb *nard*."

Presence of an unknown woman: "How Mary Shalom and Arsaniah did when two angels spake to them saying, 'Seek not the living with the dead'."

The Resurrection foretold: "Hold in remembrance the words of Jesus, how in Galilee he taught you, 'they will give me over and put me on the cross, but the third day I shall rise from the dead' . . . 'At sunset go to Galilee and make known to Simon and . . . the others'."

The ignominy of crucifixion is emphasized by the fact that the Middle Persian phrase *quarênd dârôbadag* is almost identical with that of the Ancient Persian. *uzmayâpatiy akunavam*. "I put them on the cross", used by King Darius to describe the punishment of rebels (Tolman's *Ancient Persian Lexicon*, p. 79).

The reader must have been reminded of the Aramaic source of the tradition as he met the word Messiah (*Masihâ*) for Christ, and the proper name Shalom (*Salôm*) for Salome.

It is not out of place to add that this discovery of the lost Manichaean literature removes many false opinions respecting this great teacher, and reveals him as the founder of a composite religion drawn from eastern sources and to a marked degree influencing religious life and thought up to the thirteenth century.

Church Kalendar



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 REV. GEORGE C. BARTTER has returned to Manila in the missionary district of the Philippine Islands after regular furlough in this country. He sailed from San Francisco with his family on the *Nanking* on January 14th, and arrived in Manila February 17th. His address in Manila is P. O. Box 655, Manila. P. I.

THE REV. EDMUND J. CLEVELAND, for two years past the rector of Christ Church, West-erly, R. I., has accepted a call to the Church of the Ascension, Fall River, Massachusetts, and will assume the rectorship the middle of May.

THE REV. HIRAM K. DOUGLASS, until recently curate of Trinity Church, Columbus, Ga., has become curate at St. Luke's Church, Atlanta.

THE REV. HENRY S. FOSTER, rector of Ascension Church, Denver, Colo., has been ill for some time, and in need of a rest. His parishioners have therefore arranged to send him to Europe for two months. He will probably leave in May.

THE REV. W. A. GUSTIN is ill in the Chase Sanitarium, 1032 West 18th St., Los Angeles, California.

THE REV. G. I. HILLER, rector of St. Stephen's Church, Milledgeville, Ga., has accepted a call to All Saints' Church, Lakeland, Florida, and will take up his new work after Easter.

CHAPLAIN, with the rank of captain, is the appointment which has been given the Rev. Geo. Heathcote Hills, rector of Grace Church, Avondale, Ohio, and voluntary chaplain at the Cincinnati General Hospital, representing the City Mission. Chaplain Hills is thus a member of the U. S. Reserve.

The address of the Rev. **CHARLES E. KEN-NEDEY** has been changed from 752 Atlantic Street, Stamford, Connecticut, to Box 2, Springdale, Connecticut, where he is in charge of St. Luke's Chapel, Stamford, and Emmanuel Chapel, Springdale, both of which are chapels of St. John's parish, Stamford, Connecticut.

THE REV. JAMES N. MACKENZIE, rector of St. Stephen's Church, Spencer, Iowa, has accepted a call to St. John's Church, Cedar Rapids, Iowa, and may be addressed 1010 Fourth Ave., Cedar Rapids, Iowa.

THE REV. RICHARD E. PAGE, formerly curate at St. Mark's-in-the-Bouwerie, New York, has entered upon his duties as rector of All Saints' Church, Pontiac, Rhode Island.

THE REV. CHARLES B. SCOVIL, executive secretary for religious education and social service of the Diocese of Los Angeles, has established offices at 611 South Figueroa St., Los Angeles, and should be so addressed. He has recently been elected chaplain of Sunshine Post of the American Legion in Los Angeles.

THE REV. JOSEPH R. WALKER, formerly of St. Timothy's Church, Columbia, Mississippi, has accepted the parish in Indianola, Mississippi.

THE REV. HARRY WATTS, rector of St. Peter's Church, Denver, has resigned from that charge to accept a call to Christ Church, Canon City, Colo., succeeding the Rev. Don Frank Fenn, who is going to Gethsemane, Minneapolis.

The correct address of St. Mark's and St. John's Church, Rochester, N. Y., the Rev. H. C. Whendon, rector, is Parkside Ave., and Denver St.

ORDINATIONS

DEACON

NORTH CAROLINA.—On Sunday, March 19th, Prof. **WILLIAM BEATLEY CRIDENTEN** of the Livingstone College, Salisbury, N. C., was ordained deacon by the Rt. Rev. H. B. Delany, of the Diocese of North Carolina, in the Chapel of the Holy Cross, Statesville, N. C.

The candidate was presented by the Rev. James E. King, of St. Michael's Church, Charlotte, N. C. The sermon was preached by the Rev. A. Myron Cochrane, rector of St. Ambrose's Church, Raleigh, N. C.

Other clergy present were the Rev. E. L. Henderson, St. Titus' Church, Durham, N. C., and the Rev. Roger E. Bunn, St. Mark's Church, Wilson, N. C.

PRIEST

WESTERN NEW YORK.—On Friday, March 10th, the Rev. **RAYMOND H. FULLER** was advanced to the priesthood by the Rt. Rev. Chas. H. Brent, D.D., in the chapel of the Holy Innocents, of the Church Home, Buffalo, where Mr. Fuller has been serving as chaplain. The candidate was presented by the Rev. Walter R. Lord, rector of St. John's Church, whose assistant Mr. Fuller becomes in the fall. The Litany was read by the Rev. Alfred S. Prid-dis, the Rev. Dr. North read the Epistle, and Bishop Ferris read the Gospel. The sermon was preached by the Rev. Charles D. Brough-ton.

DIED

HARDING.—Entered into rest, March 21st, **ANNE ESTELLE COTTON HARDING**, beloved wife of the Rev. F. H. Harding, rector of Grace Church, Camden, South Carolina.

HOYT.—Miss E. M. B. Hoyt. Born September 23, 1840. Entered into eternal rest, Nov-ember 26, 1921, at Washington, N. C., after a long life of devoted service to the Church.

JENNINGS.—Entered into Paradise on March 8th, at East Providence, R. I., **ELIZABETH ANNE JENNINGS**, for many years the beloved and devoted matron of St. Mary's Orphanage. "Depart in peace! Farewell to sadness, May rest in Paradise be thine! In Jesus' presence there is gladness: Light everlasting on thee shine!"

MUSMORE.—On Thursday, March 2, 1922, **JEANNE FERGUSON**, widow of the Rev. John Franklin Musmore. Grant her, O Lord, eternal rest, and let light perpetual shine on her.

PRINYER.—At Langdon, N. D., on Feb. 19th, **SARAH ANTOINETTE PRINYER**, widow of Alexander Allan Prinyer, formerly of Prince Edward Co., Ont., and daughter of John Burley, late of Kingston, Ont., in the 90th year of her age.

In the communion of the Catholic Church and in the confidence of a most holy faith. May she rest in peace.

MANNING.—Entered into the rest of Paradise on Monday, March 13th, at his home, Ocean-side, California, **JOHN MANNING**, in the 85th year of his age. Rest eternal, grant unto him, O Lord, and let light perpetual shine upon him.

MEMORIAL

THE REV. JOHN EMORY PARKS

The Delaware Clericus, in appreciation of the life and labors of the Rev. **JOHN EMORY PARKS**, rector of St. James' Church, Stanton, St. James' Church, Newport, and minister-in-charge of St. Barnabas, Marshallton, who entered Paradise February 22, 1922, desire to record our high estimate of his devotion as a priest of God, his fidelity as a pastor, and his public spirit as a citizen. Leading his people with untiring zeal in all good works, patiently building them up in the most holy faith, and setting them an example of per-severance undaunted by difficulties, he enters into the joy of the Lord as a workman that needeth not to be ashamed. Our sympathy with his family is mingled with felicitation in that he has left them not only the memory of a great husband and father, but also the record of an honorable career. We, his brethren in the ministry, gladly bear witness that our own lives have been enriched by his, and we pray that through the love of the eter-nal Father we may again be permitted to clasp his hand in holy comradeship.

Alban Richey, D.D.,
Charles A. Rantz,
Joseph H. Earp,

Committee.

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief re-treat notices may upon request be given two consecutive insertions free; additional in-sertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to ad-vertiser), 3 cents per word, replies in care **THE LIVING CHURCH**, (to be forwarded from publication office), 4 cents per word; in-cluding name, numbers, initials, and ad-dress, all of which are counted as words.

No advertisement inserted in this depart-ment for less than 25 cents.

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

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

In discontinuing, changing, or renewing ad-vertising in the classified section always state under what heading and key number the old advertisement appears.

CAUTION

CAUTION is suggested in connection with a young Italian travelling in the Middle West who represents himself as a member of St. George's parish, Schenectady, N. Y. Informa-tion may be obtained from the rector of that parish, the Rev. B. W. R. TAYLER, D.D.

GEORGE.—This is a letter of caution to the clergy regarding an oriental who calls himself Deacon W. S. George and claims to represent a Bishop of the Chaldean Church in Mesopo-tamia, which Bishop, he says, now resides on North Dearborn Ave., Chicago. He is solicit-ing funds for the relief of Mesopotamian Christians, and carries letters with signatures of several American bishops and a number of clergymen, which seem to be genuine.

There is a genuine Mesopotamian who is a student here at the University of Georgia. This student speaks six languages of the East, and says George can speak none, except a little Arabic. After long questioning, he says, George admitted that he was not a deacon and represented nobody; that he was an ex-soldier in the British army and had taken up this as the easy way to make a living. He offered the student money to keep quiet about him, but the student refused. George left town on the next train.

A. G. RICHARDS.

Athens, Ga., March 31, 1922.

POSITIONS OFFERED

CLERICAL

WANTED; MARRIED PRIEST IN THE thirties, moderate Churchman, for good parish in growing northwestern town. Must be good preacher and good mixer. Salary, \$2,000 and good rectory. D. L. 501, LIVING CHURCH, Milwaukee, Wis.

WANTED LOCUM TENENS FOR JUNE, July, August. Experienced Catholic priest for Canadian City Church. Box 519, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DIOCESAN BOARDING AND DAY SCHOOL. Midwest. Strong (not extreme) Church-woman. Disciplinarian. Execution. Also sev-eral teachers same type. Correspondence for interview. Confidential. Bishop President, D-521, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER WANTED for Cathedral parish in south city of half million people, mixed and boy choir, splendid opportunity for experienced man for teaching. New organ, seventy stops, under contract, write immediately giving references and details. Address C-513, care LIVING CHURCH, Milwau-kee, Wis.

EDITORIAL ASSISTANT, CLERICAL OR LAY. Must be educated Churchman and proficient in English composition, including punctuation, and able to use typewriter. Some knowledge of proof reading desirable but not essential. State qualifications. **MORRISON PUBLISHING CO., 1801 Fond du Lac Ave., Milwaukee, Wis.**

POSITIONS WANTED

CLERICAL

PRIEST, UNIVERSITY AND SEMINARY graduate; capable, and of wide and varied experience; unmarried; available after Easter for rectorship or curacy in large city parish. Will accept extended *locum tenency* if travelling expenses are paid. Highly recommended by Bishops and vestries. Address R-494, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST WOULD LIKE SUPPLY WORK IN New York City or vicinity for July and August. Address Priest-100, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST—41, MARRIED, NO FAMILY, Desires a parish, good preacher, sound Churchman, excellent executive ability. Strong point—work with men. Ex-army chaplain. Excellent references. Write S-517, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST DESIRES PARISH, SUCCESSFUL city missionary, and social worker. Address Capable-523, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, THOROUGH CHURCHMAN, young, married. Desires rectorship or curacy in large city. Available immediately after Easter. Would accept *locum tenency*. Able to give the very highest references from bishops, vestry, clergy, and prominent laymen. Considered good preacher. Specialized in Church school work, and work among young people. Address G-507, care **LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

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

CHURCHWOMAN, 38, COLLEGE TEACHER, wishes employment for the summer. M-496, care **THE LIVING CHURCH, Milwaukee, Wis.**

CHURCHWOMAN, 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.**

ORGANIST AND CHOIRMASTER, MARRIED—Churchman, enthusiastic and hard worker. Well known recitalist and conductor, desires appointment in town having good field for teaching. Highest credentials. Address: **WORKER-473, 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.**

ORGANIST AND CHOIRMASTER DESIRES immediate appointment. First class choir trainer. Boy or mixed choir. Cathedral trained. Recitalist, F.R.C.O., L.R.A.M. Excellent testimonials and references, married. **LESTER LEIGH, 601 N. Front Street, Wheeling, W. Va.**

ENGLISH LADY DESIRES SUMMER EN-gagement, care of invalid or children. Willing to travel. Viatrix-524, care **LIVING CHURCH, Milwaukee, Wis.**

SECRETARY, EXPERIENCED IN CHURCH work, desires secretaryship where expertness in details, intelligent faithful service, literary ability, and personal devotion are valued. Address, G-522, **LIVING CHURCH, Milwaukee.**

SISTERS OF THE HOLY NATIVITY

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

UNLEAVENED BREAD AND INCENSE

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

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

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CLERICAL COLLARS DIFFICULT TO secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric (Roman style only), 3 for \$1.00. **CENTRAL SUPPLY, Co., Wheaton, Ill.**

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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ST. ANDREW'S CONVALESCENT HOSPI-tal, 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.

