

The State Historical Society X

The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, APRIL 9, 1921

NO. 23

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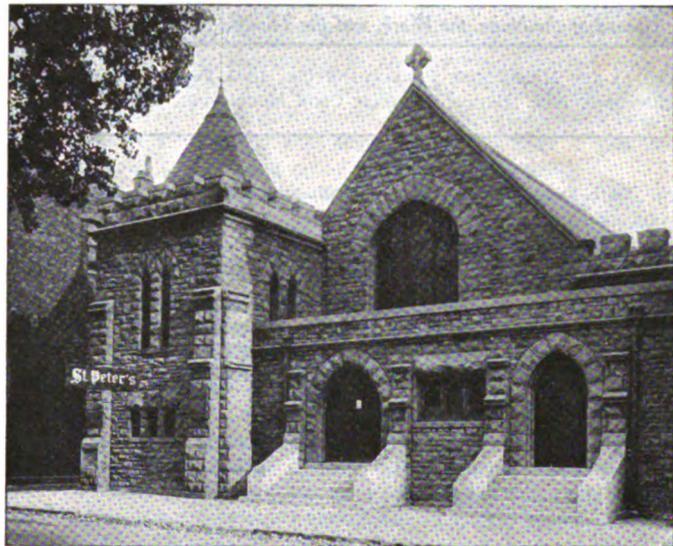
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	683
An "Ecclesiastical Monroe Doctrine"?—Eastern Prelate Dead in London—Reunion via Berlin—"Opportunity Should be Given to Women"—Walter J. Carey as Bishop.	
ANSWERS TO CORRESPONDENTS.	686
PRAYER BEFORE SLEEP. By the Rev. Malcolm Sanders Johnston. (Poetry.)	686
DAILY BIBLE STUDIES.	686
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas. LXIV.	687
ACTING ECUMENICAL PATRIARCH DIES IN LONDON.	687
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	688
THE SUFFRAGAN BISHOP-ELECT OF LIBERIA. (Illus.)	689
THE YOUNG PEOPLE'S FELLOWSHIP. By Elmer S. Freeman.	690
THE "ASCENSION PLAN". By the Rev. John S. Bunting.	691
THE COMING. By Thomas Curtis Clark. (Poetry.)	692
THE SOCIAL IDEALS OF THE CHURCHES. By Samuel McCrea Cavert.	692
HOUSING PROBLEMS. By Clinton Rogers Woodruff. II.	693
A MIRACLE OF HEALING. (Illus.)	695
THE NEW DESIGNS FOR THE NEW YORK CATHEDRAL. (Illus.)	696
ANGLICAN INFLUENCES IN THE REFORMED CHURCH OF HUNGARY. By the Rev. Louis Nanassy.	697
PSALM XXVII. By Donald A. Fraser. (Poetry.)	698
LITERARY.	699
PERSONAL MENTION, ETC.	700
FREE CHURCH COUNCIL DOES NOT HASTEN TOWARD REUNION. The London Letter. By George Parsons.	703
THE CANADIAN NEWS LETTER.	704
EDUCATIONAL DEVELOPMENTS IN THE SCHOOL AT CAMBRIDGE. The Boston Letter. By the Rev. Ralph M. Harper.	704
CONSECRATION OF CHURCH OF THE MEDIATOR, PHILADELPHIA. The Philadelphia Letter. By the Rev. Thomas S. Cline.	705
THE CHICAGO LETTER.	706

IF THE opportunities for great deeds should never come, the opportunity for good deeds is renewed day by day. The thing for us to long for is the goodness, not the glory.—*Frederic W. Farrar.*

GENIUS DOES not explain God, but goodness proves Him.—*A. Dumas, fils.*



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EDITORIALS AND COMMENTS

An "Ecclesiastical Monroe Doctrine"?

THREE months is a long time in which to remember an editorial. If, now, we advert to a leader in an early January issue of *THE LIVING CHURCH* we quite recognize the necessity of refreshing the reader's memory concerning it. Because the (London) *Church Times* sees in the doctrine set forth in an editorial entitled Catholic Churchmanship, English and American, something akin to "an ecclesiastical Monroe Doctrine", and because that editorial suggests to our contemporary that "Philistinism is the besetting temptation of the American race", it seems useful for us to return to the subject then treated.

It all grew out of a paper by the Bishop of Nassau in the *American Church Monthly* for December. Taking that paper as representative of the position of the "younger element among Catholic Churchmen in England", we contrasted the Bishop's presentation of The Present Position of Catholicism in the Church of England with the general view of Catholic Churchmanship in America as we seem to find it. We criticised the Bishop's constant use of the term "Catholic party", which grates so generally upon Churchmen of his school of thought in this country. We recognized that the difference between his presentation of building up a Catholic party and our common conception in this country of developing the Catholicity of the Church was largely one of terminology, since the Bishop's language was undoubtedly *ad populum* and did not do justice to his thought, and he and his associates were really doing much more than his language would imply. We cited the aloofness of the great body of Anglican bishops from the Anglo-Catholic Congress as an illustration of the harm that was done by the use of such partisan language. It was pitiable, we tried to show, that a false antithesis between the episcopate and the Church should have seemed to be presented by a great Catholic congress in which—with a few notable exceptions—bishops were conspicuous by their absence. We felt it useful to criticize that current phase of the Catholic movement in England which had led to their absence.

Scarcely was our own editorial on the press when we read the editorial leader in the *Church Times* of December 10th entitled "Not a Catholic", in which our contemporary took identically the ground which was taken by *THE LIVING CHURCH* in this reply to the Bishop of Nassau. "One of the phrases which used to make the late Father Figgis angry", began that editorial, "was the one that is frequently on the lips of many of our friends when they ask: Is So-and-so a Catholic? This irritated him, not only because it is sometimes used in an intolerant spirit, but because it seemed to him to indicate muddled thinking." Thereupon the *Church Times* proceeded, in very much the style that *THE LIVING CHURCH* did immediately afterward, to set forth the danger of that colloquial use of the term *Catholic* that has grown

up among us. "We are not Catholics because we hold certain opinions on the Incarnation, the Church, and the Sacraments", said our contemporary, "though this is very frequently meant when the term is used. A Catholic is a person who belongs to the Catholic Church. . . . We are Catholics only if the Church of England is Catholic." "We must not allow ourselves to become a Catholic sect within the Church of England." "It is impossible to be quite certain that the authorities of the Church, deceived, perhaps, by our use of the word Catholic, do not think that this is now our aim." Certainly this so parallels our own line of thought that we might easily have been suspected of borrowing from our contemporary had we seen that editorial before writing our own. So also, the observation of our contemporary that "What bulks largest in the minds of some Catholics is the particular church they attend; first and foremost they regard themselves as belonging to the congregation of this church or that," bears an almost uncanny resemblance to our own independent recognition of "the congregationalism of so-called Catholic parishes such as take no part in the corporate work of the diocese or of the national Church."

In its more recent editorial ("Criticizing the Critic", *Church Times*, February 11th) our contemporary recalls that to which we have just referred, and then cites our editorial as bearing out its own caution as to the danger of an unguarded use of the term to designate a party rather than the Church, but seems rather to fault *THE LIVING CHURCH* as though we had misunderstood the Bishop of Nassau than the Bishop of Nassau for a use of language that justifies the criticism both of the *Church Times* and of *THE LIVING CHURCH*. We remarked, on receiving the extensive volume embracing the full Report of the Anglo-Catholic Congress, that the complete absence of the expression "Catholic party" from the papers there presented bore out our own belief that the best thought among Catholic Churchmen, English as well as American, was against the use of that term notwithstanding its use by the Bishop of Nassau.

YET THOUGH WE SEEM thus far but to have echoed the sentiments which the *Church Times* had so well expressed immediately before, our presentation of the current position of Catholic Churchmen in America seems not to find favor with our contemporary.

"The Bishop of Nassau had spoken in his paper of the Roman and the English schools of thought," says the *Church Times*, "but the American journal disclaims interest in either. 'We are American Catholics,' it says, 'neither dependent on the Church of England nor on the Church of Rome for our order of worship and ceremonial, and quite competent to frame a use for ourselves—as, some time, we propose to do.' The writer preaches, it will be seen, an ecclesiastical Monroe doctrine for the American Church.

He says plainly: Hands off! We can manage our own affairs quite well for ourselves without help or interference from Europe, and we intend so to manage them. That is surely a very provincial and, we are inclined to say, uncatholic attitude. We hope it has not any large number of disciples." "We dislike the suggestion that the American Church intends, at some time in the future, to invent a new use. A ceremonial use cannot be suddenly invented; if it is an art, it is also a growth. It cannot be made offhand. . . . *Philistinism is the besetting temptation of the American race.*"

Now it may be true that "Philistinism is the besetting temptation of the American race"; English travellers, beginning with Matthew Arnold, after making the rounds of our cities and gathering in our adulation and our dollars, have rather frequently returned home and thus assured their compatriots, and they ought to know. Unhappily Englishmen and Americans just now enjoy sticking pins into one another, and Americans have enough responsibility for the condition so that we do not care to retort in kind. At least, we may plead in partial extenuation, we are not *such* Philistines as to retaliate by "calling names"—the height, we should suppose, of Philistinism. Moreover we ought not to take this popular British view of our humble selves too seriously. It does not mean much more than we mean when we speak of the complete lack of humor in our cousins across the sea, although they have their weekly *Punch*. Each of us is nationally rather prone to be thankful that we are not like other men, no, not like this humble—Philistine. And national pride is a good thing in its way. Our twin national prides merge in a common pride that we are all Anglo-Saxons together.

What we object to is the apparent belief of our contemporary that it is unfitting for American Churchmen to develop a ceremonial use that may not permanently be precisely identical with that of the Church of England. Why should it be? The kinship of the American Church to the Church of England is very much like that of the English Church to the Church of France. Has the Church of England, at any stage of its history, felt that it was bound to reproduce exactly the uses of the Church of France? Surely the *Church Times* has not forgotten Gregory's advice to Augustine: "You know, my brother, the custom of the Roman Church, in which you remember you were brought up. But it pleases me that if you have found anything, either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of things. Choose therefore from every Church those things that are pious, religious, and upright, and when you have, as it were, made them up into one body, let the minds of the English be accustomed thereto." Here is a like "provincialism", "uncatholicity", and "philistinism" with our own, for it is identically the position which we have avowed. Here is quite as extreme a "Monroe doctrine" as any that THE LIVING CHURCH has evolved on behalf of the American Church; and when we maintain the right to draw "whatsoever [we] can gather from the several Churches" we are acting on the precedent of the Church of England and on the advice of a Pope. We doubt, in spite of the view of our distinguished elder brother, whether this is either a "provincial" or an "uncatholic" attitude.

For we must make it perfectly clear that our duty in America is to bring the treasures of the Catholic Church to Americans. We are not the Church of England in America. We are not a Church for Englishmen sojourning in America or for Americans of exclusively English descent. Our problem is to assimilate the peoples from all the nations into one Church, as into one nation. We do not seek to make them Englishmen; we make them Americans. That is why the problem of inter-communion with the great Eastern Churches is much more an American than an English problem, and why the American Church has determined to deal with these direct rather than through the Church of England. That is why our Prayer Book revision committee has discarded the English black-letter days and recommends the substitution of the names of the national saints of all the lands whose children make up the American people. That is why we are

not willing to be bound by English authorities on ceremonial as though they could express for us the law of the American Church. Even stronger is the reason why we cannot possibly appeal to an Ornaments rubric that vests the whole authority for the English accessories of worship in a parliament that is entirely alien to us. Whatever was lawful in the Church of England when this American national Church was formed comes to us with the authority of ecclesiastical common law, and we have great respect for it; but that we cannot change the customs thus brought to us by our fathers from England is unthinkable; and that we *ought not* to change them as from time to time, we review our liturgy and our ceremonial is equally unthinkable. Neither can we rightly lay upon those Churchmen, not a few, whose national inheritance is not from England, an obligation to place themselves under the ceremonial law of a Church that is as foreign to them as the Nippon Sei Kokwai.

But it does not follow that the American Church will, or can, throw all precedents to the winds, discard the experience of Christendom, and start out to construct a brand-new style of worshipping Almighty God. The fact that after a century and a half of national existence we have only varied very slightly from English customs in our liturgy and in our practice would seem to preserve us from the fear that a "ceremonial use" will be "suddenly invented" for this American Church. "Those who have travelled in [America]," says the *Church Times*, "know how services are frequently conducted and how sorely, in many cases, an elementary knowledge of the art of ceremonial is needed." We fear this is true. Some gleams of recollections of too-infrequent visits to English churches seem to suggest that it is also true of England. So also it is scarcely necessary to rub in to us the fact that "English Churchmen have produced during the last fifty years a very large number of works of real value upon the liturgies and their ceremonial" while "from America there come scarcely any additions" to that literature. Perhaps it would be cruel to remind our contemporary that the combined effect of all that literature has not been sufficient to give the average English chancellor an intelligent view of what ornaments and ceremonial are lawful in the Church of England nor why they are, or to get the law courts to administer ecclesiastical law with ordinary intelligence. At least we Philistines study the admirable literature that our cousins produce. Yet we frankly admit that we are largely dependent upon English writers for the material for our study of liturgy and ceremonial. We defer very largely to them. But we reserve to ourselves the right to say how far the law of the Church of England in such matters shall be also the law of the American Church, and which practices that from time to time may be assimilated in English Churches, whether from Rome, or from early English usage, or from any other source, shall also be assimilated in this country.

So we fear that if this our American sense of obligation to fulfil our own responsibility in determining the ordering of our worship shuts us into an ecclesiastical Monroe doctrine, such it must be. If it makes us provincial, our contemporary itself recognizes that harm has come "from the perhaps enforced insularity of the English Church for three centuries", which is exactly what we do not propose to inflict permanently upon ourselves; and we occupy a rather extended province. If we be Philistines it may help us to cultivate humility. If "the present American use" is "in many cases simply a debased European use", there is all the more reason why we should hasten to develop a better one.

But in such development we shall be true to Catholic standards and precedents. The American Church will not be found to be an ecclesiastical freak.

LAST week we printed the important information that the American-Greek Church, or a large part of it, had declared its independence of the Church in Greece and its direct dependence upon the Ecumenical Patriarchate of Constantinople. We now have the sad report of the

Eastern Prelate
Dead in London

sudden death of the acting Patriarch in London. It is significant that by the death of his Holiness he may have done much to promote the cause of intercommunion between the great Churches of the East and the West—regarding Rome rather as the Church of the center than of the west—for

the important part taken by the Archbishop of Canterbury in the burial service must have deepened the sympathy between the two communions very materially. Indeed so closely knit together now are Easterns and Anglicans that the bereavement which these former have sustained will be shared by very many of the latter. May God give rest and peace to the soul of His servant whom He has called!

OPPPOSITION to the cause of intercommunion between Anglicans and the East has made strange bed-fellows. On the one hand we have lately had the frank declaration of the *Churchman* that it desires no such intercommunion; a position which we believe to be personal to the distinguished editor of that journal and in no sense to represent any party or school of thought in the American

Church. On the other hand a United Press letter from Rome printed in various daily papers tells how "very important conversations" have lately been held in Berlin between representatives of the Vatican and of the Russian Church looking toward reunion between Rome and the East. "One of the most unexpected results of the world war", reads the report, "seems now the practically certain union at some time within the next few years of the Church of Rome and that of Russia as well as other schismatic sects of the Near East."

Undoubtedly the East wishes to end its thousand-year isolation. Undoubtedly it is studying intimately the respective positions of the great communions of the nearer and of the farther west. Undoubtedly there are some Easterns who prefer alliance with the one and some with the other. On which side the enormous weight of the influence of the great Eastern communion will ultimately be thrown will probably depend, in no small measure, upon which of the two other communions seems more sympathetic in this the hour of suffering through which so great a portion of the East is now passing. It is significant that Berlin is taken as the place of negotiation for those who would promote a Roman-Eastern entente. It is an appropriate meeting place on behalf of such a mission; and that much of the future history of the world, political and social as well as religious, will depend upon which group of negotiators shall achieve ultimate success, can scarcely be doubted.

May God give great wisdom to all of us who, by our wise or our unwise writing, shall contribute even in small measure to the determination of what will undoubtedly be one of the great turning points of history for a thousand years to come!

THE report that that militant English feminist-Churchwoman, Miss Royden, preached the three hours' service in a London church, claiming the sanction of the Lambeth encyclical for her action, does certainly challenge the Anglican Churches to observe what practical results flow from academic utterances.

"Opportunity Should Be Given to Women" It is true that the three hours' service is an unofficial and unliturgical service. It is true that priestly authority is not necessary for the deliverance of a religious address. It is true that a layman may, under proper conditions, make such an address. To these trite and obvious truths the Lambeth Conference has now added its view that "Opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should, whenever possible, be subject to Provincial control and coördination."

We would ourselves allow that there are contingencies in which this Lambeth view is entirely valid, though it is not very happily expressed; to say that "opportunity should be granted" seems to point to regular rather than to very exceptional circumstances. We can think of instances in which, there being no other way of keeping up the Church, Godly women have brought children and others into a rural church building, have prayed with them and talked to them, and we doubt not that the Presence that was promised where two or three were gathered in His Name has been as lovingly vouchsafed there as in the greatest cathedral. All honor to those noble Churchwomen who have done this in so many places!

So also the ministrations of women in Sunday schools have very often, and quite properly, gone as far as this cautious privilege allows.

But to disregard the disciplinary restraint whereby, first, there should be provincial authority, and, second, there should be episcopal license for such a ministration, is not to carry out the spirit, much less the letter, of the Lambeth resolution. Few indeed are those who would desire to see women preachers in our pulpits where no sort of special circumstances afford a cause. That the Bishop of London gave license to Miss Royden is most improbable. That either she or the rector who invited her to occupy his pulpit can plead the authority of a Lambeth resolution is therefore impossible. We have, therefore, in the incident, simply one more piece of freakish lawlessness such as is not uncommon either in the English or in the American Church.

And the vast majority of instructed Churchwomen are bound to be even more emphatic than the men in condemning it.

AMERICAN CHURCHMEN will be interested in the appointment of the Rev. Walter J. Carey to be Bishop of Bloemfontein, Mr. Carey's little books being widely used on this side of the ocean. Mr. Carey undoubtedly has the art of presenting religious subjects tersely and in readable style and so of getting them read—something that not every writer of religious literature can do.

Walter J. Carey
as Bishop

He was librarian of Pusey House, Oxford, until the outbreak of the war, when he became a chaplain in the British navy and was present at the battle of Jutland on the *Warspite*. He becomes a happy addition to the Anglican episcopate.

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Miss M. Louise Wyman, New York City.	5.00
Mrs. A. Emerson Hadlock, New York City, "Easter Gift"....	5.00
Canfield Hadlock, New York City, "Easter Gift"....	4.14
Marion C. Hadlock, New York City, "Easter Gift"....	2.00
Trinity Parish, Ottumwa, Iowa	7.00
St. Luke's Parish, Racine, Wis.	68.50
Parish Prince George Winyah, Georgetown, S. C.	26.46
M. E. Jones, Waco, Texas.	5.00
Miss M. E. Payne, Springfield, Mass.	5.00
Trinity Church, Terrington, Conn.	142.93

Anonymous	2.00
Woman's Auxiliary, St. Mark's Church, Port Leyden, N. Y.	8.00
Mrs. George A. Filar, Warsaw, Ind.	5.00
A member of Christ Church, Burlington, Iowa	5.00
Church of the Redeemer, Elgin, Ill.	25.20
Zion Church, Hudson Falls, N. Y.	161.78
Grace Church, Holland, Mich.	12.65
Post Chapel, Fort Oglethorpe, Ga.	10.65
St. Paul's Church, Stafford, N. Y.	15.50
St. George's Church, Utica, N. Y.	11.07
Mrs. Chas. H. Moorman, Louisville, Ky.	25.00
Trinity Church, Edgefield, S. C.	9.70
St. Mary's Church, New York City	32.75
Trinity Church School, Reno, Pa.	10.00
St. Agnes' Group of Girls' Friendly Society, Lawrence, Kans.	10.00
Mr. and Mrs. A. P. Boulter, Central City, Colo.	2.00
Nelle C. Mooers, Manchester, N. H.	5.00
Dresden, Ohio	10.00
Trinity Church, Rochester, N. Y.	5.25
Thankoffering from a member of Trinity Church Altar Guild, Rochester, N. Y.	5.00
Christ Church, Raleigh, N. C.	110.00
N. E., Milwaukee, Wis.	1.00
St. John's Church, Bellefonte, Pa.	35.75
St. Mark's Church, Paterson, N. J.	5.00
St. Mark's Church, Jonesboro, Ark.	13.30
St. Mark's-on-the-Hill, Pikesville, Md.	100.00
St. John's Chapel, Del Monte, Calif.	2.00
Anonymous—"Easter Offering"	2.00
Grace Church, Anderson, S. C.	15.00
Seabury Divinity School, Faribault, Minn.	30.00
Roy Willis, St. Paul, Minn.	6.25
	\$ 1,122.45
Holy Comforter Church School, Kenilworth, Ill., Second Loan Liberty Bond No. B-0305	50.00

* For relief of children.

BISHOP ROWE FOUNDATION FUND

In memory of Elizabeth L. Field	\$ 5.00
Woman's Auxiliary, Christ Church, Meadville, Pa.	15.00
St. Helen's Hall, Portland, Ore., Girls' Lenten Offering	120.00
In memory of Wm. Woodruff Niles	5.00
	\$ 145.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Trinity Church, Torrington, Conn.	\$ 22.94
St. Ann's Church, Morrison, Ill.	1.70
	\$ 24.64

SERBIAN RELIEF FUND

Dresden, Ohio	\$ 5.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

S. M. D.—(1) The American canons may be obtained from the Morehouse Publishing Co., paper, 75 cts.; cloth, \$1.00; postage about 10 cts.—(2) The innocent party in a divorce is entitled to receive Holy Communion if confirmed, and if not formally repelled.—(3) There is no American legislation bearing on the question of marriage with a deceased wife's sister. The House of Bishops has held that the English rule as to forbidden degrees is in force in the American Church.

M. C. D.—There is no grave impropriety in lighting the altar candles for morning prayer, but in practice they are usually reserved for the service of Holy Communion in order to mark the distinction between the two.

PRAYER BEFORE SLEEP

For memories that grow and bless
With wholesome joy and happiness,
And every better act and mood,
Dear God, accept our gratitude.

Forgive the wrong we may have done
To Thee, ourselves, or anyone;
Thy guidance give us all our days
To follow just and gracious ways.

When on their pillows they shall sink
Of Jesus may Thy children think;
Upon whose strong protecting arm
They cannot come to any harm.

To all we love, to all we know,
Thy bounty, truth, and wisdom show;
And may we rise intent to give
Our best in service while we live. Amen.

MALCOLM SANDERS JOHNSTON.

LET IT make no difference to thee whether thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep, and whether ill-spoken of or praised.—*Marcus Aurelius.*

DAILY BIBLE STUDIES

April 11—Renewal of Youth

READ Psalm 103:1-14. Text: "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle."

Facts to be noted:

1. Thanksgiving for God's forgiveness in Christ.
2. Thanksgiving for His love in the past.
3. Thanksgiving for the certainty of the continuance of His love.

The writer of this Psalm has been in the depths, his feet have been in the clay, but he has been raised up, and his feet have been set on a solid rock. When he found himself in sin, sickness, or disaster he might have said, It is fate, I cannot alter it; but instead he looked unto God, and found that earth hath no sorrow that heaven cannot cure. Even though a new footing has been found, the means for sustaining life must be furnished, and again the source of supply is found in God. Now with a redeemed life and the means of sustaining that life the Psalmist realizes that in the past is the grave of his old self, and that he can say, "I am not there—I am risen." Thus he can give forth the cry, "Youth is received like the eagle." He could life up his eyes to the sun, he could soar in the atmosphere for which he was made, he could breathe the breath of God.

April 12—The Faith That Wins

Read Isaiah 54:11-17. Text: "No weapon that is formed against thee shall prosper."

Facts to be noted:

1. The promise made to the afflicted righteous.
2. Their righteousness is their safety.
3. Their enemies powerless to injure them.

When the Carthaginian troops were investing Rome the spot outside the wall was up for sale at auction in the forum. On that ground at that very moment stood the tent of Hannibal, the dread invader. After a spirited competition the ground was sold to a citizen for a large sum of money. He and the other bidders had faith in the triumph of their armies, although the foe was at their gates. A faith that God cannot and will not fail the man or woman who trusts in Him is the kind of faith that brings a sense of real security and real happiness. But such a faith must be developed by long and persistent practice.

"O for a faith that will not shrink,
Though pressed by many a foe,
That will not tremble on the brink
Of poverty or woe.

"Lord, give me such a faith as this
And then whate'er may come
I taste e'en now the hallowed bliss
Of an eternal home."

April 13—Patience in Developing the Spiritual Life

Read St. Luke 8:1-15. Text: "But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Verse 15.)

Facts to be noted:

1. This is the famous parable of the sower.
2. Even the good ground does not produce fruit without struggle.
3. Patience is required of all, even of those who are best equipped to lead fruitful lives.

All growth requires time and patience.

"Heaven is not reached at a single bound,
But we build the ladder by which we rise,
From the lowly earth, to the vaulted skies,
And we mount to the summit round by round."

Patience is an integral part of every great life. Impatience is the foe of full fruition.

