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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, APRIL 17, 1920

NO. 25

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NOTHING can be so inspiring to a human being as the idea that he is of value, that his help is really wanted. Nothing can so enforce the doctrine of responsibility as the realization that it rests with us to choose whether we shall mend or mar, shall beautify or deface, some portion of the work.—*Oliver Lodge.*



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MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 17, 1920

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Bishop Kinsman's Apologia

WE are not surprised that Dr. Kinsman, sometime Bishop of Delaware, who was received into the Roman Communion last autumn, has written a book explaining his change of allegiance. To do so was entirely proper. A decent respect for the opinions of mankind demands that when one, so honored as he, takes so unexpected a course, he should explain himself, even if he does not defend himself, at the bar of public opinion. In his most recent book,* Dr. Kinsman does both.

The tone of his work is excellent. Dr. Kinsman mentions many of his old associates among us, but always in terms of entire respect. His avowed purpose is to record the history of his change in convictions. In three earlier books he had written in defense of the Anglican position which now he denies; he would chronicle the steps which led to his change.

It is easy to sum up Dr. Kinsman's difficulty in a single sentence: Delaware Church life did not illustrate to him the Catholic conception of the Church which he had taught in the seminary and accepted in the study. "The day of my consecration as Bishop sealed my doom as an Anglican. While it was possible to maintain a purely theoretical view of the Anglican position, it was possible for me to believe in the essential catholicity of its inner spirit, of its tendencies, and of its ultimate achievements. As Seminary professor or rector of a 'Catholic parish' I should probably never have had misgivings, much less doubts" (p. 74).

It was therefore observation of Anglicans rather than study of either the Anglican or the Roman system that weakened his allegiance. We admit the force of the argument. *We Churchmen*, who do not live the religion that we profess, rather than our standards, repel people from "our" communion. But it is a false argument notwithstanding.

There are two factors in the Catholic Church: the divine and the human. Therein the Church differs from a sect, which has in it only the human element.

Wherever the Catholic Church exists, God gives Himself in sacraments and the people seek Him in prayer. So long as those two factors co-exist, the continuity of the life of the Catholic Church is unbroken.

Dr. Kinsman will agree that the Catholic Church was the national Church of England when the sixteenth century began. God was then giving Himself in sacraments and the people were seeking Him in prayer. Now that twofold relationship was either snapped at some definite time or it exists to-day. Let us brush away all the incidental considerations that have so large a place in this book. We grant that the people have changed. But is God still giving Himself in sacraments as administered by the Church of England?

He is not, certainly, if the Church of England definitely terminated the conditions under which sacramental acts are

possible. If the Church parted with the priesthood or the episcopate, or if she adopted a rite that does not adequately or validly effect consecration of the Holy Eucharist, then God was estopped from giving Himself in sacraments in the Church of England and the Catholic Church ceased to exist in that land. Otherwise, the Church of England is still the Catholic Church of the land.

If one would defend Dr. Kinsman's present position, he must prove at least one—any one—of those three possible defections; he must show when and how the Church ceased to continue the priesthood, the episcopate, or the valid celebration of the Holy Eucharist. And we grant that if this can be shown as to only one of those three factors the case is fatal, and Dr. Kinsman will have established not only his own duty but a corresponding duty on the part of all of us to make our obedience, on the best terms we can get, to some other communion that fulfils the necessary conditions.

But Dr. Kinsman has not even begun to establish any of those three defections. His book is a mass of detail—interesting, and often accurate in pointing out Anglican defects, but wholly without giving justification to his own act.

Among various other details he does indeed treat of each of these three matters in a casual manner, but without so dwelling upon them as to indicate that they are the turning points upon which his loyalty or his defection must be based. He gives up the validity of Anglican Orders because of the long exhortation; he came to see that the ordinal was "preeminently a setting apart of *preachers*". Yet the exhortation is purely incidental to the office, might be changed or omitted without affecting the validity of the rite in the slightest degree, and the actual conferring of orders, in the words "Receive the Holy Ghost", etc., does not even mention preaching! Dr. Kinsman's "own thought of priesthood had always centred about stewardship of Sacraments, especially the Holy Eucharist; and it was with a feeling of shock that I recognized how, in the Ordinal, the reference to Sacraments is incidental and subordinate, all emphasis being placed on study of Scripture and preaching with characteristically Protestant disproportion" (p. 156). Even if this were true it might not invalidate the orders thus conferred, but there is not a grain of truth in it. The primary emphasis of the Ordinal is contained in the words: ". . . Priest in the Church of God. . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. . . Faithful Dispenser of the Word of God and of His holy Sacraments." By what right does Dr. Kinsman go to the long and somewhat wearisome exhortation to find the "emphasis" of the Ordinal? His criticism is preposterous.

Neither is his indictment of the Order for Holy Communion more profound. Even now Dr. Kinsman continues to find the doctrine of the Real Presence fully established by our rite (pp. 146, 147), but he no longer finds the Eucharistic Sacrifice sufficiently guaranteed. "There seemed to be no

* *Salve Mater*. By Frederick Joseph Kinsman. Longmans, Green & Co.

doubt in the minds of the first generation of post-Reformation divines that the English Communion Office had removed all traces of the Sacrifice" (p. 145). "No Anglican divines have clearly held the doctrine of the Sacrifice, as it is expressed in the Latin Mass and Greek Liturgy, until in recent years it has been upheld by the younger generation of men affected by the Oxford Movement" (pp. 145, 146). A sweeping statement indeed! How, then, were the terms "priest", "priesthood", retained throughout the Prayer Book? Priesthood cannot exist without Sacrifice; the two stand or fall together. Archbishop Bramhall said, "In our very essential form of priestly ordination, priestly power and authority is sufficiently expressed" (*Discourse 5: 486*). And Bishop Andrewes wrote of "That Sacrifice but once actually performed, but ever before represented in figure from the beginning, and ever since repeated in memory, to the world's end."

Moreover the fact of the Eucharistic Sacrifice is not a thing apart from the Consecration, as though there could be the one and not the other. "No Catholic theologian," writes Percival, "teaches that the essence of that sacrifice is to offer up the already present Body of Christ, but that *the essence of the Sacrifice is the act of consecration*. . . . The act of consecration is the essence of the Christian Sacrifice according to the teaching of all Catholics" (*Seven Ecumenical Councils*, p. 14). No doubt there has been grave misunderstanding among Anglicans as to the whole subject of the Eucharistic Sacrifice, but the *fact* of the Sacrifice does not depend upon the understanding or acceptance of the individual. The Sacrifice and the Consecration are two aspects of one act. If the act is validly performed, the Sacrifice is thereby fully offered. Well does the learned Bishop Christopher Wordsworth say, "The Church of England has all the Sacrifice which the Catholic Church has, and she dare not have more" (*Theophilus Anglicanus*, p. 194).

Dr. Kinsman not only fails completely to establish the overthrow by the Church of England of any one of the three essential factors in enabling the continued celebration of the sacraments, but he does not even seem to recognize that this is what he is bound to do if he would adequately defend his latest position. His book completely fails in perspective.

IN ITS DETAILS the book is interesting. We know of no better chronicle of Anglican characteristics than this. To Dr. Kinsman, each characteristic that differs from the Latin is a defect. This is his constant line of argument: The Latin is a Catholic; the Anglican is not like the Latin; ergo, the Anglican is not a Catholic. We shall not analyze this form of logic.

Now some of the characteristics that he presents as Anglican may very likely be defects. But the point is that defects do not, as such, impair the essential Catholicity of the Church. We grant that Anglicans have a whole mass of characteristics, problems, and defects that Latins do not have. But Dr. Kinsman fails thus far to see that Latins also have a whole mass of characteristics, problems, and defects that Anglicans do not have. Of course each of us is accustomed to lay stress upon the defects and limitations of the other, and in this day of divided Christianity the perfectly balanced Catholic probably does not exist. The whole Church is indefectible; but certainly neither the Latin nor the Anglican section of it taken alone is infallible, and the individuals in each are even more fallible than the group. Even in the Church, "now we see through a glass darkly".

Dr. Kinsman is very naïve in some of his comments. There is very much of "I had felt that . . . ; I came to see that . . ." As a statement of his intellectual evolution such passages cannot be criticised; but that his second position is logical rather than his first by no means follows, and his train of reasoning is full of flaws that he would once have detected for himself. "Those whose belief in the Papacy rests, as it normally should, on their experience of the living Church of which it is living Voice, are not troubled by Forged Decretals or anything that belongs merely to a dim and dusty past" (p. 243), he remarks. Evidently they are not, but it does not follow that they ought not to be.

And there are such curious exhibitions of a narrowness in his own mind, during the days when he was teaching Church history and might be presumed to be in touch with

the mass of the literature of the day, from every source—limitations that none of us suspected—as this:

"This conceit" [as to the intellectual superiority of Anglicans] "received a severe shock when I first examined the *Catholic Encyclopedia*, undertaken at the instance of Cardinal Farley, and a product of Roman Catholic scholarship in America. A distinctly sobering effect is in store for any clergyman of the Episcopal Church who wishes to examine this and then imagine what he and his colleagues would have made of a similar attempt" (p. 211).

There is here the obvious presumption that our own scholars are as ignorant of this masterly work as he seems to have been. Now the fact is that during the years in which this scholarly work appeared, volume by volume (1908-1915), each volume was carefully reviewed by one of our first theologians in the pages of *THE LIVING CHURCH*, always in terms of the highest praise; while no work in our own editorial library is in more constant use for reference and study than this. We venture to believe that it is similarly used by Anglican scholars generally, as certainly it ought to be. Now if Dr. Kinsman was really ignorant of this wealth of scholarship, which has no rival in the English language, however well, he has himself to blame. The rest of us did not share that narrow limitation with him; and it is that intellectual shutting out of the "other side" that finally breaks down completely in the case of a man of Dr. Kinsman's ability, which, all of a sudden, drives the man completely over to that "other side". The new discoveries that Dr. Kinsman continually narrates in these pages have been commonplaces for many years to the rest of us, who have, long ago and repeatedly, faced the real issue between Anglican and Roman claims, and have decided the issue, not by closing our mind to the Roman side of the argument, but by meeting it intelligently. Dr. Kinsman's fate is that of a man who lives only among books, who is suddenly forced to live among men, and who finds, then, that he had not prepared himself for the actual world of people *as they are*, and in his learning was blissfully ignorant of the real world that was all about him. Indeed he intimates this himself in his naïve comments at the beginning of Chapter VI.

When, toward the end of his book, Dr. Kinsman leaves the narration of his intellectual struggle and discusses the Roman position as it is, he flounders badly. He is much stronger on Anglican limitations than on a Roman platform. He confuses primacy with supremacy (Chap. XI.) as completely as though he had never heard of a difference between them. His chapter on "New Dogmas", the very title of which is a condemnation of his new position, consists of a series of labored attempts to seem to accept intellectually that which his own arguments do not prove. When he gets to Indulgences he breaks down completely: "I know no more of them now than I did twenty years ago, and am as puzzled by certain aspects of them as I ever was. . . . I accept them because the Church sanctions and provides them, assuming that there must be good reason, whether I fathom it or not. . . . In this matter, I do not see why, nor care to. *Roma locuta est*" (p. 271).

Alas, for the failure of Dr. Kinsman's attempt to justify his changed position. His intellect simply refuses to do his bidding.

"THE BOOK was finished," writes the author in his preface, "on the fourteenth of November, the last act of a life that is ended. Ten days later, the writer was received into the Communion of the Roman Catholic Church" (p. vii).

"A life that is ended." What a comment on what has gone before! And what a contrast to the "It is finished" that we have been reverently contemplating on Good Friday.

"Received into the Communion of the Roman Catholic Church." What is involved in the way of renunciation and repudiation Dr. Kinsman does not say. Perhaps again his intellect refused to do his bidding.

Be that as it may, we desire to pay our tribute to him at the close of "a life that is ended". Bishop Kinsman was one of the finest characters that have adorned the American episcopate. With few of our fathers in God has the editor of *THE LIVING CHURCH* seemed to have so much in common. His position seemed always to be our position. His leadership we always welcomed. His learning we always respected.

Scarcely a person, withdrawing from the communion and fellowship in which he had played so fine a part, could administer such a blow as he, could wrench the ties of affection so effectively.

We part with no word of condemnation, and with criticism only of the things that he has written. The "life that is ended" was a life of uniform beauty, of much service, of great promise for still greater opportunity.

And now it is ended.

SEVERAL correspondents have written to complain of two errors in the Lectionary as printed in the *Living Church Annual* and elsewhere, being the first lesson for the morning of Palm Sunday and the first for the evening of Wednesday before Easter. Both called for groups of verses that do not exist.

Errors in the Lectionary

In reply we can only say that reference to the official report of the Joint Commission on the Lectionary, which was adopted at the last General Convention, shows that the errors appear therein. The publishers have simply reproduced the material as it was furnished to them by official authority.

Perhaps this affords a timely opportunity to protest against the woefully close connections which this Joint Commission is making. To adopt in October a table that was to begin the following Advent, scarcely more than a month later, and expect publishers of almanacs and calendars to have it correlated with the year's calendar, printed, advertised, sold, and delivered in time for the first Sunday was not a reasonable expectation, and if typographical errors not in the copy shall be found to have been made—these present errors are not such—the publishers will not accept the blame. The usual great care in repeated reading of proof was of course impossible under the circumstances.

The tables for the year beginning next Advent have not yet been set forth. The December (1920) table in the *Annual* for the present year may be officially superseded yet practically the table thus published—being that provided by the General Convention of 1916 for the purpose—is what will be used. The Commission is doing a grave injustice to itself, to its plans, and to the Church in so delaying its work that its own tables are not accurately edited and that publishers are unable to issue the needed material in time for it to be conveniently published and circulated, as well as accurately printed. We suggest that they abandon their plan to set forth a new table for the year beginning Advent 1920, for which they are already too late, and issue, within the next three months, a table for the year beginning Advent 1921.

We can easily prophesy a general revolt against their entire movement if the Church must be inconvenienced in this unreasonable manner.

ONE appreciates the desire of Churchmen to be "liberal", and one wishes to applaud all honest seeking after truth.

Yet there is congruity and there is incongruity with relation to both these.

Straining the Limits of Hospitality

The Church notices of the New York *Times* printed in the Saturday issue before Easter have this information as to the observance of the Queen of Festivals at St. Mark's Church in-the-Bouwerie: "4 P. M. The church will be lent to the Bahai Fellowship. See notice."

And this is the notice:

"EASTER AFTERNOON AT 4 P. M.
A SPIRITUAL FORUM

on the subject:
SHALL WE HAVE A NEW RELIGION?
TO UNIFY THE WORLD.

All who doubt, yet desire—who are Godless, yet at heart devout, ARE INVITED TO ATTEND AND PARTICIPATE in this attack and defense of Bahai revelation. Popular singing.

MIRZA AHMED SOHRAB of Haifa, Syria, recently Private Secretary to Abdul Baha, AND SIX OTHER SPEAKERS.

Seats all free. Come, sing, hear, ask questions—irrespective of sect, political opinion, or social status.

AT ST. MARK'S IN-THE-BOUWERIE,
Tenth Street, East of Astor Place.
EASTER DAY, APRIL 4, at 4 P. M."

It is needless for us to say that the lending of the church for a distinctly un-Christian, if not anti-Christian, affair of this sort is a violation of the condition as to its consecration, and is so gross a violation of the proprieties that it only escapes being uncanonical (if it does escape) because nobody ever conceived that circumstances could arise which could make legislation necessary to prevent such desecration of a church building.

This is also recognized by the law of the land and the decisions of courts, and we believe it quite likely that the present trustees could be removed from office by appeal to the latter. "The mode, extent, and circumstances under which [Church] property is to be applied," says White (*American Church Law*, p. 160), "is wholly within the discretion of the vestry in their corporate capacity, but they cannot divert such property to any other purpose than the maintenance of the Church's worship and the propagation of her doctrines as defined and set forth in her Book of Common Prayer, nor sever their connection with the Church and unite with any other religious body, without impairing their title to the property of the parish by them holden in trust therefor (*Jones v. Wadsworth*, 11 Phila. Rep., 227; *Isham v. Trustees*, etc., 63 How Pr., 465; *Watson v. Jones*, 13 Wall., 679)."

Some day trustees who have this sort of conception as to their responsibility will find themselves defendants in a court of law. We should be glad if there were Churchmen or a Church organization in New York that cared to make a test of this case.

Be that as it may, the trustees of St. Mark's-in-the-Bouwerie have gained for themselves the unique distinction of having the most deficient sense of propriety and the worst ecclesiastical manners of any group of Churchmen that is known to us in this Church.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming responsibility of benefactors to particular French orphans:

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In memoriam Signe J. Enebuske.....	15.00
Mrs. H. A. Alden, Arlington Heights, Mass.....	3.00
Children of St. Saviour's Chapel, Raleigh, N. C.....	5.00
T. E.....	1,000.00
St. Luke's Sunday School, Hastings, Minn.....	1.00
K. C. F., Marquette, Mich.....	5.00
St. Stephen's Church, Goldsboro, N. C.....	18.50
Holy Trinity Church, Melbourne, Fla.....	50.00
Mrs. C. M. Pantzer, Grace Church, Sheboygan, Wis.....	25.00
St. James' Church, Port Gibson, Miss.....	15.00
Rev. C. O. Tillotson and Family, of Calvary Parish, Santa Cruz, Calif.*.....	10.00
Mrs. E. J. Vance, Bay City, Mich.*.....	25.00
A Communicant of the Church in Charlotte, N. C.....	3.00
	\$ 1,502.99

POLISH RELIEF FUND

Rev. J. E. Ingle, Raleigh, N. C*.....	\$ 10.00
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SERBIAN RELIEF FUND

Bennett E. Seymour, Central City, Colo.*.....	\$ 7.50
K. C. F., Marquette, Mich.....	5.00
A Communicant of the Church in Charlotte, N. C.....	1.00

* For relief of children. \$ 13.50

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
Mrs. A. N. Whiting, Columbus, Ohio.....	\$ 50.00
Diocese of Pittsburgh, St. Timothy's Church, McKee's Rocks	3.17
Trinity Church, Bridgewater, Mass.....	5.15
	\$ 58.32
FUND FOR KEMPER HALL	
In loving memory of the late Rt. Rev. Wm. Edmund Armitage	\$ 25.00
FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE	
Mrs. A. R. Vail, Bloomington, Ill.....	\$ 5.00
FUND FOR HOLY TRINITY CHURCH, PARIS	
Christ Church, Lockport, N. Y.....	\$ 10.00
FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN	
Grace Church, Waterville, N. Y.....	\$ 28.50
T. E.	100.00
Rt. Rev. Wm. F. Faber, D.D., Bishop of Montana.....	10.00
	\$ 138.50
FUND FOR THE CHURCH IN ROME	
A Communicant of the Church in Charlotte, N. C.....	\$ 1.00

ANSWERS TO CORRESPONDENTS

Mrs. J. C. M.—(1) The (so-called) Ante-Communion service ought not to be used as a part of Evening Prayer.—(2) The Anglican Churches recognize the following as ecumenical councils (with some question as to the seventh): 1. First Nicea, A. D. 325; 2. First Constantinople, 389; 3. Ephesus, 431; 4. Chalcedon, 451; 5. Second Constantinople, 553; 6. Third Constantinople, 680; 7. Second Nicea, 787.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS
(The Third Sunday after Easter)

THE PRESENT-DAY DISCIPLE

He Is Risen with Christ
Sunday: Romans 6: 1-14

"If we died with Christ we believe we shall also live with Him."

WE need to hold fast the fundamentals of our religion. There can be no substitute for the Gospel. The twentieth century disciple cannot differ materially from the first century disciple. Neither the individual nor society can be saved by feverishly abandoning the tried programme for some new thing, although sorely tried to do so. We must die with Christ if we are to live with Him. To speak of the religious life as a death and a resurrection is a very bold and comprehensive figure. It means to give up anything contrary to our profession, so really that it becomes similar to a death. This can be only as we are united to Christ. Such dying and living is a process, completed only when life ends here. To be a Christian we enlist in an army from which there is no discharge.

He Has a Mind at Peace
Monday: 1 St. John 4: 7-21
"There is no fear in love."

At least twenty-seven times in this brief section the Apostle speaks of love. And we know how he exemplified that love in his life. We trust those whom we love. When the Object of that love is Omnipotence, and the subject of that love is complete self-surrender, it carries with it a peace that is divine. A mind at peace is a mind in love with God.

He Is in Sacramental Union with Christ
Tuesday: St. John 15: 1-11
"Apart from Me ye can do nothing."

The disciple of Christ can have no second best ideals. He parts company with the idea of moderate goodness in order to bear the distinguishing marks of Christ-likeness. To be Christ's friend he must carry out as far as he can Christ's wishes; he must be in sacramental union with God through Christ, a new life through baptism, nourished by the Blessed Sacrament. The river must have a source, life can come only from life. And this life is not a life of strain, but one of obedience.

He Will Know the Living Christ
Wednesday: Philippians 3: 8-16

"That I may know Him and the power of His resurrection."

To know Christ is to love Him with a longing to be like Him; and to know the power of His Resurrection must mean to have the beginnings of His character unmistakably present. Christianity does not discourage us by requiring a perfect character this side of the grave. Its ideal is a character in which there is an ever-ripening image of the Master. Such a character is God's Gift to us. We must be born from

above. As we appropriate that gift we enter into the personal relationship with Him through a daily process by which we know Him and His power. A Christ-like character depends upon the law of association and its transforming effects. "They took knowledge of the disciples that they had been with Jesus."

He Will Have a Single Heart and Willing Mind
Thursday: St. Matthew 22: 34-40

"Thou shalt love the Lord thy God with all thy heart . . . and all thy mind."

It is the combination of these two characteristics, faith and reason, which makes for the ideal Christian. One must not only know the truth, but he must feel the truth if it is to be effective. The world sorely needs what Christianity has to give: men so filled with God that He can speak through them to man's unrest. The single heart and the willing mind is the two-edged sword; be it ours to wield it.

He Will Possess Moral Courage
Friday: Acts 4: 5-21

"Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye."

One of the traits of the Christian life many of us so sorely need is moral courage. Only through the acquisition of such courage can we keep the blush of shame from our cheeks. Only as we company with the Master can we face opposition calmly, and be strong enough to rebuke and to forgive. Because great men are courageous does not mean they have no struggle to win that courage. It would open up a thrilling chapter if we could know St. Paul's inner experiences out of which he writes: "I have kept the faith."

He Will Be a Man of Vision
Saturday: Revelation 21: 1-8

"I saw a new heaven and a new earth."

Being only Human there come to us moments when we are tempted to despair, ready to give it all up, saying: "What is the use? What is the good of toiling when we get nowhere?" During such moments we need a new vision. The significance of the parts is realized only in their relation to the whole. To find a meaning to our circumscribed and sometimes difficult pathway we must know the goal. Out of what we are doing God is making a new heaven and a new earth. That is the vision. We are working with God and building with Him a better era.

NOTES ON THE NEW HYMNAL—XVIII

BY THE REV. WINFRED DOUGLAS

HYMN 173. "The strife is o'er, the battle done". Although Dr. Neale deemed the Latin original to be of the twelfth century, it has not been found prior to 1695. In it, the first line of each stanza consisted of two alleluias. In place of these, we now have the three alleluias composed by W. H. Monk in 1861 for *Hymns Ancient and Modern*; and sung once at the beginning of the whole piece. The hymn tune proper was very freely adapted by him from a *Gloria Patri* of Palestrina, based on the third Gregorian tone, fifth ending. We may be grateful that this much loved arrangement keeps before us yearly the revered name of the greatest of liturgical composers. Giovanni Pierluigi, called Palestrina after the Latin name of his birthplace, possessed preëminently three qualifications which are necessary to the writer of sacred music: a native ability, a thorough technical training, and a genuine piety. Early in his career, he came under the influence of St. Philip Neri, from whose spiritual direction he acquired a profound sense of the religious spirit of liturgical services, which was confirmed later on by his association with St. Charles Borromeo in definite efforts for reform of the grave abuses which had invaded sacred music. The principles of this reform were two: (1) the elimination of all resemblance to secular music, either in theme or style; (2) the elimination of all musical treatment which would obscure or deform the words of the service. But reforms are not accomplished negatively: and it was the heavenly beauty of the music actually composed by Palestrina under these just restrictions which did more than any other thing to bring about a better state of affairs. The influence of this great and saintly man should go far beyond thinking of him when we sing a hymn each Easter Day. We musicians of the American Church ought to be emulating his example

and fighting for his principles and singing his music, much of which has been skilfully adapted to English words.

HYMN 174. "Come, see the place where Jesus lay".

Calm and serene joy, rather than exuberant jubilation, is the distinctive characteristic of most ancient Paschal music. With such a conception, Isaak's famous Chorale accords well. Its associations are many: first, with a grave secular poem of farewell; then, with a hymn for the dying, frankly based upon it; but chiefly, with Gerhardt's beautiful evening hymn which portrays the vision of heaven in the miracle of starlight, and closes with the thought of resurrection:

"But when life's day is over
Shall death's fair night discover
The fields of everlasting life."

The form and harmonization of the tune are precisely those of Bach at No. 16 in the St. Matthew Passion. We have now in the Hymnal four of the eight chorale melodies which form the congregational feature of that great masterpiece; and the increasing frequency of their use testifies to their growing popularity. But quite naturally people will love them only when they are sung in their own proper style; slowly, with lofty dignity and unhurried calm. In the present case, the organist should allow an extra beat at the end of the first, second, fourth, and fifth lines of each stanza, and make a slight retard in the last measure of the music: a practice often abused, but here logical and right.

HYMN 178. "At the Lamb's high feast we sing".

This is a translation of the present Eastertide vesper hymn of the Roman Breviary. The Latin text is that prepared by the *literati* of Pope Urban VIII, and published in 1632. Under the prevailing influence of the Italian Renaissance, the ancient hymns were at that time subjected to a revision along the lines of classical Latin composition, to their great detriment as poetry. The unrevised text of the present piece was of early date, but unknown authorship. It is found in manuscripts of the eighth century: and is one of the two hymns which were first definitely appointed for use at a given season; and thus the beginning of that portion of our Hymnal which would anciently have been called the *Temporale*, and including all the Hymns from the fifty-third through the two hundred and tenth. Suggestions regarding the tune were made in the comment on Hymn 96.

COÖPERATION

BY B. MERCER HARTMAN,

*Executive Secretary, Laymen's Service Association,
Diocese of Washington*

I HAVE a thought that is probably not original; one that suggests the idea of a broader and sweeter and more vital Churchmanship, based upon a real coöperation. It is this: that no layman can work for the parish priest, and that no minister can work for a vestry. Just in so far as we may work with one another can we hope to develop the Christian theory of service in the Church. "I no longer call you servants, but friends; for the servant knoweth not what his master doeth."