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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, 084 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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SOUTHLAND REMOVED TO 111 SO. BOS-ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by **SOUTHERN CHURCH WOMAN.**

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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.**

APPEALS

HAVE YOU EVER WALKED THE STREETS OF A GREAT CITY FRIENDLESS?

All night mission, 8 Bowery, conducts a coffee stand between hours of 2 and 4 A. M. on the Bowery daily. Hot coffee and food served free to the Army of Unemployed who walk the streets homeless, friendless, and penniless. Thousands helped through hours just before dawn, by words of cheer from Christian men. Food given in name of Christ. "Not willing that any should perish." 11 Peter 3. Contributions may be sent to **LIVING CHURCH or to Dudley Tyng Upjohn, City Hall Station, Box 81, New York City.**

WILL SOME CONGREGATIONS NOW

discarding the old Hymnal send by post copies of Hutchins in good condition for use in teaching our Chinese Divinity Students? Address **Rev. L. B. RIDGELY, Dean of the Theological School, American Church Mission, Shanghai, China.**

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.

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. SMAGLE, 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. PAUL'S CHURCH

Clinton and Carroll Streets, Brooklyn

PALM SUNDAY

Street Procession at 10:30 A. M.
Gounod's Sacred Heart Mass
(with orchestra)

GOOD FRIDAY

Mass of the Pre-Sanctified
Singing of the Reproaches
(men's voices) 10:45 A. M.
Preaching of the Passion
12 M. to 3 P. M.

by Father Montford of London, England.

Mission every night in Holy Week
(except Saturday) at 8 P. M.
Preacher, Father Montford

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

Ervay 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.]

Barse & Hopkins. New York.

The Story of George Washington. By Joseph Walker. (Opening book of a series of "Famous Americans for Young Readers.") Price \$1.25.

George H. Doran Company. New York.

Preaching in London. A Diary of Anglo-American Friendship. By Joseph Fort Newton, Litt.D., D.D. Author of *The Sword of the Spirit*, etc. Price \$1.50 net.

Dorrance & Company. 308-10 Walnut St., Philadelphia.

The Garden of the Lord. By the Rev. Henry S. Whitehead, M.A. Price \$1.50.

E. P. Dutton & Company. New York.

The Modern City and Its Government. By William Parr Capes.

The Macmillan Co. New York.

Third Report of the Joint Commission on The Book of Common Prayer. Appointed by the General Convention of 1913.

Proposed Amendments to the Text of the Psalter. Prepared by the Committee on the Psalter Text of the Prayer Book Commission. To be Presented to the Convention of 1922.

The Psychic Health of Jesus. By Walter E. Bundy, Ph.D. Associate Professor of English Bible in De Pauw University.

Children of the Market Place. By Edgar Lee Masters. Price \$2.00.

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

The Macmillan Co. New York City, American Agents.

The Life of Enos Nuttall, Archbishop of the West Indies. By Frank Cundall. With a Foreword by the Archbishop of Canterbury. With maps and illustrations.

BULLETINS

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

Bulletin No. 24. *The Young People's Movement.* Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

DIOCESAN CONVENTIONS

COLORADO COUNCIL

THE THIRTY-SIXTH annual council took place in Denver, on February 22nd. The religious services were held in St. John's Cathedral, and the business meetings in the Chapter House.

The following resolution, offered by Mr. James H. Pershing, Chancellor of the diocese, was adopted: "That the Board of Trustees of the Diocese of Colorado is hereby authorized and directed to formulate a diocesan program and budget for diocesan missions and Church extension, religious education, and Christian social service in the Diocese of Colorado, for the triennium commencing January 1, 1923, the same to be supported by funds derived from the Presiding Bishop and Council.

"That said Board of Trustees is hereby authorized and directed to apportion, upon a uniform basis to be determined by said board, to each parish and mission in the Diocese of Colorado, the amounts required to meet the quota which shall be assigned to the Diocese of Colorado by or under the authority of the General Convention of 1922, for the work of the General Church during the next triennium.

"That said Board of Trustees is hereby constituted a diocesan committee with power to act upon all matters incident to the subject of the foregoing resolution referred to the Diocese of Colorado by the General Convention of 1922 or the Presiding Bishop and Council."

The Bishop asked the clergy to make their preaching "more and more of Christ and Him crucified, and less and less of mere philosophical platitudes which give forth merely the phosphorescent light of decaying timber, without heat enough to warm itself and without light sufficient to show us the way to eternal life."

The Bishop's record of official acts for the year showed 580 confirmations, one or-

dination to the priesthood, and two to the diaconate, and one institution of a rector, besides a number of baptisms, marriages, and burials.

At the close of his speech the Bishop read the names of those faithful Church-people of the Diocese who had died during the past year, and the council rose while he offered a prayer for the repose of their souls.

After luncheon Bishop Ingley read his address, and told of the "six busy burdened blessed months" of his episcopate. His report dealt particularly with the work of the six departments of the Bishop and Council.

The most notable part of his address had to do with the diocesan building problem, and he made a suggestion which has already borne fruit. He said in part:—

"Numbers of our congregations have no Church building of any sort, and are obliged to worship in borrowed or rented places or else do without. I wonder whether any diocese presents a more acute building situation than Colorado. A motto that we may well adopt one of these days is 'Let Us Arise and Build.' Some of our church buildings are a positive disgrace. Instead of representing the Church, they positively misrepresent her. We have a number of pioneer structures that must give way to present-day needs. Then, too, we are facing opportunities for service that will surely slip away if we delay much longer. And where the need is greatest we usually find the least ability in membership and resource, hence the call for special outside help.

"The Bishop of the Diocese has lately observed the fifth anniversary of his consecration. For five years he has been feeling his way along and has asked nothing of the diocese, where many a bishop puts forth his appeal before he has been a bishop a

single year. Is not the time ripe for us to call on the Church people in this state to enroll themselves as the Bishops' Busy Builders? Nothing would please our Diocesan more than this, and nothing, I am persuaded, would be more helpful at the present time to the Church of Colorado.

"All who would join the B. B. B.'s would pledge themselves to pay any specified amount from \$1 to \$100 each time one of our smaller churches would let a contract to erect a building costing \$5,000 or \$6,000, the number of calls to be limited to two a year. Cannot we hope for a 1,000 membership in the B. B. B.'s to serve for say three years, that is, 1922, 1923, and 1924? It would mean fresh hope and renewed courage to a number of groups of isolated Church folk in the remote corners of this diocese to be given some such expression of your sympathy and support in their struggles to secure a Church home. Worshipping in a court house or private home gives little chance for progress and small hope of keeping the young people within the Church. And brethren, think too of the joy that would be yours through having a part in erecting needed structures in this state to the glory of God and to the upbuilding of His Church."

(Such a league has been organized, and is already at work. Many subscriptions have come in from all over the diocese.)

The following were elected to the Standing Committee: The Rev. Henry S. Foster, the Rev. H. M. S. Walters, and the Rev. C. H. Brady, and Messrs. J. W. Hudson, T. S. Rattle, and Wm. M. Spalding.

A resolution was offered by Dean Browne, and accepted by the council, by which the people of the diocese promised to give special consideration to the problem and needs of the ex-service man.

The following were elected as deputies to the General Convention: Clerical, the Rev. Benjamin D. Dagwell, the Rev. H. M. S. Walters, the Rev. Harry Watts, the Rev. Philip Nelson. Lay; Mr. J. H. Pershing, Mr. W. W. Grant, Jr., Mr. J. W. Hudson, Mr. George D. Meston.

The following are alternates: The Rev. B. W. Bonell, the Rev. C. H. Blodgett, the Rev. C. J. Tinker, the Rev. R. B. H. Bell, Messrs. T. S. Rattle, E. M. Sparhawk, C. H. Hanington, and Malcolm Lindsey.

The Lay-Readers' League held its annual meeting during the noon recess of the council. The secretary's report showed that the league had conducted over 225 services of worship, over 150 Sunday school services, and ten services for the burial of the dead. They had also made fifteen addresses at the various Laymen's Conferences, and over sixty talks at different parish gatherings.

The Woman's Auxiliary held its annual meeting on the day before the council, opening with a corporate Communion, which was a special memorial service for Miss Julia C. Emery, and other Auxiliary workers who have died during the past year. Among these was the Diocesan Thank-Offering Treasurer, in whose memory it was resolved that the 1922 offering should be called "The Ella Hodges Read United Thank Offering," and should be presented at Portland by her sister, Miss Erma Hodges.

Bishop Johnson in his address dignified the work of the Auxiliary by calling it The Heart of The Church.

The following were appointed as delegates to the Triennial in Portland:—Mrs. Frank Bishop, Mrs. Frederick W. Oakes, Miss Erma Hodges, Mrs. B. W. Bonell, and Mrs. George D. Meston. The following are alternates:—Mrs. Irving P. John-

son, Mrs. J. M. Wheelock, Mrs. W. W. Grant Jr., Mrs. S. S. Savage, and Mrs. C. H. Blodgett.

Portions of Bishop Johnson's address will be published in THE LIVING CHURCH.

IDAHO DELEGATES

THE DELEGATES to General Convention from the Missionary District of Idaho are:

the Rev. Thomas Ashworth, Payette, Mr. R. S. Butterfield, Moscow. Alternates; the Rev. D. J. W. Somerville, Lewiston, Mr. Stanley Easton, Kellogg.

SPOKANE DELEGATE

THE ALTERNATE LAY DELEGATE of the Missionary District of Spokane is Mr. W. L. Stirling of Walla Walla.

STATISTICS IN ENGLISH CHURCH

On the Gain—Spiritual Message—Church Exhibition

The Living Church News Bureau }
London, March 27, 1922 }

FROM statistics just issued, it appears that the total voluntary offerings in 1921 of the Church of England, including contributions to home, foreign, educational, and philanthropic work, and all the funds raised by church collections or parochial machinery, amounted to £10,493,716. These figures compare with £10,731,448 for the previous year.

The number of deacons ordained last year was 346, an increase of 88 on the year 1920, and of 185 on the year 1919. The number ordained in 1918 was 114 only.

The total number of confirmations in 1921 was 195,394 (81,322 males and 114,072 females). The numbers for 1920, 1919, and 1918 were 199,377, and 216,888 respectively. In the years 1918 and 1919 the four Welsh dioceses were included in these figures, but that has not been the case since.

The foregoing statistics are to be found in the *Official Year Book of the Church of England*, which once again is amply furnished with accurate and well-classified information on points of especial interest to Churchmen. An article on the response to the Lambeth Conference Appeal may be accepted as having the highest authority behind it. The concluding words are as follows: "A new and more genial atmosphere has been created in the relationship of the Anglican Church to other Christian Churches, and the Anglican Communion is in touch with both episcopal and non-episcopal communions in a new way. Much has yet to be done, in the way of explanation and in the way of removal of misunderstandings of a sometimes quite fantastic kind. Much has to be done, again, in bringing home to the rank and file of Christians in all the separated groups God's will for fellowship in an outward, visible, and united society, and in setting their minds deliberately towards the goal of a reunited Christian Church. But a beginning has been made and the movement goes on."

THE SPIRITUAL MESSAGE

Criticism was made in connection with last year's Church Congress at Birmingham, that the Church, in so far as the Congress represented it, seemed to have no spiritual message for the people of England. The criticism was legitimate and in a degree justified, for not only at Birmingham but in many previous Congresses the spiritual side had been overshadowed—nay, almost eclipsed—by the consideration of many social and political matters. The Committee of the forthcoming Congress at Sheffield, which is arranged for October 8th to 13th, seem to have taken this criticism to heart, and to have been influenced also by the spirit of the Anglo-

Catholic Congress, the Convention of Priests, and the preparations for the great Evangelistic campaign. The program issued by them is remarkable for the fact that the Congress is to devote itself solely to the consideration of the Church's message to the world, the making known of the Eternal Gospel. The Committee are to be commended for their courage in abandoning the familiar themes of past Congresses, and the subject for consideration is one that will make a strong appeal to Churchmen generally. It may be noted in passing that the Northern Province has not had a Congress within its borders for ten years.

The general subject at the Congress will be, as I have said, The Eternal Gospel, and it is set down for consideration in the following manner:

Tuesday, October 10.—Presidential Address. The Gospel in History: (a) Conversion of the Northern Races; (b) Venture of the Reformation; (c) Three Revivals. The Natural and the Supernatural.

Wednesday, October 11.—The Gospel and Conversion: (a) Meaning and Psychology of Conversion; (b) Ministry of Conversion. The Gospel and Spiritual Life: (a) An Ideal Life; (b) An Ideal Church. The Gospel and the Person of our Lord.

Thursday, October 12.—The Gospel and Spiritual Life (continued): (a) the Way of Prayer and Sacrament; (b) The Way of Bible Study. The Gospel of Society: (a) Parents and Children; (b) Husbands and Wives. Citizenship: (a) The Gospel and Business; (b) and Politics. The Gospel and the Bible and Creeds.

Friday, October 13.—The Coming of the Kingdom.

There are to be three Congress sermons, all on the morning of October 10, the Archbishop of York preaching in the Cathedral, the Bishop of St. Edmundsbury and Ipswich in St. Paul's Church, and the Bishop of Lichfield in St. Peter's, Abbeydale.