Are you dissatisfied with your spiritual development? If not, you ought to be. Satisfaction needs no recourse to patience: dissatisfaction does. At best your development must be slow, most of all in your own eyes. For no character is perfected without patience and patience comes only through exercise of patience.

April 14—Patience in Waiting for God

Lamentations 3:22-30. Text: "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Verse 26.)

Facts to be noted:

1. Even in Jeremiah's day patience was recognized as a virtue.
2. How refreshing this truth sounds in comparison with the plaint: "How long, O Lord, how long?"
3. The slower moving centuries of old had more of the virtue of patience than do modern times.

Our world of men seems to gather velocity with age. The more we learn of natural law, the quicker discovery and knowledge seem to come. And paralleling all this wonder of new truth in the realm of material and secular things stand the ancient, eternal truths of God; and men grow impatient that God's purposes seem not to be rushing towards a conclusion. God is eternal and Christ is Christ without a change. Why all this impatience? Let the world multiply its speed with the process of the years, God's truth alone can afford to wait, and we can afford to wait with patience for God alone.

April 15—Alone with God

Read Isaiah 40: 28-31. Text: "But they that wait upon the Lord shall renew their strength."

Facts to be noted:

1. God is ever with His people.
2. Human strength fails but God's power never fails.
3. The secret of receiving strength from God.

The great naturalist, Audubon, thus describes his religious experience and how he was strengthened and blessed: "During my deepest troubles I frequently would wrest myself from the persons around me and retire to some secluded spot in our noble forest—and many a time at the sound of the woodthrushes' melodies I have fallen upon my knees and there prayed earnestly unto our God. This never failed to bring me the most valuable of thoughts and always comfort—and, strange as it may seem to you, it was often necessary for me to exert my will and compel myself to return to my fellow beings." This experience is not at all uncommon. It happens to all who will detach themselves from the affairs of life as Audubon did and when we have made it a practice to spend a few moments in this way every day we soon find a strength to meet the problems of life that we never knew before.

April 16—"The Adventurous God"

Read Isaiah 45: 9-13. Text: "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

Facts to be noted:

1. The Maker expects obedience from the thing that He makes.
2. God, our Maker, will direct our ways.
3. We are to labor for Him.

"The wonderful thing about creation is the making of people. There is nothing particularly exciting about making a tree. The tree can never defy you. There is nothing particularly dramatic about making a stone. The stone is helpless in your hands. But the minute you make a person you have made a possible foe. A person can love back. He can also hate back. And when you have a world full of persons you are in danger of a world-wide mutiny. The method of creation does not change all this. You can have all the millenniums you need for the most dignified unfolding of implicit potencies. The fact remains that when personality emerges, and self-conscious will has come to be, the curtain is ready to rise upon a scene packed with thrills. The God who took all the risks of creation was the most amazing adventurer of whom we can conceive."—*Hough*.

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

NOTES ON THE NEW HYMNAL—LXIV

BY THE REV. WINFRED DOUGLAS

HYMN 468. "Glorious things of thee are spoken". This is the finest poem of John Newton, the reformed slave-trader already mentioned; and it is his only hymn of jubilation—one of the classics of English hymnody. We need this lofty heartening note of jubilation; a note which ought not to be long absent from the praise of any Christian. It is fittingly expressed in the great tune by Haydn, which has fallen on evil days since it was enchained by the alien barbarian to *Deutschland über alles*. It is high time we redeemed the unwilling captive. Franz Joseph Haydn was a Serbo-Croat. When, at the request of the Austrian Emperor, he composed this, which became the Austrian Anthem, he based it upon one of the Croatian national songs. It was first sung at Vienna on the Emperor's birthday, February 12, 1797. Haydn used the melody as the theme of a famous set of variations for string quartette; which, transcribed for the organ, may be effectively played as a service prelude when the hymn is to be sung. The tune speedily became known throughout Europe: within five years it was included in an English hymnal edited by Dr. Edward

Miller, who arranged *Rockingham*. It has retained its place for over a century, and should not be discarded because it has been forced into the abhorred servitude of an accursed purpose. The melody is here given in the form adopted by *Hymns Ancient and Modern*, which is closer to Haydn than the version formerly in use. It should not be sung too quickly. Jubilation does not hurry when it is intense: it soars.

For those to whom the recent associations of this tune are still too bitter, one may confidently recommend for these words the great Welsh tune *Ton-y-botel*, No. 433: following the notable example of the opening service at the last Lambeth Conference.

HYMN 470. "City of God, how broad and far".

This is new to the Hymnal. Samuel Johnson was pastor of a so-called Free Church at Lynn, Massachusetts, when he contributed these words, in 1864, to *Hymns of the Spirit*, of which he was joint editor with Samuel Longfellow, brother of the poet.

HYMN 471. "O where are kings and empires now".

We are to be congratulated on the inclusion of another hymn by Bishop Coxe. His own modesty regarding his work was such that while a member of the Hymnal Commission of 1868-71 he would allow none of it to be used. The present example is a part of his ballad entitled "Chelsea", published in the *Churchman* in 1839. Its subject is precisely that of the preceding hymn, and its meter is the same also; but Bishop Coxe's more powerful close absolutely demands the mighty strength of "granite-ribbed *St. Anne*".

ACTING ECUMENICAL PATRIARCH DIES IN LONDON

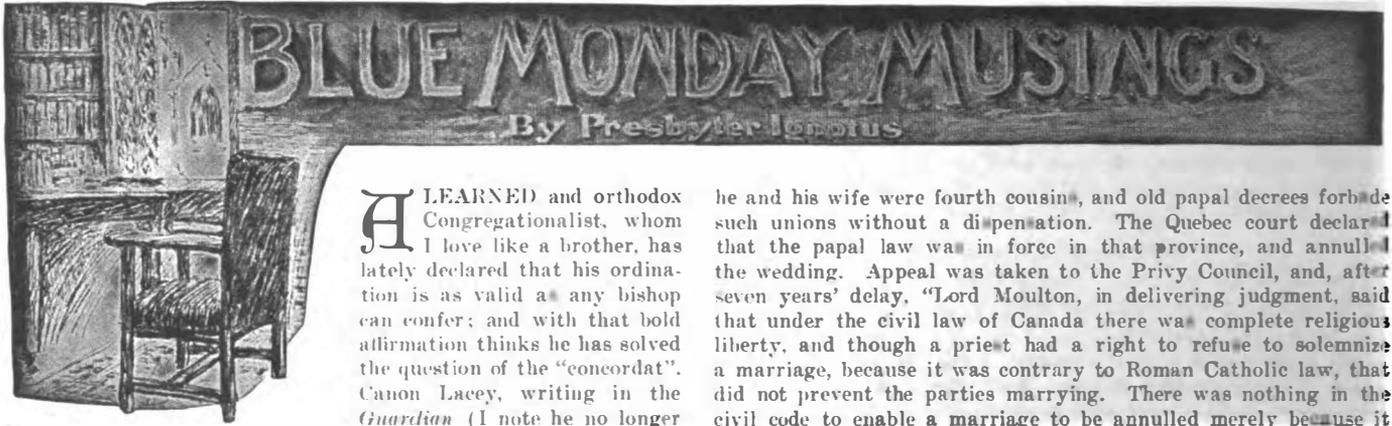
THE sudden death of his Holiness, the locum tenens of the Ecumenical Patriarch (Monseigneur Dorotheus, Archbishop of Brusa), which took place at the Ritz Hotel, London, on March 18th, came as a great shock to the many Church people who take so keen an interest in our existing friendship with the Eastern Churches. It was only a few days previously that his Holiness was present at Lambeth Palace to make a presentation to the Archbishop of Canterbury of the *enkolpion* which had belonged to Joachim III.

On Tuesday, in the beautiful Greek church of St. Sophia, in Bayswater, the funeral ceremonies were carried out with great solemnity. If it was the first time in the history of the Church that the Ecumenical Patriarch had visited England, it was also the first occasion upon which the Archbishop of Canterbury had taken part in a service of the Orthodox Church. The embalmed body of the Archbishop of Brusa was covered with a pall on which were laid his *mitra* and *dikanikion*, and the splendid jewels of the Patriarchate. In a circle round the bier stood the sacred ministers, priests and deacons alike resplendent in vestments of gold; and to the right, on a throne, was the Archbishop of Canterbury, wearing, with other orders the *enkolpion* already mentioned. On the Primate's right hand were the Bishop of London and the Rev. H. J. Fynes-Clinton, who acted as his chaplain, and on his left were Bishop Gore and the Rev. J. A. Douglas.

The Greek funeral service is largely composed of psalms and anthems and antiphons, together with prayers for the deceased. The epistle was read from the lectern in front of the *ikonostasis* by M. Pagonis, the Great Archimandrite, and the gospel was read in English by the Archbishop of Canterbury. The priests and deacons of the Greek Church at Bayswater, and a Roumanian deacon from Oxford, also assisted at the service.

IF WE look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Alexander McKenzie*.

THE EFFECTIVE life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—*Phillips Brooks*.



A LEARNED and orthodox Congregationalist, whom I love like a brother, has lately declared that his ordination is as valid as any bishop can confer; and with that bold affirmation thinks he has solved the question of the "concordat". Canon Lacey, writing in the *Guardian* (I note he no longer figures in the *Church Times*, and wonder why), uses "ordination" and "validity" as loosely; and I have been much impressed with the prevalent habit of blinking the actual issue by this use of undefined terms—as if, somehow, to trick our Protestant brethren (and ourselves too) into a simulacrum of unity which should really be nothing of the sort. Here, for instance, the vicar of Great Warley writes in the *Guardian*:

"The Nonconformist considers that he has received ordination, and the whole spirit of the bishops' appeal seems to show that they are not denying his claim. And yet the hope they express entails a demand for ordination before the Nonconformist minister shall take the place they are asking him to take in the service of the Church of England.

"Is not a commission by the bishops all that is required to meet the case? That commission might be granted by the laying on of hands; such an act might even be regarded from the Anglican point of view as constituting ordination; but if the Nonconformist be asked to accept this only as a form of commission on the same terms as we are seeking a commission from the other Churches, the two cases become parallel. To demand reordination is surely contrary to the spirit of the whole appeal."

But surely this is as disingenuous as it is futile. Why "pretend" and "make believe", when there is no gain in sowing seeds of future inevitable schisms?

Put the case thus: General Pershing is as validly commissioned as Mr. Chief Justice White. There is an indisputable statement; and so is this: The president of the Somerset Club is as validly elected as is President Harding. Indisputable, I say, and absurdly inadequate. Commissioned for what duties, elected to preside over what? I am sure my Congregational brother would indignantly repudiate being a priest. His office is that of preacher and teacher: he has been commissioned by authority of the congregation over which he is set. He reads and expounds the Bible, he teaches the Christian Faith as he has received it, he baptizes, he leads his people in prayer, he registers their marriages according to statute law, he administers a solemn rite of bread and wine which is not the Eucharistic Sacrifice and in which the Real Presence of Christ is explicitly denied. For all these duties his ordination is indubitably valid; he is a minister of Christ in every one of those functions.

But there is another sort of ministry, that which is concerned with sacerdotal functions. (*Vide P. B.*, p. 550.) If you choose to call the first a ministry of prophets, the second is a ministry of priests. (That in the Prayer Book Church all priests are also prophets does not mean that outside its communion all prophets are also priests: indeed, a fine florid rage at "priesthood" is too often a note of Protestant prophesying.) It is a thing conceivably desirable that a Protestant prophet might exercise any of the functions belonging to his ministry in a Catholic Church—if that would help toward realizing the essential brotherhood of all who worship Jesus as God Incarnate. But it is a thing essentially absurd and profane to suppose that he should ever exercise priestly functions until he has been validly ordained to the priestly office. And no endeavor to disguise the nature of that ordination, or to make him a priest surreptitiously and willy-nilly, can be any less absurd and profane. Is there "bigotry" in this? For the life of me I can't see anything but the recognition of obvious facts. If the "prophet" is not contented with denying that he is a priest (in which denial we are wholly agreed) but goes on to deny that I am a priest, or that there is any priesthood, who's bigoted then? Not I!

THE PRIVY COUNCIL of the British empire has lately handed down a decision regarding Roman Catholic marriage laws, which it is interesting to record here. In the Province of Quebec, a husband sued for an annulment of his marriage on the ground that

he and his wife were fourth cousins, and old papal decrees forbade such unions without a dispensation. The Quebec court declared that the papal law was in force in that province, and annulled the wedding. Appeal was taken to the Privy Council, and, after seven years' delay, Lord Moulton, in delivering judgment, said that under the civil law of Canada there was complete religious liberty, and though a priest had a right to refuse to solemnize a marriage, because it was contrary to Roman Catholic law, that did not prevent the parties marrying. There was nothing in the civil code to enable a marriage to be annulled merely because it was objected to by a religious body. The marriage in the present case was legal according to the laws of Canada, and therefore the appeal must be allowed."

There is an interesting sidelight, however. Some years ago the parties secured a special dispensation from the R. C. authorities approving the marriage, and were actually living together when this decision was given. In what way does this hallow the sanctity of marriage? Can the R. C. Church dispense from the moral law? And does the moral law forbid the marriage of fourth cousins? Doubtless we may learn much from our brethren of the Latin Rite—but not in this field, I fear!

I WONDER WHY the Pope of Rome is so timid. His recent accusation against the Y. M. C. A., that "it corrupts the faith of youths, and instils indifference and apostasy to the Catholic religion in the minds of its adherents," is confirmation of the acknowledged truth that his "infallibility" does not reach to matters of fact. A great many spiritual subjects of the Pope were glad to profit by the Y. M. C. A. over seas—I observed—apparently without detriment. This recent outbreak is due, we hear, to the establishment of a Y. M. C. A. gymnasium in Rome itself. The well-known Protestant character of dumb-bells might condemn them, though parallel bars are rigidly orthodox. I wonder if His Holiness feels that football is unsound as to the temporal power,

In any case, he has a simple remedy. Let him lay out an athletic field in one corner of the Vatican gardens, set the Noble Guard umpiring and the Swiss Guard coaching, and carry on *la via sportiva* under his own supervision. Given a better "gym" than the "Y", that ought to hold his young men. If not, the evil is more deeply rooted.

Someone wrote me a kind and well-meaning letter recently, reproaching me because I do not always speak with bated breath of Vatican doings. Why should I? A venerable bishop is always to be treated respectfully, of course; but his sayings and doings are just as legitimately matters of criticism as those of the President. And if one sometimes is allowed a joke at the expense of temporal rulers, ecclesiastical should rejoice to have a bit of the same. Better jesting than "to clothe oneself with cursing as with a garment," *more papale*.

THE BITTERNESS of partisan fury is occasionally relieved by gleams of unintended comedy. John A. Callahan, of Holyoke, Mass., is contesting the seat held by James F. Sweeney in the Great and General Court, on the ground that Sweeney declared Callahan to be a "sexagenarian". As the victim of this opprobrious phrase is 64 years old, the user of it justifies himself by the fact. But it appears that in Holyoke a controversy had been waged over the teaching of sex-hygiene in the public schools; and Callahan alleges that his fellow-citizens understood Sweeney's polysyllable to mean that he favored that teaching! Here is a side-light upon hyphenated democracy, truly!

FROM WORCESTER, ENGLAND, comes the news of the restoration of St. Alban's Church, a Saxon building familiar to St. Wulstan, the last Saxon bishop of that see. In the process of work, a Roman round window and a piscina have been discovered and replaced. At the reopening service the Bishop told of a dispute at the diocesan synod of 1092 as to whether St. Alban's or St. Helen's was the mother church of the city. St. Wulstan decided that the Cathedral itself must be so regarded.

THERE ARE STILL LEFT traces of old-fashioned industrial peace in a world echoing to class-warfare and threats of revolution. In England, a firm of Dalston, Reeves & Sons has existed as a family concern for 155 years, without a strike or threat of a strike. J. Pullan & Son, of Perth, have 49 workers, each of whom has rounded out half a century in their employ.

THE SUFFRAGAN BISHOP-ELECT OF LIBERIA

IN the priest chosen to be Suffragan Bishop of Liberia, the Church has called to the episcopate one who was born and reared in heathenism and who is perhaps the first bishop in modern times, at least of the Anglican Communion, who was not of Christian antecedents. He is himself a testimony to the value of the missionary work that the American Church has done in Liberia and the hinterland beyond.

Theophilus Momolu Gardiner, D.D., who was elected to be Suffragan Bishop of Liberia by the House of Bishops at their special session last October, was born in Liberia in the year 1870. His first touch with Christianity, except in the vaguest sort of way, was when he entered the St. John's mission station at Cape Mount about 1880, under the pioneer missionaries there, Bishop Penick, the Rev. John McNabb, the Rev. Curtis Grubb, and others. This mission station had been founded by Bishop Penick in 1878.

The Bishop-elect was baptized in 1883 by the Rev. Henry W. Meek, a white priest, and was confirmed by Bishop Ferguson in 1885. In 1890 he was sent to the Cuttingham Collegiate and Divinity School, Cape Palmas, and was accepted as a candidate for orders by Bishop Ferguson in 1892. He was graduated from this school in 1896 and was ordered deacon at St. Mark's Church, Cape Palmas, on August 30th of that year. He became assistant at the church and in 1898 was sent as missionary to the heathen people in the interior. He was ordained to the priesthood on April 22, 1906, at St. James' Church, Hoffman Station, Cape Palmas, and was made rector of Mount Vaughan Chapel. There he remained until 1918. In the latter year he was appointed by Bishop Lloyd, who was in temporary charge of the district, to be rector of St. James' Church, Hoffman Station. There he continues at the present time.

He received the degrees of B.D. and D.D. from Liberia College at Monrovia. Since 1910 he has been a member of the council of advice of the missionary district and its president since April 1911. He has been superintendent of the Cazall River district and Soboke sub-district since 1914.

Arrangements have not yet been made for Dr. Gardiner's consecration. He has never been in this country and yet will become a member of the House of Bishops, though without a vote, on his consecration.

HE AND he only possesses the earth as he goes toward heaven, by being humble and cheerful, and content with what his good God has allotted him. He has no turbulent, repining, vexatious thoughts that he deserves better; nor is he vexed when he sees others possessed of more honor or more riches than his wise God has allotted for his share. But he possesses what he has with a meek and contented quietness. God has two dwellings—one in heaven, and the other in a meek and thankful heart.—*Izaak Walton.*

THE SPIRIT of Christian unity must be cultivated between the different Churches before formal union can be effected.—*Rev. Dr. Douglas.*

UNITIES AND UNITY

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF SACRAMENTO]

THERE is a mechanical unity which obeys the decrees of an infallible head, controlling doctrine and opinion, regulating vestment, ritual, worship to the last detail, directing even the tones of a choir. Some regard with admiration such military discipline and uniformity. Our ideal of unity is the exact opposite. The Anglican Communion is a spiritual democracy, involving freedom of life and conscience. In all of God's works we see variety in unity. True Catholic unity is varied, complex, many tinted, as the million dewdrops which water the earth reflect the light at many angles yet all are colored by the one central sun. In the Catholic Church we are knit together in a unity which we did not create and which we cannot destroy. We are joined to our Lord and to one another by supernatural ties called sacraments. Within that divine Family we have the freedom of God's children.

I cannot think the Latin type of unity will ever prevail. Rather with the growth of democracy, education, and self-expression, and as international relations become closer, with national traits respected and conserved, the Anglican ideal of unity alone will satisfy mankind, and not because it is Anglican but because it is Catholic.

Therefore am I filled with hope for the future of our Church which refuses to be discouraged. If this conception of unity comes to be acceptable to our Protestant and Oriental brethren, the non-Roman bodies may gradually be brought into fellowship, and this fact, if accomplished, must have a powerful effect upon the aloofness of the Church of Rome. A slow process this is likely to be, yet it might come with unexpected swiftness if we could impart to Christians everywhere the Lambeth spirit. That spirit was first of all loyalty to Christ and the Catholic Church, then humility, patience, broad sympathy, and eagerness for fellowship.

A SOCIAL INEPTITUDE

WE WOULD call especial attention to the prevalent injustice in the treatment of prisoners held for trial, but still unconvicted of crimes. Approximately fifty per cent. of prisoners brought to trial are acquitted and are thus technically at least innocent of the charges brought against them. Yet when confined in jails awaiting trial they are subject to the same treatment as convicted criminals; in fact in some jails the worst quarters are reserved for the men thus being held. Postponement of hearings and prolonged trials often leave these men for months confined with the lowest type of criminals, exposed to physical and moral contamination, under conditions most abhorrent to any decent man. It is difficult to see how any man can go out from confinement in a jail, if conscious of his innocence, without a burning sense of having been wronged by society. Such treatment is making confirmed criminals and haters of society of hundreds of men whose greatest fault is that they have been suspected of wrong-doing or have been unfortunate in some of their friendships or enmities.—*From the Report of the Commission on Philanthropy and Social Service of the Diocese of Los Angeles.*

LET US hold on, no matter what we are required to contend against; and let us rest assured that at length Christ will come to us with such strengthening influences that we shall rise to something nobler than without our struggles we could ever have attained. Let us then toil on. It is but a little while at the longest, and no contrary wind can last forever.—*William M. Taylor.*



REV. T. MOMOLU GARDINER, D.D.
Suffragan Bishop-elect of Liberia

The Young People's Fellowship

By Elmer S. Freeman

Chairman of the Publicity Committee of the Young People's Fellowship
in the Diocese of California

SOME days ago there came to the writer's desk a letter from the archdeacon of a diocese far removed from California, containing the following query: "I have for some time felt the need for some organization for the young people which should take the place in the Church that the Christian Endeavor does in some of the denominations. Perhaps the Young People's Fellowship is what I am after. Will you tell me more about it?"

There is little doubt but that the same question has formulated itself in many minds, for expression of it has been heard from all sides. It is a natural result of a condition which has existed for many years in this great Church. Every clergyman is painfully familiar with the lack of young folks in the work of the Church, especially of those who have just been confirmed. This hiatus is most apparent among young people between the ages of 16 or 17 and 21 or 22, and is particularly noticeable among boys and young men. Many a rector has wondered sadly what to do to keep centered in the work of the Church the interest and the youthful enthusiasm of these bright young people who think themselves "too old" for our Church schools, and not yet mature enough to join in the activities of the other parish organizations of the conventional type.

But the problem has a still more serious side. Statistics show clearly the appalling lack of candidates for the ministry in proportion to our Church population, as well as a great scarcity of candidates for work in the domestic and foreign mission fields for which the Church is responsible. It is true that the Nation-wide Campaign has done much to awaken a keener sense of duty in this regard in the minds of many of our younger leaders. The condition will not be radically altered, however, until there is provided through some means or other a training camp, if you will, for spiritual and intellectual preparation for such work. That will make a powerful appeal to the mind of our youth, and give them a vision of the work of the Church at large. We must have more than the spasmodic appeals of the clergy for candidates for holy orders and for mission workers; there must be an organization which is working upon the minds of the young people regularly and systematically and consistently, during this critical period in their lives.

This is precisely the kind of an organization which our young people want, and which they will loyally support if it is given to them. They want an opportunity to serve among people of their own age. The enthusiasm and fine idealism of later adolescence and early manhood and womanhood asks no more than to be shown what work to do, how to do it, and in what personal environment it is to be done—but these things we *must* show them.

They want an opportunity to discuss religious problems in their own way. Nothing is more profoundly untrue than the statement, often heard, that the young people of our Church do not want to talk about their religion. But there are all too few channels through which such a desire may find expression. It is not encouraged in high schools, nor in most colleges and universities; there is no chance to speak in the services of the Church; and at home, usually, the matter is not even thought of. Occasionally, of course, there is that rare thing, a really good Bible class, but that cannot be held to be at all typical of the average parish.

Inevitably the social side of the problem will enter in for consideration, and this, too, is well. In this day, especially, it is out of the question for Church groups to hope to compete, in the cities at least, with the secular amusements. But a normal, varied social life within the portals of our religion is never without an appeal. Indeed, in country districts and small towns, such an organization of Christian young people will often be found to be the maker of the whole social life of the town or village.

The particular organization which in the diocese of California we have called the Young People's Fellowship may be outlined very briefly. Its working parts have been made purposely as simple and flexible as possible. There is an executive committee, consisting of the officers of the diocesan organization, elected annually, together with chairmen of standing committees and the clergyman-advisor appointed by the Bishop. Local chapters have the fullest possible measure of autonomy with respect to time and nature of meetings, dues, officers, and parish work. The federation—for that would be its analogous political structure—is held together by its name, its common membership requirements, and its financial policy, which requires definite contribution on the part of each chapter toward the expense of maintaining the diocesan work. There is constitutional provision for forming a Junior Fellowship, composed of persons younger than those eligible to active membership, in any parish where numbers warrant the action. Each year, attended by from 150 to 250 young people of the diocese, there is an annual convention devoted to the business of the Fellowship, and in addition one or two conferences are devoted to inspirational and distinctively religious topics.

During the past twelve months, two such conferences have been held. The first one was in the great California out-of-doors, and extended over the period from Saturday noon to Sunday evening. Features of this conference were, among others, special speakers from both clergy and laity in the diocese, a rousing campfire meeting on Saturday evening, with a general discussion by the young people themselves of their personal religious problems, and a quiet, beautiful celebration of the Holy Communion under the trees on Sunday morning. The other conference, covering a like period of time, was held at one of the churches in the city of San Francisco, and proved to be no less inspiring and helpful. Among the principal speakers were the Bishop Coadjutor; the Dean of the Cathedral; one of the leaders of the work of that great organization, the Christian Endeavor; and a recognized leader of the ministry of healing in the diocese. Such periodical conferences are invaluable in bringing to the young people who attend them a keener appreciation of the problems which confront them, and a more intelligent grasp of the methods of solving them.