I have had the privilege of entering into the closer fellowship of a recently spiritualized parish. The secret of the wonderful success was the note of brotherhood; the spirit of fellowship that flowed from the rector to a vestry that was not limited to the matter of finance, and from this vestry to a large and sympathetic congregation. They were all "about the Master's business", and they were all so glad to be together. They had made their report from the Nation-wide Campaign, and, of course, they had measured up splendidly to the call of the Church.

It was all very simple. These dear people were happily free from that isolated scholasticism that sometimes takes possession of our clergy. They were happily free from that deadening materialism that sometimes permeates the vestry which has been removed from all spiritual responsibility and converted into a finance committee. They were free, for the truth had made them free. I don't know how it all came about. I do know that they love each other very devotedly, and that none of them is very "keen" about his "prerogative". I don't think any of them knows that he has such a thing.

DR. STEVENS ELECTED COADJUTOR OF LOS ANGELES

MEETING at Los Angeles on April 7th, a special convention of the diocese elected the Rev. William Bertrand Stevens, Ph.D., to be Bishop Coadjutor. The election took place in St. Paul's Pro-Cathedral, and was completed in the second ballot.

Proceedings began with a celebration of the Holy Eucharist at 9:30 A. M., the Rev. Milton C. Dotten, Ph.D., president of the Standing Committee, being celebrant. The Rev. Robert B. Gooden, secretary of the same committee, acted as epistoler, and the Rev. John D. H. Browne, senior priest of the diocese, as gospeller.

In place of his usual address Bishop Johnson spoke briefly, concluding by reading the final section of his address delivered at the recent annual convention on the qualifications needed for the office of Bishop Coadjutor.

After the necessary preliminaries of canonical procedure, nominations were called for.

The following priests were placed in nomination: The Rev. G. Ashton Oldham, rector of St. Ann's Church, Brooklyn; the Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego; the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston; the Rev. W. Bertrand Stevens, Ph.D., rector of St. Mark's Church, San Antonio; the Rev. Henry S. Foster, rector of the Church of the Ascension, Denver; the Rev. George Davidson, D.D., rector of St. John's Church, Los Angeles; the Very Rev. William MacCormack, D.D., Dean of St. Paul's Pro-Cathedral, Los Angeles; the Rev. Charles N. Tyndall, rector of Christ Church, Williamsport, Pa.; and the Rev. Harwood Huntington, Ph.D., of Los Angeles.

The Rev. Mr. Barnes and Dean MacCormack at once withdrew their names.

Balloting commenced immediately after the adjournment for luncheon, and resulted as follows:

	1		2	
	Clerical	Lay	Clerical	Lay
The Rev. W. Bertrand Stevens, Ph.D....	38	28	43	34
The Rev. George Craig Stewart, D.D....	21	11	19	11
The Rev. George Davidson, D.D....	15	10	14	8
The Rev. G. Ashton Oldham.....	2	2	1	0
The Rev. Henry S. Foster.....	1	1	0	0
The Rev. Harwood Huntington, Ph.D....	1	1	0	0
The Rev. Charles N. Tyndall.....	0	0	0	0
The Rev. Charles L. Barnes.....	0	1	0	1
Votes cast.....	79	54	78	54
Necessary to a choice...	40	28	40	28

The name of the Rev. Mr. Foster was withdrawn after the first ballot.

After the election of the Rev. Dr. Stevens had been announced the Doxology was sung with enthusiasm. The testimonials of the election were then signed by all the electors present.

Bishop Johnson named as the committee of notification: The Rev. Leslie E. Learned, D.D., chairman, the Rev. C. Rankin Barnes, and Mr. Armistead C. Leigh. The committee at once telegraphed to the Rev. Dr. Stevens the news of the election, strongly urging his acceptance.

William Bertrand Stevens was born in Lewiston, Maine, in 1884, the son of Albion Morse Stevens and Ada (McKenzie). He received the bachelor's degree in arts in 1906 from Bates University, the master's degree from Columbia in 1911, and the degree of doctor in philosophy from the University of New York in 1916. Graduated from the Episcopal Theological School in 1910, he was ordered deacon by Bishop Lawrence and advanced to the priesthood by Bishop Greer in the year following, in which year also he married Miss Violet Heathcote Bond. He was a curate of Holy Trinity Church, New York City, during his diaconate and after, and became rector of St. Ann's Church in 1902, remaining there until he went to his present parish, St. Mark's Church, San Antonio, in 1917. During his last two years in the East he was a member of the Board of Religious Education of the Second Province.

As rector of St. Mark's, Dr. Stevens has demonstrated his ability as administrator and leader, a preacher of charm and power. The Sunday school under his lead has grown rapidly, and the church income, its gifts to charity and to missions, have increased proportionately.

Dr. Stevens has said that he will reserve for several weeks his acceptance or rejection of the result of the election in Los Angeles.

THE CITIZEN is the servant of the state, and is bound to use all his endowments for the common good.—*Bishop Westcott.*

**THE REV. CHARLES Y. GRIMES:
AN APPRECIATION**

BY THE REV. H. H. GOWEN, D.D.

A GREAT loss, none the less great because it had been anticipated by his friends for some months past, has befallen the Church, and the diocese of Olympia in particular, in the death, on Tuesday, March 23rd, at Tacoma, Wash., of the Rev. Charles Y. Grimes, for the past nine years beloved rector of Trinity parish, Tacoma.

Born in Washington, D. C., on August 6, 1856, he was in his early life a student at Columbia University in that city. Reverses compelled him to go West to recuperate his fortunes, and it was as the owner of a horse-ranch at Meeker that he found a turning-point in life by becoming acquainted with the Rev. A. L. Williams, afterward Bishop of Nebraska. The friendship thus formed led to a determination to take holy orders, for which Mr. Grimes' interest in the moral and spiritual welfare of the communities of Western Colorado had already shown his special fitness.

After three years in the Western Theological Seminary, he was ordained deacon and at once sent to Cripple Creek. Here he organized a remarkably successful mission which, on his proceeding to the priesthood, became a parish—one of the strongest in the diocese. The rector of Cripple Creek gained the love and respect of the whole community in a wonderful degree. Even a mining prospectus, sent broadcast through the surrounding country, used these words:

"Before leaving Cripple Creek and after looking over the mines which are under the ground, drop in and pay your respects to the Rev. C. Y. Grimes, the Episcopal minister who deals above the ground. You will find him, a unique figure in the community, a friend of every miner in the camp. He has shoulders broad enough to carry all our sorrow, and a heart large enough to take in all our love."

In 1897 he was called to Trinity Memorial Church, Denver, where he cleared away the debt and did much else, resigning to become Archdeacon of Colorado. While serving in this capacity he was nominated as Bishop Coadjutor of Colorado. The election was a remarkable one, the Rev. J. E. Freeman and the Rev. C. Y. Grimes tying for some fourteen ballots, after which a hopeless deadlock was averted by the nomination and election of the Rev. Dr. C. S. Olmsted.

Mr. Grimes left Colorado for Olympia in 1902 to assist Bishop Keator as Archdeacon of Olympia. In 1905 he resigned to become rector of the Church of the Holy Communion, Tacoma, and was called to the rectorship of Trinity, Tacoma, in 1911. Here he remained until his death.

During his residence in the diocese of Olympia Mr. Grimes was secretary of the Standing Committee until his last illness, and a member of the board of trustees. Moreover, in all the activities and counsels of the diocese he was ever to the fore and a strong influence for good, trusted and beloved by both clergy and laity to an unusual degree. Unflinching in the profession, practice, and defence of Catholic principles, he was ever tactful and courteous, and respected far beyond the limits of his communion.

Illness came upon him several years ago, but with remarkable fortitude and will-power he insisted upon resuming and keeping up his work, and even in his last illness was able to retain touch with the activities of the parish which now mourns his loss. He leaves behind a wife, two daughters, and a son to cherish his memory.

DEATH OF PRIMATE OF ALL IRELAND

FROM Armagh, Ireland, comes the report of the recent death of the Most Rev. John Baptist Crozier, D.D., Archbishop of Armagh, Primate of All Ireland, and Metropolitan. He was 73 years of age.

A graduate of Trinity College, Dublin, he received the bachelor's degree in 1872 and the doctor's degree in divinity in 1888. Ordered deacon in 1876 and priest in 1877, he was consecrated Lord Bishop of Ossory, Ferns, and Leighlin in 1897, in St. Patrick's Cathedral, Dublin. In 1907 he was translated to Down, Connor, and Dromore. He was translated to Armagh and elected Primate in 1911.

PSALM XII

TO THE CHIEF MUSICIAN UPON SHEMINITH

A PSALM OF DAVID

The Psalmist cries to God deploring the prevailing insincerity.

God will punish all deceit,

and relieve those oppressed by it.

God can be depended on

to save the just.

The reason of the evil condition.

Help, Lord, for the godly man passeth away,
For the faithful ones fail from the children of clay;
They speak every one to his neighbor with lies;
With flattering lips and false heart they devise.

The Lord shall cut off flattering lips;
The tongue that speaks the haughty word;
Who said, "Our tongue all else outstrips:
Our lips will aid us. Who's our Lord?"

"Since the poor is spoiled, since the needy cries,
Now," Jehovah saith, "I will arise;
I will give him the safety for which he sighs."

Jehovah's words are pure and tried,
As silver that in flames doth bide,
Till seven times 'tis purified.

Thou shalt them keep, O Lord, and lose them never;

Thou shalt preserve them from this age for ever.
The wicked prowls about on every side,
When vileness among men is glorified.

DONALD A. FRASER.



BISHOPS PRESENT AT THE CONSECRATION OF THE BISHOP OF THE PHILIPPINE ISLANDS
[See LIVING CHURCH of April 10th, p. 770.]

**PRAYER FOR THE CONVENTION OF
THE BROTHERHOOD**

[AUTHORIZED BY BISHOP TUTTLE]

ALMIGHTY GOD, who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee; Bless, we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming convention with the spirit of power, of love, and of a sound mind. Strengthen its members to hold fast without wavering the confession of their hope, and joyfully, as good soldiers, to endure hardness; and grant Thy grace and guidance to the new men who have been engaged in serving Thee in the Nation-wide Campaign, through the might of Jesus Christ our Lord. Amen.

To WIN LIVES, the Church must give lives.

The "Woman Question" in the Church

By the Very Rev. Charles N. Lathrop

Dean of All Saints' Cathedral, Milwaukee

THE place of women in the Church came very suddenly before the English Church in the year 1914. A circular letter was sent to about one hundred and fifty women in which the statement was made: "Our feeling is that the priesthood is a human office, not at all sexual, and, since women are human beings, it is unreasonable to refuse them the opportunity of holding it merely because they are women." About ninety answers were received to this letter and the publication of the letter and of the answers caused great controversy. The discussion was started by the licensing by the Bishop of London of women to hold classes for women and girls during a mission in the Church.

Three books, all called forth by the same problem, dealing with the question from three radically different points of view, are among the results of the controversy. *Personality and Womanhood*,* by Miss R. M. Wills, is a conservative book. Canon Randolph writes the preface. "When so much that is wild and unbalanced is being written and said about The Woman's Movement it is satisfactory to turn over the pages of a book like this." There is certainly nothing wild about this book. What the author desires to present is "the identification of the Woman's Movement with Christianity, and the triumph of that which is spiritual, true, just, and holy". "The Woman's Movement should be a part of the great redemptive work going on in the world." The book is too hazy to be illuminating and deals in no way with any of the specific problems that face the Church in the Woman's Movement.

Far different are the other two books. They come to the direct issue in the opening sentence. The first book, *The Place of Women in the Church*,† is a collection of essays by men and women, leaders in their different fields, who, adhering to the principles of Catholic tradition, bear witness through these pages when, as seems to them, "there is a curious undervaluation of the apostolic precedent in quarters where they have every right to look for stronger things." The first essay of the book, by Canon Goudge, *The Teaching of St. Paul on the Position of Women*, is an example of the highest type of English Liberal Catholic scholarship. The treatment of the material is useful for many other problems besides the Woman's Question. Canon Goudge shows us that St. Paul "is particularly favorable to women, that no other writer in the New Testament, except his friend St. Luke, approaches him in the position which he gives them." But St. Paul was a Jew, trained in the school of Gamaliel, and his converts were for the most Jews and instructed in the Old Testament scripture. Now when St. Paul argues from these Old Testament narratives, his words are meaningless to us and even a hindrance to the acceptance of his teaching. He shows that St. Paul's position rests ultimately upon facts, and upon nothing less. His explanation of the statement, "for this cause ought woman to have power on her head because of the angels", is a relief to the puzzled lay mind: "This unhappy sentence has probably never conveyed a meaning to a human intelligence." This is a delightful and helpful essay on a difficult subject. By itself it makes the book worth while.

But there are other effective and helpful articles. The *Ministration of Woman and the Tradition of the Church*, by W. J. Sparrow-Simpson, is a careful marshalling of proof, from all past history of the Church, that "women have been recognized as teachers, as writers, as professors of theology", with individual cases of learning or literary ability, "but women have never been called to become authorized mouth-pieces of the Church's faith." One feels that this conclusion

* *Personality and Womanhood*. By R. M. Mills. Morehouse Publishing Co., \$1.50.

† *The Place of Women in the Church*. A series of papers, edited by the Rev. W. J. Sparrow-Simpson. Handbooks of Catholic Faith and Practice. Morehouse Publishing Co., \$1.15.

is fully sustained by the evidence which the author offers.

These two important essays are followed by essays on the subject of Women as Priests by Lady Henry Somerset and Dr. Geraldine Hodgson, both covering much the same ground as the first two.

The third book, *Woman and the Church*,‡ is a collection of four essays, two by Canon Streeter and two by Miss Picton-Turberville, with an introduction by the Bishop of Durham. They are written to uphold the extreme claims of the Woman's Movement. Miss Picton-Turberville bases her claim on a number of flagrant instances of injustice to women. For instance: "The reason why a woman could not lead an intercession service in the church, as given by a clergyman of the Church of England, was because the church was consecrated." One would feel that the fact that a man-priest could be so stupid suggests that a woman-priest here would inevitably be an improvement. But is not this a long jump? The reviewer could give numerous instances of priests' reasons for the covered heads of women in church that ought to stir the patience of reasonable women—and men. But to jump from these incidents to the argument that women should be priests, that Christ meant them to be priests, illustrates, her opponents would certainly say, a characteristic of the feminine mind. And her certainty that women were in the Upper Room on the night of the first Great Easter Day, and that our Lord gave His great commission including the power of remission of sins to the believing women as well as to the men, is again illustrative of the kind of interpretation where the wish is mother to the thought.

Canon Streeter's essay—the last chapter of the book—asserts that the question of Women and the Church is not so much a question of woman's rights as a question of the completeness of the Christian message; for he feels it questionable "whether the fulness and many-sidedness of the Christian message are ever likely to be adequately presented to the world by a Church in which women are excluded from the pastoral and preaching activity." And he instances the worship of the Virgin Mary as the means by which the past ages have filled the lack. He feels however that it is not expedient at this time to ordain women as priests. Before this can happen, there must be in the English Church a more democratic government, the position of women in the community must be clarified, and the Church must make up its mind what it means by the priesthood. Meanwhile women should be allowed to preach, they should teach, and they should be trained and allowed to deal with those troubled in spirit, "whatever view may be taken of the general system of the confessional". Action should be taken to give them these powers at once.

Are there any suggestions in these books helpful to the American Churchman? The question of woman's place in the Church is upon us. And our answer will follow the lines either of Canon Streeter or of Dr. Sparrow-Simpson. It will depend ultimately on what we mean by the Church. If, with Canon Streeter, we believe that "the claims of the past can be left to take care of themselves", we will probably follow his conclusions. If, on the other hand, we believe, with Dr. Sparrow-Simpson, that "there is on earth a Church which Christ created and His Spirit has guided, if the visible Church is a divine institution, then its universal traditions possess a divine authority". The Church through the ages has not only ordained only men; she has forbidden the ordination of women. It would seem impossible for a single diocese or even a patriarchate or a national Church to defy this universal law. "The local cannot lawfully override and contradict the universal." But there are innumerable prob-

(Continued on page 807)

‡ *Woman and the Church*. By B. H. Streeter and E. Picton-Turberville. T. Fisher Unwin, Ltd., \$1.50.

God Unknown

A Study of the Address of St. Paul at Athens

By Charles Sears Baldwin

Professor of Rhetoric, Columbia University

IN FIVE PARTS

III.—PHILOSOPHY AND RELIGION

THE Jew tells the Greeks that they must make up their minds about God. He will not let them leave the question of God open by erecting a provisional and empty altar to God Unknown. If they have outgrown earlier conceptions, these must no longer be cherished merely because the expression of them was beautiful. Life cannot fall back on art; art must express life, or it will weaken and betray. Life demands a real knowledge of God. You must not only seek Him, he says, but find Him. He is unknown? Then you must know Him; for, since He is God, you must obey Him. The hour strikes here in Areopagus.

Greek philosophy preferred to leave the question of God open. But some of its latest speculations were its most beautiful because they came nearest to conclusion and maintained an attitude of expectancy. Socrates as he is dramatized for us in the dialogues of Plato, and Plato himself, as he ranges beyond his master, look for God. The noblest and most thrilling of the Platonic dialogues are more than speculations on immortality; they are aspirations and counsels toward laying hold of the divine life. Such thinking the apostle in the Areopagus does not for a moment disparage. He wishes only to carry it forward. To the question put so humanly he brings the divine answer: "He that seeketh shall find."

Neither Plato nor any other philosophy gives a moment's tolerance to the cant saying, "It makes no difference what you believe, so long as you do right." Imagine anyone venturing to say that to Socrates! Common as it is, it has no meaning. It expresses the lazy living that comes from lack of thought. For we can do only what we believe. The apostle's insistence on right belief is the insistence of every philosopher, not necessarily on a code, but on a principle of life. Not only may we attain, he says, the knowledge that shall guide our lives, but we must. That cannot remain an open question.

So the apostle, while he shows full appreciation of all philosophy that is really seeking, rebukes sharply merely philosophizing, the popular use of philosophy for intellectual pastime and display. "All the Athenians," says his companion and historian, "and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." It is a description of every Athens; it exposes the danger of every intellectual society, the danger of talk for the sake of talking and for the postponement of action. Hardened into habit, he says elsewhere,* such talk is no better than the flightiness of "silly women, following various impulses, always learning and never able to arrive at knowledge of the truth." This is what the man in the street means by asking, "What's the use of philosophy? it doesn't get you anywhere." The saying is rude; but the objection is real. Though it uses the word philosophy in a perverted sense, the word would not bear that sense if philosophy had not been abused for centuries by those intellectuals who have no desire to get, or to be got anywhere. Too many Athenians, ancient and modern, have developed what Matthew Arnold calls "openness of mind, quickness and flexibility of intelligence", at the expense of intellectual energy and honesty. Instead of becoming producers, such men are content to remain gymnasts. Areopagus needs a missionary. Philosophy becomes sterile by losing touch with life.

To keep the mind open may be a habit actively and constructively scientific, or it may be the veriest idleness. The Athenian tolerance of religions—and our own tolerance—

may be no more than unwillingness to commit oneself. Free discussion of any religion may mean that the discussers wish to have no religion. Let us consider how differently men have sought God, lest we ourselves should be compelled to find Him. But is there not more likeness than difference; and is not the significant fact that they all sought—except you? Let us contemplate the divisions of Christendom to assure ourselves that there is no Christianity. But is not the significant fact the vital persistence in spite of so much division and perversion; and will you seek to reduce the variations to a least common denominator, or rule them all out alike, because you are afraid to choose?

The missionary in the Areopagus is not tolerant in the sense of being indifferent. He is for making contrasts and oppositions, and above all for arriving, for thinking through to an available conclusion. He admits that the finding of God is indirect, meditative, and poetic; but he insists that it is also direct, practicable, and determinate. "He hath determined the times and the bounds, if haply they might find Him, though He be not far." Is not philosophy, then, a journey rather than an arrival? To the question of God there are only answers, not the answer. This missionary insists on the answer that shall integrate all true answers. He insists; that is the annoying habit of missionaries. I am not satisfied with my gods; I am quite willing to consider any others; I have publicly proclaimed my openness of mind by a provisional altar. I am not ready to commit myself. Why may I not remain free?

"Certain there be," says Bacon at the opening of his essay on Truth, "that delight in giddiness, and count it a bondage to fix a belief, affecting free will in thinking as well as in acting." It is a grim saying of a great intellect. There is a philosopher's scorn in that word *affecting*. It brushes away the talkers from the field of real search. To be real, the seeking must be bent on finding, not content with the search itself. The search for God needs more than debate and speculation, more even than research; for it is a life adventure, like the search for the Northwest Passage. It is the working out of that persistent human desire in which all races of men are of one blood.

This universal human desire is not satisfied by philosophy. Not only philosophizing, but philosophy in its true sense, may stop short of God. "Canst thou by searching find out God?" is the question of a poet who is most clearly a philosopher. It discerns in human thinking not so much a defect as a limit. Agnosticism is the name given in the last generation to a philosophy that doubts the intellectual possibility of thinking through to God; and the name contains the very word *unknown* that the apostle found inscribed on that Greek altar. Agnosticism may, indeed, be lazy; but it may be humble and honest. What right, then, has the apostle to say that it must be temporary? Can we force our thinking through to God? No, the finding on which he insists he presents as more than a logical conclusion. While he bids the Athenians use their reasoning productively, not gymnastically, he tells them that the finding of God is guided by God directly. To know God is more than to reason out a philosophy of life; it is to reach out with the whole personality for a person ever responsive. Nor is it the achievement of the few who are philosophers; it is the hope of mankind. Most men and women are quite unprepared to reach God by thinking steadily and thinking through; they are not therefore condemned to live without Him. For "He is not far from any one of us."

The human desire for God, because it is human, is emo-

* 2 Tim. 3: 6.

tional. There was once a philosophy which divided feeling from reason almost as if each inhabited separately and exclusively its own lobe of the brain. That division is not tolerated by modern psychology, and it was never tolerated by Christianity. We are not so crudely twofold. The terms feeling and reason are useful only as expressing different directions of the single personality. It is plain that both enter into what we call will, which is the common name for the personality expressing itself in decision and action. We habitually, and as we say instinctively, distrust either without the other. We distrust reason by itself, and we do not usually obey it; we distrust feeling by itself, and, though we obey it oftener, indeed too often, we are wont to explain such decisions in terms of reason. An instant decision is not necessarily invalid. It may be the response of the whole previous habit of life, the spontaneous reaction of the whole personality, and therefore larger than the reasons that we can immediately formulate. It may be all the sounder for embracing feeling as well as reason; for feeling is part of experience. None the less we do well to test it by reasoning it out; for the chief practical use of reasoning is to analyze. Feeling, in most men, is more constructive, and living is larger than reasoning; but that does not dispense anyone from reasoning as far as he can, nor permit feeling to be unreasonable. In short, feeling and reason are complementary. Instead of regarding one as superior to the other, instead of pretending that we usually act from either "pure reason" or "pure feeling", we ought to realize that logical progress without emotional progress may be illusory, and that feeling, as well as reason, needs to be educated. For education has little meaning except as the development of the whole personality.

The speech in the Areopagus appeals fully by offering a satisfaction at once logical and emotional, a progress of both thinking and feeling in the integrating development of manhood. What the rhetoricians call appeal to feeling is most obvious in the opening challenge and in the reference to Greek poetry. We may read between the lines of the summary report that the apostle appealed to feeling all through the speech, that the appeal to feeling, as in most real oratory, was pervasive; but certainly he appeals none the less to reason. For the speech has a close consecutiveness of ideas from the point that God is the creator, through the point that He is therefore continuously the empowerer, to the point that He is the liberator of human life. But its consistency is more than logical. It seeks singly to animate the whole personality. While it gives argument it gives vision.

So each hearer of the message attains the vision of God not by logic alone nor by emotion alone, but by a total apprehension through all the ways of his experience. So also this satisfaction of the whole personality is not merely in philosophy, but in religion. A man's religion has more or less philosophy according to his intellectual bent and training; but in any case it is more than his philosophy, which is at most his religion formulated. The message from the Areopagus is that religion is not merely the various quests of man for God; it is God's response. "He that seeketh shall find" because God gives Himself. To know God is not merely to expand one's theory of knowledge. Faith, which is the vision of human life fulfilled, discovers not only "that He is", but "that He is the rewarder of them that diligently seek Him." We are not to lay aside thinking; we are to think not less, but more; we must not shirk; we must not remain agnostics. But we are to remember that the goal is neither a beautiful symbol nor a working hypothesis. Philosophy attains a reasoned view of truth. That is not the whole answer to the questing soul. The answer, says the apostle, is not simply my arrival at a goal of thought, my interpretation of experience; it is an enlargement of my personality by the answering touch of the Supreme Personality. As our inmost desire is for more than a principle, so the only adequate answer is God Himself.

That is why the conclusion of the Areopagus address contains the word most irritating to all Athenians, the word *repent*. Not only by Greek philosophy, but by most other philosophy, repentance is ignored or even rejected. This is the more remarkable since it is generally accepted by unphilosophic mankind as natural and even welcome. It is what

I might expect God to say if He answered my whole desire. The word is religious. It almost sums up the important fact that religion answers far more people than can ever comprehend the answers of philosophy. To repent is to prepare oneself for God. It expresses the human experience that to find God is at once larger and more common than to think out a theory of the divine. Men have always found it natural, since the attainment is more than intellectual, that the quest itself should be emotional and moral. Else it would not be the quest of one's whole manhood. And the apostle adds that the response is as large as the desire. To find God is not only to attain, but to receive. It is love answered by love.

Love always makes us conscious of our defects and eager to make them good. Without that strong desire to give and to receive personally we may remain complacent, and even resent reminders of our shortcomings; but our content with morality good enough for the crowd is at once disturbed by the desire for a large and deep personal relation. "I am not good enough for him. I will be better, more worthy of his friendship. I will prepare myself for real communion." Every strong personal influence includes this moral awakening of friends, and gives a clue to God's awakening of manhood. Sin is a term now unfashionable. "Miserable sinners" suggests to many people, confident of keeping themselves out of jail, the merest cant. "We are heartily sorry for these our misdoings. The remembrance of them is grievous unto us; the burden of them is intolerable." Intolerable! On the contrary, I bear it with perfect ease, and am often able to forget it entirely. Why will Christianity still try to put into my mouth phrases so antiquated and exaggerated? Because that prayer is part of the preparation for the presence of God. Until I set out really to approach Him, I am but dimly conscious of my untruth, my flinchings and perversions. They are revealed by the thought of Him. "In Thy light shall we see light." Sin is revealed as untruth to His vision of me and as the bar between us. In order to commune with Him, I will try to be my real self.