CHURCH CONGRESS EXHIBITION

The Church Congress Exhibition will be opened on Saturday, October 7, and will continue till the following Friday evening. Princess Mary has consented to become patroness of the loan collection, thus identifying herself with the interests of the county wherein lies her new home. The Bishop of Sheffield will be president, and among his supporters will be the Dukes of Devonshire and Newcastle, the Marquis of Crewe, Earls Fitzwilliam and Manvers, the Earls of Hardwood, Scarborough, and Wharnccliffe, Viscount Halifax, Lord Dersmore, the Lord Mayor of Sheffield, and the Master Cutler. As in past years, a large section of the exhibition will be reserved for the Church societies, while the stained-glass artists, the carvers in wood and stone, metal workers, embroiderers, church furnishers, and so on, will be well represented. The exhibition has grown in importance year by year, and it is expected that the

movement will be further illustrated at Sheffield.

A SOCIETY FOR BOYS

When the annual Conference of the Church of England Men's Society assembles in June, at Leicester, it will consider the suggestions put forward by the executive with regard to what has come to be termed the Elder Lads' question. Hitherto the Men's Society has consistently set itself against forming any new organization for lads, but since the war the need of devising some method of linking up with the Society youths who are in danger of drifting away from Church influence after Confirmation has become increasingly urgent. At the last Secretaries' Conference a scheme for lowering the age of admission to the Society was put forward, but did not find much favor. An alternative proposal for a Junior Branch was well received, and it is this in main outline that the Conference will be asked to approve. The plan provides for the formation of a Junior Section, and admitting to it lads of fifteen (or younger, if in full work) who have been confirmed. The rule of life proposed for the Junior Section is "To pray to God every day, to be a faithful communicant, and to do something to help forward the work of the Church." The need for such an organization has been increasingly felt since the war, and in some parts of the country an informal and experimental attempt has been made to provide for young men on the lines suggested. In one town parish outside London, in which a junior section is provisionally at work, the meetings have been regularly attended, and a genuine interest evinced by the members in their purpose, which is to understand the faith and responsibilities of a Churchman.

CHRISTIAN EDUCATION ENDANGERED

Canon Sawbridge, rector of Theltham, Norfolk, has sent to the President of the Board of Education and to the National Society a protest against the transfer of Church schools to education authorities.

YOUNG PEOPLE'S LEAGUE IN BOSTON

Interest Shown—Discussion of Coadjutor—Episcopal Elections.

The Living Church News Bureau }
Boston, March 30, 1922 }

A JOINT meeting of the Young People's Leagues of the Church of the Epiphany, Dorchester, and the Church of the Messiah, Auburndale, was held at the Church of the Epiphany on a recent Sunday afternoon. The members of the Messiah League were in charge of the devotional meeting in the late afternoon. The topic discussed was The Lenten Season and the Training of Christian Athletes.

At the close of the devotional meeting there was an informal discussion, in which the young people took part, regarding the function of a Young People's League, in the Church of the Epiphany.

Almost seventy-five young people were present. Supper was served in the parish house, and an hour of fellowship followed. In the evening one of the members of the Messiah League, Miss Helen Hardy, a junior in the Massachusetts Institute of Technology, gave an excellent address on Building up a Personal Faith.

In one passage he says: "It is utterly incomprehensible that it should be even suggested that over 12,000 definitely Christian schools should be practically betrayed as a sort of bargain for one illusory statue, which gives no safeguard or security that in any State-aided elementary or secondary schools the teachers will be even Christians."

KEEP THE CHILDREN

The Bishop of Southwark, in a recent address to members of Church Councils in the Reigate Deanery, said that parochialism had always been one of the dangers of the Church, and Church Councils should aim at a high and comprehensive ideal. There was a call for cooperation with the incumbent and for cooperation between the church wardens and the Church Council. If a Church Council was to be effective, it must be representative of the whole parish. One of the most serious problems they had to tackle was: "How can we hold the children who pass out of the Sunday schools?" Quite one-half of these children drifted from the Church, and in a few years' time were only nominal members. What could they do to stop the leakage?

THE ROOD AS A MEMORIAL

The Bishop of Exeter (Lord William Cecil) was recently asked to give his approval to a scheme for placing a bronze figure of our Lord against the outside of Belstone, (Dartmoor) Church, as a war memorial. His lordship, in reply, deprecates the proposal, and suggests instead that a rood beam should be erected in the church, and the figure of Christ placed there on a cross, with the accompanying figures of the Blessed Virgin and St. John. It may be hoped that the parishioners of Belstone will see the wisdom of the good Bishop's advice, and carry out his suggestion—one which would fitly honor the memory of the heroic dead and at the same time add beauty and dignity to the interior of the church.

GEORGE PARSONS.

ary Bishop of Spokane, and the Rev. Thomas C. Campbell, of St. John's Church, Jamaica Plain.

EPISCOPAL ELECTIONS

The Hon. R. M. Washburn, a prominent layman of the diocese, in a letter in Saturday's *Herald*, tersely points out a serious handicap in episcopal elections. The alternative of a political campaign does not seem good, and yet with the present plan there is much secret politics, a sort of a confidence game, which does not connote a necessary expression of the life of the spirit. Mr. Washburn writes:

"In the field of politics, where many of the sordid walk, it has often been said that the office should seek the man and not the man the office. It must be admitted, however, that there have been some, perhaps few, instances of candidates who have taken some, perhaps, smart, active, personal steps towards their own election. Further, no man has ever been elected to political office who has then declined it. He has, at least, been discreetly sounded previous to his election.

"In the present, may I use the crude word, campaign, the only one I know, to elect a Bishop Coadjutor of Massachusetts, where the sacred abound, the coyest of political candidates has much to learn. Two rules are distinctly laid down by the clergy. First, that no one possibility shall, for himself, make one single forward step. Second, that no one of the men under consideration shall be asked, or shall say, whether he will serve, if elected.

"If this rule is lived out, weeks of conclaves at Emmanuel Church, and then a convention, and then an election, and then an adjournment are possible, only to find that the Bishop Coadjutor, elected, will not serve; and the pages of history are turned back, three months.

"It may be a fair question to ask, whether a compromise in the procedure for political office and religious preferment, between the bold and the bashful, might not work to the advantage of both the sordid and the sacred."

DR. GILMAN AT TRINITY

Sunday afternoon, April 2, there was at Trinity Church a special musical service at 4 o'clock. The preacher at that service was the Rev. Dr. Gilman, President of Boone University, Wuchang, China. His subject was Books and New China.

RETURNS TO DIOCESE

The Rev. Edmund J. Cleveland, rector of Christ Church, Westerly, R. I., has accepted a call to become rector of the Church of the Ascension, Fall River. Mr. Cleveland will be heartily welcomed back to Massachusetts. His new parish is one of the strongest in the diocese.

VALUABLE ADVICE

"More than 75 per cent. of the solicitations made annually of an alleged charitable nature in Boston are unworthy," the Bureau of Information and Investigation of the Boston Chamber of Commerce states. By means of records on file, compiled from investigations, the bureau answers inquires as to the worthiness of any particular solicitation campaign. In addition to charities the bureau's activities include any project for which contributions or subscriptions are sought.

With the report the bureau issues the following "Ten Hints for Contributors":

- Don't give cash at the door.
- Don't make check payable to the solicitor.
- Learn the treasurer's name and address, and mail your check.
- Don't pay for advertising in advance.

DISCUSSION OF COADJUTOR

Another meeting of many of the clergy and some of the laity is being held to-day at Emmanuel Church. About 150 were present at the informal gathering last Monday to consider favorable men for the Bishop Coadjutor. The Rev. Charles L. Slattery, D.D., rector of Grace Church, New York City, received the largest number of clerical and lay votes. Rev. Laurens MacLure, rector of Grace Church, Newton, presided. The eligibility of Dr. Slattery was championed by the Rev. Philo W. Sprague, of St. John's Church, Charlestown.

There was a fairly large attendance of clergymen and laymen. Dr. Slattery's vote was forty, twenty-nine of which were cast by the clergy, and eleven by laymen. The Rev. Percy G. Kammerer, curate of Emmanuel parish, advocated the choice of the Rev. P. F. Sturges, D.D., of Grace Church, Providence, R. I. Others whose names were proposed as candidates and who received votes were the Rev. Alexander Mann, D.D., of Trinity Church, Boston; Suffragan Bishop Samuel G. Babcock, D.D., the Rev. Appleton Lawrence, of St. Stephen's Church, Lynn, who is a son of Bishop Lawrence; the Rt. Rev. Herman Page, D.D., Mission-

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FIELD SECRETARY

Mrs. A. H. Brown is field secretary for Church school administration for this diocese. On Wednesday, Thursday, and Friday of each week, her services are available for any parish or mission seeking help. Mrs. Brown visits a parish or mission when invited, meets the minister or superintendent or other officers by appointment, and helps them in solving the practical difficulties of Church school administration with which they are confronted in their particular school. She also stands ready to keep in touch with a school through correspondence and through further visits.

RALPH M. HARPER.

years ago by getting her to go on the stage, where the hard work was the one tonic she needed. This is no new prescription but it is needed by the present generation. God *and* a job might be found to work better than either, separately, however.

Magistrate Silberman recently lectured eleven young women brought before him for shoplifting, as he saw each arrayed in expensive seal skins. Such luxurious attire, very truly observed the magistrate, could not be obtained on a \$10 to \$15 weekly wage, either honestly or decently. Mothers and fathers should know whence their daughters' attire comes from, since employers were not giving it away for nothing. "In all such cases the reaper finds his crop ere long."

TWO GOOD BILLS PASSED

The New York Civic League pressed to passage two important bills at the recent session of the State Legislature before adjournment. One was a bill to secure strict regulation of billiard and pool rooms which, since prohibition, have taken much the same place as the back rooms of saloons did in former years. The other bill was one to strengthen the existing law which prevents the sale of gambling implements.

The Marriage License bill, to require three days to elapse between the issuing of a license and the performance of the marriage ceremony, failed to pass because Senator Burlingame refused to report the bill out of the judiciary committee, for no assigned reason, and in spite of the fact that twelve out of sixteen members of the committee were said to favor its passage. New Jersey requires three days and Pennsylvania four days to elapse before a license can be used. Most divorces are a result of hasty, clandestine marriages, and a decent interval of time is necessary, especially if publication of intention to marry is made in the newspapers, for parents, guardians, and friends to take any action necessary in the premises.

Canon Chase, of Brooklyn, recently went to Richmond and helped reformers there secure the passage of a movie censorship bill through the Virginia legislature. The Governor will probably sign it. The same forces that combatted the Canon at Albany were in evidence at Richmond but in both cases were signally defeated. It may be a hard task to convince the movie people that the public wants decency but they will have to learn the lesson. It is hoped and expected that Mr. Hays will convince them of this necessity.

BRIEFER MENTION

The Upper Room, the Passion Play by the late Monsignor Robert Hugh Benson, son of Archbishop Benson, will be given at the Plaza on April 8th, in aid of the sanctuary throne of the Roman Catholic Church of St. Jean Baptiste, Lexington Ave., recently erected into a Basilica and allied with the famous Basilica of St. John Lateran in Rome.

The preacher at Trinity Church, from April 3 to 7, is the Rev. Canon Shatford, D.C.L., rector of the Church of St. James the Apostle, Montreal, Canada.

The subject of Bishop Manning's fifth Lenten lecture at the Cathedral on Friday, March 31st, was Why we Believe in God the Holy Ghost, the Lord and Life Giver.

William Jennings Bryan is scheduled to give his lecture on God and Evolution: or, Tampering with the Mainspring, at the Hippodrome on Sunday afternoon, April 2nd. The Old Tent Evangel Committee

CATHEDRAL AUXILIARY IN NEW YORK

Maintains Good Record—Endowment—Intercessors.

The Living Church News Bureau }
New York, March 31, 1922 }

THE fourteenth annual report of the Diocesan Auxiliary to the Cathedral Church of St. John, just published, reveals the variety and excellence of its work. There has been an increase of fourteen life members and of sixty-three new members during the year. The receipts for the year were \$2,090, devoted to current expenses. The Building Fund now stands at \$5,168; the Canon's House Building Fund at \$2,500; the Font Fund at \$2,869. The number of parochial delegates is 270, coming from 145 parishes. Almost \$1,000 was received from the Cathedral Building Fund Boxes so far placed in the various churches throughout the diocese.

The sum of \$3,797 was given in support of St. Ambrose's Italian Mission, East 111th St. (The Rev. Canon G. F. Nelson, president). The work at St. John's Colored Mission, at St. John's House, received the sum of \$2,568 for its support. The Girls' Friendly Society, under Mrs. Pfau's direction, has taken charge of this branch of the Auxiliary activities. The Cathedral Unit of the Churchwomen's League for Patriotic Service made 23,590 surgical dressings, 229 hospital garments, 30 children's dresses, 18 knitted caps, and 1 sweater during the year. The unit also made an offering of \$260 for the starving children of Europe, as a memorial to Bishop Burch, sent clothing to a maternity home in the mountains of Tennessee, and entertained a large number of disabled soldiers in the old Synod Hall.

This is a fine record of unselfish and useful service that should encourage the parochial delegates to greater efforts to sustain the Auxiliary at the headquarters of our diocesan life—the Cathedral.