The typical chapter devotional meeting is ordinarily held on Sunday evening, and takes somewhat the following form: A leader, one of the young people themselves, opens the meeting with the announcement of a hymn or two, followed by the Y. P. F. prayer and a collect. There is a brief exposition by the leader of the topic for the evening, previously announced, and then an open discussion of the subject. A brief devotional exercise and another hymn conclude the meeting, which usually lasts not more than forty-five minutes.

One or two obvious considerations here suggest themselves. The first is that the leader should nearly always be one of the young people, though it seems well occasionally to introduce an outside speaker, or to ask the rector to lead the meeting. In this way the maximum of actual training in expression in public is attained, and each member in turn is given an opportunity to contribute his or her leadership. The second consideration is that it is almost invariably wise for the rector to do no more than to grace the meeting by his presence as often as he can. Suggestions and advice are always in order, but the initiative should commonly rest with the young people themselves.

In California, the work accomplished by many individual chapters has not been inconsiderable. Of such chapters there are now, in only a year's time, no less than twenty-five, comprising a membership of probably 400 young people. In addition to the information and inspiration attained through the regular devotional meetings, service to the parish has

taken, among others, the following forms: Nation-wide Campaign pageants have been presented by the Fellowship; its members have served on rectors' calling and hospital visiting committees; many have become Sunday school teachers, secretaries, and treasurers; the young men have ushered in the services, and served at celebrations of the Holy Communion; some of the older ones have taken lay reader's licenses, and served in mission work; and many have assisted in the choir. Such a list does not begin to exhaust the opportunities for service which present themselves to the young people in a live parish, and any rector would be overjoyed if he had a body of young folks upon whom he could call with the full assurance that the request would be promptly and competently carried out.

Behind these particular tasks, there lie, of course, larger and wider ideals which were in the minds of the founders of the Fellowship, and which, it seems, are being gradually but surely inculcated in the minds of those who are doing its

constantly growing work. The *raison d'être* of the Fellowship is its potentiality for creating and maintaining right devotional ideals in the minds and hearts of our young people. Toward this end its best energies are being directed, and it is the almost invariable experience that those chapters in which this part of the fourfold object is the one emphasized are the chapters which are growing and progressive. On the other hand, it is equally apparent that those chapters which stress the social life alone, or out of proportion to its true worth, are the ones which show loss of membership and constantly decreasing effectiveness in service.

The final ideal is the great vision of Christian leadership in the Church, trained by the Church, and consecrated to its service, a ministry and a laity alike awake to its problems, able and intelligent in their solution.

Note.—Any requests for further information concerning the Young People's Fellowship will be gladly answered and copies of the Constitution furnished by Elmer S. Freeman, 1051 Taylor street, San Francisco, Cal.

The "Ascension Plan"*

For Nation-wide Movement and Parish Cooperation, Being the Methods used in the Church of the Ascension, St. Louis, in its Conduct of the Work of the Nation-wide Campaign

By the Rev. John S. Bunting, Rector

AS early in September as possible the entire parish should be assembled by the rector for a conference on the right conduct of the work of God's Church for the coming year.

The people must be sought by personal invitation given by men to men and by women to women, and not by invitations sent through the mail. For this purpose a small group of men and one of women should be selected and taken into the confidence of the rector, who will lay the whole plan before them and use them as a small flying squadron to help execute his purpose. Engagement cards should be printed and placed in the hands of this select group, the nature of the conference being explained in the statement of the card, which should have place for signature at the bottom; and then these should be distributed throughout the congregation, signed, and returned to the rector.

The conference meetings should be arranged for afternoons and evenings; the men will find it easier to come in the evening, and possibly the women in the afternoon. Aim at small groups, never more than 35 or 40, and a group of 25 is better.

Use blackboard and chalk—state your general purpose. Show what you would like to have accomplished. Select your key theme—"How shall you best make the parish to grow in the next year?" Select this, or else its equivalent, as your theme. Then elicit questions and answers. Drive home what you think are the spiritual responsibilities for the year. The mornings of these days should be given up by the rector to prayer, meditation, and silence, preferably in the church. Have Holy Communion, if practicable. In parishes of 300 or less two days will suffice for the conference. In parishes of 500, you will require at least three.

At the close of this conference state your plans as to the Nation-wide Movement, and either at the closing meeting, or soon after, announce your groups and their leaders for the intensive period. Small groups are better than large ones. Five persons and a leader is the better number, but ten and a leader is the usual number.

At the beginning of the intensive period have a meeting of all these leaders and tell them exactly what they ought to do. Write these specifications, taking nothing for granted, being particular as to details so that each member will know exactly what he or she is to undertake.

The equipment as to literature used in the Church of the Ascension, St. Louis, consists of the following: A card defining the Nation-wide Campaign, a prayer card which everybody is to use, a printed outline showing the subject matter of the conference, a few pamphlets on the methods of giving, a financial statement showing the standing of the movement as a whole, and also of the diocese and parish, and a printed sheet of instructions guiding each leader as to the smallest particulars. Copies of these will be sent to any inquirer.

The rector should meet all group leaders weekly for instruction and reports. They must see the membership of their groups every week, following out the printed instructions for the leaders. Such meetings ought to be keenly interesting and helpful. A part of the time of each of these meetings should be taken up by an explanation of one of the great fields of missionary service. They should be made deeply prayerful and spiritual.

The entire parish must be led through a process of education, and the people as a whole must be shown and taught what the Church is doing in her missionary institutions and methods at home and abroad—her problems and her needs and plans. The appeal to the whole congregation for their interest and cooperation should be vital and impressive. To accomplish this, stereopticon slides will be employed. This work of education ought to be undertaken in connection with the Lenten season, using the Sunday night's service or one of the week-day nights. Follow the order of work laid down in the General Survey.

Parishes ought to put themselves into communication with the Church Missions House and secure stereopticon slides for this purpose. Better still, each diocese ought to have some slides which it can use for its own purpose. The smaller towns will find it difficult to be supplied from New York entirely.

Accompanying this, or following quickly upon it, there should be formed a class for special students of the Survey, which would have as its purpose the development of leaders, whose interest might possibly have been awakened by the vision of things gotten in connection with the services as suggested above.

Thus the entire year will follow a well-defined plan of Church life and activity, beginning with the parish conference, continuing with the parish group, and completing the whole with a method of education: The conference in the early fall, the group work in the intensive period, and the educational work in the spring. This is THE ASCENSION PLAN.

* Nowhere did the Nation-wide Campaign achieve more remarkable success than at the Church of the Ascension, St. Louis. In this article the rector describes the distinctive methods employed in the work.—EDITOR L. C.

THE COMING

Christ will come to earth again;
 He will come to dwell with men;
 He will meet them in the mart;
 He will greet them heart to heart;
 He will make all hard things plain,
 When He comes.

Christ will come again to earth;
 Then shall be a new world-birth;
 War and armaments shall cease;
 Every land shall bide in peace;
 Swords will be of little worth,
 When He comes.

Christ will come, aye, He will come
 Not with trumpet blare and drum;
 But with lives of kindness
 All men shall His Name confess;
 There shall none be blind or dumb,
 When He comes.

Christ will come to earth—and then
 Love shall reign supreme with men;
 For the hardness of our creeds
 Will give way to loving deeds;
 Heaven and earth will meet again,
 When He comes.

THOMAS CURTIS CLARK.

THE SOCIAL IDEALS OF THE CHURCHES

BY SAMUEL MCCREA CAVERT

EFFORTS are being made to discount the significance of the statement known as "The Social Ideals of the Churches"—more popularly called "The Social Creed of the Churches"—on the ground that it does not represent the view of the Churches generally. Some readers have even been led to infer that the statement expresses no more than the personal opinion of a small group of individuals associated with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. The fact, however, is that "The Social Ideals" represent in a striking way a remarkable unanimity of spirit and purpose on the part of the Churches to-day.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1908, before the Federal Council had been established. At the first meeting of the Council, in December of the same year, it adopted the statement, with three additional clauses. Following this step most of the leading religious bodies in the United States by official action made the statement their own, sometimes with further clauses. Included in these bodies were the National Council of the Congregational Churches in 1910, the General Assembly of the Presbyterian Church in the U. S. A. in 1910, the Northern Baptist Convention in 1911, the Seventh Day Baptist General Conference in 1913, the General Conference of the Methodist Episcopal Church, South, in 1914, and later the United Brethren, the Christians, and the Reformed Church in the United States. Other Church agencies which have not taken formal action have nevertheless given informal approval, illustrated, for example, by the action of the Social Service Commission of the Protestant Episcopal Church in reprinting and circulating "the social ideals" in its own literature. The Home Missions Council, representing practically all the home mission boards in the country, approved the statement in 1920.

At the quadrennial meetings of the Federal Council in 1912 and 1916 the "Social Ideals of the Churches" were reaffirmed, with a few new clauses, so that the statement now reads:

"The Churches stand for—

"I. Equal rights and justice for all men in all stations of life.

"II. Protection of the family by the single standard of purity,

uniform divorce laws, proper regulation of marriage, proper housing.

"III. The fullest possible development of every child, especially by the provision of education and recreation.

"IV. Abolition of child labor.

"V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"VI. Abatement and prevention of poverty.

"VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"VIII. Conservation of health.

"IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.

"X. The right of all men to the opportunity for self maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

"XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

"XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

"XIII. Release from employment one day in seven.

"XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

In 1919 four supplementary resolutions were adopted, not with the purpose of adding to the "Social Ideals" but of applying its general principles to problems of reconstruction that were being faced at the close of the war. In the same month the Board of Bishops of the Methodist Episcopal Church promulgated a statement on The Church and Social Reconstruction in which were included the main points which had found a place in these resolutions, viz., a living wage, as the first charge upon industry, and collective bargaining as an instrument for the attainment of a more democratic procedure. The National Council of the Congregational Churches, meeting at Grand Rapids during the same year, and the General Assembly of the Presbyterian Church in the U. S. A., in May 1920, made similar official utterances. So also did the Social Service Committee of the Northern Baptist Convention in 1919. Recent pronouncements by other bodies have also been made along the same general line, such as the notable declaration of the Anglican bishops at the Lambeth Conference last summer on The Church and Industrial Problems and the statement of the All Friends' Conference in London.

Not only denominational authorities but also great interdenominational agencies have made the "Social Ideals of the Churches" their own. In 1919 the fortieth international convention of the Young Men's Christian Association adopted its sixteen articles, and in May 1920 the convention of the Young Women's Christian Associations endorsed both the statement and the supplementary resolutions.

These actions, by both denominational and interdenominational bodies, have been taken without overtures from the Federal Council or other effort on its part to secure endorsement of its own utterance. The "Social Ideals", therefore, may rightly be regarded as the common voice of the Churches. In the language of one of the resolutions adopted at a conference under the auspices of the Chicago Church Federation on January 23rd and 24th of this year: "We believe that the statement of the Social Ideals of the Churches represents a more general consensus of agreement as to the application of Christian principles to industry than any official statement which has yet appeared."

THE SEARCH of men for God has been an age-long search. Throughout the centuries men have groped in darkness with the cry, "Show us God," the deepest hunger of the heart, and the deepest perplexity of the mind. When Phillips Brooks was called in to give some religious instruction to Helen Kellar, spending her life in darkness and isolation, she greeted him with one sentence slowly spelled out: "Please tell me something that you know about God."—*Wesleyan Christian Advocate*.

Housing Problems—II

By Clinton Rogers Woodruff

NO announcement of its kind has more deeply impressed me than did the recent one of the Chamber of Commerce of the United States that it had appointed John Ihlder to be the manager of its newly established Civic Development Department. It was a significant recognition of the importance of civic phases of recent developments and of the pressing importance of the housing problem as an integral part of these developments. Mr. Ihlder, who is a friend and fellow worker of many years standing, is a housing specialist with considerable experience along general civic lines. He is taking hold of the new department at a time when the housing problem, which however is to be only one of a number of activities of this department, is one of the serious questions before the country for solution. The cessation of building operations during the war and the stagnation of building since the armistice was signed have created everywhere a shortage of living accommodations, as has been so frequently pointed out in these pages. Mr. Ihlder has been a close student of the national housing situation as of local ones, and his practical knowledge of conditions will be most helpful to the Chamber in its progressive efforts to assist in the solution of this problem.

His work for the improvement of housing conditions has taken Mr. Ihlder to every part of the United States and Canada. When the world war broke out he was in England, where he had taken a party of sixteen American housing workers to study what had been accomplished through governmental agencies and by private initiative in London, Birmingham, Liverpool, Manchester, and other cities and in the garden suburbs and villages. It was while in Grand Rapids as far back as 1903, as an editorial writer on the *Evening Press*, that he became so much interested in civic affairs that he left newspaper work to become secretary of the municipal affairs committee of the Grand Rapids chamber of commerce. It was at this time I first became acquainted with him and realized what a force for usefulness he was likely to become. Through his city plan work he was led to study housing and this in turn led to his becoming field secretary of the National Housing Association, a position he held until January 1916, when he resigned to devote more time to the constructive side of the work and to the making of housing surveys, several of which he had supervised during the preceding years.

In 1917 Mr. Ihlder became secretary of the Philadelphia Housing Association and a year later he became also managing director of the Child Federation of Philadelphia. During 1918, he was the Philadelphia representative of the United States Housing Corporation and chairman of the United States Homes Registration Service. The practical cessation of all private construction when our country entered the war soon produced so great a housing shortage and such insanitary conditions in the Philadelphia district (which had become the nation's greatest center for ship building and the manufacture of munitions) as to threaten to lower production. The Philadelphia Housing Association, first to call attention to the situation, held numerous conferences with builders, manufacturers, and Federal officials, made investigations in the interest of Federal departments, and carried on a constant campaign until Congress finally enacted legislation and the Housing Corporation and the Emergency Fleet Corporation were authorized to build dwellings. It is interesting in passing to note that more than half of the appropriations for this purpose were spent in the Philadelphia district and had a marked influence in maintaining the morale of the workers. Besides being managing director and secretary of the Philadelphia Housing Association, Mr. Ihlder was also secretary of the Pennsylvania Housing and Town Planning Association, and was a member of the housing code committee of the Pennsylvania state chamber of commerce, which has done a splendid piece of work to which I hope later to refer at greater length.

Estimates placing the shortage of houses in America at

more than 1,250,000 were placed before the National Council of the Chamber of Commerce of the United States at a meeting held in Washington January 27th and 28th when measures to relieve the situation were discussed in detail. This housing shortage, according to Mr. Ihlder, has reached a point where 4,000,000 persons are inadequately housed. 1,400 industrial and commercial organizations making up the National Chamber's membership were interested in the conference, another fact of striking significance.

"For a number of years prior to the world war," Mr. Ihlder said in referring to the meeting, "it is conservatively estimated that there were erected in the United States between 350,000 and 400,000 family dwellings in a year." This included homes and apartments. Construction of houses was practically at a standstill during the war, with the exception of the building done by the government. As a result of this the country, like every other country involved, came out of the war far behind its regular building programme. The situation has not improved a great deal since the signing of the armistice except for a brief spurt early in 1919, because those who have contemplated building homes have put it off until prices should become stabilized. In 1919 it is estimated that only about 70,000 houses were built in the United States, while the number erected during 1920 will probably turn out to have been even smaller.

"While it is true," Mr. Ihlder said, "that there are many houses for sale, these are nearly all now occupied by tenants. The number of houses for rent in most communities is practically *nil*, and the majority of these houses are not suitable for the needs of the average wage earner. A man with an income of \$5,000 a year or more doesn't have as much trouble getting desirable quarters as the wage earner who cannot afford to pay high rents. The wage earner and those earning small salaries are the ones hit hardest by the housing shortage. It is for these folks that decent homes must be built. Meanwhile they, as well as many with larger incomes, are doubling up or taking in lodgers. Increased rents have caused many families to share their quarters with outsiders, so we have the anomaly of a block or an apartment house containing a larger number of people than it ever did in the past, yet with an occasional house or apartment vacant because those needing better quarters can't afford to pay any higher rents. This overcrowding of rooms is viewed with anxiety by the public health officials who realize how infectious diseases spread under such conditions." He might with equal force have added that social workers likewise view the situation with anxiety because of the moral dangers to the growing families. Over-crowding is a serious matter from every point of view and cannot easily be overemphasized.

The subject of housing was approached at the conference from three different directions: the social and civic effects of a shortage of housing; building industry phases, including the effect of a stagnation of building on business conditions; and industrial housing, *i. e.*, the housing of employes by industrial establishments. The programme was prepared by a committee representing the civic and social side, the constructive industry, and industrial housing.

To most business men housing is in the nature of a new undertaking, one to which they have not given much thought in the past. For a generation or more business men have let housing take care of itself. But action is now demanded. Matters, the Chamber's representatives declare, can not drift. Not only will lack of houses prove a serious handicap to the revival of business, but hasty, poorly planned, and poorly executed construction—inevitable if sound policies are not worked out before construction begins—will take a constant tax from business through its waste and ineffectiveness, as well as through the sure increase of sickness, discontent, and inefficiency that always accompany poor housing. It is this view of the situation which justifies the Chamber's action and makes it so significant.

The city that has adequate housing will have a tremendous industrial and commercial advantage over less well

equipped rivals. The industrial nation that provides good housing for its working population will have "the edge" on competitor nations. England realizes this so clearly, as has been pointed out in these pages, that the national government has committed itself to a house building campaign that involves a cost to the national treasury of \$100,000,000 a year for sixty years. Canada too has embarked upon an ambitious house building programme, as I want to point out in a later article.

England, which includes Wales, is engaged to-day in the colossal task of building half a million houses for her people. There is thus afforded, as Lawrence Veiller, the energetic secretary of the National Housing Association, points out, a gigantic object-lesson both of the advantages and disadvantages of government interference in the realm of commerce and industry—of how government housing, and government-aided housing, works out in practice. England's experience, he tells us, contains much of value for the United States, which faces a similar problem, viz., a shortage of a million houses, the almost complete cessation of private building, a serious lack of the requisite materials and labor, with uncontrolled and constantly rising prices, involving rents beyond the purchasing power of the people.

Mr. Veiller has prepared a report based on a six weeks' first hand, intensive study of the situation, in which the views of all parties in interest have been sought. He was not content with obtaining information from government officials, but checked the information thus obtained against the knowledge and opinions of builders, labor men, real estate men, architects, financial interests, housing reformers, members of Parliament, and others. From the composite thus resulting he hopes that he has come as close to an accurate knowledge and understanding of the true situation as it is possible for anyone not a resident of the country itself to achieve.

At the conclusion of the war England faced an acute situation in the lack of dwelling accommodations for her people. Not only had there been no houses built during the five years of war, but for a period of five years prior to the war—from 1909 on—there had been a very great diminution in the annual output of dwelling houses. In addition to this great domestic need, she faced the strong moral obligations of taking care of her returned soldiers and sailors, men who had given up all for home and country, and who returned to find their country intact, but no homes for themselves or their families.

England's rulers met this situation by declaring that it was their paramount duty to provide "homes fit for heroes to live in" for every returned service man, and in characteristic fashion England set about the colossal task of building half a million houses in the shortest possible time, but without sacrificing the quality of the houses to be built to the necessities of speedy production.

In his report Mr. Veiller says:

"I have talked with many people in England, in all walks of society—peers, labor men, professional men, members of the government—and each has expressed the conviction, and in no uncertain tone, that had not the government seen this responsibility, and accepted it, not only would the government have fallen but there would have been serious industrial disturbances and, in the opinion of some observers, revolution. All agree that at the cessation of the war the men were in no mood to tolerate delays, excuses, or palliatives. They knew the service they had rendered to the country, and were no longer willing to put up with the old conditions which they had suffered and had borne with difficulty before the war. Slums were no longer to be tolerated, and they were resolved to put an end to them. Every man felt that the least he was entitled to was a decent home, and he was resolved to have it.

"That the government should undertake this task was so obvious that practically no one questioned it. It was the paramount duty of government in the eyes of everyone.

"This was not strange, though it may seem strange to us in the United States, for housing by government was no new thing to England. The government, that is, the local authorities, to a certain extent, had been providing houses for the workers for the past forty-five years. It is true that most of this work was in connection with the clearing away of slum areas and the removal of unhealthy houses, the government for years having realized its obligations to re-house the persons thus displaced; but for many years there had resided in the government the power to project new schemes and build houses for the workers

in new districts where there was no element involved of re-housing a displaced slum population."

In addition, the country faced an almost complete shortage of building materials, of fuel, of labor, of transport. Not only that, but most of the industrial plants upon which reliance must be had for the materials needed for 500,000 houses were engaged in some form or other of war work. No agency but government, with its vast powers and resources, could have been effective. Much of the machinery for dealing with such a situation already existed. The central government of England and Wales already possessed in the local government board (recently re-created as the ministry of health) a central department under a minister of the cabinet already dealing with the subject of housing, and which had dealt with various phases of it for thirty years past. In addition there were in England and Wales some 1,800 separate local authorities, each accustomed to deal with many phases of the housing problem, and equipped to a greater or less degree to meet the new situation. Thus England stood ready with the will to meet this pressing need, and with the organization necessary to do it—or, if not the complete organization, at least a mechanism that lent itself to the adaptation and expansion necessary to meet a changed situation.

Legislation was, however, necessary before much could be done. Such legislation was promptly prepared. With the aid of several national organizations which for years had been urging the cause of better housing and building up a strong body of sentiment in support of that idea, a bill was prepared which soon was enacted into law, and was known as the Housing and Town Planning Act of 1919. It preserved the most desirable provision of similar acts which had preceded it, notably the acts of 1909 and of 1890, but greatly strengthened and added to that legislation.

This act provided the means by which houses could be built speedily all over England. It contained a scheme by which the central government bound itself to meet the greater part of the annual loss occasioned by the necessity of building at a time of excessive cost, while at the same time placing the responsibility upon the various local authorities for meeting the housing needs of their community. It not only provided for the payment of these annual grants to local authorities to meet deficits thus caused, but also made possible similar grants to public utility societies (limited dividend corporations devoted to building houses, with dividends limited to six per cent.). Supplementary legislation known as the Housing (Additional Powers) Act of 1919 also provided for lump sum subsidies to private builders who built houses of the right type quickly. Close control of the types of houses to be built and of all important elements entering into the situation was given to the central government operating through the ministry of health.

Those who may be interested in the full report of Mr. Veiller may be able to secure a copy of it from the National Housing Association, 105 East Twenty-second street, New York. It is a notable document worthy of careful study and consideration.

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

THERE IS MORE that America can give the world than relief for physical suffering. We can, if we will, give to the nations an example of a nation standing for and living by the great Christian principles of justice and righteousness in all our dealings. Are we doing this? Is it not evident that a rebound to selfish, material advantage and to disregard of high ideals has succeeded to the altruism and the spirit of sacrifice that obtained so largely during the time of the great war? We need to be rudely awakened to the actual facts. We are in danger of losing the greatest opportunity ever afforded any nation. We are as a nation in peril of our soul's life. And there is but one real remedy, the putting into actual practice in our lives of the ethics of our Lord and Master. We need sorely what St. Paul calls "the power of His Resurrection". The Church must awaken. It must sound clearly the call to repentance. It must urge the duty of soberness, righteousness, and godliness. It must call for sacrifice and loving service, the unmistakable notes of true religion.—*Bishop Harding.*

WHEN WE look searchingly into our own hearts we understand and excuse all that others may do.—*J. L. Michell.*

A Miracle of Healing

DOES God answer prayer, and are the sacraments effectual means of grace? Some people deny it, but experiences like the following, in far-away China, make such denial utterly impossible to those to whom they come.

Last March the Rev. Edmund L. Souder, priest in charge of St. Michael's parish, Wuchang, and chaplain of the Church General Hospital, came one day in his hospital visiting to the bedside of a most pathetic little figure, a boy of fifteen, who had been brought into the hospital in a serious condition. He was in constant pain; an open wound went all the way into the pleural cavity, from which pus drained all the time; and he seemed tubercular; at least his frame was nothing but skin and bones, like that of a person in the last stages of that dread disease. He was so weak and miserable that he refused almost all nourishment. One had only to look at the little sufferer to feel sure he had but a short time to live. He was his parents' only son, and after trying many native doctors, and having given money to the Buddhist priests to chant prayers for him, they brought him, as a last resort, from their home about three hundred miles away, to the foreign hospital.

His condition continued to get worse after he came into the hospital. To be sure, he responded temporarily to treatment, but after a day or two of improvement he fell back into a condition weaker than before. Despite all that modern medical science could do, his case seemed hopeless. As the doctor said one day, it was merely a question of how long he would linger on. Sick as he was, however, he had enough life left to show that he was an unusually bright, intelligent boy. The chaplain spoke to him briefly day by day of the great Creator and Father, who made all things, whose power is infinite, and whose love for His children is so deep that He gave up His only Son to die for us. He listened always attentively, and on the chaplain's next visit he showed that he remembered most of what had been told him. His eye was bright; though he could scarcely speak above a whisper.

One day he asked, "Can I become Jesus' disciple?" and when told that he could he redoubled his interest in the instructions.

A time came when he had a bad sinking-spell: he was delirious, with a high fever, and though he rallied from the attack the doctors felt that he could scarcely live through the week. Father Souder had to go away for several days on a country trip, so, fearing that the boy might die before he returned, he decided to baptize the little fellow, though he was not as well instructed as is generally required of candidates.