So repentance is the Christian enlargement of the philosopher's "Know thyself". To know oneself is rightly made by philosophy a condition of knowing God. It is a necessary road for honest thought. But it demands more than psychological analysis, and it thrives on the purpose to know God. To reach out for what I can be helps me to realize what I am; and to realize what I am opens the intercourse which shall make me what I can be. Sin is what I do when I am untrue to myself. It is the perversion and interruption of my personality. That I see in the light of the Divine Personality. I wish to lay hold of God in order to become more and more myself. To find God includes finding myself. To find myself demands more than the formulation of my philosophy; it demands the realization of my religion. The goal of my life is more than formula, more than a principle of living. Righteousness, or personal efficiency, is achieved through obedience to a response made to my whole self. The apostle who preached repentance even to Greek philosophy put it into a great sentence a few years later before a Roman court. The sentence sums up for every age that answer of the human to the divine which is the essence of religion. "I was not disobedient to the heavenly vision" (Acts 26:19).

THE "WOMAN QUESTION" IN THE CHURCH

(Continued from page 805)

lems of the woman-movement besides ordination. Canon Streeter's essays are suggestive in some aspects of these suggestions. But especially will the essays in the volume called *The Place of Women in the Church* give scholarly illumination and helpful guidance to American Church people.

HAPPINESS is from within, the thankful heart and the habit of taking pleasure in the little things of to-day. Cast the balance of every day to the credit side of happiness. Otherwise your life is insolvent. Often you see people flashing along the road in a seven-passenger, six-cylinder automobile, oblivious of the million-dollar scenery along the way, their minds dwelling on the tent lunch awaiting them in the wayside inn miles beyond. How many people spend their days and live their lives on that principle; missing the fine things of the soul for the petty indulgences; passing by the big opportunities along the way for trivialities in prospect.—*Humphrey J. Desmond.*

Reconstruction Problems

By Clinton Rogers Woodruff

SOME nations are more far-sighted than others, as Dr. Freeman pointed out in his sermon on *The Church and Reconstruction*, printed in these columns sometime since. Before the war had been under way many months, Great Britain had begun to create machinery to deal with the new conditions arising out of the war, with the result that, before the terms of the armistice had been agreed to, the well-lubricated machinery that had to do with reconstruction was in full operation. What this means in the recovery and extension of her trade and commerce and the settlement of domestic problems is every day becoming more evident.

A number of strong religious bodies in this country early stressed the need for similar attention here. The National Municipal League, through its Reconstruction Committee, and in conjunction with similar committees from other national bodies, began to lay plans for a great national movement for reconstruction. Organization was effected which gave promise of producing useful results. Our Church, through its general boards, realized that if we were to keep pace with the demands of the present hour, and if we were to have higher efficiency and greater expansion in our work, we must undertake a movement not merely nation-wide, but world-wide in its scope, through the coöperation of every part of the machinery already in existence. It was the conviction of the originators of the plan, as Dr. Freeman told us, that the movement should primarily look to the regeneration and rehabilitation of the Church's working machinery.

We have had our "Nation-wide Movement", with what real results we are yet to learn. Let us hope that they will be as substantial as the fathers of the movement anticipated—although the prospects are not so bright as some of us would wish. A wide-spread reconstruction of the Church machinery, however, is under way and, for one, I think we may regard the future hopefully. But when it comes to economic, industrial, and political reconstruction, there is another story to tell.

To-day, as at the end of the war, the nation faces numerous problems of serious character. Conspicuous among them are the adjustment of the resources of the country to meet the new demands of a reëstablished world in which the United States is looked upon as an industrial and moral leader; the arrangement of proper employment and pursuits for a population of over 110,000,000; the stabilization of material conditions and living costs.

These problems are so vital that in their solution lies the answer for the present day unrest which so seriously threatens the existence of the nation. The Cities' Industrial Development Bureau points out that modern countries trace their origin from individual community units which later combined in a union or federation of communities for mutual protection and proper regulation of exchange. This is quite evident in the origin and growth in the United States of America, although the growth of our cities was largely influenced by immigration from Europe. The immigration factor appears very strongly through the entire history of the United States to the outbreak of the world war in 1914, and was almost solely responsible for the rapid growth of most of our large cities and the development of the great West.

The conclusion of the war marked the beginning of a new era in which there are bound to be radical changes in social and economic conditions which will change entirely the character of its future development and growth, whether for the better or worse is still an open question, although for one I feel sure that we will eventually work out of the present slough of despondence onto the higher ground of progressive development, and will continue our history along lines of decency and usefulness.

With immigration practically stopped—as a matter of fact really reversed, due to the departure of numerous European immigrants—the future of the country depends on the natural growth and utilization of our own human re-

sources. The arduous task of building up the nation to its maximum (materially and intellectually) is in the hands of the citizenship of the country, irrespective of location, class, or station in life. Every man and every woman must co-operate and contribute his or her share to the future welfare and prosperity of the nation.

It has been made increasingly clear that we can look for no help from the Federal Government. Where we had reason and right to expect help we have received a stone. A splendid opportunity to duplicate the leadership of the British and Canadian efforts has been allowed to pass by, and so whatever is to be done must be undertaken by the citizen, acting through voluntary organizations. These are doing their utmost, but are by no means accomplishing as much as they might if they had the leadership of a constructive genius like Theodore Roosevelt. In fact these voluntary organizations have had to bear the burden alone—for neither the federal, state, nor municipal governments have furnished leadership or means—save here and there a rare exception. The meagre story of the work of the so-called—or is it more accurate to say miscalled?—Reconstruction Legislatures has already been briefly described, although the story itself was so short as to make brevity unnecessary.

One of the significant reconstruction movements comes from that progressive social state of North Carolina. I so designate it deliberately because in no other state in the South, and hardly in any other state of the Union, is there a more definitely organized social movement, partly under state auspices and largely at the inspiration of a state welfare council that could with helpfulness be studied and adopted elsewhere. The University of North Carolina has been another leading factor. That aggressive institution has a North Carolina Club which this year is following the lead of the State Reconstruction Commission and its committees. To this end, the Club has established a working relationship with the Commission. On October 27th, the Club elected an unofficial member of the State Reconstruction Commission and, at a subsequent meeting, a member of each Commission committee. These men brought back to the Club from time to time the wisdom of the Commission and the Commission committees.

Each Club committee chairman chose his cabinet of conferees, laid out the committee work, held committee meetings at will, and passed on to the Club on stated schedule dates such committee findings as the committee thought to be fundamentally necessary to progress under the new order of things in North Carolina. Each committee was set to the task of puzzling out and stating "What is, What ought to be, and What possibly might be in North Carolina. No proposal, policy, or plan will be effective unless it appeals to the common sense and the common aspirations of the common man in the commonwealth."

Thus during the year 1919-1920 the work of the wisely called North Carolina Club will be spent upon hammering out "A State Reconstruction Programme" that will evidence a decent respect for the opinions of mankind. This document will be finally fashioned for Club approval, by the collaboration committee, after the reports and findings of the various Club committees are rendered as per the adopted schedule. It will be the subject of the final Club session in early June, 1920.

The *University News Letter* carries a bibliography of books, bulletins, reports, clippings, and the like, arranged according to the schedule adopted for committee investigations and findings.

Some idea of the scope of the Club's discussion may be gathered from the following excerpts from its programmes:

Illiteracy and near-illiteracy, (a) the facts and their significance, (b) policies and methods of attack.

Vocational education, for farm, factory, and urban populations: (a) survey of our needs, (b) vocational educational agencies, activities, and results in North Carolina, (c) the special

importance of farm vocational education and the necessity for country teacherages, (d) conclusions.

County health departments, whole-time health officers, and public health nurses.

County or county-group hospitals (public).

Health and sanitation as required subjects in all schools receiving state aid.

Wholesome recreation, town and country, and why.

Transportation and Communication.

(1) State highway policies.

(2) Motor truck freight lines, country parcel post routes, and interurban electric railways.

(3) Our railroad situation and its disadvantages; freight rate problems and solutions.

(4) Country telephone systems; number and locations in North Carolina; university aid in country telephone development.

Home and Farm Ownership.

(1) The facts and their fundamental significance, as related to robust personality, family integrity, responsible citizenship, industrial stability, and democracy under law and order.

(2) Country home conveniences and comforts; university aid.

(3) A progressive land tax (a) with low rates on improvements, higher rates on land, and still higher rates on land held out of productive use for speculative rises in value, (b) with exemptions or low rates on small properties while occupied and operated or used by the owners, as in New Zealand and elsewhere.

Race Relationships.

The programme of the Southern Sociological Conference and the Congress of Governors.

The programme of the Federal Council of Churches of Christ in America.

The programme of the National Association for Negro Advancement.

Public Welfare.

Child welfare in North Carolina: (a) Legislation, agencies, and activities at present, (b) Conditions of success, (c) Further needs—in legislation, in reform school facilities for wayward boys and girls of both races, in child-placing agencies adequately supported, properly officered and functioned, (d) Mothers' pensions wisely conditioned.

Child delinquency, town and country; the juvenile court, probation problems, detention homes, etc.

Volunteer social allies, the necessity for these in multiplied number.

Jail conditions, abuses, and remedies; abolition of county chain gangs, etc.

The state-farm plan of dealing with convicted misdemeanants, as in Indiana.

Penitentiary policies: (a) road building, farming, and other productive work by penitentiary convicts, under state supervision and for state purposes only, (b) reasonable compensation for the same in behalf of the convict's dependent family, (c) emphasis on the indeterminate sentence and the parole, (d) vocational schooling, etc.

Mill village problems: (a) the labor turnover, the facts, causes and remedies, (b) thrift and home ownership, (c) health conditions in homes and factories, (d) safety devices, workingmen's compensation, insurance, etc., (e) playground outfits, public-health nurses, hospital facilities, kindergartens, crèches, etc.

Child labor: (a) the facts in North Carolina; the laws, state and federal; conclusions, (b) compulsory education, effective vocational mill village schools—a type of education never yet worked out in southern mill villages.

Care of defectives—insane, feeble-minded, blind, deaf, and dumb.

Organized Business and Life.

Corporate organization. Problems confronting capital:

(1) Labor unrest—causes, extent, and intensity, (2) Labor unions, labor demands, strike settlements in Charlotte, High Point, Albemarle, and elsewhere, (3) The National Industrial Conference in Washington, (4) The way out, state and national, (5) Government ownership of public utilities, (6) Private ownership, development, and operation of small water powers for community and domestic uses.

Coöperative organization—a new form of business organization sanctioned by law: (1) Distinctive characteristics; origin, forms, extent at present; conditions opposed to rapid development in America; significance and outlook; (2) Coöperative credit unions in North Carolina, which leads the Union, and why; co-operative production and distribution under state law and supervision, as, for instance, the state cotton warehouse system; (3) Declaration of principles, policies, and plans.

Social Organization and Life.

(1) Social organization—collective volunteer effort for community self-expression, self-direction, self-protection, culture, recreation, and the like—clubs of all sorts, community houses, law

and order leagues, etc.; or to confer common benefits, as associated charities, public welfare allies, school betterment associations, etc.:

(a) relatively numerous and active in our towns and cities; almost non-existent in our rural regions among some eighteen hundred thousand people, and why; (b) the ills of social insulation and the cure; (c) the social significance of community fairs, county school commencements, and the like; (d) the social unit plan of democratic development, as in Cincinnati; (e) other remedial agencies and measures.

(2) Civic organization: (a) the city, a stupendous modern phenomenon; creative causes and consequent ills; (b) the rapid urbanization of North Carolina, the facts, the causes, the relation to developing industrial life, social stability, law and order, (c) commission government, the city-manager plan, the short ballot, etc.; (d) the problems of family integrity, community health and wholesome recreation, and so on.

Civic Reforms, State and Local.

A budget bureau and an executive budget, as in South Carolina, Virginia, and other states.

A state purchasing agent, as in Michigan and other states.

Uniform departmental and institutional accounting, as in Michigan and other states.

The consolidation of state boards, bureaus, and commissions, as in Illinois and Massachusetts.

Our state primary laws.

A state constabulary, as in Texas, Pennsylvania, New York.

Unified county government under responsible headship; county budgets.

Uniform county accounting and reporting, as in Ohio, Michigan, and other states.

The state-wide auditing of county accounts, as a bureau of the state auditor's office, as in Ohio, Michigan, and other states.

A definite extension of local self-rule, under state conditions, regulations, and supervision—something new in any state.

Our township corporation law, and our community organization bureau; policies and plans, etc.

Certainly an ambitious and useful programme which other state universities and organizations might well follow!

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

PULPIT AND PLATFORM

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF KENTUCKY]

THE PULPIT is not an open forum where all things, secular and sacred, are on par. The platform and the pulpit are not interchangeable and indistinguishable things. Each has its own province and should be kept unmerged and distinct. If there be any fusion, then the pulpit becomes the loser, for it forsakes its province and loses its power.

Men, most properly, may be advised, instructed, and persuaded from the platform; from the pulpit they are to be fed and consoled and won to God. The platform may be an auxiliary to the pulpit in many things, and often the pulpit may reinforce the platform; but at no time has the platform the power to modify the pulpit or share in equality. The platform may, at times, be openly and frankly godless; the pulpit must, at all times, set forth the law and the love and the will of God. To compromise would be sin. One does not say that the modern pulpit has lost the message of God, for that is not true. Has it lost the clearness, the singleness, and the true ring of that message? The platform cannot satisfy; does the pulpit feed? Everywhere bewildered and broken hearts are seeking consolation. Multitudes wandering in aimless despair in a distracted world are seeking light and peace. Men are grappling with grave problems, often academically discussed from the pulpit, and feel a deeper need than counsel and advice. They cry out to the pulpit, "Tell us whether there be a God or not! And tell us whether He is on our side in our overpowering needs!" In newspapers and magazines, by forums and conferences, through organizations and societies, people are overfed and satiated, almost into indifference, concerning tendencies and menaces and reforms. They are informed but not aroused. Many hearts are longing for the peace of God. With that peace they could face the future and keep on in hope. Where shall peace be found? Not in treaties and agreements and disarmaments, but in the love and nearness of God. These are the days when the consolations of God should not be made small to the hearts and souls of men who need God in their distress and ask where they may find Him.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—Behold! This is what it is to prosper, this is what it is to live.—*Phillips Brooks.*



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.

RESERVATION IN TRINITY PARISH

To the Editor of *The Living Church*:

IN your issue of April 3rd the Rev. W. B. Kinkaid, writing on the subject of Reservation, and referring to Trinity parish, says: "But a short time ago to my knowledge three out of (its) nine churches and chapels had the same practice of 'perpetual Reservation'." The statement is, to say the least, a surprising one. If this has ever been the case it has been without the knowledge of the rector and in opposition to his well-known and openly expressed convictions upon the subject. The fact is that not one of the nine churches or chapels of Trinity parish has now, or ever has had, the practice of Reservation for purposes of worship. To the end of his life my revered predecessor, the Rev. Dr. Dix, refused to permit Reservation for purposes of worship in any of the churches or chapels of the parish. My own position in this matter has been and is the same. During Dr. Dix's rectorship Reservation was at times allowed in the parish on the distinct assurance that this was necessary for the administration of the sacrament to the sick and dying, and when it is shown to be clearly necessary for this purpose it is still allowed, but "perpetual Reservation" for worship has never been permitted and is not now permitted in any of our nine churches. The above statement as to the practice of Trinity parish has been submitted to the vicars, and is assented to by all of them as correct.

In the case of the private chapel of the Sisters at the Mission House special arrangements are made, but this is not one of the churches or chapels of the parish. It is the private oratory of the Sisters themselves, it is used by the Sisters for their own devotions as members of the order to which they belong, it is not used for parish services, and the rector does not exercise the same jurisdiction over it as over the chapels of the parish.

While I am writing let me add that I read with interest the letter on this subject by the Rev. Father Powell a few weeks ago. If I understand his letter correctly Father Powell states (1) that the position of Father Conran is only that of an individual and does not represent the order in England; (2) that he and the members of the order in this country regard Father Conran's position on this question "with the greatest abhorrence".

Unless I am mistaken Father Conran's position is that which was always maintained by the Rev. Father Benson, founder of the Society of St. John the Evangelist, and it is also the position of other members of the order. And I am told that perpetual Reservation is not practised at this time in the house of the order in England, or that, if practised there, it has been only very recently introduced. Are we therefore to understand that Father Powell regards with "abhorrence" the position upon this matter which was held by the saintly founder, and is still held by other honored members of his order, and that he also regards with "abhorrence" the practice of his order in England from the time of its foundation? Is it quite justifiable for Father Powell to dismiss Father Conran as merely a black sheep within the fold? However great Father Powell's abhorrence for it may be, Father Conran's position appears to be more in line with the tradition, and with the actual practice of his order, as well as with the principles of the Catholic Church, than Father Powell's position is.

Someone has asked why I thought it necessary to send Father Conran's letter to *THE LIVING CHURCH*. I gladly answer the question. I did so because in this Church, and at this time, when such great possibilities of reunion with the East are opening to us, we are called upon to stand for what is truly Catholic and not for what is only Roman, as the practice of Reservation for worship is beyond all possible question. No one who has written has disproved any of the statements in Father Conran's letter, for the simple reason that they cannot be disproved. There is no authority for this practice in the Bible, nor in the use of the Early Church, nor in the Eastern Church, nor for fourteen centuries in the West. In view of these facts, indisputable and well known to all, how can it even be pretended that the practice is a Catholic one? It has no authority whatever other than that of the Papacy. Its use is not reconcilable with the principles and formularies of our own communion.

The statement made by Dr. Pusey is as true now as on the day that he wrote it and it cannot be gainsaid. "There is no authority in the Early Church for Reservation except for the sick, nor for placing the Blessed Sacrament in a monstrance, still less for blessing the people with It. This last seems a most un-

justifiable use of the Presence which Christ vouchsafes us. He gave It for one end. He has never authorized us to use It for another. No one has told us that He does bless us so."

It is time for those in this Church who believe in that which is Catholic, as opposed to that which is merely Roman, to stand up and say so.

WILLIAM T. MANNING.

Rector's Office, Trinity Parish, New York, April 9th.

RESERVATION

To the Editor of *The Living Church*:

IT is extraordinary to us older members of the C. B. S. that the battle which has been fought and won for England must again be fought for in the United States. True it is, that while Reservation is gladly welcomed in some English dioceses, it is grudgingly granted in others and barely tolerated (save the mark!) in yet others; but that it is recognized is a matter for deep thanksgiving.

The proposition resolves itself into the question: If Christ is to be adored under the earthly veils on His altar while the Holy Sacrifice is being offered, why should He not be so worshipped at other times?

Christ visits His Temple. After a certain small amount of veneration is paid to Him, we courteously thank Him for His visit, and hope He will come again—perhaps to-morrow—perhaps next week—perhaps in three months—possibly some evening. Anyhow, we will notify Him when we should like Him again to be corporally in our midst.

Can you imagine a sect of the Jews, during the period of the perfection of the Temple Worship, desiring the Shekinah kindly to vacate the outspread wings of the Cherubims; and when this particular sect considered it convenient, It would be invited to resume Its Throne? The Shekinah did depart and never returned in consequence of the sin of Israel. Will not the Christian continuance of the Jewish Church take warning, lest Christ remove His Presence from our altars also?

We need not be greatly surprised that our Roman brethren look askance at us when we claim Catholicity. Nor have we cause for much wonder that we are sometimes inclined to be half-ashamed to insist upon our just position in the Church Catholic of God.

But from personal experience, I know that it is surrounding those centres where Christ's Perpetual Presence is demonstrated by the Presence Light, that the greatest self-sacrifice, the most zealous personal devotion on the part of the clergy and people, are to be found. I have visited many hundreds of churches on both sides of the Atlantic, and have been associated at different times with many, but have always found that more souls were apparently being brought to the Cross by those churches where the people knelt in adoration at all hours of the day, than where there was no such Abiding Presence.

Yours truly,

Walkerville, Ont., Easter Day, 1920.

WM. MUNDAY.

To the Editor of *The Living Church*:

THE Rev. Dr. Charles H. Hibbard in the Easter number of *THE LIVING CHURCH* gives eight results which he believes due to a propaganda to restore "the cultus of the Reserved Eucharist". These results are plainly in operation, but certainly they are due to something more general than he thinks. They are due not to a propaganda to restore the "Reserved Eucharist", but they are due to a propaganda to restore the "Holy Eucharist". It is certainly true to say of the restoration of the *Holy Eucharist* that—

1. It results in two kinds of religion in this Church.
2. It introduces a new devotional system foreign to many.
3. It arrays diocese against diocese.
4. It creates divisions in parishes.
5. It alienates in small places where there is only one parish,
6. It brings about unfortunate results in the very young clergy.
7. It confuses the minds of simple and loyal people, who cannot reconcile it with the formularies of the Church and its practice hitherto.

8. It hinders, because of division and confusion, the growth of the Church, and dries up the springs of missionary effort.

These results do not condemn the restoration of the Holy Eucharist to its place in the life of the Church, but they do condemn a condition in the life of the Church that needs that restoration. And "the cultus of the Reserved Eucharist" is responsible for these results only as it is an inherent part of the Order for the Administration of the Lord's Supper, or Holy Communion.

Burlington, N. J., April 5th.

J. R. VAUGHAN.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

THE Constitution of the (so-called) Protestant Episcopal Church would seem to be a queer mixture so far as legal title is concerned. No name is mentioned in the opening Statement. Art. 1, Sec. 1, speaks of "this Church". In other places "The Church", "American Church", "Protestant Episcopal" are used. I notice in the preface to the Prayer Book that "this Church" is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Why then was not the institution called "The Church in the United States of America"?

The first apostles knew nothing of any State Church and yet they used the term "The Church"! We are sometimes informed that it would be presumptuous to take that name! Why presumptuous, pray, to take your right name?

The Church of England never did officially call herself a Protestant Church. The term was used by Parliament and by individuals but not by the authority of the Church. The term originated with the Lutherans in Germany. To the man in the street a Protestant Church means one of the new and modern denominations. In England during the reign of Queen Elizabeth (1558) the original Catholic Church of the country was purified. A few bishops and priests by the command of the Bishop of Rome withdrew from the Catholic Church of the country and organized a Roman schism, building new churches and cathedrals. They protested against the Reformation and the Romanists became the Protestants. Who protest more than Roman Catholics? They are the strongest Protestants I know. The Church of England had all the churches and cathedrals and had nothing to protest against. Our Church is called the Bible Church. I have never read in the Bible of a Protestant Episcopal Church. Recently we have been informed that a name is of no importance. I have always been under the impression that language was used to describe something adequately. In the Creeds we profess to believe in "The Holy Catholic Church" and the "One, Catholic, and Apostolic Church".

King George Parish, Md.

HOWARD GLISAN ENGLAND.

DR. MANNING'S SERMON ON UNITY

To the Editor of *The Living Church*:

YOU printed a portion of the sermon of the Rev. Dr. Manning at Trinity Chapel on the Concordat. One interesting part you did not print. The sermon concluded with replies to questions submitted. Here was one of them:

"QUESTION. What effect will this ordination of Congregationalists have (a) upon the young men contemplating entering our seminaries to study for the ministry? Will they not either choose first to pick out some undenominational institution connected with the university as offering some way out of the difficulty, since the Church has openly pronounced its priesthood unimportant; (b) or if they still believe in the faith and doctrine of the Church, will they not be likely to go to Rome where fundamentals cannot be thrown away by human caprice?"

"ANSWER. As to the first question—What effect will this ordination have upon young men contemplating entering our seminaries to study for the ministry?—my answer is, that if they really understand the proposals then it should give them new interest, new hope, and new faith to see what earnest effort is being made towards Catholic Unity. As to the second question—Will they not go to Rome under these circumstances?—my opinion is that if there are any young men who after careful study of this Proposal still feel disposed to take that action, their failure to enter the seminaries will be a blessing for which we should devoutly give thanks; their presence will not be much felt in Rome nor their absence in our own communion."

The answer to the first question is not an answer at all. For if they see an earnest effort for Catholic Unity to be brought about by the ordination of Protestants without the regulations and restrictions to which priests of the Church are subject, it might very well be that the young men would think it easiest and

logically advisable to join the Congregationalists or other Protestant bodies and come into the priesthood through the back door of the Concordat if passed. This would hardly meet the demand for more clergy in the Episcopal Church. We should find ourselves without postulants. Those who believe in the Concordat would go to the denominations; those who don't, to Rome!

But it is obvious that the advice of Dr. Manning in reply to the second question is no more applicable to theological students than to other laymen. The same reasoning must apply to both. There are many in England who believe that the Broad Churchmen who are pressing for latitude in pushing for "unity" with the Protestants are trying to drive Anglo-Catholics to Rome. Are we seeing the beginning of the same movement here?

When you come to think of this attitude of Dr. Manning, there would be something extraordinarily comical about it if it were not in relation to such a serious matter. The Catholics in the Episcopal Church are quite satisfied with the theology and teachings of the American Prayer Book. Agitation for revision does not come from them. Of course if there is to be revision they naturally wish to have some voice in the matter and some improvements (from their point of view) introduced. But they do not demand any change. They are satisfied. But along come a lot of people who are not satisfied with its theology and are seeking to change it by the revolutionary methods of the proposed Concordat—to make Confirmation non-obligatory, to let down the safeguards which the Prayer Book establishes around the Catholic doctrines of the Eucharist and around its administration. And we find *these people who want to change the Prayer Book doctrines invite the people who do not want to change them and are satisfied with them to get out and go to Rome, where they do not want to go!*

Extraordinary, isn't it? It would be like radical Americans (and there seem to be some) who desire a bolshevik government in the United States advising old-fashioned Americans to leave the country and go abroad in search of democracy!

Yours truly,

New York, April 1st.

HALEY FISKE.

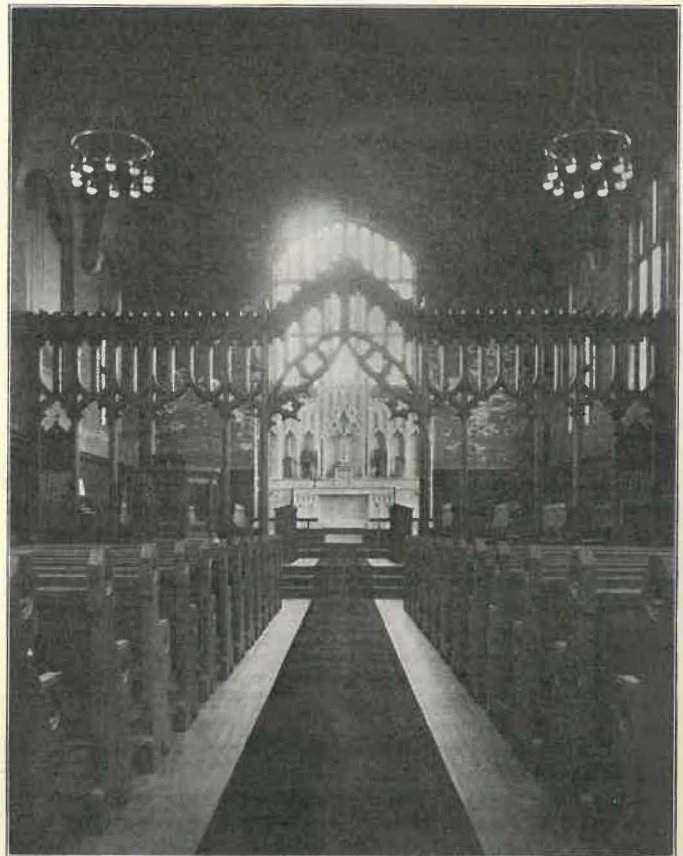
A VOTE

To the Editor of *The Living Church*:

HERE are three things under discussion in THE LIVING CHURCH—three questions, on every one of which I find myself taking a decided stand. I am militantly opposed to Reservation; I am aggressively in favor of admitting women to full suffrage in the affairs of the Church; and I am in favor of getting rid, in some wise way, of the word Protestant.