DIOCESAN ENDOWMENT

Last May Bishop Manning made a request to the diocesan Convention for the increase of the endowment of the diocesan administration fund. At present the \$214,000 fund only brings in an annual income of \$9,000, whereas the expenses amount to \$50,000. No increase in the fund has taken place in more than twenty years. The committee in charge has now issued a statement, and proposes an endowment of \$1,000,000, which, at 5%, will produce the required income. It will also lift a heavy annual assessment from the par-

ishes. To raise this required endowment the parishes are asked to pay a capital sum, the interest on which at 5% will equal their present annual assessment. Trinity parish has pledged \$150,000, payable in 5 annual installments, and St. Michael's, \$23,000, payable within a year. The diocese is also hoping to raise a fund of \$200,000, to endow the New Synod Hall. And after that—the completion of the Cathedral! Big projects, but essential.

INTERCESSORS

The Nation-wide Campaign Committee of the diocese has issued a call for "Intercessors", who are asked to pray daily for the Church's Mission. The Committee recommends all intercessors to read Bishop Brent's *With God in Prayer*; Dr. Slattery's *Why Men Pray*; Dr. Fosdick's *The Meaning of Prayer* and the *Stewardship of Prayer*.

CHURCH MISSION OF HELP

The annual service of the diocesan Church Mission of Help was held on Sunday, March 26th, at the Church of the Incarnation (the Rev. Dr. H. Percy Silver, rector). Bishop Manning, for many years its president, preached the sermon in which he expressed the hope that every parish in the diocese would realize how useful the society could be in dealing with individual cases through its specially trained workers. Dr. Ernest M. Stires, rector of St. Thomas', the president, made a plea for gifts of \$100, which sum would just about cover the overhead expenses of each case for a year. Last year there were ten such gifts from donors who thus "adopted" a mother and her baby, and secured for them the aid of the society at the most critical and oftentimes the turning point in their careers.

For the second year in succession, Mrs. Frederic Pease, executive secretary, has been invited to address the class in social service at Fordham University, a Roman Catholic institution.

GOOD ADVICE

Miss Laurette Taylor, who is Mrs. Hartley Manners when off the stage, gave an interesting address at the recent meeting of the Women's City Club, which discussed the problem of the present generation. Either God or a Job was Mrs. Taylor's prescription to cure the present aimless pursuit of so-called pleasure, via jazz. Miss Taylor, who is a Roman Catholic, said that as a rule, clergymen were lacking in imagination and failed to make public worship as interesting and gripping as it might be. She had cured one girl four

of New York, which conducts its meetings on 110th St., just across the way from the Cathedral, sponsored the Commoner's attack on what it calls "Antichrist".

On Palm Sunday the new million-and-a-half dollar edifice built by the Fifth

Avenue Baptist Church, commonly known as "John D. Rockefeller's Church", will be opened for public worship. It is a great Gothic structure—with reservations, so to speak—at Park Avenue and 64th street.

FREDERIC B. HODGINS.

MOTHERING SUNDAY IN PHILADELPHIA

*Old Custom Revived—Bequests—
C. S. S. L.*

*The Living Church News Bureau }
Philadelphia, March 31, 1922 }*

THE old English custom of observing the Fourth Sunday in Lent as Mothering Sunday, was celebrated last Sunday in Grace Church, Mt. Airy, by the rector, the Rev. Thomas S. Cline. The Philadelphia Sunday School Association (interdenominational) had urged upon the Churches and schools in Philadelphia the observance of March 26th, as "Family Sunday". Whether by design or fortunate coincidence, this date and Refreshment or Mothering Sunday formed an "occurrence" of festivals. Two weeks ago, Mr. Cline invited all the families within the confines of the parish to attend the 11 o'clock service, on the Fourth Sunday in Lent, with the result that every pew had a family of its own, and many groups were unable to procure seats.

The revival of the ancient custom gives promise of being continued in Grace Church, and of being established as an annual event in many other parishes in the diocese.

BEQUESTS TO CHURCH INSTITUTIONS

By the will of the late John E. Baird, for many years one of the most prominent laymen in Philadelphia, who died in Honolulu on January 20th, \$5,000 will be paid to each of the following churches or institutions—Church of St. Jude and the Nativity; St. Simeon's Memorial Church (Endowment Fund); Italian Church of L'Emmanuel; the Home for Consumptives of the City Mission; the City Mission; the Philadelphia Divinity School, and several other community institutions; \$3,000 to St. Michael and All Angels' for

Colored Crippled Children, and \$200 to the Seaside Home for Children.

C. S. S. L. QUIET HOUR

A Lenten Quiet Hour for leaders of the Church School Service League will be held next Thursday morning at 11 o'clock, in the Pro-Cathedral of St. Mary—the vicar, Dr. Richardson, being the conductor.

RETREAT FOR MEN

The annual retreat for the men of St. Clement's Church, the Rev. F. Joiner, rector, will be held to-morrow, opening with the 8 o'clock mass and ending with evensong at 5 P. M. Addresses will be made at 1, 2, and 4 o'clock.

The annual retreat for members and associates of St. Mary's Guild will be held on Thursday, at which the Rev. Sidney A. Caine, rector of St. Timothy's Church, Roxborough, will be the conductor.

MUSICAL SERVICE

The Great Passion According to St. Matthew, by Johann Sebastian Bach, will be sung to-morrow afternoon at 4 P. M. in St. Mark's Church.

The parish choir will be assisted by the Guild of St. Cecilia, the combined voices numbering eighty. Lewis A. Wadlow, organist and choirmaster of St. Mark's, will be in charge. The music will be repeated on Palm Sunday.

CHURCH CLUB

How Shall We Take the Church to the Man in the Street? will be discussed at the meeting of the Church Club of Philadelphia on Monday evening, at the Church House. The subject will be opened by the Rev. Dr. Richardson. The arrangements are in charge of Mr. A. J. County, Vice President of the Pennsylvania Railroad. Mr. E. H. Bonsall will preside.

FREDERICK E. SEYMOUR

SOCIAL WORK IN CHICAGO

Worthy of Support—Quotes Statistics—Commends St. Stephen's

*The Living Church News Bureau }
Chicago April 1, 1922 }*

THE Rev. Dr. Hopkins quoted some very interesting religious figures from the last national census, and commented upon them at a meeting of the Round Table on Monday, March 27th. Particular reference was made to the recent statistics of the Roman Catholic Church and our own. All of the figures given are not very encouraging to any branch of the Christian Church. According to the figures of the Roman Catholic Church for the ten years, 1906-1916, that body has not kept pace with the population in all the states. In 42 out of the 48 states the Roman Church has lost or failed to make good. The Episcopal Church in America has gained a little more than 11% in the decade

(1906-16), to the 10% gained by Rome. The dioceses in which are the two largest cities of the land, New York and Chicago, have not gained in communicants during the decade. There has been a leakage of 10,000 in New York diocese during that time, and Chicago's loss has been greater in proportion. Maybe peculiar conditions in such large cities contribute to these unusual losses. That forty per cent of the population of New York city profess no religious attachment would make us think so. Chicago's proportion of indifferent citizens cannot be less than New York's, judging from present social conditions.

THE BISHOP COMMENDS ST. STEPHEN'S COLLEGE

In connection with the campaign to further the interests of St. Stephen's College, the Bishop in the April issue of the *Diocese of Chicago* writes: "St.

Stephen's College is out to raise half a million dollars for building and endowment. It ought to have it. It is a first-rate small college and small colleges are needed. St. Stephen's is doing work of a high order for its student body and for the Church, under the leadership of its president, the Rev. Bernard I. Bell. President Bell began his career in the Middle West, and his many friends in this part of the world will, I am sure, want to help him in the splendid work he is doing at St. Stephen's. I heartily commend this good cause to any who may see these words.

"C. P. Anderson.

"Bishop of Chicago."

In the monthly report of his work in the field, the Rev. E. J. Randall, the secretary of the diocese, says:—

"I am happy to record that among the members of the missions and parishes I have visited there are boys and girls who are thinking of dedicating their lives to the ministry and other work of the Church. At St. Clement's, Chicago Heights; St. Ignatius', Antioch; Christ Church, Strettor, and St. Andrew's, Farm Ridge, there are such, and I now have the names of nineteen boys and five girls and young women who are seriously considering these matters. I firmly believe that the best way to recruit for the ministry and women's work is to begin to direct the thoughts of our school boys and girls along these lines. To wait until the college age is often to wait too long. The most impressionable age of boys and girls in matters of religion is the traditional age of Confirmation, and, as a physiological time, that is the best age at which to encourage their devoting their lives to our Lord and His Church."

Speaking of the good work being done at St. Ambrose's, Chicago Heights, Mr. Randall says:—"The Rev. Mr. Parkinson has been doing a fine work here, actually performing himself a large amount of work in the improvement of the property, and really saving a very serious situation. The property is now in splendid condition, and the work is going on in a healthy sort of way."

SENIOR MEMBERS CLUB

The Senior Members Club of the Girls' Friendly Society is composed of both married and unmarried members in good standing in their branches for five years, who have been admitted to the ranks of senior membership.

The dues are twenty-five cents a year, and applicants for membership are required to present their receipt books showing dues paid to date in their own branches. This rule also applies to renewal of dues.

Meetings are held at the lodge four times a year, special meetings being also held occasionally, when plans are discussed or questions brought up which cannot wait for the regular meeting. The leaders represent the club members in their branches, and with the club officers, constitute the executive committee.

It is not the purpose of the club to act independently, or to attempt to have an extensive financial program, or, in fact, to ask its members to do anything that would in any way interfere with the work in their branches.

SETTLEMENT WORK

Thirteen years ago, in the thick of the stockyards district on the South Side, there was opened the Providence Day Nursery, for the care of the children of the poor whose mothers are too poor and always too busy at home or away

from home to care for their babies. Later there was added for the children's settlement work the House of Happiness. The House, which has proved such a boon to the neighborhood, was sponsored by the congregation of St Paul's, Kenwood, and was built by the infant class of that parish. Bishop Anderson said that as the House had been built by children he hoped that it would be supported at least in part by children. This has been done, and for two years the Advent offerings of the Church schools of the diocese have been given to the Providence Day Nursery and House of Happiness. The demands of the past winter have been extraordinary because of the conditions and lack of work. Hundreds more of the poor and needy have come pathetically to what they have come to think of as their home. They could not be turned away. The balance in the bank to the credit of the House at the end of November last was three cents. Fortunately, says Miss Kate Sturges Benton, the recording secretary, money came in better at the last of the year, or we should have had to borrow or close our doors. We let our good housekeeper go

and trained a recreational worker, studied the strictest economy, and managed to pay our bills with the help of an appropriation from the Nation-wide campaign, and from parishes in Evanston, St. Mark's, St. Luke's, and St. Matthew's. We have been doing the best work at the House that we have ever done. During February 115 meetings were held, with an attendance of 2,101, and 1640 books were circulated in the library. The Nursery had an attendance for the month of 1,292.

The resident boys' worker has brought practically every boy in the neighborhood into touch with the House, thus contributing an important element in the combatting of juvenile delinquency, which has increased so alarmingly during the last two years. The success is shown with particularly gratifying results by a group of lawless boys, known as the "Alley Gang", and heretofore thought incorrigible, having been completely won over to the interests and amusements offered by the House—athletics, manual training, the work of the Boy Scouts, etc.

H. B. GWYN.

BISHOP'S GUILD MEETS IN WASHINGTON

Cathedral Plans—Waldensian Society—Diocesan Paper

The Living Church News Bureau
Washington, March 31, 1922

ON the Feast of the Annunciation the annual meeting of the Bishop's Guild was held at the Cathedral grounds. The session began at ten o'clock in the morning with a celebration of the Holy Communion by the Bishop in the Bethlehem Chapel. At the business session over one hundred were present, representing the various diocesan welfare organizations, and women interested in diocesan activities. The Bishop presided, gave a report of the Cathedral, and made the joyful announcement that ground had already been broken in the forward building plan. The wonderful old oaks were being cut down, but, at the Bishop's suggestion, they are to be treated and eventually become the choir stalls of the great Cathedral. Thus, these towering old trees that have been the inspiration of all visitors to the beautiful Cathedral properly will die and yet live.

WALDENSIAN AID SOCIETY

The Washington branch of the American Waldensian Aid Society met last Saturday at the home of Dr. and Mrs. Douglas Putnam Birnie to hear the Rev. Commendatory C. A. Trom, delegate from the Waldensian Church in Italy.

DIOCESAN PAPER

Last Wednesday the diocesan committee on Publicity held a meeting at which Commander C. T. Jewell, of St. Margaret's parish, was elected secretary-treasurer, and Mr. Gorman Hendricks of Washington parish, newspaper representative. Commander Jewell is to launch a diocesan paper and, since he will give his full time, energy, and experience to this organ, there is no doubt it will be a delight to all of our Churchmen and a credit to the diocese.

ROTARY CONVENTION

The Rotary Clubs from this province are having a convention here. The convention

began last Sunday with several Rotarians speaking on the topic, Service, in various churches. Among the speakers was the Rev. Charles N. Tyndell, D.D., rector of Christ Church, Williamsport, Pa., who spoke at 11 A. M. in Ascension Church, and at 8 P. M. in the Church of the United Brethren.

RUSSIAN RELIEF

On Monday last, the Bishop of Washington and the Cathedral Committee held an invitation meeting in the Washington Club to meet Princess Cantacuzene, chairman of the American Central Committee for Russian Relief, Inc. The Princess spoke on Real Russia and the Suffering Refugees.