There was real pathos in an incident that occurred just before the service, for it revealed the boy's good will, together with the fact that he had not yet completely freed himself from the habits of thought of a life-time. Beside his bed was some fruit that his parents had brought him, it being one of the few things he liked to eat. Pointing to it, he said to the chaplain, "I'll give my fruit to Jesus!" after the manner in which the Chinese heathen put bowls of rice and other edibles before the idols, or the ancestral tablets. The priest explained that Jesus did not need the assistance of such offerings from us, but He did indeed want the offering of our heart's love. The ward patients, mostly heathen, looked on with interest as a cross was placed on a stand beside the bed, a candle lighted, and the Chinese and foreign doctors and nurses gathered about as the little sufferer was incorporated into the body of Christ's Church in the Laver of Regeneration.

Returning from the country some days later, the chaplain, in his littleness of faith, asked, as he entered the hospital, whether the boy was dead. Dead? Why no, he was much better! And so he was. It was he himself who much later said to someone who asked when he began to get better, "From the moment I was baptized," and the doctor agreed that such was the literal fact. From that time he went steadily forward. He began to eat, he gained strength, and the earnestness with which he listened to instruction deepened. Already he knew by heart the Creed, the Lord's Prayer, and the Ten Commandments, and he was soon talking about "the doctrine" to the man lying in the bed next to his!

It is hard to make vivid to others the story of his recovery, for it was scarcely less than a resurrection from the dead. After a time he was able to sit up, and soon both on Sundays and week-days he would commandeer the services of anyone—chaplain, nurses, or other patients—to carry him into the chapel on their backs, where he sang the hymns and followed the service with the deepest attention and reverence.

Later on, as his poor, thin legs began to take on some flesh, he said he wanted to get up and walk, and, crutches being provided, up he got, and hobbled round the ward and into the chapel whenever the bell rang for service. One day he threw away the crutches and walked, and not long after that he called to the chaplain one day, as the latter came into the hospital compound, and said, "See, watch me run!" It was hard to believe, as one looked at that face beaming with joy, that this was the same boy who but a few weeks before had been lying in pain and utter weakness at the very gate of death. Yet it was he; the communicated life of the great Physician had worked a miracle beyond the power of human skill.

Three more months have passed. The boy has left the hospital practically well. He has entered our mission school in Shasi, his home city, and his parents have expressed their desire to become Christians at once, for none realize better than they that

Christ did for their only son what Buddha could not do. Physically, no less than spiritually, he passed from death unto life when he was born again by water and the Holy Ghost. There seems little doubt that he will go from strength to strength, bearing faithful witness to the Lord who raised him from death in the power of His risen life.

God grant us all deeper faith in our dear Lord's power to heal through prayer and sacrament, leading us especially to more faithful use both of the Reserved Sacrament and the Sacrament of Holy Unction for the preserving of both the bodies and souls of men unto everlasting life!

DIVINE SUPPORT

DO EVERYTHING for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him.

Never be in a hurry: do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if the whole world seems upset. What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God and then lie still and be at rest in His bosom. Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from that shelter, recall your heart simply and quietly. Our Lord loves you and would have you wholly His. Seek no other arms to bear you, no other breast whereon to rest. Let Him be the boundary of your horizon; fix your mind on Him alone.—*St. Francis de Sales.*



IN ST. MICHAEL'S CHURCH, WUCHANG, CHINA



IN THE CHURCH GENERAL HOSPITAL, WUCHANG, CHINA

The New Designs for the New York Cathedral

THE pictures shown in our insert are the latest proposals for the west front and central tower of the Cathedral of St. John the Divine, New York, and make public the latest step in the evolution of the plan of what is likely to be one of the great cathedrals of the world.

These plans are the second departure from the original designs, a process of change which has ample precedent. Few great churches have been built without modifications of the original design. St. Peter's at Rome and St. Paul's at London are leading examples. It seems to be impossible completely to plan a great cathedral on paper; great buildings are organic growths. A type or ideal is first selected and the various parts—choir, transepts, nave, central mass, and façade—are conceived in harmony with the ideal. This harmony is often at first imperfectly realized in one member or another, but the member which *does* realize it becomes the norm by which all the others are judged, and to which they are made to conform, so that the final result is an organic and vital whole. To this process of continual study and adjustment to type the Cathedral of St. John the Divine is no exception. Cram and Ferguson's designs for the nave were of such commanding majesty and merit that the nave became the norm to which all other parts are to be adapted.

The original plans and Cram and Ferguson's tentative design both showed west fronts of the three-portal type—a large central doorway and two side portals opening into the nave and aisles respectively. The three-portal plan was that most often employed, Notre Dame, Amiens, and Rheims being leading instances. Continual study showed that the three-portal type of front did not correctly express the interior plan, which had *two* aisles on each side of the central avenue or nave, to which a front of the five-portal type would more correctly correspond. Bourges and Wells are magnificent examples. In the design shown an attempt has been made to combine the great vertical buttresses of Bourges and Wells with the powerful horizontal lines of Notre Dame, Amiens, and Rheims. The deep porches of Rheims and Amiens with their immense shadows take the place of the shallow portals of Bourges. The enormous bulk of the New York Cathedral obviously demands a façade as wide and spacious—nearly two hundred feet—as that shown in the present magnificent proposal. The west front is a separable unit of the plan and might fitly constitute a memorial of a great citizen or of some great public event. This design alone proves that American architecture is full grown, since it stands comparison with the greatest west fronts of the middle ages.

The nave and west fronts having thus satisfied the ideal, the central mass, to be erected on the square created by the junction of the nave, transepts, and choir, became the next object of study. The great size of the central square, 126 by 126 feet, the largest Gothic crossing ever built, constitutes an almost insoluble difficulty. Whatever treatment was suggested was found to dwarf the rest of the structure, reducing choir, nave, and transepts to mere appendages, with no relations of parity with the central structure. The original plan showed above the roofs a central tower 126 feet square, 90 feet high, capped by a spire of 207 feet, 100 feet wide at the base, a huge extinguisher rather than a spire. This spire was plainly impossible, since it concealed an interior dome as high and wide as the dome of St. Paul's. Cram and Ferguson's tentative design was hardly more successful. The central tower was in this case kept very low, just high enough to house the vaults of the crossing, quite box-like; and adjoining the crossing, in the angles between the choir and transepts, were planned two towers with spires as large and high as those of Cologne. This plan had two faults: first, it exaggerated the already unmanageably large central mass; and second, while from two points of view, directly north and south, an admirable pyramidal effect was obtained, from every other point this effect disappeared, and at last, from due east and west, the towers, 126 feet apart, would look as if they belonged to two different churches.

Further study forced the conclusion that any central tower practically square on plan would be unsuccessful be-

cause it would have ever varying perspective proportions; that is, seen from the exact north, south, east, and west it would appear as 126 feet square, but seen from the diagonals of the square produced, that is, from northeast, northwest, southeast, and southwest, it would present a surface of 176 feet, the length of the flank of the Flatiron building at Twenty-third street. A circular dome like that of St. Paul's, incongruous with the thirteenth century French Gothic of the nave, was plainly impossible. A polygonal lantern, the Gothic form of the dome, which would appear equally narrow in perspective from all possible points, was therefore the solution obviously dictated, the lantern of Ely Cathedral being the prototype and hope of a successful solution.

The great English architectural critic, James Fergusson, says of the lantern of Ely:

"There is perhaps no feature in the whole range of Gothic architecture, either here or on the Continent, more beautiful than the octagon of Ely, as rebuilt by Alan of Walsingham, the sacrist at the time the tower fell. (A. D. 1322). . . ."

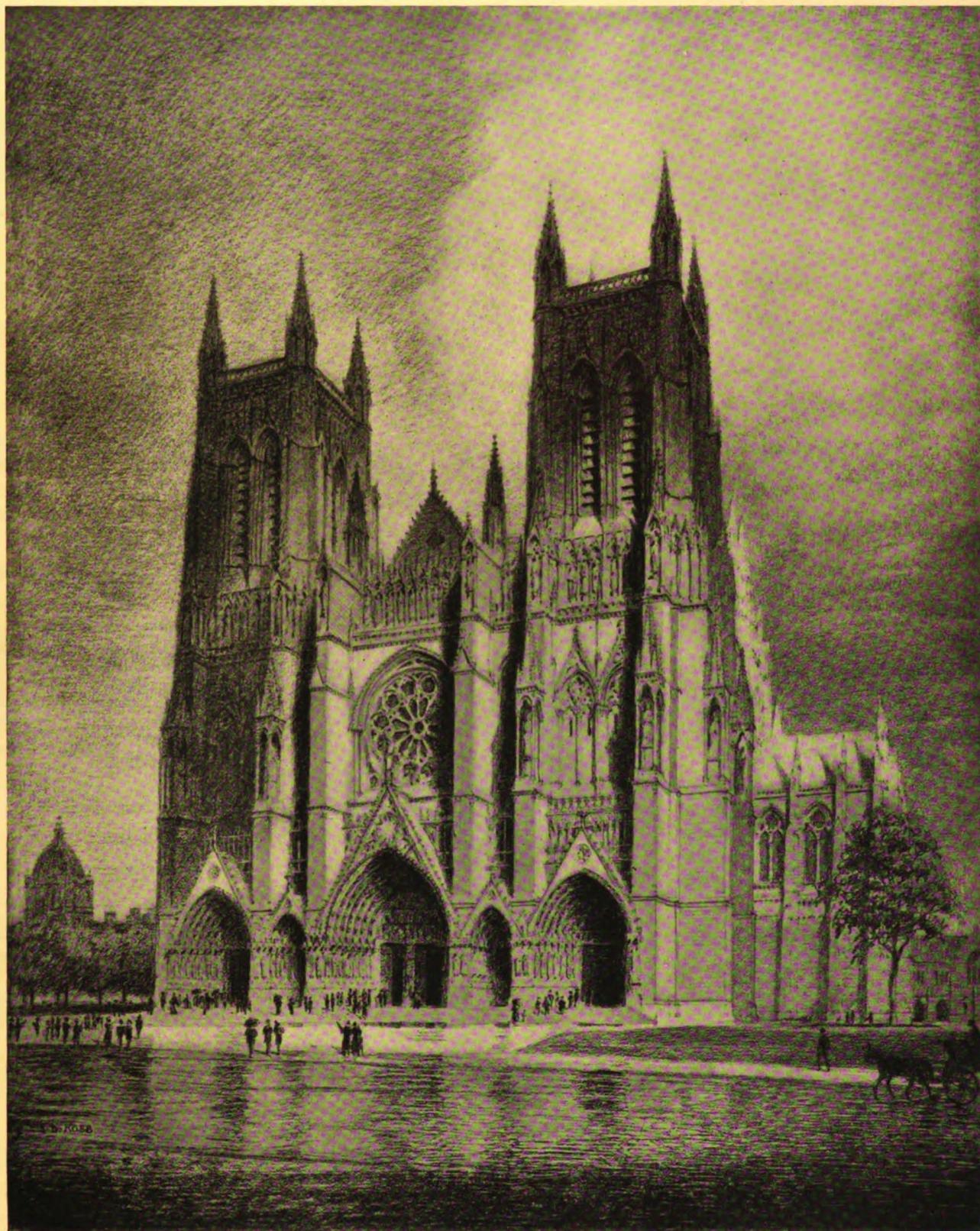
"This octagon is in reality the only true Gothic dome in existence; and the wonder is that, being once suggested, any cathedral was ever afterwards erected without it. Its dimensions ought not to have alarmed those who had access to the domes of the Byzantines or Italians. Its beauty ought to have struck them as it does us. Perhaps the true explanation lies in the fact that it was invented late in the style. New cathedrals or great churches were very rarely commenced after the death of Edward the Third, and when they were, it was by masons, not by educated gentlemen, that they were designed."

A glance at the picture of the north flank of the Cathedral will show how successfully Fergusson's suggestion has been worked out by the architects. Here we see a true Gothic lantern, crowned with a graceful *flèche* instinct with grace and beauty, preserving its proportions in all perspectives, and adding a note of majesty unsounded by its beautiful prototype. The second or upper stage of the Ely lantern is much smaller than that on which it rests; it is made of wood and is clearly temporary, as offsets for a permanent upper stage were provided in the stone work of the lower stage. It is not too much to say that Fergusson's suggestion was also a prophecy and that the present architects have had the inspiring opportunity of proving that the Gothic tradition is not a mere academic tradition but a vital modern force.

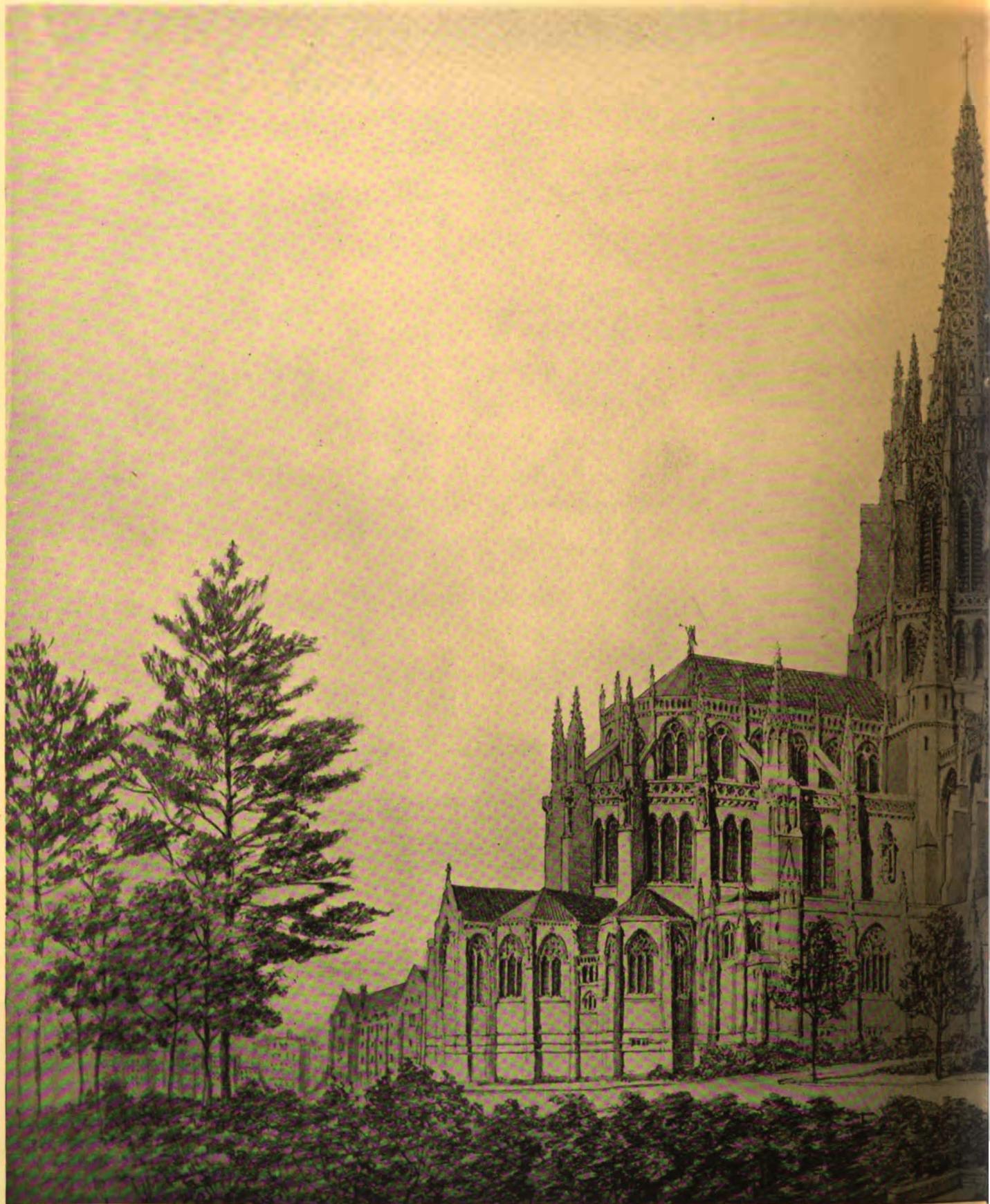
This vitality exhibits itself in the addition to the lantern of the open stone work *flèche* which carries the eye upward to the finial curves. Ely has an upper lantern, 30 feet high and but 28 feet in width. The present instance has a width of 88 feet, calling for some towering feature to contribute the element of aspiration. The architects of Burgos satisfied this logical requirement.

The great size of the proposed Cathedral is not evident from the design. Some dimensions and comparisons will then be useful. The total area covered by the building will be 109,082 square feet, making it the third largest Cathedral, St. Peter's and the Cathedral of Seville preceding it. In length, 601 feet, it exceeds Winchester (556 feet) the longest English Cathedral. The nave and aisles will have a width of 132 feet. The vaults of the nave and choir and transepts culminate 130 feet above the floor (Rheims showing 124 feet). The great piers of the nave, 100 feet in height, are matched only by those of Milan. The transepts have a stretch of 315 feet. The radiating chapels, seven in number, opening out of the ambulatory, stand for beauty at the head of their family, quite numerous in France. The west front has a width of 190 feet, slightly more than that of St. Paul's, and a height of 275, worthy of its prototype, the west front of Bourges. The polygonal lantern follows the Ely octagon, the *flèche* rising from it has the height of Salisbury spire and the open-work detail of Burgos. The finished structure will be worthy of the majesty of the religious life of America, and will be in no respect inferior to the greatest triumphs of European devotion.

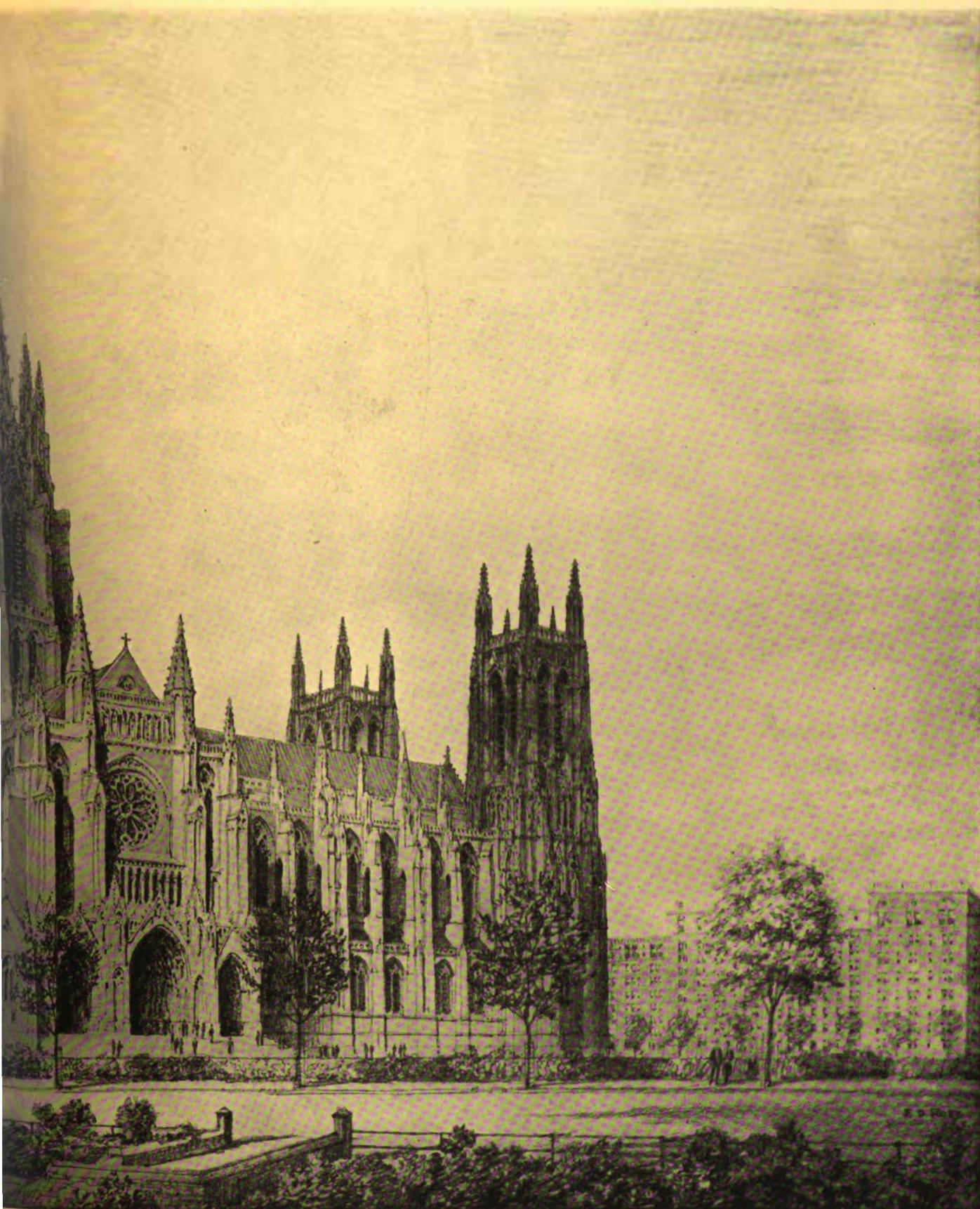
SOME NEW CATHEDRAL DRAWINGS ST. JOHN *the* DIVINE *in* NEW YORK



PROPOSED WEST FRONT



Cram & Ferguson, Architects



PROPOSED NORTH ELEVATION



PROPOSED COMPLETION OF THE CHOIR

Anglican Influences in the Reformed Church of Hungary

By the Rev. Louis Nanassy

THE Reformed Church of Hungary is one of the largest communions of Continental Europe, numbering about two and a half million baptized members. It is interesting to know that, while as to the doctrinal views the Calvinistic theology was accepted in the sixteenth century, she has always strongly held to the episcopalian form of government.

The first diocese in the Hungarian Reformed Church was the Transbiscan diocese and its first Bishop Melius in 1562. The Transylvanian diocese was the second one, having been organized in 1564 and its first bishop having been David. The Cisdanubian diocese had its first bishop in the person of Veresmarti in 1570. The Transdanubian diocese was the first to unite the Lutheran and Reformed people; the first diocese with definite Reformed spirit was formed there in 1612 by Bishop Pathai. The latest diocese among the present existing five dioceses was the Cistibiscan diocese; originally the congregations in that territory had no bishop, but were organized into four deaneries governed by deans and the organization was called "*unio inter quattuor dioceses*". This district had its first bishop as late as 1735 in the person of Szentgyorgyi. The five historical dioceses are still existing in the Reformed Church of Hungary.

Theological students of Hungarian seminaries regularly frequented universities abroad. In England fellowships were established for Hungarian students in Oxford and Cambridge Universities. Some of those Hungarians studying in England became acquainted with the presbyterian system. Its first advocate in Hungary was Professor Szilvasujfalusi. He asserted that there was no need of bishops, that the episcopal system would lead to hierarchy. On account of his views he was declared in Hungary to be "a disturber and innovator" and an ecclesiastical jury appointed by Bishop Hodaszi sentenced him to jail in 1608.

The presbyterian movement was afterwards revived by Tolnai. He went to Franekera to study and there was the pupil of the Puritan Amesius. Thence, with ten Hungarian students, he went over to England, where the Scotch Presbyterians under the leadership of Cromwell fought against the Roman Catholics and Episcopalians. Tolnai and his companions formed a union at London in 1638 with the purpose of establishing the presbyterian form of government after their return to Hungary. On account of his presbyterian views he was accused before the National Church Council of Szathmarnemeti held in 1646, and was found guilty together with eight fellow pastors. He was suspended from his office and thirty decrees were passed by the council in order to defend the authority and rights of bishops. Further Bishop Gelei was commissioned to draw up ecclesiastical laws for the strengthening of Church government. Gelei acknowledged the rights of local Church councils (now called consistories), but he did not think that their organization would be suitable to the times. After Tolnai, Medgyesi, a clergyman of Sarospatak, took up the flag of presbyterianism. He published, in 1650, a work on "Elders governing the Church"; in which he defended the contrast with episcopal government, his presbyterian ideas. The Church council removed two pastors who had taken the side of Medgyesi. Presbyterianism was known in Hungary as "English spleen" and was practically suppressed, and the government and authority of the bishops was strengthened.

John Duraeus (Dury), born in 1595, first a Presbyterian minister, who later (1633) took Anglican orders, wrote to Bishop Gelei of Transylvania for help in his good endeavor of uniting all Evangelical Christians in one Church. His project was favorably received by the General Council of the Hungarian Reformed Church held in 1634, and Duraeus was encouraged to proceed with his noble work.

From the latter part of the sixteenth century a "*Formula consecrationis ordinandorum*" is preserved. It throws some light upon the question and custom of ordination at that time. According to it: "*Teneant librum bibliorum in manibus suis ordinandi flexis genibus et consecret illos episcopus his verborum formulis: In the name of our Lord Jesus Christ, who has given the Holy Spirit to His apostles, I, empowered by God and His Church, give thee power to preach the Gospel, to administer the Holy Sacraments, to absolve the penitents, and to bind those who are stubborn in their sins.*" When a certain John Muranyi was called to be rector of the parish of Kolkod, the bishop gave him this document: "*Venerant ad nos cives Kolkodienses, significabantque quendam Joannem Muranum vocatum esse ab ipsis ad ministerium evangelii in oppido Kolked, testabanturque praeterea, indictum Joannem Muranum piis et honestis moribus peditum esse. Cum autem preteretur ut publica ordinatione confirmaretur huius Joannis Murani vocatio, nos, explorata eius eruditione, cognovimus ipsum*

Joannem Muranum puram et catholicam evangelii doctrinam, quomodo et ecclesiae nostrae docent et profitentur, amplecti et ab omnibus satanicis erroribus, qui damnati sunt iudicio ecclesiae catholicae Christi, abhorrere . . . Commendavimus, ut evangelium Christi libere tradat, et sacramenta in evangelio instituta administret. Precamur, ut Spiritus Sanctus, auctor ministerii, huius Joannis Murani vocationem gubernet ad gloriam Dei et Domini nostri et ad salutem suae ecclesiae. Datum pridie Nonas Maii 1586."