Emmetsburg, Iowa, April 3rd.

LEROY TITUS WEEKS.



ST. PAUL'S COLLEGE CHAPEL, TOKYO, JAPAN
CONSECRATED JANUARY 25, 1920



Letters of Donald Hankey. With Introduction and Notes by Edward Miller. New York: Fleming H. Revell Co. Price, \$2.50.

These letters tell the story of Hankey's life, now so familiar to most of us. How good it must have been to know him—a thoroughly human, likeable, loveable man, intense yet wholly free from priggishness, eager for the truth, eager for service, impatient of sham, absolutely genuine and straightforward! The letters tell the story of his religious growth and reveal a mind singularly sincere and unselfish, willing to make any sacrifice that would lead him to see his way clear to serving whole-heartedly among common folk. Never was a mind more true to itself or determined to reach reality at any cost.

The letters are not all about war, nor about the author's spiritual ideals and theological convictions, but there are charming notes to family and friends, letters of travel, all the pleasant correspondence of delightfully eager and enthusiastic young manhood. Of most interest are letters telling of the circumstances out of which grew some of the chapters of *A Student in Arms*—and how good it is to know that The Beloved Captain was a real person—his hero! Others tell of how he came to write *The Lord of All Good Life* in the effort to clarify his own thought and make definite his own convictions—and how good it is for the reviewer to remember that he was one of the first to introduce this book to American readers, before anybody knew who Hankey was, and long before he had become famous through the phenomenal sale in America alone of a quarter of a million copies of *A Student in Arms*!

It is a pity that the book is not better printed and bound. For \$2.50 it is not a piece of workmanship to be proud of. Poor paper, poor ink, and a cheap cover, badly warped, make the price look a little lofty even in these days of the H. C. of L.

C. F.

Through Santo Domingo and Haiti: A Cruise with the Marines. By Samuel Guy Inman, Executive Secretary of the Committee on Coöperation in Latin America. 25 Madison avenue, New York.

Samuel Guy Inman made a survey of Santo Domingo and Haiti last summer, to recommend a programme for religious work for the Committee on Coöperation in Latin America, of the Federal Council of the Churches of Christ in America. Many passages in his book throw light upon the problems to be met by Church and State, and seem to show the futility of the present military programme. (Incidentally, the "President" of Santo Domingo is an American admiral, and the President of Haiti was elected under American auspices!)

What cultured American knows that education in America had its beginning in Santo Domingo? And what intelligent American Churchman would be happy to learn that the priests there are graded among the lowest class? And who likes to know that among the inhabitants are "thousands and thousands of people who are living without any medical help except what the witch doctors give them"? There are said to be twenty thousand English-speaking negroes there, with only one clergyman of the Anglican Communion (Archdeacon Wylie) to take care of them. The coming of a merry-go-round to Port-au-Prince was a social event: "the automobiles of the city were parked nearby and the society folk visited back and forth when not riding, as if between the acts at grand opera." Rural Haiti, with its population of 2,500,000, spends \$3,000 a month for its country schools, teachers receiving an average of \$4 a month. But priests in Haiti are Frenchmen educated in a seminary in France sustained by the Haitian government, and they are of much higher character than the priests in most Latin-American countries.

War, Peace, and the Future: A Consideration of Nationalism and Internationalism and of the Relation of Women to War. By Ellen Key. New York: G. P. Putnam's Sons. \$1.50.

Early in the war period, Miss Ellen Key, writer of several books on childhood and motherhood, was asked to answer the problem of how humanity might prevent war. Her solution is given in this book, and consists very largely in the admission of women to their rightful share in world government—which is not so illogical an answer as one might imagine at first thought.

Writing her own preface, Miss Key summarizes her view. "The belief that we some day shall be able to prevent war is to me one with the belief in the possibility of making humanity really human." The first means would be to let all education aim at eradicating the predatory instincts; this being impossible so long as pedagogues and preachers teach that war is part of God's plan, and that Christianity and warlike spirit can go hand in hand. The second means would be to consider its use to disseminate hatred as the worst crime against liberty of the press; and subsidiary to this it becomes necessary that all war industries become state monopolies. A third means would be open diplomacy, governments publishing their negotiations before rather than after declaration of war. The most effective means at present would be for statesmen to direct politics so as to support a *sound* nationalism.

Thoughtful women, and men interested in the views of a thoughtful woman, will be interested in this book, even though its perusal come after the war is ended. Many incidents of to-day make its consideration timely.

THE CALL of Armenia is made intelligible in a new volume relating the long and sad history of that land and its people, *Armenia and the Armenians from the Earliest Times Until the Great War, 1914*, by Kevork Aslan, translated from the French and with a preface on The Evolution of the Armenian Question by the translator. From the latter it appears that at the beginning of the war Turkey offered autonomy to Armenia if its people would actively assist Turkey in the war. "The Armenians replied that they would do their duty individually as Ottoman subjects, but that as a nation they could not work for the cause of Turkey and her Allies." "Seven hundred thousand men, women, and children alike went to their graves because their official representatives spurned an autonomy purchased at the price of active opposition to the cause of the Allies. Such a decision adds to the probative value of any argument the impassioned plea of despoiled virgins, disemboweled mothers, and tortured infants." This is the ground on which Armenia calls to the world to render justice.

The history of the nation is of absorbing history and will help to interpret the present position of the Armenian people. According to this author fifty per cent. of the Armenian population of Turkey "was sent to an untimely grave" during the war. And yet there are politicians who talk about putting Turkey on probation "during good behaviour"! [Macmillan Co., \$1.25.]

A USEFUL little handbook of the Eastern Communion is *The Greek Orthodox Church*, by the Rev. Constantine Callinicos, a priest of that Communion in England, to which Bishop Welldon, Dean of Durham, contributes a preface. In brief chapters the history and present condition of each of the Eastern patriarchates are related, and there are other chapters relating to the doctrine, worship, organization, and present state of the Communion as a whole. A concluding chapter on Greek Orthodoxy and Anglicanism is very sympathetic. "The late bishops of Salisbury and Gibraltar", writes the author, "and the Patriarch Constantine V. worked hard for the *rapprochement* of Orthodoxy and Anglicanism. The latter died dreaming of reunion. The present writer, who corresponded with him till his death, hardly remembers any letter penned by him in which he did not refer to his favorite theme. In Constantine's days a committee of ecclesiastics was formed for the purpose of studying the Anglican Church." . . . Such good intentions on both sides cannot come to nothing." [Longmans, Green & Co., \$1.25.]

THE BISHOP OF LONDON makes a practice of recommending one new book for Lenten reading each year. This year his choice was a little book by the Rev. E. A. Burroughs, Canon of Peterborough, *The Way of Peace*, which is described as A Study of the Earliest Programme of Christian Life. Canon Burroughs curiously takes the *Benedictus* as the central point of his theme and works out from that the thesis that the way of service is the way of peace. It is a high ideal, and the author presents it cogently, dealing finally with the missionary adventure as "The Peace Offensive". We could wish, however, that he had been more definite in regard to service. After all is said, the prophet of The Way must be able to give a sharp, incisive answer to the world's question, "Men and brethren, what shall we do?" [Longmans, Green & Co., \$1.25.]

Church Kalendar



- April 18—Second Sunday after Easter.
- “ 25—St. Mark. Third Sunday after Easter.
- “ 30—Friday.
- May 1—Saturday. SS. Philip and James.
- “ 2—Fourth Sunday after Easter.
- “ 9—Fifth (Rogation) Sunday after Easter.
- “ 10, 11, 12. Rogation Days.
- “ 13—Thursday. Ascension Day.
- “ 16—Sunday after Ascension.
- “ 23—Whitsunday.
- “ 26, 28, 29. Ember Days.
- “ 30—Trinity Sunday.
- “ 31—Monday.

KALENDAR COMING EVENTS

- April 21—Massachusetts Dioc. Conv., Boston.
- “ 28—Western Massachusetts Dioc. Conv., Christ Church, Springfield.
- “ 29—Consecration Bishop-elect of Utah, Grace Church, Lawrence, Mass.
- May 3—Albany Dioc. Conv.
- “ 4—Easton Dioc. Conv., St. Andrew's Church, Sudlersville, Md.
- “ 4—Pennsylvania Dioc. Conv.
- “ 5—Atlanta Dioc. Conv., Christ Church, Macon, Ga.
- “ 5—Tennessee Dioc. Conv., St. John's Church, Knoxville.
- “ 10—New York Dioc. Conv., Cathedral of St. John the Divine.
- “ 11—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
- “ 11—North Carolina Dioc. Conv., St. Peter's Church, Charlotte.
- “ 11—West Missouri Dioc. Conv., St. George's Church, Kansas City.
- “ 12—Arkansas Dioc. Conv., Trinity Church, Pine Bluff.
- “ 12—Colorado Dioc. Conv. (adjourned meeting), St. John's Church, Denver.
- “ 12—Delaware Dioc. Conv., Immanuel Church, Wilmington.
- “ 16—Iowa Dioc. Conv., Grace Church, Cedar Rapids.
- “ 16—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
- “ 17—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
- “ 18—Bethlehem Dioc. Conv., St. Luke's Church, Lebanon, Pa.
- “ 18—Connecticut Dioc. Conv., St. Paul's Church, Norwalk.
- “ 18—Newark Dioc. Conv.
- “ 18—New Hampshire Dioc. Conv., Church of the Good Shepherd, Nashua.
- “ 18—Rhode Island Dioc. Conv., St. Paul's Church, Pawtucket.
- “ 18—South Carolina Dioc. Conv., Church of the Advent, Spartanburg.
- “ 18—Western New York Dioc. Conv.
- “ 19—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
- “ 19—Marquette Dioc. Conv., Sault Ste. Marie, Mich.
- “ 19—Michigan Dioc. Conv., St. John's Church, Detroit.
- “ 19—Virginia Dioc. Conv., Harrisonburg.
- “ 19—Washington Dioc. Conv., Cathedral of SS. Peter and Paul.
- “ 20—Easton Special Dioc. Conv., Trinity Cathedral.
- “ 20—Florida Dioc. Conv., St. Mark's Church, Palatka.
- “ 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.
- “ 26—Minnesota Dioc. Conv.
- “ —Central New York Dioc. Conv.
- “ —Kansas Dioc. Conv., Grace Cathedral, Topeka.
- “ —Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
- “ —New Jersey Dioc. Conv.
- “ —Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
- “ —San Joaquin Dist. Conv.
- “ —Springfield Dioc. Conv., St. Paul's Church, Alton.
- “ —Western Michigan Dioc. Conv.

Personal Mention

BISHOP BREWSTER has appointed the Rev. G. V. BELL of Columbia Falls, Mont., to the charge of the Central Maine Mission, with headquarters at Brownville Junction. Mr. Bell is expected to assume his new duties about May 1st.

THE Rev. FREDERICK M. BRASIER of Emmanuel Church, Ashland, Maine, has accepted an invitation to the Church of the Redeemer, Brookhaven, Miss.

THE Rev. PHILIP BROBURG, rector of St. Sigfrid's Church, St. Paul, Minnesota, has become General Missioner to Scandinavians in the Northwest. Mr. Broburg is a native-born American, of Swedish ancestry, thoroughly familiar with the national Churches of Sweden, Norway, and Denmark. His appointment marks a new epoch in our Church work among immigrant Scandinavians, in which he is associated with the Rev. J. Gottfried Hammarsköld, D.D.

THE Rev. THOMAS W. COOKE, formerly of St. Andrew's, Dayton, has become rector of St. Paul's Church, Greenville, Ohio.

THE Rev. CHARLES W. DUBOIS, for the past two years vicar of St. Paul's and St. Andrew's, Butte, Mont., has resigned to take duty in Oklahoma.

THE Rev. WILLIAM ELLIOTT, recently of Virginia City and outlying missions, has been transferred to the Teton county mission field with headquarters at Choteau, Mont.

THE Rev. R. S. FLOCKHART, rector of the Church of the Resurrection, Fern Bank, has accepted a call to the Church of the Ascension, Wyoming, Ohio.

THE Rev. CHARLES E. FREEMAN, recently vicar of St. Helena's Chapel, New Lenox, Massachusetts, has accepted a call to be rector of St. Paul's Church, Woodville, Mississippi, and has begun his new work.

MR. W. O. FROHOCK has been appointed treasurer of Nation-wide Campaign funds in the diocese of Southern Ohio. His headquarters are in the new First National Bank Building, Columbus, Ohio.

THE Rev. F. S. GRAY has resigned the rectorship of the Church of the Heavenly Rest, Springfield, Ohio, to take effect May 1st.

THE Rev. W. H. HAMPTON, for nearly thirty years rector of Christ Church, Ironton, Ohio, has resigned on account of poor health.

THE Rev. J. W. HARD of St. Mark's Church, Anaconda, Mont., has resigned because of ill health and has been obliged to enter the hospital.

THE Rev. J. W. HEYWARD has removed from Kalispell, Mont., and should now be addressed at 3280 East Fairfax road, Cleveland Heights, Cleveland, Ohio.

THE Rev. PHILIP W. HULL now enters upon the rectorship of St. Andrew's Church, Dayton, Ohio. In the past three years he has been curate at Trinity Church, Columbus, and priest in charge of St. Andrew's Chapel.

THE Rev. G. T. LEBONVILLE has removed from Scottsville to Newark, N. Y., which will be his permanent address.

THE Rev. C. J. LJUNGGREN has resigned as Scandinavian chaplain on the staff of the Seaman's Church Institute of New York City and accepted invitation from the Rev. Dr. Leighton Parks to become an assistant at St. Bartholomew's, aiding the Rev. E. G. Ericson at the Swedish chapel in Harlem.

THE Rev. W. V. MUELLER has accepted charge of St. Andrew's Church, Washington Court House, Ohio. He is at present an instructor in St. John's Military Academy, Delaware, Wis., and will be advanced to the priesthood in June, after which he will commence his new work.

THE Rev. J. MILLARD NELSON, recently in charge of the Lower Milk River Valley field in Montana, has resigned following a call to Atlanta, Ga.

THE Rev. GEORGE S. PRATT after a pastorate of twenty-two years has resigned the rectorship of All Souls' Church, New York City, and the vestry have elected him rector emeritus. He has been succeeded by the Rev. CLIFTON MACON who took charge on April 5th.

THE parishioners of the Rev. PRENTICE A. PUGHE, rector of the Church of the Advent, Nashville, Tenn., have presented him with a Ford coupé, for which the vestry voted upkeep.

THE Rev. RICHARD C. SEARING has been appointed priest in charge of the Church of Our Father, Hulls Cove, Mt. Desert, Maine. He hopes to enter upon his new work about the middle of May.

ORDINATION

DEACON

HARRISBURG.—MR. CHARLES RAYMOND BARNES was ordained to the diaconate in the Chapel of the Holy Spirit, Harrisburg, on April 7th, by the Bishop of the diocese. He was presented by the Rev. Leroy F. Baker, acting for the Rev. Dr. Appleton; the Rev. O. H. Bridgeman was the preacher. Mr. Barnes will be placed in charge of St. John's Church, South Williamsport, after his graduation in June from the General Theological Seminary.

PRIEST

MILWAUKEE.—THE Rev. ARTHUR MILLER McLAUGHLIN, deacon, was ordained priest in All Saints' Cathedral, Milwaukee, Wis., upon the Feast of the Annunciation of the Blessed Virgin Mary, March 25th, by Bishop Webb.

The Bishop preached the sermon and the Rev. N. D. Bigelow of St. John's Church, Milwaukee, read the Litany. Dean Lathrop of the Cathedral presented the candidate. Dean Lathrop, the Rev. N. D. Bigelow, and the Rev. William H. Stone, St. Luke's Church, who acted as Bishop Webb's chaplain, united in the laying on of hands. Mr. McLaughlin is now rector of St. Luke's Church, Whitewater, Wis.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

BORN

TODD.—The Rev. and Mrs. Edwin W. Todd announce the birth of their son, EDWIN WILLIAM TODD, JR., born April 10, 1920, at the rectory, Oshkosh, Wis.

MARRIED

MONTGOMERY—CURTISS.—At St. Andrew's Church, Buffalo, N. Y., on Easter Monday 1920, by the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, ELIZABETH, daughter of Mr. and Mrs. Harlow C. CURTISS, to WESLEY PLIMPTON, son of Mr. and Mrs. Edwin W. MONTGOMERY.

DIED

BARTH.—A. H. BARTH, an old time resident of the Yellowstone Valley and one of the founders of St. Luke's Church, Billings, Mont., recently died at Rochester, Minnesota. He began life as a blacksmith and on his death was one of the wealthiest men of his community.

CRANSTON.—At Providence, R. I., on April 6th, ANNE GERTRUDE, youngest daughter of the late Joseph Edward and Sally Brown CRANSTON.

DAYTON.—Entered into life eternal on March 24th from his home in Moorestown, N. J., AARON OGDEN DAYTON, son of Helen McKeen and the late Aaron Ogden Dayton, in the 23rd year of his age.

"The morning breaks, and earth's vain shadows flee."

FITCH.—On Easter Eve, April 3rd, at Jamaica Plain, Mass., MARY CAMPBELL FITCH, wife of the late John Ashley Fitch, and eldest daughter of the late Rev. Dr. Josiah Swett of Highgate, Vermont.

FROST.—Fell gently asleep on Easter Tuesday 1920, ANNA M. JAUNCEY FROST, widow of the late Rev. William J. Frost.

GILBERT.—In Watertown, Conn., April 2nd, MISS HANNAH GILBERT, aged 74. Aunt and a former member of the family of the late Rev. Frederick D. Buckley, rector of Trinity parish, Waterbury, Conn.

"I have finished my course, I have kept the Faith."

HUBER.—FIDEL HUBER, senior warden of St. James' Church, Dillon, Mont., for many years, passed away recently following a short illness. A man of singularly lovable qualities, loyal, devoted, true, and generous, he was always present at diocesan conventions, deputy several times to the General Convention, and a most ardent supporter of everything good.

WANTED

POSITIONS OFFERED—CLERICAL

COLORED PRIEST WANTED immediately for work in diocese of Texas. Give full particulars in first letter. Address ARCH-DEACON WALKER, Galveston, Texas.

ASSISTANT RECTOR WANTED by St. Stephen's parish, East Liverpool, Ohio. Young, single man preferred. Address LIONEL C. DIFFORD, Rector.

POSITIONS WANTED—CLERICAL

TO MISSIONARY BISHOPS AND PARISHES seeking a rector. Priest 40 years of age, active, perfect health, having spent most of his life in educational institutions, at present Headmaster of a Church boarding school for boys, desires change. Willing to go any place. Used to managing big propositions. Good organizer and business executive. Considered strong preacher. If you can offer such a man work address J. H. S., Box 524, Lancaster, Pa.

ABLE-BODIED CLERGYMAN OF WIDE experience desires work as locum tenens during the months of May, June, July, and August; West high altitude preferred. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL, EASTERN PRIEST desires Catholic parish. Best references. Correspondence solicited. Address H. J., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHURCHWOMAN OF EXPERIENCE wanted, as working housekeeper in family of young man whose wife is recently deceased. Two children and their grandparents in the family. Address with terms and references D. L. S., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED NURSERY GOVERNESS wanted; English preferred; for boy eight and girl five. Age 25 to 40. Maine for summer. Please write fully, giving references and salary. Mrs. Wm. Keyser, 1001 Calvert street, Baltimore, Md.

POSITIONS WANTED—MISCELLANEOUS

MALE GRADUATE, PIANO, VOICE, Expression, Episcopalian, choirmaster organist, desires location in ambitious, musical town, where large class waits for experienced teacher. Southern climate preferred. Correspondence solicited from rectors, whose choirs need building up. Director municipal and other choruses. At liberty, July. Address COTERIE, care LIVING CHURCH, Milwaukee, Wis.

REFINED, CULTURED YOUNG WOMAN, a teacher, advised by physicians to seek change of occupation, desires position as companion, social or business secretary. References. Address S. A. WHIPPLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; YOUNG Englishman; desires change. Would consider smaller city with business opportunities. Book-keeping experience; excellent references. Address E. T. C., care LIVING CHURCH, Milwaukee, Wis.

REFINED, EXPERIENCED WOMAN wants position as parish worker. Have knowledge of bookkeeping, typewriting, and general office work. References. Address PARISH WORKER, 50 Evergreen place, East Orange, N. J.

POSITION WANTED AS TUTOR OR companion to boys for summer, by young deacon. Highest references. Address W. D. H., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS HOUSEMOTHER in school or other institution, for September. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER of ability and experience, desires change. Highly recommended. Address ORGANUM, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—IF ANYBODY HAS ever been dissatisfied with an AUSTIN the company has not heard of it. Reputation based on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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

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

CHURCHES INSTALLING NEW CHOIR Hymnals will find their old ones, in good condition, greatly appreciated by Trinity Episcopal Church, Victoria, Texas. Address CHOIR SECRETARY, 601 West Goodwin avenue.

S. T. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park place, Geneva, New York.

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

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—BOSTON

CHURCHWOMAN (CATHOLIC) HAS select boarding home in Roxbury, for little girls from four to ten years old; Board \$5.75 a week. References exchanged. Address ROXBURY, care LIVING CHURCH, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE-FRONT camps in the pines, for rent, furnished. \$100 to \$300 for season. Magnificent lake and mountain views from porches. Sand beaches for children. For floor plans and photographs address C. H. EASTON, Scarborough, N. Y.

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; dinner \$1.25.

HOSPITALS—NEW YORK

S. T. ANDREW'S CONVALESCENT hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

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

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES reduced from five and ten cents each to \$1.00 per 100. Can still send 300 without duplicating. This offer open for limited time only. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

LOOSE LEAF BOOKS. A GENUINE leather cover, Loose Leaf Memo book. 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF Book Co., Box 6, Sta. L., New York City, Dept. 22.

FLORENTINE CARDS, REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, and 11.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. Y.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York, N. Y.; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

CHRIST SCHOOL, ARDEN, N. C.

Owing to the serious and prolonged illness of her son, Mrs. THOMAS C. WYEMORE of Christ School, Arden, N. C., is obliged to cancel all engagements.

MEMORIALS

In ever grateful and loving memory of

RUTH REYNOLDS CLARSON.

March 4, 1906—April 17, 1907.

"Without fault before the Throne of God."

JAMES MCCAY RENO

By the death of JAMES MCCAY RENO, St. John's parish, Youngstown, Ohio, has lost a most faithful member and servant of the Church, who has been identified with this parish ever since its organization, and the city one

of its venerable and highly respected citizens.

Mr. Reno was born in Rochester, Pa., May 10, 1838, and came to this city in infancy, where, except for a period of service during the civil war, he resided until his death. As a civil engineer, he rendered service to the community in various undertakings, and became universally respected for his integrity and rectitude in all he did throughout a long and active term of years.

He was one of the original founders of this parish in 1859, and was elected a member of the vestry in 1864. He was chosen junior warden in 1865, and served in this capacity until December, 1881, when he was made senior warden, which office he held until his death.

During his long life of more than four score years, Mr. Reno rendered a notable service to the parish, being actively interested in the Sunday school, of which he was for many years superintendent, and serving most acceptably as lay reader. Until advancing years compelled him to relinquish all active participation in parochial affairs, he was always found at his post of duty. But, although unable to give himself physically, he maintained and exercised a beautiful spirit of devotion and faithfulness until God's finger touched him, and he slept. During Holy Week this year he walked to the church, and was present at the services. The last service he attended was the celebration of the Holy Communion on Maundy Thursday morning, when, in spite of very evident feebleness, he made his communion.

As we look back over this long and faithful life, we gratefully record our deep affection for this man of God, and we bless His Holy Name for this His servant who has departed this life in His faith and fear. We shall cherish both the memory and example of James McCay Reno; and we pray that his faithfulness to his God and devotion to his Master may inspire us all in our life of service to the King. God blessed him while he lived amongst us, and that same blessing, in richer measure, is his portion now among the blessed in Paradise.

Minute of the vestry, Youngstown, Ohio, April 5, 1920.

W. F. WILCOX, *Secretary.*

LEONARD W. S. STRYKER, *Rector.*

DAVIS SESSUMS, JR.

Entered into rest, DAVIS SESSUMS, JR., Sunday evening, March 21st, New Orleans, Louisiana, at the age of fourteen years. He was the youngest son of the Rt. Rev. Davis Sessums, Bishop of Louisiana, and Alice Castleman Galleher, and was born in Louisville, Kentucky, October 28, 1905. His death was caused by injuries received from an automobile accident in New Orleans, on the afternoon of March 20th. The funeral services were held in Christ Church Cathedral, New Orleans, March 23rd, and the interment in Metairie cemetery in that city. Through this sudden and tragic accident a rare and noble life, and one with lofty promise, has finished its earthly course; and God has taken unto the higher service of Paradise a spirit beautiful in its purity of character, and eager in the freshness of unusual powers. He possessed a deep moral seriousness and strength; and often heavily tried by sickness he showed a patience, an unselfishness, and a brave hopefulness which are remembered by those near him with admiration and emotion not readily to be spoken. His thoughtfulness and balanced judgment far outran his years; and these united with his intense loyalty to duty gave him unusual influence with his companions, and marked him for genuine leadership. His modesty and his gifts brought to him the love of many friends, old and young alike; and their hearts will deeply cherish him. He looked on to the coming years with the ardor of earnest hopes and high plans; and if it had been the will of God to grant him length of days here, those near him have no doubt that he would have attained signal achievement. To those in his home his life was a steadfast blessing; and to surrender him is for them a bereavement not to be estimated. But he was a child of God loaned to them; and they know that he is under the leading now of the Divine Saviour in an ampler life, remembering yet not suffering, and called to mount up in service accepted and blessed of God.

ROBERT STEVENSON SMITH

On Thursday, March 12th, ROBERT STEVENSON SMITH entered into eternal life. As a consistent and devoted Churchman, his death is a deeply felt loss, and specially so to the life and work of the parish of St. James the Less, Philadelphia, of which he was a faithful member, as well as being of the vestry and rector's warden for a number of years. Mr. Smith was also continuously, for a long time, a member from the parish of the diocesan convention. With a sincere love for the Church were joined in him a fine Christian character and loyalty

and sincerity in friendship always expressed by outward courtesy. Of fine natural and artistic tastes, his life was one of Christian simplicity, which is that to life which nothing else can supply. His devout Christian example will be a cherished memory to all who knew him.