QUIET DAY

The Rev. Father Whittemore, O.H.C., is to conduct a Quiet Day for women, March 30th, at St. Agnes' Church, 46 Q St., N. W. During the day the rule of silence will be observed, and luncheon will be served for all who want it. The services begin at 8 in the morning and the last one starts at 4 P. M. The Rev. Wm. M. Gamble, curate of St. James' Church, is giving a series of special sermons at St. Agnes' on the Wednesdays in Lent. On Good Friday, St. Agnes' will unite with the Church of the Advent, in the latter's building, for the service of the three hours' devotion, to be conducted by the Rev. Robert E. Browning, curate of Epiphany Church.

NEAR EAST RELIEF

At the morning service in St. Stephen's Church, Sunday before last, Mr. Charles F. Vickery, national executive-secretary of the Near East Relief, spoke briefly after the sermon by the rector, the Rev. George F. Dudley, D.D. After Mr. Vickery's address a second offering was taken which amounted to more than \$1,200 in cash and pledges. The Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, is preaching a Lenten course of sermons on Great Hymns of the Church.

Commander C. T. Jewell, secretary of the diocesan board of Religious Education and superintendent of St. Margaret's Sunday school, gave an illustrated lecture on Some

Historic Scenes in New England. In giving the lecture Commander Jewell was assisted by members of the school. The income from the affair is to be devoted to the interests of the Industrial School and Farm for Homeless Boys, at Covington, Va.

The Early Churches of New England was the subject of an address given at the local Arts Club last Friday night.

The third great step in the construction of the National Cathedral of Saints Peter and Paul is to cost \$750,000. This will complete one-eighth of the entire structure. It is hoped that the Cathedral committee will be enabled to begin the fourth step immediately after the completion of the third. The fourth step will include the completion of the choir, and the superstructure of the entire foundation, including the crypt Chapel of the Resurrection, to the level of the nave floor, and will cost another \$700,000. Washington is very much interested in the growing of this beautiful fabric, which is poken of as the American Westminster Abbey.

The rector and vestry of Epiphany Church are arranging to have cast a bronze tablet bearing the names of the Epiphany men who served in the Great War. There are about ninety-three such men.

DEATH OF GEORGE GORDON KING

GEORGE GORDON KING died at his home, 16 East 84th street, New York City, Thursday, March 30th, after an illness of several months. He is survived by Mrs. King, two daughters, Dorothy and Violet, and a son, Edward.

Virtually all his life had been devoted to the work of the Church. As treasurer of the old Board of Missions, which post he held from 1909 to 1919, he was known throughout the Church. Mr. King had been a member of the Board for eight years before he was elected treasurer, and when the National Council came into being in 1919 he was elected a member of the Department of Missions. So he had been in close contact with the Church Missions House for more than twenty years.

While he had lived in New York for several years he had kept his connection with his old parish in Newport, Rhode Island, and was at the time of his death senior warden of Trinity parish there. He was also a member of the Standing Committee of the Diocese of Rhode Island and was a delegate to six General Conventions. St. George's School in Newport owes much of its growth to Mr. King's support. King Hall, one of its finest buildings, being one of his gifts.

In New York Mr. King of late years had attended St. Thomas' Church and before that attended the Church of the Heavenly Rest. Among his gifts in New York is the Chapel of St. Columba at the Cathedral of St. John the Divine, which is a memorial from the King family in memory of his mother, Mrs. Annie Leroy King.

His father made a considerable fortune in the shipping industry, and when this money came to him, Mr. King devoted his life to the stewardship of this fortune. He gave away hundreds of thousands of dollars. But he was always keen that no publicity should attach itself to these gifts. One who was close to him said that no one will ever know just how much money Mr. King gave away. His continual concern was to make the fortune which had been left to him do the most good.

DEATH OF SISTER JULIA BERNADINA

WITH VERY genuine sorrow the Bishop of Newark announces the death of Sister Julia Bernadina, of the Community of St. John Baptist, the mother house of which with its schools is at Ralston, New Jersey.

Sister Julia Bernadina had been a member of the community for about thirty years, a woman of great spiritual gifts, and also of intellectual and administrative gifts. She was at one time the head of St. Hilda's School, at Morristown, and again of St. Marguerite's School, at Ralston, and her last service was in charge of St. Michael's Home, Mamaroneck.

CAMP SITES SECURED

THE PURCHASE, in the name of the Diocese of Newark, of 170 acres of land in two farms on the Delaware River, eight miles below the Water Gap, is announced. They have been obtained subject to two life interests, through the good will of two aged Churchwomen, who will continue to occupy the houses, while the immediate use of the property for summer camps for various Church organizations is expected.

The two farms have been in families of Church people in what is one of the oldest parishes in the diocese for nearly 200 years. It has been the wish of the two good women who own these farms, that the diocese might have them in due time for Church uses and this has now been worked out. A part of one of the farms is on high ground, with a beautiful view of the Water Gap and the Valley, well watered; the other farm stretches down to the river with a frontage upon it of about 700 feet. While little can be done this year beyond possibly providing camping sites, it is believed that it will be developed to meet the desires of a great many organizations within the diocese. The land is within a short walk of Delaware and the railway station, easy of access over the Lackawanna railway, eighty miles from Hoboken, and on the Belvidere branch of the Pennsylvania railway.

CONGREGATION MOVED AWAY

THE BEAUTIFUL stone church and parish house of St. Andrew's, Dayton, Ohio, was completed in the spring of 1913. The first service in the church was held just two days before the great flood of 1913, which destroyed the organ and did great damage to the property. But the most disastrous circumstance which arose from the flood was not disclosed until later. It took the form of an exodus from the flooded district of a great many families of the congregation, whose homes were subsequently occupied by a new and alien population. This turn-over of population has continued ever since, until St. Andrew's recently was stranded and remote from its congregation.

In the mean time the Flood Prevention Plan of the community has resulted in the imposition of an extra tax upon the Church property amounting to approximately \$500 per year and running for thirty years. Under the splendid leadership of the present rector, the Rev. P. W. Hull, it reached its maximum strength several months ago. At a recent parish meeting an offer of \$42,500 from a congregation of the Assembly of God was accepted, and since that time an option has been taken on a new site in Daytonview, the most rapidly growing suburb of Dayton, and the outlook for St. Andrew's has changed from a blind alley to a vista of exceptional growth and opportunity.

TO BUILD PARISH HOUSE

AT A RECENT parish meeting the members of Calvary Church, Tarboro, N. C., gave or pledged \$48,000 for the erection of a parish house. The generous interest shown is remarkable, as Calvary is not a wealthy church, and the whole South is still feeling the business depression.

It is to be known as the Cheshire Memorial Parish House, in memory of the late Rev. Dr. Cheshire, father of the present Bishop of North Carolina, and for fifty years rector of Calvary Church. It was through Dr. Cheshire's devotion and genius that Calvary churchyard stands out-to-day as one of the most picturesque settings in the South. Mr. Hobart B. Upjohn, the architect, has drawn up plans which harmonize splendidly with this setting and at the same time provide all the requirements of a modern parish.

People all over the South who have left Tarboro but still retain their interest are sending in contributions large and small and it is hoped that enough funds will soon be forthcoming to assure the erection of the entire plant this summer. When completed it will be connected with the church by a cloister.

Calvary Church, of which the Rev. B. E. Brown is rector, is the center of an extensive missionary work, maintaining no less than ten missions all served by laymen of Calvary Church, and the rector and the two assistant priests. Recently Calvary Church was instrumental in bringing about week day instruction in cooperation with the public schools. This is the first place south of the Mason and Dixon line to have it. It is working well but only makes more imperative the erection of a parish house. It is one of the few places where our Church is numerically the strongest.

BROTHERHOOD WORK

BROTHERHOOD OF St. Andrew men from the Church of the Advent, Walnut Hills, Ohio, led by their director, Mr. Joseph C. Adams, and accompanied by Mr. C. E. Hartup, lay reader, and Mr. Gordon Graham, organist, drove in cars a dozen miles to Ancor, the deserted site of what was intended to be a great government project during the war. Here a little community has been left stranded, without any place of worship or social interest. In spite of the lack of window sashes in the abandoned school house and the wheeziness of a little reed organ the men held a fine and inspiring service. The residents regardless of creed are showing appreciative interest in this effort and will repair the school house and make it a social center and place of worship.

CHURCH BUILDING FUND NOTES

THE REPORTS of officers and committees at the March meeting of the trustees of the American Church Building Fund Commission showed a reaction in the volume of business done for the first two months of the year, due to the necessity of use of the Permanent Fund as a Revolving Fund to be loaned, returned, and loaned again. Loans are being made only as funds become available from outstanding loans, and applications are taken up in sequence or on assigned dates. Five loans of \$14,100, were however made, as were also, from income, one grant of \$600 and three gifts of \$1,575.

A new booklet entitled *How Can It Be*

Built? has been issued, and will be forwarded on application. It is attractively illustrated with cuts of buildings which stand as types, and sets forth the needs both of the Church and of the commission.

The subject of the insurance of Church buildings occupied the particular attention of the trustees. Recent fire losses on churches in New York City led to the consideration of the subject of full insurance protection at present replacement value, which policy will hereafter be most strongly urged upon parishes wherever a loan is made; and to the consideration of adequate protection for existing loans where values may have changed, where there is co-insurance, or where other policies, not under the board's control, may have lapsed. A thorough investigation, and adjustment where necessary, was ordered.

CHANGE IN SPEAKERS

ILLNESS has played havoc with the program for the Lenten Noon-day services in Cincinnati. First an attack of grip prevented the presence of the Rev. S. S. Marquis, of Detroit, and his place was filled very acceptably by the Rev. Edward M. Parrott, Jr., of Jackson, Mich. The serious illness of Mrs. Melish makes it imperative for the Rev. Dr. J. Howard Melish, of Brooklyn, to give up his annual Lenten visit and week of addresses. His place is being taken by the Rev. George Southworth, of Fern Bank, and the Rev. Gilbert P. Symons, of Glendale.

PRIEST HEADS CAMPAIGN

GENERAL APPROVAL greeted the announcement that the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati, had been chosen as the leader of the Community Chest Campaign, which supplies the funds for nearly all the social service and charitable work of the city. A most cordial endorsement came from the pulpit of the Seventh Presbyterian Church, one of the most influential in the city, from its pastor, the Rev. Jesse Halsey. The record of Christ Church in social service and community work, as well as in the Nation-wide Campaign, under the leadership of Dr. Nelson, is a most enviable one.

FORTY YEARS AS RECTOR

ON EASTER DAY, the Rev. Henry Bassett will have completed forty years as rector of the Church of the Epiphany, Providence. The parish will celebrate the occasion by a reunion at the Eucharists of that day, and a great gathering at evensong, when there will be a presentation of a thank offering for the long and faithful rectorship, and on Easter Monday night there will be a public reception given to the much esteemed rector at the parish house.

CELEBRATES FOR ARMENIANS

ON A RECENT Sunday morning Bishop Perry celebrated the Holy Communion according to the Book of Common Prayer at the Armenian Catholic Apostolic church in Providence, vested after the Armenian manner, and with considerable ceremonial. The large church was packed with a devout congregation. The Armenian priest and his people desire to come into as close contact as possible under existing conditions with the Bishop of the Diocese.

REV. D. R. CLARKE ILL

ON MARCH 21st, immediately after a 7 A.M. celebration, the Rev. D. R. Clarke, rector of All Saints' Church, St. Louis, Mo., suffered a complete collapse.

He is still confined to bed and will not be able to take up his duties until after Easter.

DEGREES CONFERRED

AT A SPECIAL convocation at St. Stephen's College, Annandale-on-Hudson, New York, the degree of Doctor of Divinity was conferred on the Rev. Caleb S. Stetson, rector of Trinity Church, New York, and that of Doctor of Laws on Alanson B. Houghton, the newly appointed United States ambassador to Germany, who is a trustee of St. Stephen's College. Reading from left to right:

Bernard Iddings Bell, president of St.



DEGREES CONFERRED, ST. STEPHEN'S COLLEGE

Stephen's College: Dr. Stetson, Mr. Houghton, and Mr. Haley Fiske, president of the Metropolitan Life Insurance Company, and vice chairman of the St. Stephen's Board of Trustees.

ONEIDA MISSION WORK

A REPORT OF THE WORK at the Oneida Indian Mission in the Diocese of Fond du Lac, indicates that normal activities have been resumed after the disastrous fire of 1920. The missionary, the Rev. William Watson, reports that more than one hundred friends sent about \$1,900 for the support of missionary work among the fifteen hundred Oneidas, and the rebuilding of the church is well under way. Bishop Weller's report of receipts for rebuilding and of imperative needs is printed on another page.