This document in connection with the proposed ordination of the candidate exhibits the fidelity of the Hungarian Reformed Church to the Catholic faith and to the doctrines of the Church Catholic.

The connection between the Anglican and Hungarian Reformed Communions is manifested by the activity of Isaac Basire (Basirius). He was an Anglican clergyman, having been ordained in the Church of England. First he was rector at Eaglescliff, later at Stanhope, and became the prebendary of Durham. During the revolution of Cromwell on account of his fidelity to the king and episcopacy he had to flee from England. First he went to Galata and then was called in 1654 by Prince George Rakoczi II of Transylvania, the zealous defender of the Hungarian Reformed Church, to Gyulafehervar, Transylvania, as one of the professors of that famous college. Here he was fighting against the presbyterian inclination of some professors and ministers. In the presence of the prince he had a debate with Professor Apaczai, the advocate of presbyterianism, Basire taking the side of episcopalianism. He became victorious and Apaczai had to resign. Basire was the presiding officer of the National Council of the Reformed Church of Transylvania held in 1656. After the fall of Prince Rakoczi he went back to England, where Charles II gave him back his former position. One of his books published at Gyulafehervar bears this title: "*Triumviratus, sive Calvinus, Beza and Zancchius pro episcopatu*", Albae Juliae, 1656. Basire, after his return to England, maintained his close relation with the Reformed Church of Hungary.

Paul Jaszberenyi, a Hungarian theologian and clergyman, visited Oxford University in 1658. On account of his high scholarship he was engaged by an English lord, Cecil Tuftan, to be tutor for his son, and in this capacity he spent four years. In 1663 he edited in England his Latin grammar, *A New Torch to the Latin Language*. It was published four times during seven years, the last edition being at London in 1670. His book was introduced into the Latin schools of England. In the meantime he opened a Latin school in London. He was called back to Hungary, but died before accepting the offered professorship at Gyulafehervar (in Latin, Alba Julia). Another link between the Anglican and Hungarian Communions was Bishop Sinai of Debreczen. In 1756 he went to the theological school of Oxford. After his return to Hungary he maintained that the Church ought to be governed exclusively by the clergy without the assistance of laymen. His views were shared by the clergy and Sinai became bishop. In the fight between the hierarchy (government of the clergy) and kyriarchy (government by the lords and nobles), he was the leader of hierarchism and suffered much for his ideas. Turning the leaves of the register book of the Bodleian library in Oxford the reader often comes across the name of a "Hungarus" in 1756 and 1757. It was Sinai, who diligently frequented the library.

In 1716, when the Reformed college at Gyulafehervar was destroyed by the enemy and the Hungarian Reformed people needed the help of brethren abroad, the Anglican Church came very generously to the aid of the college and gave it £11,000. When in 1752 Queen Maria Theresa, under the influences of Romanizing tendencies, forbade the city council of Debreczen to aid the Reformed college of that place from its treasury, the Reformed people of Debreczen, through the influence of their friends abroad, applied for help to the brethren in Switzerland, Holland, and England. The most liberal response came from the Anglican brethren. At the request of Sinai, Archbishop Herring of Canterbury and the bishops of the English Church, as well as the leaders of Oxford and Cambridge Universities, established the "English Fund", which is still in existence in London, and the interest therefrom goes to the College of Debreczen. The present fund is about £3,050. (See report of the year 1888 of the Society for the Propagation of the Gospel, page 167.)

During the eighteenth century it was a general custom with Hungarian Reformed theologians to visit the universities of Oxford and Cambridge. Among them we find Isaiah Budai, a later Bishop of Debreczen, who studied in the Anglican theological

school of Oxford in 1794. At that time a Hungarian Reformed clergyman, by the name of John Uri, was librarian of the Bodleian library. His works published in Oxford are: *Pharus artis gramaticas helbraicae* (1784); *Septuaginta hebdomadam, quos Gabriel ad Danielem detulerat interpretatio* (1780). At that time the Bodleian Library donated many valuable volumes to the Hungarian Reformed College of Debreczen. About the same time Francis Pethe, a Hungarian Reformed scholar, received a gift of thirty-six gold pieces from the English regent, later King George IV, to publish the Hungarian Bible. Michail Benedek, a later bishop of Debreczen too, was a scholar of the Oxford University.

During the seventeenth century and even later, the Reformed Church of Hungary was the center of fierce persecution by the Hapsburg dynasty and the Roman Church. The help, aid, and sacrifice of faithful Churchmen among the laity was found to be expedient, and a share was given to the lay element in governing the Church. The General Synod of Buda (1791) decided that a consistory be organized in every congregation. The General Synod in 1891 has drawn the present constitution of the Hungarian Church, which is as follows:

Every Reformed person must belong to a parish. The officers of the parish are the pastor, teachers in parochial schools, curator, and elders, and these form the consistory (presbyterium.) The president of the consistory is the rector; without him no meeting may be held.

The several associated congregations form the Classes (Tractus, Senioratus), its members being the ministers and counsellors from the laity and clergy. Its presidents are the dean and the classical curator, the latter from the laity.

The several associated classes form the diocese (synod, superintendia). Its members are the deans and classical curators, the counsellors elected from the clergy and laity, and representatives of the high schools and colleges. Its presidents are the bishop and the general curator from the laity. It holds a meeting twice a year and takes charge of the examination of candidates for the ministry, of ordination, etc.

The General Conventus is a body organized to settle affairs pertaining to the whole Church, and represents the Church during the intervals of the General Synod. Its members are the bishops, general curators, representatives of the five synods: together, 38.

The General Synod meets every tenth year. Its legislation pertains to the articles of faith, government, liturgy, the election of pastors, teachers, professors, etc. It has 116 members, 58 from the clergy and 58 from the laity.

During the seventeenth and eighteenth centuries the Reformed prelates were forbidden by the Romanizing dynasty to use the old name of "bishop" (episcopus), and the title of "superintendent" was accorded them. In the nineteenth century under a more liberal regime they were allowed to return to the ancient title.

The present system of the Hungarian Reformed Church reminds us of Archbishop Usher's "Reduction of Episcopacy unto the Form of Synodical Government received in the ancient Church". We know that "this proposal of Usher received much favor from the Puritans for some time afterward and moderate Churchmen were not unwilling to accept it, but the bishops were not disposed to regard such suggestions and the Puritans in their hour of dominance were not inclined to compromise . . . Now this reduction of episcopacy to a synodical form, which failed them, returns for suggestive reconsideration in connection with the pending formulation of plans for some method of organic reunion which were inaugurated by the General Assembly of the Presbyterian Church in the U. S. A. in May 1919".*

The Reformed Church of Hungary is furnishing a conspicuous example in practice, as to how the plan of Archbishop Usher is working, as a safe foundation for reuniting episcopal and presbyterian Christians.

Since the first part of the nineteenth century the historical connection between the Anglican and Hungarian Reformed Communions has unfortunately been interrupted. The Scotch Presbyterians approached the isolated Hungarian Church, and their influence is manifested in the fact that the Reformed Church of Hungary, still strongly clinging to the offices of the bishops, became a member of the Alliance of Reformed Churches holding the presbyterian system. But the form of government in the Reformed Church of Hungary is far from being presbyterian. In an article in the Encyclopaedia Britannica by a Presbyterian scholar, Presbyterianism in Hungary is characterized with these words: "It was confined to the synodal side, and the synods, in which the nobles had special rights, were entirely clerical." He might have added, for the sake of accuracy, that the synodical form existing now in the Hungarian Reformed Church is a combination of episcopalianism and presbyterianism according to the proposal of Archbishop Usher. But the past history of the Hungarian Church was entirely episcopal.

It will be interesting to mention, that the former close relation between the two episcopalian bodies is still vividly manifested

in the fact that the ancestors of the present English Queen on the mother's side were Hungarian Reformed Churchmen baptized and confirmed in the Reformed Church of Hungary. This family (the Rhedey family) gave many loyal and faithful sons and daughters to the Church of Hungary. A lady member of this family, Adámia Rhedey, translated English sermons into Hungarian in 1827 and the male members were always prominent leaders in the Church.

At the present time the Reformed Church of Hungary, which has been a solid, powerful organization with its five dioceses and with its centralized power embodied in the Conventus, and which forms a valuable link between Anglicans and Presbyterians, is torn into pieces on account of the war. One part of the old United Church is still under Hungarian control, but some parts belong to Jugaslavia, Czechoslovakia, and Roumania. The dismembered historical Reformed Church of Hungary in her present poverty, distress, and misery looks again for friends abroad. Will a new Archbishop Herring be found among the Anglicans, who on the ground of the old traditional lines will give a sympathizing and helpful hand to that unfortunate Church?

PSALM XXVII

A PSALM OF DAVID

Unto Thee, O Lord Jehovah, will I call.

O my Rock, hear Thou my prayer and answer it,

Lest if all my cries before Thee silent fall,
I become like them that go down to the pit.

Oh! hear my supplicating voice when unto Thee I cry;

When lift I up my hands toward Thy Holy Place on high.

Draw me not away with wicked men,

And with the folk that work iniquity.

Speaking peace while in their neighbors' ken,

But mischief in their heart throbs secretly.

Give them as their works and as their wickedness demands;

Give them after all the operations of their hands;
Render them what they deserve, according as each stands.

For the works of God the Lord they have never in regard,

And the operations of His hands are from their thinking barred,

So He will break them down, and they shall evermore be marred.

Blessed be Jehovah, the God of all the nations,
For He has heard the voice of my earnest supplications.

Jehovah is my Strength and my Shield;

My heart trusts in Him; He doth me raise,

And therefore is my heart in joy revealed,
And with my gladsome song I will Him praise.

Jehovah is their Strength who keep His way appointed;

A Stronghold of Salvation is He to His Anointed.

Save Thy people, Lord, and bless Thine heritage;

Be their Shepherd, too, through all their pilgrimage.

The Psalmist in trouble cries to God.

He asks that he may not be included among the wicked,

who will be punished according to their works,

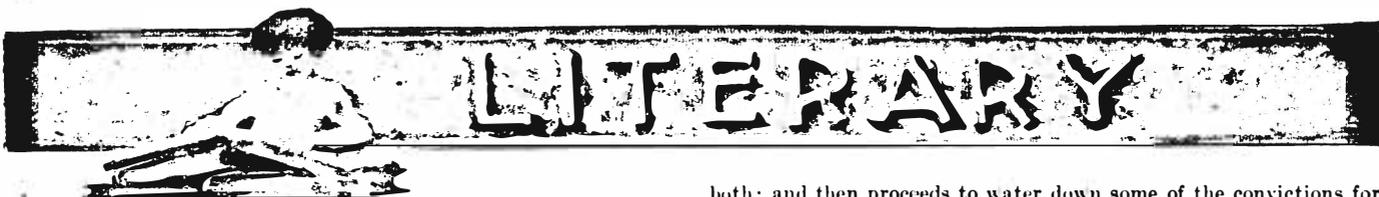
and as they deserve.

He thanks God for deliverance,

and declares his trust in Him,

and asks for a continuance of His blessing.

* Smyth-Walker: *Approaches towards Church Unity*, page 133.



The Mastery of the Far East. The Story of Korea's Transformation and Japan's Rise to Supremacy in the Orient. By Arthur Judson Brown, author of *New Forces in Old China*, *The Chinese Revolution*, *The New Era in the Philippines*, *Russia in Transformation*, etc. Illustrated. New York: Charles Scribner's Sons.

This book, by an author well known and highly regarded as a scholar, traveller, missionary, and writer, presents the general idea that the Korean Peninsula is the strategic point in the mastery of the Far East. Its 661 royal octavo pages are filled with interest to the general reader and must prove of great value to all actively engaged in promoting or carrying on diplomacy or missionary work in the Orient. The topics dealt with as outlined in the preface are sufficient, when the qualifications of the author are known, to attract attention and to stimulate curiosity. After describing in Part I the country of Korea, the people, their customs, education, literature, and religious beliefs, the author proceeds to discuss in Parts II and III the struggle between China and Japan for possession of the Peninsula, and its culmination in the China-Japan War; the diplomatic and military struggle between Russia and Japan for the coveted prize, and its culmination in the Russia-Japan War; the politics and methods of Japan in governing a subject people; the characteristics of Japan as the imperial power in Asia and a world power of the first magnitude. Part III treats of the place and influence of Christian Missions as one of the most potent of the enlightening and reconstructing forces which are operating in the Far East and which hold the promise of a better world order.

The book is the outcome of correspondence and study extending over many years and two journeys to the Far East. Dealing with abundant knowledge and insight with questions of tremendous import to the progress of civilization, it offers much assistance to statesmen or scholars largely interested in the international relations of America. The style is easy and lucid and (as an incidental example) the account of the naval victory of the Japanese in the Russian-Japanese war is the clearest, most concise, and thrilling we have met. The chapter on Japan and America is searching and impressive. Discussing first the satisfactory history of our relation with Japan from the time of Commodore Perry's first visit to a Nippon port, to the recent beginning of Japanese immigration to this country, it goes on to show why the oriental immigrants are no more popular in America than the average low class American is popular in the countries of Asia. "Differences of race, language, religion, and social customs are not conducive to sympathetic personal relations anywhere." The Japanese government and press do not ask unrestricted immigration and land-ownership in the United States. They feel that they are misrepresented and shamed by the characteristics of 95% of the emigrants, who are coolies and a disgrace to their nation. All the Japanese government wants is equal treatment with other nations and the abandoning of racial discrimination. "This racial discrimination is precisely what America is exercising now. And it seems fair that this country should give to the Japanese at least as much as it accords to Tartars and Zulus". Space forbids the adequate review this book deserves; but it should be salutary to remind ourselves that all crimes are not committed by foreigners and all governments and peoples are not hopelessly narrow minded and unjust but our own.

The author has striven, he tells us in the preface, to keep the middle of the way, and to be fair and just. We have found this book worthy of its distinguished author and of interest and value.

The Common Creed of Christians: Studies in the Apostles' Creed. By William P. Merrill, D.D. Revell. \$1.25.

The purpose of this little book is splendid. Dr. Merrill tries to show the practical implications of belief. Instead of expounding the theology of the Creed, he asks: "What will be the practical result of acting on the belief here proclaimed?" In other words, doctrine is of value as it issues in life. Our whole conception of the purpose of life depends on our grasp of spiritual truths. "Religion is theology with a 'therefore' added." A book which would take each article of the Creed and show what sort of lives can be lived with each doctrine not merely professed, but made a motive power in life, could not but be valuable and full of inspiration.

But—Dr. Merrill urges that Christianity calls us to serve God and man on the basis of clear thoughts and convictions about

both; and then proceeds to water down some of the convictions for which the Creed stands. For instance, he takes the sections which deal with our Lord's conception, birth, death, descent into hades, and resurrection, and says: "It is perfectly obvious that all this deals not with convictions about living realities, but with opinions about past historical events"—and then dismisses them all as unessential! He thinks that "the Creed would be better without that word, 'only'—'His only Son'. In all the gospels", he says, "there is not a single saying of Christ in which we can say without qualification that He speaks of His relation with the Father as one in which His followers do not and cannot share."

Dr. Merrill finds in Jesus Christ a revelation of God's love. But how? If He is not in a unique sense the Son of God, we have merely had a wonderfully beautiful conception of God presented to us, as the thought of the Best of men. But He may have been mistaken. His career would seemingly give the lie to His teaching. He was just one more example of a good man, trusting God but seemingly deserted at the last. Why, then, talk of the wonder of Christ's revelation of the Father? How has His proclamation of Divine Fatherhood any more force than, say, such a proclamation by Phillips Brooks or St. Francis Assisi?

Isn't it time men made the choice: all that the creeds say, with all that the doctrines imply; or, if we cannot accept what they say, no sentimental declaration of the implied truths? You cannot build a life on certain foundations and then pull out the props and expect the life to stand unshaken. The Christian character is really the outcome of the Christian creed. As Scott Holland says, in his famous challenge in *Creed and Character*, there is no process by which you can drop out the theology of the Creed and retain its ethical value. It is not a question as to how much would remain if we give up faith in Christ as the Only Begotten One. "There are other moral ideals by which men have built up fair and seemly lives, and they would do so again." But the ideals would never produce that particular mind and habit which we call Christian.

C. F.

Progressive Religious Thought in America: A Survey of the Enlarging Pilgrim Faith. By John Wright Buckham. Boston and New York: Houghton, Mifflin Co.

This is a book by a Congregationalist about Congregationalists. Professor Buckham, who is the professor of theology in the Pacific Seminary at Berkeley, California, says that his "aim has been to write something about American theology which shall correspond to Tulloch's *Religious Thought in Great Britain during the Nineteenth Century*. The various chapters deal with Horace Bushnell and the Liberators; Theodore T. Munger, The New Theology Defined and Related; George A. Gordon, The New Theology Universalized; William J. Tucker, The New Theology in Action; Egbert C. Smyth and the Andover Theology; Washington Gladden and the Social Theology; Newman Smyth and Later Representatives of Theological Progress; and the final chapter tells of the Future of Theology in America. Prof. Buckham says: "So far from being a decadent science, Christian theology is still in its youth. Of all the sciences theology is essentially the freshest as well as the oldest, the most progressive as well as the most permanent." He writes in an admirable spirit and his book is interesting. If one is sometimes inclined to be critical of the writer's enthusiasm one is disarmed when he says: "Personal contact has begotten in the author a deep but he trusts not unintelligent admiration for men whose breadth and earnestness of thought issued from a like nobility of mind and character". The roll of Congregationalist heroes is indeed a worthy one. And it is a pleasure to see a book so well designed as is this to attract the casual reader to an interest in theology, and to instruct and stimulate the more serious. The book is worthy of its theme. It deserves and will doubtless enjoy a wide success.

W. P. L.

MARY BEARD, like her husband, Charles A. Beard, has a most happy faculty of condensation and interesting expression, which she displays to good advantage in *A Short History of the American Labor Movement*. It is a summary of the aims and achievements of the labor movement in the United States from the end of the eighteenth century to the present day, including the origin and growth of trade-unions, the development of the American Federation of Labor, the growth of the more radical organizations, and the new currents of thought and action that have developed out of the world war. It has already reached a second printing. (New York: Harcourt, Brace & Howe.)

Church Kalendar



- April 1—Friday.
 " 3—First Sunday after Easter.
 " 10—Second Sunday after Easter.
 " 17—Third Sunday after Easter.
 " 24—Fourth Sunday after Easter.
 " 25—Monday. St. Mark.
 " 30—Saturday.

KALENDAR OF COMING EVENTS

- April 11—Florida Dioc. Conv., Trinity Church, St. Augustine.
 " 12—Erie Spec. Conv., Cathedral of St. Paul, Erie, Pa.
 " 13—Asheville Dist. Conv., St. Mark's Church, Gastonia, N. C.
 " 13—Massachusetts Dioc. Conv., Boston.
 " 20—Western Massachusetts Dioc. Conv., Trinity Church, Lenox.

Personal Mention

THE Rev. WILLIAM B. ALLEN, for the past ten years connected with the district of Asheville, has become rector of St. Michael's Church, Tucumcari, New Mexico.

THE Rev. E. L. BASKERVILL will be in New York City and vicinity from April 13th to 28th, soliciting funds for urgent educational and missionary work among the negroes of South Carolina. Address Church Missions House, 281 Fourth avenue. Mrs. John Farr, 14 West Tenth street, will have charge of his speaking engagements.

PRESIDENT BERNARD I. BELL of St. Stephen's College preached the Easter sermon to faculty and students at Williams College.

THE Rev. JOHN K. BURLESON has resigned as assistant at St. Paul's Church, Rochester, N. Y., and will take up work under his brother, the Bishop of South Dakota.

THE Rev. JOSEPH W. GUNN is rector of St. Peter's Church, LaGrande, Oregon.

THE Rev. LLOYD B. HOLSAPPLE, rector of St. Barnabas' Church, Omaha, has been elected secretary of the Standing Committee of the diocese of Nebraska.

THE Rev. S. ARTHUR HUSTON, rector of Christ Church, Baltimore, has accepted a call to St. Mark's Church, San Antonio, Texas, succeeding Bishop Coadjutor Stevens of Los Angeles.

THE Rev. FRANK M. JOHNSON, Jr., has become General Missionary of the Big Bend district with address at Marfa, Texas.

THE Rev. LAWRENCE R. KELLY has resigned a curacy in St. Paul's Church, Albany, to accept one in the Chapel of the Intercession, New York City.

THE Rev. A. E. MARSH, rector of St. Mary's Church, Blair, has been elected president of the Standing Committee of the diocese of Nebraska.

AFTER April 18th the address of the Rev. RICHARD J. MORRIS becomes 202 S. Nineteenth street, Philadelphia, this being the new Church House of the diocese of Pennsylvania.

COLONEL the Rev. CHARLES C. PIERCE, D.D., chief of the graves registration service of the army, is in Europe as head of the commission for beautifying our permanent military cemeteries in England and France.

THE Rev. W. WINTHROP SMITH has become assistant at the Free Church of St. John, Philadelphia.

THE Rev. L. L. SWAN has resigned as rector of St. Paul's Church, Gainesville, Texas, to become rector of St. John the Baptist Church, Clarendon, and priest in charge of Elkart and Shamrock, with residence at Clarendon, Texas.

THE Rev. WILLIAM G. THAYER, D.D., headmaster of St. Mark's School, Southborough, Mass., has just left on a trip to Europe, to return in June.

THE Rev. ENOCH M. THOMPSON, vicar of the Chapel of the Nativity, Washington, was given an automobile on Easter Day by his congregation.

THE Rev. ERNEST C. TUTHILL has resigned the rectorship of St. Paul's Church, Watertown, N. Y., and will take up work in Kansas.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK.—On Saturday, April 2nd, in Emmanuel Church, East Syracuse, Bishop Fiske advanced to the priesthood the Rev. JAMES FRANCIS ROOT. The Ven. H. W. Foreman preached. The Rev. E. C. Tutbill read the preface and presented the candidate. The Rev. Theodore Haydn said the Litany, the Rev. S. F. Burhans was epistoler, and the Rev. A. A. Jaynes gospeller. Among those present was a delegation of Indians from the Onondaga Reservation. Following the service luncheon was served in the new parish house. The Rev. Mr. Root, who has been in charge of Emmanuel Church and of the services at the Indian Reservation, will continue in this field.

TENNESSEE.—The Rev. MART GARY SMITH was ordained priest in Holy Trinity Church, Memphis, on Tuesday in Easter week by the Bishop Coadjutor, who also preached. The candidate was presented by the Rev. B. B. Ramage. The Rev. Charles T. Wright read the Litany, the Rev. C. F. Blaisdell was epistoler, the Rev. James R. Sharp gospeller; and they, with the Rev. Messrs. A. C. McCabe, Ph.D., A. H. Noll, LL.D., James A. Johnson, and the Rev. Paul Williams united in the imposition of hands. The Rev. Mart Gary Smith becomes rector of Holy Trinity Church.

TENNESSEE.—The Rev. JAMES ALABUH JOHN-SON on March 19th in Emmanuel Church, Memphis, was ordained priest by the Bishop Coadjutor. He was presented by the Rev. W. C. Robertson, who also sang the Litany. The sermon was preached by Bishop Demby. The Rev. Messrs. B. B. Ramage, Charles T. Wright, A. H. Noll, LL.D., and J. Henry King united in the imposition of hands; and the Rev. Mart Gary Smith, deacon, was present in the chancel. The Rev. Mr. Johnson becomes rector of Emmanuel Church, Memphis.

BOOKS RECEIVED

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

Fleming H. Revell Co. New York.

Everyday Religion. Little "Tribune" Sermons. By James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis, Minn. Author of *The Man and the Master*, *If Not the Saloon, What?* and *Themes in Verse*.

Association Press. New York City.

Christian Unity: Its Principles and Possibilities. The Committee on the War and the Religious Outlook.

Domestic and Foreign Missionary Society. New York City.

The Church's Life. A Study of the Fundamentals of the Church's Missions. By Wm. C. Sturgis, A.M., Ph.D.

Dorrance & Company. Philadelphia, Pa.

Every Politician and His Wife. By Adele S. Burleson. Introduction by Vice-President Thomas R. Marshall.

E. P. Dutton & Company. New York City.

Henry Scott Holland. Memoir and Letters Edited by Stephen Paget. Price \$5.00 net.

The United Lutheran Publication House. Philadelphia, Pa.

When Two Worlds Met. The Diet at Worms, 1521. By Abdel Ross Wentz, Ph.D. Price Cloth, 65 cts. Paper, 35 cts.

BULLETINS

The Associated Charities. 85 Oneida St., Milwaukee, Wis.

Annual Report The Associated Charities of Milwaukee. October 1, 1919 to September 30, 1920.

Davenport Public Library. Davenport, Iowa.

Eighteenth Annual Report for the Year 1920. Davenport Public Library.