May God grant unto him eternal rest and the fulness of light in His everlasting kingdom!

AN APPRECIATION

LOUISE KING

BY SOUTHGATE YELLOTT

In the death of Miss LOUISE KING, which occurred February 24th, All Saints' Parish, Reisterstown, Maryland, lost one of its most beloved and useful young members.

Miss King had endeared herself to all by her charming personality which was expressed by a bright, cheerful, and unselfish disposition; always thinking of the comfort and pleasures of others and never of self; always so appreciative of any little kindness shown her.

She was so sweet with the children; just like a little mother to them, always taking so much interest in their pleasures and lessons.

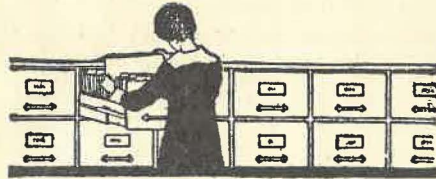
To her family she was a loving and helpful daughter, sister, and niece. Surely "The powers of death have done their worst" when they have taken such a beautiful character out of this world. The grief caused by her death, which has broken the hearts of her relations and close friends, seems impossible even for time to cure.

This is one of those deaths which is so hard for us to understand. Why should she be taken just at the beginning of her life, which had such promises of being so useful? Yet we must believe and trust that God has higher and better work for her in Paradise.

Father Evans in one of his sermons on death said: "The death of a young person is just like a beautiful story in a magazine which comes to a stop at the most interesting part. We are so disappointed and say, Why did it stop right there! But we see written below, To be continued."

Grant her, O Lord, eternal rest and let light perpetual shine upon her!

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 productions, 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, 19 So. La Salle street, Chicago, Ill.*

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH. Sunday School Commission, 73 Fifth avenue.

R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St. St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. Smith & McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St. The Cathedral, 117 Peoria St. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.). G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

Ginn & Company, Boston, Mass.

Immigration and Americanization. Compiled and edited by Philip Davis, assisted by Bertha Schwartz.

LECTURES ON LARWILL FOUNDATION

At KENYON COLLEGE on March 19th a lecture on the Larwill Foundation was given by Professor Louis J. Bauer of the Carnegie Institution, Washington, D. C. The subject was the Solar Eclipse of May 1919, and the Einstein Theory of Relativity. Lantern slides showing accurate views of the sun's corona illustrated Professor Bauer's story of his personal experience in Liberia while observing the solar eclipse.

On March 23rd and 24th Professor Irving Babbitt of Harvard University delivered the formal course of four lectures on the Larwill Foundation before the college faculties and students. The subject was Democracy and Imperialism. The first lecture was devoted to a general introduction of different conceptions of democracy: the second was a comparison between the views of Rousseau and Burke. The third lecture developed a conception of work along the lines of the Aristotelian philosophy and the fourth was the idea of liberty. The lectures will presently be published in book form.

Work has begun on the Benson Athletic Field, where extensive improvements are planned. A new oval cinder track, measuring one-third of a mile, will be laid out, one feature of this track being a 220-yard stretch without turns. The new field will provide separated spaces for football, baseball, and field events.

MOBILIZATION DAY AND AFTER

ALBANY.—St. Luke's parish, Catskill, made its every-member canvass on Passion Sunday, when offerings for the parish were increased 26%; for missions and the general campaign, 122%. Four men and two women spoke in the church on different occasions in aid of the Campaign.

GEORGIA.—The Rev. D. W. Winn, after a tour of Camden county, reports to the Bishop that the full amount of the county's quota has been pledged.

IDAHO.—The people of the district are meeting the Campaign with enthusiasm. It was not possible to conduct a financial canvass simultaneously in all parts of the district, but the Bishop and his two Archdeacons are travelling from one station to another, taking personal charge. Reports from twelve stations out of sixty show \$11,000 per annum already pledged on a quota of \$13,916. St. Michael's Cathedral, Boise, has heretofore given \$500 per year for missions but now pledges \$3,375 annually for this purpose. Ten of the twelve stations reported passed beyond their quota by a large percentage in each case. The other two stations had no quota assigned but volunteered an offering. Reports read at a meeting of the district campaign committee on April 6th showed that practically every parish and mission in the southern part of the state has secured its quota. Idaho will give for the general work 700% of the amount hitherto contributed. Returns are not yet available for the northern part of the state, but the result there will undoubtedly be equally inspiring. Success is not merely financial but the people's enthusiasm has shown itself in greatly increased Church attendance, and a widespread determination to advance the Kingdom. In one mission, which has given seven times more for missions than ever before, and largely increased its local support, the Easter offering was the highest in its history. The following parishes and missions have met or exceeded their quotas: St. Michael's Cathedral, Twin Falls, Buhl, Burley, Rupert, Jerome, Wendell, American Falls, Pocatello, Blackfoot, Idaho Falls, St. Anthony, Fort Hall, Payette, Weiser, Mountain Home.

LOUISIANA.—St. James' Church, Baton Rouge, has passed beyond its quota, added \$2,000 to its parochial income, pledged the amount asked for the endowment at Sewanee—and will pay interest on the latter until the principal is raised—increased its baptized membership from 800 to 1,116, and its communicant strength from 560 to 652. Other fruits of the Campaign are an automobile for the rector, two seven-branch candlesticks for the altar, two brass and silver communion cruets, and doubled attendance at services.

MICHIGAN.—St. Andrew's Memorial Church, Detroit, pledges annually \$4,300 for general purposes, being 600% increase. Five hundred dollars is added for local support, and the number of subscribers for Church purposes increased by 50%.

PENNSYLVANIA.—In a summary of results of the Campaign the diocesan executive secretary speaks first of improved organization in women's work under the Church League of Service. An increased number of men and women have volunteered for service in connection with diocesan institutions, 105 persons having been assigned to various forms of diocesan work, besides a much larger number enlisted in parish activities. Of 190 parishes and missions, 112 have united in the Campaign, only 58, however, having yet made returns. The fifty-eight

parishes reporting so far were apportioned \$73,078.32 last year. Their pledges and expectations for 1920 amount to \$224,561.95, or a little more than three times their former pledge. By careful estimate the executive secretary expects the diocese to raise \$325,000 for general work and a similar amount for diocesan missions. The former apportionment for the general work of the Church was \$158,000. Mr. George Wharton Pepper summarizes the condition of the Church before the Campaign began. "In my judgment," he says, "about 10% of our parishes might have been wiped out without appreciable loss to Christianity. Another 10% were only enough alive to be saved by transfusion of blood through the process of consolidation. About 50% were living far below their possibilities, and the Protestant Episcopal Church in Pennsylvania was making so little efficient impact upon the life of the community as to be rated low in the enlistment of forces that are tending to relieve human misery." He adds that to get 50% of the parochial clergy up to the point of willingness to undertake a canvass was a prodigious feat, and that actually to get

returns from half of these is a result disappointing only to those who greatly overestimated the strength of the Church in Pennsylvania.

SOUTHERN OHIO.—One of the first fruits of the Campaign has been the establishment of diocesan headquarters in the First National Bank Building, at Columbus, with competent secretary and stenographer for Bishop Reese. This will also be headquarters for the diocesan secretary of the Board of Religious Education, the Archdeacon, and the treasurer of the Campaign funds. The stipends of the clergy have been raised to a minimum of \$1,500, and a number of parishes have likewise increased the salaries of their clergy. About forty parishes and missions have yet to report. A board of strategy recently appointed will disburse the money being received.

WESTERN NEW YORK.—This diocese brought its campaign to a head in a house to house canvass on Palm Sunday. The diocesan quota called for \$770,000 annually. Up to the time of report, forty-eight of 150 parishes and missions have reported a total of \$590,000 for each of the three years. St. Paul's Church, Buffalo, has subscribed \$51,000 in response to a \$40,000 quota.

ELECTIONS PROCEED UNDER THE ENGLISH ENABLING ACT

Basis of Representation in National Assembly — Court Considers Wynter Case—Mansfield "Manifesto" — Protest Against the Turkish Massacres

The Living Church News Bureau }
London, March 19, 1920 }

THE business of electing lay representatives is now being carried out at the first Parochial Church Meetings held under the provisions of the Enabling Act. Those chosen as delegates to the several diocesan conferences become the representative electors in each diocese qualified to elect members of the House of Laity in the National Assembly of the Church of England.

As a first step to the elections, the electoral roll of the newly-enfranchised Church voters is now in process of compilation, and incumbents and churchwardens are being urged to secure its completion before Easter, so that the number of qualified electors in each parish may be ascertained as soon as possible, and machinery be put in operation.

The first elections to the House of Laity are being held on the basis of the population of each diocese, at the rate of one member for every complete 100,000, as ascertained at the last census, and one for an incomplete 100,000. On this basis the Province of Canterbury will return about 210 members, and the Province of York about 120 members, a total of, approximately, 330. This will be about the same number as have hitherto sat in the two Houses of Laymen of the separate Convocations of Canterbury and York, allowing for the exclusion of the lay representatives of the four Welsh dioceses.

The dioceses entitled to the largest lay representation in the National Assembly are: London, 37 members; Manchester, 32; Southwark, 23; Liverpool, 15; Winchester, 14; Durham, 14; and Southwell, 14. The dioceses with the smallest representation, on the basis of population, are: Ely, 3; Hereford, 3; Newcastle, 2; Sodor and Man, 1.

The House of Bishops will comprise 42 dioceses, including the four Welsh prelates, who until the separate Province of Wales is formally constituted may be expected to take part in the proceedings of the first National Assembly. The House of Clergy will total about 260 members, of whom two-thirds represent the Province of Canterbury.

It is hoped to hold the opening session of the National Assembly some time in June.

BISHOP OF BATH AND WELLS HEARS CHARGES

The Bishop of Bath and Wells presided over a court held in the Guildhall, Bath, on Saturday last, to hear charges brought against the Rev. R. Wynter, vicar of St. John's, Taunton, under the Clergy Discipline Act of 1840. Mr. Wynter did not appear, the reasons for which he absented himself being already well-known. His ground of resistance is that the authority of the court is constituted by Parliament without the concurrence of the synods and convocations, and he claims, therefore, that it has no jurisdiction in spiritual affairs.

This question is, of course, of very ancient origin. It was for a like principle that Thomas à Becket suffered at Canterbury; and though the bishop of the diocese in this instance is on the side of the authority of secular origin, and the resisting party is a parish priest, it is not difficult, in view of the history of Church and State, to understand that a very sharp division is possible in the views of Churchmen.

A point bound to carry weight, in the minds of many, in favor of Mr. Wynter is that it is unfortunate, to say the least, that the adjudicator in this case is also, to all intents and purposes, the complainant or plaintiff.

The result was a foregone conclusion, the Bishop saying it was quite clear that Mr. Wynter was guilty. There was much, declared the Bishop, that he would have liked to say, but it would in his opinion be absolutely improper, standing as he did as judge on that solemn occasion, that he should say anything on that plain and clear

matter. He adjourned the court until next Tuesday, the 23rd, when his judgment will be pronounced.

DISCUSSION OF "MANIFESTO"

The Mansfield College "Manifesto" came in for a full share of attention at a meeting of the English Church Union this week, and the announcement that Bishop Gore was to speak on the general question of the relations of Churchmen with Nonconformists attracted a very large audience. The resolution put to the meeting, and carried *nem. con.*, had indirect reference to the Mansfield College proposals, and was as follows:

"This meeting of the English Church Union, while rejoicing in the recovered desire in so many directions for corporate unity, and expressing its readiness to cooperate with all Christian bodies in all legitimate ways, condemns the proposal to admit Nonconformist preachers to officiate in our churches, as making for unreality instead of true unity, and violating all Catholic order, and desires to affirm, with all seriousness, that any proposals for intercommunion between Churchmen and Nonconformists, which ignore Catholic conditions of validity, would, if carried into effect, inevitably rend the Church of England in two."

Referring to what he termed the "Oxford Joint Manifesto", Bishop Gore said it was so serious and important a document, signed as it was by persons who command altogether such an enormous body of allegiance in England in their several directions, that it demanded the most careful attention. Dr. Gore claimed that the members of the Union did not in any way fall behind the signatories of the Manifesto in the desire to further that great end, Unity, but said that they were in serious disagreement as to the legitimacy and efficacy of the means suggested.

The Rev. P. H. Leary, vicar of St. Augustine's, Kilburn, in an impassioned speech, delivered what amounted to an ultimatum to Canon Lacey. He said: "To our profound dismay, Canon Lacey was among the signatories to the Mansfield Manifesto, but has since then written letters as opposite and contradictory as possible to the whole of what the Manifesto was intended to convey. Canon Lacey," continued the speaker, "now knows the bad effect of his signature. So long as his name remains at the foot of the Manifesto the scandal remains, and we claim that he withdraw his signature with as much publicity as he appended it. Otherwise some of us cannot understand how he can remain in membership with the E. C. U." It was no more than reasonable, he concluded, to demand that he should withdraw his name either from the Manifesto or from the E. C. U.

PROTEST AGAINST TURK MASSACRES

The mass meeting called for the purpose of insisting on an end being put to the massacre of Christians by the Turks, in Cilicia and elsewhere, was held, despite steady rain, in Trafalgar Square last Sunday afternoon. Speeches were delivered by Mr. Aneurin Williams, M.P., and Mr. Noel Buxton, while the Bishop of London, who was received with much enthusiasm, was present during part of the proceedings. In a characteristic address, the Bishop said it would be the disappointment of his life if the Turks were allowed to stay in Constantinople. As a Christian bishop he declared that no Christian nation has been more tortured and persecuted than the Armenians. The persecutions of the Early Church were as nothing compared with what their Christian brethren in Armenia had

gone through. He assured the Christian Patriarchs who had come to this country that we meant to stand by them to the utmost, and that never again should the Turk have the chance of grinding them under his heel.

CHURCH PICTORIAL MOVEMENT

The Church Pictorial Movement is making satisfactory headway, supported by prominent Church societies and leaders. The Bishop of Bristol, among others, commends the scheme to the clergy of his diocese, and says that it is important for the welfare of the movement, as well as for the extension of its educational and religious influence, that the clergy should see that their parochial halls or other places of meeting are available for its use, and that, where possible, preference should be given to a movement whose interest is the spiritual and moral welfare of the people.

PROPOSED DIVISION OF DIOCESE

The suggested division of the diocese of Peterborough, and the restoration of Leicester to its former position as a separate see, to which I referred in a recent letter, was discussed at the Peterborough diocesan conference last Tuesday. It was then resolved to appoint a commission to report as to the advisability of such division, and, if the answer was in the affirmative, under what conditions it should take place.

The late Archbishop Magee, when Bishop of Peterborough, was profoundly impressed with the importance of Leicester as a Church centre, and often dwelt on the great possibilities of Church work in such a growing and enterprising industrial district. All

his great speeches on the education controversy, which was then raging, were made at Leicester, and he inaugurated a great scheme of Church expansion in the town which was carried through with the greatest possible success. The Bishop's saying that a real "living Church" will always bring ready response from the English people was more than justified.

Additional strength has been given to the movement for once more making Leicester a separate diocese by the decision to create a University for the city, with new public schools—one for boys and one for girls. The success of last autumn's Church Congress has been, as I have said, a very powerful factor, and there is every reason to believe that the scheme will lack neither enthusiasm nor financial support.

HULSEAN LECTURER AT CAMBRIDGE

Father Waggett, of the Society of St. John the Evangelist, Cowley, Oxford, who has been elected Hulsean lecturer at Cambridge, is not only a learned and thoughtful theologian, but an accomplished scientist. He was graduated at Christ Church, Oxford, with first class honors in natural science, and was one of the contributors to the centenary memorial volume on Darwin. The "interchange of pulpits" between the two Universities, formerly rare, is now quite common, and Cambridge divines have frequently delivered the Bampton Lectures at Oxford. Father Waggett is well-known among the working classes of South and East London, where he has been successively on the clerical staff of the missions founded by his old school and college.

GEORGE PARSONS.

EASTER COMMUNIONS INCREASE IN THE DOMINION CHURCHES

*Aided by the Forward Movement
—Summer Schools in Canada—
Death of Judge Savary—Bishops
at Lambeth*

The Living Church News Bureau }
April 8, 1920 }

AS far as can be judged both Holy Week and Easter were exceptionally well observed throughout the Church of England in Canada. The Forward Movement led to a great stirring up of spiritual interest in many directions. The Three Hours' service on Good Friday was well attended as far as can be ascertained, those present including an increased number of men as compared with former years. At the Queen of Festivals the communicant lists were larger in spite of bleak and unseasonable weather conditions in many parts.

*The Archbishop of Algoma on the
Forward Movement*

The Archbishop of Algoma, Metropolitan of the Province of Ontario, in a pastoral to his diocese emphasizes the spiritual aspects of the Forward Movement, and points out that in reality it has only just begun.

"Great and wonderful as the response has been," said His Grace, "the Forward Movement is not necessarily a success because so large a sum of money has been poured into the Church's treasury. No sum of money, however enormous, would of itself be adequate to satisfy the demands of God's

Church. Something else is needed. Money should be the symbol of something greater than itself. Money is needed to carry on the Church's work. But the 'something else' is needed far more. And the 'something else' is the devotion of men and women—nay, men and women themselves, consecrated body and soul to the service of God. 'The gift without the giver is bare.' Let us hope that the great sum contributed to our cause in the canvass just concluded is the sign and token of a great awakening of the hearts of our people, and of a readiness to give themselves to God's service.

"And as we look about us, and weigh the evidence offered on every hand, we are not without hope that, to some extent at least, this is the case. Certainly the Church throughout the Dominion has been moved in an extraordinary manner by the activities and appeals of the Movement, and there is no other explanation so satisfying as that which ascribes this 'stirring of the dry bones' to the inbreathing of the Spirit of God.

"If it is by fruits we are to judge, then surely we have a right to look for two things at least as the final outcome of the Movement: (1) a greater readiness to support the Church by regular attendance at worship, and by proportionate and adequate giving; and (2) a new spirit of service, which will be at once keen to hear the divine call and quick to offer itself to God for use in the sacred ministry, or anywhere else, in obedience to spiritual guidance and direction. Such fruits would indeed proclaim the Forward Movement a glorious suc-

cess. Without them, despite the \$3,000,000, can it be other than a failure?"

Summer Schools in the Canadian Church

A special joint summer school committee, of which the Rev. R. A. Hiltz of the General Board of Religious Education is chairman, and R. A. Williams of the M. S. C. C. is secretary, has been planning a series of summer schools and institutes to be held throughout Canada under the joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service. The list includes summer schools at Lake Couchiching, Ontario; Knowlton, Province of Quebec; Calgary and Edmonton in the West; and Vancouver at the Pacific Coast, with institutes at Brandon, Broadview, Swift Current, and Medicine Hat, with probable visits to Prince Rupert, Vernon, and Nelson, B. C.

Passing of the Last Member of the Confederation Parliament

The passing away of Judge Savary at his home at historic Annapolis Royal, Nova Scotia, in his 90th year, removed one of the links with the past in both Church and State. He was the last surviving member of the famous Confederation Parliament, which followed federation of the provinces of Canada into one Dominion. He was the oldest living graduate of King's College, Windsor, from which he received the degree of D.C.L. As a Churchman he sat in diocesan, provincial, and general synods, in all of which he took the deepest interest. As an historian he did splendid work on the history of his native country.

He leaves a widow and two sons, the Rev. T. W. Savary, rector of St. James', Kingston, Ont., and H. P. O. Otty Savary, barrister, who is chancellor of the western diocese of Calgary.

Nova Scotia has produced few more remarkable sons than the deceased jurist. In political life he was able and eloquent. As a judge he was fearless in all his decisions and enjoyed the respect and confidence of everyone. Noted chiefly for his devotion to historical and literary works, he was the foremost authority on subjects appertaining to the province of Nova Scotia. He was a prominent member of the Historical Society and also corresponded for a great number of historical publications.

Missionary Bishops and the Lambeth Conference

"Spectator", a valued regular contributor to the *Canadian Churchman*, writes thus effectively of the desirability of all our missionary bishops attending the Lambeth Conference:

"Someone has already called attention to the desirability of having many, if not all, of our missionary bishops present at the Lambeth Conference. This should hardly require either argument or emphasis. They are the men that are living close to the fundamental problems of spiritual life and ecclesiastical progress. They are doing the spade work of the Church. They may not be the wisest counsellors in every phase of the Church's need, but they are the experts who can speak out of a rich experience concerning the things which pertain to the Church's progress and conquests. They are the pioneers of the cross and where bishops are gathered together there should they be also. But why should they not be there? They are included in the invitation and no one forbids their going? The very potent obstacle of finance bars the way. Missionary bishops have but a meagre income to live on at best, and they have priests under them that are in still worse case and we know that in many instances there is a generous sharing of the little with the less. The plain truth

is that a number of our bishops will never attend a Lambeth Conference unless generous men and women of wealth make it possible for them to do so, now? These conferences come only once in ten years. 'Spectator' would very earnestly lay this matter before his readers, and add a suggestion. A thousand dollars would probably take a missionary bishop to this conference and back again very comfortably. There are, at least, ten bishops in the Canadian Church who can hardly be expected to go to England this summer, for the purposes indicated, except at great personal sacrifice. Are there not ten men or women of ample means who will quietly sit down and write a cheque for a thousand dollars to the Primate of All Canada and ask him to be good enough to see that they get to their proper destination? such an act would carry happiness to the giver and fruitful service to the Church at large. Need more be said?"

The suggestion is one which would doubtless apply to the missionary bishops of the American as well as of the Canadian Church.

Miscellaneous Items of Church News

The Rev. Frederick King, M. C., of the Community of the Resurrection, during Passion Week conducted a mission in Quebec Cathedral and during Holy Week at St. Matthew's Church, Quebec.

A beautiful stained-glass window has been placed in St. James' Church, Orillia, to the memory of Lieut. J. Harry Knox.

At a meeting of the Executive Committee of the diocese of Rupert's Land, Archbishop Matheson announced that he proposed leaving in May to attend the Lambeth Conference, and that he would probably sail on May 15th. The Primate stated that Dean Coombes would act in his stead during his absence. The executive increased the salary of Canon Jeffery, the diocesan secretary-treasurer, by \$500.

At a meeting of the Executive Committee of the diocese of Huron, it was decided to devote the money raised in excess of the Forward Movement objective to Huron College and the Widows' and Orphans' Fund. As a result, Huron College will benefit to the extent of \$25,000. The salary of the Rev. W. J. Doherty, secretary of the diocese, was raised to \$3,000.

On the Feast of the Annunciation of the Blessed Virgin Mary, a service was held in St. James' Cathedral, Toronto, at which the members of the Mothers' Union assembled for their corporate Communion. As it was also the anniversary of the consecration of the Bishop of the diocese, Bishop Sweeney celebrated the Holy Communion, assisted by the clergy of the Cathedral, and gave an address to the Mothers' Union.

VAST CONGREGATIONS IN NEW YORK ON EASTER DAY

Unprecedented Crowds Hear Bishop Burch and Dr. Manning—Luncheons Given by Church women's League for Patriotic Service—Other Notes

New York Office of The Living Church }
11 West 45th Street }
New York, April 12, 1920 }

IT is reported at the Cathedral of St. John the Divine that, in spite of a rainstorm, the congregation broke all records in numbers. The chapels and ambulatory were filled and hundreds were unable to gain admission. There were even greater crowds at the afternoon service.

Reports of a similar character come from St. Bartholomew's, St. Thomas', Grace, Old Trinity, and other churches.

Bishop Burch preached in the morning at the Cathedral. In his sermon he said:

"The outstanding need in all the world to-day is faith in human life. The mind of the world needs greater illumination than it can get even from education. Educational remedies will help if they are wise, economic remedies will help if they are wise, but the most indispensable remedies are spiritual.

"But, unless things, fundamental things, are changed, it is perfectly vain to talk education to the people.

"Thank God, this Church of ours and an overwhelming majority of the people of this country stand undaunted in their loyalty to God, to God's truth, and to the laws and institutions of our beloved homeland.

"To-day we contemplate a world seething with restlessness, but we are confident that God will not permit any great tragedy to visit His children.

"The forces of selfishness are not succeeding, although their voices are heard. The religious spirit is gaining a firmer hold."

The Rev. Dr. William T. Manning, rector of Trinity Church, preached the sermon at that historic edifice. It was the first Easter

in the history of Trinity that the pews were free, and never has so vast a congregation worshipped there.

"There are three great messages which Easter Day brings to each of us," said Dr. Manning. "It brings to every one of us the message of a renewed and strengthened faith. The certainty of that message from the empty tomb speaks to all of us at Easter.

"Some people tell us that faith in Christ is declining. Those who say this are strangely blind to the facts. The fact is that more people on this earth are thinking of that empty tomb to-day than on any other Easter Day since Christ came forth from it.

"The second great message of Easter Day to me is that my life here has a purpose. Death is not the end of it.

"That empty tomb tells me that I shall be the same person on the other side of death that I am on this side of it. What I am making of myself here I shall be there. This nature, this character, I cannot leave behind me.

"The third great message of Easter Day is that the love which blesses and consecrates our lives here is not a mockery and a betrayal. The holy ties, the noble affections, the sacred friendships of this life are not formed merely to be shattered and destroyed.

"As we come to the altar to make our Easter Communion the veil between us and those in the other life is almost lifted, for here in the Eucharist we touch the hand of the risen Christ, whose hand touches them also."

Although Easter Day was very rainy in New York City and vicinity, large congregations assembled. Handsome memorials were dedicated at St. Bartholomew's, St. Thomas', Grace, Old Trinity, and a number of the other city churches.

Good offerings were reported by many congregations in the city and beyond. Two or more large gifts and their donors are as

yet unannounced for publication. Much interest is taken in statements that \$7,000 was received at St. Andrew's Church, Harlem, and in the \$5,000 offering at the Cathedral.

CHURCHWOMEN'S LUNCHEONS

The Churchwoman's League for Patriotic Service has inaugurated an intensive period of work during the next few weeks and as a result it expects greatly to increase its membership.

A series of luncheons will be given in various parts of the city on May 6th at one o'clock, when the scope of the work will be outlined, and a plea for membership voiced.

The League has five sections, Hospital, Americanization, Rescue, and Preventive, Modern Methods of Education, and Saloon Substitutes, and its great need is to enlist women whose splendid efficiency was demonstrated during the war, and whose energies and ability may now be conserved and utilized for Church and country in the solution of the big problems of the moment.

All who are interested in what the Churchwoman's League for Patriotic Service stands for should be present at one of the lunches, information concerning which may be had at the headquarters of the League, 8 West Forty-seventh street.