The mission staff consists of the missionary, three sisters, two mission school teachers, one of whom is an Indian; while a farmer, an interpreter, and a sexton, all of them Indians, are also employed. The equipment of the mission consists of the Grafton parish hall, two rooms for the accommodation of fifty children of the mission school; a hospital building, not, however, now in operation; a house for the

sisters; a mission house for the missionary and his family; and a burial ground. The services are generally well attended, and on special occasions the Oneidas come in great numbers. Long distances, however, seriously interfere with ordinary attendance. On many Sunday afternoons the missionary has services in the more distant homes on the Reservation, obtaining an interpreter usually from among the members of the congregation. The Oneidas are very poor, and during the last year it was necessary to supply clothing to 228 families and to 98 individual adults. Gifts were also sent to a considerable number of children and young people who are away in Indian schools, and altogether some degree of physical service has been rendered to more than 1,000 people. The restoration of the church has cost \$19,000, and repairs to other buildings \$3,000. The present needs are for the completion of the church building and its furnishings. The

church has been wired for electric lighting in the hope that a power plant might be erected. Some funds are already on hand for that purpose. Among other present needs are an assistant to the missionary and means to maintain him; a Ford for the use of the missionary and the sisters, and a light one-horse phaeton for visiting in places where a Ford could not be used; a lighting system for the buildings, a motion picture outfit to be installed in Grafton parish hall, a pipe organ, and other fittings for the church.

MEMORIAL SERVICE FOR ARCHITECT

ON THE SECOND SUNDAY IN LENT, a memorial service was held in Christ Church, Danville, Pa., in commemoration of the great architect of the parish church, the late Henry Martyn Congdon, of New York. The rector, the Rev. Floyd Appleton, Ph.D., preached, alluding to Mr. Congdon's long and interesting career, in which he devoted his attention to the best period of English Gothic architecture—the age of Chaucer and Wycliffe. His masterpiece is Christ Church, Danville, which is considered by many the finest church in Pennsylvania.

ASSISTANT BISHOP OF BIRMINGHAM

ON MARCH 23rd, St. John's parish Hagerstown, Maryland, was honored by a visit of the Assistant Bishop of Birmingham, England.

His Lordship addressed a well attended meeting of the ladies of the parish in the afternoon, and at Evensong addressed a congregation that taxed the capacity of St. John's. The Bishop proved to be a very eloquent and forceful speaker, and many who heard him expressed the wish that more bishops of the Mother Church could be induced to come over here and preach. The Bishop's chaplain accompanied him, and also the Bishop of Maryland.

At the close of the service the Bishop held an informal reception.

PRESIDENT BELL AT YALE

PRESIDENT BELL has long been known as one of our most effective college preachers. At his recent visit to Yale he attempted a more difficult task. After preaching at the college chapel on Sunday morning, March 19th, he conducted three evening meetings on Sunday, Monday, and Tuesday nights, speaking to the men on The Necessity for an Ordered Faith. These meetings were under the direction of the Berkeley Association but no effort had been made to work them up, the association leaders depending on a simple announcement with the favorable impression which they were sure Dr. Bell would make at the morning service, and the earnest prayers of a few men who had these meetings in their hearts.

Some three hundred men were present each night, the great number of questions, which Dr. Bell answered with rare skill, being evidence of the interest in his addresses.

The addresses were followed by discussion groups meeting in men's rooms, and many personal interviews. Assisting in these discussions and interviews were the Rev. Francis B. Roseboro, of Christ Church, New Haven, who is devoting his ministry to work among Yale men; the Rev. Malcolm Taylor, executive secretary of the Province of New England, who has been giving much time to college work, and the Rev. Spence Burton, of the Society of St. John the Evangelist, Boston.

BISHOP FERRIS AND THE 18TH AMENDMENT

THE RT. REV. D. L. FERRIS, D.D., Suffragan Bishop of Western New York, in the course of a sermon preached in the Cathedral of All Saints, Albany, during the Union Lenten Services stated:

"The contest of David and Goliath represents the perennial struggle between the forces of good and evil in our own hearts, in society, in the nation, and in the world.

"The weapon which David chose is representative also of the weapon which we must use in this struggle.

"The stone used by David represents Patriotism. He loved his country and his people, he respected its laws, believed in their destiny, and supported their traditions.

"We too are called upon as citizens of a republic which represents God's greatest experiment in popular government, to stand by our laws, support our institutions, and uphold our constitution.

"The Constitution of the United States is, in my judgement, next to the Bible it-

self, the greatest human document that has ever written. Into that constitution has been written the 18th Amendment.

"You and I may differ about the value of sumptuary laws. There may be a difference of opinion about the way in which this amendment was placed in the constitution but there can be no two opinions among Christian people about one thing, and that is our duty to obey the laws of our land.

"What right have we to flout, break, and sneer at one amendment, and expect the ignorant from other shores to keep the rest.

"The citizens who to-day are keeping that law are those who depend on their daily wage, while those who deliberately break the law are the men and women who by education, position, and influence we naturally look to for moral leadership.

"We confess this with shame and we plead with you as moral leaders to stand by the flag which represents all that we hold sacred in our traditions and in our laws."

A NEEDED WORK

AT A RECENT MEETING the Denver assembly of the Daughters of the King appointed a committee to consider the placing of Church publications in the public library. The committee found that the Denver library already handled twenty-six religious periodicals, and the public library three, and they would gladly take more. Accordingly, the Daughters of the King have undertaken to place the *Churchman*, the *Witness*, and the *Spirit of Missions*, in these two libraries.

YOUNG PEOPLE AT ST. MARK'S, DENVER

ST. MARK'S Church, Denver, has recently reorganized its Young People's Society into two branches, junior and senior. The boys and girls from 14 to 18 years old have chosen The Crusaders as their name, and for their emblem a white Maltese cross on a red field. The four arms of the cross represent the four thoughts in their motto, selected from the *Idyls of the King*, "Live pure, speak true, right wrong, Follow the Christ, the King."

They meet every Sunday evening in the parish reading room at 7 o'clock. For their special Lenten work they are studying missions in various countries, the members of the club themselves preparing and reading papers on the subjects. After Easter the Crusaders will present a play.

The young people more than 18 years old are known as The Fidelity Club, symbolizing faithfulness to Christ, to the Church, to St. Mark's, and to each other. Meetings are held each Sunday evening in the parish house, beginning at 7 o'clock, with a supper social. Following this is a religious meeting conducted by club members.

NEW RECTOR FOR GETHSEMANE, MINNEAPOLIS

THE REV. DON FRANK FENN, rector of Christ Church, Canon City, Colorado, has been called to the rectorate of Gethsemane, Minneapolis, and will take charge, April 1st. He was born in Kansas, but came to Colorado as a child, and has made it his home ever since; growing up in St. Mark's parish, Denver, as choir boy, altar server, Sunday school superintendent, and lay reader, before going to Nashotah to study for the priesthood. Returning to

Colorado in 1915, his first charge was Calvary Church, Golden, with the mission in Idaho Springs. In 1917 he was called to Christ Church, Canon City, with charge of St. Alban's, Florence, and has been there ever since, serving also during the past year as chaplain of the State penitentiary. He was a deputy to the General Convention of 1919.

GREGORIAN ARCHBISHOP

IN ST. PAUL'S Church, Grand Rapids, Michigan, on Sexagesima Sunday, the Most Rev. Archbishop Tirayre, Primate of the Gregorian Catholic Church in the United States, which is the Armenian Branch of the Church, officiated in this parish, the church having been courteously offered for his use. The Archbishop, with the assistance of a priest from Chicago and the local Armenians, celebrated the solemn Gregorian Liturgy, and administered Holy Baptism to several children.

LUTHERAN MINISTER COMES INTO THE CHURCH

THE REV. JOHN P. WARNER, until a month ago pastor of the Swedish Lutheran churches at Ray, and McGregor, North Dakota, has now been received into the Church and will become a candidate for Holy Orders. He is at present in charge as lay reader of the Swedish church at Galesburg, Illinois. The Rev. Mr. Warner is a man of exceptional ability, and a profound student. He will be ordered to the diaconate as soon as the canons will allow.

THE DAUGHTERS AS MISSIONARIES

IN 1885, more than thirty years ago, the Order of the Daughters of the King was established. The Order is distinctly a religious order, and is a call to women to bestir themselves and labor in Christ's Vineyard along the same lines and with the same rules as the Brotherhood of St. Andrew. The sole object of the order is the spread of Christ's Kingdom, especially among women, and the deepening and strengthening of the Spiritual life of the Church.

Many may not know, that the order of the Daughters of the King has done missionary work ever since it was organized, and from the very early days of its existence as a body, it has done definite missionary work. Almost since the beginning of the order, it has maintained a missionary in China. Our first to go out was Miss Lily Funsten Ward, a member of Christ Church Chapter, Winchester, Va.; the next to go was Miss Annette Burke Richmond, and when Miss Richmond's health failed, Deaconess Emily L. Ridgley became the worker in China, and is now at Ichang.

The salary of the missionary in the foreign field is met by what is known as "The Self-denial Fund." Every daughter of the King is asked to deny herself something during the Epiphany Season, and the sum of her self-denial, be it large or small, is sent through the proper channels, finally to the national treasurer of the order, and is then known as the "Self-denial Fund". This past year, there was enough, after paying Miss Ridgley's salary, to send her an extra amount sufficient to pay the salaries of two Bible women, and still another sum for equipment needed in her work there.

Last summer, the organization learned, through Miss Mary E. Thomas, of the

Church Periodical Club, of the wish of Deaconess Ridgley for an *Encyclopedia Britannica* of the Eleventh Edition, and it was the great privilege of the Daughters of the King, in the province of Sewanee, to supply this need, with the result, that the *Encyclopedia* reached Ichang early in November, and Miss Ridgley writes that she is delighted with it.

Last summer the Daughters sent an edition of the *Encyclopedia Britannica* to Deaconess Ridgley at Ichang, China.

"THE FIVE COLLEGES OF THE CHURCH"

JUDGE BUFFINGTON, of Pittsburgh, recently addressed the Church Club at Philadelphia on The Five Colleges of the Church. The address was accompanied by lantern slides of the buildings at Sewanee, Kenyon, Hobart, St. Stephen's, and Trinity, which brought, in tangible form, to the eyes of many Churchmen, for the first time, a sight of the plants of these five colleges that have furnished the Church fifty of its one hundred and thirty-five living bishops and one-tenth of its living clergy. During his address, Judge Buffington said:

"I want to speak especially to-night of the unwarranted charge brought against two of those five loyal Church colleges, Hobart and Trinity—namely, that Hobart and Trinity sold their birthrights for a mess of pottage when they accepted help from the Carnegie Pension Fund for their retired professor. Now, I am in a position to know the facts, and when the facts are once known, every broad-visioned man or woman in our Church will see how unfounded is this charge of Church disloyalty which has found lodgment in many Churchmen's minds.

"The charter of Trinity College, inspired by Bishop Brownell of Connecticut, and granted to him and others 'of the Denomination of Christians called the Protestant Episcopal Church', provided that its 'ordinances or by-laws shall not make the religious tenets of any person a condition of admission to any privilege in the said college and that no President or Professor, or any other officer, shall be made ineligible for or by reason of any religious tenet that he may profess, or be compelled by any by-law or otherwise, to subscribe to any religious test whatever.' The charter of Hobart provided that no rule of the Board of Trustees shall 'extend to exclude any person of any religious denomination whatever from equal liberty and advantages of education, or from any of the degrees, liberties, privileges, benefits, or immunities of said College on account of his tenets in religion.'

"These two great Christian statesmen, Bishop Brownell and Bishop Hobart, were pioneers in their conception of coupling religion with education in founding colleges 'whose service was perfect freedom,' and they had such deep faith in their own faith that they were not afraid to trust to men of that faith to keep their colleges true for all time to that faith in control, policy, and tradition.

"The charters of these colleges were, when granted, so pioneer in time, so original in conception, so unusual in corporate freedom as compared with older educational institutions, that our Church may point to pride to the charters of these two colleges as corporate landmarks and to Hobart and Brownell as pioneers in blazing a new pathway of a religious liberty which coupled loyalty to a college's own faith with liberality toward others. When, seventy-five years later, my old friend, Andrew Carnegie, drew up what he and the

country generally supposed was a new standard of religious freedom in education, it was found that Bishop Brownell, in Trinity College's Connecticut charter, and Bishop Hobart, in Hobart College's New York charter, had simply anticipated Mr. Carnegie's work by several generations. That was all there was to it. The result was that Trinity and Hobart, thanks to the pioneer vision of Brownell and Hobart, did not have to, and in point of fact did not change their charters or by-laws in any way, to get the benefit of the Carnegie Pension Fund. They automatically got the benefit of it, and instead of their selling their birthright, they stood on the unchanged birthright of liberality they got through Brownell and Hobart, years before Andrew Carnegie was born.

"To-day, one of the Rockefeller Foundation Funds has recognized the worth of the type of education our Church is giving through Sewanee and has conditionally promised \$300,000 if certain endowment funds are raised by Sewanee. The same board has conditionally promised a substantial fund to Kenyon to aid in its endowment. These gifts have come without Sewanee or Kenyon making any change in their charters. They have not sold their birthrights to get these funds, but these foundations have recognized the value of these Sewanee and Kenyon birthrights in the educational work they are doing, and have not sought to have them change their birthrights. No more did the Carnegie Pension Fund require Hobart or Trinity even to change them, much less to sell them.

"Now that, in this matter, the Church knows the truth, the whole truth, and nothing but the truth, I submit the time has come for a united Church to get behind these five Church colleges, which are now giving the Church pretty close to one-half of its bishops, fifty out of one thirty-five, and fully one-tenth its clergy."