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

Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

The Church School Service League. Bulletin No. 6. In the Track of the Trade Winds. Bulletin No. 7.

St. Luke's Home. Phoenix, Arizona.

Thirteenth Annual Report of St. Luke's Home for the Treatment of Tuberculosis.

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

Rates for advertising in this department as follows:

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

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

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

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

DIED

BIRD.—In Washington on March 21st, after an illness of five years, Mrs. ELEANOR MAUD BIRD, wife of the Rev. Wilmer C. Bird, retired, and daughter of the late Bishop Littlejohn. Interment at Great Neck, L. I.

DALEY.—In Rawlins, Wyo., on February 24th, RICHARD J. DALEY, for many years a vestryman of St. Thomas' Church, and later in turn junior and senior warden. The parish church being too small, the burial service was conducted by the rector in the Masonic Temple.

GORMAN.—On March 20th, at Bronxville, N. Y., MARIE CRAVEN, beloved wife of Patrick Henry GORMAN, and daughter of Tillie C. and the late Alfred Edmiston Craven, and granddaughter of the late Commander T. A. M. Craven, U. S. N.

On the same day, MARIE LOUISE, infant daughter of Marie Craven and Patrick Henry GORMAN.

Interment at Raleigh, N. C.

HALSEY.—Entered into rest on March 20th, Palm Sunday, at his home, Williamstown, New Jersey, LUTHER MURPHY HALSEY, M.D., aged 62 years.

PEARSALL.—Mr. DAVID J. PEARSALL, senior warden of St. Mark's Church, Mauch Chunk, Pa., and secretary of the diocese of Bethlehem, died on Easter Day. The funeral was held in the church on March 30th.

SHEPARD.—MARIE BAXTER REES, wife of Augustus D. SHEPARD of New York City, suddenly March 6th, at the home of her parents, Mr. and Mrs. Arthur F. Rees, Kenilworth Lodge, Biltmore, N. C. Her husband and two children survive her. Services at All Souls' Church, Biltmore, March 9th. Interment, Riverside cemetery, Asheville, N. C.

MEMORIAL

DR. FRED GOWING

(Resolutions passed by the vestry of St. Timothy's Church, Roxborough, Philadelphia, Pa.)

Whereas: It has pleased Almighty God to call unto Him His servant Dr. FRED GOWING, who was a member and accounting warden of this vestry;

Resolved: That the vestry of St. Timothy's Church, Roxborough, hereby expresses and places upon its record its deep appreciation of his work and fidelity as a member and officer of this vestry. Always eager to do his part, he gave of his best;

Resolved: That the vestry hereby expresses its sense of personal loss and extends its heartfelt sympathy to his family.

Almighty God, with whom do live the spirits of just men made perfect after they are delivered from their earthly prisons; we humbly commend the soul of this Thy servant into Thy hands.

RICHARD AUSTIN HOPKINS

Entered into rest at Brigham Hall Hospital, Canandaigua, N. Y., on Easter Even, in the 58th year of his age, RICHARD AUSTIN HOPKINS, grandson of Bishop Hopkins, second son of the late Rev. Theodore Austin and Alice Leavenworth Hopkins, born on October 14, 1863, at Rock Point, Burlington, Vermont.

Gifted unusually in music and art, skilled

in carving and designing, keenly interested in philanthropy and social problems, he was yet denied the opportunities of active work by the burden of life-long invalidism. Despite this serious handicap he maintained to the last his vital interest in the affairs of the day, and he endeared to himself all persons with whom he came in closest contact, by his unselfish hope and cheerfulness which were based upon his strong Christian faith.

He is survived by one sister and one brother, Miss Edith R. Hopkins, of St. Barnabas' House, New York City, and the Rev. Dr. John Henry Hopkins of Chicago.

The burial was from St. Paul's Church, Burlington, Vermont, on March 31st, Bishop Bliss assisting the rector, and the interment was at Lake View Cemetery, Burlington.

"Let light perpetual shine on him, O Lord, and may he rest in peace in Paradise the blest! Amen."

DAVID JARVIS PEARSALL

The rector and vestry of St. Mark's Church, Mauch Chunk, Pa., together with the Bishop and clergy of the diocese of Bethlehem, and representatives of the various boards and institutions of the same, assembled after the funeral of Mr. DAVID JARVIS PEARSALL, secretary of the diocese, and assented to the following tribute of respect:

In the departure from earth of our beloved brother, and tireless co-worker, we recognize the loss of one of the choice vessels of God's grace, and a shining light in his generation.

He put the spirit of the eleventh hour toiler into all the burden and heat of the day, and his constant thought was for the advancement of Christ's kingdom here on earth. Efficiency for God was his watchword, and consecrated attention to the minutest details his method. Just to enumerate the activities in which he played a leading part would be wearisome, to achieve them was a drain upon even his splendid vitality, and it is small wonder that with his pace he could last only to three score years.

May the contagion of his devoted example work in so many hearts that his magnificent work may suffer no abatement, and his treasured projects be carried forward by willing, grateful hands!

We convey to the family our deepest sympathy, and commend them to the God of consolation.

WALTER C. ROBERTS, secretary pro tem.

Mauch Chunk, Pa., March 30th.

POSITIONS OFFERED

CLERICAL

CLERGYMAN OR LAYMAN. MARRIED OR single, wanted in new order for mission work. No vow of poverty or celibacy. EVANGELICAL CATHOLIC SOCIETY, Box 1426, Washington, D. C.

MISCELLANEOUS

ORGANIST AND CHOIR DIRECTOR FOR boy choir, who can hold boys, train the boy voice, and maintain discipline. Chance for local position as instructor of vocal music. Address RECTOR-352, care LIVING CHURCH, Milwaukee, Wis.

CARETAKER FOR LITTLE CHILDREN IN Church school. Must be Churchwoman, fond of children, neat seamstress. Moderate salary and living in ideal surroundings. For particulars address SISTER IN CHARGE, St. Andrew's Priory, Honolulu.

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

POSITIONS WANTED

CLERICAL

PRIEST, DOING SUCCESSFUL WORK, wishes to spend vacation. June to September, on Pacific coast. Seattle, Tacoma, or Portland preferred. Sunday work or supply. Address EFFICIENCY-363, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN FILLING PLACE AT \$3,000 and rectory will accept permanent rectorship on less salary. Record of vigorous and active ministry of more than decade. Write J. B.-358, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, AT ONCE, choral services, mixed choir. Our desire is to have a male choir. Good salary. Young man. Address X. Y. Z.-364, care LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, CATHOLIC, CELIBATE, GOOD preacher and organizer. Highly recommended. Address E-324, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WISHES TO SUPPLY, ANYWHERE in the East during July or August or both. Address B-365, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, NOW, and for the past eight years, engaged in a large city parish, desires larger field. Recitalist, widely known boy voice trainer, 13 years experience, a great favorite with boys. Would do some boys' work in connection with regular duties, if desired. Choral society conductor, also teacher in private schools. Address F-349, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

POSITION IN BOYS' SCHOOL IMMEDIATELY or next fall. Military and athletics. Would teach common school branches. Six years in Church school, class "A" military academy. Two years state normal. Four years U. S. Army. Age 27, married, no children. Address C. M.-360, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, OVER FIVE years in present Cathedral position, desires immediate change. Boy choir specialist—American, communicant, and a thorough musician. References exchanged. Address MASTER-338, care LIVING CHURCH, Milwaukee, Wis.

CULTURED WOMAN, WITH EXPERIENCE as governess in English families, desires position as teacher or companion in private home. Can teach music. References furnished. Address MISS ANNA COATH, 4732 Dickens avenue, Chicago, Ill.

POSITION AS CHAPERONE OR companion to lady travelling abroad for the summer. Best references exchanged. Address all communications to APARTMENT I, The Gladstone, Eleventh and Pine streets, Philadelphia, Pa.

MALE GRADUATE, VOICE, PIANO, DRAMA, desires class, May to September. Splendid opportunity for students. Choirmaster, Organist. Address "OPPORTUNITY," care LIVING CHURCH, Milwaukee, Wis.

LADY (EXPERIENCED) WOULD TAKE sole charge of child or children sailing to Britain in June or July, for fare across. Address APARTMENT 2-C, 789 West End Avenue, New York.

PARISH AND CHURCH

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

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

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

FOR SALE AT HALF PRICE, ONE HUNDRED New Hymnals with music, slightly used. No name stamped on them. Inquire Rev. ROLFE P. CRUM, Trinity Episcopal Church, Tulsa, Oklahoma.

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

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

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS.

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

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

FOR RENT—MAINE

ORR'S ISLAND, CASCO BAY, MAINE. Completely furnished six room plastered cottage. Modern conveniences. On cliff overlooking sea. Bridge to main land. Near Episcopal summer chapel. \$150 for season. Apply Rev. GILBERT PEMBER, 244 High street, Germantown, Philadelphia, Pa.

TEN ROOM COTTAGE BY THE SEA. Orr's Island, Maine; furnished; all conveniences; always cool. \$500 for the season. References required. Address E. M. FRYER, 1906 Sansom street, Philadelphia, Pa.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT Hospital, 237 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

SUMMER CAMPS

CAMP OF THE NORTH WIND. For Church girls 12 to 17 years, Portage Lake, Maine, July and August. In charge of deaconess and graduate nurse with councillors. Number limited. Apply before May 15th. Deaconess ALICE NOWLAND, 1221 E. Capitol street, Washington, D. C.

SCHOOLS 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 per year. Application blanks sent on request.

SAMARITAN HOSPITAL, DETROIT, WANTS pupils for its training school. Our graduates do not merely pass the State Board, but being a small hospital the instruction is more nearly individual, therefore they are self-reliant. Write for full particulars.

MISCELLANEOUS

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

THANKSGIVINGS AFTER THE COMMUNION of the Body and Blood of Christ. Boston 1896. Gummy, Consecration of the Eucharist. F. T. HALLETT, Thornton, R. I.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, 8:30, and 11:00.

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Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

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65th street and Woodlawn avenue
Sundays: 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.
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Sundays: 7:30, 11:00, and 4:30.
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Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
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Jersey Coast.
Daily Mass.
Sundays 7:30; Solemn Sung Mass, 10:30.

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NOTICES

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PURPOSE: To produce leaders of boys among boys:
PERIOD: 12 days.

EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period.
There is a camp near you.

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

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

APPEALS

ST. PAUL'S MISSION, LAMAR, COLO.

St. Paul's Mission has a site in the prettiest part of Lamar, and is trying to secure funds to erect a mission. Services have been held irregularly for years, and twice monthly for the last two years. At present they are held in a court room, and the guild meets at the homes of members. The mission asks that larger parishes help by sending a Sunday evening offering. Individuals by sending a dollar, and societies perhaps by sending articles for a bazaar.

Bishop Johnson, approving the mission's appeal, says the people have done splendid work in securing the site, that Lamar is the largest place in Colorado where the Church is unrepresented, that we cannot afford to stay out, since the town is destined to be the largest in southeastern Colorado; and that he will be grateful for assistance rendered. Address St. PAUL'S EPISCOPAL MISSION, Lamar, Colo.

INFORMATION BUREAU



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

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

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

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

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

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

REMARKABLE CONFERENCES IN RHODE ISLAND

A REMARKABLE SERIES of conferences in the nature of informational missions were held throughout Rhode Island between February 20th and March 5th. Seventeen trained leaders, bishops, priests, and laymen, were the missionaries who, at the invitation of the Bishop of the diocese, made the notable pilgrimage that included the whole state. The worst snowstorm of the winter greeted them on their first Sunday and made churches almost inaccessible to those at any great distance, yet it is reported that all the churches were well filled and some crowded.

On two or three week-days in successive meetings, afternoon and evening, the parishes which had been visited on Sunday assembled for conferences, led by their appointed missionaries. In the second week the same order was repeated, under more favorable conditions of weather, for twenty-

five other congregations in outlying parts of the state. Thus the whole diocese was included in the plan, with the exception of four parishes where unusual conditions prevented. The first week Providence and the vicinity had the benefit of the mission, and the second week Newport and the outlying parishes and missions. Every place in the diocese, even Pascoag, was reached by the missionaries and touched deeply by them. There was also a conference between the visitors and the diocesan clergy in connection with a luncheon at the Bishop's house.

"Whatever half-heartedness may have been felt," writes Bishop Perry, "was swept away. Busy men of affairs who felt obliged to attend the first meetings under the compulsion of duty returned again and again, impelled by a new interest in the immense responsibility laid upon their parishes and personally upon themselves. One of these, a prominent manufacturer, to whom the whole subject had come for the first time, considered the organization of the Nation-wide Campaign an achievement which did credit to the Church, especially in view of the moderate cost of administration. Another in a large parish which had given only grudging support to the movement, after attending the series of conferences, said the time had come when parochial strength must be gauged not by its own material condition but by its part in the work beyond its boundaries."

DEATH OF REV. JOSEPH WARREN HILL

THOUSANDS of New York Churchmen and other friends of the Rev. Joseph Warren Hill were greatly shocked on Saturday, April 2nd, to hear of his death, which occurred in the Brooklyn Hospital at two o'clock in the morning.

Father Hill was graduated at St. Stephen's College in 1864. Three years later he was graduated from the General Theological Seminary and ordered a deacon. In 1867 to 1869 he was an assistant at St. Luke's Church, Hudson street. After a ministry of twelve years at the Church of the Advent, Boston, he came to Trinity parish in this city and was assigned for duty at Old Trinity. He was on the clergy staff (though retired) to the day of his death—through forty years.

His body was immediately brought to All Saints' Chapel of Trinity Church, and reverently and tenderly cared for.

Funeral services were held in the parish church on Tuesday morning, and interment was made in Trinity cemetery on upper Broadway.

This aged and beloved priest died from a complication of diseases aggravated by a fall on the subway steps at Nevin street, Brooklyn, in January. He suffered greatly.

Church musicians who had the opportunity of hearing Father Hill intone the choir offices, the Litany, or the office of the Holy Communion will not soon forget his artistic ministry, the result of a careful and reverent preparation for the work. He made his music an offering to Almighty God. To the parishioners, he was always affable and kindly; to little children and to the junior choristers he was fatherly and sympathetic. In olden days he would be described as *generosus*—a gentleman—ever charitable in thought, word, and deed. "*Cujus anime propitiatur Deus, Amen.*"

CHEAPER SILVER IN THE ORIENT

LOWERED EXCHANGE in the Orient will probably save \$200,000 for the Church's mission in China, and hasten the resumption of building enterprises delayed by the former high rate.

FREE CHURCH COUNCIL DOES NOT HASTEN TOWARD REUNION

But Makes Lambeth Resolutions Basis of Discussion — London Sunday School Council Addressed by Dr. R. J. Campbell—New Bishop for South Africa

The Living Church News Bureau }
London, March 11, 1921 }

Jerusal of the speeches at the Conference of the National Free Church Council, held at Manchester this week, will go far to dissipate the hopes raised by the Lambeth Appeal for Reunion. The cordiality of the Free Church leaders which greeted the Appeal has been succeeded on their part by a critical examination of its terms. The Archbishop of York was at his best in presenting the Anglican position, but each fundamental proposition was challenged by subsequent speakers. Indeed, it may be said that the whole tone of the debate will certainly disabuse the minds of those optimistic Churchmen who are living in a world of unreality as regards the Reunion question.

In almost every speech by the leaders of Dissent it appeared to be assumed that the Lambeth Resolutions furnished but a ground-work of discussion, and the fact was quite overlooked that the bishops had gone to the utmost limit of concession. One speaker went so far as to say that Free Churchmen do not regard ordination as a sacerdotal gift, and declared that evangelical Nonconformists could not possibly assent to any definition of membership in a united Catholic Church which did not include, say, the Society of Friends (Quakers) and the Salvation Army.

Of course the speaker in question may have been giving expression to his own personal views, and his remarks need not be taken as representing the official Free Church reply to the Lambeth Resolutions. For all that, to claim membership of the Catholic Church for religious bodies that reject Baptism and the Holy Communion is practically to shut the door on all hopes of Christian reunion. It is impossible to ignore such an attitude of mind if any progress is to be made. The Bishop of Manchester (Dr. Temple) put the whole matter clearly and decisively to the conference when he said: "Truth we cannot sacrifice, nor can we sacrifice anything which we feel that we hold in trust for the United Church of the future."

LONDON SUNDAY SCHOOL COUNCIL

Last Saturday the annual service arranged by the Bishop of London's Sunday-School Council for the teachers of London was held in St. Paul's Cathedral. The vast congregation that filled the seats under the dome and overflowed into the nave and transepts was a truly representative gathering of men and women who are quietly, Sunday by Sunday, engaged in work whose value it is difficult to estimate. Week by week throughout the year hundreds of these teachers give up their leisure hours to attend courses of instruction, which the Sunday School Council arranges in all parts of the diocese, in order the better to equip themselves for the work. During this Lent not fewer than 1,200 teachers are in attendance at the Council's lectures on Child-Study, Psychology, and Method, though the need of spiritual equipment for these teachers of religion is by no means overlooked, and de-

votional services and quiet days are held from time to time in the various deaneries.

The annual service is the great opportunity for these parochial workers, gathered together in the mother-church of the diocese, to realize their unity. A most eloquent sermon was preached by Dr. R. J. Campbell, who gave just the message which the teachers need.

NEW SOUTH AFRICAN BISHOP

The latest episcopal appointment will afford unqualified satisfaction to Churchmen generally. It is that of Bloemfontein, vacant by resignation of the Rt. Rev. Arthur Chandler, and has been offered to and accepted by the Rev. Walter J. Carey, Warden of the Bishop's Hostel, Lincoln.

Mr. Carey is an Oxford man, and was educated at Hertford College, taking a second in Greats. He was ordained in 1899, joining the staff of the Church of the Ascension, Battersea, in the South-West of London, where he remained for nearly ten years. In 1908 he was appointed Librarian at Pusey House, Oxford, which office he filled until the outbreak of war in 1914, when he became a chaplain in the royal navy, and was present at the Battle of Jutland on board the *Warspite*. After the armistice he accepted his present post at Bishop's Hostel, Lincoln.

At public meetings Mr. Carey invariably "scores" by his forceful outspokenness, and carries conviction to his hearers. He is in full sympathy with the aspirations of Labor, and is one who represents well the unique experience which recent years have given to clergymen who served as naval or military chaplains. When the authorities at St. Alban's, Holborn, were seeking for someone to carry on the late Father Stanton's mission services in Lent, it was Mr. Carey who stepped into the breach, and right well did he succeed. His general style, indeed, as nearly approaches Father Stanton's as it is possible for any preacher to emulate that remarkable evangelist. Mr. Carey is the author of several books of instruction and devotion, and his writings, impetuous and "breezy" to a degree, have always had the purpose of stirring up zeal and arousing Churchmen out of their habitual lethargy. That the new Bishop will prove an admirable chief shepherd for the diocese of Bloemfontein is almost a foregone conclusion, and the Church in South Africa is to be congratulated on its choice.

RE-PRESENTATION OF FUNDAMENTAL TRUTHS

Under the title of Creative Christianity, the Council of the World's Evangelical Alliance have arranged for a united reaffirmation of fundamental Christian truths in London, from June 20th to 22nd. The subjects will include Science and the Bible, The Challenge of the Situation, The Response of Revelation, and The Call to Fellowship and Witness. Among the speakers will be the Dean of Canterbury, Lord Hugh Cecil, Canon Simpson, the Rev. R. C. Gillie, Dr. F. B. Meyer, the Hon. W. Talbot Rice, Mr. T. W. H. Inskip, M.P., the Master of Kinnaird, and Sir Andrew Wingate.

ARCHBISHOP OF CANTERBURY ILL

The Archbishop of Canterbury has been suffering from influenza during the last few days, and has been obliged to cancel all engagements. The Primate has certainly had a most strenuous time lately, and has more than once shown signs of a breakdown. It is good to be able to report, however, that

his Grace is making satisfactory progress towards recovery.

DISTINGUISHED EASTERN VISITORS

Two distinguished representatives of the Orthodox Eastern Churches are now in London—his Grace Melitios, lately Archbishop of Athens, and the locum tenens of the Patriarchal throne of Constantinople. His Beatitude, who is civil head of the Orthodox in Turkey, as well as chief Patriarch of the Orthodox Churches, is visiting London to urge upon the Allied Council that the Greeks and Armenians of those parts of Asia Minor now occupied by the Allies ought not to be returned to the power of the Turks, and that the Ecumenical Patriarchate should cease to be liable to political interference by the Sultan, and that its independence should be guaranteed.

In connection with the World Alliance for Promoting International Friendship through the Churches, a meeting of the British members of the Alliance will be held at Sion College next Thursday, to welcome the locum tenens of the Patriarchate of Constantinople, Archbishop Dorotheus, on his visit to England. It is hoped that the Archbishop of Canterbury will be well enough to preside, and Bishop Gore, Principal A. E. Garvie, and Dr. Scott Lidgett will be among the speakers.

The Living Church News Bureau }
London, March 18, 1921 }

HOLY SYNOD OF CONSTANTINOPLE SENDS GIFT TO CANTERBURY

A brief but significant little ceremony took place in Lambeth Palace Chapel last week. The locum tenens of the Ecumenical Patriarchate of Constantinople, who is in London in connection with the conferences respecting affairs of the East, visited Lambeth Palace on Thursday, the 10th inst., accompanied by several members of his council, and presented to the Archbishop of Canterbury an historic ecclesiastical emblem of great value and beauty. This is known as the *enkolpion*, bearing the crowned double-headed eagle of the Patriarchate, originally made for the illustrious Patriarch Joachim III, and worn by five successive Patriarchs as the emblem of their office. The Holy Synod of Constantinople had resolved to present the emblem to the Primate of all England, and they hoped he would accept it "as an earnest of the brotherly feeling of the Orthodox Eastern Church towards the Church over which his Grace presided, and that it would serve as an augury of the union of the two Churches."

The Archbishop, in acknowledging with gratitude the presentation, said it was with deep recognition of the far-reaching meaning of the act that he received the gift, beautified by its sacred symbolism, and by the memories of its use by successive Patriarchs. It would, said his Grace, tend to mark the closer fellowship of the two communions, and it was his earnest prayer that it would enable them the better to work together in winning this world for Christ.

Among those present at the presentation were the Archbishop of York, Bishop Brent of Western New York, Bishop Gore, the Rev. H. J. Fynes-Clinton, and the Rev. J. A. Douglas.

It is cheering to know that the Archbishop, who has been suffering from influenza, has made excellent progress, and was able last Friday to visit Buckingham Palace, where he presented to the King his Holiness the locum tenens of the Ecumenical Patriarchate.

MISS ROYDEN CONDUCTS GOOD FRIDAY SERVICE

Miss Maude Royden, at the invitation of the rector of St. Botolph's, Bishopsgate, will conduct the Three Hours Service at the

church on Good Friday, notwithstanding the Bishop of London's statement that it is not only without his sanction, but against his expressed wish. The Three Hours is not a statutory service, and Miss Royden considers, therefore, that there is nothing illegal in her action. Indeed, both she and the rector of St. Botolph's claim that they are really fulfilling the conditions that were suggested in the report of the Lambeth Conference, the recommendation being that women should be allowed to preach at non-statutory services.

Two years ago Miss Royden was preparing to take the same service at St. Botolph's when Dr. Ingram most earnestly begged her not to go on with the proposal. He said that the Lambeth Conference was about to consider the position of women in the Church, and promised that something should be done for women preachers. In consequence of the Bishop's wish on that occasion the service was taken by Miss Royden, not in the church, but in the parish hall a few yards away.

GEORGE PARSONS.

THE CANADIAN NEWS LETTER

The Living Church News Bureau }
March 26, 1921 }

THE death at London, Ontario, of Harriet Ann Boomer, widow of the late Dean Boomer, at the age of 85, removes one of the best known women in Canadian national life. At the funeral service, the Bishop of Huron spoke of Mrs. Boomer as about the best known and best respected women in Canada. She was one of the founders of the Woman's Auxiliary and originator of its educational committee, and was the first woman to serve on the local board of education. She originated the teaching of domestic science in London and advocated it throughout Canada. She founded the Convalescent Home at London and the London branch of the Red Cross Society. Mrs. Boomer's activities were not confined to her own city, but became Dominion-wide. To her the National Council of Women owes its formation, and largely its growth. The Victorian Order of Nurses, too, found in her a leading spirit, probably being tried out first in London.

Mrs. Boomer was the chief guiding spirit in Canada of what may be called the Feminist movement. Her sanity, strong common sense, and her sense of humor, saved her and the movement in Canada from drifting to the extremes seen in so many other countries. She believed strongly in the need of the normal woman in social development. Some years ago she was honored by the title "A Lady of Grace of the Order of St. John of Jerusalem."

QUARTER CENTURY OF SERVICE IN THE
YUKON

This year, which marked the silver wedding of Bishop Stringer of the Yukon, also

marks the twenty-fifth year of service in the north for Mr. W. D. Young, uncle of Mrs. Stringer. When he found that his young niece was to live apart from any woman of her own nationality he offered to go with them without salary. He lived for eight years at the Island, without coming out, and then took up a very important work among the miners near Carcross, establishing a reading room by which he was able to help many a traveller over dangerous pitfalls. Mr. Young is now with the Rev. W. A. Geddes at Herschel Island, teaching, building, and taking services for he understands well both the characteristics and the language of the Eskimo. They have finished a mission house and expect to build a church at Shingle Point.

CITY COUNCIL HONORS RETIRING RECTOR

The retirement of Canon Dixon as rector of Little Trinity, Toronto, has been marked in many ways. Perhaps the most striking testimony to his work and public spirit was the decision of the city council of Toronto to present him with an illuminated address.