ALL SAINTS' CHURCH

On Easter morning Bishop Hulse confirmed a class of 23 in Old All Saints' Church, the largest class in twenty-one years, bringing the venerable church's total of confirmands up to 1,798. In the evening at a service of reception the Girls' Friendly Society welcomed seven young women and

one associate, the welcome party itself taking place the next Friday evening. This winter, for the first time since the incumbency of the vicar, the Rev. Dr. Kenneth Sylvan Guthrie, the parish has regularly contributed to the missions of the Church. Many Easter decorations were paid for by a new woman's guild which has gathered in the new guild room recently built over the temporary winter chapel. A chapter of the Brotherhood of St. Andrew may be formed from the men recently gathered in. It is expected that the only colonial window remaining in New York will soon be restored in the chapel.

NOTES

Accounts were filed this week in the Surrogates' Court by the executors of the estates of Bishop Greer and of Caroline A. Greer, his wife. He possessed property appraised at \$192,457 and his wife's estate amounted to \$179,286. The two daughters, Jean Greer Robinson and Mary Greer McLane, and the two sons, William A. and Lawrence Greer, are the beneficiaries.

As usual, the annual procession and service of the Girls' Friendly Society in this diocese will be held on the Second Sunday after Easter at 4:30 P. M. in St. Bartholomew's Church. The sermon will be preached by Bishop Burch. This is always an imposing and inspiring event for the members of the society and their friends.

The Bishop of New York has been obliged to decline an invitation to address the graduates of the University of London, England, on May 19th, diocesan engagements preventing. The Bishop will preach the baccalaureate sermon at Cornell University on June 20th.

the committee has fixed a minimum total of \$400,000, which includes the two amounts, one for the general work of the Church and one for the diocese. We would like to raise as much more as we can, and we set no limit on what a parish may do. We want, however, to make sure of the minimum sum, and the apportionment to each parish is based on the figure of \$400,000 as a total.

"For this year only the diocesan committee has decided to divide all money raised in the following ratio: Fifty per cent. for the general work of the Church; fifty per cent. for the diocese. This ratio is adopted as the Committee recognizes that the needs of the diocese are great, and in recent years the amounts expended here have been small. In strengthening the diocese this year we will be in a better position to do more for the General Church next year. If we raise \$200,000 (50 per cent. of \$400,000) for the general Church this year we are naming a sum fully equal to the average sums actually raised and given for this general work in other dioceses.

"The fifty per cent. of the total amount raised for the general Church will be apportioned by vote of the Presiding Bishop and Council chiefly among the following: The Department of Missions, the Department of Religious Education, the Department of Christian Social Service.

"It is proposed to organize in this diocese a special committee designated as the Bishop and Council of Finance, to whom fifty per cent. of the money raised for the diocese will be paid. This board, under the guidance of Bishop Lawrence, will apportion the money raised for the diocese for the following objects: Balance of diocesan campaign expenses; expenses of Council on Finance and its treasurer; diocesan Missions, Increase of Salaries for the Clergy, Building Extension Fund, Religious Education; and for other objects which need extra special assistance such as the Episcopal City Mission, the Church Home Society, the Girls' Friendly Society, and Social Service, etc.

"By naming these latter objects it must be distinctly understood that the aid received from this source will not take the place of the resources of these societies raised in other ways. The naming of them here is not a bar to the usual solicitations for their support.

"Parishes will use their own method in raising their apportionments."

On the night before the diocesan convention, Tuesday evening, April 20th, there will be a special Church Call service at Trinity Church, Boston, at 8 P. M. The speakers will be Bishop Lawrence and Bishop Gailor.

The clergy of the diocese are invited to attend. They will bring vestments and hoods, and assemble in the large upstairs room of Trinity parish hall on Clarendon street.

The lay delegates to the convention and the public also are most cordially invited to attend this service. The front doors of Trinity Church will be open at 7:30 P. M. No tickets are required. There will be an organ recital from 7:30 to 8.

DR. GRENFELL IN BOSTON

Dr. W. T. Grenfell arrived in Boston on Good Friday, after a lecture trip to Washington, D. C., Kentucky (Berea College, where one of the Labrador young women is at school learning many valuable lessons in industrial lines), Ohio, and Illinois. After a week's rest with his children in Massachusetts he will continue the lecture trip in various parts of New England before going North to join his hospital ship. Because of the excessive cost of all hospital and general supplies and the great needs existing in the

THE CHURCH'S CALL IN MASSACHUSETTS NEAR END

Will Last Eight More Days — Its Educational Side Unsatisfactory — Dr. Grenfell in Boston — Death of Grant Walker — Easter

The Living Church News Bureau }
Boston, April 12, 1920 }

THE financial campaign of the Church's Call for the diocese of Massachusetts began on the Monday after Easter, and will close on Sunday, April 25th. The educational and spiritual campaigns which were started on the first Sunday in January closed at the beginning of Holy Week.

I think that the educational campaign, as a whole, has been a tremendous failure. The results in most of the parishes have been far from satisfactory. I think that it is well to face this failure honestly, for we made the mistake in assuming that the educational would not require as much preparation as the financial. We have found that study pamphlets and material for five-minute speakers cannot be printed on the spur of the moment. Most of the printed matter issued has been a sheer waste of money. I personally think that it would have been far better to have had the financial campaign in December, and to have taken more time for the educational campaign. Some of us emphasized the work of the whole Church in our every-member canvass in December, and secured the most surprising results. As a result of these local campaigns in December, I am looking for a generous response of the whole diocese

on April 25th. But the immature campaign of education will, I think, prove to have been "something between a hindrance and a help".

The Church's Call Committee has just sent out the following letter to each parish, accompanied by the parish assessment:

"The National Commission on the Nationwide Campaign, acting by authority of the last General Convention, has apportioned to all the dioceses certain amounts to be raised by them each year for the next three years for the general work of the Church. To the amount thus apportioned to it, each diocese could add an amount for its own use, and the two amounts together would make the total quota of that diocese. All money raised in a diocese each year would be divided—so much for the general Church and so much for the diocese in the proportion of the two amounts. The sum apportioned by the Commission to the diocese of Massachusetts for the general work of the Church was approximately \$600,000 a year for three years, to which was to be added such sum as this diocese decided that it needed for its own use.

"As we came into the Campaign late, putting our canvass well forward into the year, the diocesan committee has thought that we would have better success if we departed somewhat from the above plan. A small proportion of the dioceses have met their full apportionment. The committee thinks that it is better to name a smaller figure and raise it, than to name a large figure which the committee felt it would be impossible to raise. Therefore for this year only, from January 1, 1920, to January 1, 1921,

North, Dr. Grenfell has taken his entire winter in the efforts to help raise the funds needed to "carry on" the work. April 11th was his only Sunday for speaking in Boston, when he spoke in the Arlington Street Church at 4 P. M. and at 7:30 P. M. in the Cathedral Church of St. Paul.

DEATH OF GRANT WALKER

Grant Walker, a retired Boston business man, for many years connected with mill interests throughout New England, died last week. He was the son of Nathaniel Walker and was graduated from Harvard in 1873. Later, in mill circles, Mr. Walker became a prominent figure.

Mr. Walker came of a family whose interest in the Church in Massachusetts had been for years notably strong. An aunt gave the foundation fund for erection of the Cathedral Church of St. Paul. Mr. Walker for a number of years was treasurer and a trustee of the Church of the Good Shepherd but of late years had been an attendant at Emmanuel Church. Mr. Walker is survived by his wife.

The will filed in the Probate Court at East Cambridge contains charitable bequests amounting to \$75,000. There are also private bequests amounting to several hundred thousand dollars. Some public bequests are as follows: To St. Luke's Home for Convalescents of Roxbury, \$5,000; to the Episcopal City Mission, \$10,000; to the Foreign and Domestic Missionary Society of the Protestant Episcopal Church, \$20,000; to St. Paul's parish of Peabody, \$5,000; to the town of Weston, for books for the public library, \$10,000.

EASTER DAY

I think it can be said without any question that the number communicating at the Easter celebrations of the Holy Communion was the largest, by far the largest, in the history of the diocese. The Easter offerings were unusually generous too. The *Transcript* had the following notes relative to the Easter offerings:

"A total of \$15,000 represents the Easter collections at four Boston Episcopal churches. These are St. Paul's Cathedral, the Church of the Advent, Trinity, and Emmanuel Churches. In all cases the collections were for specific purposes. At the annual meeting at the Church of the Advent it was voted to go to work immediately on the standard lights in the sanctuary which are to be a memorial to the Rev. William B. Frisby, D.D., the late rector. This work is in charge of Charles C. Coveney. It was also voted to have the honor roll of the parish cast in bronze and placed on the stone mullion outside of the Mt. Vernon street entrance. A plan also has been approved whereby the crypt of All Souls' in the basement of the church, may be used as a repository for the ashes of the officers of the parish and members of their families whose bodies have been cremated. The plans will be in the hands of Robert T. Walker. Arrangements have been made to install a new lighting system in the church. Resolutions were passed on the death of George Brimmer Inches, a member of the corporation. The Easter collection amounted to \$2,600, one-half of which will be added to the endowment fund, and the remainder for various purposes.

"At Trinity Church the collection amounted to \$2,000, and will be devoted to general missions.

"A collection of nearly \$6,000 was taken up at Emmanuel Church and this will be used for the support of the many activities of the Church of the Ascension at the South End, which is a mission of Emmanuel parish.

"At St. Paul's Cathedral, the Easter col-

lection has amounted to \$3,800, and additions are being made daily. It was Dean Rousmaniere's desire to have this collection amount to \$5,000, to be used to purchase a farm for attendants at the Cathedral."

DEATH OF SEXTON OF TRINITY CHURCH

Charles E. Chester, for nearly forty years sexton of Trinity Church, Boston, died suddenly a few days ago at his home in Copley square. He had been in his usual health, apparently, and on Palm Sunday attended his customary duties at the church, with no indication of the attack to which he so suddenly succumbed. He would have reached the age of eighty years on August 6th.

He began his long service as sexton of Trinity parish in September, 1880, and since 1891 he had made his home at the Hotel Bristol, opposite the church.

Mr. Chester traced his lineage back to Revolutionary ancestors and was a member of the Massachusetts Society of Sons of the American Revolution. His long service as sexton at Trinity had given Mr. Chester a wide acquaintance and personal friendship among a far larger circle than is the privilege of most men.

Dr. Alexander Mann, rector of Trinity Church, conducted the funeral. The following clergymen, who served at Trinity during Mr. Chester's service as sexton, were present: The Rev. Frederick B. Allen, the Rev. William H. Dewart, the Rev. Appleton Grannis, the Rev. W. D. Roberts, the Rev. Henry K. Sherrill, and the Rev. John S. Moses. Interment was at Mount Auburn, where Dr. Mann read the committal.

PROHIBITION'S ACHIEVEMENTS

Prominent Bostonians, headed by Charles S. Rackemann, who last week Thursday announced formation of the Constitutional Liberty League to Fight Prohibition, drew fire from Charles M. Cox, grain merchant and member of the Chamber of Commerce, in a letter written to the *Globe* in defense of prohibition. Says Mr. Cox' letter:

"What a pity to read in the papers today of a group of educated men who have banded themselves together to oppose prohibition! Cannot they realize that behind them in solid phalanx are lining up the brewers and ex-liquor dealers? It is behind just such a vanguard of respectability that these interests hope, if at all, to regain their position.

"These educated men certainly cannot realize the benefits already brought by prohibition. For example, a year ago there were 2,800 wrecked and practically useless men in the Bridgewater State Farm, while there is now a scarce 1,100 of whom 800 are insane.

"In our manufacturing plant the improvement in general tone and efficiency of certain of our men is large. Prohibition is of direct benefit alike to employer and employed. How strange it is that some men because of their insistence on personal liberty are unwilling to make a slight sacrifice for the benefit of a greater number!"

NOTES

The Rev. Charles L. Slattery, D.D., of Grace Church, New York, has been appointed on the board of preachers at Harvard University for 1920-21. Dr. Slattery, it is announced, will write the biography of his long-time friend, Bishop Greer, with the assistance of the Bishop's secretary, who will help to collect and arrange the material.

The committee appointed by Bishop Lawrence has prepared a series of daily Bible readings from Easter to Trinity. The readings are on sale at the Old Corner Bookstore, 27 Bromfield street, at three cents each; in quantities of one hundred or more, by the Secretary, St. Paul's Cathedral, at \$2.00 per hundred.

The Rev. Dr. Roland Cotton Smith will give two addresses on April 8th and 9th at 5 P. M., in the Episcopal Theological School Chapel. The subject will be: Preaching as a Fine Art. RALPH M. HARPER.

PENNSYLVANIA DIOCESAN WORK AMONG FOREIGNERS

*Who Are Being Assimilated —
Church Farm School Prospers
— Among the Children — Brotherhood Breaks Record*

The Living Church News Bureau }
Philadelphia, April 12, 1920 }

BISHOP GARLAND calls attention to the Italian work at Calvary Church, Germantown, which he characterizes as "the most constructive piece of work among foreigners that is being done in the diocese".

In this parish the Italian children are brought up in the Church. They are baptized and confirmed as other children and become communicants. They are not segregated or made into a separate institution but are assimilated into the life of the parish. "This," says Bishop Garland, "is the real work of Christian Americanization. Along these lines we must solve our problem of work among the foreigners. The strong parishes and missions in various sections of our city must consider the missionary work among foreigners as a community problem.

"The children of these people are attending our public schools. Our duty to them is to bring them as much as possible into contact with our civic and religious life and influence."

CHURCH FARM SCHOOL

One of the many interesting institutions of the diocese is the Church Farm School, where a boy can receive an education equal to that of the public schools, and at the same time be trained for some definite kind of work, under the constant care of Church influence. And this for \$200 a year!

The Rev. Dr. R. K. Yerkes describes this institution as follows in a pamphlet just published:

"At Glen Loch, some twenty-five miles from Philadelphia, on the main line of the Pennsylvania Railroad, on a farm of over three hundred acres, is situate this school for boys, conducted under the auspices of the Episcopal Church; hence its name. It stands as the beginning of the fulfilment of a vision which, for many years, has inspired the headmaster, the Rev. Charles W. Shreiner.

"The farm is rapidly becoming one of the best equipped farms of the country side; it is to become the best. Expansive fields of grain, acres of growing flowers, splendidly appointed 'apartments' for chickens, hogs, cows, and horses, roomy granaries, a real creamery and ice-cream plant a spacious root cellar, form but the beginning of this farm. Most of the work of the rearing and the equipment of these buildings has been done by the pupils of the school.

"One can readily see the various kinds of

training at hand for the boys. Some can do the work of the farm; those who are mechanically minded have ample opportunity, under competent teachers, to learn carpentering, cabinet-making, plumbing, all kinds of work with electricity, rigging and working of machinery and what not. The youngest boys are about twelve years of age; the oldest are about eighteen; every boy must do something by way of work.

"In the morning after breakfast, comes the tidying of the rooms. Each room must be kept ready for inspection at any time. Then from Monday to Friday, every morning is given to school work. The youngest boys are completing their grammar school work; the older boys are receiving a high school education. The afternoons of these five days are given to the work which is part of the training of each boy. Saturday mornings are given to thorough cleaning of the buildings and grounds; Saturday afternoons, and one other afternoon of each week, belong to the boys for play and recreation. On Sundays the boys must needs attend St. Peter's Church, of which the Rev. Jules L. Prevost, M.D., is rector. Thus each hour of the week is occupied with its prayers, or its work, or its play.

"The provision for the education of the boys is made upon a business basis. For each boy there must be a guarantee of \$200 per year. Each boy is credited with the work done by him and the payment therefor furnishes the remainder of his expenses.

"New buildings are being erected as fast as funds are received for the purpose, either by accumulation of smaller contributions or by endowment. New teachers are added to the staff as fast as provision can be made for their salaries. The headmaster himself, since the founding of the school, some three years ago, has received no salary. This fact has proved no damper upon his contagious enthusiasm."

THE CHILDREN

At a recent meeting of the diocesan committee of the Woman's Auxiliary, the question, "What is being done for the children in the Church by this diocese?" was taken up by a series of speakers.

Mrs. Pharo told of the work among colored children as carried on in five institutions. Mrs. Siter described the work being done for the foreign-born children, dwelling especially upon the Italian mission of St. George's under Mr. Biogeni. Deaconess Colesbury spoke about settlement work among children as carried on by St. Martha's House.

Mrs. Loman concluded the programme with an outline of the schedule for graded lessons, which she claims will revolutionize the Sunday schools and pour young life into the Church in another four years. Mrs. Loman is an expert in the Christian Nurture Series, which she believes will mark a new epoch in religious education.

One got the impression after listening to these addresses that the Church is actually setting the child in the midst as our Lord Himself would have her do.

BROTHERHOOD ESTABLISHES NEW RECORD

Reports show that March was a banner month so far as the growth of the Brotherhood of St. Andrew is concerned. Thirty-five new chapters were chartered and fifty others were organized on probation. This means that in round numbers 1,000 men have been set at work definitely following the rules of prayer and service.

This splendid record for one month is the high-water mark of achievement in the history of this great organization.

ORGANIST CELEBRATES ANNIVERSARY

Albert T. Gardner, well-known musician, celebrated his 44th anniversary as organist

of St. Matthew's Church, Philadelphia, on Easter Day. Director Gardner came to St. Matthew's as a young man and has watched its steady growth during five rectorships.

Mr. Gardner studied in Europe when a mere boy under such masters as William Fischer and Frederick Richter. He is known in the field of orchestral work.

EASTER AT OLD SWEDES' CHURCH

Gloria Dei (Old Swedes') Church on Water street, near Washington avenue, with Delaware avenue in the background, has a history and quaint customs.

For fifty years special Easter morning services have been in vogue. This year was no exception. The congregation assembled early for the Easter hymns and carols, led by a double quartette choir. The Holy Communion followed. In the afternoon the children presented \$1,279.69 for missions.

Over the same ground the people made their way to the first service of Old Swedes' Church on Trinity Sunday, 1677, when the first sermon was preached by the Rev. Jacob Fabritius in the blockhouse.

The church has an atmosphere entirely its own. Its dedication took place on the First Sunday after Trinity, 1700.

THE STRENUOUS LIFE OF THE CLERGY

Few laymen realize the high pressure under which the average parish priest may work. Multiplicity of services, organization meetings, the constant parish visiting, community demands, and other engagements leave meager opportunity for refreshing periods of uninterrupted study. Yet the clergyman is expected on all occasions to have a fresh and inspiring message. Is it any wonder that we fall into the habit of superficiality?

The following statement was made by the Rev. Gilbert Pember on the fifth anniversary of his rectorship of St. Michael's Church, Germantown.

"There have been over 1,700 services in the church. I have preached 683 times, which does not include addresses to organizations, but only sermons and addresses delivered in the church at regularly appointed services. I kept an accurate account in the year 1919 of every occasion on which I spoke where some preparation was required. I am almost ashamed to say it was 307 times for the year. One really ought not to talk so much because one who talks so much is bound to say a good many ill-considered things. I am going to reform in this respect this year."

If the life of the parish priest is strenuous the life of the bishop of a metropolitan see is even more so. The following is a list of some of the more outstanding dates in Bishop Rhinelander's programme for a week:

Tuesday of Holy Week, joint meeting of the Executive Council Board of Missions, and Commissions on Religious Education and Social Service, from 1 to 5 P. M.; meeting of the accounting wardens and treasurers of the diocese from 5 P. M., lasting through the evening; preaching the three hours on Good Friday in Calvary Church, Germantown; special service for the vestrymen of the diocese at St. Mary's Diocesan Church, Good Friday afternoon at 4:30; Easter sermon at St. Mary's Diocesan Church, 10:30 A. M. Easter Day; Easter Tuesday, Wednesday, and Thursday, examination of students for the ministry. Add to these almost daily confirmation services, and sometimes two a day, one in the afternoon and one in the evening, and you get some impression of the tremendous demands made upon the energies of a bishop. It goes without saying that there are innumerable other engagements and personal demands which are not here mentioned.

ON VACATIONS

Bishop Rhinelander, in a recent interview published in the *Public Ledger* regarding vacations, said: "The permanent value of a vacation lies in its ability to restore a sane perspective. The sea and books do this for me. Each person should study the best way for him to secure this fresh attitude toward life. Every one needs a vacation at some period. Whenever they feel their mental vision is not clear or they have lost their grip then it is time to replenish. The mind gets its rest and refreshment from a period spent away from the clamor and activities of present-day life; and a man, whatever his place in the world, returns from a holiday with new light, clearer vision, and a fresh determination to carry on and make good."

"AFLOAT AND ASHORE"

An exhibit called "Afloat and Ashore", given in the Parkway building, Philadelphia, during Marine Week, April 12th to 17th, has shown what the Seamen's Church Institute will do to care for the men of the merchant marine and the seamen of all nationalities and ratings in the port of Philadelphia.

The week of April 12th to 17th is being observed throughout the country as Marine Week, to stimulate interest in the American Merchant Marine, and is used by the Seamen's Church Institute in Philadelphia as a great opportunity for forwarding the constructive plans of that organization.

For many years conditions surrounding seamen visiting Philadelphia were disgraceful and every influence combined to degrade them. The institutions maintained by religious denominations were comparatively helpless.

The need for the Institute is widely felt, and set forth in the prospectus which has just appeared:

"Such an institute would class Philadelphia, in the minds of the seamen, as a desirable port to make for, on a plane with New York and Halifax and some of the great ports of the world where similar institutions are giving the sailor a generous and acceptable welcome. It would be a commanding factor in cleaning up evil conditions existing along the water-front, and in protecting the visiting seamen from becoming a prey of the vicious forces in the community; and would in turn, through coöperation with the United States Commissioner of Health and other agencies, afford protection to the community against contamination from outside."

MISCELLANEOUS ITEMS

A special meeting in the interests of the work of Christian Americanization in the diocese was held at the Church House on April 12th. Addresses were made by the Rev. Dr. Stires of New York, the Rev. Dr. Hammersköld of the Swedish Mission, and Dr. John W. Wood, Executive Secretary of the Department of Missions.

The meeting was held under the auspices of the committee of missions of the Executive Council, the committee of work among the foreign-born of the diocese, and the field department of Church Work among Foreign-Born Americans.

New forms of work outlined at this meeting may prove helpful not only to the diocese but to the entire Church.

For its young men who made the supreme sacrifice during the war the Church of the Holy Innocents, Tacony, planted four memorial trees in their honor on the Church grounds. At the conclusion of the mid-day service at Easter, four copper tablets were attached to these memorial trees with proper ceremonies. The Rev. Dr. Robert A.

Edwards, rector of the parish, conducted the service.

A bronze tablet in memory of Charles Fenton Winnill and 100 or more of the young men of the Church of the Good Shepherd parish who served during the war is being made in New York, and will be unveiled in the near future.

The custom of corporate Communion for men and boys is growing in many parishes. The Brotherhood of St. Andrew is the leaven in many instances, promoting new interest and increased faithfulness to the Blessed Sacrament among the men.

One hears occasionally of a parish where the men make their corporate Communion at the early celebration once a month. It is reported that even the vestry of a suburban parish make their corporate Communion! On Easter Day at the invitation of the rector, 500 men and boys made their corporate Communion in the Church of the Holy Apostles.

The Diocesan Church of St. Mary is receiving a sum of money as a nucleus of a memorial to Mrs. Thomas Neilson, who has

been connected with the congregation for more than thirty years. It has been suggested that the memorial be a chime of bells for the tower of the proposed extension to the church.

Old Christ Church celebrated its 225th Easter Day with an episcopal visitation. Bishop Garland administered Confirmation. There was a choral service for the Sunday school in the afternoon, at which time the Lenten Offering was presented. The Rev. Dr. Louis C. Washburn, the rector, conducted the service.

The Right Rev. Henry B. Delany, D.D., Suffragan Bishop of North Carolina, visited St. Barnabas' Church, Germantown, and administered Confirmation, on Sunday evening, April 11th. This church, of which the Rev. E. Snyder Thomas is priest in charge, does a work of very high quality among the colored people of Germantown.

Over \$1,300 was collected to assist in the work of Bishop Demby for the colored people of Arkansas at a meeting of the colored committee of the Woman's Auxiliary last Monday.

THOMAS S. CLINE.

was introduced as a permanent policy. This accompanied the placing of the Holy Eucharist as the chief service on Sunday and the introduction of a daily Eucharist. All of these features naturally will obtain in the new church and are in many ways responsible for this improvement.

"In five years the fixed income has advanced from \$3,800 to \$23,000. This covers subscriptions of 445 pledgers and only definite pledge subscriptions. In other words, the total income is far beyond this figure. The parish reports 669 communicants and has on its records 883 confirmed persons."

WEEK-DAY INSTRUCTION AT BATAVIA

The Batavia Plan of week-day religious instruction during public school hours has now been working for some thirty-five weeks, and is generally reported a complete success. Every Thursday the children of the eight grades are dismissed for one hour or more to go to their own churches and receive instruction. Every church in town except the Christian Science congregation has entered into the scheme. In every case the pastor is able to do a large part of the teaching, or at least to be intimately related to the school, as is not possible with the ordinary crowded Sunday school. In the largest Sunday school in town the Thursday teaching is done by the pastor and three assistants. Neither the children below school age nor those in the high school are affected.

Every congregation reports that more children attend on Thursdays than on Sundays, and no cases of truancy are reported as yet. This means that if the child is able to attend public school on Thursday he is also at his church instruction. Clothes, weather, or late sleeping of the parents do not affect attendance, as with the Sunday school.

The rector of Calvary Church, Batavia, the Rev. Victor Hoag, was the leader in arranging this plan. He feels that they have hit upon a plan that will fit the average small city. He follows the Christian Nurture Series, using three courses this year, numbers 4, 7, and 10, arranged on three cycles for the courses from 3 to 10 inclusive.

"It is a wonderful thing to be able to know every child in your school, and to teach them personally," says Mr. Hoag. "Confirmation instruction is not a short, compressed session of rather indigestible theology, but a natural step in a long process."

SOCIAL SERVICE DINNER

On the evening of Easter Monday Sister Janet of St. Mary's Mission House acted as hostess at a dinner for Churchmen and women of the diocese who are engaged in social service work. Almost sixty guests represented eighteen branches of social service activities in and about Chicago.

According to Sister Janet's list there are over one hundred Church people of the diocese regularly engaged in professional social service work of various kinds. When one considers that the total number of such workers in the city is about one thousand, it will be seen that the Church has a splendid percentage.

The Suffragan Bishop, guest of honor at the dinner, gave a telling address maintaining the points, first, that all who do social service work of any sort should always be zealous in according to the Church the credit for at least the inspiration to all work for the benefit of mankind; and second, that such workers should always make it a point to maintain a close, personal touch with the Saviour through the Church and the sacraments, so that this inspiration may never lag and that there may be no line of cleav-

OPENING OF CHURCH OF THE ATONEMENT, EDGEWATER, ILL.