PROVIDENCE LENTEN SERVICES

THE MISSION held at St. Stephen's Church, Providence, Rhode Island, by Father Huntington and Father Hughson, of the Order of the Holy Cross, which closed March 31st, was largely attended and was perhaps the most successful Mission ever held in Providence. There seemed to be a great many from outside the parish who went to the mission. Father Huntington's addresses at the Mid-morning Eucharist made a deep impression.

The noon-day services at Grace Church, Providence, have attracted larger crowds than ever before. It would seem by the attendance everywhere at special services that Lent has been well observed in the diocese.

At the beginning of the season Bishop Perry had a Quiet Morning with the clergy at St. John's Church, Providence. One of the points he brought out to them, as Shepherds of the Sheep, was the accounting for the number of lost or strayed communicants.

MARYLAND CATHEDRAL PROJECT

A NOTABLE MEETING of the Churchman's Club of the Diocese of Maryland was held March 28th. This meeting was held prior to the usual date, in order that the members might have as their guest, the Rt. Rev. Dr. A. Hamilton Baynes, Assistant Bishop of Birmingham, England, who has been giving a series of addresses throughout the diocese, chiefly in the interest of the Maryland Cathedral project.

The Hon. John W. Garrett, secretary of the recent conference of the Limitation of Armanent, presented a brief and comprehensive summary of the accomplishments of that body. "The avalanche of material which was daily put forth," he said, "had made open diplomacy effectual secret diplomacy, inasmuch as few could take the time to burrow through it all."

Answering some objection that a vast Cathedral project involving enormous expense might offend growing socialistic sentiment, Bishop Baynes said that he was quite familiar with labor and socialistic sentiment, and that it was not public expenditures, results of which would confer benefits upon all, that met with opposition, but lavish private expenditures. The Cathedral was preëminently a great church for all, and was especially enjoyed and appreciated by the poor.

Dr. van Allen, who was in Baltimore as Lenten preacher, emphasized the special duty of Churchmen to maintain the cordial and friendly relationships existing between America and England, and to foster hearty cooperation between the two English speaking peoples, as the great hope of the world's Peace and Progress.

TWENTY-TWO MINUTES FOR A SERMON

TWENTY-TWO MINUTES is long enough for a sermon, was the decision of the Associated vestries of St. Louis at a mass meeting last week at Christ Church Cathedral, St. Louis, Mo. The question of length of sermons was raised after complaints had come from many vestrymen that their rectors preached too long, and as a membership campaign is to begin in St. Louis directly after Easter as a testimonial to Bishop Tuttle, it was decided to ask the clergy to preach shorter sermons so that, as one man put it "newcomers would not be discouraged on their first day at church." Slips of papers were passed around, and each vestryman put what he thought was a good sermon time on

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it, then they were averaged, with twenty-two minutes as the result.

The clergy attend the meetings of the Associated Vestries but have no vote, and a number of them sat quite calmly through the discussion of their sermons, and took the good natured digs in good part, but they did applaud heartily, when the Rev. J. J. Wilkins, D.D., Acting Dean of the Cathedral, rose and in the course of his brief remarks, said that he approved of shorter sermons, too, but would like to ask how many of the vestrymen made a faithful practice of hearing sermons of any length regularly. Thereupon, a motion was passed unanimously, that the Associated Vestries go on record as urging all members to attend the services in their parishes without fail and to discharge their canonical duties to the best of their ability.

The Associated Vestries was organized about eighteen months ago, with the object of arousing the laymen to greater interest and participation in the management of Church affairs, and every parish is represented at the meetings.

The Associated Vestries and the National Committee, of which Mr. Orcutt is chairman, have combined in a novel testimonial movement for Bishop Tuttle. His 85th birthday took place in January during the annual Missouri Diocesan convention, which was held at Columbia, Mo., so no big St. Louis celebration was possible, hence the testimonial at this time. A public reception and gift will also be arranged, but it was felt that no greater testimonial could be offered Bishop Tuttle than the united effort on behalf of every Church member to increase the membership and the work of the Church in the Missouri diocese. Every man and woman will be asked to bring one non-Church member to church, and every Church school child to bring another boy or girl to his parish school. Bishop Tuttle has consented to write a letter which will go to every Church member to inspire them to their efforts, another letter to the one who will be invited to come to church, and also letters to the Church school children.

The deep love and veneration felt by the people of the Missouri diocese for Bishop Tuttle, and their appreciation of the privilege they have enjoyed in their long association with him, make the membership campaign testimonial a most fitting one, and it is hoped to make the result a crowning tribute to their saintly leader.

PIONEER OF UNITY HONORED

THE ACHIEVEMENTS and far-sighted statesmanship of William Augustus Muhlenberg were commemorated in New York, at the Church of the Holy Communion, Sixth Ave. and 20th St. (the Rev. Dr. Henry Mottet, rector), on Sunday, March 26th, which was observed as "Founder's Day." The sanctuary was as richly adorned with flowers and lights as on Easter Day. The music was in the highest manner expressive of praise and thanksgiving, due to the inspiration of so great a life. In addition to the clergy of the parish and others of the diocese, there were present with Bishop Manning in the sanctuary, his Grace, the Russian Archbishop, with his two attendants, also representatives of the Greek and Armenian bishops, who were unavoidably prevented from being present; then the Presbyterian, the Methodist, the Baptist, the Congregationalist, and the Lutheran Churches were officially represented. Others present were the President and the Superintendent of St. Luke's Hospital and of St. John-

land, the President of the New York Federation of Churches, the Chancellor of the diocese, Mr. George Zabriskie, and Dr. Robert Abbe, the first surgeon who operated in St. Luke's Hospital, and a life-long friend of Dr. Muhlenberg.

The Offering is to be devoted to the fund for the erection of a statue of Dr. Muhlenberg within the church, and already voluntary offerings are coming in for this fund from all parts of the country.

It was fitting that the sermon on such an occasion, in memory of such a champion of Christian unity, and before such a representative gathering, should have been preached by Bishop Manning, who has done so much to realize the ideals of which Dr. Muhlenberg dreamed and for which he wrought so unceasingly.

Archbishop Alexander first made graceful reference to the work of Bishop Manning in fulfillment of Muhlenberg's ideal. He said:

"Peace Be Unto All, Amen.

"In the comforting belief permitted us by Holy Church that the souls of the righteous compose a great division of her organic body, which we know as the Church Triumphant, we may, if so our minds persuade us, acknowledge here with us today the invisible presence of that great Apostle of the Mission that brings us together, a Mission which was the object of our Lord's great prayer, 'that we may be one in Him.' So it may well be taken that there is with us in spirit him whom we have come to honor, the first rector of this parish, and we honor him the more, for we are continuing to-day that work which was so dear to his heart, eighty years ago.

"He must rejoice to know that the great work he commenced is so nobly continued by his successor in this parish, who is inspired, as we all are, by the splendid example of the Bishop who rules over his diocese.

"In Bishop Manning the work of Doctor Muhlenberg has borne fruit indeed, and to-day I am sure that the soul of him whom we honor is indeed rightfully happy, for here now at this moment we stand as that light which comes before the sunrise of a new day.

"That day is at hand, when not only the dream of Doctor Muhlenberg and all the other saints who have prayed, but for which the Incarnate Saviour Himself most earnestly prayed to His Father is at hand if we will but accomplish it.

"Therefore, my brethren, let us lay aside all pride, all envy, and as children who have quarreled about that which we do



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not know, come together to our Father's knee and humbly ask Him to pardon us, to take away from us *all spiritual blindness*.

"And when we ask Him honestly to do this, it will be done; and then we shall see each other face to face and know each other for what we are—Brothers."

Referring specifically to the crux of the question of unity, Bishop Manning spoke as follows:

"Dr. Muhlenberg's grasp of the subject and his largeness of vision are strikingly shown by the way in which on the crucial question of Orders, he anticipated precisely the Declaration on Reunion issued by the recent Lambeth Conference. Dr. Muhlenberg's proposal was as follows:—Let it be agreed to adopt that form of ordination, or conveyance of the external commission to the ministry, which all believe to be sufficient, and not repugnant to the word of God. In order to accomplish this, the sufficiency and non-contrariety to the word of God, of the proposed ordination, must be the only question considered. There must be no inquiry which ordination is the most apostolical, or which the most excellent; for on these questions everyone would have his own views, and of course would contend for them, and thus there would be a repetition of the old and endless controversies with which the Church has long enough been perplexed. The single point to be determined should be, what form of ordination is acknowledged to be valid by all, and may be received by all without any sacrifice of conscience.

"That course of action suggested by Dr. Muhlenberg in 1835 in his little book, *Hints on Catholic Union*, and at the time generally regarded as chimerical, is in 1920 proposed to the Christian world by the Bishops of the whole Anglican Communion gathered at Lambeth. In their noble Appeal to all Christian People, the Bishops state that they do not call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate, that on the contrary they 'thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace' but that in the United Church there must be 'a Ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body', and that in the light of history and fact, and looking at the present composition of the Christian world as a whole, the only conceivable form of commission for the Ministry in the whole reunited Church is the form of Episcopal Ordination, this being the only form which (to quote Dr. Muhlenberg's words) could 'be received by all without any sacrifice of conscience.'

"And yet there are prophets of discouragement who tell us that the cause of unity is making no progress. There are those who tell us that the vision of the reunion of the whole Church of Christ is an idle dream, and that we must content ourselves with a union only among Protestants, without thought of the other and far larger part of the Christian Church. Let me say to these brethren of too little faith, that those visions which the New Testament holds up before us have a way of finding their fulfillment in spite of all our opinions and predictions to the contrary. God the Spirit has the same power to-day that He had in Apostolic days. The reunion of the whole Church of Christ in this twentieth century would be no more wonderful, and is

no more impossible, than was the growth of the Church in the first centuries. The difficulties in our way are far less than those which confronted St. Paul when he preached the Gospel of fellowship in the one Christ.

"And the fact is that whether our eyes are open to it or not, whether we are doing our part to help it forward or not, the reunion of the Church is taking place.

"Christians of all names are drawn towards each other as never before since the divisions in Christendom occurred. A new spirit of fellowship is manifest. Misunderstandings are being removed. Prejudices are giving away. The old bitter style of religious controversy has almost disappeared. Christians of all names are realizing that the things which they have in common are greater than the things which divide them. Everywhere they are asking why these divisions should continue. The desire for unity is finding expression in every part of the Church and in every part of the world. And on this anniversary, as we think of William Muhlenberg's plea for an Inter-Ecclesiastical Congress, I must speak of the approaching World Conference on Faith and Order. With what deep joy he would have entered into and led this movement which is on the very line of his own proposal!

"At this time plans are in hand and will shortly be matured to fix the actual time and place for this great gathering, to which are invited representatives of all Christian Communion throughout the world, both Catholic and Protestant, which confess our Lord Jesus Christ as God and Saviour.

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guidance of God the Holy Spirit, with the desire to bring peace in the Church, to heal the present divisions, to find the way towards that visible fellowship among His followers for which Christ our Lord still prays, who shall say what its results may be?

"On this day, with the life and work of your great Founder before us, let us re-consecrate ourselves to do all that we can to help forward the fulfilment of our Lord's own prayer 'that they all may be one.' But whether we believe in the coming of unity and have our part in it, or not, it will be accomplished. For the vision is from Christ Himself. And because it is from Him, it will be fulfilled."

BEQUESTS

UNDER THE will of the late Colonel William C. Skinner, of Hartford, Conn., among a number of other charitable bequests we note the following: Trinity College, \$5,000; Trinity Church, Hartford, \$2,000; St. Mark's Church, Malone, N. Y., \$2,000.

MR. GEORGE C. MATTHAMS, a communicant of Holy Trinity parish, West Palm Beach, Florida, who died March 14th, made Mr. Harry Gower his sole heir and executor, and in a personal letter to Mr. Gower he bequeaths \$10,000 to the building fund for a new church for Holy Trinity, as a memorial to his wife, Mrs. Elizabeth Lindsell Gower Matthams, who died August 18th, 1919. The rector and his wife, also, receive \$1,000 each.

UNDER THE WILL of Mrs. Farrington Parker, St. Paul's Church, Owego, N. Y., receives \$2,000 to be added to the permanent endowment.

MEMORIALS AND GIFTS

IN ST. THOMAS' CHURCH, Battle Creek, Michigan, a carved, black walnut pulpit, high built, dignified, and stately, has been installed and was used for the first time on Sunday, February 12th. It is the latest of the many improvements added in the last two years. The name of the donor has not been announced.

ST. MARTIN'S CHURCH, Providence, the Rev. W. L. Washburn, rector, has been given a chime of ten bells by Mr and Mrs. Howard P. Cornell. They will be blessed by Bishop Perry at 7:15 on Easter morning and rung for the first time at the 7:30 celebration.

A VERY BEAUTIFUL MEMORIAL was presented to St. James' Church, Independence, Ia., the Rev. Arthur M. Brook, rector, consisting of a very richly embossed chalice, paten, and ciborium, by Mr. and Mrs. C. D. Jones, in memory of their son, the late Rev. Carlos E. Jones, a devoted priest of the Church, who passed to his rest in 1921.

WITH A SIMPLE and impressive service a beautifully designed bronze tablet was unveiled in St. Luke's Church, Scranton, Pa., Diocese of Bethlehem, on the 26th, in memory of Bishop Israel. The gift is from a great number of men, women, and youth both within and without the old parish of St. Luke's.

This tablet commemorates the long ministry of nearly a score of years in the heart of the industrial city of Scranton.