Little Trinity, the oldest church building in Toronto, has just unveiled a memorial stone to the memory of its 70 members who died in the war and the 537 names on its honor roll. Some 92 of the men had been members of the boys' brigade of the church. The stone will be placed in front of the church.

Mayor Church congratulated the parish on its excellent war record, and Canon Dixon on his work as chaplain.

Sir Edward Kemp unveiled the stone, and addresses were given by General Gunn and General Mitchell.

the most interesting announcement, giving each man freedom to study as he wishes:

"Before June 1st in the junior year each student must select from the following four divisions one division in which his studies shall be concentrated.

"I. The Bible.

"II. Church History, including the History of Doctrine and Missions.

"III. Theology, including Christian Doctrine, Apologetics, Christian Ethics, the History of Religion, the Philosophy of Religion, the Psychology of Religion, Philosophy, Ethics, and Psychology.

"IV. Practical Theology, including Pastoral Care, Homiletics, Liturgics, Religious Education, Sociology, Reading, Public Speaking, and Music.

"N. B. These divisions do not correspond exactly to the 'departments' in which courses are grouped in the catalogue. Certain courses may be classified in more than one division. Conference between student and instructor will determine individual cases.

"In the division selected for concentration the student must take not less than four courses and not more than six courses, exclusive of prescribed courses. The subject for the graduation thesis must also be within the division selected.

"Of the remaining courses at least one half-course must be selected from each of the divisions not chosen for concentration. When the division of the Bible has not been chosen for concentration one half course must be selected in the Old Testament and one half-course in the New Testament.

"Each student, after consultation with the chairman of the division selected for consecration, shall submit his programme of courses for the approval of the faculty. For sufficient cause this programme may be changed with the approval of the faculty.

"A student who selects the division of the Bible for concentration must study either the Old Testament in Hebrew, or the New Testament in Greek. He may include both languages. He must take at least three courses in the Old Testament department or in the New Testament department and at least one course in the other of the two departments."

BISHOP NICOLAI AT THE CATHEDRAL

The Cathedral is to be honored by a visit from Bishop Nicolai of Serbia, who will preach at the 7:30 P. M. service on Sunday, April 10th.

OPENING OF CHURCH AT HINGHAM

Services were held Sunday for the first time in the new memorial church of St. John's parish at Hingham. The building, to be consecrated by Bishop Lawrence in June, was given by Mrs. Ezra Ripley Thayer in memory of her husband, one time dean of the Harvard Law School. The church measures 80 by 30 feet and is constructed of Quincy granite. Entrance is through a tower twenty-two feet square and fifty-six feet high. All interior finish is of white oak and Mrs. Thayer has also given a window memorial to James Bradley Thayer and Sophia Bradford Thayer, parents of her late husband. The rector, the Rev. James F. Bullitt, officiated at the services.

EASTER REPORTS

The Church in Massachusetts was taxed beyond its capacity on Easter Day. In spite of the cloudy day, the attendance as a whole probably went beyond any of the best years of the past. The offerings reported from both small and large parishes in different parts of the diocese coincide with the record attendance, though I imagine that many parishes will not be able to report so favorably, for there is still much unemployment.

EDUCATIONAL DEVELOPMENTS IN THE SCHOOL AT CAMBRIDGE

After Junior Year Courses Are Largely Elective — Bishop Nicolai in Boston — New Church at Hingham — Easter

The Living Church News Bureau }
Boston, April 4, 1921 }

LUDICROUS is about the only decent word that can fittingly describe the required courses in theological education even ten years ago and the weighty arguments made by those who assumed themselves to be "somewhat". What a refreshing contrast is the announcement just made by the Episcopal Theological School of Cambridge for the coming year of 1921-22! According to the new plan the degree

of bachelor of divinity is conferred upon students in regular standing who have completed satisfactorily the work of sixteen courses, and have presented an acceptable thesis on a subject approved by the faculty. The following courses, each demanding three hours of class-room work a week, or its equivalent, are required for the degree of bachelor of divinity: Juniors, Old Testament Introduction, History, Religion, and Literature; New Testament Introduction, History, Religion, and Literature; Church History from the first century to the present time; half courses in the History of Christian Doctrine and the Bible in English. Middlers, System of Christian Doctrine. Seniors, one half course in Pastoral Care, Homiletics and Reading, Speaking and Music are required for all. Then follows

Just as the building strike has been settled in Boston, it has spread to other cities in Massachusetts. But men are more hopeful to-day about more work than a month ago.

ORDERS OF AN IRISH PROPAGANDIST

In a letter to the Boston *Post*, the Rev. R. A. Seilhamer corrects a statement relative to a supposed priest in the Church. He writes:

"Sir—I note in to-day's *Post* an item regarding one of the speakers at a dinner of the Friends of Irish Freedom, to be given on March 17th, who is designated as the Right Rev. James Mythen, bishop of the Episcopal church, Norfolk, Va. The *Post*, I am sure, wishes always to have its facts straight, and in the interest of accuracy I am writing this note, with the request for its publication. The Rev. Mr. Mythen is not only not a bishop, but is not even in priest's orders, having never been advanced from the status of a deacon, and for a long time has had no official connection with any parish or organization in the Episcopal Church. His career for the last 10 years has been a succession of affiliations with movements of all sorts, his latest being his speaking in behalf of Irish independence.

"Regardless of the merits of the question of Irish independence, it would seem as if

the advocates of an Irish republic should be more careful in their exploitation of non-Roman clergy, there having been several cases lately when priests of the Episcopal Church without much standing or influence in this communion have been advertised as leaders of consequence among us."

NOTES

The annual service for presentation of the Lenten offerings of the Church schools of the diocese will be held in the Cathedral on Saturday, May 7th. Preceding the service in the church, there will be a conference in the Cathedral Rooms on Offerings and Service.

The Boston branch of the Church School Union is meeting this evening at Emmanuel Church. The leaders at the afternoon conference are the Rev. Warner F. Gookin, Mrs. Percival M. Wood, and Miss Ethel R. Weeks. The address this evening is delivered by the Rev. Brewer Eddy, secretary of the American Board for Foreign Missions.

The quiet hour at the Cathedral to-day is conducted by the Rev. H. E. Fosdick, of New York. Dr. Fosdick also addressed the members of the Massachusetts Clerical Association after the monthly luncheon in the Cathedral Rooms.

RALPH M. HARPER.

CONSECRATION OF CHAPEL OF THE MEDIATOR, PHILADELPHIA

Is Accompanied by a Week of Appropriate Services—Mass Meeting for Religious Education—Consecration of Church at Oak Lane

The Living Church News Bureau }
Philadelphia, April 4, 1921 }

THE outstanding event in the life of the Church in Philadelphia in Easter week was the consecration of the Chapel of the Mediator.

This superb edifice, a memorial to George Clifford Thomas, of Holy Apostles' parish, of which the chapel is a branch, was erected at a cost of \$250,000 by Mrs. Thomas and her children.

Bishop Garland was the consecrator, in the absence of Bishop Rhinelander, who was detained by a committee meeting in New York. Seventy-five clergy of the diocese took part.

The vestries of the Church of the Holy Apostles and the Chapel of the Mediator met the bishops (Wyoming, Suffragan of Pennsylvania, Southwestern Virginia) at the entrance as the long procession entered from the parish house.

The Rev. Dr. James DeWolf Perry, president of the Standing Committee, was master of ceremonies. The Rev. Dr. Henry Martyn Medary, Church of the Advocate, was his assistant.

The chapel is one of the finest examples of English Gothic architecture in the city, being modeled after some of the noblest churches in England. A picturesque tower surmounts the stately limestone structure. The interior decorations are in Gothic stonework and fumed oak. Stained glass windows, in medallion form, portray incidents from the life of Christ. A baptismal font, the gift of the Sunday schools of Holy Apostles' parish, stands at the western end of the nave.

In the chancel Bishop Garland received

from Mr. George W. Jacobs, accounting warden of the Church of the Holy Apostles, the instruments of donation and endowment, which convey the church property to the diocese.

The Rev. Dr. George Herbert Toop, rector of the Church of the Holy Apostles, read the sentence of consecration.

The Rev. Phillips E. Osgood, vicar of the chapel, read the service for the day, assisted by the Rev. John A. Logan, vicar of the Chapel of St. Simon the Cyrenean, and the Rev. Samuel H. Wood, vicar of the Chapel of the Holy Communion.

The Suffragan Bishop was celebrant, Dr. Toop gospeller, and Mr. Osgood epistoler.

The lesson was read by the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia.

The preacher was the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming and former rector of Holy Apostles' Church. Large excerpts from his sermon were printed in THE LIVING CHURCH last week.

"In the erection of a house of God," he said, "if we follow the models of the devout past, we may offer nothing other than our best endeavor. Whether great or small, elaborate or simple, costly or inexpensive, the house of God should in its construction reflect our best opportunity and ability, our wealth, and our circumstance.

"And whatsoever our House of God shall be, it may not be less in glory and magnificence than buildings which we erect to worldly pride or personal gain. The present war is not the only record of the indictment which religious indifference brings against our at one time vaunted civilization, now so utterly discredited. The relative shabbiness of our churches and the magnificence of our public buildings record further accusation tantamount to conviction. The very noblest fanes of our immediate civilization have been erected to commerce and comfort. No architectural achievements of the period have equalled our railroad stations and our hotels. What the Gothic cathedrals were

to an age of piety, the railroad stations have become to this age of commerce.

"Nor do I fault the beauty and expense of these wonderful buildings. Beauty and sublimity are never failing in their contribution to spiritual possession. No one can measure or environ values set in terms so refined.

"It is the failure of this age that most of its beauty and sublimity have been expended upon the service of Mammon. Thanks be to God, there are signal exceptions to be cited. Among them is this notable pile we gather here to consecrate to-day to the service of Almighty God. There are greater churches to be noted, but one must pause in the effort to name them. There are costlier churches, more magnificent in their proportions. There are still others richer in their detail and in the embellishment of their furnishings, but one must know well the finest churches of this country to particularize. Nowhere will one find majesty, beauty, proportion, use, and richness united in happier combination and in more perfect taste. No parish church in America built as a memorial by the contribution of the many is in any wise comparable to it. It has been built as the temples of old were built, when faith was triumphant.

"It is of our best. We know not wherein to have built more worthily. The architect, a nephew of the saint memorialized, sensitively attuned to beauty and well learned in the exquisite form of ecclesiastical Gothic, has made permanent the lovely vision he was privileged to see in his night vigils of prayerful devotion. Skill reveals itself in every coign and thrust from porch to altar."

Consecration week services which began with the dedication of the edifice on Wednesday in Easter week continue at the Chapel of the Mediator throughout the octave.

Sunday morning, April 3rd, the vicar preached a consecration sermon. The anthem and *Te Deum* of the consecration service were repeated. Sunday night the whole parish of the Holy Apostles, known as the "parish of ten thousand souls", participated in the service. There was a massed chorus of 160 voices from the choirs of the several churches connected with the parish. The Rev. Dr. Toop was preacher.

At a men's dinner on Thursday night, April 7th, Bishop Gailor, Alexander Black the novelist, Judge Wells, and the Rev. Dr. James E. Freeman of Washington are announced speakers. The Bishop and Bishop Suffragan will be special guests.

The women of the parish give a luncheon Friday. Among the speakers are Bishop Gailor, Miss Hazel MacKaye, a member of the Commission on Religious Drama and Pageantry, Frank McGlynn, the actor. Mr. Osgood will be toastmaster.

MASS MEETING URGES WEEK-DAY RELIGIOUS EDUCATION

Nearly three thousand Philadelphians representing some five hundred churches of all Protestant communions packed the Academy of Music on March 30th at a "town meeting" to promote week day religious education in the city.

Judge Jos. L. Buffington of the United States Circuit Court presided. The principal address was made by former Senator Albert J. Beveridge of Indianapolis. Nearly two hundred clergymen occupied the platform. The Rev. Dr. Floyd W. Tomkins made the opening prayer. Judge Buffington sounded the slogan of the meeting when he said: "God can get along without this nation; but this nation cannot get along without God."

Mr. John Walton, member of the executive committee of the Philadelphia Sunday School Association, under whose auspices

the mass-meeting was conducted, spoke of the great need for religious training.

"We are proud of our public schools and of our school teachers," Mr. Walton said, "but unless we give our young people religious training, woe to these United States." The Sunday schools of Philadelphia, he said, "must enlarge their programme and go out into the field of weekday religious education."

Mr. Samuel B. Fares, general secretary of the Philadelphia Sunday School Association, presented resolutions "that we should, as good citizens and loyal Christians, make an united effort to reach all the people of our city with a constructive religious-training programme."

It was then resolved, first, that the local Churches be challenged to establish religious education as a major function of the whole Church, and give it adequate financial support; then, that the Sunday School Association be challenged to formulate a concrete and practical programme of Sunday school advance throughout the city; and that the local Federation of Churches be asked to cooperate with the Association. It was further resolved that the work of the Sunday schools be continued through vacation schools with greatly enlarged and aggressive plans; and that general establishment of week-day religious education through the Churches be worked out as soon as possible.

As open sectarian opposition has developed to the creation of a National Department of Education through the Smith-Towner bill, the meeting asked all Pennsylvania congressmen to vote for the bill.

Senator Beveridge spoke on the Bible, which he characterized as not only a religious book but "entertaining and good literature". "We hear a great deal about thrilling novels nowadays, but can any of these compare with the experiences of David? Can any modern philosopher compare with Job, or have we a poem of passion that compares with the Song of Solomon?"

CONSECRATION OF ST. MARTIN'S, OAK LANE

A service of four ceremonies was held Low Sunday morning at St. Martin's Church, Oak Lane. A bronze tablet in memory of the late Rev. Walter Jordan, rector of the parish for twenty-nine years, was unveiled by Mr. Thomas M. Bains, who has been warden for many years. The church was consecrated by Bishop Rhinelander, a mortgage amounting to \$3,000 having been paid off, also as a memorial to the late Mr. Jordan. The rector, the Rev. Dr. Llewellyn N. Caley, was instituted by Bishop Rhinelander, who also dedicated four silver alms basins given at Easter by members of the parish.

Plans are being prepared for enlarging the church, and for additions to the parish house.

DEAN VAN METER TO GERMANTOWN

The Rev. A. R. Van Meter, Dean since 1915 of the Cathedral at Erie, has accepted a call to Calvary Church, Germantown, succeeding the Rev. Franklin S. Moore, who resigned last fall. He assumes charge on May 15th.

Allen Rachelle Van Meter, graduated from Trinity College ('99) and the Philadelphia Divinity School ('02), was ordered deacon by Bishop Mackay-Smith and in 1904 advanced to the priesthood by Bishop Graves of Shanghai. He was in China from 1903 till in 1907 he was called to the rectorship of All Saints' Church, Torresdale, Philadelphia, which was his only parish in America until he became Dean eight years later.

Dean Van Meter was deputy from Erie to the General Convention of 1919.

THE NEW CHURCH HOUSE

The new Church House of the diocese will be occupied on April 18th by the Bishops and other diocesan officers. The address is 202 South Nineteenth street. Bishop Rhinelander will continue to reside at 251 South Twenty-second street.

MISCELLANEOUS ITEMS

The annual service of the Cathedral League of the diocese occurs on April 4th at the Pro-Cathedral of St. Mary, Philadelphia. The Cathedral League is an organization of women, each of whom contributes a small sum annually towards erection of a Cathedral in this diocese. The Rev. Dr. George William Douglas preaches at the service.

The Bohlen Lectures for 1921, on the foundation of the late John Bohlen, will be delivered by the Rev. Edward Staples Drown, D.D., Professor of Systematic Divinity in the Episcopal Theological School, Cam-

bridge, at Holy Trinity parish house, April 4th, 11th, 18th, 25th, and May 2nd, at 4 P. M. Subject: *The Creative Christ: A Study of the Incarnation in terms of Modern Thought.*

Mission Study Classes on The Church and Her Task will be held at St. Paul's Church, Chestnut Hill, on seven consecutive Friday mornings at 10 o'clock, beginning April 8th. The diocesan session of the Mission Study Class on The Church and Her Task will be held Tuesday evening, April 19th, in Holy Trinity Parish House.

Bishop Rhinelander dedicated St. Paul's Chapel, Edgely, on Low Sunday afternoon.

Members of the Churchwoman's Club and the Church Club of the diocese give a dinner on April 7th at the Bellvue Stratford. The Rev. Dr. Robert E. Spear, chairman, Presbyterian Board of Foreign Missions, talks on *What Will Really Meet the World's Need*, and the Rev. Dr. Frank L. Vernon on *What Will Really Help the Laymen to Meet the World's Need.* THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, April 4, 1921 }

MORTGAGE ON ST. MARGARET'S CANCELLED

A VESTRYMAN of St. Margaret's Church, Chicago (Rev. H. J. Spencer, rector), and a friend of the parish met not long ago and suggested a plan for wiping out the \$6,500 mortgage on the parish property. The friend generously offered a \$1,000 Liberty Bond if the parish would discharge the debt by the interest date, February 15th. The senior warden made another pledge of \$1,000 and collected another. The members of the congregation, urged by such good examples, soon collected the requisite amount.

St. Margaret's is in the thick of Windsor Park, a district of apartment dwellers on the far south side.

ST. PETER'S PARISH LIBRARY

Upon completion of the new offices on the ground floor of St. Peter's parish house, the secretary's present office on the second floor will be used as a parish library. After erection of a few additional shelves the clergy will install their libraries therein. A list of useful books will then be published with the hope that parishioners financially able to do so will enable the clergy to buy additional books. The books belonging to the clergy will of course be loaned, but all books bought by parishioners will become the permanent property of the parish. No books except those treating of religious subjects will be accepted. All periodicals and magazines of the Church will also be placed at the disposal of parishioners.

The library will be for the free use of all members of the parish, and arrangements will be made for a librarian during convenient hours. Parishioners may come to the library to read or take books home with them for a specified number of days.

JOHN H. S. QUICK

One of the most devoted laymen of the Church, John H. S. Quick, honored and beloved senior warden of Grace Church, Chicago, died at midnight of March 2nd, at the age of eighty-four. In the current number of the *Grace Church Visitor* is an admirable testimony to this splendid soldier of Christ.

For many months Mr. Quick had felt the weight of his advancing years, but kept up the daily round as usual to the end. He was in his place in church and per-

formed his duties on Sunday, February 27th, as senior warden. On the following Wednesday he had been about the house in the evening about eight o'clock, while his son was reading aloud to him, he suffered an attack of weakness, was taken to his bed, and two hours later fell asleep.

Funeral services were held in Grace Church on March 5th, at two o'clock, and the burial was in the family lot in Greenwood cemetery, Brooklyn, New York, on March 7th.

DEATH OF EDWARD G. KIMPTON

On March 4th, Edward G. Kimpton, lay reader of St. Margaret's Church, passed into Paradise.

The office for burial of the dead was held in the church on March 7th, preceded by Holy Eucharist. Interment was made at the Episcopal cemetery at Oak Hill.

On the first of April, the Rev. Adam Y. Hanunian, of Manitowoc, Wis., formerly curate at the Church of Our Saviour, Chicago, and for the last year professor of social science at Hastings College, Hastings, Nebraska, takes charge of the parish of the Good Shepherd, Chicago.

Of late several Czecho-Slovak born citizens have moved into the parish and some have already begun to attend the Church of the Good Shepherd. The English-speaking parishioners are anxious to serve their new Czech neighbors and their children in every way through the Rev. Mr. Hanunian.

Mr. Hanunian, born and educated in Poland near the Bohemian border, took postgraduate work at the University of Chicago, taught at the New Winona College 1916-17, engaged in social and religious work in Chicago, 1917-18, and in 1919-20 made a special field study of the labor problem in Chicago while employed as supervisor of labor by one of the largest foundries in this country.

His previous experience and knowledge of Slavic languages will no doubt for the first strengthen cordial relations in the community in Lawndale.

EASTER REPORTS

Back to the normal, seems to be the prevailing tone of reports sent to your correspondent asking for statements as to the services on Easter Day. Attendances during Holy Week and on Easter Day were very large, beginning with the congregations at the early celebrations. At the 11 o'clock

services most of the churches were crowded to their capacity. In some parishes Knight Templar parades and services were held in the afternoon, notably at Emmanuel, La Grange, when the rector, the Rev. Irvine Goddard, preached to a huge congregation. The Bishop preached and celebrated for the Cathedral congregation which is meeting for the present in Sumner Hall. Bishop Griswold celebrated and preached at St. Andrew's, West Side, at the mid-day service.

On the South Side, St. Paul's, Kenwood, reports the largest number of communions, 702, 45 more communions than there are reported communicants in the parish—due probably to the great number of visitors at the services in the restored church, and to the number of former members who returned. On Easter evening the choir marched to the Second Presbyterian Church and sang a musical service to more than 1,000 people.

Over on the West Side, the Church of the Epiphany reported the largest number of communions. On Good Friday evening the rector conducted a special community service and preached to a large congregation at the New First Congregational Church. Turning to the West Side suburban parishes, Grace Church, Oak Park, was the leader, with 794 communions. St. Christopher's, Oak Park, in charge of the Rev. W. N. Taylor, had 99 communions (reporting 91 communicants on its list).

On the North Side, the Church of the Atonement, Edgewater, seems to have the largest number of communions, 705; and an offering of \$8,000—"50% increase for Lent, and Easter over all previous records".

Reports from outside parishes and missions are encouraging. At Grace Church, Freeport, there were 200 communions. During the later service, the Greeks of the city were meeting in the parish house with their priest, Father Trohadias. The Greeks hold their services regularly in Grace parish house, the children of the Greeks coming to our Sunday school. At St. Clement's, Harvey, there were 47 communions. "No Easter like it here for many years!"

H. B. GWYN.

A LETTER FROM MR. HICKSON

MR. JAMES M. HICKSON was at Nedou's Hotel, Lahore, India, on January 9th. Writing on that day to a lady in New York who had been a beneficiary of his work in the United States, Mr. Hickson said:

"The main object of my mission was to break the ground and prepare the way for others to continue the ministry. That, I am glad to say, has been done in nearly every city where I held the missions in America, and I am constantly hearing of the good results of their work. My great object is to revive the ministry of healing in the Church. We need no other societies. The Church is the only organization which we need, and we must work so as to bring back all God's gifts into use once more in the Church. Am grateful for your prayers and sympathy. Please give my best wishes to any kind friend.

"The ministrations in India is being greatly blessed, and in some of our services the numbers run into sixteen to twenty thousands and I have to minister to the people in the fields surrounding the church, as none of the churches are large enough for such services. The people kneel in double rows on the grass facing each other and I pass between them, touching each one in prayer, and the clergy follow giving the Church's blessings. Not only all the Christians but also Hindus and Mohammedans alike receive God's help and blessings. It

is a beautiful work and one is cheered along by the results which are obtained for physical and spiritual help of the people.

"I leave India for China at the end of March, sailing from Calcutta to Hong-Kong."

Not only Christians but Hindus and Mohammedans alike! Somebody not long since wisely said: "Wherever there is a sincere Gentile, worshipping as well as he knows how, he is really praying to the true God, who will hear and help him." And the same writer calls attention to what the Revised Version allows as a possible translation of familiar words: "From the rising of the sun even unto the going down of the same my name is great among the Gentiles."

AN ISOLATED MISSIONARY

ARE THE DAYS of frontier travelling in this country past? We sometimes think so; but a letter from our missionary to the Indians of Klamath river, in California, telling how he must travel to reach the see city of his diocese (Sacramento), reads like the biographies of Kemper, or Chase, or Breck. The missionary, the Rev. Charles Wilson Baker, whose letter took nine days to reach Milwaukee, writes:

"I might tell you of my trip to the diocesan convention the first of February. I had given up the plan of attending because of the hard trip and expense, but the Bishop sent for me to come. I rode two days horseback with my luggage on a pack-mule; then the next day, and a long one it was, on a four-horse stage, completing the 'perfect day' with twenty miles in an auto stage, all before I reached the railroad, and then I was still one day's travel from San Francisco. This probably gives you some idea of the isolation of this work among the Indians of the Klamath River, which our Church is carrying on, and the reason we feel so 'shut-off' from the outside, civilized world."

Thus is the heroism of missions far from past; though the missionary in question, living his isolated life among the Indians, has no idea that he is a hero.

GAMBIER CONFERENCE FOR CHURCH WORKERS

A CONFERENCE for Church Workers in the southern end of the Fifth Province will be inaugurated at Gambier this year, its sessions being held from June 24th to July 5th as the joint enterprise of the Departments of Religious Education of the Ohio dioceses. Appropriations from the diocesan Nation-wide Campaign funds will guarantee initial expenses. The conference will offer instruction in all departments of Church work, hoping to afford all advantages of the larger summer conferences.

The president and trustees of Kenyon College have proffered the use of the college and all its facilities. Harcourt Place School and Bexley Hall will be dormitories for the women, while the men will be quartered in Hanna Hall and Old Kenyon. The Alumni Library and Ascension Hall will provide class rooms, and the chapel, centrally located, will be a splendid rallying place.

The special commission on revision of the junior courses of the Christian Nurture lessons will meet at Gambier during the conference. Arrangements with the Departments of Missions, Religious Education, and Social Service of the General Church will for those who care make possible courses leading to definite credits. There will be a demonstration class in the Christian

Nurture lessons, and the programme will provide special courses for the clergy.