Now Newly Rebuilt—Week-Day Instruction at Batavia—A Social Service Dinner

The Living Church News Bureau }
Chicago, April 12, 1920 }

EDGEWATER may be described as the largest and most attractive of the apartment districts, not only on the North Side, but in the whole city. The Church has always flourished there, and has kept pace with the rapid growth all about it. The Church of the Atonement in the early days was a fine specimen of an English village church. The increase of its numbers, especially during the rectorship of the Rev. F. S. Fleming, has necessitated rebuilding the church and parish house to accommodate the congregations and to house the activities of the parish. Last June saw the beginning of the church building, which is the first unit of the plan—church, parish house, and rectory—which the congregation have in view.

The exterior of the new church was finished and the opening services were held on Easter Day, when Bishop Griswold was present at eleven o'clock, with the rector and his assistants, the Rev. K. O. Crosby and the Rev. N. B. Quigg. There were four celebrations of the Holy Communion during the day, and over four hundred out of 565 communions were made at the earlier services. The magnificent new altar was dedicated, and the six beautiful memorial altar lights, and the set of organ chimes. The choir was assisted by a double quartette from the Apollo Club, and by four members of the Chicago Symphony orchestra. The formal dedication of the church is planned for the beginning of June.

The Rev. F. S. Fleming, under whose aggressive leadership the new church has been built gives this account of the present structure, which ranks among the most beautiful and imposing of our Chicago churches.

"The new church stands 150 feet long, 32 feet wide in the nave and chancel with 10 feet additional at the nave for the outside aisles. The inside height is 48 feet. The total seating capacity is about 650. This

may be increased to accommodate 800 people in emergency. As you will see, this gives a church that is exceedingly long and narrow and high.

"A very effective gallery has been erected over the west entrance. The whole interior has been done in travertine finish with an open beam ceiling. The exterior is of Darlington sandstone with stone trimming for all the buttresses and mullions. The nave is flanked by two aisles done in cloister effect 5 feet wide and only 10 feet high. There are eleven very large windows in the clerestory of the nave and chancel. English brown tile has been placed in the aisles and vestibules.

"The only furniture retained from the old church is the open beam ceiling referred to and the old high altar which now becomes the altar in the chapel. This chapel is open to the nave and can accommodate an overflow congregation.

"The new high altar is made entirely of fabrics. It has an extreme height of 16 feet above the predella and a width of 14 feet. The dossal curtain is made out of blue damask on which will be outlined a cross of red damask 13 feet by 10. Curtains of blue damask will be hung from either side and over all will be suspended a lambrequin or canopy made out of decorated wood and lined with blue satin. The frontal and superfrontal will be made out of cloth of gold. The whole design is made after the approved fashion of some of the early English altars and is said to have no counterpart in this section of the country. It is to be designated as a memorial. Six memorial office lights have been given for the high altar in addition to the pavement lights given a short while ago.

"A new organ was purchased about three years ago. This has been completely renovated to adapt it to the demands of the new building. A memorial has been given of a complete set of Deagan Chimes exactly similar to those recently installed in St. James' Church.

"The whole work of enlargement and improving of this property has been under the guidance of Mr. J. E. O. Pridmore, architect. He has given personal supervision to every detail.

"Four years ago a free and open church

age between things religious and things secular.

The Rev. Charles L. Street of the Cathedral presided at the programme and introduced the following guests who told briefly of their work; Mrs. Kathlene Moore, superintendent associated charities of Evanston; Miss Harriet Fullmer, supervisor Cook County Rural Nursing Service; The Rev. K. O. Crosby, superintendent Lawrence Hall; Miss Edna Foley, superintendent Visiting Nurse Association of Chicago.

This is one of a series of meetings arranged by Sister Janet which are a great help and inspiration, affording a splendid opportunity to people interested in social service to become acquainted with the various branches of the work and with the people actively engaged in it.

ROGERS PARK PARISH LOSES CHARTER MEMBERS

The parish of St. Paul's-by-the-Lake has recently lost three of its charter members by death, all of them devout, faithful women who helped organize the mission in the village of Rogers Park in 1882. These three were Mrs. Charles R. Adams, Mrs. Oscar F. Herren (formerly Mrs. Ellen K. Barrett), and Mrs. John Lindley.

Mrs. Herren, whose husband was the first treasurer of St. Paul's and later its senior warden, died on February 6th at the age of eighty-four. She had a genuine religious interest in the Church and parish, and was always active in the good works of St. Paul's. By her will \$5,000 was left to the parish for use in building the new church, should this be done within twenty years.

Mrs. Charles R. Adams, whose husband was lay reader of St. Paul's and architect of the first building on Lunt avenue, died at the age of eighty-six, on February 3rd. She was a woman of great sweetness and charm, with an alert, keen mind, and a delicate graciousness of manner. She was deeply concerned in all that pertained to the parish and the Church.

Mrs. Elizabeth Lindley died on March 22nd, at the age of ninety-four. She had been a widow for twenty-four years, was of English birth, and a thoroughgoing Churchwoman. She was most active in building up the parish in its early days, particularly in obtaining contributions to the cost of the first church on Lunt avenue.

MR. HICKSON REVISITS CHICAGO

Mr. Hickson revisited Chicago during Easter week, holding his healing missions with notable results at the parishes of The Redeemer, St. Chrysostom's, and St. Peter's. On Easter Monday at The Redeemer, the church was filled with people from Canada, California, St. Louis, Iowa, Denver, and from all over Chicago, to whom Mr. Hickson ministered. In the afternoon he called with the Rev. Dr. Hopkins on several invalids. It is planned to keep up a weekly service of prayer and intercession for the sick and afflicted each Thursday morning beginning April 15th. On Tuesday and Wednesday Mr. Hickson was at St. Chrysostom's (Rev. N. O. Hutton, D.D., rector), and on Thursday and Friday at St. Peter's (Rev. F. G. Budlong, rector). At both these parishes the congregations were very large and included all sorts and conditions of people. In both parishes supplementary classes and meetings are being held for instruction in Mr. Hickson's methods, and the rectors are giving personal attention to many sick who have asked their help.

EASTER IN CHICAGO

Reports of the Easter services from all over the city and the outlying parts of the diocese are particularly good when one con-

siders that a severe blizzard raged all day. The weather seemed to put Church people on their mettle, for the records of congregations and offerings sent to your correspondent were universally encouraging. The parishes having the largest number of communions, so far as we have heard, were Grace, Oak Park, 687; The Redeemer, 572; The Atonement, 567; St. Luke's, Evanston, 550. The offerings in most cases were good, and were given for current expenses, none, so far as I have heard, going beyond \$5,000. The Bishop preached at the Cathedral in the morning. In the afternoon he went to the Bridewell with the Rev. David E. Gibson and preached to about three hundred men who attend the service held every Sunday afternoon in that institution by members of the City Mission staff. Bishop Griswold was at the Church of the Atonement at the mid-day services, and blessed several memorials given for the new church. Suburban and country parishes and missions also give remarkably satisfactory reports.

TORNADO WORKS GOOD TO WILMETTE

A parish dinner was held on Wednesday evening, April 7th, by the congregation of St. Augustine's, Wilmette, with Bishop Anderson as guest, to consider action following the destruction caused to the church by the recent tornado.

Addresses were given by the Bishop, a boy and girl from the Sunday school, and by the rector, the Rev. Dr. Carleton. It was decided not only to repair the church immediately but to build a large, modern parish house. Sixty thousand dollars in pledges was raised at the meeting and it is intended to go ahead among those who were not present and complete a \$100,000 building fund.

SETTING APART OF MISS LYON

On Saturday morning, March 27th, Miss Hettie G. Lyon was set apart as a deaconess by Bishop Anderson. She is the first deaconess to be both trained and set apart in this diocese. She received her training under Deaconess Fuller, now on the City Mission staff in Chicago but for some years at the Deaconess' Training School in New York. Deaconess Lyon has been on the City Mission staff since last autumn and will continue in that work. H. B. GWYN.

UNUSUAL EASTER SERVICES AND EVENTS

THE SPLENDID noon-day services during Lent at Trinity Church, Toledo, Ohio (Rev. George Gunnell, L.H.D., rector), culminated in the Passion Service on Good Friday; the rector made the addresses to between 1,000 and 1,200 people. Toledo was caught in a blizzard on Easter Day and the city was without street cars. Yet over 600 communions were made and the Easter offering may reach \$6,000. At the festival services for the Church school in the afternoon an Easter Pageant was given by the young people and the children's mite box offering was nearly \$500.

SAN ANTONIO parishes report unusually large congregations on Palm Sunday, Good Friday, and Easter Day. At St. Mark's, San Antonio (Rev. W. Bertrand Stevens, Ph.D., rector), the Easter attendance exceeded 2,300, with 905 communions. At the later service it was necessary to have a service on the lawn for those unable to gain entrance. The Bishop administered confirmation on Palm Sunday to a class of seventy-five, with one received from the Roman Communion, presented by the rector. On Good Friday Bishop Capers conducted the Passion service with addresses on the Seven Words. About one thousand attended.

ON EASTER DAY St. Paul's Church, Grand Forks, N. D., threw off its yoke of debt. For the past ten years or more the parish has labored under a mortgage incurred in building a parish hall, and gradually reduced largely through the efforts of St. Paul's Guild. The Rev. Jonathan Watson, the rector, some weeks ago called upon the people for an Easter offering sufficient to wipe out all indebtedness, and asked for \$2,000. On Easter Day before the close of the morning service, Mr. Watson thrilled the congregation with the announcement that the total offering was \$5,562.13, which included special pledges for the enlargement and improvement of the parish hall.

AT ST. STEPHEN'S CHURCH, East Liverpool, Ohio (Rev. Lionel C. Difford, rector), the Easter offering of \$3,000 was largest in the history of the parish, and frees the parish from all debt. Within the past fourteen months the parish has raised and expended \$14,000, whereas no year in the last ten has had a revenue exceeding \$4,000. In the same brief period extensive repairs have been made on church, organ, and rectory, and several societies have been organized.

PAROCHIAL AND HEALING MISSIONS

A MISSION held during Holy Week at Trinity Church, Victoria, Texas (Rev. L. A. Parker, rector), by the Rev. A. W. S. Garden, secretary of the province, was closed on Easter evening. It was most helpful and instructive. In his final sermon the missionary pointed out that the Christian life was the complete life, rounded out and well developed, that God intended man to live. Those who had not yet found Christ, or refused to accept Him occupied the same place in the spiritual world that a man who refuses to accept a thousand dollars now does in the material world. By refusing to accept the gift at once, he loses its use until he does accept.

FROM March 7th to 14th, Bishop Quin conducted a mission in St. Peter's Church, Brenham, Texas. Several of the Protestant clergy cancelled their Sunday evening service so that their people might attend the mission. On the first day of the mission Bishop Quin dedicated the church, which has recently been rebuilt and equipped with handsome and artistic furnishings. A large pipe organ has been placed in the church in memory of the fourteen service men of the parish, all of whom returned safely.

MESSRS. MERCER AND HADLEY have just concluded a week's mission in Trinity Church and St. Paul's Church, Columbus, Ohio.

DURING LENT Archdeacon Dodshon conducted missions in Grace Church, Pomeroy; Christ Church, Xenia, and the Church of the Redeemer, Lorain, Ohio. The thank-offerings were given to the new church at Athens.

THE ONE DAY'S healing mission conducted by James Moore Hickson in Grace-Holy Trinity Church, Kansas City, on March 27th was a great inspiration and provoked city-wide interest. One of the vestrymen, after having acted as usher throughout the mission, told the rector: "This one day will have justified, if nothing else has ever done so, the building of this church." Such a sentiment voiced the feelings of the great throngs which twice filled the great church from mid-morning to mid-afternoon, upon all of whom the ministrant laid his hands in prayer. It is estimated that more than 1,600 were thus blessed. Prior to the mission, many of the ministers of various Protestant churches asked the rector of

Grace-Holy Trinity for the privilege of remembering in intercession at their own services and prayer meetings the objects of the mission. The Bishop, the city clergy, and other clergy from this and neighboring dioceses, assisted. Bishop Partridge led the opening devotions, and acted with the other clergy in giving the blessing to those who came for relief and aid. The service which was planned for three hours continued for five; and after the general benediction there was a quiet service for those who had assisted. Mr. Hickson then with the rector of the parish visited a great number of bed-ridden cases until evening—when he left for St. Louis. It is planned that this shall be only the beginning of the healing ministry of the Church, and arrangements are under way for the continuance of such ministrations.

ON WEDNESDAY, April 7th, a Christian healing mission held in Christ Church Cathedral, St. Louis, by the clergy of the diocese was so largely attended that the doors were closed shortly after 11 o'clock, and a notice posted: "Church full; service next Wednesday morning". The mission continues that by Mr. Hickson, and the service is planned to be a weekly event. Many of the patients had been treated by Mr. Hickson the previous week, and desired to continue. The Rev. George E. Norton performed the laying on of hands, after being blessed by Bishop Tuttle. The Rev. Dr. Z. B. T. Phillips and the Rev. Dr. L. H. White pronounced the benediction over those upon whom hands had been laid. Dr. Phillips and the Rev. H. W. Mizner made introductory talks and Mr. Norton gave a discourse. "Blessed be the doctors. We often hinder their work by our weakness of hope and faith. When we call doctors to heal the body, we should be ready to supply the faith."

ARCHDEACON J. B. WHALING, from March 7th to 14th, in St. Mary's Church, Houston, Texas, conducted a healing mission which attracted very wide attention. The Houston Post—owned by a Christian Scientist—devoted considerable space to a sympathetic record of it. The diocese of Texas is actively working in numerous places toward revival of this function of the primitive Church. In a dozen parishes prayer circles are held and seem to be fruitful.

NOTES OF EASTERN ORTHODOXY

THE GREEK PAPERS in Athens, Constantinople, and Alexandria, published by the Holy Orthodox Eastern Churches in those countries, have contained of late a great amount of interesting matter with regard to the readiness of the Eastern Churches to come into closer relations, and eventually into intercommunion, with the Anglican Church.

The locum tenens of the ecumenical throne has appointed a committee, of which the chief secretary of the Holy Synod is one, to consider the expediency of having a representative in London to further relations with the Anglican Church.

The *Ecclesiastical Herald* of Athens reports that the Serbian Bishop Nicolai Velimirovitch, who is in London, where he made a notable address at St. Paul's has resumed a series of talks and sermons on the increasing closeness of the relations of the Orthodox and Anglican Churches. The same paper of January 15th contained a full account of the installation of the new Bishop of Oxford. A later issue reports that the committee appointed by the Archbishop of Canterbury, of which Bishop Gore is the chairman, to consider the relations between

Orthodox and Anglicans has already begun its sessions, and will take charge of all matters concerning the Orthodox students in England, whom the leaders of the Eastern Church have entrusted to the Archbishop of Canterbury.

It announced also the early publication of a special periodical printed in two or three languages, dealing with matters relating to reunion. It also reports that the with the Roumanian Orthodox Church of the Church of Bessarabia which was under Russia, Czernowitz under Austria, and Hermannstadt under Hungary, so that the new Synod of Roumania will include also the bishops of the new provinces.

GOVERNORS ENDORSE BIBLE YEAR

GOVERNORS of thirty-six states have written the New York Bible Society commending its efforts to make 1920 Bible Year. Letters are being received every day from other governors. Members of the Cabinet and mayors of some of the largest cities have written in praise of the project.

The idea being promoted by the New York Bible Society started in Great Britain, where the Lord Bishop of Durham is president of the movement. The purpose is to set forth the value of the Bible upon individual and national life, and to increase interest in Bible reading.

FUNERAL OF REV. C. Y. GRIMES

FUNERAL SERVICES for the Rev. Charles Ysla Grimes, in charge of the bishop of the diocese, were held in Trinity Church, Tacoma, on March 27th, commencing with a beautifully sung choral Eucharist at which Bishop Keator was celebrant, the Rev. S. H. Morgan epistoler, and the Rev. H. H. Gowen, D.D., gospeller. The majority of the clergy of the diocese were present, vested.

A DEACONESS IN ROUMANIA

THE TRUSTEES of the Deaconess Training School of the Pacific have just granted further leave of absence to Deaconess Anita Hodgkin until April 1, 1921, that she may continue her work as representative of the Y. W. C. A. in Roumania.

Deaconess Hodgkin, who went abroad on Red Cross work about a year ago, and expected to return last autumn, was invited in the summer by the American Y. W. C. A. to take charge of their new work about to open in Roumania, with Bucharest as a center. She was given leave of absence to August 1920 to accept this important opportunity. Extension of her leave has been granted in view of the importance of the work in Roumania and the pressing request from the authorities of the Association.

The school, very proud of the work which she is doing, believes that the Church should know of it and share in the pleasure and privilege of giving so competent a worker to that difficult field. Two or three quotations from letters are interesting enough to pass on: In one letter we read: "There is no published literature to set forth the extent and exact state of the Roumanian work, but I may say that all agencies in Bucharest unite in praise of the manner and depth of the religious teaching, the recreation programme, and the missionary character of this effort. With the American Red Cross in full cooperation and with the Queen and several progressive Roumanian women thoroughly interested, the future holds real promise."

A trustee of the school, who has been in touch with the Paris Committee, writes:

"They say that nowhere else has the work been so thoroughly and systematically organized, and with the spiritual side so definitely developed. The Metropolitan of the Greek Church is especially anxious to have her remain, and promises support for the larger extension of her work throughout Roumania and elsewhere."

BEQUEST

OLD SWEDES' CHURCH, Philadelphia, has been the recipient through the will of Miss M. Martin of a bequest for its endowment fund of \$2,000. Her father, the Rev. Isaac Martin, was assistant to the rector of Old Swedes' for forty-seven years.

MEMORIALS AND GIFTS

CAPT. AND MRS. EDWARD S. MOORE of Highgate, Vermont, have deeded their fine old estate, once known as the Samuel B. Keyes place, to the diocese of Vermont, to be used at their decease for the benefit of St. John's parish.

EUCCHARISTIC CANDLESTICKS presented by Mrs. F. C. Cornell as a memorial to Dorothy Cornell Taylor were placed in St. John's Church, Ithaca, N. Y., and dedicated by the Rev. H. P. Horton, rector, at the first service on Palm Sunday.

ST. BARNABAS' CHURCH, Tullahoma, Tenn., has a new set of green hangings, consisting of frontal, superfrontal, pulpit and lectern hangings, made and presented by St. Mary's Guild of the parish. The Sunday school of St. Barnabas', with a total enrollment of 21, including officers and teachers, reports a Lenten mite box offering of \$48.41.

A MARBLE baptismal font with a cover of oak and brass has been presented to Christ Church, Gary, Ind. (Rev. Wilbur D. Elliott, rector), in memory of Lieut. Harold Walton Burns, 308th Trench Mortar Battery, who died in France November 2, 1918. The memorial was presented by his parents, Mr. and Mrs. L. P. Godwin, and was blessed on Easter Day.

A WINDOW in memory of George Bertron Sheldon, organist for several years, has been given by his father to Holy Trinity Church, Swanton, Vt. The subject is David with the harp, and the window was executed by Heaton, Butler, and Bayne, London. On Maundy Thursday after the mid-day Eucharist, the memorial was blessed by the Bishop Coadjutor, the Rt. Rev. G. Y. Bliss, D.D.

ST. ALBAN'S CHAPEL, Syracuse, N. Y. (Rev. W. DeLancey Wilson, priest in charge), the infant parish of the city, has a pipe organ, the gift of St. Mark's Church, in the same city. It was used for the first time on Palm Sunday. An altar, formerly the property of a church in Rome, N. Y., has also recently been placed in the chapel, and a number of rooms have been equipped for the several organizations of the parish.

THE REV. H. G. CODDINGTON, D.D., conducted vesper services at the House of the Good Shepherd, Syracuse, N. Y., on Easter Day, unveiling a window to the memory of Miss Irene Johnson, a graduate of the hospital and former superintendent, who died of pneumonia while engaged in Red Cross work in New York City. The window is the gift of the Woman's Auxiliary and the alumnae and friends of the House of the Good Shepherd.

ST. PAUL'S CHURCH, Gardner, Mass. (Rev. Henry Quimby, rector), received some six weeks ago the sum of \$1,900 as the proceeds of a legacy, and on Easter Day the rector

announced that the junior warden, the Hon. Levi Greenwood, had given as an Easter gift a house, with land, situated diagonally opposite the church property. This is the second residence Mr. Greenwood has given the parish within seven years. It will be remodelled as a rectory.

MRS. SARAH J. HUNTINGTON has given \$25,000 in government bonds to the endowment fund of Trinity Church, Columbus, Ohio (Rev. E. F. Chauncey, rector). The gift is in memory of her husband, Benjamin N. Huntington, a vestryman of the parish from 1873 to 1888. Trinity Church received a second Easter gift to the endowment fund, \$10,000 from Mrs. Annie Norton Battelle, the principal to be invested with income for the use of the parish.

AT THE mid-day service on Easter Day at St. Paul's Church, Wickford, R. I., the rector, the Rev. H. Newman Lawrence, unveiled and dedicated a stained glass window in memory of Georgina Mary Thomas, wife of the late Bishop of Kansas, the Rt. Rev. Elisha S. Thomas, the gift of her son, the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming. Mrs. Thomas was organist of St. Paul's at the time her husband was rector there. The window, appropriate in its subject, St. Cecilia, is appropriately close to the brass pulpit. Wickford's memorial to Bishop Elisha Thomas.

A FINELY ILLUMINATED missal has been presented to Grace Church, New Haven, Conn. (Rev. Frederick Leeds, rector), by Mrs. Herbert Jones, in memory of her husband, sometime a vestryman. The memorial was blessed by the rector immediately after the blessing of the palms and before the first celebration of the Holy Communion on Palm Sunday. The rector also blessed and presented to the parish at this time a pair of five-branch candlesticks in memory of his elder nephew, John Stanley Leeds, an officer in the British army during the late war, who now sleeps in Flanders Field.

AT THE early Communion on Easter Day new lights were used for the first time in the chancel of St. Paul's Church, Columbus, Ohio (Rev. Sydney Sweet, rector). They were the gift of a parishioner, Mr. George S. Dumar. At the later service the rector announced the gift of a new organ to the church by Judge D. H. Sowers, his mother, Mrs. Deshler, and his son David, in memory of Mrs. Elizabeth Deshler Sowers. One of Mrs. Sower's last wishes was to be able to place a new organ in St. Paul's, so that this organ is not only a memorial, but an expression of her own love and devotion.

AT THE Church of the Advent, Louisville, Ky. (Rev. Harry S. Musson, rector), an Oriental rug for the chancel floor, used for the first time on Palm Sunday, is the gift of the rector and Mrs. Musson as a thank offering for their son's confirmation that evening. In this rug, as with the others already in place, the predominant blue shades harmonize exquisitely with the cushions and other furnishings of "Virgin blue". The chancel now contains four Oriental rugs, which extend down the white marble steps of the altar as far as the nave, and is considered among the most beautiful and Churchly in the diocese, everything being in harmony.

AT ST. MARK'S CHURCH, Syracuse, N. Y. (Rev. Rolfe P. Crum, rector), on Easter Day there were dedicated eight new choir and clergy stalls, the first section of the new war memorial. These stalls were given as war memorials, or as thank offerings for safe return from war, as follows: By Mrs. F. C. Power in memory of her husband; by Mr. and Mrs. J. H. Drake in memory of

their two sons; by Charles Bullion as a war thank offering; by Mr. and Mrs. F. G. Field as a thank offering; by Mr. and Mrs. Charles Parsons as a thank offering for the safe return of their son; by Mrs. George N. Comly and daughters in memory of Mr. Comly; by the rector as a thank offering for safe return.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISCHE, D.D., Bp. Coadj.

Problems of Religious Education—B. S. A. Chapter Organized—Passion Music—Emmanuel Church, Elmira

WRITING UPON Religious Education in the *Message*, the Rev. F. T. Henstridge of Grace Church, Elmira, comments upon the appalling decrease of Sunday school attendance and the failure to raise up a generation of well informed and loyal Churchmen, and attributes it to the fact that "for a long time past our children have been taught a vague, indefinite pietism, but they know not the truth, as it is in Jesus, as expressed in that faith which down through the Christian ages has been taught everywhere and in every church." He thinks that the cause of this condition arises from three things: 1st, An elaborate and overloaded system that delegates to others the ministry of teaching children and ignores the direction that the clergy "shall diligently instruct and examine the children" sent unto them for that purpose; 2nd Indifference of parents; 3rd, Irresponsibility of sponsors.

THE BROTHERHOOD of St. Andrew of Trinity Church, Elmira (Rev. H. E. Hubbard, rector), recently organized with the help of the field secretary, is already at work, assisting in the ushering and visiting the hotels on Saturday nights to leave invitation cards for over-Sunday guests. During Lent they carried on a men's class on Sundays before the morning service for the study of Dr. Atwater's *The Episcopal Church*. At one meeting 75 men were in attendance.

STAINER'S *Crucifixion* was sung on Palm Sunday in St. Paul's, Syracuse; St. Peter's, Auburn; and Grace Church, Utica. DuBois' *Seven Words from the Cross* was sung at the Church of the Saviour, Syracuse. Gounod's *Gallia* was sung by the choir of the Church of the Good Shepherd, Binghamton. The Three Hours' Service, more widely observed every year, was held in a large proportion of the churches of the diocese. In the mission of St. George's, Chadwicks, the people had the privilege of attending such a service for the first time. At St. George's, Utica, the Rev. W. R. Yeakel gave the meditations.

EMMANUEL CHURCH, Elmira (Rev. Lewis E. Ward, rector), has just finished a successful Church attendance campaign. On Easter Day, of 287 communicants only 36 were not present to make their Easter communions. Attendance at morning services has much increased and a confirmation class of fifty presented this year is by far the largest in the history of the parish. A rector's aid of fifteen men helped very much in the attendance campaign. On Palm Sunday a Litany desk was added to many other memorials placed since the rector took charge. Last June a mortgage on the property with other long standing debts was taken up and the church was relieved of this load of many years standing. The parish house was done over with new floors, ceilings, and side walls, the second story being rebuilt for the sexton's rooms.

THE VACANCY in the Standing Committee caused by the death of Archdeacon Hege-

man has been filled by the election of the Ven. Francis W. Eason, rector of Trinity Church, Watertown, and Dean of the First district.

ON GOOD FRIDAY at Jamesville, by invitation of the Presbyterian minister, the Rev. A. E. Dunham, who recently resigned charge of the parishes at Fayetteville and Jamesville, assisted in a special Lenten service at which "elders" were installed. At almost the same hour across the street the customary Good Friday services were held in St. Mark's Church.

AT ST. JOHN'S CHURCH, Ithaca (Rev. Henry P. Horton, rector), on Palm Sunday Bishop Fiske conducted services for the Church students at Cornell University who are under supervision of the Rev. Cyril Harris, student pastor, and confirmed a class of twelve. A large number of students participated in the corporate Communion. Bishop Fiske also assisted in the regular parish services and confirmed a large class.