The Presiding Bishop and others have joined in noting the work that Bishop Israel did as parish priest, as the head of a diocese, and chaplain, in the late war, by sending to the rector, the Rev. R. P. Kreit-

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ler, letters in which the late Dr. Israel is mentioned with affection and esteem.

The phrasing upon the tablet is beautifully characteristic of his life and work:—

"A Loyal Friend
Charitable to All—Wise in Council
Devout in Spirit"

The Presiding Bishop, in his own inimitable way, has also said aptly what others would like to have said:—

"I am glad to hear of this Memorial Tablet going into its hallowed place. A brave and faithful soldier and servant of his Master was Bishop Israel, both under the Saviour's Cross and under the country's flag. He richly deserves remembrance and reverence and grateful appreciation. He was of great help in the House of Bishops."

NEWS IN BRIEF

ATLANTA.—An addition has been built to St. James' Church, Macon, Ga., (the Rev. J. F. McCloud, rector), enlarging the seating capacity, and a large new parish house has also been erected. Under the able leadership of the rector this parish has tripled in size in the past four years.—The Very Rev. Thos. H. Johnston, Dean of St. Philip's Cathedral, Atlanta, has held a most successful healing mission at Christ Church, Macon (the Rev. O. J. Hart, rector), and the entire city has shown a deep and keen interest in this work.—The Rev. J. W. Fulford and Mr. Bernard Hiron, of La Grange, Ga., are holding a mission at St. James' Church, Cedartown, Ga. (the Rev. C. P. Wilcox, rector).—The parishes of Atlanta have been holding united services during Lent, which have been very well attended.—The first sermon to be broadcasted from the new radio station of the Atlanta Journal was preached by the Very Rev. T. H. Johnston, Dean of St. Philip's Cathedral, Atlanta.

CENTRAL NEW YORK.—The choir of All Saints', Syracuse, will sing Stainer's Crucifixion on Passion Sunday evening and the offering will be the beginning of an organ fund for the new church.—Members and friends of Trinity Church, Utica, paid tribute to William M. Storrs, warden of the parish for forty years, on the occasion of his 90th birthday, which occurred March 16th. A birthday party was arranged in the parish house and he was presented with a gold cross watch fob and a silver pencil.—The Rev. Dr. Wm. M. Beauchamp celebrated his ninety-second birthday as the guest of the Men's Club of All Saints' Church, Syracuse. A radio plant was installed for the occasion and he listened to a concert by the Pittsburgh orchestra. Dr. Beauchamp is still active, supplying almost every Sunday. The New York State Archaeology Association has elected him honorary president and sent a telegram of congratulations.—The Rev. C. S. Champlin, of Baldwinsville, is travelling in the interests of St. Stephen's College and is visiting Pittsburgh, New York City, and Maine.—The building now occupied by All Saints' parish, Syracuse, as a chapel and parish house, will be moved to the rear of the lot during the present summer and raised about two feet to provide a larger basement. Construction of a new church will follow at an early date.

COLORADO.—St. Stephen's Church, Denver, gives regular monthly sacred concerts, which are popular and well attended.—St. John's Cathedral, Denver, is having special

musical programs on Sunday evenings in Lent, with several violin, harp, and cello numbers at each service.

CONNECTICUT.—Emmanuel Chapel, Springdale, Connecticut, for the first time of its 52 years of existence has a resident vicar.—The new church building for St. Mark's parish, New Britain (the Rev. Samuel Sutcliffe, rector), is nearing completion and it is expected that it will be ready for use early in June.—Alumni Hall of Trinity College, which was destroyed by fire on the 18th of February, is to be rebuilt in order to form a temporary structure until the Centennial Fund is raised in May 1923, and it is possible to erect a new gymnasium. It is planned to put on a roof of slate shingles, and the walls after repairing will be painted but not plastered.—A Laymen's Quiet Day, under the direction of Professor Lauderburn, of Berkely Divinity School, will be held at the school on Saturday, April 8th.—The conference of the diocesan commission on work among boys and men is arranging for a general conference for older boys, boys of high school age, Knights of Washington, etc., at Camp Washington, Lakeside, from June 24th to July 1st, inclusive.

FOND DU LAC.—A large gathering of the parishioners of St. Mark's Church, Oconto, Wisconsin, presented the retiring rector, the Rev. A. W. Sidders, with a handsome silver tea-set.

HARRISBURG.—Bishop Darlington has appointed the Rev. Henry Atwell Post, rector of Christ Church, Coudersport, as Archdeacon of the Northern Archdeaconry. He succeeds the Ven. J. W. Torkington, who has resigned to take up work in Maryland.—Arrangements are being completed for the celebration on June 23rd, of the 200th anniversary of the founding of old St. Deniol's Church, Churchtown. The program will consist of special services and other features. Sermons will be delivered by Bishop Rhinelander, representing the Mother Diocese of the State, and by the diocesan, the Rt. Rev. James H. Darlington, D.D.—The Bishop made his annual visitation to St. Mark's Church, Northumberland, on the Second Sunday in Lent, and administered Confirmation to a class of ten candidates. The class is nearly twice the size of the largest class in the seventy-five years of the history of the parish. The church was reopened only a few months ago, after having been closed for a considerable period. So discouraging was the outlook, a few months ago, for this mission, that it was even rumored it would be abandoned.

IOWA.—Several of the parishes have organized men's classes for short course study as advised by the program of the Brotherhood of St. Andrew.—Reports come from all corners of the diocese of increased activities among the men. Men's clubs have been formed at Cedar Rapids, Charles City, St. Luke's, Des Moines, St. Paul's, Marshalltown, and St. Paul's, Sioux City.

LOS ANGELES.—The Diocesan Men's Club, at its regular meeting, March 16th, was addressed by Judge Bertin A. Weyl on the work of the Juvenile Court of Los Angeles.—The most successful mission in point of numbers to be conducted within the diocese by Messrs. E. C. Mercer and Henry H. Hadley, II., was that held at St. Luke's Church, Long Beach, March 12th to 19th. Following a large attendance on the opening Sunday the congregations averaged 400 every evening of the week. On the closing Sunday Mr. Hadley addressed 800 persons in

the morning and 600 in the evening.—St. Paul's Pro-Cathedral, Los Angeles, has just taken over its new building site. One of the two large houses upon it has been renovated and will be used as parish headquarters pending the erection of the parish house, the first unit in the new plant. The present building contains a chapel large enough for early Eucharists and holy day services, and has adequate room for parish offices and all parochial activities. Meanwhile Sunday services are being held in the Scottish Rite auditorium.

LOUISIANA.—Thomas C. Barret, formerly Lieutenant-Governor of Louisiana, and a prominent Churchman of the diocese, died on the morning of March 17th. Mr. Barret had been active in Church and in the state. He was the chairman of the diocesan committee charged with the duty of raising the Louisiana quota of the million dollar fund for Sewanee, being himself a graduate of the University of the South. He is survived by his wife, three sons, and one daughter.

MILWAUKEE.—The death of Miss Emily Hopkins, one of the best known of the communicants of All Saints' Cathedral, occurred at her home in Milwaukee on the early morning of March 30th. She had suffered a stroke of paralysis some five weeks previously. Miss Hopkins had come to Milwaukee from Philadelphia with Bishop and Mrs. Nicholson, on the consecration of the former, and had made her home in this city from that time. She had a warm interest in all the work of the Church, and was also a member of the Colonial Dames of America, and of the Daughters of the American Revolution. She is survived by three sisters, Mrs. Edward H. Eyre, Colorado Springs, Colo.; Mrs. Charles H. Hibbard, Pasadena, Calif.; and Miss Ellen Hopkins, Philadelphia; and by a brother, William Hopkins, also of Philadelphia. The burial service, with a Requiem Eucharist, was held at All Saints' Cathedral on Saturday morning, and the body was taken to Nashotah for burial.

MISSOURI.—The Rev. Joseph R. Walker, the retiring rector of St. Timothy's Church, Columbia, was presented with a private silver communion set by the congregation. Sunday school children presented Mrs. Walker with a silver vase and the Ladies' guild presented her with two silver candlesticks. The Parent-Teacher association presented him with a complete desk outfit and the Knights of Pythias presented him with a handsome ring.

RHODE ISLAND.—On Easter morning the crypt of the new church for St. Barnabas' Mission, Apponaug, will be opened for service by a celebration of the Holy Communion, a happy day for the mission.—At the Presentation Service for the Sunday school Lenten offerings of the diocese, to be held Saturday afternoon, April 29th, at Grace Church, Providence, the special speaker will be the Rev. Remsen B. Ogilby, D.D., President of Trinity College.—At the spring convocations which are to be held Easter week, the subject to be discussed will be Social Service Opportunity, and it will be presented by Dean Lathrop.—The valuable compendium called *The Task of the Church* has been made the subject of study by classes of men and women in a good many parishes of the diocese, and has been found interesting and inspiring.

SALINA.—Plans are being made to move the church building now at Formoso to Belleville, a town with a growing Church membership and without a suitable church

building. The little city of Formoso offers no possibilities for Church work, and the four communicants have agreed to attend services at Belleville, where the Rev. Vernon A. Weaver is stationed.—The north side of Salina is being canvassed in order to find the families without Church affiliation. Dean Hoag of Christ Cathedral plans to start a Church school in this part of town, with the possibility of later adding a church for mission services.—Bishop Mize will hold Good Friday and Easter services at Ellsworth, where there is at present no rector.—At Satanta, a town on a new branch of the Santa Fe in the south-west corner of the state, a service was recently held by Archdeacon Jones, attended by seventy-five persons. Thirty-five of those present were Church people who wished to show their interest and had driven over in their automobiles from Liberal and Meade, thirty and forty miles distant.

SOUTHERN OHIO.—A discussion manual entitled, *Modern Problems and Christian Principles*, was issued early in the year by the diocesan department of Social Service. It is largely the work of the Rev. E. F. Chauncey, rector of Trinity Church, Columbus, assisted by Mrs. Philip Hull.—For the purpose of intensive promotion of the Church's mission through the Nation-wide Campaign and in preparation for the Every Member Canvass for 1922, the diocese has been divided into sixteen divisions, with five congregations in each; and each division is to be placed under the direction of a lay-chairman.—Working under the direction of the department of Religious Education, a special committee is proceeding to establish an organization for young people to be called the Episcopal Young People's Society. Several existing parish groups will merge with this organization.

WESTERN MICHIGAN.—Emmanuel Church, Hastings, is rejoicing in the possession of a beautiful, new and commodious rectory, in which the rector and his family have recently taken up their abode.

WESTERN MASSACHUSETTS.—The annual Mid-Lent Spiritual Conference for the clergy was held at the Bishop's House in Springfield, March 16th. Common problems of the personal and parochial life were commented upon and discussed. Bishop Davies presented a resume of the lecture he delivered before the Churchman's Alli-

BISHOP GAILOR

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PHILADELPHIA

ance in New York City. The subject was Present Opportunities before the American Church.—The flourishing condition of St. Andrew's Church, Turner's Falls, the Rev. George Stockwell, priest-in-charge, is indicated by the fact that already the pews have been placed in the new church. The staining and wax-finishing of the pews were done by the members of the congregation.

WYOMING.—The Rev. Rowland Philbrook, rector of St. Thomas' Church, Rawlins, Wyo., conducted a very successful mission in Trinity Church, Thermopolis. The mission began on Ash Wednesday and lasted ten days.

THE BIGGEST THING IN THE WORLD "Am I my brother's keeper?"

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If organized labor, particularly that part of it which is employed in transportation, mining, and other basic industries, should conduct itself upon the principle that a fair day's wage calls for a fair day's work, that a contract is not to be violated either in letter or spirit, and should recognize responsibility to the public for the service it undertakes to perform; and if organized capital should see to it that the men it employs are paid a wage that gives them a rightful share of the wealth they produce, that they are required to work only reasonable hours and under reasonable conditions, and that they are properly housed, and that their families are afforded facilities for recreation and for the education of their children, is it not certain that our industrial problem would be solved?

And just as industrial friction would quickly vanish if employers and employees alike lived up to the command of the Golden Rule, so would international dispute and disagreements disappear if the practice of that commandment should be followed by the nations in their relations to one another. Above everything else, just at this time is it important, nay imperative, that the United States of America should put aside its selfishness and live up to the full measure of its opportunity for service to humanity. Never in the tide of time has any nation been confronted with an opportunity so immeasurable in its scope and possibility for good as that which now cries out to us. Shall we be deaf to the appeal?—CHARLES F. SCOTT, in *Christian Herald*.

"FOR GOD'S SAKE, do not drag me into another war! I am worn down, and worn out, with crusading and defending Europe, and protecting mankind. I am sorry for the Spaniards—I am sorry for the Greeks—I deplore the fate of the Jews; the people of the Sandwich Islands are groaning under the most detestable tyranny; Bagdad is oppressed—I do not like the present state of the Delta—Tibet is not comfortable. Am I to fight for all these people? The world is bursting with sin and sorrow. Am I to be champion of the Decalogue and to be eternally raising fleets and armies to make all men good and happy? We have just done saving Europe, and I am afraid that the consequence will be that we shall cut each other's throats." Which is not a quotation from a letter to Senator Lodge from the President; nor from one to the President from Senator Borah. On February 19, 1823, Sidney Smith wrote it to the Countess Gray.

—N. Y. Tribune.

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