The Rev. George P. Atwater, D.D., is executive chairman of the conference; and the Bishop of Ohio is president.

Exclusive of railroad fare, the charge for the entire conference including registration need not exceed \$20. Accommodations for 250 are provided this year and reservations will be made in order of application. The secretary is the Rev. Bartel H. Reinheimer, 206 First National Bank Building, Columbus, Ohio.

PORTABLE CHURCHES IN MICHIGAN

THE REINFORCEMENT committee of the Church Club of the diocese of Michigan has purchased material for four portable churches, which will shortly be moved to sites picked by the club with Bishop Williams' advice to be the centers of new congregations. The first building will house the new St. George's parish on Cortland and Twelfth, Detroit, recently organized, and services will begin within a month. Another building will be placed at Roseville, just outside the city limits on Gratiot avenue, where the Church Club last week purchased land for services now being held by the Rev. William R. Kinder. At three other sites congregations have been established and land purchased. At Marysville services will soon be begun under Archdeacon Ramsay. A building will be used for a new mission at Jackson, and services were begun on Low Sunday at Ferndale.

GUILD OF THE ASCENSION

THE GUILD OF THE ASCENSION, founded nearly two years ago, on Ascension Day 1919 after a special early Communion in Trinity Chapel, New York City, consists of a little group of men who feel strongly the need of emphasizing that Church people, whatever else they do, should say their daily prayers, worship God in church on Sunday, and read His Holy Word. As a means to this, it has adopted simple rules of life designed to meet the needs of (1) clergy, (2) theological students, and (3) lay people. All the members unite in saying a brief prayer daily—all the clerical members say a daily memorial for the guild. A brief constitution provides for an annual meeting in the Ascension Octave.

After a year of trying out the rules and using the prayers, the guild had at the annual meeting last May the Rev. Dr. W. H. Frere, Superior of the Community of the Resurrection, Mirfield, England, who gave much help in revising both rules and prayers.

Following is the daily prayer:

"O Blessed Lord and Master, be nigh at hand to those who are united with me in the Guild of the Ascension, and help us all to be true to Thee this day and evermore. Amen."

The daily memorial said by all clerical members is as follows:

"Antiphon. Seeing that we have a Great High Priest that is passed into the heavens, Jesus the Son of God, let us come boldly unto the Throne of Grace that we may obtain mercy and find grace to help in time of need.

"V. Seek those things which are above.

"R. Where Christ sitteth on the right hand of God.

"O Lord Jesus Christ, who hast gone up on high leading captivity captive. Bestow upon the members of the Guild of the Ascension the fruits of Thy completed work: and as Thou art enthroned in the heavenly places, so help us to lay up all our treasure and take up our citizenship there with Thee, where Thou livest and reignest with

the Father and the Holy Ghost, one God, world without end. Amen."

Doubtless many persons, clerical and lay, sympathize with the object the guild has in view, or would be helped in their own religious life by belonging to a society where in a common rule of life is kept. Perhaps many communicants, more or less isolated, would be helped by being in touch with a larger devotional life than that with which they are acquainted in struggling parish or mission.

Any inquiries as to the guild (which numbers now about forty) and its regulations, should be addressed to the Warden, the Rev. Charles E. Hill, 18 West twenty-fifth street, New York City. The Rev. J. Wilson Sutton, vicar of Trinity Chapel, is the secretary-treasurer.

IN PRAISE OF JAMES DE KOVEN

ON A LENTEN SUNDAY, at Christ Church, Redondo Beach, California, there was given at the mid-day service a remarkable address in praise of James de Koven by the Rev. Flavel S. Luther, LL.D., who was associated with Dr. de Koven many years ago at Racine College, Wisconsin, and was afterward president of Trinity College, Hartford. At the close of the address the clergy and people present knelt humbly before the Holy Sacrament, reserved in the tabernacle on the altar, and offered thanks to our Lord Jesus Christ for the high example of this holy and glorious soldier of His, who fought the good fight, finished the course, and received the crown of victory. And a prayer was added for grace to imitate the virtues of James de Koven among the many dangers that beset us in our calling, that under the banner of the Cross we, with him, might reach in due time the kingdom of eternal glory.

The address will later be published in full in the columns of THE LIVING CHURCH.

THE NATION-WIDE CAMPAIGN

THE NATION-WIDE CAMPAIGN DEPARTMENT has sent out a partial statement concerning the pledges for 1921 in the canvass of last November. No announcement has been made heretofore, as a fairly complete report covering all dioceses was desired. Reports have been received, however, from only 35 dioceses, and these so fragmentary as to give no sure indication of total receipts in any diocese. Kansas, South Dakota, Vermont, Washington, Erie, North Carolina, Marquette, South Carolina, Virginia, Kentucky, Lexington, Florida, and Georgia—barely one-third of the dioceses reporting—have filled practically complete returns. Of these, the diocese of Virginia alone has recorded more than 100% of her quota. Without doubt, Maryland, West Virginia, and East Carolina (from whom no detailed reports have come) will likewise again be found in the 100% column when the year ends. It should not be forgotten that about ten dioceses, among them Massachusetts, Michigan, and Western New York, did not come in on the basis of increased contributions until Easter 1920, and will, therefore, have the advantage of largely increased offerings during the present year.

There have been good gains in many quarters. The reporting congregations in Connecticut show a 29% advance over a year ago; Vermont pledges an increase of nearly 50%; New York feels confident of a gain of 10%; thirty-seven New Jersey congregations have subscribed 40% of their quotas as compared with 25% last year; Florida shows an advance of approximately 50%;

Southern Florida likewise has gone forward a bit; Southern Ohio shows a bulk increase of \$5,000; Los Angeles marks perhaps the most notable advance, 65 of the 85 congregations having made an increase of 52%; Utah has moved forward substantially and expects to reach 75% of her quota.

In some dioceses the pledges for this year do not compare so favorably, but these are more than outweighed by the advances noted above. The advances have come in the stronger centers where, for the most part, the Campaign did not achieve as much comparatively. In other words the line is being moved up and consolidated.

When one considers the business depression which has swept the country and then realizes that the Church has moved forward, in some measure at least, in its financial expression, there is much to give encouragement and confidence.

DEATH OF REV. O. F. JONES

THE DEATH of the Rev. Owen F. Jones, rector of St. Stephen's Church, Baker, Oregon, occurred a few weeks ago in a Portland sanatorium, following a mental and nervous collapse.

Graduated from the Seabury Divinity School in 1897, Mr. Jones was made deacon by Bishop Whipple and advanced to the priesthood by Bishop Gilbert a year later. Until 1901 he had charge of missions and parishes in Minnesota, with work at Belle Plain, Lake Crystal, and Le Sueur. He then went to Devil's Lake, N. D., first as curate of missions and then as rector of the Church of the Advent. From 1905 to 1909 he was Archdeacon of North Dakota and chaplain of the state senate; also, during two years, of the state penitentiary. For some years he has been in the far west.

A PRE-REVOLUTIONARY PRAYER BOOK

THE DIOCESE of Virginia has recently secured an old leather bound folio Prayer Book, stamped with the name of Beckford Parish, which was in use in the church at Woodstock, Va., when the Rev. Peter Muhlenburg, afterward General Muhlenburg of the Revolutionary Army, was rector.

According to the story in Bishop Meade's *History of Old Churches and Families in Virginia*, the congregation in Woodstock came of Swedish Lutheran descent and entered bodily into the Church of England. They had selected as their rector a young Lutheran minister who was sent to England for ordination and came back to serve as rector until the outbreak of the Revolution. Young Muhlenburg, as a boy in Germany, had been drafted into the German Army from which, after a period of service, he had escaped and had then come to Virginia and studied to enter the ministry. At the outbreak of the Revolution Mr. Muhlenburg, owing to his military experience, secured a commission from the Virginia Legislature. He preached his last sermon in Beckford parish on the text: "There is a time for peace and a time for war." At the close of the service after he left the pulpit, he threw off his vestments and appeared in the uniform of a colonel of the Virginia troops. The men of his congregation enlisted almost to a man and marched off to the war. The regiment became the 8th Virginia, or German Regiment, and behaved with honor and distinction throughout the whole Revolution.

His regiment was with Washington during the campaign in New Jersey, and was once placed directly opposite a regiment of Hessians in the British army. As colonel

Muhlenburg in the evening hours was inspecting his outposts, he heard in the Hessian outposts nearby the voices of men whom he knew. He called out to them and they recognized him and he found that the regiment was the German regiment in which he had been enlisted as a youth; and then ensued one of the most remarkable events in the whole Revolution, in the meeting under the flag of truce of an American colonel with his old comrades in the Hessian army.

The Prayer Book just secured by the diocese was the one General Muhlenburg used in that last service. After his departure it was of course impossible, on account of the conditions of the times, for the parish to secure another rector, and the church was closed. The Prayer Book was taken from the reading desk shortly after the last service and kept as a highly prized relic in a Virginia family until the diocese secured it by purchase.

The old church in which General Muhlenburg preached has long since been destroyed. The present church in Woodstock is built in the same churchyard, though not exactly on the old foundations.

PAROCHIAL MISSIONS

"A GREAT REVIVAL has swept the town of Windsor and surrounding country," writes the Rev. Robert Lee Lewis of East Carolina. "The results of a mission conducted by the Rev. L. B. Francke, of Richmond, Va., have been wonderful. During the mission one of the ladies of the Church, a highly educated woman, offered to give all of her time to the Church in the cause of Christian education. At the conclusion of the mission the people pledged themselves anew to pay their N. W. C. obligations. The general depression caused by financial conditions has given way to a spiritual enthusiasm which pervades the entire town. The people of all the other churches in town coöperated as they never have before. Toward the last the congregations were so large that the services were conducted in the Baptist Church, which has a large seating capacity."

THE REV. JAMES O. S. HUNTINGTON, O.H.C., held a preaching mission during Holy-Week in St. Paul's Church, Albany, N. Y., when the church was crowded to capacity every evening by people of the denominations as well as Church members. The mission culminated in the Three Hours' Devotions in the Cathedral of All Saints', that large building being packed by the largest congregation ever assembled in the Cathedral. All the services were dominated by his wonderful personality. Perhaps some did not wholly agree with him, and many possibly had never before heard the truth as he revealed it. But they heard him through and came night after night. The unusually large Easter Day congregations in all Albany and Rensselaer churches, and the largely increased number of communions, are no doubt due to the influence he exerted.

THE REV. GEORGE CRAIG STEWART, D.D., is to conduct a mission in Christ Church, Springfield, Mass., from May 1st to 8th. On each of the preceding Sunday evenings there will be a service of preparation in the church. The rector, the Rev. John M. McGann, is writing a series of preparatory letters to the members of his congregation.

ARCHDEACON READE held a mission in St. Luke's Church, Marietta, Ohio, in Passion week, three other churches holding special services. One thousand attended and forty resolution cards were signed.

THE REV. THOMAS SEMMES recently conducted missions in South Richmond, in Fred-

ericksburg, Warsaw, Petersburg, and South Boston, Va., and is now preparing for a ten days' mission in Eastville from May 4th to 13th.

A mission for young people was recently conducted in Trinity Church, Thermopolis, Wyo., by the vicar, the Rev. Henry H. Daniels.

DEATH OF PROMINENT PENNSYLVANIA LAYMAN

MR. DAVID JARVIS PEARSALL, secretary of the diocese of Bethlehem and of the Executive Council, senior warden of St. Mark's Church, Mauch Chunk, trustee of several Church institutions, died at the Moses Taylor hospital at Scranton on Easter Day, after an operation. Having served as a juror in the United States district court, Mr. Pearsall was on his way to the station to return to his home when he was taken suddenly ill.

A lay deputy to the last General Convention, he was one of the leaders of the Church in Pennsylvania, and on the Friday before Palm Sunday he was secretary of the committee which gathered together a great body of laymen for a conference on increased lay activity throughout the diocese of Bethlehem. The burial service was held at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), on March 30th. The Rev. R. P. Kreidler read the opening sentences, the Rev. W. N. Weir the lesson, the rector made an address, and Bishop Talbot took the Creed and prayers.

DEATH OF REV. R. H. KLINE

THE BODY of the Rev. Robert H. Kline, dead at the Resurrection season, was buried in Allentown, Pa., on March 29th, Bishop Talbot officiating at Grace Church, assisted by several of the clergy.

Mr. Kline was graduated from Pennsylvania College in 1871, and from Union Divinity School in 1875, whereupon he was ordered deacon by Bishop Stevens and priest in the same year by Bishop Whitaker. He was deacon and priest in charge of Christ Church, Pioche, Nevada, in 1875 and 1876, and again from 1877 to 1879, after perhaps a year at Ascension Church, Vallejo, Cal. From 1879 to 1880 he was rector of Christ Church, Napa, Cal., and then became rector of St. John's Church, Ashland, Pa. In 1885 he became rector of Grace Church, Allentown, remaining such until, in 1917, he became rector emeritus. His son, the Rev. Robert F. Kline, is rector of Calvary Church, Wilkes-Barre, Pa.

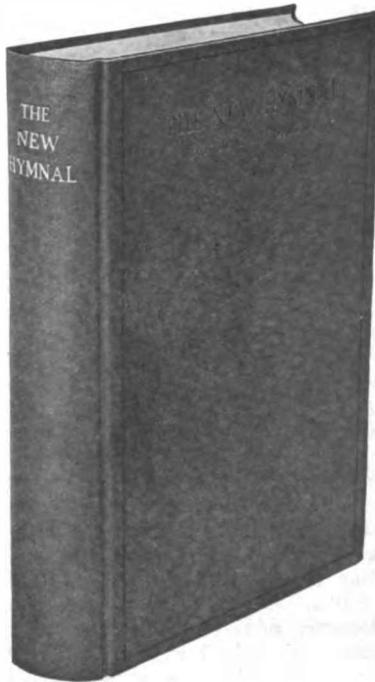
MEMORIALS AND GIFTS

ON EASTER DAY a new credence table, given in memory of Caroline Bilger, was dedicated in St. James' Church, Baton Rouge, La.

A LACE super-frontal of handsome design, blessed and used for the first time on the altar of St. James' Church, Fair Haven, Conn., on Easter Day, is a memorial to the late rector, the Rev. John Cyril France.

JUST BEFORE the three hours' service on Good Friday a crucifix was hung in the Church of the Redeemer, Cairo, Ill. (Rev. H. P. Hames, rector). It is the gift of Mr. and Mrs. H. M. Hill in memory of the latter's mother, Mrs. Milburn.

AT ST. PAUL'S CHURCH, Syracuse, N. Y., on Low Sunday, the rector dedicated a bronze memorial tablet in memory of ninety-six men who went into the late war from the parish, two giving their lives. The tablet, designed and executed by the Davis Memorial Co., hangs on the west wall.



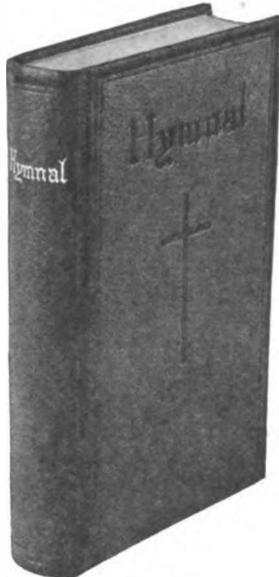
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A CAEN MARBLE REREDOS has been erected in the restored All Saints' Church, Atlanta, Ga., by Mr. and Mrs. H. M. Atkinson in memory of their son Harry, who died overseas in the nation's service. Another gift is a rood screen of massive English oak supporting a cross presented by Messrs. Thomas H. Morgan and John R. Dillon.

A DOUBLE lancet window, placed in St. Paul's Church, Steubenville, Ohio, by Joseph B. Doyle, in memory of his ancestors, was blessed by the rector, the Rev. W. M. Sidener, on Low Sunday. Mr. Doyle has given four windows which form an interesting historical sequence. They are the work of the Tiffany Studios.

THE MEN of St. George's Church, Chadwicks, N. Y., presented a brass altar rail, which was blessed on Easter Day by Dean F. C. Smith, executive secretary of the diocese.

THE MORNING CHAPEL of St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), at Easter received two new windows: A two-light window, subject, The Nativity, was placed at the epistle side of the sanctuary as a memorial to Miss Harriet Benton Phelps, the gift of her sister and nephew; the other window, a single-light, subject, The Purification, was purchased with the birthday gifts of the children and other donations by parishioners.

A NEW organ was presented to Christ Church, Willard, N. Y., on Easter Day.

TWO COMMUNION SETS given to Bishop Tucker of Kyoto bear the following inscriptions:

"The gift of Christ Church,
Norfolk, Va., U. S. A.,
1921
to
Holy Trinity, Kyoto."

"In memoriam
MARY LOUISA COOKE BURWELL
1855-1919
to
Christ Church, Osaka."

A PRIVATE communion service, consisting of silver and gold chalice, paten, bread-box, and spoon, with two cut-glass and silver cruets, was presented to Grace Church, Cleveland, Ohio (Rev. George Carleton Wadsworth, rector), on Easter Day. The paten bears the inscription:

"Grace Church, Cleveland,
ELIZABETH WILLIAMS, 1845-1921.
In Memoriam."

The service was blessed at the early Communion, in St. Peter's chapel, Grace Church, by the rector, and is the joint gift of Mrs. Williams' nieces, the Misses Anna Elizabeth and Gwendolyn Helen Edwards.

ON EASTER MORNING at Grace Church, Defiance, Ohio, the rector, the Rev. H. P. J. Selinger, Ph.D., blessed a pair of Eucharistic candlesticks, the gift of the "Houghton Household and Mr. and Mrs. C. H. Kettering", in memory of Henry F. Houghton, junior warden of the parish. The candlesticks, placed on the holy table, in accordance with the usage established by the Bishop, are carved in solid bronze, and were executed by the Schmidt studios in Milwaukee. A set of riddell curtains and embroidered silk frontals for credence, pulpit, and priest's stall, blessed at the same service, were made by and are the gift of the ladies' aid society of Grace Church.

GRACE CHURCH, Grand Rapids, Mich., has been enriched by two windows, the Good Shepherd window, the gift of Mr. and Mrs. William H. Jones in memory of their children, Mary, William, and Harry, and the Sermon on the Mount window, the gift of Mrs. Alfred Baxter and her children in

memory of Mr. Baxter. Another window is coming from Heaton, Butler, & Bayne, and two more have been ordered, the gift of Dr. and Mrs. Collins H. Johnston and family and of Mr. and Mrs. Alan D. Swain. The completed scheme of windows will tell the story of the life of Christ and set forth the threefold functions of the Church, religious education, social service, and Church extension.

NEWS IN BRIEF

ATLANTA: After a year in the parish house, on Palm Sunday the congregation of All Saints' Church, Atlanta, worshipped for the first time in its restored church building, which was damaged by fire. A new organ will shortly be installed. The diocesan publicity department is putting out the *Diocesan Record*, the first number appearing April 1st.—CONNECTICUT: A week-end retreat for laymen modelled along the line of similar gatherings in England was held at the Berkeley Divinity School, Middletown, on the 2nd and 3rd inst., the conductor being the Rev. Frederic C. Luderburn of the school faculty.—CUBA: As the Southern Methodists give up their mission in Guantanamo Bishop Hulse has been authorized to purchase their land and buildings with funds already in his hands, \$5,000 of which comes from the United Thank Offering of 1919.—EAST CAROLINA: The treasurer's report shows that St. Mary's Church, Kinston (Rev. F. J. H. Coffin, rector), contributed \$9,800 during the year, \$5,600 being for extra-parochial work. A like spiritual growth appears in this parish of 177 communicants. A new chapel and parish house used for the first time on Palm Sunday replaces the old St. Philip's chapel at Campbellton, a suburb of Fayetteville;

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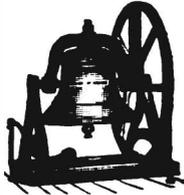
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the diocese and the people of St. John's parish, Fayetteville, assisting the mill community to erect the house which is fitted up for social service under charge of the Rev. Archer Boogher, rector of St. John's.—**EASTERN OREGON:** The first pipe organ in The Dalles was installed in St. Paul's Church on Easter Day. Archdeacon Van Waters is preparing confirmation classes at a dozen mission stations. Bishop Paddock is beginning a fortnight's trip of three thousand miles in the "hinterland" of the district.—**ERIE:** On Easter Day a mystery play *The Resurrection*, arranged by Rosamond Kimball, was given by the pupils of St. John's Church school, Sharon.—**FOND DU LAC:** St. Alban's parish, Marshfield, expects the Bishop to lay the cornerstone of its new \$20,000 parish house on April 24th. The Bishop addressed the Rotarians of Fargo on March 29th.—**KANSAS:** Lenten observance in Girard ended with the Three Hour Service in St. John's Church, when the rector, the Rev. R. W. Rhames, followed the Methodist, Presbyterian, and Campbellite pastors in an address on the Seventh Word, the preceding Words being presented by the other speakers. It was the second attempt to have this union service, and was altogether successful.—**LOUISIANA:** St. James' Church, Baton Rouge, has purchased a new rectory for \$10,000, and will use its old rectory as a parish hall. On Sunday, March 13th, a fire in the passage-way behind the altar burned all the men's choir vestments, and destroyed the roof of the passage-way. Only the quick work of the fire department saved the Tiffany window in the sanctuary. Insurance covered the loss.—**MINNESOTA:** At Cokato and Dassel, new work has been begun upon recommendation of the Rev. Philip Broburg, Associate Dean of the Church's Scandinavian work. This mission work, under temporary charge of one of our nearby clergy, is almost entirely among Scandinavians, but services and teaching are wholly in English.—**MICHIGAN:** Canon Talbot of Washington will address the diocesan Church Club on April 19th at a dinner furnished in St. Matthias' Church, Detroit, by the ladies of the parish.—**OHIO:** At Salem the rector of the Church of Our Saviour, the Rev. F. S. Eastman, has occupied the new rectory, on whose grounds behind the church are thirty fruit trees. Mr. Eastman wrote a pageant on the life of Christ, which was presented during Lent, and in Holy Week conducted a teaching mission. Bishop du Moulin, in Salem to institute the new rector, was guest of the chamber of commerce and spoke on the duty of this nation to do its best to uplift European ideals. The Woman's Auxiliary of Grace Church, Cleveland, was the first branch in the city to sell Life Saving Stamps for the China Relief Fund. Both Grace Church and the parish house are to be redecorated under a contract already let.—**SOUTHERN OHIO:** Lenten noon-day services at the Lyric theatre, Cincinnati, attracted nearly two thousand more people than the same services did a year ago. Easter offerings in Cincinnati were large, but a wind storm in the afternoon with torrential rain reduced evening attendance. Archdeacon Dodshon recently preached to masons in St. Paul's Cathedral, Cincinnati, illustrating by masonic ritual, his topic being the "Three Degrees" of the Christian Religion—Baptism, Confirmation and Holy Communion.—**WYOMING:** Bishop Thomas spent two months in the East, for the Nation-wide Campaign. Hon. T. S. Taliaferro, senior warden of the Church of the Holy Communion, Rock Springs, has donated a splendidly located lot for the rectory, thus

making possible erection of the proposed church and parish house upon the original lot. Mrs. B. S. Cooper, district educational secretary, is organizing mission study classes throughout the state. St. Thomas' parish, Rawlins, is making its parish house a community center, with reading room, athletics, "story hours", and moving pictures; the idea being to use the building every day of the week for wholesome recreation for young people. At St. Michael's Mission, Ethete, a night school of agriculture has been opened for the children of the Arapaho tribe. Several of the older boys are being trained in farm blacksmithing, and all shoe repairing is done by the boys of the mission.

CENTRAL NEW YORK: St. Philip's (colored) Church, Syracuse, was crowded for the early Easter service at 4 A. M. The men's club of All Saints' Church, Syracuse, gave a birthday dinner on Easter Monday in honor of the Rev. Dr. W. M. Beauchamp, who was 91 on Good Friday. Mr. John Bailey, who will be 100 years old next June, was an Easter communicant at Christ Church, Willard. The parish house of St. Paul's Church, Syracuse, will be enlarged, and one will be built for St. John's Church.—**MARYLAND:** At St. Paul's Church, Baltimore, the total received for the Nation-wide Campaign during 1920 was \$37,049; of which \$30,000 was used for missions, religious education, and benevolences.—**WESTERN NEW YORK:** Bishop Brent's offices are now at the new diocesan house, 237 West North street, Buffalo. In a class of forty presented on Easter Day at St. Paul's Church, Buffalo, eight came from the Church of Rome. Four had never been confirmed, but the other four were simply "received" by the Bishop. On Easter evening at St. Paul's Church, Darien Center, a chandelier heavy with oil lamps fell from the ceiling, and its spiked base was imbedded in the floor; the shock, however, extinguished all the lamps and prevented fire loss.—**WEST TEXAS:** At St. Mark's Church, San Antonio, on Easter Day, the Rev. Franklin Davis conducted an "overflow" service at 11 o'clock on the church lawn.

Educational

THE REV. LOUIS TUCKER is to present a series of ten lectures on the Life of Christ before the summer school at Sewanee next June. Those readers of THE LIVING CHURCH who have enjoyed Mr. Tucker's Bible stories which have occasionally appeared in these columns will be interested in this announcement, for the lectures are to be similar to the stories. The condition laid down for their delivery is that the lectures themselves are to be "fiction". The lecturer is to tell ten New Testament stories "about things which may have happened and probably did happen but which are not recorded in the New Testament. No statements are to be made and no details inserted unless they can be proven true or at least probable".

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