WITH APPROVAL of both Bishops a letter has been sent to all the clergy over the signature of the Rev. Dr. Wm. Bours Clarke, rector of Trinity Church, Seneca Falls, asking that \$5,000 be given to St. Stephen's College to equip and maintain the proposed new assembly building and gymnasium in memory of the late Archdeacon Hegeman, an alumnus of St. Stephen's.

ST. PAUL'S CHURCH, Oxford (Rev. H. P. LeF. Grabau, rector), is renovating its parish house. A hardwood floor has been laid, the ceiling is to be rebuilt to lower the height of the assembly room and simplify the heating problem, and a fireplace is to be built in the kindergarten room. It is estimated that the total cost will be about \$2,000.

THE MEN'S CLUB of Trinity Church, Elmira, recently presented twelve dozen each of silver knives and forks and twenty dozen spoons to the parish for the use of the various societies.

AT ST. JOHN'S CHURCH, Cape Vincent (Rev. E. R. Ladbrook, rector), the men's club attended service in a body on Palm Sunday evening. In the morning the children of the parish took part in a procession of palms.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Anniversary of Consecration—"Church Citizenship" Competition

ST. PAUL'S CHURCH, New Haven (Rev. Henry Swinton Harte, rector), will celebrate on Wednesday and Thursday, the 21st and 22nd insts., the 90th anniversary of the consecration of the church, and some important additions to the morning chapel will be dedicated. Bishop Lines, a former rector, is to be the special preacher on the evening of the 21st, and it is expected that many of the clergy who have been on the staff of the parish during the past years will take part in the celebration.

AN INTERESTING event in connection with the Easter festival in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), was the awarding of prizes given by the rector in the Church Citizenship Competition. These prizes are given annually for general attendance throughout the year in every branch of Church work. Competition for these prizes has always been keen and perhaps never more so than during the past year, and some difficulty was had in selecting the three winners.

CUBA

HIRAM R. HULSE, D.D., Miss. Bp.

A "Get-away"

THE REV. WILLIAM WATSON, who has a very extensive work in Guantanamo and at the U. S. Naval Station on Guantanamo Bay, recently had an exciting experience when a robber obtained entrance into his house and made way with about \$300 worth of valuables. Mr. Watson gave chase for two squares, but the exertion resulted in the rupture of a muscle and artery in his right leg, while the robber got away!

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Speakers at Diocesan Convention—Campaign Committees Continue Active

ANNOUNCEMENT has been made by the Bishop that the Rev. W. R. Bowie, D.D., rector of St. Paul's Church, Richmond, Va., will be one of the speakers at the Wednesday evening service during the diocesan convention to be held in Grace Church, Waycross (Rev. R. N. MacCallum, rector), April 14th to 16th. Dr. Bowie, who is a member of the Joint Commission on Faith and Order, will speak on Church Unity, and an address on the same subject will also be made that evening by the Rev. Peter Ainslee, D.D., pastor of one of the Christian Churches of Baltimore. Dr. Ainslee comes as a representative of the proposed World Conference on Faith and Order. The Bishop has accepted the suggestion from the Presiding Bishop and Council to have a speaker, the name to be announced later, address the convention on continuance on the Nationwide Campaign.

THE NATION-WIDE CAMPAIGN parochial committees of Christ Church (Rev. John Durham Wing, D.D., rector), and St. Paul's Church (Rev. S. B. McGlohn, rector), Savannah, have never been disbanded, and the members were called on two weeks ago to visit the parishioners, asking them to attend service on Easter Day, the aim being to have 100 per cent. present. St. John's Church (Rev. W. T. Dakin, rector), had a canvass during the two weeks before Easter, to raise \$18,000 as an Easter offering, to enlarge and beautify the chancel.

ONE OF the morning papers of Augusta gives a page to local church news each Sunday morning. Recently a history of old St. Paul's Church was published, the day the Bishop visited to administer confirmation.

THE VESTRY of Christ Church, Valdosta (Rev. J. J. Cornish, rector), has voted to raise the salary of the rector, as a result of the Nation-wide Campaign.

ST. JOHN'S CHURCH, Moultrie (Rev. R. G. Shannonhouse, missionary), is having plans drawn and will begin building very shortly. Many others besides Churchmembers have contributed to the building fund, and the membership is growing.

COTTAGE PRAYER MEETINGS were held during Lent by the members of St. Ignatius' and St. Perpetua's (colored) Chapels, St. Simon's Island, though the influenza epidemic interfered.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Death of Rodman Grubbs—Special Services—Staff of Diocesan Paper

THE DEATH of Rodman Grubbs, a member of Calvary parish, Louisville, and son of Judge Charles S. Grubbs, of the same city, occurred in Louisville on Sunday, March 21st. Mr. Grubbs was a leading lawyer of

that city whose specialty was insurance law, in the study of which he was recognized as an expert. Born in 1877, he was graduated at the University of Virginia and entered upon the practice of law with his father in 1901. For several years he had been associated with William Marshall Bullitt, former Solicitor General of the Treasury, in many intricate cases for a group of the largest life insurance companies in the country. When Mr. Bullitt went into Red Cross war service Mr. Grubbs carried the cases through unaided, winning seven out of the eight thus far tried.

Judge Grubbs, father of the deceased, has been a member of several General Conventions as a deputy from Kentucky. Father and son alike have been leading Churchmen in their home city and diocese.

THE FIFTH of the special Friday afternoon united Lenten meetings was held at the Cathedral House on March 19th, when Mrs. W. G. Hamilton spoke on the Sewanee Campaign. The special speaker was Mrs. Charles V. Williams, who delivered an interesting address on Work among Lepers, illustrated by lantern slides. Plans were made for a meeting the week following Easter, when the united boxes are to be packed, preceding a conference on the office and work of President. At the united service in the Cathedral which followed, the preacher was the Rev. Richard Wilkinson, D.D., who as chairman of the Campaign for Sewanee in Alabama delivered a stirring address on that subject. Dr. Wilkinson was preacher at the noon-day services also all of that week, and this series of noon services at Macauley's Theatre was brought to a successful close on Passion Week when the Rev. Middleton S. Barnwell was the preacher.

THE LAST of the united meetings of the Woman's Auxiliary was held at St. Paul's Church on March 25th, when Miss L. L. Robinson delivered an address on The Enlarged Scope of the Work of the Woman's Auxiliary. She was preceded by two other speakers, Mr. J. W. Milner in the interest of the campaign for endowment of the University of the South, and Miss Jane Wanless, upon the campaign by local school teachers for increased salaries and especially equal pay for equal work for both men and women teachers. Thus the enlarged scope of the Auxiliary was well exemplified. At the united service the preacher was the Rev. Middleton S. Barnwell who delivered a strong plea for Religious Education and for candidates for the ministry.

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evensong on the Sunday afternoons during Lent, parts of Gaul's Passion Music were sung and on the evening of Maundy Thursday this work was sung in its entirety by the choir of fifty men and boys—the sixteenth annual rendition. On the afternoon of Palm Sunday, Stainer's *Crucifixion* was sung.

A SPECIAL SERVICE was held at the Church of the Advent on the Saturday in Passion week for the Little Helpers, when members of the parish branch made their offering in person. The rector, the Rev. Harry S. Musson, made a brief address setting forth the importance of this work and the early training of children along missionary lines.

PALM SUNDAY, a particularly lovely day in Louisville, was marked by large confirmation classes, the Bishop visiting the Cathedral, Calvary, and the Church of the Advent besides an unscheduled confirmation at St. Andrew's. In these parishes ninety-eight persons were confirmed not including six adults received from the Roman Communion.

THE DIOCESAN PAPER, the *Bishop's Letter*, for some years edited by Mr. John J. Saunders, secretary of the diocese, has lost his services, owing to the great demands upon his time, but is fortunate in having secured as his successor the Rev. John B. Robinson, priest in charge of Trinity Mission, Fulton. Mrs. Harry S. Musson, editor of the *Woman's Auxiliary* department for some time, has resigned and is succeeded by Miss Elsa Almsted, the new recording secretary of the diocesan branch of the Auxiliary.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Parish Organized at West Hollywood—Opening of Assembly Hall at South Pasadena

ST. THOMAS' CHURCH, West Hollywood, was organized as a parish on March 10th, just a little over two and half years after services were first held in the community. The work, first inaugurated by the Rev. Robert Renison, was soon placed by Bishop Johnson in the hands of the Rev. A. F. Randall, who made it self-supporting from the start. For two years the congregation used a rented store building, meanwhile growing in numbers and accumulating funds. Last year the priest in charge was appointed chaplain of the City and County Missionary Society of Los Angeles, and, though continuing to hold his position at St. Thomas', secured the Rev. Frank Roudenbush to act as pastor of the congregation. In December last a \$5,000 parish house was completed in the center of the rapidly growing Gardner Junction section. This building, seating 250, will be used temporarily both as a church and social center. At the recent organization meeting the Rev. Frank Roudenbush was elected to be the first rector of the parish, which already has over 150 communicants.

ON PALM SUNDAY the new assembly hall recently added to the parish house of St. James' Church, South Pasadena, was used for the first time by the Church school. The new improvements, costing over \$3,500, have been entirely paid for.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Rededication of Church at Fort Fairfield

ST. PAUL'S CHURCH, Fort Fairfield (Rev. R. J. Evans, priest in charge), which a little over a year ago was badly damaged

by fire, was rededicated by the Bishop on the Feast of the Annunciation. The Holy Communion having been celebrated by the Bishop at an early hour, the service of rededication occurred at 10:00 A. M., after which came the benediction by the Bishop of the following gifts: Oak panelwork and reredos (donor, Herbert W. Trafton, in memory of John Bright and Sarah Jane Trafton); candlesticks and altar cross (donors, children of Samuel and Eunice G. Everett, in memory of their parents); altar vases in memory of Mrs. Henry Trask (donors, husband and children); pyx and ciborium (gifts of the children of the Church school); cruets and tray, in memory of Ora B. Campbell (donors, Mr. and Mrs. Charles Campbell and family); reconstructed organ; vestment cabinet, in memory of Mrs. Caroline E. Dorsey (donors, relatives); "Good Shepherd Window", in memory of Mrs. Anna M. E. Richards (donors, relatives), and "True Vine Window", in memory of Mrs. Sarah Sterling and members of her family (donors, various friends). The sermon was by the Rev. E. W. M. Weller, Dean of the Aroostook. In the afternoon a meeting of the deanery of the Aroostook was held. After evensong, the Bishop confirmed a class of nine and preached.

SONS HAVE recently been born to the Rev. Ralph and Mrs. Hayden, of Camden, and to the Rev. John H. and Mrs. Yates, of Waterville.

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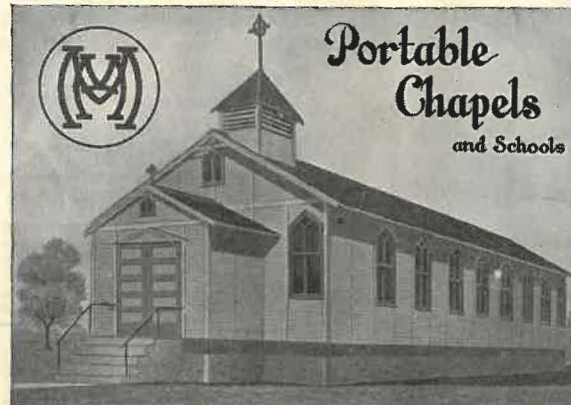
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WILLIAM M. GREEN, D.D., Bp. Coadj.

St. Andrew's Church, Jackson

ST. ANDREW'S CHURCH, Jackson (Rev. Dr. Walter B. Capers, rector), concluded with this Easter a year of unusual activity and growth. Last summer a rectory was purchased, and with this year's Easter offering there is now in hand a goodly sum for the projected parish house. Hitherto, \$2,000 has been St. Andrew's largest contribution to the missionary work of the Church, but under the inspiration of the Nation-wide Campaign \$7,000 was pledged for the Church's Mission and the parochial pledges were increased by 50 per cent. The Sunday school's Easter offering for missions was \$275.

MONTANA

WILLIAM F. FABER, D.D., Bishop

Bishop Faber Asks Assistance—Interchurch Conference—Campaign at Butte—Girls' Friendly Society

AT THE diocesan convention now meeting in St. Andrew's Church, Livingston, Bishop Faber, guided by the counsel of many of the clergy, will ask episcopal assistance. He has been confined to his bed for several days of late, by an attack of influenza.

SEVERAL of the clergy attended the recent conference at Helena of the Interchurch Movement, but the Bishop was prevented by sickness.

ST. JOHN'S PARISH, Butte, is engaged in a campaign for \$10,000 to free the parish house, and also is making an effort to rebuild the chancel destroyed by fire some time ago. Funds for both purposes have been pledged.

ST. JOHN'S CHURCH, Emigrant, has been recently consecrated.

AS A result of the recent visit of Miss Mae Marsh of Detroit, new chapters of the Girls' Friendly Society have been established in Miles City, Livingston, Butte, Helena, and Billings. At the latter place thirty-five members are enrolled, with sixteen in the candidates' class.

ST. JAMES' PARISH, Lewistown, is now entirely out of debt, the remaining incumbrance on the parish house having been recently paid in a thank offering.

NORTH CAROLINA

JOSEPH B. CHESHIRE, D.D., Bishop
HENRY B. DELANY, D.D., Suffr. Bp.

Interchurch Movement Has Conference at Charlotte

THE INTERCHURCH MOVEMENT held a conference of pastors at Charlotte on March 9th and 10th. The clergy and women of the Church who shared the sessions made a report expressing great interest in the movement, approval of its general methods, and desire and willingness to cooperate individually. Noting that they were acting only as individuals, they expressed thanks to the leaders of the conference and wished them success.

RHODE ISLAND

JAMES D. PERRY, JR., D.D., Bishop

Lenten Services—Incipient Flames—Easter Offerings Help

LENT IN the diocese ended better than it began. Congregations at special services increased as better weather came on, and in Holy Week large crowds attended the noonday services in Grace Church, Providence,

where Bishop Perry preached, especially on Good Friday, when he conducted the Three Hours' Service. Though the weather was not perfect on Easter Day the churches everywhere were filled beyond anticipation, some of them overflowing. The offerings reported were larger than ever before. It would seem that the Sunday school Lenten offerings, which last year amounted to \$5,477 and this year were expected to be \$6,000, would be more than \$7,000. They are to be presented at Grace Church on Saturday afternoon, April 17th, when instead of an address members of St. Martin's Sunday School, Providence, will present a mystery play, *The Gift of Self*.

BEFORE THE high celebration at mid-day at the Church of the Epiphany, Providence, the festival dossal caught fire from a tipping candle, and a panic was prevented by the acolytes extinguishing the flames with the kneeling cushions—but not before the dossal was ruined and the woodwork about the altar scorched. In a few minutes everything was righted, the choir entered the church, and the service went on as usual, the crowded congregation and the rector, the Rev. Henry Bassett, thankful that nothing more serious had happened.

SEVERAL OF the smaller parishes and missions are happy because offerings at Easter-tide have helped to secure advantages for them. St. Paul's, Portsmouth, has secured a rectory next to the church for the new rector, the Rev. Charles Jarvis Harriman, and his bride to be, Miss Kathryn Cocroft, daughter of the late Thomas H. Cocroft, whose name is still revered for his missionary work in the diocese. St. Thomas' Church, Providence, is to have a much needed parish house. St. David's Mission, Meshanticut Park, worshipping at one time in a schoolhouse and at another time in the railroad station, is to have a roof over its head for worship and work in a frame church soon to be erected. St. Paul's Mission, Providence, by its Easter offerings coupled with a few contributions from



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friends, will be enabled to pay over \$1,000 of the debt remaining on its attractive chapel, reducing it to less than \$700. This mission has grown so in the last three or four years that it will soon need larger quarters.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Work at State Prison Farm

THE RECTOR of Trinity Church, London, the Rev. Frederick Fischer, is giving a good deal of time to the state prison farm near London. On the second Sunday of the month Mr. Fischer conducts services both at the stockade and the recreation building and at other times as opportunity offers. He is also holding a regular week-day service every Thursday evening and there are never less than twenty men present. The prisoners are all "trusties" and are sent to the farm from the Ohio State Penitentiary in Columbus. The State of Ohio owns about three square miles of farm land and it is proposed to build the greatest penal and humanitarian institution in the world. The prison farm is already a great hive of activity with one of the finest Holstein dairies in the United States, and a canning factory that supplies the state institutions with thousands of gallons of canned vegetables. The prison family at present consists of 265 men, who of course are continually changing.

BISHOP REESE has had a very busy Lent, in addition to his usual appointments taking all confirmations for Bishop Vincent in the Cincinnati convocation district. The whole diocese rejoices at the rapid recovery made by Bishop Vincent after two operations in a Cincinnati hospital.

MR. HICKSON'S visit to Columbus is creating a great deal of interest, not only in Columbus but in the surrounding towns also. A large number of people have registered for treatment in St. Paul's Church on April 16th and 17th.

THE TWO PIANOS which were in use at the Camp Sherman Church have been given to the Good Shepherd Church, Athens, and St. Mark's (colored) Church, Chillicothe.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

Easter Crowds

ALL THE churches of Memphis had notable congregations on Easter Day—especially St. Mary's Cathedral, where Bishop Gailor was celebrant and also the preacher—at Calvary Church, Memphis, Bishop Beatty officiated, and not even standing room was available in either church.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Large Classes Confirmed

NATIVITY AND RESURRECTION CHAPELS in East Washington recently furnished one of the largest confirmations seen in the diocese for some time. At the Nativity, on March 26th, the vicar, the Rev. Enoch M. Thompson, presented to Bishop Harding a class of seventy-eight persons. Fifty were from the two Sunday schools. Forty-seven had been baptized in the Church, eleven in the Lutheran, seven in the Methodist, and seven in the Roman Catholic faith. On Easter Even the largest number of Baptisms occurred: nineteen baptized and two received; and on Easter Day the largest number of com-

municants came to the altar. The Lenten services were better attended than ever before, and no special inducement was offered.

AT THE Church of the Epiphany (Dr. Mc-Kim, rector), Presbyterian, Methodist, and other ministers preached to large congregations at the noon hour in Holy Week.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Fire at Salamanca

ST. MARY'S CHURCH, Salamanca, its parish rooms, and the rectory were nearly destroyed by fire on Good Friday. A spark from a bonfire is supposed to have lighted a pile of builder's waste which in turn fired the church. The loss is placed at \$13,000. The rector, the Rev. H. E. Robbins, is at present in a sanitarium for throat trouble.

WEST MISSOURI

SIDNEY C. PARTRIDGE, D.D., Bishop

New Hospital Plant Assured—Easter

A NEW PLANT for St. Luke's Hospital Kansas City, has been assured as the result of the recent drive, whose official ten-day campaign ended with \$269,125 in hand. But receipts for the fund have not yet stopped, for the office is now open and will be continued for an indefinite period. The amount in hand will be materially increased by the sale of the present hospital property, as it has been determined to locate the new hospital in the south part of the city. The board of directors are picking the site, and having the plans drawn, though it is scarcely probable that erection will be started for several months.

DESPITE severe wind and snow throughout nearly the entire diocese on Holy Saturday and Easter, reports from parishes and missions indicate splendid observance of the great feast. While the city churches were not crowded at the chief service, yet the number of communions did not show any depreciation from last year. Church people were in attendance, but the throngs who go to church on Easter Day to see and be seen were not there, and more than one rector said the day was noted for a spirit of devotion most marked and for the absence of the curious.

WEST TEXAS

WILLIAM T. CAPERS, D.D., Bishop

Raising Funds for Education—Cottage Services

A JOINT CAMPAIGN is being carried on in the diocese in the interest of the University of the South and the West Texas Military Academy, \$75,000 being set as the objective. The general chairman is the Rev. W. Bertrand Stevens, Ph.D., the vice-chairman Mr. Ed. Wicks, the Sewanee campaign director, Mr. Roy Ulrich.

THE PRACTICE of holding cottage Sunday school services has been inaugurated in

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several of the outlying districts. A group of workers gather a few neighbors in one of the homes and there conduct a small Church school, reaching many children that services in a church building would never reach. Another plan that Mr. Garden, as secretary of the Province, hopes to put into effect within the next few months is, to purchase a gospel tent and go through the towns and cities in his department holding missions.

Educational

ST. MARY'S CONFERENCE

AFTER HAVING been omitted for three years, because of war conditions, St. Mary's Conference is to be revived this year, and will be held at Raleigh, N. C., from Monday night, May 31st, to June 5th.

This conference, under the leadership of the Rev. George W. Lay, D.C.L., from 1911 until 1916, was by universal consent a great success and a contribution to the efficiency and happiness of Church workers in the Carolinas. Since the school is the property of the Church in these two states and its capacity is limited to about two hundred visitors, it has in general seemed best to limit the invitations to Churchmen and Church women in North Carolina and South Carolina.

The board of trustees at their meeting in May 1919 authorized resumption of the Conference and recommended a charge of \$5.00 to members staying in the school and \$2.00 to those who come in for the services, sessions, and lectures. It is estimated that these charges will cover perhaps one half the total cost.

As speakers and leaders in the various

departments of Missions, Education, and Social Service, the following well-known leaders have been secured: The Rt. Rev. Joseph B. Cheshire, D.D., North Carolina; the Rt. Rev. Thomas C. Darst, D.D., East Carolina; the Rt. Rev. Rogers Israel, D.D., Erie; the Rev. Drs. Stewart U. Mitman, Philadelphia; John R. Harding, New York; the Rev. Gardiner L. Tucker, Houma, La.; Dr. John W. Wood, New York; Miss Frances Withers, New York; Mrs. H. Montague Bonner, Raleigh.

Any further information will be cheerfully furnished by the rector of St. Mary's School, Raleigh, N. C.

THE MID-WEST CONFERENCE

EVERY ONE who was at Racine last year will wish to come again. The college grounds, the trees with their grateful shade, the chapel and its memories, the shores of Lake Michigan, all combine to make Racine College an ideal place. The Mid-West Conference is not all work and study; there is time, as there are places, for recreation. And there are congenial spirits.

True, Church people gather there for instruction primarily, and so courses of lectures and opportunities for discussion are provided. There will be a few conferences on a definite programme for men in smaller parishes, led by Fr. Officer, who is also to have direction of the devotional life. And there will be a rather full presentation of religious education on work days, as this is being worked out at Toledo, Ohio, Grand Rapids, Michigan, Evanston, Illinois, and a few other places. Provision is also made for the professional experienced musician, who will find Dean Lutkin and Canon Douglas treasuries of learning and experience.

Detailed programmes may be had from the Registrar, Miss Rosalie Winkler, 131 Eleventh street, Milwaukee.

BEFORE AND AFTER TAKING

PEORIA, ILL., has long been the whisky stronghold of the entire country. The business poured nearly \$36,000,000 in taxes into the city treasury, utilizing 300 buildings, from each of which there came annually a license fee of \$600. A loud lament ascended with the thought of all these millions being eliminated. According to the public press of Peoria, the new day has failed to bring about the predicted calamity. As the saloons passed out of existence, other businesses took up the locations.

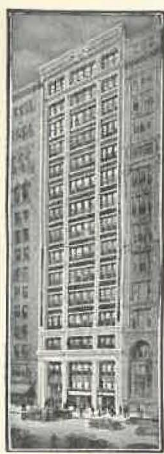
The distilling interests were succeeded by the United States Food Products Company, and millions of dollars are being expended in changing these great distilleries into other manufactories. Where whisky and gin and alcohol were formerly wont to run in streams, glucose, glycerine, flour, potash, and many other things are to be manufactured.

The United States Food Products Company is to move its New York headquarters to Peoria, and prediction is made that the former distilleries shortly will be employing hundreds of men where they did tens.

The year, too, witnessed the passing of the Peoria internal revenue office. Its principal business now is the collection of income taxes. The publication above referred to continues: "Peoria distilleries have not made intoxicating liquors since September 1917, and the destruction of a business that at first caused great lament may in reality have been a blessing in disguise so far as the physical property of Peoria is concerned."—*Northwestern Christian Advocate.*

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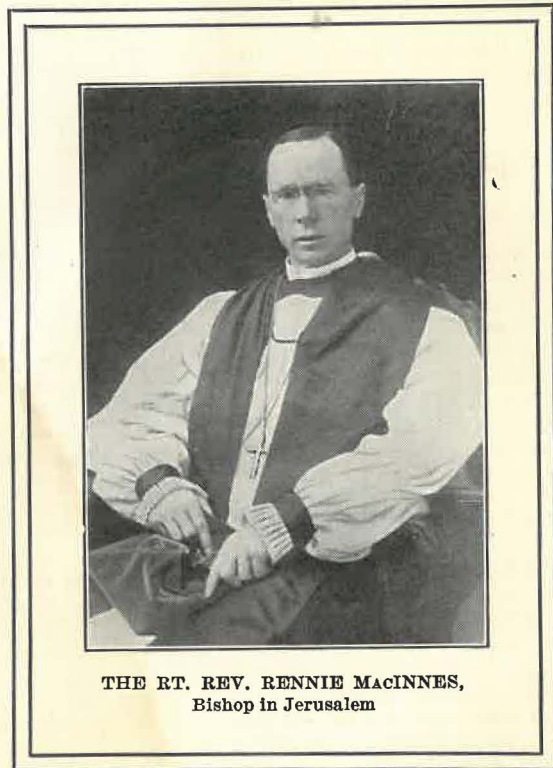
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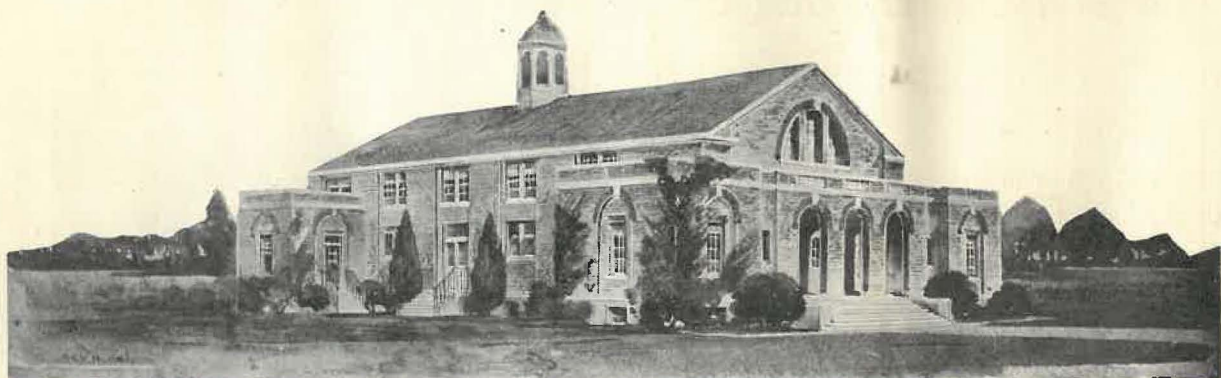
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